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THE LIVING CHURCH

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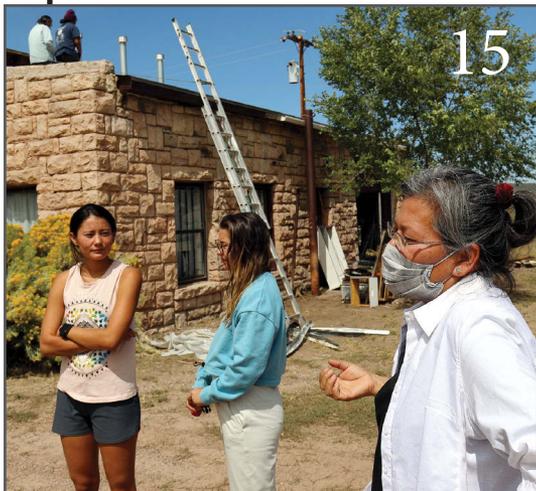
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ON THE COVER

Homeless Jesus statue outside the Cathedral of St. John the Divine in New York City.

Ddnile/Wikimedia Commons photo



William Love Resigns

Bishop of Albany Ends Lonely Fight on Same-Sex Marriage

By Kirk Petersen

By announcing his resignation as the IX Bishop of Albany on October 24, the Rt. Rev. William H. Love spared the diocese and the wider Episcopal Church the potential bitterness of debating and imposing a penalty on him.

“Given all that has happened, and that which was still to come, I believe that to stay any longer would be more of a detriment to the Diocese than a help,” he said, speaking to the 152nd diocesan convention, which was held online.

When the resignation takes effect on February 1, every American diocese of the Episcopal Church will have made provision for same-sex marriage under the terms of the compromise reached at the 2018 General Convention. That compromise, enshrined in Resolution B012, introduced a mechanism for the traditionally minded Communion Partner bishops to transfer oversight of progressive parishes to other bishops, and so preserve their own teaching as normative.

The resignation pre-empts the need for a public hearing regarding penalties, which was to have taken place on October 26 in front (virtually) of the same Hearing Panel that ruled on October 5 that Love violated his vow to “engage to conform to the doctrine,

discipline, and worship of the Episcopal Church.”

Once that verdict was reached, Love’s departure as Bishop of Albany was probably inevitable. The resignation eliminates the possibility of a harsher sanction — “deposition,” the term the Church uses for removal from ordained ministry. Love could have filed an appeal, touching off a process that might drag on for months. “I have no reason to believe that appealing the Hearing Panel’s Decision would result in any different outcome,” he said.

The resignation accord was approved by Presiding Bishop Michael B. Curry and by the Hearing Panel, so there will be no further proceedings.

The accord stipulates that Love will begin a one-month terminal sabbatical on January 1, and his resignation will take effect February 1. Love’s order barring the use of same-sex marriage rites in the Diocese of Albany continues for the time being, but will expire with his episcopacy on February 1. Under the canons, the diocesan Standing Committee will become the ecclesiastical authority, and will direct the search for a new bishop.

Love, 63, will still have voice and vote in the House of Bishops, will be able to perform all the duties of a priest. He could serve as rector of a



Bishop Love announces his resignation via online broadcast.

parish or exercise pastoral care for a conservative parish in a liberal diocese, under the terms of delegated episcopal pastoral oversight (DEPO).

The convention was live streamed from Christ the King Center in Greenwich, New York, with only a handful of people physically in attendance. He delivered the news dispassionately, save for a brief catch before the word “resign,” and displayed no trace of animus. A spokesperson said the bishop would have no comment beyond the statement.

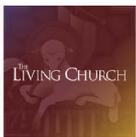
Later in the day, the Church released a statement confirming the details Love had announced. The statement said: “Presiding Bishop Michael Curry expresses sadness for the pain that has been experienced across the theological spectrum and also his continuing support for the Church’s intention that all persons have access to marriage rites authorized by the Church. He expresses thanks for Bishop Love’s faithfulness as Bishop of Albany and wishes him well in retirement. Bishop Curry anticipates a collaborative and respectful transition in episcopal leadership and prays for healing, reconciliation, and mutual flourishing across deeply held theological differences.”

Love closed his remarks with a note of encouragement for the diocese. “Over these past 14 years, you have accomplished so much together, through the power and presence of the Holy Spirit. God has used you to help bless countless lives in our communities and beyond. The Lord is powerfully present in the Diocese of Albany and will help lead you through the uncertainties of the coming days — if you fix your eyes on Jesus. In Him, we find hope, truth, unity, strength, and peace.”



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Saint Thomas Takes Six-Week Sojourn for Singing

By Neva Rae Fox
Correspondent

While most schools were planning and fretting about opening for the fall semester, Saint Thomas Choir School opted for an innovative move — literally a move. The entire boarding school — books, faculty, musical instruments, and 29 students — moved for six weeks from New York City to new quarters at Incarnation Center in Deep River, Connecticut, for the opening of school in September. And, by all indications, the move has been an educational success.

Planning for this relocation started shortly after the pandemic forced the shutdown of all schools in March. In addition to the restrictions imposed on schools, the Rev. Carl Turner, rector of Saint Thomas Church, Fifth Avenue in New York, pointed out the Choir School also must follow the COVID-19 guidelines established for choirs of all sizes. “That means they are treating our choir the same as the Metropolitan Opera chorus,” he remarked.

Leaving behind the sidewalks and buildings of a bustling New York City, the students adapted quickly to the new environs, about 30 miles east of New Haven. Saint Thomas’ students hail from eight states: Connecticut, Delaware, Maryland, Michigan, New Jersey, New York, Tennessee, and West Virginia.

At Incarnation Center, students and faculty adhered to social distancing standards, and COVID-19 testing was administered. After following this strict regimen plus two negative COVID-19 tests, the students were able to interact and see each other without masks, prompting great joy.

Head of School Amy Francisco reported, “We achieved a major milestone: our second round of COVID-19 tests came back negative for our entire community, and we were — at last — able to take off our masks and be socially un-distanced! When they heard the news, the students and teachers ripped off their masks, cheering, hugging, and jumping up and down with excitement. This out-

pouring was followed by the boys attending their first full choir rehearsal since mid-March and our first time breaking bread sitting shoulder to shoulder around a communal table.”

“When they first took their masks off, their joy was palpable,” the rector reported. “They are singing! They are playing their instruments! They are learning!”

For musicians and budding artists, this was quite the feat. Director of Music Dr. Jeremy Filsell observed, “The irony is that, while academic classes have been made to work so well online by faculty and students alike, music-making cannot and the lockdown sadly denied the boys the musical and social interaction that is so

(Continued on next page)

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much a part of being in this choir.”

He added, “That the boys have jumped back into their musical pursuits so hearteningly has been to their remarkable credit.”

One student shared, “My favorite part about being at Incarnation was when we got to take off our masks. It was hard to have to wear them around all the time, and when we took them off, we could finally sing as a choir again!”

Much planning went into ensuring a quality education, both academically and musically.

“We gave up the steel and concrete of Manhattan for the bark and branches of the woods of Connecticut,” science teacher Dr. Matthew Gilbert echoed. “While the rest of the world adapts to distance learning and part-time, in-person instruction, we have the luxury of an environment in which chipmunks, squirrels, deer, hawks, and frogs are our nearest neighbors, and masks and social distancing are already a distant memory.”

As one student noted, “It still feels a lot like normal school because we have the same teachers and classes.”

Alas, the time at Incarnation Center has ended, giving way to home-schooling and online instruction. The six-week relocation to Connecticut “concludes on October 25, at which point the boys and faculty will have a well-deserved two-week break,” explained Victoria Vanasco, the school’s director of admissions and

communications. “Distance learning begins on November 9.” The students will be at their homes while the New York City campus remains closed.

Gilbert observed, “While watching the children enjoy the life we have here, it’s hard to imagine that this must end, and we will re-enter the world and once again help shoulder its burdens.”

Saint Thomas Choir School was founded in 1919 for boys in grades three to eight, “in the Anglican tradition of all-male choral ensembles,” according to the website. The boarding school is affiliated with Saint Thomas Church in Manhattan.

Apolitical Senior Leader Elected Hong Kong Abp.

By Mark Michael

The Rt. Rev. Andrew Chan, senior among the leaders of the Hong Kong Sheng Kung Hui’s three dioceses, was elected Archbishop of Hong Kong and the province’s next primate by the provincial synod on October 18. Chan, 58, will continue to serve as Bishop of Western Kowloon after he succeeds the current archbishop, Paul Kwong, who will retire early in 2021.

An institutional leader with decades of experience, Chan was largely educated in the UK. While a signatory to several joint statements about Hong Kong’s violent clashes between pro-democracy protesters and police over the now fully imposed Security Law, Chan has kept quiet about the subject for months. A report in Hong

Kong’s *South China Morning Post* says he is “generally regarded as a mild-tempered clergyman, without displaying any outwardly political allegiances.”

Chan was a signatory to a pastoral letter that expressed tentative support for the protests shortly after they broke out in April 2019, “We are pleased with the innocent heart of most youth, who are willing to stand up for their ideals, to fight for the freedom that they cherish, and to face with courage against external threats,” the letter read. It also urged Hong Kong’s government to take the students’ concerns seriously, describing their narrow focus on legal questions as “likely to lead to stubbornness, partiality and bias.”

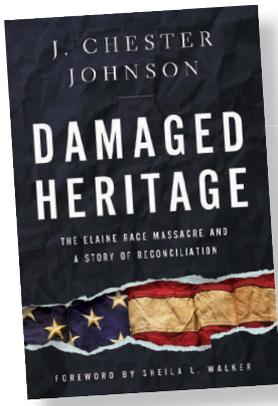
A later letter on the subject, issued on November 24, 2019 after months of violent suppression, criticized the protesters as impatient and short-sighted. “When we cannot see a way forward, and when the situation deteriorates, we tend to seek shortcuts to reach our goals. And so, we make use of force, vigilante justice, threats, violence, and domination to resolve problems, resulting in more chaos and conflict. But the above-mentioned methods cannot recover kindness, because they trap us in a vicious cycle of sin, turning Hong Kong into a land of hatred, bitterness and piteous cries.”

Archbishops Condemn Brexit Trade Bill

By Mark Michael

In a rare show of inter-provincial solidarity, the United Kingdom’s five Anglican archbishops condemned the Brexit-enabling Internal Market Bill before the House of Lords in October. In an October 19 letter to the *Financial Times*, the archbishops said the bill poses a threat to Britain’s model of devolved policymaking and undermines peace in Northern Ireland. They harshly criticized a provision that empowers a government minister to break international law for the national self-interest as a move that “has enormous moral, as well as political consequences.”

“If carefully negotiated terms are not



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honored, and laws can be ‘legally’ broken,” the archbishops asked, “on what foundations does our democracy stand?”

The Lords overwhelmingly condemned the bill, 395-169, in a vote that was largely symbolic, as the House of Commons has the final say. The bill, which was approved by the House of Commons on September 29, sets out the terms for trade between England, Scotland, Wales, and Northern Ireland after the United Kingdom fully severs its ties with the European Union on January 1, 2021. Prime Minister Boris Johnson’s government describes it as a “safety net” to protect the UK’s internal market if legal disputes arise between the UK and the European Union.

Anglican Priest Elected President of Seychelles

By Mark Michael

The Rev. Wavel Ramkalaran, whose political career emerged from a vocation to prophetic preaching, was elected president of Seychelles on



Ramkalaran

October 25, in the small island nation’s first peaceful transition of power since its independence from Britain in 1976. Ramkalaran, 59, has been leader of the country’s Seychelles National Party since its founding in 1994, and has been the party’s candidate in the last six presidential elections. He was sworn into office the following day at the State House in Victoria, the national capital.

Seychelles’ original president, James Mancham, was overthrown in a bloodless coup by prime minister France-Albert Rene just a year after independence. Rene created a single-party socialist state under the control of his socialist Seychelles People’s Progressive Front. His regime was marked by widespread torture and espionage and it maintained social control through the National Youth Service, a military-style organization that indoctrinated teenagers in the party’s ideology.

Because of strict government censorship of the press, clergy in the pre-

dominantly Roman Catholic country were the only public figures with relative freedom to speak out against abuses. Ramkalaran, who was ordained in 1985, had recently returned from studies at Birmingham University in the U.K. and was serving in an Anglican parish near Victoria, the largest city and capital, when he encountered people who had suffered at the hands of the regime.

“Being a politician was not a job I wanted to do, but seeing so many abuses while being a priest, I had to do something to change the abuses happening in Seychelles,” he told an interviewer from the Seychelles Culture Ministry. A 1990 sermon of Ramkalaran’s that was broadcast on national radio is widely described as a watershed moment in creating pressure for a return to democratic norms, and Rene announced a return to multiparty rule in late 1991.

That year, Ramkalaran joined other activists in forming the Parti Seselwa, the republic’s first registered alternative party. It would merge with several other opposition parties to form the

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Seychelles National Party in 1994. Ramkalaran was elected to the National Assembly in 1998, and represented his local constituency, St. Louis, in the legislative body until his election as president. He ran against candidates of Rene’s People’s Progressive Front in each presidential election since 1998, losing by only 182 votes to the SPPF candidate in 2015 (63,893 votes were cast, an impressive 90% turnout in the tiny country).

The most recent election campaign in Seychelles focused heavily on proposals for economic recovery for the islands, whose tourism-dependent economy has suffered heavily from COVID-19 travel restrictions. Per-capita, Seychelles is among the wealthiest African nations, but the International Monetary Fund predicts that the nation’s economy will contract by 13.8 percent in 2020. Ramkalaran has promised to raise the minimum wage. The islands, famed for their natural beauty and rare wildlife, also are deeply threatened by rising sea levels due to climate change.

Ramkalaran has pledged to work closely with his defeated rival, Danny Faure. “Mr. Faure and I are good friends,” he said, “And an election does not mean the end of one’s contributions to one’s motherland. In this election there were no losers, there were no winners. Our country was given the opportunity as the ultimate winner.” The U. S. government congratulated the nation’s citizens on its “orderly and free” election, saying “your historic

election is evidence that Seychelles has become a truly democratic nation.”

The new president, whose grandfather was an immigrant from Bihar, India, grew up in an Anglican family. He was in active parish ministry for much of his early political career, serving as rector of Holy Saviour parish in Anse Royal and assisting at St. Luke’s in Bel Ombre. He took a sabbatical from clerical duties in 2005 but remains a priest in good standing.

He is affectionately called “Father” by his supporters and says that he doesn’t see a deep conflict between his priestly and political duties. Several years ago, he told an interviewer, “Firstly, I am a messenger of God. Being a politician and a priest is to be a messenger for the people. Some people see it as a conflict, but I see it as a way to help people by being their messenger.”

Very few Anglican clergy have held elected office, though Anglican bishops have always served in Britain’s House of Lords. Until 2001, Anglican clergy were disqualified from standing for election as members of parliament in the U.K. and in other elected bodies, like the European Parliament.

The tiny island nation of Vanuatu, another former British colony, is the only significant exception. Its founding prime minister, Walter Lini, was an Anglican priest, as was one of its presidents, John Bani, who served as head of state from 1998 until 2004. The Rev. John Danforth, former U. S. Senator from Missouri and former U. S. Ambassador to the United Nations, is an Episcopal priest and was an associate at St. Alban’s parish in Washington, D.C. while serving in Congress.

Nigerian Bishops Support #EndSARS, Decry Violence

By Mark Michael

Anglican leaders across Nigeria have spoken out in response to the nationwide #EndSARS protests in recent weeks, urging government officials to curtail police brutality and protesters to remain non-violent. Archbishop Henry Ndukuba, the Primate of All Nigeria, said that the Church of Nigeria “wishes to express its solidarity with the courageous young people of this country” at an October 19 protest. Archbishop of Canterbury Justin Welby, who knows the country well from his days as an oil executive, expressed his hopes that this can be a “time for heroes” in the troubled state in an October 26 op-ed in Lagos’ *This Day* newspaper.

The youth-led #EndSARS movement has been calling for the disbanding of the national Special Anti-Robbery Squad (SARS) since 2017. Allegations of discriminatory profiling of young men based on fashion choices and tattoos, as well as illegal roadblocks, unwarranted searches, kidnapping, murder, theft, rape, and torture have dogged the police unit for decades. Nationwide protests began on October 8, after videos of young men being shot by SARS began trending on Twitter.

Tens of thousands of young Nigerians have taken to the streets in cities across the country, in a movement that many compare to last summer’s #BlackLivesMatter protests. About 28 million tweets bearing the movement’s hashtag have accumulated, and protests in supporting the movement have been organized by Nigerians in major cities around the world.

Anglican bishops around Nigeria have commented frequently on the protests in recent weeks, as many dioceses conduct pandemic-delayed annual synods. In synodical addresses, press conferences, and newspaper columns, bishops have expressed support and encouraged youth to make their voices heard constructively to the youthful nation, in which 70 percent of citizens are under the age of 30.



The Rt. Rev. Dr. Humphrey Olumakaiye, Bishop of Lagos, Nigeria's largest city and a center of protest activity, wrote in an October 14 post on *The Tribune Online*, a Lagos news site: "With the recent uproar in our nation and in fact across the globe, on social media and on our roads about the #EndSARS agitation; the church of God is not putting her head in the sand expecting issues to redress itself. This is a genuine agitation, and it is borne out of deep concern for the future of this nation."

"The Church cannot be silent in the midst of such credible reports of widespread abuse of power and oppression of citizens, especially by those empowered by the state to protect citizens rights, lives, and property," Ndukuba said. "The government must first fully assimilate the demands on behalf of countless victims of police brutality and address the issues of gross abuse of power and privilege."

President Muhammad Buhari's government responded quickly, pledging to disband the controversial unit on October 11. Most protestors, though, remain unconvinced, as the government has made and broken such promises three times before. As gatherings continued to swell in number, Nigerian police and the army have been called in to disperse the crowds and have allegedly shot dozens of unarmed protestors.

Troops fired on a peaceful vigil for #EndSARS victims on October 20 at Lagos' Lekki Toll Gate after participants refused to heed a city-wide curfew. Government sources acknowledge that 25 unarmed protestors were injured and 2 killed, while activists suggest actual numbers were much higher.

In a statement released a few days later, Olumakaiye described the Lekki Toll Gate attacks as "a despicable and outrageous act of terror against harmless citizens," adding "It is highly depressing the same government, which promised to reform the police and bring an end to police brutality, ended up using the military against them."

Welby also condemned the attacks shortly after news was released, and again on October 26, saying that "the

deliberate shooting of unarmed protestors in Lagos and other parts of Nigeria last week was an outrage. I say this as a human being, as a Christian, and as the leader of the worldwide Anglican Communion – which counts some 18 million Nigerians as part of our global family."

As tensions continue to escalate, many reports of looting and attacks on police have also been attributed to the protestors, and some church leaders have criticized the violence. In Enugu State, where two protestors were shot by police, and activists allegedly blocked roads, destroyed bus stops, and smashed car windows, Archbishop Emmanuel Chukwuma issued a sharp condemnation on October 26.

"Enugu State has never witnessed this kind of destruction of lives and properties in recent time. While we commend the good intent of the protest, we condemn in its entirety the introduction of violence, killing, looting and destruction of lives and properties as elements in the protest in Enugu State."

Chukwuma appealed to the protestors, "We don't want loss of lives anymore, and so all youths should withdraw to their various homes." Olumakaiye made a similar call in his statement about the Lekki Toll Gate attacks, noting, "it is said that what we feared most has now befallen us, such as, burning and destruction of government and private properties, looting of shops, offices, and houses. These should not be seen as the solution to our challenges as a nation, as these will only take us backward."

In his op-ed, Archbishop Welby analogized the Lekki Toll Gate attacks to the Jallianwala Bagh massacre conducted by British troops, whose centenary he commemorated in Amritsar, India last fall. He warned Nigeria's leaders as well as protestors tempted to use violence: "While I absolutely have no place to lecture or rebuke Nigeria, a country that is very dear to my heart, I can say this: learn from our mistakes. Do not go further down the path of violence and injustice. Turn around and find the path of peace, justice and reconciliation."

"This is a time for heroes," Welby

continued. "No nation can be built without heroism. This is a time for all those who play a role in the political and civil leadership of Nigeria to be heroes for the common good. This is a time to sacrifice ambition, to set aside party, to unite to serve in order that Nigerians from richest to poorest may flourish."

Bishop Roundup

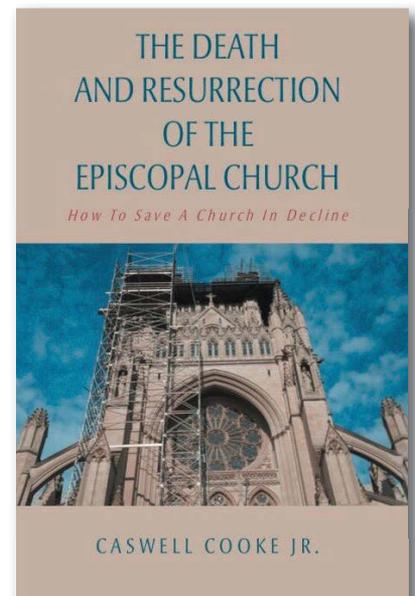
Southwest Florida

The Rt. Rev. Dabney Smith has called for the election of a bishop coadjutor, who eventually will succeed Smith as Bishop of Southwest Florida. The diocese formally started the process with a vote at the 52nd annual convention on October 23. The search and election are expected to take at least 18 months.

"Mary and I have not yet determined a retirement date. That will depend on the length of time it takes to call a bishop coadjutor, my health and

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stamina, and the diocesan budget,” he said in his convention address. Under the canons of the church, a bishop coadjutor automatically ascends to the office of diocesan bishop when the incumbent leaves office.

Smith, who turns 67 in December, has served since 2007 as the V Bishop of Southwest Florida. He is an elected member of the Executive Council, where he chairs the Joint Standing Committee on Mission Beyond The Episcopal Church.

After discussing the pandemic as “a season of loss,” Smith said about the leadership transition, “This will not be a time of more loss. Rather, it will be a time of renewal. There will be ample time for more visits and reflections and it is my hope that soon we will not be separated by the coronavirus.”

West Texas

The Rt. Rev. Rayford B. High, Jr.,

former bishop suffragan of the Diocese of Texas, has been appointed assistant bishop of the Diocese of West Texas, the Rt. Rev. David M. Reed, Bishop of the Diocese of West Texas, announced Monday, October 26, 2020.

His appointment in West Texas will begin on Monday, February 1, 2021. He was consecrated bishop suffragan in the Diocese of Texas in 2003, and later served as provisional bishop of Forth Worth from 2012 to 2015.

“Returning to the diocese in 2021 will make my journey in ordained ministry full circle. It was here that it all began, with Bishop Everett Jones’ affirmation of my call in 1963 and his ordaining me to the diaconate in 1966,” he said.

Oregon

The Rev. Diana Akiyama has received the necessary consents from the majority of diocesan bishops and standing committees, and will become the XI Bishop of Oregon on January 30, 2021, succeeding the Rt. Rev. Michael Hanley, who has served since 2010. Akiyama was elected August 29 in the first-ever online election of an Episcopal bishop.

Briefly...

The British government has been accused of “institutional prejudice” for not giving an automatic peerage to the retired Archbishop of York, **John Sentamu**, who is black. Typically, the archbishops of Canterbury and York, the top two leaders of the Church of England, have been granted peerages upon retirement. The BBC reported October 19 that a peerage was “imminent,” but imminence had not been fulfilled by press time. Sentamu’s successor, Stephen Cottrell, was enthroned on October 18.

The Rev. Dr. Titus Chung was installed as the X **Bishop of Singapore** on October 18. Under social distancing rules, only about 100 people could

attend, but many more watched online. He succeeds the Rt. Rev. Rennis Ponniah, who retired in September. The Anglican Diocese of Singapore has about 22,000 members, and is part of the Anglican Church in South East Asia.

The next **Lambeth Conference**, originally scheduled for earlier this year in Canterbury, has now been set for July 27 to August 8, 2022. The conference, held roughly once per decade, brings together bishops from throughout the Anglican Communion, although some provinces in Africa and elsewhere had announced they will boycott the event because of disagreements over human sexuality. Similar boycotts occurred in 2008, at the most recent Lambeth Conference.

The Living Church Foundation Chooses New Leaders

The Living Church Foundation elected five new members at digital meetings held October 21 and 22. The Rt. Rev. Dr. Samy Fawzy Shehata, the Bishop Coadjutor of Egypt; former Episcopal Church staffer Heidi Kim; and Episcopal priests Colin Ambrose, Clint Wilson, and Paul Zahl were elected to three-year terms on the foundation. The foundation also discussed a recently completed strategic plan for the Living Church’s ministries, which outlines goals and objectives for the next five years.

“Our ministry continues to flourish, praise God,” said Christopher Wells, TLC’s Executive Director. “Our financial position is the best we have seen in more than 15 years, but we remain cautious amid the ongoing pandemic and recognize the need to increase reserves and grow the endowment. Our publishing and teaching initiatives are burgeoning, but several of them are brand new and bear careful watching and nurturing in the months and years

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ahead. Our ecclesial work in service of unity is gaining traction across the Communion, but many projects have yet to reach completion, and sundry forces of division continue to distract and redirect limited energies that should be aimed at building up, not tearing down.”

Bishop Samy Fawzy Shehata was elected as coadjutor to Bishop Mouneer Anis in April, and will play a crucial role in the establishment of the Anglican Communion’s newest province, Alexandria. Shehata holds a doctorate in theology from the University of Birmingham and was principal of the Alexandria School of Theology. He has represented Anglicanism in dialogue with Cairo’s Al Azhar, the Islamic world’s preeminent religious faculty. Shehata also served on the Global South Anglicans’ Study Group on Enhancing Ecclesial Responsibility, which prepared a covenantal structure for deepened fellowship, now being considered for adoption by Anglican churches around the world.

Heidi Kim is director of the Melrose Family Center for Servant Leadership at the Breck School, an Episcopal school in Golden Valley, Minnesota. She previously served for five years as the Episcopal Church’s staff officer for racial reconciliation. Her ministry in the church and in education has focused on the stories of survivors and disrupters of oppression and marginalization and the struggles of faithful people to speak across difference while remaining in community. “I look forward to being part of such a culturally and theologically diverse group of leaders,” said Kim of her election to the foundation. “I know that my own ministry will be enriched by the experience.”

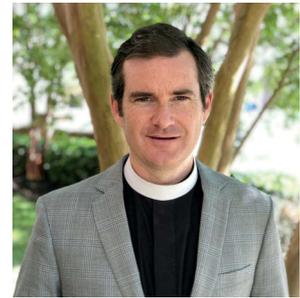
The Rev. Colin Ambrose is vice rector of St. George’s Episcopal Church in Nashville. A graduate of Nashotah House, he worked for Lehman Brothers and was the CFO of a construction and remodeling company before answering a call to ministry. Ambrose has a passion for building teams, and inspiring leaders, seeking organizational excellence for the Church in its mission and ministry. The Rev. Clint Wilson, rector of St.

Francis in the Fields Episcopal Church in Louisville, Kentucky, has been a regular writer for *The Living Church* and a *Covenant* contributor for several years. “The Living Church,” Wilson said, “has provided me with resources for spiritual and intellectual formation, a community of faithful colleagues and friends, and opportunities to grow and serve as a leader in The Episcopal Church. I am grateful for their vital ministry and am thrilled to give back to this organization that has blessed me in manifold ways.” Wilson was formerly ecumenical officer for the Diocese of Tennessee and is a member of the board of the American Friends of the Anglican Society in Rome.

The Very Rev. Dr. Paul F.M. Zahl is the author of 11 books (his latest was recently featured on *The Living Church Podcast*), and is a frequent contributor to Mockingbird Ministries. He was dean of the Cathedral Church of the Advent in Birmingham, Alabama and of Trinity School for Ministry, and also served in parishes in New York, South Carolina, and Maryland. He has degrees from Harvard, the University of Nottingham, and the University of Tübingen. Now in retirement in Florida, he and his wife Mary have three sons, all of whom are in full-time Christian ministry. He is a frequent contributor to *The Living Church* magazine.

“The ministry of the Living Church is really needed,” Zahl said. “And tho’ it sounds like a cliché, it is needed now more than ever. That is because the Living Church is not monochrome. It allows for a historic Anglican comprehensiveness that can be at risk in a polarized, ideological period. Talk about ‘inclusive’: the Living Church is that!”

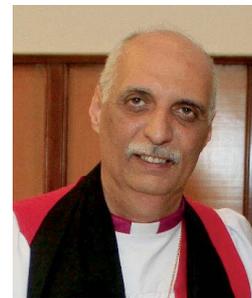
In addition to the five new foundation members, the Rt. Rev. John Bauerschmidt, Richard Clements, and the Rev. Thomas Kincaid were re-elected to the board, while Kathleen Alexander, the Rt. Rev. Dr. Stephen Andrews, the Rt. Rev. Dr. Christopher Cocksworth, Neva Rae Fox, The Rev. Dr. Wesley Hill, The Rev. Canon Jordan Hylden, Catherine Illingworth, the Very Rev. Dr. Ian Markham, Daniel Muth, and the Rt. Rev. Dr. Jo Bailey Wells were re-elected to the foundation.



Ambrose



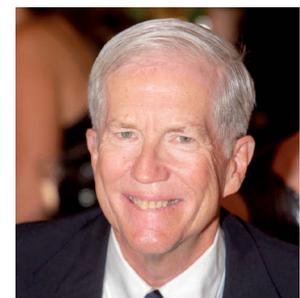
Kim



Shehata



Wilson



Zahl

Facing Episcopal Church Decline — the Latest Numbers

By David Goodhew

The Episcopal Church has published new statistics from the annual parochial reports, covering 2019. They build on what we have hitherto learnt and give us a significant steer as to what is likely to happen in the future. Occurring in the time of COVID-19, they make deeply challenging reading. But, alongside the tough message of the numbers, there are ways to go forward hopefully.

With the latest figures, we now have almost two decades-worth of data since serious decline set in around 2000. This means we can make substantive judgments on future trends. What I say builds on Dr. Jeremy Bonner's important chapter on TEC in the work, *Growth and Decline in the Anglican Communion, 1980 to the Present* (Routledge, 2017), which goes up to 2010-11. There are four key metrics: members, average Sunday attendance, baptisms, and marriages.

Membership

The chart below shows how TEC has lost almost 40 percent of its members, 1980 to 2019, within the context of a rising U.S. population. Most of the drop happened after 2000 and is ongoing. In the years from 2010 to 2019, TEC's baptized membership has dropped by a sobering 314,000.

Episcopal Church Baptized Membership 1980-2020	1980	2,556,926*
	1990	2,446,050
	2000	2,329,045
	2010	1,951,907
	2019	1,637,945

* A conversion factor of 0.918427 was applied to the raw data to render it compatible with that for 1990 and subsequently.

Average Sunday attendance

Figures for average Sunday attendance (ASA) provide a more objective metric and a more striking message. During the 1990s average Sunday attendance was relatively stable but from around 2000 deep decline set in. This is ongoing. TEC's average Sunday attendance dropped by over 40 percent between 2000 and 2019. The decline of attendance was most rapid between 2005 and 2010. But recent years have seen a very substantial drop – a fall of 61,000, over 10 percent, in the last four years

Episcopal Church Average Sunday Attendance 2000-19	2000	856,579
	2005	787,271
	2010	657,831
	2015	579,780
	2019	518,411

Baptisms

Baptism of children offers a different and crucial measure. TEC is a church with a strong stress on infant baptism, so its baptism figures give a sense of the future demographic trajectory of the church. The figures show massive, ongoing slump in baptisms since 2000, from 46,603 in 2000 to 17,713 in 2019. As the demographer Eric Kaufman puts it, most people enter faith the old-fashioned way, by birth. The falling number entering TEC in this way should be a profound worry.

Episcopal Church Child Baptisms 1980-2019	1980	56,167
	1990	56,862
	2000	46,603
	2010	28,990
	2019	17,672

Marriages

However startling the drop in baptisms, the most dramatic data is that for marriages, from 38,913 in 1980 to 6,148 in 2019. The number of marriages has declined markedly across the last 40 years, but the rate of decline sharply increased since 2000 and shows no sign of slowing. In the years when TEC argued about whom it should marry, it has largely ceased to marry anyone.

Episcopal Church Marriages 1980-2019	1980	38,913
	1990	31,815
	2000	22,441
	2010	11,613
	2019	6,128

The number of Episcopalians in church of a Sunday in 2040 could be as few as 200,000 – less than a quarter of the number in church in 2000.

The Last Twenty Years and the Next Twenty Years

It is nearly 20 years since TEC began its current trajectory of deep decline. Past trends do not guarantee future performance, but robust conclusions can now be made. The likelihood that COVID-19 is encouraging congregational decline makes the following projections more likely to be underestimates than overestimates.

The number of Episcopalians in church of a Sunday in 2040 could be as few as 200,000 – less than a quarter of the number in church in 2000. On current trends, by 2040 the number of children being baptized and marriages solemnized in TEC churches will be negligible.

Large numbers of parishes are now so small as to be highly fragile. It is hard to see them surviving the next two decades. The same is true of many dioceses. Seven have fewer than 1,000 adults in church of a Sunday now. They are effectively virtual dioceses already. Many others are likely to join them in the next 20 years.

And this data describes the picture prior to COVID-19. There is strong evidence that the pandemic is stress-testing denominations. Those already struggling, like TEC, are likely to be most damaged.

So Where Next?

First, Christian faith is good news and in many parts of the world the church is growing. I often point people towards data for the diocese of London. That diocese was in long term decline up until about 1990 and has grown substantially since then. It is proof that Anglicanism can survive and, to a degree, thrive in one of the most secular, diverse, uber-modern cities of the world. And Anglicanism outside of

the west is mostly growing. Given the diversification of the U.S. population, that should be cause for cheer.

Second, if I can say this as an outsider to TEC's Anglo-Catholic wing, you need to remember who you are. The Anglo-Catholic wing of the Anglican church has a deep tradition of church planting and proliferation. This tradition stretches right back to Cuthbert and the Celtic saints of the seventh century, to Francis and the friars and the Cyril and Methodius as Orthodox "apostles" to the Slavs. More recently, the Oxford Movement led to a vigorous stream of church planting and evangelism and produced many congregations. That tradition has tended to be forgotten in recent decades, but it is there ready to be recovered.

Third, COVID-19 is a profound challenge to congregations, but it also opens up some possibilities – and I don't mean the tired debate about whether we need to do church online or offline (we have to do both). The notion that we can be "saved by science" rings a little hollow right now. Our profound human need for community and our equally profound need for hope in the face of suffering and death are addressed by the good news of Jesus – and not addressed by modern secularity. It is no accident that secularization has blossomed in rich, stable Western countries. As those countries are shaken and face economic

hardship, so is secularity being shaken.

Fourth, it is important to be frank about measures put in place in the last five years. The new stress on evangelism and church planting in TEC is welcome – but it has not touched the decline in any meaningful way. Far more vigorous work is needed. In particular, all church plants have to be judged by hard metrics – notably bums on seats (in due course) and numbers being baptized. Fuzzy metrics generally mean fuzzy impact.

Fifth, there are some simple, though far from easy, wins to be had. In particular, remember demography. The American population is diversifying fast ethnically. This is the best soil in which to plant churches. The Anglican Church in North America (ACNA) has set ambitious targets for church planting. TEC should do the same. Perhaps it needs to plant some new dioceses, not just amalgamate those too small to survive?

The current period has been likened to wartime. And in the suffering and deep disruption, that analogy makes sense. What is rarely also noted is that the Second World War was a time of significant spiritual renewal for Anglicanism. It was the age of C.S. Lewis, Dorothy L. Sayers and T.S. Eliot. Churchgoing was probably more vigorous in the late 1940s and 50s than for much of the 20th century. The Third Reich and Cold War made talk of sin and death meaningful and made people yearn for redemption. COVID-19 is extremely tough, but out of this death could come new congregational life.

David Goodhew is a visiting fellow of St. Johns College, Durham University, vicar, St. Barnabas Church, Middlesbrough, England and co-director of the Centre for Church Growth Research, which can be followed on twitter @CCGR_Durham

The American population is diversifying fast ethnically. This is the best soil in which to plant churches.

The Holy Spirit and Giving

By David Munson, Jr.

What does it look like when we let the Holy Spirit in? The New Testament is full of miraculous stories about people who let the Holy Spirit into their lives. We learn from these stories that people are filled with the grace of salvation, not by their own actions, or even by spiritual gifts, but by accepting the Holy Spirit's Lordship as a consequence of accepting Jesus. And what does it look like in our lives today? What is the evidence that we, too, have let the Holy Spirit in?

A spirit of generosity and willingness to give financially — this is powerful evidence of the Holy Spirit's presence in the early Church (Acts 2:42-45). It is simple evidence to understand, yet difficult to personally accept. The New Testament seems to say that when we let the Holy Spirit work, we will joyfully give as much time and money as possible to love our neighbors as ourselves.

Put another way, if we believe we've fully accepted Jesus Christ as the Lord and Savior, but don't find ourselves giving very generously, or even feeling compelled to give, then we may be hindering the Holy Spirit.

I realize this is a discomfiting and maybe unpopular thing to say, but witness to this evidence of Jesus' Lordship has been particularly powerful in my own life. Let me share a few examples.

My father was in a terrible freak accident when I was a boy, and had a near-death experience that radically impacted his faith. He became a better man. From that time on, he was filled with a passionate desire to help people and began devoting much of his income to the Church and to charitable causes. Like we learn from Simon the Sorcerer in the book of Acts, no one can buy the graces of God (Acts 8:18-23). We can't donate our way to salvation. But if we are really being "changed from glory to glory" (2 Cor. 3:18) then we should find, at some point, that we can't stop giving.

Jesus doesn't simply rail against any money, and the commission to "Go, sell everything you have" only comes to a few. Learning generosity is a slower and more practical process for most of us, though no less radical. I've seen some people work hard to make more and save more so that they can *give* more. I see others like myself, who are well off and more fortunate, make careful, productive investments to generate more income to give away. Doesn't the Parable of the Talents (Matt. 25:14-30) teach us that this is how believers in God's provision act?

I have also witnessed those who are poor show more generosity than many well-off people, especially when poorer communities have let the Holy Spirit in. We also

see this in the words of St. Paul describing "the grace of God that has been granted to the churches of Macedonia; for during a severe ordeal of affliction, their abundant joy and their extreme poverty have overflowed in a wealth of generosity on their part" (2 Cor. 8:1-2). This should serve as a grave word of instruction to the rest of us.

Priests and other Church leaders may fear pointing out poor giving habits, for fear of offending. But the goal of a church is both to bring people to Christ and to strengthen the faith of the followers. Practicing our faith in congregational worship through prayers, creeds, hymns and Holy Communion are essential, and they include the offertory.

I love the offertory, and not because it saves me on postage. It's such a humbling experience to watch our gifts, from God's bounty, travel up row by row and be blessed by the priest at the altar. I always wonder how many others know this experience, and how many deprive themselves of it. I wonder whether we are truly letting the Holy Spirit in.

Giving is a consequence of salvation and essential to the New Testament revival of God's people because it is part and parcel of spreading the good news about Jesus Christ by example. Salvation is a gift of grace, but it comes with a cost. We must give up self-sufficiency so that we can be free in the Spirit, to receive more and more fully the blessed likeness of Christ.

What would the world look like if we let the Holy Spirit in? I would argue that if all Christians let the Holy Spirit work through them in this kind of giving, our world would know profound healing. Imagine what our churches could accomplish if everyone gave at least ten percent of their income to doing the Lord's work. Imagine a country without poverty because business owners felt compelled by the Holy Spirit to treat their workers and the needy as their neighbors. Homelessness, hunger, and crime would decrease, our communities become more joyful, generous places. Millions of Spirit-filled Christians living this way, out of the mandate to love our neighbors, will convert hearts and societies to receive "the peace which passes understanding" (Phil. 4:7).

Let us be people who give this way. Let's let the Holy Spirit in.

David Munson, Jr. (right) lives in Dallas and attempts to live his life following the second commandment in business and ministry.

Visit <https://insightswithdavid.com>



Navajo ‘Evangelism’ No Longer Means ‘Assimilation’

By G. Jeffrey MacDonald
Correspondent

NAVAJO NATION – Having grown up watching her grandmother raise livestock using traditional methods, Wyone Adrian is passionate about claiming the ways of her Navajo ancestors. She attends Diné College in Tsaile, Ariz., where Navajo students learn not only math and science but also how to make moccasins, butcher a sheep, and prepare traditional dishes.

Yet when school is out, Adrian and friends work at an unlikely hub for adding to their knowledge of Navajo practices: Good Shepherd Mission, an Episcopal campus on the Navajo Na-

tion reservation in Fort Defiance, Ariz.

On the Good Shepherd campus, the young women make soap at SHIMA’ of Navajoland, a church-based enterprise where ingredients are wild-harvested and blessed by local medicine men. They grow traditional plants in a greenhouse and cultivate a fast-expanding organic garden. All the while, the church provides a setting for sharing what the women know about their culture, lest it get lost in a time of steep adversity and struggle.

“Wyone here is a big asset because she’s more traditional,” says SHIMA’ Manager Paula Elmore. Soaking corn, roasting prickly pear cactus over an open flame – such ancestral practices aren’t forgotten here as the church

makes venues for people like Wyone to teach them.

“Just hanging out with each other, we learn a lot from each other,” says Adrian’s college friend, Sedona Jacobson, who hopes to see the church greenhouse soon become a teaching site for a Diné College class. (Diné is the name the Navajos call themselves.)

It hasn’t always been this way. In the late 19th and early 20th centuries, Navajo children were among some 250,000 Native Americans sent away to boarding schools, which were routinely run by major Christian denominations with federal government contracts to address the so-called “Indian problem.”

(Continued on next page)



Sedona Jacobson (left) and her sister, Savanna, outside the SHIMA’ soap factory where they work with their mother, Manager Paula Elmore (right) All photos by Asher Amitaz.

Navajo 'Evangelism'

(Continued from previous page)

The philosophy, as Capt. Richard Pratt infamously framed it, was to “kill the Indian in him and save the man,” which meant wiping out ties to a student’s Indian heritage. Traditional dress, language, and customs were removed as church-run schools, including Anglican enterprises, went about the work of erasing cultural touchstones.

“It’s why churches have a bad rep” on the reservation, says Good Shepherd Mission Curate Leon Sampson. “When you talk about evangelism, it’s a dirty word. It has a dirty name because evangelism was the practice that was used to assimilate: ‘Don’t use your language any longer.

You are going to get whipped if you use that language.”

Today, however, the approach is completely different. The Episcopal Church in Navajoland (ECN) offers an ever-widening bridge to connect Navajos with their cultural traditions. That’s now seen as a baseline for respect and an entry point for walking with God without giving up any aspects of Navajo identity.

“When I say ‘evangelism,’ it means going out into the communities around us and getting to know the people from all walks of life,” says ECN Canon to the Ordinary Cornelia Eaton. “It means having a conversation with somebody that I don’t know and saying, ‘Hey, I’m here. And I see you.’ It’s about that: seeing the other person and acknowledging their worth.”

The church’s growing role in passing down Navajo culture was gaining momentum – renovations underway, expanded programming taking shape – when the pandemic brought much of it to a sudden halt last spring. But it’s now con-

tinuing to a degree online as the church provides Zoom access for Navajo elders to reach youth. It’s also poised to ramp up in the future, buoyed by new relationships forged in the crucible of pandemic crisis response.

The Navajo Nation has been pummeled this year by the novel coronavirus. Infection and death rates run far higher than in any state. Surging case numbers in October prompted a return to 57-hour curfews that prohibit travel on weekends anywhere on the reservation.

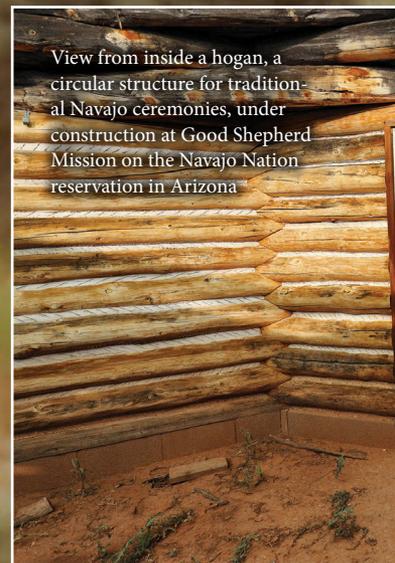
The Episcopal Church in Navajoland has responded by distributing fresh food and growing supplies regularly to about 400 households off the beaten track. New relationships are taking root as church leaders learn what’s needed both materially and culturally.

“Before seminary, I thought: ‘how am I going to develop this relationship with a congregation that sees me on Sundays and doesn’t come to my office?’” says the Rev. Michael Sells, priest-in-charge at All Saints Church on the edge of the reservation in Farmington, N.M. “I have to go out into the community. Now I’m delivering food boxes and seeing how they’re doing.”

The church has mobilized to help on



Returning from a food delivery to Navajo Nation homes, Canon to the Ordinary Cornelia Eaton gathers roadside sage for medicinal purposes



View from inside a hogan, a circular structure for traditional Navajo ceremonies, under construction at Good Shepherd Mission on the Navajo Nation reservation in Arizona

multiple levels. Through various partnerships, projects are in the works to haul water to homes lacking running water, to supply heating fuel, and to address a bed shortage. Priests serving about 1,000 Episcopalians on the reservation also provide memorial services for Navajos with no church affiliations.

And now reinforcing Navajo cultural practices is increasingly central to what the church offers.

Passing down Navajo traditions has become a visible priority. For example, when a six-figure commercial kitchen renovation is complete at Good Shepherd, culinary students will prepare traditional foods as alternatives to processed ones that contribute to a diabetes epidemic on the reservation.

Before the pandemic, teens were coming together in church buildings to learn the Navajo language by listening to a Navajo radio station. Steps away from the Good Shepherd Chapel, a circular structure called a hogan is being built to host traditional Navajo ceremonies such as weddings.

At ECN headquarters at San Juan Mission in Farmington, N.M., a new Hózhó Wellness Center is taking shape where Navajo women can support each other in part by

tapping cultural roots to battle alcoholism's effects and other challenges. Elders likewise have a venue to share resilience techniques, wisdom, and heritage stories via the Hogan Learning Circle.

"You wouldn't believe it," Canon Eaton says. "We had families come from Shiprock who weren't Episcopalians, who weren't Christians, who showed up at this church and sat for the program. They said, 'I brought my kids to listen to the elders, to listen to the stories, to learn.'"

Undergirding all this work is a vision, codified in 1978, to establish indigenous church leadership for the Navajoland Area Mission. Over the past decade under Bishop David Bailey, ECN's ranks of indigenous ordained have swelled to seven. Now when Navajos encounter church leaders, they

see men and women who look more like themselves and share their high regard for Navajo roots.

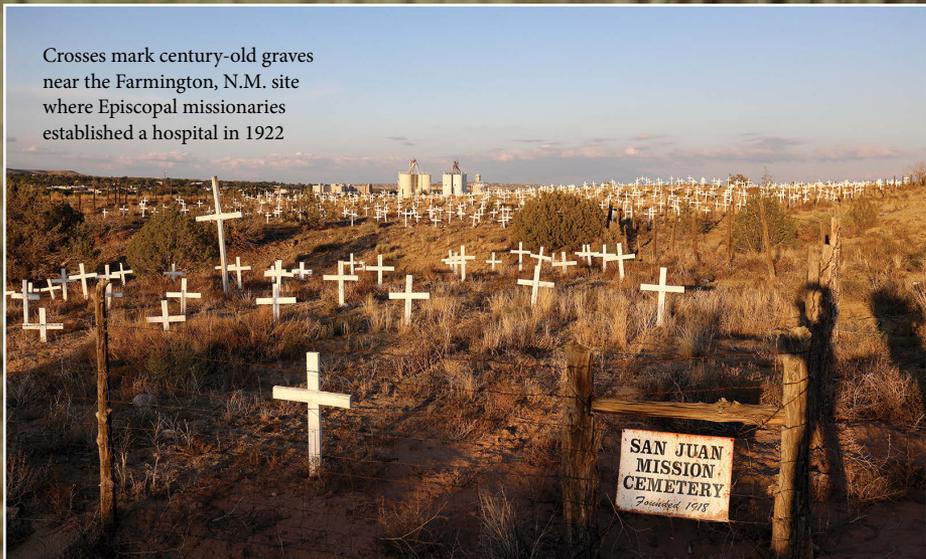
They also encounter a revamped approach to evangelism. Sharing the Good News now involves recognition and acceptance of another person's whole identity.

"There are so many Pentecostal churches [on the reservation] where they have the fundamentalism of - 'you must either be this or be that,'" Fr. Sells says. Thus, he says, many Navajos conclude: "I can't be a Christian. I can't be a follower of Christ. So they come here with lots of hurt and questions, and they see someone open. They see the cedar beads [around a priest's neck] next to the cross and say: 'She's a Navajo Christian! She's someone I can talk to.'"

(Continued on next page)



A mural by Navajo graffiti artist IronCloud evokes pride in Navajo culture in downtown Farmington, N.M.



Crosses mark century-old graves near the Farmington, N.M. site where Episcopal missionaries established a hospital in 1922

Navajo ‘Evangelism’

(Continued from previous page)

Coming to faith in Christ involves resisting evil and repenting of sin, as formulated in the Baptismal Covenant of the Episcopal Church. But that doesn’t mean jettisoning trust in the Navajo’s Creator. Giving thanks to the Creator is compatible with Christianity because the same God is being worshiped, according to ECN Communications Director G. J. Gordy.

What Navajo *are* encouraged to abandon when they endeavor to follow Christ are ways they know to be associated with despair and death. Examples include domestic violence, substance abuse, poor nutrition, dependency, and suicide. Such patterns trace to colonialism, according to ECN priests and staffers, and to trauma passed down by parents and grandparents who attended boarding schools, experienced disrespect or abuse in those settings, and became abusive themselves. Seeking strength for this renunciation involves drawing on Christ and heritage – Navajo heritage in particular.

Sampson, who aspires to add Navajo medicine man to his credentials, explains how the Navajo Beauty Way sets people free to live well. He says Navajo grandmothers teach grandkids to pray each morning – “I will walk in beauty” – and Christian leaders can commend

the Beauty Way, or hózhó, as well.

“It’s not a fad. It’s the way of life. You have to commit to it,” Sampson says. “In order to commit to that, you have to remove alcoholism and domestic violence because then you are honoring yourself through creation, through your surroundings, through the sunrise, through a commitment to: ‘I will not talk in evil. I will not think in evil. I will not walk in evil.’”

Church leaders are living what they’re teaching when it comes to integrated Navajo-Christian spiritualities. Canon Eaton raises sheep, which she describes as “our spirituality” in Navajo Nation. Gratefully using every part of the sheep is a way of life, as is looking to wild plants for healing.

Returning from a food delivery to homes outside Huerfano, N.M., Eaton stops the car to forage for sage by the side of the road. The Navajo use it for medicinal tea, including as a respiratory treatment to help ease symptoms of COVID-19, which has afflicted one out of 15 residents on the reservation this year. She pulls a few branches and gets back in the car.

“People say, ‘I didn’t know this was how the Episcopal Church is: that we could be Christian or not be Christian but still be here, practicing our traditional values, and not be judged for it,’” Eaton says.

At this point in history, claiming a Navajo cultural identity often depends

on institutional support and guidance, just as claiming a Christian identity does. That’s because rising generations don’t always have access to elders in the family who can teach them Navajo ways, Gordy says. The average Navajo man dies before age 70, according to the Navajo Epidemiology Center, and women live just four years longer than men on average.

“Because of intergenerational trauma [and deaths of parents and grandparents], a lot of the family members are not really there or present in some homes,” says Gordy, who shows Navajo congregations how to eat a vegan diet and prepare healthy traditional foods, such as blue corn mush. “So the schools and different programs are trying to instill the culture into the younger generation by making it more accessible and free.”

For its Farmington headquarters that first started as a mission hospital, the Episcopal Church in Navajoland is focused on healing once again. This time, Navajo culture is regarded as an asset to be developed.

“We had a meeting yesterday when we were outside amongst the corn,” Sampson says. “A lot of the feel that came from people testifying referred to the corn: ‘Oh, I can feel the Holy Spirit through the corn!’ It’s a different presence when we’re among corn, among birds, among the air. That’s where resiliency starts.”



Director of Communications G.J. Gordy outside her home at the Episcopal Church in Navajoland headquarters in Farmington, N.M.

Strategic Plan 2020

THE LIVING CHURCH FOUNDATION

FOUNDED 1878

Dear Friends and Supporters of the Living Church,

It is my great pleasure to introduce to you a new Strategic Plan for the Living Church Foundation. This document is the fruit of work by our Strategic Planning Committee and by the Board and Foundation as a whole, over more than a year. It is the result of a collaborative and iterative process that has involved staff, readers, supporters, and friends of all sorts both near and far.

Like all such documents, it represents an important marker on the way, as the Living Church continues its historic mission and ministry and moves into the future. Our work as a Foundation is intended to resource the Church, and this requires casting our vision anew. As our Lord and Savior reminded his disciples: “Therefore every scribe who has been trained for the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old” (Matt. 13:52).

Within this Plan you will find important new initiatives, as well as the continuation of old emphases. The Living Church is a venerable institution, but not a blinkered one! It has proven its ability over the past decade to adapt, and to take advantage of new opportunities for service to the Church. The Foundation’s reach has never been wider than it is today.

I commend this Strategic Plan to you. The Living Church Foundation remains in my prayers, and I ask for your prayers as well.

Yours faithfully,

+John Bauerschmidt

Bishop of the Episcopal Diocese of Tennessee
President of the Board of the Living Church Foundation



THE
LIVING CHURCH

SERVING THE ONE BODY OF CHRIST

OUR MISSION

Rooted in the Episcopal Church and the wider Anglican Communion, the Living Church Foundation seeks to champion the catholic and evangelical faith of the one Church and to hasten the visible unity of all Christians.

God calls the Church to be one and to sustain a common faith and order “so that the world may believe” (John 17:21). Beginning with the Anglican family and looking out to the whole Christian world, the ministry of the Living Church Foundation prioritizes prayer for unity and renewed faithfulness, rooted in God’s own love. As publishers, teachers, and servant leaders, we pledge ourselves to produce excellent independent news reporting, incisive commentary, and edifying scholarship for a broad audience of thoughtful Christians, and to help heal divisions in the Body of Christ. We also seek to form leaders to carry this work forward in the Anglican Communion for the next generation.

OUR INSPIRING STORY

The first issue of *The Living Church* magazine was published on November 2, 1878 by two priests, Samuel Harris of Chicago and John Fulton of Milwaukee. They hoped to awaken and renew their beloved Episcopal Church by encouraging faithful teaching, preaching, and social outreach, and by inspiring the highest quality of music, art, and architecture. From the beginning, *The Living Church* addressed itself to an audience broader than any single American denomination. The editors had in view the one Body of Christ, joined in fellowship across time and around the world to advance the saving gospel for all.

The small weekly newspaper grew rapidly, nourished by the Anglo-Catholic and ecumenical movements at the time of their greatest flourishing. From 1900-1952, under the editorship of F.C. and Clifford Morehouse, *The Living Church* earned a nationwide reputation for journalistic integrity and became the major venue for internal discussions of the Episcopal Church’s mission and identity. At the same time, TLC served as a publication of record for ordinations, appointments, obituaries, and official pronouncements.

The Morehouses also pioneered a tradition of distinguished service by our editors in the Episcopal Church’s institutional life, focusing especially on ecumenical relations. F.C. represented the Episcopal Church as a lay delegate to the first Faith and Order meeting at Lausanne in 1927, and Clifford served on the Executive Council of the Episcopal Church and as President of the House of Deputies of General Convention. The same model was followed by later editors. Peter Day became the Episcopal Church’s ecumenical officer. H. Boone Porter, a scholar of liturgy and pastoral theology, helped draft the 1979 Book

of Common Prayer. Current publisher and executive director Christopher Wells works on the Anglican-Roman Catholic dialogue and on questions of unity, faith, and order in the Episcopal Church and Anglican Communion.

The Living Church was closely connected for decades with Morehouse Publishing, the Episcopal Church’s main source for high church liturgical resources and theological literature. Though the two entities were formally separated in 1953 when the Living Church Foundation was incorporated, TLC has continued the tradition of publishing resources to help congregations worship faithfully. Beginning in 1983, we have produced and distributed *The Episcopal Musician’s Handbook*, a guide for hymn selection; *Illuminations*, a lector’s aid; and *Daily Devotional*, a free commentary on the Daily Office readings. A newly launched digital resource, *The Living Word*, gathers archival material, classic texts, and sermons from contemporary preachers to equip clergy for faithful and effective preaching, week by week.

Over the last decade, the Living Church has played a leading role in helping Anglicans worldwide remain rooted in the historic faith and order of the Church. Alongside direct political service at the General Convention and in the wider councils of the Communion, we have strategically expanded our ministry through a series of educational initiatives we often call “the movement.” Much of our movement work is now spearheaded by the Living Church Institute, founded in 2017. To date, we have hosted more than 25 public conferences, seminars, courses, teaching days, and webinars, in partnership with congregations, dioceses, and churchwide institutions, both at home and abroad. Anglican identity, the call to Christian unity, and reconciliation have been areas of special focus.

Another side of this same strategic work has focused on finding new platforms and means of instruction and encouragement. In 2009, TLC acquired the *Covenant* weblog, a talented community of women and men that has played a leading role in Anglican affairs since its founding. Today, *Covenant* is without peer in the Anglican Communion as an online locus of sound teaching and deep formation in Christian faith and catholic unity. In 2019, we launched a line of catechetical pamphlets, entitled *Anglicans Believe*. During the pandemic of 2020, we relaunched *The Living Church Podcast*, featuring interviews with a range of church leaders, readings from classic texts, and roundtable discussions.

Last but by no means least, gathering Christians together to pray, learn, and build authentic fellowship in Christ has been a key ingredient of our flourishing ministry. We are focused on building networks of leaders who are committed to historic orthodoxy and Christian unity, and we work closely with Communion-minded Anglicans and others around the world who share these goals. This impetus to leadership formation and fellowship dovetails with TLC’s increasingly global reach, governed by an international Foundation of nearly 50 stakeholders. Our dispersed model for staffing enables nimbleness as we stand in solidarity with our many friends and partners — *in person*, whenever possible.

OUR VISION FOR THE FUTURE

With growing numbers of readers and contributors, strong and diverse leadership, and financial and operational stability, we believe that God is calling us to an exciting future, with new opportunities to teach the faith and to work for Christian unity.

We expect that the next five years will bring many changes to our world and the Church, including an expanding profile for digital communication, a deepened need for catechesis, evangelism, and renewal, and a continuing shift of Anglicanism's center of gravity toward the Global South.

Grounded in prayer, we are now planning for that future, confident that, as God continues to call us to seek and serve the faith and unity of the Church, he will supply the means to accomplish his will. Our preparation focuses on five strategic objectives, incorporating a major fundraising effort.

OBJECTIVE 1:

EXPAND GLOBAL REACH AS A PUBLISHER AND AS A MOVEMENT

Rooted in the Episcopal Church, the Living Church has grown in recent years into an international ministry aimed outward to the Anglican Communion and the larger Body of Christ. At a time when Anglicans urgently need to answer God's call to deeper communion, we are poised to organize and host a movement of renewed faithfulness and witness. In the next five years, we plan to

- Remain steadfast in our service of the Episcopal Church through the gifts of high-quality journalism and teaching, networking and encouragement, and sustained friendship across difference that reflect both Christian breadth and catholic coherence.
- Expand the domestic and international audience of our primary publications (*The Living Church*, *Covenant*, *The Living Word*, *Anglicans Believe*, and *The Living Church Podcast*) by 50 and 500 percent, respectively.
- Develop a worldwide team of independent journalists, based in the Anglican Communion's major regions (Canada, Latin America, Great Britain, West and East Africa, South and Southeast Asia, Australasia, and the Middle East), to provide deep coverage of global church news.
- Hold 1-2 conferences each year in international venues, especially in England and the Global South, to gather a new generation of leaders committed to the work of revivifying the Anglican Communion.
- Distribute complimentary subscriptions of *The Living Church* to senior bishops and seminaries across the Anglican world, becoming the must-read journal for key decision makers.
- Use the 2022 Lambeth Conference as an opportunity to promote our work to all the leaders of the Anglican Communion.
- Translate *Anglicans Believe* into Spanish, and market to Spanish-speaking church institutions across the Western Hemisphere.



OBJECTIVE 2:

EXPAND TEACHING RESOURCES

Faithful teaching — rooted in the Scriptures and the apostolic faith of the Church, alert to the challenges of our time — stands at the heart of our ministry and movement. In a time of division and uncertainty, we believe that God has equipped us to reach new audiences through a range of new media and the talents of an expanding network of gifted friends. In the next five years, we plan to

- Advocate for and organize a clear program for the faithfulness and unity of the Episcopal Church and Anglican Communion in the run-up to the 2022 Lambeth Conference and in its aftermath.
- Launch *Truth and Life* books, an imprint featuring the work of young leaders formed through our ministry, papers delivered at our conferences, and a series of short volumes on the basics of Christianity for a worldwide audience.
- Complete *Anglicans Believe* with twelve more pamphlets, yielding a comprehensive survey of credal and sacramental themes.
- Focus and market more fully *The Living Church Podcast*, developing a unified thematic format and a committed listening audience.
- Explore videoconferences and other forms of digital teaching.

OBJECTIVE 3:

STRENGTHEN PARISH MINISTRY

Supporting parishes has long been at the heart of our ministry. We connect leaders across the Church and provide trusted resources for leading worship and proclaiming the gospel. At a time of stress and anxiety in many congregations, we have creative ideas to share and relational networks that can bring leaders together for mutual encouragement. In the next five years, we plan to

- Develop and promote *The Living Word* as the premier lectionary preaching resource for liturgical Christians in the English-speaking world.
- Publish more articles and blog posts focused on parish life and practical ministry issues in *The Living Church* and on *Covenant*.
- Curate our archives fully, using relevant material to create thematic digital teaching resources for adult education in parishes, released for free to promote Christian learning.
- Monitor the suitability of *The Episcopal Musician's Handbook* and *Illuminations* for the changing needs of parishes, adapting as necessary.

OBJECTIVE 4:

SUSTAIN A COLLABORATIVE TEAM

While we have always relied on the gifts of writers in many places, in recent years our governing Foundation has grown substantially, and our staff has become almost completely dispersed. This has increased our capacity to hire talented people and helps us to attend more closely to the needs of a diverse Communion. It also requires new strategies for building relationships and collaborating closely. In the next five years we plan to

- Increase the gender, racial, and geographic diversity of the Living Church Foundation and our contributing writers to ensure that our ministry faithfully reflects the gifts and wisdom of the whole people of God.
- Continue streamlining and digitizing business processes to minimize office space needs and enable maximum accessibility for a dispersed staff.
- Compensate staff competitively.
- Gather staff annually to build relationships and plan next steps.
- Undertake an annual review of staff competencies and recruit personnel to fulfill developing needs.

OBJECTIVE 5:

GROW FINANCIAL RESOURCES

The Living Church Foundation's financial position is strong. However, like all religious publishers, we rely increasingly on charitable contributions to supplement subscription and advertising income. In order to fund the expanding mission that we believe God has set before us, in the next five years we plan to

- Implement a five-year budget consonant with *Strategic Plan 2020*.
- Ensure that our ministry remains on sound and sustainable footing as a business.
- Ensure proper management of TLC's Endowment Fund.
- Raise \$3 million in new gifts and pledges for the Endowment through a strategic and well-organized nationwide campaign, which will underwrite the new programs set forth in *Strategic Plan 2020*.

CONCLUSION

We have developed these objectives through a year-long process of research, discernment, and prayer, consulting with our staff, Foundation and Board members, and faithful readers from around the world.

We invite your collaboration and support in bringing these goals to life. Please pray for God's wisdom and strength and share your financial gifts.

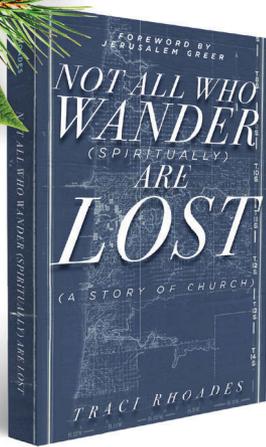
Almighty Father, whose blessed Son before his passion prayed for his disciples that they might be one, as you and he are one: Grant that your Church, being bound together in love and obedience to you, may be united in one body by the one Spirit, that the world may believe in him whom you have sent, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

— Collect for the Unity of the Church,
Book of Common Prayer, p. 255



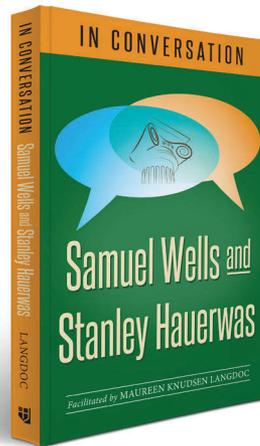
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Save 25%
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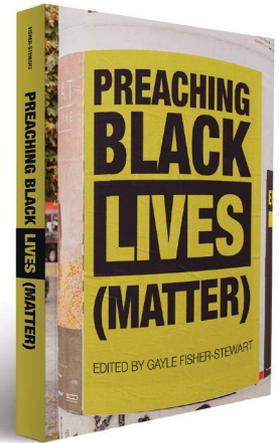
“Christians looking for community will relish this memoir of embracing differences.”
—*Publishers Weekly*

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A new volume in the *In Conversation* series, featuring two trailblazing theologians discussing things that matter to them personally and professionally.

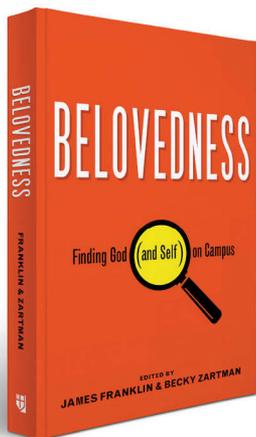
9781640652774 | \$16.95
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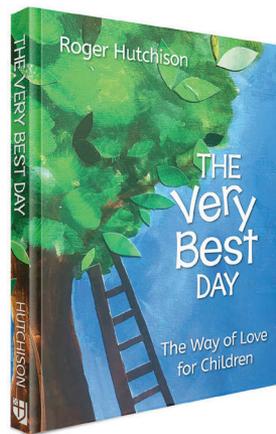
9781640652569 | \$22.95
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FOR YOUTH AND CHILDREN



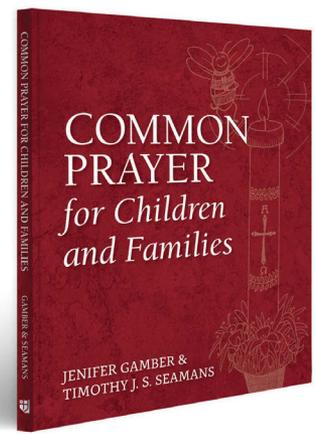
Straight talk for college students on how to navigate life and decisions with one important question: What if I really believed that I was beloved beyond all measure.

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A collection of whimsically illustrated prayers and liturgies written for kids and the adults or communities who pray with them. Includes prayers for morning, midday, and evening; prayers throughout the church year; and prayers for all sorts of occasions.

English Edition: 9781640652644
\$14.95 | Sale Price: \$11.21

Spanish Edition: 9781640653399
\$14.95 | Sale Price: \$11.21

‘The Poor You Will Always Have with You’ Kingdom Logic and The Ethics of Almsgiving

By Stewart Clem

“He’s just going to spend it on drugs.”
“Give a man a fish and you feed him for a day; teach a man to fish and you feed him for a lifetime.”
“She probably isn’t even homeless.”
“Why can’t they just go to a food bank?”

Imagine all of us have heard these objections when it comes to giving money to beggars. Maybe we’ve uttered them ourselves. It’s an encounter we’ve all experienced: Walking down the street, minding our own business, suddenly we’re confronted with the question, “Can you spare some change?” For those of us who live in large cities, it’s a near-daily encounter. Even in suburban areas and small towns, it’s not unusual to see someone on a street corner with a makeshift cardboard sign that reads “Will Work for Food” or “Homeless Vet. Anything Helps. God Bless.”

I know a lot of people who never give money to anyone on the street. These people are not Scrooges. Many of them are quite generous with their personal resources, but they choose to help in other ways. Some people think that we *shouldn’t* give money to beggars. There are Christians, for example, who misinterpret Jesus’ words, “the poor you will always have with you” (Matt. 26:11) to mean that there is no point in giving money to beggars, because poverty will always exist in the world — at least on this side of the eschaton.

Even if poverty can be eliminated (there is no consensus among economists on this question), it doesn’t follow that giving to street beggars is an effective means of accomplishing that goal. In fact, it’s probably one of the least effective. But does this mean that we shouldn’t do it?

What are we to make of Jesus’ words, “Give to everyone who begs from you” (Luke 6:30)? Jesus says some awfully demanding things in the gospels, and we might wonder how literally we’re supposed to take his commands. Christians have spent the last 2,000 years interpreting Jesus’ words in a more favorable and forgiving light, and one might even say we’ve turned it into a fine art. But figurative interpretation has its limits. I could never be convinced that when Jesus said, “Give to everyone who begs from you,” what he *really* meant to say was, “You do not need to give to beggars.”

There are several reasons why all Christians should be in the regular habit of giving money to beggars, but here I will only offer two.

The first reason is that it shows respect for the human dignity of those who beg from us. Beggars are not a subspecies of human being. Each beggar we encounter on the street is someone with a mother and a father, with a life story. Beggars are created in the image of God. To see this clearly, we need to disabuse ourselves of the notion of the ‘deserving poor.’ Modern day Christians often romanticize poverty in past ages, telling ourselves that poverty is different today. In our late capitalist society, we assume, people have more freedom and therefore more responsibility for their personal economic situation. Besides, now we have homeless shelters and soup kitchens. We have unemployment benefits and Medicaid. If people are begging on the street and aren’t availing themselves of these resources, then they must just be lazy.

St. John Chrysostom, the great

fourth-century preacher, has a word for us: “Need alone is the poor man’s worthiness; if anyone at all ever comes to us with this recommendation, let us not meddle any further.” He goes on, “When you see on earth the man who has encountered the shipwreck of poverty, do not judge him, do not seek an account of his life, but free him from his misfortune.” It is not our job to determine the beggar’s worthiness or to give alms with strings attached. “Charity,” Chrysostom reminds us, “is so called because we give it even to the unworthy.”

Giving money to beggars is an act of solidarity with them. It is a tangible recognition that we are not better than they are, that our wealth is not God’s reward for our wise choices. No matter how financially responsible we think we are, only a fool would



believe that the distribution of wealth in our society is in exact measure with each person's just deserts. Every encounter with a beggar is a reminder that we are fundamentally the same and that with a few different circumstances our roles could have been reversed.

C.S. Lewis's biographer, Walter Hooper, recalls a time when he and Lewis had such an encounter: "On the way to an Inklings meeting, he gave some money to a street beggar, and I made the usual objection: 'Won't he just spend it on drink?' Lewis answered, 'Yes, but if I kept it, so would I.'"

The second reason we should give to beggars is that Christians are called to give alms to the poor. This tradition pre-dates Christianity and there are numerous texts throughout the Old Testament that instruct the people of God to share their wealth with those who beg. In fact, the oft cited line, "the poor you will always have with you," originates in the Old Testament, and it is there offered as a

reason *for* giving to beggars rather than a reason for refraining: "For the poor will never cease out of the land; therefore I command you, You shall open wide your hand to your brother, to the needy and to the poor, in the land" (Deut. 15:11).

When Jesus inaugurates his earthly ministry and proclaims the coming of the Kingdom, he quotes the prophet Isaiah, "The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor" (Luke 4:18). The New Testament repeatedly links refusal to give alms with a rejection of God's love: "How does God's love abide in anyone who has the world's goods and sees a brother or sister in need and yet refuses help?" (1 John 3:17).

God cares about the plight of the poor, but almsgiving is about more than making the world a better place. Since the earliest days of the Church, Christians have acknowledged the sacramental character of almsgiving. This

sacramental character was specifically tied to the personal encounter of giving to a beggar; there is no substitute to be found in civic forms of charity. Gary Anderson, in his excellent book, *Charity: The Place of the Poor in the Biblical Tradition*, summarizes the early Church's outlook as follows: "As God had deigned to condescend to the unimaginable depths of the mortal person, so those who would claim to be God's people must similarly condescend to the poorest of the poor. It is in the concrete act of assisting a poor person that one meets Christ." When we give

money to beggars in the spirit of charity, it is not merely an opportunity to meet another person's physical needs; it is an opportunity to meet Christ himself.

There are important practical considerations when it comes to almsgiving, but there are no insurmountable difficulties. While it is unlikely that we will be able to give to everyone who asks for money, we can determine, after prayerful consideration, how much we are able to give each month (or week, etc.) in addition to our usual church and charitable giving. If we exhaust this amount, then at least the next time we are approached we can look the person in the eye and say, "I'm sorry. I wish I could help, but I've already given all I can today." This response acknowledges the humanity of beggars while also forming us in the path of charity, instead of simply ignoring beggars when they approach us, which can only serve to harden our hearts.

Giving money to beggars is neither a self-centered spiritual discipline nor a naive attempt to alleviate poverty. The Bible makes no sharp distinctions between social justice and personal piety. There is nothing contradictory about working for change in society and giving alms as a spiritual discipline — they are complementary practices. That's because the Kingdom of God is about restoring all things to their right order, which includes justice among humans and towards God, as well as rightly ordered desires within our hearts. Giving to beggars is about seeing Christ in others — the Christ who came to us, poor and lowly. It is a way to remind ourselves that we are all beggars before God, depending entirely on his grace.

Giving to beggars is not an economic solution to poverty, but according to the logic of the gospel, it makes perfect sense.

The Rev. Dr. Stewart Clay is assistant professor of moral theology and director of the Ashley O'Rourke Center for Health Ministry Leadership at the Aquinas Institute of Theology, St. Louis.

PLEASE
HELP!



CORNERSTONES

‘Placebo, Dirige, and Gilding the Perke’ Piety and Benevolence at St. Catherine’s, Fritton

By Simon Cotton

It was a summer Saturday in 1974 when I first visited Fritton, a Norfolk village 10 miles south of Norwich. But it was only five years later, when I studied the wills of the inhabitants dating from the two centuries leading up to the Reformation, that I understood the effort that this little village made to beautify its church just before a major upheaval in religious life.

The first sight of it, by itself up a grassy track, is promising. St. Catherine’s has a round tower, exceptionally rare outside of East Anglia. There are around 40 of them in Suffolk and 120 in Norfolk, mostly from the 11th and 12th cen-

turies. An octagonal belfry was probably added around 1502, when John Carentyne of the neighboring village of Morningthorpe left 12 pence (a shilling, one twentieth of pound) to the “reparation” of the tower in his will. Five hundred years ago “reparation” could mean new building, and though 12 pence does not sound very much in 2020, sums of money need to be multiplied by at least a thousand to correspond to present-day values. He was also one of several donors to the campaign.

The tower wasn’t the only part of the church that got attention then. Roger Brome wrote in his 1502 will: “I bequeath to the heynyng [heightening] of the walls of the seyde church xxvjs. viijd.” You can see the large windows in

the late-Perpendicular style that were part of this job. This “heightening” with brick was part of a programme, as John Alvard left the very substantial sum of £7 to “ye repacon of ye churchroffe in freton £7” in 1506. Three years later, John Johnson left 6s. 8d. to the “reparation” of the church roof, and asked his executors to arrange 30 masses in Fritton church for his soul (and his friends’ souls) within five years.

John Alvard was clearly a well-to-do man. His was the only one of 16 Fritton wills between 1461-1545 not asking for burial in the churchyard; he requested burial in the porch, a prestigious place, as people could erect a memorial inscription asking people passing on

their way into church to say a prayer for the repose of their soul. In his will he requested that once a year the parish should keep “*placebo dirige & messe* or requiem for my sowl & my frends sowlys & a certen in the seid church.” These were common requests in wills of that time — *placebo* and *dirige* are the Mattins and Vespers of the Office of the Dead which would be offered, along with the Requiem Mass. A “certen” or “certain” meant a weekly celebration of the Mass.

There’s a faded wall painting of Saint Christopher, the patron saint of travelers, on the north wall, nearly opposite the entrance; it was commonly believed that anyone who saw that would be safe from harm that day. And under it is a very faded inscription saying that John Alvard gave this painting. A bit further along is a restored but very intelligible painting of Saint George and the dragon. In the background are the princess whom he saved and the town — or castle — where her parents and other inhabitants would

have been watching events unfold. Mediaeval churches were much more colourful places than we often assume.

The new roof of John Alvard’s time does not survive, it was replaced in a restoration of 1913. At the same time, the Chancel Screen was given a new upper portion, including a rood group, replacing one that had been destroyed around 1550. The lower part is original, c.1510, and of high quality. It was made in the same workshop (probably in Norwich) that provided half a dozen other screens in the early 16th century. It is finely carved — Saint George and the dragon feature again, as well as unicorns — and has much of its original painting, in very good condition. One panel on the north side depicts a donor, John Bacon, together with his wife, 11 sons and three daughters, with three of them holding rosaries.

Another donor, Stephen Browne, left 6s 8d towards “gilding the perke” in 1528, using a local term for the rood screen, and gilding could also mean painting. The Latin Doctors appear;



Above: Saints Simon and Jude

Left: Baptismal font



Below: Chancel and screen

Simon Cotton photos

later iconoclasts allowed Saint Jerome to keep his cardinal’s hat, though Saint Gregory has lost his papal tiara. On the south side are Saint Simon (with his emblem, a fish) and Saint Jude (likewise, holding a boat). Again, the screen is finely carved above Saint Simon, but above Saint Jude the “carving” is painted upon a solid block of wood. Why didn’t the carpenter complete the carving? This is one of the mysteries of Fritton.

To the north side of a screen is another survival, the steep roodstair that enabled a sexton to access the

roodloft to light and replace the candles that burned on the roodbeam, in honour of the rood; it has a little window to light it. More remarkable is a 13th century wallpainting thought to represent Saint Edmund of Abingdon, an exiled Archbishop of Canterbury, who was canonised in 1246.

The font is one of the type of “perpendicular” fonts known as “East Anglian” fonts, of which there are many in Norfolk and Suffolk, distinguished by some very cheerful carved

(Continued from previous page)

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lions at its base. This was clearly provided as part of the rebuilding. Margaret Sporle's 1536 will said "Itm I bequeath to make a covering for the ffonte in the church of ffretton forsayd v marke [66s. 8d.]" She requested a yearly obit for her soul and all Christian souls for 10 years, for a priest to sing a trental of masses [30 masses, a common request], again for her soul and all Christian souls, and for the parson of Fritton to say a "certain" twice yearly for 10 years. The residue of her goods was to be bestowed "in dede [deed] of charitie and pitie for my sowle and all christen sowles."

Late-mediaeval Catholics took their duty of intercession for the departed — all the departed, not just their own souls — very seriously. Three other Fritton wills survive for the period between Margaret Sporle's death and the death of Henry VIII in 1547. All testify to the continuing belief in the intercessory role of Our Lady and All Saints [commonly referred to as the "holy company of heaven"].

There is one more mystery to ponder, as you walk away from this delightful church. Most mediaeval wills do not refer to the dedication of Fritton church, although those that do — from the 15th century — give it as Saint Mary. Today it is Saint Catherine, and when the great historian Francis Blomefield, who died in 1752, compiled his magnum opus "*An essay towards a topographical history of Norfolk*," he gave it as Saint Catherine too, a rare dedication. Does that mean that there was a reconsecration of the church, together with a change in the patron saint, when the rebuilding of the church was completed early in the 16th century? Just imagine how proud the villagers were on that day.

Dr. Simon Cotton is honorary senior lecturer in chemistry at the University of Birmingham in the UK and a former churchwarden of St. Giles, Norwich and St. Jude, Peterborough. He is a member of the Ordinariate of Our Lady of Walsingham.

BOOKS

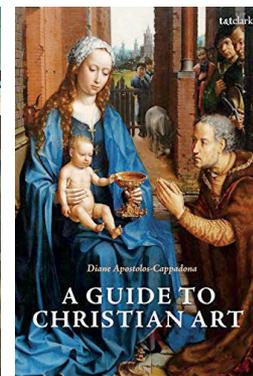
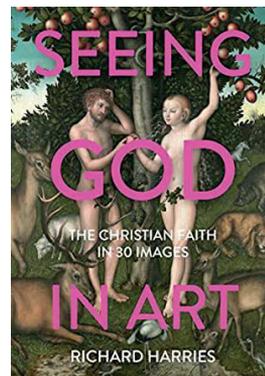
A Remarkable Treasury of Christian Art

Review by Stephen Platten

These two books could hardly exhibit a greater contrast; one is an interpretative gallery and the other a reference directory to Christian art. Richard Harries is, of contemporary theological writers, the closest we come to a "Renaissance Man," a true polymath. In this, his 40th book, he returns to his interest in religion and art. Challenged to choose 30 images by different artists, he alights upon a variety of artists straddling the centuries, from the sixth to the 20th. The images are grouped under three headings: In Time — Creation; in History — the Judaeo-Christian Tradition; in Christ — the Christian and Divine Lives. There is a brief theological commentary on each subject, relating the image to contemporary life. Each piece concludes with an attractive and appropriate prayer.

We begin in Monreale Cathedral in Sicily, with a fascinating mosaic depicting creation; here the commentary is accompanied briefly with reference to the poetry of Gerard Manley Hopkins, whose work is credited alongside other extracts. Poetry frequently makes an appearance as do both fiction and non-fiction. There follow images from the Renaissance. Masaccio and Piero della Francesca (*The Baptism of Christ*) are featured. Later artists follow, including Lucas Cranach, Caravaggio, and Rembrandt. The 14th-century fresco *The Anastasis* is a strong representation of the resurrection. This image is currently imperiled by the threat of the Church of St. Saviour in Chora in Istanbul being converted into a mosque. All its representative images could subsequently be overpainted.

Harries is a noted speaker and writer



Seeing God in Art

The Christian Faith in Thirty Images

By Richard Harries

SPCK, pp.144. \$21.69

A Guide to Christian Art

By Diane Apostolos-Cappadona

T&T Clark/Bloomsbury pp.298. \$26.95

on icons and Byzantine art. The example here is the powerful *Ascent of Christ from Hell*, which depicts Christ dragging Adam and others out of the eternal fire. Harries' theological reflections are always enriching although, at times, almost gnomic. Perhaps a little more space for these would have been a bonus. The 20th century images are equally powerful. Marc Chagall's *Exodus* bridges Judaism and Christianity Stanley Spencer's scorpion is telling, depicting the testing and temptation of Christ. Nicholas Mynheer's 2003 *The Spirit descends to live within us* is both intense and surprising.

Towards the end, we are offered slightly longer reflections: the mosaic at Hosios Loukas Monastery in Greece of *Christ's Questioning* is one distinctive example here. The use of David Wynne's sculpture *Noli me tangere* and Tom Denny's window in Hereford

Cathedral, designed in memory of Thomas Traherne, are both powerful, albeit using very different artistic media. This book would, amongst many other things, be a very useful contribution to a course of confirmation training.

Diane Apostolos-Cappadona's book is intended for a quite readership. She explains it in her introduction as a tool for "reading" Christian art. Quite explicitly then, this is intended as a reference book, a volume for "both students interested in Christian art from varied disciplines of art history, biblical studies, church history, history of Christianity and Christian theology, as well as the museum visitors who have found the wall text descriptions or catalogue entries of a work of art insufficient to satisfy their curiosity about why certain flowers or animals are include in a particular painting." Having personally been guided around the Upper Basilica of San Francesco in Assisi, with its remarkable *Life of St. Francis*, and in company with a scholar of art history, the Giotto paintings took on for this reviewer so much more meaning. This book is intended as a general introduction to such interpretation. Apostolos-Cappadona is systematic, almost to a fault, in her pursuit of this aim!

The book falls into two distinct sections, the first dealing with narratives of Jesus Christ and the Blessed Virgin Mary. The earliest illustration she uses is from the workshop of Quentin Massys, depicting *St. Luke Painting the Virgin and Child*. The legend of Luke as a painter and physician is chosen as perhaps the earliest reference to art in Christianity. Jan Gossaert's *The Adoration of the Kings* is used to introduce representations of Jesus, with attention to narrative and symbolic elements. Later in this section, the mosaic of *Christ Enthroned Among the Apostles* leads into discussion of other symbols of Christ, including references to icons of the Pantokrator.

The second section moves its focus toward "themes." An exhaustive cata-

logue of objects and motifs follows. Picking up the personal thread from the first section, biblical and apocryphal figures ("personages" as she categorizes them) are gathered before moving on to the subject of places, including biblical locations and other biblical motifs. Thereafter follows discussion of images of saints, celestial figures, and symbol. Both a St. Bartholomew altarpiece and *Adam Naming the Animals* are illustrations used here.

The final sub-section moves the focus to more abstract signs and symbols, with animals, botanicals, the human body, colors (and letters, words, and phrases), musical instruments and the "visual church," including architecture. Hans Memling's *Angel Musicians* and a *Chi Rho*

and *Alpha and Omega* feature here.

The author is to be congratulated on the sheer scope of her survey, and all in such a relatively concise volume. The descriptions are clear and will enlighten just those groups intended as readers in her introduction. Perhaps the one regret is the relative paucity of illustrations in a book introducing the "reading" of a seminal strand within visual art. This leads to a certain sense of prolixity. Taken with Harries' book, however, the two are an imaginative and complementary initiation into the remarkable treasury of Christian art throughout the ages.

The Rt. Rev. Stephen Platten is honorary assistant bishop in the Dioceses of London, Newcastle, and Southwark.

Those Enlightened Pilgrims

Reviewed by Chip Prehn

More recently than I ought to admit, a distinguished schoolmaster taught me the difference between a New England Puritan and a New England Pilgrim. In his 1996 history of Roxbury Latin School, F. Washington Jarvis notes that John Eliot (1604-90), the founder of that oldest and still superlative American school (1645), considered himself a member of the Church of England. How could this be, since Eliot lived in the Massachusetts Bay Colony? The answer is that Eliot and most other members of the Bay Colony were bent on reforming the Anglican Church, refashioning the Established Church along the lines of what the New Testament persuaded them was correct.

But unlike the Puritans, the Pilgrims who founded Plymouth Plantation 10 years before the Bay Colony, in 1620, were Separatists. Separatists were not interested in an established church at all. Whether governed by bishops or

presbyters, they rejected establishment altogether in favor of local churches governed by the people. It is of the English progenitors of the Pilgrims that Stephen Tompkins writes in *The Journey to the Mayflower*.

Tompkins's book is an excellent study of the religious situation in England in the latter part of the 16th century and in the early Stuart era. His purpose is not to show how but why English Separatists left England to make themselves at home in the Low Countries and the North American wilderness. Tompkins reminds us that there was a long history of persecution in English-speaking Christianity, and that the suffering experienced by Separatists and earlier martyrs was the price to be paid to establish religious freedom in the English-speaking world. Tompkins thus avers that the early-modern Separatists were courageous, enlightened prophets of the liberty of conscience.

Tompkins writes in flowing prose,

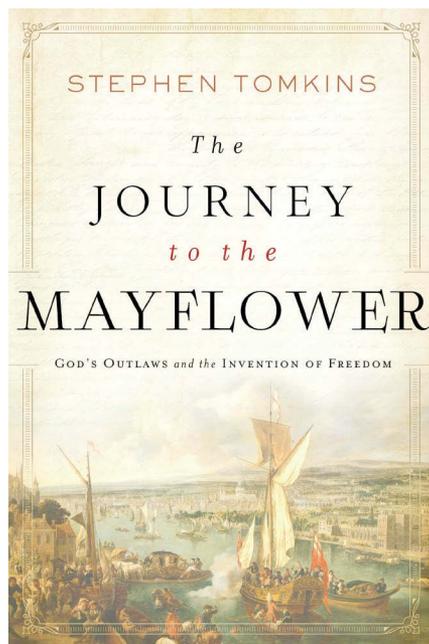
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but *Journey to the Mayflower* is also impressive scholarship. His book reconstructs the beliefs, alliances, sudden separations, and surprising reunions of believers who dropped out of English parochial life in order to worship as they pleased. Tompkins gives us a fine picture of the lived religion of many hundreds of Elizabeth's subjects — mostly but not always of tradesman class — who did not care for bishops, “set prayers,” vestments, or practices not illustrated in the Bible. While they spoke and wrote against conventional Anglican practices, the leaders of the underground church wanted most of all to worship their way in peace. For them, the Bible had more authority than a monarch, a pope, or a bishop.

Tompkins judiciously allows that the state church faced profound challenges that would have made any establishment jealous of its privileges and afraid of dissent and disunity. The Northern Rebellion (1569) seemed for a time likely to wreak havoc in the realm. In 1570, Pope Pius V declared Elizabeth excommunicate and her heretical reign in England null and void. The stunning 1571 victory over the Ottoman Turks by a coalition of Catholic navies sent the fear of God into every Protestant in Europe. As soon as the greatest fleet in the world was refitted and revictualled, Philip II of Spain intended to invade and conquer England. Thence heretics would be rounded up and forced to recant or pay the price.

One of the unintended consequences of the miraculous and total defeat of the Spanish Armada in 1588 was that the Archbishop of Canterbury and his servants regained the leisure to hunt down dissenting Christians. Several of the Queen's trusted advisors — for example, Leicester and Walsingham — admired the more gifted Separatists (e.g. George Gifford) and likely protected them behind the scenes. But these powerful nobles and half a dozen others sympathetic to



The Journey to the Mayflower

God's Outlaws and the Invention
of Freedom

By Stephen Tompkins

Pegasus, pp. 304, \$28.95

nonconformists were gone to their reward by 1590.

The episcopal bench during these years — even the strong Protestant Matthew Parker at the beginning of the reign and, later, Whitgift, Bancroft, and Laud — were called “antichrists” and

Tompkins gives us an opportunity to recall the sacrifices made to give the Anglophone world religious freedom.

“monsters” by the independent believers. Tompkins does not depict the episcopate during the Elizabethan and Stuart reigns in flattering ways. Whitgift's ecclesiastical statesmanship is not mentioned. But this scholar does not want us to overlook the fact that scores of dissenters were arrested at their homes and carried off to jail, often tortured on Whitgift's and other bishops' orders, and put before high courts to confess their sedition. Tompkins writes, “If

God were to judge England for its religious sins, to Whitgift's mind they would be sins of diversity.” I believe that on balance Tompkins's picture of the Elizabethan church incorporates most of the latest scholarship, including the view that the Queen was a vain, vacillating, and self-serving monarch.

When it comes to our American Pilgrims, Tompkins notes that the Separatists who founded the Plymouth Plantation were not actually trying to escape persecution; most of them already enjoyed religious freedom in the Netherlands. They came to New England for two main reasons. First, the elders wanted to get the younger generation away from the temptations of Amsterdam, Leiden, and Emden. Second, when the opportunity was proposed to them by officials of the Virginia Company, the Pilgrims jumped at the chance to create in America an English village where God could be worshiped simply and purely by English farmers and artisans. They valued freedom as a way to open themselves to what God might do in the future.

In *Journey to the Mayflower*, Tompkins gives us an opportunity to recall the sacrifices made to give the Anglophone world religious freedom. That the perspective is non-Anglican is a good thing. The author has written admirable biographies of John Wesley (2003) and William Wilberforce (2007). His study of the Clapham Sect (2010) deepens our understanding of the way Evangelicals renewed the English Church in the early 19th century, opening the way — surprisingly — for the Oxford Movement and Church Revival. I can think of no better way to consider the 400th anniversary of Plymouth Plantation than to go back with Tompkins to consider the conditions and causes of Separatist religion.

The Rev. Dr. Chip Prehn is a partner with Dudley & Prehn Educational Consultants and vicar of St. Mark's, Coleman, Texas. He is also a member of the Board of Directors of the Living Church Foundation.

Mindfulness and the Costs of Success

Review by Sam Keyes

This sociological study stems from a simple question: How did a Buddhist practice once associated with hippy radicals and religious minorities become a deeply ingrained part of mainstream Western culture?

That mindfulness is such a mainstay is hardly controversial. Like thousands of other people, I see it almost every day when I open my Noom app designed for weight loss. In these days of pandemic homeschooling, we've seen mindfulness activities for young children. A few years ago, when I was chaplain at a school in Maryland, our commencement speaker was Dorothy Bush Koch — daughter of George H.W. Bush and hardly a representative of progressive leftism — whose main topic was the importance of mindfulness.

Perhaps the key distinction in Kucinkas' study is the notion of "Buddhist-inspired" rather than "Buddhist." In the story she tells, a group of converts took intentional, strategic steps to bring Buddhist-inspired contemplative practices to a wide range of Western institutional and social locations. Some of these converts were true "religious" converts to Theravada or Zen or Tibetan Buddhism. Others were self-described non-religious believers in the value of Buddhist philosophy to decrease suffering in the world. What they share, apart from these ideological commitments, is a privileged elite status, whether educational, economic, or social. And so the movement proceeded, not by way of protest, but by way of slow infiltration and personal influence.

We did not simply wake up one morning and discover that major corporations were using mindfulness programs with their employees. The "mindful elite" built support networks behind the scenes, gradually proposing and implementing "interventions" in



The Mindful Elite

Mobilizing from the Inside Out

By Jaime Kucinkas

Oxford University Press, pp. 248, \$36.95

institutions designed to facilitate wider acceptance of contemplative practices. By many measures, these interventions were wildly successful. In addition to the examples above, mindfulness now has privileged institutional representation in most elite universities and companies as diverse as Google and Monsanto.

Yet with these successes, Kucinkas observes, came a clear set of tradeoffs. Making mindfulness appeal to a wider audience required toning down or even eliminating its "religious" vocabulary and history. As such, the actual source of mindful practice — think the Buddhist *sangha* of Southeast Asia or Tibet — is almost unrecognizable to a style of mindfulness focused on increased productivity or better sleep health. Further, and along the same

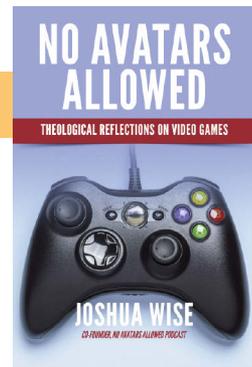
lines, the Dharma of Buddhism, with its core of doctrinal and ethical insights, has given way in popular culture to mindfulness as mere intellectual technology, able to be employed to almost any end at all.

As Kucinkas points out, the leaders of the contemplative movement have, at various points, taken these criticisms to heart. For some, the response is to better root mindfulness in authenticity and Buddhist-inspired ethics. But, given the movement's elite status, there remains some awkward dissonance. How, after all, can you promote a system focused on detachment by means of an elite network necessarily tied to material wealth and social status?

As a book of sociological analysis, *The Mindful Elite* is a little dry for those outside the field. The resonances, though, for contemporary Christians, are obvious. There are real insights to be learned from New Social Movements (a technical term here) in the last several decades; surely such stories can help us understand the ongoing work of evangelism in Western culture. There is also a clear warning for any attempt to make a particular message or practice stick with an audience that is increasingly wide: severing a practice or a doctrine from its "religious" context comes at a cost. For Christians, perhaps, the contrast is not usually so visible as that between a Thai monk and a capitalist CEO practicing the same meditative ritual. But we could likely benefit from some "mindfulness" on how easy it to paint the name of Christ on habits and commitments that would have been inconceivable to previous centuries of Church life.

The Rev. Dr. Sam Keyes serves as professor of theology at John Paul the Great Catholic University in Escondido, California, and is a transitional deacon in the Personal Ordinariate of the Chair of St. Peter.

Theological Reflections on Video Games
By Joshua Wise. Church Publishing, pp. 176, \$18.95



Real and Virtual

Review by Everett Lees

Computer games were a central element of my 1980s childhood. While they have not been a big part of my adult life, this book recalled things I miss about gaming.

Wise is an avid gamer and wants those who read this book to see that gaming is not a waste of time. Rather, he argues, gaming can present an opportunity to engage deeply with theological questions, and he defends and presents orthodox teaching clearly for his readers.

Wise sees video games as building upon the worlds of fantasy that MacDonald, Tolkien, and Lewis introduced to the Christian imagination. There is, as the author says, “a spirituality of friendship that involves play.” Play, he

says, is a central aspect to being human. We often dismiss play as something children do, but not for adults. Wise hopes Christian adults will recover play as a positive virtue, an integral part of the spiritual life.

The first part of the book argues for video games themselves. While he concedes that there are games with little to no value in them, Wise believes this is no reason to reject video games entirely. There is little evidence, he says, that violent games encourage people to commit acts of violence. He says problems in the gaming world arise from the anonymity gaming platforms can provide and the desire for fame, neither of which is unique to gaming.

His chapter, “The Mass Effected,” explores the relationship between

sacraments and the virtual world. This chapter alone is worthy for reflection, since so many churches are currently virtually. Social media is filled with arguments for and against the legitimacy of virtual worship. While I disagree with the author’s argument promoting the validity of virtual sacraments under very limited circumstances, his case is presented thoughtfully, and it helped me reflect on how to minister in the midst of a pandemic. The author is correct: the line between real and virtual is becoming thinner, and so these are questions theologians and pastors must wrestle with throughout our ministries and with our congregations.

The Rev. Everett Lees is rector of Christ Church, Tulsa, Oklahoma.

The Gravitational Pull of Home

Review by Wilfred M. McClay

When Oscar Wilde proclaimed that sentimentality was “the bank holiday of cynicism,” a way of indulging in deep emotions without “paying the price” for them, surely, he was taking aim at nostalgia as one of his targets. Nostalgia has acquired a thoroughly bad odor in our times, and is widely regarded as a synonym for delusionary bad faith, for the habit of averting one’s eyes from present-day ills by looking wistfully to a past that never was, or at least never was what some fools today like to believe it was. We prefer to think of ourselves as clear-eyed, undeceived, and forward-looking moderns who live

entirely in the present, and have disciplined ourselves not to seek consolation in how wonderful things used to be. To wallow in nostalgia is to live neither wholly in the present nor wholly in the past, but suspended in a self-serving twilight zone between the two.

There is undoubtedly something to this criticism, particularly at a time when nostalgia has become a veritable industry, and love of the past threatens to degenerate into a shopping aisle of commercialized *kitsch*. Yet as the literary scholar Anthony Esolen points out in this extraordinarily beautiful and luminous study, nostalgia has a deeper and more substantive meaning that the anti-sentimentalists miss entirely — and we deny ourselves an incalculable gift

by trying futilely to escape its power.

That deeper meaning is hinted at by *nostalgia’s* etymological source, the Greek word that means “aching for home.” The gravitational pull of nostalgia, rightly understood, is one of the profoundest dispositions, directing us back toward the place of our origins, the place where we belong, the place where we know who we are and what we are. The pull toward that place may lay dormant in us for many years. But when it comes, it comes in strength, and comes from something inside us that is denied at a very great price.

This insistent pull of nostalgia is a universal and recurrent theme. For Odysseus, in perhaps the foundational epic of the pre-Christian West, it was

No Partiality

While I think any of us can appreciate the point Walter Brueggemann makes [in “Codes of Chosenness,” *TLC* 9/6/2020], there is a significant aspect of his principal text that he overlooks. Like his father’s namesake Jonah, who was sent to minister to the denizens of the capital of a powerful empire that had dominated Israel for generations, Peter in Acts 10 is called, not merely to witness to any gentile, but specifically to Cornelius the Centurion — that is, to a military commander of an occupying army representing an even more domineering empire.

In other words, Peter is less in the position of someone powerful being called to humility than of a rather lowly member of a persecuted people being called to reach out to a representative of his taskmasters. This lends the lesson a somewhat more piquant flavor than Dr. Brueggemann seems to recognize. In Christ, we no longer rejoice with Miriam at the sight of God’s enemies dead at our feet. Rather, like both Jonah and Peter, we are to invite those erstwhile enemies to join us in sackcloth and ashes, lamenting our sins, which we all know are many, that we may then rejoice in our Lord’s deliverance. As Peter notes a little further on in Acts 10, God shows no partiality. Perpetrator and victim alike have sinned, and who can say how often those two have changed roles? All stand alike in need of God’s forgiveness and salvation.

Daniel W. Muth
Leland, NC

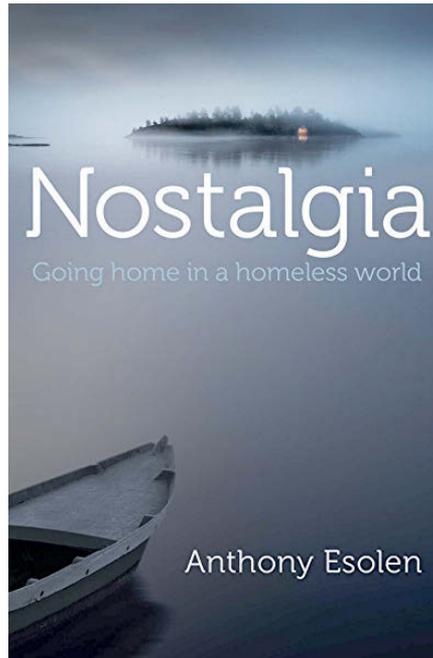
Dr. Brueggemann misspoke that it was a congressman from Ohio who recently asked whether “blacks and people of color do not wash their hands often enough, compared to other groups?” It was a state senator, Steve Huffman, who asked that question regarding COVID-19. Dr.

(Continued on next page)

an unconquerable longing for a return to the land of Ithaca from which he had come, and to his wife and son from whom he had been cruelly separated by two decades of wars and wanderings. It was a pull so strong that it caused Odysseus to reject the offer of immortal life with his lover-jailer, the ravishingly beautiful goddess Calypso, in preference for a return to mortal life lived with his aging Penelope. It drew him to sit every day on the shore of Calypso’s beautiful island, staring out at the sea, and weeping for what he had lost, what he yearned to regain. It was not a wistful feeling, but a searing and ceaseless source of existential pain.

For Christians, the pull is toward something even more fundamental and yet complex and harder to specify. For it is a pull not only toward an earthly home that nurtures and enfolds us, a natural affection for our forebears and our spouses and children and for our place in the world, but also toward our *real* home, the home we have not yet inhabited, toward the lost sense of who and what we really are and will be, but which we have not (yet) ever been. The pull of nostalgia is a reminder of the persisting claims on our hearts of all these things, all tugging away at once.

As adherents of an incarnational faith, we love the world both for what it is and for what it betokens, for its beauties and for all the ways its beauties point beyond themselves. Like prodigal sons, we are directed by Esolen to go back toward the recovery of “a heritage lost.” Esolen is speaking not of “cultural literacy,” nor anything as denatured and functional as that. Instead, he is speaking of culture as one of the chief means “by which man makes his dwelling in time and beyond time.” The longing to go home “is also a longing not to be alone anymore,” a longing for the company not just of our contemporaries, but of the men and women of all time, and finally for that cloud of witnesses whose company we yearn to join. Compared to that, the condition of moderns seems very lonely indeed.



Nostalgia

Going Home in a Homeless World

By Anthony M. Esolen
Regnery, pp. 256, \$28.99

When modernity becomes pitted against this delicate but soul-sustaining web of longings, the modern project of deconstruction and disenchantment becomes not merely short-sighted, but suicidal — a renunciation of the world that proves infinitely more demanding, and infinitely less rewarding, than the renunciations of the ascetic saints. Esolen’s wonderful book is an antidote to that self-destructiveness, a counsel against such folly, a call to embrace nostalgia *rightly understood* as a gauge of our capacity for sorrow, and joy, and love. We would not be ourselves without it.

Dr. Wilfred M. McClay is the G.T. and Libby Blankenship Chair in the History of Liberty at the University of Oklahoma. His most recent book is Land of Hope: An Invitation to the Great American Story. He is also a parishioner of All Souls’ Church, Oklahoma City.

LETTERS

(Continued from previous page)

Brueggemann's article was very engaging, although I wish he had spent a paragraph more on Cotton Mather's exact argument.

*The Rev. Victoria Heard
Irving, Texas*

I agree with Prof. Brueggemann that a preacher's task is to expose, undo, and dismantle "deeply held and silently affirmed" premises that support white supremacy. He does better when he turns to the New Testament, but he does not resist an eisegesis that is deeply flawed, conforming to a pre-conceived narrative.

For sure, Cotton Mather was a 17th century Puritan minister, famously well known for his views and support of the Salem witch trials. To extrapolate from that a pro-slavery and white supremacist argument requires a lot of misdirected imagination, which Brueggemann's first three paragraphs adequately demonstrate. It is not, as he says, "an easy interpretive move" to connect them, and simply declaring they are is disingenuous. In addition, it does little or nothing to help us understand the long-running systemic racism in U.S. history, or to help us now undo it. Lastly, I fear that the essay sounds anti-Semitic when the author claims that Israel's having been God's chosen people ignites white supremacy in the West.

*The Rev. Dr. Harmon Smith
Durham, N.C.*

Dr. Brueggemann responds

My thanks to careful readers! Mr. Muth's comment about Acts 10 is surely correct concerning "no partiality" and forgiveness. I would imagine, on the other hand, that Miriam was quite glad for God's "partiality" toward the slaves *vis a vis* Pharaoh. We no doubt must take our texts one at a time, and I am glad for that good reading of Acts 10. I have no doubt, moreover, that our "social location" helps us decide what is the best text on many things, surely concerning

"no partiality" and "partiality." It is not difficult to imagine a social location in which the "partiality" of God toward Miriam's people would ring true and evoke singing and dancing.

As to Dr. Smith, every act of interpretation (surely including mine!) may indeed be misdirected. Such work is never "innocent." I am not sure what Smith takes as my "misdirection," but I have no doubt that the posture of chosenness and exceptionalism breeds excessive certitude about what God wills, that turns out most often to be what the chosen prefer. (This is a common theme in the prophets of ancient Israel). Thus the claim of chosenness (whether white as in the case of African-Americans, American as in the case of genocide of native Americans, Christian as in the case of the Inquisition, or Jewish as in the present abuse of Palestinians by the state of Israel) has pernicious potential. Chosenness is, I believe, never innocent. There may be cases of innocent chosenness, but I cannot think of any. It is not anti-Semitic to see that chosenness has such toxic potential, at least since the genocide of Canaanites in the book of Joshua, all in the service of chosen people and chosen land.

My reference to Cotton Mather has nothing to do with the Salem witch trials. It refers rather to his great work *Magnalia Christi Americana*, in which Mather reads early white American history as a reperformance of the biblical narrative of emancipation, promise, and conquest. There is a fairly direct line from Mather to "Manifest Destiny" to "white man's burden" to the white supremacy that we witness in our political culture today. We do well to see how the themes of biblical faith serve such trajectories of political conviction today, all in the name of exceptionalism. President Trump's "1776 Commission" is only a most recent attempt to reclaim that innocent-sounding exceptionalism.

I regard my interpretive work as part of an on-going and important contestation. For that reason, I am glad for readers who engage my work with such seriousness.

*The Rev. Dr. Walter Brueggemann
Decatur, Georgia*

PEOPLE & PLACES

Appointments

The Rev. **Marianne Allison** is associate rector of St. John the Baptist, Portland, Ore.

The Rev. **Andrew Ancona** is associate rector and school chaplain of St. Luke in the Fields, New York.

The Rev. **Jerry Askew** is archdeacon of the Diocese of East Tennessee.

The Rev. **Mike Bernard** is interim rector of St. Christopher's, Lubbock, Texas

The Rev. **Bill Blackerby** is interim rector of St. Simon Peter, Pell City, Ala.

The Rev. Dn. **Ken Boccino** is parish deacon of Church of the Saviour, Denville, N.J.

The Rev. **Samuel Colley-Toothaker** is priest in charge of St. John's, Tulsa, Okla.

The Rev. Dn. **Marilee Comerford** is deacon of St. Stephen's, Cohasset, Mass.

The Rev. **John H. Connors** is interim rector of St. John's, Plymouth, Mich.

The Rev. **Vincent Connery** is priest associate of Christ and St. Luke, Norfolk, Va.

The Rev. **Nate Darville** is rector of St. Peter's, Essex Fells, N.J.

Ms. **Kelsey Davis** is missionary for campus ministry at the University of North Carolina-Asheville and Western Carolina University and director of Blue Ridge Service Corps in the Diocese of Western North Carolina

The Rev. **David Hall** is associate rector of St. Luke's, Birmingham, Ala.

The Rev. **Michael Henderson** is priest in charge of St. Andrew's, Lexington, Ky.

The Rev. **Duncan Hilton** is priest in charge of St. John's, Walpole, N.H.

The Rev. **Steve Hines** is rector of Trinity, Danville, Ky.

The Rev. **Christine Jones** is priest in partnership of St. John's, Randolph, Vt.

Ms. **Alisa Kelly** is canon for finance and administration of the Diocese of West Tennessee.

The Rev. **Julie Kelly** is pastor of Church of the Savior, Hanford, Calif.

The Rev. **Aaron Klinefelter** is rector of St. Jude's, Cupertino, Calif.

The Rev. **James Pevehouse** is locum tenens of St. Paul's, Waco, Texas.

The Rev. **Kathy Pfister** is canon vicar of Christ Church Cathedral, Houston.

The Rev. **Kenneth Pierce** is deacon of St. Michael the Archangel, Lexington, Ky.

The Rev. **Alvaro Pinzon** is curate of St. Peter's/San Pedro, Pasadena, Texas

The Rev. **Callie Plunket-Brewton** is rector of Trinity, Florence, Ala.

The Rev. **Hannah Pommersheim** is curate of St. Stephen's, Houston.

The Rev. **Katie Nakamura Rengers** is staff officer for church planting for the Episcopal Church.

The Rev. **Laura Rezac** is associate rector for youth and children's formation at St. Stephen's, Charleston, S.C.

The Rev. **Karen Rezach** is priest in charge of Grace, Rutherford, N.J.

The Rev. **Lissie Rhoton** is curate of Trinity, The Woodlands, Texas.

The Rev. **Rosalie Richards** is priest in charge of Our Savior, New York.

The Rev. **Anne F. Downs Richter** is rector of St. Ambrose, Boulder, Colo.

The Rev. **Cliff and Judith Rucker** are chaplains to the retired clergy in the Diocese of Texas.

The Rev. Canon Dr. **Frederick W. Schmidt, Jr.**, is vice rector of Good Shepherd, Brentwood, Tenn.

The Rev. **John Schmidt** is associate rector of All Angels, New York.

The Rev. **Chris Thompson** is priest in charge of St. Mark's, Columbus, Ohio.

The Rev. **Danielle Thompson** is rector of Grace, Sheffield, Ala.

The Rev. **Ed Thompson** is middle school chaplain at St. Stephen's School, Austin, Texas.

The Rev. **Richelle Thompson** is rector of Resurrection, Rainbow City, Ala.

The Rev. Dr. **Kwasi Thornell** is bishop's deputy for special ministries in the Diocese of Southeast Florida.

The Rev. **Terri Thornton** is interim priest in charge of Holy Trinity, Oxford, Ohio.

The Rev. **Veronika Travis** is rector of Christ Church, Ithaca and St. Martin's, Radnor, Pa.

The Rev. **Jordan Trumble** is rector of Christ Church, Fairmont, W. V.

The Rev. **Jean Vargo** is interim dean of St. Mary's Cathedral, Memphis, Tenn.

The Rev. **Mark Wood** is supply priest of St. Bede's, Cleveland and St. Christopher's, Midwest City, Okla.

The Rev. **Charles Wynder** is chaplain of St. Paul's School, Concord, N. H.

Ordinations

Diaconate

Connecticut: **Kathryn Elizabeth McKey-Dunar, Stephen Raymond Nagy, Shancia Ralna Jarrett, Timothy Robert O'Leary, Helena Elizabeth Lovier Martin, Matthew William Handi.**

Easton: **Barbara A. Coleman** (regional deacon, Christ Church, Cambridge & Old Trinity & St. Andrew's, Hurlock, Md.), **Andrew C. Cropper** (parish deacon, All Hallows, Snow Hill, Md.), **Alisha M. King** (parish deacon, St. Alban's, Salisbury, Md.), **Laura Jean McCarthy** (parish deacon, St. Peter's, Salisbury, Md.), **Christine J. Sabas** (parish deacon, St. Andrew's, Princess Anne, Md.), **Marguerite A. Samuels** (parish deacon, St. Paul's, Centreville, Md.), **Katherine E. Webb** (parish deacon, Holy Trinity, Oxford, Md.).

New York: **Cristóbal Colón, James Pecoy III**

New York (for North Carolina): **Paul Daniels**

Newark: **Sun-Hwan Sprigg** (parish deacon, St. George's, Maplewood, N.J.), **Virginia Whatley**.

Northern California: **Grace Flint, Marcia E. Hansen, Portia Hopkins, Libby Vincent, Laurie Warren** North Dakota: **Joseph Lister Hubbard, Jr.**

Northern Indiana (for Milwaukee): **Kirsten Laurel Guidero** (parish deacon, Gethsemane, Marion, Ind.)

Northwest Texas: **Tammy Breitbarth,**

Miriam G. Scott

Ohio: **Christopher M. Decatur, David L.**

McBee, Noah M. Sutterisch

Pennsylvania: **Jeremiah Mustered.**

Rhode Island: **Hartwell Hylton**

Rochester: **Gregory John Kremer, Keisha Marie Stokes**

San Diego: **Cindy Campos** (parish deacon, St. Bartholomew's, Poway, Calif.).

South Carolina: **Pam Crossley Jerry J. Jellico** (parish deacon, Holy Communion, Charleston, S. C.), **Ken Kraft, Ross Tortora**

Southern Ohio: **Paul Andrew Bennett, Jean Ann Cotting, Michelle Suzanne Dayton, Jed Dearing, Stacey Erin Sands**

Southern Virginia: **Donna Lee Hines, Grace Martien Rigby**

Southwestern Virginia: **John Church, John Simpson**

Springfield: **Carter Aikin**

Texas: **Jeffrey Bohanski, Jacob Breeze, Clint Brown, Judy Harris, Vicki Knipp, Luz Cabrera Montes, Elisabeth Rhoton, Marcia SADBERRY, John Vancamp, Christopher Weis**

Virginia: **Nina Bacas, Gwynn Crichton, Sam Sheridan**

Priesthood

Arizona: **Heather Rose** (priest in charge, St. Paul's, Tombstone, Ariz.), **Adrian Tubbs** (parish priest, St. George's, Holbrook, Ariz.)

California: **AnnaMarie Grace Hoos** (assisting priest, Grace Cathedral, San Francisco), **Peter Levenstrong** (assistant rector, St. Gregory of Nyssa, San Francisco).

Deaths



The Rev. **Aaron Paul Collins**, a New Testament scholar who led churches in Kentucky, Ohio, and Florida, as well as in his native India, died suddenly on October 9, aged 66.

Born into a clerical family, after receiving a degree from Madras University, he worked for 10 years in the Christian Education department of the Evangelical Fellowship of India. He began his studies for the ministry at Union Biblical Seminary in Pune, India, and served as a lecturer in Biblical studies there for 14 years, training hundreds of ministers for

service in several South Asian denominations. He pursued doctoral studies in the Pauline Epistles under the direction of Joel Green.

Collins was ordained to the ministry of the Church of North India in 2000, and served two congregations in Pune, before coming to Frankfort, Kentucky, to serve as assistant to the rector at the Episcopal Church of the Ascension. He served as the rector of parishes in the Dioceses of Kentucky and Ohio and was rector of the Church of the Advent in Palm City, Florida at the time of his death. Collins is survived by his wife, Anita, and by three children.

The Rev. **Charles Moore**, a progressive Anglo-Catholic who led a period of renewal at Philadelphia's historic Saint Mark's Church, died October 4, aged 88.



Moore was born in Hamilton, Ohio, the son of Gladys and B. Owen Moore, the first couple to be married in an airplane. He was a graduate of Oberlin Conservatory of

Music and General Seminary and was ordained in 1958. Following curacies at St. James and the Church of the Resurrection in Manhattan, he became rector of St. Giles, Northbrook, Illinois, where he served for 15 years.

When he was called to St. Mark's in 1981, the congregation was diminished by several decades of white flight and liturgical controversy, and the grand building needed extensive repairs. He launched extensive renovations and joined with the leaders of other city center congregations to form the Rittenhouse Coalition, a foundation devoted to historic preservation. He cultivated links with the city's music groups, establishing the church's reputation as a prized venue for performances. He led the congregation to care courageously for the victims of the AIDS crisis. A champion of the ordination of women, he was one of the first Anglo-Catholic rectors to hire a female curate. After his retirement in 1994, Moore moved to Florida. He is survived by his three sons, Owen, Keith, and Kevin, and by five grandchildren.

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www.livingchurch.org

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Who is God? What does God give? What does God expect? What will God give in the end?

The fear of the Lord is the beginning of wisdom. God is the one we fear, yet love casts out all fear, and God is love. To fear God, then, is to revere, love, respect, and adore the source and giver of all life. Unfortunately, the wrong kind of fear and an incorrect understanding of God can foster a life of trepidation and caution, a life devoid of prudent risk and joy.

The kingdom of heaven "is as if a man, going on a journey, summoned his slaves and entrusted his property to them; to one he gave five talents, to another two, to another one, to each according to his ability" (Matt. 25:14-15). A talent is an extraordinary sum, ten thousand denarii, that is, ten thousand daily wages. Each servant, according to his ability, was given an enormous sum of money. The last servant who received one talent, returning the talent to the master, said, "Master, I knew that you were a harsh man . . . so I was afraid, and I went and hid your talent in the ground. Here have what is yours" (Matt. 25:24-25). The servant, fearing the master, wanted nothing to do with the talent, promptly digging a hole to bury it and then returning to the master "what is yours." Overly cautious and fearful, the servant is cast into "outer darkness, where there will be weeping and gnashing of teeth" (Matt. 25:30).

The first two servants have a different view of the master. They sense generosity and the urgency of acting quickly and wisely with what is given. They "went off at once and traded with [the talents]" (Matt. 25:16). Furthermore, they take responsibility for the talents, "Master, you handed over to me [the] talents" (Matt. 25:20). They invest them, realize a one hundred percent profit, and return the talents to the master. Thus, they are called "good and trustworthy," and they are wel-

comed "into the joy of your master." The God hidden in this parable is generous, but also exacting in the sense that God expects talents or gifts of any kind to be used profitably. The intended consummation of the gift is to "enter into joy."

We can be too fearful, too cautious in our approach to all that God has given us. Yes, God is to be revered. God is king over all the earth. God is enthroned on high. Yet God stoops to behold the heavens and the earth. God gives life and gifts and the promise of joy. Take what God has given; use it for your good, and the good of others, and to the glory of God. "Let your light shine before others, so that they may see your good works and give glory to your father in heaven" (Matt. 5:16).

The parable is a warning. As St. John Chrysostom says in his commentary on Matthew's gospel, "The talents here are each person's ability, whether in the way of protection, or in money, or in teaching, or in what thing soever of the kind. Let no man say, I have but one talent, and can do nothing; for thou canst even by one approve thyself." He continues, "For this end God gave us speech, and hands, and feet, and strength of body, and mind, and understanding, that we might use all these things, both for our own salvation, and for our neighbor's advantage."

Fear not. Take what God has given and use it. Take risks and travel toward joy.

Look It Up

Read I Thessalonians 5:4.

Think About It

Beloved children have gifts and work to do.

The New Kingdom

We celebrate the liturgy to lift up our hearts, to lift them, as I read moments ago in a morning hymn, from the lowest places of life to the heights of heaven. "Great is your glory, and the memory of your praise, which they celebrate without end, who lift up [their hearts] from the lowest places" [*Grandis est tibi gloria, tuae laudis memoria, quam sine fine celebrant, qui cor ab imis elevant*]. Yes, lift your hearts to the King of heaven.

"If you have been raised with Christ," says St. Paul, "seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on the earth, for you have died, and your life is hidden with Christ in God" (Col. 3:1-3).

A respite from the cares of life and a mystical ascent to the throne of heaven is the special grace of prayer and liturgy. A *dismissal*, however, or the word *Amen*, send us back into the world. Even when praying privately or during the liturgy, we bring deep things up; we cast earthly cares upon God; we rejoice and groan.

It is the "will of God to restore all things in your beloved Son, the King of kings, and Lord of lords" (collect). Yet we live in a world "divided and enslaved by sin," which is why it is so important to pray and work for a world restored and freed and subject to the gracious rule of Christ. Empowered by heaven, we set to work upon the earth; sustained by grace, we seek justice and mercy. This work of calling in the reign of Christ the King is, from beginning to end, the gracious work of Almighty God.

Speaking to Jews captive in Babylon, the prophet Ezekiel promised a return to their homeland and their governance under "my servant David." While the return would be difficult and the challenges many, the prophet saw God as the agent of their liberation. "I myself will search for my sheep

. . . I will rescue them from all the places to which they have been scattered on a day of cloud and thick darkness . . . I will bring them out . . . I will feed them . . . I will make them lie down . . . I will seek the lost, I will bring back the strayed, I will bind up the injured, and I will strengthen them . . . I will set over them one shepherd, my servant David" (Ezek. 34:11-23).

Perhaps recalling the story of Moses, the prophet evokes the ancient theme of God the Liberator. "I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings, and I have come down to deliver them from the Egyptians" (Ex. 3:7-8). Perhaps also recalling the divine name and authority to act, the prophet's repeatedly uses the first-person singular pronoun. "I AM WHO I AM" (Ex. 3:14). God will act, but not without Moses, his servant. "I will send you to Pharaoh to bring my people the Israelites, out of Egypt" (Ex. 3:10).

The prophet's promise of a return to the land of Israel is, in Christian terms, a foreshadowing of the reign of Christ over all the peoples of the earth. Like Moses, we have work to do. Some work will be great and extraordinary. Some work will be an unknowing ministration to the needs of Christ. "Just as you did it to one of the least of these who are members of my family, you did it to me" (Matt. 25:40). Work for the gracious rule of the King of kings by tending to the least, the lost, and the last.

Look It Up
Read Psalm 95.

Think About It
The King of joy and thanksgiving.

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