

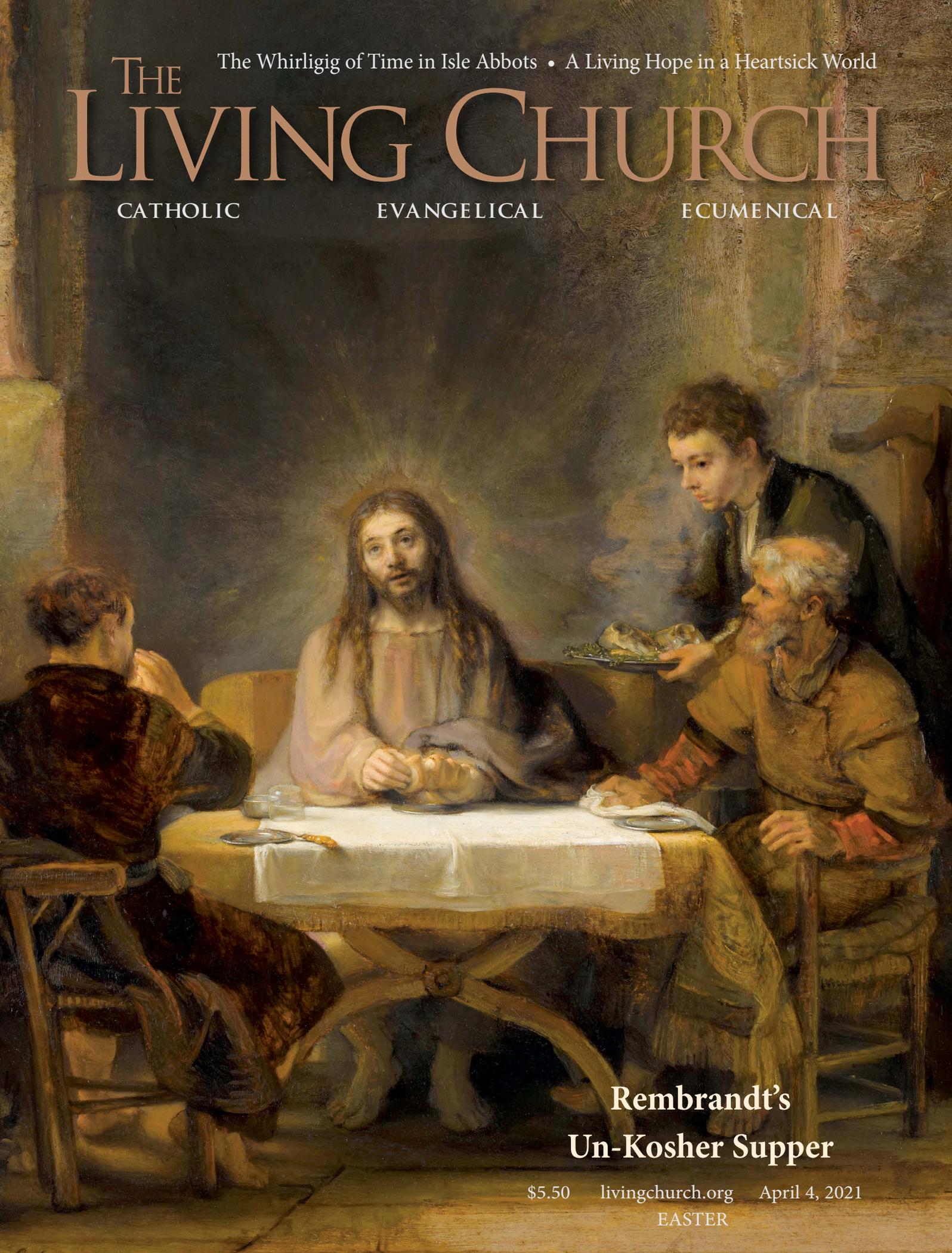
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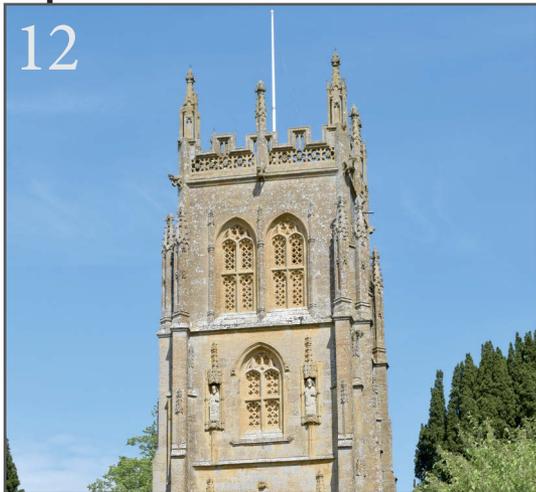


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Bishop Melissa Skelton Returns to Olympia

By Kirk Petersen

The Rt. Rev. Melissa Skelton has returned to the Diocese of Olympia after an extended sojourn in Canada. Bishop of Olympia Greg Rickel has appointed Skelton as assisting bishop, effective March 1 — making her one of a small cadre of people who have carried a crozier in both the Episcopal Church and another province of the Anglican Communion.

Bishop Skelton was serving as a Seattle rector and as diocesan canon for congregational development in 2013, when she was elected the IX Bishop of New Westminster, based in Vancouver.

In 2018 she added the title of Metropolitan of the Ecclesiastical Province of British Columbia and Yukon, overseeing a cluster of dioceses and ranking just below the Archbishop and Primate of the Anglican Church of Canada. She retired from those roles as of February 28, the day before the effective date of her appointment in Olympia.

Bishop Todd Ousley, who oversees all bishop searches as the Church's bishop for pastoral development, said he knows of five active bishops in addition to Skelton with episcopacies in the Episcopal Church and another Anglican province:

- Mark MacDonald served as Bishop of Alaska and now is National Indigenous Archbishop for the Anglican Church of Canada.
- Santosh Marray is Bishop of Easton, formerly assistant in East Carolina, and assistant in Alabama. He was originally Bishop of Seychelles, a diocese of the Church of the Province of the Indian Ocean.
- Hector Monterroso is assistant bishop of Texas, formerly Bishop of Costa Rica, part of the *Iglesia Anglicana de la Región Central de América*.
- David C. Rice is Bishop of San Joaquin. Rice, a native of North Carolina, was



Bishop Skelton

formerly Bishop of Waiapu in the Anglican Church in Aotearoa/New Zealand and Polynesia.

- Mark Van Koevering is Bishop of Lexington, previously assistant in West Virginia, and originally served as Bishop of Niassa in Mozambique, part of the Anglican Church of Southern Africa.

During her previous stint in Olympia, Skelton worked with Bishop Rickel to develop and found the College for Congregational Development, and served as its first director. The college is described on its website as “a comprehensive training program that seeks to nurture and develop congregational development practitioners from within existing parish lay and clergy leadership.” It operates intensive programs that take place over a two-year period. Since the college was founded in 2009, similar programs of the same name have launched in other dioceses, including Spokane, Northern California, Rochester, Chicago, and Indianapolis.

“My service as your bishop began with Melissa on our team and I was so blessed to have her expertise during those first years,” Rickel said in a letter to the diocese. “I am so very excited that she will be ‘on the team’ again as I round out my last ones.” The announcement said she will be paid a per diem as she performs church visitations and otherwise represents the diocese at official functions.

Skelton said she is delighted “to sup-

port the ministry of Bishop Greg Rickel with a special emphasis on congregational development and on cultivating relationships with Indigenous Peoples in the Diocese of Olympia.”

In other news from the House of Bishops:

Eastern & Western Michigan

The Rt. Rev. Skip Adams, a retired Bishop of Central New York, now serves the dioceses of Eastern Michigan and Western Michigan as assisting bishop while those two dioceses await the outcome of a Title IV disciplinary action against Bishop Wayne Hougland Jr., who was suspended last year for 12 months after admitting to an extramarital affair.

Adams, who led the Diocese of Central New York from 2001 to 2016 and then served three years as bishop provisional in the Diocese of South Carolina, was welcomed Feb. 1 as consultant and then assisting bishop of the two dioceses in central Michigan.

The two dioceses completed a partnership agreement in 2019, and part of that agreement was to share a bishop. Hougland, who has served as Western Michigan bishop since 2013, was elected provisional bishop of Eastern Michigan in October 2019.

The two dioceses' standing committees announced on June 15, 2020, that Hougland had reached an agreement with Presiding Bishop Michael Curry to serve a one-year suspension after acknowledging “serious mistakes” in pursuing the affair. The other person involved in the affair was not an Episcopalian, nor a member of the staff of either diocese, and no state or federal laws were broken, according to the dioceses.

At that time, the dioceses said final disciplinary action was pending with the Disciplinary Board for Bishops. Hougland remains on a one-year suspension, according to the Office of

Pastoral Development.

The two standing committee presidents said in a Feb. 1 message to their dioceses that Adams would conduct his ministry from his home in New York during the pandemic. "We do not know yet when his time with us will conclude," they said. "This is partially dependent on the decision-making that will take place later this year related to Bishop Houglund's suspension."

Oklahoma

The Rt. Rev. Poulson Reed, VI Bishop of Oklahoma, has contracted COVID-19 and is resting comfortably at home, he announced in a message to the diocese on March 9. He reported having "some symptoms of illness," but said he intended to work from home during a 10-day quarantine.

"I'm glad for your prayers, but ask them especially for those far more affected than I in our state. Please get your vaccinations, and continue to mask up. We are making progress in this fight, but are no means at the end," he wrote.

He is the third Episcopal bishop known to have contracted COVID-19. In January, *TLC* reported that the Rt. Rev. Rob Wright, X Bishop of Atlanta, and the Rt. Rev. Leo Frade, retired III Bishop of Southeast Florida, had been diagnosed with the disease. Both have recovered, and only Frade required hospitalization. He has since returned home, according to the diocese.

Bishop Barbara Harris

One year after the death of the Anglican Communion's first female bishop, the COVID-19 pandemic continues to prevent an in-person memorial service, but celebrations of the Rt. Rev. Barbara C. Harris will be held virtually in the coming days around the church.

Harris, who served as suffragan bishop of the Diocese of Massachusetts from 1989 to 2002 and assisting bishop in the Diocese of Washington from 2003 to 2007, died at age 89 on March 13, 2020, just as the COVID-19 outbreak began to prompt lockdowns in the United States.

Her remains were interred in Pennsylvania in a small, private ceremony.

At the time, the diocese announced that public memorial services would be held at Washington National Cathedral and the Cathedral Church of St. Paul in Boston when travel and indoor gathering restrictions were lifted. Those plans are still pending, the diocese said.

Online services are planned by St. Paul's Cathedral in Boston, the Union of Black Episcopalians, the Diocese of Western Massachusetts, and the Diocese of Los Angeles.

Louisiana

The Rt. Rev. Morris K. Thompson Jr. has announced plans to retire as the XI Bishop of Louisiana in November 2022.

"This is not a goodbye notice, rather one of preparation," he wrote in a letter to the diocese, noting that a bishop search typically takes 18 to 20 months. "I am still your Bishop and have many more months to continue our walk in ministry. Work goes on as usual until my last day."

Thompson has served since 2010. The Diocese of Louisiana is part of Province IV, and includes the see city of New Orleans and the southeastern portion of the state. The remainder of the state is part of the Diocese of Western Louisiana, which is in Province VII.

Albany

The VIII Bishop of Albany, Daniel W. Herzog, has notified Presiding Bishop Michael B. Curry of his intention to resign from the House of Bishops and from the ministry of the church, as of

the week after Easter.

"He asked me if it was because of the direction of the church and I affirmed it was," Herzog said in a letter to the diocese. His successor as Bishop of Albany, the Rt. Rev. William H. Love, announced in October he would resign February 1. Love was the last remaining bishop in the Episcopal Church who would not allow same-sex marriage rites in his diocese.

Herzog, who served as bishop diocesan from 1998 to 2007, said of his resignation: "This is without any anger or animosity, only sadness on the parting of friends. 2021 marks fifty years of ordination. I am very grateful to Christ Jesus for the high privilege of serving Him and the Diocese of Albany, whose clergy and people I cherish in my heart."

Australian Diocese Strapped for Cash and Clergy

By Mark Michael

The Rt. Rev. Mark Calder, Bishop of Bathurst in rural New South Wales, desperately needs priests, but is short of funds to pay for them. Seventeen of the Australian diocese's 27 multi-church parishes are currently vacant, and the diocese still owes about \$2 million Australian dollars (USD \$1.55 million) to the victims of sexual abuse, the Australian Broadcasting Company reports.

Calder, who began his ministry in

(Continued on next page)

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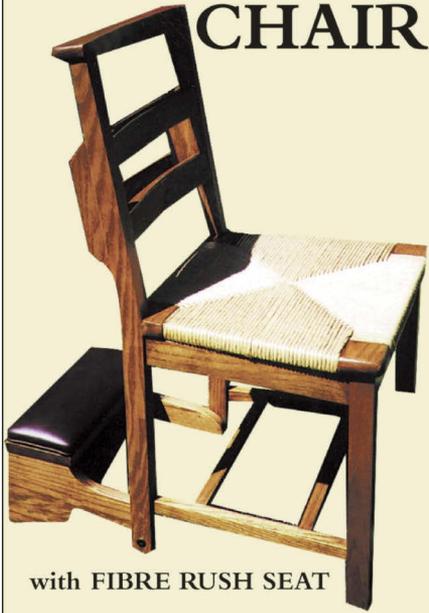
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Bathurst in November 2019, is making the rounds of Australia's theological colleges this spring, urging clergy in training to consider a call to the sparsely populated region. New ministers will need to raise their financial support, he says, and should aim to have \$30,000 (USD \$23,300) in hand before relocating.

He acknowledges that ministry in the region is challenging. Most parishes in the former gold-mining region have at least three or four churches or preaching stations, sometimes located dozens of miles from each other.

"Some people don't think they're cut out for it," Calder told *The Wellington Times*. "I think that's part of the challenge of why we're finding it hard to fill those positions."

The heavily indebted diocese can't offer any financial incentive to draw them in.

In 2019, the diocese joined Australia's National Redress Scheme, which coordinates payments to the victims of child sexual abuse in community institutions across the country. The scheme's organizers estimate that 60,000 Australians will qualify for the payments, which can range up to \$150,000.

In 2016, Calder's predecessor, Bishop Ian Palmer, reported that the diocese had paid \$750,000 to settle 18 complaints of sexual abuse, most of which dated to the 1950s. The \$2 million owed to the scheme represents the diocese's estimated share of present and future claims.

The diocese is also struggling with a legacy of decades of financial mismanagement, and was forced to sell large numbers of assets, including a church-related college, to settle debts of over \$25 million in 2017. A further 25 church buildings have been sold in the last five years to raise additional funds. A 2011 plan to merge Bathurst with other nearby struggling dioceses failed.

In the tiny historic village of Carcoar (population 200), a community group has banded together to raise

\$450,000 in 90 days to purchase a 175-year-old parish church, St. John's, the ABC reports.

McKenzie Graham, a 21-year old local who says she doesn't practice Christianity, leads the Save Saint Paul's effort. "It's very frustrating to have to buy back something that the community has built and maintained for 175 years," she said.

The sale of property hurts," Calder acknowledged. "It causes heartache in those communities, but nothing compared to the heartache of those who have been abused by the church in the past."

Still, the bishop remains committed to calling other workers to join him in the field. "Even though some of the towns are smaller, there's still plenty of people that need to hear about Jesus," he told *The Wellington Times*.

"I don't accept the fact that if a town is tiny that they don't need or shouldn't have a minister. All of these places need ongoing ministry and especially in this context that life is hard, farming is tough. They need to know the hope that comes from knowing Jesus."

Cathedral Calls Jon Meacham

Washington National Cathedral announced March 10 it had chosen Jon Meacham as its first canon historian. His role is part of a cathedral initiative that will turn part of a long-vacant building into the new College of Faith and Culture.

Meacham, an Episcopalian, is a former *Newsweek* editor and prize-winning nonfiction writer, best known for his biographies of American presidents and other historical figures, from President Andrew Jackson to civil rights icon John Lewis. Meacham also has preached at the cathedral, and in his honorary role, he is expected to return to the pulpit for future sermons.

"For many years, we in the cathedral community have been fortunate to count Jon as a friend, guest preacher and trusted counsel on matters of faith, spirituality and civic life," said the Very Rev. Randy Hollerith, the cathedral's



The Diocese of Mumias in the Anglican Church of Kenya seeks partners to help support its resource center in order to equip leaders for ministry.

Without access to resources and educational materials, those charged with leadership cannot advance their practices and approach to growing the church and meeting the spiritual needs of their congregations and communities.

The resource center serves clergy and laity alike with printed materials and other resources in order to meet the needs of the church and to continue its vibrant history of growth and development. The center also provides a space for life-giving dialogue between Christians and Muslims.

Interested in helping? Contact:
The Rt. Rev. Dr. Joseph Wandera,
Bishop, ACK Diocese of Mumias
mumiasdiocese@gmail.com



Danielle E. Thomas photo

Once home to the College of Preachers, the building will house the College of Faith and Culture.

dean, in a news release. “In his new role, we look forward to Jon’s ability to enlighten and to elucidate, bringing together his rare insights on history, theology, culture and the American story.”

Meacham will begin his open-ended term as canon historian with a March 23 installment of the cathedral’s *Honest to God* series, discussing the legacy of Lewis, a Georgia congressman who died last year.

“Remembrance lies at the heart of our tradition, and I believe, deeply, that a contemplation of the past can shed light on the present and the future,” Meacham told Religion News Service.

While continuing in several roles at Vanderbilt University in Nashville, Tennessee, Meacham will devote his time at the cathedral to preaching, leading discussions with clergy and thought leaders, and contributing to its mission at the intersection of the sacred and the civic, said the cathedral’s release. During the pandemic, events led by Meacham will be offered to the public through the cathedral’s YouTube channel.

The cathedral’s College of Faith and Culture, scheduled to open in 2022, is under construction in a 27,000-square-foot building that once housed the College of Preachers. The building, adjacent to the cathedral on the northeast side, has been vacant since 2008. The cathedral is renovating it as the

Virginia Mae Center, with help from two gifts totaling \$22 million.

Episcopal News Service

Former Botswana Bishop Runs for Office

The former Bishop of Botswana has launched a long-shot bid to become president of Zambia under the banner of former President Kenneth Kaunda’s UNIP party. If elected in August, Bishop Daniel Mwamba will become the second Anglican cleric, after the Rev. Wavel Ramkalawan of the Seychelles, to lead an African nation.

He told reporters in Lusaka his United National Independence Party

(UNIP) government would focus on integrity, social and economic welfare — placing the interests of the Zambian people at the center of all government programs. The poverty that held Zambia firmly in its grip, despite its abundant natural resources, was due to a failure of leadership and of moral character, he said.

UNIP fared poorly in the 2016 general election under party president Tilyenji Kaunda, polling less than 1% of the vote, with President Edgar Lungu of the Patriotic Front winning 50.35% to Hakainde Hichilema of the United Party for National Development winning 47.63%.

George Conger, Anglican Ink

Anglican Bishops Demand End to Basin Drilling

Thirty-four Anglican bishops and three archbishops from around the world have signed a petition that calls on Namibia’s and Botswana’s governments to halt exploratory drilling in the Kavango Basin in northern Namibia immediately.

In their petition, the faith leaders decry the “imminent desecration” of the Kavango Basin in Northern Namibia and Botswana by Canadian oil and gas company, ReconAfrica.

“ReconAfrica claims that drilling the Kavango basin is ‘pretty much a no-brainer,’” the petition reads. “We call it a sin. To destroy life and God’s creation is simply wicked.”

Sheree Bega, Mail & Guardian

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Sursum Corda

This is the last of three reflections on hierarchy.

Human beings are made for worship of God: at once, to repent and acclaim his glorious name, and to bow before him in gratitude. The basic posture of penitence and praise provides a liturgical proof, a law of prayer, for hearts in need of awakening. And the pattern is inscribed into creation, which provides a prototype for redemption, superintended by the Word spoken by the Father from all eternity, which Word amazingly was made flesh and dwelt among us, and now is *seated* at God's right hand, as the King that he is. St. Paul explains that "far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the age to come," God "has put all things under" Christ's feet and "made him the head over all things for the Church, which is his body, the fullness of him who fills all in all" (Eph. 1:21-23).

When we worship the triune God, we stand *below* our Lord Jesus, looking *up* to his throne in "heaven," as the creed affirms, to the One who remains Word and Wisdom from before all worlds. God the LORD made all his works "in wisdom" (Ps. 104:25); he sends forth his Spirit "and they are created" (Ps. 104:31). Our own fearing of the Lord as a beginning of wisdom takes hold here, at the foothills of wonder, in a mood of awe: "You wrap yourself with light as with a cloak and spread out the heavens like a curtain. You lay the beams of your chambers in the waters above; you make the clouds your chariot; you ride on the wings of the wind" (Ps. 104:2-3). But this is the same Word of God who St. John identifies as riding out from heaven, called Faithful and True, the King of kings and Lord of lords (Rev. 19:11, 13, 16). This King and Lord is the messianic Lamb of God that was slaughtered and by his blood "ransomed for God saints from every tribe and language and people and nation" and "made them to be a kingdom and priests serving our God, and they will reign on earth" (Rev. 5:9; cf. 17:14).

Again, interlocking hierarchies spring from the ordered life and mission of the Trinity, yielding similarly structured orders of creation and redemption that comprehend the whole assembly of angels and archangels and all the company of heaven, summoned to sing the praises of God and to worship the Lamb. And a surprising pattern of sacrifice centers on the effective humility of God, who willingly takes on "the punishment that made us whole; by his bruises we are healed" (Isa. 53:5).

Pseudo-Dionysius the Areopagite, the fifth- or sixth-century Syrian theologian revered alike in East and West,

picks all of this up in his classic *Ecclesiastical Hierarchy*, which offers a comprehensive account of the Church's divinely saturated life and work, centered on Jesus as

the source and the being underlying all hierarchy, all sanctification, all the workings of God [Jesus] assimilates them, as much as they are able, to his own light. As for us, with that yearning for beauty which raises us upward (and which is raised up) to him, he pulls together all our many differences. He makes our life, disposition, and activity something one and divine, and bestows on us the power appropriate to a sacred priesthood. (1.1)

Dionysius uncovers the structure and contemplative meaning of sacred Scripture and the sacraments within this hierarchical Christology, with special attention paid to the Eucharist and holy orders. Prototypically, he places the bishop or "hierarchy" at the altar for the celebration of the "communion" or "synaxis," to stand as something of a sacrament of human obedience, a "man of God" called to model faithful imitation. The hierarchy must therefore be humble, as Christ was humble. He "praises the divine works ... wrought gloriously by Jesus" for the good pleasure of the Father and the Holy Spirit, as Scripture avers (3.III.12). And he follows "the rules laid down by God himself," which is why,

having sung the sacred praises of the divine works, he apologizes, as befits a hierarchy, for being the one to undertake a sacred task so far beyond him. Reverently, he cries out: "It is you who said, 'Do this in remembrance of me.'" He prays, then, to be made more worthy to do this holy task in imitation of God. He prays that, like Christ himself, he might perform the divine things. He prays too that he might impart wisely and that all those taking part may do so without irreverence. (3.III.12)

For their part, the gathered faithful strive to reflect the fact of Jesus having "united [their] humility with his own supreme divinity" by giving their "full attention to his divine life in the flesh." Jesus' "sacred sinlessness must be our model so that we may aspire to a godlike and unblemished condition. This is how, in a way that suits us, he will grant us communion with his likeness" (3.III.12).

Suitability, capacity, is very much the point, because God wisely orders all things, invisible and visible, and arranges their relation, one to another, in ranks that serve the singular purpose of leading others to be like God (5.I.4; cf. 5.I.2). We modern readers will struggle with Dionysius's language of "superior" and "inferior," but he has in view the gifts given

(Continued on next page)

(Continued from previous page)

to creatures by God, which enable varying degrees of perfection, and attendant obligations to initiate those coming up below (5.I.2; 5.I.4). If the Dionysian Church seems idealized or abstracted, it should be understood in this light: as a grateful unfolding of God's promises through the incarnation of his Son, who in turn imparts faith, hope, and love, enabling obedience. *Therefore* "be ye perfect, as your Father in heaven is perfect" (Matt. 5:48).

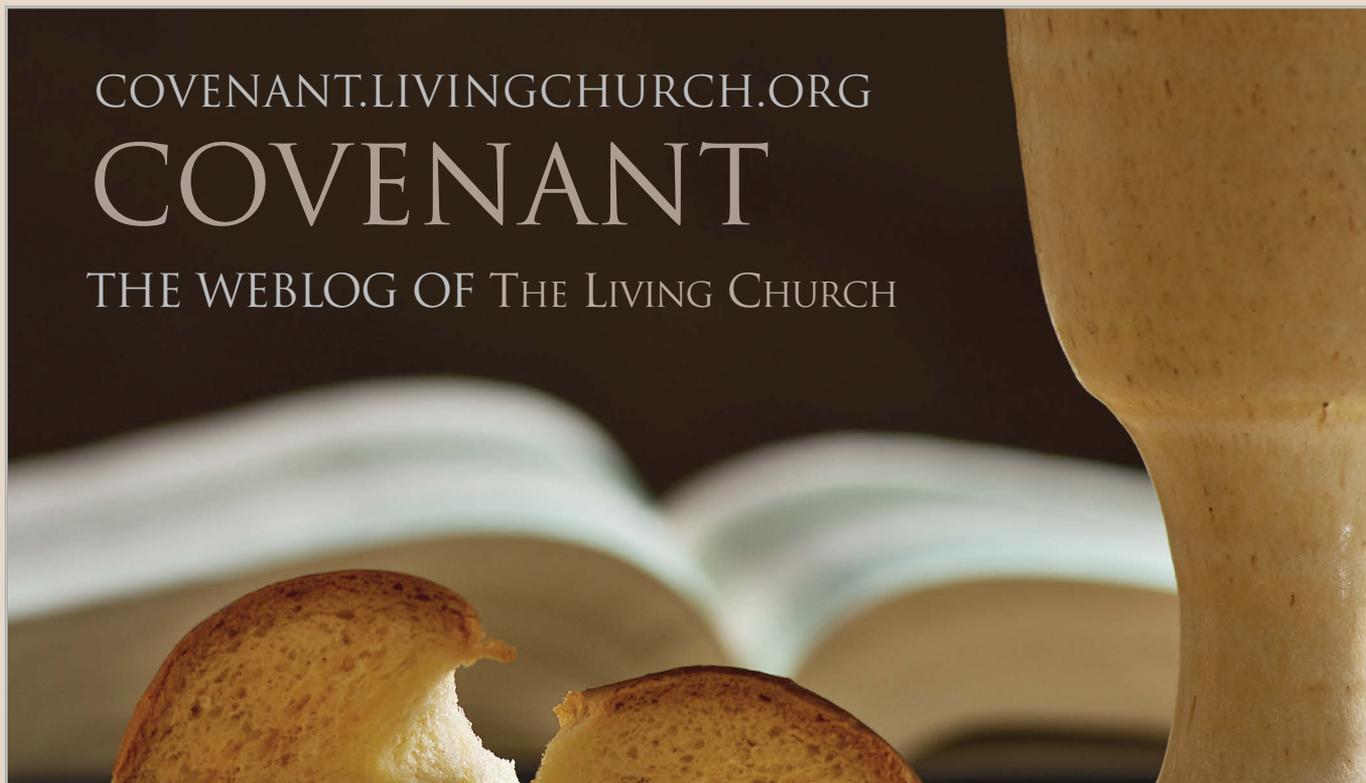
Progress in the things of God is primarily enabled by the sacraments, through which God purifies, illuminates, and perfects human beings (5.I.3; cf. 3.I). And the three orders of ministry may be mapped onto this same triad, as a "symbolic representation of divine action," which is "ordered and harmonious" (5.I.7). Critically, Dionysius speaks here of the orders themselves and their functions, not individual incumbents; we may presume that clerical failings were as common in his day as in any other. By divine design, (1) deacons *purify* newcomers — for instance, by taking away the postulant's old clothes at baptism, and likewise calling him "to cast aside the garments of his old life." Deacons also "incubate" postulants "by means of the cleansing enlightenments and teachings of Scripture." (2) Next, "the *light-bearing* order of priests," who also help to purify, "guide the initiates to the divine *visions* of the sacraments" — teaching in their own right, in a contemplative mode, under the authority of bishops and in fellowship with them. (3) Lastly, bishops (hierarchs), besides helping to purify and illuminate, are called to seek and serve *perfection*, which makes them "the first of those who behold God." Sacramentally speaking, the hierarchs "perfect the holiest of symbols and all the sacred ranks," that is, they consecrate the holy oil and holy altar and ordain priests and deacons to holy orders. In

this way, they "fully possesses the power of consecration" (all from 5.I.5-6).

God, however, is the real consecrator, as the source of all sacramental power and its salutary effects. God "inspires every hierarchic sanctification," writes Dionysus (5.III.5), that is, God elects, God chooses (see 5.I.1). When Moses consecrates Aaron, though he knows his brother "to be a friend of God and worthy of the priesthood," he awaits the command of God as source. Similarly and profoundly, Jesus — who, "in his endless love for us" serves as "our own first and divine consecrator," writes Dionysus — "did not exalt himself in becoming a high priest" (Heb. 5:5). Rather, the consecrator of God incarnate was the one who said to him, "You are a priest forever, after the order of Melchizedek" (Heb. 5:6, quoting Ps. 110:4). How to understand this deference on Jesus' part? It is like his instruction to his disciples "not to leave Jerusalem, but to wait there for the promise of the Father. 'This,' he said, 'is what you have heard from me; ... you will be baptized with the Holy Spirit'" (Acts 1:4-5). By this promise, writes Dionysius, Jesus bestowed consecration on his disciples "in hierarchic fashion" by referring the act "to his most holy Father and to the Divine Spirit" (5.III.5).

Jesus, the "Shepherd and Bishop of our souls" (1 Pet. 2:25), demonstrates the pattern of divine hierarchy by offering himself sacrificially to God. He is our spiritual worship as a reasonable Word, spoken in Love by the Father from eternity and incarnated as a man for our salvation. Although he suffered, was crucified, died, and was buried, he rose again. He ascended into heaven and is seated at the right hand of the Father. In him, human beings also hope to be raised to new life, remade in "the image of the man of heaven" (1 Cor. 15:49).

—Christopher Wells



April 14: Zenaida, Philonella, and Hermione, Unmercenary Physicians

By Charles Hoffacker

The April 14 commemoration of Zenaida, Philonella, and Hermione in *Lesser Feasts and Fasts 2018* marks the first time an official liturgical book of the Episcopal Church has mentioned “unmercenary physicians.” This category of saint is, however, well known in Eastern Orthodox churches.

An extraordinary resource on these figures is *Saints Who Were Physicians and Healers: An Activity Book for Orthodox Children and Parents*, available as a free download from the Department of Christian Education of the Orthodox Church of America (bit.ly/HealingSaints).

Philonella, Hermione, and Zenaida appear on its cover as “The Mothers of Modern Medicine.”

Saints Who Were Physicians and Healers provides detailed accounts of more than 30 saints, from Luke the Evangelist and Antipas of Pergamum mentioned in the New Testament, to Matrona of Moscow and Luke of Simferopol and Crimea, 20th-century canonized saints of the Russian Orthodox Church. The witness of these holy ones is presented in ways that can engage both children and adults.

Who are the three unmercenary physicians now on the Episcopal Church calendar?

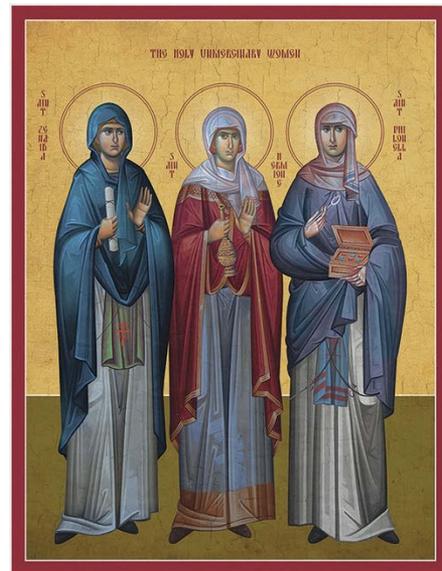
Zenaida and **Philonella** were sisters, born into a well-educated and wealthy Jewish family in the early first century and said to be cousins of the apostle Paul. After studying philosophy and

medicine at Tarsus, they relocated to Thessaly, an area renowned for healing springs and shrines to Asclepius, god of medicine. The physicians already established there charged exorbitant fees and sold magical charms. In contrast, the sisters set up cells for themselves and a chapel and clinic. Together with other women who joined them, Philonella and Zenaida devoted themselves to prayer and medical practice, treating everyone who came to them, regardless of ability to pay. Many were healed. Many were brought to Christ.

Zenaida was especially interested in pediatrics and the treatment of psychological disorders, in particular depression. She became renowned as a spiritual director. Philonella devoted herself to gynecology and experimental treatments for diseases thought to be incurable. She worked to separate medicine from superstition. Philonella and Zenaida may have been stoned to death by a jealous mob. Where they are buried is unknown. The Orthodox Church refers to them as the “Friends of Peace.”

Hermione was born in Caesarea of Palestine early in the first century. She was one of four women mentioned in Acts 21:8 who had the gift of prophecy and were daughters of Philip the deacon and evangelist. After studying medicine in Caesarea, she bought a house where she established a medical clinic with her sister Eukhidia, adding rooms to shelter anyone in need.

This may have been the first Christian hospital and the first Christian



Source: owhm.org/saints.html

Icon of Sts. Hermione, Philonella, and Zenaida

hostel. Hermione welcomed all who sought treatment and did not accept payments, but told her patients to pray and give thanks to God for their healing.

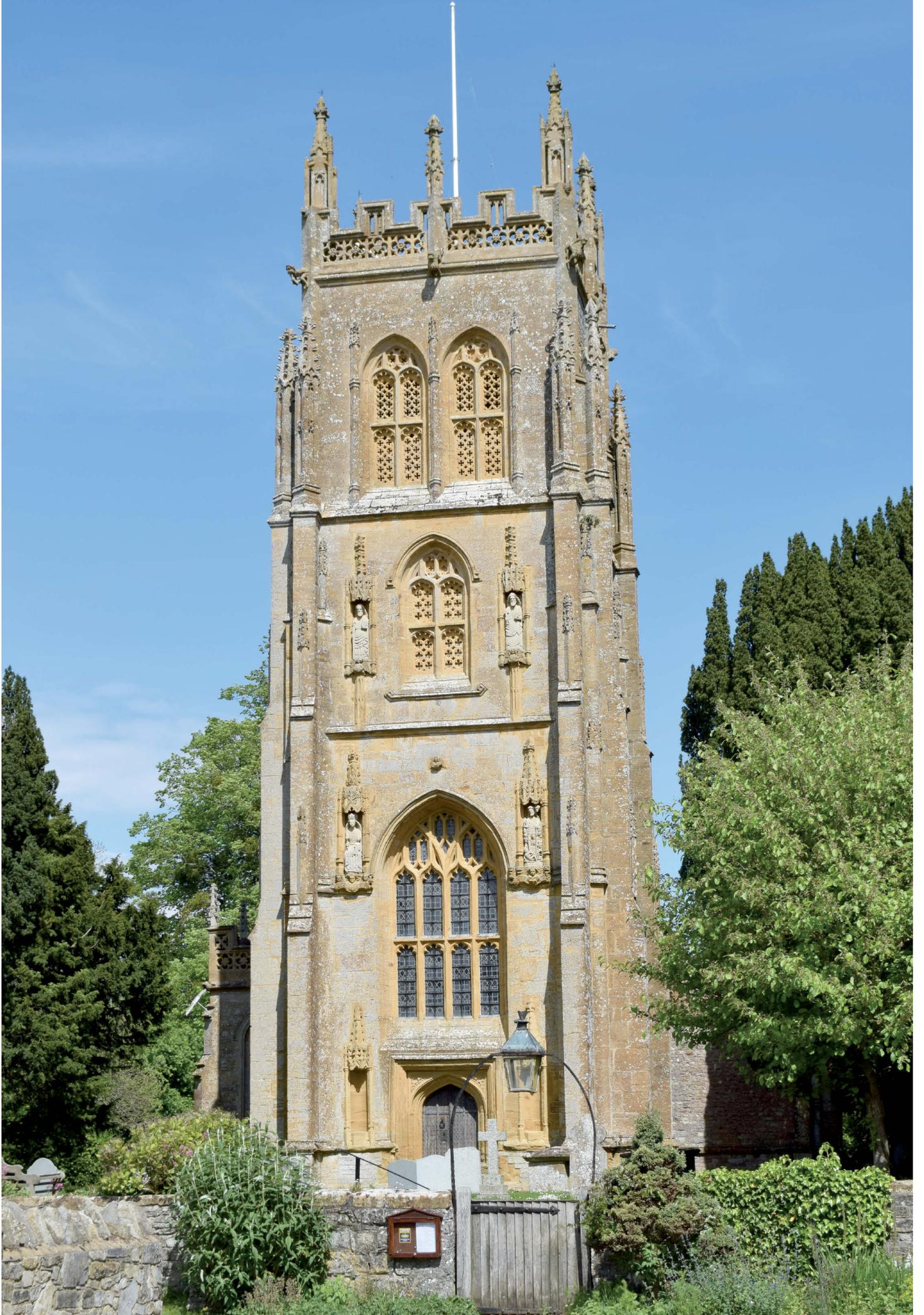
She also made startling predictions about what would happen to the Roman Empire if it continued to defy God’s will. She was summoned to meet with the Emperor Trajan, who wanted to use for his advantage what he believed was her magical power. Hermione refused his demands and was whipped. In 117, the Emperor Hadrian had her tortured and beheaded for her faith. Hermione’s tomb at Ephesus has drawn many pilgrims over the centuries.

Spiritual treasures are sometimes rediscovered just when they are needed.

The memory of the unmercenary physicians Zenaida, Philonella, and Hermione can transform our moral imaginations as we wrestle with the ethics and economics of health care in our time.

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

Merciful God, whose most dear Son came to heal the sick, raise the dead, cast out demons, and preach the gospel to the poor; Teach us by the example of your servants, Zenaida, Philonella, and Hermione to freely give even as we have freely received; through Jesus Christ our Lord. Amen.



The Whirligig of Time in Isle Abbots

By Simon Cotton

Different parts of England are associated with churches in particular architectural styles. County Durham has a number of early Anglo-Saxon buildings, like Escomb and Monkwearmouth, and there is a famous school of 12th-century Romanesque work associated with Herefordshire.

If you want to see early 14th-century Decorated work, especially towers bearing spires, these are most evident in Northamptonshire and Lincolnshire, but Norfolk, Suffolk, and Somerset are where you should go for 15th-century and early 16th-century Perpendicular and Tudor work. For towers, Somerset wins, due to the fine limestone used to construct them.

The Church of St. Mary the Virgin, Ile Abbots, takes some finding in its remote moorland setting above the Somerset levels south of Taunton, a general absence of signposts adding to the feeling of solitude. Forget the chocolate box sitting at the end of a lane, next to thatched cottages; you will only have eyes for the tower, an elegant design circa 1480, possibly the most svelte in Somerset with golden Ham Hill stone used for its western façade.

At 81 feet high, it is a long way from the tallest in the county, but is finely proportioned and has lovely details (giving it a “singular classicity,” Julian Orbach and Nikolaus Pevsner write in Pevsner Architectural Guides’ *Buildings of England* series). Prominent among those are the statues — the tower has ten niches shared among its four faces, and, quite exceptionally, those niches retain their original statues, which escaped the widespread iconoclasm of the Reformation era.

The western face has four of these statues: the apostles Peter and Paul; the Virgin and Child; and the Resurrected Christ stepping from his tomb (and stepping on one of the Roman soldiers). The windows of the belfry stage have pierced stonework known as “Somerset tracery” filling them,

instead of the usual wooden louver boards. Along with Kingston St. Mary and Staple Fitzpaine, this tower is one of three by the same unknown architect; there are a few others with rather similar designs, notably Huish Episcopi, which was honored on a British postage stamp in 1972.

The tower marked the start of a late-medieval building campaign. The church had been largely reconstructed around 1300, but then little seems to have happened for nearly two centuries. Once you step through the south door, you enter a light and harmonious interior. Facing you is the Tudor north aisle, whose altar bears an altarpiece of a Renaissance Madonna; next to the barrel organ (ca. 1835), a Norman font betrays the origins of the building.

Look east to the chancel, beautifully built around 1300, by the rectors, the nearby Benedictine Muchelney Abbey. In medieval England, the rector of a parish could be an individual or an organization. The rector would receive income from the parish (notably from

agriculture) and in return would be responsible for the upkeep of the chancel of the church. A non-resident rector, or organization, would appoint a vicar to be the parish priest.

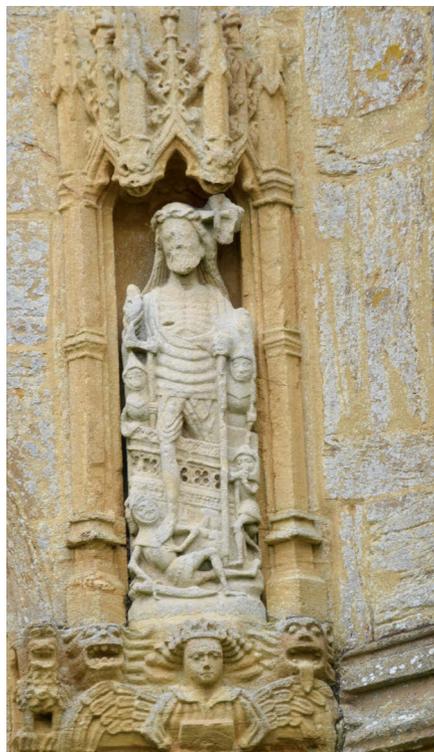
The Pevsner guide remarks of Ile Abbots’ chancel that there is “something peculiarly perfect in its proportions.” It has an east window of five stepped lancets, while the north and south walls feature two three-light windows, again with stepped lancets, below three encircled quatrefoils in their heads. Inside are a singularly elegant piscina and sedilia.

Ile Abbots was probably building its north aisle around 1530, while nearby Ruishton church was starting its tower, and the learned and pious Richard Whiting was Abbot of Glastonbury, the greatest abbey in the west of England. Fast forward a decade, the mortar was still drying out in the north aisle at Isle Abbots, Ruishton tower was awaiting the parapet it never received, and the head of Glastonbury’s last Abbot was displayed above the gateway of the dissolved abbey. In 1895, Richard Whiting was beatified by Pope Leo XIII. As Feste remarks in Act V of *Twelfth Night*, “the whirligig of time brings in his revenges.”

Pevsner wrote about Isle Abbots: “outstanding among Somerset churches, both for beauty and completeness.” A.K. Wickham, the greatest historian of Somerset churches, raved about this church. It is easy to see why.

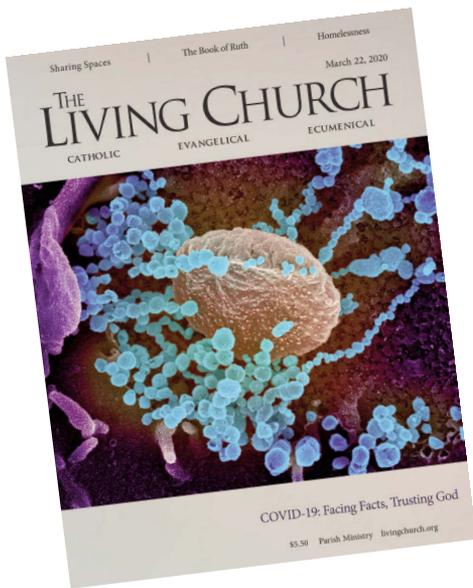
Return for a moment to the west face of the tower, and contemplate the statue of the Resurrected Christ. It bears the marks of five centuries’ exposure to the world, but still sets forth the message that the Church has proclaimed through two millennia: “Christ indeed from death is risen, our new life obtaining” [from the Easter Sequence].

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



Simon Cotton photos

The Resurrected Christ stepping from his tomb.



One Year Later

Pandemic Update with Dr. Lisa Gilbert

Lisa Gilbert is a board-certified family medicine physician, with additional certification in tropical medicine and infectious diseases, at Ascension Via Christi Family Medicine Residency in Wichita, Kansas.

As a member of the Ukrainian Catholic Church, she also brings a theological eye to her work, and is pursuing a master's in Catholic clinical ethics through Georgetown University and The Catholic University of America.

She was interviewed by Abigail Woolley Cutter very early in the pandemic last year — March 2, ten days before the NBA suspended its season and made the crisis real for many Americans [TLC, March 22]. She already had been monitoring the virus for weeks, and spoke presciently about asymptomatic transmission, shortages of hospital beds, and why COVID-19 was more deadly than the flu. TLC's Kirk Petersen caught up with her on February 24. The interview has been edited for brevity.

Your interview from a year ago has held up remarkably well, in terms of the things you were on top of months before they became conventional wisdom. What do you see coming down the pike with the pandemic?

Overall, I'm really encouraged. All the trends I can see are going in the right direction. Hospitalization rates are going down, new cases are going down, vaccination rates are going up. We have reassuring reports that even one dose of the vaccine is probably more effective than the original studies indicated. All the markers we look at are trending in the right direction.

There's certainly a lot of noise about variants, and genuine concern about the variants that could be circulating more widely than we know here in the U.S. That said, everything I've seen so far indicates that the vaccines are holding their strengths against the variants. And we're going to have variants, that's what viruses do.

Even if and when the variants do diverge from the vaccine protection, I still think we're in a better place than we were a year ago. The mRNA vaccines can be easily tweaked to create new vaccines. [mRNA is a genetic material that stim-

ulates the production of antibodies.] They were able to create the mRNA vaccine shortly after the original virus was sequenced, because that's the nature of mRNA vaccines.

I kept hearing early on that it might take four years to develop a vaccine. Thanks be to God, we have it a lot sooner. Did that surprise you?

A little bit, it did. I had been hearing more like a year and a half. I was thinking it would be this year — *if* we were going to have a vaccine that worked. For me that was the biggest question, because they've tried to create coronavirus and other vaccines in the past, and ran into trouble for a variety of reasons. So that was my question: are we ever going to have a vaccine for this, or are they going to fail?

What else surprised you?

I was very surprised by the politicization of it. I also felt that people either overreacted in some regards, or underreacted, just basically turned off and said, "Nobody knows what they're talking about, I'm done, I'm just going to live my life."

Probably what surprised me most was the division within the Church. I think I can speak for multiple branches of the Church, given my interactions with others. Divisions about masking, about social distancing. It's been discouraging for me as a parishioner and as a medical provider to see those extremes. I've seen churches where there's no precaution taken whatsoever, there's a sort of pride in that. You see other churches that have remained closed and had services online for months on end without trying to gather in safe ways.

That said, now that we've come through the elections, I'm hopeful that people are starting to come back together and recognize how even divisions in themselves are harmful.

I remember seeing ministers saying, "God will protect us if we get together for church." Do you have a theological perspective on that?

I've seen that too. I've seen it within the Orthodox Church, within the Catholic Church, within various evangelical

Protestant churches.

God certainly can protect us. He certainly has the power to do so. And yet he doesn't always protect us from disease of any kind. We are rational creatures, and we are given wisdom from various sources that we have to integrate into how we live our lives. Part of that wisdom is coming from the scientific community. That doesn't mean we necessarily accept everything that is being told to us by the scientific community. We have to understand that through the lens of our faith. And yet we're not called to dismiss that. We're not called to tempt God. We are called to be martyrs, in a sense, but we're not called to put others at risk.



Dr. Lisa Gilbert

You mentioned the change in administrations. How would you evaluate the job President Trump and his administration did in combatting the virus?

I hesitate to be unduly critical because I was not in the room making all the decisions. To be fair to the Trump administration, the information coming out of the WHO [*World Health Organization*] at the very beginning was, "China's got this, this is under control, it's not going to be a major deal."

That said, I did not feel there was consistent messaging [*by the Trump administration*]. There were a lot of areas left unaddressed, that should have been more consistently addressed throughout his time in office. At the very end I felt like he wasn't really engaged at all in coronavirus, in the last three months of his presidency, and that was a real loss.

What about frontline healthcare workers? Has the pressure let up on them in any way?

It has changed significantly. The initial pressure was an unknown disease with unknown treatment guidelines and very critically ill patients, with reports coming from other countries of healthcare workers getting sick and dying — and all of that in a setting of lack of resources. Initially there was not even enough personal protective equipment, PPE, and genuine concern about lack of oxygen and ventilators

Healthcare workers felt very insecure. They felt they may be putting themselves at risk, they might have vulnerable family members at home, or they were concerned that "I'm going to spread this to my patients, because I may have this and be asymptomatic."

So there was a lot of moral distress over that initially, that conflict between the duty to care, and the duty for self-preservation and for one's family, and the worry about spreading it to others. I think most of these initial pressures have lessened because of better resources, better policies and protocols, and better understanding of the virus.

That said, there are ongoing pressures, and new ones. Initially healthcare workers were supported by communities and looked up to as heroes, and now there is some backlash where

healthcare workers are seen as contributing to the politicization, or to restricting people's ability to live their lives.

There's also a lot of grieving among healthcare workers. They formed such intense bonds with patients, because they were the only ones there. Especially in the ICU, where patients linger for weeks while they're recovering, because they're on high-flow oxygen.

We saw a lot of post-traumatic stress issues for healthcare workers after SARS. The attrition rate after the epidemic was over was extremely high. Most people can

get through an emergency situation, but then there's a let-down period. During that time, it can be really difficult to process some of that moral distress, that sense of fragility. I think what most healthcare systems need to realize is, it's going to be a year of recovery for many healthcare workers, if not more, after this is all over.

You say a year after it's all over — when will it be all over?

I don't speak for any institution. I think it's fair to say, though, that no one expects this coronavirus to ever disappear from the human population. It's worldwide, it's in every country — even if we get vaccinations to the majority of people, there will still be people that are unvaccinated, and immunity does wane with time.

We keep talking about herd immunity. I don't put a lot of stock in that, in the sense of stopping community spread altogether. I don't think we're ever going to reach that in the U.S. in the same sense as we do with, for example, pertussis, and certainly this will not happen worldwide. But I do think that if we can adequately protect the people who are most likely to be severely affected by this and have very low community spread, we will have done really well as a society and can resume a normal life.

Does Easter say anything to you, as a person with theological interests and a healthcare worker, about where we are?

I think back to this time last year. It feels like a very long year of Lent, and we've just re-entered Lent, and it doesn't quite feel fair, to be honest.

However, I think the beauty of the Resurrection has struck me even more throughout this last year. Many of us have had to sort of die to ourselves in one way or another. Something has impacted every single person. We've all had something we've had to give up. And every Lent has its Easter.

So I think focusing on the Resurrection of our Lord is something for us to hold onto in recognition that this world, with all its brokenness, is not our home. We are also called for resurrection and for new life in Christ, and there's such a hope and joy in that. □

A 'Binary Star' Shares Space and a Priest

By Neva Rae Fox, Correspondent

One building, two congregations. One expression of love, two languages. One faith, many ministries. St. Paul's and La Iglesia Episcopal de la Resurrección have bridged languages, cultural differences, and class to focus on mutual ministry.

St. Paul's was founded in Mount Vernon, Washington, more than a century ago. Resurrección was created 25 years ago to serve the Mexican migrant workers working in and eventually relocating to the area.

"Resurrección and St. Paul's were started as two different ministries," said the Rev. Paul Moore, rector of both congregations. Resurrección was founded "primarily as an outreach to undocumented field workers in Skagit

County, where a lot of fruits and vegetables are grown for local markets and beyond. At some point, Resurrección moved into the building of St. Paul's, and now pays a nominal rent for use of the facilities. "When I came two years ago, both congregations had gone through some rather profoundly difficult times," he added. "The bishop's office asked me to come to revitalize both congregations. I was born and raised in Latin America of American missionary parents, so the fit has been a good one. I serve two congregations who share history, a space, a tradition, and a priest."

Moore remembered a bilingual Lenten program he conducted during his first year, focusing on the spiritual discipline of hospitality.

"An interesting question came up that for me is iconic of the relation-

ship," he said. "Someone from St. Paul's asked the representatives of Resurrección what they saw in St. Paul's that they valued. The answer: 'An established and stable congregation.' The question was reversed and the answer from St. Paul's was 'youth and vitality.'"

While separate services are celebrated in English and Spanish on Sundays, bilingual services occur on holidays, fifth Sundays, and Ash Wednesday.

Then there are the joint celebrations and events that bring the congregations closer. Moore mentioned a pre-pandemic bilingual posada, a popular Mexican procession celebrated in December that commemorates the holy family's journey to Bethlehem. "People came from both congregations. It was a huge success."

Sharing a building is more than just



Photos courtesy of the Rev. Paul Moore

sharing the same space. “We have separate leadership, and we have two distinct congregations with intersection points,” said Sara Young, senior warden for St. Paul’s. The cross-pollination, I think, is increasing. It’s lowering the sense of ‘otherness.’”

While the two churches maintain their historic identities, one of the joint hallmarks is justice. “Right off the bat the two churches stood together in community about immigration,” Moore said. “We stand together at pro-immigration rights rallies and protests. We have worked in the past, collaboratively, on helping people sign up for DACA [Deferred Action for Childhood Arrivals] and other programs.”

Moore cited a new joint venture, One Parish, One Prisoner, in which “we will welcome someone recently released from prison into our communities.”

Resurrección is renowned for its Summer Day Camp, offered in partnership with St. Paul’s and other congregations throughout the Diocese of Olympia.

Resurrección suffered harder in the pandemic than St. Paul’s; nonetheless, another bridge was crossed. “Closing has hit hard,” Moore said. “Many are undocumented. Zoom is difficult. Children have Chromebooks from school.” Thus, a church-sponsored tutoring program for students was born.

Where is this leading? “We have launched an experiment of mutual sharing,” and “the end goal is relationship.”

Young agreed. “The long-term goal is community — healthy, thriving community that feels balanced, with no sense of otherness.”

The relationship “a work in progress,” Moore said. “The desire for a closer relationship exists on both sides, but in a way that does not lose the integrity of either congregation. I do not see any mergers on the horizon. My dream is that this becomes kind of a binary star, two congregations in intimate relationship, each sharing what they bring to the table to enrich the other and to minister in greater ways in the wider community of Mount Vernon.” □



Children’s artwork from the Summer Camp coordinated by La Iglesia Episcopal de la Resurrección, with assistance from St. Paul’s and other churches in the Diocese of Olympia.



Volunteer Sally Todd teaches a class at Resurrección’s renowned Summer Day Camp.



An ofrenda, the altar for Dia de los Muertos on Nov. 2.



Regent Street in Central London: normally packed with shoppers, but abandoned during the pandemic.

CATHOLIC VOICES

A Living Hope in a Heartsick World

By Emma Ineson

March 27, March, April 12, May 19, and June 21: these dates are emblazoned on my mind. Why? Because these are the dates that the U.K. government has given as a road map out of lockdown. On March 27 I might be able to meet my daughter in the garden. On April 12 I will possibly have my haircut. On May 17 perhaps I may have my parents visit for a night. On June 21 we could approach relative normality again, with the lifting of most restrictions except social distancing.

Might. Could. Perhaps. Possibly.

What happens if my hopes are not fulfilled? Dates have come and gone before. We've been under lockdowns one, two, and now three in England. How can I be sure my hopes won't be dashed again? Proverbs 12:13 says "Hope deferred makes the heart sick." I believe we have all known a deep heartsickness over the past year. So how to keep alive, in these times of anticipation and trepidation, that most precious commodity: hope?

Being hopeful has been shown to be good for you. In a study published in November 2020 in the medical journal *Global Epidemiology*, researchers found that the more hopeful the par-

ticipants, the more they reported higher levels of positive emotions, lower levels of depression, a stronger sense of purpose and meaning, and less loneliness.

Some psychological theories of hope suggest that it has two key elements: will power and way power. Will power involves having the motivational belief that you can make a difference to your circumstances. Way power involves being resourceful enough to think of ways to achieve the changes you hope for. The theories say you need both. Will power without way power is wishful thinking. Way power without will power is simply being optimistic.



kwh1050/Wikimedia Commons photo

The COVID pandemic has tested all of us in the hopefulness scale. Those of us who would usually score quite high have found hope being built, fading, and having to be adjusted again and again and again. The trouble with the will power and way power theories of hope is that they depend quite a lot on our internal resources, a sense of resolve. It is up to us to *feel* hopeful. If we rely on our resources and experiences, these will be inevitably limited, and we are bound to let ourselves down.

One of the most poignant depictions of the heartsickness that accompanies a loss of hope comes in Luke 24, as two disciples, Cleopas and his companion, walking on the road to Emmaus, are telling a person whom they didn't yet know to be Jesus about the events that

had happened in Jerusalem in the preceding days: how they had seen the one they thought to be the messiah crucified.

“But we had hoped that he was the one to redeem Israel,” they said. What a sad and hopeless phrase. We had hoped. Not even we *do* hope, or we *will* hope, but we *had* hoped. And now that hope appears to be gone.

We had hoped that Coronavirus deaths would not be so high.

We had hoped not to feel lonely and isolated.

We had hoped we might be able to hug our friends and families.

We had hoped to gather in person to share the Eucharist.

When they began to tell him their grief and disappointments, Jesus didn't respond by saying: “Can I just stop you there, because you've got it all wrong, because actually I am Jesus, and I'm alive so it's all okay.”

No, he walked with them, he listened, and he let them pour out their honest heartsickness, before gently leading them to greater understanding. Even while they didn't recognize him, he was there with them, walking, explaining, listening, staying. It was only over dinner that night, sometime later as they broke bread together, that their eyes were opened to the reality of hope.

Christian hope is not the same as incessant cheerfulness or even optimism. Christian hope is not reliant on flawed human feelings. The answer to the disciples on the Emmaus road was not found in their will power or way power, because they were pretty powerless in both respects. Their hope came in the form of a person: Jesus, risen from the dead, and made known to them in the broken bread.

The New Testament scholar Richard Bauckham has said: “Optimism cannot deal with death, but God has dealt with it.” We have hope because we worship a God who, in Jesus, knows what it is to suffer, even to suffer death itself, and yet was raised to life. That's the hope that we celebrate on Easter morning.

So if we're talking about having hope in the midst of global pandemic, it's not just an optimism that things will

get better (which they will), but it's hope in a God who has been to the worst possible place and back again, and goes ahead of us into whatever the future holds. After the eyes of the disciples were opened and they recognized Jesus, they got up and returned to Jerusalem to tell their friends what had happened. It's like a hope switch went on for them they began to look forward again to the future, uncertain though that was.

And the difference? A risen Jesus. Peter writes this:

Blessed be the God and Father of our Lord Jesus Christ! By his great mercy he has given us a new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, who are being protected by the power of God through faith for a salvation ready to be revealed in the last time. In this you rejoice, even if now for a little while you have had to suffer various trials, so that the genuineness of your faith—being more precious than gold that, though perishable, is tested by fire—may be found to result in praise and glory and honor when Jesus Christ is revealed.” (1 Pet. 1:3-7)

What hope is alive in you because of Jesus right now?

Hope that the church might emerge from this simpler but stronger.

Hope for God's restoration and healing.

Hope for someone you know in their personal circumstances.

Perhaps the ultimate hope of life after death.

This Easter, let us celebrate our living hope — so much more than will power or way power — that is not affected by the various trials we might currently be experiencing but is, in fact, refined by them, like gold in a fire.

The Rt Rev. Dr. Emma Ineson is Bishop of Penrith within the Church of England's Diocese of Carlisle.



Rembrandt's *The Supper at Emmaus*

Rembrandt's Un-Kosher Supper

By Dennis Raverty

The Protestant Netherlands engaged in more open religious dialogue than anywhere else in Europe during the 17th century. Nowhere was this more evident than in the cosmopolitan city of Amsterdam, where Rembrandt

Perhaps this is the very point Rembrandt is trying to make: that Jesus, like the dough of the challah, is also risen.

lived. Although the official state religion was the Calvinist Reformed Church, other Protestants, including Lutherans, Anglicans, and even Unitarians, were tolerated as long as their churches were privately funded through voluntary donations (only the state church was supported through taxes).

Roman Catholic buildings had been seized, white-washed and denuded of their statues and stained-glass windows, but these congregations were still permitted to practice their faith privately, similarly to Protestants. Jews fleeing the Inquisition in Spain and Portugal or the waves of antisemitism in German lands and Eastern Europe also immigrated to the Netherlands and thrived in this rich, tolerant, religiously diverse milieu.

Because Rembrandt lived in a predominantly Jewish neighborhood, numbered many Jewish clients among his portrait commissions, and often used Jewish models in his biblical paintings, it has long been assumed that Rembrandt had a deep sympathy for Judaism. This is sometimes said to be revealed in his emphasis on the humanity, rather than the divinity, of Jesus. While he undoubtedly understood Judaism better than most Christians of his time and even illustrated a mystical treatise by a rabbi, art historians Shelley Perlove and Larry Silver have demonstrated that Rembrandt's considerable knowledge of contemporary Jewish practices was almost always put in the service of a conventional Calvinist understanding of Jesus' role in salvation, fulfilling and at the same time superseding the "old law" of Judaism.

This is subtly evident in one of his best-known paintings, *The Supper at Emmaus*, based on the story found in the Gospel of Luke. Two unnamed disciples, walking from Jerusalem to Emmaus on the first Easter Sunday, meet a stranger on the road who is Jesus, but they do not recognize him. When they arrive at Emmaus, they invite him to join them for supper. Before the meal, the stranger blesses the wine and the bread, and when he breaks the bread they recognize him, after which he vanishes. Rembrandt shows the disciples startled, at the moment of their recognition of Jesus. In an instant Christ will be gone.

The bread Jesus blesses in Rembrandt's picture is the cake-like braided sweet loaf served by Jews on the Sabbath, Rosh Hashanah, and other festive occasions. Its honey is said to symbolize the sweetness of salvation, and the eggs in the dough provide its characteristic amber color and represent renewal and new life (just as the egg on the Seder plate at Passover represents new life). But challah is forbidden during Passover and only unleavened, unsweetened bread made without eggs is served during the holiday, the "bread of affliction," as it is called in the *Haggadah* (the text for the Jewish Passover rite). It represents the harsh slavery endured by the Hebrews under Pharaoh.

The representation of challah at this particular meal is usually interpreted as merely representing "Jewish" bread, an example of Rembrandt's dedication to realism, as is the markedly Semitic Jesus, based on oil studies from a

Sephardic model (an old tradition maintains that he was the artist's milkman). But if the incident took place on Easter Sunday as the gospel states, and Jesus' last supper (Maundy Thursday) was the first evening of Passover, then it would still be Passover on Sunday when the disciples met the stranger on the road, even if the supper were after sundown, because Passover lasts eight days. During the entire duration of the Passover season, challah and all leavened bread is forbidden — it is not allowed even on the Passover Sabbath.

While it may be that this was just an oversight on Rembrandt's part, the artist, known for the fastidiousness of his research, may well have been aware that challah was forbidden at the time of the supper and so knowingly shows the Jewish dietary laws being broken by the disciples at Emmaus, a purposeful transgression that might embody a Calvinist message to the viewer (especially if Jewish): while they were breaking bread together that Sunday evening, if they were observant Jews, they are also breaking the law.

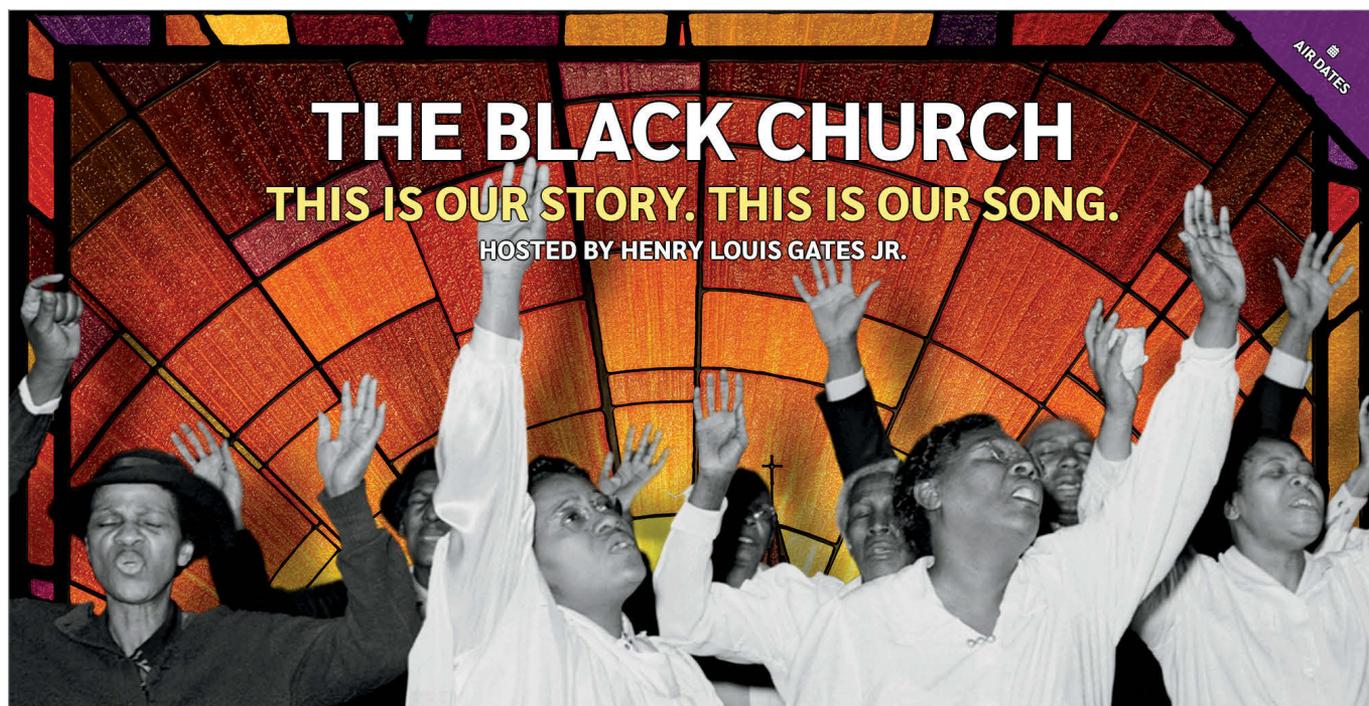
There is a tradition of selling *chametz* (grain that rises when exposed to water, e.g., wheat, barley) to sympathetic Gentiles for temporary safekeeping during the eight days of Passover (because it is forbidden for Jews to possess it), and then buying it back after the week of the festival was over (this custom is called *mechirah*). Rembrandt, a sympathetic soul, might very well have been asked to keep his neighbors' grains for them, and so would have been familiar with the length of Passover and the prohibitions in kosher dietary laws about eating risen bread.

Perhaps this is the very point Rembrandt is trying to make: that Jesus, like the dough of the challah, is also risen. The disciples recognize Christ after the blessing of the bread because the dry, hard, matzo cracker, the "bread of affliction," becomes, in his hands, the sweet, moist bread of celebration, salvation and joy. Likewise, the "old" Jewish Sabbath of Saturday gives way to the Sunday "Sabbath" of the new faith, marked in Rembrandt's painting by a transgression of the law that, at the same time, signifies the transcendence of the law.

Rembrandt incorporated Jewish models and Jewish practices as part of his quest for a realistic, believable, human Jesus, but we must remember that the Jewish customs of Rembrandt's time were not those of first-century Judeans.

So, while Rembrandt's picture may give us information about 17th-century Jewish practice, and seems to embody a Calvinistic Christian message, its narrative is an essentially poetic and metaphorical (rather than primarily realistic) interpretation of that mystical first-century encounter with the stranger on the road, whose true identity is only recognized in the breaking of the bread.

Dr. Dennis Raverty is an associate professor of art history at New Jersey City University, specializing in art of the 19th and 20th centuries. He thanks Rabbi Jeffrey Portman and Dr. Robert Selzter, professor emeritus at Hunter College, for their help in preparing this essay.



A Future-Present Reality

*The Black Church
This Is Our Story, This Is Our Song*
Streaming on PBS

Review by Brandt L. Montgomery

Henry Louis Gates's two-part PBS documentary *The Black Church: This Is Our Story, This Is Our Song* is like myriad song styles. There are parts that are happy and others that are like the blues. But just like the Psalms, there is always a song of praise for the living God. Though Black Christians have at many times felt forsaken by the world, to quote one hymn, "I've found a friend in Jesus, he's everything to me."

Gates says Black Americans did not embrace Christianity solely to enter heaven. Though heaven was a "distant motivation," Blacks embraced Christianity "so that they could believe in another kind of future here on Earth."

The future they saw and claimed was a world without racial inequality, pain, and sorrow, but everlasting life and peace with the all-loving Jesus. Black

Christians have rightly seen in their faith a "future-present" reality, the promises of God fulfilled in Jesus in force in the here and now, as well as in fullness at the hour of our death.

The history of the Black Church shows us how, instead of bringing God down to us on Earth, we should go up by our praise to God in heaven. That is how the reality of the good news is best felt in this time, in anticipation of the next.

Gates does well in presenting the Black Church as a non-monolithic religious institution. For those unfamiliar with the Black Church, or under the impression that it is of only one expressive style, Gates's presentation is an important contribution to breaking down perceptions and the study of Black religion.

The Black Church is varied in its representative denominations, emotional expressions, and liturgical traditions. This variance and America's history of racial and social inequality have kept before Christians the importance of justice.

Because of the variances throughout the Black Church, there are variances of opinion within it, in contrast with other Christian traditions. Though Black Christianity was and has always been quick to confront racism, it has been slow to address other issues such as sexism, homophobia, and environmental justice.

The Black Church has had its problems and failures, and Gates does not attempt to cloak them. An important question comes from such engagement: What is the future of the Black Church?

In this question we see the work of the living Christ. The Black Church today still faces many of the same issues and problems it always has. It is also still developing through the guidance and power of the Holy Spirit. That is because the Black Church is part of the Church, whose head is Jesus Christ, who lives and still saves.

The Rev. Brandt Montgomery is the chaplain of Saint James School in Hagerstown, Maryland,

A Comprehensive Vision

Review by Charles Hoffacker

These two titles about Austin Farrer — both published by SCM Press and the work of overlapping groups of contributors — witness to increasing engagement today with someone described by Rowan Williams as “possibly the greatest Anglican mind of the 20th century.”

As these volumes attest, Austin Marsden Farrer (1904-68) made important contributions in several fields, among them Biblical studies, language and symbolism, philosophical theology, doctrine, and preaching. The 2006 Farrer anthology *The Truth-Seeking Heart* surveys his contributions only somewhat differently, according to the familiar triad of Scripture, tradition, and reason.

Because of the variety of his achievements, he is not easily categorized, and for that reason, perhaps, not readily appreciated. The breadth of his interests and accomplishments equipped him for conversations with a variety of interlocutors. This breadth also stood in judgment of the academic world's preoccupation with specialization. In their turn, the essays in these new books bear witness not only to diversity, but to the comprehensive vision Farrer left as his legacy. Perhaps it is by comprehensiveness of vision rather than specialization that Anglican scholars should be assessed.

The introduction to *Oxford Warden* puts the matter in dire yet justified terms. The editors contrast Farrer's profile against what they see in our time as the “accelerating re-estrangement of the Church from biblical scholarship, from the interdisciplinary engagement of philosophy or of literature — and conversely of serious intellectual engagement from the task of expounding the Gospel in the Church.”

Farrer is frequently said to have been a devout, even holy, person with a questioning, skeptical mind. He has

also been described as a complete fusion of the intellectual, the aesthetic, and the spiritual. He saw the Christian life as a task to be done and deemed himself the least mystical of men, yet noted that poetry was his great love outside his academic work.

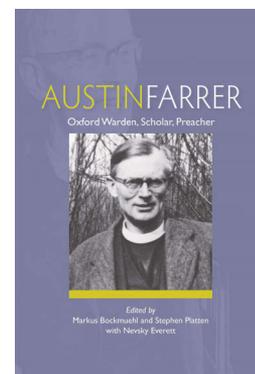
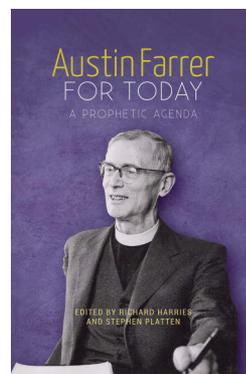
The will was central in Farrer's thought and life. So too was the sacrifice of the will. His concept of double agency was rooted in how the will of Jesus was absolutely knitted with that of his Father and that God acts in the world through human wills knitted together with the divine will. God does not force us, but seeks our cooperation. If we love God's will, we freely take the shape of that will. We are incorporated into the Trinitarian life.

Farrer agreed with his close friend C.S. Lewis that the presentation of Christianity requires images. As Judith Wolfe notes in *Oxford Warden*, “Farrer's images are much less extravagant. They are marked by the asceticism that Lewis so praises in his friend.”

During Farrer's time and since then, scholars from several Christian traditions have contributed to a recovery of the typology found in the Bible and early Church tradition. As John Barton explains in *Prophetic Agenda*, for Farrer, “the way historical people and events were described by the biblical writers really did prefigure the events of the life, death, and resurrection of Jesus Christ: that is, there was a divine providence in the fact that they were so described.”

Farrer challenged much that was accepted or popular in some theological circles. He effectively declared the Q Hypothesis unnecessary, claiming that the author of Luke had at hand both Mark and Matthew. He criticized both Rudolph Bultmann's demythologizing project and the substitutionary theory of the atonement. His appropriation of Thomism was more subtle (although less popular) than that of E.L. Mascall.

Farrer lived practically his entire adult life in Oxford, first as a student at



Austin Farrer for Today

A Prophetic Agenda

Edited by **Richard Harries** and **Stephen Platten**

SCM Press, pp. 256. \$45

Austin Farrer

Oxford Warden, Scholar, Preacher

Edited by **Markus Bockmuehl**

and **Stephen Platten**,

with **Nevsky Everett**

SCM Press, pp. 256. \$35

Balliol College and Cuddesdon College, then as an Anglican priest serving as chaplain at St. Edmund Hall, followed by 25 years as chaplain and fellow at Trinity College. From 1960 until his death in 1968 at the age of 64, he was warden of Keble College; an essay in *Oxford Warden* explores his tenure there in detail.

Further biographical details are sparse in these two books. For a full-length presentation on his life, see *A Hawk Among Sparrows: A Biography of Austin Farrer* by Philip Curtis (SPCK, 1985; Wipf and Stock, 2014).

During his lifetime, Farrer published 15 books, with several collections of essays and sermons appearing afterward. Books and other publications about Farrer and his contributions continue to be published. *A Prophetic Agenda* features a 16-page “Bibliography of Works by or Related to Austin Farrer.”

The student of Farrer would do well to begin with him, but in many cases

(Continued from previous page)

will want later to resort to the growing secondary literature. The two books under review here provide essays, many of them advanced, that put Farrer's work in context both historically and in light of developments since his death.

Oxford Warden also includes four previously unpublished lectures that Farrer gave in America in 1966. One of them—"Something Has Died on Us: Can It Be God?"—concludes with this assertion: "Cosmic rationalism has died on us. Let it die. The gospel is the saving power of God; it is not a rationale of the universe."

Through his sermons and other writings, Farrer communicates in this concise and memorable way, thus inviting reflection. Here are further examples, lightly edited:

- The Eucharist is not a special part of our religion, it is just our religion, sacramentally enacted.

- In the Incarnation, God set the divine life in human neighborhood. We discovered it in struggling with it and were captured by it in crucifying it.

- We make ourselves into people who will or will not respond to Christ in heaven. There we will not meet a solitary Christ, but Christ in all the members of his body.

- After all the detection of shams, the clarification of argument, and the sifting of evidence — after all criticism, analysis — each of us must make up our mind what there is most worthy of love, and most binding on conduct, in the world of real existence. It is this decision, or this discovery, that is the supreme exercise of a truth-seeking intelligence.

Farrer helped prepare the way for a better, more faithful future. He was one of those transformative people who enrich the church long after their deaths. As someone ahead of his time, he contributes to later times such as ours. That a productive community of Farrer scholars, students, and readers now flourishes on both sides of the Atlantic demonstrates that this is so.

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

Parallels Between Old and New

Review by Ian McCormack

Once upon a time, not very long ago, the Church of England was full of bishops like Stephen Platten: trained at Cuddesdon; scholarly without being professionally academic; liberal Catholic, with the emphasis on one or the other of those two words. They possessed a wide (and sometimes deep) understanding of the history, custom, and practice of Anglicanism, and of the wider Western Christian tradition of which we are but a small part. These traits — already becoming rare among the episcopal bench at the time of the abolition of Platten's Diocese of Wakefield to make way for the behemoth Diocese of Leeds in 2014 — are rarer still now, with the negative consequences displayed in the uncertain and underwhelming performance of the senior bishops throughout the Year of COVID.

Perhaps, with a fuller understanding of the Tradition, the bishops would not have been so quick to prohibit clergy from entering their own churches, or to permit ordination without the Eucharist, or to encourage their clergy to take Christmas Day off in order to be with their families. They might also simply have panicked less — for one gift familiarity with the Tradition gives is an awareness that "What was, will be again, what has been done, will be done again, and there is nothing new under the sun" (Eccles. 1:9).

This is one of the key themes that emerges from this little book by Platten, now enjoying a busy retirement as an honorary assistant bishop in three English dioceses. He is constantly seeking parallels between old and new, seeking out specifically people, places, and precedents from the first centuries of Christian life and mission in the islands of Great Britain and Ireland, and asking what they have to teach us today.

Central to the book is the theme of the Christian life as a pilgrimage and — less central but significant in the

PILGRIMS



Stephen Platten

Pilgrims

Pathways of Christian Life

By Stephen Platten

Sacristy Press, pp. 202, \$18.95

current moment — church buildings as "dazzling vision[s]" of the goal of all Christian pilgrimage: "the arms of Almighty God." Platten begins by pointing out that the human instinct for searching and seeking transcends continents, denominations, and faiths, having its monotheistic origins in the faith-filled journey of Abraham.

He cites the examples of the early British and Irish saints — Columba, David, Mungo, Paulinus, Cuthbert, and many others — to expand on his central theme of life as a pilgrimage, with the connected aims of transformation and redemption identified as the ultimate purpose. Along the way, he makes the point that differences between the Celtic and Roman strands of early British Christianity have often been exaggerated; and that the early British church was never quite as cut off from the rest of Europe as has sometimes been suggested. Brexit is not mentioned by name, but the reader senses it is never far from the author's mind.

Broadly speaking, each chapter

begins with a place or a saint, reflection upon which leads into a wider theme. One chapter, for example, reflects on the perennial tension between prayer and action, the contemplative life and the mission of the Church — and concludes by showing that the early British saints struggled with this tension as much as at any time or place in the Church's history.

The book's structure is somewhat discursive: it was only by the end that I

fully understood what Platten was doing. My other frustrations are largely editorial: why is the preface dated both Advent 1995 and All Saints 2020? (A quick internet search reveals that this is a second revised edition, but the volume itself does not make this clear). Why is the author's PA thanked for assisting with the index when there isn't one? Why do the "questions for discussion" read more like an exam than aids to reflection and discern-

ment? Two examples: "Unceasing prayer: is it possible?"; "What do you see as the key distinguishing features of the Roman and Celtic traditions?"

Pilgrims would have been smoother reading had these quirks been ironed out before publication. But there is still much here to help pilgrims on the way.

The Rev. Ian McCormack, SSC, is priest in charge of St. George's in the Meadows, Nottingham, England.

An Eccentric Tour

Review by Stephen Platten

This is an unusual, even idiosyncratic book, the concept being highly imaginative but the execution eccentric. Doig's imaginative methodology traces the history of the Christian Church by selecting a limited number of outstanding buildings and reflecting upon their history and the background to their construction.

Doig's introduction sets the scene and outlines the buildings he has chosen. The first three churches focus Constantine's crucial contribution to Christian history. Doig chooses three Constantinian basilicas: the Church of the Holy Sepulcher in Jerusalem; St. Peter's, Rome; and Hagia Sophia in Constantinople. Then follow the Cathedral of the Dormition in the Kremlin, Charlemagne's basilica of the Holy Mother of God in Aachen, Abbot Sugar's Abbey of St. Denis in Paris, God's House at Ewelme in Oxfordshire, England, the Cathedral in Cordoba, the rebuilt Renaissance basilica of St. Peter (and St. Ignatio) in Rome, the Crimean Church in Istanbul, and finally Coventry Cathedral in England.

The first three churches are essential to the story. Constantine's conversion and the subsequent Christianization of the Empire are woven into the story of Christianity's birth. From the place of Christ's death and resurrection we move to the city of Peter's (and Paul's) martyrdom, with St. Peter's being built over the site of a first-century necropolis.

From there we move to the "New Rome," focusing on Hagia Sophia in Constantinople. Moscow follows as the third Rome and then we arrive half a millennium on at Charlemagne's coronation by Pope Leo III in Rome and the subsequent construction of his basilica in Aachen, Charlemagne's north European capital. Here symbolic links between church and state were clear within the building, as was the case in the Hagia Sophia. Abbot Sugar's St. Denis had similar nuances as the burial place of kings — in this case within a monastic basilica.

The shift to God's House at Ewelme in Oxfordshire is striking, but again picks up the crossover between theology

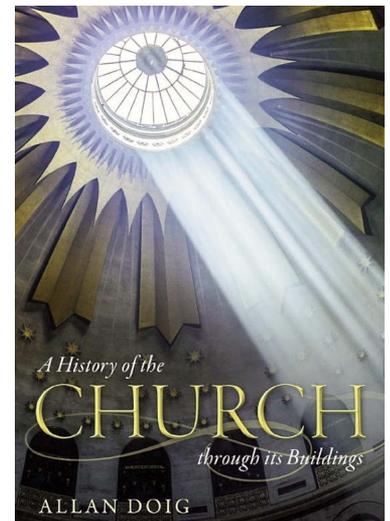
and politics. The house was established by Alice Chaucer, niece of the poet, and her husband William de la Pole, later Duke of Suffolk. Its chantry and school paralleled the Royal foundations at Eton and King's College, Cambridge. Then comes the cathedral in Cordoba, another world away, built within the remarkable mosque, cutting across its axis in a sacrilegious manner; the history of the western Caliphate is outlined, and the expulsion of the Islamic community from Spain: a minaret was replaced by a bell tower.

From Cordoba, we return to St. Peter's Rome, to the tempestuous history of the Renaissance basilica. Here we touch the beginnings of the Reformation as Luther rails against the indulgences aimed to foot the bill for the new basilica. St. Ignatius of Loyola's St. Ignatio, Rome, introduces the missionary legacy of the Jesuits with outreach as far as China, under Matteo Ricci and others. After this we return to Istanbul, as it had now become, to the building of G.E. Street's Crimean Memorial Church, at a time when British links there had waned.

Finally we arrive at the new cathedral in Coventry, rebuilt after the Second World War. The book would be worth reading for this chapter alone, which hints at an unhappy compromise partially fueled by increasing secularization — ultimately it feels as if Doig backs away from this implied conclusion.

This is an extraordinarily learned book, both architecturally and theologically. It is worth living with the eccentricities for the riches embedded in such an attractive, readable and scholarly text.

The Rt. Rev. Stephen Platten is the retired Bishop of Wakefield.



A History of the Church through its Buildings

By Allan Doig
Oxford University Press, pp. 392, \$39.95

For Eastertide and Beyond

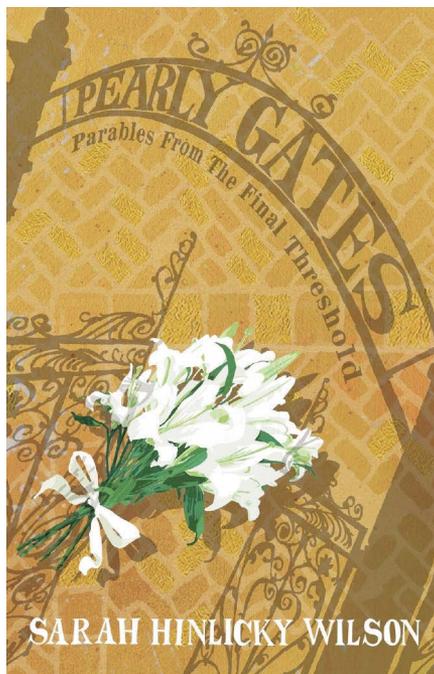
Review by Christine Havens

Easter, the Church teaches, is a lifelong journey — not just a day complete when the egg hunts and family dinners have ended. For those in search of an intentional spiritual practice to renew an Eastertide spirit, I recommend Sarah Hinlicky Wilson's *Pearly Gates: Parables from the Final Threshold*.

While this devotional composed of 30 parables can be read during any liturgical season, its theme lends itself especially to Easter: Wilson's stories all center on the book's namesake: the 12 entrances to New Jerusalem, the gates of heaven, each formed from a single pearl. Each chapter is an encounter with the risen Lord, the one who loves each of us more deeply than we know.

Wilson, a pastor in the Slovak-Zion Synod of the Evangelical Lutheran Church in America, lives and works in Japan, and has a wealth of spiritual and theological writing and life experience, further commending this work. She teaches an annual course in Wittenberg on Martin Luther's theology.

One of her themes that finds resonance in *Pearly Gates* is the 2010 pilgrimage she and her husband made, along the route Luther took from Germany to Rome. Movement, a strength of this book, is an important theme; each parable chronicles an individual's transi-



Pearly Gates

Parables from the Final Threshold

By Sarah Hinlicky Wilson

Thornbush Press, pp. 130, \$10

tion toward or away from the Lord.

Another strength of *Pearly Gates* is that sense of Everywoman or Everyman, reminiscent of John Bunyan's *Pilgrim's Progress*. Even though each chapter focuses on one person, one life, there remains a feeling of inclusivity. These

individuals might be a particular type of person, such as the mean-spirited woman in the first parable, "This is Your Body." But Wilson leaves much open, giving readers a wider opportunity for reflection about what earthly loves might be set aside for a renewed life, an Easter life.

Wilson's work is authentic and unapologetic, with slight but powerful shifts in the popular images associated with heaven's gates. For example, instead of St. Peter as the keeper of the pearly gates, the person in the story encounters an apostle, who is only identified by *she* or *he*. If not an apostle, the parable's subject encounters the Lord as a veiled sentry or in another guise, who may not be recognized right away, as in "Right Answer" and "The Least of These."

In fact, recognition is another theme woven within this provocative devotional, one that is certainly resonant with Eastertide. In each story, the person experiences recognition on many levels, when the veil is lifted from the Lord's face. Often that recognition is coupled with a release of the weight that person has been holding on to for what seems like an eternity. "Night Cloak" and "Camel" are two that especially highlight what letting go of earthly needs and fears in favor of treasure in heaven might feel like. Sometimes that recognition causes extreme dismay and a turning away from God, as in "First Is Last" and "Suitcase."

The parables within *Pearly Gates* build upon those of Jesus, as well as his other teachings within the Gospels. Sarah Hinlicky Wilson's book is apt for disciples in a post-Resurrection world to carry with them for a time along the way to the final threshold.

Christine Havens is a poet and writer and a graduate of the Seminary of the Southwest whose work has appeared in The Anglican Theological Review and Mockingbird Ministries' blog, mbird.com.

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PEOPLE & PLACES

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The Rev. Canon **Naim Stifan Ateek** is honorary canon of St. Andrew's Cathedral, Honolulu.

Ms. **Jenny Beaumont** is the Diocese of North Carolina's missionary for adult formation and lifelong learning.

The Rev. **William Bennett** is vicar of St. Mark's, Roxboro, N.C.

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The Rev. Dr. **Bruce Chabot** is assisting priest at St. Stephen's, Huntsville, Texas.

The Very Rev. **Jean DeVaty** is dean of the Diocese of Albany's Southern Adirondack Deanery.

The Rev. **Kevin Gore** is rector of St. Mark's, Jonesboro, Ark.

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The Rev. **Karen Lawler** is associate rector of St. Mary's, Elk Grove, Calif.

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The Very Rev. **Tom Malioneck** is dean of the Diocese of Albany's Hudson Deanery.

The Rev. **Daniel Mattila** is priest in charge at St. Andrew's, Marble Dale, Conn.

The Rev. **Scott Nonken** is chaplain at St. Anselm's Chapel, University of South Florida, Tampa.

The Rev. **Dave Rickert** is interim rector of St. John the Baptist, Glendale, Ariz.

Canon **Kelsey Schuster** is the Episcopal Church in Minnesota's canon for operations and chief of staff.

The Rev. **Anne Turner** is rector of Grace, Alexandria, Va.

The Rev. **Sally Weaver** is interim assistant priest at Emmanuel, Webster Groves, Mo.

The Rev. **Paul Wehner** is interim rector of St. Mary's, West Columbia, Texas

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Western Louisiana: **John Campbell** (priest in charge, St. Mary's, Bellville, Texas), **Madeleine Rebouche** (curate, Christ Church Cathedral, Nashville).

Deaths

Evelina Fradejas, a longtime leader in Episcopal Asiamerica Ministries at the diocesan, national, and international levels, has died at 80.

She was born in Odiongan, Romblon, Philippines, and was an active member from her youth of the *Iglesia Filipina Independiente* (Philippine Independent Church), an independent Catholic church which has long been in full communion with the Episcopal Church.

Fradejas earned a degree from Mapua University and worked at the national Bureau of Telecommunications before immigrating to the United States in 1969. She joined other family members in California and became a lay leader at St. Thomas' Church in Hacienda Heights. She also provided regular support to many congregations in her homeland and scholarships for seminarians. Several of those supported by her gifts were ordained as priests and one as a bishop.

She was involved in Episcopal Asiamerica Ministries for many years, serving as secretary of the Filipino Convocation and attending several international gatherings of the network. She was EAM's unofficial photographer and enjoyed organizing ballroom dances for the group's gatherings. She is survived by eight of her 13 siblings, and by many nieces and nephews.

The Rev. **Horace Douglas Judson**, who worked as a stained-glass craftsman while serving parishes in the Dioceses of San Joaquin and Los Angeles, died February 22 at 85.



He grew up in Glendale, California, a scion of the family that owns Judson Studios, a renowned stained-glass firm, and began working in the shop at 11. He served in the U.S. Marine Corps during the Korean War, and after earning a degree in history returned to work in the family business for several years. He was proud of having crafted the windows at St. Gregory's Church in Long Beach, where he and his wife worshiped in retirement.

He studied for the ministry at Bloy House, the Episcopal seminary in Claremont, California, and was ordained in 1971. After serving as an assistant at Holy Trinity Church in Alhambra, he moved north to serve as vicar of congregations in Tracy and Tulare, as well as a youth minister and camp chaplain for the Diocese of San Joaquin.

Judson returned to the Los Angeles area in 1981, combining parish ministry with ministry in several congregations, including eight years as priest in charge of St. Timothy's Church in Compton. He was also involved for many years with the L.A. Mission on Skid Row, and spent a day or two each week providing pastoral care for the homeless associated with the mission.

He is survived by his wife, Kathern, three children, and eight grandchildren.

The Rev. **Raymond Low**, an Australian who served as the rector of St. Luke's Church in Scituate, Mass., for 39 years, died March 6 at 89.



He was born in Melbourne, and trained for the ministry at Ridley College, an Anglican seminary within the University of Melbourne. He was ordained in 1958, and began his ministry in a group of parishes in Victoria.

He accepted a call as curate of St. Paul's Episcopal Church in Brockton, Mass., in 1961, expecting to return to Australia in two years. Instead he was called to be rector of St. Luke's, where he remained for nearly four decades. He was very active in community life there, cofounding the Scituate Food Pantry and the town's Rotary Club.

Low was also a devoted peacemaker, and served as president Search for Justice and Equality in Israel Palestine, a non-governmental organization that sought common ground for reconciliation conversations. He also organized a Cold War-era exchange trip that brought students from the Soviet Union to Scituate.

He was an avid reader and Australian Rules football fan, and loved to travel, with a penchant for pulling over the car for a visit every time he passed an Episcopal or Anglican church. His children claim to have seen the interior of 99% of the churches in the United States, England, and Australia. He is survived by Joan, his wife of 61 years, and by three children and five grandchildren.

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SUNDAY'S READINGS | Easter Day, April 4

Acts 10:34-43 or Is. 25:6-9 • Ps. 118:1-2, 14-24 • 1 Cor. 15:1-11 or Acts 10:34-43
John 20:1-18 or Mark 16:1-8

He Calls You

Last night, in darkness, the church gathered for the great Easter Vigil. A fire was kindled, symbolizing the light of the risen Lord. The deacon chanted the Exsultet, announcing the presence of heavenly hosts and choirs of angels, the round earth, and Mother Church joined around this radiant light. Readers led the congregation through the story of salvation in a series of Old Testament passages. In unison, parishioners renewed their baptismal vows. Finally, in a dramatic moment, after the lighting of altar candles from the paschal flame, the first "Alleluia" of Easter erupted.

Christ has broken the bonds of death and set us free. In the words of the Psalmist, "the right hand of the Lord is exalted; the right hand of the Lord does valiantly. I shall not die, but I shall live" (Ps. 118:16-17a). Millions and millions of Christian people live and breathe this hope, walk in this faith, because they have met the Risen Lord.

St. Paul, telling how Jesus appeared to him, summarizes nearly the whole Christian story. He says, "I handed on to you as of first importance what I, in turn, received: that Christ died for our sins in accordance with the scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brothers and sisters . . . Then he appeared to James, then to all the apostles. Last of all, as to someone untimely born, He appeared to me" (1 Cor. 15:3-8). His expression "last of all" is an indication of humility, not a statement that such appearances stopped with him. Jesus Christ is still showing himself alive, in nature, in Scripture, in tradition, the sacraments, signs, and wonders, and in every victory, small or great, of life over death.

Faith in the resurrection of Jesus Christ may come suddenly, as it did for St. Paul. It may come slowly and by degrees. St. John Chrysostom says of Mary Magdalene: "[It was] as if a door

was being opened for her, she was led little by little to the knowledge of the Resurrection."

She came to the tomb and found it empty. She ran to Peter and the beloved disciple, who both ran to the grave, finding it empty, as she said. The beloved disciple saw and believed, but there is no indication he believed in the resurrection, as these words immediately follow: "For as yet they did not understand the scriptures, that he must rise from the dead" (John 20:9).

Mary stands weeping. She wept at the cross. She wept, no doubt, on her way to the tomb. She weeps agonizing tears over the theft and desecration of the body of Jesus. Where will she go to show her devotion and love? As she stands there, she meets a gardener. He draws her out by asking, "Woman, why are you weeping? For whom are you looking?" (John 20:15) Mary asks about the body of Jesus and asks to take it away. Jesus, whom she thinks is the gardener, says to her, "Mary!" At that moment, she recognizes him and believes.

In the ancient story of creation, the Lord gave Adam the power to name every living being. "Whatever the man called every living creature, that was its name" (Gen. 2:19). Jesus, the second Adam, calls us each by name. When he calls, he reveals himself alive and makes us participants in his new and glorious life! Turn toward him and listen!

Look It Up

Acts 10:41

Think About It

We hear him in his Word and eat and drink with him in the Eucharist.

Unity and Firm Faith

The resurrection of our Lord Jesus Christ from the dead utterly transformed his followers and created a new human community whose lifestyle we can hardly imagine, and we largely ignore. The Church adapted to changing circumstances and moved away from its earliest pattern. To this day, however, there are Anabaptist and monastic communities who vow to *hold all things in common*.

Here is the description found in the Book of Acts: “Now the whole group of those who believed were of one heart and soul, and no one claimed private ownership of any possessions, but everything they owned was held in common. With great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. There was not a needy person among them, for as many as owned lands or houses sold them and brought the proceeds of what was sold. They laid it at the apostles’ feet, and it was distributed to each as any had need” (Acts 4:32-35).

Although this pattern did not long endure, the spirit that animated it did. The Church would continue to see itself as a living body in which every member is vitally important. In the beloved words of St. Paul, “The body does not consist of one member but of many. If the foot would say, ‘Because I am not a hand, I do not belong to the body,’ that would not make it any less a part of the body. And if the ear would say, ‘Because I am not an eye, I do not belong to the body,’ that would not make it any less a part of the body. ... As it is, there are many members, yet one body. ... If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it” (1 Cor. 12:14-20, 26).

The risen Lord Jesus Christ is the head of the Church, and we are members of his body, and we need each other. How very good and pleasant it is when kindred live together in unity! It

is like the precious oil on the head, running down upon the beard,” (Ps. 133:1-2). In every age, the Church must strive to uphold the dignity and worth of all her members, who are united as one body in Christ. “We have fellowship with one another,” but not only because we strive to be “of one heart and soul” (1 John 1:7; Acts 4:32). Our unity in Christ is built up and strengthened by firm realities of faith, a series of what might be called the *sacraments and sacramentals of the Church*. We know Christ as we acknowledge our sin, seek forgiveness, and pledge to amend our lives (1 John 1:8-9). We see Christ with eyes newly opened; we behold him in all his redeeming work. “We walk in the light as he is light” (1 John 1:6). In water, oil, bread, and wine, we see and touch and hold the “word of life” (1 John 1:1).

Touching Christ by faith, we have access even to his breath and body. “Jesus said to them again, ‘Peace be with you. As the Father has sent me, so I send you.’ When he had said this, he breathed on them and said to them, ‘Receive the Holy Spirit’” (John 20:21-22). “Then he said to Thomas, ‘Put out your finger here and see my hands. Reach out your hand and put it in my side’” (John 20:27).

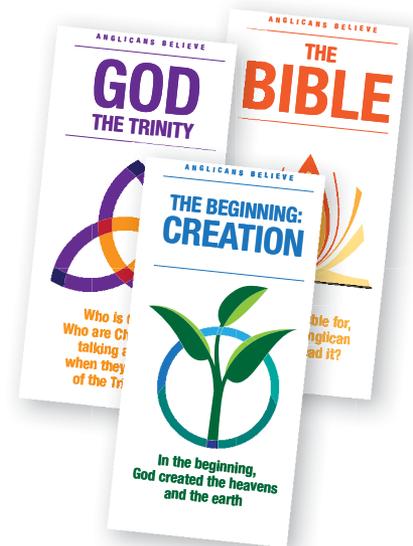
We know Christ by faith, and faith is a new way of seeing, touching, and walking. We adhere to Christ so that his life becomes our very own.

Look It Up

The Collect

Think About It

Reborn into Christ, we show forth Christ.



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