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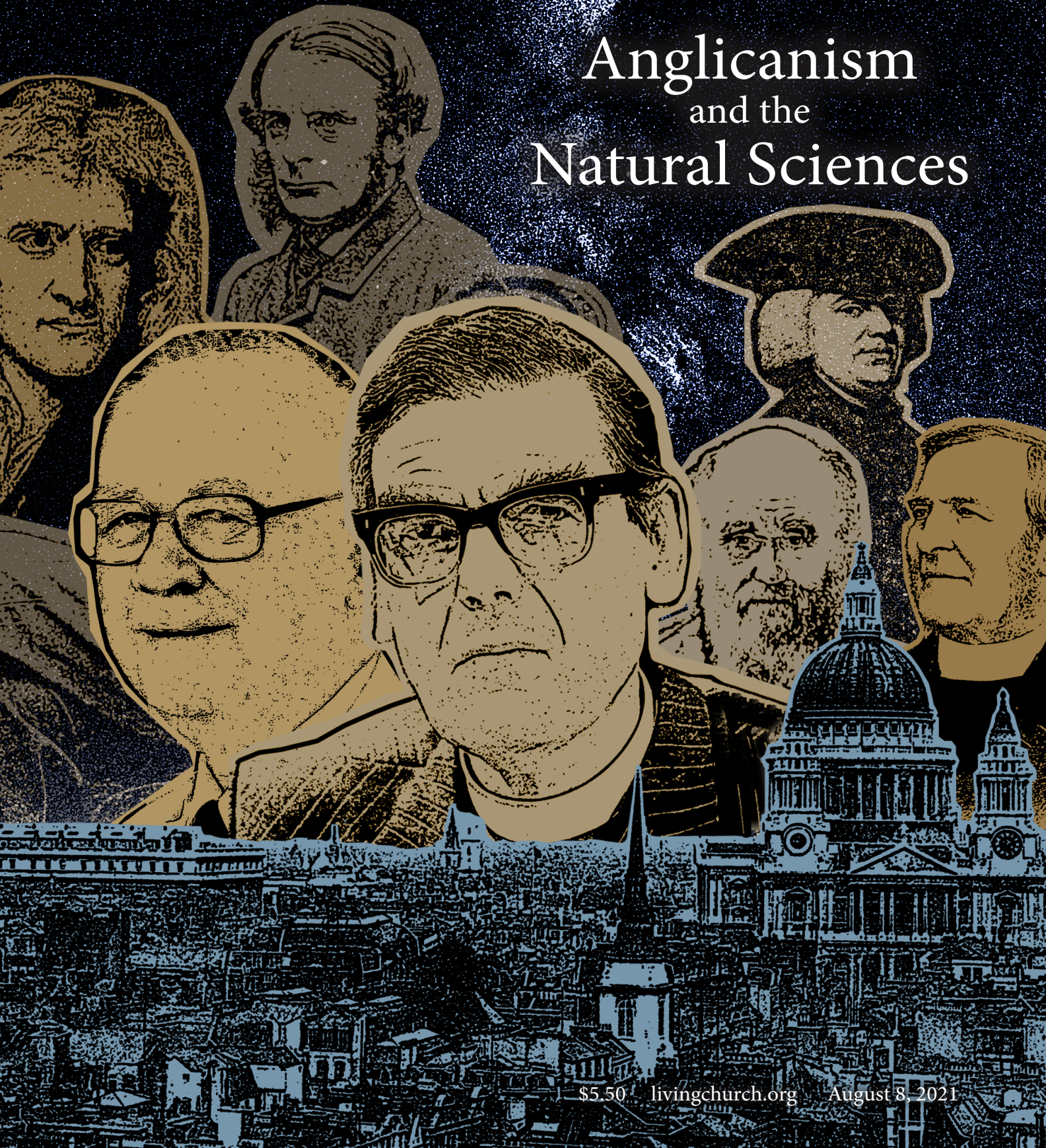
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August 8, 2021

THE LIVING CHURCH

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ON THE COVER

"Anglicanism has a long history of informed engagement with a scientific culture" (see "Anglicanism and the Natural Sciences," p. 12).

1. Issac Newton; 2. John Polkinghorne; 3. Charles Kingsley;
4. John Habgood; 5. Charles Darwin; 6. William Paley;
7. Frederick Temple

Geoff Strehlow illustration



ACNA Bishop Admits Mishandling Child Abuse Case

By Kirk Petersen

For the third time in a little more than a year, a bishop of the Anglican Church in North America (ACNA) has left office — in this case, a leave of absence — involving an offense related to sexuality. This time, the episode is flaring into national consciousness through media reports and Twitter threads, amid allegations that church officials kept quiet for years about accusations of sexual abuse involving a nine-year-old girl.

The Rt. Rev. Stewart Ruch III, Bishop of the Diocese of the Upper Midwest, requested and was granted a leave of absence on July 8 after acknowledging “regrettable errors” in responding to alleged sexual offenses by a volunteer lay leader at a small Anglican church in Illinois. Archbishop Foley Beach announced the leave of absence on July 10.

“I feel like the best way to walk in integrity now is to step aside as this process moves forward and as efforts are made to serve any survivors of abuse,” Ruch said in a letter to the diocese. The diocese has hired an independent company, California-based Grand River Solutions, to reach out to other possible victims and make recommendations on improving the diocese’s practices.

The allegations have led to an open letter signed by more than 30 female priests in the ACNA, expressing support for survivors of abuse, and pledging to support ACNA in its “continuing hard work of developing clear processes to respond to all allegations of abuse with urgency, compassion, accountability, and transparency.”

Two other ACNA bishops have previously left office in the wake of sexual misconduct charges. In October 2020, the Rt. Rev. James “Jim” Hobby

resigned abruptly as Bishop of the Anglican Diocese of Pittsburgh after he allegedly failed “to act with urgency, transparency, and timeliness when an accusation of sexual misconduct by a member of the clergy was brought to his attention.” In June 2020, the ACNA College of Bishops voted to depose, or revoke the holy orders, of the Rt. Rev. Ronald W. Jackson, the recently retired Bishop of the Diocese of the Great Lakes, because of “sexual immorality” and “the use of pornography over many years.”

The episode in the Diocese of the Upper Midwest, which comprises 27 churches in Illinois, Wisconsin, and five other nearby states, began in May 2019 in Big Rock, Illinois, 50 miles west of Chicago. In a May 4, 2021, letter to the diocese, Bishop Ruch said a volunteer catechist, or lay religious teacher, two years earlier was accused of “a sexual offense against a minor,” later revealed to be a 9-year-old girl. Mark Rivera immediately was removed from his lay leadership position at Christ Our Light Anglican, a now-closed congregation of “half a dozen families and some individuals,” and was arrested in June 2019, the letter said.

Rivera was charged with felony sexual assault and predatory abuse of a child under 13 years of age. He is “currently out on bond awaiting trial, set to begin on Oct. 21, 2021,” according to a Religion News Service article.

There have been other allegations against Rivera of sexual abuse, including by a woman whose ferocious Twitter campaign apparently led to Ruch’s abrupt leave of absence.

“My neighbor Mark Rivera raped me twice, pressured me to keep this

secret, and repeatedly propositioned me to have an affair,” according to a long thread of tweets June 29 by a woman whose Twitter handle is Jessica Laurel, or @ladyjessicahaze. She was identified in the RNS article as Joanna Rudenberg.

“Mark hid in plain sight for years, grooming girls, women, and the entire community to accept physical boundary violations no other male adult could have gotten away with,” Rudenberg wrote, in a tweet that contained multiple photographs of Rivera in physical contact with young women or girls, whose faces were obscured.

She said Rivera was a volunteer lay leader for 20 years at Christ Our Light Anglican and at the parent church that started it, Church of the Resurrection in Wheaton, the see church and city for the Diocese of the Upper Midwest. One of Rivera’s previous roles was as a youth leader, in which he “mentored many church youth in his home,” she said. Ruch was rector at Church of the Resurrection from 1999 until he became a bishop in 2013, and would have known Rivera in that capacity.

Rudenberg has said she will not cooperate with the Grand River Solutions investigation. “Investigations are inherently skewed when the entity being investigated is the one paying the investigator,” she tweeted.

Rudenberg and her allies have launched ACNAtoo.org, “a grassroots movement in support of survivors of abuse by ACNA leaders.” On July 7, @ACNAtoo published what it said was a guest thread from the mother of the 9-year-old victim. The mother, identified only as CM, posted dozens of tweets and email screen shots outlining her efforts since 2019 to get the church



Ruch

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and the diocese to respond to her daughter's allegation of sexual abuse.

RNS reported that the Twitter campaign "gained traction online" after the Rev. Esau McCaulley, an author and theologian at Wheaton College, tweeted about it. McCaulley is an assistant professor, the author of *Reading While Black*, and a longtime contributor to *Covenant*, TLC's weblog of theological commentary.

Bishop Ruch acknowledged that he waited far too long to take action publicly.

"When the original allegation came out against Mark in 2019, I mistakenly assumed that the necessary criminal investigation was a sufficient next step," Ruch said in his letter to the diocese. "I thought it best to let the county district attorney's office lead a thorough investigation resulting in a clear ruling. I anticipated that after this process we would inform the diocese of the court's ruling. I naively expected the trial to occur much sooner than it has.

"I now understand that when an accusation of this gravity occurs, and when an arrest is made, a safe opportunity for other possible victims to come forward must be created."

Georges Titre Ande Will Lead Congo Anglicans

By Mark Michael

The Rt. Rev. Dr. Georges Titre Ande, a theology professor and senior bishop of the Province de L'Eglise Anglicane

Du Congo, was elected as the church's fifth archbishop and primate by its General Synod, which met on July 2-9.

Ande, who has served for 15 years as Bishop of Aru in the Democratic Republic of the Congo's north-eastern corner, will succeed Archbishop Masimango Zacharie Katanda when he is installed in January.

"In a country marked by violence, unstable economic conditions, and severe poverty, my election as the next Archbishop of the Anglican Church of

Congo came as a 'surprising dream,'" Ande told Anglican News Service.

"However, I understand that the ultimate purpose of our lives is to bring glory to God and to participate in God's mission to the world. In this sense, the call of God for me to take such high responsibility implies faithfulness, accountability to God and care for the people of God. Therefore, as always, I must focus on proclaiming the good news of the Kingdom set within a very

holistic understanding of mission."

Ande earned a doctorate from Birmingham University in the United Kingdom, and was principal of the Anglican Theological College at Bunia in the Congo before his consecration to the episcopate. He is the author of *Leadership and Authority: Bula Matari and Life-Community Ecclesiology in Congo* (2010), which argues for a humbler, communally focused model of ordained leadership.



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Growth Plan Roils Church of England

By Mark Michael

An ambitious target of planting 10,000 new, predominantly lay-led churches by 2030 headlines the recommendations of a briefing paper issued by the Church of England's Vision and Strategy group in late June. The church-planting initiative's leader, the Rev. Canon John McGinley of New Wine, touched off a firestorm of criticism when he labeled stipendiary clergy, church buildings, and theological college training as "limiting factors" for growth at a recent church planting conference.

"I have never seen this level of fury from within the church during my 25 years as a priest," said prominent social commentator the Rev. Giles Fraser in a July 8 UnHerd essay, which cast the plan, code-named *Myriad* (Greek for ten thousand) as "the latest Great Leap Forward for the C of E."

McGinley outlined the vision for *Myriad* at the online MultiplyX 2021 church-planting conference hosted in early July by the Gregory Center for Church Multiplication, a Church of England-based group led by the Rt. Rev. Ric Thorpe, Bishop of Islington. The target of 10,000 new churches, he said, was provocatively large, to "cause us to plan and pray, and work differently than if we think we just need to do a little tweak or add a few extra things on the side."

The Church of England, McGinley

added, needed to learn from the more flexible lay-led models of church planting that have enabled rapid church growth in parts of Africa. He cited a number of churches planted by Wole Agbaje, a lay leader in his own home diocese of Leicester who also serves as an advising "associate" of the Gregory Center, as an example of the model at work in an English context.

The effort would be fully voluntary, McGinley said, not a required initiative. The Rt. Rev. Emma Ineson, who was recently appointed Bishop to the Archbishops of Canterbury and York, concurred with him in her talk at the conference, noting that "numbers should be seen as an inspiration rather than a pressure."

McGinley said that most of the church plants would start small, and some would remain groups of 20-30. All would be held to a "tight" definition of church, being committed to proclaiming the gospel, gathering regularly for sacramental worship, being open to everyone, and comprising more than 20 people. Median church attendance in the Church of England parishes currently stands at 31, and a quarter of parishes average just 11 on a Sunday.

"When you don't need a building and a stipend and long, costly, college-based training for every leader of the church... then we can release new people to lead and new churches to form. It also releases the discipleship of

people. In church-planting there are no passengers," McGinley said.

Fraser said that he found the criticism of "passengers" to be "the most sinister phrase" in McGinley's talk. "If you go to church to sit at the back, say your prayers, listen to the sermon and receive the Eucharist, or if you are bruised and just looking for a place of healing, that means you. If you are not a part of the great push forward, you are just so much baggage."

In an article in July 10 issue of *The Spectator* — "Is This is the Last Chance to Save the Church of England?" — the Rev. Marcus Walker, rector of London's Church of St. Bartholomew the Great, suggests that untrained lay church planters would be unprepared for the pastoral challenges of contemporary ministry: "Thank God for our theological training. Where is God in a pandemic? That's the question so many have asked me since last year, and I could only stumble towards an answer because long ago I had studied the theology of the cross and the Book of Job. This plan isn't just rude, it's dangerous."

Walker said that he expects the proposals will amplify the shift from supporting poorer dioceses to funding new projects that is already driving the Church of England's Strategic Development Funding (SDF) system.

"The consequence is also that all over the country dioceses are desperately trying to create exciting projects and sexy management roles to attract SDF grants rather than support their existing parishes. If you've wondered why we are suddenly flooded by 'Associate Archdeacons,' full-time area deans and 'Directors of Justice, Peace and Integrity of Creation' (yes, really), it's because these can be funded from the magic pot of money while boring, snoring parishes with their boring, snoring local ministry cannot," he writes.

Critics of the proposals have started Save the Parish a group aimed at supporting candidates for this fall's General Synod elections who promise "to defend the parochial system of the Church of England." The group's webpage urges, in Walker's words, "Let us be a 'key limiting factor,' not to the growth of the Church of England but



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to the emergence of a church we do not want and we do not need.”

In his opening presidential address at General Synod, Archbishop of York Stephen Cottrell thanked church leaders for their faithfulness and perseverance in difficult times, and directly addressed criticisms that the call for 10,000 lay-led church plants by the Vision and Strategy group he chairs would undermine the parish system and sideline ordained ministers.

“Apparently, in some quarters it has been suggested that, somehow, clergy are a limiting factor on church growth. I think I want to agree. A shortage of clergy would really limit us. We need more vocations. That is my prayer: priests to serve a priestly people,” Cottrell said.

Cottrell’s assurances did not allay all concerns. Even before debate of the Vision and Strategy group’s report began on July 12, lay representative Sam Margrave from the Diocese of Coventry sought to adjourn the session. “I am aware the bulldozers are waiting outside many of our parishes, waiting to tear them down physically or spiritually,” he pleaded. “If we pass this report, we are handing a gun to the dioceses to kill off the Church as we know it.

The lay-led church planting proposal is one part of the proposals for restructuring the Church of England to become “simpler, humbler, bolder” that the group has been developing since the fall of 2020. The briefing paper outlines three strategic priorities flowing from the overall vision “that we become a church that is centered on Jesus Christ and shaped by Jesus Christ through the five marks of mission.”

The priority “to become a church of missionary disciples,” the group says, “will require a renewal of worship and formation in every church community; and will overflow with blessings, service, and challenge to the world.”

They also urge the Church of England “to become a Church where mixed ecology is the norm,” with evangelistically driven communities formed around associational networks in homes, work and educational settings, social groups, and digital platforms operating alongside parish

churches. The group notes that existing diocesan plans already call for 3,500 new communities of this kind, and that the churchwide target of 10,000 communities by 2030 would build on this, so that “most churches and all dioceses would start something new to reach people in their contexts.”

The Church of England, they say, should also “become younger and more diverse,” with increased investment in youth and children’s ministry needed as well as “a much more diverse and inclusive and reflective leadership and governance that promotes justice.” Simplifying governance structures and sharing resources more effectively, they add, will help focus attention on these priorities.

The church planting initiative is one of six “bold outcomes,” which also included developing “up to 3,000 churches across England to become worshiping hubs for children and young people.” The group notes that only 900 of the Church of England’s 16,000 parishes currently have more than 25 young people in them, and that “an 80-year-old is eight times more likely to be in church than a 20-year-

old.” The paper points to the opportunities presented by the Church of England’s 4,700 schools, which educate around a million pupils, as an important resource in this work.

Perhaps anticipating the resultant controversy, the briefing paper lists first among “10 things that must be constantly kept in mind” that: “The clergy, stipendiary and self-supporting, and the lay leadership of the Church of England are among our greatest resource. Our plans need to support them in their ministry and help them to decide how and where they put their time and energies. We will continue to work and pray for an increase in vocations to ordained ministry and licensed and authorized lay ministry.”

Reconciliation Proposal Working Group Appointed

By Kirk Petersen

A working group of bishops and General Convention deputies will develop a racial truth and reconciliation pro-

(Continued on next page)



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posal to be considered at the convention next summer.

The effort grows out of a “Racial Justice Audit of Episcopal Leadership,” which was commissioned by the 2018 General Convention and presented to the Executive Council in June. The audit was conducted by the Mission Institute, a Massachusetts-based firm with Episcopal roots that supports white-majority churches in resolving racial inequities. The audit was based on surveys, from 2018 to 2020, of more than 1,300 Episcopal leaders from the various governing bodies of the church and from 28 dioceses.

The audit found nine “dominant patterns of systemic racism,” which were reviewed one by one for the council. A few highlights:

- Persons of color reported feeling both *hyper-visible* and *invisible* in interactions with the church. They are often “pigeonholed into work that revolves around diversity, anti-racism, or

global mission,” while being overlooked for other important roles, “it being assumed that they are ‘new’ to being Episcopalian.”

- Anti-racism efforts too often are *transactional* — hiring a person of color, attending an anti-racism workshop — rather than *transformational* — aimed at effecting cultural shifts and systemic truth-telling.
- *Political polarization* has intensified since the murder of George Floyd, and some people of color detected “an uptick of instances of blatant racism within the Episcopal Church.” The polarization results in “both an urgency around anti-racism work and a nervousness about how to navigate it, especially among white people.”

The council authorized Presiding Bishop Michael B. Curry and President of the House of Deputies Gay Clark Jennings to appoint the working group, which will begin meeting in September and will submit recommendations for the General Convention by March 2022.

Pittsburgh Bishop Elected

By Kirk Petersen

The Rev. Dr. Ketlen Solak, who leads three Episcopal congregations in Wilmington, Delaware, was elected on the third ballot to serve as the IX Bishop of Pittsburgh, during an online convention held June 26.

She will succeed the Rt. Rev. Dorsey McConnell, who has served since 2012, on November 13, when she will be consecrated at Calvary Episcopal Church.

“I am ready to become a Pittsburgher for Jesus!” Solak said after being elected.

“I am deeply moved. God has done this. With God’s help you have discerned and elected a new bishop, and I am humbled by the honor of the one being chosen. The future of your diocese, which is soon to become our diocese, is bright.”

The bishop-elect was born in Port-au-Prince, Haiti. She received master’s of divinity and doctor of ministry degrees from Virginia Theological

Seminary, and was ordained as a priest in the Diocese of Virginia in 2005. She served as associate rector at St. Luke’s Episcopal Church in Alexandria, Virginia, until 2014, when she began her ministry at Brandywine Collaborative Ministries in Wilmington. She also serves as a member of the Standing Committee of the Diocese of Delaware, and has been a deputy to the General Convention.

Solak was elected from a slate of five candidates. The other candidates were:

- The Very Rev. Kim L. Coleman, rector, Trinity Episcopal Church, Arlington, Virginia
- The Rev. Canon Scott A. Gunn, executive director, Forward Movement, Cincinnati, Ohio
- The Rev. Jeffrey D. Murph, rector, St. Thomas Church, Oakmont, Pennsylvania
- The Rev. Diana L. Wilcox, rector, Christ Church in Bloomfield & Glen Ridge, Glen Ridge, New Jersey.

Pittsburgh is one of the dioceses in which the bishop led a majority of the congregations out of the Episcopal Church earlier this century. The diocese comprises 12 counties in southwestern Pennsylvania, and is one of five dioceses in the state.

Wayne Hougland to Resign

By David Paulsen
Episcopal News Service

Bishop Wayne Hougland will resign from leading the dioceses of Western Michigan and Eastern Michigan, the dioceses announced June 28 as Hougland nears completion of his one-year suspension after admitting to an extramarital affair.

Hougland had served as diocesan bishop of Western Michigan and provisional bishop of Eastern Michigan under a partnership between the two dioceses.

The Rt. Rev. Skip Adams, a retired bishop of Central New York, began serving the two dioceses as assisting bishop on Feb. 1, and the standing committees said they will ask Adams to remain in that role for at least the coming months as the dioceses determine their next steps.

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Bishop Carolyn Irish Leaves Civic Legacy

By Mark Michael



The Rt. Rev. Carolyn Tanner Irish, the scion of one of Mormonism's most influential families who became the X Bishop of Utah, died June 29 at her home in Salt Lake City, at 81. Irish emerged as a rare advocate for progressive causes in the conservative state and, as a philanthropist and civic leader, played an outsized role in the life of her native city.

"Bishop Irish will be missed by many, many people within the Episcopal Church and the wider community," said her successor, Bishop Scott Hayashi. "She was one of the most generous and giving persons I have ever had the privilege to know. ... Though she could have chosen to live anywhere she desired, she chose Utah because this was her home."

Her family traced its origins to Mormonism's beginnings, and her father, Obert Tanner, who was born into a rural polygamous family, amassed a fortune through the employee recognition awards company he founded, and gave lavishly to community projects in Salt Lake City. Tanner also taught philosophy at the University of Utah, wrote nearly a dozen books, and, unusually, encouraged his children to question the beliefs of their ancestral faith.

She stopped attending Mormon services when she left home for studies at Stanford, and met her first husband at a University of Michigan meeting for inquirers into the universalistic Bahá'í faith. But at the age of 35, while living in Washington, Irish decided to try the Episcopal Church, initially hoping only for some religious grounding for her four children. Two years later, she began sensing a call to ministry, and entered Virginia Theological Seminary in 1979.

Following her ordination in 1983, Irish assisted at parishes in Washington and northern Virginia, where she was mentored by Jane Holmes Dixon, who was later elected Suf-

fragan Bishop of Washington. Irish moved to Michigan to lead a church in Saline, a small town near Ann Arbor, and went on to a canonry at Washington National Cathedral, where she taught spiritual direction through the College of Preachers and the Shalem Institute for Spiritual Formation.

Irish was elected in December 1995, the third woman to serve as a diocesan bishop in the Episcopal Church. *The Salt Lake Tribune*, Utah's major newspaper, greeted the announcement with the headline "Welcome Home."

"I didn't know the church in the West very well," she later told a reporter. "It's been a combination of invention and discovery. [Episcopalians] are very conscious of Mormons. They live as a minority here. And I've heard it said that they saw me as a bridge person. Every bishop they had had was an Eastern white male."

As bishop, Irish established Project Jubilee, an initiative that used funds secured by the sale of a Salt Lake City hospital to finance construction projects for the diocese's 22 parishes. She had strong working relationships with Mormon and Catholic leaders, and promoted evangelism in the face of significant membership decline. Irish also served as a mentor to other female leaders in the church, nominating future presiding bishop, Katharine Jefferts Schori to serve as Bishop of Nevada, and serving as one of her chief consecrators.

Irish is survived by her second husband, the Rev. Frederick Quinn, and by four children.

Bishop Robert Witcher Dies at 94

By Kirk Petersen

The Rt. Rev. Robert C. Witcher, who served from 1977 to 1991 as Bishop of Long Island, died June 14 at the age of 94. His family held a private funeral on June 18 in Baton Rouge, Louisiana.

During his episcopacy, Witcher was known for his commitment to the needs of retired clergy, his involvement

in international affairs, and his opposition to the ordination of women.

Because of his opposition, Long Island was among the last dioceses in the Church to ordain female priests, and the issue closely tracked his career. He was elected bishop coadjutor in November 1974, four months after the unauthorized ordination of the "Philadelphia 11" — the first female priests in the Church. Female priests were formally authorized by the General Convention of 1976, several months before Witcher succeeded the Rt. Rev. Jonathan Goodhue Sherman as bishop diocesan in 1977.

According to a biography on the website of the Diocese of Long Island, "Bishop Witcher strategically handed over the ordination process to Bishop Orris Walker, who had been elected coadjutor in 1987. The Rev. Noreen Mooney, one of the first three women ordained priest in Long Island, said she hoped Witcher is remembered "for the very statesman-like and gracious way in which he moved the diocese forward without renegeing on his own vision of things."

In 1988, Bishop Witcher participated in efforts to free Western hostages in Lebanon. He contacted Iranian officials after five Kurds from Iran were sent to the diocese's St. John's Episcopal Hospital for treatment from Iraqi gas attacks.

A Louisiana native, Witcher was ordained in the Diocese of Louisiana after studies at Seabury-Western. As a priest in Louisiana, he established three rural parishes and in New Orleans served the cathedral as canon pastor. Next, he was called to be rector of St. James, Baton Rouge, but was able also to devote time to the diocese and the wider church. He was president of the Standing Committee and was a deputy to General Convention from 1964 to 1974. He also completed further graduate studies at Louisiana State University, earning an MA in 1960 and a PhD in history in 1968.

"Bishop Witcher was a kind, gentle, holy man of God," said the Rt. Rev. Lawrence Provenzano, VIII Bishop of Long Island. "He provided a steadfast form of pastoral leadership and shepherded the diocese through some of the most difficult times in its history."





De terra veritas

A Classic Anglican Case for Public Worship

Last month, I expressed concern that the normalization of so-called hybrid worship in our churches may accelerate trends toward “worship switching” among contemporary Christians, with online “content” viewing treated as a sufficient substitute for public gathering and sacramental Communion. Some churches seem poised to encourage these trends by framing worship as primarily passive: a time for consuming spiritual knowledge through listening to sermons, which might just as well be accessed on demand from the comfort of one’s easy chair.

In one sense, there’s little new here. People in all ages have found church-going tedious. And latter-day consumerist temptations only cater to the ancient greed, laziness, and self-centeredness rooted malignly in every human heart.

In another sense, Anglicans in particular will do well to avoid certain errors we have long resisted, errors associated with old-fashioned Protestant worries about liturgical ceremony, and the “tennis game” of responsive prayer. While Puritans and Presbyterians, for instance, maintained robust forms of communal discipline, they also tended toward an overreliance on intellect as a means to spiritual progress. Anglican writers responded with carefully crafted discussions of the duty of public worship, set within a defense of liturgical forms and ceremonial practices. Their arguments remain fresh and pointed for the pastoral challenges of the current moment.

I propose to gather some of the fragments of these wonderful old apologies — from Richard Hooker’s landmark *Laws of Ecclesiastical Polity* (1593-97); to Herbert Thorndike and Symon Patrick a century on, answering the challenges of the ancestors of today’s Baptists and Congregationalists. Poor Patrick was given the exhausting task of “regular-

izing” the church in Ireland after the Restoration. Worn out by the polemics of Scots Presbyterians recently transplanted to Ulster, he gladly accepted translation to Ely two years later. His closely argued “Discourse Concerning Prayer” (1686) may be the most comprehensive treatise of the genre, but many Prayer Book commentaries of later generations follow suit, including those by John Keble and the pioneers of the Parish Communion Movement.

Classical Anglican authors often begin by insisting that the primary purpose of Sunday services is to praise God, not to procure a store of religious goods for ourselves. We come to church to give, not to receive; to perform a duty that is itself a high privilege. Echoing Thomas Aquinas, Hooker argues that “the public duties of religion” are the highest form of human action, most expressive of our “dignity,” since human beings sit atop the created order — even individually, and all the more in “societies, that most excellent which we call the Church.” It follows that “there can be in this world no work performed equal to the exercise of true religion, the proper operation of the Church of God” (*Laws*, V.vi.1).

Hooker’s claim that *society* — the gathering together of human beings in groups — enhances human dignity finds its origin in God’s own delight in the assembling of his people into a unity of praise and obedience. God himself, these authors argue, is more worthily worshiped when many join together to sing his praises in concert. In the words of Thorndike, in his “Of Religious Assemblies and the Public Service of God” (1642): “as the strength of men’s bodies, joined to one purpose, removeth that which, one by one, they could not do; so united devotions prevail with God to such effect as severally they cannot bring to pass” (1.1). On this

count, the assembling of God’s people fulfills his promises made through the prophets (Isa. 2:2-4, Micah 4:1, Zeph. 3:9), to gather the Gentiles in the last days to share in Israel’s life of worship. As Thorndike reflects, the Gentiles

should flow like the waters of a deluge to learn the will of God which the Church teacheth; they should crowd in like a multitude, with one shoulder, to serve God with that language which he had sanctified. Who can read this, and not think what God recommendeth to Christians? One current to the Church, to learn his will there; one shoulder, striving who shall crowd in first; one lip, one language that soundeth nothing but his praises. (“Religious Assemblies,” 1.2)

Patrick similarly cites a maxim of Tertullian’s: “We come by troops to make our prayers to God, that being banded, as it were, together, we may with a strong hand sue to him for his favor. This violence is grateful unto God” (“Discourse,” xii.2).

These authors also emphasize that witness, the public declaration of God’s goodness to us and our commitment to him, is an essential part of public worship, according to the scriptural warrant of Tobit 12:6-7:

Bless God, praise him, magnify him, bless him for the things he hath done unto you, in the sight of all that live. It is good to praise God and exalt his name, and honorably to show forth the works of God. Therefore, be not slack to praise him; it is good to keep close the secrets of a king; but it is honorable to reveal the works of God.

Patrick differentiates between our duties to worship, honor, glorify, and serve God. The Christian who reads his Bible and prays at home can,



Symon Patrick

vi.5). But all human beings will find their “spiritual fervor quickened” more surely in the company of a larger assembly than “when we are retired by ourselves,” writes Patrick. For the “holy zeal of those who join with us in the same petitions” provides “a great help and spur.” Similarly,

the seriousness, the gravity, and the earnestness of [the one] who ministers the service of God there; which together with the authority of his office, the sacredness and majesticness sometimes of the place, set apart entirely for such services, is apt to raise in us more ardent devotion, than we can easily raise in ourselves alone (“Discourse,” xii.3).

Above all, perhaps, public worship offers a foretaste of heaven, “the other world,” as Thorndike says,

when men’s desires are all satisfied, and all the subject of prayers possessed — the Angels, the elders about the throne of God, and all the ... Jews and Gentiles which encompass it (Rev. 7:9), cease not to join in the praises of God, when the Church is become perfectly one. (“Religious Assemblies,” vi.5)

Within this multitude, even now, may be found every language, race, and nation *together* praising Christ the Lamb. Here, in this holy worship, we find our human dignity, enacted in the person of the Son, who is strong to save. Placing us within the perfect communion of his body the Church, he spans all social distance and removes every screen that would separate.

Come, let us worship and bow down! Let us see and hear “the voice of many angels surrounding the throne and the living creatures and the elders,” numbering myriads and thousands and singing with one voice:

Worthy is the Lamb
that was slaughtered
to receive power and wealth and
wisdom and might
and honor and glory and blessing!
(Rev. 5:12)

—Mark Michael

indeed, truly worship God. But honoring and glorifying God cannot be done “unless others see by outward signs and tokens the inward regard we have to him” (“Discourse,” xi.1).

On this count, public acts of worship uniquely demonstrate God’s universal reign and benevolence, and function as something of an apologetic for the Christian faith to an unbelieving world. As Patrick writes: “Great numbers meeting together to do their homage to him” present a “most natural sign” that we take God to be “the Sovereign of the world, the Lord of all, above all, [and] good unto all” (xii.2). These acts of worship “maintain a sense of God in the world and preserve the notion of him” (xii.1).

By contrast, merely private, “close and retired” devotion gives the impression that our faith is a hobby, a private pursuit for like-minded enthusiasts. Without public acts of worship that proclaim God’s mighty acts and invite all to embrace the gospel, those outside the Church may conclude that God is only a fleeting fancy or opinion of some individuals (“Discourse,” xii.1).

It’s a question worth asking today when some leaders in our church seem set on besting the public-health mandarins in their zeal for social distancing. What witness does staying safe at home really offer to our non-believing neighbors? Is it really, espe-

cially at this point in the pandemic, the most loving thing to do?

In a posthumously published Epiphany sermon (1884), John Keble echoes Patrick’s themes with a story from parish life at Hursley. He writes movingly of the aged in his congregation who “had become so deaf that they could not hear a single word,” but who have still “come religiously into the congregation, and have done their best to join in the service.” If worship were really about consuming content, he suggests, they would have been better off reading the same prayers and lessons at home. But in that case

there would have been no public worship: their light would not have shone before men: they would not have been giving the same glory to God, nor bearing the same witness to him in sight of their fellow men. Thus, a great part of their duty to him would have been left undone.

These authors also emphasize the emotional support that public worship provides for the life of faith. The “hearts of plain simple members,” Thorndike observes, rely on more spiritually mature believers for encouragement and confirmation. Without the “guidance” of the larger congregation, they would struggle to make progress (“Religious Assemblies,”

Anglicanism and the Natural Sciences

By Alister McGrath

The news that a new Anglican Communion Science Commission is being established is to be welcomed, not least because it ensures that Anglicanism will be prepared to engage an increasingly confident scientific culture that often challenges traditional beliefs and attitudes.



There is a need for Anglicans to be aware of both the scientific and theological aspects of debates focusing both on the general cultural authority of science and specific debates in which scientific advance raises significant religious questions. Yet it is also important to be reassured that the Anglican tradition has the capability of engaging with these questions, critically and transformatively.

Happily, Anglicanism has a long history of informed engagement with a scientific culture, and provided the religious context that enabled and encouraged the development of the natural sciences in early modern England. It is important that this legacy should be sustained and extended, given the global reach of both Anglicanism and the natural sciences.

It is widely agreed that the development of what used to be known as the “Scientific Revolution” of the later 17th century (but which scholars now prefer to designate the “emergence of a scientific culture”) was shaped significantly by Anglicanism. This development partly reflects the aftermath of the English Civil War of 1642-51, which led to social, political, and religious fragmentation, and seriously threatened England’s future as a European power. The restoration of the monarchy in 1660 signaled the beginning of a more settled period in English culture. Yet a highly significant development took place later that year: the establishment of the Royal Society of London, which rapidly became the focus of the new experimental philosophy that we now call “natural science.”

The new science was seen as capable of bringing together leading members of the English intellectual elite in an atmosphere of toleration and respect. Its distinctive focus on evidence avoided the political and religious polemics of the recent English past. It seemed to some that there was a natural affinity between the Church of England and the natural sciences.

Perhaps this might help explain the remarkable synergy of religion and science that emerged in the later 17th century, seen in the works of Robert Boyle, whose advocacy of what he called “physico-theology” seemed to offer a

fertile middle ground between religion and science. Yet most historians point to Isaac Newton’s *Principia* (1687) — or, to give the work its full title, “The Mathematical Principles of Natural Philosophy” — as marking the point at which the emerging natural sciences were seen as capable of making sense of a complex universe, and at the same time apparently reinforcing belief in a creator God, who had brought an ordered universe into existence. Many Anglican hymn books still contain Joseph Addison’s “Spacious Firmament on High,” widely seen as a celebration of the religious significance of Newton’s ordered universe:

Th’unwearied Sun, from day to day,
Does his Creator’s Pow’r display,
And publishes to every Land
The Work of an Almighty Hand.

Newton’s focus on the regularity of the natural world was supplemented in the 18th century by a growing appreciation of the complexity of the biological world, which was also seen as pointing to the wisdom of a creator God. A new religiously motivated public interest in natural history began to emerge. The Anglican clergyman William Paley’s *Natural Theology* (1802) argued that the complexity of biological structures — such as the human eye — pointed to a divine designer and creator. God was the “watchmaker” who created a complex and beautiful world. How could such complex structures have come into existence by themselves?

The credibility of Paley’s approach was, of course, seriously undermined by Charles Darwin’s theory of natural selection, set out in *The Origin of Species* (1859). Yet Darwin did not see his new theory of biological origins as conflicting with traditional religious beliefs. He responded positively to the suggestion of the Anglican cleric Charles Kingsley, a critic of William Paley’s “dogma of the permanence of species,” that God was perfectly capable of creating things with a capacity for innate development. Darwin’s growing agnosticism had nothing to do with his views on evolution, but focused more on his unease about some theological views relating to eternal punishment

that were prominent in some sections of the English churches of this period.

By the 1880s, Kingsley’s mediating approach to Christianity and evolution had gained wide acceptance within influential sections of the Church of England. Frederick Temple — later to become Archbishop of Canterbury — developed this approach in his 1884 Bampton Lectures at Oxford University, when he declared that God “did not make the things, we may say; no, but He made them make themselves.” Although “New Atheist” writers such as Richard Dawkins have portrayed Anglican clerics of this period as scientifically ignorant opponents of Darwin, the historical evidence does not support this view. Darwin was buried in Westminster Abbey with the full support of both the scientific establishment and the Dean of Westminster.

While Anglican thinkers have subsequently made significant contributions to the theory and practice of the natural sciences internationally, particularly in Australasia and North America, I propose to focus on two writers who I believe might well be of particular service to the Anglican Communion Science Commission as it reflects on how best to offer a responsible theological engagement with the natural sciences. I shall focus on John Habgood, a former Archbishop of York, and John Polkinghorne, a former professor of mathematical physics at Cambridge University, who resigned his chair in order to follow his calling to be an Anglican priest. Though their contributions are quite distinct, they share some significant themes from which we can learn. Happily, there are many others who could easily be added to this discussion, enriching it by their diversity across scientific disciplines and national boundaries.

John Habgood was an atheist when he first arrived at Cambridge University to study the natural sciences, but soon found himself drawn to Christianity. (For a full analysis of Habgood on science and religion, see my essay “An Undivided Mind: John Habgood on Science and Religion.” *Journal of Anglican Studies* 19, no. 1 (2021): 68-83). The books that Habgood recalls reading in 1950 are indicative of his

John Habgood was an atheist when he first arrived at Cambridge University to study the natural sciences, but soon found himself drawn to Christianity.



growing appreciation of the intellectual and imaginative aspects of Anglicanism, including William Temple's three major works, *Mens Creatrix*, *Christus Veritas*, and *Nature, Man and God*. Like many scientists at Cambridge who were interested in the relation of science and faith, he found the writings of the leading Anglican theologian Charles Raven — then at the height of his influence — helpful and important in framing a positive relationship between evolution and religious faith.

Although Habgood went on to research in physiology at Cambridge, he was becoming increasingly aware that there was a world beyond science that needed engaging. His concerns about scientific provincialism led him to leave scientific research behind, and enter the ministry of the Church of England. He expressed those concerns lucidly ten years after this momentous decision: "It is the perennial temptation of science to become immersed in some tiny fraction of the whole field of knowledge, and then to derive all their criteria of judgment from this one fraction." Habgood's concern was that the scientific research community tended to disengage from a wider discussion

of ethical and political concerns into its own "tiny fraction of the whole field of knowledge."

For Habgood, public engagement required a commitment to recognizing the importance of such questions in the first place, and allowing the various "fractions" of human knowledge and insight to be correlated with each other — a task which Habgood considered integral to the public ministry of the church. This, it must be stressed, remains a major concern that needs to be engaged today. In 1964, Habgood noted that many of the questions he was asked to discuss in the field of science and religion during his visits to English schools were not about the compatibility of science and faith, but rather focused on "the moral choices confronting scientists in the practical use of their discoveries." During Habgood's period as Bishop of Durham and then as Archbishop of York, he championed public debate of the ethical problems posed by scientific advance, based on the need to engage in respectful and informed dialogue across disciplinary boundaries.

Perhaps Habgood's most important intervention in the field of science and religion during his time as Archbishop of York took place in 1998, when the Athenaeum Club initiated a series of lectures intended to engage major cultural issues of concern. Habgood was invited to give the first such lecture, with the title — suggested by the Athenaeum — "Theology and the Sciences." The lecture represents a remarkable piece of intellectual and professional diplomacy, positioning theology as a viable sphere of discourse in its own right, while at the same time countering possible misgivings and making connections with the interests and concerns of its intended audience.

Noting that the Athenaeum's first secretary was none other than the great

Victorian scientist Michael Faraday, Habgood pointed out how the fostering of dialogue and reflection between science and religion was integral to the Athenaeum's founding vision. While the ideas contained in that lecture are significant, its importance for the work of the Anglican Communion Science Commission lies in the Athenaeum's decision to launch this flagship lecture series by explicitly engaging science and religion as both significant intellectual and cultural presences, and selecting Habgood as embodying the personal and professional virtues they regarded as integral to its purpose.

My second Anglican exemplar is John Polkinghorne, a Cambridge mathematician who rose to fame through his work on quantum theory, and was elected to a newly created professorship in mathematical physics in 1968. Yet like Habgood, with whom he overlapped at Cambridge, Polkinghorne felt called to some form of Anglican ministry. In 1979, aware that his best days as a theoretical physicist might now lie behind him, Polkinghorne resigned his Cambridge chair, and began to train for the priesthood of the Church of England at Westcott House, one of the Church's two theological colleges in the



What distinguished Polkinghorne's writings on science and religion from the outset was their accessibility and the clarity of their language.



city of Cambridge. He did not anticipate a return to the academic world, seeing his future as lying in the regular pastoral ministry of the Church of England.

Polkinghorne served in a number of pastoral positions in small Church of England parishes. His important work *One World* — which can be seen as a manifesto for his distinct approach to science and theology — was conceived during his period as curate of St. Michael and All Angels, Bedminster, and written while he served as vicar of the parish of St. Cosmus and St. Damian in Blean (a village in Kent, close to the cathedral city of Canterbury) in 1984-86. Given his personal history and intellectual agility, it was clear that Polkinghorne's future ministry lay in the academy. He was invited to let his name be considered for various senior positions back at Cambridge, serving as Dean of Chapel at Trinity Hall, Cambridge, in 1986-89, and subsequently as President of Queens' College, Cambridge, in 1989-96.

What distinguished Polkinghorne's writings on science and religion from the outset was their accessibility and the clarity of their language. Perhaps because of his parish experience, Polkinghorne knew the importance of connecting with his audience, understand-

ing the questions that they might have, and developing answers that resonated with their concerns and abilities. Polkinghorne's approach to the relation of science and theology can be summarized in one of the straplines of one of his first published books on this theme: "Theology and science differ greatly in the nature of the subject of their concern. Yet each is attempting to understand aspects of the way the world is."

Polkinghorne's approach parallels, in many ways, that of the great Anglican divine Bishop Butler. Like Butler before him, Polkinghorne emphasized the congruence or resonance between Christian ways of understanding the world and those disclosed by science and reason. Where some other major voices in the field of science and religion during the 1980s distanced themselves from Christian orthodoxy, Polkinghorne explicitly adopted an incarnational and Trinitarian approach to this relationship. His 2004 volume *Science and the Trinity* shows this approach at its best.

A Trinitarian view of reality, Polkinghorne persuasively argued, offers a lens through which the successes and the limits of the scientific enterprise can be satisfactorily identified and explained. Science raises questions it cannot answer on the basis of its own methods, thus pointing the way to the need for a renewed theological engagement with nature. For Polkinghorne, science and faith have the potential to enrich each other's partial understanding of our world. "Science offers an illuminating context within which much theological reflection can take place, but in its turn it needs to

be considered in the wider and deeper context of intelligibility that a belief in God affords."

Anglicanism, then, is rich in both historical and contemporary theological resources for exploring the relation of science and faith, and engaging the many questions which emerge from an increasingly influential global scientific culture. Both Habgood and Polkinghorne model an approach that is theologically and scientifically informed, yet which was stated clearly, accessibly, and above all *graciously*. It is clearly important both to nourish this tradition of engagement and reflection, and to ensure that this is used to engage in critical yet constructive dialogue with contemporary culture, particularly in emerging regions of the world.

The Anglican Communion Science Commission has the potential to be a major voice in this global conversation. It is perhaps one of the most significant initiatives within the global communion in recent memory, and deserves to succeed. In the past, we have perhaps had too many examples of consultations and commissions that have talked to each other, rather than engaged the wider world around us. This commission promises to be different; it clearly has the vision to have a significant effect on our changing world.

Alister McGrath is Andreas Idreos Professor of Science and Religion at the University of Oxford.



Medicine Engages Faith Anew

Scholars address spiritual needs of patients, providers.

By Elizabeth Hamilton

In 2017, Emmy Yang was a second-year medical student when she did a Google search for various iterations of “medicine and Christianity.” She had chosen medicine as a career because of her interest in natural science and desire to help the sick. But since her recent conversion to Christianity, she had begun to wonder whether something crucial was missing from her training — something the enduring wisdom of her faith might provide.

This appeared in Yang’s Google search: an initiative at Duke Divinity School called Theology, Medicine, and Culture. TMC, as it’s otherwise called, offers one- or two-year fellowships to health care professionals like Yang who are interested in robust theological study about what it means to practice medicine as a Christian.

Launched in 2015, TMC is one of several relatively new academic initiatives that aim to better integrate medicine, religion, and spirituality. These contemporary efforts are part of a decades-long movement to push against what many clinicians experience as a soul-deadening division between science and religion, technique and purpose, and the personal and professional, said Farr Curlin, a palliative care physician, bioethicist, and codirector of TMC.

The spread of COVID-19 has only increased the importance of these programs.

There is no straightforward Christian answer to the plethora of questions raised by COVID-19, Curlin said. Rather, the pandemic has revealed central cultural concerns to which Christian thinking can contribute. He cites Matthew 6, where Jesus says not to worry about tomorrow, for tomorrow has enough worry of its own, a passage that can highlight the question of how Christian health care providers should deal with risk.

“What kind of response displays love for our neighbor and confidence in God and the appreciation of the limits of our power?” he asks.

These are exactly the types of questions TMC students like Yang are taught to consider.

A dynamic relationship

While it’s often assumed that medicine and religion have gradually separated in the last century, the history of their relationship is more complex, Curlin said. He cites the American Medical Association’s past engagement with religion as an illustration.

In the 1940s and ’50s, better scientific understanding led to momentous medical advances, including the discovery of penicillin, the polio vaccine, and the first human heart valve transplant, Curlin writes alongside several others in a 2014 article for the *Journal of the Association of American Medical Colleges*. Because these advances raised moral questions, and the field of bioethics did not yet exist, medical professionals at the AMA looked to religious leaders for ethical wisdom. Despite the



Members of the Theology, Medicine, and Culture fellows group (2018-19).

growing authority of science, medicine and religion were getting along.

This amicable relationship came to a halt in the 1970s when religious members differed from the AMA’s broader stance on abortion. Because opposition to abortion rights seemed to come almost exclusively from the religious, many medical professionals began to see religion as an adversary. With the advent of bioethics in the 1970s, the need for religion to address moral quandaries in medicine seemed even more passé.

But while much of the medical community appeared to turn away from religion and spirituality, it continued to matter among patients. Recent data from the Pew Research Center indicates that today roughly 90 percent of Americans still hold some form of belief in God. A little over half of those believe in the God of the Bible.

To complicate matters further, in his research at the University of Chicago between 2001 and 2013, Curlin discovered that physicians tended to be much more observant in their faith than conventional wisdom expected.

Now, some medical professionals are again considering the value of religion, Curlin says. Indeed, Yang’s mentors were supportive of her taking a sabbatical from medical school to participate in TMC.

A whole person, not many parts

Why do these medical professionals want to better unite health care with faith?

Warren Kinghorn, a psychiatrist and theologian who directs TMC with Curlin, cites the work of bioethicist Jeffrey Bishop for an answer. According to Bishop, a physician who teaches medical ethics and philosophy at Saint Louis University, modern

medicine takes its form from 19th-century practices of anatomy and physiology that depict the body primarily as a machine built of moving parts. Life, then, is simply whatever keeps those parts of the body in motion.

While this perspective might be helpful for understanding how to keep the heart pumping or the liver detoxifying, it also causes unnecessary suffering because this focus on fixing the parts does not address the needs of the whole person, Kinghorn says.

“This is in part why people in intensive care units often die really hard, lonely, pretty miserable deaths,” he says, “because there’s always one more thing to do to keep some part of the body moving.”

Instead, Kinghorn suggests asking broader, more holistic questions, such as what the body is for, what it means to live with an illness, and what medical practices foster human dignity. He encourages his students to think of health not simply as the reversal of illness, although that’s crucial, but also rescue from vulnerable spaces and the restoration of important relationships.

“We’re not machines to be fixed,” Kinghorn says, “but wayfarers to be attended.”

The COVID-19 pandemic has put this in a new light.

“Medicine has extraordinary cultural power,” says Curlin, “such that, when people are dying in our hospitals right now, they are dying alone, largely, in a way that’s frankly astonishing.”

The reasons for this are understandable and the decision made in good faith, he says. Still, that a hospital can prevent a cleric from entering without much resistance shows where the cultural power lies. “It shows how we take marginal risks of infection and death more seriously than people dying without sacraments or people around them to accompany them on the way.”

Spiritual needs of patients

While TMC is explicitly Christian, a slightly older program at Harvard University aims to incorporate medicine and religion broadly. Founded in 2013, the Initiative on Health, Religion, and Spirituality primarily encourages interdisciplinary research, as well as trains medical students.

Other than a patient’s symptoms, spirituality is the most important factor in a patient’s well-being, says Tracy Balboni, who helps lead the initiative and runs a palliative radiation oncology service. In fact, patients will absorb the stresses of their physical symptoms better when they have higher spiritual well-being.

She adds that many patients also have specific spiritual needs, such as seeking forgiveness, finding meaning in their illness, processing doubt about their beliefs, or finding encouragement



Curlin: “Medicine has extraordinary cultural power.”

when feeling abandoned by God or their religious community. And of course, one’s faith will influence how a patient or provider makes significant medical decisions, although Balboni warns clinicians against imposing unwanted beliefs on vulnerable patients or their families.

Another, even newer program at the University of Michigan Medical School also teaches its students about the relationship between medicine and religion overall. Kristin Collier, a general internist and professor at the school, founded the Program on Health, Religion and Spirituality in 2017 after reading research, including some by Curlin, which showed that while patients often want their health care providers to address their spiritual and physical needs, most providers do not. This is in part because clinicians, whether religious or not, are often unequipped for addressing their patients’ spiritual needs, Collier says.

Collier wants her program to change that for future physicians. Every medical student at UM, regardless of religious affiliation, is required to participate in some aspect of the program, which includes classes that cover

religious history, as well as research and mentorship opportunities for students who want to dive deeper.

Whenever Collier experiences any resistance, which is rare, she reminds people that her initiative is patient-centered. “If we don’t engage spirituality, that’s a really impoverished model of health care,” she says.

Seminaries engage medicine

Medical academicians are not the only people interested in the spiritual side of health. In 2013, the American Association for the Advancement of Science launched Science for Seminaries, which helps seminaries incorporate scientific training into their courses. This includes teaching seminarians about specific medical topics, says Curtis Baxter, who helps lead the program with his colleague John Slattery.

Because of Science for Seminaries, students in a pastoral counseling class at Columbia Theological Seminary learned about mental health and addiction so they could recognize these issues among future parishioners. Students at Concordia Seminary learned how to engage with parishioners who have memory loss and dementia. And students at Andover Newton Theological School learned how to minister to someone who has gone through a traumatic event.

“We’re hoping that this approach allows future pastors to really understand science as a whole better,” Slattery says.

Physician burnout

Collier and others point out that the spiritual health of providers needs attention, too. They indicate physician burnout as an epidemic problem in medicine that improved spiritual

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formation might alleviate.

Burnout is typically described as prolonged work-related stress that leads to exhaustion, detachment, and the loss of a sense of meaning in one's work. According to a report published by Medscape in 2020, 42 percent of surveyed physicians related some feelings of burnout. With the pandemic overburdening many health care workers, burnout has only worsened.

Curlin and Kinghorn directly address the challenge of burnout among their TMC fellows. Rather than trying to alleviate burnout by decreasing one's workload or developing a healthier personal life — both helpful but perhaps insufficient means — Curlin suggests using burnout as a prompt to ask questions about whether the modern instantiation of medicine fits a Christian framework for caring for the sick.

“What I encourage people to do is not detach from medicine,” says Curlin, “but whenever your ways of experiencing the work of medicine and health care are not satisfying, let that be a symptom or a prompt to say, what is going on? How can I reengage — as a Christian, by God's grace, with the help of the Holy Spirit — reengage this work

and potentially push against some of the structures that are corrupting it?”

If clinicians can find faithful ways of practicing medicine, perhaps they can recover the experience of encountering human beings as creatures so spectacular one falls at their feet, Curlin says, in a reference to C.S. Lewis. Perhaps they can see that God is thoroughly involved in healing, and that caring for the sick is a way of cooperating with God's love for humankind.

Filling a gap

Directors of programs like TMC hope to recover this noble vision of health care that unites medicine and faith by filling a gap in training programs that's existed for decades.

“We want to change the world,” says Curlin, half-joking, half-serious.

Medical students appear interested. Since its launch in 2015, enrollment in TMC has more than doubled, growing from eight fellows to over 20. Curlin and Kinghorn plan to expand TMC even further by offering an online version of the fellowship, a suddenly adroit move given the pandemic.

For Yang, TMC was so formative she decided to stay at Duke for further theological training. She plans to graduate with a master's degree in theological studies and to practice internal medicine.

“I don't know what residency program directors will think,” Yang admits, “but on the whole, I've found the academic medical community to be supportive.”

Elizabeth Hamilton's stories, essays, and reviews have appeared in The Dallas Morning News, Christianity Today, Southern Humanities Review, and the Dallas Museum of Art. Find more of her work at elizabethannehamilton.com.

The Miracle Tanzanian Bishop with a Dream

By Jesse Masai

Do not despise these small beginnings, for the LORD rejoices to see the work begin, to see the plumb line in Zerubbabel's hand. —Zechariah 4:10.

Had village tradition prevailed, 55 year-old Bishop Given Gaula of the Anglican Diocese of Kondoa in the Province of Tanzania would not be busy preparing for this year's Easter celebrations.

Canon David Kitley, an adviser for overseas partnerships in the Church of England's Diocese of Rochester, believes the Tanzanian clergyman — whose mother gave birth to him out of wedlock — would have perished in childhood but for God's intervention.

“He was premature, and premature babies were considered to be cursed,” Kitley said. “Normally such infants were left under the branches of a baobab tree for the dogs, wild animals, and vultures to find. In this case, the child was taken care of by a nurse who fortunately had access to an incubator. He had no name, so (she) named him ‘Given,’ a gift.”

Against the backdrop of rural poverty and a violent father, the miracle of the East African Revival, which spread throughout the region in the 1930s, set the young Given on a path toward personal holiness, formal education, and social outreach in his Muslim-dominated native Kondoa District, 170 kilometers from Dodoma, Tanzania's growing administrative capital.

Trained as a Church Army evangelist, Given was ordained to the priesthood in 1994 before pursuing further studies in the United States and New Zealand.

Consecrated as Kondoa's second diocesan bishop in 2012, Given quickly stressed evangelism and church planting.

“This is because I believed that the church is people, not buildings. If we have a building and we do not have people who can worship, then it makes no sense. I have seen the church growing because of those who are coming to the Lord Jesus Christ,” he says.

When he started, there were between 6,000 to 7,000 Christians scattered in the two districts of Kondoa and Chemba.

Seven years later, the number of Christians in the diocese has risen from 7,000 to 21,000, making the need for church buildings urgent.

In villages where Christians had braved hostility from Muslims to worship in primary schools, under trees, and on open public grounds, Bishop Given began encouraging rural congregations to build churches.

“I would ask them to put up walls. I asked my friends to support us with timber and iron sheets. The result is that we now have 27 new sanctuaries across the diocese,” he says.



Kinghorn



The project's cost is estimated at \$250,000.

About 70 Christians worship at his base in Good Shepherd Cathedral, within Kondoa town.

"I decided to expand the northern side of the sanctuary to accommodate at least 100 people. But the church has been leaking, making worship difficult in rainy seasons," he says.

At the beginning of 2020, he sensed God asking him to build a bigger cathedral to replace Good Shepherd, which started as a small chapel for teachers, nurses, and other civil servants in and around Kondoa.

He had never thought of building a cathedral, mainly because he feared related costs.

He recalls: "I received some financial gifts from the Episcopal Diocese of East Tennessee and decided to take a step of faith by making them a seed for building the structure, which will be known as the Cathedral of St. Paul the Apostle to the Gentiles. And I really thank God for making St. Francis Episcopal Church in Potomac, Maryland, one of my friends, as they have been part of this initial success."

Foundation and pillars for the cathedral, which has a capacity for 800 people, are now complete at an estimated cost of \$40,000. The second phase of wall construction, estimated to cost \$30,000, is yet to begin.

Because of inflationary pressures on the Tanzanian economy, Bishop Given avers that the entire project may cost between \$235,000 and \$250,000.

"I know it is big money. We invite all our friends to first of all pray for us. We need your prayers because we do not want to get discouraged. It is a huge project. There are no small gifts! Any amount given to us for this purpose will be highly appreciated," he says.

He adds: "We know Jesus, love and trust him. Indeed, we rely on him for provision. Remember, it is God's work. God's work done in God's ways meets God's provision. We pray for his work in Kondoa so that in his mysterious ways, God himself can provide for his work. It is a step of faith."

Bishop Given, who has already established strong ecumenical and interfaith credentials in Kondoa, believes that having a cathedral in the town will give his missionary diocese a vibrant Christian witness and presence.

"For us, the Church is a bridge for peace-building among Christians and Muslims. At our English Medium School, Christian and Muslim kids are already studying together. Women's empowerment in Kondoa has been strong because of our presence within this region," he says.

"Ninety percent of the Kondoa population is Muslim, arguably one of the strongest on the Tanzanian mainland, and with incontrovertible connections to other Muslims in Mombasa, along the coast of neighboring Kenya. This town is currently the base for Islam in East and Central Africa. Its first mosque was built in 1400."

His wife Lilian is also ordained and they have three children. He has been able to forgive his father.

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

Should you wish to support the cathedral project or other work within the diocese, please contact Bishop Given directly at gmgaula@gmail.com.

Friends of Kondoa who are donating from the United Kingdom should contact Sue Chalkley at kondoa.cdsg@gmail.com.

Shtisel: A Gentle Glimpse into a Different World

By Sue Careless

S*htisel* — a soap opera set in a Haredi (strict Orthodox Jewish) community in Jerusalem — has become an international sensation on Netflix.

Shtisel (pronounced Steezel) follows the life of Shulem Shtisel, the family's widowed patriarch, and focuses on three of his children and two of his grandchildren. Shulem's delightful mother completes this large, four-generation family.

All good stories need both a particular setting and a universal appeal, and *Shtisel* has both. Amid what may be foreign customs to most viewers, there is great love and longing, grief and loss, sin and forgiveness. Family life is portrayed as frustrating, even infuriating much of the time, yet it can also be something well worth celebrating.

American soap operas are usually full of torrid bedroom scenes and adultery, but in Orthodox Judaism, men and women who are not married and are not closely related generally don't touch each other. Even married couples do not show affection in public.

Yet there is definitely romance aplenty in *Shtisel* as various young people contemplate marriage and those who are widowed or divorced consider remarriage. In Orthodox Jewish circles, mixed dancing is forbidden and dating is limited to the search for a marriage partner through a match-meeting ritual called *shidduch*.

We see handsome Akiva, Shulem's youngest son, meeting several prospective marriage partners in a hotel lobby. Even Shulem — and eventually, in season three, his oldest grandson — engage in this *shidduch* with several women. There is also a touching flashback to the *shidduch* of Shulem's daughter, Giti, with Lippe Weiss. Their marriage is now floundering as the show opens.



While the match-meeting is arranged, the marriage isn't. Either partner can decline pursuing the relationship. Admittedly, though, there can be considerable parental pressure on young people to make the "right" choice, and *Shtisel* captures this tension well.

Shtisel is first and foremost a family drama in which parents, wanting the best for their children, still manage to mess things up mightily.

There is also much gentle humor.

And some of the dead, such as Shulem's beloved wife, Dvorah, appear in clever and indeed pivotal scenes of magic realism.

Shtisel runs for 33 episodes over three seasons (2013-20). There was a six-year gap between filming seasons 2 and 3. Season 3 is set six years after the events of the first episode, so the characters have a chance to grow up and grow older (although not necessarily wiser). Yosa'le, a 12-year-old boy in the

first season, is now 18 and ready to consider marriage.

Although *Shtisel* is set in the modern day, Haredi Jews shun TV and only businessmen use the internet, although many Haredi own mobile phones. Few possess cars and instead take taxis or shuttle buses when traveling beyond their neighborhood.

The Haredi community portrayed in *Shtisel* is a virtually closed community. Just as not all Christians belong to the same denomination, or even attend church, so not all Jews hold the same beliefs or practice the same degree of religious observance.

In fact, there is a deep separation between Haredi and secular Jews. When her marriage is floundering and money is short, Giti struggles to find work in the secular world. And an art-gallery owner who shows interest in Akiva's talents introduces him to a secular Jewish world, but it is one in which he is never truly comfortable.

Shulem is appalled at Jewish nationalists or Zionists, and doesn't let his students watch an Israeli military air show. The Haredi, who comprise over 12 percent of the Israeli population, are

exempt from military service, which does not sit well with the secular Jews in the country.

And when one of Shulem's grandsons wants to marry a Sephardic Jew from Morocco, the family is appalled. Sephardic Jews and their descendants come from Spain, Portugal, North Africa, and the Middle East, while Ashkenazic Jews like the Shtisel family come from France, Germany, and Eastern Europe.

The Ashkenazic Jews speak Yiddish in their daily lives, and use Hebrew only for prayer and religious study, as they believe Hebrew to be a sacred language only to be used for religious purposes. In 1948 Israel adopted modern Hebrew as its official language and it is spoken by secular Jews. In *Shtisel* we hear both biblical and modern Hebrew, as well as Yiddish. There are English subtitles for those not fluent in either language.

All the main actors, including Doval'e Glickman who masterfully portrays Shulem, are secular Jews who were completely unfamiliar with Haredi life. However, one of the show's co-creators, screenwriter Yehonatan

Indursky, grew up Haredi in Jerusalem, and *Shtisel* employs *mashgiachs* (supervisors) to ensure that every cultural detail is correct.

Shira Haas, who plays Shulem's oldest grandchild, Ruchami, is also the star of another acclaimed series about Haredi Jews — a 2020 Netflix original called *Unorthodox*. Esther "Esty" Shapiro, runs away from her arranged marriage and Haredi community in Williamsburg, Brooklyn, in New York City. The series is based on Deborah Feldman's memoir of the same name.

A documentary film, *One of Us* (2017), chronicles the lives of three former Haredi from Brooklyn. Each one struggles with being ostracized from their former community and families, while revealing why and how they left. It, too, can be seen on Netflix.

While *Unorthodox* and *One of Us* show the strictly Orthodox Jewish community in a negative light, *Shtisel* is a more sympathetic portrayal. All three productions have been critically acclaimed and are well worth viewing.

Sue Careless is senior editor of The Anglican Planet.

ETHICS

Finitude and Hope in Bioethics

Review by Gerald McKenny

Bioethics textbooks typically have three characteristics. They are written for health care professionals. They focus on abstract moral principles. And they make for dull reading. On all three counts, *Bioethics: A Primer for Christians* is a welcome exception.

Although parts of it are aimed at professionals, it is written for all Christians who seek to live faithfully amid illness and imperfection. It focuses not

on moral principles but on Christian convictions about our creaturely nature, suffering, and redemption. These convictions are applied to reproductive and genetic technologies, abortion, assisted suicide and euthanasia, refusal of treatment, organ donation, and clinical and biomedical research. Last but not least, it is a delight to read.

The major theme of the book appears in the first chapter. Alluding to Genesis 2, Meilaender considers our dual nature: We are finite beings made from dust, limited by our biological

nature. But we are also free, God-breathed spirits who, to some extent, transcend the conditions of our nature. Ideally, we would do justice to both aspects of our creatureliness.

But as Meilaender notes, many people today cherish freedom to the detriment of finitude. We see this in the tendency to identify personhood with capacities such as consciousness and self-determination that are proper to our freedom and to regard those who lack these capacities as not truly

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Ani Koleshi via Unsplash

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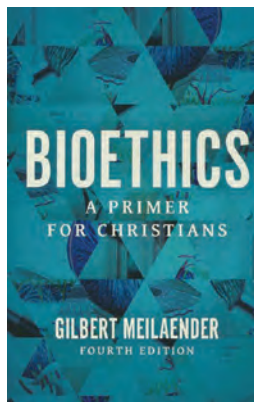
persons. On this view, abortion and the production of embryos for research are permissible, as embryos and earlier-stage fetuses lack the capacities that make them persons. The withholding of life-sustaining treatments, such as feeding tubes, from those who lack consciousness but are not terminally ill is also justifiable, as these patients no longer have person-constituting capacities.

Meilaender also finds devaluation of finitude in our disregard for the biological ties that bind parents and children. Examples include reproductive technologies that make use of sperm or ova from third parties or arrange for surrogate mothers to carry a child to term on behalf of the rearing parents (who may or may not be the biological parents). The significance of the parent-child bond is also compromised, Meilaender thinks, by prenatal genetic testing, which encourages a merely conditional commitment of the mother to her developing child.

Finitude is also devalued when we treat the body as a mere instrument. Here, Meilaender criticizes certain organ procurement practices for reducing the living body to a “useful pre-cadaver” in the quest to increase the supply of transplantable organs. And of course, the ultimate assertion of freedom over finitude occurs in physician-assisted suicide and euthanasia.

Meilaender’s objections to these practices raise two questions. First, does he commit the opposite error, cherishing finitude to the detriment of freedom? Meilaender does prioritize freedom in justifying contraception, somatic cell gene therapy, and the refusal of burdensome treatment. And he qualifies the importance of biological bonds by permitting abortion in certain rare cases and justifying some forms of organ donation or participation in clinical research, both of which benefit strangers, not biological kin.

But he is most concerned to do justice to finitude. He wants us to see that we are persons throughout the entirety of our embodied life, not only during those phases of it when we can exercise cognitive and volitional capacities. Our personal histories begin without those



Bioethics

A Primer for Christians, 4th ed.

By Gilbert Meilaender
Eerdmans, pp. 172, \$19.99

capacities and may also end without them, yet we are the persons we are all the way through. As for those who lack such capacities or lose them, the question is not whether they are persons but how we can best care for them as the persons they now are.

Second, does Meilaender see only what contemporary health care does wrong, not what it does right? Meilaender gratefully acknowledges medicine as God’s gift, but he also thinks Christians should not look to medicine to overcome infertility, guarantee us perfect children, end our lives at our request, or make good every tragedy.

His empathy for people tempted to do so is unflinching. But as he frequently reminds us, God deals with our suffering by taking it into God’s own life in Jesus Christ, and in response we bear one another’s burdens as members of one body through baptism. Surely that must be our ultimate hope in the face of illness and imperfection, whatever penultimate hope we place in medicine.

In the end I question whether the moral life consists of a tension between finitude and freedom. But there is no better introduction to bioethics for Christians. Whether in adult education classes or college and seminary classrooms, readers will find it accessible, informative, illuminating, and edifying.

Dr. Gerald McKenny is the Walter Professor of Theology at the University of Notre Dame.

A Promise Confirmed

A Wedding Sermon

By Lawrence N. Crumb

For hundreds of years, the word “icon” had the unique meaning of “holy picture.” Now, thanks to modern technology, it also means a symbol on a computer screen. But there is a third meaning, an extension of the first: a concrete image that vividly suggests the reality of an abstract idea. The long and beautiful nuptial blessing which I will be saying in a few minutes was written by one of my professors around the time that Luis and Imelda were born, but it reflects the ancient traditions of the Christian religion and those of the Jewish religion before it. It contains several icons, or verbal images, that help us to understand the meaning of such concepts like love, marriage, blessing, and even heaven itself.

After reminding us that Jesus was born “of a human mother,” like the children that we hope will be born of this marriage, we are given several icons, or verbal images, to describe something abstract but very real: the “mutual love” of the bride and groom. The prayer asks that it might be “a seal upon their hearts, a mantle about their shoulders, and a crown upon their foreheads.” The first image comes directly from the biblical Song of Songs, an ancient Jewish poem celebrating the passionate love between a bride and a groom. In one of its more restrained passages, we read:

Set me as a seal upon your heart, as a seal upon your arm;
for love is strong as death, jealousy as cruel as the grave ...
Many waters cannot quench love,
neither can floods drown it (8:6-7).

A seal was used by important people to make a document official; it bore



Saeed Sarshar via Unsplash

their personal coat of arms, or that of their family or, in the case of a king, that of the nation. It served to confirm whatever promise or agreement was contained in the document. Because the seal was often created by pressing a ring into wax, to transfer a symbolic design that had been engraved into the ring, the ring itself was sometimes referred to as a seal. In the marriage ceremony, the rings that you will exchange serve as a seal, confirming the promises that have been made. But, as the prayer reminds us, they are an outward sign of the promises that true love impresses upon the heart.

In the second image, the love of husband and wife is described as “a mantle about their shoulders.” In biblical times, a mantle or cloak was a common article of apparel. Because it covered the entire body, it was an appropriate symbol for whatever trait of personality — good or bad — was thought to dominate a person’s entire character. This is seen vividly in the Book of Psalms, where the author exclaims,

Let my accusers be clothed with disgrace and wrap themselves in their shame as in a cloak (109:28).

Likewise, the mantle worn by the prophet Elijah, and inherited by his

disciple Elisha, signified that the Spirit of God had descended upon him, and informed all that he said or did.

The third image is that of “a crown upon their foreheads.” This image also derives from ancient Jewish custom, which treated the bride and groom as king and queen for a day. Among Christians, this tradition is followed in the Greek Orthodox Church, where

The crown is also the symbol for the reward of those who have persevered in the Christian way.

crowns tied together with a ribbon are placed on the heads of the bride and groom. In the churches of Western Europe, the idea is suggested by extending to the couple being married the royal privilege of being seated within the sanctuary, if there is room; or, if not, in a special place of honor set up nearby. The crown is also the symbol for the reward of those who have persevered in the Christian way and have attained, at last, to the prize which is heaven itself.

And the life of heaven is indicated by a final image in the prayer of nuptial blessing, that of the heavenly banquet, a theme prominent in the Book of Revelation. This banquet may seem a long way away, especially for a young couple just beginning their married life together. But it is a reality in which we share each time we gather around the table of the Christian family, whether it be that of a domestic family such as the one Luis and Imelda begin today, or the family of the Church gathered around the table of the Eucharist.

There are many blessings indicated by the icons in the prayer of nuptial blessing. But they are not something that I can bring to pass, as if with a magic wand. But God can make them a reality, and for this we pray.

May God the Holy Spirit, the bond of union, be the seal upon your hearts, uniting you together; may God the Son, who is both prophet and priest, enfold you within the mantle of his holy family; and may God the Father, the king of the universe, give you the crown of glory which never fades. And all this we ask in the name of the Father, and of the Son, and of the Holy Spirit, to whom be all honor and glory, forever and ever. Amen.

The Rev. Lawrence R. Crumb is a retired priest of the Diocese of Oregon.

Sharing & Receiving

Review by Daria Spezzano

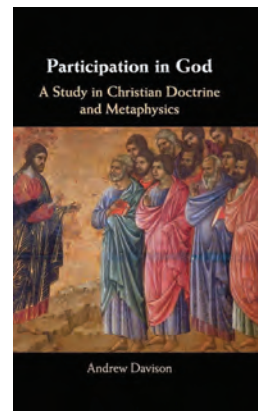
Anyone interested in the theological foci commonly explored by thinkers in the Radical Orthodoxy movement — God’s immanence and transcendence in creation, gift, analogy, theosis, communion, and more — will find in Andrew Davison’s study a valuable exploration of participation as their metaphysical framework. Davison’s methodological commitments and goals are characteristic of Radical Orthodoxy as well: an emphasis on patristic and medieval sources, especially Augustine and Aquinas, an integration of philosophy and theology with a Neoplatonic bent, a fondness for linguistic analysis, an ecumenical intent, and the desire to craft a coherent Christian vision of reality that extends into every aspect of human life.

The book opens with a quote from Pseudo-Dionysius, and a description of participation as an approach to the world “in terms of sharing and receiving” that “should be the bedrock of a Christian understanding of reality.” Participation is more than an isolated metaphysical doctrine; it is a governing perspective that for the “participatory thinker” shapes theological understanding in every area from creation to ethics. Davison includes an ecumenically inclusive range of theologians as examples of a participatory approach. While his primary interlocutors are Augustine and Aquinas, he draws on many others from Maximus the Confessor to John Calvin and Friedrich Schleiermacher. Hallmarks of participatory thought, Davison proposes, include a tendency to realism combined with an awareness of the limits of our apprehension of the good and true. This is rooted in a recognition that all things have their origin in God and are received from God, while God is unoriginate and superabundant

in perfection, requiring a linguistic modesty in theological discourse that is “the territory of analogy.” A participatory approach recognizes that the “inexpressible difference between God and creatures becomes as much the basis of intimacy as of distance.”

The book is divided into four parts, each chapter including “further notes” that go into depth on particular topics. Part I is the most substantial, discussing “participation and causation” in creation in terms of Aristotle’s four causes. Davison does not take a purely philosophical approach, however, but frequently interweaves discussion of scriptural and patristic sources. God’s efficient causality is seen in creation *ex nihilo*, “the foundation for participatory theology” because “God, who exists eternally and perfectly, brought the world into being by sharing some flicker of a likeness of his own existence.” Participatory theology understands God’s self-donating causality in creation and governance to be “gratuitous gift,” and every creature as “thoroughly derived” in contrast to the claims of atheism. Davison’s discussions of God’s exemplar and final causality (and of why God cannot be material cause) similarly underline God’s simultaneous transcendence and immanence, such that God is “the source of all the excellence and characterfulness of creatures,” and “the goal of all things,” while also always being utterly distinct from the world. Davison includes substantive discussions of associated topics such as the divine ideas, and the appropriation of different modes of causality to the Divine Persons, observing that “the consummation of creaturely existence, to participate in God, is to participate (in a creaturely way) in the Trinitarian Persons’ own participation in one another.”

Part II moves to an in-depth analysis of the language of participation. Davison focuses on how themes of likeness and Aquinas’s principle that the perfections of God are received in creatures according to their finite “mode of being” relate to divine causation. An extended discussion follows of the relation between linguistic analogy and the analogy of being



Participation in God A Study in Christian Doctrine and Metaphysics By Andrew Davison

Cambridge University Press, pp. 423, \$99.99

which, from a participatory perspective, structures reality itself. Part III examines how a participatory approach shapes theology in several areas (Christology, created agency, evil, and redemption). Davison includes an interesting discussion of how a participatory approach provides helpful answers to “Protestant anxieties over according any righteousness or goodness to creatures” in debates about justification and merit. Part IV examines the participatory approach to truth, beauty, and goodness. Davison successfully shows how a participatory approach undergirds a realist vision of the world, inspiring a properly ordered love, and grounding the natural law and virtue ethics traditions.

Some minor criticisms might be raised; for example, topics are sometimes treated in several places, creating a sense of circularity, and Davison might clarify his apparent claim that for Aquinas, Christ grew in habitual grace — rather, Christ “did more perfect works” as he grew (ST III, q. 7, a. 12, ad 3). Nevertheless, Davison offers an impressive and wide-ranging study of the doctrine of participation, effectively demonstrating how it provides a metaphysical framework for theology that allows us “to see the world as a gift from God, bearing some trace of his likeness,” and creation as “profoundly precious because of the one who gives it to us, and whose likeness it bears: God himself.”

Dr. Daria Spezzano is an associate professor of theology at Providence College.

PEOPLE & PLACES

Appointments

The Rev. **Wesley Arning** is associate rector of St. Martin's, Houston.

The Rev. Canon **Melinda Artman** is the Diocese of Bethlehem's northern canon missionary.

The Rev. **Tim Backus** is vicar of St. Brigit's, Frederick, Colo.

The Rev. **Ed Bacon** is interim rector of St. Luke's, Atlanta.

Canon **Steve Baker** is the Diocese of Bethlehem's canon for mission resources and chief operating officer.

The Rev. **Joseph Cundiff** is rector of St. Luke's, East Hampton, N.Y.

The Rev. **Craig Dalferes** is rector of Grace, St. Francisville, La.

The Rev. Canon **Mikayla Dunfee** is the Diocese of Montana's canon to the ordinary.

The Rev. **William Eaton** is priest in charge of Holy Sacrament, Hollywood, Fla.

The Rev. **Bill Eddy** is interim priest at Trinity, Wrentham, Mass.

The Rev. **Paul Elliott** is interim rector of Christ Church, Tuscaloosa, Ala.

The Rev. **Courtenay Ellis** is parish deacon at Buck Mountain, Earlysville, Va.

The Rev. **Jim Enelow** is parish deacon of St. Augustine of Canterbury, Benton Harbor, Mich.

The Rev. **Matt Engleby** is interim rector of Christ Church and San Marcos, Tarrytown, N.Y.

The Rev. **Willis Foster** is the Diocese of Southern Virginia's diversity officer.

The Rev. **David Frazelle** is associate rector of Christ Church, Raleigh, N.C.

The Rev. Canon **Bill Martin** is vicar of St. Paul's, Claremore, Okla.

The Rev. **Richard Pelkey** is rector of Christ, Cedar Park, Texas.

The Rev. **Nathaniel W. Pierce** is resident theologian at Trinity Cathedral, Easton, Md.

The Rev. **Robin Pierre** is assistant priest and missionary for Haitian ministry at St. Elizabeth's, Elizabeth, N.J.

The Ven. **Mark Richardson** is archdeacon of the Diocese of Florida.

The Rev. **Karen LaJoy Smith** is interim rector of Ascension and Holy Trinity, Pueblo, Colo.

The Rev. **Bowie Snodgrass** is rector of Christ Church, Short Hills, N.J.

The Rev. **Sharon L. Sutton** is priest in charge of St. Alban's, New Brunswick, N.J.

The Rev. **Kathy Swain** is vicar of Trinity, Arkansas City, and Grace, Winfield, Kan.

The Rev. Canon **Rene Somodevilla** is priest in charge of St. Barnabas, Garland, Texas.

Ordinations

Diaconate

Alabama: **Jose Fernandez**, **Susan Oakes** (deacon in charge, St. Peter's, Talladega, Ala.), **Sarah Watts**, **Lee Wilkins** (parish deacon, Holy Comforter, Montgomery)

Bethlehem: **Elizabeth Grohowski**, **Betsy Welliver Sentiger**

Central New York: **Meredith Kadet Sanderson**

Colorado: **Alexandra Billow**, **Amy Newell-Large**

Connecticut: **Melina Dezhbod**

East Carolina: **Leslie Enid Roraback**

Eastern Oregon: **Katy Nesbitt**

Easton: **James D. Kamihachi**

Florida: **Sarah Minton**

Georgia: **Susan Gage**

Kansas: **Carl Nickel Edwards** (parish deacon, St. David's, and Bethany House & Garden, Topeka), **Ronnie Dillon Green** (parish deacon, St. James, Wichita, St. John's, Wichita, and the Wichita Minster), **Karen Elisa Schlabach** (parish deacon, St. Aidan's, Olathe), **Shawn Travis Sherraden** (Covenant, Junction City and St. John's, Abilene), **Ryan Lee Willis** (St. John's, Parsons, St. Mary's, Galena, and St. Peter's, Pittsburg.)

Priesthood

Alabama: **Greg Evans** (priest in charge, St. Paul's, Greensboro, and associate, Christ Church, Tuscaloosa)

Atlanta: **David Emory Boyd III** (associate rector, St. Peter's, Rome, Ga.), **Derek Michael Larson** (assistant rector, Good Shepherd, Tequesta, Fla.), **Rhett Berard Solomon** (associate rector, Holy Trinity, Decatur, Ga.), **Adelyn Elizabeth Tyler** (curate, St. Paul's, Fayetteville, Ark.),

California: **Ethan Lowery** (associate minister for formation, St. Stephen's, Orinda), **Colby Roberts** (associate, St. Francis, San Francisco)

Central New York: **Pat Kinney** (assistant rector, Grace and Holy Spirit, Cortland, N.Y.)

Colorado: **Laura Osborne** (assistant rector, Ascension, Denver)

Fond du Lac: **Julia Roane Hendrix** (rector, St. Mark's, Waupaca, Wis.), **David Brent Manley**, **Jerome Peter Molitor**

Fort Worth: **Ted Hamby Clarkson Jr.** (curate, Transfiguration, Dallas)

Indianapolis: **Joanna Benskin** (Pathways priest, St. Paul's, Evansville, Ind.)

Iowa: **Susan Lynn Forshey** (assistant, St. John's, Dubuque)

Lexington: **David Thomas Goodpaster** (curate, St. Mark and St. Paul on the Mountain, Sewanee, Tenn.), **John Charles Halton IV** (associate rector for young adults and families at Christ Church Cathedral, Lexington)

Deaths

The Rev. **Gary Jay Adams**, a former Nevada state legislator who served parishes in Nevada and California, died on June 10 at his home in Carson City, Nevada, at 90.

Adams was born in Tonopah, Nevada, and graduated from the University of Nevada. He worked as a department-store manager in Reno and was elected to the Nevada State Assembly at 23 on a "Save Our Schools" platform, the youngest person to be elected to this position at that time.

He trained for the ministry at Church Divinity School of the Pacific, and was ordained in 1965 in the Diocese of Nevada. He served there for two years, founding St. Patrick's, Incline Village, before moving to California, where he led a series of parishes in the Dioceses of California, Los Angeles, Northern California, and El Camino Real. He was also a rural dean in the Diocese of Los Angeles for four years, and earned a doctorate in ministry from Claremont School of Theology.

He retired from active ministry in 1993, and moved to Carson City, devoting much of his remaining years to a lifelong interest in the relationship between science and religion and to reading for the blind.

Adams is survived by his wife of 72 years, Marguerite, and by four children, 17 grandchildren, and 18 great-grandchildren.

The Rev. Dr. **Travis Talmadge DuPriest Jr.**, a professor of literature, published poet, and the longtime director of the DeKoven Center in Racine, Wisconsin, died June 29 at 76.

DuPriest was a native of Richmond, Virginia, and a graduate of the University of Kentucky in literature, specializing in English literature of the 17th century. He also studied theology at Harvard Divinity School and St. Chad's College, Durham.

He was ordained to the diaconate in 1974, and served at St. Matthew's in Kenosha, Wisconsin, and later, for 17 years, at St. Luke's in Racine. He was also chaplain to the Community of St. Mary's Western Province, for 27 years. DuPriest served as assistant editor and books editor for *The Living Church* from 1990 to 2003, writing numerous reviews and poems that were published in our

(Continued on next page)



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pages. His “Short and Sharp” column of brief reviews is still remembered with fondness.

From 1990 until his retirement in 2006, he was the first executive director of the DeKoven Foundation for Church Work, the ministry with oversight of the DeKoven Center, a retreat and conference facility on the former campus of Racine College. The center had been operated by the Community of St. Mary from the college’s closure in 1933 until 1985.

DuPriest became an assistant professor of English at Carthage College in 1974, and taught English and American literature and creative writing at Carthage College for 23 years, developing the college’s first courses on women writers and serving as department chair. He also published widely in his field, including a major study of the 17th-century Anglo-Welsh poet Katherine Phillips. He also published five collections of original poems, as well as “Picking Up Sticks,” a series of meditations.

He had a lifelong love of fine printing, and had apprenticed at the University of Kentucky’s King Library Press as a doctoral student. He established his own hand-press imprint, The Southport Press, while teaching at Carthage, and produced a number of titles. He had a keen interest in history and genealogy, and was a member of numerous heritage societies, including the Huguenot Society, which he served as national president.

He is survived by his wife of 48 years, Mabel, by their two sons, Travis and Benson, and by two grandchildren.



The Rev. **Ann Robb Smith**, who was called to ministry through her involvement in the Civil Rights Movement, died June 6 at 93.

Smith grew up in a wealthy Episcopalian family on Philadelphia’s Main Line, and earned a degree in English from the University of Pennsylvania. In the 1960s, she was involved in many Civil Rights and women’s rights protests and gave much of her time to volunteer work with Episcopal Community Services.

Dissatisfied with her home congregation’s tepid approach to social justice, she became a follower of the activist priest Paul Washington of Philadelphia’s Church of the Advocate. When Washington opened his church for the heavily debated first ordination of women priests in 1974, Smith served as a presenter for the “Philadelphia Eleven.” She eventually sensed a call to ordained ministry and, after studies at Lutheran Theological Seminary, she was ordained in 1991.

Smith served as assistant rector at the Church of the Advocate for ten years, led the congregation’s food kitchen and afterschool program, and played an important role in the construction of its Paul and Christine Washington Family and Community Center. She was also dean of the Wissahickon Deanery for three years, as well as a chaplain at several Philadelphia hospitals.

She is survived by her husband, Kaighn, three children, four grandchildren, and eight great-grandchildren.

2 Sam. 18:5-9, 15, 31-33 or 1 Kings 19:4-8 • Ps. 130 or Ps. 34:1-8

Eph. 4:25-5:2 • John 6:35, 41-51

The Bread of Life

The prophet Elijah had won a great contest against the prophets of Baal.

The prophets of Baal limped about their altar and called upon their god; they inflicted themselves with wounds, and yet there was no voice, no answer, no response. Then, Elijah approached his offering and said, “O LORD, God of Abraham, Isaac, and Israel, let it be known this day that you are the God in Israel, that I am your servant, and that I have done all these things at your bidding. Answer me, O LORD, answer me, so that this people may know that you, O LORD, are God, and that you have turned their hearts back” (1 Kgs. 18:36-37).

The Lord’s response was swift and dramatic. “Then the fire of the LORD fell and consumed the burnt offering, the wood, the stones, and the dust, and even licked up the water that was in the trench” (1 Kgs. 18:38). Elijah, enthralled by this display of divine power, went on to kill the prophets of Baal in the Wadi Kidron. Perhaps, for a brief time, he felt the thrill of victory.

When King Ahab reported all that happened to his wife, Jezebel, who was a devotee of Baal and the prophets of Baal, the queen was enraged, saying, “So may the gods do to me, and more also, if I do not make your life like the life of one of them by this time tomorrow” (1 Kgs. 19:2). Understandably, Elijah was terrified.

He fled into the wilderness, sat under a solitary broom tree, and wished for his immediate death. Afraid and exhausted, he sat down and fell asleep. Twice, an angel of the Lord touched him and commanded him to eat and drink. Finally, “He got up, and ate and drank; then he went in the strength of that food for forty days and forty nights to Horeb the mountain of God” (1 Kgs. 19:8). The food given and the strength gained from it recall the manna given to the children of Israel and anticipates the Christian dispensation in which Jesus Christ becomes our

daily bread.

We are, now and then, as the prophet, afraid and exhausted. A sense of defeat and desperation may follow hard even upon a moment of success or victory. St. Augustine’s remark about worldly prosperity applies, in some sense, even to “religious” success. “If some prosperity smiled upon me, it irked me to catch it, because almost before it is grasped, it flies away” (Confessions, VI, vi).

We cannot satisfy an endless need from a contingent and temporary source. Only the everlasting food of God can fill an infinite hunger. Jesus says, “I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never thirst” (John 6:35). “This is the bread that comes down from heaven, so that one may eat of it and not die. I am the living bread that came down from heaven. Whoever eats of this bread will live forever; and the bread that I will give for the life of the world is my flesh” (John 6:51).

We think here of the Sacrament of Holy Communion, but we should not limit our thoughts to that great gift. In this context, “coming” and “believing” are an inward “eating” that brings forth eternal life, and so it is possible to feed on the Lord continually through “an inclination of the heart” (St. Augustine). Cleaving to Christ in every moment, we draw nourishment from the bread that comes down from heaven, Jesus Christ our Lord.

We receive the body of Christ in our hearts and, in a unique way, in the mystical society that is his body.

Look It Up

Ephesians 4:25-5:2

Think About It

Feeding upon God, we become *imitators of God*.

Flesh, Blood, and Wisdom

Jesus said, "I am the living bread that came down from heaven. Whoever eats of this bread will live forever; and the bread that I will give for the life of the world is my flesh" (John 6:51). The words "my flesh" and, a little further in the discourse, "my blood" caused outright offense. Indeed, "The Jews then disputed among themselves, saying, 'How can this man give us his flesh to eat?'" (John 6:52) Many of Jesus' disciples were equally troubled and said, "This teaching is difficult; who can accept it?" (John 6:60). Of course, they were offended, and we would likewise be offended if we understood his words in a crude and literal way. St. Augustine speculates that "they indeed understood the flesh, just as when it is torn to pieces in a cadaver or sold in the market" (*On the Gospel of John*, my translation). In this strictly carnal sense, the "flesh profiteth nothing."

And yet "The Word became flesh," taking upon himself our nature. The Word was born, felt hunger and thirst, walked and spoke, grieved and shed tears, suffered, died, and rose again, all in the flesh. So the flesh is a vessel of salvation when quickened and enlivened by "the spirit that gives life" (John 6:63).

Once delivered from a crude and gruesome interpretation, there is an immediate need to return to Jesus' startling words, lest his meaning become "spiritualized" to the point that it loses all contact with human life, that is to say, flesh and blood. When talking about "his flesh" and "his blood," he is speaking about the font of life without which "you have no life in you" (John 6:53). So he is talking about God the Father, saying, "I live because of the Father" (John 6:56). And he is talking about himself, the eternal Son of the Father, whose life we share. "Those who eat my flesh and drink my blood abide in me, and I in them" (John 6:56).

In the Eucharist and all the sacra-

mentals of nature, God gives flesh and blood, quickened by the Spirit. Just as in the creation of the first Adam, we come alive in union with the Second Adam, Christ our Lord, through an indwelling Spirit. "Then the Lord formed man from the dust of the ground, and breathed into his nostrils the breath of life; and the man became a living being" (Gen. 2:7). Raised in union with the Risen Lord and animated by his Spirit, we are new beings, new earth creatures.

Receiving Christ by faith as "our flesh" and "our blood," we come alive through him who is the Wisdom of God. As Wisdom, Jesus invites all to the table, and there he commences our transformation toward complete maturity. "Wisdom has built her house, she has hewn her seven pillars. She has slaughtered her animals, she has mixed her wine, she has also set her table. She has sent out her servant-girls, she calls from the highest places in the town" (Prov. 9:1-6). Jesus calls us to the banquet. "You that are simple, turn in here!" To those without sense she says, "Come, eat of my bread and drink of the wine I have mixed. Lay aside immaturity, and live, and walk in the way of insight" (Prov. 9:4-6).

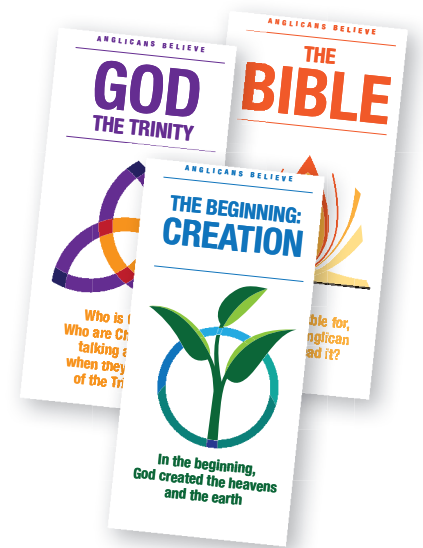
A change ensues, often slowly and hidden from view. We lay aside immaturity and immature interpretations. We put on the mind of Christ and walk in the way of insight. We live no longer for ourselves alone, but for him who died and rose again. We offer "ourselves, our souls, and bodies" as instruments through which to receive Christ and carry him into the world.

Look It Up

Psalm 111

Think About It

He gives food [Christ] to those who fear him.



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A commitment to the Christian life requires constant renewal. As if speaking to our time, Joshua said to all the people. "Thus says the LORD, the God of Israel: 'Now therefore revere the LORD, and serve him in sincerity and in faithfulness; put away the gods that your ancestors served beyond the River and in Egypt, and serve the LORD. Now if you are unwilling to serve the LORD, choose this day whom you will serve, whether the gods your ancestors served beyond the River or the gods of the Amorites in whose land you are living; but as for me and my household, we will serve the LORD'" (Josh. 24:2, 14-15). The answer to this challenge does not occur in a single moment. "Then the people answered, 'Far be it from us that we should forsake the LORD to serve other gods'" (Josh. 24:16).

When Jesus Christ calls, he commands that we leave the world behind, the world and its plethora of false gods. This departure, however, incites the "wiles of the devil," and an attack ensues in the wilderness of one's soul. "For our struggle is not against enemies of blood and flesh, but against the rulers, against authorities, against the cosmic powers of this present darkness, against the spiritual forces in the heavenly places" (Eph. 6:12). In myriad ways, cosmic powers and spiritual forces, that is, the assumed though largely unacknowledged influences that sell depravity, evil, and death as if they were goodness itself, press in on all sides.

They will not relent, not until God is all in all. In the meantime, we "put on Christ" as defensive gear. "Therefore put on the whole armor of God" (Eph. 6:13). The belt of truth, the breastplate of righteousness, shoes that make one ready to proclaim the gospel of peace, the shield of faith, the helmet of salvation, the sword of the Spirit are all invisible armor against an unseen enemy. In a sense, the truth of the

gospel, the call to righteousness, the gift of peace, the life of faith, the joy of salvation cannot coexist with the gods of this present age because they are gods and ministers of death. "If any want to become my followers," says Jesus, "let them deny themselves and take up their cross and follow me. ... For what will it profit them to gain the whole world and forfeit their life?" (Mark 8:34-36) The cross of Jesus Christ is the crushing weight of renouncing the world, not because the world, as God created it, is evil, but because it has fallen into evil and death. "The world" has rejected Jesus Christ.

And yet God so loved the world. Called out of the world, we are eventually sent back into the world as witnesses of a new humanity in Christ. Like the Gerasene demoniac, we are sent home to declare "how much the Lord has done, and what mercy he has shown you" (Mark 5:19). So we leave the world in order to reenter the world as new beings.

Armed with the gospel of peace, we are also nourished with the very life of Christ. "Those who eat my flesh and drink my blood abide in me, and I in them. Just as the living Father sent me, and I live because of the Father, so whoever eats me will live because of me" (John 6:56-57). We open our souls to the spiritual flesh and blood of Christ as the sustenance that preserves us in body and soul unto everlasting life. Be vigilant; be confident in God.

Look It Up

John 6:68

Think About It

Spiritual armor and spiritual food are "eternal life."

Freedom, Guidance, and Love

Entering the land of promise, that is, the promised gift of life in Jesus Christ, we enter a vast region of freedom. “The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is of everyone who is born of the Spirit” (John 3:8). “If the Son makes you free, you will be free indeed” (John 8:36). Life in Christ is a meeting of two freedoms, the perfect freedom of God and the freedom of human persons. And because the freedom of each person preserves the freedom of others, an ordered life is necessary, what St. James calls “the perfect law, the law of liberty” (James 1:25).

So, there are rules even for those born of the Spirit, a few of which are these: Be quick to listen, slow to speak, slow to anger; rid yourselves of sordidness and rank growth of wickedness, and welcome with meekness the implanted word that has the power to save your souls; be doers of the word; bridle your tongue; care for orphans and widows, keep yourself unstained from the world. These rules are not a letter that kills, but Spirit and life.

The landscape we enter in the Spirit is also an inner life, the heart, and here too, freedom requires care and vigilance. Jesus warns, “For it is from within, from the human heart, that evil intentions come; fornication, theft, murder, adultery, avarice, wickedness, deceit, licentiousness, envy, slander, pride, folly. All these evil things come from within, and they defile a person” (Mark 7:21-23). The freedom Christ gives is a freedom for the well-being of others and the restoration of our inner lives. So a “law of liberty” is necessary, even welcomed, precisely because it preserves liberty.

A danger must be acknowledged. It is possible so to emphasize outward observance that “human precepts” become hardened into “doctrines” without regard for human well-being

or the necessity, from time to time, of making an exception. In this case, each person is quick to notice the offense of another person, and, so judging, their heart is far from God (John 1:1-8). Freedom, then, is lost, and the law is no longer a law of liberty. It is also possible to sit in constant judgment over one’s inner life in such a way that all spontaneity is lost. In this case, the “examined life” is dry and joyless, ponderous and bitter.

It is a question of balance. Outward observance and inward vigilance are to serve corporate and personal freedom, that is to say, the true liberty we have in Christ.

Another mark of true freedom is the mysterious love between Christ and the Church. Calling us to new life, Christ is always saying, “Arise, my love, my fair one, and come away; for now the winter is past, the rain is over and gone. The flowers appear on the earth; the time of singing has come, and the voice of the turtledove is heard in our land. The fig tree puts forth its figs, and the vines are in blossom; they give forth fragrance. Arise, my love, my fair one, and come away” (Song. 2:10-13). The Father declares the Son “beloved,” and, in Christ, we are the beloved and beautiful sons and daughters of God. If we are ashamed of this, we are ashamed of the Gospel.

Christ calls us to freedom and love. We need help; we need rules; we need to be vigilant over our inner lives, but we should not quench the Spirit of love and liberty.

Look It Up

Psalm 45:1

Think About It

Christ is a noble song of love.



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