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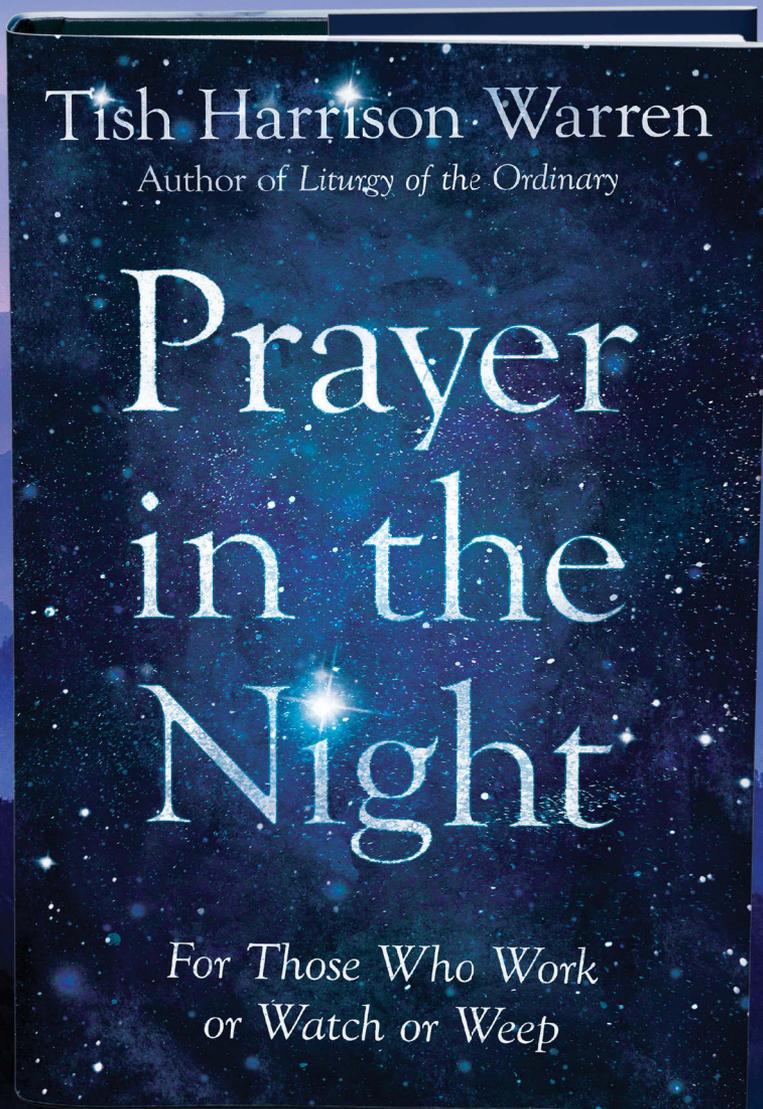


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ESAU MCCAULLEY,
author of *Reading While Black*



Tish Harrison Warren is a priest in the Anglican Church in North America. She is the author of the bestselling *Liturgy of the Ordinary*, which was *Christianity Today*'s 2018 Book of the Year. Her writing has appeared in the *New York Times*, Religion News Service, *Christianity Today*, *Comment Magazine*, and *The Point*.



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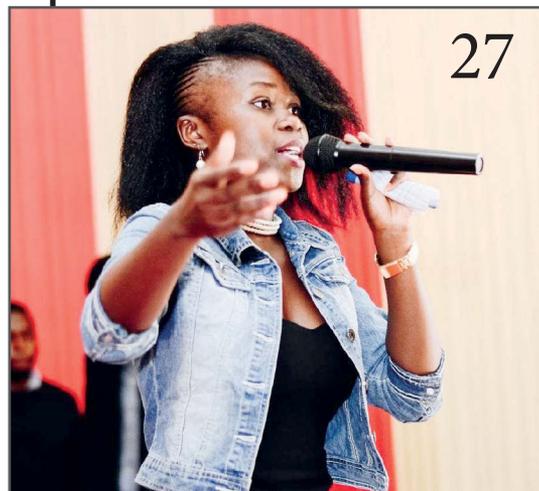
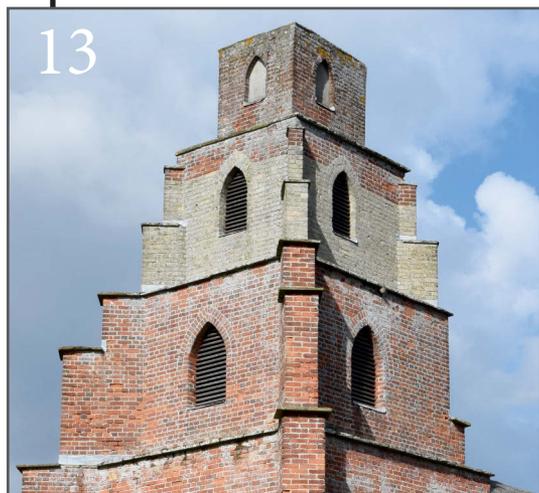
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Mo Sadjadpour photo



Looking Ahead in the Biden Administration

By Kirk Petersen

People of every ideological persuasion are well aware that the political environment is shifting dramatically following January 20, as one American president gave way to a very different successor. After years of divisiveness, months of a global pandemic, and appalling revelations about a violent riot, the stakes are high — and the Church is not immune from the turmoil.

In that context, five department heads from the Episcopal Church gathered virtually on January 11 for a webinar sponsored by the Consortium of Endowed Episcopal Parishes, titled “Mr. Biden Goes to Washington: What a New Administration Means for the Church.” The short answer is that it means quite a lot.

Immigration and Refugees

Perhaps the most dramatic changes will involve immigration and refugee resettlement. Episcopal Migration Ministries “for the past 40 years has been one of the nine official refugee resettlement agencies for the United States — and for the past 80 years, the church engagement unit of EMM has supported refugees, asylum seekers and others who have left horrific situations in search of a new home, and a new hope,” said the Rev. C.K. “Chuck” Robertson, canon to the presiding bishop for ministry beyond the Episcopal Church.

But for the past four years, EMM has been living in limbo, as the Trump administration has steadily and severely tightened the rules on immigration. Demetrio Alvero, director of operations for EMM, said the Biden administration has promised “a big change — to lift the refugee admission ceilings from 15,000 to 125,000. But while we’re pleased with the change in direction, in reality it’s



Biden taking the presidential oath of office.

Public domain photo via flickr/BBC

more of an aspirational announcement, that will really take about 12 to 18 months to realize.”

“The U.S. had been one of the world leaders in the resettlement program” run by the United Nations High Commissioner for Refugees, “but these past four years have seen its leadership virtually vanish,” he said.

This has led to the dismantlement of much of the infrastructure that supports refugee resettlement in the United States. EMM went from having 31 resettlement partners around the country to only 12, Alvero said.

Office of Government Relations

Nobody in the Church is more plugged in to the daily machinations of Washington than Rebecca Linder Blachly, director of government relations. At the webinar, Blachly described five “big-picture issues” as the focus of the Church’s lobbying efforts:

- Racial Equity, including timely topics like disparate COVID impact and police reform;
- Immigration, in conjunction with EMM;
- Human Rights & Peace Building, representing the interests of the

Church and the Anglican Communion to the State Department and Congress;

- Creation Care, most recently focused on pollution and Arctic preservation; and
- Anti-Poverty Efforts, both domestically and internationally, ranging from food assistance to homelessness.

“All of our advocacy is based in the resolutions of General Convention, going back decades and decades,” she said. “We want to make sure that we, as people of faith, can have our voices be heard, and can make sure we can represent our values, and that our government can respond.”

Anglican Communion

The Rev. David Copley, director of global partnerships, oversees relationships with the global Anglican Communion and the wider international community. Copley urged congregations and dioceses with projects or interests elsewhere in the world to be in touch with his office, which also oversees Episcopal missionary programs.

“We do not have all the answers,” he

said, “but we so often know somebody who does.”

Because of the pandemic, the physical missionary operations have largely been put on hold. “At this point in time, it’s difficult to think about sending volunteers to work internationally,” but the office is working to develop support for border dioceses and ministries, while looking ahead to a more normal environment.

Ecumenical and Interfaith Partners

The Episcopal Church maintains extensive relationships with other faith-based organizations throughout the United States, said the Rev. Margaret Rose, director of the Office of Ecumenical and Interreligious Relations.

Some of these organizations have very different perspectives on public policy, but Rose said the Church is always “looking for ways to speak across the divisions, without denying they are there.”

“I think the collaborations and coalitions strengthened during this past year, among diverse groups of Christians and interfaith partners, will be a continuing foundation for the work that lies ahead,” she said.

Communication Across Differences

Robertson, to whom the others all report, served as moderator for the webinar. Near the end of the discussion, he obliquely raised the issue of political conflict, without referring to the crisis at the Capitol that occurred five days earlier. “We’ve seen in this election season an opening up of just how significant the divisions are amongst us in this country,” he said, and asked the others to describe resources available from the Church.

Blachly said her office offers a civil discourse curriculum titled “Make Me an Instrument of Peace,” aimed at facilitating conversation across differences. Also, “I think it’s important to notice the prevalence of disinformation, we have a whole series on that.”

Rose said the Church this week is releasing a new resource called “From Many, One: Conversations Across Difference,” aimed at “listening with love,” and helping to resolve conflict.

ACO Calls for Staff Reductions and Streamlined Work

By Mark Michael

A smaller staff and a move away from centralized programs should be the way forward for the Anglican Communion Office, says a review made public on January 19. A Case for Organizational

Change was presented to the staff of the London-based secretariat led by Archbishop Josiah Idowu-Fearon, the Anglican Communion’s Secretary General, last week. A significant number of its staff, some of whom have been fur-

(Continued on next page)

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loughed since the beginning of the pandemic, will likely become redundant if the plans are fully enacted.

While the need for streamlining was partly driven by COVID-19 shortfalls in donations from Anglican provinces, “The first and primary driver was changes within the Anglican Communion which support a re-focusing of work undertaken by staff of the ACC towards support for the Instruments of Communion and those areas of work which cannot be undertaken more effectively through provinces, regions or other agencies”, the Case for Organizational Change said. The four Instruments of Communion include the Archbishop of Canterbury, the Lambeth Conference, the Primates Meeting and the Anglican Consultative Council

The independent review was commissioned by the Anglican Communion’s Standing Committee in May and chaired by the Most Rev. Thabo Makgoba, Primate of the Anglican Church of Southern Africa. The review team included members from across the Communion.

Most of the secretariat staff, who currently lead programs focused on ecumenism, education, discipleship, the needs of women and indigenous people, and mission, are employed by the Anglican Consultative Council. Staff responsible for the Lambeth Conference and the Anglican Alliance, which coordinates relief, development, and advocacy work, are separately employed, and were not fully included in the review.

Both the secretariat and the Anglican Consultative Council grew out of a push for deeper cooperation between provinces that began in 1959 with the appointment of the Rt. Rev. Stephen Bayne, then Bishop of the Episcopal Diocese of Olympia, as the Anglican Communion’s first executive officer.

Bayne’s vision reached a high point at the 1963 Anglican Congress in Toronto, where delegates approved a document he had largely drafted titled “Mutual Responsibility and Interdependence in the Body of Christ” (MRI). The statement sought to move beyond Anglicanism’s colonial and hierarchical roots, declaring that “our unity in Christ... is the most profound bond among us, in all our political and racial and cultural diversity.”

The Anglican Consultative Council, the only Instrument of Communion that includes lay and non-episcopal representation, was founded six years later, largely to further the MRI goals of advancing cooperative work between provinces. Meeting more regularly than the other Instruments of Communion, the ACC has largely overseen the Anglican Communion Office staff since, financing its operations through requested, but voluntary, donations from the Communion’s provinces. The Compass Rose Society, a largely US-led charity, provides additional support for operations and special projects.

Securing sufficient funding has been difficult in recent years. In a report presented at the 2019 ACC Meeting, the Secretary General wrote, “The current budget position is unsustainable.... [W]e are seeking to address this through a budget proposal for the six-

year period 2020-25 and a new formula for provincial contributions which ties contributions to the size and financial well-being of each province. There are also proposals for what happens when provinces do not contribute.”

The Case for Organizational Change, however, suggested that finances were not the primary driver for slimming down the secretariat’s work. Instead, expecting provinces to rise to the challenge of designing and implementing their own programs takes fuller account of the growing capacity of once-dependent provinces. “The resource gaps between provinces in terms of education and technology have reduced significantly and the resource available to the Communion has increased as a result,” it concluded.

“The more centralized approach which currently dominates project / program work, has a negative impact on diversity and inclusion and does not reflect the breadth of culture and diversity represented in the Communion, in particular those parts of the Communion who do not have English as their first language or as an official language of their country or province,” the report continued.

Idowu-Fearon agreed, suggesting that the new collaborative focus allows a greater recovery of the secretariat’s founding vision. He said, “This review takes us back to the original rationale behind the setting up of the ACO. The new structure will enable the ACO to assist the 41 provinces to act out our Five Marks of Mission in a united collaborative manner, as well as enable them to become the family of churches that God wants us to be in order to advance God’s mission.”

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Creative Ideas for a COVID-19 Ash Wednesday

By Neva Rae Fox

The beginning of Lent 2021 is mere weeks away, raising questions about how to approach Ash Wednesday during a pandemic.

What will the day look like? Will

churches be open? Will there be the imposition of ashes? Will the imposition of ashes be safe? Will there be restrictions? Will the vaccine be available in time?

On-line services are planned, and creative suggestions about ashes have surfaced, many involving Ziploc bags, plastic containers, a long stick, and lots of gloves. Some ideas include leaving ashes for people in church; sending packets of ashes home; having packets available for congregants to pick up; and forgoing ashes completely.

“For years I have been advocating the idea of people signing themselves with ashes to indicate their willing commitment to enter into the disciplines of Lent, rather than having that ‘imposed,’” said the Rev. Don Caron, St. David’s, Cranbury, New Jersey. “We are considering making available little packets of ashes that can be distributed along with a prayer card with an appropriate statement of the intention for the season. I am also considering distributing a sticker in the form of an ash cross that can be put in a prominent place, such as a mirror or computer screen.”

The Minnesota winter cold will not stop St. Clement’s in St. Paul. “We will be having brief outdoor (freezing cold) services with cantors and Ashes to Go in small lip balm containers (pre-filled) for people to take and administer to themselves and those in their household,” the Rev. Joy Cairns reported. “So, no one will be coming close enough for imposition of ashes by anyone not in their bubble.”

The Rev. Canon Holly Herring, Canon Precentor, Trinity Cathedral, Phoenix, is looking at all angles. “While we have not made our decision about what we will do, there are a couple of things that stand out for me from the BCP, within the context of imposing or not,” she said. “Not Imposing: ‘If ashes are to be imposed, the Celebrant says the following prayer...’ What about our traditions must we engage, may we engage, should we engage — how do we grieve these changes, embrace these changes, grow from these changes? Imposing: ‘Remember that you are dust, and to dust you shall return.’ What does that

look like when you really embrace that (statistically) it will most likely happen before we gather for ashes again in 2022 — I’ll bury one of them, or they will bury me... and certainly that will happen to all of us eventually. How do we grieve that reality, embrace that reality, grow from that reality?”

Some are recognizing the loss that will be felt in 2021.

“Maybe a year off from ashes isn’t a bad thing,” noted the Rev. Tim Schenk, St. John The Evangelist, Hingham, Massachusetts. “At worst, they’ve become something of an idol in recent years, a mere liturgical party favor. This may be an opportunity to recapture the reason for Ash Wednesday, a time to truly rend our hearts as we enter into Lent.”

And what about the traditional and much-loved Shrove Tuesday pancake dinner?

“Sadly, I do not see how any of those traditions — the pancake supper, Ashes to Go, or even the imposition of ashes, can happen this year,” said the Rev. Diana Wilcox, Christ Church in Bloomfield and Glen Ridge, New Jersey.

Caron agreed. “Ash Wednesday is important, but pancakes, while traditional and a great social occasion, are not.”

GTS and VTS Forge a Deeper Partnership

By Kirk Petersen

The Episcopal Church’s oldest seminary and its largest seminary are in talks that may lead to a formal partnership in which they share faculty and resources, the two schools announced.

General Theological Seminary and Virginia Theological Seminary both announced on January 13 that they had agreed to look for ways to expand the partnership they began in 2018 with the launch of TryTank, an “experimental laboratory” funded by both institutions, designed to develop new models of conducting church.

The schools emphasized that they have no plans to merge. The Very Rev.

Ian S. Markham, dean and president of Virginia Theological Seminary, told *TLC* “there’s no financial exigency driving this. In other words, this is an idea born not of desperation but of potential.”

The Very Rev. Kurt H. Dunkle, dean and president of General, said “we want to see how this model can extend to other project possibilities.”

In a letter to the VTS community, Markham said:

Both seminaries are strong. General has no debt, a solid endowment (with a responsible draw-rate), operating surpluses over the last three years, and over sixty students. The identities of both seminaries will continue; the assets — endowment and land — will be safeguarded. You can still make your gifts to one or the other seminary. This venture is not a takeover nor is it a merger; instead, this is an opportunity to work together closely; to provide additional programs; and to give the faculties and students access to both institutions.

General went through a financial crisis a decade ago, but currently has an endowment of \$34 million, according to the Association of Theological Schools. Dunkle told *TLC* that General went from an annual deficit of \$3 million when he arrived in 2013 to a modest surplus over the last three years.

Virginia, on the other hand, is the largest and most affluent Episcopal seminary, with an endowment of \$176 million and nearly 200 students. Markham said the endowment provides 80 percent of the seminary’s operating budget.

Dunkle acknowledged the financial disparity between the seminaries, and said “the only reason this is going to work is that we’re both stable organizations.” He likened it to a marriage, and noted that a human relationship can succeed even if one partner has more financial resources.

“None of this was propelled by cost savings,” he said, “but I certainly expect there will be cost savings, in the midterm and in the long run.”

A master of divinity (M.Div.) is typ-

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ically a three-year program. Markham said one possible outcome is a “two and one” program, where a seminarian at one school would spend a year, or perhaps a semester, at the other, thereby taking advantage of a broader curriculum than either school can offer alone.

“You can get a degree from General, or you can get a degree from Virginia, but you can draw on the resources of the other for your educational and formation experience,” Markham said. He noted that this would give a seminarian experience in both a suburban and an urban environment, which could serve as preparation for a variety of ministry settings. Dunkle said this is one of the most exciting potential benefits of the partnership.

The two seminaries launched Try-Tank in 2018. The Rev. Lorenzo Lebrija, TryTank’s founder and sole employee, explained that the discernment process will start with a due-diligence period, in which each can review the legal and financial status of the other. The boards are scheduled to receive reports in February, and would then explore program and governance issues, in the hope of having some decisions to announce in November.

“What might we do programmatically, what can we do together that we can’t do right now by ourselves,” said Lebrija, who reports both to Dunkle and Markham. “If we have 30 faculty, rather than 10 and 20; if we have a larger budget, if we have more staff, if we’re in multiple locations, does that allow us to serve the Kingdom of God better?”

Church in Kenya Names First Female Bishop

By Jesse Masai

The Rev. Canon Dr. Emily A. Onyango has been announced as the first female bishop for the Anglican Church of Kenya. The Anglican Diocese of Bondo unanimously endorsed the appointment at a January 12 synod.



Onyango

She will become the first assistant bishop of Bondo, a post created by the diocese. She is expected to assist the Bishop Rt. Rev. Professor David H. Kodia in training of clergy, in addition to programming for women’s ministry and gender issues, including initiatives focused on ending gender-based violence and encouraging child empowerment.

Onyango’s appointment will chip away at decades of male leadership of the church and comes 38 years after the first women became priests in the ACK. She was made a deacon on July 29, 1984 and priested in December 1986 by the late Rt. Rev. Dr. Henry Okullu, who had also ordained the Rev. Lucia Okuthe, the church’s first woman priest, in 1983.

In 2012, the Rev. Dr. Lydia Mwaniki, currently the director of gender and women at the All Africa Conference of Churches, unsuccessfully sought to be elected Bishop of Kirinyaga Diocese, and the church’s provincial secretary, the Rev. Canon Dr. Rosemary Mbogo, failed in a similar attempt in 2014. In October of the same year, the ACK’s House of Bishops declared a five-year moratorium on the possibility of appointing and consecrating women as bishops in the East African nation.

Onyango, currently a lecturer in Kenya’s St Paul’s University’s department of Theology and Development studies, has been a canon in Bondo Diocese since February 2018. She chairs the Africa Centre for Biblical Equity and is a founder-member of the Circle of Concerned African Women Theologians.

Speaking in Bondo, 431 kilometers from the Kenyan capital Nairobi, the

1/21 Update:

Six lay synod members in the Diocese of Bondo filed a petition on January 19 with the Kenyan Church’s primate, the Most Rev. Jackson Ole Sapit, objecting to Onyango’s consecration. They allege that the appointment process “was unprocedural and in complete disregard” of canon and civil law, and that Bishop of Bondo David Kodia used “blackmail, threats, and intimidation” to secure Onyango’s approval.

The petitioners also claim that the diocese cannot afford to pay the new bishop, as contributions to the diocese by parishes are in arrears by 13 million Kenyan shillings (about \$120,000), and some parish vicars have received no salaries in over a year.

They criticize the decision to immediately “second” Bishop Onyango back to her teaching post at St. Paul’s University, noting “if they can appoint someone then second her back where she came from then they do not need her services.”

The petitioners, who say that diocesan clergy agree with them but “would not dare talk,” urge Ole Sapit to intervene and to withhold his consent to Onyango’s appointment.

assistant bishop said it was a historic moment for her and the church. “I see a vibrant Church with two pillars. First, spiritual nurture and revival, grounded on empowerment through continuous training of clergy and laity. Secondly, a well-managed Church, through proper administration and management.”

She added: “I am thankful to be asked to participate in a well-structured pastoral ministry focusing on marriage, family and gender issues, including empowerment of widows. I particularly expect us to offer hope for those shackled by gender-based violence.”

Dr. Onyango, who will be consecrated early March upon approval by the House of Bishops, obtained her

doctorate in philosophy from the University of Wales in the United Kingdom and a bachelor of divinity degree from St. Paul's United Theological College, the forerunner of modern-day St. Paul's University. She also holds a certificate in ecumenism from the Ecumenical Institute of Graduate Studies in Geneva, Switzerland.

The soft-spoken but firm priest has published extensively and taught on women, missions, and Church history.

Jesse Masai is a freelance journalist based in Limuru, Kenya.

First Female Bishop in Africa Dies from COVID-19

By Kirk Petersen

The Rt. Rev. Ellinah Wamukoya, who as the VI Bishop of Swaziland was the first woman to be consecrated as an Anglican bishop in Africa, died on January 19 from COVID-19, according to the Anglican Communion News Service. She was 69.

"In her Diocese, the Province of Southern Africa and the Anglican Communion, Bishop Ellinah was widely known for her advocacy of the integrity of creation," said Archbishop

Thabo Makgoba, primate of the Anglican Church of Southern Africa.

"She was truly the Green Bishop of the Anglican Communion, leading her young people and the diocese into dedicating themselves to address climate change as a Christian service," said the Rt. Rev. Alan Scarfe, Bishop of Iowa, which has a companion relationship with the Diocese of Swaziland. "Other ministry goals that she steadfastly sought to hold the diocese to during her time included gender equality, the care for orphans, the most vulnerable among the Swazi population, and the encouragement of the diocese's capacity to develop its own economic resources, such as expanding agriculture, or building hostels for students."



Wamukoya

Bishop Wamukoya was elected in 2012 as Bishop of Swaziland in the Anglican Church of Southern Africa, 20 years after the province first allowed women to become priests. The Diocese of Swaziland encompasses the country that has been known as Eswatini since changing its name in 2018. Eswatini is a bit larger than the state of Connecticut, bordered on three sides by South Africa and by Mozambique on the east.

In 2016, the BBC named Bishop Wamukoya one of the 100 most influential and inspirational women in the world.

Canada Same-Sex Memo "Inaccurate and Misleading"

By Mark Michael

Two British experts in Anglican canon law harshly criticize a memorandum that many Canadian bishops have used to justify permitting same-sex marriages in a legal opinion solicited and released this week by the Anglican Communion Alliance, a group committed to "deepening Biblical faith in the Anglican Church of Canada."

After failed attempts at the 2019 General Synod to amend the Canadian church's Canon XXI, which defines marriage as being only between a man and a woman, many bishops (including the Most Rev. Linda Nicholls, the current primate) stated that they would still allow same-sex marriages. These bishops appealed to a 2016 memorandum by the

church's chancellor, David Jones, which claimed the marriage canon was sufficiently ambiguous to allow for "local option" on the practice.

"The Memorandum of Chancellor David Jones QC is inaccurate and misleading in a number of respects, but particularly in its assertion that Canon XXI does not contain a definition of marriage. It clearly does," wrote Professor Mark Hill QC, in an opinion supported by Professor Norman Doe.

TLC contacted Jones and Nicholls, but they declined to comment on the opinion.

"Same-sex marriage remains contrary to the doctrine of the Anglican Church of Canada," Hill wrote. Therefore, he argues, "Neither a Provincial Synod nor a diocesan bishop has power to authorize a liturgy to be used for the solemnization of same-sex marriage unless and until the church changes its doctrine through proper process as prescribed in its governing instruments." Clergy who conduct same sex marriages and those who would authorize liturgies for the purpose, Hill says, would be liable to church discipline.

Hill and Doe are prominent Anglican canon lawyers. Both teach law at Cardiff University, have served as chancellors for Church of England dioceses, and have published numerous books and articles about Anglican ecclesiastical law. Doe was formerly a consultant on canon law to the primates of the Anglican Communion and part of the drafting teams for the Windsor Report and the

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Anglican Covenant.

Anglican Communion Alliance director Sharon Dewey Hetke said that the group decided to seek the legal opinion “because we felt strongly (and had heard from many Anglicans) that the way things have been handled in the last two General Synods has engendered distrust within the Church. Healthy conversations and processes require trust, especially when dealing with contentious issues.”

“We sought the opinion because the chancellor’s 2016 memo was being relied on as authoritative for the life of the church,” she added. “Of course, we did not know what the opinion would contain, but see now that it can shed light on what has already happened, in order to inform how we move forward together. This is especially crucial as the church is now moving into an examination of aspects of its governance, including the composition and role of the House of Bishops.”

“This legal opinion confirms for us that those bishops who have proceeded with same-sex marriage are in violation of the marriage canon (Canon XXI),” said the Rt. Rev. Joey Royal, suffragan bishop of the Diocese of the Arctic. Shortly after the July 2019 General Synod, Royal’s diocese declared itself to be in “impaired communion” with those dioceses of the church whose bishops decided to proceed with same-sex marriages on the basis of ‘local option’ allowed by Jones’ memorandum.

“We are grateful that the vote to change the marriage canon failed but

saving the marriage canon did not save the biblical understanding of marriage,” the Arctic bishops said then. “We are saddened that so many bishops have defied General Synod and have announced an independent decision to approve same-sex marriage.”

“We remain in impaired communion with them, Royal noted. “It’s important to say, however, that “impaired” communion isn’t broken communion; communion that is impaired is wounded, hindered, imperfect.”

“Is discipline likely in our current context? No.” he continued. “After all, the majority of Canadian bishops have publicly supported Chancellor David Jones’ opinion that Canon XXI implicitly permits same-sex marriage. Many of them have already permitted same-sex marriages in their dioceses. It’s hard to imagine what a restoration of discipline would look like in such an anarchic situation.”

The Rt. Rev. Michael Hawkins, Bishop of Saskatchewan, and, like Royal, a supporter of traditional marriage, said he was also concerned about the organizational and relational problems unearthed by the legal opinion.

Hawkins said, “This is an opinion in response to an opinion. We should not be surprised that there are differences of opinion on questions of canonical changes, but differences of opinion become problematic when there is a lack of love and honesty and when hurt, mistrust and a lack of respect prevail.”

The Anglican Communion Alliance said they do not support reopening the debate within the Canadian church about amending Canon XXI. However, the alliance’s chair, the Rev. Dr. David

Smith, wrote that the group does hope “that the ACoC commit to its lawful ordering, in accordance with its foundational documents, particularly the Declaration of Principles and Canons.” Documents not extensively discussed or approved by General Synod, like the 2016 chancellor’s memo, he wrote, “should be recognized for what they are.”

Royal suggested the only real solution was a deep change of heart among bishops who support same-sex marriage. “The only way to restore order to the Church is for disobedient bishops to repent and re-submit themselves to scriptural and canonical authority. It gives me no pleasure to say such a thing about my episcopal colleagues, but if the Doe/Hill opinion is correct (and I think it is) then that’s the logical conclusion.”

Hawkins pointed to the need for continued dialogue, saying, “We will not make our way out of this by rulings, by canons, by structures; but by building relationships with our brothers and sisters who disagree with us.”

In addition to Jones and Nicholls, several current and retired bishops who had announced their decision to continue allowing same-sex marriage also declined to answer questions about the legal opinion.

Briefly...

The Episcopal Church opposed the oil and gas lease sale in the **Arctic National Wildlife Refuge** that occurred on Wednesday, Jan. 6, which brought few bidders. Drilling in the refuge threatens the traditional existence of the Gwich’in people — many of whom are Episcopalian — and has failed to deliver on its promises of economic prosperity, the Church’s Office of Government Relations said.

Retired Archbishop of the **Church of Uganda** Stanley Ntagali has been banned “until further notice” from carrying out priestly duties after admitting an extra-marital affair with a married woman, with whom he allegedly sired a child. The penalty was announced by Ntagali’s successor, Archbishop Stephen Kaziimba.

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Prayers for a New Beginning

Just hours before these words were written, Joseph R. Biden Jr. stood in front of the temple of democracy and was sworn in as the 46th President of the United States. Everything about the day seemed to reinforce that this was the end of one era and the start of another — for better or worse, depending on one’s perspective.

As Donald Trump was taking off on Air Force One after one more tarmac rally, Frank Sinatra’s “I Did It My Way” was blaring from the speakers. Meanwhile, in keeping with tradition, Biden was being quietly driven to Washington’s Cathedral of St. Matthew the Apostle, a self-confessed sinner seeking God’s guidance.

The inauguration itself served, as it always does, as a secular High Mass. Trump was absent, but his vice president was there, along with former presidents from both parties. They attended to show unity to the world, and to reclaim a landmark that had been desecrated two weeks earlier.

We don’t have a common way of describing the events at the Capitol on January 6. Some say it was a protest or a riot, others an insurrection or an attempted coup. A few call it the action of patriots. Let’s settle on “riot” for now.

There’s much we don’t yet know about it: the extent of the intentions of the rioters, whether they were assisted by insiders, whether the now-former president will be held responsible for encouraging the mob.

It had all the trappings of an iconic moment — an inflection point — inviting comparisons to other wrenching landmarks of change in America’s past. When Joseph Welch asked Senator McCarthy “Have you no decency, sir,” or when Hazel Massery walked stoically through the angry crowd at Little Rock High School, possible trajectories of American history were, in significant ways, closed off permanently.

But it may be that the Capitol building, a “people’s house” built deliberately without fortifications, even after British soldiers burnt it to the ground, will always be surrounded by a seven-foot fence. It’s possible we will have to turn the National Mall into a Green Zone for future inaugurations, because we fear the violent rage of our fellow citizens.

The American system of government is determinedly secular, but rooted in virtues and commitments at the heart of Christian discipleship, many of them hammered out by Saint Paul in his heroic attempts to find a way forward for the embattled churches at Corinth, Rome, and Philippi. It expects that people of differing opinions can discern truth from error and make distinctions between primary and secondary goods. It assumes that the consciences of those who differ from us deserve respect, that the public good should take priority over private advantage, and that compromise is usually a sign of a generous heart, not the lack of a back-



On the morning of the inauguration of Joe Biden

Wikimedia Commons/White House photo

bone. It assumes that the needs of the “least of these” should not be crowded out by those who come bearing gifts — and demands.

At its best, representative self-government is an invitation to “hold fast to what is good; love one another with brotherly affection; outdo one another in showing honor” (Rom. 12:9-10). When we call our leaders “public servants,” we tacitly invite them to imitate the Servant of all, to “do nothing from selfishness or conceit, but in humility count others better than yourselves. Let each of you look not only to his own interests, but also to the interests of others” (Phil. 2:3-4).

There may be technical fixes for some of our problems — better content mediation on social media sites and clarifying executive immunity could be a place to start. But the kind of angry divisiveness revealed so outlandishly on January 6 will only give way when hearts are changed. For the common good, we must find ways to come out from behind our ideological bunkers, to listen with open minds and hearts, to “seek and serve Christ in all persons,” even those who vote a different way.

President Biden recognized this reality when he said America can come together “if we open our souls instead of

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Prayers for a New Beginning

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hardening our hearts.” He is known as a person of deep faith who seeks, imperfectly of course, to have a servant heart. “My whole soul is in this,” he said, invoking Lincoln’s words in signing the Emancipation Proclamation.

The Episcopal Church has launched

a timely new campaign that starts with a translation of *e pluribus unum*: “From Many, One: Conversations Across Difference.” It launched at the beginning of the Week of Prayer for Christian Unity, and invites us “to engage in the spiritual practice of listening and honest conversation across the many differences that separate us, starting

with four simple questions: What do you love? What have you lost? Where does it hurt? What do you dream?”

A series of videos of Episcopalians modeling this practice will be released in coming months. The first one features a warm and respectful exchange between the Rev. Susan Russell and Bishop Greg Brewer, who have built a friendship after advocating for opposite sides in the same-sex marriage debates. Other videos will feature discussions across divisions of race, political ideology, and region.

Campaign organizers hope Episcopalians across the country will seek out conversation partners who see the world differently, and that prayer and gracious discussion will allow the Holy Spirit to reveal deeper unity and foster mutual love. Honest conversations will not be easy, because as Christians and Americans we have disagreements about important matters of truth, and great patience will be necessary. The campaign plans to gather some of these conversations as resources to inspire and encourage, at a moment when our nation desperately needs such signs of hope. The soon-to-be-released report of the Task Force on Communion across Difference will also provide helpful theological resources for this work.

The Living Church hopes to play our part in the effort with a series of profiles on congregations and church members who are building authentic communion across difference. Watch for the first one in our next issue, and more in the coming months. We admire and seek to follow those who are building friendships despite natural barriers, in common service of him who gave his life for all.

Episcopal Relief & Development invites you to join us this Lent



Download Lenten Meditations
in English and Spanish at
www.episcopalrelief.org/Lent





The tower at St. Mary's in Burgh St. Peter dates to the late 18th century.

What a Tower!

Boycott's Ziggurat at St. Mary's, in Burgh St. Peter, Norfolk

By Simon Cotton

Burgh St. Peter is a very small village in the extreme southeast of Norfolk, where it meets Suffolk. The church is at one end of the parish, by the River Waveney as it runs northeast towards Great Yarmouth and the North Sea. In Anglo-Saxon times, the settlement was called Hwateaker, and it had two churches in the *Domesday Book* (1086), one of these each for the neighboring villages of Wheatacre and Burgh St. Peter.

Burgh St. Peter church (its ancient dedication is to Saint Peter, but some-

time around the 19th century it seems to have been changed to St. Mary) is a long, low building with a continuous nave and chancel, seemingly 13th century, entirely covered with a roof of local thatch, one of around 50 ancient churches in Norfolk so crowned.

Then there is the tower; what a tower! The adjective “unique” is much abused, but here the description is fully merited. It was built under a faculty of 1793, granted to the Rev. Samuel Boycott “to repair and build up the steeple which has long been in a ruinous condition.” No one knows what prompted the piling of successive brick boxes of

diminishing size to make something which has most in common with the ancient ziggurats of Mesopotamia or the 20th-century student residences of the University of East Anglia. One story is that his son was on tour (both Italy and Mesopotamia have been suggested) and sent his father a picture of an avenue of trees as a “landscape feature” to incorporate. In the background was this pyramidal structure. The tower is built on top of a burial vault for the Boycotts.

However, the structure of the tower is set on an earlier base of flint and

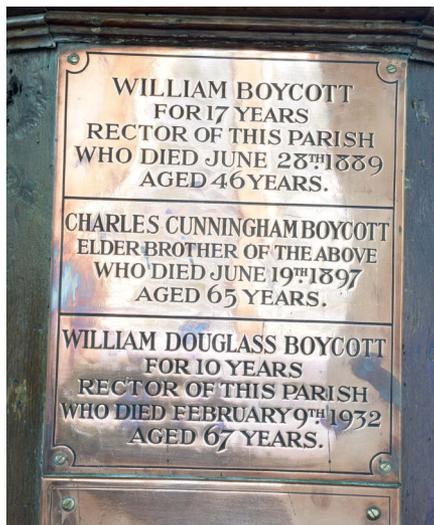
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What a Tower!

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brick, characteristic of the 16th century. In their choice of brick and flint, the parish was emulating the adjacent parish of Wheatacre, whose building is referenced in wills of 1506 and 1522. In early 2019, I was reading the 1539 will of a Beccles man named Robert Edwards. He bequeathed “towards the building of the steeple of Burgh £20, if it be so that they go forward.” So the parish must have scarcely started to build the tower before the religious reforms of the mid-16th century put an end to church building, and it stayed in that state until the Rev. Samuel Boycott came along.

The Boycotts (or Boycatts, as the name was spelt until the 1830s) gave five successive generations of rectors to the parish, between 1764 and 1899. They owned the advowson, the right to present incumbents to the living. All are commemorated by brass plaques that cover the pulpit they presented to



Five generations of the Boycott family served St. Mary's Church.

the church in 1816. The names on the plaques extend beyond the rectors, and include one born in the rectory on March 12th, 1832 and baptized in the church four days later.

Charles Cunningham Boycott (1832-1897) was a second son who could not become a rector. Instead, he

went to the Royal Military Academy at Woolwich and a cadet school on the Continent, then his parents bought him a commission as an ensign in the 39th Foot. After two years in the army, ill health led him to become a farmer and then a land agent in County Mayo, Ireland. It was his misfortune to be chosen as a test case by tenants unable to afford the rents at the time of an agricultural depression. He thus achieved the unsought accolade of giving his name to a new noun and verb to the English language. He died on June 19, 1897, unnoticed, as Queen Victoria's Diamond Jubilee was being celebrated, and the whole country was *en fête*. He was buried close by the church here at Burgh by his nephew, the Rev. Douglass Boycott.

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



The nave of St. Mary's

Boosting Mission, Saving Money

Questions and Possibilities for Post-COVID Space Sharing

By G. Jeffrey MacDonald

Space sharing arrangements with like-minded organizations have been a missional and budgetary boon for Church of the Holy Comforter in Lutherville, Maryland, a suburb close to Baltimore. Leases to a Jewish congregation, three therapists, and a learning camp have closed budgetary deficits and kept the church operating in the black.

Or at least they did until the pandemic hit.

As COVID-19 has disrupted all aspects of church life, space sharing at Episcopal congregations has come under intense stress as well. At Holy Comforter, the Jewish flock that had been paying \$30,000 per year for access to a chapel and meeting spaces was suddenly unable to pay even a penny for four months last year. It now pays just one quarter of its prior rent.

“They’re a really struggling community, and we don’t want to be in the position of making someone go under,” said Holy Comforter Rector Christopher Tang. “So we said, ‘Look. You need to pay us last.’ Not the best business decision, but we all believed it was the right thing to do.”

The COVID-19 fallout didn’t end there. Due to pandemic restrictions, the therapists no longer needed office



A tenant paid to install new hygiene equipment at Holy Comforter Church, Lutherville, Maryland.



Active Minds Learning Camp provides a remote-learning location for kids who can't stay home all day.

space in a former parsonage that had fallen into disrepair. Active Minds Learning Camp wasn’t able to run its usual programs in the Sunday School rooms and parish hall. In the dog days of summer 2020, a key financial tributary in the form of rental income was running dry.

But new pandemic-driven, space sharing opportunities have emerged to put Holy Comforter back on track for surplus as soon as this year, according to rector Chris Tang. Active Minds has pivoted from afterschool programming to offering remote learning at Holy Comforter for kids who can’t do school all day at home. Active Minds is now on pace to pay \$10,000 more per year to the church than it did in pre-pandemic times.

And where therapists once rented

offices in an underutilized home, Holy Comforter is making sure space is no longer languishing. The church now rents the entire Dove House (its former parsonage) to Well for the Journey, a wellness center for those who see themselves as spiritual but not religious.

With questions mounting as to the pandemic’s long-term impact on church life, church property consultants say space sharing is by no means a casualty of COVID-19. On the contrary, such partnerships will play an increasingly important role in mission and finances.

But reverting to old playbooks won’t suffice. Congregations need to look with fresh eyes, they say, at what will be needed in their communities and what they can host at their facilities that will

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Post-COVID Space Sharing

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be consistent with their missions.

“There’s a whole swirling set of questions that most entities are not getting into,” said Bob Jaeger, co-founder and president of Partners for Sacred Places, a Philadelphia non-profit that consults with congregations on new, mission-centered uses for old spaces. “A lot of us need to be asking these questions because it’s getting at the heart of the operation, the dynamics of congregations today and whether they will fail or not.”

The pandemic has scrambled the landscape of space sharing in religious facilities, according to a Partners for Sacred Places survey of 131 congregations in late June and early July 2020. Only 34 percent of community service programs based at these religious facilities were still operating in early summer; 38 percent were not expected to ever resume operations in those locations.

Programs anticipated to reopen at church facilities are clustered in a handful of fields: health, legal, feeding the hungry, and substance abuse treatment. Least expected to reopen were space-sharing arrangements for homeless outreach, community arts, violence prevention/intervention, and workforce development.

Congregations should approach partnerships with other organizations first and foremost as space sharing for the sake of enhancing the church’s mission impact, Jaeger said. He cautioned against seeing rentals as a financial rescue strategy. That’s in part because arrangements work best when missions are aligned and synergies become new assets. Sharing space with for-profits can sometimes be doable, Jaeger said, but church income from such arrangements might be taxable.

With so much in flux due to the pandemic, Jaeger suggests inviting community leaders and local organizations to visit the facilities, discuss community needs, have a look around, and hear what they can imagine happening there.

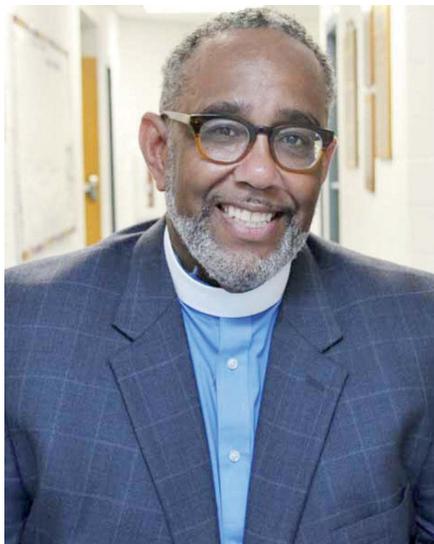
“Demand and opportunities to share



Youth with a Mission kids use rented space at Baltimore’s Church of Saint Michael and All Angels.

space will be as great as ever” after the pandemic, Jaeger said. “I’m not worried about that. But the mix of uses will change.”

After pandemic restrictions ease, whenever that might be, space sharing could be needed to help fill new budget gaps. That’s because, even though pledged giving has generally held up well thus far, congregations might see weakness in that area after the pandemic, according to the Rev. Canon Dr.



The Rev. Richard Meadows

Lang Lowrey, canon for Christian enterprise for the Diocese of Atlanta and consultant on church real estate development. Converting land or buildings into income-producing properties can expand endowments when such revenue streams are needed.

“Post-pandemic, what I fear will happen is that parishes will return from the pandemic to see attrition and no newcomers for the past 12 months to replace them,” Lowrey said in an email. “In this case, I suspect parishes will try to sell excess land — land previously purchased for expansion — to pay for operating losses... Turning land / buildings into endowment makes sense, but once it is sold then it is gone forever.”

Economic pressure can light a fire for new, income-producing mission partnerships. That’s been the experience of the Rev. Richard Meadows, who serves two predominantly Black Baltimore congregations, St. James on the Square and St. Michael’s and All Angels. He grew up attending St. Philip’s Church in Buffalo, New York., where his rector, the Rev. Kenneth Curry (father of Presiding Bishop Michael Curry), nurtured a model of

providing space for a social-service enterprise.

“That’s where all of this stems from: Bishop Curry’s dad, St. Philip’s and St. Philip’s Community Center,” Meadows said.

Meadows tried a similar approach at churches in Connecticut and Florida, he said, but it didn’t gain traction in leery congregations. He finally found a receptive vessel when he came to Baltimore, where financial pressure meant he could be more enterprising.

Now space-sharing accounts for about half the revenue in St. Michael’s \$120,000 budget. The church has a lot of facility to offer: a 650-seat nave, chapel and two fellowship halls which together seat 280. Three other congregations use St. Michael’s for worship. A community service provider rents a storefront. Other mission-minded groups with leases, such as Youth with a Mission and Camp Success, are among those who regard St. Michael’s as home.

COVID-19 has battered St. Michael’s rents, which now add up to less than a quarter of the \$5,500 per month that they were generating pre-pandemic. But expenses have fallen so much with the building being closed that the church is keeping spending in line with income, according to Meadows.

Strategic improvements are meanwhile positioning St. Michael’s for post-pandemic trends. An insurance claim after a pipe burst on the third floor in 2017 enabled a makeover to one side of the building: new flooring, heating and air conditioning. Now the church has gone further by renovating its commercial kitchen by replacing gas lines and appliances. That makes it desirable as business incubator space or as a “ghost kitchen” in St. Michael’s gentrifying neighborhood.

“Some people won’t return to the restaurant business, but they’re looking for commercial kitchens to run their catering operations or however they get their food out,” Meadows said. “We’re going to hopefully take advantage of that.”



Renovations courtesy of a tenant at Holy Comforter Church in Lutherville, Maryland.

For Church of the Holy Comforter, opportunities born in the pandemic go beyond covering budget gaps. Renovations have also become possible through creative arrangements with space-sharing partners.

Deferred maintenance, which once made the Dove House a candidate for demolition, is now getting done on the dime of Well for the Journey. Rather than pay \$2,400 per month market rate for use of the whole house, Well for the Journey is paying \$2,000. In exchange for the discount, Well for the Journey is investing \$100,000 in renovations, according to Tang.

“They wanted to do some major renovations, which included gutting the kitchen, rebuilding that, putting new flooring in — just really a significant upgrade,” Tang said. The congregation still has access to the house for storage and for Sunday morning adult education.

Active Minds Learning Camp has also made pandemic-related improvements to the church as part of its new lease agreement, which began January 1.

Active Minds Executive Director

Mike Serio “is putting in the safety protocols,” Tang said. “He dropped probably \$8,000 in sanitation systems,” including a Clean Tech Elf station that sterilizes hands in seven seconds. “He outfitted our parish hall with one of those, and he paid for that.”

With at least one-third of community programs expected not to return to their faith-based landlords after the pandemic, even congregations with space-sharing experience are gearing up for a time with new partners and new arrangements.

For the innovative, it’s a landscape and a season ripe with opportunity.

“A normal way for a church to look at an old building is with the leaks, the cracks in the stone and the empty Sunday school, and it just feels like it’s a burden,” Jaeger said. “Architects can ... reimagine how these great old spaces might be reconfigured and used in new ways. That can fire up their imagination for how a Sunday school wing can become a center for children or a parish hall can become a center for the arts. There are lots and lots of possibilities.” □

Finding Compline

The following is adapted from the first chapter of the book *Prayer in the Night*

By Tish Harrison Warren

It was a dark year in every sense. It began with the move from my sunny hometown, Austin, Texas, to Pittsburgh in early January. One week later, my dad, back in Texas, died in the middle of the night. Always towering and certain as a mountain on the horizon, he was suddenly gone.

A month later, I miscarried and hemorrhaged, and we prayed Compline in the ER.

The next month we found out we were pregnant again. It felt like a miracle. But, in late July, early in my second trimester, we lost another baby, a son.

During that long year, as autumn brought darkening days and frost settled in, I was a priest who couldn't pray.

I don't remember when I began praying Compline. It didn't begin dramatically. I'd heard Compline sung many times in darkened sanctuaries where I'd sneak in late and sit in silence, listening to prayers sung in perfect harmony.

In a home where both of us are priests, copies of the Book of Common Prayer are everywhere, lying around like spare coasters. So one night, lost in the annals of forgotten nights, I picked it up and prayed Compline.

And then I kept doing it. I began praying Compline more often, barely registering it as any kind of new practice. It was just something I did, not every day, but a few nights a week, because I liked it. I found it beautiful and comforting.

For most of my life, I didn't know there were different kinds of prayer. Prayer meant one thing only: talking to God with words I came up with. Prayer was wordy, unscripted, self-expressive, spontaneous, and original. And I still pray this way, every day. "Free form" prayer is a good and indispensable way to pray.

But I've come to believe that in order to sustain faith over a lifetime, we need to learn different ways of praying. Prayer is a vast territory, with room for silence and shout-

ing, for creativity and repetition, for original and received prayers, for imagination and reason.

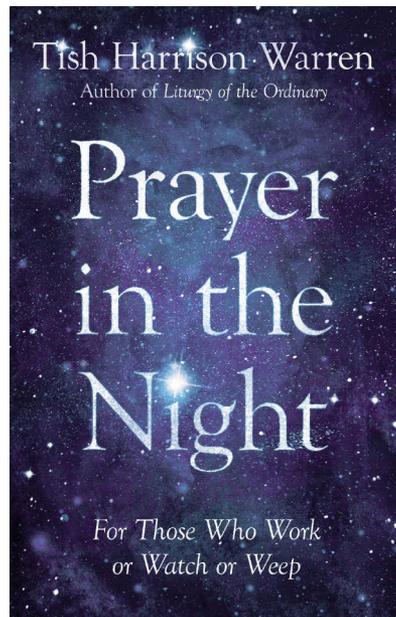
I brought a friend to my Anglican church and she objected to how our liturgy contained (in her words) "other people's prayers." She felt that prayer should be an original expression of one's own thoughts, feelings, and needs. But over a lifetime the ardor of our belief will wax and wane. This is a normal part of the Christian life. Inherited prayers and practices of the church tether us to belief, far more securely than our own vacillating perspective or self-expression.

Prayer forms us. And different ways of prayer aid us just as different types of paint, canvas, color, and light aid a painter.

When I was a priest who could not pray, the prayer offices of the church were the ancient tool God used to teach me to pray again. Stanley Hauerwas explains his love for praying "other people's prayers": "Evangelicalism," he says, "is constantly under the burden of re-inventing the wheel and you just get tired." He calls himself an advocate for practicing prayer offices because,

We don't have to make it up. We know we're going to say these prayers. We know we're going to join in reading of the psalm. We're going to have these Scripture readings. . . . There's much to be said for Christianity as repetition and I think evangelicalism doesn't have enough repetition in a way that will form Christians to survive in a world that constantly tempts us to always think we have to do something new.

When we pray the prayers we've been given by the Church — the prayers of the psalmist and the saints, the Lord's Prayer, the Daily Office — we pray beyond what we can know, believe, or drum up in ourselves. "Other people's prayers" disciplined me; they taught me how to believe again.





The Rev. Tish Harrison Warren is a priest in the Anglican Church in North America. She is the author of *Liturgy of the Ordinary: Sacred Practices in Everyday Life*, which was *Christianity Today's* 2018 Book of the Year. Her forthcoming title is *Prayer in the Night*. She has worked in ministry settings for over a decade, most recently, as the writer-in-residence at Church of the Ascension in Pittsburgh, Pennsylvania. Her articles and essays have appeared in the *New York Times*, Religion News Service, *Christianity Today*, *Comment Magazine*, *The Point*, and elsewhere. She is a founding member of The Pelican Project and a Senior Fellow with the Trinity Forum. She lives with her husband and three children in Pittsburgh, Pennsylvania.

The sweep of church history exclaims *lex orandi, lex credendi*, that the law of prayer is the law of belief. We come to God with our little belief, however fleeting and feeble, and in prayer we are taught to walk more deeply into truth.

When my strength waned and my words ran dry, I needed to fall into a way of belief that carried me. I needed other people's prayers.

When my own dark night of the soul came in 2017, nighttime was terrifying. The stillness of night heightened my own sense of loneliness and weakness. Unlit hours brought a vacant space where there was nothing before me but my own fears and whispering doubts. I'd stare at the hard, undeniable facts that anyone I loved could die that night, and that everyone I love will die someday—facts we most often ignore so we can make it through the day intact.

So I'd fill the long hours of darkness with glowing screens, consuming mass amounts of articles and social media, binge-watching Netflix, and guzzling think pieces till I collapsed into a fitful sleep. When I tried to stop, I'd sit instead in the bare night, overwhelmed and afraid. Eventually I'd begin to cry and, feeling miserable, return to screens and distraction — because it was better than sadness. It felt easier, anyway. Less heavy.

The mechanics of my nightly internet consumption were the same as those of the addict: faced with grief and fear, I turned to something to numb myself. When I compulsively opened up my computer, I'd go for hours without thinking about death or my dad or miscarriages or homesickness or my confusion about God's presence in the midst of suffering.

I began seeing a counselor. When I told her about my sadness and anxiety at night, she challenged me to turn off digital devices and embrace what she called "comfort activities" each night—a long bath, a book, a glass of wine, prayer, silence, journaling maybe. No screens. I fell off the

wagon probably a hundred times in as many days.

But slowly I started to return to Compline.

I needed words to contain my sadness and fear. I needed comfort, but I needed the sort of comfort that doesn't pretend that things are shiny or safe or right in the world. I needed a comfort that looked unflinchingly at loss and death. And Compline is rung round with death.

It begins "The Lord Almighty grant us a peaceful night and a perfect end." *A perfect end of what?* I'd think — *the day, the week? My life?* We pray, "Into your hands, O Lord, I commend my spirit" — the words Jesus spoke as he was dying. We pray, "Be our light in the darkness, O Lord, and in your great mercy defend us from all perils and dangers of this night," because we are admitting the thing that, left on my own, I go to great lengths to avoid facing: there are perils and dangers in the night. We end Compline by praying, "That awake we may watch with Christ, and asleep we may rest in peace." *Requiescat in pace*. RIP.

Compline speaks to God in the dark. And that's what I had to learn to do — to pray in the darkness of anxiety and vulnerability, in doubt and disillusionment. It was Compline that gave words to my anxiety and grief and allowed me to reencounter the doctrines of the church not as tidy little antidotes for pain, but as a light in darkness, as good news.

When we're drowning, we need a lifeline, and our lifeline in grief cannot be mere optimism that maybe our circumstances will improve because we know that may not be true. We need practices that don't simply palliate our fears or pain, but that teach us to walk with God in the crucible of our own fragility.

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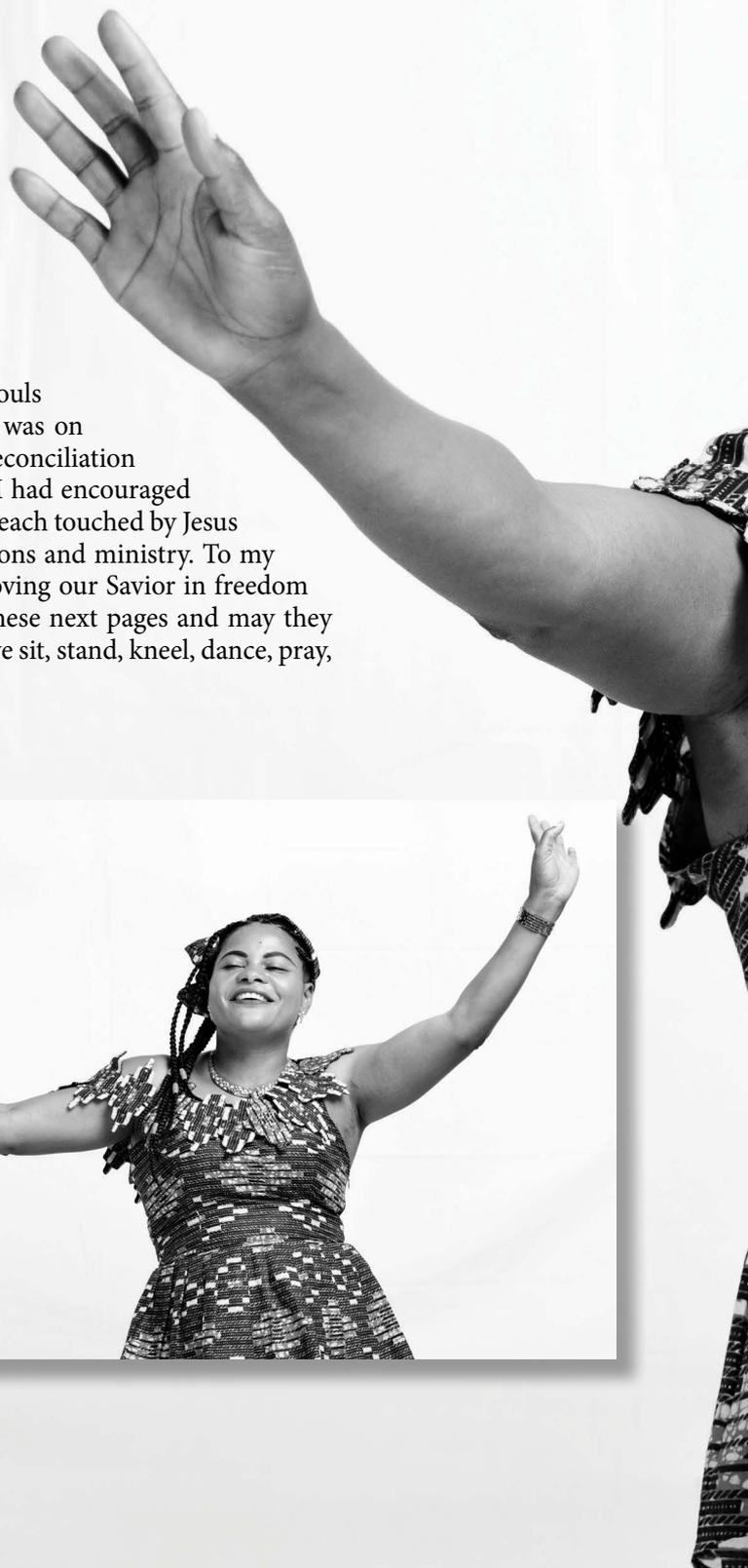
Rejoice in

Photos by Mo Sadjadpour

**To worship and pray —
“What does it mean to you?
Would you show me?”**

These are the questions I asked some of the most humble souls I’ve ever met in Bujumbura, Burundi, in early 2020. I was on assignment for ALARM — African Leadership And Reconciliation Ministries. My task was to show how the ministry of ALARM had encouraged and brought together men and women from all walks of life — each touched by Jesus uniquely and moved to serve him passionately in their vocations and ministry. To my great delight, I experienced, through my lens, the beauty of loving our Savior in freedom and praise. May these images bless you as you flip through these next pages and may they remind you of the great joy experienced in God our Father as we sit, stand, kneel, dance, pray, and worship in his presence.

Mo Sadjadpour is a Dallas-based photographer.



the Lord!



**Make a joyful noise to the Lord, all the earth!
Serve the Lord with gladness!
Come into his presence with singing!
Know that the Lord, he is God!
It is he who made us, and we are his;[a]
we are his people, and the sheep of his pasture.
Enter his gates with thanksgiving,
and his courts with praise!
Give thanks to him; bless his name!
For the Lord is good;
his steadfast love endures forever,
and his faithfulness to all generations.**

— Psalm 100:1-5





And again, I say, Rejoice!

**Oh come, let us sing to the Lord;
let us make a joyful noise to the rock of our salvation!
Let us come into his presence with thanksgiving;
let us make a joyful noise to him with songs of praise!**

— Psalm 95:1-2



**Oh come, let us worship and bow down;
let us kneel before the Lord, our Maker!
For he is our God,
and we are the people of his pasture,
and the sheep of his hand.**

— Psalm 95:6-7

**What shall I render to the Lord
for all his benefits to me?
I will lift up the cup of salvation
and call on the name of the Lord,
will pay my vows to the Lord
in the presence of all his people.**

—Psalm 116:14-16



Rejice!



Kenyan-Japanese Couple Croons Amidst COVID-19

By Jesse Masai

Kenyan Nicholas Mwashimba, 46, and his Japanese wife Yuka Itakura, 36, remember where it all began.

The couple first met at Heslington Church in York, England, an Anglican/Methodist congregation. They were both attending the University of York for master's degrees, Nicholas in audio engineering and Yuka in humanitarian aid.

While Nicholas had grown up in a deeply Christian and musical family at the Anglican Church of Kenya's Terinyi congregation in Mbale Parish, Taita Taveta Diocese, near the Kenya-Tanzania border, his turning point was while he was teaching music in 1998 at Greensteds International School, Nakuru, on the Kenyan floor of the Great Rift Valley.

He reminisces: "I was taking teams around for tours and realized that as the Head of Music, I had power to build or destroy my students and audience through music. That is when I became more serious about faith. The conversion led me to review the music I listen to and teach. I also began looking for songs that build people up and benefit those who perform them."

Yuka, on the other hand, grew up in a Buddhist/Shinto family in Japan. Having suffered a broken home with a violent father, she was at one point suicidal but committed her life to Christ while in university in 2005. At church, she picked up learning the flute and always sang in its band.

She set off on her career to be a humanitarian worker but when she got married to Nicholas, she dedicated her career to supporting his passion and goals because she did not want to get her own marriage wrong. She joined him at Greensteds in 2011.

"It was a difficult choice to make ini-



HIKARI School of Music students at a pre-pandemic performance.

HIKARI School of Music.photo

tially, because I have a lot of passion in helping others. However, today we achieve this through HIKARI School of Music by supporting various charity organizations. I am grateful to God for teaching me the right way," she says.

Having noticed several artists from their home town of Nakuru moving to the Kenyan capital of Nairobi, 163 kilometers (about 100 miles) away, the couple had in 2012 resolved to establish the school. Based on Matthew 5:16, the vision for their social business was to "Let Your Light Shine," grounded in the belief that everyone is born with a talent that ought to be nurtured and discovered.

In 2017, they both resigned from formal employment to focus on the venture. Two years later, they opened a branch in Nanyuki, 182 kilometers from their Nakuru base, where they were have been providing lessons to students in several local schools.

In addition to offering a variety of traditional music lessons (piano, ukulele, violin, cello, viola, saxophones, guitars, drums, flute, recorder, and voice), the school has been offering classes in music theory, photography, videography, and music production, as well as several languages (Spanish, French, Japanese, English, Kiswahili, Maasai, and Kikuyu).

They have inked international music tours, including to Japan, the United Kingdom, United States, South Africa, Austria, and Australia. The couple has nurtured and produced international musicians, including Vanessa Mdee, Tero Mdee, Yvonne Darcq, Haimie Armide, and Vanessa Pyme-Kaime. One of the alumni recently joined the Sony Records stable in New York.

"We have been providing local employment and community service to approximately 20 young musicians

(Continued on next page)

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in Nakuru alone,” recalls Nicholas.

The couple also started HIKARI Gospel Voices (HGV), drawing choristers partly by offering free recording sessions. HGV has an extensive repertoire, drawing from both contemporary and African traditional culture.

The choir has visited the Alexandria Cancer Center, Nakuru, to lead worship sessions with patients, while the school has partnered with a local girls’ probation hostel to provide the residents with musical instruments and instruction. At Nakuru’s Trinity Chapel, the Mwashimbas have enhanced the congregation’s musical standards in worship by providing training in singing, instrumental performance, sound engineering, photography, and videography.

In the face of COVID-19, the couple halted physical classes at HIKARI’s two campuses on March 15, 2020, resulting in a drastic reduction of the number of students.

“We had to shift to online lessons and reach out to clients from abroad. This required us to quickly learn how best to conduct online lessons and train our teachers, some of whom left because they found online teaching too challenging. We recruited new staff members and installed various systems to guide our team on working remotely but in harmony,” says Nicholas.

Communication with members of staff was initially challenging because

of the stress occasioned by suddenly having to stay home, as well as not meeting regularly and physically. Soon, however, the team was offering online music and language lessons to students from Kenya and beyond, including tutorials on the school’s YouTube channel.

“We currently have students from Kenya, Rwanda, Japan, Belgium, Australia, the United States, and Singapore. Our effort has been featured on a Japanese TV show, which aired in June 2020,” says Yuka. After the media appearance, the couple embarked on its first free Zoom guitar lesson in an effort to provide prospective students with an opportunity to experience online learning.

“Ever since, we have gone on to register many new students and with online lessons being the new ‘norm,’ there is great potential. We believe this is the way to go. Our lessons are of great quality and we believe that we can compete with other music and language schools internationally,” adds Yuka. Desiring to change the common perception that Africa needs help or handouts, the couple has since built a network of students and people who support their vision worldwide, amidst plans to resume physical lessons in Nakuru.

COVID-19, they now say, has made them stronger. “It is a learning process and there is nothing wrong in adjusting as you go along. Start small and grow big. One does not have to borrow huge loans to start a business. Always think of the sustainability of your business, which eventually helps you make a long-lasting impact in society,” says Nicholas.

Communication, they add, is key. “As we work in a joint venture as a married couple, talking about issues before they get out of hand is crucial. Learn to laugh about small issues and let go,” says Yuka.

The Mwashimbas are currently working with the United Kingdom’s



HIKARI School of Music teacher guides a new cello student.

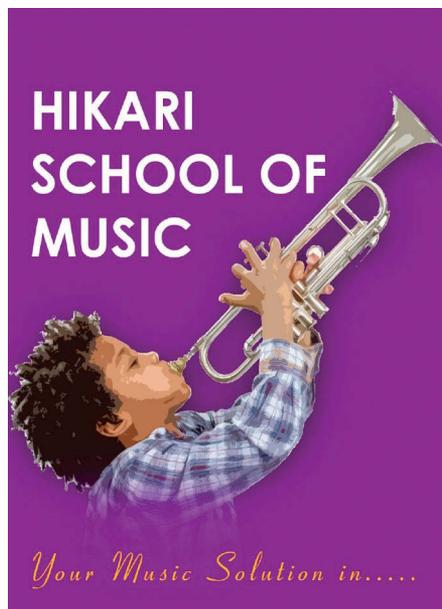
HIKARI School of Music photo

Legatt Trust to establish outreach programs in two troubled communities which are still recovering from a series of clashes after Kenya’s violently disputed 2007 elections. Children from both will take part in three yearly concerts held by HIKARI School of Music in association with HIKARI Gospel Voices. The children will also be given an opportunity to record their music at the HIKARI studio, producing CDs that can be sold to raise funds for their own projects.

“Through music, these children have found a way of healing pain in the past and finding hope in the future. This is also an opportunity for these children to discover and grow their talents,” says Nicholas.

At the Magoso School in Kibera slum, Nairobi, the couple is separately planning to offer an internship program for their alumni who are musically-talented. The Mwashimbas already support vulnerable children at the slum, alongside the Garden of Siloam, a special needs children facility in Limuru, 30 kilometers from the Kenyan capital.

Jesse Masai is a freelance journalist based in Limuru, Kenya.



Sin's Entry

Sin

The National Gallery, London
October 3, 2020-January 3, 2021

By Sara Schumacher

To stage an exhibition on the subject of *Sin* is a brave thing to do. The first of its kind for the National Gallery in London and shown in the middle of a pandemic sandwiched between and within national lockdowns, this exhibition did what I think art has the capacity to do best: to tell a story but in a way that extends beyond it, thus acting as a powerful text of theology.

Walking around the exhibition, one of the first works you encounter is Jan Brueghel the Elder's *The Garden of Eden* [top right]. Set in the beginning of Genesis, the painting tells a story of harmony, paradise before sin entered the world. Most of the painting is composed of paired animals living in peace alongside each other. There's a loveliness and delight about the work that is not sentimental; instead, it's a glimpse of a deep longing, made more acute by the chaos that swirls and rages outside the gallery walls.

But the work doesn't allow the viewer to remain passive. After one's eyes adjust to the detail, the composition draws the viewer up the stream in the foreground, through the white highlights of the horse, and settles the viewer's attention on activity happening in the background.

Two tiny figures, presumably Adam and Eve, are framed by the animals and bathed in a pool of light. The serpent is coming out of the tree and almost seems to be pushing the fruit toward the figures. Eve, with her face turned toward Adam, lifts her hand up to the tree but has yet to pluck the fruit. Genesis 3 is in motion but compared to Lucas Cranach the Elder's *Adam and Eve*, also in the exhibition [detail, bottom right], Brueghel has captured the moment right before Sin entered the world, thus imbuing the painting with tension.

Those of us who have read ahead know the fruit will be picked and consumed, initiating the Fall and the loss of what we see in the foreground. For that, repentance is the appropriate response. But the painting gives us the opportunity to imagine an alternative: what if Paradise had not been lost? And while this question can only be a thought exercise, as it sparks our imagination, it ignites our desire for the renewal of heaven and earth that Christ's redemption makes possible and to which the animals in the foreground also foreshadow (see Isaiah 11).

Finally, for those who linger with the work, this redemption is already present in the painting, alluded to



Jan Brueghel the Elder's *The Garden of Eden*

nationalgallery.org.uk



Lucas Cranach the Elder's *Adam and Eve*

nationalgallery.org.uk

in a subtle and deeply theological way. To see this, the viewer must return to the clearing where the act of sin is about to happen. About this moment, the curator comments in the catalogue: "Of all the creatures, only the sheep looking up seems to notice what is going on." And while the curator leaves the commentary there, surely there's more to be seen. Might we cry out with John the Baptist: "Look, the Lamb of God, who takes away the sin of the world!" (John 1:29)?

At the genesis of Sin's entry into the world, we find in Brueghel's work the promise of humanity's redemption. We find the Gospel, which remains with us now as we long, more than ever, for the restoration of all things.

Dr. Sara Schumacher is director of education and tutor and lecturer in theology and the arts at St. Mellitus College, London.

Cities (of People) of God

By Simon Cuff

When I hear someone say the Bible begins in a garden and ends in a city, I, an ardent city slicker, like to point out that the Bible in fact begins with a formless chaos and ends with a city in which the tree of life takes center stage. But I have to admit that probably the most important events to which the Bible bears witness — Christ's death and resurrection — take place outside of the city gates and in a garden.

Nevertheless, the city is a theological concept. It's all too easy to glance over the theological potential of the earthly city in our rush toward the heavenly. As the Letter to the Hebrews reminds us, "here we have no lasting city, but we are looking for the city that is to come" (Heb. 13:14). We are already entering the heavenly city for which we long. We have already come "to Mount Zion and the city of the living God" (12:22). Through baptism, in the celebration of the Sacraments, and in our worship, we are in the process of being caught up in the heavenly city, the new Jerusalem.

Moreover, the Letter to the Hebrews reminds us not to get too comfortable in any earthly city. Instead, we are to follow the example of Jesus "who suffered outside the city gate" (13:12). Just as he suffered for us outside the city, so we should "go to him outside the camp and bear the abuse he endured" (13:13). We should not be too comfortable in earthly cities because our true city lies elsewhere, and also because we are not called to uptown living but to the margins, to the edges of the city where we are likely to suffer similar sorts of abuse as our Lord.

So what are the edges of the city? They are those spaces hidden in plain sight, as we fix our mental gaze on Times Square or Piccadilly Circus. The margins of the city are no longer the sites of execution outside the city wall, but often those spaces in the great earthly cities we call to mind when we think of what a city is. In truth, the

Golden Gate Bridges and the Trafalgar Squares are spaces full of those on the margins.

Cities across the world have those at the very center of power living and working cheek by jowl with those who are powerless — victims of homelessness, trafficking, addiction, unemployment — who are drawn to the city with its increased opportunity for work and a chance to escape from the margins that hem them in.

As we continue to live through the crisis of this global pandemic, much is



Lachlan Gowen/Unsplash photo

being said about movement away from the city. Many have found they no longer need to make the journey into a city each day for work, having been forced to work from home. What was initially a precaution on the grounds of public health has become a liberation from the daily grind.

Cities across the world are beginning to reimagine city life in the wake of this shift to the suburbs. Businesses and town planners are asking aloud what will fill the spaces left behind now that so many office blocks find their desks unused? In central London, churches whose residential populations have declined to the point of non-existence are now preparing themselves for the possibility of an influx of new residents, as the offices which once replaced dwellings may themselves be converted to luxury apartments in the center of town.

There is an irony here. In describing a move away from the city, and the potential re-population of the city

center by the tenants of those luxury apartments which may replace the desks currently empty in financial districts, we have overlooked the very people upon whom all cities rely. Whilst the well-paid may have left the city behind, those who cannot work from home remain — cleaners, baristas, waiting staff, those who keep our streets clean and ensure that our business environments can flourish.

In fact, it is not so much that the city relies on all of these people. The city is these people. We normally think of the city as an urban space, a concrete jungle. We can all too easily mistake the industrial landscape which serves the city for the city itself. "Marchetti's constant" — the observation of Italian physicist Cesare Marchetti that almost every city in history has grown only to the size it has within the limitations of a half an hour commute — should remind us of this essential fact. The inhabitants of cities shape their industrial surroundings and leave their mark on the very size of the city that grows up around them. Cities are not so much buildings as people.

We can go further. Cities are not the buildings we associate with the cities we all know well. They're not even the business and industries we might associate with the famous financial districts and industrial centers, though these are vital for the welfare of the city as a whole. Cities are the people we so often overlook and who in this time of global crisis, as the well-paid flee the city, are facing the very real risk of unemployment at levels not seen for a generation. The lifeblood of cities are those people who do those jobs which are so often unseen and underpaid. The lifeblood of cities is those on the very margins of city life. As Christians, however, we know that it is precisely to those margins we are called, and it is precisely at those margins we will find the One crucified just beyond the city walls.

The Rev. Dr. Simon Cuff is tutor and lecturer in theology at St. Mellitus College, London.



Tower of St Dunstan-in-the-East
Ethan Doyle White, CC BY-SA, Creative Commons/Wikimedia



Tower of St. Stephen Walbrook
Ethan Doyle White, CC BY-SA, Creative Commons/Wikimedia



St. Clement Danes
David Iliff, CC BY-SA 3.0, Creative Commons / Wikimedia.

Designing London's New Jerusalem

Christopher Wren

In Search of Eastern Antiquity

By Vaughan Hart

Yale University Press, pp. 232,

180 color + b/w illustrations, \$60

Review by Ben Lima

In the 17th-century intellectual culture from which Christopher Wren's architecture emerged, the investigation of underlying natural laws and historical origins went hand-in-hand; Wren himself devoted his talents and attention to both. Wren was a respected scientist, ascending to Oxford's Savilian Professor of Astronomy and a fellowship in the new Royal Society; but his equally strong interest in antiquity is the main subject of this thoroughly researched and splendidly illustrated study by the eminent architectural historian Vaughan Hart.

Hart argues that Wren's particular concern was with *Eastern* antiquity (that is, east of, and older than, Greece and Rome). By the 17th century, such an interest was considerably helped along by a steady stream of reports from travelers who returned to England after having spent time in the Ottoman Empire. Along with publishing their written accounts and drawings of monumental sites, a number of these trav-

elers gave lectures at the Royal Society or visited privately with Wren and his learned circle of friends.

Searching for the most ancient and Biblical models led Wren's circle to Jerusalem, and specifically to investigations of Solomon's Temple and the Church of the Holy Sepulchre. At the same time, their interest in Christian imperial monuments centered on the "new Rome" of Constantinople and its church of Hagia Sophia, founded by the Christian emperors Constantine and Justinian, respectively.

Both Jerusalem and Constantinople were esteemed in preference to Rome, which was tainted both by its pagan origins and by its later corruptions. Thus, the range of Wren's historical imagination was significantly expanded and revised from that of his immediate predecessor, Inigo Jones, whose frame of reference had been defined by Greco-Roman antiquity, Vitruvius, and Palladio.

Anglican clergy were particularly eager to build links between the English church and Eastern Orthodoxy, which they saw as closer to the "primitive church" than Roman Catholicism. Among many publications that pursued this program, those by George Sandys (1615) and George Wheler (1689) gave particular attention to

Eastern church buildings and practices and included detailed architectural drawings. Hart builds a detailed case that Wren's wholly novel introduction of domes and central plans to English church building was ultimately driven by these concerns, more than by any French or Italian inspirations.

After the upheaval of the English Civil War, Wren and his patrons were also keen to promote the unity of church and crown, for which St. Paul's stood. Hart argues that the best way of interpreting Wren's magnificent dome at St. Paul's is by looking to Justinian's Hagia Sophia. Just as Justinian was thought to have said, "Solomon, I have outdone thee!"; the Stuart monarchs would be able to see themselves in the completed St. Paul's as successors to Justinian (and to Solomon). Solomon's Temple, too, had been imagined as a domed structure (e.g., on the title page of Archbishop Ussher's 1658 *Annals of the World*), and early views of Jerusalem misidentified the Dome of the Rock as the Temple.

Solomonic typology was pervasive. Hart writes that "Practically all public sermons in favor of Jones's restoration of old St. Paul's undertaken in the 1630s were animated by the conception of it as the rebuilt Temple and of

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Stuart London as the prophesied New Jerusalem”; the same comparison was made at the 1661 coronation of Charles II, and at the 1697 consecration of Wren’s new St. Paul’s. Archbishop William Laud compared such foundation ceremonies to the reconsecration of pagan temples under Constantine.

Along with his domes, Wren also took from Byzantine church building the idea of the central, cross-in-square plan (which divides a square space into nine parts under a central dome) for several of his city churches, using it most breathtakingly at St. Stephen Walbrook (**fig. A**). Hart observes that such a centralized space “suited preaching, at the heart of the Protestant liturgy, in contrast to the long nave and aisles that facilitated the processions of Roman Catholic ritual.”

Wren’s architectural theory also importantly allowed for the place of nature (i.e., uniform geometrical beauty), and of custom (i.e., familiarity), in determining the appropriate style for buildings. Whereas his English contemporaries uniformly denounced Gothic pointed arches as “barbarous” by comparison with classical temples, Wren recognized that, having been hallowed by custom and tradition, the Gothic style remained appropriate for collegiate and ecclesiastical purposes. To further reinforce his case, Wren also traced the origins of Gothic pointed arches further back in history, beyond the “barbarous Goths” to the “civilized Saracens” who had built the Dome of the Rock and the Al-Aqsa Mosque in Jerusalem. Accordingly, Wren’s design for Tom Tower at Christ Church, Oxford incorporates both the “natural beauty” of simple geometric forms, and the “customary beauty” of Gothic surface detailing, blending in harmoniously with the two pre-existing Gothic towers beside it (**fig. B**).

Perhaps the strongest impression given of Wren’s mind is that of a broad confidence that architecture could find itself a secure origin within a harmo-



Fig. A. St. Stephen Walbrook

David Iliff, CC BY-SA 3.0, Creative Commons/Wikimedia.

nious unity of history, science, and myth — a confidence all the more poignant considering how later research would end up dismantling many of his conjectures in that direction. His contemporaries had shared a similar, over-optimistic confidence: while Wren believed that the origin of the architectural orders could be traced to the “Tyrian order” of Solomon’s day, as on the so-called “Tomb of Absalom” in Jerusalem (actually a first-century construction). Hooke expected that hieroglyphics would offer a clue to the original, pre-Babel language. Ussher (like Newton) believed that he could fix an exact date for the creation in 4004 BC. And so forth.

While Wren’s confident, ingenious architectural genealogies have had to be revised or abandoned with the passage of time, that same passage has begun to give his own monuments a



Fig. B. Tom Tower, Christ Church, Oxford. Photo: ALC Washington, CC BY-SA, Creative Commons / Wikimedia.

patina of antiquity — an outcome that would have pleased him well.

Ben Lima is a parishioner at Church of the Incarnation in Dallas. His website is churcharchitecture.wordpress.com.

Seeing through the Tears of Christ

Review by Matt Erickson

Several years ago, a dear friend gifted me a beautiful Bible illustrated by an artist with whom I was not familiar at the time, Makoto Fujimura. Five paintings, one for each of the gospels and an additional painting entitled *Charis-Kairos (The Tears of Christ)*, grace the front matter. That fifth painting is stunning, but also serves as the central metaphor and theological framework through which Fujimura approaches his latest book, *Art and Faith: A Theology of Making*.

Building off earlier works, particularly *Culture Care: Reconnecting with Beauty for Our Common Life*, Fujimura outlines his understanding of the intersection between aesthetics and theology, rooted in the four-chapter gospel: creation, fall, redemption, and new creation. This last phrase is critical for Fujimura, who eschews typical “restoration” or “consummation” terminology in favor of “new creation.” With this emphasis, Fujimura accentuates how Christ’s redeeming work draws us into a “New Newness” that images forth the Kingdom of God and the new heaven and the new earth.

While one might think a book entitled *Art and Faith* appeals only to artists, Fujimura makes a case for all Christians as makers and imagination as essential for our faith. At the same time, he stresses the unique way that “artists can lead in the rediscovery of the central purpose of our being.” Drawing heavily upon the work of N.T. Wright (whose foreword is an excellent introduction to the book), Fujimura weaves his own thoughts and experiences together with writers as diverse as Ellen Davis, Dante, Jürgen Moltmann, Christian Wiman, C.S. Lewis, and more. Throughout the book, Fujimura clearly wants to redirect us from a utilitarian pragmatism regarding art. Instead, he proposes art’s intrinsic value, beauty as glorifying to

God, and art as a more powerful apologetic for the faith than rationalist argumentation in our day.

This book contains passages of jaw-dropping beauty, such as Fujimura’s reflections on John 10-11 as a portal toward understanding the grace of God mirrored in the unnecessary beauty of art. One cannot help but appreciate Fujimura’s insights about art, faith, and life through his explica-



Art and Faith

A Theology of Making

By Makoto Fujimura

Yale University Press,

pp. 184, \$26

tion of Kintsugi as beautiful art, an image of redemption, and a theological metaphor for new creation. Fujimura shares moving personal stories that illuminate his art, including his traumatic experience of living near the World Trade Center towers during 9/11 and the healing he found in T.S. Eliot’s *Four Quartets*. While at times the book may feel repetitive, the layers in Fujimura’s writing seem to echo his paintings, such as the *Sea Beyond* triptych, which he describes as having more than a hundred layers in order to force the viewer to slow down in order to perceive.

The volume is pleasing in itself, with Fujimura’s *Walking on Water – Azurite II* spread over the dust jacket, covering a minimalist white cover with white text on the spine. The compact size of the book belies its rich treasure trove of theological reflection and artistic insight.

Makoto Fujimura’s paintings are beautiful, and that work is matched in his latest book, which is a welcome addition to any theology of aesthetics.

Matt Erickson is senior pastor of Eastbrook Church in Milwaukee.

The Monastic Sensibility

Review by Peter Eaton

The story of the reestablishment of the religious life in Anglicanism in the 19th century, both in the Church of England and the Episcopal Church, is a complex and absorbing one, and it is difficult for 21st-century Anglicans to understand both the fascination and the controversy that surrounded these endeavors.

We have to try to imagine a Church on both sides of the Atlantic that was radically different at the turn of the 19th century from the Church that we know now. For the most part, the worship of that early 19th-century Church would be unrecognizable to us, and probably not attractive. We might be familiar with some texts from the “old” Book of Common Prayer that was in use at the time (language that we still hear in the Rite I forms), but the setting, the spirituality, and the manner of conducting the service would be altogether foreign. There would have been almost no ceremonial, no candles on the altar (then always referred to as the “communion table”), no flowers, no acolytes, no choirs in cassocks and surplices, no processions, no vestments, no drop of water in the wine in the chalice, and certainly no incense or statues or icons or votive lights or holy water stoups. There might be a cross, but no corpus on that cross. Ordinary worshippers would have received Holy Communion only rarely (perhaps two or three times a year), and the Eucharist, though celebrated in parish churches and cathedrals, would have been the early Sunday morning service, while Morning Prayer would have been the staple diet on Sundays for most people. And when there was a Eucharist, the priest would have taken the leftover bread and wine home for lunch.

Perhaps most notable would have been, in Anglican circles as well as in the

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general population, an anti-Roman Catholic prejudice which, though still discernable today, was of a virulence in the 19th century that would now be considered indecent. It was this anti-Roman Catholic prejudice that was the chief stumbling block to the emergence of the reformed Catholic nature of Anglicanism that now, two hundred years later, characterizes so much of the contemporary Church.

When Henry VIII, Thomas Cromwell, and their governmental machine dissolved the monastic foundations in Britain with such merciless efficiency between 1536 and 1541, they inflicted a wound on English-speaking religion from which it has never fully recovered. Of reform of monastic life there was certainly need; but the complete suppression and destruction of monasticism in England was a bridge too far. Great foundations, among them Rievaulx, Fountains, Whitby, Glastonbury, Jarrow, and Lindisfarne, are now ruins that punctuate the landscape like so many exclamation marks to a frightful iconoclasm. Mercifully many foundations — notably the ancient cathedrals — survived, though changed: for example, both Canterbury and Westminster Abbey (as its name attests) were both Benedictine foundations, and like so many former monastic churches, their government emerged from the period of the dissolution as colleges of secular canons, presided over by deans.

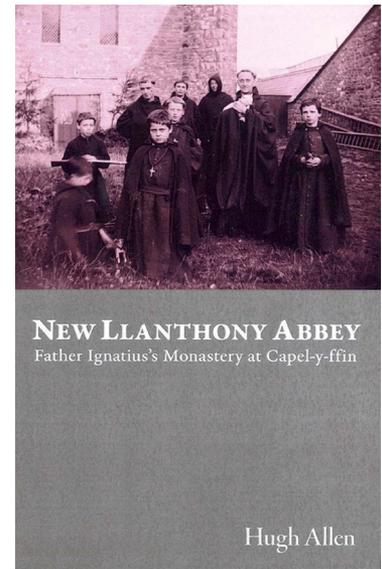
In his classic study, *The Silent Rebellion*, Donald Allchin gives a useful summary of the period from 1540 to the time just before the beginning of the Oxford Movement in the 1830s, and he makes the important point that the Continental and English reformers did not condemn all religious life, but only those forms of mediaeval Western monasticism against which they had particular and specific objection. The practical effect, however, was no monastic life in England for nigh on three centuries; and yet the monastic sensibility never completely disappeared from the soul of English Christianity.

Several tiny flames of the instinct to

religious life burned, most notably at Little Gidding, where Nicholas Ferrar established his small community in 1626 during the time of the Caroline Divines. But there were other thin strands of connection, in the writings of Jeremy Taylor and William Law, for example, and in the establishment by Christopher Codrington of the college in Barbados that bears his name today, in which he stipulated that “a Convenient number of Professors and Scholars [be] Maintained there, all of them to be under the vows of Poverty Chastity and Obedience.” There is no doubt that the Wesleys in the 18th century, in their articulation of a “regular” or “methodical” Christian discipline, were also in this tradition, and, as Allchin remarks, the Tractarians may have been “unconscious of the extent to which they were indebted to the Methodists and Evangelicals.”

The early years of the attempts in the 19th century to revive monastic life in the Anglican Church saw a number of serious people come to the fore. E.B. Pusey, Priscilla Sellon, Harriet Monsell, Charles Grafton, Harriet Cannon, Robert Hugh Benson, and others are those who bore the heat of the day, establishing communities that endured into the 20th century and, in some cases, to the present. But there were a few others, rather more unconventional and less tethered to church life, who drew a great deal of attention in their day, like Father Ignatius of Llanthony. Had the restoration of religious life been up to characters like him, the whole enterprise would have come off the rails.

Hugh Allen gives us a comprehensive and attentive treatment of Father Ignatius, one of the eccentrics on the fringes of the Catholic revival, and the monastery he founded at Llanthony in the Black Mountains of Wales. Allen's study takes us beyond Ignatius's death and gives us the story of the property down to the present day, and he does an excellent job in putting the story of Father Ignatius into the context of Father Ignatius's time and the tremendous interest that he elicited from the



New Llanthony Abbey

Father Ignatius's Monastery
at Capel-y-ffin

By Hugh Allen.

YouCaxton Publications, pp. 509, £18.50.

public, even those who were not particularly interested in church matters. The Victorian age was full to overflowing with flamboyant and unusual characters, and Father Ignatius ranks high on the list. His story has the same fascination as those of Aelred Carlyle, F. G. Lee, the rise of *episcopi vagantes*, and others who occupy the periphery, and sometimes the shadows, of the Catholic revival.

It would be a stretch to assert that Father Ignatius and Llanthony had any real or lasting effect on the reestablishment of the religious life in Anglicanism, but Father Ignatius was not without talent. He was a gifted preacher, and many found him an attractive personality. E.B. Pusey supported him and heard his confession for years. Yet the fact that the abbey church that he built way out in the country (and where he is buried) lies in ruins is a reflection of the fact that in life he was always something of a broken-down loner. While Peter Anson gave us good glimpses in his (still valuable) books, Allen's study has rescued Father Ignatius from previous hagiographical treatments and given him a proper history.

The Rt. Rev. Peter Eaton is the Bishop of Southeast Florida.

PEOPLE & PLACES

Appointments

The Rev. **Charlie Bauer** is associate rector for Christian formation of Bruton Parish, Williamsburg, Va.

The Revs. **Christian** and **Jodi Baron** are co-rectors of Holy Trinity, Manistee, Mich.

The Rev. **John Beach** is priest in charge of St. John's, Saugus, Mass.

The Rev. **Jennifer Beal** is priest in charge of St. Anne's, North Billerica, Mass.

The Rev. **Karen Cuffie** is rector of St. John the Divine, Morgan Hill, Calif.

The Rev. **Kim Culp** is rector of St. Mary's, Blair, Neb.

The Rev. Sr. **Veronica Dunbar** is interim director of the Whitaker Institute & missionary for online ministries for small congregations of the Diocese of Michigan.

The Rev. **Carrie Duncan** is interim rector of Nativity, Greenwood, Miss.

The Very Rev. **Richard Easterling** is priest in charge of St. James, Florence, Italy.

The Rev. **Larry Ehrens** is priest in charge of St. Mary Magdalene, Belton, Mo.

The Rev. **Marian Fortner** is interim rector of St. James, Jackson, Miss.

The Rev. **Gail Goldsmith** is rector of Trinity, Lynchburg, Va.

The Rev. **Steve Hood** is priest in charge of St. Matthew's, Grand Junction, Colo.

The Rev. **Anna Horen** is priest in charge of St. Martin in the Fields, Aurora, Colo.

The Rev. **Kay Houck** is rector of Emmanuel, Petoskey, Mich.

The Rev. **Ronald Johnson** is rector of St. Mark's, Canton, Ohio.

The Rev. Dn. **Radhajyoti Kaminski** is deacon in charge of the Central Michigan Episcopal Covenant (St. Andrew's, Big Rapids & St. Mary's, Cadillac, Mich.).

The Rev. **Yein Kim** is rector of St. Alban's, Westwood, Los Angeles, Calif.

The Rev. **Cynthia McKenna** is rector of Trinity, Fredericksburg, Va.

The Rev. **John Norvell** is supply priest of St. James', Antlers, Okla.

The Rev. **Robert Odom** is rector of St. Luke's, Hot Springs, Ark.

The Rev. **William Ogburn** is rector of St. Paul's, Carroll Street, Brooklyn, N.Y.

The Rev. Dr. **Kathleen Vermillion Price** is interim priest of Christ Church, Smithfield, Va.

The Ven. **Jeffrey Queen** is archdeacon of the Ohio Valley in the Diocese of Lexington.

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Ordinations

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Fort Worth: **Lainie Allen** (assistant priest, St. Elisabeth/Christ the King, Fort Worth), **Leslie Guinn** (assistant priest, Good Shepherd, Granbury, Texas), **Maddie Hill** (assistant rector, All Saints, Fort Worth), **Corrie Cabes** (assistant rector, Heavenly Rest, Abilene, Texas), **Paula Kaye Jefferson** (curate, St. Martin in the Fields, Keller, Texas).

Indianapolis (for Los Angeles): **Andrea Arsene** (curate, St. John's, Lafayette, Ind.).

Iowa: **Kevin Ray Emge** (ministry coordinator, Trinity, Ottumwa), **Kevin Thomas Powell** (rector, Trinity, Muscatine, Iowa).

Lexington: **Kenneth Allen Pierce** (assistant rector, St. Michael's, Lexington, Ky.).

Long Island (for New Jersey): **Catherine Wieczorek** (curate, St. John's, Locust Valley, N.Y.)

Massachusetts: **Luke Ditewig**, SSJE (Society of St. John the Evangelist, Cambridge, Mass.), **Lauren Lukason** (curate, St. Elizabeth's, Sudbury, Mass.), **Tammy Hobbs-Miracky** (family minister, All Saints, Brookline, Mass.).

Mississippi: **William Ramseur Boyles** (curate, St. Philip's, Jackson, Miss.); **William Andrew McLarty** (assistant rector, St. Peter's by the Sea, Gulfport, Miss.).

New Jersey: **Kyle Andrew Cuperwich** (priest administrator, Grace, Pemberton, N.J.), **Robert Pierre** (assistant, St. Elizabeth's Church, Elizabeth, N.J.).

Deaths

The Rev. Dr. **Sadie Mitchell**, a career educator who served for over a decade at Philadelphia's African Episcopal Church of St. Thomas, died December 16, aged 99.



Mitchell was a Philadelphia native, and a graduate of Temple University and the University of Pennsylvania. She earned her doctorate in education from Nova Southeastern University. Mitchell worked for decades as an elementary school teacher and administrator for the School District of Philadelphia and retired as principal of Joseph C. Ferguson Elementary School in North Philadelphia. She served on several community boards and founded the Black Women in Education Association.

She was an active lay leader at the African Church of St. Thomas for many years before she answered a call to the priesthood, founding the church's Sisterhood Guild with two close friends, and playing an active role in the diocesan chapter of the Union of Black Episcopalians.

Mitchell prepared for ministry at the Lutheran

Theological Seminary in Philadelphia after retiring from the school system, and was ordained to the priesthood in 1988. She served at several Philadelphia parishes in the first years of her ministry before becoming associate priest at St. Thomas' in 1990. Her 12-year ministry there was focused on ministry with youth and the aged.

Mitchell was preceded in death by her husband, Charles, and is survived by three children, six grandchildren, and four great-grandchildren.



The Rev. Dr. **George Regas**, the long-time rector of All Saints, Pasadena, California, and a prominent leader of the Episcopal Church's progressive wing, died peacefully January 3, aged 90.

Regas was the child of Greek immigrants, and grew up in Knoxville, Tennessee, where he joined the Episcopal Church at the age of 10 because there was no Orthodox priest in the community at the time. He was a graduate of the University of Tennessee and Episcopal Divinity School, and after his ordination, studied theology for two years at Cambridge, where he was mentored by John A. T. Robinson, author of the iconoclastic *Honest to God*. He would eventually earn a doctorate from Claremont School of Theology.

He served congregations in Tennessee and New York before being called to All Saints, then the largest Episcopal congregation in the West, in 1967. Regas held monthly rock masses and preached against the Vietnam War, and guided the congregation to found a series of compassion and advocacy ministries, including a homeless shelter, an AIDS service center, a program for the aging, and an interfaith center to reduce the arms race. All Saints was an active supporter of the anti-apartheid movement, and Archbishop Desmond Tutu visited the congregation regularly to speak about the struggle.

Regas was a leading advocate for the ordination of women to the priesthood, and served as floor manager for the coalition that worked for the change at the 1976 General Convention. He later embraced the causes of inclusive language and same-sex marriage, and blessed the union of two male parishioners at All Saints in 1992. He was also deeply loved by the people of the parish for his generous pastoral care.

Bishop of Los Angeles John Harvey Taylor said: "One of George's longtime colleagues put it best when she told me that on Sunday morning, he'd be in the pulpit at All Saints, raising the roof for peace in Vietnam and Iraq and equity for women and LGBTQ+ people. Then on Sunday afternoon, you'd see him at Huntington Hospital, reading psalms at the bedside of a seemingly unconscious patient in the ICU. As prophet and pastor, he was the complete priest. His exuberance and joy made his faith contagious, building up the church and making it better. We'll miss our colleague terribly and grieve for Mary and their family. And yet we'll always have him with us."

Regas was preceded in death by his daughter, Michelle, and is survived by his wife Mary, and four children.

Lift Up Your Eyes

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Reviewing and testing our knowledge of God, the psalmist asks, "Have you not known? Have you not heard? Has it not been told you from the beginning? Have you not understood from the foundations of the earth?" (Isa. 40:21)

God is the transcendent ruler from on high. God calls forth and tends the creation. God deigns to serve and save humankind and the natural order.

We may imagine transcendence in this way: "It is [God] who sits above the circle of the earth . . . [God] stretches out the heavens like a curtain, and spreads them like a tent to live in . . . The Lord is the everlasting God, the creator of heaven and earth" (Isa. 40:22, 28). High above all creation, God reigns. Addressing God, we say, "Our Father who art in heaven," and thus we raise our attention above all created things, for the God who is in heaven sits enthroned on high and stoops to behold the heavens and the earth (Ps. 113:5). To the Most High God, lift up your hearts!

High and lifted up, God calls the creation into being and attends it with loving care. "Lift up your eyes and see: Who created these? He who brings out their host and numbers them, calling them all by name" (Isa. 40:26). God is the creator and preserver of all things. "He covers the heavens with clouds and prepares rain for the earth; He makes grass to grow upon the mountains and green plants to serve humankind. He provides food for flocks and herds and for the young ravens when they cry" (Ps. 147:8-19). The God who is above creation is the very fount of all creation and its sustenance from moment to moment. "Ever since the creation of the world," says St. Paul, "his eternal power and divine nature, invisible though they are, have been understood and seen through the things he has made" (Rom. 1:20). Have we understood this, and do we feel and know that the creation is alive

with the presence and power of God?

We humans are a portion of creation. God has created us in the divine image and endowed us with memory, reason, and skill. God's care for us and nature is not only the care of what was created, but the restoration of what had fallen. So, God is the one who rescues and saves. "He gives power to the faint, and strengthens the powerless. Even youths will faint and be weary, and the young will fall exhausted; but those who wait for the Lord shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint" (Isa. 40:29-31). "He heals the brokenhearted, and binds up wounds . . . He lifts up the lowly, but casts the wicked to the ground" (Ps. 147:3,6).

Here is a story about being lifted up. Jesus enters the house of Simon and Andrew. Simon's mother-in-law is in bed with a fever. Jesus is very active in this story. Jesus entered, came, took her by the hand, lifted her up. He also cured, cast out demons, and went throughout Galilee proclaiming the gospel. Simon's mother-in-law, however, is on her sickbed, motionless. She is faint, powerless, weary, exhausted, cast down. All she can do is wait. We are all in her condition. "We have no power within ourselves to help ourselves" (Collect for 3 Lent). By the word and hand of Jesus, we rise.

To review, God is above all creation, in creation, restoring creation.

Look It Up

The General Thanksgiving (BCP, p. 101)

Think About It

A statement of what Almighty God has done and the gratitude we owe.

Dazzling Light

The collect appointed for today tells us why Jesus was revealed in glory, illumined, on the holy mountain.

The transfiguration of Jesus occurs just before the long passion narrative. In some sense, the transfiguration is a vision intended to strengthen the disciples in all they eventually witness in the suffering and death of Jesus. It helps them, no less, to bear their own cross, as all disciples of Jesus must. The vision, therefore, speaks to us. "Grant to us that we, beholding by faith the light of his countenance, may be strengthened to bear our cross and be changed into his likeness from glory to glory."

"He was transfigured before them," St. Mark says, "and his clothes became dazzling white, such as no one on earth could bleach them" (Mark 9:2). Amid this radiant light, Moses and Elijah appear and speak to Jesus, a clear indication that Jesus is the fulfillment of the law and the prophets. "Then a cloud overshadowed them, and from the cloud there came a voice, 'This is my Son, the Beloved; listen to him!' Suddenly when they looked around, they saw no one with them anymore, but only Jesus" (Mark 9:7-8).

We are left with Jesus alone, whom, even now, we behold by faith in dazzling light, his face shining like the sun (Matt. 17:2). Jesus is the life that enlightens all people (John 1:4). "The true light, which enlightens everyone, was coming into the world" (John 1:9). This light may be opposed but not extinguished. "The light shines in the darkness, and the darkness did not overcome it" (John 1:5). The gods of this world blind the eyes of unbelievers, but even the blind may receive their sight (2 Cor. 4:3). St. Paul, once blinded to the gospel and hostile to the followers of Jesus, was cast down, lifted, enlightened, and sent as an apostle. "Now as [Paul] was going along and approaching Damascus, suddenly a light from heaven flashed

around him. He fell to the ground and heard a voice saying, 'Saul, Saul, why do you persecute me?' (Acts 9:3-4) Emphasizing his new enlightenment, Paul was struck blind until "something like scales fell from his eyes, and his sight was restored" (Acts 9:18).

Jesus said, "I am the light of the world" (John 8:12). He also said, "You are the light of the world. A city built on a hill cannot be hid. No one after lighting a lamp puts it under the bushel basket, but on a lampstand, and it gives light to all the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven" (Matt. 5:14-16).

Jesus was clothed in light. "You wrap yourself in light as with a cloak" (Ps. 104:4). We too wear the light like a garment. We have put on Christ, and so we shine as his disciples and in the good works that give glory, not to ourselves, but our Father in heaven. St. John Chrysostom describes the Christian this way: "As if he were clad with the very sunbeam, so he shines, yet brighter than it; not spending his rays on earth (only), but also surmounting heaven itself" (*Commentary on St. Matthew*).

We are not the light in the sense that the Son is the light of the Father. But by adoption and grace, we receive the light of Christ and bear his light into the world. Recall that baptism was once called *Illumination* (Justin Martyr). Go forth and shine as brilliant sons and daughters of God and in the good works to which you have been called.

Look It Up

Read Psalm 50:3.

Think About It

Jesus is a consuming fire to the Old Adam and a beautiful brilliance to the New Being.

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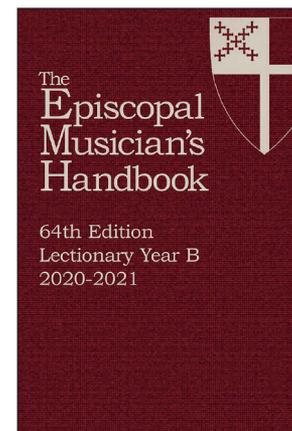
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