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NEWS

- 4 Pandemic Skew Parochial Report Data
By Kirk Petersen

FEATURES

- 9 Unlocking God's Grace and Hope: An Episcopal Conference on Evangelism | By Charles Hoffacker
10 Famine in Madagascar Sparks Calls for Environmental Stewardship | By Jesse Masai
12 CORNERSTONES: St. Peter's Cathedral, Adelaide
By Robynn Douglass

CULTURES

- 16 Blashfield's Forbidden Garden
By Dennis Raverty

ETHICS

- 18 Intelligence, Humility, Confidence: Towards an Agenda for Christian Engagement with Muslims
By David Marshall

BOOKS

- 20 *Climate, Catastrophe, and Faith*
Review by Mark Koevering
21 *Words for a Dying World* | Review by Joseph Wandera
22 *World Christianity and Indigenous Experience*
Review by Grant LeMarquand
24 *John the Theologian and his Paschal Gospel*
Review by Paul D. Wheatley

OTHER DEPARTMENTS

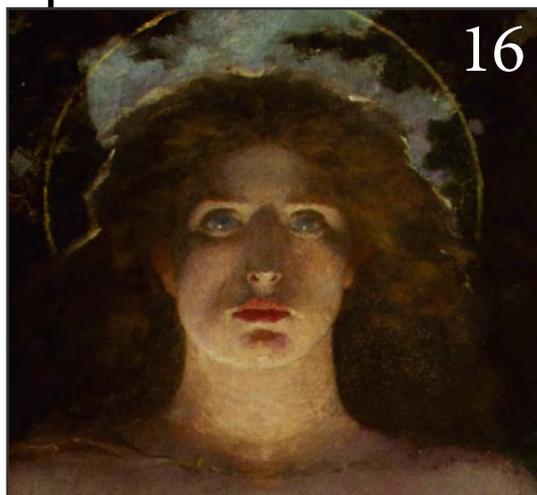
- 26 People & Places
28 Sunday's Readings



ON THE COVER

Food gathering in Madagascar (see "Famine in Madagascar Sparks Calls for Environmental Stewardship," p. 10).

Photo courtesy of Bishop Glibert Ratelison Rakotondravelo



Pandemic Skews Parochial Report Data

By Kirk Petersen
Commentary

ASA is never going to be the same.

Average Sunday attendance has long been the gold standard among data geeks for measuring the size of a church. Everybody's ASA cratered in March 2020 at the beginning of the pandemic, so to try to maintain a semblance of apples-to-apples in the data, churches were asked to report average attendance for just the first two months of the year when they filed their annual parochial reports.

The General Convention Office, which administers the data counting, released the 2020 data on October 6. ASA dropped from 547,107 for 2019 to 483,108 for the first two months of 2020 — a decline of 11.7 percent, compared to a 2.5 percent drop the prior year.

Yikes! Everybody knows church attendance has been steadily declining for decades — but a double-digit drop in a single year? Well, not really.

“There's certainly a seasonal variation in attendance, and frankly, post-Christmas until Lent is the lowest period, aside from summer,” explained the Rev. Canon Michael Barlowe, executive officer of the General Convention. And of course the biggest holidays of the church year, Easter and Christmas, are excluded for 2020. The data on baptized membership tells a much different story — a decline of 3.4 percent reported for 2020, versus 2.1 percent the prior year.

In other words, ASA just stopped being the gold standard. Data geeks are going to miss it.

Barlowe told *TLC* that he expects the church will continue to track ASA as a measure of physical attendance, using the traditional low-tech method

of ushers counting people in the pews. But online worship is going to continue even after the pandemic is over. The parochial report asked numerous new questions for 2020, and 75 percent of churches report they expect to

If someone bails after the sermon, should that person be counted as having “attended”?

continue offering online worship, while only 7 percent said they have no such plan.

Facebook, YouTube, and Zoom all keep track of viewers, but they all do it differently. “Platforms don't lend themselves to a uniform way of reporting attendance. Is it eyeballs on the screen, is it only within 24 hours, or one week, all those kinds of things,” Barlowe said.

Another factor is length of online engagement. If someone bails after the sermon, should that person be counted as having “attended”? The answer doesn't really matter, because there's no practical way to know how many people watched how much of the service.

The church is actively working to decide how to measure attendance (and viewership) going forward, but “it's a work in progress for everyone,” Barlowe said.

Many of the new questions asked for 2020 were qualitative, rather than based on numbers. But Barlowe said methods are evolving in ways that can provide some numerical measure of narrative-based data, based on things like the number of times certain words are used, or whether things are stated in an optimistic or pessimistic way.

The reports generated more than 4,000 pages of written responses, and for help in analyzing the information, the church turned to the University of Pennsylvania, where a PhD candidate in the sociology department has been doing relevant research. Elena van Stee issued a lengthy report describing the methods she and a team of research assistants used to analyze the data for trends.

“Barriers to engagement were not experienced equally across The Episcopal Church. Rather, fault lines of inequality were exacerbated and exposed,” she wrote. “The responses suggest that congregations in poor and rural areas; those with limited clergy, staff, and volunteers; and those with aging congregations were especially challenged by the circumstances of the pandemic. Some of the most vulnerable congregations ceased operations altogether.”

Some other findings from the data:

- Before the pandemic, only 7 percent of congregations offered some form of online worship. During the pandemic, that jumped to 87 percent.
- The majority of congregations, 64 percent, said they did not make any changes in their use of endowment or reserve funds during the pandemic. Nineteen percent increased their use of such funds, while 17 percent decreased.
- Forty-one percent of congregations applied for and received funds from the Paycheck Protection Plan.

Barlowe said he was heartened by the feedback about ministry priorities. “The macro-emphases of General Convention — racial reconciliation, the care of creation, evangelism — those things are really reflected at the grassroots level through the parochial report,” he said.

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Reunification Efforts Advance in Wisconsin

By Kirk Petersen

The dioceses in the state of Wisconsin have taken another step toward a three-way merger, as an ad hoc leadership group created to discuss the possibility has unanimously endorsed reunification.

The purpose of the “trialogue” among the dioceses “wasn’t necessarily about reunion, but deeper kinds of cooperation and collaboration,” said the Rt. Rev. Matthew A. Gunter, Bishop of Fond du Lac, who organized the meeting with representatives of the Dioceses of Milwaukee and Eau Claire. When the group met in person on September 29, “it seemed pretty clear to those gathered that if we were going to look at cooperation and collaboration, pursuing reunion as a starting point would make more sense” than a more general assessment of options, he said.

“The opportunity is driven by the reality that ... there are two episcopal vacancies in the dioceses,” he said. In addition to serving as the diocesan in Fond du Lac, Gunter has been bishop provisional in Eau Claire since the beginning of this year, following the retirement of Bishop William J. Lambert III. In Milwaukee, with the retirement of Bishop Steven Miller, the Rt. Rev. Jeffrey D. Lee was elected bishop provisional in April. Bishop Lee was the diocesan in Chicago until his retirement last year.

Plans for the triologue were announced August 18, and participants from all three dioceses said they have seen no hint of any organized opposition to reunion.

That’s a distinct change from 2011, when a proposal to create a “junction” between Fond du Lac and Eau Claire first appeared to have been approved by both dioceses, before the Fond du Lac vote was nullified by a recount. As Episcopal News Service reported at the time, “The clerical order vote of 32 yes, 28 no was confirmed, according to a diocesan press release, but the original understanding of the lay order being 53 yes, 51 no votes was found to be, in

fact, 53 no and 51 yes.” In other words, about half the diocese opposed the arrangement.

This year, since the August 18 announcement, “What we have heard is, ‘Yeah, of course, this is what we should be talking about,’” said the Rev. Jana Troutman-Miller, head of the Standing Committee for the Diocese of Milwaukee.

“I was met with no resistance” when discussing the possible reunification, said Tim Donohue, a member of Christ Church, La Crosse, in the Diocese of Eau Claire.

Gunter said the closest thing he encountered to opposition was a second-hand report of someone saying, “I don’t really like the idea, but I think it needs to happen.”

The former Diocese of Wisconsin

was established in 1847 to encompass the entire state, with the legendary missionary Jackson Kemper (feast day: May 24) serving as the first Bishop of Wisconsin. The Diocese of Fond du Lac was created in 1870 after rapid growth in the northeastern part of the state, and the Diocese of Wisconsin renamed itself the Diocese of Milwaukee in 1888. After the population of the state roughly doubled, the Diocese of Eau Claire was created in 1928 out of parts of both other dioceses.

But as population growth slowed and secularization intensified, dioceses throughout the church began shrinking. All three of the Wisconsin dioceses now fall in the bottom half of domestic dioceses, as measured by 2019 average Sunday attendance. The

(Continued on next page)



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(Continued from previous page)

Diocese of Milwaukee is the largest, ranking 64th out of 111 domestic dioceses. Fond du Lac ranks 92nd, and Eau Claire is 106th. A hypothetical Diocese of Wisconsin would climb into the top half based on 2019 data, tied for 41st with the Diocese of Oregon.

Despite the momentum toward reunification, it's not a done deal. The dialogue group has no decision-making powers, but represents a fairly broad spectrum of the leadership of the three dioceses. The 11-person group includes Bishops Gunter and Lee, along with a cleric, a layperson, and a staff member from each diocese, all appointed by the respective executive councils. A merger would need to be formally approved by conventions of each diocese and by the General Convention.

"There's a recognition that even if it seems the right thing to do, there may be some sense of loss," Gunter said, noting that each diocese has its own heritage, and people who feel comfortable in their current dioceses would have to get used to something new. But "the confluence of things seems to make it an opportune time to hear what God might be calling us to do and be. And if after doing all the praying and listening and conversing and bringing in voices from outside ... it seems that [reunion] is not quite where we are, then we'll find ways short of reunion to collaborate with one another."

The dialogue participants are the Rev. Canon Kathleen Charles, Don-

ahue, Bishop Gunter, and the Rev. Canon Aaron Zook, all from the Diocese of Eau Claire; Gunter, Matthew Payne, Pat Pfeifer, and the Rev. Canon Wilson Roane, representing the Diocese of Fond du Lac; and the Rev. Canon Scott Leannah, Bishop Lee, the Rev. Jana Troutman-Miller, and John Vogel, representing the Diocese of Milwaukee.

Scottish Church Won't Oust Bishop Accused of Bullying

By Kirk Petersen

Leaders of the Scottish Episcopal Church (SEC) have rejected a recommendation that the church's first female bishop should leave her role because of allegations of "bullying" and "systemic dysfunction," *The Times* of London reported.

Instead, a mediation group will attempt to make peace between the Rt. Rev. Anne Dyer, Bishop of Aberdeen and Orkney, and the people in the diocese who have raised grievances against her.

An August report from Iain Torrance, a prominent minister and academic who once served as moderator of the SEC's General Assembly, said Bishop Dyer's "impulsive over-reaction" to a dispute with the provost and minister of music of the cathedral "has become a scandal and I fear her position is irrecoverable." The report also says Dyer has centralized diocesan authority inappropriately, having "become the chair of almost all diocesan boards (a number of which have subsequently not met)."

In response to allegations of bullying

in the 18-page report, Dyer wrote in a letter to the diocese: "I am very sorry indeed that some in the diocese feel this way, and want to attend to the matters and concerns raised as a priority." She added, "I had also felt myself, since I arrived, to be subject to significant bullying and harassment on a number of fronts."

The report indicates matters came to a head in September 2020 after the closure, at least temporarily, of St. Andrew's Cathedral in Aberdeen, because of problems with the heating system that would prevent worship there in the winter. St. Mary's, another Aberdeen church less than two miles away, was designated the pro-cathedral, or acting temporary cathedral.

In announcing the change, Dyer named herself the provost of the temporary cathedral, and relegated the Rev. Dr. Isaac Poobalan, who had been provost of St. Andrew's, to a role as assistant priest at St. Mary's. "I find it extraordinary that he has had his title as Provost removed and has been diminished in the way described," Torrance said in the report.

In a subsequent dispute over which organist would play at St. Mary's on Sunday, October 12, the director of music at St. Andrew's, Christopher Cromar, threatened to go to the news media (saying later that he regretted doing so). The bishop directed that Cromar surrender his keys to St. Mary's and refrain from attending services the following day. Despite the instruction, Cromar attended the next day's service, and took Communion from the bishop.

On October 12, Dyer suspended Poobalan as assistant priest at St. Mary's, because he had not enforced her orders regarding Cromar. The bishop said Cromar's "intimidating and threatening manner to me at Communion" was "deplorable" and "unforgivable."

An external human resources consultant cited in the report focused on the word "unforgivable," saying "I find this difficult to reconcile with the Christian values espoused by the church and feel that the concept of 'forgiveness' is much embedded in the Christian faith."

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The new mediation group will be headed by David Strang, a former police executive and former chief inspector of prisons for Scotland. The group will “undertake its task as swiftly as reasonably practical in the circumstances, it being recognised that no specific timescale can be set for completion,” because the scope of the mediation required is uncertain.

Dyer’s episcopacy has been controversial from the start. When she was appointed in 2018, half of the priests of the largely conservative diocese protested because of her support of same-sex marriage, according to *Christian Today*. Aberdeen and Orkney was the only one of the SEC’s seven dioceses to oppose the church’s 2016 authorization of same-sex marriage in the church. The Torrance report found no evidence that the issue played a role in the recent conflict in the diocese.

The Diocese of Aberdeen and Orkney comprises 46 congregations in the city and county of Aberdeen, as well as the Orkney and Shetland Island groups north of the Scottish mainland.

The Scottish Episcopal Church is an independent province of the Anglican Communion, which reported membership of 27,585 in 2019. Unlike the Church of England, which is by far the dominant church in England, the SEC is the third-largest church in Scotland, after the Church of Scotland (Presbyterian) and the Roman Catholic Church.

Bishop Roundup

The Rev. Elizabeth Bonforte Gardner was elected the XI Bishop of Nevada in an online convention on Oct. 8.

Assuming she receives the necessary consents from a majority of Standing Committees and bishops with jurisdiction, she will be consecrated March 5, 2022, in Las Vegas. Gardner will become the second woman to lead the diocese. The Rt. Rev. Katharine Jefferts Schori was Bishop of Nevada before serving as the XXVI Presiding Bishop from 2006 to 2015. Along with the new Bishop of South Carolina, she will continue what has become a flood of new female bishops in domestic dioceses.



Gardner

Diocese of Nevada photo

Of the 22 bishops consecrated in the United States since the beginning of 2019, 15 have been women.

Gardner was elected on the fourth ballot from a slate of four candidates, including three women and a Native American man. She will succeed the Rt. Rev. Dan Edwards, who served from 2008 until his retirement at the end of 2018. The other three candidates were:

- The Rev. Canon Holly Herring, canon precentor, Trinity Episcopal Cathedral, Phoenix
- The Rev. Julia McCray-Goldsmith, priest in charge, Trinity Episcopal Cathedral, San Jose, California

- The Rev. Canon Robert Two Bulls, missionary for Indian work and multicultural ministries, Diocese of Minnesota, and vicar of All Saints Indian Mission, Minneapolis

“This discernment brought four wonderful, gifted candidates,” said the Rt. Rev. Jim Waggoner, the retired Bishop of Spokane who has served as part-time assisting bishop to the Diocese of Nevada since 2019.

The diocese originally planned to hold an election for Edwards’s successor in October 2018, but the election was postponed by the Standing Committee. The Rt. Rev. Todd Ousley, who oversees bishop search processes churchwide, later said “the Standing Committee received additional information, that was not available to the nominating committee at the time of their decision, that called into question the suitability of one of the nominees.”

Bishop-elect Gardner currently serves as rector of St. Mark’s in Alexandria, Va., where she founded Potomac Episcopal, a collaboration of four churches that banded together during the pandemic to expand pastoral and missional work in the community.

The Diocese of Nevada encompasses the entire state, and includes 29 congregations with a combined membership of 4,760.

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The Rt. Rev. Ruth Woodliff-Stanley was consecrated the XV Bishop of South Carolina on October 3, becoming the first full-time bishop diocesan to serve the diocese since 2012, when the XIV Bishop, Mark Lawrence, led a majority of the congregations of the diocese out of the Episcopal Church. She is also the first woman to lead the diocese.



In-person seating was limited at Grace Cathedral Church in Charleston because of pandemic concerns,

but there were about 20 bishops in attendance, including Presiding Bishop Michael B. Curry, who served as chief consecrator.

“My deep heart’s desire is that we begin a new season today of resurrection, hope, justice, and love in the Episcopal Diocese of South Carolina that will be a beacon for all,” Woodliff-

Stanley said during the service. “I give you my heart, and I will give you my best each day, and I seek to walk with you, humbly, and with deep joy.”

She inherits a diocese that has been mired in property litigation for a decade, with half a billion dollars at stake in the value of historic churches and a large conference center. The state Supreme Court is scheduled to consider the case for a second time in December.

The Diocese of South Carolina shares the state with the Diocese of Upper South Carolina, and includes 31 congregations in the southwest half of the state, with total membership of 7,467.

In the Diocese of **Rochester**, where the Rt. Rev. Prince Singh recently announced he will retire in February 2022, the Rt. Rev. Stephen T. Lane has been selected as the sole candidate to stand for election as bishop provisional. The election will be at the diocesan convention October 30. Lane retired as Bishop of Maine in 2019.

The diocese includes 51 churches with total membership of 7,410 in the west-central section of New York. It is one of six dioceses in the state.

Welby Installs New Province of Alexandria

A new province for the Anglican Church was established on October 8 as the Anglican Province of Alexandria, in All Saints Cathedral in Cairo’s Zamalek, with the attendance of Justin Welby, Archbishop of Canterbury, and the spiritual leader of the Anglican church.

With Alexandria being the main seat of the newly launched province, Welby referred to the city’s important cultural role and religious value.

“A thousand years ago this area preserved medicine and learning. Today Egypt has again found its historic place as a place of meeting, of refuge. It has been so from before Jacob and Joseph, it rescued the Holy Family. It is a crossroads of world trade, a cradle of urban civilization when Europeans were still fighting with sticks and clubs, painting themselves blue.”

Two hundred years ago a number of Anglican Christians wished to establish a place of worship during the rule of Mohammed Ali Pasha, who designated a piece of land to build the first Anglican church in Alexandria.

—Diocese of Egypt

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Unlocking God's Grace and Hope: An Episcopal Conference on Evangelism



By Charles Hoffacker

Jerusalem Greer, staff officer for evangelism of the Episcopal Church, is an advocate of pie theology.

At a recent conference she spoke of how people visiting you at home will rarely ask for a slice of the pie you just baked, but will often accept one if you offer it. In the same way, evangelism involves invitation. "Taste and see." The Baptismal Covenant supplies many of the ingredients that comprise "the Jesus pie." For example, would you like to have bottomless forgiveness? Don't decide for others whether they want pie; ask them.

Greer led her audience in small-group engagement involving personal memories of a moment in their lives they often share with others: a truly memorable meal, an invitation that affected their lives, and moments when story becomes testimony.

She emphasized that stories are essential to evangelism, not only the Jesus story, but how it connects to our stories and the stories of all other human beings. We don't have to have all the answers (and we don't). People want something else: relationship, community, a story that includes them, all creation, and God's love.

Greer's presentation was a highlight of Unlocking God's Grace and Hope: An Episcopal Conference on Evangelism held September 24-26 at St. Mary's in the Mountains Episcopal Church in Wilmington, Vermont. Leaders from across the Episcopal Church provided other valuable takeaways:

- Participants were reminded of the Episcopal Church's understanding of evangelism: "Evangelism is a spiritual practice of seeking, naming, and celebrating Jesus' loving presence in the lives of others — and then inviting them to more."
- Evangelism is a spiritual practice, not a way to fill pews and increase giving. It is not a marketing plan, but

belongs to our Baptismal Covenant.

- One size does not fit all. Evangelism takes a unique form in every church community.
- Episcopalians have a strong history of evangelism, but have become out of practice in the past half-century. We are taking up this central practice anew, and in many places it is bearing fruit.
- Our efforts will not always succeed. We must grant ourselves freedom to fail, and freedom to learn from our failures and try again. No one becomes a concert pianist overnight. The classic virtue of humility can be repackaged as willingness to be embarrassed. One thing is certain: if we are not risking in the area of evangelism, then we are just religious consumers.
- Episcopal churches find themselves in places where loneliness is a massive problem that is on the rise. Generation Z (ages 18-22) is said to be the loneliest generation. The Church exists to eradicate loneliness, to gently offer the alternative of community with God and other people. The Jesus story is full of instances when he invites people into communities where they can flourish rather than fade. John Henry Newman titled one of his sermons "The Church, a Home for the Lonely."
- Welcome — as in "The Episcopal Church welcomes you" — is essential but not sufficient. We cannot wait until people discover us in our lovely liturgical spaces — if they ever do. We must go forth and meet other people where they are, both geographically and in the circumstances of their lives.
- Yes, evangelism includes action. But words are essential also. The Rev. Canon Titus Presler observed that "Episcopalians glory in deluge of eloquence in liturgy, so on what basis are we wordy within church walls but silent beyond them?"
- We can locate and use music from a

wide variety of sources that will speak to spiritual yearnings. Faith messages can be discovered in the music that fills the hearts of people waiting to connect their story with the story of Jesus.

- Ministry with youth and young adults can flourish when clergy and other leaders let go of control so that the rising generation can minister among themselves and beyond. As the Rev. Paul Carling reported, the current fruitfulness of the Episcopal Church at Yale is an example of this, even though Yale is a strongly secular place.

Participants joined the conference in person and online. About half the participants came in person and half attended through Zoom. About 75 percent were laity, 25 percent clergy. Most were from New England. Sponsors of the event included the host parish, the Diocese of Vermont, and the H. Boone Porter and Violet M. Porter Charitable Foundation. (The Rev. H. Boone Porter was editor of *The Living Church* from 1977 to 1990.)

It's time for Episcopalians to hold conferences like this across the country.

The Episcopal Church's Evangelism Office offers many online resources and can help create links for people ready to support evangelism ministries in a wide variety of circumstances.

None of the three partners responsible for Unlocking God's Grace and Hope — a parish, a diocese, and a foundation — is heavily resourced. Yet these three partners came together and brought in a variety of presenters. Together they offered a needed event that testified to God's grace and hope at work now and in days to come, not in perfect places, but in the troubled locations where all of us find ourselves. Other impromptu coalitions can do this also, each in its own way.

The Rev. Charles Hoffacker is an Episcopal priest who lives in Greenbelt, Maryland.

Famine in Madagascar Sparks Calls for Environmental Stewardship

By Jesse Masai

As representatives from around the world prepared to gather in Glasgow, Scotland, from October 31 to November 12 for the 2021 United Nations climate change

conference, few people were more interested in the proceedings than members of the Diocese of Fianarantsoa in the Church of the Province of the Indian Ocean.

Its head, Bishop Gilbert Ratelison Rakotondravelo, believes the fourth-

largest island nation in the world is grappling with its worst famine in a generation. While Madagascar continues receiving support from the international community and some non-governmental organizations for its estimated population of 26 million people, Rakotondravelo reckons that may not be enough to tide them over through terrible hunger pangs.

“The situation south of the country is not good. Out of our 22 regions, it has been hit the hardest. Some crops have also been destroyed by bandits,” he says, warning that at least one million people may be at risk.

Within his own diocese, which was founded in 2003, Rakotondravelo says reports continue streaming in of high malnutrition.

“The situation has worsened since March 2021, especially for our women and children. We need short-, medium-, and long-term interventions,” he says.

According to the U.N.’s resident coordinator in Madagascar, Issa Sanogo, “climate change is making life increasingly difficult for the people who live there.”

Rakotondravelo agrees, noting that while people want to farm their lands, there is no rain.

“When this is all over, we will need to begin shifting from rain-fed agriculture. The relief aid received so far is insufficient and unsustainable in the long-run,” he said.

The Malagasy church, he believes, has a great challenge to meet emerging needs in the context of COVID-19, characterized by loneliness and uncertainty.

“As a diocese, we are offering pastoral care and encouragement. We have an opportunity to provide a Christian response, including a message of hope. We are the people of God. We must continue to teach and



A malnourished family in Madagascar, where at least one million people may be at risk of starvation



Photos courtesy of Bishop Gilbert Ratelison Rakotondravelo

Members of the Mothers' Union in the Diocese of Fianarantsoa. The Anglican Church of Madagascar is offering pastoral care and encouragement to famished residents.

train in accordance with the Holy Scripture in these trying times," he said.

About half of the Malagasy population is Christian, with the rest actively following African traditional religious practices.

Amid this, the diocese continues to thrive, including by training new catechist evangelists, priests, and deacons.

"We are running programs for Sunday school and discipleship so that our people can become responsible in this situation, especially when it comes to civic-mindedness. We believe God is marching with us, because we have been baptized in the

Holy Spirit. Many of the people in my diocese are children, so we are also laying a firm foundation for our shared future," he said.

The diocese's response to the famine has not been without challenges and lessons.

"We have witnessed power encounters through demonic attacks. We are learning to fortify the faith of our people and staying with them through prayer, fellowship, guidance and counseling," the bishop said.

As he ponders the future of the 3.5 million residents of his see, 25,700 of whom have been baptized, Rakotondravelo believes the Southern African nation must begin grappling



A widow eats lunch with her four children under a tree in Fianarantsoa. Bishop Rakotondravelo believes the island-nation is grappling with its worst famine in a generation.

with the consequences of environmental degradation.

"The suffering of our people — especially in the neighboring Diocese of Toliara — without food and uncertainty over their future is indescribable. The Anglican Church in Madagascar and its partners is trying its best, but right now that is simply insufficient," he said.

A missionary see, the Diocese of Toliara was carved out of the Diocese of Antananarivo, achieving autonomy in 2013 under the leadership of Bishop Todd McGregor.

Located southwest of the island and growing fast, it is now led by Bishop Samitiana Razafindralambo.

In responding to the current situation, Rakotondravelo believes the body of Christ in Madagascar will do well not to live in isolation.

"As a rural diocese, we need all the help we can get to ensure our people have seeds for maize and beans for farming. I think that we can work together to sustain them before the next planting season," the 59-year-old said.

The famine is expected to feature prominently during the Anglican Church of Madagascar's Synod in December. □



St. Peter's Cathedral, Adelaide

By Robyn Douglass

Adelaide is nicknamed the “City of Churches,” and while the South Australian capital has some fine places of worship, St. Peter's Cathedral is the standout.

When the city was founded by Europeans in 1836, the governor of the colony promised the Church of England a spot in the central square. But the city fathers disputed the gift, arguing he had no right to give away public space. They took the church to court and the court found in their favor. So the bishop had to move his plans to the city's northern gateway, buying a site on the edge of the parklands that ring Adelaide.

Nobody questioned the irony of disputed ownership of a piece of land which had simply been taken, without regard to its Indigenous owners.

The new location was a good choice — it's a commanding site, and these days, St. Peter's looks across the park to Adelaide's other shrine, the oval where cricket and Australian Rules football are played. Sports commentators refer to the “cathedral end” of the field; both buildings share their place in the city and people's imaginations. When the nation's greatest sporting hero (cricketer Sir Don Bradman) died in 2001, the memorial service was held in the cathedral and broadcast to thousands in the oval, an appropriate double act.

The foundation stone was laid in 1869, and St. Peter's remains a curiously apt symbol for this city. It's a neo-Gothic piece of Europe, plonked in the middle of a pasture — early photos show it surrounded by grazing sheep. Its original design was by an Englishman, William Butterfield, with its dual spires and rose window a nod to French aesthetics. Anywhere but here. But we are here, and home is not brought, but found here.

Despite the use of local stone for its construction, it's a lot like any other great 19th-century church in Australia

— the product of missionary zeal and the urge to make a familiar spot in the vast wilderness that confronted early settlers.

While it recently celebrated its 150th anniversary, St. Peter's was built in five stages, and not finished until 1911. Its full length, 173 feet, is only a shade longer than the height of its spires — 168 feet. Packed for a major event, it seats around 800 people.

The cathedral has a massive ring of eight bells, cast in England, the heaviest ring of eight in the southern hemisphere — the second-heaviest in the world. They sound across the city for events of great celebration and great mourning. Its organ, recently restored, was also built in England and shipped over in 1929.

A magnificent reredos featuring scenes in the life of St. Peter was made, of course, of English oak, in England.

If it had stopped there, it would be a curious piece of history, a testament to the invasion and triumph of the West. But while the stones themselves are frozen in time, its art, its music, the people who faithfully gather here every day for worship, bring this landmark into the 21st century.

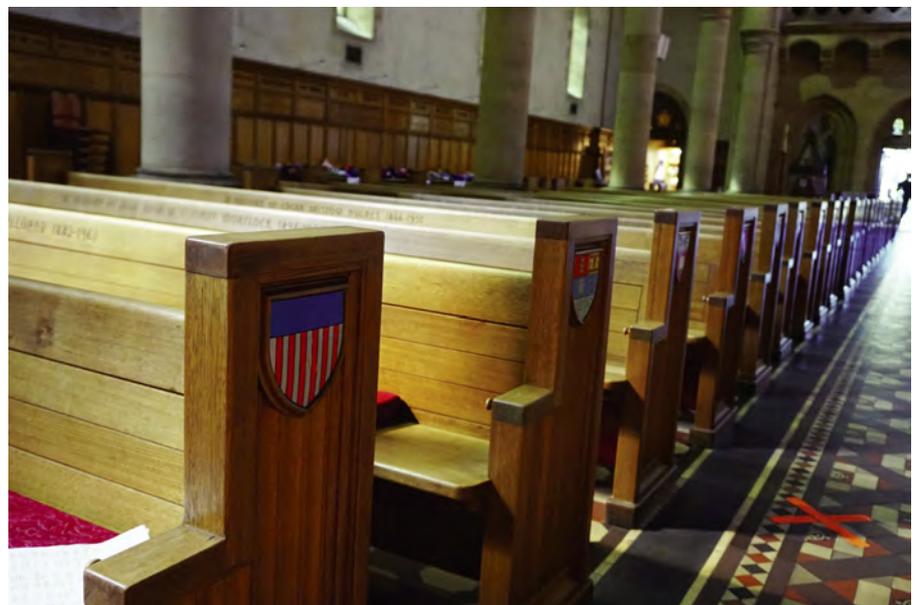
Along the central pews are the coats of arms of fellow Anglican churches around the world, and the other 22 dioceses in Australia. Far-flung networks are brought home. Wood paneling and pews feature hundreds of names of lovingly remembered people who were part of this community.

South Australia has worked hard to encourage its community arts, and visual art and music make these stones live. The cathedral's great acoustics make it a popular venue for fine music concerts. Art exhibitions are a regular drawcard — the cathedral hosts events for Adelaide's annual Fringe arts festival and SALA (the South Australian Living Artists festival).

It was the cathedral's choir that provided one of the inspirations for its magnificent nave windows. They were installed in the early 1990s, and the artist, Cedar Prest, remarked at the time that there was nothing instinctively “South Australian” about this building.

Her designs brought the outside

(Continued on next page)



United States coat of arms among those shown on the pews at St. Peter's.

Photos by Robyn Douglass

(Continued from previous page)

back in, and feature the land before — Australia’s Indigenous inhabitants, European settlers, floods, droughts, the constellations of the southern sky. The “death and resurrection” scene depicts Australia’s savage bushfires (forest fires) and the regrowth that follows — many native plants have evolved to not germinate until they are burnt.

Prest linked the whole scheme with a red ribbon, inspired by the choir in procession. Backlit by the fierce Australian sunshine, the windows really bring the space alive.

Sculptures in the cathedral include three dynamic works by artist Vojtěch Marek, a refugee from Czechoslovakia who fled Europe after World War II.

In the transept, the large Magdalene Window, dedicated in 2001, celebrates the ministry of women. That’s fitting for a diocese that was one of the first to ordain women to the priesthood (1992), and a state which, in 1894, was the second place in the world to afford women the vote (after New Zealand) and the first to allow women to represent people in parliament.

In this magnificent window, designed by David Wright, Mary Magdalene is featured as a bishop, the first apostle, and the women who were witnesses to Easter morning enfolded by the risen Christ. It is not hierarchical, top-down, but spiralling out like DNA and gathering in — bearing witness to



The journey window

inclusive, nurturing leadership.

Opposite this window, the sports side, is the “Pope” window (given by William Pope) in 1926 — which features almost a full cricket team of Church Fathers. The contrast is magnificent, telling how much our church has changed.

It takes more than a few donors and supporters not just to build, but maintain this landmark, and St. Peter’s has a thriving congregation of around 500, and a staff of four clergy, music directors, and administrators. Every day, a team of volunteers is at the open front door, ready to welcome, guide, and explain the building and its symbols, although COVID lockdowns have meant there are precious few tourists. In the Lady Chapel, quiet space for

prayer is always provided, and always appreciated.

The convener of the tour guides, Pauline Brooks, has watched this building’s effect on hundreds of visitors. She describes it as “inspiring.”

“You take a deep breath and you take in the art, the sheer grace, the intentions of all the people who have contributed to this space. You take in the architecture, the craftsmanship ... it is a lively, organic, sacred space,” she said.

South Australia was unique in Australian colonies for being founded as “a paradise of dissent” — without convicts, and offering freedom to all faiths, like the Mayflower pilgrims. South Australia is the heart of Australian Lutheranism, and Lutherans brought their winemaking skills. The Roman Catholic cathedral ended up scoring the spot nearest the city’s center — ironically — now dwarfed by office blocks. But the ecumenical cooperation remains real: under the shadow of St. Peter’s is one of the city’s oldest wooden buildings, a Quaker meeting house. The 1840 building is still used and members don’t mind when music from the cathedral drifts into their well-observed silences.

On October 31, the 14th dean of the cathedral will be installed: (Aboriginal) Gurindji man, Bishop Chris McLeod. There is something deeply fitting about an Indigenous man taking on the leadership of this parish and restoring the custodianship of this place to an Indigenous owner. It is one more symbol this church has got right. □



A Quaker meeting house, one of the city’s oldest wooden buildings, under the shadows of St. Peter’s.

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Blashfield's Forbidden Garden

By Dennis Raverty

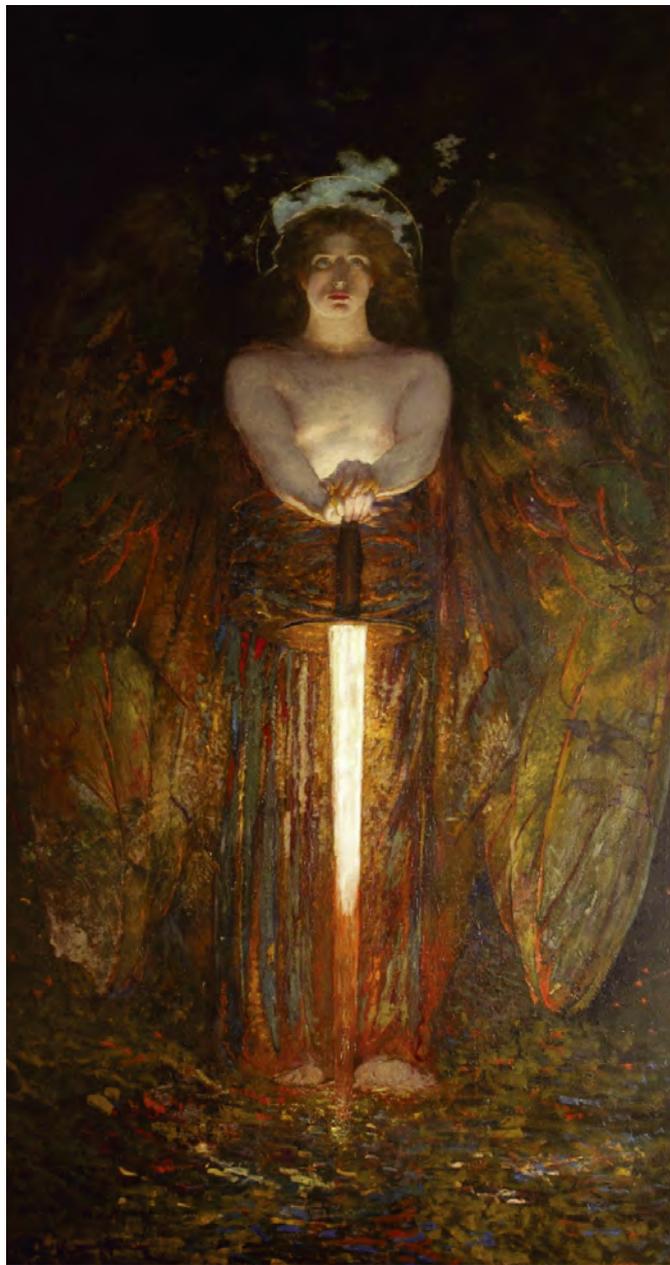
Edwin Howland Blashfield's magnificent *Angel with Flaming Sword*, now on the rear wall in the nave of the Episcopal Church of the Ascension in New York City, is a masterpiece of evocative mystery. Blashfield had been trained in the atelier of French academic painter Jean-Léon Gérôme, and the picture was probably painted in France. It was first exhibited at the annual Salon of the Académie de Beaux-Arts in Paris in 1891 and was favorably reviewed by the press. American painters were not often accepted into the extremely competitive Salon and so it was a rare honor for a relatively young artist from the United States like Blashfield to gain entry to this prestigious and exclusive exhibition at the very epicenter of the European art world.

The large, dramatic painting depicts the imposing six-foot-tall figure of the angel placed by God at the gates of Paradise to forever keep out Adam and Eve and their progeny after the Fall, preventing them from eating the fruit of the Tree of Life and thus living forever. Milton's epic poem, *Paradise Lost*, identifies the angel as Saint Michael the archangel.

The scene is enveloped in darkness, a tiny bit of the deepening twilight sky just barely visible through the trees above the angel's head; the sun has already set, and soon it will be night. The figure of the angel is primarily lit from below by the glow of the white-hot steel of his enormous sword. My father was an artisan working in ornamental iron, making railings, gates, and balconies, and I recognize the way the iron heats up and changes color in the forge, turning first red, then white, just as in Blashfield's painting, obviously done from careful study of the lighting effects observable in any blacksmith's shop from the period.

The angel's face in Blashfield's painting is steadfast and determined, despite his youth and almost feminine beauty. His thick flowing shoulder-length hair is reminiscent of the women in Victorian Pre-Raphaelite paintings from midcentury. This impression of androgyny is also hinted at in the fulsome, soft chest of the figure that could almost be the budding breasts of an adolescent girl. Despite its youth, clear blue eyes, and delicate feminine qualities, the figure is unyielding, a formidable obstacle to anyone trying to re-enter, making paradise permanently and irrevocably inaccessible.

The angel's large, enfolding wings shield the androgynous creature and reach all the way to the parameters of the painting and to the ground. The coloring of the wings is particularly virtuosic, with paint applied in small



Edwin Blashfield, *Angel with Flaming Sword*, 1891

patches in a stippled manner that recalls the painterly qualities in Impressionist paintings pioneered a decade or two earlier, and the lighting effect also has echoes of the mysterious illumination in some of Rembrandt's finest works.

The painting is unique in Blashfield's oeuvre, however, in that it could be seen as belonging to an international artistic tendency at the close of the 19th century called Symbolism, of which Gustave Moreau and Odilon Redon

are the most familiar French exemplars (see Delville's *Death of Orpheus*). Symbolism was in many ways the final flowering of 19th-century Romanticism — darker, more pessimistic, and with a strong literary quality, it was the quintessential *fin-de-siècle* movement. Both Post-Impressionist Paul Gauguin and his followers the Nabis, as well as that titan of monumental sculpture, Auguste Rodin, are considered within its wider orbit.

But inspired by the conservative artistic climate of the World's Columbian Exposition in Chicago in 1893, Blashfield, now returned from France, abandoned his early experiments in this symbolist vein for the tired and provincial “brown sauce” painting of the American Renaissance, a now all-but-forgotten rear-guard artistic movement taking place at the same time as the rise of modernist art movements like Symbolism, and later Fauvism and Cubism (and in New York the urban realists), but unlike those avant-garde movements, the new “Renaissance” embodied reactionary rather than radical artistic aspirations.

In 1912, by then a commercially successful mural painter in the American Renaissance style, Blashfield delivered a series of lectures at the Chicago Art Institute on the classical tradition, which summed up his ultra-conservative view of the contemporary art scene: “We in America are upon the edge of a renaissance whose importance we can hardly calculate.” But the anticipated renaissance never came. In fact, just a few months after his lectures, the Armory Show Exhibition introduced American viewers to Modern European art, which would eventually eclipse both the classicists and their archenemies, the gritty urban realists of the so-called “Ashcan School.” The next year, the First World War broke out in Europe, leading to even further American isolationism after the war.

Typical of Blashfield's later, more classical work is a painting for the Iowa State Capitol, *Westward*, executed in 1905, in which flying allegorical personifications of “civilization” and “enlightenment” clothed in Grecian garb lead pioneers in a covered wagon across the prairie. The lofty



Jean Delville, *The Death of Orpheus*, 1893

sobriety of this uncritically positive allegory of Manifest Destiny, executed in an idealized style derived from the Italian Renaissance (via the late 19th-century French Academy) seems quaint and perhaps even somewhat ludicrous to our eyes today.

The painters of the American Renaissance wanted to return to a lost past that was simply not tenable. Their work represents an escape from the confusing realities and moral ambiguities of an increasingly complex modern situation. The movement did not survive the war. Yet I can't help seeing Blashfield's early masterpiece at Church of the Ascension as an unintended allegory not only of the impossibility of a return to the Garden of Eden for our first parents, but also as a cautionary parable on the impossibility of an authentic return to the idealistic art of the Italian Renaissance or any other historical period, for late 19th- and early 20th-century artists.

Dr. Dennis Raverty is an associate professor of art history at New Jersey City University, specializing in art of the 19th and 20th centuries.



Edwin Blashfield, *Westward!* (Mural in Iowa State Capitol), 1905

Intelligence

Humility

Confidence

Towards an Agenda for Christian Engagement with Muslims

By David Marshall

Christians who seek a deep understanding of Islam, and who hope to relate in authentically Christian ways to Muslims, will soon become aware of various challenges. In these reflections I suggest that Christian engagement with Muslims needs to be characterized by intelligence, humility, and confidence: intelligence that avoids stereotypes and shows respect for the other by seeking an informed, sympathetic understanding of their history, experience, and perspective on the world; humility that asks what God may be teaching us through encounter with Muslims; and confidence that, informed by intelligence and purified by humility, issues in competent and joyful Christian witness.

Intelligence

Though few Christians engage in the academic study of Islam, in principle all Christians should seek to understand their Muslim neighbors (and the place of Islam in their lives) with the kind of sympathetic intelligence with which we hope to be understood ourselves. Churches, seminaries, and other Christian institutions should promote this kind of intelligence. An intelligent Christian understanding of Islam must grasp the distinctive Islamic doctrine

of God and of sacred history. Firmly embedded within this is Islam's insistence that Jesus is neither the Son of God nor the crucified and risen Savior of the world, but rather a prophet, a bearer of divine guidance, and a forerunner of Muhammad, the final prophet. From earliest days, Muslim-Christian encounter has had to negotiate these divergent theologies.

Rather than belittling these differences, dialogue today must embrace intelligent and peaceful disagreement, but it must also recognize that the history of Christian-Muslim relations has never been just a matter of doctrinal debate. Political and military conflict has marked this history from the start. Deep in the collective Christian consciousness, particularly in the eastern Mediterranean and the Balkans, there is a memory of Islam as a powerful, invading force that gradually converted the Christian populations of the Middle East, and for a while dominated or threatened much of Christian Europe.

However, the Crusades are a reminder that this history of conflict has not been one-sided, and it is vital, especially for Western Christians, to understand that more recent history has seen a dramatic reversal in the balance of power between the Muslim world and the at least nominally Chris-

tian West. Whereas for more than a millennium Islam was an extraordinary success story, apparently set to dominate the world, a huge shift in global geopolitics occurred with the rise of the Western powers and their hegemony over much of the Muslim world, especially during the 19th century.

Although since World War II the peoples of the Muslim world have achieved independence, at least in formal political terms, the sense of being dominated by the West, and the grievance that generates, are perhaps now stronger than ever. This crisis for the Muslim world has brought massive disruption of familiar patterns of religious authority, law, methods of education, social behavior, family life, the role of women, dress, and so on. While some Muslims have seen this upheaval as an opportunity for reformation and progress, many others have experienced it negatively. The crucial takeaway for Christian thinking is that Islam, as a great collective identity, has experienced traumatic reversal and humiliation at the hands of global powers that have historically identified as Christian. Christians need to grasp this history and the shadow it casts today.

Although Christians should reflect on Islam in the light of the Christian faith, it is also essential not to attend solely to

Christian or other outsider sources, but to listen to what Muslims themselves say about Islam. A great difference in the situation of Christians in the West today as compared with earlier generations is that there are now substantial Muslim communities living among us. We therefore have abundant opportunities for learning about what Muslims actually believe and how this motivates them, as well as about debates among Muslims over how to interpret and apply Islam today. Western Christians should also be aware of the variety of majority-minority situations between Muslim and Christian communities around the world, including the experience of Christians who have lived as minorities alongside Muslims for centuries, sometimes in very difficult contexts.

Humility

A significant strand of biblical passages encourage a humble, open-hearted attitude to what God may have to say to us through religious others, those beyond our own community of faith. Take, for example, the Book of Jonah, in which the Gentile characters are much more compassionate and responsive to God than the disobedient, miserable, self-obsessed Israelite prophet. In this story a challenging voice from within Israel is saying something like: “Yes, God has made covenant with us, and has called us to make his name and his ways known among the Gentiles. But rather than looking down on them, let us relate to them with the same generosity of spirit that God has shown to us, for God is already at work among them and may have much to teach us through them.”

Likewise, when Jesus encounters despised or feared outsiders such as Samaritans or Roman centurions, or speaks of them in stories, he often draws his disciples away from instinctive hostility to the religious other and into a surprised recognition of God’s work beyond their community. “Not even in Israel have I found such faith [as a Gentile centurion has shown].” What does it look like to love your

neighbor? Learn from a compassionate Samaritan, then “Go and do likewise.”

The parallels between the relationships of Jews to Samaritans in the time of Jesus and of Christians to Muslims today might prompt Christians to consider what we have to learn in encounter with Muslims. Muslim approaches to prayer and religious discipline more widely are perhaps the aspect of Islam for which Christians most easily feel respect and even “holy envy.”

While Christians cannot with integrity simply imitate Muslim prayer, there are pointers in how Muslims pray that can make us aspire after Christian prayer that is more disciplined, more embodied, that engages communities more effectively, and that makes God more visible in the world. Muslim fasting has been a salutary reminder to many Christians of a widely neglected part of our tradition. Christians might also be prompted by Muslims to reflect with humility on how they relate their faith to public life, or fail to do so. Lesslie Newbigin once commented: “The vigour of the Muslim challenge to the contemporary secular society is surely something which ought to awaken the conscience of Christians.”

Confidence

There are many reasons, some already mentioned, why Christians are often anxious, rather than confident, in their attitudes and approaches to Muslims. So how do we make the journey from anxiety to confidence?

One way is simply to make contact with Muslims. Obvious advice, perhaps! The reality, however, is that while the Christians in the West who are most anxious about Islam usually have no personal contact with any actual Muslims, Christians whose daily lives or work bring them into touch with Muslims, or who have made deliberate efforts to form friendships with Muslims, are often very positive about the experience and may speak of sensing God in these encounters.

Muslims are often keen to show hos-

pitality, as are mosques and other Muslim institutions; they are usually glad to welcome groups from colleges or churches. As thresholds are crossed, meals are enjoyed together, and shared humanity is recognized, anxiety begins to be eroded and confidence begins to grow. Muslim and Christian communities may then also find that they are not locked into patterns of inevitable conflict or uneasy truce, but can move beyond these to cooperate for the common good.

When such relationships develop between Christians and Muslims, questions about religious beliefs and practices often follow naturally. As dialogue develops, the question of Christian confidence arises again, now in a different sense, as Christians may often struggle to respond confidently and competently to the questions that Muslims typically ask. Well-taught Muslims have clear views about how Christianity has gone astray, and are often very direct in saying so.

Rather than being intimidated or irritated, Christians should see such Muslim questions as a salutary challenge to develop a more deeply considered and confident understanding of affirmations at the heart of our faith, which we may see as wonderful paradoxes, but which Islam rejects as incoherent and unworthy of God: Jesus as fully human and fully divine; the Scriptures as divinely inspired and yet obviously human documents; God as three-in-one; the Cross as divine wisdom in foolishness and divine power in weakness.

* * *

Intelligence, humility, and confidence — some Christians, and some churches, will emphasize one more than the others, but all are needed. If as Christians we can relate to Muslims with confidence in our faith, but also with sympathetic intelligence and self-critical humility, open to being changed by God through the encounter, God will be glorified and we might become more recognizably the Church of Jesus Christ, for the blessing of the world.

The Rev. Dr. David Marshall (revdem63@yahoo.co.uk) has worked in Christian-Muslim relations on the staff of the Archbishop of Canterbury and at the World Council of Churches. He has taught at Duke Divinity School, the University of Notre Dame, and Georgetown University. He works freelance and is available to teach in person or online.

Climate Crisis and Religious Change

Review by Mark Van Koevering

In *Climate, Catastrophe, and Faith*, Philip Jenkins looks back through history to argue that climate change, provoked by natural causes, has occurred throughout time and been a key driver in religious development. At times, it has inspired innovation, revival, and reformation; at other times, repression and isolation.

Jenkins's argument is reasoned and detailed. He presents over 300 footnotes as he scans the entire scope of recorded history from China to North

The densely populated and highly religious peoples of the Global South will face the brunt of the impending crisis.

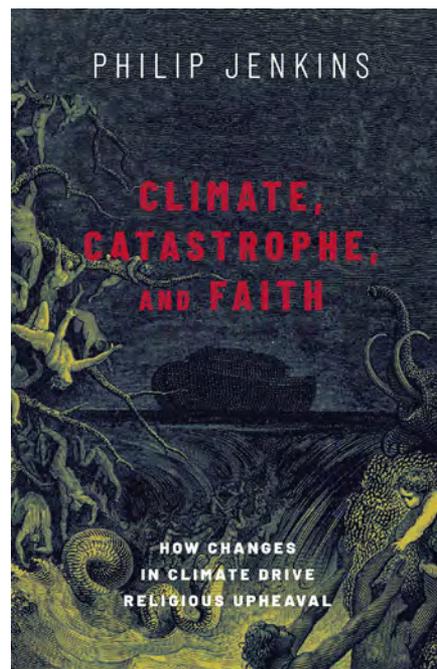
America, Europe to Africa, concluding that "climate has created the kind of faith we have today." The reason is simple and straightforward: global climatic events, like volcanic eruptions, sunspots, and El Niño, alter rainfall patterns and temperatures, changing growing seasons and food production. A time of prolonged good weather brings stability that allows for creativity and innovation; the opposite occurs when the weather cools and becomes more extreme, producing famine, epidemics, violence, and war.

Jenkins asserts that people who were affected by these crises sought spiritual explanations that could bring about renaissance or oppression, depending on the circumstances. Of course, climate crisis did not create the Middle Ages, the Crusades, or the Great Awakening, but neither is it possible to understand these developments without acknowledging this factor. Climate is the lowest common denominator.

Jenkins's real purpose is "not to analyze the threat but to imagine the outcomes for humanity and societies." This is when the book becomes truly interesting. If we look carefully at the past, we can begin to imagine the many different ways our future may play out. Today, as scientists document how human intervention is pushing our climate toward a tipping point, the densely populated and highly religious peoples of the Global South will face the brunt of the impending crisis. Apocalyptic explanations will be given to describe the unimaginable; and, just as before, scapegoats will be named and shamed, as people migrate in fear and hunger.

This is already happening. I saw and heard stories of how repeated cycles of climatic disasters in Mozambique were precursors to hunger, violence, and migration. Muslims and Christians who had lived peaceably together for decades began to look upon their neighbor with distrust. Fervent teachers filled fearful minds with bitter recriminations as the changing landscape lent itself to an explosion of religious passion. But that is not the only story. There are others that rarely reach the headlines — stories of innovative bridge-builders, often women of faith, who bring healing and hope where none could have imagined.

Jenkins's bold new argument may



Climate, Catastrophe, and Faith

How Changes in Climate Drive Religious Upheaval

By Philip Jenkins

Oxford, pp. 272, \$29.95

change the way we think about the history of religion, but more important, it could remind us that we can imagine a new and better way as we prepare for the consequences of this impending climate crisis. And maybe it will encourage us to seek out the voices of religious leaders from the Global South, who are already facing this challenge with creativity. Clearly, this is the beginning of a global crisis, and if COVID-19 has taught us anything, that means it will affect us all.

The Rt. Rev. Mark Van Koevering, formerly Bishop of Niassa, Mozambique, is Bishop of Lexington.

Lament for Ecological Collapse

Review by Joseph M. Wandera

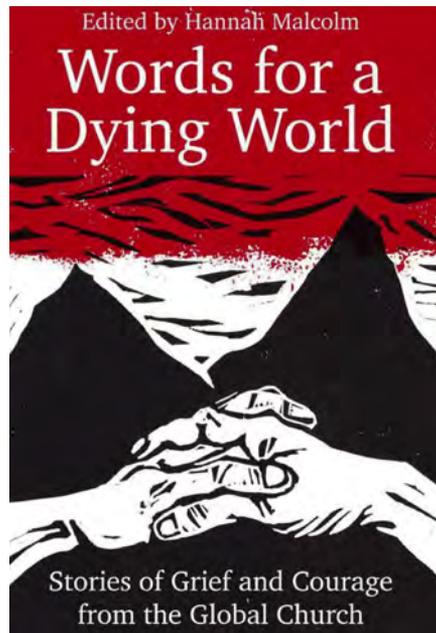
In *Words for a Dying World*, Hannah Malcolm has assembled voices from across the globe focused on the pain of losing mother earth, and the Christian hope of restoration.

This is a highly accessible volume, seeking to “express Christian faith in a time of loss—even the loss of the world itself.” In the introduction, “The End of the World,” the editor argues for the place and complexity of “grief” in situations of climate breakdown, ecological collapse, and animal extinction. Grief requires context to have meaning.

The book demonstrates how lament is a critical component in theologizing the loss and the need for the preservation of the environment. Thus Kyle B.T. Lambelet in “My Grandma’s Oil Well” argues for appropriation of our individual sins in transgressing the environment and that “lament” occupies an important place in this process.

The theme of grief and lament is further pursued in “Failing Mandela” by Peter Fox and Miles Giljam, writing from a South African context, and “Learning from Irular Laments” by Bharadhyasan Kannan. The essays focus on the evil legacy of apartheid, placing it side by side with environmental grief and its potential for healing. The role of lament in reconstruction is also explored in Indigenous contexts. However, the book argues, “The Christian pilgrimage does not end in pain. Every death holds with it the promise of a resurrection” emanating from brokenness.

Methodologically, powerful stories are deployed to demonstrate the ecological issues at stake. Narrative is particularly compelling in contexts with a long tradition of orality. Sharing of personal experiences provides imme-



Words for a Dying World

Stories of Grief and Courage
from the Global Church

Edited by Hannah Malcolm
SCM Press, pp. 160, \$25.99

diacy, complimenting the more academic theoretical approaches more commonly used.

Drawn from varied cultural and religious contexts, the book brings a significant intercultural tone to bear on the subject. The book bears witness to the possibilities of establishing collaborative partnerships with indigenous communities for effective advocacy for the environment. In this frame, Christopher Douglas-Huriwai’s “Ko Au Whenua, Ko te Whennua Ko Au,” and Isabel Mukonyora’s “Johane Masowe: An African Man of Sorrows,” argue that “relationship” is critical to ecological balance. Thus effective relationships between people and the earth require a decolonized Christian faith that goes beyond approaching the environment as expendable.

The significant presence of Indigenous voices in these books is notable because of the perspective it brings of Christian theology through the lens of those on the margins. This remarkably ensures moving away from hitherto universalist ideologies.

In this vein, Julia Kendal and Grace Thomas, in their contributions “Overdue” and “Eve as Everywoman,” call for a re-reading of theology and for taking position with the less disadvantaged such as the Samaritan woman, the poorest and less visible. Such people “disproportionately experience the impact of the havoc caused by climate breakdown.”

Alenjandra Andrade Vinueza’s “When Man and Woman Were Soil: A Latin American Decolonial and Intercultural Perspective on Creation, Spirituality, and Environment Grief” solidifies the case for natural phenomena as a focus for lament and conservation. Contrary to the grand narrative that portrays nature as expendable in a model of consumerism, this essay argues that “rocks do have agency” and “they do cry out.” Our transgression of such a natural phenomenon is, as a result, sin that calls for lament and repentance.

The book is a significant contribution on the interplay between global and local actors in environmental degradation and the need for the global community embedded in the understanding of God’s sovereignty to work together to redeem mother earth. The approach brings together multiple cultures and synthesizes stubborn oppositions into a powerful hybrid form.

With essays from across the global community, conveying varied experiences with ecological questions, this book opens to us new ways of thinking and theological reflections on ecological stewardship.

The Rt. Rev. Dr. Joseph M. Wandera is Bishop of the Anglican Diocese of Mumias, Kenya.

From Global War to Global Church

Review by Grant LeMarquand

In 1942, in the sermon at his enthronement as Archbishop of Canterbury, William Temple proclaimed “the great new fact of our era.” Given that Temple’s message was preached in the midst of the Second World War, it may come as a surprise to some that this “fact” was that the missionary enterprise of the 19th and early 20th centuries had produced a “worldwide fellowship of Christians.” It is perhaps a tribute to Temple’s vision that he could see beyond a global war to what he considered a more important global phenomenon, a global church.

Much has been written about the modern missionary movement. Probably the vast majority of both scholarly and popular writing has focused on the exploits of Western missionaries. There is little doubt that many of these figures were brave, heroic folk. Most were motivated by a love for the message of Jesus and a desire to share that story with a world they understood to be in darkness without him. At the same time, few are now unaware that much of modern missions was (is?) enmeshed with the reality of colonialism.

The scramble for souls is impossible to completely untangle from the scramble for land, for wealth, for political control. Sometimes missionaries benefited from the colonial powers with which they were inevitably associated. Many missionaries also struggled against these colonial regimes, attempting to protect their flocks from the abuses of Western power. The missionaries and their movement (just like the Church in every age) has an ambiguous relationship with worldly power.

Of course one major reason that missionaries have often failed is not just that they were trying to work within sinful structures (like colonialism) but also because they were sinners too. As Stephen Neill, an Anglican missionary bishop and great mission historian (and,

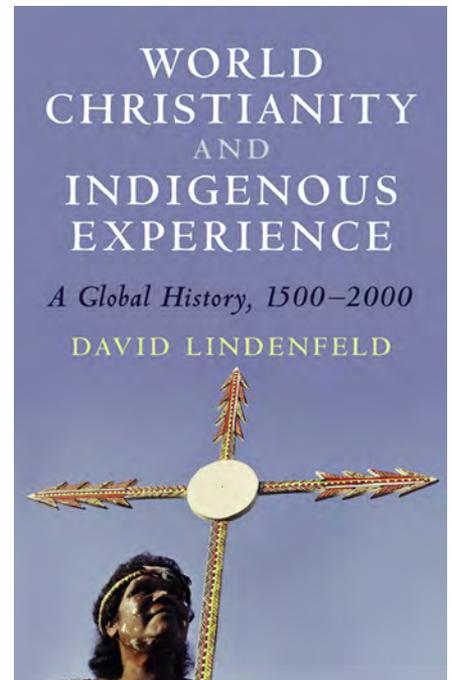
it turns out, a notorious sinner) once wrote in *The Unfinished Task*, missionaries “have on the whole been a feeble folk, not very wise, not very holy, not very patient. They have broken most of the commandments and fallen into every conceivable mistake.”

In the last few decades scholarly writing has shifted from valorizing missionaries and the missionary movement to seeing the movement in the context of Western colonialism. Now another shift in perspective is taking place. Scholars of the expansion of Christianity are beginning to notice that Western agents of mission, those who went “from the West to the rest,” were not actually the only people who had agency in this story. Temple’s “great new fact” was not simply the result of white people preaching. The recipients of mission had a stake in the way the message was perceived and received.

This reality was first presented to me early in my time living and teaching in Kenya. As a tutor in an African theological college, I learned within days of my arrival that although I was supposed to be the teacher, I had much to learn. One early lesson came from my friend and colleague John Karanja, the Church history tutor at the same school. John had completed a master’s degree in the UK and intended to teach for a few years before going on to do doctoral work. His focus, he told me, would be on the emergence of Anglicanism among his native Kikuyu people in central Kenya.

Anglicanism, he made clear to me, was not simply adopted wholesale from English missionaries as if Africa were some blank slate. In fact, most of the evangelists who brought the good news of Jesus to Kikuyuland were themselves Kikuyus who adapted the message to the language and culture and understanding of the people in ways that white missionaries simply could not do.

Although the reality of indigenous reception of the Christian message has been discussed for some time now, few



World Christianity and Indigenous Experience

A Global History, 1500–2000

By David Lindenfeld

Cambridge, pp. 426, \$39.99

have attempted to categorize and analyze ways in which local peoples have engaged in the process of reception of Christianity and to examine the subject on a global scale. David Lindenfeld’s *World Christianity and Indigenous Experience* attempts to provide a vocabulary for understanding the expansion of Christianity from the perspective of the Indigenous peoples at the receiving end.

Lindenfeld’s focus is on the variety of “strategies” used by local peoples to deal with Christian presence. To put the issue this way does not imply that the encounter between Christianity and Indigenous peoples will always be positive. Indeed one of the strategies often discussed in Lindenfeld’s book is a strategy of rejection, which he usually labels “resistance.” Resistance may have a variety of forms. Sometimes

resistance is violent. Lindenfeld mentions numerous examples, including the famous martyrdom of Jean Brébut in Canada in 1649 (58) and the widespread Muslim resistance to Christianity. Even violent resistance requires nuanced understanding, however. “Muslim *resistance* to Western secularism is strong, and Arab resistance to missionary Christianity as an extension of Western imperialism is bound up with it” (175). In other words, not all resistance to Christianity is a simple rejection of the message of Jesus, but a rejection of an enculturated Western form of the gospel. And, of course, not all resistance is violent. Resistance may be manifested in noncooperation or indifference.

More subtle is the response that Lindenfeld calls “selective incorporation.” Lindenfeld notes that many native peoples have been impressed with one or more dimensions of the Christian faith and have sought to incorporate those features into the already existing native culture and religion. An example that reappears numerous times in the book is the example of native people finding something brought by the missionary as useful (medicine, technology, reading, and writing) and receiving the Christian message in order to have access to these new and powerful tools.

A third response is quite different from resistance and more radical than “selective” incorporation. Lindenfeld argues that there are many cases of Indigenous response that can be described as “concentration of spirituality.” Some native peoples have accepted the Christian message with intense revivalistic enthusiasm, leading them to what appears to be a wholesale rejection of their past religious life. This concentrated spirituality may be associated with prophetic leaders and have visionary experiences. In many cases those who accept the Christian faith in this way will reject previous practices that they now consider superstitious and evil and destroy the symbols of their former religion.

Lindenfeld notes that although such movements appear to be a complete reversal, a complete conversion, in many cases the Indigenous rejection of former religious practices may be done in a way that still preserves Indigenous patterns of

thought and practice. Lindenfeld calls this “conservation of form.” In the early part of the 20th century, for example, the Liberian prophet William Wadé Harris preached with immense success in Côte d’Ivoire and the Gold Coast (Ghana), winning hundreds of thousands of converts who were baptized and burned their fetishes (122-23). Although this appears from one perspective to have been a complete rejection of African tradition religion, Harris and his movement in fact accomplished this conversion within African forms. Not only were many of Harris’s outward symbols African (a gourd for baptizing, a rattle for accompanying singing), but his cosmology, his belief in spiritual power and visionary experience, remained African (even if they were also rather biblical). Concentrated spirituality and conservation of form may work together.

Lindenfeld argues that “vernacular translation” is a further method of Indigenous response. By this he means not merely rendering a message in the language of the receiver, but interpreting the message “in such a way that meets the needs” of those who received it. One of the great ironies of Bible translation, Lindenfeld says, is that “native translations tend to assume a life of their own” (22). Once a translation is made available, the translation becomes an authority, sometimes over and against the missionary.

Sometimes those receiving the Christian message and “become Christians” retain their membership in another religious tradition. In fact this may be extremely common. Some years ago I was at a theological conference in the West African nation of Bénin. During some free time a few of us were given a tour of the city of Ouida by a native of the country, a Roman Catholic priest who no longer lived there. He told us that the country was about 25 percent Muslim, 25 percent Roman Catholic, about 35 percent various Protestant groups, and about 15 percent Vodun (African traditional religion). A Ghanaian priest in the group quipped that Ghana is 15 percent Muslim, 15 percent Catholic, 70 percent Protestant, and 100 percent African traditional religion. Of course everyone laughed because African religion and

African culture are not so easily separated; every Christian (and Muslim) is still an African and, therefore, still in various ways still influenced by, affiliated with, and enmeshed with traditional African belief and practice. This reality Lindenfeld describes as “dual religious practice.” Lindenfeld points to widespread acceptance of Christianity among the Sioux people of the American plains — and to the reality that traditional Sioux religious practices persist among Sioux Christians.

Lindenfeld describes the practice of “selective acculturation” as a response that borrows, often for defensive purposes. In parts of the South Pacific, for example, native people would adopt Western clothing and other customs (such as going to church) as a way of gaining credibility, “as a way of fending off foreign threat — sometimes successful, sometimes not” (267).

Finally, Lindenfeld speaks of “acceptance and commitment.” He lists various ways in which Christian commitment is evident among non-Western indigenous peoples. Non-Western Christians are engaged in spreading Christianity themselves (he sees Pacific Islanders as having been the most successful), and they are willing to suffer and die for their faith (among others, Lindenfeld discusses Japan’s “hidden Christians”). Indigenous Christians have fostered Christian community and engaged in service to the community on the basis of their Christian faith.

If there is one lesson to take away from this study, it is that those who encounter the gospel for the first time are not a *tabula rasa*. Receivers of the gospel shape their response in a multitude of ways. They are not empty molds into which is poured a message that makes cookie-cutter duplicates of the preacher. It might also be a useful exercise to turn Lindenfeld’s categories of interaction back on the Western church. In what ways has the Western world in which we live shaped our own reception of the gospel message, for better and, perhaps, for worse?

The Rt. Rev. Dr. Grant LeMarquand is the codirector of the Stanway Institute for Mission and Evangelism and professor of New Testament at Trinity School for Ministry.

The Passion as Prologue

Review by Paul D. Wheatley

In the Western Christian tradition, many know the prologue to the Gospel of John (1:1-18) to be primarily about the nature of God the Son's existence prior to, and continuing in, his incarnation by the Holy Spirit from the Virgin Mary. Lectionaries in the West give John 1:1-18 as a reading for Christmastide, the theological counterpart to Matthew or Luke's historical presentation.

Those in Eastern Christian traditions encounter John 1:1-18 not in Christmastide, addressing the doctrine of the Incarnation, but rather as an Easter reading, addressing Christ's death and resurrection. The earliest Greek gospel lectionaries begin with John 1:1-28, presenting both the prologue and the confession of John the Baptist that "Among you stands one you do not know, who is coming after me" (John 1:26b-27a) as the central proclamation of the Easter service.

Fr. John Behr's *John the Theologian and his Paschal Gospel: A Prologue to Theology* (OUP, 2019) attempts to reintroduce the testimony of John the Evangelist as a work of theology that speaks to the nature of Jesus' Passion (including his crucifixion, resurrection, and ascension) as the ultimate revelation of what the Incarnation entails. Behr has produced a staggering accomplishment of disciplinary synthesis, as well as theological and exegetical creativity and erudition. However, as all broadly synthetic works are liable to, it is unclear at times the extent to which this synthesis coheres.

Behr offers a helpful correction to the "mythology of doctrines," which he borrows from Quentin Skinner, as it pertains to reading John as a work primarily about the "pre-existence" of the Word. Behr provides a provocative and

enlightening (though perhaps tenuous) account of the Incarnation of the Word. He focuses this account less on the 30-odd years of Jesus' earthly life in first-century Palestine and more on the incarnation of Jesus in the "flesh" of the Eucharist and the life of Christians.

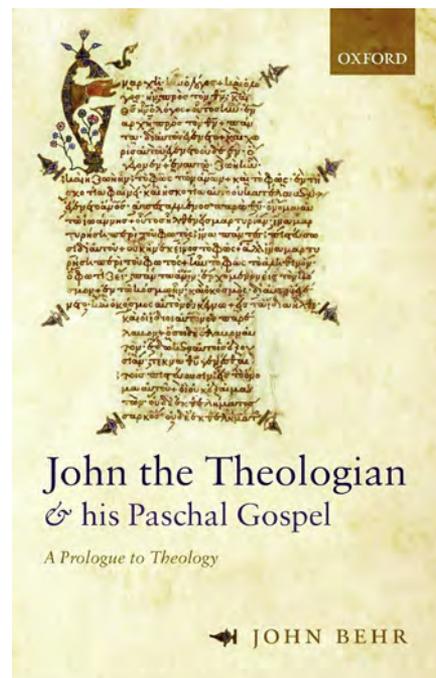
In our era of academic hyper-specialization, few would be able to attempt, much less succeed to the degree Fr. Behr does, a synthesis of such depth with so great attention to each of the sources. The attention to major views and counterpoints in the disciplines of biblical studies, historical theology, modern theology, and modern philosophy is laudable.

Fr. Behr's primary discipline is early Christian theology, especially the era prior to the Nicene Council in 325, in particular Irenaeus of Lyons and Origen of Alexandria. He is at his best in this book when analyzing the authorship of John within the context of those such as Melito of Sardis, Polycarp of Smyrna, and Irenaeus of Lyons, who claim a direct line of influence from the Evangelist, and situating John within this tradition of reception.

Behr's history of celebrating Pascha is important to his reading of John as a "Paschal Gospel," that is, a gospel primarily concerned with the death and resurrection of Jesus, presented within the context of the Passover celebration (cf. John 19:14).

Behr introduces the idea that the Gospel of John is a writing concerned with the unveiling of the exalted Son of Man at his crucifixion, thus an apocalyptic gospel. Behr's description of apocalyptic literature draws from N.T. Wright, Richard Hays, and J. Louis Martyn, as well as John Ashton's reading of the Gospel of John, and it works well with the passages of John, Paul, and Mark Behr considers.

Behr argues that the Evangelist's attention to the Jerusalem temple and



John the Theologian and his Paschal Gospel

A Prologue to Theology

By John Behr

Oxford, pp. 408, \$35 paper

the feasts celebrated in early Judaism presents Jesus' ministry as the construction of the true temple and the fulfillment of the Jewish feasts. In this analogy, the cross becomes the Most Holy Place, where the glory of God is revealed, and Jesus is the Paschal lamb, whose flesh is given "for the life of the world" (John 6:51).

Behr frames Jesus' revelation as the "Son of Man," the true human, in his ascent to the cross, as the completion of the work begun in creation. Behr interprets Jesus' discussion with Nicodemus about the ascending and descending Son of Man (John 3:11-15) as a post-resurrection interpretation of Jesus' death on the cross as the fullness of the Paschal mystery: death, resur-

rection, and ascent into heaven. Behr's interpretation of Jesus' talk about the bread that descends from heaven (John 6:41, 51) runs in a similar direction. This brings together Paschal and eucharistic imagery Behr presents as central to the Gospel of John, in which the glory of God is manifest in the fully living, crucified flesh of Jesus, the true human being.

Behr's concern is to articulate how Jesus Christ, the Son of God and Son of Man, reveals himself most clearly not in a historical event in the first century, seen only by a few, and misunderstood by most, prior to the resurrection. Rather, Behr argues, "in and through the Passion, the one Lord Jesus Christ becomes, as human, that which he, as God, always is" (p. 326). This means that the Incarnation is not "an 'episode in the biography of the Word' in the past, but God becoming human and our becoming gods, or better *the becoming human of both*" (p. 330, emphasis original).

In making this intervention in a long-held interpretation of a well-known passage such as John 1:1-18, not to mention a central doctrine of Christian confession like the Incarnation, Behr's argument may be hard for some to swallow. His engagement with Michel Henry's phenomenology, rather than addressing concerns some may have with this shift in emphasis, may raise further concerns. Behr addresses these and several valid critiques of Henry's Johannine phenomenology in his synthesis of Henry with Behr's own exegetical and historical work, but it may not be enough to assuage some critiques.

Behr ultimately brings patristic voices such as Origen and Gregory Palamas's paraphrase of Maximus to bear on these questions. This helps Behr define incarnation not as "the addition of a heterogeneous element to the Word, enabling the Word to appear in the world, but rather of the Word itself becoming flesh, and in so doing redefining what it is to be human" (p. 321).

While Henry makes for a provocative and interesting interlocutor to pair with Behr's historical and exegetical approach, the difficulty of Henry—both in his syntax and his indifference

While Henry makes for a provocative and interesting interlocutor to pair with Behr's historical and exegetical approach, the difficulty of Henry . . . may weaken many people's reception of Behr's important work.

to doctrinal matters such as the existence of Jesus in history—may weaken many people's reception of Behr's important work. In Behr's treatment of Henry, I vacillated between wondering whether Behr deployed his exegesis in order to arrive at a point of conversa-

tion with Henry, on the one hand, and wishing that Behr had devoted the space granted to Henry to further comparative exegesis of other New Testament writings on the other.

Granting Behr's exegetical points in John, there is ample evidence within Pauline literature (e.g., Rom. 8:14-31; 1 Cor. 15:12-58) that speak of the transformation of humans into the divine glory of Christ through the work of the Spirit (cf. Rom 8:15-18) given in baptism (Gal. 3:26-4:7) who manifests both the death and resurrection life of Jesus in those baptized (Rom. 6:3-5; cf. Rom. 8:17). With more attention to the Spirit in Behr's treatments of John 3:1-21 (cf. 3:5-8) and John 6 (cf. 6:63), he could have made similar points about the mediation of Christ's presence through the Spirit and sacraments without the problems Henry's phenomenology adds.

The resulting argument, nevertheless, draws helpful attention to John's theology of the cross, the Eucharist, and Christian life as participation in the life of God whose glory is revealed in the crucified and resurrected humanity of Jesus, which is given to the Church in baptism, Eucharist, and contemplation.

The Rev. Paul D. Wheatley is instructor of New Testament at Nashotah House Theological Seminary.



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PEOPLE & PLACES

Appointments

The Rev. **Laurie Anzilotti** is vicar of St. Francis, Eureka, Mo.

The Rev. Dr. **Andrew Armond** is curate of Trinity, Longview, Texas.

The Rev. **Mike Ballard** is vicar of Immanuel, Bay Minette, Ala.

The Rev. **Shelly Banner** is priest in charge of St. James, Pulaski, N.Y.

The Rev. **E. Tom Barrington** is interim priest at St. Paul's, Holyoke, Mass.

The Rev. **Brian Barry** is long-term supply priest at St. Thomas, Bellerose, N.Y.

The Rev. **Bill Barton** is rector of St. Andrew's and St. Cyprian's, Darien, Ga.

The Rev. **Christian Basel** is curate of St. Michael and All Angels, Dallas.

The Rev. **Michelle Boomgaard** is priest in charge of St. John's, Charleston, W.Va.

The Rev. **Julian Borda** is curate of St. Paul's, Waxahachie, Texas.

The Rev. **Nate Bostian** is senior chaplain at the Episcopal School of Dallas.

The Rev. **John Boucher** is priest in charge of St. Michael's, Colonial Heights, Va.

The Rev. **David Bruce** is priest in charge of St. Andrew's, New Bedford, Mass.

The Rev. **Cynthia Brust** is rector of Hope Church, Melbourne, Fla.

The Rev. **Julianne Buening** is interim rector of All Souls' Memorial, Washington, D.C.

The Rev. **Pierre-Henry Buisson** is rector of Emmanuel, Delaplane, Va.

The Rev. **Lynn Bullard** is parish deacon at St. Matthew's, Madison, N.Y.

The Rev. **Tami L. Burks** is interim priest at St. Thomas', Mamaroneck, N.Y.

The Rev. **Holly Burris** is rector of St. John's, Thibodaux, La.

The Rev. **Steve Busch** is parish deacon at St. John's, Centreville, Va.

The Rev. Canon **Stephen Carlsen** is the Diocese of Oklahoma's canon for congregational vitality.

The Rev. **Jennifer Chatfield** is rector of St. Edmund's, San Marino, Calif.

The Rev. **Andrew Christiansen** is chaplain of Ascension Episcopal School, Lafayette, La.

The Rev. **Christopher Decatur** is assistant rector for young families at St. Paul's, Westfield, N.J.

The Rev. Dr. **Michael W. DeLashmutt** is acting dean and president of General Theological Seminary, New York.

The Rev. **Steven H. De Muth** is rector of Holy Trinity, Covina, Calif.

The Rev. **Maxine Dornemann** is rector of St. Paul's, Exton, Pa.

The Rev. **Jo-Ann Drake** is supply priest at St. Paul's, Pawtucket, R.I.

The Rev. **Edward K. Erb** is rector of St. Paul's, Wellsboro, Pa.

The Rev. **Erika Essiem** is priest in charge of St. Stephen's, Ferguson, Mo.

The Rev. **Sabeth Fitzgibbons** is priest in charge of Trinity, Seattle.

The Rev. **Robert Fitzpatrick** is rector of Grace, Merchantville, N.J.

The Rev. **Terry Gleeson** is associate rector at

Good Shepherd, Austin, Texas.

The Rev. **Shea Godwin** is parish deacon at Calvary, Front Royal, Va.

The Rev. **Meg Goldstein** is assistant rector at Trinity, St. Charles, Mo.

The Rev. **Gina Gore** is supply priest at St. George's, Newburgh, N.Y.

The Rev. Canon **Natalie Hall** is interim rector of Redeemer, Squirrel Hill, Pittsburgh.

The Rev. **Marcus Halley** is college chaplain and dean of spiritual and religious life at Trinity College, Hartford, Conn.

The Rev. Canon **Susan Harriss** is interim priest at Christ Church, Bronxville, N.Y.

The Rev. **Salli Hartman** is parish deacon at St. Mary's, Colonial Beach, Va.

The Rev. **Hope Welles Jernagan** is interim chaplain at Rockwell House Campus Ministry, Saint Louis.

Mr. **David Johnson** is lay pastoral associate at Trinity, Huntington, W.V.

Mr. **Uriah Johnson** is campus missionary at Northeast Canterbury Ministry, Tyler, Texas.

Dr. **Ronnie Johnson** is president of Vorhees College, Denmark, S.C.

The Rev. Canon Dr. **Elise Johnstone** is rector of St. John the Baptist, Seattle.

The Rev. **Abram Jones** is chaplain and religion teacher at St. Andrew's Episcopal Church, Ridgeland, Miss.

The Rev. **Corey Jones** is associate rector of St. Luke's, Birmingham, Ala.

The Rev. **Herbert Jones** is rector of St. Thomas', Richmond, Va.

The Rev. **Tyler Jones** is interim priest at Christ Church Riverdale, Bronx, N.Y.

The Rev. **Christopher Jubinski** is rector of St. Mark's, Westhampton Beach, N.Y.

The Rev. **Jeanne Kaliszewski** is rector of St. John the Evangelist, Milwaukie, Ore.

The Rev. **Ron Keel** is interim rector of St. Paul's, Payson, Ariz.

The Rev. **Mary Keenan** is assistant rector at St. Mark's, Houston.

The Very Rev. **Laurie Lewis** is priest in charge of St. Stephen's, Wichita, Kan.

The Rev. **Donovan I. Leys** is priest in charge of St. Gabriel's, Brooklyn, N.Y.

The Rev. **Kristofer Lindh-Payne** and the Rev. **Amy Slaughter-Myers** are co-rectors of St. Francis, Timonium, Md.

The Rev. **Scott Lipscomb** is priest in charge of St. Augustine's, Washington

The Rev. Canon **Debbie Low-Skinner** is the Diocese of Los Angeles' interim canon to the ordinary.

The Rev. **Bill Lupfer** is priest in charge of Christ Church, Aspen, Colo.

The Rev. **James Marrs Jr.** is superintending presbyter of the Yankton-Santee Mission, Yankton, S.D.

The Rev. **Christie Mossman** is parish deacon at St. Andrew's, Torrance, and Christ Church, Redondo Beach, Calif.

The Rev. Canon **Pamela Mott** is priest in charge of Grace, Bath, Maine.

The Rev. **Liam Muller** is rector of Good Shepherd, McKenney, and St. Luke's, Blackstone, Va.

The Rev. **Michael Muller** is rector of St. Peter's, Mountain Lakes, N.J.

The Rev. **Jeffrey Nelson** is rector of St. Barn-

abas, Denver.

The Rev. **Rich Nelson** is supply priest at St. Thomas, College Station, Texas

The Rev. Dn. **Jenny Newman** is deacon in charge of Ascension, Hattiesburg, Miss.

The Rev. **Sherry Osborn** is interim pastor of St. Paul's, Vergennes, Vt.

The Rev. **Lance Ousley** is rector of Emmanuel, Houston.

The Rev. Dr. **Lee Hei Park** is assistant professor of New Testament at Seminary of the Southwest, Austin, Texas.

The Rev. **Stephanie Parker** is interim rector of St. Paul's, Wilkesboro, N.C.

The **Rob Rhodes**, CMMR, is priest in charge of Trinity, Michigan City, Ind.

The Rev. **Lilo Rivera** is curate at St. Ann's Sayville, N.Y.

The Rev. Canon **Jason Roberson** is the Diocese of Southeast Florida's canon missionary for congregational vitality and transitions.

The Rev. Dr. **John Stonesifer** is interim rector of St. Peter's, New Kent, Va.

The Rev. **James Strader-Sasser** is priest in charge of St. Paul's, Bloomsburg, Pa.

The Rev. **Jenna Strizak** is rector of St. Benedict's, Smyrna, Ga.

The Rev. Dr. **Mary Brennan Thorpe** is interim rector of Epiphany, Oak Hill, Va.

The Rev. **Heidi Rose Thorsen** is assistant rector at Trinity on the Green, and associate chaplain at the Episcopal Church at Yale, New Haven, Conn.

The Rev. **Rick Tiff** is rector of St. Mark's, Dalton, Ga.

The Rev. **Jonathan Totty** is rector of Grace, Galveston, Texas.

The Rev. **Zebulun Treloar** is rector of St. John's, Murray, Ky., and campus minister to Murray State University.

Ms. **Holle Tubbs** is the Diocese of Atlanta's youth missionary.

The Ven. **Rena Koonce Turnham** is an archdeacon of the Diocese of Minnesota.

The Rev. **Suzanne Warner** is rector of St. Peter's, Louisville, Ky.

The Rev. **Tanya Watt** is assistant rector of St. Luke's, East Greenwich, R.I.

The Rev. **Allen Weatherholt** is interim rector of Ascension, Westminster, Md.

The Rev. **Jo Ann Weeks** is vicar of Grace, Moreno Valley, Calif.

The Rev. **Gretchen Weller** is priest in partnership with St. Alban's, Morehead, Ky.

The Rev. **Della Wager Wells** is rector of Emmanuel, Newport, R.I.

The Rev. **Elizabeth Wheatley-Jones** is rector of St. James, Jackson, Miss.

The Rev. **Janet Wheelock** is priest in charge of Christ Church, Eastville, and Hungars Church, Bridgetown, Va.

The Ven. **Chip Whitacre** is an archdeacon of the Diocese of Minnesota.

The Rev. **Ann Whitaker** is vicar of Nativity, Water Valley, Miss.

The Rev. **Jennifer Kezirian White** is interim rector of St. David's on the Hill, Cranston, R.I.

The Rev. **Kristin Wickersham** is priest associate at St. Thomas', Richmond, Va.

The Rev. **Jani Wild** is interim rector of St. Andrew's, Saratoga, Calif.

The Rev. **Henrietta Wiley** is rector of Trinity,

Towson, Md.

The Rev. **Daniel Wilfrid** is bridge priest at St. Paul's, Gardner, Mass.

The Rev. **Jill B. Williams** is chaplain and religion teacher at Heathwood Hall, Columbia, S.C.

The Rev. **Patrick Williams** is priest in charge of St. Martin's and St. Luke's, Harlem, New York.

The Rev. **Shearon Williams** is rector of St. George's, Arlington, Va.

The Rev. **E. Suzanne Wille** is rector of All Saints', Chicago.

The Rev. **Nathan Wilson** is interim rector of St. Paul's, Jesup, Ga.

The Rev. **Robert Wilson** is priest in charge of St. Mark's, Newport, Vt.

The Rev. **Richard Wineland** is stated supply priest at St. Philip's, Nashville, Tenn.

The Rev. **Patrick Wingo** is interim rector of St. Stephen's, Richmond, Va.

The Rev. Dr. **Lauren Winner** is vicar of St. Joseph's, Durham, N.C.

The Rev. **Eric Zubler** is associate priest at Christ Church Cathedral, Mobile, Ala.

The Rev. **Vicki Zust** is rector of St. Mark's, Columbus, Ohio.

Ordinations

Diaconate

Texas (for Vermont): **Jack Karn** (parish deacon, Palmer Memorial, Houston)

Virginia: **Denise Clegg Bennett**, **Rachel Bauer Eskite**

West Tennessee: **Jessica Abell** (parish deacon, Grace-St. Luke's, Memphis), **Sarah Cowans** (curate, St. Mary's Cathedral, Memphis, and ministry associate, Barth House, Memphis), **Debbie McCanless** (parish deacon, St. John's, Memphis), **Amanda McGriff** (chaplain resident, Methodist Hospital, Memphis)

West Texas: **Keith Davis**, **Dustin Barrows**, **Allie Melancon**

Wyoming: **Lynne Matthews** (parish deacon, St. John's, Jackson Hole), **Karen Walker** (parish deacon, St. Luke's, Buffalo)

Priesthood

Louisiana: **Lyndsi Ardrey** (lower and middle school religion teacher and chaplain, St. Martin's Episcopal School, Metairie), **Lynn Hooks** (priest in charge of St. Paul's Holy Trinity, New Roads, and St. Mary's, Morganza), **Allison Reid** (Diocese of Louisiana's missionary for congregational development, and priest in charge of St. Mark's, Harvey)

Maine: **George Sheats** (priest in charge, St. Michael's, Auburn)

Maryland: **Kathryn Elizabeth Beaver** (assistant rector, Christ Church, Capitol Hill, Washington D.C.), **Margaret Stanmore Brack** (priest in charge, St. Thomas, Hancock), **Thomas Michael Andrew St. John Clement** (assistant rector, St. John's, Glyndon), **Christine Lorraine McCloud** (canon for mission, Cathedral of the Incarnation, Baltimore), **Derek Harris Miller** (assistant, St. Peter's, Ellicott City)

Michigan: **Melissa Congleton** (curate, St. Paul's, Jackson), Tim Flynn, Rhonda Johnson

Minnesota: **Mary Beth Farrell** (assistant, St. Mark's Cathedral, Minneapolis), **Kate Dair Maxwell**, **OSB** (assistant, St. John's in the Wilderness, White Bear Lake, Minn.)

Southern Ohio: **Paul Andrew Bennett** (All Saints, Portsmouth), **Jean Ann Cotting** (St. James, Piqua), **Michelle Suzanne Dayton** (St. Francis, Springboro), **Jed Dearing** (Trinity, Newark), **Stacey Erin Sands** (Christ Church Cathedral, Cincinnati).

Southwest Florida: **Marcella Drawdy** (associate rector, Trinity by the Cove, Naples, Fla.)

Texas: **Elizabeth McManus-Dail** (curate, Church of the Cross, Lake Travis, Texas)

Texas (for Virginia): **Santiago Rodriguez** (curate, St. David's, Austin)

Washington: **Catherine Ann Ballinger**, **Hope Alice Jee Christensen** (associate, Christ Church, Kensington, Md.), **Robert Douglas Kirby**

West Missouri: **Isaac Ross Petty** (vicar, St. Luke's, Excelsior Springs)

Western Louisiana: **Rob Harkness** (associate, St. Patrick's, West Monroe), **Paul White** (associate, St. Michael's, Lake Charles)

Western Massachusetts: **Joel Martínez** (associate, Christ Church Cathedral, Springfield), **Philip Shearin** (hospice chaplain, Beth Israel Lahey Health at Home, Watertown)

Western North Carolina: **Cheryl Antoinette Belhu** (rector, St. Francis' and St. Gabriel's, Rutherfordton, N.C.)

Wyoming: **Mike Evers** (parish priest, St. Peter's, Sheridan, Wyo.), **Annemarie Delgado** (parish priest, Good Shepherd, Sheridan, Wyo.)

Receptions

Louisiana: The Rev. **Benjamín Sánchez**, missionary for Hispanic ministry (from the Roman Catholic Church)

Deaths

The Rev. **Paul Eric Strid**, a member of Associated Parishes who made liturgical supplies, died April 28 after a long battle with leukemia. He was 74.

Born in Fresno, California, he was a graduate of Pomona College, and American Baptist Seminary of the West, and had a degree in Anglican studies from Church Divinity School of the Pacific. He was ordained to the priesthood in December 1990.

After ordination, he served in interim ministries and as a non-stipendiary associate around the San Francisco Bay area.

He was a liturgist and made liturgical vestments, altar frontals, and cloth tapestries. He was an associate of the Order of the Holy Cross. He edited a weblog, *The Byzigenous Buddhapalian*.

After Strid retired from his church career in 2006, he worked as a part-time accountant and in customer support for the travel department for the U.S. Forest Service in Albuquerque, New Mexico.

He is survived by a niece and nephew.



The Rev. **John-Julian Swanson**, OJN, the founder of the Order of St. Julian of Norwich and the author of numerous books of spiritual theology, died July 15 at 88, in the 35th year of his religious profession.

A native of Wisconsin, John Douglas Swanson earned a degree from Carleton Col-

lege before training for the priesthood at Nashotah House. He was ordained in 1957, and began his ministry as vicar of St. Mary's in the Snows in Eagle River, Wisconsin, and then served as rector of Christ Church, Portsmouth, New Hampshire, for five years.

He moved to New York in 1970 to found Seminary of the Streets, a year-long program of ministerial preparation based in the then-blighted Lower East Side and focused on social justice and advocacy training. After leading the program for four years, he ran a bookshop in Maine, directed programs in drug rehabilitation and foster parenting in Connecticut, and had a practice as a psychotherapist.

In 1981, he became rector of the Church of the Resurrection in Norwich, Connecticut, and a year later, after making a pilgrimage to the shrine of Julian of Norwich in England, he felt an unexpected call to found a mixed religious order, men and women who would share a common life focused on contemplative prayer in the tradition of Mother Julian's spirituality. He wrote a rule, and professed his life vows in 1985, taking the name John-Julian. The first oblate was received in 1982, and in 1986, two additional members took life vows.

The growing community moved to the DeKoven Center in Racine, Wisconsin, in 1988, at the invitation of Bishop Roger White of Milwaukee, and Swanson, now guardian of the order, also began serving as priest in charge of St. Mark's in Milwaukee. Three years later, the community, now numbering five, moved to Waukesha, Wisconsin.

Swanson retired from parish ministry in 1995, and several years later, stepped down from leading the order, and was granted permission to live as a solitary. He wrote several adaptations and commentaries on Julian's works during his final decades, as well as books of spiritual writing, and one of poetry. He was a regular worshiper in the Chapel of St. Mary at Nashotah House for the final 15 years of his life, well-known and loved (and sometimes feared) by the seminarians and faculty.

He is survived by a niece and a nephew, and by his brother and sisters in the order.



The Rev. Dr. **Robert William Watson Jr.** died August 9 in Covenant Village, Cromwell, Connecticut.

Watson was born in 1930 in Greenwich, Connecticut, and was a graduate of the University of New Hampshire, Berkeley Divinity School at Yale, and St. Mary Seminary at the University of Maryland. He was ordained to the priesthood in 1957, and served parishes in Connecticut and Maryland.

While he was rector of St. Christopher's Church in Linthicum, Maryland, he built a much larger facility and established a columbarium on the property. In Connecticut he served for three years on the staff of the diocesan camp and conference center Camp Washington and as a member of its board of directors.

Watson is survived by two sons, a brother, two sisters, a granddaughter and a great-grandson.

To Love What You Command

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Mailing address:

P.O. Box 510705

Milwaukee, WI 53203-0121

Phone: 414-276-5420

E-mail: tlc@livingchurch.org

www.livingchurch.org

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What are we to do? In the Old Testament, this question is answered, "Keep all his decrees and his commandments that I am commanding you, so that your days may be long. Hear therefore, O Israel, and observe them diligently, so that it may go well with you" (Deut. 6:2-3). According to rabbinic tradition, the total number of laws and decrees, more than half of which are prohibitions, is 613. Although some are unobservable today in the absence of a Jewish Temple, many are still obeyed by strict and observant Orthodox Jews, meaning that a wide range of daily activities is governed by law. Christians, of course, are "free from the law" but not free from the question the law answers.

How are we to live? What does God require?

At the very least, Christians will see a summary of what is owed to God and our neighbors in the Ten Commandments. Worship no other gods and make no graven images. Do not take the name of the Lord your God in vain. Remember the Sabbath and keep it holy. Honor your father and mother. Do not murder, commit adultery, steal, bear false witness, or covet your neighbor's spouse and property. The observance of these laws demonstrates reverence for God and a proper respect for our fellow human beings, whom we honor foremost by the evil we refrain from doing. Further, every person faces obligations that are intrinsic to one's vocation and station in life, and these obligations, both small and great, must be accepted as one's "bounded duty." So, there are things we must do and things we must refrain from doing.

But there is something more than the mere observance of rules. We are called to "love" what God commands; in fact, God is the *very love* by which our hearts are enkindled, and our wills stirred toward the will of God, and so, our intentions, in perfect freedom, move along a path that providence has paved.

We start by loving God through the love that he gives, and then we move out in love toward our neighbors.

"One of the scribes came near and heard them disputing with one another, and seeing that [Jesus] answered them well, he asked him, 'Which commandment is the first of all?' Jesus answered, 'The first is, 'Hear, O Israel: the Lord our God, the Lord is one; and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.' The second is this, 'You shall love your neighbor as yourself.' There is no other commandment greater than these'" (Mark 12:28-31).

What does it mean to love from the heart? Love is a "cleaving" to the beloved. "Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh" (Gen. 2:24). This love is not only marital. It includes our love for God and all people. The words of Ruth to her mother-in-law, Naomi, are a beautiful expression of love from the heart. "Do not press me to leave you or to turn back from following you! Where you go, I will go; where you lodge, I will lodge; your people shall be my people, and your God my God. Where you die, I will die — there will I be buried. May the Lord do thus and so to me, and more as well, if even death parts me from you!" (Ruth 1:16-17).

We have obligations to God and our neighbors, and we fulfill them through an indwelling supernatural love.

Look It Up

John 21:17

Think About It

God is asking, and people in your life are asking, "Do you love me?"

The Impossibility—The Fullness of God

The Word of the Lord came to the prophet Elijah in a time of great famine, saying, “Go now to Zarephath, which belongs to Sidon, and live there; for I have commanded a widow there to feed you” (1 Kgs. 17:9). The prophet had already drawn water from the Wadi Cherith and eaten bread and meat delivered morning and night by ministering ravens. He knew that with God all things are possible precisely when they seem impossible. When all hope is lost, hope is *not* lost.

Trusting the command of the Lord, the prophet goes to the gate of the town, sees a widow gathering sticks, and dares to ask of her, “Bring me a little water in a vessel, so that I may drink” (1 Kgs. 17:10). Even in her desperation, she goes to bring it, sensing perhaps that in sharing a cup of cool water, she will not lose her reward (Mark 9:41). But the prophet presses her for more: “Bring me a morsel of bread in your hand” (1 Kgs. 17:11). Asked to relinquish the little she has, her heart sinks, and we, observing her condition, feel for her plight. She says, “As the Lord your God lives, I have nothing baked, only a handful of meal in a jar, and a little oil in a jug; I am now gathering a couple of sticks, so that I may go home and prepare it for myself and my son, that we may eat it, and die” (1 Kgs. 17:12). This is to be her last supper, her last meal with her son, sustenance enough to await the cruel hour of death.

She is without hope. In this moment the prophet offers the assurance of a miracle and plenty as the fruit of sacrificial sharing. It is as if the woman, in fidelity to the prophet's words, prepares her little bread, takes it, blesses it, breaks it, and gives it away for the life of a world bigger than herself and her son and her household. Giving in this way, a giving that only God can inspire, her jar of meal and her jug of oil remain until the day when the rains return.

The story of Elijah and the widow of Zarephath has been used and is still used, no doubt, by unscrupulous purveyors of a false gospel, hucksters who devour widows' houses for their personal comfort and gain (Mark 12:40). Those who rob the poor to support “their ministry” receive the solemn promise of the greater condemnation. However, the prophet of God is not stealing, thus worsening the plight of the woman. He bears the authority of a promise: “The jar of meal will not be emptied, and the jug of oil will not fail” (1 Kgs. 17:14). And his promise is true. We see here the poverty of which Jesus often speaks. “Blessed are the poor.” “Blessed are the poor in spirit.” Need opens the door of the heart before which Jesus stands and knocks. Human emptiness awaits all the fullness of God.

The God of justice gives justice to the oppressed, food to the hungry, freedom to prisoners, sight to the blind, dignity to those who are bowed down. God cares for the stranger, sustains the orphan and widow (Ps. 146:6-8). God shows compassion, and that compassion is most welcome when we feel and know the depth of our own poverty.

In our need, God asks for something, a morsel of bread, a mere crumb of faith, not to deprive us, but to end the lonely night of famine and to give us bread from heaven.

Look It Up

Mark 4:44

Think About It

Faith comes not from your abundance but your poverty.



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