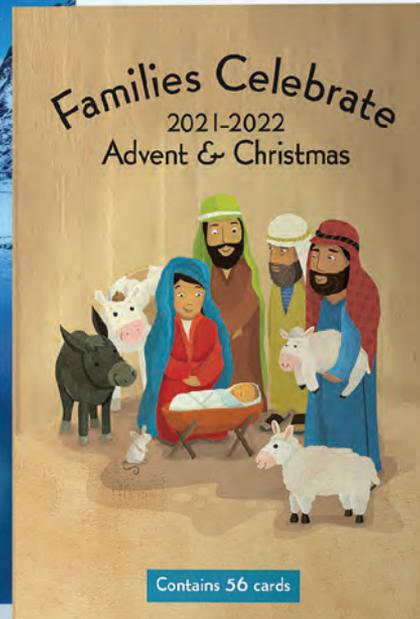


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THE LIVING CHURCH

NEWS

- 4 The B012 Compromise, Three Years On
By Kirk Petersen

FEATURES

- 13 Is There a Place for Post-Pandemic Hybrid Worship?
By Neva Rae Fox
- 15 Essay Contest Winners 2021
- 16 FIRST PLACE: Participation in Divine Emptiness
By Sarah Faehnle Mast
- 18 Bring Your Bible to Class — or Church
By Wesley Hill
- 24 When Mystery Becomes an Invitation
By Timothy Jones

CULTURES

- 20 Spain, 1000-1200: Art at the Frontiers of Faith
Review by Pamela A. Lewis

ETHICS

- 22 Why Have Children? | By Victor Lee Austin

BOOKS

- 25 *Saint James School of Maryland: 175 Years*
Review by Jon Jordan

OTHER DEPARTMENTS

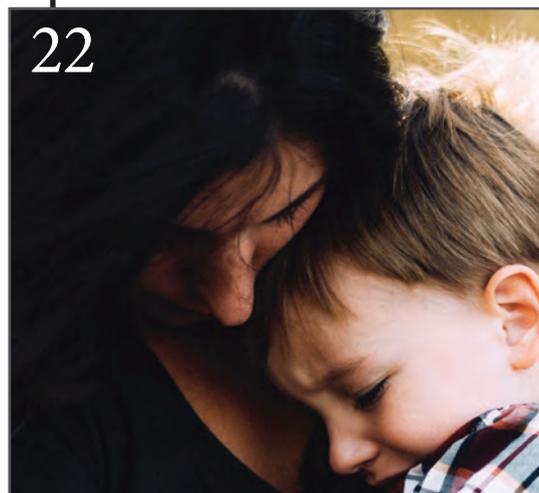
- 26 People & Places
- 28 Sunday's Readings



ON THE COVER

"I am recommending that my students consider taking up a habit they're likely unfamiliar with: bringing a printed-and-bound Bible to class" (see "Bring Your Bible to Class — or Church," p. 18).

Geoff Strehlow photo illustration



The B012 Compromise, Three Years On

By Kirk Petersen

In 2018, the General Convention reached a compromise on same-sex marriage that defused a potentially serious conflict in the church.

Resolution B012 authorized the use of same-sex marriage liturgies wherever such marriages are legal. At the same time, it created a mechanism for conservative bishops to maintain their traditional teaching. It provided a framework for agreeing to disagree and launched a robust and respectful discussion on “communion across difference” featuring some of the most prominent advocates on both sides of the issue.

No compromise satisfies everyone, of course. One bishop eventually left the church in protest, and as the next General Convention approaches in July 2022, a disagreement about the scope of the resolution has surfaced.

Tensions over the resolution have played out to greater or lesser degrees across the church, as was evident after more than two dozen interviews or email exchanges over several months with bishops, priests, and lay leaders, including representatives of all eight dioceses affected by B012.

When same-sex marriage rites were first approved for “trial use” by the 2015 General Convention, the rites could be used only with the approval of the diocesan bishop. Eight diocesan bishops declined to allow same-sex marriage rites in their dioceses, while 93 other bishops consented. Most of the eight bishops were members of Communion Partners, a fellowship that supports the traditional teachings of the Church.

Three years later, Resolution B012 provided that bishops who do not embrace marriage for same-sex couples “shall invite, as necessary, another bishop of this Church to provide pas-



Richard Hill photo

A blessing ceremony for 15 civilly married same-sex couples was held at the Episcopal Church of the Transfiguration in Dallas in January 2019.

toral support to the couple, the Member of the Clergy involved and the congregation or worshiping community in order to fulfill the intention of this resolution that all couples have convenient and reasonable local congregational access to these rites.”

The provision to involve another bishop allowed conservative bishops to continue to teach that marriage is the union of a man and a woman, while acceding to the contrary decision of General Convention.

An uncomfortable result for some priests in these dioceses is the requirement to notify their bishop if they want to perform a same-sex marriage, knowing in advance that the bishop disapproves of the practice. In every other context, these priests continue to be bound, as they promise at ordination, to “obey your bishop and other ministers who may have authority over you and your work.”

Bishop of **Albany** William H. Love rejected B012 and continued to forbid same-sex marriages, arguing that God’s law, as he understood it, trumped the

General Convention. He eventually was convicted by a church court of breaking his vow of obedience for defying the resolution. He resigned as diocesan bishop before a penalty hearing, and now serves as a bishop in the Anglican Church in North America.

The diocese is only beginning to come to grips with B012, as it embarks on a search for a new bishop. The bishop search, which typically takes 18 months, will be closely watched well beyond the boundaries of the diocese.

“We believe that there is a way forward for Albany as an orthodox diocese within the Episcopal Church,” said the Rev. Scott Garno, president of the Albany Standing Committee. He said one church in the diocese, which he declined to identify, had plans for a same-sex marriage.

In the Diocese of **Dallas**, there are three priests who have performed same-sex marriages, and all of them gave Bishop George R. Sumner high marks for making the arrangement work smoothly. Sumner, in turn, said, “there is no strain that I know of.

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[B012] has modeled ‘communion across difference.’”

Episcopal Church of the Transfiguration in Dallas hosted a blessing ceremony for 15 civilly married same-sex couples in January 2019, just weeks after the resolution took effect. “The service was attended by over 500 and ranks as among the most joyous and emotional in our church’s history,” said the Rev. R. Casey Shobe, rector of Transfiguration. The Rt. Rev. Gene Robinson, the first openly gay bishop in the Episcopal Church, preached at the service. Transfiguration clergy have performed five same-sex marriages since then.

The diocese’s B012 bishop is the Rt. Rev. Wayne Smith, retired Bishop of Missouri. Smith said Sumner has been “very generous and open-hearted toward the parishes that I’m taking care of on his behalf.” In addition to Transfiguration, the Rev. Paul Klitzke, rector of Church of the Ascension, and the Rev. Christopher Thomas, rector of St. Thomas the Apostle, both in the city of Dallas, agreed that the arrangement is working well.

The tone is different in some other dioceses.

“I don’t think it has provided a resolution to the conflict,” said the Rt. Rev. Daniel Martins, speaking before he retired as Bishop of **Springfield** at the end of June 2021. “Those in the theological minority, I think, have accepted it as the least of the available evils, but that doesn’t make it not an evil,” he said.

Martins told *TLC* that only one church in the diocese, the Chapel of St. John the Divine at the University of Illinois in Urbana-Champaign, had made arrangements for same-sex marriage.

“If you go to their website, under the tab ‘Our Bishop,’ it shows Matt Gunter,” he said, referring to the Bishop of Fond du Lac, in Wisconsin.

The Rev. Sean Ferrell, rector of St. John the Divine, said: “I think B012 has not functioned to offer appropriate access to marriage rites. Other clergy and congregations in Springfield have expressed to me a desire to be able to offer marriage rites,” but clergy serving in “missions, and clergy serving in non-parochial roles have been excluded.”

Another priest in the diocese, who asked not to be identified, confirmed

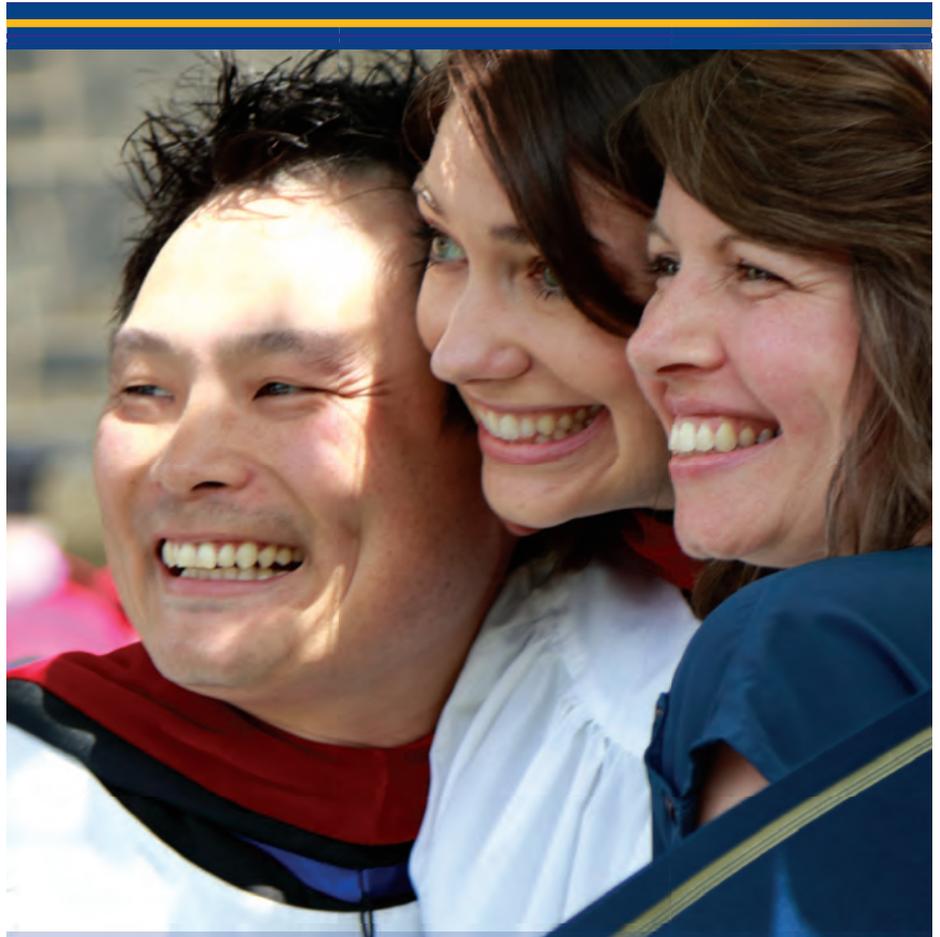
that he had turned away a lesbian couple who sought to get married at his mission-status church, even though he was willing to perform the ceremony, because he knew the bishop would not allow it.

Several Communion Partner bishops agree that Resolution B012 does not apply to mission-status congregations or other non-parishes, where the congregation’s priest has been appointed by the diocesan bishop.

The Rt. Rev. John Bauerschmidt, Bishop of Tennessee, told *TLC* by email: “Congregations that are not parishes are typically dealt with under diocesan canons. B012 doesn’t apply to these congregations because our [churchwide] canons do not attempt to regulate them but leaves it to the dioceses to do so.”

In the Diocese of Springfield, Martins did not recall a specific discussion, but said by email: “I would indeed have

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prohibited a cleric who is not a rector from officiating at a [same-sex marriage]. This is based on the fact that the bishop is, in fact, the rector of congregations that don't have 'parish' status, and B012 is explicit in preserving the right of rectors to decline to solemnize any marriage and to govern what happens or doesn't happen on church property."

B012 was "not omnibus legislation about equity" but rather "a resolution about access to liturgical rites," Sumner said. "It acknowledges that rectors have a canonical responsibility over the liturgical life of their parishes," beyond care of the buildings.

Same-sex marriage proponents reject making a distinction between parishes and missions.

"It clearly violates, if not the actual text, then clearly the intention of B012, and the intent of the bishops who put it

forward," said Joan Geiszler-Ludlum, who is the chancellor (legal adviser) of the Diocese of East Carolina. She chaired the task force that developed an unsuccessful predecessor resolution, A085, which would have added the same-sex liturgies to the Book of Common Prayer.

The text of B012 does not include the terms "parish" or "mission." It does refer to "congregations and other worshiping communities." Geiszler-Ludlum said that phrasing was chosen deliberately to be as inclusive as possible.

The Rev. Susan Russell, a longtime LGBT activist who believes B012 does not go far enough, said the distinction "absolutely" violates the spirit of B012.

The foundation for limiting the scope of B012 to full-fledged parishes is a combination of two factors, neither of which is spelled out explicitly in the resolution.

First, there is a statement in the resolution that "nothing in this Resolve

narrows the authority of the Rector or Priest-in-Charge (Canon III.9.6(a))."

The resolution does not explain the canon's relevance, but a convention deputy who had gone to the trouble of looking it up would have found that Canon III.9.6(a) establishes two things:

"The Rector or Priest-in-Charge shall have full authority and responsibility for the conduct of the worship and the spiritual jurisdiction of the Parish";

"The Rector or Priest-in-Charge shall at all times be entitled to the use and control of the Church and Parish buildings."

Second, there is a long-standing practice that if a congregation does not elect its own rector, the diocesan bishop is considered the nominal rector — even if the congregation has a priest who may have been there for years.

The concept of bishop-as-rector is widely accepted, but it is not spelled out in B012. It also is not established by the churchwide canons, according to Geis-

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zler-Ludlum and another canon lawyer who asked not to be identified. They both added that the canons of some dioceses may specify that the bishop is the rector of a mission church.

When asked to respond to the criticisms by same-sex marriage proponents, Bishops Bauerschmidt, Martins, and Sumner all said B012 supports bishops in retaining some authority over the liturgical life of churches. “B012 reinforces the pastoral responsibility of the clergy. It does not create a right of couples to be married in a particular church,” Bauerschmidt wrote via email. “B012 has worked well, because Episcopalians are very familiar with the idea of finding a local congregation that suits their needs.”

Among the other B012 dioceses, the Diocese of **Florida** has said very little publicly about B012. The Rt. Rev. Samuel Johnson Howard issued a one-paragraph statement in January 2019 saying that a priest wishing to perform a same-sex marriage would be asked to meet with the bishop. “The wardens of the parish will also be invited to the meeting in order that the conversation can be transparent and open to all the leadership of the congregation,” the statement said.

A Change.org petition posted in January 2019 and signed by 970 people said the process is “intimidating, unduly cumbersome, and unfair to our brothers and sisters in Christ who seek to be married in this church. The process demands that the rector and wardens meet with him and further requires the rector to look into the bishop’s eyes and tell him he/she is defying his pastoral directive.”

But a priest who performed a same-sex marriage described it differently. “I didn’t have a bad experience with the bishop,” the Rev. Louanne Loch, rector of St. Paul’s by-the-Sea in Tallahassee, told *TLC*. “He just wanted to hear from the wardens.” She said episcopal oversight was provided by the Rt. Rev. Peter Eaton, Bishop of Southeast Florida.

She said of Howard, “he and I disagree on this one thing, but we have a good relationship.” Howard has announced plans to retire in 2023, and a search for a bishop coadjutor is beginning.

In **North Dakota**, “B012 is not ‘a thing,’” said the Rt. Rev. Thomas C. Ely, retired Bishop of Vermont and a long-time supporter of same-sex marriage. He began a three-year term as bishop provisional in February 2021, after Bishop of North Dakota Michael Smith, who opposes same-sex marriage, retired in 2019. Even before Ely arrived, the Standing Committee announced in February 2020 that “in conformity with the decisions of the General Convention,” individual priests in North Dakota were empowered to make their own decisions about whether to officiate at weddings for any couple.

Regarding B012 in the Diocese of **Central Florida**, Bishop Gregory Brewer told *TLC*: “In some ways it’s a happy compromise.” There is only one congregation in his diocese, St. Richard’s in

Winter Park, that has petitioned him for same-sex marriage. Bishop Terry White of Kentucky agreed to provide episcopal oversight for the purposes of B012.

Brewer said it had not affected the relationship of St. Richard’s with the diocese. “St. Richard’s does come to our diocesan convention. Alison Harrity, the rector, always comes to clergy conference. They pay their assessment,” he said. “They really do fulfill all of their canonical responsibilities as a parish in the Central Florida diocese.”

Harrity, who has performed three same-sex marriages since 2019, said by email that “St. Richard’s has been satisfied” with the relationship with Bishop White.

In the Diocese of **Tennessee**, Bauerschmidt said there have been three

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same-sex marriages under the provisions of B012, with the Rt. Rev. Brian Cole of the Diocese of East Tennessee providing oversight.

“I think that B012 has been successful in the Diocese of Tennessee,” Bauerschmidt said. He added that it has enabled progressives and traditionalists in the diocese “to hold it all together: to remain faithful and in relationship with each other.”

“B012 has also preserved the bishop’s vocation as chief pastor of the diocese, a key part of our ecclesiology,” he said.

The Diocese of the **Virgin Islands** is small, but parts of it are in two different countries. Same-sex marriage is permitted in the United States Virgin Islands, but not in the British Virgin Islands.

The Rt. Rev. E. Ambrose Gumbs oversees the 14 churches of the diocese, three of which are in the British territory. “So far B012 has not impacted the Diocese,” he said by

email, as there have been no requests for same-sex marriage in the culturally conservative region. In the event of such a request, “we would contact our neighbor, the Diocese of Puerto Rico, for assistance.”

Bishop of Long Island Lawrence Provenzano, a same-sex marriage proponent and one of the proposers of B012, said part of the intent was “to give the church a bit more time before we dove headlong into a prayer book revision that would permanently change our understanding of how we do this.”

“We still don’t need a prayer book revision,” he said. “That’s not to say we don’t want full inclusion ... but we can live into who we are as Anglicans and have that represent the full breadth of the people of God who we serve, without having to, in a sense, legislate every pastoral or liturgical action of the church.”

“Although I would not have gone to the lengths of nuanced prescription evidenced in the Diocese of Springfield, I do not believe Bishop Martins has violated B012,” Provenzano said by

email. “Both Bishops Martins and Bauerschmidt have clearly made it fit and work in their particular context. Maybe we need not ask for more or expect less.”

Russell sees it differently. She supported B012, but “the reality is that whether you have access to all the sacraments still depends on your zip code, on your rector, and on whether or not your parish is willing to jump through the hoops that the bishop is requiring,” she said.

“There are those of us who will continue to maintain that separate but equal is inherently unequal,” she said. But she believes in celebrating “incremental victories,” and said she celebrates B012.

The resolution also called for the creation of a three-year Task Force on Communion Across Difference, to include an equal number of members on each side of the marriage issue. Bauerschmidt and Russell served as coconveners, and Brewer, Ely, and Garno were members, as was Christopher Wells, executive director of the Living Church Foundation and publisher of *TLC*.

The task force, which was able to meet in person only once because of the pandemic, issued a 26-page report that highlights the importance of continued discussion and seeking common ground.

“We wish to live together peaceably in the same church without agreeing on marriage because adding to division in the body of Christ would be a failure both of witness and love,” the report said.

“As we have begun to experience on this Task Force, the practice of forming bonds with one another changes us over time. We learn that people with whom we disagree are not simply caricatures, but complex and thoughtful persons about whom we care.”

The report recommends that the upcoming General Convention create a similar task force to continue the dialogue.

Bauerschmidt is the president, and Martins is the secretary, of the board of directors of the Living Church Foundation, which publishes TLC. Sumner is a member of the foundation.

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Burying Unnamed COVID Victims

By Neva Rae Fox

Sometimes great and loving ministry is sparked simply by one person who wants to do something in response to a terrible situation. That was the case when a parishioner at St. James, New York City, approached the rector about COVID-19 victims whose bodies were being stored, unnamed, and unclaimed.

“We had all begun to read the stories in late spring of 2020 of the refrigerator trucks being used as a temporary morgue, as well as some of the horror stories from them,” said the Rev. Brenda Husson, rector of St. James.

Photos showing refrigerator trucks containing dead bodies were played in news media across the world.

The suggestion by the St. James parishioner, who requests anonymity, sparked the COVID Burial Project, implemented by the well-established Partnership for Faith for New York City, a citywide coalition of Episcopal and other churches, synagogues, and faith communities that joined forces to provide resources and space for burials or cremations.

“This partnership includes clergy from the three great Abrahamic faiths and is devoted to working together for the welfare of the city,” Husson said.

On March 9, 2020, Husson, along with the Rev. James Morton of St. James and members of the Partnership, visited the Brooklyn Pier where the refrigerated trailers, the temporary morgues for an estimated 300 COVID-19 victims, were positioned.

“Early on, a small group from the Partnership for Faith went out to the temporary morgue,” Husson said. “We could not get past the gate, but we knew that. We went and prayed for a while. We made the journey to offer prayers as a first step to providing dignified committal and burial services for these, our neighbors, some of whom have no family or

whose family cannot provide funeral costs.”

The Rev. Cindy Stravers of Heavenly Rest in Manhattan talked about that day. “We didn’t know what we were going to be able to do,” she said. “We went to pray for all the victims of COVID and those who mourn. These people probably got sick alone, died alone. There was a lot of that.”

The project called for working closely with the NYC Medical Examiner’s Office, which was responsible for identification and notifying next of kin.

“The medical examiner’s office was very careful about adhering to religious and cultural beliefs,” Stravers said.

St. James, Heavenly Rest, and other faith communities took the task of contacting families to offer services, burial plots, and space in columbariums.

“I called the family members,” Stravers said. “There was a spouse, there was a stepmother, there was a cousin. Some had lost track of the family. One woman said, ‘I hadn’t seen my cousin in 40 years,’ but she was next of kin.”

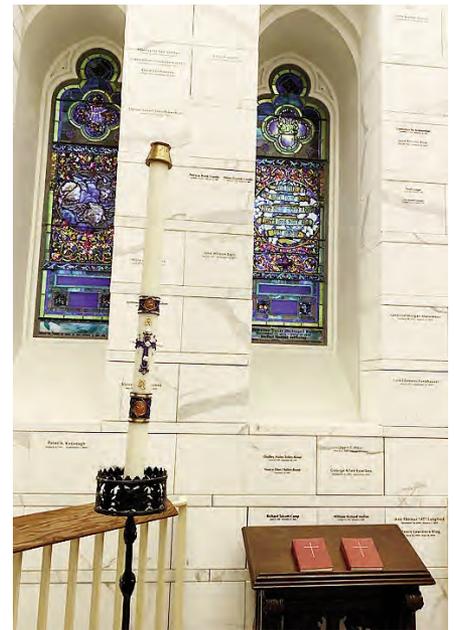
Stravers said that when families were notified, “We had requests primarily for cremations. The family wanted ashes. They just wanted to have their person back.”

Husson remembered an emotional service at St. James for a family in Queens. “They were not Episcopalians, but they were people of faith.”

In addition to the church services, the financial and in-kind donations poured in.

“We have a beautiful columbarium,” Husson said. “We were willing to donate niches and the cost of cremations.” St. James parishioners donated funds and burial spots.

St. Michael’s, Manhattan, operates a cemetery and crematorium in Queens. The Rev. Julie M. Hoplamazian, associate rector, explained, “St. Michael’s participated in the COVID Burial Project by offering cremations free of charge at our cemetery. This decision was made by the rector, vestry, and cemetery leadership together. The parish was certainly supportive of this endeavor,



A portion of the three-story columbarium at St. James’ Church, New York City.

primarily through their prayers, but also through our outreach ministries which ensured this opportunity was available to vulnerable folks in our community.”

“In April of 2020, the Queens community was particularly hard-hit,” said Dennis Werner, cemetery general manager. “We were getting inundated with calls for funeral services. Our crematory was receiving as many as 100 calls per day to arrange cremation services. We began to operate the crematory from 6 a.m. to midnight and we were still booking services more than 20 days in advance.”

“So, when we were asked to participate in this project, we were enthusiastic about helping to support our ministry and provide a service for the community,” he said. “We offered to provide ten cremations at no charge to either those with no family or whose family lacked the financial resources to provide the service.”

Key to the COVID Burial Project was the support and help of vestries, parishioners, funeral homes, and individuals. All agreed the work of the funeral homes was invaluable.

Other organizations included FEMA and veterans’ groups because, as Stravers explained, “It turned out that a lot of the remaining cases were vets, so the VA was there to take care of that in the end.”

While the Medical Examiner's office has now closed the operations at the Brooklyn pier, the effect of the ministry is still being witnessed.

The Rev. Matt Heyd of Heavenly Rest called it "a complicated project," adding, "This was a way for our community to help the city to grieve. Our community wants to be connected, can help, can be faithful, and Christian."

This kind of ministry is not unusual for St. James. "We have a history of doing services for homeless people," Husson said.

As for this ecumenical, interfaith effort, Husson said, "It's NYC — we don't care what your faith is, we will do this for you. This is NYC and we are deeply committed to NYC."

Matthew Cowden Becomes Third Bishop from One Church

By Kirk Petersen



The Rev. Matthew Cowden, an Indiana rector who grew up in Virginia, was elected to become the VIII Bishop of West Virginia at the diocese's 144th diocesan convention on September 25.

Cowden has been rector since 2009 at St. Michael and All Angels Episcopal Church in South Bend, Indiana, which is a veritable bishop factory. Cowden will be the third priest to be fitted for a miter after serving at St. Michael and All Angels, which has a pre-pandemic average Sunday attendance of a bit over 100. The Rt. Rev. Dabney Smith, currently the V Bishop of Southwest Florida, is a former rector of the church, and the Rt. Rev. William Gregg, the retired VI Bishop of East Oregon, was the interim rector before Smith.

The bishop-elect serves on the Executive Council of the Episcopal Church, the governing body between General Conventions. Because he was elected to Executive Council as a priest from the Diocese of Northern Indiana in Province V, he will have to

resign from the council upon becoming a bishop in Province III.

In a telephone interview with *TLC*, Cowden said the diocese of West Virginia faces "unique challenges" because of the state's declining population and isolated rural towns. There are 61 congregations in the diocese, which encompasses the entire state. Some of them are in "towns where they've gone from 50,000 to 10,000, and the towns are not coming back. And the Episcopal Churches there are having to ask what is our ministry in this location now?" Parts of the state do not have reliable internet access, and "there's no straight roads in West Virginia," he said.

Cowden said he has experience working with rural congregations through the Diocesan Congregational Development Institute, an Episcopal leadership-training program. Working with DCDI, he helped develop the Calumet Episcopal Ministry Partnership, a collection of small congregations that describes itself now as "one church in six locations" in Northern Indiana.

He was elected from a slate of three candidates on the third ballot. The other candidates were the Rev. Canon S. Abbot Bailey, the Diocese of Virginia's interim canon to the ordinary, and the Rev. Canon Patrick Collins, the Diocese of Easton's canon to the ordinary.

Assuming he receives the necessary consents from a majority of bishops with jurisdiction and standing committees, Cowden will be consecrated bishop coadjutor of West Virginia on March 22, 2022, and will automatically become bishop diocesan on

October 13, 2022, when the Rt. Rev. W. Michie Klusmeyer retires, having served since 2001.

Cowden graduated from Virginia Theological Seminary in 2006, and previously received bachelor's and master degrees in theater from Florida State University and UCLA, respectively. He and his wife, Melissa, have three grown children.

Puerto Rico Chooses Province II Affiliation

By Kirk Petersen

The Diocese of Puerto Rico has decided to leave Spanish-speaking Province IX and affiliate with Province II on the mainland. The move is not official until it is ratified by the General Convention in July 2022.

The Rt. Rev. Rafael Morales, VII Bishop of Puerto Rico, told *TLC* the move does not reflect any dissatisfaction with the Latin American province. The diocese simply wants to try something new.

"We have a good relationship with Province IX," he said, "but we see this as an opportunity to learn, for growth, and for sharing Good News." Puerto Rico will continue to participate in many programs with Province IX dioceses, and has a companion diocese relationship with the Diocese of Ecuador Litoral in the coastal region of that country.

The move also has nothing to do with seeking financial assistance from

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the mainland, Morales said, because the finances of the diocese are strong. The diocese owns San Lucas Episcopal Health System, which operates a 350-bed hospital in Ponce, on the southern coast of the island. The health system also provides hospice and home health care throughout the island. The health system gives the diocese financial stability and represents an important mission, Morales said.

The Diocese of Puerto Rico held a special convention on July 31, at which it was courted with presentations by suitors representing Province II, III, and IV, all of which are on the eastern seaboard of the United States. The diocese chose Province II, and the province formally approved the switch on September 9.

Morales has had an eventful episcopacy. He was consecrated as Bishop of Puerto Rico on July 22, 2017 — less than two months before the island suffered its worst natural disaster in recorded history. More than four years after Hurricane Maria killed nearly 3,000 *Puertorriqueños* and caused more than \$90 billion in damages, the recovery is going “not as quickly as I want,” the bishop said. “There are many families that have problems with their roofs,” roads remain damaged, and the outdated electric grid still suffers continual power outages. A 6.4-magnitude earthquake in January 2020 caused further havoc in the southwest section of the island.

Still, the diocese remains focused on mission and growth. Morales said five new churches have been opened since Hurricane Maria, and he recently ordained 10 vocational deacons and four priests, all alumni of the San Pedro and San Paulo diocesan seminary in Bayamón, a San Juan suburb. The 20-year-old seminary currently has about 35 students, and is seeking national accreditation, he said.

At the Puerto Rico convention in July, Province III, which includes Virginia, Pennsylvania, Delaware, and West Virginia, was knocked out of the running on the first ballot, but it took

six ballots for Province II to emerge as the winner. Province IV, by far the largest province in the church, includes parts of nine states stretching from Kentucky to Florida, and was the closest geographically to Puerto Rico.

But the diocese opted for Province II, which is sometimes known as the Province of New York and New Jersey, but which also contains the dioceses of Haiti, Cuba, and the Virgin Islands, as well as the Convocation of Episcopal Churches in Europe. Morales said that strong historical ties between Puerto Rico, Cuba, and the Virgin Islands played a role in the decision.

Province IX already is by far the smallest of the nine provinces, and after the expected departure of Puerto Rico it will account for about 3 percent of the church’s 1.8 million membership in 2019. The diocese reported 4,761 baptized members in 2019, and lists 56 congregations on its website. The Diocese of Honduras, with more than 36,000 members, remains by far the largest diocese in the province. The other Province IX dioceses are Colombia, Ecuador Central, Ecuador Litoral, and Venezuela.

Moves between provinces were authorized by the 2018 General Convention in Resolution A072.

Bishop Roundup

Rochester

The Rt. Rev. Prince Singh, VIII Bishop of Rochester, announced September 16 that he will resign on February 2, 2022, the 14th anniversary of his election as bishop.

“My heart is at peace as I pray this decision collaboratively, just the way I have prayed most of my past choices into action,” Singh wrote in a letter to the diocese. “I will say that this journey was not always easy, but with the challenging times, we did get greater clarity about why and how to be a beloved community.”

The announcement comes four months after a fire destroyed the bishop’s home in Perinton, New York, an eastern suburb of Rochester.

“I do not intend to retire right now. Wherever God calls me to serve following our fulfilling run, I hope you will bless and send me as your own,” Singh wrote.

The Standing Committee announced that it will interview candidates to serve as provisional bishop, and expects to present a single candidate to the diocesan convention on October 30. Further steps in the transition process will be announced at that time.

Los Angeles

When the Rt. Rev. Diane Jardine Bruce, VII Bishop Suffragan of Los Angeles, departs to become Provisional Bishop of West Missouri, a retired presiding bishop and two retired diocesan bishops will step in to handle episcopal visitations in the church’s fifth-largest diocese.

Bishop of Los Angeles John Harvey Taylor announced September 29 that the three bishops are the Rt. Rev. Katharine Jefferts Schori, the XXVI Presiding Bishop; the Rt. Rev. Edward S. Little of Northern Indiana; and the Rt. Rev. C. Franklin Brookhart of Montana.

Under Canon III.12.3, a bishop must visit each congregation in a diocese at least once every three years, preaching and presiding over a Eucharist. In small dioceses the diocesan bishop usually meets this obligation alone, but Los Angeles lists more than 130 congregations on its website.

Taylor said the Rt. Rev. Chet Talton, VI Bishop Suffragan of Los Angeles, “who celebrated his 80th birthday last week, looks forward to returning to the episcopal rota soon.”

Bruce is expected to be confirmed as bishop provisional in West Missouri on November 6, in a special election in which she will be the only candidate.

Iowa

Bishop-Elect Betsey Monnot has received the necessary consents from a majority of the bishops with jurisdiction and Standing Committees, clearing the way for her consecration as the X Bishop of Iowa on December 18. Monnot was elected from a slate of three female candidates on July 31, and will succeed the Rt. Rev. Alan Scarfe, who has served as Iowa’s bishop since 2002.



Is There a Place for Post-Pandemic Hybrid Worship?

By Neva Rae Fox

During the pandemic, churches switched to online so those under COVID-19 restrictions would not miss worship, prayers, solace, and comfort. But now that pandemic restrictions are being lifted and Americans are seeking to return to “normal,” what will happen to online and hybrid services? Concurrently, what is the state of worship and spiritual life today, after a year of isolation?

Research has shown that the pandemic did not dim, and in some cases strengthened, religious practices. A “COVID, Safety, and Security Study” conducted by Church Mutual and released in May, showed a preference for in-person worship (60 percent) while there was an acceptance of online, with one in three attending virtually because of COVID. Of the 1,206 respondents, an overwhelming 92 percent maintained that worship was as important, or more important, during COVID.

Nonetheless, many questions are being pondered about post-pandemic worship. Should churches drop online worship and return solely to in-person? Or should in-person and online be offered simultaneously? Is hybrid a natural progression/evolution, or did it develop solely as an

answer to an overriding emergency? Will hybrid — and equally important, *should* hybrid — fade away once pandemic restrictions are completely lifted?

The leading issue that rages on in the hybrid debate centers on the sacraments, especially virtual Eucharist, via Zoom, YouTube, or other online platforms. This topic evokes strong feelings.

“Hybrid church can’t be the future for Anglicanism as we understand worship to be an incarnational event,” said the Rev. James R. Rickenbaker, assistant rector of Aquia Episcopal Church in Stafford, Virginia. “You have to be physically present at the Eucharist to receive the sacrament. There is something unique about gathering as the body of Christ in the same physical space. An overindulgence in virtual worship will almost certainly foster the weeds of Gnosticism.”

He added, “Hybrid church gives an opportunity for, and perhaps encourages, people to hear the Word, but not receive the sacrament, as virtual communion is a theological impossibility. The Word of God creates faith, but baptism confers the gift of salvation, and the Eucharist strengthens our union with Christ. The sacraments are essential to the Christian life.”

The House of Bishops has not shied away from the topic of hybrid. “The House of Bishops has engaged in conversations about the post-pandemic church,” said Mary Gray-Reeves, vice president.

Pierre Whalon, chair of the House of Bishops Ecclesiology Committee, presented “Questions for a Strange Time” for conversation. In it he asked, “So, is it possible to hold bread and wine in one’s hands or next to the screen and then reverently consume it as the Body and Blood of Christ? The simple answer is No.”

“If I am at home live-streaming my parish’s service over the internet, there is surely great spiritual comfort for me: we are not alone, huddled in our homes. Jesus Christ continues to bring you and me to God in the Holy Spirit! No plague can stop that. Furthermore, virtually participating is still partici-

pating. But not interactively. And therefore, there can be no virtual consecration either.”

Bishop Andy Doyle of the Diocese of Texas sets clear parameters. “No form of blessing bread at people’s home, no drive-through. I believe the Eucharist is something that takes place in time and in place with people present. God intends us to be together in real life. That’s an essential part to being a Christian.”

“I believe virtual Eucharist erodes the Eucharist as a living embodiment of reunion, mutual prayer and labor, and kinship,” said Doyle, author of *Embodied Liturgy: Virtual Reality and Liturgical Theology in Conversation*.

However, he supports the church engaging in the digital world. “With this engagement should come deeper ethical formation around Christian attitudes to the virtual realm. Jesus did not call his apostles to retreat from the world, but to engage it.” He referred to studies that “reveal the impact of social media upon youth and young adults. They are growing up in a world where they are ever more dependent upon the affirmation of others. They exhibit tremendous loneliness and acute disorientation when social media is removed from them. The younger generations devote more and more time to these platforms, spending up to twelve hours a day.”

Nonetheless, “To participate in a Eucharist, which is significant of Christ’s presence among us, through virtual Communion is to ultimately degrade the living significance of Eucharist, as the computer will only present a digitized simulation of the real event,” Doyle said.

Reluctantly for some, hybrid in one form or another isn’t departing from the liturgical landscape.

The Rev. Mario Meléndez, missionary for Latino/x and Hispanic community in the Diocese of Southern Virginia, believes hybrid is here to stay. “The question is how and in what form.”

Looking to explore what it means to be a Christian during COVID, Meléndez led discussion groups using N.T. Wright’s *God and the Pandemic: A Christian Reflection on the Coronavirus*

(Continued on next page)

(Continued from previous page)

and *Its Aftermath* along with writings by Pope Francis.

“COVID is still a reality to a lot of people,” Meléndez said. “People are still dying and still sick. Whether we like it or not, there are some people who will not come to church. That’s the situation.”

The Rev. Hannah Wilder, curate at St. Andrew’s, Encinitas, does not see a place for hybrid worship. “Zoom is a great solution during a pandemic, but it does not replace physically being in each other’s presence. I do not think our liturgy was made for Zoom. Nor was Zoom made for our liturgy. Mostly I feel like those attending on Zoom do not fully experience the service because they either cannot hear or cannot see what’s going on, or who is speaking. They miss the side comments, any actions that take place in a room that the camera may not be pointed toward. Unless everyone in-person is miced, there is no way to make sure the people online can hear the action well.”

Wilder doesn’t buy the idea that

hybrid is a form of evangelism. “It’s a half-hearted one if it is one at all. I mean, yes, it provides an online worship service where there wasn’t one before, but if the presider is in person, and the majority of the congregation is in person, I do not see how the people online could feel as fully engaged and involved as those in person.”

She noted, “Christian formation can happen anytime anywhere. I’ve not seen the Spirit stopped by technology. That has more to do with a person’s heart and mind being open and willing to receive. Certainly, that can happen via Zoom.”

Another important discussion is the expressed need to keep in touch with the online community that emerged and grew during COVID, and not just shut it down once pandemic restrictions have lifted.

Washington National Cathedral experienced an upsurge of online followers across the country, creating a robust community, said Kevin Eckstrom, chief communications officer. “We might have fewer people with us in real time, but online our numbers are steady. We tell them you should go back to your church, but we will still be here.”

Eckstrom’s key word of warning, however, is *sustainability*. “You need staff to do this. It’s hard to ask so much from volunteers.”

Canon Mike Orr of the Diocese of Colorado believes the role of lay people will need to increase. “There are formation opportunities, Morning and Evening Prayer, book study, Bible study.” But Orr said to be successful, “We need to raise up lay leaders. I think churches that are focused on Sunday morning only will have trouble post-pandemic. I think churches that offer online, those are the churches that are going to thrive.”

Another benefit of hybrid, Orr said, is the erasure of commute time to and from church. “We are aware of the carbon footprint.”

The Rev. Tim Schenck of St. John the Evangelist in Hingham, Massachusetts, stressed hybrid is not just about technology. “It really is about reimagining and sharing the gospel in new ways,” he said, “ways that are deeply impacting people’s lives.”

“The world has changed. With digi-

tally integrated ministry, we are really trying to integrate the ministry between the brick and mortar, and online.

“We’re never going to get into this place where we double click for salva-

“I have been surprised by the number of smaller congregations that have experienced an uptick in attendance for their online offerings.”

—The Rt. Rev. Kym Lucas

tion. But there are ways to connect and supplement. Virtual relationships are real relationships. You’re not going to touch the screen and be healed.”

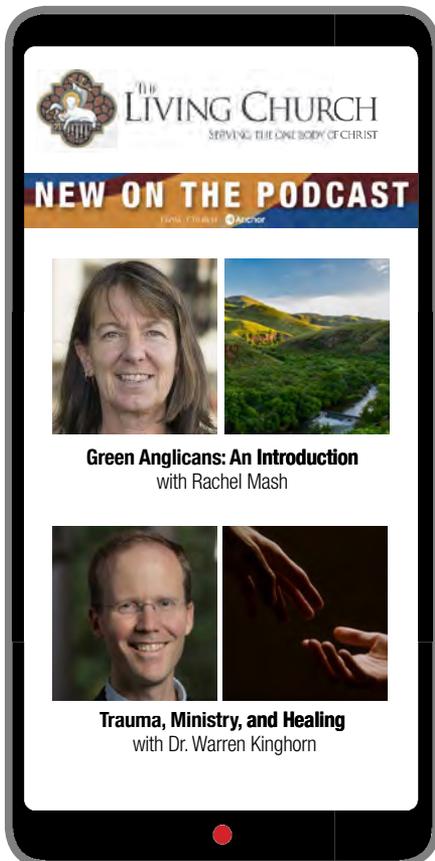
As debates continue, hope is unmistakable.

“While I think that it is too soon to tell where we will end up after all this, I have been surprised by the number of smaller congregations that have experienced an uptick in attendance for their online offerings,” said Colorado Bishop Kym Lucas. “The congregations that have been willing to try new things and think creatively, regardless of size, have really thrived in this time. I am hopeful for our future because there are so many people in the world who are seeking meaning and need reminding that they are beloved. Episcopalians are good at that.”

Wilder added, “I hope that the technology skills and videography skills and all these skills we have learned in the pandemic will help the Episcopal Church be the communities that Jesus has called us to be. We’re more present on Twitter, social media, YouTube. But what are we doing? Are we helping the marginalized? Are we helping the lives of the people that Jesus would have dinner with?”

Schenck addressed lessons learned: “We can do anything for a season, even if that season is very, very long.”

“I do believe that the past year has helped us tap into what really matters in this life — relationships, love, faith, selflessness, art, music, meaning. Perhaps the church will be able to speak into these aspects for our humanity — and share them — in more profound ways than ever before.” □



Livingchurch.org/podcast

Essay Contest Winners, 2021

We're pleased to present the winning essay of our 12th annual Student Essays in Christian Wisdom competition. Submissions came from seminarians and students of theology across the world.

First place this year went to Sarah Faehnle Mast for her essay, "Participation in Divine Emptiness: Theosis at the Empty Tomb." Mast is in her second year of studying for an MDiv at Seminary of the Southwest, and is a postulant for Holy Orders in the Episcopal Diocese of Texas. Before attending seminary, Mast was employed as a psychiatric social worker and therapist. She lives in Austin with her husband and two children.

Second place went to Christopher Poore for his essay, "Exegesis in Search of an Ethics: Augustine, Typology, and Love." Poore is a second-year MDiv student at Virginia Theological Seminary from the Episcopal Diocese of Chicago. He is the founding editor of Seminary Street Press, which publishes newly typeset editions of works by important Anglican writers.

Third place went to Lisa Curtice for her essay, "Communication or Communion?: Glory Manifest and Joy Expressed in Christian Worship." Curtice is director of the Craighead Institute and a student at the Scottish Episcopal Institute. After ordination at Michaelmas, she will serve in the Scottish Episcopal Church as Regional Curate for Renfrewshire.

We thank Dr. Elisabeth Rain Kincaid (assistant professor of ethics and moral theology at Nashotah House Theological Seminary), the Rev. Dr. Nathan Jennings (J. Milton Richardson Professor of Liturgics and Anglican Studies at Seminary of the Southwest), the Rt. Rev. Joey Royal (suffragan bishop in the Diocese of the Arctic and director of the Arthur Turner Training School), and Dr. Hannah Matis (associate professor of church history at Virginia Theological Seminary), who were our judges.

(The winning essay begins on the next page)



Sarah Faehnle Mast



Christopher Poore



Lisa Curtice



The Holy Women at the Sepulchre by Peter Paul Rubens c. 1611-14

Participation in Divine Emptiness: Theosis at the Empty Tomb

By Sarah Faehnle Mast

In the original ending of the Gospel of Mark, we experience Mary Magdalene, Mary the mother of James, and Salome looking for the body of Jesus in the tomb, and instead being told by a young man in a white robe that Jesus has been raised, and “is going ahead of you to Galilee” (16:7). The last line before the original ending reads, “so they went out and fled from the tomb, for terror and amazement had seized them; and they said nothing to anyone, for they were afraid” (16:8). The original ending of this early proclamation of the Good News is jarring and abrupt. The wisdom in this ending, intended by the author or not, is in asking us to spend some time with its jarring abruptness, and look for doctrinal meaning, even there. How can we see the wisdom of God in the expe-

rience causing such silence and fear in Mary Magdalene, Mary the mother of James, and Salome?

What happens in the space between the inhalation of finding the empty tomb and the exhalation of meeting the risen Christ is not definable by a single Christian teaching. It’s *salvation* because it is a salient moment in the midst of the remaking of the Cosmos towards what God originally intended it to be. It’s *incarnation* because in order to enact that salvation, God the Father sent his Word into a body to gather up all the bodies that God, in God’s infinite love, had created to be gathered up. It’s *kenosis* because the Word had to empty itself of its divine and glorious formlessness to create space for a human form. It’s *theosis* because it’s in that emptying that Christ becomes extravagantly filled

and exalted, overflowing with burning divinity that will catch us up on fire along with it if we stand close enough.

Athanasius famously articulated the concept of theosis in his work *On the Incarnation*. “He, indeed, assumed humanity that we might become God. He manifested Himself by means of a body in order that we might perceive the Mind of the unseen Father. He endured shame from men that we might inherit immortality ... He kept and healed the suffering men on whose account He thus endured.”¹ (In fact, Athanasius leaned on Irenaeus, who wrote “he became what we are in order to make us what he is himself”).² Eugene Rogers succinctly discusses Athanasius’s concern with corruptibility as a fundamental teleological problem. “The flesh,” Rogers writes, “is the site where the problem arises and

where the problem is solved.”³ The Word made flesh arises. And as flesh does, the body of Christ becomes corrupted, and dies. A complete emptying.

In Mark 16, Mary Magdalene, Mary the mother of James, and Salome encounter the void where Jesus should have been. The Word had already poured himself into his incarnation, and then in dying, has been emptied of his very life. In the minds of the three women, Jesus has been further emptied of his body. On the surface, it appears even Christ’s very emptiness—his human life—has been hollowed out and removed.

This moment at the empty tomb is a pause, a silent and terrifying fulcrum point at which Christ’s life and body have been emptied, and we don’t yet see the overflowing of glory revealed. It seems that the women have been invited into this emptiness, that their terror and amazement is an offering out of their own emptiness in the midst of this void. This is the place of the confused merging of humanity and divinity, of stillness and invitation, of emptying and filling. The women are told to follow Christ out of emptiness towards glory. How are we to understand this?

Andrew Davison suggests that a theme of much theological discourse about kenosis implies that “the incarnation represents a limitation of the Second Person,” that “the kenotic sense of what is encountered in Christ is in some sense a truncation of God.”⁴ Davison wants to make clear that Jesus’ life was a perfect revelation of the fullness of divinity, not diminished by the addition of human form. Michael Gorman argues, however, that Christ’s self-emptying did not at all indicate that in incarnation Christ had to leave a bit of his divinity behind, but that it was a “shocking manifestation of his divinity.”⁵ Christ’s self-emptying does not limit his divine nature, but tells us more about the true nature of divinity.

The symmetry of kenosis and theosis, of incarnation and deification, is noted by Norman Russell in his discussion of Maximus the Confessor: “He descended in order that we might ascend.”⁶ Christ is emptied and

humanity is filled. But, according to Philippians 2, kenosis has a symmetry within itself. Because Christ is emptied, he is exalted. In becoming incarnate, then, Christ’s divinity is ultimately magnified. Thus, it follows that in humanity’s deification, our humanity is magnified.

Even in Christ, glory and barrenness intermingle. When Christ is raised, it is in his body that he is raised, that vessel of corruptibility, though now corruptibility has been undone. When the women do share with others what they have encountered, and then go on to follow the risen Christ and participate in his mission, they are filled with the Holy Spirit, but they and the other apostles remain frail and faulty. And further, Jesus’ apostles are asked to continue to follow, not immediately in Christ’s blazing and exalted glory, but in his emptiness.

If part of the nature of God is to have the desire to become empty in order to exalt humanity, what does that mean for humanity when we come into participation in God’s nature? Emptiness is enmeshed with glory.

Thomas Aquinas, writing some six centuries after Maximus and nine centuries after Athanasius, wrote that “grace does not destroy nature but perfects it.”⁷ God would not create humans with an ultimate desire for us to decrease in our true nature, but rather, to increase in it. Athanasius and Maximus the Confessor both taught that humanity was created for the goal of theosis.⁸ God has created us for Godself, to be caught up in union in God’s fire. Thus, it follows that the process of theosis must involve our becoming even more human; in theosis, our being made into God is brought about by our becoming more truly that which we were created to be. Maximus’ discussion of Christ’s conforming his human will to the distinct divine will he shared with the Father⁹ is an example of Christ’s embodying a pure humanity. Elsewhere, Maximus discusses deification as an act of grace by God, but not one which denies human free will. Rather, like Christ in his true humanity, the human will is subsumed into God’s, through mutual love.¹⁰

It seems, then, that Mary Magdalene, Salome, and Mary the mother of James, in encountering this very space of utmost emptiness, are participating in God’s Being. This pause, after resurrection but before the encounter with the risen Christ, is not a cessation in Christ’s saving activity; it is integral to soteriology. The women’s fear and silence become their own kenosis which leads to their exaltation, just as their Christ experienced. And, as Christ’s, their exaltation into union with the Triune God, is an inscrutable coalescing of emptiness and glory. The “blessed inversion”¹¹ of God’s kenosis does not land in stable categories of human versus divine or desolation versus exaltation. In encountering their emptiness, Mary and Mary and Salome are made more human, and in this way, are being made into God.

¹ St. Athanasius, Patriarch of Alexandria, A religious of C. S. M. V., *St. Athanasius on the Incarnation: The Treatise De Incarnatione Verbi Dei*. (Crestwood, NY: St. Vladimir’s Orthodox Theological Seminary, 1953), 93.

² Quoted in Norman Russell. *The Doctrine of Deification in the Greek Patristic Tradition*. The Oxford Early Christian Studies. (Oxford University Press, 2004), 169

³ Eugene F. Rogers, *Elements of Christian Thought: A Basic Course in Christianese*. (Minneapolis, Minnesota: Fortress Press, 2021) 58.

⁴ Andrew Davison, *Participation in God* (Cambridge University Press, 2019), 212.

⁵ Michael Gorman *Apostle of the Crucified Lord: A Theological Introduction to Paul and his Letters*. 2nd Ed. (Grand Rapids, MI: Eerdmans, 2017), 508.

⁶ Russell, *The Doctrine of Deification*, 267.

⁷ Saint Thomas Aquinas, and Frederick Christian Bauerschmidt. *Holy Teaching: Introducing the Summa Theologiae of St. Thomas Aquinas*. (Grand Rapids, MI: Brazos, 2005) 38.

⁸ Saint Maximus the Confessor, Paul M. Blowers, and Robert Louis Wilken. *On the Cosmic Mystery of Jesus Christ: Selected Writings from St. Maximus the Confessor*. St. Vladimir’s Seminary Press “Popular Patristics” Series. (St. Vladimir’s Seminary Press, 2003). Russell, *The Doctrine of Deification*, 267.

⁹ Saint Maximus, *On the Cosmic Mystery*, 174.

¹⁰ Saint Maximus, *On the Cosmic Mystery*, *Ibid*, 52

¹¹ Saint Maximus, *Ibid*, 60.

Bring Your Bible to Class — or Church



By Wesley Hill

As I prepare to begin my 10th year as a seminary professor, I'm going to begin the biblical capstone class I'll be teaching by recommending that my students consider taking up a habit they're likely unfamiliar with: bringing a printed-and-bound Bible to class.

My reason for the recommendation isn't just about nostalgia, though I did grow up carrying a Bible to church

each Sunday. The first Bible I recall as being "my Bible" (the possessive pronoun being a piece of Christian-speak that seems to have burrowed its way into the instinctive vocabulary of the faithful) was the Youthwalk edition of the New International Version, given to me by my parents while I was still in middle school. I liked the swath of deep purple that stood out on the cover, but I don't recall reading it much, aside from thumbing through it to find isolated verses, old favorites that I had already

memorized, or gathered that I ought to have memorized. It wasn't until I was in high school, when I acquired a faux-leather-bound study edition of the New King James Version, that I started reading larger chunks of Scripture, often while sitting at church when I grew bored with the sermon. That's how I learned my way around the Bible, stringing the verse-pearls I already knew onto a more extensive narrative, historical, and theological thread.

It was while reading that study edi-

tion, which featured those little half-moon indentations at the start of each biblical book, facilitating the easy flipping back and forth between books for cross-referencing, that I first began to get an inkling of why Alan Jacobs has called the codex — the form of a published Bible that the early church of the second, third, and fourth centuries quickly came to prefer over scrolls — “the technology of typology.” I wouldn’t have been able to put it that way at the time, but I was learning by experience what early biblical interpreters apparently understood and prized: having a Bible with stacked pages bound together on one side, rather than one long sheet wrapped up to look like a piece of piping, made it possible to examine a section of the Old Testament in its context on the entire page and compare it simultaneously with a section of the New, also in its wider setting. Handling a physical Bible taught me, at a subconscious level, to read Scripture as a canon, a library of books whose disparate voices could be heard as if they were speaking with and alongside one another about the same subject matter.

So I won’t just be recommending hard copies of the Bible because I want to relive my youth: I want my students to become better readers of the whole Bible, letting its words ricochet off one another and lead them, ping by contrapuntal ping, through a canon-wide romp (which is why I’ll also be recommending a bound paper copy with a good cross-reference system in its footnotes or center column, such as the Holy Bible New Standard Revised Version: NRSV Anglicized Edition with Apocrypha or the ESV Personal Reference Bible.).

There are many wonderful electronic Bibles to choose from these days (I use the ESV’s beautiful app on a daily basis). But in 2021 I’m still wary, as Jacobs said that he was in 2001, “of making use of an electronic version of the scroll cabinets firmly rejected by the early church.” I wouldn’t want to be without my Accordance software and oth-

er apps, but it’s worth recognizing that when we use tools like these, we are in certain respects returning to the scrolls that the first Christian theologians, for reasons properly theological and hermeneutical, displaced with the codex.

But there’s one more reason I’ll be recommending hard copy Bible-toting to my students, and that’s because I want them to think about what practices they’d like to commend to those under their care once they’ve graduated and become pastors and preachers themselves. Choosing a medium for our Bible reading isn’t only about us; it’s about what sorts of attitudes and postures we’d like to encourage in our churches.

In other words, what might we lose — and what might we (tacitly) encourage others to lose, forget, or marginalize — if we give up the habit of reading paper-and-binding Bibles?

The technological critic L.M. Sacasas (who recently had a stimulating conversation with Ezra Klein) has assembled a set of questions each of us might ask ourselves when we consider our relationship to various technologies and devices. The questions range from fairly straightforward (“How will the use of this technology affect how I relate to other people?”) to more philosophically complex (“Does this technology automate or outsource labor or responsibilities that are morally essential?”) At least one of the questions strikes me as especially pertinent to our encounter with the Bible: “What practices will the use of this technology displace?” In other words, what might we lose — and what might we (tacitly) encourage others to lose, forget, or marginalize — if we give up the habit of reading paper-and-binding Bibles? Those of us charged with the care of souls might meditate for a long time on the question.

Ten years ago, the Episcopal priest Fleming Rutledge, not thinking, like me, primarily of the classroom but of the gathered congregation on Sunday mornings, wrote about her frustration with the fashion in many Episcopal

churches of printing each Sunday’s lectionary readings in the bulletin. Such a practice practically ensures that churchgoers won’t feel the need to bring along their Bibles or reach for the ones (sometimes) available in the pew racks in front of them. (It might also be that it discourages them — helpfully — from reaching for their smartphones, but that’ll be for another article.)

“When everyone is reading from a printed sheet,” Rutledge says, “no one is learning where in the Bible the passage is located, or how it is linked to what comes before it and after it.” She continues in this vein for a while, with her characteristically delightful pugnacity:

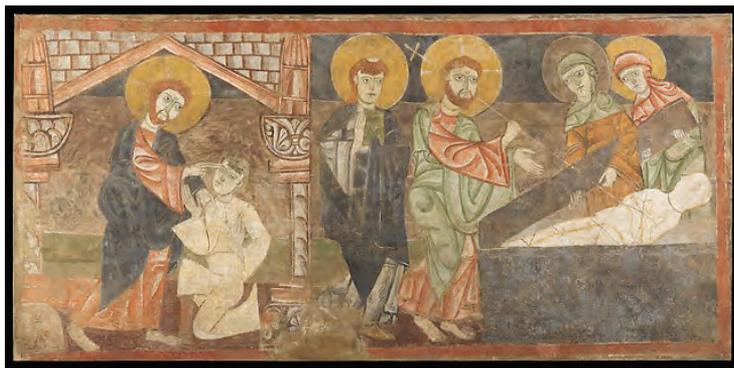
“A whole generation of churchgoers is being raised with no sense of actually handling the Bible, of finding the passage and reading it in its sequence. The large Bibles on the lecterns are sitting unused, their pages gathering dust; some have been removed altogether.

The wonderful sight of the reader mounting up to the lectern and turning the pages to find the place is seldom seen today in Episcopal churches; the readers come up with flimsy little pieces of paper which for the most part will be left in the pew or thrown away.”

Rutledge is enough of a disciple of Luther that I expected her not to end her observations with this word of law, of condemnation. And in a way, she doesn’t. If you go on and read the subsequent sermons, you’ll find asides such as, “Now notice v. 4... But that’s also what we see in the next chapter...” and so on. The gospel that she finds in the Bible’s textual details was enough enticement for this reader, at least, to keep an open Bible on my lap as I read the sermons, my eye toggling between her words and the pages of Scripture.

I hope what I offer my students in class provides the same enticement. And I hope they’ll pass it along to the Bible-reading Christians whom they’ll nurture in turn.

The Rev. Dr. Wesley Hill is associate professor of New Testament at Western Theological Seminary.



Healing of the Blind Man and the Raising of Lazarus (left) and the Temptation of Christ by the Devil

CULTURES

Crossing Lines

Spain, 1000-1200: Art at the Frontiers of Faith

The Met Cloisters, Fuentidueña Chapel Gallery, Gallery 2
Through January 30, 2022

Reviewed by Pamela A. Lewis

The word *frontier* usually denotes separation and limitation, a boundary betwixt here and there, and even us and them. Whether wrought by nature or by human hands, a frontier at once divides and defines. According to Julia Perratore, curator of The Met Cloister's exhibition *Spain, 1000-1200*, geopolitical frontiers, or borderlands, in medieval Spain, were understood as places that "simultaneously separated and connected different territories." This conception is appropriate for medieval Spanish artistic creation, as different faith communities both maintained their own distinct beliefs while also cultivating shared interests and tastes, thereby "navigating the tension between separation and connection."

Christian, Muslim, and Jewish communities coexisted in medieval Spain for centuries, and, despite religious differences, shared their respective and vibrant artistic traditions. Geopolitical frontiers were important points of contact and exchange, where artists and patrons of the Christian-ruled northern peninsula interacted with the cosmopolitan arts of southern, Muslim-ruled Spain (al-Andalus), and dramatic shifts in the balance of power between Christian and Muslim rulers resulted in the Muslims' losing territory to the Christian kingdoms of the northern peninsula.

Yet this was not entirely a divisive age, as the 46 religious and secular objects attest, which are displayed in the austere Fuentidueña Chapel gallery, typically focused on Christian iconography, and which itself is included in the exhibition. The years encompassed by this show reflect the impressive diversity of Spanish art that resulted from a cultural intersection that transcended the frontier's moving line.

The exhibition's works (many of which are drawn from The Met collection, with some loans from other institu-

tions), which include silk textiles, monumental sculptures, illuminated manuscripts, and fine metalwork, and which range in size from the Fuentidueña Apse itself to a wee, carved ivory chess piece, underscore the more nuanced story about the energetic frontier-crossing of artistic ideas during these roughly 200 years of the Iberian peninsula's history.

Whereas cultural adaptation and appropriation are often met with criticism and hostility in our own time, these actions were accepted and cultivated, in such manner where Muslims incorporated in their own artwork the Romanesque style of Christian Western Europe they encountered.

The monastery church of San Baudelio de Berlanga, Spain, built in the late 11th century after the Christian-ruled kingdom of León and Castile seized the *taifa* (independent Muslim principalities of the Iberian peninsula) city of Toledo in 1085 and began organizing the lands south of the Duero River, stands as compelling example of an area where different traditions met, as seen in its architecture, exemplified by the Great Mosque of Córdoba, which was inspired by northern Christian church-building practices coupled with the Islamic architecture of al-Andalus. But the Christian-Muslim intersection is equally evident in one-dimensional works that were produced when San Baudelio underwent a makeover in the early 12th century by a workshop of painters from northeastern Spain who covered the monastery's walls with frescoes. These images bear the distinctive traits of Romanesque and Byzantine art, and reveal their acquaintance with Islamic art.

From among these Baudelio frescoes (later transferred to canvas and part of the Met collection) dating from the first half of the 12th century are a pair of paintings depicting two miracles from Jesus' adult life: the Healing of the Blind Man and the Raising of Lazarus, and the Temptation of Christ by the Devil. While Islamic pictorial features are largely absent from these paintings, the Romanesque style is evident both in the treatment of the figures and their garments, and the

almost cartoonlike, side-by-side scenes are at once presented with directness and restraint. These events do not occur sequentially in St. John's Gospel; however, the artist has chosen to communicate the overarching themes of rebirth, redemption, and resistance to evil suasion.

Also from San Baudelio monastery is a fresco (later transferred to canvas) of a one-hump camel (dromedary), a delightful example of the meeting of cultures showing that the monks, living in Christian territory, came into contact with travelers riding on animals that were brought into Muslim Spain from faraway lands, notably North Africa. In addition to the creature's deeply dipping neck, saucily upturned hooves, and gentle expression, there are on this work dating from the first half of the 12th century faint yet distinctly Islamic motifs along the picture's outer edges. They all combine to offer a strong visual testimony to Christian-Muslim mutual awareness and contact.

Islamic architectural elements, such as stepped crenellations, vegetal motifs, and the horseshoe arch, are strongly discernible in a hefty marble gravestone from Almeria, Spain, dating from the 12th century. These embellishments recall the exterior façade of the Great Mosque of Córdoba (the spiritual heart of al-Andalus) and include inscriptions professing the faith on the stele's outer border, and, inside the horseshoe-shaped arch (an indigenous form that would be embraced by all faiths), is inscribed the beginning of a text praising God.

An ornate, leather-bound Hebrew Bible (which Jews in medieval Spain referred to as the "Sanctuary of God") dating before 1366, is one of the exhibition's several precious, religious texts. It bears decorative elements found in both Islamic and Christian manuscripts, which demonstrate the practice of medieval patrons and artists to alternate between visual languages. Almost perfectly intact and splendidly adorned, the Bible is quiet yet powerful evidence of shared artistic tastes that transcend cultural and religious biases.

There is the exquisite Bifolium from the Andalusian Pink Qur'an, dating from the 13th century, so called after the hue of paper, and believed to have come from the town of Javita in southwest Valencia, reportedly the site of the earliest paper mill in Spain. The crisply executed calligraphy and extensive use of gold suggest that the Pink Qur'an was made for a royal or a noble patron, and it stands as a superb

example of Islamic work within a Spanish manuscript.

Three illuminated manuscript leaves from the Beatus (of Liébana) manuscripts depicting the visions of Saint John the Divine (Book of Revelation) are beautiful testaments to the artistry and strong intellectual milieu of monastic culture in that city.

And the 10th- and 11th-century panels (which may have originally served as the covers of a sacred book), where a carved ivory Crucifixion scene is the central feature surrounded by glass, stone cabochons, and other media, are *tours-de-force* of medieval Spanish panel work, one of which contains a sapphire seal inscribed in Arabic with four of the 99 "Beautiful Names" of God.

On the other side of this deeply religious era was an equally lively secular life, and there are a variety of small objects, many for private use, which enlarge our understanding and appreciation of medieval Spain's creativity and practicality. An elephant ivory pyxis (box), lavishly adorned with diverse animals, is a splendid melding of European and Islamic carving technique.

Whether a bronze 11th-century incense burner was meant for secular or religious use is unknown, but its imaginative design seems to outweigh such considerations. The image of battling soldiers on the boldly-colored *coffret* (box) showing the Legend of Guilhem, Count of Toulouse, on its lid and sides, almost come to life, and an otherwise quotidian object serves as a means to commemorate a legendary figure.

Spain, 1000-1200 offers a number of carved stone, monumental objects. But the imposing apse (the rounded eastern end of a church), painstakingly dismantled stone by stone in 1957 from the ruined Romanesque church of San Martin in the Spanish village of Fuentidueña, located about 75 miles north of Madrid, and reconstructed in 1961 at The Cloisters as a permanent loan from the Spanish government, is arguably the exhibition's most architecturally dramatic and spiritually moving object. (The exhibition includes a 28-minute documentary video chronicling this process.)

Its thick, yellow jasper walls, opened up by horseshoe

(Continued on next page)



Bifolium from the Andalusian Pink Qur'an, 13th century



From left: 10th- and 11th-century panels, with depiction of the Crucifixion carved in ivory; a pyxis in ivory (ca. 950-75); bronze incense burner.

CULTURES

(Continued from previous page)

arched, slit windows, rise to a barrel vault and culminate in a half dome, engendering a solemn worship space. Subtle and softening Islamic patterning can be noted in the stonework around the window arches, which are also supported by columns surmounted by decorated capitals. In the dome is a fresco from the apse of another Spanish church, San Juan de Tredós, in the Catalonian Pyrenees, illustrating the Virgin and Child.

This image of the enthroned Mother of God — majestic, remote, transcendent — embodies all that is understood by the Romanesque spirit and style. The large Spanish crucifix, hanging from the vault directly in front of the Virgin and Child, complements the Virgin and Child fresco, and dates from the second half of the 12th century. The figure of Christ, one of the finest surviving examples of Romanesque sculpture, wears the golden crown of the King of Heaven rather than the crown of thorns, and exudes a resigned and dignified acceptance of his suffering, while heightening the chapel's mystic ambience.

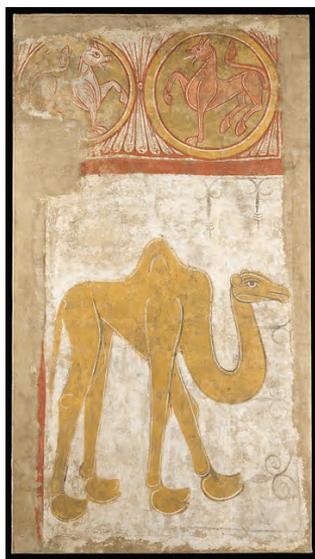
Intelligently conceived and carefully organized, *Spain, 1000-1200* is accessible and unencumbered by an excess of information. Bilingual wall labels enable Spanish-speaking visitors to fully engage with the stories behind the objects, and clearly designed maps provide the geographical context in which this period developed. That the majority of the objects in the exhibit belong to the Met is to our benefit, as they will stay in place once the exhibition has concluded, making it possible for us to visit them where they permanently live.

But for the first time at The Met Cloisters, an exhibition has brought together an array of diverse works that speak to the complexity and beauty of Spanish art during a dynamic period when religious and cultural differences were exciting rather than frightening, and when art knew no boundaries.

Pamela A. Lewis is a member of Saint Thomas Church, Fifth Avenue, in New York City. She writes on topics of faith.



Above: from the Beatus (of Liébana) manuscripts depicting the visions of Saint John the Divine (Book of Revelation); camel, fresco transferred to canvas, 12th century.



ETHICS

Why Have Children?

by Victor Lee Austin

The point of having children is to increase the number of the saints. In the 1979 Prayer Book—which in this regard sets forth a more traditional exposition than its U.S. predecessors—children are one of the three intentions God has for marriage. “The union of husband and wife ... is intended by God ... when it is God’s will, for the procreation of children and their nurture in the knowledge and love of the Lord” (BCP p. 423). It is significant here that God’s intention is not merely that children be procreated but that they be nurtured to know God and to love God.

This is a profoundly countercultural claim. Children are not humanly optional; nor are they a project for the fulfilment of the couple; nor do they exist for the sake of their contribution to the good of society (through taking care of their parents and/or through Social Security contributions). The point of children is that there be more people who know and love God; and precisely in furtherance of those goals, God may give children to the married couple, the husband and wife.

Children are not humanly optional. It is perhaps most countercultural of all to think that whether to have children is not an option. It has surprised me to find socially conservative young Christian adults—men and women who, for instance, see sexual intimacy as belonging only to the marital union—who do not know this. They simply assume that whether they have children, once married, would be entirely their choice. They know, of course, that just because a couple tries to conceive a child does not mean they will be successful; they know about infertility. But whether to make the trial, whether to be open to the conception of children—this they think is their decision to make.

Christian tradition says otherwise. The hope of having children is built into the structure of Christian marriage. In the marriage service, we ask God to “Bestow on them, if it is your will, the gift and heritage of children, and the grace to bring them up to know you, to love you, and to serve you” (BCP p. 429). This intercession is optional, as was a similar prayer in the 1662 Book that God “assist with thy blessing these two persons, that they may be fruitful in procreation of children”; in 1662 the instruction is to omit the prayer “where the Woman is past childbearing.” (In my judgment, in addition to being past childbearing, the pos-



Jordan Whitt photo via Unsplash

session of dangerous genetic scenarios could render it licit for a couple to marry without intending to have children.)

If it turns out that children, although desired, are not conceived, a couple has no obligation to seek medical assistance. If doctors can find the cause of infertility and if that can be cured, well and good (provided the burdens of treatment are proportionate). But most of what is on offer, medically speaking, is not a cure for infertility but a workaround. And Christians need to be clear that there is no godly obligation to seek workarounds for infertility; to the contrary, many such paths are morally questionable. In-vitro fertilization, for instance, does not cure infertility. (For further on this, see Oliver O'Donovan's now-classic *Begotten or Made?* and a more recent and pastorally oriented book by his sometime student Matthew Arbo, *Walking Through Infertility*.)

Nor are children a project for the fulfillment of a married couple. If God gives you children, that gift is not for you! This means something hopeful

for involuntarily childless marriages: they are no less truly marriages than any other. Divine Providence is often inscrutable and perplexing.

As a young priest, I visited a married couple who told me, "Children are not part of our lifestyle." They saw some people as needing to have children in order to fulfill themselves. They were not such people.

But children are not about self-fulfillment. Yes, parenting can be deeply satisfying; I know a man who says that rearing his children is the most creative thing he has done in his life. But all of us also know people who are frustrated with their children. The place of Christian wisdom is to accept gratefully the joys and sit lightly with the frustrations, in both cases remembering that children are not means to our happiness and fulfillment. We who are parents are for them; they are for God.

Children are not for the future good of society. It is true that society receives many benefits from children, including their contributions to society in all its manifold complexities. We need always to have new people

joining in society to do old things that still need doing and to see new things that could be initiated. People age and die, and new people enter in to take their place. All this is true.

But just as children are not for the sake of their parents' good, nor are they for the sake of society's good. Sometimes children turn out brilliant, but sometimes they don't. Sometimes they become good neighbors and encouragers of their friends, other times they don't. I would say that on average or collectively, sure, children are for the good of society. But that's not their ultimate purpose, and therefore we have a place in our hearts (in society's metaphorical heart) for every child regardless of whether we can see social benefit coming from that child.

The point of children is that they know, love, and serve God. The most important thing parents do is to instruct their children in the truths of Christianity. We can do this through teaching Bible stories and prayers (that increase in complexity as the child grows). We do this also through being ourselves people who study Scripture and attend to prayer.

Knowledge of God is related in a circular, mutually reinforcing manner with knowing God himself. An amazing aspect of knowing God is that it is impossible to know him without loving him. Augustine begins his *Confessions* with just this question: Can we love God without knowing him? But can we know him without loving him? Knowledge and love enter and grow together.

And that leads to a certain quality of life, a life marked by service of God. Children can be taught to see the day-to-day things of life as ways of serving God—thus learning how to tie together Christian knowledge and Christian living.

If you, reading this, are married, be open to having children, not for your sake nor for society's, but that there be more people who love and serve Jesus.

The Rev. Canon Victor Lee Austin is the theologian in residence at Church of the Incarnation, Dallas.

When Mystery Becomes an Invitation

By Timothy Jones

I know it's a vast topic, where others—theologians and angels included—might hesitate to venture. Still, I've been spending a lot of time on the Trinity lately: Reading, thinking, praying, trying to get some insights down on paper.

A friend I hadn't seen for a while asked me what I'd been working on, and when I told him, he burst out laughing—a good-natured, hearty laugh. I'd been at it long enough to laugh too. Our conversation went on to the challenges on preaching Trinity Sunday (he's a Lutheran pastor): "Can't we just say," he dead-panned, "It's a mystery. ... Moving on!"

We laughed again.

Tempting as it is to turn to the language of mystery for deep matters—and not just the Trinity—we often do so too soon. The word becomes an escape hatch, a get out of jail free card, an end to a conversation rather than an invitation to keep going, even struggling. When it becomes merely a coda it stops functioning as a prelude to new insights.

What if our teaching on mystery invited others to go deeper, rather than conclude that little more should be said? Instead of confounding or confusing matters, a sense of mystery can compound our awe, can plunge us, as Eugene Peterson put it, "into growth, into an abundance beyond our abilities to classify or administer." I'm thinking of the word as not so much prying apart the innards of a theology riddle but breaking open a deepening reverence. That's not an easy process via some shortcut, I'll grant, but nevertheless one charged with possibility.

Mystery in the New Testament typically has a particular definition that has to do with illumining what has seemed dark or distant or confusing or covered over. The word thereby invites reflection and awe and love. This is "the mystery that has been hidden throughout the ages and generations," Paul exulted in Colossians, "but has now been revealed to his saints." The revelation of the mystery, echoing Romans 16:26, means the obscure now has been "disclosed."

Such discovery galvanized the earliest Christian preachers and prophets and presbyters. Whatever the moderating, humbling aspects of what they knew they could not say, there was no hesitancy in the church's kerygma, no aw-shucks downplaying of reverberating, resonating truths.

Augustine said in one of his many sermons on John's Gospel, "Give me a lover and he will know what I'm talking about," with perhaps a twinkle in his eye, reminding that those who find delight in earthly loves have an inkling of the delight God wants to give us. Indeed, for all Augustine's high-flying philosophy and musings on time and memory and essence and eternity, he was less a rationalist and more a relationalist.

Augustine, after all, was drawn to the faith not just by intellection and persuasion, but invitation. It was a relationship with Bishop Ambrose that proved determinative in Augustine's caving in of self (and intellectual defenses) to the truth of Christianity. James K.A. Smith writes, "This relationship between love and knowing ... would become a hallmark of Augustine's thought for the rest of his life. By constantly emphasizing, 'I believe in order to understand,' Augustine's more subterranean point was, 'I love in order to know.'"

I would also suggest that there's a difference between a puzzle (or problem) and a mystery. A puzzle is something that perhaps I cannot figure out instantly, but I know from the box cover that (somehow) all the pieces fit together into a whole. I may simply not have all the elements to figure something out. How in the world does Google Maps not only give me direc-

For all Augustine's high-flying philosophy and musings on time and memory and essence and eternity, he was less a rationalist and more a relationalist.

tions to where I want to go, but also track me, and guess when I might arrive? It's a puzzle to lots of us! But with a physics primer, with a telecommunications whiz across the table from me, and with further study, my mystification is (at least potentially) solvable.

Mystery, on the other hand, is harder, and better.

For mystery is about plentitude, abundance, more than can be said or seen. Echoing Jacques Maritain, James K.A. Smith says it well: "Mystery is not the implacable adversary of understanding. [It] is a fullness of being with which the intellect enters into a vital union and into which it plunges without exhausting it."

Here we move into the arena of prayer, contemplation. Steven Guthrie writes of adoring worship "not in ineffability understood simplistically as 'not-knowing,' but in a movement that arises from love, is carried along in worship, and finds fulfillment in participation." The discovery of God's wondrous presence is followed by another. And another. On it goes as we travel deeper into a life with the One who created us.

The "great achievements" of the Incarnation were born of love—for us. The sage theologian here becomes poetic and contemplative. I shared the image with my students.

For the more Athanasius pressed forward in seeking to apprehend God, the more he found the knowledge of One Who Cannot Be Managed staying

BOOKS

Staying True to Its Vision

Saint James School of Maryland

175 Years

Edited by W.L. Prehn. Wipf & Stock, 210 pages, \$26

Review by Jon Jordan

out of reach of his comprehension. T.F. Torrance argues that Athanasius “was unable to express in writing what he seemed to understand, and what he wrote fell far short even of the fleeting shadow of the truth in his mind.” But that did not diminish his love or devotion, his apprehension of a vast God made vividly personal in Jesus.

Indeed, while *persons* are those to whom we speak day by day, in casual, off-handed, sometimes distracted conversation, when we pause to notice, it is *persons* who are mysteries more sublime than anything, all the more persons whom, like a spouse or child, we know deeply. I think of the mystery of my wife’s face. A face that has changed over the years, as has mine, with the signs of maturing and age, a face that I know better than any other, and yet whose warmth I can never fully fathom. This is a mystery that only deepens with the decades.

So also do I think of God’s mystery as an invitation to greater intimacy. I came across something I had cribbed some years before, when I was making my way through a book on the Holy Spirit and creativity. Mystery, the author and professor Steven Guthrie realized, is a word that belongs eminently in the category of relationships, not physics or philosophy: “It is persons,” he argued, “with whom we speak and who speak to us, and it is persons who remain always beyond what we can say about them.”

So while we (sometimes blithely) speak of *knowing* persons, and by that we mean we understand deep aspects of who they are or how they might act or ways they disappointed us, we also speak of persons being beyond our easy comprehension. It is persons who are most deeply mysterious. *That* sense of mystery excites me; it keeps me looking, longing, and wanting to see more.

The Rev. Timothy Jones, former dean of Trinity Episcopal Cathedral in Columbia, South Carolina, is rector of St. John’s Episcopal Church in Halifax, Virginia. He is the author of more than a dozen books on prayer and the spiritual life, including the Art of Prayer: A Simple Guide to Conversation with God, and he blogs at revtimothyjones.com.

Mission drift is a reality for institutions of all varieties. The vision and purpose for which an institution was first formed rarely remains entirely intact decades, much less centuries later. At times, this change is a necessary response to new needs and challenges. But not always. Often, mission drift simply happens. For many institutions, especially those tasked with the education and formation of children, there is a perennial temptation to adopt the latest trends or respond to the most recent data points. For particularly religious schools, there is an additional temptation to seek relevance by watering down or entirely removing the religious foundations of formation.

Not so with the St. James School of Maryland. Though currently serving students in its third century, the school still finds itself “keeping up with but not surrendering itself to the times.”

Saint James School has spanned 35 generations of students and ten headmasters. This remarkable institution has survived wars—civil and otherwise—economic depressions, fires, and shifting cultural landscapes. Its original mission was to “establish the best academic institution in America upon strongly Christian principles.” According to the collection of essays *Saint James School of Maryland*, this mission remains intact to this day.

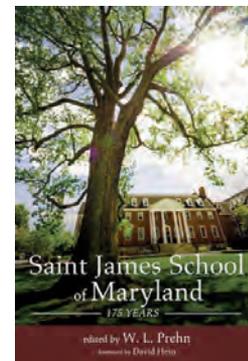
Edited by Muhlenberg scholar and priest W.L. Prehn, this collection is a down payment of sorts. It was commissioned for the 175th anniversary of Saint James School, and is considered by its editor as an initial offering of what will one day become a comprehensive history of the school.

The book’s seven chapters, written by proper historians as well as educational practitioners, focus on the life of the school under the tenure of its five longest-serving headmasters. The school’s current head, Stuart Dunnan, contributes the penultimate chapter before Prehn concludes the book with the admittedly difficult task of writing a chapter about the influence of a sitting head, Dunnan. Throughout the book, robust footnotes serve not simply to point the reader to sources or engage in scholarly minutia, but rather to paint a fuller picture and reward the curious reader with a more robust picture of the community of Saint James School.

Two particular highlights are worth mentioning. Chapter 5 contains an annotated copy of the Memoir of Adrian Onderdonk, the head of Saint James School from 1903 to 1939. Prehn’s annotations guide the reader through this first-person insight into both Onderdonk’s life and work as well as the wider world of American boarding school education in the early 20th century. Chapter 6 contains Dunnan’s profile of Father Owens, headmaster from 1955 to 1984. It was a particularly moving chapter for me, as I also find himself serving as priest and head of a school. For it was Father Owens in particular who doubled down on the Christian identity of Saint James even while other “Episcopal schools were doing their utmost to flee their religious foundations by abandoning chapel and secularizing their missions.”

This collection is a valuable offering to Christians who find themselves in the world of education in any capacity. Those engrained in leadership of institutions of any sort will also find value in this collection. In these pages are found the story of one institution’s faithfulness to its mission amid deep social conflict, shifting educational landscapes, and more.

Fr. Jon Jordan is a priest at Church of the Incarnation, Dallas, and serves as head of Coram Deo Academy’s Dallas Campus.



PEOPLE & PLACES

Appointments

The Rev. **Sandi Alborn** is interim rector of St. Mark's, East Longmeadow, Mass.

The Rev. **John Allison** and the Rev. **Kathleen Killian** are co-priests in charge of Christ Church, Hudson, N.Y.

The Rev. **E. Bernard Anderson** is priest in charge of St. Mary's, Foggy Bottom, Washington, D.C.

The Rev. **Megan Anderson** is interim vicar at Trinity Cathedral, Sacramento, Calif.

The Rev. **David Angus** is vicar of St. James, Eureka Springs, Ark.

The Rev. **Nathan Bourne** is rector of St. George's, Durham, N.H.

The Rev. Dr. **Joe Bowden** is interim priest in charge of St. Paul's, Augusta, Ga.

The Rev. **Jim Bradley** is priest in charge of Trinity, Milton, Conn.

The Rev. **Jana Branson** is rector of St. David's, Gales Ferry, Conn.

The Rev. Dr. **Anna Brawley** is rector of St. Mary's, Columbia, S.C.

The Rev. **Jonathan Brice** is rector of St. Luke's, Shawnee, Kan.

The Rev. **Christopher Bridges** is rector of Epiphany, Honolulu.

The Rt. Rev. **Franklin Brookhart** is interim rector of St. Mary's in the Palms, Los Angeles.

The Rev. **Cristobal Colon** is parish deacon at Good Shepherd, Newburgh, N.Y.

The Rev. **Carey D. Connors** is priest in charge of St. Christopher's, Springfield, Va.

The Rev. **Jim Cook** is long-term supply priest at St. Luke's, Lindale, Texas.

The Rev. **Tim Coppinger** is priest in charge of St. Paul's, Lees Summit, Mo.

The Rev. **Amy S. Cornell** is rector of St. David's, Cranbury, N.J.

The Rev. **Grady Crawford** is interim rector of St. Anne's, Atlanta.

The Rev. Dr. **Marshall Crossnoe** is interim rector of Advent, Saint Louis.

The Rev. **Viktorija Gotting** is rector of St. Stephen's, Huntsville, Texas.

The Rev. **Julie Graham** is associate rector of Holy Communion, University City, Mo.

The Rev. **David Grant-Smith** is supply priest at St. Peter's, Rialto, Calif.

The Rev. **Andrew Green** is rector of St. Philip's, Beeville, Texas.

The Rev. **Gari Green** is interim priest at St. Matthew's, Kenosha, Wis.

The Rev. Canon **Joseph Green** is the Diocese of Southern Virginia's canon theologian.

The Ven. **S. Jane Griesbach** is archdeacon of the Diocese of Western Massachusetts.

The Rev. **Donald J. Griffin** is associate rector of Holy Trinity, West Palm Beach, Fla.

The Ven. **Leland Grimm** is an archdeacon of the Diocese of Minnesota.

The Rev. **Lowell Grisham** is interim priest at St. Theodore's, Bella Vista, Ark.

The Rev. **Lynn Hade** is rector of Grace Memorial, Darlington, Md.

The Rev. **James Hairston** is priest in charge of Grace, Everett, Mass.

Ms. **Susanna LeMasters** is the Diocese of

Oklahoma's communications director.

The Rev. Canon **Jason Leo** is provost of Trinity Cathedral, Miami.

The Rev. **Guimond Pierre Lewis** is assistant rector of St. Peter's in the Woods, Fairfax Station, Va.

The Rev. **John Miller** is rector of Holy Communion, Plaquemine, La.

The Rev. **W. Terry Miller** is rector of Good Shepherd, Richmond, Va.

The Rev. **Sarah Minton** is curate at All Saints, Jacksonville, Fla.

The Rev. **Dawn-Victoria Mitchell** is priest in charge of St. Mark's, Chenango Bridge, N.Y.

The Rev. **Peg Moncure** is parish deacon at Christ Church, Saluda, Va.

The Rev. **Christopher Montella** is rector of St. Stephen's, Santa Clarita, Calif.

The Rev. **Ian Montgomery** is interim priest at Zion Church and St. John's Chapel, Manchester Center, Vt.

The Rev. **Landon Moore** is priest in charge of St. George's, Bedford Stuyvesant, Brooklyn, N.Y.

The Rev. Canon **Jeanne Person** is interim rector of St. James, Hyde Park, N.Y.

The Rev. **Yejide Peters** is associate dean and director of formation at Berkeley Divinity School at Yale, New Haven, Conn.

The Rev. **Rachel Petty** is vicar of St. Christopher's, Lubbock, Texas.

The Rev. **Edmund Pickup** is interim priest at St. Mark's, Huntersville, N.C.

Rev. **Linda B. Pineo** is priest in charge of St. Timothy's, Calhoun, Ga.

The Rev. **Susan Pinkerton** is interim priest in charge of St. Michael's and All Angels, Corona del Mar, Calif.

The Rev. **Daniel Pinti** is priest in charge of St. Paul's, Eggertsville, N.Y.

Ordinations

Diaconate

Los Angeles: **Julie Anne Lovelock Beals, Katherine Y. Feng, Jose Luis Garcia-Juarez, Joshua Nathanael Francoeur Paget**

Louisiana: **Luigi Mandile** (parish deacon, St. Anna's, New Orleans)

Massachusetts: **Marcia Chanta Bhan, Benjamin David Crosby, Hailey Robison Jacobsen, Brett Randell Johnson, Lauren Banks Killelea, Rowan Julian Larson, Kevin Gordon Neil**

Maryland: **Nathaniel John Gibson II, Stuart Kirby Scarborough, Amy Ruth Shimonkevitz**
Michigan: **Amy Maffeo, Terri Montgomery**
Minnesota: **Julia Domenick, Paul Ehling, Marc Landeweer, Gwen Powell, Denise Stahura, Christy Stang, Aaron Twait, Pat Van Houten**

Mississippi: **Sarah Stripp** (parish deacon, Cathedral of St. Andrew, Jackson)

Missouri: **Jeffery Robert Goldone** (assistant rector, St. Timothy's, Creve Coeur)

Nevada: **Cassandra Marie Beattie**

Newark: **Carrie Cabush** (curate, Calvary, Summit, N.J.), **Katherine Rollo** (curate, Holy Spirit, Verona, N.J.), **Lorna Woodham**

North Dakota: **Hellen Lodu**

Northern California: **Kathy Lawler, Katie McCarthy-Evenbeck, Barbara Gausewitz White** (associate rector, St. Francis in the Fields, Louisville, Ky.)

Priesthood

Missouri: **Shug Dinise Goodlow** (assistant rector, St. Martin's, Ellisville), **Nancy Emmel Gunn** (associate rector, St. John's, Tower Grove), **David Joseph Malek** (curate, Christ Church Cathedral, Saint Louis), **Kevin John McGrane** (priest in charge, Trinity, St. James)

Navajoland: **Paula Henson** (parish priest, Utah Region — St. Christopher's Mission, Bluff, Utah; St. John the Baptizer, Montezuma Creek, Utah; St. Mary's in the Moonlight, Ojalito, Utah).

Nevada: **James Loren Hobart**

New Jersey: **Michael Thomas Panzarella** (assistant, Grace-St. Paul's, Hamilton, N.J.), **José Maria Cantos Delgado** (Christ Church, Toms River)

North Dakota: **Joe Hubbard** (vicar, Utah Region of the Episcopal Church in Navajoland)

Northern Michigan: **Nancy Olexick** (parish priest, Trinity, Gladstone)

Northwest Texas: **Miriam Gabriel Scott** (curate, St. Andrew's, Amarillo)

Olympia: **Charissa Joy Bradstreet** (curate, Good Samaritan, Sammamish, Wash.), **Gerry L. Brennan** (assistant, St. James, Cathlamet, Wash.), **Malcolm McLaurin** (curate, Holy Cross, Redmond, Wash.)

Rhode Island: **George Hartwell Hylton** (assistant, Grace, Providence)

Deaths

The Rt. Rev. **John Osmers**, CMNZ, an anti-apartheid leader who became the first Bishop of Eastern Zambia, died from complications of COVID-19 in Lusaka on June 16 at 86.

He was born in Ashburton, New Zealand, the son of a priest, and studied English at the University of Canterbury, where he read *Naught for Your Comfort*, Bishop Trevor Huddleston's lament on the evils of apartheid. He traveled by boat to Cape Town, bought a motorcycle, and traveled the country for six weeks to see the system with his own eyes.

Encouraged by Huddleston, he trained for the priesthood at Mirfield, in Yorkshire, and after a curacy in England, he came to Lesotho in 1965, where he was given responsibility for a parish that grew to 70 congregations, many of which could only be reached by horseback.

Osmers became part of South Africa's anti-apartheid University Christian Movement, and sheltered leaders of the African National Congress who were exiled in Lesotho, helping several to receive an education. In 1979, the South African Security Forces sent a bomb to his home in a parcel of magazines, which blew off his right hand and damaged his legs. After undergoing extensive skin grafts in London, he returned to his parish in Lesotho, though under pressure from the South African government he was exiled from the country a year later.

He was a rural priest in Botswana for seven years, before fleeing the country when warned that a South African death squad was looking for him. He then fled to Zambia, where he served as chaplain to the African National Congress government in exile in Lusaka until the apartheid system collapsed in 1991. He remained in Lusaka, helping in various diocesan leadership roles.



When the Diocese of Eastern Zambia was created in 1995, he was elected unopposed as its first bishop. Osmers served as bishop for seven years, helping to establish community health and development projects in its remote villages, and training many priests, evangelists, and lay leaders.

After retiring as bishop in 2002, Osmers served as acting rector of St. John's Seminary in Kitwe for five years before moving back to Lusaka, where he devoted his final years to ministry with refugees, especially Rwandans, helping dozens of promising young leaders to secure university educations. Four were living in his house at the time of his death.

Osmers was appointed a Companion of Merit of New Zealand by Queen Elizabeth in 2010 for his service to the church, and Archbishop Thabo Magkoba of the Anglican Church in Southern Africa honored him with the Archbishops' Award for Peace with Justice, alongside Archbishop Desmond Tutu and former Zambian president, Kenneth Kaunda.

Osmers left his hospital bed in April for a final trip to Eastern Zambia, for the dedication of a new diocesan center, which was named for

him. Zambia's president Edgar Lungu was to speak alongside him at the event, and Osmers had a letter to present to him discussing the plight of the Rwandan refugees.

He is survived by his sister, Elizabeth Gordon.

The Rev. **Arthur John Rathbun Jr.**, who showed a passion for civil rights and taught stress management and biofeedback, died August 1 after a brief illness. He was 85.

Rathbun was born in Erie, Pennsylvania, in 1936. He received a bachelor's degree in psychology from Penn State University, a master's in divinity from General Theology Seminary, and later a master's in counseling from Kansas State University.

He began his ministry as a college chaplain in Edinboro, Pennsylvania, in the 1960s, where he was also very involved with the civil rights movement and working with high-need urban youth. After moving with his family to Kansas in the 1970s, he was the vicar at the Church of the Incarnation and then the Dean of Christ Cathedral, both in Salina. He taught the next

generation of clergy at the Bishop Kemper School for Ministry and led many large-scale fundraising projects for the two dioceses in Kansas. He worked with many small parishes to write grants for community outreach and parish development programs.

Rathbun worked for many years at Kansas State University Counseling Services, teaching stress management and biofeedback, becoming



known as "Mr. Stress Management." He had a particular focus on helping students in need learn to survive and thrive in college, as well as teaching classes on unlocking creativity, and giving hundreds of presentations on stress management. He helped develop and taught an online stress management course with the goal of reaching and helping more students.

Rathbun is survived by his wife, two daughters, a son, three grandsons, a brother, and his first wife.

Holy Comforter Spreads an Acre of Love

By Doty Wenzel

When a center for the homeless in Tallahassee, Fla., had to shut down due to the pandemic, parishioners at Holy Comforter Episcopal Church took the initiative to ensure the homeless did not go hungry. Church volunteers stepped forward as a "PB&J Brigade" to provide a bag lunch to about 200 people at Grace Mission each Tuesday for 68 weeks.

Although the miracle of Jesus feeding 5,000 people with five loaves and two fish remains untouched as one of Scripture's great miracles, the feeding of 13,000 plus with hundreds of loaves and thousands of spoonfuls of peanut butter and grape jelly touched the hearts, the souls, and the stomachs of many providers and unhoused neighbors in our community.

For those who like metrics almost as much as a well-made peanut butter and jelly sandwich, here are the details. The HCEC sandwich squad used an estimated 27,200 slices of bread to make 13,600 PB&J sandwiches, averaging 200 sandwiches per week for about a year and four months. By the slice, a volunteer team of 26 sandwich-makers covered almost two miles of bread with peanut butter and jelly. In other words, the HCEC team covered a total of 45,400 square feet with sandwiches — over an acre and nearly the size of a football field. Thanks be to God!

Nancy Daniels, chair of the Grace Mission advisory board, an HCEC member and a former public defender, coordinated the sandwich production, scheduling, and delivery. "Every single member of our peanut butter and jelly brigade said they just wanted to do something to help our homeless citizens," said Daniels. "This was just a very small, simple way of doing that, and we did it with compassion and joy in our hearts." Fellow Tallahassee Episcopal churches helped produce additional sandwiches and bag lunches to answer the need on other days. Although reduced in quantity, the ministry has continued in the midst of the COVID Delta variant outbreak.



Marsha Jordan packing PBJs

With God, Among Us, Risen

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“All things came into being through him, and without him not one thing came into being. What has come into being in him is life, and the life was the light of all people” (John 1:3-4). In one contracted sentence, our attention ascends above all created things to the Word who was with God and is God.

Helping us to “lift up our hearts” to this surpassing height, St. Augustine proposes a series of questions and answers in his commentary on this passage. “Do you inquire concerning heaven and earth? They were made. Do you inquire concerning the things that are in heaven and on earth? Surely much more they were made. Do you inquire concerning spiritual beings, concerning angels, archangels, thrones, dominions, powers, principalities? These were made. . . . The heart of John could not reach to that which he says . . . unless he had risen above all things that were made by the Word” (*Commentary on the Gospel of St. John*).

The Word who is high above all created things deigned to come among us. “The Word became flesh and dwelt among us” (John 1:14). The height from which he comes — all holiness — accentuates the depth of his descent in his mission to save humanity. To save us, he enters our condition, though he is not “trapped” by it. He willingly becomes sin; that is, he accepts the consequence of sin, though he himself is without sin. He offers prayers and supplications, loud cries, and tears; he hangs upon a cross, embracing the world with his outstretched arms. (Heb. 5:7; BCP p. 101) In the words of the prophet Isaiah, “He has borne our infirmities and carried our diseases.” “He was wounded for our transgression, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed.” “He poured out himself to death” (Isa. 53:4-5, 12). He did not do this to remain in pain and death, but to

transform our suffering and defeat death.

As Jesus promised, we must carry our cross. We must drink the cup he drinks and be baptized into his death, but we also rise with him, and we hope for glory (Mark 10:39). Even as we die in union with Christ, we ascend in contemplation, beholding the creation as a witness to the Word. “O Lord my God,” says the Psalmist, “how excellent is your greatness! You are clothed with majesty and splendor. You wrap yourself with light as with a cloak and spread out the heavens like a curtain” (Ps. 104:1-2). “Ever since the creation of the world,” says St. Paul, “his eternal power and divine nature, invisible though they are, have been understood and seen through the things he has made” (Rom. 1:20). Raised with Christ, we see and hear the world as a witness to Jesus Christ. The clouds, the winds, flames of fire, the foundation of the earth, water, and thunderbolts all bear witness to the Word through whom all things were made (Ps. 104:3-7).

Risen with Christ, we see “how manifold are your works,” and yet we ascend even above these works to rest in the divine presence. We go up with Christ in a very special way, not merely as the ones whom in love God created, but as the ones whom the Son has redeemed and saved. In a sense, our redeemed state is more excellent than the state of our first innocence. “O God, who wonderfully created, and yet more wonderfully restored, the dignity of human nature” (BCP, p. 252).

As we pass through things temporal, we are, moment by moment, “more wonderfully restored.”

Look It Up

The Exsultet (BCP, p. 286)

Think About It

To redeem a slave, you gave a Son.

Going Home

Almost everyone feels out of place at some time, the odd sense of not belonging, or perhaps belonging somewhere else or in another time. “Beloved, I urge you,” says St. Peter, “as aliens and exiles to abstain from the desires of the flesh that wage war against the soul” (1 Pet. 2:11). Like resident aliens, we live in a land where we don’t fully belong. Woody Guthrie gave voice to this feeling among workers in the 1930s:

I ain’t got no home,
I’m just a-roamin’ round,
Just a wanderin’ worker,
I go from town to town.
And the police make it hard
wherever I may go
And I ain’t got no home
in this world anymore

Our home is Jesus Christ, and while we have the spirit of Christ as a shining lamp within us, we feel and know that we are going toward Christ, that his inner presence drives a search for a final homeland, which he himself will be at the close of the age. So we are not yet complete, not yet at home, not yet at rest.

Jesus is bringing us to a new land, gathering his scattered people. We hear of this in the ancient story of the return of the Jews to their land following their long Babylonian Captivity. “See, I am going to bring them from the land of the north and gather them from the farthest parts of the earth, among them the blind and the lame, those with child and those in labor, together; a great company, they shall return here” (Jer. 31:7-9). In this image of migration and return, we sense the call of Christ to a final fulfillment for which we live in hope. “In the world you have tribulation,” Jesus said, and yet consolations are found. “With weeping they shall come, and with consolations I will lead them back, I will let them walk by brooks of water, in a straight path in which they shall not stumble; for I have

become a father to Israel, and Ephraim is my firstborn” (Jer. 31:9). Addressing the same event, the Psalmist writes, “Restore our fortunes, O Lord, like the watercourses of the Negev. Those who sowed with tears will reap with songs of joy. Those who go out weeping, carrying the seed, will come again with joy, shouldering their sheaves” (Ps. 126:5-7).

Like blind Bartimaeus, we are each sitting on the side of the road. We hear Jesus approaching, and we cry out. We want to go with him on the way with our eyes wide open. We cry out once and then again, and, finally, Jesus stops! He stops for each one of us. He illumines us, placing his light within us, and then, as if there is no other possible response, we follow him on the way. We follow Jesus along the way because we are not yet there. He is the way or path along which we walk; he is the truth by which we live, and he is the everlasting life to which we will finally arrive. (John 14:6)

We cannot expect nor should we pray for perfect satisfaction in this life. We will have labor and sorrows, a time of trial and a fiery ordeal. But we will also have consolations in hearing the call of Christ, in receiving illumination, in going with Christ step by step and day by day. We will have joys and festivals too, happiness and celebrations, but we will always feel in this life our condition as “resident aliens” who have our citizenship in heaven (Phil 3:20). To be a Christian is to move with and toward Christ, to advance and grow.

Look It Up
Hebrews 7:25

Think About It

Christ always makes intercession for you. He stops, and he listens.

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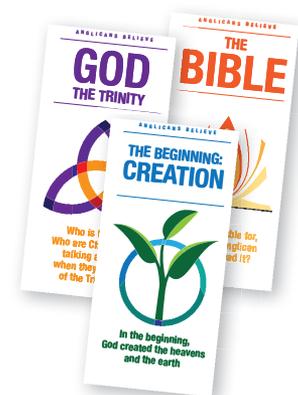
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