

Health-care Reform

Iconic Technology

Man of Steel

November 10, 2013

# THE LIVING CHURCH

CATHOLIC

EVANGELICAL

ECUMENICAL



CHRISTMAS BOOK & GIFT ISSUE

\$3.50 [livingchurch.org](http://livingchurch.org)

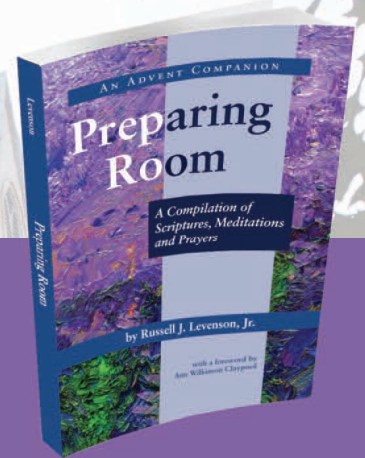
Transfiguration, Cape Cod

# Are You Ready for Advent?

Prepare for this Solemn and Wonderful Season With Two Special Resources from St. Martin's, Houston:

*Preparing Room*, an Advent Companion by Dr. Levenson, is a compilation of scriptures key to telling the Christmas Story as it centers on Jesus.

Available for \$10.

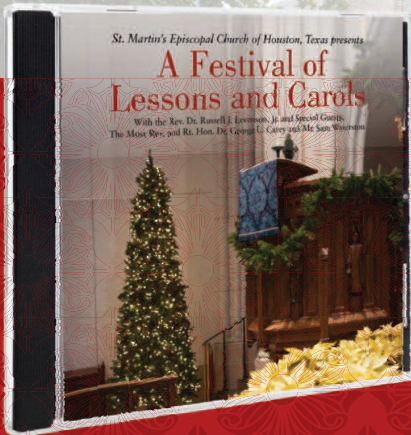


“Russ Levenson wants faith to connect to living. I am sure that anyone reading and using this Advent book will find their walk a little bit closer to Jesus — the one we anticipate this season.”

—*The Very Reverend Dr. Ian Markham, Dean, Virginia Theological Seminary*

“Dr. Levenson’s book speaks so powerfully to the heart of contemporary people. I love the natural, easy way he writes. Furthermore, he does not duck the tough questions as some preachers tend to do, neither does he offer simplistic solutions to the moral demands that come our way day after day. Instead, he reminds us why being a Christian is the most wonderful thing in the whole world.”

—*The Most Reverend and Right Honorable Dr. George L. Carey, 103rd Archbishop of Canterbury*



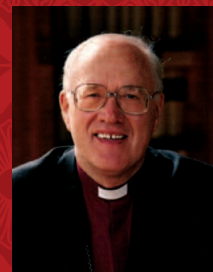
## A FESTIVAL OF LESSONS AND CAROLS

With Readings by Dr. Levenson, Lord Carey, and Mr. Waterston, and  
Featuring the Music of St. Martin's Parish Choir

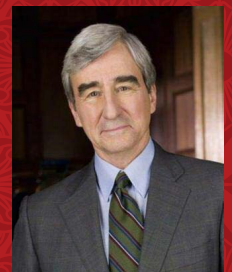
Available for \$20.



THE REV. DR. RUSSELL J. LEVENSON, JR.  
Rector, St. Martin's Episcopal Church



THE MOST REV. AND RT. HON.  
DR. GEORGE L. CAREY  
103rd Archbishop of Canterbury



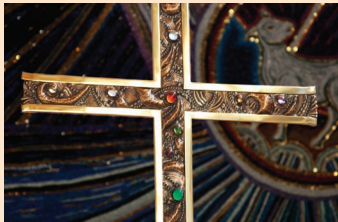
MR. SAM WATERSTON  
Award Winning Actor

To order, contact St. Martin's Episcopal Church Bookstore and Gift Shoppe:  
713/985-3840 or [giftshoppe@stmartinsepiscopal.org](mailto:giftshoppe@stmartinsepiscopal.org).

717 SAGE RD. HOUSTON, TX 77056  
[WWW.STMARTINSEPISCOPAL.ORG](http://WWW.STMARTINSEPISCOPAL.ORG)

## ON THE COVER

The stone Church of the Transfiguration gives 21st-century expression to an ancient basilica, from which all Christians trace their heritage (see “Fourth-century Elegance in Cape Cod,” p. 10).



The Community of Jesus, Inc. ©2012

# THE LIVING CHURCH

THIS ISSUE | November 10, 2013

## NEWS

- 4 Asset-based Pilgrimage

## FEATURES

- 11 Fourth-century Elegance in Cape Cod  
*The Church of the Transfiguration* edited by Donna Kehoe  
Review by David A. Kalvelage

## BOOKS

- 14 *To Trust and to Love and Prayer* by Michael Mayne  
and *Clergymen of the Church of England* by Anthony Trollope  
Review by Peter Eaton
- 15 *Cooking for a Healthy Church*  
Collected by the Episcopal Church Medical Trust  
Review by Emily R. Hylden
- 16 New and Noteworthy  
Roundup by Richard J. Mammana, Jr.

## CATHOLIC VOICES

- 19 Obstacles to Health-care Reform  
By Daniel A. Westberg

## CULTURES

- 22 Icons By S.L. Woodford
- 24 Superman and Moral Pedagogy  
By Benjamin M. Guyer

## OTHER DEPARTMENTS

- 26 Sunday's Readings
- 28 People & Places



4



19



24



LIVING CHURCH Partners

We are grateful to St. Martin's Church, Houston [p. 27], whose generous support helped make this issue possible.

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

# Asset-based Pilgrimage

When 19 Episcopalians arrived this summer in a region of Ghana where nine-out-of-ten live on less than a dollar a day, they were not carrying tools or supplies to help fix material problems. They instead wanted to see how Ghanaians are helping themselves.

The Rev. Gay Clark Jennings, president of the House of Deputies, led the pilgrimage in July to a region where partners in the Anglican Communion strengthen local initiatives to get more from their land and their people.

“I saw what many consider to be a new way to do mission: in partnership with people in communities, rather than the old way,” Jennings said. “The old way is doing what we think is best for that community, rather than consulting with them and finding out what they already have and trying to build on that.”



Thanks to a microcredit loan, this woman in Binaba, Ghana, has increased the inventory of edible seeds, nuts, and dried fruit in her market stall. Rebecca Wilson/Canticle Communications

The journey brought six members of the House of Deputies and 13 others to the Diocese of Tamale in the Province of West Africa. There the

Rt. Rev. Jacob Ayebo explained how his people struggle to sustain crop yields amid drought conditions and otherwise earn a living.

To surmount challenges, Ghanaians are now building on in-kind resources — such as seeds, fertilizer and training — that they receive through the Anglican Diocesan Development and Relief Organization (ADDRO). They also build upon microfinance loans that enable farmers, artisans, street vendors and others to expand their enterprises.

What the pilgrims witnessed, Jennings said, was the work of a 2012 General Convention resolution supporting “asset-based community development.” The idea is to let strategies for poverty alleviation emerge indigenously, then team up with local partners to help those strategies succeed.

In Ghana, Episcopal Relief & Development partners with ADDRO to help farmers and others meet the challenges at hand. In addition to visiting fields, pilgrims also visited a sewing school, where Ghanaians use equipment funded by ERD and

## Changes on TLC's Board

Meeting in early October in Milwaukee, the Living Church Foundation paid tribute to two retiring board members — the Rev. Thomas A. Fraser, president, and Howard M. Tischler, former treasurer.

Fr. Fraser, rector of St. Paul's Church in Riverside, Illinois, for 38 years, has served on the foundation for 24 years and as board president for 12 years. Tischler, a retired executive of Grand Trunk Western Railroad Co., has served on the board and the foundation for 18 years.

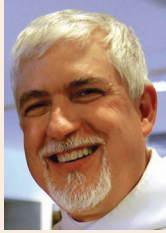
Two new members were elected to the board: Dr. Grace Sears of Richmond, Kentucky, and the Rev. Jordan Hylden of Columbia, South Carolina. The board elected the Rt. Rev. D. Bruce MacPherson as its president.

The board provides direct oversight of the foundation's publishing ministry, including its flagship magazine, and gathers twice yearly to discuss the foundation's work and vision. Members of the wider foundation provide counsel and wisdom throughout the year.

The foundation welcomes three new members as well: Carrie Boren Headington, missionary for evangelism in the Diocese of Dallas; Elisabeth Rain Kincaid, a doctoral student in moral theology at the University of Notre Dame; and the Rev. Jonathan Mitchican, rector of Church of the Holy Comforter, Drexel Hill, Pennsylvania.

# Fond du Lac Elects Gunter

The Diocese of Fond du Lac elected the Rev. Matthew Alan Gunter as its eighth bishop October 19. Gunter, rector of St. Barnabas Episcopal Church in Glen Ellyn, Illinois, led the field of three on the first ballot and was elected on the second.



Gunter

The other nominees were the Rev. Eric Mills, rector, St. Anne's Church in De Pere, Wisconsin, and the Very Rev. Michael Rasicci, rector, Calvary Church in Batavia, Illinois.

Gunter has been rector of St. Barnabas since 2000. He grew up on a farm in northern Indiana and is a graduate of Indiana University and Virginia Theological Seminary. He has written for TLC's weblog, *Covenant*.

Ballot	1		2	
	C	L	C	L
<b>Needed to Elect</b>			35	50
Gunter	34	65	43	73
Mills	27	31	22	26
Rasicci	8	2	4	0

ADDRO and then teach others how to use it, too.

"Everything that we're trying to do is to take the strengths of the individuals there, who want to work and need some resources in terms of improved farming techniques or processing machines, and have them do it," Jennings said. "It's not a couple of volunteers running the machines. [Ghanaians] end up doing it themselves."

Partnerships like the ones in Ghana, Jennings said, help undergird the universal mission of the church. When deputies convene at General Convention in 2015, several will have firsthand experiences to share.

"In caring about evangelizing in the church," Jennings said, "we can't do that without addressing poverty, disease, and injustice."

*G. Jeffrey MacDonald  
TLC Correspondent*



Gift Certificates

... the gift that always fits!

**WIPPELL'S** Gift Certificate

In the amount of \$50 or more

For Your Favorite Clergy Person From You, your family, your committee, your parish

Number FBSD

Expires One year from date of purchase

Authorized by A quick call to our Branchville office!

PO Box 468 • 1 Main Street  
Branchville NJ 07826  
Toll Free (877) 947-7355  
Toll Free Fax (800) 525-3749  
www.wippell.com

Not redeemable for cash. Valid only when signed by authorized Wippell's employee.

*J Wippell & Company Limited, serving church & clergy since 1789*

Shop early! Call today!

J Wippell & Company Limited

1 Main Street sales@wippell.com  
 PO Box 468  
 Branchville, NJ 07826 www.wippell.co.uk  
 (877) 647-7355



## No organist? Problem solved!



\$2499

**HymnalPlus®**

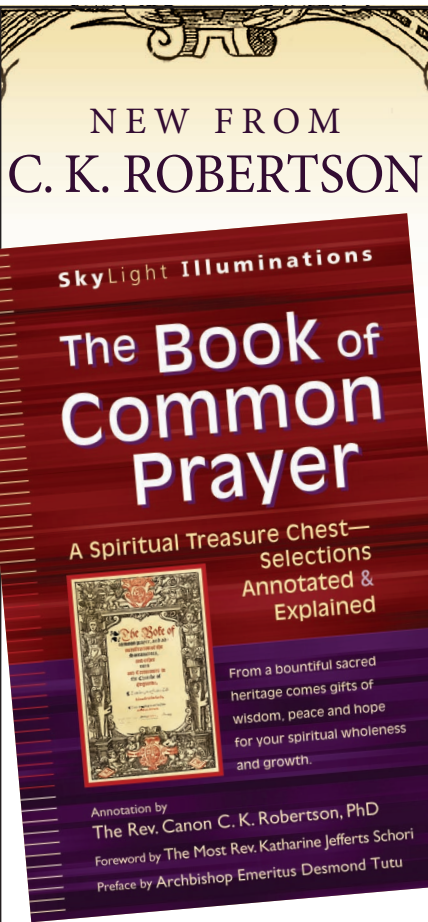
For your **FREE** demo CD...  
**call:** 1-800-287-3160  
**visit:** www.hymnalplus.com

**Hymnal Plus is the ultimate worship music solution.**

This portable music box stores and plays over 2730 traditional hymns and popular praise songs - **all at the touch of a button!**

Easily create play lists, control the tempo, change the key and even choose your instrumentation.

With over 7300 hymn book entries (upgradeable) indexed to 12 favorite hymn books, the great sound of Hymnal Plus is fast making it the choice of churches across the USA.



“The Book of Common Prayer has never been better served or more sympathetically considered than it is in these pages.”

—PHYLLIS TICKLE,  
author, *Emergence Christianity: What It Is, Where It Is Going, and Why It Matters*

**CHRISTIAN JOURNEYS**  
FROM SKYLIGHT PATHS®  
PUBLISHING  
to order call (800) 962-4544 or visit  
[www.skylightpaths.com](http://www.skylightpaths.com)  
[www.ckrobertson.com](http://www.ckrobertson.com)

# Racial Justice Takes Priority

Greeted with an unexpected budget surplus, Executive Council has agreed to create a new staff position at the Episcopal Church Center for racial justice and reconciliation. The council met October 15-17 at the headquarters of the Evangelical Lutheran Church in America.

Council members also addressed an erosion of trust between Church Center leadership and members of the board of the United Thank Offering (UTO), four of whom resigned in protest amid proposed changes to the group’s bylaws.

The anticipated \$1.5 million surplus, the first in 10 years, is primarily the result of “good stewardship,” specifically better than expected contributions from dioceses and higher than anticipated rental income at the Church Center, said Presiding Bishop Katharine Jefferts Schori, who spoke with reporters during a conference call Oct. 17.

The decision to spend \$258,000 in 2014 and 2015 to pay for the work of a staff officer to help foster racial justice and reconciliation came after what the presiding bishop later called “a very hard, conflicted and tense discussion.” She praised council for handling the discussion graciously, according to Episcopal News Service.

After the council approved creating the position, some members called for a review of the way future financial decisions are presented to the council.

“No one doubts that the racial reconciliation officer will do worthy and important work,” the Rev. Susan Snook wrote on her weblog, *A Good and Joyful Thing*. “However, it is troubling from a process perspective to have one priority funded immediately when others were proposed and not funded (at least not right away).”

Council deferred decisions on re-



Clifton Daniel, Bishop Provisional of Pennsylvania, receives the chalice from Ron Fox, a member of Bexley Seabury Seminary Federation.

Mary Frances Schjonberg/Episcopal News Service

quests for funding from the Office of the Anglican Communion Secretariat, the custodian of the Episcopal Church’s archives, as the Diocese of Haiti, and the Diocese of Navajoland, which is expected to run out of money by the end of June.

In 2006 General Convention approved a change to its calculation of contributions to the Anglican Communion. The change resulted in a significantly smaller contribution than in previous years. Anglican Communion officials sought restoration of the previous formula.

Council authorized a faster draw-down on the funds already allocated to the Anglican Communion Office for the next two years, but deferred a decision on restoration of full funding until its February meeting.

Council also postponed until February a decision on funding for rebuilding Holy Trinity Cathedral in Port-au-Prince, Haiti.

The previous cathedral was destroyed during a devastating earthquake in 2007 that killed an estimated 300,000 people and left 3 million in the capital homeless. Shortly after the earthquake, council promised to provide financial assistance to help Haiti recover and rebuild. The Rt. Rev. Jean Zaché Duracin, Bishop of Haiti, unveiled a dramatic new design for the new cathedral.

The new cathedral will be built to

U.S. earthquake- and hurricane-resistance standards, and will be a self-sufficient haven during any future emergency, Bishop Duracin said.

Council reaffirmed a previous commitment to raise \$10 million for rebuilding in Haiti and called for a special churchwide offering January 12.

The rift between the UTO board and Church Center staff was considered serious enough that soon after the council meeting began four UTO board officers, including three new board members appointed by Bishop Jefferts Schori, met in a closed session with the Joint Standing Committee on Governance and Administration for Mission (GAM).

In one of council's two UTO-related resolutions, members "acknowledged with deep regret the breakdown of communication and relationship between the board of the United Thank Offering and leadership of the Domestic and Foreign Missionary Society." The other resolution urged Episcopalians to continue supporting the UTO.

Steve Hutchison, chairman of the GAM, called the council meeting a first step in cooperation and collegiality between church headquarters and the UTO.

*Steve Waring*

## South Africa Affirms Covenant, Pastoral Care

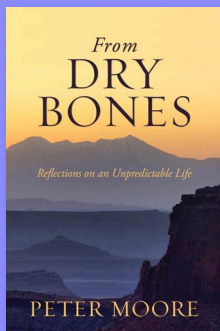
The Anglican Church of Southern Africa, with an estimated 3.5 million baptized members, is now the most populous province to adopt the Anglican Communion Covenant. The province also voted to provide a pastoral response to civil unions of same-sex couples.

Larger Anglican provinces in Africa, such as Nigeria and Uganda, have not adopted the Covenant to date.

The Archbishop of Cape Town, the Most Rev. Thabo Makgoba, proposed the motion to ratify the Provincial Synod's previous decision, in 2010, to adopt the Covenant.

The resolution said that the synod

(Continued on next page)



## New Book Available by Peter Moore

Join author Peter Moore as he takes you on his life journey... From the world of private education to a life filled with fascinating people, this is one man's life path you won't forget!

"...memoir of the man, who more than any other, has promoted the witness of classical Anglican Evangelicalism in the Episcopal Church... a personal faith journey written with remarkable candor..."

- Alden Hathaway, Bishop of Pittsburgh, Ret.

Available in paperback, hardback or Kindle

**BUY YOUR COPY TODAY**

AT [XLIBRIS.COM](http://XLIBRIS.COM) OR [AMAZON.COM](http://AMAZON.COM)

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

## Journeying Small groups... Country walking... Celtic heritage



UK and Ireland

2014 Holiday programme now available

[www.journeying.co.uk](http://www.journeying.co.uk)

+44 1646 279478

*"Worshipping with islands, sea and sunset as a backdrop is something I will never forget..."*

Merry Christmas  
from Worship Woodworks

[www.worshipwoodworks.com](http://www.worshipwoodworks.com) • 1-888-689-6757 • [mail@worshipwoodworks.com](mailto:mail@worshipwoodworks.com)



# Trinity

School for Ministry  
an evangelical seminary in the Anglican tradition

## January Intensives 2014

One-week intensive courses are the perfect getaway for life-long learners—study for credit to get your degree completed faster, or for audit, to keep your theology sharp and thoughts fresh.

Full course listings at:  
[tsm.edu/academics/intensives](http://tsm.edu/academics/intensives).



### Discerning a Call to Ministry

Jan. 6-10 | Cost: \$150

*The Rev. Canon Dr. Mary Hays*

Designed especially for those considering a call to ordained ministry, but open to anyone. Sharpen your awareness of God's call on your life.

### ME 699 Global Anglicanism

Jan. 6-10 | Audit: \$150

*The Rev. Dr. Julian Linnell*

The history of the Anglican Communion in 5 days! Consider Anglicans from the non-Western world as we assess our mission and ministry as Global Anglicans, present and future, in light of our past.

*Contact Dawn in Extension*

*Ministries to register,*

*dbates@tsm.edu or 800-874-8754.*

## South Africa

(Continued from previous page)

renews the province's commitment to "playing the fullest possible role at the heart of the Anglican Communion, working to promote its unity in diversity and strengthening of bonds of affection, in a life of mutuality and interdependence, shared between autonomous churches, acting each as we are called in our own particular contexts and according to our own ordering, in response to this common gift and calling we have received in our Lord Jesus Christ."

The resolution on civil unions, adopted on October 4, urges the province's Synod of Bishops to complete pastoral guidelines "as soon as possible." The ACSA neither marries same-sex couples nor ordains or licenses priests or deacons who live in same-sex unions.

### REMEMBRANCE

## Archbishop Gitari's Legacy in Kenya

Even in death, the Most Rev. David Mukuba Gitari was a focus of division among his country's political elite. Government and opposition politicians are reported to have jostled one another while attending his burial in his home district of Kirinyaga.

Gitari, the third Anglican archbishop of Kenya, died September 30 at 76. All Saints Cathedral in Nairobi overflowed October 10 as a congregation of nearly 10,000 turned out for a funeral that lasted more than three hours.

As a bishop and archbishop his trademark was using biblical narratives to condemn political corruption. He cited the Old Testament account of the murder of Naboth the vineyard owner by King Ahab's agents (1 Kings 21) to denounce land-grabbing by powerful interests in Kenya. He also crusaded against *mlolongo* (or queue voting, which required voters to line up publicly behind their preferred candidate).

He was highly critical of the lead-

ership of President Daniel arap Moi (1978-2002) and this almost cost him his life. In 1992 an armed gang broke into his house trying to kill him. With his wife, Grace, and assistant bishop, Andrew Adano, he hid in the attic until help arrived.

David Mukuba Gitari was born in 1937, the fifth child of Samuel Mukuba, a catechist, and his wife, Jessie Njuku. From Samuel he inherited a passion for evangelism and church extension. Jessie taught him to read before he reached school age. The couple pioneered planting of Anglican churches and schools in the communities in Kirinyaga.

He took the Cambridge O Level examination in November 1958 and scored a First Division with credits in every subject. Even so, access to higher education for Africans at that time was rare and he first worked as an untrained teacher. Later, having earned a first degree in Nairobi and been sent to England in 1961 for theological study, he was denied access to degree-level studies despite being highly recommended. He returned with a diploma from Tyndale College in Bristol. He married Grace Elizabeth Wanjiru Gatembo in 1966 and they had three children. In 1970 he would return to England to earn a B.D. at King's College London, the fourth Kenyan to do so after John Mbiti, Thomas Kalume, and Henry Okullu, who served as a bishop.

In the 1960s, with his path to ordination closed for lack of financial resources, he became a student evangelist with the Pan African Fellowship of Evangelical Students. Later he became General Secretary of the Bible Society of Kenya, overseeing Bible translations into KiMeru, Kisii, and Luhya and Mark's Gospel into Turkana. In his time more Bibles were sold in Kenya relative to population than for any other Bible society in Africa. He was ordained deacon in 1971, while still serving with the Bible society, and became a priest a year later.

In 1975 he was elected the first Bishop of Mt. Kenya East, a massive area comprising one third of Kenya, including the towns of Embu, Isiolo,



Kirinyaga, Mandera, Marsabit, Meru, and Wajir, and stretching into the arid north abutting the Somali border.

He was just 38, making him the youngest of the Kenyan bishops. He was soon appointed secretary to the House of Bishops, a position he held for 14 years. Under his leadership, due in no small measure to his zeal for evangelism and church-planting, there was phenomenal church growth. Records show he baptized 150,000 and confirmed 90,000 people.

He set up Christian Community Services, a pioneering social and economic development agency that was soon emulated by other Kenyan dioceses. He founded St. Andrew's College of Theology and Development.

In 1990 he oversaw division of Mt. Kenya East into two diocesan units, Embu and Kirinyaga, and he became bishop of the latter, based on his home county. Seven years later he became Archbishop of the Anglican Church in Kenya. By then he was well established on the world stage. He was a key member of the Lausanne Movement and World Evangelical Fellowship as well as the World Council of Churches. Within the Anglican Communion he served on the liturgical commission and the Anglican-Roman Catholic International Commission.

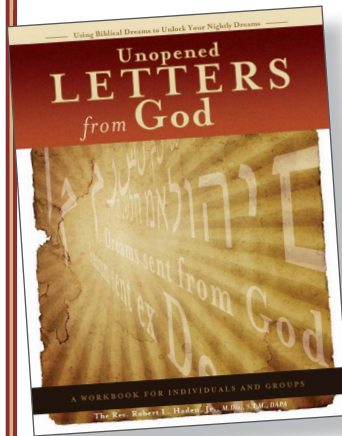
At home he championed development of a modern-language prayer book, a volume with vibrant liturgies used at the Lambeth Conference of Bishops and other inter-Anglican meetings. He once wryly admitted to me that his old mother, a firm devotee of the traditional prayer book, did not approve.

His books include *Let the Bishop Speak* (1989), *In Season and Out of Season: Sermons to a Nation* (1996), and *Responsible Church Leadership* (2005).

In his as yet unpublished autobiography he wrote: "I have refused to give up life or Christian faith because of any troubles I have had in the past; neither shall I allow any tribulation to make me give up my faith in God."

*John Martin, London*

# NEW DREAM WORKBOOK

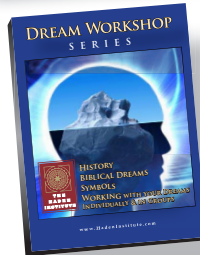


## USING BIBLICAL DREAMS TO UNLOCK YOUR NIGHTLY DREAMS

This book will lead you step by step through 14 Biblical dreams, unlocking your nightly dreams, until all of a sudden you realize God is communicating with you in a meaningful and fulfilling way. This 208 page book can be used by church dream groups as well as individuals.

*"In clear repeated steps and evocative questions, Bob Haden suggests ways for us to engage Scripture and our own dreaming, and find in the spaces between them, an unfolding of ourselves and of our faith."* — **ANN BELFORD ULANOV**

PURCHASE ONLINE at [www.Amazon.com](http://www.Amazon.com)



## DREAM WORKSHOP DVD SERIES FOR USE WITH INDIVIDUALS AND CHURCH GROUPS:

- Sunday Adult Classes & Seminars
- Weekday, Evening Series or Weekend Retreats
- Leaders beginning a new Dream Group
- How to work with your own dreams
- Order at [www.HadenInstitute.com](http://www.HadenInstitute.com)

### MAY 25-30 SUMMER DREAM & SPIRITUALITY CONF.

- 12 presentations, 25 workshops, 4 dreamgroups
- 40 Staff including: **Eben Alexander**. Author of "Proof of Heaven", and Neurosurgeon.

INFO at [www.HadenInstitute.com](http://www.HadenInstitute.com)

*Summer  
Dream &  
Spirituality  
CONFERENCE*



# WIPPELL'S

## New! Tri-fold Vestment CarryBag!

Lightweight, only 4 lbs!  
600 Denier Polyester shell, 420 Denier Nylon  
Front, 66" length, 24" wide, 3" deep!



*Center Zip! No Special Hangers!*

*Now in stock, \$179*

*Personalized monograms \$25*

### J Wippell & Company Limited

1 Main Street  
PO Box 468  
Branchville, NJ 07826  
(877) 647-7355

[sales@wippell.com](mailto:sales@wippell.com)

[www.wippell.co.uk](http://www.wippell.co.uk)







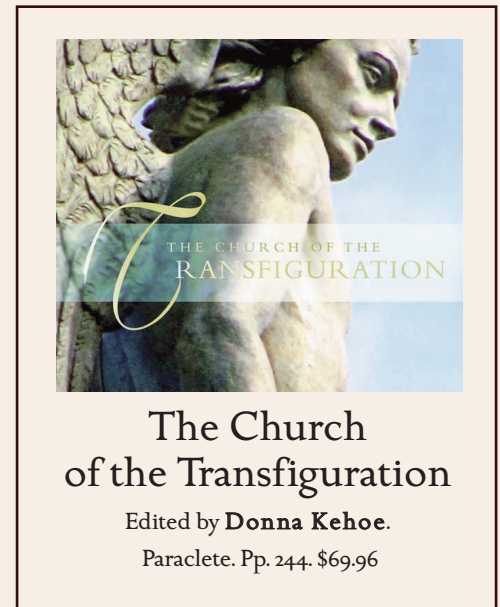
# Fourth-century Elegance in Cape Cod

Review by David A. Kalvelage

This is a stunning book with more than 200 impressive photographs printed on high-quality paper. It tells the story of the Church of the Transfiguration in Orleans, Massachusetts, the place of worship for the Community of Jesus, an ecumenical monastic community founded by two Episcopalians more than 60 years ago.

This coffee-table-sized book is intended to be about the beautiful Cape Cod church where the community gathers for worship several times each day. The Romanesque edifice contains breathtaking artwork and offers a peaceful atmosphere for worship. But the story of the community is as impressive as the photographs of the building.

Cay Andersen and Judy Sorensen are credited as the founders. The two met at the Church of the Holy Spirit, Orleans, in 1958, and frequently afterward. Those meetings led to the formation of a small group of women who gathered weekly for prayer and Bible study. They professed their vows in 1968 and formed the Sisterhood of the Community of Jesus.



(Continued on next page)



## Fourth-century Elegance in Cape Cod

(Continued from previous page)

Through the years there were additional members, a chapel and other buildings, and eventually men became part of the community. Following 20 years of worship in a renovated pump house, the community spent several years planning, praying, working in groups, and enduring delays for the construction of the church. Groundbreaking finally took place on All Saints' Day 1997, and the church was dedicated on the feast of Pentecost, June 17, 2000.

The church and other community buildings are situated on the south side of Rock Harbor, an inlet at Cape Cod Bay. The stone church is built in the style of a fourth-century basilica, meaning "hall of the king." The book explains: "Harkening back to one of the earliest forms of church architecture, the Church of the Transfiguration gave a 21st-century expression to this ancient design from which all Christians can trace their heritage."

There is a tower that contains a set of 10 change-ringing bells, a columned atrium at the entrance to the church, and a lintel that tells the story of creation. These and other richly symbolic appointments — a fountain, lovely glass windows, a variety of stone figures, and mosaics on the floor and at the east end of the building — are beautifully illustrated in the book. On the walls, the story of salvation is told in fresco and stone.

Twelve murals on the clerestory walls illustrate the life of Jesus. The colorful artwork is marked by startlingly human faces, particularly a "procession" of saints along the north and south walls. At the east end is a massive mosaic of Christ returning to reign in glory at the end of time, overlooking a modest, free-standing stone altar.

The further one ventures into the book, the more one wants to see the community at worship. Photos show the community gathered for the Eucharist, processing into the church on Palm Sunday, celebrating the Easter Vigil, and at other times.

The book concludes with three short first-person essays about life in the community, and an appendix offers statements by the various artists whose work is displayed in the building.

There are currently 230 professed adult members in the community and an additional 160 oblates. Sixty sisters live in Bethany Convent and 25 brothers are housed in Zion Friary. Members have included Episcopalians, Lutherans, Pentecostals, Presbyterians, Roman Catholics, and others. They are involved in a daily life of prayer according to the Benedictine tradition that includes Lauds, Midday Prayer, Vespers, Compline, and the Eucharist.

Despite the vast detail presented in the book, I wound up looking for more. Are visitors welcomed? When are the services? What of the children pictured? How are they involved in the life of the community?

This is an impressive presentation of a religious community and its center of worship. Its story deserves to be more widely known.

*David A. Kalvelage, retired editor of TLC, serves on the Living Church Foundation.*



Robert Benson ©2011



Photos: The Community of Jesus, Inc. ©2012, except where noted otherwise.

# Morehouse Has a Little Something for Everyone this Holiday Season (Yes, even that person who has everything!)

## Gifts



Shop our new offering of pectoral crosses for worship leaders, jewelry, key rings, cufflinks, keepsake picture frames, and more.

## Stationery




Add that special touch to gifts for church staff and volunteers with our new assortment of stylish greeting cards and note pads.

## Advent Calendars



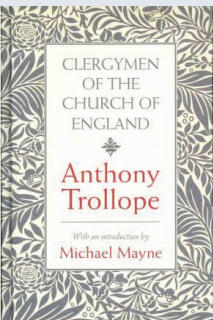
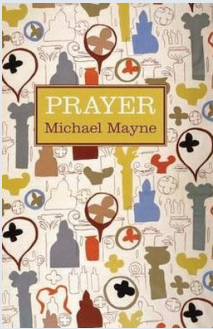
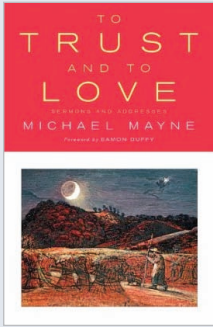
Experience the tradition of counting down the days to Christmas. We have dozens of classic and contemporary options for all ages.

Follow us on  



**Morehouse Church Supplies**  
A division of Church Publishing Incorporated

Visit [www.ChurchPublishing.org](http://www.ChurchPublishing.org) for our complete offerings, purchase at your local Episcopal bookstore, or call Cokesbury customer service at 800.672.1789 to order.



## BOOKS

# Honor to Dean Mayne

Review by Peter Eaton

Since Michael Mayne's death by cancer [TLC, May 6, 2007], Joel Huffstetler, rector of St. Luke's in Cleveland, Tennessee, has done more than anyone to ensure that we continue to read Mayne's writings and understand more fully his unique contribution. In 2009, Huffstetler published *Gratitude and Grace: The Writings of Michael Mayne*, a fine introduction to the man and his writings. Thanks to his friendship with Mayne's widow, Alison, Huffstetler has now given us a collection of sermons and addresses from among Mayne's papers, as well as three talks on prayer that Mayne gave at Westminster Abbey in 1996.

Eamon Duffy introduces *To Trust and To Love*, which includes 40 pieces, sermons, addresses, and newsletters that were given or written from 1981 to 2004, and in places as different as Truro Cathedral, Kanuga Conference Center, and St. Paul's, Waco, Texas. Understandably most of them come from either Great St. Mary's, Cambridge, where Mayne was vicar from 1979 to 1986, or Westminster Abbey, of which he was so distinguished a dean for the next decade.

The book is further confirmation, if such confirmation were needed, that Mayne was a priest of deep perception both of the nature of God and of the reality of human life. The

two find their eternal meeting-place in the incarnation, and as Duffy remarks in his fine introduction, Mayne could hold together "God's abiding presence and boundless love" with the "joy and gratitude" and the "very real pain and suffering" that a life lived in all its fullness must embrace. There is not a page of this collection that is not wise and sensitive, and this is an excellent book for personal devotion as well as group study. The preacher will come back to it over and over again to borrow, indeed to steal, and if there is occasional repetition, it is an encouragement to other preachers that there is a place in any preacher's life to return to important themes and truths.

After he had been at the abbey for three years, Mayne instituted an annual ecumenical day of prayer and took the dramatic step of closing the abbey to tourists for that day. Characteristically, over the years he invited the best to give the addresses for the quiet day, and in his last year as dean he was persuaded to lead the day himself.

The result is *Prayer* — three talks now published with a brief afterword by Huffstetler, more fruit of Huffstetler's time with Mayne's papers, and they are gems. Prayer is hard work, and good guides to prayer are rare. To have Mayne's reflections in a convenient form is a real gift, and we can only hope that

### To Trust and to Love

Sermons and Addresses

By **Michael Mayne**. Edited by **Joel Huffstetler**, with a foreword by **Eamon Duffy**. Darton, Longman, and Todd. £12.99

### Prayer

By **Michael Mayne**. Edited by **Joel Huffstetler**. Darton, Longman, and Todd. £9.99

### Clergymen of the Church of England

By **Anthony Trollope**. With an introduction by **Michael Mayne**. Darton, Longman, and Todd. £12.99

this small volume will soon be available in this country in an inexpensive paperback edition so that clergy can give it away to those who want a reliable help to their own lives of prayer.

Anthony Trollope, the great 19th-century novelist best known for the *Barchester Chronicles*, wrote his ten essays anonymously on *Clergymen of the Church of England* for the *Pall Mall Gazette* in 1865 and 1866, and later that year they were collected and published under his name.

The essays were not well received at the time, and one can see why. Trollope was able to cast an oblique glance at the clerical establishment, as he showed so clearly in the *Barchester* novels, and he poked his finger in the eye of Victorian propriety. For a typical quotation, let me go to the chapter on my own office. In attempting to answer the question *Who can distinctly define the duties of a Dean?* he says, "Let him reside and show himself, and the city which he graces with his presence will hardly demand of him other services." There was no better priest, at once at the heart of the establishment, yet also clearly self-defined in relation to it, to write a perceptive introduction to this new printing of a classic.

We owe Father Huffstetler a huge debt, and we are the better for continuing to hear Mayne's clear, humane voice. Phillips Brooks once wrote that preachers are those who are able to open their lives "on both sides, towards the truth of God and towards the needs of humanity," and speak clearly to all they come to know. It is a rare enough gift, and Mayne possessed it gloriously.

*The Very Rev. Peter Eaton is dean of St. John's Cathedral, Denver, and a member of the Episcopal Church's Standing Commission on Ecumenical and Interreligious Relations.*

# Choose Your Path

*Cooking for a Healthy Church* seems torn between two approaches to health: all-grace, eat-up-the-butter (in moderation), and all-justice, follow the rules, and substitute whenever possible. Perhaps without meaning to, this cookbook reveals some of the strengths and weaknesses of the big tent under which we attempt to gather.

This volume seeks a middle way toward healthful eating. Borne of popular recipes included in weekly emails, this edition of new recipes includes submissions from members, adjusted and approved by a nutritionist.

Each recipe includes an approximate calorie count per serving, along with carbohydrate, fat, and protein readings. There are recipes for every occasion, from breakfast in bed to a late-night snack (though eating close to bedtime is not healthy).

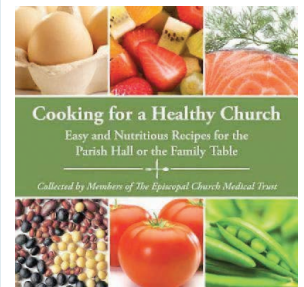
Helpful narratives complement many recipes, explaining substitutions and health benefits for many of the ingredients. However, the split personality of the collection may prove confusing to the amateur cook. It may be important to choose between full-fat, delicious food (which requires self-control) or synthetic and reduced-fat ingredients (which permit eating with abandon).

The recipes, though generally clear and navigable for a beginner, are somewhat inconsistent in their directions. For example, a Salmon with Basil Pesto and Spinach Salad recipe did not include instructions for both the pesto and the salad; one was either left off, or they were meant to be the same item. Ali's Oatmeal Chocolate Chip Peanut Butter Whole Wheat Cookies were very easy to make, though these directions, too, were confusing on portion size.

The physical form of the book, as well as its layout, are conducive to cooking: the broad pages easily lay open on the counter, and the separation of the ingredient list and instructions allow the cook to assess needs at a glance. As a bonus, the volume is peppered with blessings and wise sayings about food and eating. It is a comprehensive offering!

With 72 recipes split between two philosophies of healthful cooking, this beginner cookbook, with its emphasis on fish, vegetables, and whole grains, is an experiment in diverse and perhaps incongruent methods of healthful eating. Let us hope this big-tent style will strengthen, and not weaken, our progress toward a healthful future.

*The Rev. Canon Emily R. Hylden  
Trinity Cathedral  
Columbia, South Carolina*



## Cooking for a Healthy Church

Easy and Nutritious Recipes for the Parish Hall or the Family Table

Collected by members of the **Episcopal Church Medical Trust**.

Morehouse. Pp. 112. \$14

# New and Noteworthy

## The Last Man in Russia

The Struggle to Save a Dying Nation

By **Oliver Bullough**. Basic. Pp. 284. \$26.99

Welsh journalist Oliver Bullough travels through modern Russia to trace the life of Orthodox priest Dmitry Dudko (1922-2004) — a poet, activist, preacher, and tragic figure whose life spanned almost all of Soviet history. Bullough writes against the back-

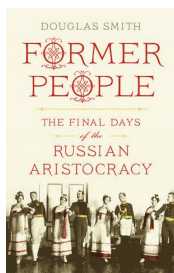
ground of a nation in what appears to be terminal decline, with falling birthrates and epidemic alcoholism as major features of the post-Communist landscape. Father Dmitry's ministry during the darkest days of Stalinist religious repression, and his survival through KGB interrogation and imprisonment, offer highly personal perspectives on the dilemmas of Christians in Russia's recent history. The book ends in an attitude of hope against all odds, and the remaining possibility of a Russia where healthy and free persons "might be happy to live, work and have children: the only kind of state that could have a future." This is the vision to which Father Dmitry gave his life over the course of the long 20th century, and Bullough is skillful at finding its lingering threads in the midst of an otherwise dark prospect.

## Former People

The Final Days  
of the Russian Aristocracy

By **Douglas Smith**. Farrar,  
Straus and Giroux. Pp. 464. \$30

This heartbreaking but gripping book traces the lives of a handful of Russian noble families — Golitsyns, Sheremetevs, Trubetskoys, and Bobrinskys — through the decades immediately after the Russian Revolu-



tion. Douglas Smith writes in great detail about the suffering and remarkable cohesion of these interlinked families during this period of unprecedented social collapse and change, when an ancient, noble last name could be a death sentence. The narrative moves eventually from the Russian heartland to cities of exile abroad, including Paris, Constantinople, New York, and Shanghai. Its constant note is an attitude of loss and ultimate survival, whether that survival is physical life for a handful of fortunate and strong individuals, or only the persistent and beautiful memory of a lost world.

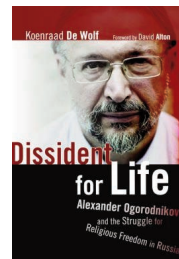
## Dissident for Life

Alexander Ogorodnikov and the Struggle  
for Religious Freedom in Russia

By **Koenraad De Wolf**. Eerdmans. Pp. 303. \$28

Although his name is not well known outside the former Soviet Union, Alexander Ogorodnikov emerges in *Dissident for Life* as a major figure in Christian witness in Russia for the last six decades. Born in 1950, Ogorodnikov began his life as an active Communist youth group member. As a convert in his 20s to Orthodox Christianity, he moved quickly to a position of leadership and wide influence, organizing thousands of Roman Catholic, Protestant, and Orthodox students into an underground and illegal "Christian Seminar" for study, support, and service in the 1970s. He was arrested and imprisoned at 25, accused of criminal insanity for the fervor of his religious devotion, and would spend nine years in the waning Soviet Union's prison system. By the 1980s, Ogorodnikov's imprisonment drew the attention and sympathy of Ronald Reagan and Margaret Thatcher, and

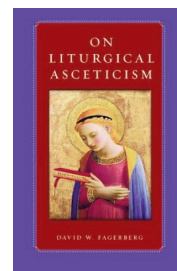
he was released in 1987. In the years since the fall of the Soviet Union, Ogorodnikov has remained as a kind of moral compass for a society fraught with corruption, disintegration, and anti-Semitism. His work on behalf of religious freedom and tolerance carries on "always with the same affability, discretion, modesty, and inner peace, far from the floodlights and full of confidence and optimism."



## On Liturgical Asceticism

By **David W. Fagerberg**. Catholic University  
of America Press. Pp. 246. \$29.95

Notre Dame professor David Fagerberg asks a provocative question at the outset of this important and interesting book: "Why not let liturgy slumber peacefully in the world of ritual and rubric, and let asceticism snuggle comfortably in the world of spirituality and monasticism?" His work toward answers to this question upsets traditional categories of West and East, academia and lived Christianity, monasticism and life "in the world." The sources on the path of his thought include individuals as diverse as Alexander Schmemmann, Louis Bouyer, St. Irenaeus, Karl Rahner, St. John Chrysostom, Aidan Kavanaugh, Andrew Louth, Vladimir Lossky, and Dante. Taking in a wide and subtle view of Christian spirituality and worship, Fagerberg explodes some tired categories and infuses others with an exciting vitality of expression. As he writes: "Liturgy without asceticism and theology is a species of ritual studies; asceticism without liturgy and theology is ath-



(Continued on page 18)





**Episcopal  
Relief & Development**  
Healing a hurting world

# This Christmas TRANSFORM A LIFE

*Give a gift with lasting impact*

With each purchase from **Gifts for Life**, Episcopal Relief & Development's alternative giving program, you can send a personalized card to tell your loved ones about the life-changing gift you've made in their honor.



-  **GIVE A GOAT**
-  **GIVE CLEAN WATER**
-  **GIVE SEEDS & TOOLS**
-  **GIVE PRENATAL CARE**
-  **GIVE JOB TRAINING**



Inspire your congregation this Advent.  
Visit: [www.episcopalrelief.org/advent](http://www.episcopalrelief.org/advent)  
to download a free Advent calendar and more!

Give a gift that gives back,  
with **Bishops Blend Christmas Boxes**.  
Visit: [www.episcopalrelief.org/bishops-blend](http://www.episcopalrelief.org/bishops-blend)



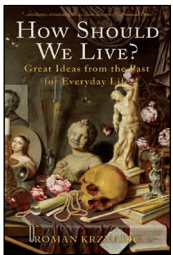
**PHONE** 855.312.HEAL (4325)

**ONLINE** [episcopalrelief.org/giftsforlife](http://episcopalrelief.org/giftsforlife)



**EpiscopalRelief**

LC2013-2713

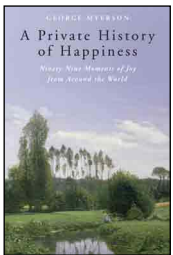


## How Should We Live? New!

Great Ideas from the Past for Everyday Life  
**ROMAN KRZNARIC**

"...a fascinating rattlebag of intelligent, stimulating essays on everything from work to love, time to empathy..."  
— *Financial Times*

"This modern guide to living a good life by nurturing relationships, giving more to others, and resisting the self-imposed tyrannies of work, time, ambition and achievement, is entertaining and instructive." — *The Times*  
9781933346847 352 pages Cloth \$22.95



## A Private History of Happiness

Ninety-Nine Moments of Joy from Around the World

**GEORGE MYERSON**

Offers a fresh look at everyday moments of joy as they were experienced by real people across many centuries and invites us to discover the happiness in our own lives.

"A jewel of a book..." — *Historical Novels Review*  
9781933346519 256 pages Cloth \$19.95

**BlueBridge** [bluebridgebooks.com](http://bluebridgebooks.com)

## ADVERTISERS

Blast off your 2014 sales with the **January 6 Winter Parish Administration Issue**

**Close: 11/24**

**Final Ad Due: 12/5**

**Double circulation**

**Great for announcing 2014 programs & special events**

**Introduce new products to TLC readers**

**Market new book titles**

**Maximize your exposure to the Church!**

**Contact: Tom Parker**  
[tparker@livingchurch.org](mailto:tparker@livingchurch.org)  
**(414) 292-1243**

## THE LIVING CHURCH FOUNDATION, INC.

The Rt. Rev. Dr. Stephen Andrews, Sault Ste. Marie, Ont.

The Rt. Rev. Dr. John C. Bauerschmidt, Nashville, Tenn.

The Rev. Dr. Michael B. Cover, Valparaiso, Ind.

Prudence Dailey, Oxford, England

The Most Rev. Gerald James Ian Ernest, Mauritius

The Rev. Dr. Andrew Goddard, London, England

G. Thomas Graves III, Dallas, Texas

Carrie Boren Headington, Dallas, Texas

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

The Rev. Jordan Hylden, Columbia, S.C.

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

David A. Kalvelage, Pewaukee, Wis.

Elisabeth Rain Kincaid, La Porte, Ind.

The Rev. Dr. Russell Levenson, Jr., Houston, Texas

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

The Rt. Rev. D. Bruce MacPherson, Edmond, Okla.

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

The Rt. Rev. Daniel H. Martins, Springfield, Ill.

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

The Rev. Jonathan Mitchican, Drexel Hill, Pa.

Daniel Muth, St. Leonard, Md.

The Most Rev. Bernard Ntahoturi, Bujumbura, Burundi

The Rev. Canon Dr. Michael Perko, El Paso, Texas

David R. Pitts, Baton Rouge, La.

Dr. Colin Podmore, London, England

The Rev. Dr. Michael Nai Chiu Poon, Singapore

The Rev. Nicholas T. Porter, West Brattleboro, Vt.

The Rev. Dr. Ephraim Radner, Toronto, Ont.

Kenneth A. Ross III, Grand Rapids, Mich.

Dr. Grace Sears, Richmond, Ky.

The Very Rev. Dr. Graham M. Smith, Jerusalem

Miriam K. Stauff, Wauwatosa, Wis.

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

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

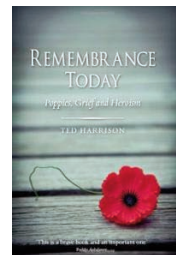
Dr. Christopher Wells, Milwaukee, Wis.

(BOOKS from page 16)

letic or philosophical training; theology without liturgy and asceticism is an academic discipline in higher education."

## Remembrance Today Poppies, Grief and Heroism

By **Ted Harrison**. Reaktion Books. Pp. 248. \$30



On the threshold of the First World War's centennial, English news reporter Ted Harrison looks at the ways in which the distant survivors of that conflict remember it, and remember war dead in general. Taking his inspiration from the annual celebrations in November in many countries around the world — Remembrance Sunday in the United Kingdom, and Veterans Day in the United States, for example — he asks what it means to "remember" remote past wars in the wake of recent conflicts in Iraq and Afghanistan. With a keen eye to tradition and a deep awareness of the poetry issuing from World War I, Harrison urges a reinvigorated understanding of the power of poppies to convey remembrance for sacrifice, of the capacity for song to console survivors, and of the ability of ceremony to provide structure and honor in the face of grief. He recognizes the futility of human conflict and the need for lasting peaceful solutions to it, but with a refreshing attitude of respect and sincerity, gratitude and concern, for those who serve in harm's way in sacrificial defence of their families and friends. This book makes for bracing and important reading as war changes, perhaps permanently, from an infantry-based series of battles to a directed and targeted series of drone strikes by remote control. Harrison places before us the human dimensions of conflict, bravery, an honest respect for life, an uncomfortable engagement with the reality of death and injury, and a rich appreciation of war as a costly alternative to peace.

*Richard J. Mammana, Jr.*  
*New Haven, Connecticut*



## CATHOLIC VOICES

Health Insurance in America, part 1:

# Obstacles to Health-care Reform

By Daniel A. Westberg

I began researching and reflecting on the ethics of universal health care 20 years ago, when the Clinton administration initiated a failed attempt at reform. My interest in the project revived when President Obama began his reform in 2009, but after the passage of the Patient Protection and Affordable Care Act (ACA), it seemed — wrongly as it turned out — that a solution of sorts had been reached and the American public could begin to benefit from a more inclusive program of health-care benefits. Despite the exaggerated rhetoric of the opposition, the ACA offers only a temporary and unwieldy fix rather than a program that will effectively cover a much larger percentage of Americans without unduly raising costs.

Conservative opponents often claim that a majority of Americans are not in favor of the ACA; if that is true, it is only because a significant number of people think that the health-care reform is too weak, an understanding that adds to the confusion and difficulties of the patchwork system that has evolved. As with the need for tax reform, the ACA's lack of simplicity is largely the fault of the opponents of reform, who often fight to maintain the provisions, exceptions, and distortions built into the tax code by special-interest groups; so the confusing and complex health care system is the result of significant opposition to an efficient, simple, and universal system.

As a hint of a much larger project, I offer a two-part series on health insurance in America. In this first part I try to look realistically at why reform should be so hard; and in the second part I offer the reader as persuasive a case as I can for the moral imperative of a sys-

tem of universal health care, based on biblical, theological, and practical arguments. Since many readers of *THE LIVING CHURCH* are likely conservative in their politics, the case is fashioned to address those who do not consider themselves liberal, and who start from a position of skepticism with regard to government programs and the modern welfare state.

It was Bismarck, chancellor of Germany, who in 1883 instituted the first compulsory national health insurance program. Today it is not clear whether the modest reforms of the ACA will be allowed to go into effect in all areas of the United States. This is not only a case of the need for Congress to pass the funding provisions, but of the need to overcome the strenuous opposition of state governments and their reluctance to cooperate in implementation. And behind this stands the challenge of securing genuine acceptance among the citizenry.

Authoritarian states such as Bismarck's Germany, and the more progressive northern European countries, have found it easier to introduce comprehensive programs than have countries in the Anglo-Saxon free-market economic and political tradition. Britain founded the National Health Service in the late 1940s, Canada had a rocky start with national health in the 1960s, and it was still later (1984) that Australia made the move.

Americans place an even higher value on individual freedom than these other English-speaking countries, which generally share the same philosophical, political, and legal traditions. *Fairness and Freedom* by David H. Fischer brings out this theme well by comparing the choices of the United States and New Zealand. Soci-

(Continued on next page)

# Basic Plan and Optional Rider Costs

are in effect as of the first full payroll period in September

(All rates are subject to change)

Weekly		Bi-Weekly	
Individual	Family	Individual	Family
	\$91.06	\$42.06	\$182
	28	42.94	10
		\$85.00	\$2

Perhaps the most potent fear that has shifted popular opinion about health-care reform concerns an anticipated worsening in the quality of health care for those with insurance.

(Continued from previous page)

eties must balance the coercion and funding required for constructive social programs with the maintenance of individual freedom, which remains the point of contention. Tea Party supporters and others have wanted that line drawn at a distinctly libertarian point on the political spectrum. And yet there is something exceptional about the challenge of national health care, because the United States has developed other features of a modern welfare state such as universal education, old-age pensions, safety nets for the disabled and very poor, and so on.

In five eras of the last century a national health program for Americans was proposed with genuine hope for reform. The first serious proposal for national health insurance began in the era of Theodore Roosevelt, alongside the institution of national income tax. In the New Deal era Franklin Roosevelt had opportunity and incentive to develop national health care, and a team drew up proposals, but he felt that championing it might risk the failure of other key legislation. In turn, for Truman in the 1940s, the Clinton presidency around 1993, and the Obama administration in 2008-09, public support for substantial reform, including government insurance programs, began at high levels. In 2009, before the Obama administration struck a deal with the insurance companies and withdrew it from the discussion, support among Americans for a single-payer system was amazingly high.

**H**ealth-care in America may be analyzed in terms of three causes or elements, incorporating both historical and contemporary factors.

1. Employers have provided health insurance fragmentarily, as a part of piecemeal reforms in the last half-century. Health insurance as a benefit of employment developed rapidly during World War II when companies could not raise wages but offered insurance as a competitive benefit. Such insurance is now the standard way to provide coverage for those with full-time jobs. But many self-employed, retired, disabled, partially employed, and unemployed persons, and their children, find themselves without coverage.

The Medicare and Medicaid programs of 1965 pro-

vided basic health coverage for the elderly and the very poor. Other programs have followed to provide for children (CHIP) and for those who lose their employment insurance and need temporary coverage (COBRA). The extension of coverage for young people up to age 26 under their parents' policies marks a more popular feature of Obamacare; but what about young people aged 27 or 28 who may not be employed? Meanwhile, even the solidly employed middle class often finds itself hindered from seeking other work for fear of losing coverage, thereby reducing the job mobility that a truly free-market system requires.

Such an ad-hoc approach to healthcare, with minimal government involvement, produces considerable complexity and confusion, even as it leaves many without coverage. And this remains true under Obamacare: even if the ACA enjoys the success hoped for by its most optimistic supporters, at least 5 percent of the U.S. population will not be covered adequately.

2. Americans lack universal health care partly due to a lingering ethos of voluntarism, incorporating nostalgia for the country doctor, hospitals run by charities, and funds generated by community spirit. When a child contracts cancer, or needs an expensive operation, community sympathy and response is often generous, and we are inspired by these stories of community support. But is this the best way for society to deal with expensive medical needs? In fact, we rely on emergency wards to take in the indigent, with large medical bills often unpaid and families bankrupted or severely stressed. In turn, the cost of the treatment and hospital expense are covered through higher charges and premiums for those with insurance.

From the time of Alexis de Toqueville commentators have noted the volunteer spirit as a strength of American society, but sometimes it works against effective, long-term solutions. During the polio epidemics up to the 1950s, volunteers and charitable organizations provided much care and equipment, with the aim that no victim of polio would go without treatment. While admirable, the success of these efforts led many to believe that volunteers and charities could take the place of government, delaying for a generation the sense of need for comprehensive reform.

3. Discussion and debates in the 1940s, 1990s, and since 2009 have been subject to distortion and scare tactics. In 1943 there was strong public support for government-sponsored health insurance in California, and the state medical association hired advertisers to develop an opposing campaign. The Whitaker and Baxter agency widely distributed a pamphlet purporting to use a quotation from V.I. Lenin: "Socialized medicine is the keystone to the arch of the communist State." The quotation was bogus, fabricated by manipulators of opinion.

Time and time again, strong interest groups — not just the American Medical Association but businesses, including especially pharmaceutical and insurance companies — have cast the issue of national health insurance in ideological terms (as in the Truman era's Cold War rhetoric of "better dead than red"), or to play on fears of government takeover and bureaucratic complexity. These tactics have succeeded in changing the collective mind of the citizenry from initial cautious support to suspicious opposition, amid an atmosphere of confusion and uncertainty.

Perhaps the most potent fear that has shifted popular opinion about health-care reform concerns an anticipated worsening in the quality of health care for those with insurance. Rationing, or restrictions of choice of physician, with less generous coverage and more expensive premiums, are frequently adduced as likelihoods, or even present realities. The "Harry and Louise" ads of the 1990s had a measurable effect in creating an atmosphere of doubt and vague fear that couples or families happy with their current coverage would be worse off after the proposed reforms of the Clinton administration.

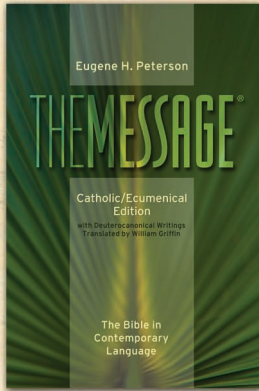
There is very little we can do about the piecemeal history of reforms to this point. Thoughtful citizens, however, and Christians in

particular, have a responsibility to think carefully about the reasonable roles of government, and to resist forces that reduce the quality of debate, often due to cynical self-interest rather than concern for the common good, that is, the whole society.

In the second part of this essay, I will outline a moral argument for

why American Christians should make universal health care a priority.


*The Rev. Daniel A. Westberg is professor of ethics and moral theology at Nashotah House Theological Seminary and is preparing a book on the moral and practical arguments in favor of universal health care.*




**A Bible everyone can read and understand**

**“Trust God from the bottom of your heart; don’t try to figure out everything on your own.”**

PROVERBS 3:5

www.actapublications.com / 800-397-2282 



**Evensong**

**BY BROOKS FIRESTONE**

**Evensong** is the perfect gift to give singers, choir directors, and potential choir members.

Author Brooks Firestone, without prior singing experience, decided to join his wife in the choir at St. Mark's-in-the-Valley, Los Olivos, CA at the surprising age of sixty five. Singing lessons and music theory study led him from the choir to choral groups, and singing around the world. Mr. Firestone and his wife have sung together in concerts in The Royal Albert Hall, London, the Strasburg Cathedral, St. Peter's Rome, and many other singing adventures.

The couple had the great pleasure of singing Evensong in the Guildford Cathedral, England fifty years after they were married there by Kate's father, Dean Walter Boulton.

This inspirational book not only explores the historical background of choral singing in Episcopal, Anglican and other places of worship, but defines "not settling" and discovering renewed passion in finding a vital activity and purpose in one's retirement years.

**\$14.95, 316 pages**

Available at selected book stores, amazon.com, (Kindle available)

## Icons

There are many times when I cannot pray, when I am too tired to read the gospels, too restless to have spiritual thoughts, too depressed to find words for God, or too exhausted to ...

... do anything. But I can still look at these images so intimately connected with the experience of love."

—Henri J.M. Nouwen,  
*Behold the Beauty  
of the Lord: Praying  
with Icons*

By S.L. Woodford

It is 5 a.m. and I'm texting, lying on my back in my darkened bedroom. I just got off the phone with my brother. My mother had died, not even two hours before, on my family's living-room floor. That was in Ohio. I am in Connecticut, texting my closest friends. The single light in the darkness is my phone, bathing me in a soft halo of bluish white as my thumbs flip through letters, numbers, and symbols. I punch:

MY MOM JUST DIED. I THOUGHT I SHOULD LET YOU KNOW.  
To fill up the space, to feel less alone, I begin to sob.

Do I fall asleep? I can't say for sure. But birds chirp, the sun shines, and my eyes feel puffy. My mother died. I should do

something. I sit down at my desk. Propped behind my pen jar leans a postcard, a marble relief of an angel. The figure kneels in prayer as the morning sun, shining from unseen stained-glass windows, sweeps around her — saturating her robes in violet and fuchsia, cloaking her fingers in tangerine and gold. The chaos of color doesn't seem to distract her, though. Eyes closed, head bowed, and hands clasped, she connects with God.

I turn on my computer screen and log in to Facebook, to find graduate school updates, wedding pictures, and sonograms — a virtual chain of being that ties me, even if superficially, to men and women from childhood, high school, college, and graduate school.

# Before I can text back, my friend's arms are around me.

"I can't believe I lost my mother this morning," I type. "To never again experience her quiet, thoughtful compassion in the flesh is a pain beyond words; but experiencing her quiet, thoughtful compassion for the past 27 years of my life will always be a joy that transcends words."

Before I hit the blue *Post* button, I add a YouTube video of Robin the Frog singing "Halfway Down the Stairs." One of my earliest memories was watching that clip with my mom. My phone pings and I look to read a text message from my neighbors downstairs.

THAT'S CRAZY. WE'RE GETTING READY TO GO. COME DOWN.

A few moments later, I am in my neighbors' kitchen, sitting at their table as Jane puts socks on their two-year-old son and Eric puts a plate of oatmeal and egg whites in front of me.

"What happened?"

In between bites, I tell them what I know. Dad found Mom on the living room floor. She hadn't been feeling well that weekend, but nothing out of the ordinary. We have no idea what killed her. We will only know more after the autopsy.

"So what are you going to do?" asks Eric. "Are you going back to Ohio?"

"I don't know. Maybe I'll go for a run first?"

**M**y phone pings again. Another text. Another friend.

OH LOVE. I JUST SAW YOUR STATUS. I'M SO SORRY. WHAT DO YOU NEED? I CAN TAKE OFF WORK.

I text back: THANKS. RIGHT NOW I NEED TO RUN. CAN I SEE YOU IN THE AFTERNOON?

OK, she replies. GO RUN AND TEXT ME AFTERWARDS.

I put my phone in my waistband and stoop down. Tennis shoes need two hands for tying. My phone rings. It's my rector. "I am so sorry, Sarah," he says.

"Yeah, I'm sorry too."

We speak a few more minutes, and he adds: "Let me know if you need anything. I will check in with you soon."

My run through New Haven is bleary and detached. The only evidence that I went on one is the sweat on my upper lip and a slightly euphoric feeling from endorphins when I return to my front porch. Sitting white and square on the landing is a paper bag. I pick it up and open it to find two breakfast sandwiches and a large coffee inside. My phone pings.

I LEFT YOU BREAKFAST. XOXOXO.

After my shower, I glance over at the computer, still open to my Facebook page. There are red flags over the small envelope and tiny globe on the toolbar. Friends and acquaintances from high school, college, and graduate school are already sending their condolences. A dear Jewish friend promises to say Kaddish for my mother the following Sabbath.

My phone pings: five new text messages and two voice-

mails.

I glance up and left, where the marble angel crouches in perpetual prayer. Eyes closed, she is oblivious to the jewel-toned business around her. In her self-induced darkness she finds God.

**O**n my walk downtown, a former roommate calls. "When I saw your Facebook message, I started crying," she says. "If you need anything when you're back in Ohio, remember I'm in Chicago, only a drive away."

"Thank you. It's so good to hear your voice. I'm just sorry it's under these circumstances."

I hear a beep, and move the phone from ear to eye: another text message.

WHERE DO YOU WANT TO MEET?

I quickly finish with my Chicago friend, and look up to see where I am. Mannequins in 1960s tailoring stare back at me.

AT THE VINTAGE EXCHANGE, I type.

I walk into the store, past the beautiful china displays dripping with artistic angles, around mounds of kitchen supplies lacquered by bold color, into the vintage clothing room, draped in diverse textures. I run my hands over the racked rows: brown tweeds, velvet greens, and polyester yellows. My phone pings:

I'M AT THE FRONT OF THE STORE.

Before I can text back, my friend's arms are around me.

**W**hile I'm sitting in my friend's living room, my brother calls. Shortly thereafter, my aunt calls. I'm heading back to Ohio that evening. My aunt will pick me up from the airport and my brother will take me over to my grandmother's house. It works out well. During my time in Ohio, I shall keep my 93-year-old grandmother company and not have to sleep in the place my mother died.

I look at my friend. "I need to pack" is all I manage to say.

**T**he walk back to my apartment is hot and quiet. As we move across town, we get caught in a swarm of black. Only then do I remember that today is Yale's graduation. Young men and women sweep around us. As they pass, I see master's and doctoral hoods, a motley of reds, blues, and pinks dancing on their backs. For a moment, I feel dazzled, overwhelmed. I close my eyes and bow my head. In the darkness, my phone vibrates inside my clasped hands.

I AM HERE, it says. I AM PRAYING FOR YOU.

I am sobbing for the second time today — this time from gratitude.

*S.L. Woodford, a graduate of Yale Divinity School, is the assistant library director at St. Thomas More Catholic Chapel and Center at Yale.*



## Superman and Moral Pedagogy

By Benjamin M. Guyer



**Man of Steel**  
Directed  
by Zack Snyder  
Warner Bros.

Zach Snyder's *Man of Steel* was the runaway hit of the summer. Rumored to have made \$600 million from tie-ins before it was even released, *Man of Steel* has since grossed more than \$650 million at the box office. Happily, the film's plot is woven with more than just action, and it is held together by more than just special effects. Several of its narrative threads invite further consideration, making *Man of Steel* an excellent set piece for discussions in church, in youth groups, and between parents and children.

In many ways, the film follows the traditional Superman mythology. The baby Kal-El is sent to Earth by his parents, Jor-El and Lara, in order to survive the destruction of Krypton, their doomed home world. Once on Earth, Kal-El is found and raised as Clark Kent by his two adoptive parents, Jonathan and Martha. Throughout his youth, however, Clark Kent is isolated; bullied in school, his developing powers leave him with little sense of belonging. Only with the discovery of an immense spacecraft does he learn who he is and where he is from. It is precisely here that the story becomes far more than just another summer comic-book adaptation.

Through the twin themes of environmental stewardship and human reproduction, *Man of Steel* raises substantive questions concerning how humanity approaches nature — and thus, how humanity approaches itself. Krypton is shown as technologically advanced but environmentally destructive. Natural resources are carelessly depleted, above all through harvesting the core of the planet (for energy, presumably).

In *Man of Steel*, however, the problem of environmental depredation is actually rooted in a seemingly unrelated topic: artificial population control. On Krypton, every artificial birth existed for a calculated reason, and every citizen was designed to fulfill a particular



role. Jor-El and Lara chose to reject this way of life by having a child naturally — which, by this time, had become a crime in Kryptonian society.

What happens when we strip reproduction of its majesty and mystery? When we see reproduction as a merely biological event, do we begin to treat it as a process that can be easily mechanized and thus mastered? *Man of Steel* highlights a perverse irony. The *transcendent* element of reproduction — for example, free will, or the moral value of the soul — is precisely what keeps reproduction rooted in nature and thus *natural*. The moment we lose this, reproduction becomes something that can be monitored by machines, with neither human care nor concern. Through artificial reproduction, the core of Kryptonian civilization became like the core of the planet, collapsing in on itself un-



til civilization becomes barbaric.

*Man of Steel* is a great film. It creatively reimagines various elements of the Superman legacy while also presenting a story that engages the human experience. Clark Kent is an isolated outsider, and Snyder uses this to hold up a mirror to select facets of our culture, questioning us in the process. There is plenty of action and a plethora of special effects, but beneath its surface are themes that proactive pastors and parents can use

for thought-provoking and even inspiring ends.

In his letter to the Philippians, the apostle Paul encouraged his readers to meditate upon whatever is true, noble, right, pure, lovely, and admirable (4:8). The heroic is among these.

*Benjamin M. Guyer is a doctoral student in British history at the University of Kansas. He is editor most recently of Pro Communion: Theological Essays on the Anglican Covenant (Pickwick, 2012).*

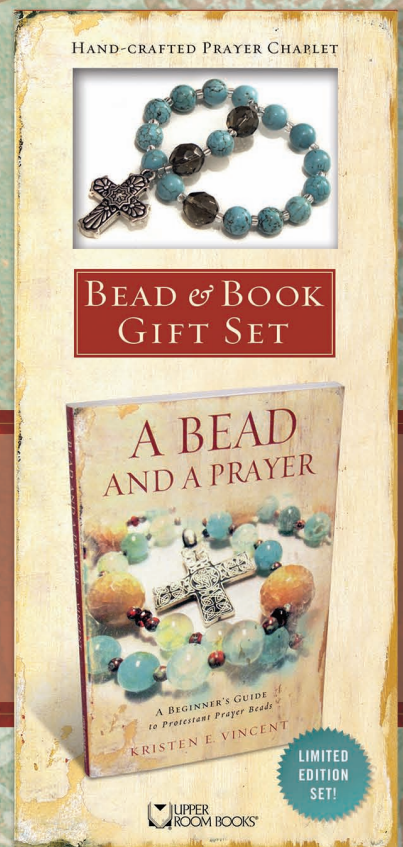
*“Prayer beads are a tool for prayer. The beads are not the end, they are the means to an end, which is communion with God.”*

**—Kristen E. Vincent**

Explore the history and art of using beads in prayer with this book and accompanying hand-crafted prayer chaplet. You will discover how prayer beads can help you deepen your faith, understand Christian beliefs, and listen to God.



#1327 • 978-0-8358-1327-3 • \$24.99  
To order: 800.972.0433 or visit  
Bookstore.UpperRoom.org



BEAD & BOOK  
GIFT SET

A BEAD  
AND A PRAYER

A BEGINNER'S GUIDE  
to Protestant Prayer Beads  
KRISTEN E. VINCENT

LIMITED  
EDITION  
SET!



## This Thorny Flesh

### EDITORIAL

**Executive Director and Editor** Christopher Wells

cwells@livingchurch.org • Ext. 1240

**Managing Editor** John Schuessler

john@livingchurch.org • Ext. 1241

**Associate Editor** Douglas LeBlanc

doug@livingchurch.org • Ext. 1242

**Graphic Artist** Amy Grau

amy@livingchurch.org • Ext. 1245

### BUSINESS AND FULFILLMENT

**Office/Business Manager** Ruth Schimmel

ruth@livingchurch.org • Ext. 1244

### ADVERTISING

**Advertising Manager** Tom Parker

tom@livingchurch.org • Ext. 1243

**Advertising Associate** Amber Muma

amber@livingchurch.org • Ext. 1247

### DEVELOPMENT

**Development Associate** Joseph Goldkamp

jgoldkamp@livingchurch.org

### ARCHIVES

Richard J. Mammana, Jr. • richard@livingchurch.org

### BOARD OF DIRECTORS

President: The Rt. Rev. D. Bruce MacPherson, Edmond, Okla.

Vice President: Miriam K. Stauff, Wauwatosa, Wis.

Secretary: Daniel Muth, Leland, N.C.

Treasurer: G. Thomas Graves III, Dallas, Texas

The Rev. Jordan Hylden, Columbia, S.C.

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

The Rt. Rev. Daniel H. Martins, Springfield, Ill.

Dr. Grace Sears, Berea, Ky.

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

### EDITORIAL AND BUSINESS OFFICES

Mailing address:

P.O. Box 514036

Milwaukee, WI 53203-3436

Shipping Address:

816 E. Juneau Avenue

Milwaukee, WI 53202-2793

Phone: 414-276-5420

Fax: 414-276-7483

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

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

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 for one year; \$79 for two years.

Canadian postage an additional \$10 per year;

Mexico and all other foreign, an additional \$63 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.

MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

© 2013 The Living Church Foundation, Inc. All rights reserved. No reproduction in whole or part can be made without permission of THE LIVING CHURCH.

The prophetic inspiration to drive forward the construction of a new temple and the purification of all cultic worship is the elect voice of Haggai. Speaking to Zerubbabel, the governor of Judah, and Joshua son of Jehozadak, the high priest, he gives voice first to the near impossibility of their endeavor (Hag. 2:2-3): “Who is left among you that saw the house in its former glory? How does it look to you now? Is it not in your sight as nothing?” Has not God created *ex nihilo*? The Spirit will shake dead bone, make new bodies in the strength of the Lord, and set them to the task of erecting a temple. Nations will give up their gold and silver, and the glory of the temple will be as never before. So the prophet hopes the messianic age is about to be. The prophet thinks not of eternal souls, but rather of a body politic, a community whose king is God.

Job tells quite a different story, his desolation confined to the body of his family and his own flesh. And yet to him the loss of every blessing coupled with gaping wounds in the flesh is a most horrible sorrow. At moments he curses God and dreams of death, but hope for vindication endures, leaving us words that we have grafted to our burial rites. “For I know that my redeemer lives, and that at the last he will stand upon the earth; and after my skin has been thus destroyed, *then in my flesh I shall see God*, whom I shall see on my side, and my eyes shall behold, and not another” (Job 19:25-27). These words are said but not truly heard for the astounding claim they make. Job expects to behold the Lord in the restored temple of his own body. Job has risen.

“Stand firm,” says St. Paul to the Thessalonians, “and hold fast to the traditions that you were taught by us, either by word of mouth or by our letter” (2 Thess. 2:15). The soul is not to race from the body, for he says

“comfort your hearts and strengthen them in every good work and word” (2 Thess. 2:17). Stand in the flesh alive in the Lord.

The dead are raised in the flesh, which Moses shows from the story of the bush. “Moses on that occasion attained to this knowledge.... [R]adiance shines upon us *through this thorny flesh* that is (as the Gospel says) the true light and the truth itself” (Gregory of Nyssa, *The Life of Moses*, II, 26). Again, the truth of a brilliant resurrection placed in our thorny flesh. Very few Christians, I suspect, actually believe this. They hope instead for a vague heaven of drifting souls.

I am not trying to convince or persuade, but only to state that the tradition once given saw the body as the material of a great transformation, and not merely at the close of the age, but in the present moment. From an early catechesis: “When we take the body and blood of Christ, we become Christ bearers, the body and blood of Christ having been distributed to all our members. So, according to St. Peter, we are sharers of the divine nature” (*Liturgia Horarum*, II, 513).

Dear Reader, we are complete strangers, so I will risk my terrible truth. I kissed my dead daughter’s body in the horror of grief, knowing that it was her precious body. Remember, Jesus came to preserve your body and soul unto everlasting life.

### Look It Up

Read the historic creeds, and then ask, “How am I treating my body?”

### Think About It

You cannot love God and hate your neighbor. Your body is your neighbor.

First reading and psalm: Isa. 65:17-25 • Cant. 9  
 Alternate: Mal. 4:1-2a • Ps. 98 • 2 Thess. 3:6-13 • Luke 21:5-19

## Kingdom

The tradition of directing violent images of judgment against oneself or one's own community or nation is a standard prophetic corrective against the arrogant presumption that the enemy is always without. Even so, Malachi's image of the enemy "burning like an oven," "the evildoer like stubble," while those who revere the sun of righteousness rise with healing health, is simply too close, too sensitive, too near religion's most common and horrifying abuse. The preacher may and must speak of judgment, but these images are too disturbing. Leave them in the attic and move on.

Instead, "Sing to the LORD with the harp, with the harp and with the voice of song. With trumpets and the sound of the horn shout with joy before the King, the LORD" (Ps. 98:5-6). The seas make noise, the lands laugh, the rivers clap their hands. The judgment is this — for this is judgment too: "you shall draw water with rejoicing from the springs of salvation." Go ahead, ring out your joy (Canticle 9, BCP, p. 86). "O bells ring for the ringing!" William Carlos Williams writes. "The beginning and the end of the ringing! Ring ring ring ring ring ring ring! Catholic bells!"

The prophet Isaiah, speaking the word of the Lord, says: "Be glad and rejoice forever in what I am creating; for I am about to create Jerusalem as a joy, and its people as a delight. I will rejoice in Jerusalem, and delight in my people; no more shall the sound of weeping be heard in it, or the cry of distress" (Isa. 65:18-19). It is precisely with this hope animating God's people, which we now know as the presence of the risen Lord, which makes it possible to go on from day to day, to earn one's bread, to embrace toil and labor as the necessary condition of a mortal and brief life (2 Thess. 3:6-13). And we do not grow weary in doing right because we know that

God reigns in the victory of his Son.

A meditation: "The kingdom of God is within us. The Word is very near us, in our mouths and in our hearts. Obviously, the one who prays for the kingdom that is already within is praying that it bear fruit and be perfected. ... After Christ has subjected all enemies to himself, he will hand the kingdom to his God and Father, and so God may be all and all. ... [A]s if in a spiritual paradise, God alone would overshadow and rules in us with his Christ, who sits in us at the right hand of his spiritual power, which we have requested: and may he sit there until all his enemies, which are in us, become the footstool of his feet, and every power and principality and force in us is emptied. One final enemy must fall. O death, where is your sting. O hell, where is your victory?" (*Ex Libello Originis Presbyteri De oratione*, Cap. 25; my translation with some liberal though not strained adaptation). Here it is perfectly clear that the judgment is within, for the Christ who comes to bring the kingdom comes to every door, window, and crevice of the heart.

Living our days in toil and labor, we will witness again and again the tragedy of wars and insurrections. But we are not terrified, for this is the business of the fallen sons and daughters of our ancient parents. We take nothing for the journey and remain unprepared because, in the hour of testing, God will tell us what to say and show us what to do. Still, joys will come.

### Look It Up

Read Luke 21:19. Endurance.

### Think About It

Mary's pierced heart is the home of Christ and the cost of being his home.

## Connect + Inspire = Conspire at St. Martin's, Houston

Student Ministries at St. Martin's Episcopal Church in Houston, Texas, have found a way to connect with youth that inspires them to attend Sunday School, fellowship events, and the church's successful annual event, Conspire. We

believe this happens because of three simple components: dedicated staff, relevant programs, and, most importantly, proclamation of the Gospel.

This is our hope: By God's grace, students, parents and volunteers will experience, understand and have the opportunity to respond to the Good News of forgiveness of sins and eternal life through Jesus Christ. Our goal is to communicate and embody God's unconditional grace to students who live in a very conditional world.

St. Martin's has traditional Sunday School, weekly Bible studies at area schools, semi-monthly "Friday Night Live" for grades 6-8, and weekly high school "Halftime" meetings. The focus is always on fun, relationships, and relevant teaching.

Student Ministries is gearing up for the sequel to the first Conspire Conference, December 6-8 at The Island on campus for students in grades 6-12. Headlining this event are *New York Times* bestselling author Bob Goff, critically acclaimed Robbie Seay Band, and Sarah Theborge. The cost for the weekend's events, including food, is \$45 per person. Registration is open to the first 250 entrants at [www.conspireconference.com](http://www.conspireconference.com).

St. Martin's Episcopal Church

717 Sage Road

Houston, Texas 77056

(713) 621-3040

[www.stmartinsepiscopal.org](http://www.stmartinsepiscopal.org)



A LIVING CHURCH Sponsor



# The Holy Land

From \$2,598  
Includes Airfare, Meals,  
Hotels, & Sightseeing

## St. George's Cathedral, Jerusalem



Bethlehem, Jerusalem,  
Nazareth, Galilee,  
the River Jordan, and more



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



**For More Information,**

Call: 800-486-8359

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

Or Visit us online!

[journeys-unlimited.com](http://journeys-unlimited.com)

## PEOPLE & PLACES

### Deaths

The Rev. **W. Sydney Fisher**, who was a merchandising executive for 30 years before his ordination, died July 15 at home in Bushkill Township, PA. He was 90.

Born in Philadelphia, he was a graduate of the University of Massachusetts-Amherst, Washington University, and Virginia Theological Seminary. He served several parishes in the Diocese of Bethlehem from 1962 until his retirement in 1974. After retiring, he was a custom hand-weaver, specializing in tweeds and authentic Scottish tartans woven of Cheviot woolen yarns from the Highlands of Scotland.

Fr. Fisher is survived by his wife, Eve Alexandra Fisher; sons Loring S. Fisher and Timothy Q. Fisher; and a granddaughter.

**Sister Lura Grace Hastings-Lane** of the Community of St. John Baptist in Mendham, NJ, died July 14 after a long illness. She was 64.

Born in Houlton, ME, she was executive director of three Chambers of Commerce in New England. She entered the Community of St. John Baptist in 2002.

She served at St. Mark's in Mendham and St. John's in Dover. She volunteered at the John Heuss House, a homeless shelter sponsored by Trinity Church, Wall Street. She volunteered at Our Place, a drop-in center for the homeless in Morristown. At the convent,

Sr. Lura Grace was a spiritual director, assistant superior, and in charge of St. Marguerite's Retreat House.

She is survived by a son, Scott Hastings; and two brothers, Edward Stewart and Edwin Towers.

The Rev. **Beverly Clarisse Schroeder**, who worked as a professional concert violinist and concert manager before her ordination, died July 20 at the John F. Keever, Jr., Solace Center in Asheville, NC. She was 58.

She was a graduate of Manhattan School of Music, Washington College of Law at American University, and Virginia Theological Seminary. She was ordained deacon in 2009 and priest in 2010.

She served as assistant chaplain at St. Mary's Church, Memphis, 2000-06; and curate of St. George's Church, Germantown, 2009-12. While she was a chaplain at St. Mary's School and Rhodes College in Memphis, students called her "Madre Clarisse."

She was priest-in-charge at Church of Good Shepherd in York, SC, from 2012 until her death. She was chaplain to the Order of the Daughters of the King in the Diocese of Upper South Carolina, and a member of the Order of St. Luke.

She is survived by brothers Gerard Schroeder of Asheville and Johan Schroeder of Bielefeld, Germany; four nieces; and a nephew.

## PLANNED GIVING

### Bishop Grafton Society



Bishop Charles C. Grafton, second bishop of Fond du Lac, was one of the great pioneers of catholic and ecumenical renewal in the Episcopal Church, and gave deeply of his own resources to help build the church to which he had dedicated his life.

We invite you to become a member of the Bishop Grafton Society by making a gift through your estate to the Living Church Foundation. Your gift will help continue Bishop Grafton's legacy by helping THE LIVING CHURCH contribute to the catholic, evangelical, and ecumenical renewal of Anglicanism that has been our vision for over 130 years.

Please contact our Treasurer, Mr. Tom Graves, if you would like more information about becoming a member of the Bishop Grafton Society (email: [tgraves@livingchurch.org](mailto:tgraves@livingchurch.org); phone: 214-526-9700).

## Help Us Carry on the Legacy



THE LIVING CHURCH  
FOUNDATION



## Emmanuel Memorial Episcopal Church

Champaign, IL

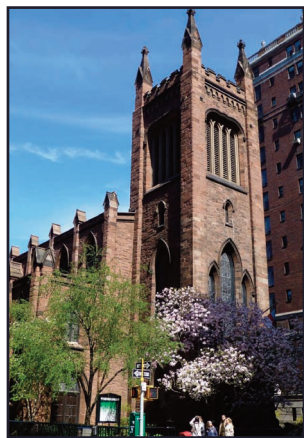
FULL-TIME RECTOR

Emmanuel Memorial is located in the heart of the renovated downtown Champaign business district across from one of the beautiful city parks. Approximately 250 loving members worship mainly in the architecturally impressive 95-year-old building, about a mile from University of Illinois' flagship campus. We seek an energetic leader, loving pastor, effective communicator, and scripture-based preacher.

The parish is financially sound and led by a committed vestry.

Please e-mail resume to [tbarnard@parkland.edu](mailto:tbarnard@parkland.edu) (put New Rector Search Chair in subject line) or mail to **Tom Barnard, EMEC Search Chair**, Parkland College, 2400 W. Bradley Ave., Champaign, IL 61821.

Parish Profile:  
[www.emmanuelmemorialepiscopal.org](http://www.emmanuelmemorialepiscopal.org)



## THE CHURCH OF THE ASCENSION

New York, NY

Full-Time Rector

Located in the thriving neighborhood of Greenwich Village, our parish is inclusive, open-minded, caring, and serious about our faith. The beauty of our traditional Episcopal liturgy speaks deeply to parishioners, and our music program is among the best in the country. In striving to grow our congregation and deepen our outreach, we seek a spiritual leader who will inspire and lead us with love, energy, collaboration, and creative thinking.

Parish Profile:  
[www.ascensionnyc.org/parishprofile](http://www.ascensionnyc.org/parishprofile)  
Apply to: [search@ascensionnyc.org](mailto:search@ascensionnyc.org)  
DEADLINE: DECEMBER 1ST

# 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).

## FOR RENT

Episcopal Family in *Palm Desert, CA*, and close to St. Margaret's Church has 3-bedroom, 3-bath condo for rent for Thanksgiving, Christmas and the season. South-facing with the sun all day and looking across double fairway to the mountains.  
Email: [krjesson@cs.com](mailto:krjesson@cs.com)

## POSITIONS OFFERED

**FULL-TIME RECTOR:** *Holy Trinity By The Lake, Heath, TX*. A beautiful church overlooking a lake on the outskirts of Dallas, The Holy Trinity Church Family is seeking a leader who will join and guide us on a spiritual journey of expanding Christ's kingdom. We seek a dynamic, energetic and experienced spiritual leader with a high regard for pastoral care, outreach, and community involvement who will be an integral and active part of our Church family. To apply, click on The Call at <http://htbtl.org>

## NOTICE: MOVING SERVICES

# Skip Higgins

225-937-0700

*"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.



## St. Mary's Episcopal Church Stuart, FL

FULL-TIME  
ASSOCIATE  
RECTOR

St. Mary's is a large church of 600+ families prominently positioned in the city of Stuart, Florida. Our mission statement says it all: Growing into Jesus, Reaching Out in Love. We are seeking an associate rector who will be the primary leader for our growing and dynamic Contemporary Family Worship service, and who will work with our Director of Youth and Director of Christian Education to provide pastoral leadership to young families. The associate will also participate fully in the overall life of the parish, including worship, teaching, and pastoral care.

Send a cover letter, resume, and OTM portfolio to  
**The Rev. Dr. Todd Cederberg, Rector**, at [tcederberg@msn.com](mailto:tcederberg@msn.com).

Please also visit our website at [www.stmarys-stuart.org](http://www.stmarys-stuart.org). Deadline: December 1

# The Living Church Partners SPONSORS



**SANTA BARBARA, CA**  
**CHRIST THE KING CHURCH**  
 5073 Hollister Ave.  
 (805) 964-9966  
 ctksb.org



**PINEVILLE, LA**  
**DIOCESE OF WESTERN LOUISIANA**  
 335 Main St.  
 (318) 442-1304  
 diocesewla.org



**SOUTHPORT, CT**  
**TRINITY CHURCH**  
 651 Pequot Ave.  
 (203) 255-0454  
 trinitysouthport.org



**CHEVY CHASE, MD**  
**ALL SAINTS CHURCH**  
 3 Chevy Chase Cir.  
 (301) 654-2488  
 allsaintschurch.net



**ORLANDO, FL**  
**THE CATHEDRAL CHURCH OF ST. LUKE**  
 130 N. Magnolia Ave.  
 (407) 849-0680  
 stlukescathedral.org



**ST. LOUIS, MO**  
**THE CHURCH OF ST. MICHAEL & ST. GEORGE**  
 6345 Wydown Blvd.  
 (314) 721-1502  
 csmmsg.org



**ORLANDO, FL**  
**DIOCESE OF CENTRAL FLORIDA**  
 1017 E. Robinson St.  
 (407) 423-3567  
 cfdioocese.org



**GREENWICH, NY**  
**DIOCESE OF ALBANY**  
 580 Burton Rd.  
 (518) 692-3350  
 albanyepiscopaldioocese.org



**SARASOTA, FL**  
**CHURCH OF THE REDEEMER**  
 222 South Palm Ave.  
 (941) 955-4263  
 redeemersarasota.org



**TONAWANDA, NY**  
**DIOCESE OF WESTERN NEW YORK**  
 1064 Brighton Rd.  
 (716) 881-0660  
 episcopalwny.org



**ATLANTA, GA**  
**THE CATHEDRAL OF ST. PHILIP**  
 2744 Peachtree Rd. NW  
 (404) 365-1000  
 stphilipscathedral.org



**OKLAHOMA CITY, OK**  
**ALL SOULS CHURCH**  
 6400 N. Pennsylvania Ave.  
 (405) 842-1461  
 allsoulsokc.com



**SAVANNAH, GA**  
**THE PARISH OF ST. PAUL THE APOSTLE**  
 1802 Abercorn St.  
 (912) 232-0274  
 stpaulsavannah.org



**SPRINGFIELD, IL**  
**DIOCESE OF SPRINGFIELD**  
 821 S. Second St.  
 (217) 525-1876  
 episcopalspringfield.org



**PHILADELPHIA, PA**  
**DIOCESE OF PENNSYLVANIA**  
 240 S. 4th St.  
 (215) 627-6434  
 diopa.org

## SPONSORS continued



**WAYNE, PA**  
**ST. DAVID'S CHURCH**  
763 S. Valley Forge Rd.  
(610) 688-7947  
stdavidchurch.org



**NASHVILLE, TN**  
**DIOCESE OF TENNESSEE**  
50 Vantage Way, Suite 107  
(615) 251-3322  
episcopaldiocese-tn.org



**DALLAS, TX**  
**CHURCH OF THE INCARNATION**  
3966 McKinney Ave.  
(214) 521-5101  
incarnation.org



**DALLAS, TX**  
**DIOCESE OF DALLAS**  
1630 N. Garret Ave.  
(214) 826-8310  
edod.org



**HOUSTON, TX**  
**ST. DUNSTAN'S CHURCH**  
14301 Stuebner Airline Rd.  
(281) 440-1600  
saintdunstans.org



**HOUSTON, TX**  
**ST. MARTIN'S CHURCH**  
717 Sage Rd.  
(713) 621-3040  
stmartinsepiscopal.org



**APPLETON, WI**  
**DIOCESE OF FOND DU LAC**  
8051 N. Lynndale Dr.  
(920) 830-8866  
diofdl.org



**MILWAUKEE, WI**  
**THE CATHEDRAL CHURCH OF ALL SAINTS**  
818 E. Juneau Ave.  
(414) 271-7719  
ascathedral.org



**EPISCOPAL CAMPS AND CONFERENCE CENTERS, INC.**  
*by the generous gift of the Rt. Rev. and Mrs. D. Bruce MacPherson*

## GUARANTORS

**DENVER, CO**  
**ST. JOHN'S CATHEDRAL**  
1350 Washington St.  
(303) 831-7115  
sjcathedral.org

**SOUTH BEND, IN**  
**DIOCESE OF NORTHERN INDIANA**  
117 N. Lafayette Blvd.  
(574) 233-6489  
ednin.org

**JACKSON, MS**  
**DIOCESE OF MISSISSIPPI**  
118 N. Congress St.  
(601) 948-5954  
dioms.org

*TLC's Partners Page lifts up the ministries of our supporters for the good of all the Church (1 Thess. 5:11).*

**ROCHESTER, NY**  
**DIOCESE OF ROCHESTER**  
935 East Ave.  
(585) 473-2977  
episcopalrochester.org

**HOUSTON, TX**  
**DIOCESE OF TEXAS**  
1225 Texas St.  
(713) 520-6444  
epicenter.org

**SAN ANTONIO, TX**  
**DIOCESE OF WEST TEXAS**  
111 Torcido Dr.  
(210 or 888) 824-5387  
dwtx.org

**CHARLESTON, WV**  
**DIOCESE OF WEST VIRGINIA**  
1608 Virginia St. E  
(304) 344-3597  
wvdiocese.org

## ASSOCIATES

**WILMINGTON, DE**  
**DIOCESE OF DELAWARE**  
2020 N. Tatnall St.  
(302) 656-5441  
dioceseofdelaware.net

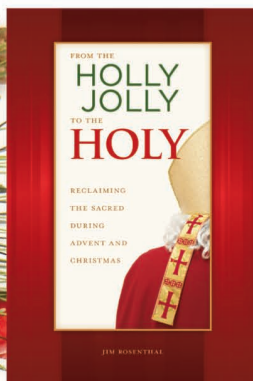
**DES MOINES, IA**  
**DIOCESE OF IOWA**  
225 37th St.  
(214) 785-6165  
iowaepiscopal.org

**ALLEN, TX**  
**CHURCH OF THE SAVIOR**  
223 N. Alma Dr.  
(214) 785-1612  
ofthesavior.org

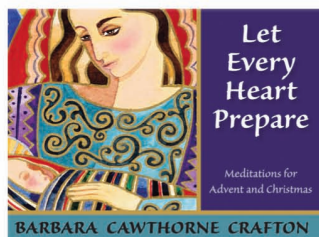
*For more information, or to become a TLC Partner, please contact:*

*Amber Muma  
amber@livingchurch.org  
(414) 292-1247*

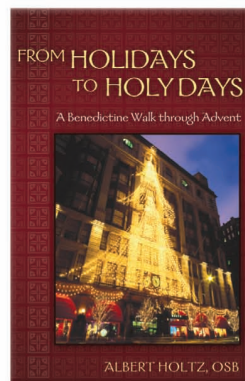
# Books for Advent from CHURCH PUBLISHING INCORPORATED



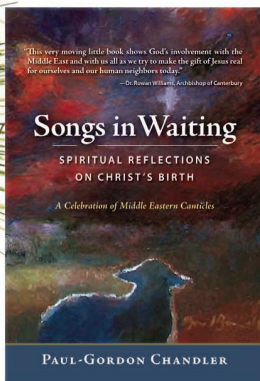
9780880283571 | \$4.00  
**New**



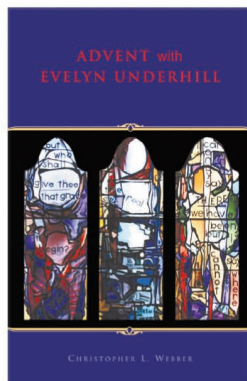
9780819217554 | \$10.00  
**Classic Reissue**



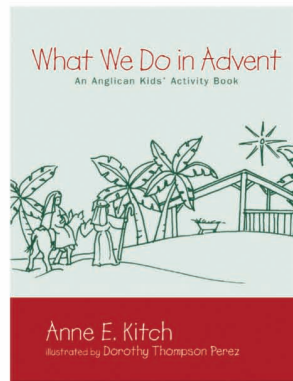
9780819223166 | \$16.00



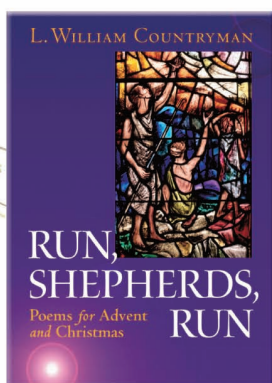
9780819223609 | \$20.00



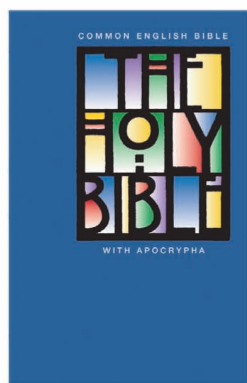
9780819222213 | \$14.00



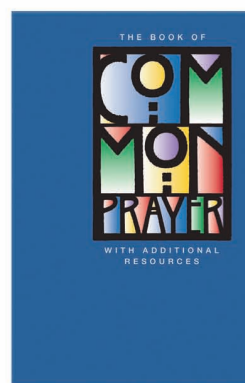
9780819221957 | \$8.00



9780819221513 | \$14.00



9780819229281 | \$18.00  
**New Translation**



9780819229298 | \$18.00  
**Updated with New Supplement**

ABOVE BOOKS ALSO AVAILABLE AS EBOOKS FOR YOUR READER.

Sign up for our eNews at [ChurchPublishing.org](http://ChurchPublishing.org)!

Follow us on  