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May 2, 2021

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Imari International is changing the lives of teenage mothers in Kenya (see page 12).

Imari International photo



Chicago Bishop-Elect Undergoes Brain Surgery

By Kirk Petersen

The bishop-elect of the Diocese of Chicago had surgery on April 15 to address a rare but treatable condition that led to cerebral bleeding, the diocese announced.



Clark

Physicians at Alexian Brothers Hospital in Elk Grove Village, a Chicago suburb, operated on the Rev. Paula Clark to remove an arteriovenous malformation (AVM), “an abnormal tangle of blood vessels connecting arteries and veins, which disrupts normal blood flow and oxygen circulation,” according to the Mayo Clinic.

“Once diagnosed, a brain AVM can often be treated successfully to prevent or reduce the risk of complications,” the clinic says on its website.

The bishop-elect’s daughter, Micha Green, said her mother experienced a cerebral bleed while exercising on April 10. She reported on April 11 that her mother was alert and “giving orders” in the hospital. She said the doctors had completed two successful embolization procedures.

“In endovascular embolization, your doctor inserts a long, thin tube (catheter) into a leg artery and threads it through blood vessels to your brain using X-ray imaging. Your surgeon positions the catheter in one of the feeding arteries to the AVM, and injects an embolizing agent, such as small particles or a glue-like substance, to block the artery and reduce blood flow into the AVM,” according to the Mayo Clinic.

The National Organization for Rare Disorders, a patient advocacy group, says AVMs occur in about 10 of every 100,000 people.

Clark is scheduled to be consecrated the XIII Bishop of Chicago on April 24. The Standing Committee said it expected to announce any effect on the consecration on April 16. The Standing

Committee currently is the ecclesiastical authority for the diocese, as Bishop Jeffrey D. Lee retired at the end of 2020. Lee is now serving half time as the provisional bishop of Milwaukee.

Clark will be the first Black person and the first woman to lead the Diocese of Chicago, which encompasses Chicago and 21 counties in northern and west-central Illinois. The diocese has nearly 400 clergy, and 122 congregations. She was elected from a field of four candidates, all of them people of color, at a Zoom-enabled convention on December 12, 2020.

Southern Ohio Seeks ‘Outside Perspective’

By Kirk Petersen

The Diocese of Southern Ohio has announced that it will not renew its contract with the Rt. Rev. Kenneth L. Price, who has served as an assisting bishop since Bishop Thomas Breidenthal resigned for health reasons in late 2020.

“We want to be clear that this decision is not a reflection of the fine work Bishop Price has done to this point. In fact, we are deeply grateful for his pastoral care, his wisdom, and his love of the diocese,” the Standing Committee said in a letter to the diocese.

“At the same time, we believe strongly that for us to move forward to a place where we are ready to call a new Diocesan Bishop, Southern Ohio needs an outside leadership perspective,” the letter said.

Standing Committee President Larry Hayes told *TLC* that the Cincinnati-based diocese had conducted a series of surveys of clergy, lay leaders, and staff, a normal part of any bishop transition. “The general satisfaction of the responders was very low about how things were being done, and secondly, the energy that they feel about the diocese is very low,” he said.

Hayes said the lack of satisfaction was not a reflection of Bishop Price’s performance, but said “he’s an insider,

and the survey clearly told us we needed an outsider,” Hayes said.

When asked about the nature of the low satisfaction in the diocese, Hayes said “we want to get more definite detail on that from the listening sessions,” which will take place soon with various constituencies. The Standing Committee will hold an all-day offsite meeting in May to discuss next steps.

When asked how he felt about the announcement, Price told *TLC*, “I’ve been in this diocese for 27 years and I’ve been in a lot of different positions. It’s a great diocese, I enjoyed what I was doing, and I’m looking forward to the next chapter.”

Price, 77, served as suffragan bishop of the diocese from 1994 to 2012, and beginning in 2009 he served concurrently as Provisional Bishop of Pittsburgh. In the latter role he worked toward healing the diocese after the former bishop and a majority of the clergy left the Episcopal Church in 2008 over doctrinal disagreements.

He will remain on duty until his six-month contract expires on May 1, and Hayes said Price will remain available to the diocese for duties that can only be performed by a bishop, such as ordinations and consecrations. Hayes said it is not clear yet whether the diocese will sign another short-term contract with a bishop or hire a provisional bishop who might serve for a period of years.

Bishop Douglas to Retire

The Rt. Rev. Ian T. Douglas, XV Bishop of Connecticut, has announced that he will retire on October 8, 2022, in the 13th year of his episcopacy. That is the target date for consecrating the next Bishop of Connecticut, and the search will begin now.

“My reasons for retiring are twofold,” Douglas, 62, wrote in a letter to the diocese. “First, by the fall of 2022 it will be time for you to have a new bishop with fresh ideas and vision to



Price

lead you forward in the 21st century and who has other gifts and perspectives than I have. Second, while I have loved every minute of being your bishop diocesan, the work of a bishop is an arduous and nonstop vocation. I look forward to retiring with energy and in good health both to serve God's mission in new ways and also to spend time with Kristin, our children, daughter-in-law, and grandchild."



Douglas

Douglas has been active in the wider Church. In the Episcopal Church, he has served as a member of Executive Council, chairman of the Standing Commission on World Mission, founder of Episcopalians for Global Reconciliation, and Bishops United Against Gun Violence. In the Anglican Communion, he has served on the Anglican Consultative Council and its Standing Committee. When he was elected Bishop of Connecticut in 2009, he had served for two decades as a professor at Episcopal Divinity School, then located in Cambridge, Massachusetts.

September 14 Last Day for West Missouri Bishop

The Rt. Rev. Martin Scott Field, who in 2018 announced his intention to resign as the VIII Bishop of West Missouri this year, has set September 14 as his last day in office.

The Standing Committee "is actively seeking a bishop provisional to guide the diocese through a period of self-examination and a missional visioning process before the call of the next Bishop Diocesan," said communications director Gary Allman in making the announcement.

"It has been my extreme honor and profound privilege to be the Bishop of West Missouri for over ten years. This time has yielded much personal growth for me, and I cannot thank the members of the diocese enough for their faithfulness to, and love of, the mission of God," Field said in the announcement.

Field and the diocese had a sometimes-rocky relationship. In 2016, the Standing Committee initiated a canon-

ical mediation process for "Reconciliation of Disagreements Affecting the Pastoral Relation between a Bishop and Diocese," found in Title III of the Episcopal Church's canons. The nature of the disagreement was not made public, and Field could not be reached for comment.

In 2017, the bishop and the Standing Committee announced that "Bishop Field will participate in professional counseling with a counselor appointed by the Presiding Bishop in order to improve his emotional accessibility and cultural sensitivity and to become better aware of how he is perceived by some and how he relates to all people."

In November 2018, the Standing Committee said the mediation had been "a partial success," and Field announced his intention to resign "on or about my 65th birthday in 2021." Field "invited direct feedback from the Standing Committee and Diocesan Council as a means of continuing the process of reconciliation," the Standing Committee said, and his episcopate will have remained in place for nearly three more years.

Before his consecration, Field served churches in Ohio, Maryland, Michigan, and Tennessee, and as a U.S. Navy Chaplain.



Field

Philippines Primate Elected

By Mark Michael

The Rt. Rev. Brent Harry W. Alawas, Bishop of Northern Philippines, has been elected as the Episcopal Church

in the Philippines' seventh prime bishop and primate by the church's triennial synod. He will succeed the Most Rev. Joel Pachao, the current primate, when he retires next June as the leader of the province, which has about 125,000 members.

Alawas has served since 2009 as the leader of Episcopalians in the northwestern part of Luzon, the largest and most populated island of the Philippine archipelago. He was the only candidate for prime bishop, and will assume the role while continuing to serve as diocesan bishop.

The province's synod gathered April 7 and 8 in a hybrid format, with most delegates gathering at a central venue in each of the church's seven dioceses, and a videoconference service connecting the assemblies to each other.

The synod, which met on the theme "Recovering Our Prophetic Ministry," also approved a resolution expressing "grave concern" about an Anti-Terrorism Law passed last summer by hardline prime minister Rodrigo Duterte's government.

"We believe that a vibrant democracy allows for dissent, criticism or opposition of proposed or actual public policies, programs and actions so that as a nation we will all find the best way to move forward in ensuring the peace, justice and prosperity of our people," the synod declared.

Human rights groups and several other Filipino churches have expressed concerns about the law's limits on free

(Continued on next page)



Alawas

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speech and its removal of due-process protections. The country's Catholic bishops have compared it to Hong Kong's security law that provoked widespread protests in recent years. Thirty-seven civil society groups have filed legal challenges to the law, and its implementation has been suspended while these are considered by the nation's Supreme Court.

The Episcopal Church in the Philippines is a relatively small denomination in the heavily Catholic country. According to 2010 statistics, 90.1% of the residents of the former Spanish colony are Christians, and, of these, 80.6% are Roman Catholics. Only about 0.1% of Filipinos are members of the Episcopal Church.

However, the Episcopal Church has long enjoyed a close relationship (including full communion since 1960) with the country's second-largest denomination, the Philippine Independent Church. Often called the Aglipayan Church, it was founded in the late 19th century by Filipino nationalist leader Gregorio Aglipay, a former Roman Catholic priest.

The Philippine Episcopal Church has been an autonomous province since 1990, having been a part of the U.S.-based Episcopal Church since the beginning of Anglican mission in the nation in 1898, when American forces occupied the island during the Spanish-American War.

The Rt. Rev. Charles Henry Brent, who became the first missionary Episcopal bishop there in 1901, focused Episcopal mission efforts on expatriates and foreign residents (especially the Chinese) in Manila, and on relatively remote indigenous groups, which had been relatively unreachable by Roman Catholic missionaries during the region's three and half centuries as a Spanish colony. His mission strategy is similar to the one pursued by Anglican missionaries in former Spanish colonies in southern South America, where the province also recently elected a new primate.

Brent's slogan "No altar over against

another altar and no planting of churches over against another church" gave the church a distinct focus and an especially strong presence among the Igorot peoples of Luzon's mountainous northern region, where new prime bishop Alawas has long served.

Because of significant regional social inequality, it took much longer for the church to develop an indigenous leadership, and its clergy were largely white Americans for many decades. St. Andrew's Theological Seminary, which trains clergy for the Episcopal Church in the Philippines and the Philippine Independent Church, was founded in 1932, to provide local training for Filipino clergy and church workers.

Several of the institutions that Brent helped found to serve the then-substantial American expatriate community and Manila's Chinese population — including a series of elite private schools and St. Luke's Hospital — remain important national institutions.

Trinity University, an Episcopal-affiliated college, is located near the church's national cathedral, along with its headquarters, St. Andrew's Seminary, and St. Luke's Medical Center, in the Quezon City section of Manila known as Cathedral Heights.

Honoring Prince Philip

The Archbishop of Canterbury and other Anglican leaders have paid tribute to the husband of Queen Elizabeth II, Prince Philip, who died April 9. "I join with the rest of the United Kingdom and the Commonwealth in mourning the loss of His Royal Highness Prince Philip, the Duke of Edinburgh, and give thanks to God for his extraordinary life of dedicated service," Archbishop Justin Welby said. "Prince Philip continually demonstrated his unfailing support and unstinting loyalty to Her Majesty the Queen for 73 years.

"He consistently put the interests of others ahead of his own and, in so doing, provided an outstanding example of Christian service. During his naval career, in which he served with distinction in the Second World War, he won the respect of his peers as

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an outstanding officer.

“On the occasions when I met him, I was always struck by his obvious joy at life, his enquiring mind, and his ability to communicate to people from every background and walk of life. He was a master at putting people at their ease and making them feel special.”

Archbishop Welby was one of six Anglican leaders to issue such tributes. The full list is available at bit.ly/Royal-TributesPrimates.

Nicholas Drayson Elected in South America

By Mark Michael

The Rt. Rev. Nicholas Drayson, Bishop of Northern Argentina, was elected Presiding Bishop and Primate of the Anglican Church of South America at a synod held March 27. He succeeds the Most Rev. Gregory Venables, who retired from the role last year.

Under Venables, the Anglican Church of South America played a significant role in Anglican realignment, and was active in the formation and leadership of the GAFCON network. The provincial synod that elected Drayson also reaffirmed its support for Lambeth Resolution 1.10, which articulates the Church’s traditional doctrine of human sexuality.

Drayson, 63, will continue to serve in Northern Argentina, where he has been bishop since 2011. An English evangelical, he studied at Keble College and Wycliffe Hall, Oxford, and has served in the South American mission field for most of his ministry, though he has also served in the Church of England and the Reformed Episcopal Church of Spain.

His mission work has been focused on Argentina’s indigenous people, especially the Chorotes of Argentina’s northeastern frontier, who traditionally lived by hunting and gathering along the Pilcomayo River. Drayson translated the New Testament into their language in 1997, working under the auspices of the South American

Mission Society, which has played a central role in the spread of Anglicanism in the region.

Since its foundation as the Patagonian Mission by Allen Gardiner, a British sea captain, in 1844, the South American Mission Society has largely focused its work on remote indigenous people who have largely been unreached by the Roman Catholic Church. The society was founded with semi-independent branches in English-speaking provinces.

In recent decades, many of these have merged with the venerable evangelical Church Mission Society. SAMS-USA, which like the Anglican Church in North America and Trinity School for Ministry is based in Ambridge, Pennsylvania, retains the society’s historic acronym, but now styles itself the Society for Anglican Missionaries and Senders, and supports several missionaries working outside of South America.

The Anglican Church of South America unites six dioceses with about 25,000 Anglicans from Argentina, Bolivia, Paraguay, Peru, and Uruguay. It was known as

“the Province of the Southern Cone of America” from its formation in 1981 until being renamed in 2014. The former title was technically more accurate, as some Anglican churches in South America are part of different provinces.

Dioceses in Columbia, Ecuador, and Venezuela are part of the Episcopal Church; the Diocese of Guyana is a member of the Church in the Province of the West Indies; and independent Anglican provinces have been formed in Brazil and Chile. Anglicans in the Falkland Islands form one of the small extra-provincial churches directly under the Archbishop of Canterbury’s oversight.

Due to the practical and financial challenges of such pioneering mission work, the province relies more heavily on church leaders sent out from the U.K. and North America than other Anglican provinces in the Global South. Of the province’s six diocesan bishops, only two, the Rt. Rev. Jorge Luis Aguilar of Peru and the Rt. Rev.

Brian Williams of Argentina, are indigenous South Americans. The four others include Drayson and another Englishman, a Canadian, and a native of Singapore.

In addition to his evangelistic and pastoral ministry in Argentina, Drayson’s public witness has focused on advocating for communities harmed by climate change, and he is one of the “eco-bishops,” an international group coordinated by the Communion’s Environmental Network. He has also represented the province on the Anglican Consultative Council.

Unlike some provinces in the GAFCON network, the Anglican Church in South America has actively participated in the councils and networks of the Canterbury-focused Anglican Communion. The province did, however, formally sever relationships with the Episcopal Church after the consecration of Gene Robinson in 2003, and is in full communion with the Anglican Church in North America.

As the Western Hemisphere’s only GAFCON-affiliated province, and with leaders well-connected in worldwide evangelical Anglican circles, it has played a significant role in helping conservative dioceses and congregations transition out of progressive-majority churches.

In 2007-09, when majorities of the Episcopal dioceses of Fort Worth, Pittsburgh, Quincy, and San Joaquin voted to leave the Episcopal Church, they were received “on an emergency and temporary basis” as dioceses of what was then the Anglican Province of the Southern Cone. A similar arrangement had been used to receive the 72 parishes of the Anglican Network in Canada in 2005.

All five groups became founding dioceses of the Anglican Church of North America in 2009. The conservative Diocese of Recife in Northeastern Brazil also affiliated with the Province of the Southern Cone in 2005. It has since expanded into the Anglican Church in Brazil, and is recognized as a province by GAFCON but not by the Anglican Communion, which recognizes the Anglican Episcopal Church

(Continued on next page)



Drayson



July 26-30, 2021
Liturgy in Aquinas
A summer course at
Nashotah House Theological
Seminary



October 6-16, 2021
Holy Land Pilgrimage



January 17-26, 2022
Christian Unity in Rome:
Anglican Ecclesiology
and Ecumenism
A pilgrimage co-hosted by
Nashotah House Theological
Seminary



September 22-23, 2022
Love's Redeeming Work:
Discovering the Anglican
Tradition
A conference at All Souls' Church,
Oklahoma City

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of Brazil as the authorized Anglican presence in that nation.

Bishop Jenkins Dies at 69

By Kirk Petersen

The Rt. Rev. Charles Edward Jenkins III, whose life and episcopacy were transformed by one of the worst natural disasters in American history, died of pancreatic cancer on April 9 at the age of 69.

Jenkins, a conservative who advocated against dividing the Episcopal Church, was the X Bishop of Louisiana in 2005 when Hurricane Katrina destroyed his home and much of New Orleans. In reporting his death, Bruce Nolan of the *New Orleans Advocate* wrote: "Safely evacuated but alone in Baton Rouge, he saw televised images of thousands of suffering New Orleanians, mostly Black people, stranded for the better part of a week at the Ernest N. Morial Convention Center.

"The sight of their misery almost broke him, he said later. It compelled Jenkins, a white man in a majority-white church, to face systemic racial and economic inequities that he had seen in New Orleans but not appreciated. As national relief money poured in, Jenkins launched ministries that put the Louisiana diocese into new work such as building houses, running medical clinics and forging new relationships with African American neighborhoods and ministries."

Under his leadership, the diocese founded Jericho Road, a nonprofit homebuilder that has built or rehabilitated hundreds of homes in low-income neighborhoods in New Orleans and vicinity.

Bishop Jenkins was later diagnosed with post-traumatic stress disorder related to the hurricane, and cited this when announcing in 2008 that he would step down at the end of 2009.

In a *TLC* article about his unsuccessful candidacy for presiding bishop in 2006, Jenkins said, "We all saw that

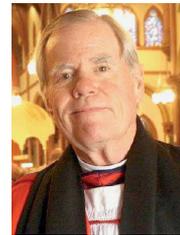
what existed in New Orleans prior to Katrina was far off the mark of God's will for creation. Therefore, the church in Louisiana is about the work of transformation. We are trying to give opportunity for the betterment of lives and the building of a better New Orleans that respects the dignity of every human being."

Jenkins was a traditionalist on issues of sexuality, and in 2003 voted against consecration of Gene Robinson as the first openly gay bishop. But he also worked with more liberal bishops at a pivotal meeting in 2007 to try to defuse the potential for dividing the Church.

E. Mark Stevenson, currently the presiding bishop's canon for ministry within the Episcopal Church, served as canon to the ordinary for Bishop Jenkins. He called Jenkins "one of the greatest men I have ever known" in a Facebook post:

"He had an ability to think and act strategically in the face of personal or systemic anxiety that is far too rare in these days. He became a champion for the oppressed, a crusader for justice, and a seeker of the Beloved Community. He was prayerful to the depths of his being. He was, and is, a child of the Living God."

Jenkins was a 1976 graduate of Nashotah House seminary, and was ordained by the man he would later succeed as Bishop of Louisiana, the Rt. Rev. James Brown. He was elected bishop coadjutor in 1997, and became bishop diocesan upon Brown's retirement in March 1998.



Jenkins

Idowu-Fearon Asks Prayer for Embattled Myanmar

By Mark Michael

The Most Rev. Josiah Idowu-Fearon, the Anglican Communion's secretary general, issued an Easter message of hope to the people of Myanmar on April 3, calling on Christians around the world to pray for the embattled nation and its people.

"On Easter Day we celebrate the triumph of life over death," he wrote.

“The resurrection of Jesus Christ was Good News for the world two millennia ago; and it is still Good News for the world in 2021.

“Today, as this ultimate Good News story is celebrated around the world, I call on Christians everywhere to set aside time to pray for the people and country of Myanmar — that wisdom will prevail and enduring peace will come.”

Myanmar’s military took control of the nation’s government on February 1, detaining its civilian state counselor (a position equivalent to prime minister), pro-democracy advocate Aung San Suu Kyi. They shut down communications networks and installed a commander as head of state. Myanmar previously endured five decades of military rule, which were only broken by a movement headed by Suu Kyi in 2018.

A group of lawmakers, elected in November but never allowed to take their seats in the country’s parliament, announced the establishment of a rival government on April 1. Peaceful pro-democracy protests have broken out across the country in recent weeks, and many have been brutally suppressed. There have also been attacks on minority communities, especially Rohingya Muslims. The Assistance Association for Political Prisoners, a local advocacy group, estimates that 536 people have been killed by the junta.

Christine Schraner Burgener, the United Nations special envoy for Myanmar, warned the Security Council on March 31 that “a bloodbath is imminent,” as well as a “possibility of civil war” in the country if civilian rule is not restored.

A recent *Christianity Today* article noted that the takeover is especially worrisome to the nation’s Christians, as past military regimes have taken a hardline pro-Buddhist stance, severely restricting the ability of Christians to gather and share their faith. Some Christians are also members of historically targeted minority groups, like the Karen people who form a disproportionate share of the country’s Anglicans. The advocacy group Open Doors USA ranks Myanmar 18th on its list of countries where Christians are most persecuted.

Christianity is growing significantly

in the country, but Christians made up only 6.3 percent of the nation’s population in the 2016 census. Formerly the British colony of Burma, the country was one of the first major centers of Protestant missions in Asia, and during the colonial period, the Church of England founded and operated most of the country’s elite schools. The Diocese of Rangoon (now Yangon) was founded in 1877, and the city’s Holy Trinity Cathedral is among its notable architectural monuments.

All foreign missionaries were expelled by the former military regime in 1966, and the Church in the Province of Myanmar, which now has six dioceses and about 70,000 members, was established four years later. The Most Rev. Stephen Than Myint Oo has served as the primate since 2008.

I dowu Fearon closed his message: “And to the people of Myanmar, I say: You are not alone. You are not forgotten. You are not abandoned. The world is watching as this situation unfolds and we are praying that a durable solution will be found bringing peace to all.”

President Biden Visits Virginia Seminary

President Biden visited Virginia Theological Seminary in Alexandria, Virginia, April 6 to support vaccination clinics in faith centers.

In early February, the seminary invited Neighborhood Health to use Immanuel Chapel as a venue for a COVID-19 vaccination clinic. Neighborhood Health has offered COVID-19 vaccinations two days a week to

patients and family members. The project averages 300 vaccinations a day.

“The president’s visit to the campus is a celebration of a faith-based organization working in partnership with a neighborhood health association to ensure that people stay well and safe,” said the Very Rev. Ian S. Markham, dean and president of VTS.

World Health Day Marks New Anglican Network

A new Anglican Health and Community Network was launched on April 7, World Health Day. The creation of a new health network was endorsed by the Anglican Consultative Council at its meeting in Hong Kong in 2019.

The AHCN is the Health and Community Network in recognition that Anglican mission in health occurs in communities as well as in hospitals and clinics and that a complex social, community and health system underpins health in many different ways.

The network has three co-conveners:

- The Church of England’s Bishop of Hertford, Michael Beasley, is a former epidemiologist at Imperial College, London, who has extensive international experience in issues of health, nutrition and child development
- The Bishop of Namibia, Luke Pato, is a champion of national and regional initiatives for malaria elimination and a lead member and advocate in the Isdell Flowers Cross Border Malaria Initiative
- Dr. Janice Tsang, a specialist in Medical Oncology, is Honorary Clinical Assistant Professor at the University of Hong Kong.



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De terra veritas

Treasure — New, Old, and Perplexing

InterVarsity Press's new *1662 Book of Common Prayer, International Edition* surely made it smoothly through all the copyrighting wrangles, but it's not the first book I have used that merits the title. In the country church where I was first a rector, one of my congregants was a scion of a venerable clerical family of the Old Dominion. It was a parish anniversary, and we were planning a historical service. He told me he had just what I needed.

Before the service John presented me with a worn leatherbound folio, handed down from a remote ancestor, a patriot rector of a parish that was then on the edge of the frontier. The 18th-century priest had carefully worked his way through the pages with a quill pen, striking out the name of the king, making "alterations in the Liturgy which became necessary in the prayers for our Civil Rulers, in Consequence of the Revolution," as the preface to the first American prayer book would explain a decade or so later.

That 1789 book was, in comparison with its successors, a deeply conservative text. In its general structure and presentation, it hewed closely to the 1662 original, offering careful proof of its claim "that this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require."

The first generation of prayer books issued by nearly every Anglican church after it became autonomous from the mother church are similarly deferential. The missionaries sent by the Church Mission Society or the Society for the Propagation of the Gospel came with 1662 prayer books packed in their saddlebags or steamer trunks. In more than a few African and Asian languages the very first texts to be written out

were translated passages from the New Testament and the core liturgies of the 1662 Book of Common Prayer.

The prayer book is, of course, a monument of English prose, the source of numerous sayings and literary tags. Strictly speaking, it was not the prayer book of Shakespeare, Donne, or Herbert (though their 1559 prayer book was remarkably similar), but it sings to God with cadences they knew well. Its texts are stenciled on thousands of church walls, carved in Gothic script on dark wood furniture, and chanted by robed choirs from one corner of the Anglican world to another. Any Anglican Christian who seeks to understand the heart of the tradition must spend time under its tutelage, learn its peculiar phrases, struggle with, and finally surrender to its deeply Augustinian ethos. There are treasures here, and like the scribe of Jesus' parable, we do well to cherish them.

Most modern readers will need an introduction, especially if they haven't already half-heard it in later revised forms. A few words have changed their meanings, and some ceremonies are barely intelligible and certainly suspect to the contemporary egalitarian. "From the Editors to the Reader" in this new IVP volume and the glossary prepared by Samuel Bray and Drew Keane are especially helpful. Their textual revisions, especially in the Psalter, are likewise careful and well-chosen.

The book is also beautifully designed, with a pleasing and easily readable classic typeface in a size that fits more easily into the hand than the "chapel versions" of the 1979 book well known to most Episcopalians. The color is an unfortunate sea green. Perhaps it evokes the waves traversed by bold mission-

aries in ages past. At least it won't be confused with any of the shades in which Oxford or Cambridge ever bound its ancestor.

In the tradition of the colonial-era book I once used, all the references to the crown have been shifted out of the main text, with the Morning and Evening Prayer versicle altered to "O Lord, save them that rule." The table of kindred and affinity are gone, as are those distinctively 1662 services celebrating the suppression of the Gunpowder Plot and the martyrdom of King Charles (though they were quietly dropped from the prayer book by the Church of England generations ago).

These excised bits are the very features that situate the 1662 prayer book most solidly in its own time and place. Granted that repristination projects have their place, has too much of the Church of England's lived Catholicism been sanded away in this instance?

Some valuable newer "treasures" have been added by the editors, especially as part of a well-informed selection of prayers for various occasions from later Anglican prayer books. Several of the gems of the American prayer book tradition have a place here, including the 1928 book's collect "For Our Country" and Bishop Seabury's "For a Sick Person."

There's nothing un-Anglican about writing devotional texts stuffed full of prayer book phrases, as Jeremy Taylor, Richard Allestree, and the current Presiding Bishop aptly demonstrate. There's nothing wrong with writing "the prayer book as I wish it was." Liturgical tinkering is a distinctively Anglican pastime, and some enduring treasures have been born out of such projects. But this text is odd for not exactly claiming to be either — and

for ignoring altogether one crucial bit of Anglican tinkering that has almost completely supplanted 1662 over time.

I speak of the Scottish Anaphora, the great Eucharistic prayer drafted by William Laud and the Caledonian prelates for the 1637 Scottish Book of Common Prayer. It replaced Cranmer's crabbed and idiosyncratic consecration text with a robust sacrifice of praise and thanksgiving, modeled on the ancient liturgies of East and West. Tactfully ignoring Protestant polemics, it clearly places the highest form of Anglican prayer in continuity with the Catholic oblation lifted up across time and space.

The nascent Episcopal Church included it in its 1789 prayer book. Under the influence of the Parish Communion Movement and Liturgical Renewal, eucharistic prayers with a similar patristic shape and sacrificial character have become the norm for Anglican worship, even as the Eucharist has gradually supplanted Morning Prayer as the regular Sunday offering. Inasmuch as "international Angli-

canism" has a liturgical stream, the 1662 book's eucharistic prayer has long been relegated to a stagnant side channel.

There are a few outliers. The Ugandan Prayer Book in most common use remains a fairly literal translation of 1662, and the ACNA's 2019 Book of Common Prayer gives rubrical arrangement for reordering its "Anglican Standard Text" (i.e., the Scottish Anaphora) into something approximating Cranmer's jumble. Eucharistic prayers that echo Cranmer's model were composed for the Church of England's *Common Worship* and the Diocese of Sydney at the insistence of conservative evangelicals (whether they use them is another matter). Ashley Null, among others, has winsomely recast Cranmer's eucharistic order as a guided exercise in the formation of holy desires, tactfully sidestepping Gregory Dix's damning critique of its overt anti-sacramentalism.

Such a catalogue of defenders, though, should make one pause. Every Anglican prayer book has taught doctrine, directed public worship, and

guided private devotion. But each has also been an exercise in ecclesiastical politics. And 1662 preservation projects have their own role in our multigenerational contestations about Anglican identity, usually as a tool for those who resist Catholic order and practice in the name of a narrow, Calvinist confession-alism. It's no surprise that the most important recent reappearance of the 1662 book on the international Anglican stage was as "a true and authoritative standard of worship and prayer" in the 2008 Jerusalem Declaration that founded the GAFCON Movement, a claim for 1662 that the Anglican Covenant had refused to make.

Bray and Keane are not, to my knowledge, ecclesiastical tacticians. They don't propose their text as a resource for public worship — another reason that makes it odd to call it "a prayer book." But, as the patriot rector who took the pen to his folio knew well, no prayer book revision project is ever innocuous.

—Mark Michael

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Empowering Kenya's Teenage Moms for a Resolute Future

By Jesse Masai

When exams for the Kenya Certificate for Primary Education, which completes the first eight years of schooling, began on March 22, reports filtered in that many of the nearly 1.88 million candidates had failed to show up at school. Others took their exams from hospital wards because they had recently given birth.

Public health officials estimated in July 2020 that 152,000 Kenyan girls became pregnant during the country's three-month spring lockdown. That was an increase of 40% in the monthly average in a country which already has the highest rates of teenage pregnancy in East Africa. In 2014, the most recent year with complete statistics, 15% of 15-year-old Kenyan girls had already given birth and another 3% were pregnant.

It is a situation Carol Erickson has known well since God led her to Nanyuki, Kenya, just over two decades ago.

"When I was about 10, news broke in the United States about the gross mistreatment of orphans in what was then the Union of Soviet Socialist Republics," says the Episcopalian with ties to St. Martin's Church in Minnetonka Beach, Minnesota, and, these days, the Anglican Church of Kenya. "In church, I watched a video of the Romanian orphanages and how babies were dying from lack of human touch. This broke my young heart, and that day God whispered a dream that still echoes to date."

She adds: "Promptly after the service, I asked my mom to put me on a plane to Romania. No orphaned baby should die due to lack of touch if I was available to hold her. Of course, Mom did not send me to Romania."

Carol began visiting Kenya in 2006 as a young adult, the first of several mission trips to a girls' boarding school. It was then she realized that God was calling her in another direction.

"Often in Kenya, young women do not have the opportunity to finish school," she said. "When this happens, a cycle of poverty begins. They can't get a job, they get pregnant, and they are forced to do what no one should have to do to stay alive. Due to lack of education and employable skills, these girls are destined to a life filled with abuse, violence, and poverty. During my trips, I noticed a gap. What happens to these teenage girls, and how can we help them?"

Still uncertain about what God wanted her to do, Erickson joined with a friend to pray about her concerns.

She recalls: "Looking back, I may have been daring God to say no. One after another, he provided everything we had laid out as a pre-condition for my subsequent decision to move to Kenya. From left to right, friends volunteered to work on a website, logo, and every other thing I needed, including \$67,000 I needed to get going. Every single person we reached out to told us Nanyuki would be the location."

God had taken away all her self-imposed barriers and excuses.

Nanyuki, 200 kilometers north of the national capital of Nairobi, is a popular military town, which hosts an air base for the Kenya Defense Force and the British Army Training Unit Kenya.

In the fall of 2011, Erickson and a small group of friends completed plans for a mission in Nanyuki, where she traveled to determine the need to save teenage moms and their babies.

A strategic plan was formed and the dream of Imara International came to fruition.

In Swahili, Imara means strong or resolute.

By April 2012, Imara had formed a



board of directors and attained 501(c)3. After being commissioned at Messiah United Methodist Church in Plymouth, Minnesota, Erickson relocated to Nanyuki two months later.

"We acquired a rental house to accommodate up to 10 teen moms and their babies. Imara supporters traveled to Kenya to help set up the rescue home. By November, the first moms and babies arrived at Imara House," she says.

From the beginning, Imara has worked closely with Kenyan government health officials who screen and refer mothers in crisis, who must be 14 or younger. After setting up a curriculum and regular studies between 2013 and 2014, Erickson immediately noticed Imara program participants making progress.

"Early-childhood development was put in place for our infants and toddlers. The local community showed strong support, along with mission-trip talent for vocational skills develop-

*No orphaned baby should die
due to lack of touch
if I was available to hold her.*

ment,” Erickson says.

A capital campaign was later launched for the Imara Village acreage, which has since become a working farm with infrastructure and security in place.

From 2015 to 2016, Imara rolled out full Africa-branded marketing for products and services produced by its vocational training programs in baking, sewing, and salon skills.

“Our cakes are now a big hit and give Imara moms a chance to learn business development. Imara Sewing and Imara Salon are two other growing skill areas. A generous donation of 12 computers from the National Cristina Foundation opened up great opportunities,” she says.

Between 2017 and 2018, Imara supporters funded a deep-water well that provides clean, reliable water for the village and those within its vicinity.

Kenya’s leading telecommunications company, Safaricom, provided sewing machines and a bigger oven for Imara’s developing bakers

Imara House also moved to larger quarters, with expanded space for more moms and babies, along with new classrooms for moms and a dedicated pre-kindergarten space.

“With God’s help, Imara International is giving teenage moms a chance to practice life and parenting skills, finish their education, learn vocational skills and build their faith. Their children are cared for and have access to proper nutrition and early learning and education,” says Erickson, who commends the institution’s wealth of local volunteers and mission trip volunteers. Local business owners and mission teams also share their skills to train, teach, and counsel Imara moms.

The moms, on the other hand, volunteer as Sunday school teachers, vacation Bible school leaders, and missionaries among the Kenyan poor.

Raised in a society in which reproductive health and sexual violence are largely taboo subjects, it is a remarkable transformation for the 19 moms currently at the institution with their 20 babies.

“No topics are off-limits here,” Erickson said. “We tackle emerging issues by providing medical and godly knowledge.



Imara International cares for these children and for their mothers, assuring a brighter future for them.

Similar crisis centers in nearby Nyeri and Nakuru towns have begun looking to Imara for direction.

Imara has also not reported any COVID-19 cases, despite being in the middle of a country hit by the pandemic with increasing severity.

“There was no guidebook when we embarked on this journey of ministering to teen moms, who in many ways

are themselves children with unique needs,” Erickson said. “We have made our mistakes. But our focus remains on the God who responded to our daring faith by bringing the people and resources we needed to get going.”

Jesse Masai is a freelance journalist based in Limuru, Kenya. For more information on Imara, visit imarainternational.org.



Carol Erickson with one of the 19 young mothers at Imara International.

College of Faith and Culture Rising at National Cathedral

By Neva Rae Fox, Correspondent

An old, outdated, unused building in critical need of upgrades and renovations is being transformed into a premier educational, community, and spiritual haven and state-of-the-art conference center. When completed next year, the College of Faith and Culture at Washington National Cathedral will be a showcase for learning, spirituality, and civic events with lodging available for more than 30.

“It will be a place of conversation, a place of learning, a place of encounter,” said the Very Rev. Randolph (Randy) M. Hollerith, cathedral dean. “We’d like it to be a think tank and to offer an entrepreneurial spirit. It will be Episcopal, ecumenical, interfaith.”

The College of Faith and Culture will be housed in the former College of Preachers, originally built in 1929 and located on the campus of Washington National Cathedral in the heart of the nation’s capital. The College for Preachers served the Episcopal Church for many decades and closed amid the 2008 recession.

In its place will be a refurbished facility, the College of Faith and Culture, a multimillion-dollar project offering conferences, seminars, symposiums, and in-person retreats.

“When the College for Preachers closed, it was a huge loss for the cathedral and a huge loss for the church,” the dean said. The overall plan is to provide “a place to build community, once again to be a hub in the church, where larger work can be done.”

Offering this kind of center is not usual for the



cathedral, the dean said. “Washington National Cathedral has served historically as a place for the nation to gather in sorrow and in happiness.”

When completed, the building will

be named the Virginia Mae Center, in honor of Virginia Mae Mars, a long-time cathedral chapter member and benefactor. While the college will be based in the Virginia Mae Center, the cathedral’s other facilities will be used for programs as well.

“The College of Faith and Culture will be larger than the building,” Hollerith said. “The College of Faith and Culture is the programming arm of the cathedral.”

The programs fall into three major areas: the Institute for Music, Liturgy, and the Arts; the Institute for Ethics and Public Engagement; and the Institute for Spiritual and Leadership.

There will also be programs designed specifically for youth and young adults.

Events include the well-known *Honest to God* discussion series. Kevin Eckstrom, chief communications officer, said the cathedral’s newly named canon historian, Pulitzer Prize-winning author Jon Meacham, will talk in the spring about the late Congressman and



The College of Preachers nearing completion in 1929.

civil rights leader John Lewis. Another conference will feature the U.S. House and Senate chaplains addressing leadership in a divided congress.

Eckstrom said some of the other varied programs are choral camps, flower arranging seminars, and an ever-popular Acolyte Festival.

Eckstrom described the former College of Preachers building. “It’s a five-story building, built into a side of the hill.” One of the biggest issues with the building — and top on the list to correct, he promised — is that the building was not compliant with the Americans with Disabilities Act.

Construction began on the 27,000-square-foot project more than a year ago, but the pandemic halted the construction, as well as most activities at the cathedral.

With work on the building beginning again, Eckstrom described the current scene. “Right now, water lines, heating ducts, foundation things are being worked on. The inside is ripped down to the studs. There’s not much there but an empty shell.”

Fundraising for the construction and an endowment is well along, including two gifts yielding \$22 million.

“It is important when the building is open that it is fiscally responsible and doesn’t drain on the cathedral,” the dean said.

The operation will not require many new employees. “We are not hiring large amounts of staff; no housecleaning or kitchen staff, as we will outsource those services.”

He added: “When the building is not occupied, we can shut the doors and not have overhead. We are doing this responsibly.”

Hollerith seeks collaboration in all areas. “We want to partner with institutions, academic and otherwise, to present the best programs.”

Hollerith stressed the diversity planned for the new venture.

“The College of Faith and Culture and its work is intended to be not only a service to the Episcopal Church, but a wider ecumenical and interfaith place,” Hollerith said. “The cathedral is a house of prayer for all people, and we either mean it or we don’t, and we mean it. All people are all people.”

*“It will be a place
of conversation, a place of learning,
a place of encounter.”*



When Miracles Become

Idols

By Cole Hartin

Once a month or so, after our Sunday worship, our congregation would sit down for lunch in the parish hall. We'd usually have soup — turkey, chicken noodle, minestrone — and we'd drink stale coffee and laugh and chat, and our children would run around screaming.

It has been over a year since we've been able to do this, and in my memory, these moments of fellowship and blessing look just like a heavenly banquet. Our sanctuary filling up, families making connections, engaged worship, all of this feels like a dream now, only months later.

It is so natural for us, when our world has changed, to look toward the past, the moments of blessedness, when we prospered, and the presence of God was near. Reminiscing has its place, but very subtly we can move from appreciating good times to idolizing them, treating God's provision — even his miraculous provision — as worthy of worship.

This phenomenon of worshiping God's blessings rather than he who bestows them is nothing new. It is a pattern that's woven into Scripture from the time of Israel's sojourn in the wilderness. The Lord brought deliverance to the Israelites, and yet they continually turned not to their God but to his acts of power.

Think of the memorable episode of the bronze serpent in Numbers 21. The Israelites were impatient on their trek to the Red Sea and muttered complaints against the God who was delivering them from slavery in Egypt. So the Lord sent deadly poisonous serpents among his people. Israel quickly repented, and plead-

ed with Moses for help, and Moses, following the instruction of the Lord, fashioned a bronze serpent and lifted it up on a pole, so that anyone who looked to it could live.

This was no small miracle, an image that brought deliverance to those suffering. And it is more than a discreet narrative in Israel's history, as Jesus reminds Nicodemus in John 3:14-15 that "just as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, so that whoever believes in him may have eternal life." The deliverance from poisonous serpents becomes a symbol of Christ's deliverance of all who would trust in him from the poison of sin and death.

Still, later in Israel's history, this same image of deliverance becomes an object of idolatrous worship. In 2 Kings 18, we read of the reign of King Hezekiah over Judah. As a faithful king, he tore down many altars and idols, including one of Nehushtan, the name that the Israelites had given to the bronze serpent fashioned by Moses. What once brought deliverance by the power of God now was a barrier to him, a stumbling block. An image of grace became a sinful idol.

Pastoral ministry is more often than not filled with glorious highs and demoralizing lows. In a given week we might celebrate a baptism, and then days later, preside at a funeral. And in the wider arcs of our lives, especially as we age and our children grow, the memories of past blessings in ministry and life can take on a golden hue. We take photographs and write blog posts to capture the moments of success, of utter blessing. These moments of celebration and joy etch themselves into our minds, but they can become idols demanding our worship, just like the bronze serpent did for Israel.

During the pandemic, pastors are especially prone to idealize the past, to dig into the archaeology of earlier successes and moments of fulfillment. To mark these moments is wise, and prudent, but to worship them, to give

our hearts over to them, is to forget that God is working even now.

I've experienced this temptation in my ministry now that we are gathering again, masked, spaced two meters apart, and singing muffled songs. I can look back to even a year ago, to our wonderful Christmas celebration when our sanctuary was filling up, and there was feeling of palpable joy: a moment of God's blessing, but one that I could easily idolize now that times are tough.

And more broadly, many of us serving in struggling congregations can look back to the influential past of our parish or even our diocese, and reflect wistfully on the good old days, when people simply came to church unbidden, when folks tithed as a matter of course, when our churches thrived seemingly without effort.

Priests might be especially tempted to idealize God's passed blessings now, when acedia is so rampant, and our isolation has contributed to what Jon-

These moments of celebration and joy etch themselves into our minds, but they can become idols demanding our worship, just like the bronze serpent did for Israel.

athan L. Zecher describes as "a strange combination of listlessness, undirected anxiety, and inability to concentrate." It's hard to focus on the vision of our ministry when the future is uncertain, and this restlessness can often send us looking back to the past.

When he was grieving the loss of his wife, Joy, C.S. Lewis noted that he did not want only reminiscences about her, just like he did not want only memories of God. These images were not sufficient. For Lewis, the antidote to worshipping the goodness of God in the past is a renewed encounter with God himself. We cannot be content with what God has done, or our experiences with him, but we must continually encounter Jesus.

Or, as Fleming Rutledge put it in *Advent: The Once and Future Coming of Jesus Christ*, "The church can't survive on sentiment and nostalgia. ... We need to

face up to the horrors of the twentieth century and the apparent chaos and randomness of life and then see if we can still say 'Jesus is Lord!'"

That is, to be a Christian, and to be a priest more specifically, one must be willing to gaze at the world as it is and still cling to hope in Jesus Christ.

We know that our memories can be easily distorted in many ways. But the good news for priests is that our hope is not built on our memories of what God has done, but on the objectivity of God's revelation in Christ — his cross, his resurrection, and his ascension. Moreover, our hope is built on our continuing relationship with God mediated to us in the sacraments.

Besides, we often can ignore the difficult parts of ministry when the going gets tough in the present, forgetting the pain, the struggle, and the testing that accompanied the very real movements of God. The Israelites idolized the bronze serpent, but perhaps they for-

got the reason for its necessity, namely their murmuring against the Lord.

Furthermore, as pastors we have work to do. It is true that our rhythms and practices have changed because of the pandemic, but the essence of our vocation has not. We serve God, who does not change, and this means we serve the work he has given us. We do serve our congregations, but we serve them only in a secondary sense, after we are first serving God.

However fuzzy today may be, and however ideal the past may seem, pastors have a vocation to see beyond God's good providence to God himself, remembering that our work is directed to him alone, that he is with us even now, and he will be our hope.

The Rev. Dr. Cole Hartin is assistant curate at St. Luke's in Saint John, New Brunswick, Canada.

Distinguishing Forgiveness and Reconciliation

By Stephen Crawford

A friend once recommended a forgiveness exercise, which has since become fairly important to me, both personally and in my work as a priest. The exercise originally comes from *The Steps to Freedom in Christ* by Neil Anderson, but I have often adapted it to be done by itself, whether by individuals or by groups ranging from a handful to a hundred. The Lord often does surprising and wonderful things during this exercise, while people go further in forgiving others than they knew they could.

This exercise follows a different understanding of forgiveness than the one Fr. Victor Lee Austin outlined in his column (“Forgiveness,” March 7). Austin draws on Nigel Biggar’s work, pre-

senting forgiveness as a fuller process. It begins when a victim cultivates one-way compassion for the perpetrator, but forgiveness has not really happened until the wrongdoer sincerely repents and the victim can finally say, “I forgive you.”

This is more than the exercise I mentioned attempts — maybe too much more. On Austin’s view, it seems that many significant hurts can never really be forgiven: the failures of parents long deceased, most childhood bullies, a mugger met in a parking lot one night. Austin’s examples from parish ministry focus on Christians finding out that forgiveness is not strictly required.

Unfortunately, if Austin depicts forgiveness as something too large, the personal work recommended for wounded people is rather too slight. I

have found that something deeper can happen in those who have been hurt, even when compassion is as absent as the perpetrator. That something deeper is best called *forgiveness*.

The common distinction between forgiveness and reconciliation is helpful. On this view, forgiveness is one-sided, not depending on the wrongdoer’s repentance, though reconciliation is a group project. The model for such forgiveness is Jesus, who does not wait for his persecutors to come hat in hand, acknowledging their wrongdoing. Instead, his will toward them is forgiveness, even while they are murdering him. We must imitate Christ in this.

Even after we choose forgiveness, it may still be wise to withhold the word of forgiveness (*absolution* in the terminology Austin adopts) in order to leave

an uncomfortable space that spurs repentance. But even if repentance comes and forgiveness is declared, it will occasionally be unwise to resume any life together—especially if the victim’s safety would be jeopardized. Still, we hope for reconciliation.

Forgiveness is not something we necessarily *feel* our way into: people thinking they need to feel a certain way frequently hinders their ability to forgive. Jesus tells us to forgive from the heart, which partly means allowing the forgiveness we choose to come into contact with any painful feelings we carry. But forgiveness is a choice, one that grace makes possible — even before any apologies have come. This has mostly to do with the person wronged, who lets go of grudges and embraces the freedom that Christ is eager to give. The person chooses not to hold wrongdoers’ sins against them any longer.

Of course, forgiving is not forgetting. The memories are not erased, but neither are they held onto as ammunition. The truth that makes this possible is not our common humanity or even our moral frailty, though these truths can be landmarks that help to keep us on the path. The horizon that gives forgiveness its bearings is none other than the Lordship of Jesus Christ.

When we forgive, we let people off our hook knowing they will yet stand before Jesus, who will judge them truthfully and fairly and lovingly in a way that we cannot. This is more recusal than acquittal. We leave those who have hurt us in Jesus’ hands. Then *our lives* are free to center on the Lord, rather than on the awful thing that happened. He sets the course for our lives, not the painful events of the past. Then we can act for the good, not only of ourselves but of those who have harmed us, whether that means offering reproach or rapport.

The adapted prayer exercise begins with an explanation of what forgiveness is, roughly along these lines. Then people going through the process say this opening prayer:

“Father, I thank you for your forgiveness, though I confess I have not always

shown that same forgiveness to others. Please call to my mind everyone I need to forgive, so that by your grace I can, in Jesus’ name. Amen.”

Then they write down the names of people who come to mind, not second-guessing but trusting that the Lord is really guiding them (and the Lord will, often bringing to mind persons and events the participants have not thought about in years). Then they focus on one person at a time from their list, repeating this short prayer of forgiveness for each specific thing done or left undone that needs forgiving:

Lord Jesus, I choose to forgive (name the person) for (say what the person specifically did). It made me feel (share the feelings it caused).

And they conclude forgiving each person, praying:

Lord, I let go of any resentment. I leave those who have hurt me in your hands, and I ask you to show them mercy in the way you know is best. Please heal all my wounds, for I ask in Jesus’ name. Amen.

Once I led a group of college students through this exercise, and as I talked about forgiveness the atmosphere of the gathering was weirdly intense, the anxiety in the room palpable. After some time by themselves saying these prayers, they came back together, but that intense feeling was gone from the room.

When I asked how it went, one person answered, “I feel like a weight has been lifted off of me.” I hope many more experience just that kind of relief by answering Jesus’ call to forgive. After all, his yoke is easy and his burden is light, especially since he has already done the heavy lifting.

The Rev. Stephen Crawford is rector of St. Mary’s in Franklin, Louisiana.

Victor Austin responds:

Father Crawford writes with much priestly wisdom. In favor of his distinction of the matter into *forgiveness* and *reconciliation* is the biblical use of the former term by Jesus on the cross: “Father, forgive them.” But it is

odd to think of the one-sidedness of this as incomplete — in Crawford’s terms, forgiveness but not reconciliation—and to take it as a model for a one-sidedness on our own, offering forgiveness to the unrepentant. After all, on the cross God was reconciling the world to himself (see 2 Cor. 5:19). We are stuck, one way or another, with an already but not yet situation, one of the traditional hard points of soteriology.

Although he wants to use different terms than Nigel Biggar’s, in either case we have to see that the whole process involves two identifiable moves: the first being entirely in the hands of the one offended, the second waiting upon a repentant heart coming to be in the offender. Crawford calls the first part of that forgiveness; Biggar calls the whole process forgiveness; Crawford must draw a line between forgiveness and reconciliation. Both views have some scriptural warrant.

I had not the space in the original article to do more than gesture to it, but it is also important, when we think about forgiveness, not to think exclusively of individuals. Forgiveness is important for entrenched conflicts (think of Northern Ireland as one example). To speak of compassion for our enemies is not merely an emotional thing but rather the work of finding a way to understand matters from their point of view (however benighted we think it is).

Compassion is an achievement, not a given feeling. Etymologically, it is an “undergoing-with.” It is coming to terms in this concrete situation of wrong with our common humanity and our shared identity as sinners. I have not found any satisfactory way to divide the interior of a person—and therefore I am uncomfortable dividing feelings from the will—but there does seem to be an active process involved in working one’s way to finding compassion for the offender. That is our incumbent ethical task.

The Rev. Canon Dr. Victor Lee Austin is theologian in residence for the Diocese of Dallas and Church of the Incarnation, Dallas.

Malawian Theological College Ponders a Lean Future

By Jesse Masai, Correspondent

Employees of Leonard Kamungu Anglican Theological College have not received their monthly salaries for close to nine months. According to Malawi24, which reported the news March 18, affected staff were drawn from senior faculty and support units, with some earning as little as U.S. \$120 in monthly stipends.

“Workers are sometimes forced by the college to sign unpaid leave letters, a situation the labor office condemned. The COVID-19 pandemic has worsened the financial situation in churches as collection dropped by almost 59% since the onset of the pandemic,” the report said.

Concerned workers, it added, have petitioned authorities to close the institution amid claims “it has not been stable financially for over six years now because it doesn’t have other sources of income apart from commitments by dioceses to allocate a certain amount of money based on number of students the dioceses send to the college.”

Opened in 2006 by the Rev. Dr. Bernard Malango, the former Archbishop of the Church of the Province of Central Africa, the college is registered under the University of Malawi’s Board of Theological Studies to provide three-year certificate and diploma classes in theology, church history, spirituality, pastoral care, Islam, and African traditional religion.

It is located in Zomba, 295 kilometers from Malawi’s capital of Lilongwe.

“The students, who are identified and shortlisted by their dioceses after interviews and observation in parishes, are trained to do the work of pastors as well as evangelizing the communities they will be serving. Life at the college centers on the chapel, which has daily morning and evening services. Students farm to supply food for their meals,” said Bishop Fanuel Magangani, chairman of the Anglican Council of Malawi. Magangani is Bishop of Northern Malawi, a diocese which borders Mozambique, Tanzania, and Zambia.

The hard work of students and staff is a tribute to the college’s namesake, the first native Malawian to serve as an Anglican priest, who built the mission station with his own hands, set up learning centers, and baptized 124 catechumens by 1912 as part of his missionary sojourn through Zanzibar in East Africa, Malawi, and Zambia.

Bishop Magangani acknowledges that students and faculty now face dire straits.

“COVID-19 is real and has not left anyone or any section of Malawian society unchallenged,” he said. “Schools were closed over a long period of time, adversely impacting on the college’s finances. Giving in dioceses has been a challenge since gatherings were limited to few numbers. Families are also straining.”

While the college belongs to the Province of Central Africa,



Professor Leonard Kalindekafe recently led his family in donating assorted foodstuffs for students.

which includes Malawi, Zambia, Zimbabwe and Botswana, from its founding it has been supported by the four dioceses that form the Anglican Council in Malawi: Lake Malawi, Northern Malawi, Southern Malawi, and Upper Shire.

The bishop says its future lies in delicate math.

“The issue has to be balanced in the number of students we need versus the number of clergy we will require for the church in Malawi in relation to sustainability of the clergy in the diocese,” he said. “The question of sustainability, when answered positively, will create a demand for more students. If the answer is negative, this will affect the number of students the college will need to have. We either diversify the curriculum or fold the college.”

The institution has 14 students, nine of whom are full time and sent by dioceses, while five are independent.

Of the full-time students, five are from the Diocese of Southern Malawi; two from the Diocese of Northern Malawi; and two from the Diocese of Upper Shire.

It has four teaching staff and 11 support staff: five guards, a groundsman, two librarians, two cooks, and an office assistant.

Professor Leonard Kalindekafe, an Anglican named after the college’s namesake, recently led his family in donating assorted foodstuffs for students, a move emulated by St. Veronica Women’s Guild of the Mother’s Union.

“This is an example of members of the church taking initiative in meeting the institution’s needs,” Bishop Magangani said.

But how long can the students and faculty survive on a wing and a prayer?

“A viable investment in real estate and development following a proper feasibility study will be a great relief in the life of the college since we don’t have any endowment,” the bishop said. “In an adverse condition like this one of COVID-19, mission in and out of season will continue being challenged as we have seen.” □

Risking Unresolvedness

Review by Neil Dhingra

As Oliver O'Donovan has written [TLC, Nov. 10, 2020], *Living in Love and Faith* is meant to be an engagement: "Not to establish a *position*, but to define a *field* of positions that can meet and challenge each other intelligibly within the authenticity of Christian faith. ... The church is being asked to learn new skills of mutual patience."

The course, meant to assist learning and praying together across differences, was compiled by a diverse set of group members, with working groups marked by a "balance of theological perspectives and representation by LGBTI+ people, led by bishops from the Church of England."

The first of five similarly structured sessions in the course, "Learning Together," begins with a prayer to the Holy Spirit to "impart to us thoughts higher than our own thoughts, and prayers better than our own prayers, and powers beyond our own powers."

The capacity to learn (and grow) together is contrasted with ignorance, prejudice, hypocrisy, and fear, which manifest themselves in hidden agendas and attempts to silence and control others. Participants are invited to tell one another "something about your own story," and share hopes and fears, and then to "reflect back" what they have heard from others.

For this first lesson, the Bible study is on Matthew 7:24-29, about the wise and foolish builders, and focuses on the crowd being astounded by Jesus' words; participants are asked when they have likewise found themselves astounded by Jesus' teaching.

After a lesson on identity, sexuality, relationships and marriage, in which the group learns about the authority of both the Bible and those stories that "invite us to step out of our own world and concerns into those of someone else," the

session ends with a prayer in which participants thank God for the gifts of one another and pray, "Lord Jesus, write the *story* of your grace and truth into the lives of your people" (my emphasis).

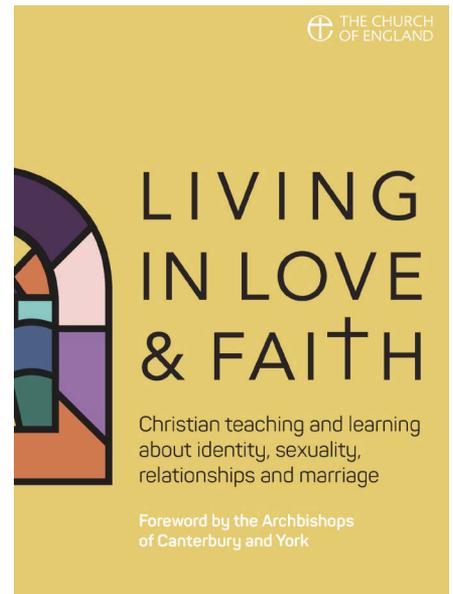
These emphases on the capacity for growth from listening to the stories of others and the relationship between individual stories and the broader story of God's grace and truth continue throughout the sessions.

The second session is "Identity" and begins with a prayer drawn from Isaiah 43, in which God says, "I have called you by name; you are mine." Identity is at once known to us, "our deeply-rooted sense of ourselves" that includes sexual orientation, and potentially unknown, as it is "rooted in God's creative love, whether we realize it or not."

Thus, identity too must be learned continually through others' stories, and especially as "our deepest identity is in Christ," the story of God's love, which our stories, in their diversity, are called to reflect. As there *is* a "bigger story," individual stories may be seen to reflect a "God-given diversity" or be revealed as fractures, distortions, and forms of brokenness.

The third session is on relationships and the fourth turns to "Sex." The Church should be "where people can be themselves without fear," "heard without interruption and without being responded to hastily," and be able to "overturn the assumptions that others have made about them." But, still, sex can be worrying as well as liberating. The Bible study invites participants to imagine the "sexual hot-house" of first-century Corinth.

The prayer at the beginning of the fifth and concluding session reminds us of unity, "the precious oil upon the head, running down upon the beard" (Ps. 133:2). Participants are once again warned of the dangers of ignorance, prejudice, hypocrisy, and fear, while being told that these distortions are



The Living in Love and Faith Learning Hub

Prepared by **The Archbishops' Council**

<http://bit.ly/LLFHub>

(free)

different from sincere disagreement.

Unity, then, "like the dew of Hermon running down upon the hills of Zion" (Ps. 133:3), exists amid disagreement, as hope in discernment through engagements like these. This is not because of procedures but our capacity to be "challenged, questioned, encouraged, enlightened and surprised by other members of Christ's body." For now, we can say "we do not know what to do" (2 Chron. 20:12) without despair if we keep our eyes fixed on Jesus and maintain what O'Donovan called "mutual patience."

Will this work? The grounds for a critical assessment, from either an LGBT or traditional perspective, might suggest that the engagement is predetermined. In this view, there is a new set of others: no longer LGBT Christians or those who can't commend certain same-sex sexual relationships, but rather those unable to model "openness and vulnerability" or practice "deep listening" to one another's stories.

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Also, the binary categories of male and female are reasserted, but with a degree of fluidity—the “eunuchs” of Matthew 19 can be “a reference to those who today might experience themselves as intersex or trans”—that may serve to preserve them much like counterweights.

Thus, the discernment of a “way forward” is likely the acceptance of same-sex married couples, but in a form of what William Stell, in his interpretation of LGBT-affirming evangelical churches in the U.S., has called “inverted belonging”—through asserting that acceptance is more Anglican in its visible capacity for growth, attentiveness to stories, and relation of those stories to the “bigger story.”

Or, alternately, it might be a traditional doctrine with many more pastoral concessions and relaxed discipline, perhaps like liberal Roman Catholicism. In these cases, one’s approval of LLF would depend on one’s approval of those paths.

The grounds for a more supportive assessment, I think, would suggest that these engagements can be transformative. More than 20 years ago at the Lambeth Conference, Archbishop Rowan Williams argued that, if we are conscious of fellow Christians with whom we disagree, we have to realize that we may still receive gifts from them and must resist “absolute certainty” and “risk an unresolvedness.”

But, as there are limits, we first must see that those with whom we disagree are under the same “grammar of obedience,” particularly that they “approach the issue with the same attempt to be dispossessed by the truth with which they are in engagement.”

If LLF involves disagreeing Christians praying and talking together to belatedly recognize a shared “grammar of obedience” and mutually question one another with newfound intensity and charity, it might lead to new thinking in the body of Christ as gifts are exchanged and received. The strength of LLF may lie its capacity to lead to an “unresolvedness,” from which we can say “we do not know what to do” (2 Chron. 20:12).

James Alison recently wrote in praise of the Roman Catholic 2015 Synod on the Family’s avoidance of both “bombastic reaffirmation of current teaching as obviously right” and recourse to gentler, seemingly more inclusive language. Alison conjectured that Pope Francis wanted people to “run up against the dead ends of many current positions together,” so they would finally realize they had to “think more.”

Perhaps that is the space that LLF can clear for its participants, one that is dependent on prayer, and which may prove generative in the long run — if they are patient with one another.

Neil Dhingra, a Roman Catholic, is a doctoral student in education at the University of Maryland.

The Burden of Influence

Review by Christine Havens

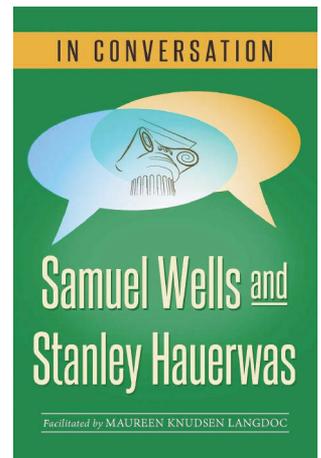
One of the more striking statements in this work comes during Conversation Four, which begins with a discussion of how Samuel Wells and Stanley Hauerwas became friends. Wells shares his impressions of Hauerwas’s writing and its influence during his own formation, especially *The Peaceable Kingdom* (Notre Dame Press, 1991), an authoritative modern text on Christian ethics. Hauerwas interjects at that point, saying about his writing and its influence on others: “It’s a burden. It’s a burden to be taken seriously by other people. And yet, that’s what you want.”

This book is the third installment in Church Publishing’s excellent *In Conversation* series, theologically grounded discussions between two friends presented in a unique and informal format. I am a recent convert, with my own bias toward listening to and participating in discussions; however, reading these two shapers of Christian thought as they communicate earnestly with each other has intensified my admiration for this series.

One of the great strengths of this discourse is that Hauerwas and Wells have such strong boundaries — each is self-aware and mature, with no hesitation in expressing that self-awareness, even when their viewpoints diverge. Wells is the vicar at St. Martin’s-in-the-Fields in London; Hauerwas is professor emeritus of divinity and law at Duke University.

Their boundaries create a gracious tension between them, stretching and moving in that fluid way of bubbles floating in a stream. In so doing, these exchanges become something larger and thus beneficial to readers, precisely because the bubbles are clear, not muddled. Both of them are willing to address the sometimes volatile theological positions each has taken.

Maureen Knudsen Langdoc, a former Duke student, guides Hauerwas and Wells expertly, with an insider’s perspective that stays unobtrusive. Conversation One begins with a question about theology as conversation and flows from there into such topics as prayer, friendship, running away, childhood, and the difference between a teleological and an eschatological outlook — a topic especially relevant



In Conversation
Samuel Wells and Stanley Hauerwas
Church Publishing, pp. 144, \$16.95

given recent events in America.

By Conversation Ten and the Conclusion, these two friends have also expressed thoughts on LGBT issues, baseball, murder mysteries, and the role of the university in forming eloquent people, to name a few more subjects, all within the context of Christian theology. All without overwhelming the reader. While not totally necessary, familiarity with one or more of the theologians' works is definitely a plus because sometimes their references to one another's work become a type of shorthand.

Hauerwas's comment about the writer's desire to be taken seriously and the burden it can be underpins this book. Both he and Wells have willingly taken up this burden.

Though there is an echo of lament, perhaps, in Hauerwas's words, readers will have the sense that these two are yoked together in this work of shaping current and future Christians through the power of language and example.

As Hauerwas says at the end of Conversation Ten: "The church serves the wider society well when it produces people who can preach eloquently," that is, with integrity, not empty rhetoric. One hopes their friendship makes their serious burden somewhat lighter.

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 mbird.com, Mockingbird's blog.

A Relevant Word from the Black Church

Review by Lloyd Alexander Lewis Jr.

In the summer of 1985, a historic gathering took place at the Institute for Ecumenical and Cultural Research at St John's Abbey in Collegeville, Minnesota. This gathering brought together a majority of the 30 of us living Black Americans who were either graduate students in biblical studies or African American individuals holding advanced degrees in Old or New Testament.

The historical nature of the gathering was only superseded in its importance by the task that warranted the gathering: to begin to set forth something that had never been put into written words before: an interdenominational statement of how Black biblical interpretation was being done by Black scholars and pastors. Esau McCaulley's work is a significant contribution to this effort.

Reading While Black is particular in its focus, but its conclusions have general applicability. Since Black hermeneutics have not been worked out in the academy, but mostly in the pulpit as the Word of God is interpreted as it is preached, the particular cultural and historical experiences of the Black community in the United States and McCaulley's encounter with them form a vital aspect of his work.

He reads the American cultural and religious historical story carefully. He looks at the ways that this text has influenced the use and misuse of the historical-critical method of interpretation and evangelical interpretive principles of reading the Bible. Based on his research and experience, McCaulley proposes another way — what he calls *Black ecclesial interpretation* — a way that assumes a believing community, practicing orthodox faith, with conservative understandings of Scripture's integrity.

That way hears Scripture speaking a relevant word to the church and the world. He assumes no monolithic nature to the Black church. He does, however, assume a common ground that all of us African American Christians share.

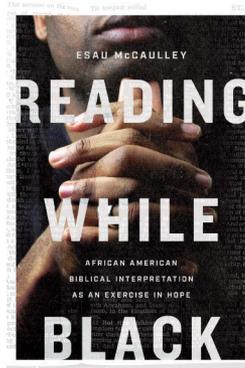
Following a path based on careful exegesis, McCaulley then applies this principle of interpretation to a range of texts from the Old and New Testaments. His choice of texts is notable. The duties of a citizen to the state, even in oppressive circumstances (part of the ethics of Romans 13), or his consideration of the problematic slave/master situation (Philemon) has classically caused problems for African Americans who hear these words read in church (Black Anglicans hear them read in the Eucharistic and Daily Office lectionaries).

There is a long history of how such words have been used as weapons. What McCaulley accomplishes is to have us look at these texts again in the light of our experience of political oppression, police violence, our quest for racial identity, and our striving for justice with a different set of eyes.

He invites us to interpret Scripture using the whole of Scripture and our experience of God, rather than turning certain texts into occasions for evil or ignoring or excising their words, thus creating a canon within the canon. He is highly successful in his endeavor. His logic is compelling, and his thoughts are illuminating.

The series of questions at the end of the book is particularly provocative and could be the framework for a parish study group. This book is a fresh window into the subject of Black biblical interpretation. It stands as an excellent resource for both congregations and pastors.

The Rev. Dr. Lloyd Alexander Lewis Jr. is emeritus professor of New Testament at Virginia Theological Seminary.



Reading While Black
African American
Biblical Interpretation
as an Exercise in Hope
By Esau McCaulley
InterVarsity Press,
pp. 200, \$20

Paradoxical and Compelling

Review by Eugene R. Schlesinger

In the 1990s Henri de Lubac, who had left a profound mark on middle 20th-century Roman Catholic theology, rocketed back into mainstream theological consciousness by virtue of his appropriation by the Radical Orthodoxy movement, and especially its progenitor John Milbank. For this, we ought to be grateful. De Lubac's thought is rich and wide-ranging, and theologians working in multiple loci stand to gain a good deal by engaging his voluminous catalog.

But what if, in following the Radically Orthodox Lubacian renaissance, we've been fundamentally misreading the French Jesuit? This is the burden of Jordan Hillebert's impressive study of de Lubac's "hermeneutics of human existence," a burden admirably borne with its case convincingly prosecuted.

What, then, is this errant thesis which Hillebert so boldly (Milbank is no insignificant figure) seeks to overthrow? In brief, it is the suggestion that, in his seminal work on nature and grace, *Surnaturel*, de Lubac put forth a thesis of nature as always already graced, a trajectory Hillebert dubs "intrinsicism."

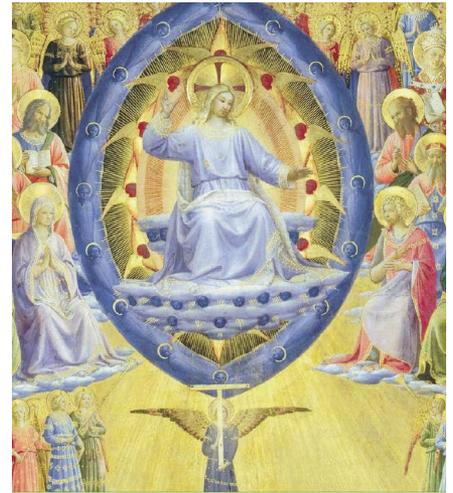
In place of this intrinsicist account of the relation between the supernatural order and human nature, Hillebert puts forth a far more paradoxical reading of de Lubac, whereby humans are naturally constituted by a desire for God, a desire that can only be achieved supernaturally. There is a radical disproportion between the desire of our nature and its fulfillment. A disproportion the bridging of which de Lubac often construed as a "Christian newness" that Jesus brought through his incarnation, death, and resurrection.

Hillebert executes this refutation-cum-articulation in five chapters focused on de Lubac's engagement

with atheist humanism, his account of the natural desire for the supernatural, his theological epistemology, his theology of history, and his vision of Christian mysticism. These chapters are bookended by an introduction, situating de Lubac's life and work as well as the current *status quaestionis* on Lubacian interpretation, and a conclusion, considering the state of post-conciliar Catholic theology on these same questions.

Across these chapters, a consistent profile of the dramatic structure of de Lubac's thought emerges: to be human is to be driven toward and drawn by a fulfillment not humanly achievable, but that nevertheless becomes a reality in Christ. Hillebert covers the bases of de Lubac's major works, while also attending to some lesser-known articles and lectures. He works mainly from translation, though with occasional forays into French literature. This will help readers who desire to follow up on Hillebert's discussions, though specialists may miss citations of the French originals. Hillebert clearly admires de Lubac, presenting him in a winsome, sympathetic light throughout. The presentation never loses its critical edge, though, as Hillebert is quick to point out deficiencies in de Lubac's presentation or conceptual apparatus when he sees them. This is, of course, the right posture to adopt for any thinker with whom we engage.

While the book's argument really hangs together as a whole, a few centers of gravity are particularly worthy of attention. First, Hillebert's thesis reaches its clearest expression in the second chapter, which charts a paradoxical course between the intrinsicism advocated by Milbank and the extrinsicism of early-modern neoscholasticism, which, in order to preserve the gratuity of grace, insisted on the possibility of a state of "pure



Henri de Lubac
and the Drama of Human Existence

JORDAN HILLEBERT

Henri de Lubac and the Drama of Human Existence

By Jordan Hillebert

University of Notre Dame Press, pp. 300, \$75;
\$55.99 eBook

nature" with its own proper fulfillment, attainable without supernatural aid.

As Hillebert demonstrates, de Lubac rejects both of these approaches: intrinsicism because it loses sight of the "Christian newness" according to which the coming of Christ does not merely clarify something that had been the case all along — Jesus Christ actually makes a difference — extrinsicism because it leads to a self-enclosed natural sphere that cannot be troubled by supernatural truths — creating the very conditions that allowed atheist humanism to flourish. The Milbank line is thoroughly debunked on both exegetical and historical grounds. In its place, the paradox of a natural desire,

the fulfilment of which our nature is insufficient to, characterizes de Lubac's thought. This is of a piece with the commitment to Christian newness, for it is precisely this that carries us across the radical disproportion at the heart of our existence.

Second, the initial chapter on atheist humanism, with its survey of the landscape of late 19th and early 20th-century France, from the Dreyfus Affair through the rise and repudiation of *Action Française*, and the eventual fascism and Nazi collaboration of the Vichy regime, demonstrates the relevance of de Lubac to questions of political theology and the relation between the church and the wider social order, particularly in a time when populist authoritarian movements are popping up around the world, often aided and abetted by Christian churches.

My reading of de Lubac would place him in greater continuity with humanism than does Hillebert, seeing in his vision of Catholicism an articulation of an authentic humanism. Hillebert recognizes de Lubac's openness to a "converted humanism," so this is more a matter of emphasis.

I would have welcomed greater attention to de Lubac's ecclesiology, which is treated as an aspect of his theology of history. Hillebert ably gives expression to the basic contours of de Lubac's theology of the Church as the gathering of a new humanity in and by Christ. He rightly discerns the historical contours of this ecclesial vision, locating it in the context of de Lubac's opposition to the historicism of Joachim of Fiore, who proposed an age of the Spirit, which would surpass the age of Christ. Christ is the unsurpassable meaning of history, because all of history is ordered toward its culmination in the gathering of a new humanity in and by Christ, thereby fulfilling our natural desire for God. The exposition is well done, but brief.

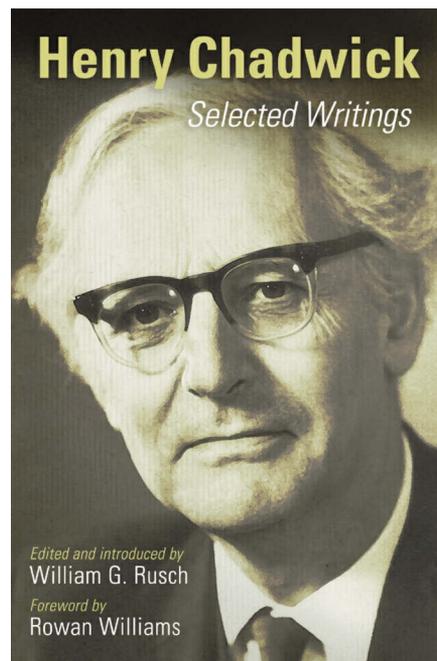
The hinge upon which the testaments pivot is Christ, who gives to Scripture its spiritual meaning, and

thereby also gives to history its proper meaning. Here, a more detailed treatment would probably have granted a greater synthetic coherence to Hillebert's thesis, as Susan Wood has shown that the structure of spiritual exegesis pervades de Lubac's thought. It provides a framework whereby Christian newness is clearly expressed, and so could have provided a synthetic apparatus for describing the disproportion Hillebert labors to clarify.

The final chapter on mysticism covers terrain that has been relatively unexplored in English-language de Lubac scholarship, but which has been rather present in the francophone conversation: namely the place of mysticism in de Lubac's thought. Hillebert demonstrates how a vision of incorporation into the Christian mystery characterizes de Lubac's notion of Christian mysticism and how he considered his project as, in some measure, related to mysticism, which describes "the principal characteristics of graced existence." This chapter is a most welcome addition to de Lubac scholarship indeed. Tantalizing, but underdeveloped, is the statement near the close of this chapter, which suggests a process of mortification lies at the heart of this appropriation of the Christian mystery.

This is a compelling and helpful treatment of de Lubac's thought, and surely the best account of his theological anthropology available in the English language. Because of its more circumscribed thesis, it tends to be most useful in that particular arena, but anyone interested in de Lubac and his legacy would benefit from engagement with Hillebert's contribution in this excellent volume.

Eugene R. Schlesinger, PhD, is lecturer in the Department of Religious Studies at Santa Clara University, editor of Covenant, and the author of Sacrificing the Church: Mass, Mission, and Ecumenism (Lexington Books/Fortress Academic, 2019) and Missa Est! A Missional Liturgical Ecclesiology (Fortress Press, 2017).



Henry Chadwick

Selected Writings
 Edited and introduced
 by William G. Rusch
 Eerdmans, pp. 379, \$60

A Modern Anglican Divine

Review by Peter Eaton

At the end of a lunch in the papal apartments in the Apostolic Palace, Pope Saint John Paul II escorted Henry Chadwick to the door. As they were saying their goodbyes, the pope reached for a stole, and pressed it into Chadwick's hands.

"I shall convey it with all haste to my archbishop," replied the dutiful member of the Anglican-Roman Catholic International Commission (for that was the purpose of this Roman occasion).

"It is not for your archbishop," the pope insisted, "it is for *you*."

Chadwick told me this story himself, at a reception one evening at my theo-

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logical college in Cambridge. He took a breath before delivering the final line, with that characteristic sparkle in his eye, the raising of a large hand, and the hint of a smile: “I held on to it.” It was placed on his casket at his funeral.

Stories about Henry Chadwick are, like stories about Archbishop Michael Ramsey, now legendary among those who knew him, learned from him, and loved him. Archbishop Rowan Williams, who is justly regarded as occupying the same realm of Anglican genius as Chadwick, reminded us at Chadwick’s death of a common quip of the later years: “The Anglican Church may not have a pope, but it does have Henry Chadwick.”

Chadwick’s prodigious memory for detail never encumbered his capacity to make balanced and true judgments, though his temperament and natural reticence kept him from too frequent a declaration. This made him a supreme and effective ecumenist of the finest kind.

Arguably Anglican-Roman Catholic dialogue made some of its most significant advances when Chadwick was a member, doing much of the drafting, as well as a great deal of diplomacy, behind the scenes. In Chadwick’s deft hands and nimble mind, a compromise could be turned into a shared commitment to the truth. Sadly, others did not always follow his lead, or more ground would have been gained.

All the qualities that made Chadwick a magisterial teacher and a consummate ecumenist are evident in the articles and reviews he wrote. Both those who knew him as well as those who will now know him only through his writings are grateful to Lutheran scholar and ecumenist William Rusch for gathering this collection in a (reasonably) affordable volume.

There have been four previous published collections of papers, all made by Chadwick during his lifetime, and this volume gives us an excellent selection that represents the range of Chadwick’s interests and commitments. And there is a treat in a previously unpub-

lished lecture on “The Power of Music,” more than a nod to that side of his life that was unknown to many.

As an undergraduate, Chadwick went up to Magdalene College, Cambridge, to read music, not theology, and music remained a significant part of his life, finding its greatest expression in his commitment to the management and revisions of the classic hymnal *Hymns Ancient and Modern*. On one memorable occasion in his undergraduate days, Chadwick was at the organ bench in the college chapel when the legendary former Bishop of Durham, Hensley Henson, came to preach at Evensong. He never forgot the impression Henson made on him.

Of these writings, all but the lecture on music appear in one of the earlier collections, but this volume does have a coherence: the selection shows, especially to those for whom this in their first reading of Chadwick, his intellectual vigor, as well as his justly catholic appetite.

He had some enthusiasms, like Augustine and the relationship between Christianity and classical culture, but Chadwick was never parochial in his investigations. Indeed, he began his theological life as a New Testament scholar before making his home in patristics, and that foundation in the former field made him all the more effective in the latter. And these writings speak, too, with his unmistakable voice, which was always gentlemanly, even in disagreement.

I had the good fortune to be Chadwick’s last student before he gave up teaching for the Cambridge Theology Tripos. I had no idea the gift that my college dean gave me by sending me to Chadwick for a term for early Church history, but those weekly supervisions in his rooms in Magdalene, one on one, taught me that a small space could contain a whole new world. Perhaps his best advice was to build a library, and to focus on primary texts: “One good edition of a primary text is worth a handful of monographs on that

text,” he would tell me, reminding me carefully but clearly that nothing replaces the close scrutiny of a text.

As with so many of his former students, we kept in touch after I left Cambridge to be ordained, and we would correspond, usually about some detail of theology or analysis of a text. His letters were written with the same gracious generosity that he always gave to his students. Some have remarked that Chadwick was not just a scholar, not even just a scholar-priest (to use a now fashionable tag); he was, in the classic sense, a true modern Anglican divine, like Michael Mayne, Donald Allchin, Michael Ramsey, Rowan Williams, and (though the thought of being put in the same basket might have made Chadwick a little uneasy) Kenneth Leech, a fact evident in the congruity of his life and activity.

It is common for those who consider Henry Chadwick, or his equally but very differently talented brother, Owen, to opine that we shall not see their like again, mostly because the educational and ecclesiastical world that produced them no longer exists. That is undoubtedly true, and we are already diminished in a world and in a Church in which a strongly and frequently rudely held prejudice is often mistaken for truth, so much literature is read in translation, and there is no patience for living in the primary texts of our predecessors, allowing us to hear their formative voices and be made better by them.

That may be true for now, but it does not have to be true forever. There is always the possibility of a renaissance, in which we shall be drawn back to the sources and we shall be content to be born again into worlds now gone, but still, in the mystery of the memory of the Church, not completely forgotten. But, as Zacchaeus discovered, it is hard work to be born again, and most do not have the stomach for it. For now Chadwick may still teach us, and we can learn, and be ready.

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

PEOPLE & PLACES



Deaths

The Rev. **David K. Mills**, a former civil rights advocate who founded a center for maritime education and conservation, died February 9, at 90.

A native of Evanston, Illinois, Mills graduated from Williams College and Virginia Theological Seminary, and was ordained in 1957. He served as curate of All Saints Church in Pontiac, Michigan, before becoming rector of the Church of Our Saviour in urban Cincinnati in 1959. Mills oversaw its racial integration in the early 1960s,

and developed programs to deepen its connections with its changing neighborhood. He and members of the congregation were local leaders in the civil rights movement and marched with Martin Luther King in Selma in 1965.

Mills moved to Maine in 1972, where he used his skills to support a number of ecological projects, especially launching the Mount Desert Oceanarium, an educational center with a lobster hatchery, touch tanks, a lobster boat, and miles of salt marsh nature trails. He wrote a guide to coastal Maine and served on the

boards of the New Creation Healing Center and the Institute of Christian Renewal.

Mills is survived by Audrey, his wife of 64 years, two children, three grandchildren, and nine great-grandchildren.

The Rev. Canon **Margôt Dorothy Lord Nesbitt**, whose ministry at St. Paul's Cathedral in Oklahoma City focused on the aged and grieving, died March 24, at 94.

Born in Tonbridge, Kent, in England, she moved with her family to Texas at the age of 3. They came to Oklahoma City's newly opened Tinker Air Force Base when her father was stationed there during World War II, and she worked in the air traffic tower there as a teenager. She earned a doctorate in medieval studies at the University of Oklahoma, became a certified arts appraiser, and worked for many years in her husband's law office.

Nesbitt was a leader at St. Paul's Cathedral throughout her adult life, and said she felt drawn to the church by watching its activities out of the window of her high school classroom across the street. She served as a warden and vestry member, and on several diocesan committees. She answered a call to ordained ministry in her late 60s, first as a deacon in 1988, and six years later as a priest. She had an active ministry of visitation and pastoral counsel, and was cherished for her wise and loving presence.

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



LETTERS TO THE EDITOR

Sewanee and Race

Your 19 March article regarding The University of the South (Sewanee) and its dilemma with respect to past history and current focus on race and reconciliation was, in my opinion, a reckless piece, predicated on premise and distorted fact.

Without doubt many of the men who led the initial efforts to establish the University in the mid-1850s were representative of what some would call the southern "planter class," including certain bishops of the Church. In that context they were clearly supportive of the institution of slavery, economic separation from the northern states, repeal of repressive tariffs, and ultimately armed rebellion in an effort to further those goals. To state, however, that the University was "created for the explicit purpose of perpetuating slavery" is a grossly irresponsible pronouncement, suggesting limited personal research and what I would presume to be a dependence on findings and suppositions of the University's Roberson Project.

As an alumnus of Sewanee, Class of 1972, I also find offensive your recast comment that the University was "launched expressly for the slaveholding society of the South." I doubt few would opine that Columbus "discovered" America for the sole purpose of exploiting Native Americans, or driving them from their ancestral lands, though that certainly became a tragic byproduct of his accomplishments.

As a resident of Sewanee for 30

years, I have watched the university, and our community, slowly, but with certainty, open their collective eyes to the presence of systemic racism, acknowledging a history long absent substantial efforts to confront and remedy the disease. Your article, however, impugns everyone who over the years has worked diligently to advance Sewanee's primary purpose, which is the provision of an exceptional course of study in the liberal arts, and the expansion of opportunities for such study to a racially and economically diverse population.

*Ty Wilkinson
Sewanee, Tennessee*

Kirk Petersen responds:

Thank you, Mr. Wilkinson, sincerely, for expressing your objections in a civil tone. I plead guilty to basing the article on "findings and suppositions of the University's Roberson Project," as I knew nothing about Sewanee's history when I started my research. I wrote about it because I thought the Roberson material was compelling, well-documented, official, and important. I have not seen any evidence to the contrary.

Of the two passages you flag, "launched expressly" is a verbatim quotation from the Roberson Project homepage, and "explicit purpose" is a condensed paraphrase of the earlier part of the same sentence.

I was careful to give Sewanee credit for its recent "systematic effort to confront and move beyond the uglier elements of its history." I wish nothing but success and spiritual nourishment to you and all the people of the university in pursuing that effort.

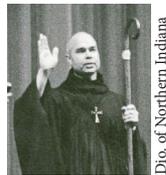
The Rev. **Richard Preston Benedict Reid**, OSB, the first abbot of St. Gregory's Abbey in Three Rivers, Michigan, died on March 13, just a few weeks short of his 100th birthday.

Richard Reid was born in Denver, served in the military during World War II, and studied at Dartmouth and Loyola. He was admitted as a postulant in 1948 at what was then St. Gregory's Priory, taking the name Benedict. He was ordained to the priesthood six years later by Bishop J. Reginald Mallett of Northern Indiana.

Reid became the community's prior the next year, and when the abbey became independent of its mother house, Nashdom Abbey in England, in 1969, he became its first abbot. He was a valued spiritual director and confessor, and received an honorary doctorate from Seabury Western Seminary.

Reid took a sabbatical after 28 years of leading the community, and traveled around the country for several months, visiting monasteries and convents, as well as a maximum-security prison and the Esalen Institute, a center for New Age spirituality. He published *A Spirit Loose in the World*, an account of his journey and the people he met along the way, a few years later.

He stepped down as abbot in 1989 and moved to Palm Springs, California, where he lived as a solitary for the rest of his life, assisting occasionally in local churches.



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Go to Christ and Grow

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“Then the angel of the Lord said to Philip, ‘Get up and go toward the south to the road that goes down from Jerusalem to Gaza.’ (This is a wilderness road). So he got up and went” (Acts 8:26-27). The angelic summons to “go” and Philip’s immediate response imitates the calling of the first disciples. “As Jesus passed along the Sea of Galilee, he saw Simon and his brother Andrew casting their nets into the sea — for they were fisherman. And Jesus said to them, ‘Follow me and I will make you fish for people.’ And immediately they left their nets and followed him” (Mark 1:16-18).

Reaching back to the beginnings of the biblical narrative, we may remember as well the calling of Abram. “Now the LORD said to Abram, ‘Go from your country and your kindred and your father’s house to the land that I will show you.’ . . . So Abram went, as the LORD had told him” (Gen. 12:1, 4). Again and again, God calls people to move, migrate, go, and follow. The divine presence is a hovering cloud, a whirling fire, a tent in motion. Where are we to go?

Perhaps we all start like the Ethiopian eunuch who had come to Jerusalem to worship. He sits in his chariot and reads from the prophet Isaiah, but without understanding. Philip is sent to him, sits with him, reads with him, and proclaims to him “the good news about Jesus” (Acts 8:35). Expounding the good news, Philip does not merely link prophesy to fulfillment, but issues a proclamation of and an invitation into a whole new life, which is why the story moves immediately to baptism, a sacramental entrance into the death and resurrection of Christ.

We are drawn to a new life and a new homeland in the Lord Jesus. “In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins” (1 John 4:10). Making the first move, God

loves us, lives in us, abides in us, is perfected in us. As God’s abiding love grows to perfection within us, fear is cast out (1 John 4:18). We are, therefore, going toward fearless love, that is, growing into the life of Christ. This new life has a beginning in baptism, from which we grow increasingly to full maturity.

Out of the waters of baptism, a vine grows. “I am the true vine,” Jesus says, “and my Father is the vine-grower. He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit” (John 15:1-2). Jesus is the whole vine, of which the branches are a part. “I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing” (John 15:5). Indeed, apart from the Word who is life itself, we cannot even be. “Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned” (John 15:6). To be, we must be in the vine. To do all such good works as we have been called to walk in, we must consume the nutrients shared by the whole vine.

Go to the Word in baptism. Then, bear fruit in this way. Sharing the life of Christ, allow yourself to become love, joy, peace, patience, kindness, generosity, faithfulness, gentleness and self-control (Gal. 5:22).

Look It Up

Acts 8:31

Think About It

You are guided to Christ, you live in Christ, and you bear the fruit of his fearless love.

Joy and Commandment

When the Word of God is truly preached, this happens. “While Peter was still speaking, the Holy Spirit fell upon all who heard the word” (Acts 10:44). The Holy Spirit falls and causes a work of miraculous growth in the soil of human lives. “For as rain and snow fall from the heavens and return not again, but water the earth, bringing forth life and giving growth, seed for sowing and bread for eating, so is the word that comes forth from my mouth; it will not return to me empty; but it will accomplish that which I have purposed, and prosper in that for which I sent it” (Second Song of Isaiah, BCP p. 87).

The Word of God falls from heaven and gives life to a universal church. “Peter was astounded that the gift of the Holy Spirit had been poured out even on the Gentiles” (Acts 10:45). The inclusion of the Gentiles fulfilled an ancient prophecy. “I will pour out my spirit on all flesh” (Joel 2:28). No one stands outside the scope of this promise. “All flesh” means everyone reading these words, everyone in every congregation, every family, language, people, and nation. The Word has made a living and universal Church.

In a world divided and enslaved by sin, it is essential to recall the great joy of the Resurrection and the gift of the Holy Spirit upon all flesh. The Church, therefore, sings a new song, announces marvelous things, proclaims victory over death. The church gives voice to every creature under heaven. The church can hear that the land shouts, the seas make a noise, the rivers clap their hands, the hills ring out with joy (Ps. 98). The church is a resurrection ear and a resurrection voice.

The church listens and gives voice to every beautiful thing, as acknowledged in the Song of Creation (BCP p. 88): angels, powers, heavens, waters, sun, moon, stars of the sky, rain, wind, fire, heat, summer, drops of dew, flakes of snow, frost and cold, ice and sleet,

nights and days, storm clouds and thunderbolts, mountains and hills, springs of water, seas and stream, whales and all that move in the waters, birds of the air, beasts of the wild, flocks and herds, men and women everywhere. Jesus Christ has come to save not only you but the whole creation.

“The Holy Spirit fell upon all who heard the word” (Acts 10:44). The Holy Spirit is the Spirit of love. In this eternal love, the Father gives all things to the Son, and whatever the Son hears from the Father, the Son makes known to us (John 15:15). Listening, we hear of the union between love and commandment. The love of God poured into our hearts reveals the good works that love requires. These works are love in action. “This is my commandment,” Jesus says, “that you love one another as I have loved you. No one has greater love than this, to lay down his life for one’s friends” (John 15:12-13).

We will all lay down our lives. We are, in some measure, doing so in every moment. Why are we living and going to our death? Love is our meaning. We lay down our lives in acts of love, some small, some great, some easy, some crushing. All the while, we still hear the announcement of the Resurrection, we still open our mouths in praise, and we still bear our cross as a “yoke that is easy” because the Word is very near us.

The Christian life is one of great joy and deep love. It is also a life in which there are commandments and obligations, freely accepted because they are the embodiment of love.

Look It Up

1 John 5:2

Think About It

Obligations do not impede spiritual growth or spiritual joy.

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PRIEST-IN-CHARGE (under special circumstances full-time, 2-3 year term): **Grace Church, Lake Havasu City, Arizona**, is a congregation in need of healing. They have the capacity to be a vibrant multi-generational congregation, but a long-term conflict, exacerbated by the pandemic, the rector’s departure and resignation of most of the vestry.

The congregation applied to become a Mission of the Episcopal Diocese of Arizona. New, neutral lay leaders have stepped up and been appointed to the Bishop’s Committee. There is a spirit of hope and optimism among the new leaders, and a desire to be a congregation that truly models the Grace of God.

The Diocese is looking for a Priest-in-Charge Under Special Circumstances called with the ability to build, heal, and partner with the members of Grace and the Diocese. A roadmap will be offered to serve as a resource in the rebuilding of the congregation.

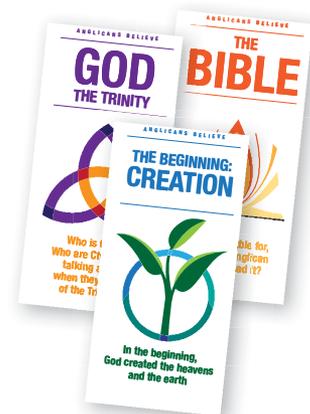
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To apply: send a cover letter, resume, and OTM profile to the Rev. Canon **Anita Braden**, canon to the ordinary: anita@azdiocese.org.

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We are looking for a priest-in-charge who can deepen our faith and expand our outreach. In the spirit of our founder, Peter Quire, a black man involved with the Underground Railroad, we pray for a PIC whose leadership will inspire and encourage us. We are seeking a candidate with a collaborative leadership style who combines a gift for delegating with the ability to incorporate a range of volunteer efforts.

Our new PIC will enjoy living in a historic rectory a stone’s throw from the water and a short walk from all that Newport, a vibrant resort city and sailing center, has to offer. Please consult our website to learn more about us (saintjohns-newport.org), or contact the Rev. Canon **Dena Cleaver-Bartholomew** (dena@episcopalri.org) to apply.



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Pilgrimages 2022

The Holy Land

France

England

Bicentennial Pilgrimages: We Are Ready When You Are

All of us have “cabin fever.” Most of us are trying to follow “religiously” the CDC guidelines. As you contemplate returning to travel, remember our flexible booking policy which lets you plan your future travel with complete peace of mind. If you change or cancel up to 15 days prior to departure in the event of a COVID-19-related reason—whether at home or at your travel destination—you will receive a credit toward future travel associated with VTS. So, book with confidence.

EPIPHANY PILGRIMAGES TO THE HOLY LAND

with the Rt. Rev. Frank T. Griswold III and the Rev. Barney Hawkins IV, Ph.D.:

Pilgrimage 1:

January 7-18, 2022

Pilgrimage 2:

January 22–February 2, 2022

GOTHIC FRANCE

with the Very Rev. Ian S. Markham, Ph.D. and the Rev. Barney Hawkins IV, Ph.D.:

May 20–30, 2022

GRACE & GARDENS “IN ENGLAND’S GREEN AND PLEASANT LAND”

with the Very Rev. Ian S. Markham, Ph.D. and the Rev. Barney Hawkins IV, Ph.D.:

Early September 2022; exact dates to be announced soon.



VIRGINIA THEOLOGICAL
SEMINARY

For more information, please contact Victoria Elie at (703) 461-1730 or velie@vts.edu.