

# THE LIVING CHURCH

August 14, 2011

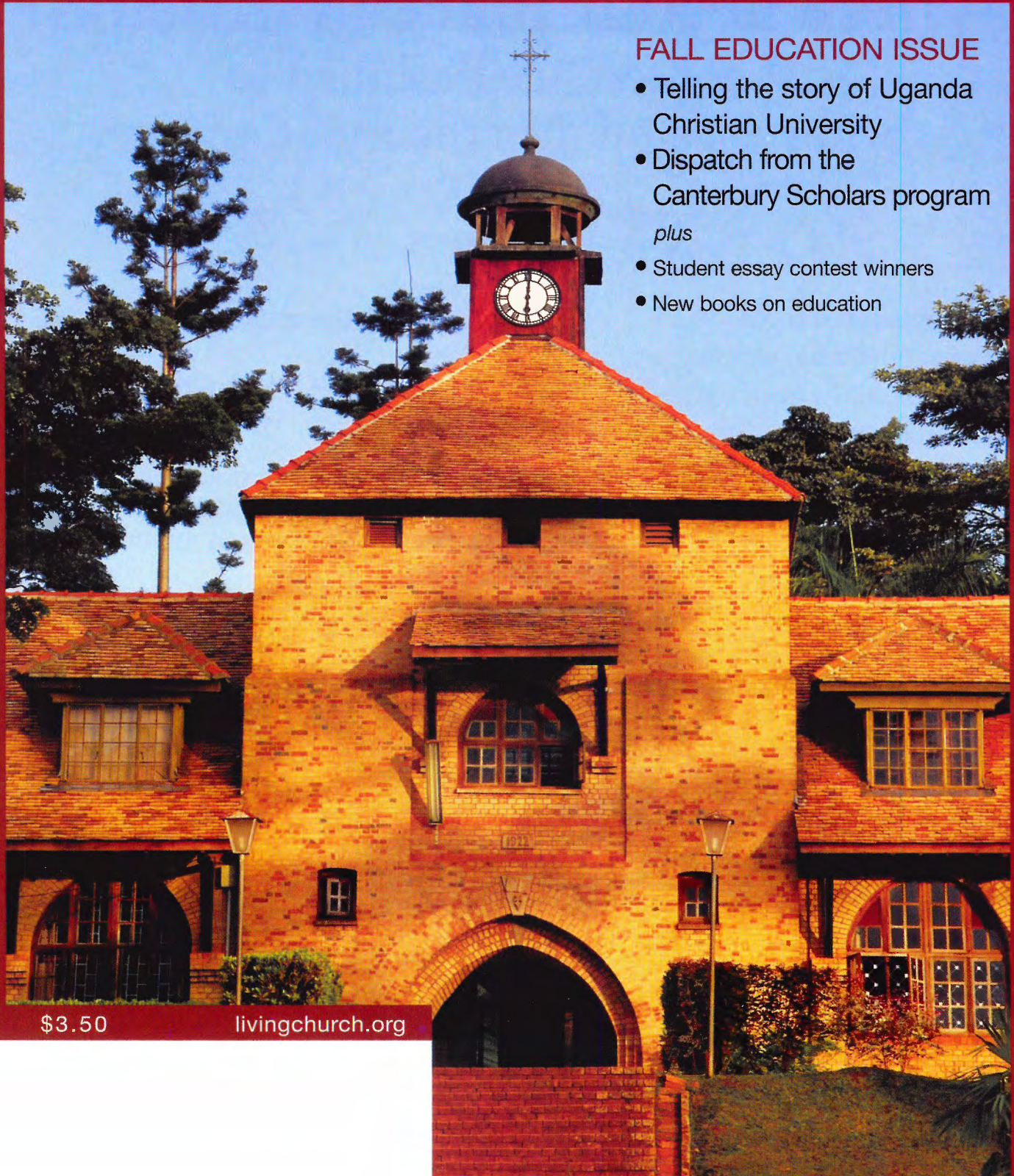
CATHOLIC

EVANGELICAL

ECUMENICAL

## FALL EDUCATION ISSUE

- Telling the story of Uganda Christian University
- Dispatch from the Canterbury Scholars program  
*plus*
- Student essay contest winners
- New books on education



\$3.50

[livingchurch.org](http://livingchurch.org)



# Everyone, Everywhere 2011

## Where is your place in mission?

A conference designed to  
bring mission into the 21st Century

God's mission is constant, but the context is continuously changing. Join us in celebrating, challenging, informing, nurturing, and uplifting our participation in God's mission domestically and around the world.

### **Come to Everyone, Everywhere and:**

- Share your stories and hear others
- Engage with new models of mission
- Learn new best practices
- Form new relationships
- Acquire new resources for mission

**Register now and learn more online at:**  
**[www.episcopalchurch.org/ee11.htm](http://www.episcopalchurch.org/ee11.htm)**

October 13-16, 2011  
YMCA of the Rockies  
Estes Park, Colorado

For more information, contact:  
[ee2011@episcopalchurch.org](mailto:ee2011@episcopalchurch.org)

THE  
*Episcopal*  
CHURCH





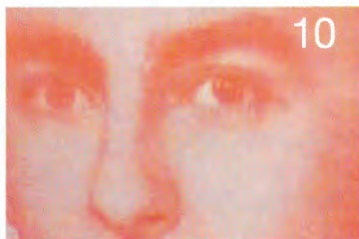
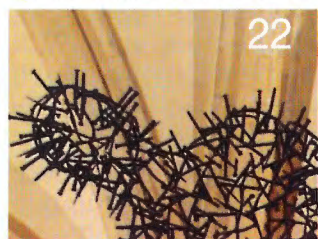
## Irenaeus for Today

Stewart Douglas Clem, a sophomore at Duke Divinity School, has won top honors in our second annual Student Essays in Christian Wisdom Competition. His essay, "Christ the Archetype: Second Adam Typology and Interpretive Method in Irenaeus's *Against Heresies*," begins on page 12. In addition to book reviews, three other articles touch on this issue's theme of education: Sam Young Garrett's report on Uganda Christian University moving from strength to strength; Paul Wheatley's reflection on the Canterbury Scholars program; and Gary Yerkey's report on the legacy of seminarian and martyr Jonathan Myrick Daniels. We give thanks for the life and example of Jonathan Daniels on his feast day, August 14.



### ON THE COVER:

Uganda Christian University  
(see page 7)



# THE LIVING CHURCH

THIS ISSUE | August 14, 2011

## NEWS

- 4 Alabama Suffragan Elected Next Bishop

## FEATURES

- 7 Why I Believe in Uganda Christian University  
By Sam Young Garrett
- 10 Alabama Sites Honor Jonathan Daniels  
By Gary G. Yerkey
- 12 Christ the Archetype  
By Stewart Douglas Clem
- 17 **OUR UNITY IN CHRIST** series  
A Covenant of Consideration  
By John C. Bauerschmidt

## BOOKS

- 18 Three books on forming servant leaders  
Review essay by Ian Markham
- 20 Staying One, Remaining Open  
edited by Richard J. Jones and J. Barney Hawkins IV  
Review by Richard Kew

## CATHOLIC VOICES

- 22 This is Where We Are  
By Paul Wheatley

## OTHER DEPARTMENTS

- 21 Cultures
- 28 Sunday's Readings

The Living Church is published by the Living Church Foundation. Our historic mission in the Episcopal Church and the Anglican Communion is to support and promote the Catholic and evangelical faith of the one Church, to the end of visible Christian unity throughout the world.



## Co-Mission Integral to AMiE's Launch

The district of Mayfair offers a keen example of the pastoral problems that crop up in a complex city like London. Christ Church, a nondescript edifice, was built in 1865 to accommodate servants of parishioners worshipping at nearby St. George's Hanover Square.

In the 1980s the local residential population amounted to little more than a few hundred. Sunday worship gradually fizzled out.

Yet contrary to every expectation, today a thriving congregation meets at Christ Church. There are three clergy and a women's worker, two lay workers and an administrator. It runs an apprenticeship scheme for people who want to gain experience in full-time ministry. It supports several people engaged in international mission.

Why the turnaround? In 2001 the Bishop of London agreed to an overture from St. Helen's Bishopsgate in the City of London to plant a congregation in that corner of Mayfair. Most of the people involved in the infusion were young professionals and students previously attending the evening service at St. Helen's.

There is another interesting cue. Christ Church is affiliated with Co-Mission, a coalition of 12 congregations around London. In late June three young men from Co-Mission traveled to Kenya and were ordained deacons by the Most Rev. Eliud Wabukala, Archbishop of Kenya.

News of these ordinations emerged at the same time as news of the launch of the Anglican Mission in England (AMiE), which has its roots in the Global Anglican Future Conference (GAFCON) held in Jerusalem in 2008. An ear-

lier plan to provide an ecclesial umbrella for conservative evangelical Anglicans under the name of the Society of St. Augustine was scrapped.

AMiE has a steering committee and a panel of retired bishops (including Wallace Benn, Michael Nazir-Ali, John Ball, John Ellison and Colin Bazley), all signatories to GAFCON's Jerusalem Declaration.

The announcement created ripples within the evangelical constituency. Fulcrum, the open evangelical network that supports the proposed Anglican Covenant, women's ordination and women bishops, greeted the emergence of AMiE with "serious concern." Fulcrum said the name reflected breakaway movements in the United States, inviting the conclusion that this was its true purpose.

Lambeth Palace issued a critical statement. There is no clarity about how AMiE's panel of bishops may relate to other bishops. The Archbishop of Canterbury, recently returned from a visit to Kenya, was careful not to criticize the church there but said there had been an opportunity to discuss the matter. "The good faith and fraternal good intentions of our Kenyan colleagues are not at all in question," the statement said.

"It seems that there were misunderstandings of the precise requirements of English Canon Law and good practice as regards the recommendation of candidates for ordination," the statement added. The implication has to be that the promulgators of the ordinations were not entirely transparent in their dealings with Archbishop Wabukala.

*John Martin, in London*



Diocese of Alabama photo

Bishop Sloan was elected on the first ballot.

## Alabama Suffragan Elected Next Bishop

The Diocese of Alabama elected its current bishop suffragan, the Rt. Rev. John McKee "Kee" Sloan, as its 11th bishop diocesan July 16. He won the election, held at Cathedral Church of the Advent, Birmingham, on the first ballot. His investiture is scheduled for Jan. 7 at the cathedral. He received 68 clergy and 145 lay votes.

Other nominees, with votes, were:

- The Rev. Kenneth L. Chumbley, rector of Christ Church, Springfield, Mo.; 4 clergy, 5 lay.
- The Rev. Clare Fischer-Davies, rector of St. Martin's Church, Providence, R.I.; 9 clergy, 19 lay.
- The Rev. William Charles "Chuck" Treadwell III, rector of St. Paul's Church, Waco, Texas.; 37 clergy; 101 lay.

"I am honored and humbled to be elected two times by people who know me and my faults, along with the gifts I've been given," the newly elected Bishop Sloan said. "I am grateful to them and to the Spirit of God."

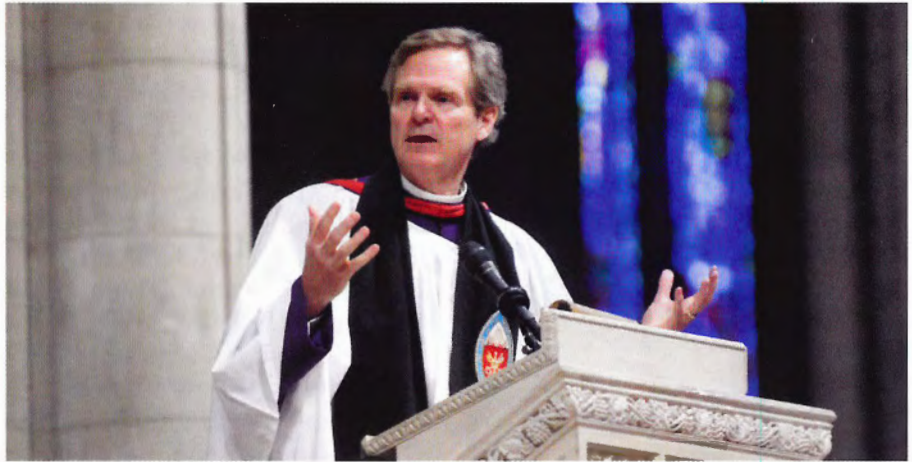
Sloan, bishop suffragan since 2008, is a member of the Standing Commission for Liturgy and Music. He has participated in nearly 20 medical mission trips to Honduras.



## Dean Lloyd: 'I'm Not in This Business to Step Up'

A cathedral dean rarely chooses to return to a former parish as priest-in-charge, but for the Very Rev. Samuel T. Lloyd III that transition was an answer to prayer. Lloyd, dean of Washington National Cathedral since 2005, will return in October to Trinity Church, Boston, where he was rector from 1993 to 2005.

"My fundamental calling is as a priest — a preacher and teacher and pastor," he said. "And the decision for me was to let go of this large, complex, exciting place" and to focus on a pastoral ministry. While he said that returning to his former parish "was a surprise" and "not part of the plan," the possibility began to emerge as he thought about and prayed about his perceived calling to return to parish ministry.



© 2010 Donovan Marks All Rights Reserved

Dean Lloyd at Washington National Cathedral. He will return to Boston in October.

"I'm not in this business to step up," he said. "Every step has been to ask what with my gifts I'm being called to do."

Lloyd sees himself on a journey,

and his Boston position will be the next step in that journey. While Lloyd was discerning his future, Trinity Church was searching for a

(Continued on next page)

### *Welcoming you for study leave or a sabbatical*

"From the moment I walked on the Ridley Hall campus I was welcomed into the community by students and faculty alike. There was glorious opportunity for quiet study, research in the libraries of the seminaries of Cambridge, and conversations with world renowned thinkers in Cambridge who are generous with their time."

*The Rev. Canon Dr. Peter B. Stube,  
Rector, Christ Episcopal Church  
New Bern, NC*

**Ridley Hall** CAMBRIDGE

A worshipping community  
in the heart of Cambridge England



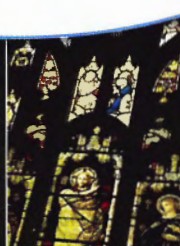
[www.ridley.cam.ac.uk](http://www.ridley.cam.ac.uk)

### *Within walking distance:*

Six theological libraries, including  
the world class Tyndale House

University Library, one of the greatest  
collections of books and manuscripts

A wide diversity of places of Anglican  
worship including King's College Chapel



To find out more contact the Reverend Richard Kew:  
E: [rk383@cam.ac.uk](mailto:rk383@cam.ac.uk) T: +44 (0)1223 746580



Lighting our sacred  
spaces for more than  
a century.

For 112 years,  
Rambusch  
has invented,  
engineered  
and hand-built  
lighting fixtures  
here in the USA to  
enrich and illuminate  
chapels, churches,  
cathedrals and  
basilicas across  
the country.

Become part of the history.

**RAMBUSCH**  
SINCE 1898

LIGHTING | CUSTOM LIGHTING | ARCHITECTURAL CRAFT

160 Cornelson Avenue, Jersey City, NJ 07304  
T 201.333.2525  
www.rambusch.com

## Solid Oak CHOIR CHAIR



with FIBRE RUSH SEAT

Since 1877  
**R. Geissler Inc.**

2641 E. Greystone Ct.  
Eagle, ID 83616  
Phone: (800) 862-3159  
www.rgeissler.com

## Seminary Dean, Historian Guy Lytle III Dies at 66

The Very Rev. Dr. Guy Fitch Lytle III, dean emeritus of the University of the South's School of Theology, died July 15 in Winchester, Tenn. He was 66.

Lytle was appointed dean at Sewanee in 1991. He resigned as dean in 2003, remaining on the faculty as professor of church history and Anglican studies and Bishop Juhan Professor of Divinity.

"For eleven years he served the University of the South with creativity and distinction, during which time the school doubled in size, built a new chapel — the Chapel of the Apostles — found financial stability, and gained national prominence," said Dr. John McCardell, vice chancellor of Sewanee. "During his tenure he was a significant supporter of theology and the liturgical arts, and vastly increased participation of Sewanee students in world mission outreach and cross-cultural experiences. With his wife, Maria, he developed programs in Hispanic ministries

and attracted significant numbers of Latino students to the school."

Before his work at Sewanee, he was an instructor and assistant professor of history and medieval studies, Catholic University of America, 1970-77; assistant professor of history, University of Texas at Austin, 1977-84; and associate professor of church history, Church Divinity School of the Pacific, Berkeley, 1984-91.

He was associate rector at the Episcopal Church of St. John the Evangelist, San Francisco, 1986-91. He served on multiple church commissions, including the Board of Examining Chaplains for the Episcopal Church, and on the Commission for Evangelism and Church Growth for the Diocese of California.

Lytle was the author of *Reform and Authority in the Medieval and Reformation Church* and *A Bishop's Household in Late Medieval England* and edited and contributed to *Patronage in the Renaissance*.

He is survived by his wife, two daughters and three grandchildren.

Lloyd (from previous page)

priest amid the retirement of the Rev. Anne Bonny Berryman, who succeeded Lloyd as rector in 2006. The two periods of discernment seemed to converge according to God's plan.

Even with his confidence about returning to Trinity Church, the decision to leave the cathedral was not easy for Lloyd.

"This is a very difficult choice for me; I have loved my time here," he said. "I'm giving up a great deal that I love here."

The cathedral is a focal point for political and religious leaders from across the world.

"The cathedral is a beautiful place for worship," he said. "It has been a tremendous gift to be able to lead the cathedral in service to the nation."

Lloyd said the cathedral has hosted an inaugural prayer service for President Obama, intercessory services for earthquake victims in Haiti and Japan and "big, important public conversations" on issues such as global poverty and the empowerment of women in the developing world.

What advice would he offer to the cathedral's next dean?

"Come with an open mind to explore the issues, and with a deep grounding in our Christian Anglican way," he said. "What I have believed so much is that the cathedral should be ... firm at the center and soft at the edges" — clearly grounded in Anglicanism but appreciating the value of all faiths in what the dean called "generous-spirited Christianity."

Peggy Eastman





The Bishop Tucker Building at Uganda Christian University.

# Why I Believe in Uganda Christian University

By Sam Young Garrett

For more than a decade the Dallas-based Uganda Christian University Partners has supported the church-founded university near Uganda's capital city of Kampala. I have served on the board of Uganda Partners ([ugandapartners.org](http://ugandapartners.org)) for two years because I believe in UCU's vision. Here are some of the milestones of UCU's growth in ministry to Ugandan

(Continued on next page)



## Why I Believe in Uganda Christian University

(Continued from previous page)

students, both Christians and non-Christians.

UCU's enrollment recently topped 10,000, marking extraordinary growth since 1997, when the Church of Uganda founded the university with 120 students. Now UCU ([ucu.ac.ug](http://ucu.ac.ug)) is rapidly filling its 80-acre main campus on a breezy, palm-dotted hillside.

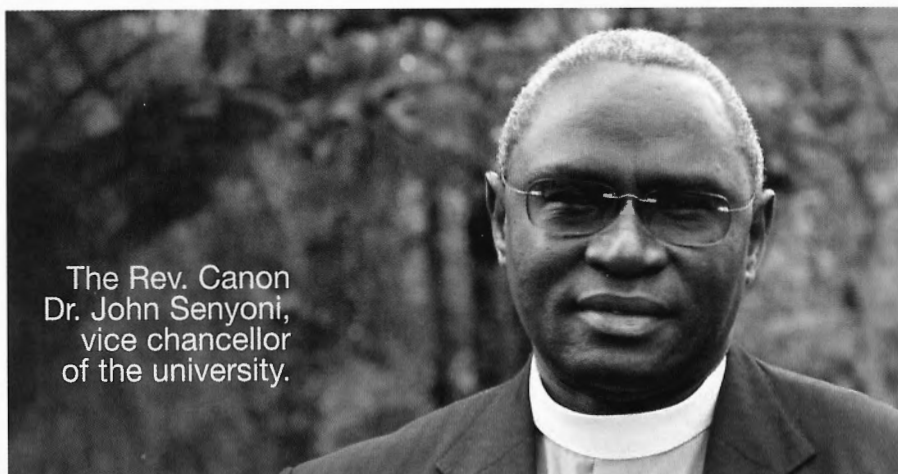
"UCU is a beacon guiding this generation to the next, reinforcing the morals and brightening the future of the younger generation," says the Most Rev. Henry Luke Orombi, Archbishop of Uganda's 10 million Anglicans.

Students and faculty have won national and international recognition. In 2004 UCU became the first private Ugandan institution to receive full accreditation. Uganda's President Yoweri Museveni hand-delivered the charter. That year UCU also became the first African institution to affiliate with the U.S. Council of Christian Colleges and Universities, sparking a busy "semester abroad" program. Of the four scholars winning this year's Fulbright Awards for study in Uganda, all four chose UCU.

The university offers 52 degree programs: from business computing to education, from development studies to mass communication, from nursing and other health sciences to history, law and theology. UCU regularly expands its facilities and curricula. The university has just completed new science laboratories, and will open a larger library in October. UCU is creating additional programs in response to Uganda's discovery of large oil and gas deposits.

Many UCU alumni have overcome hardships, and many choose careers helping others to do likewise. Consider these graduates:

- *Faith Kabanga* became a math teacher despite her father's death and family hardship. Before she won



The Rev. Canon Dr. John Senyoni, vice chancellor of the university.

a scholarship, Faith couldn't afford shoes.

- *Ritah Katumba*, a single mother, beat the odds and graduated with a degree in social work. She now administers a health clinic near Uganda's border with war-torn Congo. Ritah also counsels grieving families and helps Congolese refugees.

- *Ivan Atuyambe*, an orphan who won a scholarship to UCU's business administration program, used his education to found an orphanage. (Uganda has an estimated 2.5 million orphans.) This is the motto at Ivan's orphanage: "With God, everything is possible."

- *Perez Onyait-Odeke* founded Friends Helping Friends, which encourages UCU students to donate what they can toward an emergency fund for undergraduates who need financial help to graduate — sometimes as little as \$50. These shortfalls often stem from a family member's sudden death or misfortune. UCU's annual scholarship funds are exhausted by the time of graduation. Gathering hundreds of small donations, Friends Helping Friends ensured timely graduations for 14 students last year. After his own graduation, Perez became a UCU financial aid officer.

The Archbishop of Uganda is UCU's Chancellor. The vice chancellor provides primary administrative leadership. The Rev. Canon Dr.

Stephen Noll was vice chancellor for two five-year terms, and now leads UCU's drive to develop off-campus realty for UCU's endowment.

Noll's longtime deputy vice chancellor, the Rev. Canon Dr. John Senyoni, succeeded him in late 2010. Senyoni holds both a Ph.D. in mathematical statistics and a master's degree in theology. "John Senyoni is a manager and a motivator," says the Rt. Rev. John C. Guernsey, "and UCU has grown from a respected theological college to a lighthouse university."

"I'm excited to be part of real, visible impact in the lives of so many young people. I am delighted to see the advances of the kingdom of God through Uganda Christian University," Senyoni said.

"Our foundation is Christian and our curricula are inclusive and rigorous. For the future we must keep mindful of those things that are unchanging and those that must be changing. The latter will call for continuous engagement with the market, current innovations, and the pursuit of comprehensive excellence. Uganda Christian University must remain relevant. I have confidence that UCU shall rise higher, and am determined that the university continue ingrain Christian culture in all of life here."

While the university does not require that its students be Chris-



"Under John Senyonyi UCU will continue to prosper."

Diane Stanton

tians, all must pass two semester courses on the Bible, and the campus chaplaincy conducts a mission week every semester.

"UCU intends to provide each student with a complete education for a complete person, and by that standard, the shaping of character and spiritual maturity are just as important as intellectual development," Senyonyi said.

"UCU focuses on values like hard work and faithfulness in marriage, to serve the Christian vision of wholeness," says the Most Rev. George L. Carey, the 103rd Archbishop of Canterbury.

Employer feedback indicates UCU graduates are skilled, well behaved, upright, hard working and respectful.

UCU works with fundraising organizations to publicize its needs and opportunities. Uganda Partners has raised gifts and grants surpassing \$12 million. This year, Uganda Partners is funding whole or partial scholarships to more than 200 undergraduates. (UCU's annual tuition ranges from \$1,500 to \$2,500, with room and board about \$500.) Uganda Partners also provides funding toward new labs, the new library and other projects.

"Developments at UCU have been breathtaking," says Diane Stanton, executive director of Uganda Partners. Stanton, a former university administrator, has led mission teams to Uganda and UCU more than 15 times in the last decade.

"The inspired vision and hard work of the former vice chancellor, Stephen Noll, and his gifted wife, Peggy, set UCU on a course leading to success not only in academic excellence but in graduating young people who have a Christian worldview," she said. "I believe that under John Senyonyi UCU will continue to prosper." ■

*Sam Young Garrett is an attorney in Plano, Texas.*

Changing.  
Learning.  
Growing.

Wherever you are, follow your path to GTS.  
[www.gts.edu](http://www.gts.edu)



The General Theological Seminary  
440 West 21st Street, New York, NY 10011



Made in America.

For nearly sixty years, our handcrafted vestments and paraments have been made with care in our family's Wisconsin workshop.

**Save 15% on your next order.** Use discount code LC0811 when ordering.

*Offer valid through August 31, 2011, may not be combined with any other offers, applies only to new orders.*

**GASPARD®**  
HANDCRAFTED VESTMENTS AND PARAMENTS  
✦ MADE IN THE USA ✦

[www.gaspardinc.com](http://www.gaspardinc.com) • (800) 784-6868  
200 N. Janacek Road, Brookfield, Wisconsin 53045



# Alabama Sites Honor Jonathan Daniels

By Gary G. Yerkey

Life for civil-rights activists in rural Alabama was both frightening and hopeful when Episcopal seminarian Jonathan Myrick Daniels was murdered there at age 26. Dozens of activists like Daniels, black and white, had already been killed by white segregationists across the South.

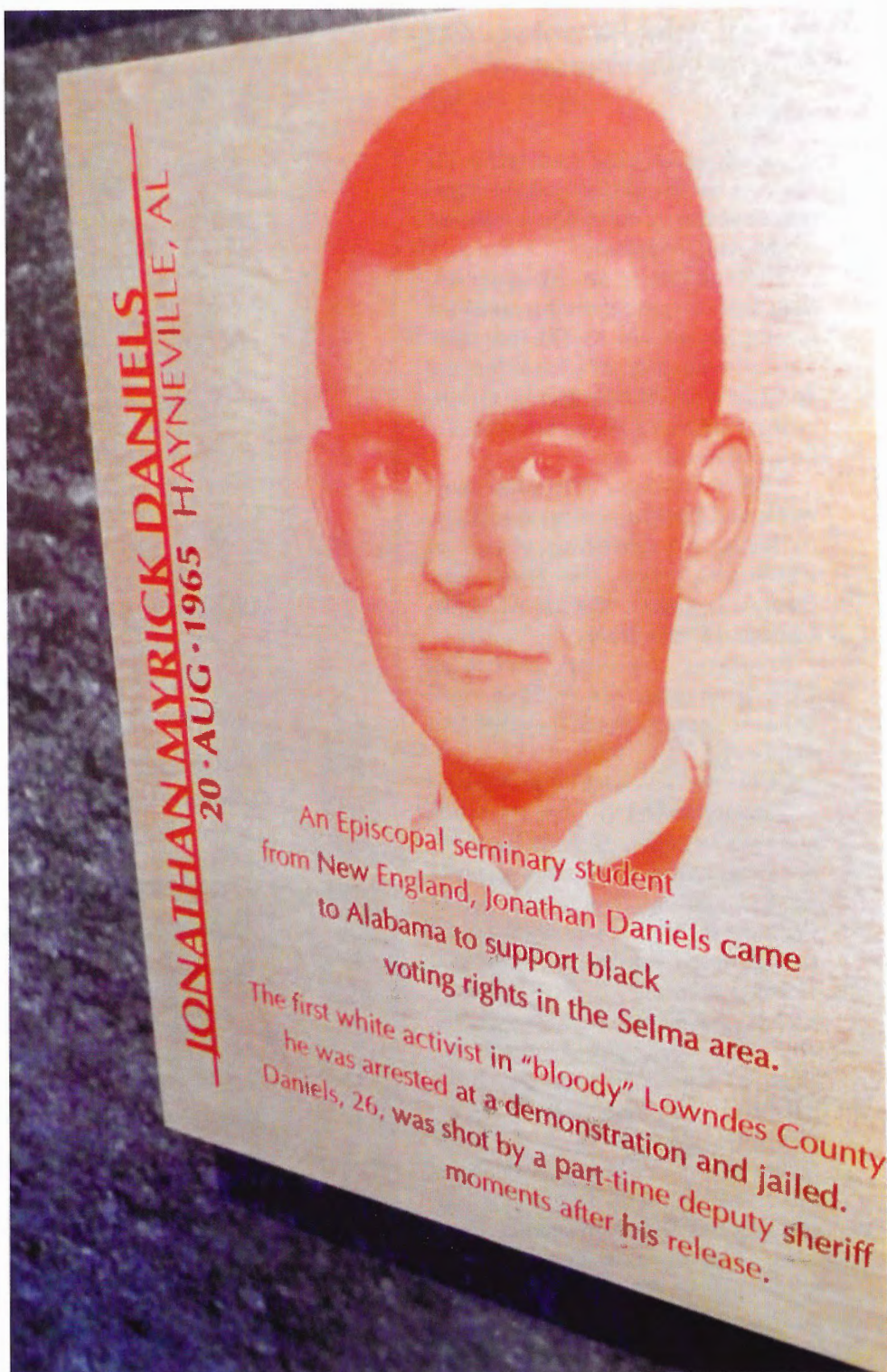
Julian Bond, the longtime civil rights leader and recently retired chairman of the National Association for the Advancement of Colored People, called it a “scary” time, noting that the county where Daniels lost his life was known as “Bloody Lowndes.”

But Bond, 71, told THE LIVING CHURCH that it was also a hopeful time: President Lyndon B. Johnson signed the Voting Rights Act on Aug. 6, 1965, just two weeks before Daniels was killed.

This August, in the small Lowndes County town of Hayneville, where Daniels was shot to death, the Episcopal dioceses of Alabama and the Central Gulf Coast will hold their annual one-day pilgrimage to honor him and the others who were martyred during the civil-rights movement.

Several hundred people are expected to participate in the event, scheduled for August 13. The Episcopal Church added Daniels to its calendar of saints in 1994. His feast day is August 14.

Bond, a cofounder of the Student Nonviolent Coordinating Committee, which supported the civil-rights work of Daniels and others throughout the South, attended the event last year and may participate again this year — the 12th consecutive



Gary G. Yerkey photos

A memorial at the Southern Poverty Law Center honors Jonathan Daniels and 37 others who died in the struggle for civil rights.

year that the event will be held.

A student at the Episcopal Theological School in Cambridge, Mass., Daniels decided after some initial reluctance to travel to Alabama in early March 1965 in response to the call by the Rev. Martin Luther King, Jr., for members of the clergy and others from the North to join a planned

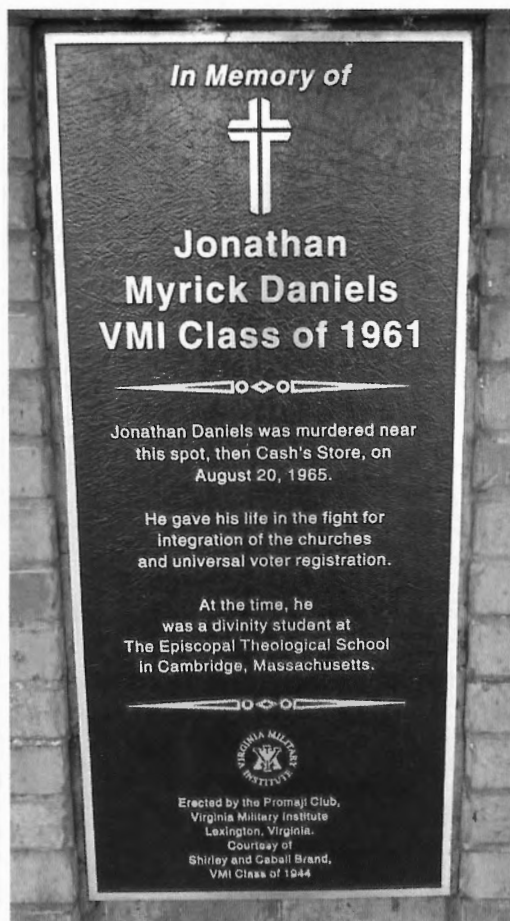
voting rights march from Selma to Montgomery, the state capital.

Daniels wrote later that he had hesitated because Alabama's bishop, the Rt. Rev. Charles C.J. Carpenter, had announced that he would not welcome civil-rights workers, particularly Episcopalians, in his diocese. But at Evening Prayer in Cambridge



on March 8 Daniels decided he had to go. "I knew then that I must go to Selma," he wrote.

That night, Daniels and 10 other ETS students flew to Atlanta, and then traveled to Selma the next day, where he would remain until mid-May (except for a brief trip back to Cambridge in mid-March). There,



and in neighboring Lowndes County, he would participate in various anti-segregation and voter registration activities, including the Selma-to-Montgomery march (March 21-25) and several protests aimed at integrating Selma's all-white St. Paul's Church (see "Integrating St. Paul's, Selma," p.26).

In mid-May, Daniels returned to Cambridge to take his final exams, and in July, after a brief vacation, he traveled back to Selma, this time by car, writing later that "something

(Continued on page 24)

## 'Goodbye, Mrs. West'

Alice West was born and raised in Selma, Alabama, and met Jonathan Myrick Daniels when he came to town in March 1965 to work in the civil-rights movement — assigned by the Student Nonviolent Coordinating Committee to stay with her family in the poor black section of the city.

"He was a nice young man," West said in an interview with *THE LIVING CHURCH*. "He was a like a member of the family."

West, now in her late 70s, said that her neighbors at first were distrustful of this young white seminarian from the North who had never been to the South. But they soon grew to like him, she said, eventually considering him a real part of the African-American community.

She said she is proud of having become active in the civil rights movement at an early age. She said she registered to vote on April 19, 1965 — an unusual and courageous thing for a black woman to do when less than 1 percent of the registered voters in Selma's Dallas County were African-American. With another woman, she started a program to help prepare other black residents of Selma to take that step.

But housing and feeding many of the civil rights workers who came to Selma in the 1960s is what she considers her most important contribution to the movement. She said that Daniels, who stayed with her family for several months, was the best-liked of what she called the "outside agitators" who boarded with her family in their five-bedroom, two-bathroom apartment, which was known as the Freedom Rights Home.

"He was warm and friendly and treated me with respect," West said, "and he always called me Mrs. West."

Her daughter Rachel, then 9, said that Daniels was by far her favorite house guest. "From that first day he walked in with his suitcase and little knapsack," she later recalled, "it was like an old friend coming home. We children loved him. ... When Jonathan came to us, I knew for certain that there were really good white folks in this country, and with them on our side we would win our freedom."

Alice West told *THE LIVING CHURCH* that Daniels would leave the family apartment early in the morning to work in neighboring Lowndes County and return late at night. One day in mid-August 1965, she said, he hugged and kissed her before he left. He said a prayer for the West family before walking out to his car. But he came back.

"He hugged me again," she said, "and said, 'Goodbye, Mrs. West. Please hug and kiss your children for me when they wake up.'" It was the last time she saw him.

She said the Episcopal Church flew her and her family to Keene, N.H. — the seminarian's home town — to attend his funeral. "I couldn't believe it," she said, "seeing Jon lying there in his casket. All the black people in Selma loved him so."

She said she later renamed the daycare center she had cofounded in his honor. One of her grandsons, she said, is named Jonathan Myrick West.

*Gary G. Yerkey*



# Christ the Archetype

## Second Adam Typology and Interpretive Method in Irenaeus's *Against Heresies*

By Stewart Douglas Clem

THE LIVING CHURCH is pleased to announce the three award-winning entries in its second annual Student Essays in Christian Wisdom Competition. The winning essay begins on this page. Awarded second is "The Wisdom of (Small) Groups: OT Visions for Decentralized Life and Ministry" by **Kyle Matthew Oliver**, Virginia Theological Seminary. Third place is "Seated at the Right Hand of the Father: What Difference Does the Session Make Today?" by **Joanne Martin**, Trinity School for Ministry.

Four judges evaluated the papers: The Rev. Dr. **Andrew Goddard**, who has taught at Trinity College, Bristol and Wycliffe Hall, Oxford; the Rev. **Nathan J.A. Humphrey**, vicar, St. Paul's Parish, Washington D.C.; **Sister Mary Jean Manninen**, Community of St. Mary, Greenwich, N.Y.; the Rt. Rev. **Daniel Martins**, Bishop of Springfield.

Questions surrounding the relationship of Scripture and the Church have been at the forefront of ecclesiastical debate since the Church's inception. One of the most profound early examples of this comes to us in the form of a work written by St. Irenaeus in the second century. While *Against Heresies* (*Adversus Haereses*) is a monumental theological work in its own right, Irenaeus's primary concern in the treatise was to offer a pastoral response to the false teachings that threatened the unity of the churches under his care. These teachings brought new questions to the forefront of the Church's reflection: Are the God of the Jews and the God of Christ the same God? How do the Hebrew Scriptures relate to the Christian writings of the



apostles? How can one discern whose interpretive paradigm is normative?

This essay will illustrate how Irenaeus's description of Jesus as the "Second Adam" is vital to the rhetorical strategy of *Against Heresies* because it simultaneously offers a unified interpretation of Scripture and a narrative of salvation history that commend apostolic teaching over against the myths of the Valentinian Gnostics. More precisely, this interpretation affirms the necessity of Christ's humanity in his saving work, thereby refuting the Gnostics' antipathy toward the physical body. This will be demonstrated through an analysis of Irenaeus's idea of *recapitulation*, with special attention to his exegetical method and understanding of history.

One prevalent Gnostic idea that arose in Irenaeus's day was based on a literal reading of 1 Corinthians 15:50, in which Paul writes: "Flesh and blood cannot inherit the kingdom of God" (all citations and Scripture quotations are taken from the translation of *Against Heresies* found in Robert M. Grant, *Irenaeus of Lyons* [Routledge, 1997]). In few words, Irenaeus retorts that "flesh and blood" refers to the carnal actions "which turn man toward sin and deprive him of life" (V.14.4) and not to the physical body itself. The root of such misinterpretations, however, goes much deeper than the misunderstanding of a particular passage of Scripture and therefore must be combated with a sound interpretive method.

For Irenaeus, sound interpretation begins with the assumption, handed down by apostolic tradition, that the Scriptures (both Jewish and Christian) must be treated as a unified whole. (At III.3.3, Irenaeus references that Clement, Bishop of Rome, wrote a letter to the Corinthians "to reconcile them in peace and renew their faith and the tradition

which their church had recently received from the apostles: one God Almighty, Creator of heaven and earth, who fashioned the human race, brought about the deluge, called Abraham, brought the people

out of the land of Egypt, spoke with Moses, who gave the law, sent the prophets, and prepared fire for the devil and his angels.") To illustrate this unity, he provides an extended  
(Continued on next page)

# NASHOTAH HOUSE

## THEOLOGICAL SEMINARY

Forming Leaders in the Anglican Tradition Since 1842



### EPHIPHANY TERM COURSES

#### STARTING JANUARY 9TH

#### COURSE OPTIONS:

MARY: A HISTORY OF DOCTRINE & DEVOTION (DMin, Masters elective)

HISTORY OF ANGLO-ORTHODOX RELATIONS (DMin; Masters elective)

BEGINNINGS: READING GENESIS AS CHRISTIAN SCRIPTURE (DMin; Masters elective)

BUILDING CONGREGATIONS THAT THRIVE (DMin; Masters elective)

MISSIO DEI: THE MISSION OF GOD IN THE WORLD (Masters elective)



## REGISTER NOW

FOR MORE INFORMATION ABOUT REGISTRATION &  
NASHOTAH HOUSE  
[WWW.NASHOTAH.EDU](http://WWW.NASHOTAH.EDU)  
[ADMISSIONS@NASHOTAH.EDU](mailto:ADMISSIONS@NASHOTAH.EDU)

2777 Mission Road Nashotah, WI 53058  
1-800-NASHOTAH (262) 646-6500



# Christ the Archetype

(Continued from previous page)

meditation on the Pauline motif of Christ as the New Adam.

Echoing the words of 1 Corinthians 15:53-54, Irenaeus lays the foundation for this discussion by stressing the need for human nature to be joined with the divine nature if salvation is to be achieved: "How could we have been united to imperishability and immortality unless imperishability and immortality had first been made what we are, so that what was perishable might be absorbed by imperishability and what was mortal by immortality?" (III.19.1). Contrary to the teaching of some Gnostics that the Word of God (Christ) came down and possessed a human person (Jesus), Irenaeus asserts that in order for humanity to be restored to God, Christ had to become our very substance, and this is what the Scriptures and apostolic teaching affirm (III.18.3).

Turning to the *locus classicus* of New Adam typology, Romans 5:12-19, Irenaeus contrasts the death brought about by the First Adam's sin with the justice brought in by the Second Adam's obedience (III.21.10). All of humanity was united under Adam and was therefore bound by his sin; consequently, all of human history has been a reflection of Adam's weaknesses, struggles, and temptations (III.20.2). It is from here that Irenaeus moves beyond Paul's description of Christ as the Second Adam and proceeds to construct an intertextual reading of this doctrine that applies to the breadth of salvation history. (By suggesting that he "moves beyond" Paul I do not mean to imply that Irenaeus jettisons Scripture for a purely speculative interpretation. He very well may have thought that he was elab-

orating the mind of the apostle, or at least following his idea to its proper conclusion, or he may have felt justified by the fact that his view was based on a synthesis of scriptural themes.)

For Irenaeus, the claim that Christ is the Second Adam does not mean merely invoking symbolic connections between Adam and Jesus. Rather, Christ is the Second Adam because he recapitulates, in actual time and space, all stages of human history begun in Adam (III.22.3). He sums up humanity as new creation under himself, which leads to life

rather than death, "so that just as at the beginning through the first human beings we were all enslaved by the death we owed, so at the end, through the last human beings, all who from the beginning were disciples, cleansed and washed from death, might

come into the life of God" (IV.22.1). By assuming human nature and purging that nature from sin, Christ enables the indwelling of God in the believer and opens the believer's eyes to the perception of God (III.20.2).

While the word *recapitulation* (*anakephalaiosis*) is multivalent, it seems that Irenaeus is emphasizing the term's rhetorical connotation. That is, Christ, as the Word of God, is both the repetition of God's saving acts in history as well as the "summary statement" of creation. This is illustrated by repeated references to the link between Christ's Incarnation at the "end" or "fullness of time" (Gal. 4:4) and the creation of the world and Adam's fall at the "beginning" (IV.20.4; IV.22.1; V.14.1). Citing Romans 5:14, Irenaeus explains that Adam is called the "figure of the one to come," because "the Word, Fashioner of all, performed in Adam the

future divine plan for humanity around the Son of God" (III.22.3). Christ was not the Second Adam in the sense that the First Adam failed, thereby creating the need for a new head of the human race. Indeed, from the beginning, Christ was the model after which the "First" Adam was made.

In one sense, this move by Irenaeus turns the Second Adam motif on its head. While Adam may be the progenitor of the human race, Christ is, in fact, the "archetype" of humanity. It appears that Irenaeus accepts (at least implicitly) a distinction between logical and temporal succession: Adam, the human created first in time, was patterned after Christ, the Word who exists eternally. Christ is therefore the *telos* of humanity, and the creation of Adam and Eve in the garden inaugurated the sequence of events that would eventually lead to the revelation of Christ in the flesh at the Incarnation: "Since he who would be saved pre-existed, what would be saved had to come into existence so that the saving one would not be in vain" (III.22.3). Thus, the Incarnation revealed what was prior even to the First Adam.

The fact of the Incarnation is not in itself sufficient to redeem humanity, Irenaeus argues. In order for humanity to be set free from the effects of Adam's sin, all aspects of human life must be redeemed by the sanctifying activity of the Word. Adam's failings had to be "relived," so to speak, reversing sin's victory over human imperfection. In the process, the source of human corruption is untangled, and history is re-narrated. By living a complete life on earth, Christ "sanctified every age by the resemblance we have with him" (II.22.4). For Irenaeus, this means that Jesus had to live through every phase of life, from infancy to old age, leading to the problematic conclusion that Jesus

Christ was  
the model  
after which  
the "First"  
Adam was  
made.



lived to be at least 49 years old (II.22.4-6). The essence of this recapitulation, however, is that the *events* of Christ's humanity are no less important for our salvation than the *fact* of his humanity. Every aspect of Jesus' earthly life, from his birth to his ascension, played a role in the untangling and re-narration of human history.

One striking feature arising from this paradigm is the role of Mary. Apart from virgin birth as the fulfillment of Old Testament prophecy, Irenaeus believes that Jesus' birth by the Virgin Mary was necessary for two reasons. The first is that if Christ's life was the recapitulation of human history, then his birth must somehow recapitulate the creation of the human race. The First Adam "received his substance from earth uncultivated and still virgin," thus "the Word, recapitulating Adam in himself, from Mary still virgin rightly received the generation that is the recapitulation of Adam" (III.21.10). Since the First Adam was not born of a human father, the Second Adam likewise must not be born by the normal means of human generation. (In this same section, Irenaeus anticipates the objection of those who might ask why Jesus was not created from the earth without any human parents. His response is: "So that there would not be another fashioning nor another work fashioned to be saved but that the same being might be recapitulated, with the likeness preserved.")

The second reason for the necessity of Mary's virginity is that, just as a virgin woman's disobedience caused death for the whole human race, the salvation of the new humanity must be effected by the obedience of a virgin woman. (Irenaeus assumes the virginity of Adam and Eve, "since, recently created, they had no understanding of pro-

(Continued on next page)

## NOTICE: MOVING SERVICES

# Skip Higgins

## 877-477-8177

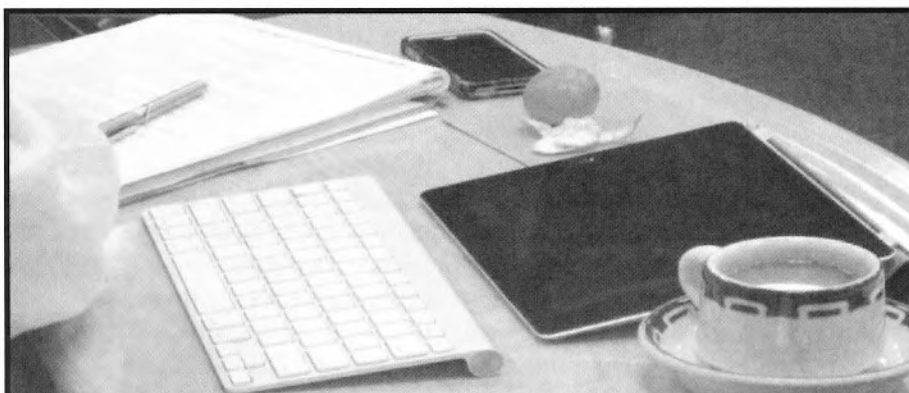
[www.customovers.com](http://www.customovers.com)

**"Moving Episcopal clergy to new ministries since 1982."**

- Clergy discounts
- Only one survey/ 3 estimates
- Major van lines represented
- Full value protection plans
- \$200/Day late pick-up/late delivery penalty\*
- Internet satellite tracking
- 24/7 cell phone contact to assure your peace of mind

**CUSTOM MOVERS - FHWA Lic. # MC370752**

*\* Certain Restrictions Apply.*



Online,  
or in class,  
theological education at its best



Church Divinity School of the Pacific

The Episcopal Seminary of the Graduate Theological Union  
[www.cdsp.edu](http://www.cdsp.edu) • (510)204-0715



# Christ the Archetype

(Continued from previous page)

creation" [III.22.4].) Mary's willingness to accept the angel Gabriel's message undid Eve's disobedience when tempted by the serpent (III.22.4). She is thus inextricably linked to the activity of the Word in bringing about Christ's recapitulation; her virginity and her willing obedience were historically necessary conditions for the re-creation of humanity. For this reason, she may rightly be called the Second Eve.

While Christ and Mary, in the event of the virgin birth, both recapitulate the creation of humanity's first parents, there is another sense in which Christ recapitulates in himself all the saving acts of God in history. From the beginning, the pre-incarnate Word revealed himself through the patriarchs and prophets, predicting his coming in the flesh (IV.20.4), but even the incarnate Christ by his actions on earth recapitulated the history of Israel. Irenaeus cites an example from Matthew 23 in which Jesus says: "The blood of every just man shed on earth will be requited, from the blood of the just Abel to the blood of Zechariah son of Barachiah," and Irenaeus explains: "He was pointing to the future recapitulation in himself of the shedding of the blood of all the just and the prophets from the beginning and the requital of their blood through himself" (V.14.1). Christ's obedience to the Father culminated in his death on a "tree," reversing the death brought about by the tree in the Garden of Eden and linking the beginning to the end (V.19.1). The recapitulation of Christ sums up not only the creation of humanity, but even its fall into sin and subsequent history.

Both senses of recapitulation serve a common end, namely, to demonstrate a correspondence between the unfolding of human history and the progressive revelation of the Word.

Both culminate in the person of Jesus Christ. The God of the Hebrew Scriptures is the God of Christ, and Jesus is the same Word whose creative power brought the world into being. By looking to the Second Adam who recapitulated the First Adam and everything in between, the Christian discovers that the Law is "revealed and explained by the cross of Christ" (IV.26.1). For Irenaeus, this reveals that the only history that matters for our salvation is earthly history.

Many Gnostic groups in Irenaeus's time drew from Christian Scriptures and other writings to construct various myths ("While citing texts from unwritten sources and venturing to weave the proverbial ropes out of sand, they try to adjust, in agreement with their statements, sometimes parables of the Lord, sometimes prophetic sayings, and sometimes apostolic words, so that their fiction may not seem without witness" [I.8.1]), and these esoteric narratives often told the origins of the gods and other spiritual beings in order to enlighten those who desired union with the divine (I.1-2). This union typically required a turning away from the flesh and the earthly realm (V.13.2).

Irenaeus is adamant, however, that if humanity was to be united with God, then it was necessary for Christ to take no other form than the same humanity which was originally created from the dust. He even posits that if God had intended for Christ to take on some other substance than human flesh, then from the beginning of creation, God would have chosen another substance for the dust of the earth (V.14.2). Jesus, therefore, is the archetypal human being: he does not only give us an image of God in visible form, he reveals, for the first time, the image

of what true humanity looks like.

Irenaeus's arrival at these conclusions, it must be noted, is guided not only by the texts he utilizes, but by the confessional commitments which guide his interpretation. While some of his connections are innovative, and his intertextual methodology requires interpretive skill, he

consistently appeals to the uniformity of the Church's teaching as the testimony of its truth. "Since the faith is one and the same," he explains, "he who can say much about it does not add to it nor does he who says little diminish it" (I.10.2). For him, the apostolic tradition is the sphere

within which one arrives at a proper understanding of Scripture. It is within this sphere that Irenaeus describes his Second Adam typology to illustrate both a consistent narrative of salvation history and the unity of the Hebrew and Christian Scriptures.

Nowhere does Irenaeus state that the Gnostics would have avoided error had they simply confined themselves to the proper texts. Rather, his strategy is to convince his readers, the Christians under his pastoral care, that the apostolic tradition provides the only interpretive paradigm that is both coherent and authoritative. Assuming that he held this to be an abiding principle, it contains rich possibilities for the Church's ongoing engagement with biblical texts. If Irenaeus is right, it would seem that the study of Scripture, no matter how learned, is an endeavor that cannot be undertaken apart from the Church. ■

Jesus  
reveals the  
image of  
what true  
humanity  
looks like.

*Stewart Douglas Clem is in his second year at Duke Divinity School. He is a postulant to holy orders in the Diocese of Oklahoma.*



OUR UNITY IN CHRIST  
In Support of the Anglican Covenant

# A Covenant of CONSIDERATION

By John C. Bauerschmidt

**“And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching” (Heb. 10:24-25).**

Church means “gathering,” not just in the origin of the word, but as a matter of practical necessity. Gathering on the Lord’s Day makes the Church more of a reality than when it is dispersed, one reason that the Roman persecutions focused on the disruption of the eucharistic assembly rather than on the prohibition of beliefs. The Church’s witness to the death and resurrection of Jesus Christ was a function of its public assembly and its outward and visible life.

“Neglecting to meet together, as is the habit of some,” as in the Letter to the Hebrews, may reflect the power of persecution, but is more likely to refer to disputes within the Christian community itself and withdrawal from fellowship on the part of some. It points toward a failure to gather not simply for worship but more fundamentally as a community. Neglecting to meet together undercuts the public witness of the Church, undermines love and good deeds, and works against the primary call to unity and concord.

Gathering is not simply a practical necessity for Christians: it is our vocation. The Church is not so much

a “gathered community” as it is a community intended by God to gather all. The best witness that the Anglican Communion offers, in its outward and visible life, is the gathering of peoples in many different cultures and contexts in common witness and common life. There are practical issues of common mission and ministry that are enabled by our connection but nothing nearly as significant to the life of the world as the witness of the common life we share.

The purpose of the Anglican Covenant is to make it possible for the churches of the Communion to gather rather than to scatter. Its common life is under stress and strain, and the Covenant seeks to renew

life. It is our present opportunity not to neglect to meet together.

One criticism of the Anglican Covenant is that it will create a centralized Communion, diminishing the distinct life of its member churches. Here it’s important to recall the vision of the Lambeth Conference of 1948, which affirmed both dispersed authority and a common life: “The positive nature of the authority which binds the Anglican Communion together is ... seen to be moral and spiritual, resting on the truth of the Gospel, and on a charity which is patient and willing to defer to the common mind.” Then again: “It is ... a dispersed rather than a centralized authority having many elements

**Church means “gathering,”  
not just in the origin of the word,  
but as a matter of practical necessity.**

trust and repair fractures. It creates the “buy in” for a voluntary connection which is not just an accident of history but which takes our shared tradition of being Christians seriously. It creates processes for seeking the common counsel that is essential to gathering effectively, the lack of which is at the heart of our present impasse. We are in grave danger of talking past each other, and in need of means by which we can relate and seek a common mind. The Covenant represents the voluntary embrace of a common vocation and a common

which combine, interact with, and check each other; these elements together contributing by a process of mutual support, mutual checking, and redressing of errors and exaggerations to the many sided fullness of the authority which Christ has committed to His Church.”

The Anglican Covenant does not create structures that override the autonomy of participating churches but uses already existing structures so that our churches can live with each other. It’s about the common

(Continued on next page)



(Continued from previous page)

life of churches in communion. This is not about centralization but about consideration and mutuality. When we have a common life with others we embrace a pattern that involves common consideration by the partners. The Covenant affirms that pattern.

A related criticism claims that the Anglican Covenant will lead to the imposition of a narrow orthodoxy on Anglicans. I think there is no danger of this in a Communion so dedicated to dispersed authority. The real danger is that without common counsel and seeking a common mind we will fly apart. There is absolutely nothing un-Anglican about holding things in common; in fact, our tradition invested heavily in the 16th and 17th centuries in finding that common center, that via media, which would allow the Church of England to walk together. That required setting aside more revolutionary agendas for the sake of a common life. The Covenant commits us to the self-evident proposition that we must decide together what concerns us all and what we hold in common, so that we will be able to hold together.

How will the decentralized churches of the Anglican Communion find a way of preserving a common life? If we are serious about dispersed authority, and we are, then this makes the common center even more important. The Anglican Covenant will allow this creative tension to be preserved by clearly and voluntarily committing us both to common life and to dispersed authority. If we desire not to neglect to meet together then there are no other proposals before us that will preserve this tension. ■

*The Rt. Rev. John C. Bauerschmidt is Bishop of Tennessee.*

## Forming Servant Leaders

Review essay by Ian Markham

### Finding Your Way

A Guide to Seminary Life and Beyond  
By **Philip G. Camp**. Cascade. Pp. 120.  
\$15, paper. ISBN 978-1-6060-8252-2

### Doing Theological Research

An Introductory Guide for Survival  
in Theological Education  
By **Robert W. Pazmiño**. Wipf and Stock.  
Pp. 104. \$13, paper. ISBN 978-1-6060-8939-2

### Equipping the Saints

Best Practices in Contextual  
Theological Education  
Edited by **David O. Jenkins** and **P. Alice Rogers**. Pilgrim. Pp. 192. \$22. ISBN 978-0-8298-1860-4

I often tell seminarians that I worry less about what they know and more about who they are. Seminary is as much about formation as it is about knowledge. Producing men and women who shine as light in God's world, radiating the love of Jesus in their lives, is as important as producing the person who can exegete with some care the complexity of Paul's theology in Romans.

Phillip Camp and Robert W. Pazmiño have both written books that focus on knowledge. In *Finding Your Way*, Camp provides a delightful introduction to seminary life. He brings wisdom and wit to the challenge of navigating seminary. Writing mainly for the student from a conservative evangelical background, he has chapters called "Think," "Manage Your Time Well" and "Read Your Bible." In 23 four-page chapters, we move from academics to participation in church. The last chapter is a "Commencement Charge," which stresses the importance of servant ministry.

*Formation* (the buzz word of so much seminary education) is relatively absent. We have to wait until page 60 for the word to appear. It

comes in a five-page chapter called "Maintain a Strong Devotional Life"—and this is it for prayer. As a result the focus is very much on academics (much of the advice could apply to any graduate school) and less on allowing God to "form" us into the servant leaders that Camp commends in the concluding chapter.

If Camp has written for conservative evangelicals who fear that seminary will destroy their faith, then Pazmiño writes for graduate students who want to perform well. Once again the focus is academic study.

Starting with Max Stackhouse's list of five commandments for theological research, we journey through methodology and interdisciplinary study. In a substantial appendix, which is almost half of the book, Pazmiño provides sample guides for writing papers in New Testament, Old Testament, academic research, and ethics/congregational life.

Formation emerges in the fifth chapter, where Pazmiño writes movingly about the challenge of research using both "heart" and "head." He quotes this lovely sentence from William Temple: "To worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God."

Pazmiño then writes: "Theological study and research at its best can be worshipful delight for those called to participate" (pp. 32-33). This is good; this is formation.

While the focus for both Camp and Pazmiño is "academic" work, one needs to recognize that formation is larger than what happens in the classroom. In fact, one could argue that the bulk of formation happens in the dining room, in the dorm, or at the field education site. This is where

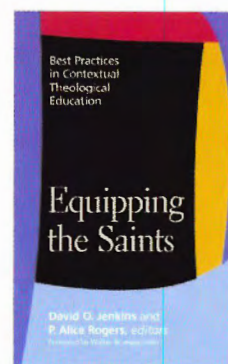
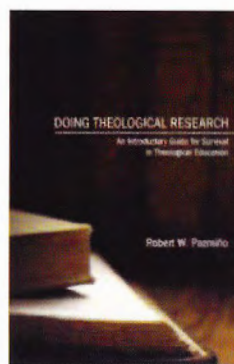
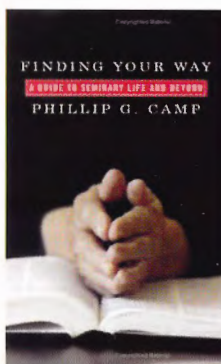


David O. Jenkins and P. Alice Rogers come in.

Thanks to a grant from the Lilly Endowment, Jenkins and Rogers gather essays from 13 seminaries that explore the world of “contextual theological education,” or what used to be called “field education.” This is the space in the seminary curriculum for a student to learn leadership skills directly from leaders of a specific congregation.

The book divides into halves: the first half reflects on institutional values and the second reflects on best practices. Given that all collections of essays are uneven, this one is better than most. On the institutional front, the power of the essays is impeded by the selection of institutions (no Roman Catholic or evangelical schools) — a failing Jenkins acknowledges in his conclusion.

It is only Martha R. Jacobs *et al.* of



New York Theological Seminary who provide significant diversity. This chapter reflects on the challenge of contextual education in a very diverse urban environment.

In other worthy essays, Phil Campbell reflects on how a commitment to individual analysis can combine with social analysis and Emily Click sets out three different models of “field education” and argues for the “Reflection through Curricular Integration Model” (i.e., all courses should touch on the congregational implications of their discipline).

The second half is stronger and more practical. Barbara J. Blodgett’s “How Not to Praise Your Intern” is

outstanding; her distinction between praise and feedback is very helpful. Overall, this book provides a solid and substantial survey of best practice in contextual theological education.

All three books are helpful, but probably the hard work of Jenkins and Rogers is what the seminaries need to heed. Training of both heart and mind is the goal of a good theological education; and this is where contextual theological education is vitally important.

*The Very Rev. Ian S. Markham is dean and president of Virginia Theological Seminary and author and editor of more than 20 books.*



**Trinity**  
School for Ministry

*an evangelical seminary in the Anglican tradition*

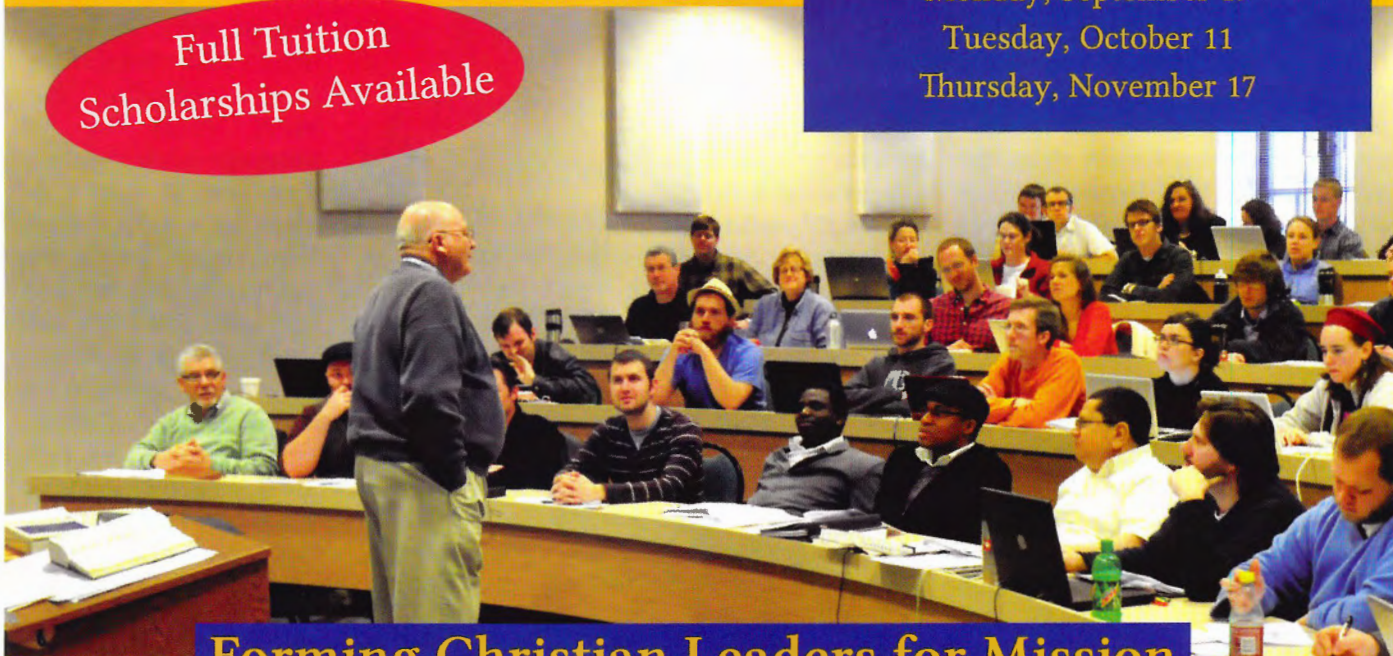
**Full Tuition  
Scholarships Available**

**Come and “Be a  
Seminarian for a Day”**

Monday, September 19

Tuesday, October 11

Thursday, November 17



**Forming Christian Leaders for Mission**

311 Eleventh St., Ambridge, PA 15003 | 1-800-874-8754 | [www.tsm.edu](http://www.tsm.edu)



# Infinitely Open?

Review by Richard Kew

This book has been a series of surprises. The first was the rather puzzling title, but more of that later. The second surprise was the unintentional poignancy of the cover art: it shows the interior of Immanuel Chapel at Virginia Theological Seminary decked for Pentecost.

A few months before I received the book, the chapel was destroyed by fire. I have only worshiped there a handful of times, but on each occasion I was moved by the stained-glass window containing the text from Mark 16: "Go into all the world and preach the gospel."

The names of the editors told me this book came from the VTS stable, but I did not realize it had been published some months before that fire in October 2010. The book is a collection of essays edited and written by past and present Virginia faculty to honor the former dean, the Very Rev. Martha Horne, for her leadership and her deep sense of hospitality.

These essays, as in most collections, are a mixed bag — some rich with insight, others that shine less. The next of my surprises was that I did not necessarily find myself stimulated by the contributions that I had expected.

Several stood out, like Allan Parent's brief but insightful thoughts about 1 Corinthians, and a fascinating piece on identity and the Old Testament by Judy Fentress Williams. An early riser by nature, I found myself working through these essays on consecutive spring Saturday

mornings when I had time to think and digest. At the outset I had not expected to be entranced, but since I have gone back and reread several of them more than once.

I found myself arguing vociferously with some essays, like Stephen Edmondson's attempted case for Communion without baptism. Katherine Grieb's explication of Hebrews 13:10-14 stretched and delighted, as did Stephen Cook's exploration of the disturbing story of the sacrifice of Isaac in Genesis 22. I appreciated Robert Prichard's thoughts on the nature of common prayer but felt he had more that he could say, while I confess to finding John Yieh on diversity and unity in the New Testament baffling.

Which brings me back to the title. I have been stretched actually to see how these essays all fit together under this one heading. I recognize that I could easily have missed something. "We are a diverse bunch," the authors seem to be saying, "but there is more that unites than divides us." Part of the secret of their continuing oneness, the book suggests, is that they remain open to colleagues even amid passionate disagreement.

If I have this right, I think they are overstating their case, for I am not sure their diversity is as great as the present dean, Ian Markham, writes in his delightful Afterword. I suspect

**Staying One,  
Remaining Open**  
Educating Leaders  
for a 21st-Century Church  
Edited by **Richard J. Jones**  
and **J. Barney Hawkins IV.**  
Church Publishing.  
Pp. 216. \$24, paper.  
ISBN 978-0-8192-2396-8

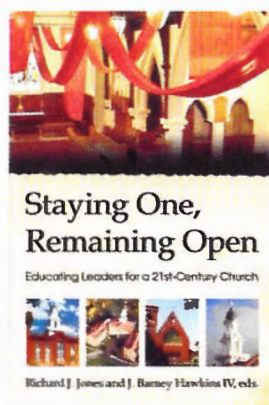
that their worldviews are generally closer than implied. I work in a seminary in Cambridge where there is a breadth of viewpoint and occasional intensity of disagreement, but were you to scratch beneath the surface you would discover that our worldviews reflect very similar principles and undergirding.

Division in the church, especially in North American Anglicanism during the last decade or so, has been more about differing presuppositions than the issues over which we have fought and found ourselves separated from one another. These worldviews have been so far apart that commonalities have been hard to find, stretching our grace beyond the breaking point.

I value any impetus toward unity, appreciating the effort being made in this collection. The book could be of immense service to the kingdom of God if it challenges us to engage with those whom we might consider beyond the pale. Much is lost when we can no longer meet one another in Christ and be civil about what separates us, per-

haps even bent on minimizing or destroying the other. Yet behind all this sits another question: If we are to stay together, how open can or should we be?

*The Rev. Richard Kew is director of development at Ridley Hall, Cambridge, England.*







Barbara Sukowa as Hildegard von Bingen and Heino Ferch as Brother Volmer.

Zeitgeist Films

## A Compelling Life

### **Vision: From the Life of Hildegard von Bingen**

Directed by Margarethe von Trotta  
Zeitgeist Films

Hildegard von Bingen was among the most intriguing and brilliant women mystics of the medieval era. This German nun and visionary cultivated a strong interest in natural philosophy (the medieval precursor to modern science) and, quite unusually for a woman in her day, embarked on preaching tours.

Margarethe von Trotta's lavish film *Vision* is a paean to Hildegard's compelling life. Selections from Hildegard's writings, dramas, and music are variously woven into the plot. *Vision* is scripted beautifully with an eye keenly attuned to historical detail. Expansive German landscapes and magisterial stone cloisters form an imposing visual backdrop for Hildegard's story.

The film begins with the turn of the first millennium. The reasons for this are not clear, as Hildegard was not born until 1098. The opening scene nonetheless communicates the apocalyptic fears that sometimes spurred self-flagellation among peasants, monks, and nuns.

This is an important theme early on in the film, as Hildegard emerges as an opponent of such practices, teaching those in her care to rely on God's grace. In this, she is part and parcel of the German mystical tradition that stretched through later figures and movements such as Meister Eckhart, the Brotherhood of the Common Life, and eventually the

young Martin Luther. Such wisdom, however, speaks to every age.

In portraying the early 20th century von Trotta touches upon nuances that might be misconstrued by contemporary viewers. For example, Hildegard's interest in the sciences is a consistent theme in the film. It would be easy to mistake her discussions of plants and herbs as indications that she was an advocate of what is now called "alternative medicine." The truth is that Hildegard's ideas about health arose from her study of ancient sources. Her seemingly strange medical advice should not be interpreted as anti-science, but as underscoring her own remarkable intellectual horizons.

What ultimately set Hildegard apart from others in her cloister were her visionary experiences. Because of these she became controversial, but was supported by Bernard of Clairvaux, the great revivalist preacher of the 12th century, and eventually by the pope and the Holy Roman Emperor, Frederick I.

In looking at these controversies, von Trotta draws attention to how monastic life, ideally dedicated to prayer, was sometimes quite close to the centers of political and ecclesiastical power. Members of religious orders are, at best, imperfectly pious; spiritual leaders are sometimes flawed and even corrupt. Such realities are portrayed unflinchingly. Those hoping for a strictly hagiographical film may, therefore, be disappointed. Those looking for signs of grace amid human rubble will not.

*Ben Guyer*

CULTURES



# This Is Where We Are

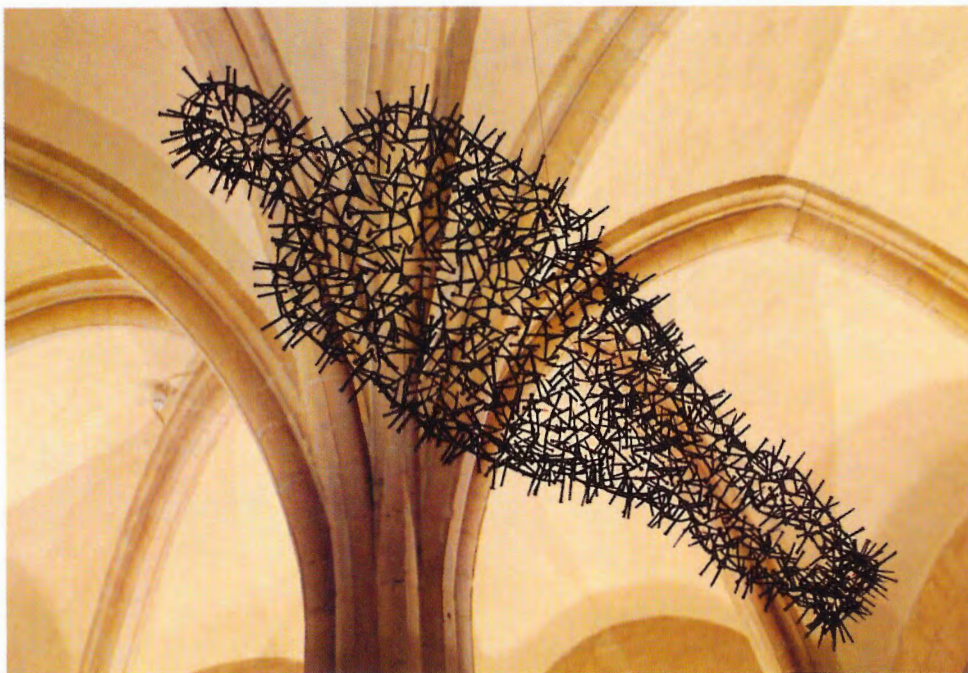
By Paul Wheatley

We sat in a circle in one of the receiving rooms of Lambeth Palace, 35 seminarians and recently ordained clergy, with the Archbishop of Canterbury seated among us for an hour. We were gathered for two weeks for the Canterbury Scholars program, now in its tenth year, to experience firsthand the diversity and the riches of the Anglican Communion.

Archbishop Rowan Williams told no stories of the Lambeth Conference or the Primates' Meeting, but rather weaved a tale of who we are to be as ministers called to serve the Church. Instead of reciting a litany of skills and abilities we are to develop as ministers, he encouraged us to humility and patience — to pay attention to the Lord and to our churches.

"The responsibility of a minister, as a theologian, is to listen and attend to what God is doing in and around us and to be a storyteller — to give a report of where we are," the archbishop said.

The stories we told one another were diverse — we assembled from Africa, Asia, Australia, South and North America. The theme of our program centered on Anglican ordination vows, but we spent the majority of our time engaged in community life. We prayed Matins and Evensong, and took the Eucharist each morning in the crypt



Beth Ashton photo/FLI

The sculpture "Transport" is suspended over Thomas Becket's first resting place in Canterbury Cathedral.

of Canterbury Cathedral; we shared every meal, huddled around tables telling stories about our churches, our callings, and our challenges. We also told stories of what communion with the rest of the Anglican world meant to us.

While formal conversation about the nature of Anglicanism only comprised one session of our lectures, the topic loomed large in our meal-time banter and conversations along the way of the eight-mile walk immortalized by pilgrims in Chaucer's *Canterbury Tales*.

"There is no such thing as a local church," Archbishop Williams had told us. "A church is conceived in relation to others — in communion." For many of us, this may have been more of an abstract theological truth than we had ever considered within the context of personal relationships. But as our bonds deepened through prayer, and a few late nights at the pub, the idea of communion became more and more concrete in our friendship.

Continuing our pilgrimage one evening as the English summer sun

set well past 10 o'clock, the Rev. Canon Edward Condry, director of the course, led us through a "spiritual tour" of the cathedral. Without the hum of thousands of pilgrims buzzing through every corner, the three dozen of us could only hear our own footsteps as we passed numerous memorials and tombs.

The cathedral was established in 597. "This cathedral dates before any division in the church," Canon Condry said: before the East-West schism of 1054 and the schism between Rome and Canterbury during the Reformation. "It belongs not just to the Anglican Church, but to all Christians throughout the world."

As the canon walked us past the altar of the Sword's Point, where Thomas Becket was martyred in 1170, he reminded us how conflict has existed in the Church since long before the battles now threatening the integrity of the Anglican Communion. He then led us to the location where a lone candle marks the place of the original shrine to Becket, destroyed by Henry VIII in 1538. We encircled the candle and



prayed the Lord's Prayer in our individual languages — a private Pentecost, reinforced by surrounding images of the New Jerusalem, in which every tongue, tribe, and nation gather to worship. This is where we are.

With the echoes of our prayer still lingering, Canon Condry directed our attention to the marble steps leading to the site of the shrine, worn down by centuries of pilgrims in prayer — suppliant knees marking the place for others to follow. Could our own knees wear away the stone of our common strife?

Days later we gathered with a large congregation as Archbishop Williams celebrated Pentecost, the last Eucharist of our time together. Robert Willis, the Dean of Canterbury Cathedral, preached a sermon reminding us that Pentecost "is a

feast of great joy but it is a feast of great impetus. It allows us not to stay here but pushes us out to use [our] gifts in the areas of life throughout the world to which we will go, knowing that the Spirit of God is in us."

The private Pentecost we had experienced could not remain in Canterbury, but should serve as a goad to listen to and rejoice in the gifts of the Spirit for the building up of the body. Perhaps this will lead us to serve faithfully in our own locale, praying that God may manifest the communion of the Trinity through us.

In the East Chapel of the crypt, suspended somberly over Becket's first resting place, is "Transport," a sculpture by Anthony Gormley. It outlines the shape of a human body made of nails taken from the roof of

the cathedral during its renovation. Nails build and bind; they pierce and they join.

The sculpture evokes the violence and peace of historical time, nails entering the body at all angles while defining its shape in the negative space. This is where we are — in Canterbury, in the Anglican Communion, in the Body of Christ: wounded and scarred but redeemed, the union of the body demarcated by instruments of conflict and of unity. In this place we take time, with Thomas the apostle, to examine our broken frame, reconstructed by grace: "My Lord and my God!" ■

*Paul Wheatley is missionary to university students in the Diocese of Dallas and director of Canterbury at Southern Methodist University ([www.canterburydallas.org](http://www.canterburydallas.org)).*



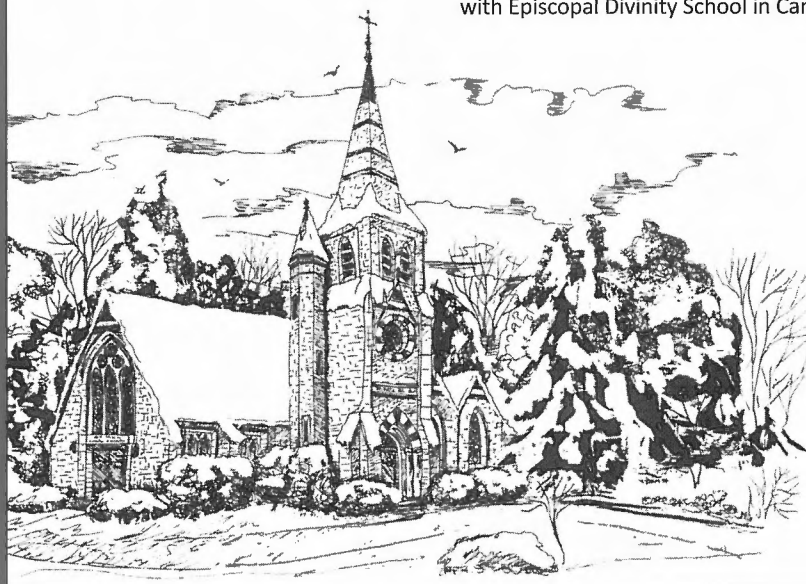
## Life with meaning

*"We train leaders who are sufficiently flexible to deal with the world as it evolves."*

—Katherine Hancock Ragsdale, President and Dean of Episcopal Divinity School

### You have only one life. Make it a great life.

If faith is a significant part of your life then consider graduate on-campus or online study with Episcopal Divinity School in Cambridge.



### EDS has a proud history:

- 1857, first to train African American priests
- 1880, began training women as deaconesses
- 1974, among the first to train women for ordination

Episcopal Divinity School offers Master of Divinity, Master of Arts in Theological Studies, and Doctor of Ministry degrees and graduate certificates. Ask about our generous scholarship and grant programs.

Write to [admissions@eds.edu](mailto:admissions@eds.edu), 617.682.1507 [www.eds.edu](http://www.eds.edu)

Facebook: [Episcopal.Divinity.School](https://www.facebook.com/Episcopal.Divinity.School)

Twitter: [EpDivSchl](https://twitter.com/EpDivSchl)

99 Brattle.blogspot.com

**MAGNA** pass-along  
**GARGANTUAN**,  
**JAW-DROPPING** coverage  
And **FANTASTIC** for sales

## THE TLC FALL PARISH ADMINISTRATION ISSUE SEPTEMBER 11, 2011

CLOSE: 8/9 FINAL AD DUE: 8/12

The BIGGEST and MOST WIDELY DISTRIBUTED issue of the year,  
plus special 10<sup>th</sup> anniversary reflections on 9/11.

Call Tom Parker at (414) 276-5420 ext. 16  
E-mail: [tparker@livingchurch.org](mailto:tparker@livingchurch.org)

FOR DAILY NEWS UPDATES,  
VISIT [WWW.LIVINGCHURCH.ORG](http://WWW.LIVINGCHURCH.ORG)

## Gifts of God

by Patricia Swift

**Gifts of God** introduces Jesus Christ to the student through *The Holy Bible*. The text presents a brief history of the Episcopal Church and its Book of Common Prayer. This booklet looks at the sacraments and considers life.

All of this is done in a friendly eight week course that encourages as it prepares the learner for confirmation or reaffirmation.



**Gifts  
of  
God**

Soft cover, 75 Pages

\$12.00 (plus shipping & handling)

Now available through Trafford Publishing

[www.trafford.com](http://www.trafford.com) or Toll-Free 1-888-232-4444

Daniels (from page 11)

had happened to me in Selma, which meant I had to come back. I could not stand by in benevolent dispassion any longer without compromising everything I know and love and value. The imperative was too clear, the stakes too high."

On August 13, while picketing several whites-only businesses in the small Lowndes County town of Fort Deposit, Daniels and about two dozen other protesters were arrested and transported by truck to the county jail in Hayneville, where most of them, including Daniels, were held for six days. Upon their release on August 20, Daniels and three other protesters — the Rev. Richard F. Morrisroe, a white Roman Catholic priest from Chicago, and two young black girls — went to a local grocery store to buy soft drinks.

Standing in the doorway was Thomas L. Coleman, a part-time deputy sheriff, armed with a shotgun, who ordered them to leave, aiming his gun at one of the girls, 16-year-old Ruby Sales. Daniels pushed her to the ground, and when Coleman opened fire the young seminarian took the full blast of the weapon straight-on and died instantly.

A second blast from Coleman's gun struck Morrisroe in the back as he ran from the scene, pulling the other girl, Joyce Bailey, with him. After several months in the hospital, Morrisroe recovered and returned to his life as an activist priest in Chicago.

Coleman turned himself in but was acquitted six weeks later by a jury of white men after only two hours of deliberation. He died peacefully at his home in Hayneville in 1997 at age 86.

Dr. King, on hearing that Daniels had been killed, said his selfless defense of Ruby Sales in Hayneville was "one of the most heroic Christian deeds of which I have heard in my entire ministry."

U.S. Rep. John Lewis, a top aide to King who now represents the 5th District of Georgia, told THE LIVING CHURCH that Daniels was one of the great martyrs of the movement. "He showed that, whether you were black or white, you could be shot down for your beliefs," Lewis said.

The Very Rev. Samuel T. Lloyd III,



dean of Washington National Cathedral, said that Daniels took a stand at a time when the Church was “sluggish” on civil rights. “He stood for what we hope the Church stands for today,” Lloyd told THE LIVING CHURCH, “and he gave his life for it.”

Today, visitors to the historically important civil rights cities of Selma, Birmingham, and Montgomery can see many tangible tributes to his sacrifice.

In Birmingham, at the Civil Rights Institute near the historic 16th Street Baptist Church, a picture of Daniels hangs prominently on a wall setting out the timeline of the civil-rights movement (the caption: “The first white activist in ‘bloody’ Lowndes County”); in Selma, a bronze plaque in Brown Chapel A.M.E. Church, the headquarters of the civil rights movement in that city and the starting point of Dr. King’s famous march, lists several “martyrs for racial justice,” including Daniels; in White Hall, the story of his life and death is featured at the National Park Service’s Selma-to-Montgomery Trail Interpretive Center; and in Montgomery, Daniels is one of 38 “martyrs” whose names are engraved on the Maya Lin-designed circular black granite civil rights memorial outside the Southern Poverty Law Center.

But it is in Hayneville, where Daniels was murdered, that those looking to honor his life and work will find the most poignant details. On the town square — opposite the Lowndes County Courthouse, where Coleman was acquitted— the Virginia Military Institute has erected a monument in honor of Daniels, its valedictorian in 1961.

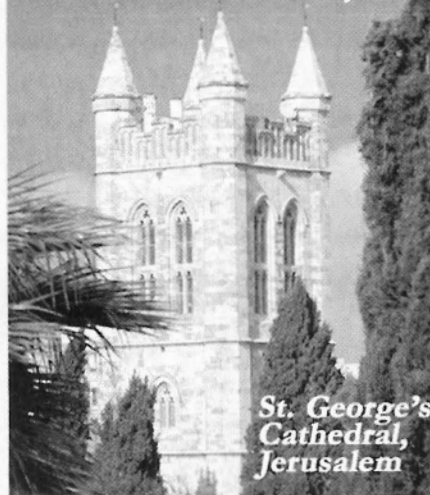
“He gave his life,” it reads, “for integration of the churches and universal voter registration.” Not far away is the jail (now abandoned) where Daniels and the other protesters were held for nearly a week in deplorable conditions. And just down the road, the tiny building that was Varner’s Cash Store, where Daniels lost his life, now is an office for Central Alabama Insurance.

Those who knew the young seminarian in the spring and summer of 1965 say he was someone who understandably was afraid but whose thoughts always seemed to

(Continued on next page)

**Bethlehem, Jerusalem, Nazareth,  
Galilee, the River Jordan**

**The Holy Land**  
From \$1,798



**St. George's  
Cathedral,  
Jerusalem**

**CLERGY:**  
CONTACT US  
FOR DETAILS  
ON HOW YOU  
CAN TRAVEL  
**FREE**



**Optional tour extensions available to:**

Greece, Jordan, England, Turkey, Italy, Ghana, South Africa and ETHIOPIA.

**For more information, Call: 800-486-8359**

**Email: [journeys@groupist.com](mailto:journeys@groupist.com)**

**Or Visit us online: [www.journeys-unlimited.com](http://www.journeys-unlimited.com)**

## DISCIPLESHIP

**The neglected ingredient in Christian formation.**

What do you offer after Cursillo, EFM, Alpha to help people go deeper and to open them to ongoing involvement in a small group?



**A Step Further**

**The Journey in Discipleship**

*... an eight-week, or sixteen-week adventure in listening, reading, and sharing  
For groups from 6 to 100*

Peter Moore’s 8 DVD talks spark discussion, lead to assigned readings, and quicken interaction on the basics of the faith. They are designed to provoke a hunger for growth. Not a once-for-all program, but a way of deepening spiritual life, and helping to move people from participation to leadership.

To purchase, and to learn more about the content of the course go to:

**[www.astepfurtherdiscipleship.com](http://www.astepfurtherdiscipleship.com)**

## YOUNG CHILDREN AND WORSHIP



Handcrafted materials for programs using *Young Children and Worship* and *Following Jesus* books as guides; introducing children to the experience of worship and wonder.

### Worship Woodworks, Inc.

Visit our website: [www.worshipwoodworks.com](http://www.worshipwoodworks.com) 1-888-689-6757

Email: [mail@worshipwoodworks.com](mailto:mail@worshipwoodworks.com) 620-622-4568



800-733-0930

*Ask for a clergy moving specialist and discover why thousands of churches, clergy and seminarians have relied on us for nearly two decades.*

**Clergy & Seminarian Discounts • All Major Van Lines Available**

**Direct Billing to Diocese & Churches**

**Guaranteed Dates Backed by a Delay Penalty**

**Up to Three Estimates Provided with one Survey**



[www.clergyrelocation.com](http://www.clergyrelocation.com) • [info@clergyrelocation.com](mailto:info@clergyrelocation.com)



### HALF-TIME VICAR Grace Episcopal Church Lopez Island, Washington, Diocese of Olympia

Retired, but not tired, would be ideal! Mild climate, beautiful rural landscape, in the San Juan Archipelago, served by large car ferries from Anacortes, WA (80 miles north of Seattle, 60 miles south of Vancouver B.C., Canada).

We have a lovely Church and parish hall, built in 1998, and a beautiful pipe organ, no mortgage. BCP based Services, Nicene Creed important. Average Sunday attendance is 40+ joyful singers. Strong lay participation; outreach in the community and beyond is part of our mission. Some joint feasts with the Community Church, R.C., and the Lutheran congregation are enjoyed by Christians on Lopez. Favorite Island activities are boating, fishing, golf, tennis, music and art.

Our last Vicar served for seven years, from age 65 to 72. He remains on Lopez Island, teaching painting and icon writing in his art gallery. Two other retired Episcopal priests (81) and their spouses live happily on Lopez. We invite you to become part of our exceptional community.

For further information about Grace Church and Lopez Island please contact **The Rev. Canon Joan Anthony, Diocese of Olympia, [janthony@ecww.org](mailto:janthony@ecww.org)**, or our Senior Warden **Don Langrock, [dlangrock@centurytel.net](mailto:dlangrock@centurytel.net)**. Phone: (360) 468-4404.

**Daniels** (from previous page)

be with those he was trying to help.

Rachel West (p.11), whose family housed him in Selma for several months that year (see "Goodbye, Mrs. West"), said he was aware that there were many black people in Alabama, especially in the rural areas outside of Selma, who were afraid to register to vote. "He wanted to help them overcome that fear," she wrote.

What West, then 9, said she most remembers about him — "a part of our family" and of "every black family in Selma" — was his boyish smile. "His eyes were clear and steady," she wrote.

He was friendly, she said, but most of all he was gentle. "I know there were times when he must have been frightened," she wrote, "but he never showed it."

She said that one day, when she was playing outside with her friends, her mother Alice called to her, crying. "Our friend is dead," she recalls her mother saying. "They killed Jonathan."

"I must have cried the whole night," West wrote. "Of all the things that happened during that movement, nothing touched me as deeply as his death. ... He had died trying to make peace. I'm sure that if he had had a choice, he would have preferred to have lived awhile; he was a very young person. But I also think that he preferred to die for a cause."

## Integrating St. Paul's, Selma

One of the first things Jonathan Daniels must have observed when he arrived in Selma, Alabama, in the spring of 1965 was that African-Americans were not allowed to worship in the city's only Episcopal church, St. Paul's, in direct contravention of the General Convention, which the previous October had amended Canon 16 to prohibit the exclusion of worshippers on the basis of race, color, or ethnic origin.

Encouraged by the Rev. John B.



Morris, executive director of the Episcopal Society of Cultural and Racial Unity, Daniels decided to do what he could to put an end to that injustice.

In early March, Daniels and about two dozen other seminarians and clergy took their case to the Rev. T. Frank Matthews, rector of St. Paul's. In an hour-long meeting with the group, Matthews defended the racial ban, arguing that parish policy was parish policy.

Strongly opposed to the ban, however, were two prominent members of the church, and of Selma's white establishment: Miller Childers, a distinguished attorney, who three years later would be appointed a judge of the Dallas County Court and the District Court of Dallas County (who also was clerk of the church vestry); and Harry W. Gamble, Jr., another lawyer whose grandfather had been rector of the church.

Childers and Gamble recalled in a recent interview with *THE LIVING CHURCH* that on the morning of Sunday, March 14, Daniels and a large interracial group of protesters had showed up at the church but were prohibited from entering, informed that only clergy and white laity would be allowed in. The group prayed together near the front door and left.

Disgusted, Childers and Gamble also left, saying that what the ushers had done in turning away the group was not right.

Childers said that the vestry, in fact, had been meeting almost daily to discuss what to do, if anything, in response to the widening civil-rights protests that had been shaking up life in Selma since the beginning of the year. He said he was one of only two vestry members who initially had voiced concern over the church policy of ignoring the provisions of the amended Canon 16.

Church records show that on March 19 the vestry — perhaps influenced by reporting on the church's refusal to allow blacks to worship — only narrowly rejected a resolution directing the church to abide by the newly amended Canon 16. On March 22, the day after the historic Selma-

to-Montgomery march had begun, the vestry approved the resolution by 8 to 3, with one abstention, effectively ending more than a century of the parish's racial segregation. The next Sunday, an interracial group of worshippers led by Daniels and another white seminarian, Judith Upham, attended the 11 a.m. service at the church without incident.

Gamble, now 74, said he remembers Daniels as being "very low key and cordial," not angrily challeng-

ing others, and not "in your face." His murder in Hayneville "horrified everybody," Gamble said.

Childers, now 84, said he and his family paid a price early on for his supporting the reversal of segregation at St. Paul's. His children were taunted at school, he said, and former friends and acquaintances avoided eye contact.

Asked why he did what he did, Childers replied: "I thought it was the right thing to do." ■



## FULL TIME CHAPLAIN AND DIRECTOR OF THE SPIRITUAL LIFE CENTER Seabury, Bloomfield, CT

Seabury, a faith-based, not-for-profit life care community, is seeking an ordained (MDiv) Episcopal priest with excellent interpersonal and communication skills to serve the spiritual needs of Residents and Staff coping with a variety of life changing events. Reporting to the CEO, and as a member of our management team, we look to the Chaplain to be a pastoral presence for all. **Our candidate must have clinical pastoral experience and at least 3 years recent experience as a full time chaplain.**

Our chaplain will have the intuitive ability to recognize unfulfilled spiritual needs and to respond accordingly on a personal and organizational level through counseling, education, and various programs run through the Center. Experience and comfort with issues around aging and death and dying are a must to relate comfortably on a 1 to 1 basis as well as with groups. Previous successful experience working in a team setting is important for success. Flexibility is required in response to resident events and to sustain a regular presence on Sunday mornings to plan and lead worship services.

Seabury, located on 66 beautiful rural acres, is an active life care community located 20 minutes from the capital city of Hartford. Our 400 residents enjoy a host of cultural offerings including quality symphony, opera, and theatre. We are an affiliate of the Episcopal Diocese of Connecticut, with the Bishop serving as the chairman of our Board. We are dedicated to providing exceptional housing and health care for older adults in CT, supported by a comprehensive wellness for life philosophy.

Please email resume and cover letter to:  
**ChristineHealy@seaburyretirement.com**  
Phone: (860) 243-6001 Fax: (860) 242-4552

For additional information about Seabury, we invite you to visit our website:  
**[www.seaburyretirement.com](http://www.seaburyretirement.com)**

Salary range with housing is \$ 46,000 to \$52,000 with equity allowance of \$190 per month. Salary range without housing \$65,000 to \$75,000

# THE LIVING CHURCH

VOLUME 243 NUMBER 4

## EDITORIAL

Dr. Christopher Wells  
Executive Director (ext. 15)  
John Schuessler  
Managing Editor (ext. 11)  
Douglas LeBlanc  
Editor at Large (ext. 22)  
Amy Grau  
Graphic Artist (ext. 13)

## BUSINESS AND FULFILLMENT

Sue Lang  
Office/Business Manager (ext. 17)  
Ruth Schimmel  
Accounting/Business Assistant (ext. 20)  
Thais Jackson  
Fulfillment Manager (ext. 21)

## ADVERTISING

Tom Parker  
Advertising Manager (ext. 16)  
Amber Muma  
Advertising Associate (ext. 12)

## BOARD OF DIRECTORS

The Rev. Thomas A. Fraser, Riverside, Ill.  
(President)  
Miriam K. Stauff, Wauwatosa, Wis.  
(Vice President)  
Daniel Muth, St. Leonard, Md.  
(Secretary)  
G. Thomas Graves III, Dallas, Texas  
(Treasurer)  
The Rt. Rev. Anthony J. Burton, Dallas, Texas  
The Rt. Rev. Bertram N. Herlong, Franklin, Tenn.  
The Rev. Jay C. James, Raleigh, N.C.  
The Rt. Rev. D. Bruce MacPherson, Alexandria, La.  
Richard J. Mammana, Jr., New Haven, Conn.  
Howard M. Tischler, Albuquerque, N.M.

## Editorial and Business offices:

816 E. Juneau Avenue,  
Milwaukee, WI 53202-2793

## Mailing address:

P.O. Box 514036,  
Milwaukee, WI 53203-3436

Phone: 414-276-5420

Fax: 414-276-7483

E-mail: [tlc@livingchurch.org](mailto:tlc@livingchurch.org)  
[www.livingchurch.org](http://www.livingchurch.org)

MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts. THE LIVING CHURCH is published biweekly, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI, and at additional mailing offices.

SUBSCRIPTION RATES: \$45.00 for one year; \$85.00 for two years. Canadian postage an additional \$55.00 per year; Mexico and all other foreign, \$62.00 per year.

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436. Subscribers, when submitting address changes, should please allow 3-4 weeks for change to take effect.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

© 2011 The Living Church Foundation, Inc. All rights reserved. No reproduction in whole or part can be made without permission of THE LIVING CHURCH.

Ninth Sunday after Pentecost

## Mother of the Gentiles

First reading and psalm: Gen. 45:1-15; Ps. 133

Alternate: Isa. 56:1, 6-8 • Ps. 67 • Rom. 11:1-2a, 29-32 • Matt. 15:(10-20)21-28

Jesus and his disciples have landed deep in Gentile territory, where his reputation as a gifted healer and teacher had evidently preceded him. But when a distressed woman kneels and begs for healing for her tormented child, he hesitates, even suggesting that her needs fall beyond the scope of his work. "I was sent only to the lost sheep of Israel," he tells her, and when she pushes him further he shoots back that the children's bread is not meant for the dogs.

Obviously something important is afoot here, not merely a matter of Jesus being a bit out of sorts after the latest spat with the Pharisees or some half-digested road food. Surely the Fathers were right in their nearly unanimous contention that he means to prod the woman into a kind of living parable.

"She was ignored," wrote Augustine, "not that mercy might be denied, but that desire might be enkindled ... that humility might be praised." The woman's persistence arises from her deep love for her daughter and her trust that this One before her, the promised Son of David, is the true redeemer God has sent for all. She knows the barriers the law has created: that she is unclean, unworthy of the blessings of Israel's covenant. But she believes that God has sent Jesus to cross all these, to be a blessing to her own kind as well, and she kneels before him begging for mercy.

Epiphanius called her "the mother

of the Gentiles," and it's notable that Jesus does not stop with healing her daughter. He will travel further in Gentile territory, propelled into action by her great faith. He will heal and preach, and even prepare another great feast like the one spread not long before by the Sea of Galilee. There, "having given thanks, he broke the loaves and gave them." Is it any wonder that we borrow this woman's words when we approach the sacred banquet week by week: "We are not worthy so much as to gather up the crumbs from under thy table, but thy property is always to have mercy?"

Israel had long believed that in the last days the promises of her covenant would be extended to the whole world. "Let your ways be known upon earth," the Psalmist pleaded, "your saving health among all nations." Isaiah looks ahead to a day when the temple at Jerusalem will be a "house of prayer for all people."

Most of us within the Church today are like that woman's child, foreigners to the ancient promises who have seen God's gracious mercy. The epistle dates to a time when Jews and Gentiles in the Roman church were wrestling over who could fairly claim the covenant's mantle. Saint Paul bids us to remember that God will not forsake his promises to Israel. His final plan is mercy for all, Jews and Gentiles dining at the table of grace, sharing the children's bread together.

## Look It Up

Read Matthew 15:20. What makes the Canaanite woman clean?

## Think About It

Has God tested the ground of your faith in the way he has responded to your prayers?



Tenth Sunday after Pentecost

# On this Rock

**First reading and psalm:** Ex. 1:8-2:10; Ps. 124

**Alternate:** Isa. 51:1-6; Ps. 138 • Rom. 12:1-8 • Matt. 16:13-20

The backdrop was impressive when Jesus asked his disciples, "Who do men say that I am?" They were, Matthew tells us, in Caesarea Philippi, in Gentile territory. An important trading town, the city was, according to legend, the birthplace of Pan, the great fertility god revered in so many ancient cultures. It had been renamed for "the divine Caesar," and his new temple overshadowed the town. This was a place redolent with new imperial and timeless pagan associations, a kind of crossroads for the conflicting ideologies that defined the broader Mediterranean world.

Jesus had been dropping his followers heavy hints in recent days that what God was doing through him would ultimately extend beyond the people of Israel. They had already been sent out to announce the kingdom in Galilee. How long would it be before he also called them to share the message in this very different world, to tell these unfamiliar people with their strange ideas all about this One God had sent into the world?

God gave Peter the words. "You are the Christ, the Son of the living God," Peter answers Jesus. You fulfill the ancient promises. God's great and final age is upon us. He has come to us in you.

Jesus responds in turn with a prophecy, a promise about what God will do through Peter. But his words point away from the pagan temples on the surrounding hills, back across the miles to Jerusalem, and back across many generations to the first father of the Israelites. "On this rock I will build my Church."

The temple at Jerusalem, God's dwelling place, was built upon a rock. Legend said that the temple's foundation stone was the center of the world, the gateway between heaven and the world of the dead. Jesus was commissioning Peter as the head of the community that would be God's new temple, the place where he dwelled on earth, the portal between this life and the world to come, where "whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."

But Peter's commissioning also looks back to Abraham, whom Isaiah called "the rock from which you were hewn." The first covenant rested on the promises made to him, secured by his bold act of faith. The people of the new covenant, led by Peter, would fulfill the promise God made to Abraham so long ago: "by you all the families of the earth shall bless themselves."

## Look It Up

Read Genesis 17. Are there other similarities between Peter and Abraham?

## Think About It

How does your faith rest on what "flesh and blood have not revealed"?



THE MISSION BOOKSTORE  
OF NASHOTAH HOUSE  
AN EPISCOPAL SEMINARY  
2777 MISSION ROAD  
NASHOTAH, WI 53058-9793

Most books seen in The Living Church are available.  
Ask about clergy and church discounts.  
(262) 646-6529

## SHRINE OF OUR LADY OF CLEMENCY

Continuous Novena daily at 5.45pm  
Send your prayer requests to

Canon Gordon Reid  
S.Clement's Church, 2013 Appletree St.  
Philadelphia, PA 19103  
www.s-clements.org

## ADVERTISERS...

Don't forget this great issue!

**THE BIGGIE September 11 Fall  
Parish Admin Issue**

**Close: 8/8 Final Ad: 8/11**

The biggest and most widely  
distributed issue of the year.

Reach more than 18,000 readers

**PLUS! - Special remembrance/reflections  
on 10th Anniversary of 9/11**

Call Tom @ (414) 276-5420 ext. 16

E-mail: [tparker@livingchurch.org](mailto:tparker@livingchurch.org)



## ST. WULFSTAN'S BOOKS

Selling rare books of interest to Christians  
of the Anglican-Episcopal, Catholic, and  
Reformed Traditions, and spreading the  
Gospel (and other good books) to others.

Known for our extensive inventory  
of liturgical texts (including the Book  
of Common Prayer) and a thorough  
collection of religious antiquarian  
volumes from incunabula to the present.

Contact **Charles Kester**

**Phone:** (479) 582-0249

**Email:** [cmkester@nwark.com](mailto:cmkester@nwark.com)

We also encourage you to view  
a sampling of our offerings at:

[www.biblio.com/bookstore/  
st-wulfstans-books-fayetteville](http://www.biblio.com/bookstore/st-wulfstans-books-fayetteville)





## Trinity College, Toronto

Canada's oldest Anglican theological college

Liberal and Catholic in character  
offering excellence in preparation for ministry for all  
that the Church's clergy may be  
godly, learned and able

Understanding liturgical worship in  
historical and contemporary forms,  
engaged in the current issues of Church and Society

Founding member of the Association of Theological Schools  
and the Toronto School of Theology, federated with  
the University of Toronto

Access to all the resources of TST and the richest theological  
curriculum available anywhere

Moderate tuition fees,  
financial aid available for full-time and part-time study

Master of Divinity, Master of Theological Studies,  
Doctor of Theology, other degrees

On-campus housing available for singles and families

Trinity College, Faculty of Divinity  
6 Hoskin Avenue  
Toronto, ON M5S 1H8  
416-978-2133  
[www.trinity.utoronto.ca/Divinity](http://www.trinity.utoronto.ca/Divinity)

Lighting our sacred  
spaces for more than  
a century.

For 112 years,  
Rambusch has  
invented, engineered  
and hand-built lighting  
fixtures here in the  
USA to enrich and  
illuminate chapels,  
churches, cathedrals  
and basilicas  
across the country.

Become part of the history.

**RAMBUSCH**  
SINCE 1898

LIGHTING | CUSTOM LIGHTING | ARCHITECTURAL CRAFT  
160 Cornelison Avenue, Jersey City, NJ 07304  
T 201.333.2525  
[www.rambusch.com](http://www.rambusch.com)

## THE LIVING CHURCH FOUNDATION, INC.

The Rt. Rev. Anthony J. Burton,  
Dallas, Texas

The Rev. Thomas A. Fraser, Riverside, Ill.

G. Thomas Graves III,  
Dallas, Texas

Mrs. John M. Hayden, La Crosse, Wis.

The Rev. Dr. Charles Henery,  
Delafield, Wis.

The Rt. Rev. Bertram N. Herlong,  
Franklin, Tenn.

Jordan Hylden, Durham, N.C.

The Rev. Jay C. James, Raleigh, N.C.

David A. Kalvelage, Pewaukee, Wis.

David H. Keller, Greenville, S.C.

The Rev. Steven J. Kelly, Detroit, Mich.

The Rt. Rev. Edward S. Little II,  
South Bend, Ind.

The Rt. Rev. D. Bruce MacPherson,  
Alexandria, La.

Richard J. Mammana, Jr.,  
New Haven, Conn.

The Rt. Rev. Steven A. Miller,  
Milwaukee, Wis.

Daniel Muth, St. Leonard, Md.

The Rev. Canon Michael Perko,  
Albuquerque, N.M.

David R. Pitts,  
Baton Rouge, La.

The Rev. Nicholas T. Porter,  
Southport, Conn.

Ethel Ripley, Mt. Pleasant, S.C.

Miriam K. Stauff,  
Wauwatosa, Wis.

The Rev. Canon Mark Stevenson,  
Baton Rouge, La.

Howard M. Tischler, Albuquerque, N.M.

Dr. Shirleen S. Wait,  
Atlantic Beach, Fla.

Dr. Christopher Wells,  
Milwaukee, Wis.

# CLASSIFIEDS

## CHURCH FURNISHINGS

**FLAGS AND BANNERS:** Custom designed Episcopal  
flags and banners by Festival Flags in Richmond, VA. Please  
contact us by phone at 800-233-5247 or by E-mail at  
[festflags@aol.com](mailto:festflags@aol.com).

**TRADITIONAL GOTHIC** chapel chairs. Officiant chairs  
for modern churches. Custom crosses, altars, hymn boards,  
furniture, cabinets. **OLDCRAFT WOODWORKERS**,  
Sewanee, TN 37375 Ph: (931) 598-0208. E-mail: [oldcraft@charter.net](mailto:oldcraft@charter.net)

## EVENTS

### NATIONAL EPISCOPAL CURSILLO CONFERENCE

October 27-30 2011

Phoenix, AZ

[www.nationalepiscopalcurtillo.org](http://www.nationalepiscopalcurtillo.org)  
(877) 858-7392

## POSITIONS OFFERED

**PART-TIME PRIEST:** *Christ Church Episcopal, Port Jefferson, NY*, is a conservative, family-oriented, Bible-based church. We have housing available that includes all utilities, internet, cable and TV. We are located in a quaint port village about 1-1/2 hours from New York City. Contact the Search Committee Chair, Fred Leute at (631) 473-0273.

**ASSISTANT TO THE DEAN:** *St. Paul's Episcopal Cathedral, Peoria, IL*, seeks priest assistant with skills in pastoral care, preaching, teaching, and liturgy. Qualified applicants will be seminary trained with at least 5 years experience as rector or assistant. The cathedral is financially sound with committed chapter and growing outreach ministry and anchors the Diocese of Quincy. Check out St. Paul's at [www.stpaulspeoria.com](http://www.stpaulspeoria.com) Contact [frdedmon@stpaulspeoria.com](mailto:frdedmon@stpaulspeoria.com) or (309) 688-3436, or 3601 N. North, Peoria, IL 61604.

**FULL-TIME RECTOR:** *Trinity Episcopal Church, Fort Worth, TX*, seeks a spiritual liturgist with a pastoral heart, a sense of humor and Anglican roots to preach and teach our family-oriented parish. Trinity Parish served as a haven of safety for those loyal to The Episcopal Church of the United States (ECUSA), and its leadership never wavered in its position to remain in ECUSA. Our next rector must be a visionary leader who can communicate clearly and welcome our diverse and growing parish of 1,200 communicants. For an application, go to [www.fortworthtrinity.org](http://www.fortworthtrinity.org). If you are interested in learning more about this position, please contact Chuck Weidler at [trinitysearch@att.net](mailto:trinitysearch@att.net).

## clergy search?

### we offer:

- customized ad plans for any  
budget

- ad design and creation serv-  
ices

- same-day ad placement for  
online classified ads

To place a classified,  
print or online, contact  
**Amber Muma** at  
[amber@livingchurch.org](mailto:amber@livingchurch.org)  
(414) 276-5420 ext. 12

**MORE CLASSIFIEDS**  
AVAILABLE ONLINE!



# College Services DIRECTORY

## COLORADO

UNIVERSITY OF COLORADO Boulder  
ST. AIDAN'S & CANTERBURY COLORADO  
Website: [www.canterburycolorado.org](http://www.canterburycolorado.org) (303) 443-2503  
E-mail: [chaplain@canterburycolorado.org](mailto:chaplain@canterburycolorado.org)  
The Rev. Mary Kate Rejouis  
Sun H Eu 8, 10:30, 5 Campus Ministry

## DELAWARE

UNIVERSITY OF DELAWARE Newark  
ST. THOMAS'S EPISCOPAL CHURCH [www.stthomasparish.org](http://www.stthomasparish.org)  
The Rev. Paul Gennett, Jr., r; The Rev. Deacon Cecily (302) 368-4644  
Sawyer Harmon, campus minister  
Sun 8, 10:30, Sept to May 5:30; Wed 12:10; EP M-F 5:15

## FLORIDA

FLORIDA STATE UNIVERSITY Tallahassee  
EPISCOPAL UNIVERSITY CENTER (850) 222-4053  
[www.diocesefl.org/rugeshall/](http://www.diocesefl.org/rugeshall/) [msowards1@comcast.net](mailto:msowards1@comcast.net)  
The Rev. Mike Sowards  
Sun H Eu 5 followed by dinner; Thurs Dinner 7 followed by worship

## ILLINOIS

UNIVERSITY OF CHICAGO Chicago  
(and other Hyde Park schools)  
BRENT HOUSE, THE EPISCOPAL CENTER AT THE UNIVERSITY OF CHICAGO  
5540 S. Woodlawn Ave. (773) 947-8744  
Website: [www.brenthouse.org](http://www.brenthouse.org)  
E-mail: [office@brenthouse.org](mailto:office@brenthouse.org)  
The Rev. Stacy Alan, chap  
Academic year services: Sun H Eu (with vegetarian supper) 5:30 (Brent House); Thurs H Eu 12 (Bond Ch)

## IOWA

UNIVERSITY OF IOWA Iowa City  
TRINITY EPISCOPAL CHURCH [www.trinityic.org](http://www.trinityic.org)  
(319) 337-3333  
The Rev. Raisin Horn, chap  
Su 7:45, 8:45, 11; Jazz Ev & Supper 2nd Sun 5; Compline TBA

## MARYLAND

UNIVERSITY OF MARYLAND College Park  
EPISCOPAL/ANGLICAN CAMPUS MINISTRY  
Website: [www.edow.org/eacm](http://www.edow.org/eacm)  
E-mail: [eatperps@umd.edu](mailto:eatperps@umd.edu)  
Student Residence: Episcopal Student Center  
The Rev. Dr. Peter M. Antoci, chap  
Sun 6:30

## NEW YORK

BETHESDA Saratoga Springs  
(518) 584-0309 [www.bethesdachurch.org](http://www.bethesdachurch.org)  
The Rev. Thomas T. Parke, r

## NORTH CAROLINA

EAST CAROLINA UNIVERSITY Greenville  
ST. PAUL'S EPISCOPAL CHURCH (252) 752-3482  
Website: [www.stpaulsepiscopal.com](http://www.stpaulsepiscopal.com)  
E-mail: [rector@stpaulsepiscopal.com](mailto:rector@stpaulsepiscopal.com)  
The Rev. Bob Hudak, r  
Sun Eu 8, 10:30; Compline 9

## RHODE ISLAND

BROWN UNIVERSITY/RHODE ISLAND Providence  
SCHOOL OF DESIGN  
SAINT STEPHEN'S CHURCH  
EPISCOPAL CAMPUS MINISTRY  
Website: [www.sststephens.org](http://www.sststephens.org)  
The Rev. Michael G. Tuck, Episcopal Campus Minister  
Sun H Eu 8, 10; Evening Prayer [Student Service] 5, followed by dinner

## TENNESSEE

SEAWNEE: THE UNIVERSITY OF THE SOUTH  
Website: [www.sewanees.edu](http://www.sewanees.edu)

### ALL SAINTS' CHAPEL

735 University Ave., Seawnee 37383  
(931) 598-1274 [vcunning@sewanees.edu](mailto:vcunning@sewanees.edu)  
The Rev. Thomas E. Macfie Jr., University Chaplain and Dean of All Saints' Chapel  
Sun H Eu 8, 11, Choral Evensong (1st Sun of month) 4,  
Growing in Grace 6:30; Mon-Fri MP 8:30, EP 4:30

### CHAPEL OF THE APOSTLES

335 Tennessee Ave., Seawnee 37383  
(931) 598-1478 [theology@sewanees.edu](mailto:theology@sewanees.edu)  
The Rev. Dr. James F. Turrell, Sub-Dean of the Chapel of the Apostles  
Mon-Tues-Fri H Eu 12; Wed H Eu 11; Thurs H Eu 5:45;  
Mon-Fri MP 8:10, Mon-Tues-Wed-Fri Evensong/EP 5:40

## WASHINGTON

UNIVERSITY OF WASHINGTON Seattle  
EPISCOPAL CROSSROADS CAMPUS MINISTRY  
[www.uwccrossroads.com](http://www.uwccrossroads.com) (206) 524-7900 ext. 19  
E-mail: [shehane@drizzle.com](mailto:shehane@drizzle.com)  
The Rev. Mary Shehane  
Wed H Eu 6

# Summer Services DIRECTORY

## KERNVILLE, CA

ST. SHERRIAN 251 Big Blue Rd. (760) 376-2455  
The Rev. Bob Woods  
Sun 11

## SAN DIEGO, CA

ALL SAINTS' Sixth & Pennsylvania Ave.  
Website: [www.allsaintschurch.org](http://www.allsaintschurch.org) (619) 298-7729  
Sun 8 & 10; Daily Mass: Tues 12; Wed 9:30; Thurs 6; Fri 9:30; Sat 9

## NEWARK, DE

UNIVERSITY OF DELAWARE [www.stthomasparish.org](http://www.stthomasparish.org)  
ST. THOMAS'S EPISCOPAL CHURCH (302) 368-4644  
The Rev. Paul Gennett, Jr., r; The Rev. Deacon Cecily  
Sawyer Harmon, campus minister  
Sun 8, 10:30, Sept to May 5:30; Wed 12:10; EP M-F 5:15

## SAVANNAH, GA

ST. PAUL'S (912) 232-0274 34th & Abercorn Sts. [www.stpaulsavannah.org](http://www.stpaulsavannah.org)  
Website: [www.stpaulsavannah.org](http://www.stpaulsavannah.org)  
The Very Rev. Dr. W. Willoughby III, r; the Rev. L.G. Collins, v  
Sun 8 (Low), 10 (Solemn High), 12:15 (en Español), 6:30 Sun H Eu 8, 10 (Choral)  
(Celtic)  
Weekday Mass: Mon 12:15, Tues 6, Wed 7, Thurs 10, Fri 7;

## LIHUE, KAUAI, HI

ST. MICHAEL & ALL ANGELS 4364 Hardy St. at Uni  
[www.stmichaels-kaui.org](http://www.stmichaels-kaui.org) (808) 245-3796  
The Rev. William B. Miller, r  
Sat Eu 5:30, Sun Eu 7:30 & Eu 9:45

## ROCKPORT, MA

ST. MARY'S EPISCOPAL CHURCH (978) 546-3421  
24 Broadway  
Website: [www.stmarysrockport.org](http://www.stmarysrockport.org)  
E-mail: [stmarys@gis.net](mailto:stmarys@gis.net)  
The Rev. Karin E. Wade, r  
Sun 8 & 10

## LAS VEGAS, NV

CHRIST CHURCH 2000 S. Maryland Pkwy  
The Rev. Dr. Vincent O'Neill, r; the Rev. Bernardo Iniesta;  
the Rev. Carol Walton; the Rev. Teogenes Bernardes; the  
Rev. Leslie Holdridge; the Rev. Robert McNaul; the Rev.  
Victoria Warren  
Sat Eu 5; Sun H Eu 7:45 (Rite I), 9:15 (Hispanic Mass), 10:45  
(Rite II), Spanish Eu 6:30

## LONG BRANCH, NJ

ST. JAMES' CHURCH 300 Broadway (732) 222-1411  
Website: <http://stjames-longbranch.org>  
Email: [info@stjames-longbranch.org](mailto:info@stjames-longbranch.org)  
The Rev. Valerie T. Redpath, r  
Mon 9; Wed 11:30; Sat Vigil 5:30; Sun 9

## PASSAIC, NJ

ST. JOHN'S Lafayette and Passaic Avenues  
Website: [www.stjohnschurchpassaicnj.org](http://www.stjohnschurchpassaicnj.org) (973) 779-0966  
The Rev. William C. Thiele, r [frthiele@gmail.com](mailto:frthiele@gmail.com)  
Sun Low Mass 8, Sung Mass 10:30, HD anno.

## RED BANK, NJ

TRINITY CHURCH 65 W. Front St.  
Website: [www.TrinityRedBank.org](http://www.TrinityRedBank.org)  
The Rev. Christopher Rodriguez, r; the Rev. Thomas May, assoc  
Sun Masses 8 & 10:15 (Sung), MP and EP Daily

## CARLSBAD, NM

GRACE CHURCH 508 W. Fox St. (575) 885-6200  
The Rev. Rod Hurst, r [www.gracecarlsbad.org](http://www.gracecarlsbad.org)  
Mass Sun 8:30, 10:30 (Sung), Wed 10; MP/EP as posted

## NEW YORK, NY

THE CHURCH OF THE EPIPHANY (212) 737-2720  
The Rev. Andrew J. W. Mullins [www.epiphanynyc.org](http://www.epiphanynyc.org)  
Sun 8:30, 11, 6

## SARATOGA SPRINGS, NY

BETHESDA [www.bethesdachurch.org](http://www.bethesdachurch.org)  
The Rev. Thomas T. Parke, r  
Sun 6:30, 8, 10; Wed 12:10

## RALEIGH, NC

ST. TIMOTHY'S 4523 Six Forks Rd. (919) 787-7590  
Website: [www.sttimothyschurch.org](http://www.sttimothyschurch.org)  
The Rev. Jay C. James, r; the Rev. Richard C. Martin, asst  
Sun MP 8:30, HC 9 (said), 11 (sung)

## NEWTOWN, PA

ST. LUKE'S 100 E. Washington Ave., 18940 (215) 968-2781  
[www.stlukesnewtown.org](http://www.stlukesnewtown.org)  
E-mail: [stlukeschurchpa@verizon.net](mailto:stlukeschurchpa@verizon.net)  
The Rev. Ernest A. Curtin, Jr., r

## CHARLESTON, SC

CHURCH OF THE HOLY COMMUNION (843) 722-2024  
218 Ashley Ave. [www.holycomm.org](http://www.holycomm.org) [office@holycomm.org](mailto:office@holycomm.org)  
The Rev. Dow Sanderson, r; the Rev. Dan Clarke, c; the Rev.  
Patrick Allen, assoc  
Sun Mass 8 (Low) 10:30 (Solemn High)

## HENDERSONVILLE, TN

ST. JOSEPH OF ARIMATEA (615) 824-2910  
The Rev. Joseph B. Howard [www.stjosephofarimatea.org](http://www.stjosephofarimatea.org)  
Sun 8 (Rite I) & 10:30 (Rite II)

## NASHVILLE, TN

ST. PHILIP'S 85 Fairway Dr. (near the airport) (615) 883-4595  
The Rev. Vicki T. Burgess, r [church@stphilipsnashville.org](mailto:church@stphilipsnashville.org)  
Sun 9:30 (Jun 5 - Aug 28)

## DALLAS, TX

CHURCH OF THE INCARNATION 3966 McKinney Ave. (216) 521-5101  
Website: [www.incarnation.org](http://www.incarnation.org)  
The Rt. Rev. Anthony Burton  
Sun 7:30, 9, 11:15, 5:30

## MILWAUKEE, WI

ALL SAINTS' CATHEDRAL (414) 271-7719  
818 E. Juneau Ave. [www.ascathedral.org](http://www.ascathedral.org)  
Sun Masses 8, 10 (Sung). Daily Mass, MP & EP as posted

## ANGLICAN

## ELLSWORTH, ME

ST. THOMAS TRADITIONAL ANGLICAN (207) 326-4120  
373 Bangor Rd.  
Sun MP & HC 10; Sat Evensong 3; Holy Days as announced

## NORTH AUGUSTA, SC

THE CHURCH OF THE HOLY TRINITY  
160 Merovan Dr.; 29860  
[www.holytrinityna.org](http://www.holytrinityna.org) (803) 341-0075  
Sun Eu 10

## LUTHERAN

## MOJAVE, CA

HOPE & RESURRECTION CHURCHES (909) 989-3317  
K and Inyo Streets  
The Rev. William R. Hampton, STS  
Sun Eu 9

**CHURCH DIRECTORY KEY** Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.



# VIRGINIA THEOLOGICAL SEMINARY MASTER IN DIVINITY

*"Go Ye Into All the World and Preach the Gospel..."*



Equipping leaders for service in the Church and in the world • [www.vts.edu](http://www.vts.edu)