

Caregivers and Care

Scott Gunn on Forward Movement

From the Pulpit

# THE LIVING CHURCH

March 23, 2014

CATHOLIC

EVANGELICAL

ECUMENICAL



Parish Administration Issue \$5.50 [livingchurch.org](http://livingchurch.org)

Lessons from Four New Congregations

# Proverbs 24:3-4



By wisdom a house is built, and by understanding it is established; by knowledge the rooms are filled with all precious and pleasant riches.



Experience Retirement Redefined at Vicar's Landing in Ponte Vedra Beach and at Glenmoor in St. Augustine's World Golf Village.



VicarsLanding.com • 904.285.6000    Glenmoor.com • 904.940.4800





# THE LIVING CHURCH

## ON THE COVER

“There is not one right way to begin a new congregation but there are key ingredients to make one thrive” (see “Lessons from Four New Congregations,” p. 14).

St. Philip's Church, Frisco, Texas, completed in 2006. In the foreground is St. Philip's High Cross, commissioned in 2011 and created by sculptor Eliseo Garcia. Photo courtesy of St. Philip's Church

THIS ISSUE | March 23, 2014

## NEWS

4 Holy Meals at Penn Form Community

## FEATURES

10 Caring for Caregivers | By Retta Blaney

14 Lessons from Four New Congregations | By Clay Lein

18 Up from Pavement and Puddles | By George Sumner

22 TWENTY MINUTES WITH SCOTT GUNN

Discipleship and Celebration | By Richard J. Mammana, Jr.

## CULTURES

26 *Gnawing: A Song of Noah* | By Michael Cover

## BOOKS

27 Six Lenten Devotionals | Review by Giuseppe Gagliano

28 *Imagining the Kingdom: How Worship Works*  
Review by Mark F.M. Clavier

30 *Consultancy Skills for Mission and Ministry*  
*Mindful Ministry • Developing Faithful Ministers*  
Review by Jason Ingalls

33 *The Complete Introduction to the Devout Life* | Review by Calvin Lane

36 *Fear and Friendship: Anglicans Engaging with Islam*  
Review by Peter Eaton

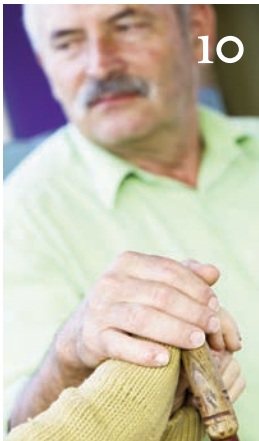
## OTHER DEPARTMENTS

37 *Cæli enarrant*

39 Letters

41 People & Places

42 Sunday's Readings



LIVING CHURCH Partners

We are grateful to St. David's Church, Wayne, Pennsylvania [p. 41], Church of the Transfiguration, Vail, Colorado [p. 43], and the dioceses of Olympia and West Texas [p. 44], 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.

# Holy Meals at Penn Form Community

Preparing for Eucharist on campus at the University of Pennsylvania does not always mean settling into pews. Depending on the time of day, it might mean chopping vegetables for dinner.

Since February, Episcopalians at St. Mary's at Penn have practiced "dinner church," in which participants enact the liturgy during an evening meal. They've seen how the model has brought young adult newcomers to church in New York City. Now they are the latest of several Episcopal parishes to try it out.

"This is specifically aimed at college students and young adults," said the Rev. Mariclaire Partee Carlsen, rector of St. Mary's at Penn and Episcopal chaplain at Penn. "Some of these kids are from halfway across the world. They don't get to go home very often, and this can be a very lonely place. So this, I hope, is a place where community and family can develop."

The idea behind dinner church is to worship as the early Christians likely did: around a table with food, prayers, reading of holy texts, and sharing in the Sacrament.

In the 21st century, organizers believe the format might make worship more personal and inviting for people who might never attend a formal worship service. That's proven true at St. Lydia's Lutheran Church, a five-year-old Brooklyn dinner church that has become an inspiration and prototype for others, including St. Mary's at Penn.

"There's very little about the worship service that's prescriptive in terms of what you need to believe," said St. Lydia's cofounder Emily Scott, "so having a meal as the basis of the liturgical practice seemed like a really wonderful starting place."

At St. Mary's at Penn, diners arrive at the parish hall at 5:30 p.m. on a



Dinner church at St. Lydia's has become a prototype for others. Photo courtesy of St. Lydia's Dinner Church

Sunday and cook dinner to be ready around 6. Some have already attended an 11 a.m. service at St. Mary's, but others regard dinner church as their commitment for the week.

The liturgy begins with singing, candle-lighting, and a Rite II consecration of bread. Conversation flows freely as dinner is served and lasts about 25 minutes. Then Scripture is read, followed by an informal homily by Carlsen and an opportunity for diners to respond. This is when people bond, not only around a shared faith, but also the common experience of feeling closeted as believers on campus, Carlsen said.

"It's not easy being a student, especially these days, and to be a Christian," Carlsen said. "So we talk about that. And we talk about the struggles of that."

After the dialogue, diners clear the table and then reconvene for a prayerful litany and blessing of the Eucharistic cup. It's a format Carlsen adapted from her visit to St. Lydia's on a summer night last year, as part of a group of clergy.

While some have tried to replicate

St. Lydia's formula, dinner church has not always had staying power outside New York. St. Michael & All Angels Church in Portland and St. Paul's Church in Delray Beach, Florida, started dinner church services within the past year but have since discontinued them amid poor response.

St. Lydia's, where Scott says most congregants are highly educated people in their 20s and 30s, has thrived. The congregation recently started a second service on Monday nights and signed a five-year lease on a 1,000-square-foot location. Other ministries, including a Bible study, a theology book group, and a community garden, have grown from the dinner worship.

St. Lydia's meets some particular needs of New Yorkers, Scott said. Since apartments in the city are small, the experience of cooking and eating with friends is rare — and relished when it happens.

"Most of our congregants are single and live far away from their families," Scott said, and for them dinner church "is a way of being nourished in a group."

*G. Jeffrey MacDonald*

# Dean Hall: Disturb the Peace

Episcopalians are obliged to violate earthly laws in order to advance the higher law established by God, the dean of Washington National Cathedral said on February 24. During a panel on Martin Luther King, Jr.'s "Letter from Birmingham Jail," the Very Rev. Gary R. Hall cited the actions of Episcopalians in the 1960s to desegregate the racially divided church.

Hall said every faith community has to decide whether it is prepared to engage in "disturbing the peace." Otherwise, he asked, "Are we protectors of the status quo?"

"The church sometimes has to break the law," he said, "in the service of a higher law."

King's letter, written in April 1963, defended the strategy of nonviolent

resistance to racism and argued that citizens have a responsibility to break unjust laws. Historians count it among the most significant documents of the civil rights era.

Hall, dean of Washington National Cathedral since October 2012, said that King has inspired him throughout his life. He said he came to the church through the civil rights movement, and that King's example had informed his decision to open the cathedral to same-sex marriage, which he announced earlier this year. "He's always had a big influence on me," Hall said.

Other panelists — part of the Aspen Institute's "Around Town Series" — were longtime civil rights activist Julian Bond; Stephen L. Carter, professor of law at Yale University; and

Natasha Trethewey, U.S. Poet Laureate.

King delivered a sermon at the cathedral on March 31, 1968, and was assassinated four days later in Memphis. Walter Isaacson, president and CEO of the Aspen Institute, moderated the discussion.

Bond, who cofounded the Student Nonviolent Coordinating Committee and served as chairman of the NAACP from 1998 to 2010, said that King's letter was important to the civil rights movement — and to the broader American population — because King insisted on the need to act urgently in resisting racial injustice. King wrote at a time, he said, when many religious leaders, while supporting the fight against racial in-

(Continued on next page)

**THE SAINT JOHN'S BIBLE**

*"One of the extraordinary undertakings of our time."*  
SMITHSONIAN MAGAZINE

**THE COMPLETE 7-VOLUME SET**  
Each volume is hardcover with dust jacket, 9 3/4 x 15

Over 1,100 pages total. An experience of sacred art unlike anything available today.

**TOTAL VALUE OVER \$565.00**  
**You pay \$385.00**

Use Promo Code: **SJBLC A**  
to receive **FREE SHIPPING!**

*"This is a work for eternity."*  
Pope Benedict XVI

**Give the gift of a lifetime!**

To order and learn more about an easy payment plan, visit [SAINTJOHNSBIBLE.ORG/EASTER](http://SAINTJOHNSBIBLE.ORG/EASTER) or call 1-800-654-0476

**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)

## Global South Primates Want a New Meeting

Members of the Global South Primates Steering Committee have requested a new meeting of Anglican primates in 2015.

"We request and will support the Archbishop of Canterbury to call for a Primates Meeting in 2015 in order to address the increasingly deteriorating situation facing the Anglican Communion," said a statement from seven primates, which they issued meeting in Egypt in mid-February. "It is important that the agenda of this Primates Meeting be discussed and agreed upon by the Primates beforehand in order to ensure an effective meeting."

The archbishops added that they have established a council "to provide pastoral and primatial oversight to dissenting individuals, parishes, and dioceses in order to keep them

within the Communion."

The Most Rev. Nkechi Nwosu, representing the Church of Nigeria, did not join the statement.

Peter Carrell, writing at *Anglican Down Under*, found the promised oversight council especially significant.

"Geography has allowed us to develop notions of Anglican diversity," Carrell wrote. "What happens when the theological diversity is stretched so far that it breaks? Do we expel the minority group and depose them from being Anglican? Does the minority leave the Anglican fold because we have had enough? Or do we re-organise ourselves as Anglicans within the one Communion according to theology and not to geography?"

The full statement is available at [livingchurch.org](http://livingchurch.org).

## Dean Hall: Disturb the Peace

(Continued from previous page)

justice, were calling on civil rights leaders like King to moderate their demands for rapid change or risk greater societal discord.

"They didn't understand that time is not what we need," Bond said. "We need action."

Carter said that much of the power of the letter derives from the fact that it was written in jail. "That's a crucial aspect of it [because] we saw a man willing to suffer for his beliefs." Others, he said, such as Edward Snowden "are not willing to go that far." He also said that the letter speaks to the fact that beneath the American system of "injustice" that he was fighting, "there is also a country that basically loves justice. That's what [King appealed] to by going to jail."

According to Carter, King's letter

is the only great document in American history — alongside the Gettysburg Address, Lincoln's Second Inaugural, and Roosevelt's "Four Freedoms Speech" — not written by someone in a position of authority.

King wrote in response to an open letter to him in the *Birmingham News* on April 12, 1963, signed by eight religious leaders in Alabama, including the Rt. Rev. Charles C.J. Carpenter, Bishop of Alabama. It called on King to stop leading mass street demonstrations in Birmingham, saying that they were "unwise and untimely" and were not contributing to the resolution of "our local problems." The leaders added that they understood the "natural impatience" of those who feel that their hopes were "slow" in being realized.

Gary G. Yerkey

# Brackets of the Saints

It's that time of year again: break out those brackets, pick your favorites, and get ready to compete for serious bragging rights. College basketball? No, a tournament in which stakes are not as temporal as those of the NCAA, but instead reach all the way to heaven: Lent Madness.

For the fifth consecutive year, fans of saints are lining up to make sure March excitement is not confined to athletics. They pick winners among 32 holy heroes and heroines, who battle it out for the coveted Golden Halo in an online tournament billed as "so fun you won't know it's edifying."

While hoop fans revel, "Why should we as Christians be sitting around giving up chocolate and eating twigs all day?" said the Rev. Tim Schenck, creator of Lent Madness. By day, he's rector of Church of St. John the Evangelist in Hingham, Massachusetts. By night, he's a self-described "huge sports fan" who loves saints even more.

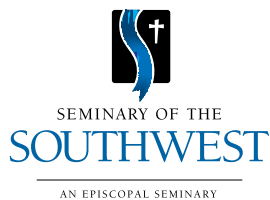
"This is trying to reimagine Lent," Schenck said. "It's all not all doom and gloom, breast-beating and hair shirt-wearing. What could be more joyful than a season specifically set aside to grow our faith and draw closer to Jesus?"

That spirit comes through every weekday during Lent, Schenck said, as two saints square off at [lentmadness.org](http://lentmadness.org). After downloading free brackets, visitors vote for favorites once a day and share their reasons in congenial comment sections. Each day, one saint is eliminated and another advances, first to the Saintly Sixteen and later to the Elate Eight.

Only one will take home the Golden Halo. Last year, Cinderella saint Frances Perkins, who served as Labor Secretary in the Franklin Delano Roosevelt administration, took the Halo in a huge upset over Luke the Evangelist.

After humble beginnings on Schenck's Clergy Family Confiden-

Building Community.  
Forming Leaders.



[www.ssw.edu](http://www.ssw.edu)

## Making the Annual Pledge Drive Obsolete:

How Churches Can  
Get Out of This Business  
Once and For All

TIMOTHY DOMBEK & MICHAEL DURALL

*"The authors know what they're talking about — that holding the annual pledge drive is an admittance of failure on the church's part."*

— J. Clif Christopher,  
author of *Not Your Parents' Offering Plate* and  
*Rich Church-Poor Church*

Paperback available in multiple-copy discounts at [www.vitalcongregations.com](http://www.vitalcongregations.com) or in Kindle version via [Amazon.com](http://Amazon.com)



**Trinity**  
School for Ministry  
*an evangelical seminary in the Anglican tradition*

## June 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/intensives](http://tsm.edu/intensives)



### PT 530 Following Jesus: Christian Discipleship

June 2-6 | Audit: \$150

*The Rev. Dr. Peter Walker*

Excellent teaching, vibrant worship, guided reflections—an interdisciplinary approach to the four Gospels and Christian discipleship led by Trinity professors, including a quiet day.

### ST 610/875

#### Christian Theology of Friendship

June 9-13 | Audit: \$150

*Dr. Wesley Hill*

An examination of the historic Christian practice of friendship with a view to how it might be recovered in today's Church. Readings from Aelred of Rievaulx (*Spiritual Friendship*), C.S. Lewis, novelists and memoirists embody this ancient Christian practice in a renewed contemporary form.

Contact Dawn in Extension

Ministries to register,

[dbates@tsm.edu](mailto:dbates@tsm.edu) or 800-874-8754.

Facebook.com/lentmadness @LentMadness on Twitter  
**Lentmadness.org 2014**  
Saintly Round of 32  
Elate 16  
Faithful 8  
The Golden Halo 4

**The Golden Halo**

An offering of **Forward Movement.org**

**LENTMADNESS**  
Who will win the Golden Halo?

Participants listed in the bracket include: Basil the Great, Christina the Astonishing, Antony of Egypt, Mary of Egypt, Lydia, Moses the Black, Nicholas Ridley, John of the Cross, I. Schereschewsky, Harriet Bedell, Louis of France, Thomas Gallaudet, James Holly, Harriet Beecher Stowe, Alcuin, Ephrem of Edessa, Joseph of Arimathea, Anna Cooper, Alfred the Great, J.S. Bach, Thomas Merton, Aelred, John Wesley, Charles Wesley, Phillips Brooks, Dimcon, Catherine of Alexandria, Catherine of Siena, David of Wales, F.D. Maurice, Charles Henry Brent, and Julia Chester Emery.

## Brackets of the Saints

(Continued from previous page)

tial weblog, the tourney has grown into a full-blown ministry. Forward Movement, publisher of *Forward Day by Day*, spends a few thousand dollars to underwrite graphic design, web hosting, and merchandise.

“The magic of Lent Madness is that people start it thinking it’s a ridiculous take on Lent, voting for saints,” said the Rev. Scott Gunn, executive director of Forward Movement. “What quickly happens is that participants begin to learn more about the saints. And, of course, the study of saints’ lives invites us to let Christ’s light burn brightly in our own lives.”

This year’s event brings a few Anglican favorites into the fray, including Phillips Brooks, who served as Bishop of Massachusetts in the 1890s. He’ll duke it out with Simeon the Stylite, whose formidable endurance kept him atop a pole near Aleppo, Syria, for no less than 37 years in the 5th century.

Other much-anticipated matchups include the two great Catherines: Catherine of Alexandria versus Catherine of Siena. Sibling rivalry

will have its moment, too, as brothers Charles and John Wesley see whose pious fire burns brighter on game day.

For fans, taking part daily can be a lighthearted Lenten discipline, Schenck said. The practice of boning up on saints’ lives leaves participants with a deeper appreciation for saints as real people, not merely statues or figures frozen in stained glass.

“Ultimately this is about faith formation,” Schenck said. “What we hope Lent Madness does is elevate these saints and make them real in a fresh way.”

The wider society is taking notice. Lent Madness has drawn coverage in publications ranging from *USA Today* and *The Washington Post* to *Sports Illustrated*.

“I love the fact that it gets a very wide number of people talking about the church for something other than scandal or decline,” Schenck said. Lent Madness “is something that’s able to get God into the broader conversation of society.”

*G. Jeffrey MacDonald*





## Bethlehem Elects Bishop Rowe

An electing convention of the Diocese of Bethlehem has elected the Bishop of Northwestern Pennsylvania to a three-year term as its provisional bishop. The Rt. Rev. Sean Rowe will divide his time between the two dioceses. He has been bishop of the northwestern diocese since 2007.

"I hope you will find yourself welcome to a table large enough to hear

your voice," Bishop Rowe said to the convention. "Collaboration requires relationships of substance, and I want to spend time getting to know you, hear your stories, and learn to care about those ministries for which you have great passion and excitement."

Bethlehem's seventh bishop, the Rt. Rev. Paul V. Marshall, retired at the end of 2013 after a terminal sabbatical.

## Mississippi Nominates Five

The Diocese of Mississippi has announced a slate of five nominees in electing its 10th bishop:

- The Very Rev. Michael J. Battle, vicar, St. Titus Church, Durham, North Carolina
- The Rev. Marian Dulaney Fortner, rector, Trinity Church, Hattiesburg, Mississippi
- The Rev. R. Stan Runnels, rector, St. Paul's Church and Day School, Kansas City

- The Very Rev. Brian R. Seage, rector, St. Columb's Church, Ridgeland, Mississippi

- The Rev. Ruth Woodliff-Stanley, rector, St. Thomas Church, Denver

The election is set for May 3 at St. Andrew's Cathedral in Jackson.

The Rt. Rev. Duncan Gray, ninth bishop of Mississippi, will retire and pass the crozier to his successor at the 188th council of the diocese, Feb. 6-8, 2015, in Jackson.

## Massachusetts Slate Grows

The Diocese of Massachusetts has approved two nominees by petition in the search for its 16th bishop.

The two additional nominees, who bring the slate to seven people, are:

- The Rev. Timothy E. Crellin, vicar of St. Stephen's Church, Boston
- The Rev. Canon Margaret Ewing

Lloyd, canon to the ordinary

The diocese's 15th bishop, the Rt. Rev. M. Thomas Shaw, SSJE, intends to resign his office when his successor is consecrated.

The election is scheduled for April 5 at the Cathedral Church of St. Paul in Boston.

## Maryland Adds One

A fourth woman has joined the slate of nominees for bishop suffragan in the Diocese of Maryland. The nominee by petition is the Rev. Martha N. Macgill, rector of Memorial Church

in Bolton Hill, Baltimore.

The election is scheduled during the diocese's convention, which meets May 2-3 at Turf Valley Resort in Ellicott City.

### DEDICATED TO STAINED GLASS EXCELLENCE

For more than a century **Rohlf's** and the **Payne Studio** have been **creating** and **conserving** stained glass windows worldwide.



**ROHLF'S  
STUDIO INC.**  
783 South 3rd Ave.  
Mount Vernon, NY 10550

**For More Information & Literature  
Please Call, Fax, or Visit Our Website**

**Toll Free: (800) 969-4106**

**Fax: 914-699-7091**

**email:rohlf1@aol.com**

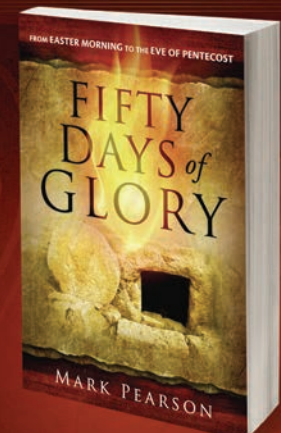
**www.Rohlfstudio.com**

FROM A RENOWNED SCHOLAR AND PRIEST

C O M E S

*A careful examination of the  
crucial days after*

**CHRIST AROSE  
AND BEFORE THE  
HOLY SPIRIT  
DESCENDED**



**CREATION  
HOUSE**

Visit us at:  
[www.creationhouse.com](http://www.creationhouse.com) OR  
call us at: 800-599-5750

# Caring for Caregivers

By Retta Blaney

In a storefront office, steps from Harlem’s legendary Apollo Theater in one direction and the Clinton Foundation in the other, the Rev. Gregory Johnson chats with Joel Rogers, who holds his year-old niece, Malia, while Malia’s mom seeks advice in an inner room. With



life buzzing along outside on 125th Street, the community’s busiest commercial thoroughfare, Johnson is ministry in motion inside. Few people know Johnson is a minister.

Johnson’s “congregation” is one of the largest in the city, or anywhere else for that matter. Nationwide they number 65.7 million. Years ago they had no name, though they toiled long and hard.

But for the last 13 years Johnson has made it his mission to shine a light on their identity. They are family caregivers, and Johnson wants employers, corporations, and most of all the caregivers themselves to recognize that identity and claim it. As he says repeatedly, they are “the backbone of the health care industry,” and it is his calling to see that their physical, spiritual, and emotional needs are met.

(Continued on page 12)





Share The Care  
**SEVEN PRINCIPLES**  
FOR TEAM BUILDING

- 1 Sharing responsibility is key to not burning out.
- 2 Know your limits and stick to them.
- 3 It won't work unless everyone gains something personally.
- 4 There's no one right way to do it.
- 5 Anyone who wants to help should be encouraged.
- 6 Trust the group; support each other.
- 7 Keep your own life in good working order.

*Share the Care: How to Organize a Group for Someone Who Is Seriously Ill* is one of many resources available to help caregivers. © Sheila Warnock and Cappy Capossela, Simon & Schuster

(Continued from page 10)

"It's been a circuitous road directed by God," said Johnson, 67, sitting behind his iPad in his tiny office in this neighborhood care facility, one of three established by EmblemHealth in multiple New York City neighborhoods. Johnson serves as the creator/director of the company's Care for the Family Caregiver Initiative.

It was an unlikely road for this son of Racine, Wisconsin, who grew up Lutheran and moved to New York to

study at Union Theological Seminary's School of Sacred Music and the Juilliard School. He knew nothing about the health-care industry, much less a major health and wellness corporation like New York-based EmblemHealth. But when a friend who was an executive of the company suggested that Johnson help it establish an outreach to family caregivers, regardless of their insurance coverage, he saw an unexpected pastoral opportunity.

"Talk about the gospel in action," he said. "It's a huge investment and I am so grateful."

With three supporting staff members, Johnson leads workshops and lectures throughout the city, the region, and the world. With his team he has compiled information booklets and an 80-minute DVD—all free regardless of coverage ([goo.gl/xxlOke](http://goo.gl/xxlOke)). EmblemHealth's initiative has many auxiliary partners, including the Episcopal Diocese of New York.

"Most people don't know all the wonderful things that are available," Johnson says.

But if he has a chance, he will tell them. His staff, Johnson says with a smile, believes he would show up at a garage-door opening if he could talk about family caregiving. The joke may not be far from the truth. Last year Johnson and his team put together 745 events, serving 213,000 people at civic presentations, health fairs, and in faith communities.

"I would have never defined ministry in this way, yet it's the core of it: serving others."

After beginning his day at 7 a.m. at EmblemHealth's headquarters in the financial district, Johnson heads out for meetings, presentations, community gatherings, seminars, city, state, and national committee meetings, the United Nations, the International Federation on Aging, and many other adjunct partners where he brings the voice of the family care-



Johnson

scottwynn.com photo

*"The caregiver is often the silent patient."*

—The Rev. Gregory Johnson

giver. Johnson does many one-on-one counseling sessions for employees, members, partner associates, and anyone else with family caregiving issues.

In all of his work he draws upon his Christian faith. He was received into the Episcopal Church in the mid-1980s and is a member of the Church of the Ascension in Greenwich Village, where he supports the music program. He also is a substitute organist at St. Clement's Church in the theatre district. Although he was ordained as an interfaith minister, he identifies as an Anglican, saying it was the prayer book that helped him care for his son who died of cancer in 2005, and for his partner of 41 years who died of cancer in 2011. Johnson also belongs to Marble Collegiate Church and leads its pre-service Sunday Prayer Circle. Johnson and the Rev. Marion A. Gambardella have published *Peace, Be Still: Prayers and Affirmations: Inspiration for Family Caregivers*. Thirty sections, each a page and a half, include a prayer, affirmations, and a Scripture reading, covering such topics as faith, gratitude, anger, acceptance, healing, and renewal. Only a few mention family caregivers specifically, so the book may

help anyone going through a trying time.

Recognizing the needs of family caregivers is more important than ever, Johnson says, because people are living longer. The traditional concept of a family caregiver — a grown child in charge of an elderly parent — is still relevant, except that now the caregiver might be retired as well, caring for a parent who is 90 or older. And the concept may include caring for a spouse, for veterans, and many other configurations, as medicine has increased life spans.

Family caregivers represent donated services valued at more than \$450 billion, Johnson says. They also can represent a loss of between \$17 to \$34 billion to corporations, as caregiving duties conflict with work, which is why Johnson says it makes sense for a company like Em-

blemHealth to invest in potential solutions, resources, and tools.

“The caregiver is often the silent patient,” Johnson says. “I didn’t know a thing about insurance. My background was in theology and theatre, but I was given a blank sheet of paper and told to bring awareness to their needs. It has blessed me. I find great ideas in listening to others. It’s the great gift of sharing our weaknesses. It gives me more appreciation of the doctrine of the communion of saints.”

He makes sure caregivers look after their own needs, and assures them that “it is not something you are going through, but something you are growing through.” That’s what he discovered during his periods as a family caregiver. “I kept finding God in the journey,” he says.

Johnson’s next big effort is “Name

It: Know Its Many Faces,” a free day-long seminar on family caregiving at the New York Academy of Medicine on April 30, sponsored by EmblemHealth and the New York City Partnership for Family Caregiving Corp. Topics will include legal and financial issues as well as self-care. Details and registration are available at [corporateguardians.com](http://corporateguardians.com).

While the seminar will consider contemporary challenges, Johnson likes to remember examples from Scripture to motivate him. He mentions Jesus’ final words as he was dying, when he looked to John and told him to behold Mary as his mother.

“That’s caregiving from the cross,” Johnson says. “Can I do less?”

*Retta Blaney is the author of Working on the Inside: The Spiritual Life Through the Eyes of Actors.*

## Plant Seeds of Spiritual Formation

**FREE**

Downloadable Resources for Christian Educators

Two brand new Abundant Life Garden Project® lesson plans



Insects



Farmers' Markets

Find guides and lesson plans at [episcopalrelief.org/formation](http://episcopalrelief.org/formation)



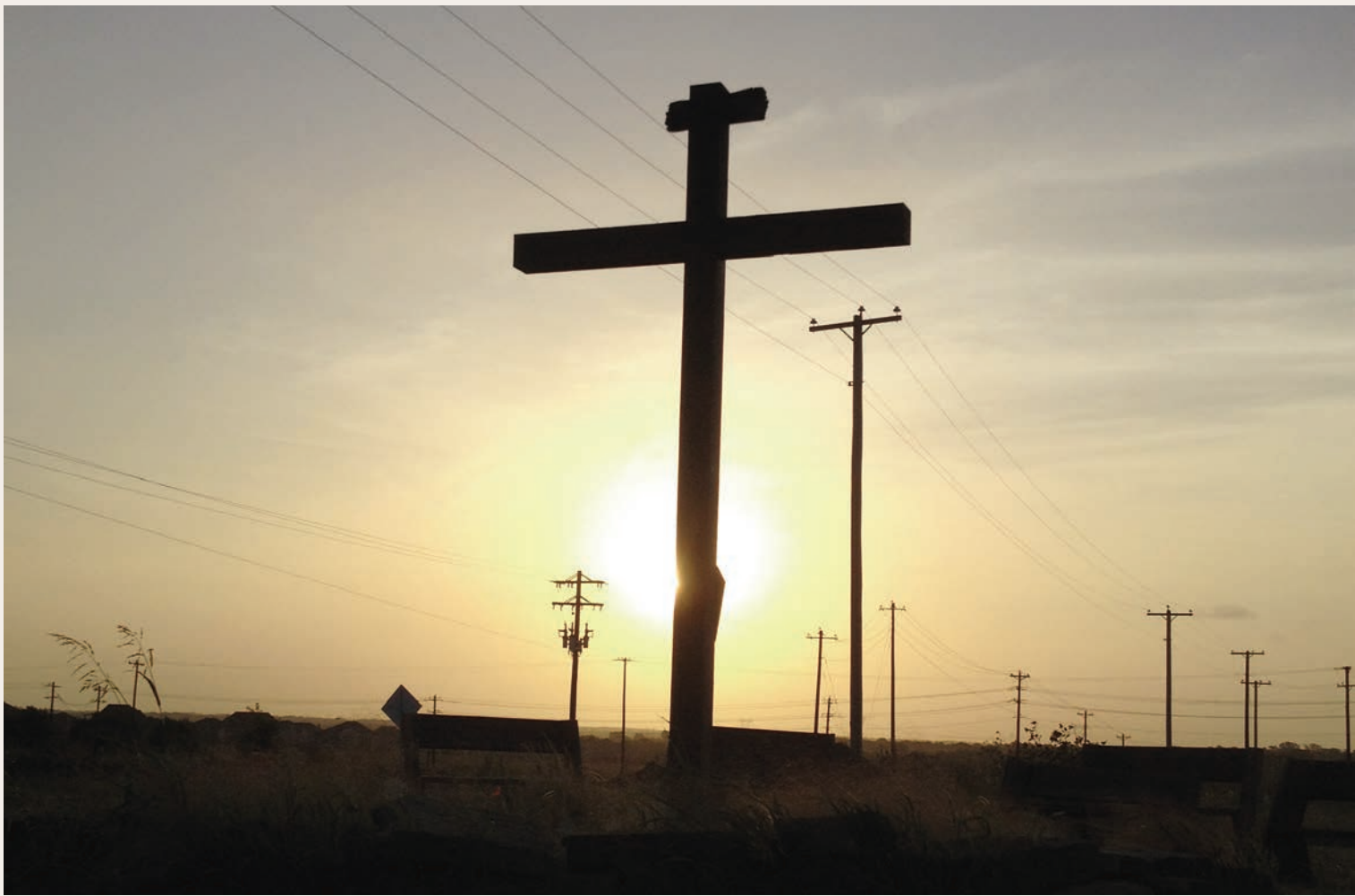
Episcopal Relief & Development

Healing a hurting world

855.312.HEAL (4325)

[f](#) [t](#) [e](#) EpiscopalRelief

Photo courtesy of The Episcopal School of Knoxville.  
LC2014-B



Cross on the property of St. Paul's, Prosper

# Lessons from Four New Congregations

By Clay Lein

It's not often that you find four new Episcopal congregations planted less than five miles apart. Yet here in north Texas, the Diocese of Dallas has begun four new churches in 11 years:

- In 2002 the diocese planted St. Philip's in Frisco. It has grown to 700 in attendance at weekend services and is building a 21,000-square-foot addition.

- In 2005 the diocese planted St. Andrew's in McKinney, which has

grown to 300 average Sunday attendance and opened its first building in 2012.

- In 2008 the diocese planted St. Paul's in Prosper. This mission meets in a school cafeteria, draws an average Sunday attendance of 150 and will launch its first building campaign this spring.

- In 2011 the diocese planted Church of The Savior (COTS) in Allen, which has an average Sunday attendance of 52.

Each congregation represents a different stage in the church life

cycle, from newly formed to firmly established, from meeting in a cafeteria to settling into a first building. Each congregation has its own identity and uses different language, but all share five key contributors to success.

## Diocesan Support

The first key to the success of these churches has been the full support of the Diocese of Dallas. In 2001 the diocese finished a strategic planning process and began to plant my mission, St. Philip's. It made an initial



St. Philip's, Frisco

investment of almost \$1 million to buy land in Frisco. I asked Bishop James Stanton what the diocese was going to do for their next one and his reply sobered me: “We don’t have a plan for the next one. We’re spending all that we’ve got on St. Philip’s.” Clearly the diocese was all in. That commitment continued as God provided funds for three more church starts.

Support strengthened when the Rev. Canon Victoria R.T. Heard joined the diocese as a canon missionary for church planting. She has worked tirelessly to find church planters and keep the call to new works always before the diocese.

### External Focus

A second shared characteristic is that each congregation has set its sights outward. The mission is to serve others. Reaching the community is the primary factor in decisions. That shows up in how these congregations define their mission,

allocate their budget, and structure their staff. It even shows up in how they describe their attendance. “Our ASA is 1 percent of the population of our mission field,” said the Rev. Michael Gilton of St. Paul’s. Comments like that reveal an intentionality to know the mission field and to see at least one criterion of success as reaching the people around us.

Much of this mindset was formed in the early days of each plant. Meeting in a school cafeteria or a YMCA expands the vision of church and opens new possibilities for expressing ancient traditions. For example, without a building COTS was freed to see the church as the whole community. In 2012 COTS held its first Ash Wednesday service in a pub. The service was featured on the local NBC affiliate. “Jesus went out to where people lived and ate and worked and played,” said the Rev. Joel Allen Prather. “Coming to a pub is just us following his example.”

### Life Transformation

A third shared value is a commitment to life transformation. This is much more than hospitality or welcome. It’s about empowering people to see changes in their daily lives. Call it discipleship or catechism or adult education, but at its core the emphasis is on seeing the lives of children, youth, and adults changed by Jesus.

All four churches challenge people to engage the Scriptures and then call everyone to live more like Jesus. This happens in preaching grounded in the Bible and connected to daily life. It happens in marriage classes, parenting seminars, Financial Peace University courses, and many other teaching venues. It is the focus of all children’s programming and youth ministries.

Most important is the discipleship that occurs in small groups. Each congregation encourages members

(Continued on next page)

# Lessons from Four New Congregations



Church of the Savior, Allen



St. Andrew's, McKinney

(Continued from previous page)

to participate in ways that increase faith. COTS has five small groups meeting in multiple neighborhoods with over 65 percent of the congregation participating. St. Philip's has more than 35 small groups, most using studies connected to the Sunday sermons. St. Paul's offers similar groups but adds a more intimate element by connecting people with Life Transformation Groups of two or three. St. Andrew's hosts multiple groups for all ages in its new space during the week. All of it is designed to bolster faith and change lives.

## Active Compassion

All four congregations are committed to helping people serve their community in tangible ways.

At St. Paul's 82 percent of current adult members are active in ministry. "We believe disciples are made in action," Fr. Gilton said. And it's not just inspiring church members to serve at the church. St. Andrew's began a ministry that helped other community organizations to serve. It works with Head Start, the local school district, and the County Committee on Aging to care for those in need. Even a small mission like COTS has raised more than \$21,000 to serve others.

At the heart is a passion to serve all the people God has put into a congregation's mission field. Our

parish isn't just the four walls of our building or the boundaries of our property. Our parish is the whole of our community. God invites us to serve all people.

Active compassion not only serves the community but expands the church. The people of a new church serving in the community without an agenda offers the best public relations any church will ever enjoy.

## Innovative Strategies

All these churches do the things that other churches do. They are grounded in the Gospel. They worship, teach the Scriptures, serve their communities, care for their members, and build buildings. Yet all four are constantly rethinking how they do those things in order to be more effective in reaching people. There are few sacred cows and all share an openness to doing things in new ways.

Sometimes that happens in how clergy spend their time. Fr. Gilton has served as a crossing guard for a neighborhood school and chaplain for the local police department. Each role helped the people of Prosper see St. Paul's as their church. At other times it is seen in new ministries begun. St. Andrew's built community awareness by founding a "Believe" 10K run to benefit local schools. It has since grown to more than 1,000 runners.

Innovation can also occur on a macro scale. When St. Philip's completed its first buildings it launched a preschool with a three-day program that served fewer than 50 kids. Today the five-day preschool has grown to over 200 students. Only 20 percent of the parents and students are officially church members but all are considered part of the St. Philip's family. St. Paul's has taken that one step further by building a school to serve the children of the community and then to provide a multipurpose space that can be used for the church's Sunday worship.

God has done an amazing work in these four new churches. There is not one right way to begin a new congregation but there are key ingredients to make one thrive. There is not a best style of worship, or a right location, or a particular church planter. But these essential principles can help new congregations be successful. This list of principles is by no means complete, but it is a beginning. New works begun in every diocese around the country in the years ahead will reveal even more lessons for growing God's Church in our modern context. And these churches will change the world.

*The Rev. Clay Lein is rector of St. Philip's Church, Frisco, Texas.*





# we walk the walk

ECF works with Episcopal congregations every step of the way—with a full range of leadership and financial development resources to help you discern God’s call, build on strengths, and reach out to new frontiers of faith. To learn more, call 800-697-2858 or visit [www.EpiscopalFoundation.org](http://www.EpiscopalFoundation.org).

 **EPISCOPAL  
CHURCH FOUNDATION**  
empowering congregations

A photograph of a cobblestone street. In the foreground, a puddle of water reflects the scene. The background is blurred, showing the legs and lower bodies of people walking. The text is overlaid on the right side of the image.

# Up from Pavement and Puddles

By George Sumner

Artists are odd. They look at the same world that we do, but they see it at a different slant, and pick up things we don't. I recently had breakfast with an alumnus of Wycliffe, a friend of mine, who told me about two Christian artists he was encouraging. At a nearby college they were commissioned to produce paintings for the walls of the religious studies department. The first was given the assignment of a picture of the Incarnation, the birth among us of the God-man Jesus Christ.

Now the painter, it turns out, has a fascination with pavement and puddles. He walks around looking down. No one notices this stuff. He draws and paints them, including how they reflect the sky. They are simple things, easily overlooked. They are dirty, and trodden underfoot. The painting is called "The Great Mystery." The baby Jesus lies on the hard and cracked ground. He is swaddled tight with a cord. He is confined. His tiny head is turned to look at two puddles, one on each side of him. In one a donkey has come to drink, in a second a lamb. In the puddles around him you can see a touch of the sky. Jesus is down at our level, bound like us, approachable like us. But we also are in God's image, reflecting the heavens.

A second work was a sculpture called "Crucifixion." The artist found the trash bin where the contents of the school's vacuum cleaners were thrown out. It was full of dirt and dust, which is itself made up of flecks of skin and hair. Out of this detritus the artist formed the body of Jesus on the cross. The message is this: he took on our dirt, which means our sin. He was the Son, but consented to take on our very body. This Jesus shared the lowly body of the actual people at that college. And where is the divinity in it? That God in his purity and power would say yes to it. I was moved by both, but I was also impressed with this: one saw the birth of Jesus in a puddle, the other the saving death in a vacuum trash bag.

(Continued on next page)



FROM THE PULPIT



## FROM THE PULPIT

(Continued previous page)

This in fact has everything to do with the message we read in the fourth chapter of the Epistle to the Ephesians. We are all part of one body, who is Jesus Christ. We actually share one another's chains, which means our suffering, our powerlessness, our fear, the condition of being sinners, and we share the same hope. And all of this is possible because there is one Lord Jesus Christ. Paul goes on to tell us what he has done. He has gone on high, which means to the very place of God, what Jesus in the Gospel of John calls the bosom of the father.

But Paul goes on to tell us that going up, for God, is the same thing as going down. His power and glory are in his lowering himself to share our lives as they really are. He has even gone down into hell, says this reading and the creed as well. This means he has shared your guilt and shame and separation and death, all without sinning, without losing his oneness with the Father. For us going up and down are opposites. But things are different for God. In fact, when the Son goes up, he brings with him all that he went through, all that humans suffer in this broken world. He carries all that up with him. The great hymn "At the Name of Jesus" says that he "bore it up triumphant, with its human light, through all ranks of creatures to the central height, to the father's breast,"

and what was borne up was our brokenness, us.

Going down is going up for God, and both together describe perfectly what it is to be our priest. For that is what we as humans want: a mediator, a priest, someone to guarantee us access to God. What we ourselves cannot provide, Jesus Christ has. He is, says Hebrews, the one and only, the sufficient priest for us all. And he has done so in a more mysterious and marvelous way. He has come down to our level, the level of the pavement and the puddles. He has taken on our dirt and our flesh, our status as bodies fit to be thrown away, and he has offered all that to his Father. He has raised all that, which means us, up.

Now the important thing as we read Ephesians 4 is that he has done all that. He comes first in the reading. And then Paul goes on to talk about how the news of this priest, and the present reality of this being lifted up, can come to human beings. It is through the Church. It is accomplished, says Paul, not in one way: someone must preach, someone teach, someone guide, another lead. All of it is to move the body toward maturity, toward life with God's purpose for us in mind, turning steadily toward him and away from the mind of the world.

Priests are odd. They are meant to look at the same world as everyone else, but from a particular slant, so as to pick up things others might otherwise forget. To be sure, every single person in this room is called by God to be a witness for Jesus Christ. Priests are supposed to do so for the community as a whole. Priests are called to see God's hand, his call, his gift, his warning, in the lives of the people he has given us to care for. The artists of whom I spoke saw things that seem ordinary. But they could see more there. They saw the work of the God who

crouched down to where we live in Jesus Christ, and lifted who we are up to heaven in his resurrection. It is part of priests' job to see ordinary and extraordinary things in these, the people God has put into their care, and to tell them so. In this, priesthood is a kind of artistry.

There is a tradition in the spirituality of Anglicanism of what one contemporary author has called "Easter in ordinary." In the same vein, the Anglican poet George Herbert speaks in this way of committing the most ordinary acts to God:

All may of thee partake;  
nothing can be so mean,  
which with this tincture, "for thy sake,"  
will not grow bright and clean.

As a priest, the things you are looking at are not odd, nor in reality is seeing things in the light of what is most real, most true. But to the world, to the way the world teaches us to see things, it seems odd. The things that shine with the light of the Holy Spirit, someone facing death with courage, someone raised up from addiction, someone challenging a wrong in a costly way, these seem like little things. The outsider looks at the Church in its flaws and humanity and sees things as lowly as pavement, as passing as waste. But it is not to be so with you. To accomplish this, you, like those artists, have to keep your eyes on things most do not look much at: prayer, the Scripture, the inner significance of ordinary things, the spiritual weight of suffering.

Now the trick of all this is that you do not do this from some height. God is on a height, but you his servant are not. You are down here with us, at the pavement, made up of earthly remains. You are as unlikely for this calling as we your charges are. I do not mean you are not intelligent, earnest, able; you actually are. But when it comes to

witnessing to the forgiveness of sins and life out of death, we are unlikely indeed. There is no being up to the job. The unlikely source Woody Allen reminds us that 80 percent of life is showing up. The artist does not create beauty but witnesses to it. Likewise, for you, grace.

Something similar can be said of the parish. There is a spirituality of the parish, which must be of special concern to the priest. The parish too is a case of “Easter in ordinary.” The world thinks spirituality is all long silences and distant thoughts. And in this vein parishes are unlikely sources — in fact they may seem distractions from spirituality. But in fact it is finding the signs of the Spirit in the cracks and puddles on the pavement. I read some-

time ago of ecologically minded Christians who called for the discovery of a new kind of Christian life more attuned to place, to face to face relations, to a more livable scale.

What they are trying to rediscover is the parish, even as parishes struggle to survive. Real spirituality takes place through, not around, the demands of concrete physical life, amidst conflicts in families and people, amidst hard histories, in the collection of individuals, seemingly thrown together, whom God calls in that place. Lord, what would you have this body do? Where, surprisingly, is the indelible image of you visible here? Remind me that here are grace and gifts sufficient. Show me here your eucharistic body, ordinary, broken, offered, in your

hands a channel for your Spirit.

Because, finally, parishes are meant to be odd, at least to the world’s mind. Together they are meant to look at the same things everyone else looks at, but from a different slant. They are to look at them slantwise, from grace, forgiveness, resurrection. And when they do so, they realize they are a chosen race, a royal priesthood, a holy nation. God’s own people. As God in his providential wisdom places you among us, a people, for this purpose, it does not seem to us odd at all, but good and right.

*The Rev. George Sumner is principal and Helliwell Professor of World Mission at Wycliffe College, University of Toronto.*

# Stained Glass Restoration



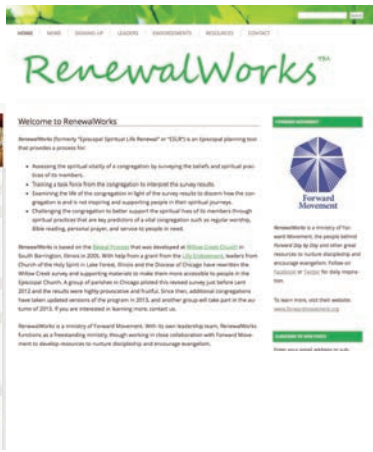
Artists and craftsmen since 1857  
Excellence through Experience

THE **J & R LAMB**  
STUDIOS

877-700-LAMB

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

*Tiffany Studios c. 1900 • Restored by Lamb Studios, 2009*



# Discipleship and Celebration

## TWENTY MINUTES WITH SCOTT GUNN



*“Congregations are strong when they are filled with disciples rather than habitual Christians.”*

*—The Rev. Scott Gunn*

By Richard J. Mammana, Jr.

*The Rev. Scott Gunn is an Episcopal priest and technophile who serves as executive director of Forward Movement in Cincinnati, Ohio. A native of Iowa, he studied at Luther College, Yale University, and Brown University. He has worked as a parish priest, as an IT director, and as a technology consultant to a variety of for-profit and nonprofit organizations.*

**Most Episcopalians have probably seen *Forward Day by Day*, but they may know less about Forward Movement.** Forward Movement was begun in the 1930s at a time when the Episcopal Church was struggling numerically, financially, and in terms of its mission. Unsure what to do, the General Convention chartered the Forward Movement Commission to figure something out. The brilliant insight that emerged from this group is that the Episcopal Church will be strong when its congregations are strong. Congregations are

strong when they are filled with disciples rather than habitual Christians. So Forward Movement has existed for almost 80 years to encourage discipleship, especially through daily habits of prayer and study.

**What current Forward Movement projects excite you?**

This time of year, I'm always excited about Lent Madness (lentmadness.org), which is a fairly silly way to encourage people to learn more about the lives of saints and to embrace some kind of Lenten discipline, even if it involves laughing. It's part of our effort to find new ways to draw people into a deeper relationship with Jesus, realizing that traditional methods don't work for everyone.

We also have a bunch of other projects that are connected to discipleship. RenewalWorks (renewalworks.org) is a way for congregations to benchmark their spiritual vitality — strengths and challenges — and have leaders go through a series of workshops to deepen the spiritual life. Sadly, attention to spiritual vitality is often neglected as congregations focus on institutional survival. We want to change the conversation.

I have heard from lots of families that they want to talk about faith at home, but they're not sure where to begin. *Daily Devo* is an email that comes every morning with simple meditations based on the daily lectionary. Every day has a meditation, an action to take, a video, and a prayer. Individuals or congregations can sign up, and we've heard a very good response. Many people are longing for spiritual growth, and I hope this can be a way to give people a daily opportunity to grow.

**What's your sense of the future of print media in our common life — not just in the Episcopal Church, but in the wider Anglican Communion and in Christianity? Will there always be room for books?**

(Continued on next page)

# SAINT JAMES CONFERENCE 2014

## *Can We Have Christian Liberal Education in 21<sup>st</sup>-Century America?*

**Saint James School  
St. James, Maryland**

**June 6-8, A.D. 2014**

The Saint James Conference is a gathering of educators, friends, and scholars, all dedicated to both the historic Faith of the Church and the education of the whole person. Papers are read and discussed.

*"This gathering is rare and wonderful. It stimulates and feeds me like no other professional development opportunity."* - 2013 Participant

**Cost:** \$200 - Registration, room 2 nights & meals  
\$140 - Registration & meals only

**To register and learn more, visit:**

**[www.stjames.edu/Conf2014](http://www.stjames.edu/Conf2014)**

**E-mail: [c\\_prehn@trinitymidland.org](mailto:c_prehn@trinitymidland.org)**



**WIPPELL'S**

**Summer Cassock Sale!**

**Budget Cassocks!**  
Ready-to-wear sizes!  
(Custom sizes available at additional charge)

*Lined or unlined in a choice of four wash & wear fabrics!*

**Optional cincture bands available!**

**\$229 through June 30th!**  
(plus shipping and insurance as applicable)

**Suppliers of Church Vestments, Clergy Clothing, Hardware Appointments & Stained Glass since 1789**

J Wippell & Company Limited  
1 Main Street \* PO Box 468 \* Branchville, NJ 07826  
Toll Free (877) 947-7355, Fax (973) 948-8079  
e-mail: [sales@wippell.com](mailto:sales@wippell.com)



Single breasted 121X



## TWENTY MINUTES WITH SCOTT GUNN

(Continued from previous page)

### Is technology really a net gain for the current life and future of Christian thought?

I think there will always be books, just as there will always be written manuscripts and oral tradition. New technology might get the spotlight, but the older ways of communicating never completely fade away. Last year I showed up for one parish's 6:15 a.m. Thursday Bible study. That day every person there was a man, studying Scripture before commuting to work. The rector asked everyone to pull out his copy of *Forward Day by Day*. Almost every man pulled a copy out of his jacket pocket or briefcase. They all read it on the train every morning. It doesn't require batteries, and it's portable. As a bonus, you can give your copy away if someone's interested. We're certainly doing things beyond

print, but it won't go away immediately.

From my perspective, technology — even social media, easy to malign — has been good. We are able to connect in ways we couldn't until now. My Facebook friend who serves a church in Baghdad helps me understand the plight of Christians there every day. I can pray for him and his church. When I was a rector, social media helped me connect with the lives of parishioners in extraordinary ways. Through Facebook, I could learn about a family member's death, a high school student's exam, a new home, or a lost job. There are plenty of dangers and cautions, to be sure, but I'm grateful for the gift of technology. I think the church's resistance to new technologies is at least partly due to our participation in a culture of fear. Ironic, isn't it, since Jesus kept

telling his followers, "Be not afraid"?

### What discourages you most about the common life of Anglicans today?

Too often we set the bar too low. We water down the demands of the faith, hoping it will be more attractive to seekers, but forgetting that it is precisely the invitation to take up our cross and follow Jesus that compels disciples. We give up too easily on challenging relationships, whether in our personal lives or in the Anglican Communion, because we forget that we have the Advocate to help us reconcile. We settle for mediocre liturgy, preaching, and



Why consider a columbarium?

Help your members stay with the church even after they leave this world.

**Today, 40% of Americans choose cremation.** And this number is expected to double over the next 20 years. To meet members' wishes, hundreds of churches nationwide have turned to Eickhof Columbaria. Two decades of engineering and design experience has resulted in the ability to bring you true artisan craftsmanship, *conveniently pre-assembled and delivered*, all at an affordable price.

#### Complete, from pre-assembly to delivery.

Call 1-800-253-0457 to request our free DVD featuring the making and delivery of an Eickhof pre-assembled columbarium.

When it has to last an eternity, there is no substitute for an Eickhof.

**EICKHOF**  
COLUMBARIA INC.



© 2013, Eickhof Columbaria Inc.

PATENTED [www.eickhofcolumbaria.com](http://www.eickhofcolumbaria.com)

800.253.0457



teaching, because we begin to substitute the perceived friendliness of community for the transforming presence of God among us. We think that our task is to renew the Church, when our call is to renew the world. Of course, I think the Church does need renewal, but that is the means and not the end.

**What gives you the most hope about the common life of Anglicans today?** Anglican Christianity is perfectly positioned for the hungers of this generation. If we can embrace who we are — rather than trying to pretend we are “relevant,” whatever that means — we will be able to offer the Good News to countless people. My sense is that many of those outside our churches are looking for three things: transcendent encounter with God, relationship with a community of faith, and intellectually engaging teaching and preaching. These things are all in our Anglican DNA, without even trying very hard. Our ancient and reformed liturgy is spot on for many folks.

**Your Lent Madness initiative has energized a large group of media-engaged persons, and offered many of us an opportunity to learn about the saints and the liturgical year along the way. What other things do you have on the drawing board?** I would be remiss if I didn't mention 50 Days of Fabulous (50days.org), a way to remember that the Great Fifty Days of Easter invite us to celebrate for a very long time. It's a website with daily meditations and conversation. Pretty simple, but my sense is that most of us don't really live it up as much as we might for the duration of the Easter season. We've kicked around some other ideas, and we're always glad to hear others. In the same vein of light-hearted approaches to liturgical seasons, we've also begun publishing Jay Sidebotham's wonderful Lent and Advent calendar posters. We're talking about other seasons there too, perhaps Easter or Christmas.

**St. Thomas' Church, Whitemarsh Presents:**

Stanley Hauerwas - Guest Preacher - Sunday Forum Leader April 6  
 Professor of Ethics at Duke Divinity School - Preaching at 8:00 and 9:30am - Sunday Forum at 10:45 a.m. in MacColl Auditorium. **Ethics in the Gospel of Matthew:** The most Jewish of the gospels, portraying Jesus as a second Moses and dividing the gospel into five parts like the Torah. America's most famous ethicist engages us. *Co-Sponsored by the Episcopal Diocese of Pennsylvania.*



Eric Metaxas - A Book Discussion - Tuesday, April 22 at 7:30 p.m. in MacColl Auditorium. Author of the New York Times #1 Bestseller **Bonhoeffer: Pastor, Martyr, Prophet, Spy.**



*"[Told] with passion and theological sophistication."*  
 - *The Wall Street Journal*

All are welcome and both events are free to the public.  
 Bethlehem Pike and Camp Hill Road, Ft. Washington, PA

[www.stthomaswhitemarsh.org](http://www.stthomaswhitemarsh.org) - [www.thecenterforbiblicalstudies.org](http://www.thecenterforbiblicalstudies.org)

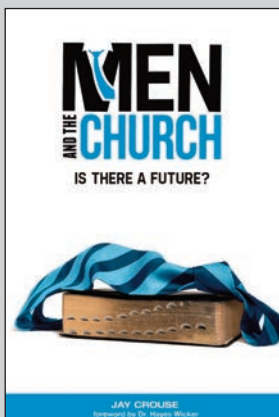


**Complete Pew Restoration Services**

Refinishing  
 Upholstering  
 Reversible Cushions  
 New Pews and Kneelers

For the widest range of pew restoration options, call today.  
 Eisenhour Church Furnishings  
 P.O. Box 489, Huron, Ohio 44839 1 800 686-0587  
 Fax 419 433-7559 Email: [Pewman@eisenhourchurch.com](mailto:Pewman@eisenhourchurch.com) Website: [eisenhourchurch.com](http://eisenhourchurch.com)

**A Wake Up Call to the Church**



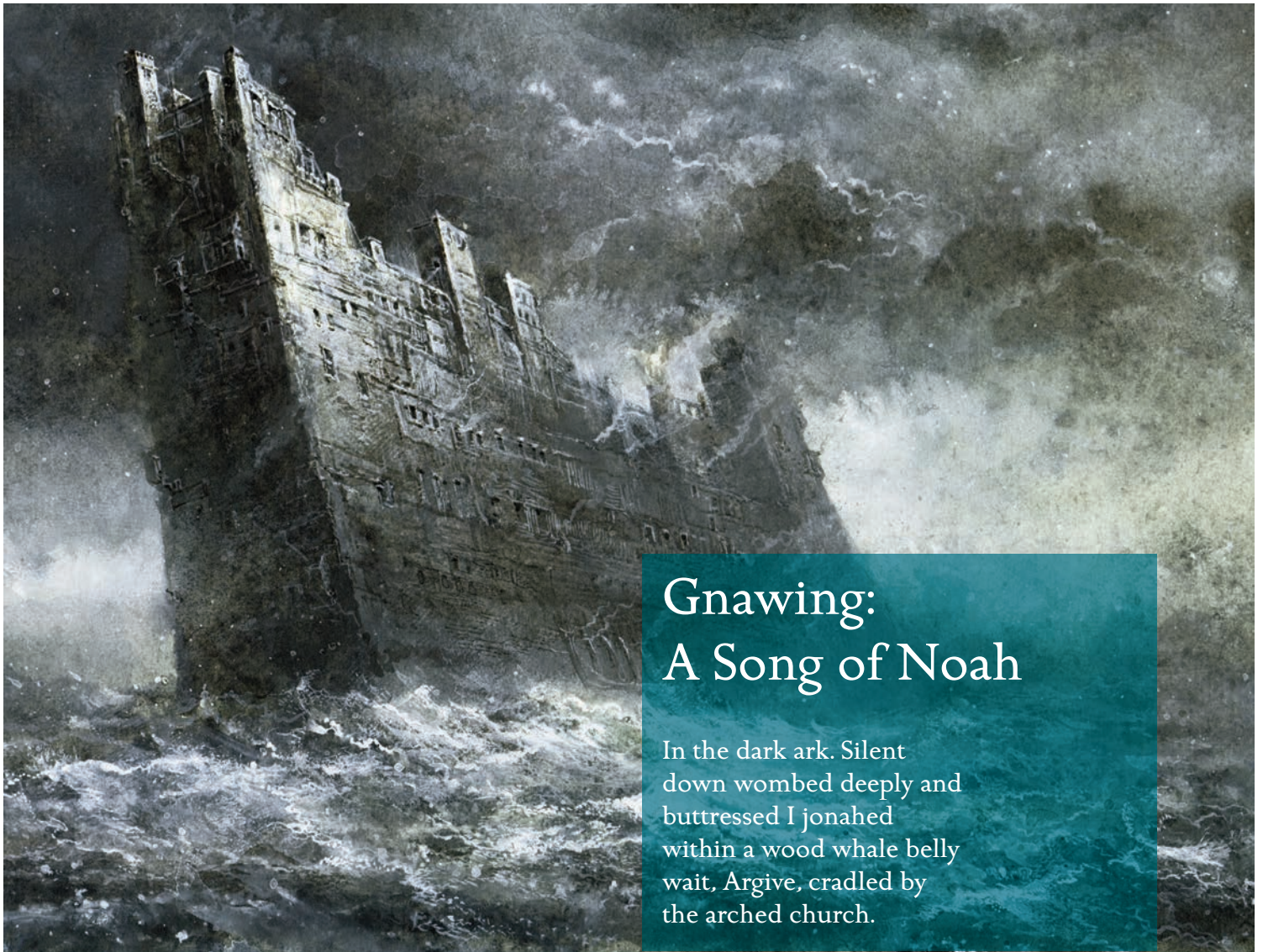
**Men and the Church: Is There a Future?**  
 by Jay Crouse

The renewal of the church in the 21st century will only take place when men in the church are equipped to reach the unchurched man.

**Men and the Church: Is There a Future?** leads the way to this renewed, local church future.

*Jay Crouse casts a vision of a promising future for all men in the life of the local church.*

Available in Kindle, Nook and Paperback: [amazon.com](http://amazon.com) and [barnesandnoble.com](http://barnesandnoble.com)



©YaroslavGerzhedovich / iStock photo

## Gnawing: A Song of Noah

In the dark ark. Silent  
down wombed deeply and  
buttressed I jonahed  
within a wood whale belly  
wait, Argive, cradled by  
the arched church.

A darkness beholden. Indeed  
a terrible darkness  
to contemplate. Taken within  
to fast, and without: the florid gray rain.  
Her persistence made me wonder  
if the forty days had passed again;

why she inquired at the windows.  
This mysterious ingestion  
to stir hunger of another kind  
since I, prodigal prophet, go on  
skirting Nineveh.

And if the Deluge comes not  
yet  
Lord lead me up  
to Ararat.

*Michael Cover*

# Reduce and Reuse: Lenten Devotionals

By Giuseppe Gagliano

**L**ent is a season of lack and restraint, except for its abundance of devotional books. The number of selections can be confusing and they are of unequal quality. Many manuals are time-specific and discarded after use; others are trite attempts to fill 40 days of spiritual reflection. After scouring through a pile of devotionals, I reduced the selection to several that are not only scripturally focused but also reusable from year to year.

In *Good Lord, Deliver Us*, Episcopal priests Leonard W. and Lindsay H. Freeman focus on Thomas Cranmer's articulation of the Great Litany. Each day in Lent begins with one of the litany's 32 petitions, followed by a very quick reflection. The reflection for the fifth week of Lent uses portions of collects for the Easter Vigil. These brief musings take on a variety of topics, including Anglican history, personal stories, biblical themes, and popular culture. This devotional is as brief as its ecumenical scope, and is particularly relevant to Episcopalians.

*Wondrous Encounters: Scripture for Lent* by Richard Rohr, a Franciscan priest and popular author, serves as a very accessible devotional manual. These reflections for each day of the season are based directly on scriptural passages, usually taken from both the gospels and the Old Testament. Rohr wrote this book during a silent hermitage in Arizona, and he emphasizes the experiential aspect of his writings. Rohr provides a "starter prayer" at the end of each reflection, which is meant to provoke the heart of the reader to personal prayer. While Rohr's theological ruminations occasionally fall victim to psychologizing, this series of devotions is accessible to a wide readership.

In his *Lent for Everyone* series the prolific bishop N.T. Wright notes each full Scripture reading and offers a focused portion of the daily text in his own words. A short imaginative exercise or a brief prayer follows each devotion. The author's reflections range from personal stories of his work as a bishop to the art of placing oneself into the text. It is refreshing to be carried through Lent in such a humble, imaginative way by a respected biblical scholar.

## Good Lord, Deliver Us

A Lenten Journey

By **Leonard W. Freeman** and **Lindsay H. Freeman**.

Forward Movement. Pp. 80. \$4

## Wondrous Encounters

Scripture for Lent

By **Richard Rohr**, OFM.

St. Anthony Messenger. Pp. 143. \$8.99

## Lent for Everyone

By **N.T. Wright**. Westminster John Knox Press.

Matthew, Year A

Pp. 174. \$15

Mark, Year B

Pp. 208. \$15

Luke, Year C

Pp. 144. \$15

## A Joyful Heart

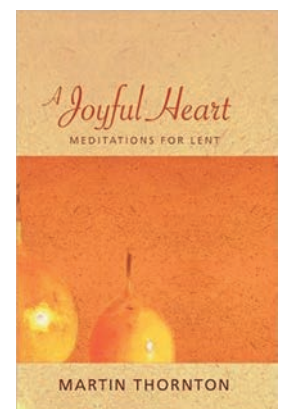
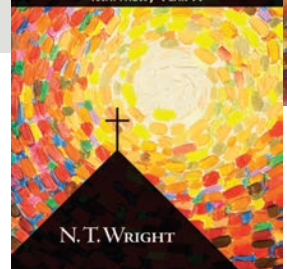
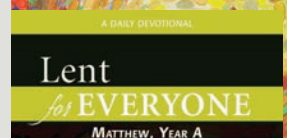
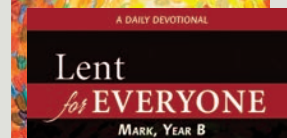
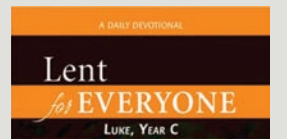
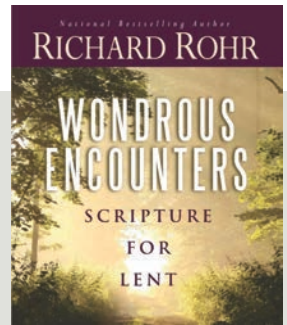
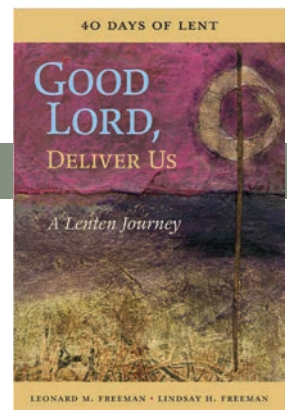
Meditations for Lent

By **Martin Thornton**. Wipf and Stock. Pp. 86. \$12

*A Joyful Heart* by Martin Thornton, the late chancellor of Truro Cathedral, presents not a typical series of daily devotions following a lectionary cycle but 12 chapters of about five to eight pages in length that deal with various theological subjects from an Anglican perspective. Thornton's final book can be digested at the reader's chosen pace.

With a penchant for English wit, the author takes a humorous approach to theology, intentionally following in the footsteps of G.K. Chesterton and C.S. Lewis. The readings are more in-depth than most devotionals and would be fruitful for group discussions during Lent.

*The Rev. Giuseppe Gagliano serves as a priest at St. Paul's, Sydenham, in the Diocese of Ontario.*



# Countering the Mall

Review by Mark F.M. Clavier

**D**ecades of evangelism have come and gone in the Church without much to show for them. Most Churches have probably reached the end of their decade with *fewer* members than at the start — a gloomy prospect for those who embraced the drive with zeal and high hopes. At times, one wonders who is evangelizing whom.

It seems that no matter what the Church tries to do, nothing manages even to slow the rate of membership decline, never mind reverse it. People, especially the young, have left in droves as they have found a degree of fulfilment in entertainment, sports, shopping, or a quiet morning at the local coffee shop. Meanwhile, those who devote their Sunday mornings — not to mention their lives — to the local church are increasingly seen as eccentric by the ever-expanding population of the unchurched. Why on earth add church to an already overcrowded and busy life?

According to James K.A. Smith's *Imagining the Kingdom*, none of this should be surprising because the Church is failing to educate people's imagination. Drawing on the work of Maurice Merleau-Ponty and Pierre Bourdieu, Smith argues that the precognitive experience and perception of our world is "inscribed" into our bodies and minds through our habits, practices, and daily routines. Through these practices, we come to perceive the world in a particular way before we even begin to hold convictions or develop theories. This precognitive knowledge accounts for 95 percent of our total knowledge, and it therefore profoundly shapes our conscious beliefs and choices; precognitive perception in fact *disposes* us powerfully to act in particular ways and believe in particular things. For example, someone growing up in Boston is probably going to be disposed to embrace a different set of convictions than someone growing up in rural Tennessee. Our *belonging* disposes us towards certain ways of *being* and *believing*.

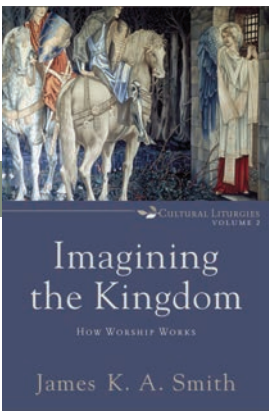
Smith is a Reformed philosophy professor at Calvin College who did some of his training in Roman Catholic institutions, and he is classically oriented. First, in agreement with Augustine, he sees education and formation as being primarily about orienting our loves towards certain ends rather than simply about

communicating knowledge. He argues, therefore, that we need to think about how practices and habits can so shape imagination as to orient our love towards God. Second, he believes that the orientation of love through social practices is fundamentally a question of liturgy. For Smith, liturgies are essentially patterns of meaning-bearing practices, routines and habits that produce and sustain social imaginary.

So, for example, the Book of Common Prayer conveys participants through the act of worship and roots us in the biblical narrative as expressed in the Anglican tradition. As we repeat these liturgical acts regularly, the knowledge of worship is inscribed in our bodies (through the habit of attending church, sitting, kneeling, standing, signing ourselves) as the story of our faith sets deeply into our minds. But, Smith argues, our participation in "secular liturgies" also shapes our social imagination in ways we perceive only dimly. Unlike Christian liturgies, however, "secular liturgies" orient our loves away from God. Smith sets his gaze particularly on that secular liturgy we call consumerism, especially the essentially religious nature of such activities as shopping at a mall.

**S**mith offers an important contribution to the fruitful conversation about how to free the Church from an unhealthy Cartesian framework that invariably turns faith into a private, inward conviction divorced from an outward society and essential practices. Therefore, anyone concerned about those segments of the Church that seek to separate the *content* of the faith from the *form* of expressing that faith (e.g., those initiatives that conceive of the Kingdom of God as an abstract product that can be repackaged to appeal to niche markets) will find his argument invaluable.

More important, *Imagining the Kingdom* reminds us that evangelism and Christian formation need to engage more than just ideas if they are to achieve anything lasting and meaningful. The mission of the Church is much more about connecting with and shaping the imagination, touching people at the gut level, than it is about rational arguments, experience, or convincing people of propositional truths. According to Smith, this is because our beliefs and choices are really badges that identify us as belonging within



## Imagining the Kingdom How Worship Works

By **James K.A. Smith**. Baker Academic. Pp. 224. \$22.99

certain communities of practices and narratives than the result of rational deliberation. When we engage only with people's beliefs it's not unlike focusing on the pollution in a lake without ever addressing the toxic river that feeds it.

If Smith is right, then the habits we encourage through the practice of our ministry, especially our acts of worship, will have more lasting effect than the beliefs we attempt to convey through our words. Evangelism must involve more than the 5 percent of people's knowledge and perception while leaving untouched the way they perceive their world and the communities to which they belong. This is more than a matter of worldviews — and Smith is critical of those who over-emphasize the clash of worldviews — because it seeks to take seriously the daily experience of belonging in the world out of which worldviews emerge. As such, Smith's approach is deeply incarnational, taking seriously that we are intelligent bodies rather than detached minds.

*Imagining the Kingdom* builds on the groundwork of *Desiring the Kingdom* to develop some wonderful insights that have enriched my own thinking tremendously. I eagerly await the third volume in James K.A. Smith's Cultural Liturgies series. His is an important voice to heed as churches strive to discern their role and mission within our consumer world.

*The Rev. Mark F.M. Clavier is the author of Rescuing the Church from Consumerism (SPCK, 2013).*



**"Young Christ in the Temple" - Restored 2013**  
Calvary U. M.C., Martinsburg WV

## Raynal Studios, Inc

Restoration

Stained Glass

Wood

Stone

1.800.305.0959

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

Natural Bridge, VA

# MOVING?

CLERGY  
**relocation**  
CENTRE

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

- Clergy Discount
- Guaranteed Dates
- 3 Estimates with only 1 survey
- All Major Van Lines

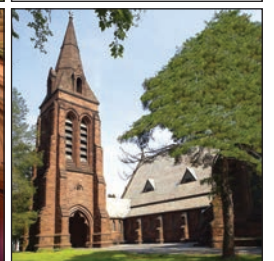
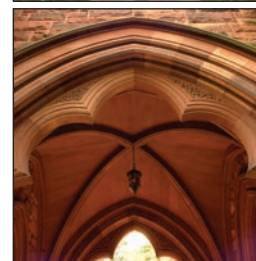
A Division of  
**THE relocation**  
CENTER

**800-733-0930**

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

## LICHTEN CRAIG DONALDSON ARCHITECTS, LLP

HISTORIC PRESERVATION  
MASTER PLANNING & CONDITIONS SURVEY  
LITURGICAL DESIGN  
INTERIOR DESIGN  
ENERGY ANALYSIS  
GRANTS & CAPITAL CAMPAIGN ASSISTANCE



KEVIN LICHTEN, AIA  
JOAN CRAIG, AIA, LEED AP  
BARRY DONALDSON, AIA, LEED AP

6 West 18th Street, 9th Floor, New York, NY 10011 212.229.0200  
4 East Ohio Street, Suite 18, Chicago, IL 60611 312.321.7400

[www.lichtencraig.com](http://www.lichtencraig.com)  
[general@lichtencraig.com](mailto:general@lichtencraig.com)

# Good Priest = Growing Congregation?

Review by Jason Ingalls

On New Year's Eve, an article on *The Telegraph's* website quoted the Archbishop of Canterbury: "The reality is that where you have a good vicar, you will find growing churches" (rdd.me/jmuxmsas). This correlative sound bite raises some issues. Does *good priest = growing congregation*? Does *shrinking congregation = bad priest*? What do we mean by a "good vicar" anyway?

Each in their own way, three recent books from the U.K.'s SCM Press try to answer this question. Each has its faults. Tim Ling and Lesley Bentley's *Developing Faithful Ministers*, as any edited collection, has some chapters that add only words to the length of the book. Judith Thompson and Ross Thompson's *Mindful Ministry* brims with unnecessary and distracting references to Buddhist practices of mindfulness, a shame given the deep pastoral wisdom found in its pages. David Dadswell's *Consultancy Skills for Ministry* might only

help priests who are thinking of hiring a church consultant, or archdeacons or bishops who see their role as mainly consultative.

But given those caveats, these three books allow us to explore from a different angle what it means to be a good vicar in the 21st century. In *Developing Faithful Ministers*, the authors seem to argue that a good priest needs to be proficient in a set of skills.

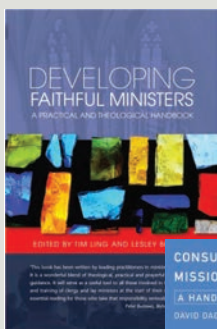
*Mindful Ministry* takes a different approach, aiming mainly for the rector or vicar. Thompson and Thompson argue that "lay people and those ordained interilluminate and awaken the sparkle of Christ's *charismata* in one another" (p. viii). A good priest is a mindful one.

*Consultancy Skills for Ministry* addresses that burgeoning field of people who come alongside full-time ministers and enable change in their ministries. Dadswell emphasizes the concept of "clarity" throughout the book. A good priest is clear about change.

Taken together, it is not a bad picture of what a "good vicar" might look like. I would love to see more priests who were proficient, mindful, and clear. I would expect those attributes in an accountant or a police officer. You might even call these attributes "professional." But what would we mean if we called priests *professionals*? Dadswell lays out a borrowed definition: "meticulous adherence to undeviating courtesy, honesty, and responsibility in one's dealings with customers and associates, plus a level of excellence that goes over and above the commercial considerations and legal requirements" (p. 207). Thoughtful professionalism stands as a guard against doing harm, something that more priests would do well to emulate.

Talking about the priest as a professional has its own issues. Thompson and Thompson write: "The work of healing in our society is undertaken by a varied host of professionals ... who can leave the minister feeling like a professional without a well-defined profession: a 'priest of the gaps' holding the remnants left behind by the professionalization of the main

(Continued on page 32)



## Consultancy Skills for Mission and Ministry

A Handbook

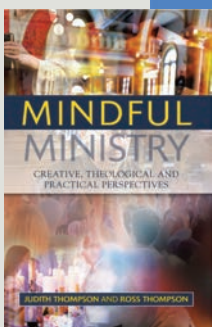
By **David Dadswell**. SCM Press. Pp. 224. \$32



## Mindful Ministry

Creative, Theological and Practical Perspectives

By **Ross Thompson** and **Judith Thompson**. Pp. 224. SCM Press. \$32



## Developing Faithful Ministers

A Theological and Practical Handbook

By **Tim Ling** and **Lesley Bentley**. SCM Press. Pp. 224. \$40

# Westminster Communities of Florida HONORABLE SERVICE GRANT



Residents at Westminster Communities of Florida quickly find they enjoy life more fully now that they're free from the time and expense of their home maintenance. They choose from a wide array of options in home styles, activities, dining, progressive fitness and wellness programs. Many of our communities also provide a range of health care services, if ever needed. For many residents, the only question left is: Why did I wait so long? Call us today to see why a move to a Westminster community is the best move you can make!

Westminster Communities of Florida proudly offers financial incentives to retired Episcopal priests, Christian educators, missionaries, spouses and surviving spouses. Call Suzanne Ujcic today to see if you meet eligibility requirements.

800-948-1881  
ext. 226



Westminster  
Communities  
of Florida

WestminsterRetirement.com

*A Columbarium in the life of the Church  
preserves a tradition of remembrance.*



An Armento Columbarium is an affordable alternative that preserves cherished memories & delivers a message of comfort in the knowledge that those that have touched our lives will always remain in the company of family & friends.

**SEND FOR OUR FREE INFORMATION KIT & DVD**



1011 Military Road, P.O. Box 39, Buffalo, NY 14217; Toll Free 1-866-276-3686, e-mail: Info@armento.net  
Visit us at [www.Armento-Columbarium.com](http://www.Armento-Columbarium.com)

(Continued from page 30)

pathways of care” (p. 56). Such priests will experience the ministerial profession as a “very inadequate and unprofessional one alongside well-trained others” (p. 56). Taking the label of “professional” might be damaging to priests and the type of vocation that we embrace.

In one of the essays in *Developing Faithful Ministers*, Paul Bayes suggests that “professionalism” might be damaging to the community as well. Bayes argues that one role of a priest is to encourage a community of friends (pp. 15-16). While Bayes admits that professionalism constrains otherwise unchecked priests, he warns that “the ministry of professionals is a stranger to friendship” (p. 23).

In the same book, editor Tim Ling picks up the thread in the final chapter and tries to put the idea of the “professional” into its etymological context: “[Our language finds roots] in the tenth century in the context of monasticism: the professional is someone who makes a public profession and enters a disciplined community” (p. 181). And surely this definition of *professional* is the one we need if we are to use the word at all. The priest as professional is not an individual with a specific set of skills. The priest is a member of an avowed community, an order, and it is the community that gives shape to a priest’s profession.

How might we respond to the question implicit in Archbishop Welby’s dictum that where you have a good vicar you will find growing churches? What makes a good priest? We might say that a priest may be much more, but a priest cannot be less than, a proficient, mindful, and clear-headed member of an order, an artisan and steward of the sacred mysteries. If we take this as a definition of a good priest, then the archbishop may well be right.

*The Rev. Jason Ingalls, a priest of the Diocese of Tennessee, serves in development at Ridley Hall, Cambridge.*

**No organist? Problem solved!**



\$2499

**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.

**HymnalPlus®**

For your **FREE** demo CD...  
**call:** 1-800-287-3160  
**visit:** [www.hymnalplus.com](http://www.hymnalplus.com)



# Ascetical Theology for Daily Living

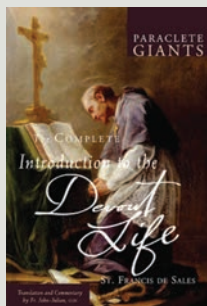
Review by Calvin Lane

Fr. John-Julian stands before a class of senior seminarians at Nashotah House imploring them (if not chiding them) to come and see the life of Julian House Monastery in Waukesha, Wisconsin. He says to these students who will have the pastoral care of souls in only a few months that they need to see this place and learn about its life because they may very well have someone with a contemplative vocation in their parish. How will you, he asks, guide such a person?

That kind of voice — urging to prepare, to guide, and to counsel everyday people into a life of devotion and prayer — is at the heart of this classic work, St. Francis de Sales's *Introduction to the Devout Life*, an indispensable text for anyone who wants a practical, realistic engagement with a life of holiness, a life marked by regular prayer, alertness to the presence of the Holy Spirit, and progress in the full stature of Christ. The bishop of Geneva (a missionary assignment

## The Complete Introduction to the Devout Life

By **St. Francis de Sales**.  
 Edited and translated  
 by **Fr. John-Julian, OJN**.  
 Paraclete Press.  
 Pp. 390. \$26.99



(Continued on next page)

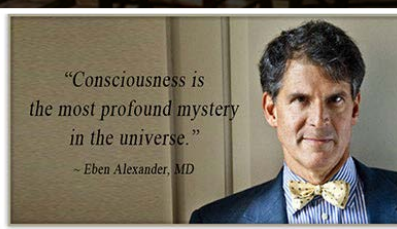
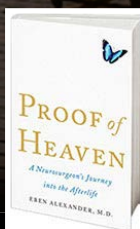
MAY 25-30, 2014

Kanuga Conference Center • NC BlueRidge Mountains

# Summer Dream & Spirituality CONFERENCE

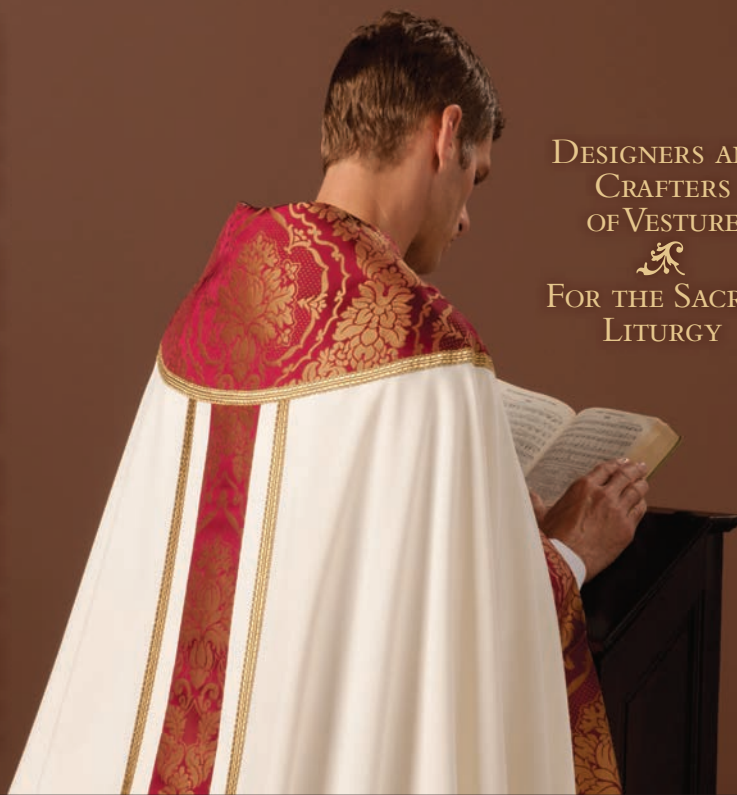
25 WORKSHOPS & 4 DREAM GROUPS  
 40 STAFF & 10 PRESENTATIONS INCLUDING:

**Eben Alexander**, Best selling Author  
 "Proof of Heaven, A Neurosurgeon's Journey into the Afterlife"



FOR INFO & TO REGISTER  
[www.HadenInstitute.com](http://www.HadenInstitute.com)

THE HOLY ROOD GUILD



DESIGNERS AND  
 CRAFTERS  
 OF VESTURE  
 FOR THE SACRED  
 LITURGY

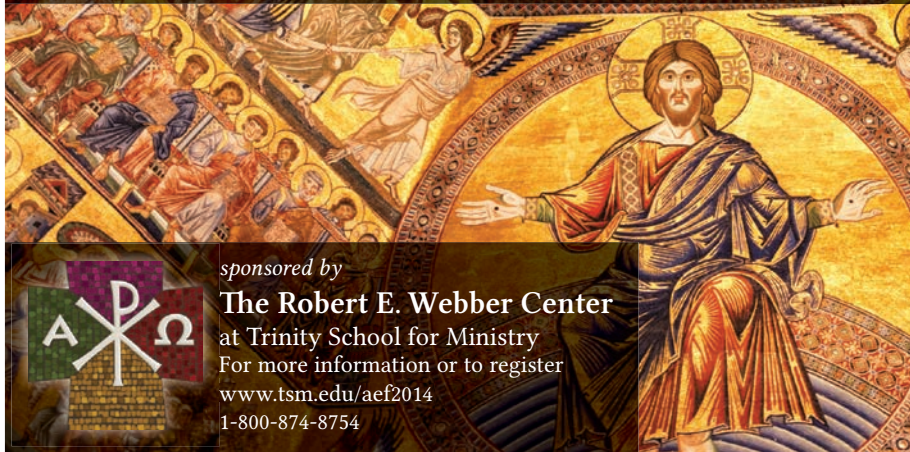
Visit us at [www.holyroodguild.com](http://www.holyroodguild.com)

St. Joseph's Abbey | Spencer, MA 01562-1233

Toll Free: 866.383.7292 | Fax: 508.885.8758

## 2014 Ancient Evangelical Future Conference

*As We Worship, So We Believe:  
How Christian Worship Forms Christian Faith*  
June 5-6, 2014 | Trinity School for Ministry | Ambridge, PA  
with Colin Buchanan, Timothy George, Edith Humphrey,  
Amy Schiffrin, and James K A Smith  
[www.tsm.edu/aef2014](http://www.tsm.edu/aef2014)



sponsored by

**The Robert E. Webber Center**

at Trinity School for Ministry  
For more information or to register  
[www.tsm.edu/aef2014](http://www.tsm.edu/aef2014)  
1-800-874-8754





# livingchurch.org

## Bookmarks and Bookplates

FROM MOREHOUSE CHURCH SUPPLIES



Follow us on  



Morehouse Church Supplies  
A division of Church Publishing Incorporated

Shop our complete selection of bookmarks,  
bookplates, and much more at  
[www.ChurchPublishing.org](http://www.ChurchPublishing.org).  
To order by phone, call 800.672.1789.

## BOOKS

(Continued from previous page)

given to Francis in 1602 when Geneva was surely in its post-Reformation Protestant heyday) specifies in the preface that this book is different from all the ascetical manuals that came before it.

Indeed de Sales was quite aware that he was doing a new thing: the whole tradition had focused on those who had withdrawn from the business of the world; this book, he explains, “is to instruct those who live in towns, on farms, or at court, and whose situation necessitates that they live an ordinary life in external matters” (p. 3). The *Introduction*, then, is ascetical theology for the rest of us, those of us who hunger and ache for a disciplined life with God but who have children to raise, deadlines to meet, checkbooks to balance, and toilets to unstop. Like the interrupting bells of the Angelus that remind us of God’s interruption of the world in the Incarnation, de Sales does not try to remove us from the world, but rather would have us burn ever more brightly within it through the devout life.

This translation and commentary joins Fr. John-Julian’s other works in the Paraclete Giants series — his “complete” *Imitation of Christ* by Thomas à Kempis and Julian of Norwich — and like the other two is a pleasing and carefully crafted rendering of not only a historically important ascetical masterpiece but a text useful for Christians today. The goal of this work — in the 17th century and today — is true holiness of life, an aim difficult to achieve because there are many impostors, as Francis explains, and because it simply takes time: grace must bear fruit in charity, and charity must be fanned into the flame of sanctity.

But this can be done even in the most quotidian circumstance, something which de Sales wanted his own spiritual clients to know and which John-Julian clearly hopes to share today. The book began merely as a col-

lection of advice for a noble woman, Louise de Charmoisy, but after it fell into the hands of her Jesuit spiritual director, Francis was prevailed upon to publish it.

It first appeared in 1609 and was revised three more times, the final edition appearing in 1619. Francis (1567-1622) endeavored through the whole of his ministry, as a missionary in the northern Protestant region of the Duchy of Savoy and in his unusual role as displaced bishop of Geneva, to strengthen devotion, to encourage everyday women and men in their prayer life, and to make accessible to them the best of Christian asceticism. He even defined devotion, as John-Julian explains, not as the multiplication of rote prayers but as a simple, true, serious, and abiding love of God.

It should come as no surprise that the traditional Dionysian ways of Purgation, Illumination, and Unification stand behind the five parts of the *Introduction*. In the verso page commentary John-Julian walks the reader through Francis's discussion of how one disconnects from the proclivities of sin, instruction on how to raise the soul closer to God in prayer and sacrament, the development of the virtues, how to avoid temptation, and finally how to form resolutions to remain in the devout life.

As in the other "complete" works, Fr. John-Julian gives the reader a grand running commentary, a clear introduction attending to the historical, literary, and theological contexts, and a delightful appendix filled with short anecdotes of notable figures who benefited from the *Introduction*, including Wesley, Law, Newman, and the last two popes. This edition will prove very useful — the intention of de Sales and his modern translator, John-Julian — in the mission field today.

*The Rev. Calvin Lane is affiliate professor at Nashotah House and priest-in-charge of St. Mary's Church, Franklin, Louisiana.*



## The American Study Program Oxford, England August 6-12, 2014

### "Christianity in the 21st Century"

*How do we, as Christians, relate to the challenges of our time?*

Located at historic St. Edmund Hall, this unique conference offers lectures combined with ample time to enjoy the university city and surrounding areas.

**Cost: \$1,800 (All Inclusive)**

#### Conference Speakers:

**The Rev'd John Maxwell Kerr:** Founder and former Warden of the Society of Ordained Scientists. Fr. Kerr has taught at Oxford University and Winchester College, and currently serves at Bruton Parish Church, Williamsburg, Virginia, and is the Episcopal Chaplain to the College of William and Mary.

**The Rev'd. Dr. Keith Ward:** British cleric, philosopher, theologian, scholar, and author of over 20 books. Dr. Ward is a Fellow of the British Academy, former Regius Professor of Divinity, University of Oxford and Canon of Christ Church, Oxford.

**Canon Trevor Dennis:** Former Vice Dean and Canon Chancellor at Chester Cathedral. Canon Dennis was tutor in Old Testament Studies at Salisbury and Wells Theological College and has authored several books examining the relevance of Biblical stories to our own lives.

**Registration Deposit: \$300 (non refundable)**

**Contact: Susan Allen, Program Director**

**Phone: (757) 784-2945 E-mail: [info@americanstudyoxford.com](mailto:info@americanstudyoxford.com)  
[www.americanstudyoxford.com](http://www.americanstudyoxford.com)**

## The original social networking site.

 **KANUGA**  
Hendersonville, NC

### GET FACE TO FACE THIS JUNE AT KANUGA



#### 86th Annual Christian Formation Conference

Keynote: *Walter Brueggemann*

Theme: *Face to Face*

Dates: *June 9-13, 2014*

Four days of learning, fellowship, refreshment and renewal with some of the Church's top educators. Come face to face with God and each other in the Blue Ridge Mountains.

Learn more at [kanuga.org/christianformation](http://kanuga.org/christianformation)

# Dig Deeper with Muslims

This is the second book by the Littlemore Group, which Sarah Coakley describes in the foreword as “a number of Anglican clerics who have devoted themselves simultaneously to scholarship and to the demands of ordinary parish life” (p. vii). The first was the thoughtful reflection on the priesthood, *Praying for England*.

This is an important and imaginative book. Although its context is that of the Church of England, anyone interested or involved in relations between Anglicanism and Islam, especially at the parish level, will benefit immensely from the reflections here.

Crucial to any relationship with Islam is the understanding that Islam and Muslims are as diverse as Christians. As Ian Wallis says, “Muslims are no more homogeneous than Christians.” There can be no progress without an acknowledgment of this com-

plexity, and the Church can make a real difference by not slipping into the easy generalizations of contemporary political discourse. The Church can also practice what Frances Ward, now dean of St. Edmundsbury, calls public friendship, rather than engage simply in private relationships. Christians have the ability to model what we hope the broader community will come to embody.

There is no papering over of real difference and difficulty. In a fascinating conversation, one priest remarks that both “the Christian and the Muslim faiths make universal claims, and this has been made explicit” in the interfaith project in which he is involved.

In Britain, as Philip Lewis observes, “different cities have quite distinct profiles” when it comes to their Muslim populations, and it would not surprise me if that were also the case in North America. Here too Christians can bring a sensitivity to our public understanding of the nuances of Islamic faith, practice, and culture.

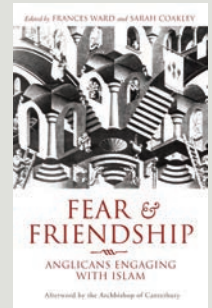
This book is evidence of interfaith

**Fear and Friendship**  
Anglicans Engaging with Islam

Edited by **Frances Ward** and **Sarah Coakley**.

Continuum.

Pp. xiv + 154. \$22.95



engagement at its best. It is full of fresh insight and a willingness to risk new ventures, while being firmly grounded in classical Christian theology and self-understanding. Interfaith engagement is challenging but crucial work. The paradigms of relationships between the great religious traditions on which we have relied till now are bankrupt. If we know one thing, we know of the persistence of religion, and the forging of a new paradigm between us is vital for the future of the human family.

This book takes some bold steps in the right direction.

*The Very Rev. Peter Eaton*  
Denver

## 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 piece of mind

**CUSTOM MOVERS – fhwa Lic. #MC370752**

\*Certain Restrictions Apply

**www.custommovers.net**





thinkstockphotos.com

*Cæli enarrant* The heavens declare the glory of God

## *Fiat*

**H**aving learned the Hail Mary I was prepared for the Angelus when it came along at my first Anglo-Catholic parish, and the rosary popped up with some frequency thereafter in ecumenical and Roman Catholic circles. It took a few years till the Hail Mary became a regular prayer in the car, perfect for repeating over and over, and later I built in the rosary proper as a feature of any driving day, preferably near the beginning.

The road rosary took hold thanks to missionary friends in Mexico, who would pray it on the way to far-flung ranchos for impromptu services of an evening, built around testimony to the transforming power of the gospel, songs set to guitar, and interces-

sory prayer with the laying on of hands. I hope not to forget watching the sun set over the Mexican desert from a van packed with fired-up undergraduates from south Louisiana plus our missionary hosts, praying the rosary as an earnest of the evangelization to come. In an hour's time these impressive young people — mostly charismatic Roman Catholics, whom I had seen poring over the Scriptures in their spare time, when they weren't prostrate before the blessed sacrament and a giant crucifix — would be sharing their faith in the Lord Jesus Christ with the rural poor who might not see a priest for a year, though they would see many persuasive Jehovah's Witnesses.

(Continued on next page)

(Continued from previous page)

As a missionary myself several years later, serving in South Africa, I recall embarking on a day-trip with a bishop friend who suggested that we start our journey with the rosary. “Whenever I drive around my diocese,” he told me, “I always pray the rosary with whomever is with me in the car. I don’t ask for permission, but simply invite them to join in,” he laughed. And we both were pleased to find that our temporary home, the College of the Transfiguration, still rang the Angelus bell twice daily, at noon and at 6 p.m., an apparent remnant of Anglo-Catholic origins. I didn’t notice an observable piety around the practice, but since my class started at noon, I told my students we would begin by reciting the Angelus, which we did.

At THE LIVING CHURCH, our offices sit alongside Milwaukee’s Cathedral Church of All Saints where the Angelus is rung twice each day. And because I live across the street, there is no escaping the bells. At work and at home, I stop what I am doing, stand, and pray for the grace to be made worthy of the promises of Christ.

What might this mean? The unmistakable subject, and principal actor, of the Angelus — and of the Rosary — is the Word of God himself. All is ordered to his arrival and its consequences, and Mary’s *Fiat* subsists in surrender. *Be it unto me according to thy Word*, she says, as prologue to the third versicle: *And the Word was made flesh: And dwelt among us*. As we repeat these words, taking them to heart, we follow in the footsteps of Mary and Jesus, even to his cross and passion on the way to glorious resurrection.

It’s Ash Wednesday and I’m just back from a long road trip that took me on LIVING CHURCH business to Oklahoma, Texas, Louisiana, Alabama, South Carolina, and Washington, D.C. I can’t list all of the faithful folks whom I met and with whom I engaged in ministry, fed by worship and mutual encouragement. (If you’re on Facebook, you can see a few of the photos I snapped along the way; visit [is.gd/FacebookCSW](https://www.facebook.com/is.gd/FacebookCSW).) I am truly thankful to the saints who provided extraordinary hospitality. The trip included an organizing meeting of the Cranmer Forum, being a collocation of younger leaders: stay tuned ([cranmerinstitute.org](http://cranmerinstitute.org)); the conclusion of the current round of the Anglican-Roman Catholic Consultation in the U.S.

(ARC-USA): watch for an agreed statement on “Ecclesiology and Moral Discernment” this spring; and first visits to several parishes — All Souls, Oklahoma City; Trinity Cathedral, Columbia; and All Saints, Chevy Chase.

I did a lot of praying on the road, right the way along. I followed the Joyful, Sorrowful, and Glorious mysteries, and I held the special intentions of folks I had just been with and for whom I had promised to pray. When I remembered I prayed the Angelus at noon and 6.

As we travel, and as we arrive again at home, our missionary vocation remains the same. We are pilgrims on a journey. We are called out of ourselves and sent to follow the incarnated and crucified One, to share the good news of his gospel with the nations. Our job is to say *yes*, not knowing where we are being led. *Fiat*: Let it be done; so be it; amen.

Christopher Wells



## LETTERS

### Remember the Presentation

The review of *Stephen Dykes Bower* [TLC, Feb. 9] introduced me to an architect whose work I have admired without knowing anything of the person. The cover article on Old St. Paul's caught me up on a church where I had occasionally worshiped while living in Baltimore more than 50 years ago. And the article on gaming gave me background on the issue in a neighboring diocese where I have many friends.

But I was disappointed on turning to Sunday's Readings to find reflections for Feb. 2 that were replaced throughout the Church (unless there are parishes that actually depend on this column when preparing their services) by the readings for the Presentation.

*The Rev. Wm. D. Loring  
Danbury, Connecticut*

### Five Women's Backstory

I was pleased to see Grace Sears's review of *Five Women* [TLC, March 9], which I "midwifed." I discovered it at the Community of Grandchamp convent in Switzerland, recruited Dennis Wienk to translate it, and (after 20 years of not finding a publisher) suggested Wipf and Stock.

I also tracked down the author, who was very glad to give permission. It is her first book to appear in English. Dennis went on to translate her book on three Hebrew prophetesses, which Wipf and Stock has issued as *Three Women of Hope*, and he is now working on her book on Esther.

*Five Women* caught my eye because it included Hagar, and the author has consulted Islamic sources as well as Jewish. Leah is also often overlooked, but she gave Jacob more sons than Rachel and is the ancestor of Jesus.

*The Rev. Lawrence Crumb  
Eugene, Oregon*

# Clergy Move Center®

Found Only at Stevens Van Lines



We are your mover, so you communicate directly with us.  
We don't pay a broker for your business,  
so we pass those cost savings directly on to you

- Episcopal moving discounts and benefits
- Single point-of-contact
- Customized moving packages
- Family owned since 1905
- Free no-obligation moving estimate



**STEVENS**  
worldwide van lines

Let us apply our expertise and commitment to your move.

Call the Clergy Move Center Team:

Sunny Sommer, Jean Warnemuende, Autumn Smith,  
Aymi Dittenbir or Vicki Bierlein

**800.248.8313**

[www.stevensworldwide.com/affinity](http://www.stevensworldwide.com/affinity)

# livingchurch.org

## Davis d'Ambly Liturgical Artist

**The finest quality  
custom liturgical art  
firmly grounded  
in the traditions  
of the Church**

- Paintings
- Altarpieces
- Woodcarvings
- Furnishings
- Sacred Vestments
- Altar Hangings

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

**610-955-2462**



# Loyal supporters. Generous giving.



Susan, my constant companion in ministry, and I were introduced to THE LIVING CHURCH through my confirmation classes back in the mid-'60s. The magazine exposed us to the wider Anglican Communion and helped us understand that we were becoming part of something much larger than our home parish. Since then, THE LIVING CHURCH has traveled with us through my journey from businessman to deacon, priest, and bishop. Our increased involvement in the larger Church and our regular support of the magazine ultimately brought an invitation to serve on the board of the Living Church Foundation, and it has been my joy to continue in this role.

The magazine nurtures all of us with rich articles that convey sound theological teaching, and presents balanced coverage of critical issues. The stewardship of our time and finances is grounded in our love for our Lord's Church. We believe THE LIVING CHURCH contributes directly to the well-being of the Church and her people. It is a cause worthy of support through the giving of our time, talent, and treasure.

—The Rt. Rev. D. Bruce MacPherson,  
president of the board of  
The Living Church Foundation



# The Living Church

THE LIVING CHURCH relies on the generous support of readers like you to fulfill our mission.  
To learn more about how you can contribute to the mission of THE LIVING CHURCH, please visit [livingchurch.org/donate](http://livingchurch.org/donate).



# PEOPLE & PLACES

## Deaths

The Rt. Rev. **Maurice M. "Ben" Benitez**, sixth Bishop of Texas, died February 27 in Austin. He was 86.



Benitez

Born in Washington, D.C., he was a graduate of West Point and a jet-fighter pilot who served with the 527th Fighter-Bomber Squadron in Germany during the Cold War. After his service in the U.S. Air Force he studied at the University of the South's School of Theology.

He was ordained priest in 1958, and served at two parishes in Florida and at St. John's Cathedral in Jacksonville and at Grace Church in Ocala.

His years at Grace were marked by tensions of the civil rights movement. Bishop Benitez received threats and hate messages as he stood against segregation, integrating his parish school before the public school system did the same. When the public schools' teachers later went on strike, he was asked by both sides to act as mediator.

He was elected bishop in 1980 and served in that office until 1995. Bishop Benitez was a friend of the popular renewal movement in the Church and early in his episcopacy, he conducted a Venture in Mission campaign to support domestic and world mission.

Bishop Benitez also brought a focus on the changing demographics in Texas. While he coped with challenges brought by the recession in the late 1980s, the collapse of the oil business and the resulting banking crisis, he laid the foundations for Spanish-speaking ministry in the Diocese, opening the first Hispanic missions, recruiting Spanish-speaking clergy and appointing the first Hispanic missionary for the Province. He responded to the increasing Hispanic populations' needs by establishing El Buen Samaritano, a diocesan social service agency in Austin.

The bishop's wife of 63 years, Joanne, preceded him in death. He is survived by daughters Jennifer Benitez Shand, Leslie Anne Benitez, and Deborah Benitez Smith, and six grandsons.

The Rev. **Chester E. Falby**, a priest for 62 years, died January 12. He was 87.

Born in Clinton, Massachusetts, he was a graduate of the University of Massachusetts, Church Divinity School of the Pacific, and General Theological Semi-

(Continued on page 44)

## 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, Leland, N.C.

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 E. Mark Stevenson, Dallas, Texas

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

Dr. Christopher Wells, Milwaukee, Wis.



## Knowing God, and Making Him Known

Rooting all things in worship, St. David's Church, Radnor, 3,000 strong, offers a wide variety of opportunities for our parish family to grow in their faith and put their faith in action week by week, both at home and in the world. Our church's shared life extends into

- learning for all ages
- 55 individual ministries
- outreach into the wider community and world.

Whether it is packaging basic essentials for low-income children, assisting building for our companion parish in Guatemala, or supporting the housing, feeding, and education of 1,600 students at schools in Uganda, we continue to live into our three-centuries-old mission.

### St. David's Episcopal Church

763 S. Valley Forge Road  
Wayne, PA 19087  
610.688.7947

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



A LIVING CHURCH Sponsor



## Water

### 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

### 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 E. Mark Stevenson, Dallas, Texas

### EDITORIAL AND BUSINESS OFFICES

Mailing address:  
816 E Juneau Ave., P.O. Box 510705  
Milwaukee, WI 53203-0121

Shipping Address:  
816 E. Juneau Avenue  
Milwaukee, WI 53202

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 22 times per year, 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: \$55 for one year; \$95 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 510705, Milwaukee, WI 53203-0121. 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.

© 2014 The Living Church Foundation, Inc. All rights reserved.  
No reproduction in whole or part can be made without permission of THE LIVING CHURCH.

The *Venite* closes with this warning: “Harden not your heart, as your forebears did in the wilderness, at Meribah, and on that day at Massah, when they tempted me. They put me to the test, though they had seen my works. Forty years long I detested that generation and said, ‘This people are wayward in their hearts; they do not know my ways.’ So I swore in my wrath, ‘They shall not enter into my rest’” (Ps. 95:8-11). Numbers 20:2-13 tells a similar story, although adding the detail about Moses striking the rock twice, interpreted by some as Moses’ celebrated fault for which he was forbidden entrance into the Promised Land.

A “people with a wayward heart” and “doubting Moses” may obscure a simpler reading that invites a strong parallel to the gospel. “The people thirsted for water,” we are told. “Why,” they ask Moses, “did you bring us out of Egypt, to kill us and our children and livestock with thirst?” Thirst is a desperate need, a condition a human being cannot long endure. God does not scold the people, but rather provides for their need. “I will be standing in front of you on the rock at Horeb. Strike the rock, and water will come out of it, so that the people may drink” (Ex. 17:6). Water gushing from the rock is an answer to the question *Is the Lord among us or not?*

Drinking the water of God, indeed, bathing in it, “we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand” (Rom. 5:1-2). Jesus is himself the Living Water, cleansing us without and reviving us within. In one of the truly great ecumenical texts of the New Testament, Jesus says to the Samaritan woman, “If you knew the gift of God, and who it is that is saying to you, ‘Give me a drink,’ you would have asked him, and he would have given you living water” (John 4:10).

In our need, we may ask, “Where do you get that living water?” Jesus speaks to us just as he spoke to the woman: “Those who drink of the water that I will give them will never thirst. The water that I give will become in them a spring of water gushing up to eternal life” (John 4:14-15). The cool cup of Christ is a miraculous satisfaction.

And yet the cup is always given. In a sense, desire and satisfaction have met and kissed each other. Jesus is the water we receive and always the water we want. Ultimately, this is about love. “If you thirst, drink from the font of life. If you hunger, eat the bread of life. Blessed are those who hunger for this bread and thirst for this font. Always eating and drinking, they still desire to eat and drink. A most beautiful thing! Always Christ is consumed and sipped, always hungered for and thirsted for, always tasted and always desired, which is why the prophet says: ‘Taste and see how sweet and pleasant the Lord is’” (*Ex instructionibus sancti Columbani abbatis*, n. 13; my translation).

Scanning a series of maps for a planned hiking trip, I look carefully; I remove my glasses for close inspection; I search for water. And I recall from other hikes the visceral cry of the body for water and the absolute joy of drinking it.

Jesus, come to me first as summer fire, burn me and dry me until I know my naked need.

### Look It Up

Read Rom. 5:1. Jesus gives access to this grace..

### Think About It

Weak, dead in our sins, hungry and dried out: “God proves his love toward us in that while we were still sinners Christ died for us.”

## Light

“God is light and in him there is no darkness at all” (1 John 1:5). “Everything exposed by the light becomes visible” (Eph. 5:13). Simply, God sees the truth. “Do not look on his appearance or on the height of his stature, because I have rejected him, for the Lord does not see as mortals see” (1 Sam. 16:7). Thus, in the selection of leaders, providence proffers many surprises. “Now [David] was ruddy, and had beautiful eyes, and was handsome. The Lord said, ‘Rise and anoint him; for this is the one’. . . [A]nd the spirit of the Lord came mightily upon David from that day forward” (1 Sam. 16:12-13). The seeing light of God sunders every surface.

God sees and exposes the unfruitful works of darkness. It is shameful to mention what is done in secret, and fearful to consider the gaze of God, “unto whom all hearts are open, all desires known, and from whom no secrets are hid” (BCP, p. 323). This would be absolute misery for a weak and frail and sinful human being if not for the deeper truth that the God who sees is the one “whose property is always to have mercy” (BCP, p. 337). True, Jesus “came into the world for judgment” (John 9:39). He is looking and he knows. And yet his seeing, his judgment, his piercing gaze, is all love and mercy and life-giving joy.

“The light shines in the darkness” (John 1:5). It shines upon those who know only that “darkness is upon the face of the deep” (Gen. 1:2). This brilliant light touches the blind. Why am I blind? Why do I suffer? Why has this happened to me? What have I done? What did my parents do? Jesus gives very few answers. He does say something quite odd, however: “We must work the works of him who sent me while it is day.” “We,” he says. He is no doubt speaking to the disciples, but he has thrown his voice to me, his blind and embittered son. Why am I blind? Why do I suf-

fer? Why am I alone? “We must work,” he says to me.

“I am the light of the world,” he says, and, to add sign to word, he imitates the moment of creation, making mud to form a new human being. After I wear muddy salve for just moments, and then wash it away, light appears. I see. Of course people wonder and talk, and I confess, “I am the man.” They push me and I explain, “He put mud on my eyes. Then I washed, and now I see.” What do I think? “I think he is a prophet.” Ridiculed for being well, having violated some rule about permanent defect, I say in a joyous frustration, “One thing I know, that though I was blind, now I see” (John 9:1-41).

Not good enough. Excuse the sermon, and I promise it will be brief. “Here is an astonishing thing! You do not know where he comes from and yet he opened my eyes. We know that God does not listen to a sinner, but he does listen to one who worships him and obeys his will. Never since the world began has it been heard that anyone opened the eyes of a person born blind. If this man were not from God, he could do nothing” (John 9:30-33).

He came again to me and asked, “Do you believe in the Son of Man?” I could see, but I didn’t understand. I asked, “Who is he, sir?” He said, “You have seen him, and the one speaking with you is he.” I said, “Lord, I believe.”

### Look It Up

Read Gen. 1. See the darkness first.

### Think About It

“Let your light shine” is a jussive subjunctive, a command.



## On the Mountaintop

This year Transfiguration, Vail Valley, celebrates 40 years of watching Jesus reveal himself as God’s radiant son amidst the majestic Rocky Mountains of central Colorado. God’s provision has driven Transfiguration’s growth these past 40 years through many abundant blessings. Our church family enjoys weekly multi-campus worship in our three interfaith chapel and community centers situated throughout our mountain valley, sharing facility, program, and service with Jewish, Roman Catholic, Baptist, Lutheran, Presbyterian, Anglican, and Pentecostal faith communities. We welcome members, seasonal members, and friends from around the Anglican Communion and from many Episcopal congregations across the country who enjoy the beauty and rigors of an active, outdoor lifestyle. We are proud to feature our ministries to infants, children, and youth as our premier congregational activities, alongside a robust commitment to outreach participation locally, nationally, and internationally. We serve our entire community by seeking to fulfill a true parish vision for Eagle County. We are a vibrant congregation for a Living Church!

**The Episcopal Church of the Transfiguration**

P.O. Box 1000, Vail, CO 81658

(970) 476-0618

episcopalvail.org • beavercreekchapel.com  
vailchapel.com • edwardsinterfaithchapel.org



A LIVING CHURCH Sponsor





### The Diocese of Olympia

1551 10th Avenue E., Seattle, WA 98102  
(800) 488-4978 • [ecww.org](http://ecww.org)

The Episcopal Church in western Washington traces its history to the establishment of the Missionary Jurisdiction of the Oregon and Washington Territories in 1853. Admitted by General Convention in 1910, the Diocese of Olympia has more than 31,000 Episcopalians in 106 faith communities. The geographic area stretches south from Canada to Oregon and west from the foothills of the Cascade Mountains to the Pacific Ocean.



Rickel

The diocese has nearly 400 resident clergy, led by the Rt. Rev. Gregory Rickel. He envisions a church that is a safe and authentic community in which to explore God's infinite goodness and grace as revealed in the life and continuing revelation of Jesus Christ.



A LIVING CHURCH Partner

### The Diocese of West Texas

111 Torcido Drive, San Antonio, TX 78209  
(210) 824-5387 • [www.dwtx.org](http://www.dwtx.org)

The annual theme for the Episcopal Diocese of West Texas is "Rekindle the Gift of God that is within You," from Second Timothy. Introduced at the 110th annual diocesan council in February, the theme for this year will be grounded in Bible studies and small group gatherings within each congregation, during our Sharing Faith Dinners on May 15, and in each of our three camping programs this summer.



During this season of Lent, the Diocese of West Texas has initiated a diocesan-wide Adult Christian Formation study entitled "Following Jesus: Initiation to Discipleship." This eight-week online study includes Scripture references, reflections, and audio interviews with diocesan family members on aspects of discipleship. We encourage you to read along and be rekindled at [followingjesus-dwtx.org](http://followingjesus-dwtx.org).



A LIVING CHURCH Partner

## PEOPLE & PLACES

(Continued from page 41)

nary. He served as an Aviation Cadet in the Naval V-5 program in 1945-46.

He was ordained deacon in 1951 and priest in 1952. He served parishes in Oregon, Washington, New Jersey, and New York and was an archdeacon in the Diocese of Newark in 1959-62. He was on a clergy presenting team for Marriage Encounter and was a chaplain of the Order of St. Luke.

The Reverend Chester E. Falby is survived by his wife of 61 years, Deanne; a brother, Clifford Falby, of Wakefield, RI; sons John Falby of San Diego, Matt Falby of Salem, OR, Mark Falby of Aurora, OR, and Paul Falby of Portland; a daughter, Casey Titchenal; four grandchildren; and two great-grandchildren.

The Rev. **William Cone Harris**, a veteran of World War II, died January 21, a

few months before his 90th birthday.

Born in St. Petersburg, FL, he was a graduate of Stetson University and Virginia Theological Seminary. Fr. Harris practiced law in Florida before his seminary studies. He was ordained deacon in 1965 and priest in 1966. He served parishes in Florida, Georgia, and Virginia. After retiring he moved to Lexington, VA.

Fr. Harris is survived by a daughter, Priscilla Wood; sons Peter, Paul, and Patrick Harris; three grandchildren; and one great-grandchild.

Send notices for  
People & Places to:  
[p&p@livingchurch.org](mailto:p&p@livingchurch.org)

### The Order of Julian of Norwich

Contemplative Monastic Life  
for women and men  
in the Episcopal Church

- Community life
- Individual silent retreat
- Affiliation

[www.orderofjulian.org](http://www.orderofjulian.org)  
**262-549-0452**

## WANTED

Clergy Vestments, Altar Hangings, Altarware, Clergy Black Wool Capes, Holy Communion Kits, Stoles, Etc. For Churches in Newfoundland/Labrador. Also supply clergy for short/long term assignments. Graduating seminarians welcome. Contact: The Rev. Alexander Daley, P.O. Box 511, North Andover, MA 01845 (978) 686-6858.





**Saint Francis  
Community Services**  
*Strengthening Families Since 1945*

## President/CEO Saint Francis Community Services

One of the nation's largest Episcopal affiliated children and social service providers, headquartered in Salina, Kansas, is beginning the search for a new President/CEO.

Embracing the Episcopal tradition of service since 1945, the Saint Francis Board is seeking a highly qualified Episcopal priest with the financial, management, and social service background to lead over 900 dedicated staff serving more than 9,000 children and families in Kansas, Oklahoma, Nebraska, and Mississippi.

If you are an Episcopal priest, preferably with at least ten years related experience, go to our CEO Search Page at [www.saintfrancissearch.org](http://www.saintfrancissearch.org) for a complete description of the position, qualifications, and mission of Saint Francis Community Services.

# 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).

**CUSHIONS AND HASSOCKS:** Custom-made pew and kneeling cushions by Waggoner's, Inc. Fine selection of fabrics and colors. Free samples readily available. See us at [www.pewcushions.com](http://www.pewcushions.com), call us at 800-396-7555, or e-mail [info@pewcushions.com](mailto:info@pewcushions.com).

## WANTED

**MISSALS:** Young priest in search of historic missals, esp. English Missal. Please contact [rector@ststeph.com](mailto:rector@ststeph.com) or (508) 614-9042

Your search for "the one" should begin with us.

Customized ad plans to suit any budget

Ad design and creation services

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



**Opportunity for an experienced priest** at one of Pennsylvania's largest parishes. Ideal for either a rector desiring a staff position or a priest desiring to learn in a resource size church. St. Thomas Church is located in Fort Washington, PA (near Philadelphia) has 1,400 members and 85 ministries, seeks a creative, experienced and engaging priest to work full-time with family, new member and outreach ministries and our weekday Nursery School. Please send CV or resume to [aburke@stthomaswhitemarsh.org](mailto:aburke@stthomaswhitemarsh.org)



**St. Thomas' Church**  
WHITE MARSH  
*Come with us on a journey with Christ*

Bethlehem Pike and Camp Hill Road  
Fort Washington, PA 19034  
215-233-3970  
[stthomaswhitemarsh.org](http://stthomaswhitemarsh.org)

To place a print or online classified ad please contact:

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



## FULL-TIME RECTOR

**The Anglican Church of St. Dunstan**  
St. Louis Park, MN

ACA Parish seeks rector in Minneapolis /St. Paul Area. Family-sized church affiliated with the ACA in the Diocese of the Missouri Valley. Traditional Anglican church that uses the 1928 BCP and the Anglican Missal seeks orthodox rector who is a strong liturgist with excellent pastoral care skills.

Contact: **Tara Keehr**  
[tekehr@msn.com](mailto:tekehr@msn.com)  
[www.stdunstananglican.org](http://www.stdunstananglican.org)



## HALF-TIME PRIEST-IN CHARGE

St. Francis & St. Martha's Episcopal Church, White Plains, NY.

We are a family parish conveniently located in the suburbs of New York City, an easy commute to the heart of Manhattan, including Wall Street, business districts and several prestigious universities. We are a historically African-American parish with traditional values and a commitment to provide a welcoming environment to all parishioners. We need a priest-in-charge who will inspire, motivate and grow our congregation.

Our priest-in-charge will have a passion to preach and teach the Gospels, breathe understanding to the liturgy and encourage a closer stronger Spiritual Christian involvement throughout our church community.

If you believe that St. Francis & St. Martha's church is a place where you can be a blessing and be blessed, please send your cover letter, resume, and Office of Transitional Ministry profile to:

**[st.franisst.marthasearch@gmail.com](mailto:st.franisst.marthasearch@gmail.com)**

# THE LIVING CHURCH Partners 2014

## SPONSORS

Vail, Colorado  
**CHURCH OF THE TRANSFIGURATION**  
19 Vail Rd. • (970) 476-0618  
episcopalvail.com

Bradenton, Florida  
**CHRIST CHURCH**  
4030 Manatee Ave. W. • (941) 747-3709  
christchurchswfla.org

Orlando, Florida  
**CATHEDRAL CHURCH OF ST. LUKE**  
130 N. Magnolia Ave. • (407) 849-0680  
stlukescathedral.org

Orlando, Florida  
**DIOCESE OF CENTRAL FLORIDA**  
1017 E. Robinson St. • (407) 423-3567  
cfdioocese.org

Sarasota, Florida  
**CHURCH OF THE REDEEMER**  
222 South Palm Ave. • (941) 955-4263  
redeemersarasota.org

Savannah, Georgia  
**THE COLLEGIATE CHURCH OF ST. PAUL  
THE APOSTLE**  
1802 Abercorn St. • (912) 232-0274  
stpaulsavannah.org



JERUSALEM PEACEBUILDERS

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

St. Louis, Missouri  
**THE CHURCH OF ST. MICHAEL  
& ST. GEORGE**  
6345 Wydown Blvd. • (314) 721-1502  
csmg.org

Greenwich, New York  
**COMMUNITY OF ST. MARY  
EASTERN PROVINCE**  
242 Cloister Way • (518) 692-3028  
smaryseast.org

Greenwich, New York  
**DIOCESE OF ALBANY**  
580 Burton Rd. • (518) 692-3350  
albanyepiscopaldioocese.org

New York, New York  
**TRINITY WALL STREET**  
74 Trinity Pl. • (212) 602-0800  
trinitywallstreet.org

Tonawanda, New York  
**DIOCESE OF WESTERN NEW YORK**  
1064 Brighton Rd. • (716) 881-0660  
episcopalwny.org

Raleigh, North Carolina  
**ST. TIMOTHY'S CHURCH**  
4523 Six Forks Rd. • (919) 787-7590  
sttimothyschurch.org

Oklahoma City, Oklahoma  
**ALL SOULS' CHURCH**  
6400 N. Pennsylvania Ave. • (405) 842-1461  
allsoulsockc.com

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

Providence, Rhode Island  
**S. STEPHEN'S CHURCH**  
114 George St. • (401) 421-6702  
sstephens.org

Nashville, Tennessee  
**DIOCESE OF TENNESSEE**  
3700 Woodmont Blvd. • (615) 251-3322  
episcopaldiocese-tn.org

Nashville, Tennessee  
**ST. GEORGE'S CHURCH**  
4715 Harding Pike • (615) 385-2150  
stgeorgesnashville.org



ST. PAUL THE APOSTLE, SAVANNAH

Dallas, Texas  
**CHURCH OF THE INCARNATION**  
3966 McKinney Ave. • (214) 521-5101  
incarnation.org

Dallas, Texas  
**DIOCESE OF DALLAS**  
1630 N. Garrett Ave. • (214) 826-8310  
edod.org

Houston, Texas  
**THE CHURCH OF ST. JOHN THE DIVINE**  
2450 River Oaks Blvd. • (713) 622-3600  
sjd.org

Houston, Texas  
**DIOCESE OF TEXAS**  
1225 Texas Ave. • (713) 520-6444  
epicenter.org

Houston, Texas  
**ST. MARTIN'S CHURCH**  
717 Sage Rd. • (713) 621-3040  
stmartinsepiscopal.org

West Brattleboro, Vermont  
**JERUSALEM PEACEBUILDERS**  
P.O. Box 2020 • (802) 254-0068  
jerusalempeacebuilders.org

Milwaukee, Wisconsin  
**CATHEDRAL CHURCH OF ALL SAINTS**  
818 E. Juneau Ave. • (414) 271-7719  
ascathedral.org

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

THE LIVING CHURCH seeks to build up the body, urged on by the love of Christ (see 2 Cor. 5).  
To become a TLC Partner, please contact Christopher Wells: [cwells@livingchurch.org](mailto:cwells@livingchurch.org) or (414) 292-1240.

# GUARANTORS

Mobile, Alabama  
**CHRIST CHURCH CATHEDRAL**  
115 S. Conception St.  
(251) 438.1822  
christchurchcathedramobile.org

Denver, Colorado  
**ST. JOHN'S CATHEDRAL**  
1350 Washington St.  
(303) 831.7115  
sjcathedral.org

Jacksonville, Florida  
**DIocese OF FLORIDA**  
325 N. Market St. • (904) 356-1328  
diocesefl.org

Ocala, Florida  
**GRACE CHURCH**  
503 SE Broadway St.  
(352) 622-7881  
graceocala.org

Orlando, Florida  
**ST. MARY OF THE ANGELS**  
6316 Matchett Rd. • (407) 855-1930  
stmaryangels.org

Parrish, Florida  
**DIocese OF SOUTHWEST FLORIDA**  
8005 25th St. E. • (941) 556-0315  
episcopalswfl.org

Wellington, Florida  
**ST. DAVID'S IN THE PINES**  
465 West Forest Hill Blvd.  
(561) 793-1976  
saintdavidsinthepines.org

Augusta, Georgia  
**CHURCH OF THE GOOD SHEPHERD**  
2230 Walton Way • (706) 738.3386  
goodshepherd-augusta.org

Savannah, Georgia  
**ST. JOHN'S CHURCH**  
1 W. Macon St. • (912) 232-1251  
stjohnssav.org

South Bend, Indiana  
**DIocese OF NORTHERN INDIANA**  
117 N. Lafayette Blvd.  
(574) 233-6489  
ednin.org

Detroit, Michigan  
**ST. JOHN'S CHURCH**  
2326 Woodward Ave.  
(313) 962-7358  
stjohnsdetroit.org

Jackson, Mississippi  
**DIocese OF MISSISSIPPI**  
118 N. Congress St.  
(601) 948-5954  
dioms.org

Albuquerque, New Mexico  
**DIocese OF THE RIO GRANDE**  
6400 Coors Blvd. NW  
(505) 881.0636  
dioceserg.org

Cooperstown, New York  
**CHRIST CHURCH**  
46 River St. • (607) 547-9555  
christchurchcooperstown.org

Oklahoma City, Oklahoma  
**DIocese OF OKLAHOMA**  
924 N. Robinson Ave.  
(405) 232-4820  
episcopaloklahoma.org

Monroeville, Pennsylvania  
**DIocese OF PITTSBURGH**  
4099 William Penn Hwy. Ste 502  
(412) 721-0853  
episcopalpgh.org

Dallas, Texas  
**CATHEDRAL OF ST. MATTHEW**  
5100 Ross Ave. • (214) 823-8134  
episcopalcathedral.org

Fort Worth, Texas  
**DIocese OF FORT WORTH**  
2900 Alameda St. • (817) 244.2885  
fwepiscopal.org

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

Midland, Texas  
**TRINITY SCHOOL OF MIDLAND**  
3500 W. Wadley Ave.  
(432) 697-3281  
trinitymidland.org

San Antonio, Texas  
**CHRIST CHURCH**  
510 Belknap Place • (210) 736-3132  
cecsa.org

San Antonio, Texas  
**DIocese OF WEST TEXAS**  
111 Torcido Dr. • (210) 824-5387  
dwtx.org

Richmond, Virginia  
**ST. MATTHEW'S CHURCH**  
1101 Forest Ave. • (804) 288-1911  
stmatthewsrichmond.org

Seattle, Washington  
**DIocese OF OLYMPIA**  
1551 10th Ave. E. • (206) 325.4200  
ecww.org

Charleston, West Virginia  
**DIocese OF WEST VIRGINIA**  
1608 Virginia St. E. • (304) 344-3597  
wvdiocese.org

Sheboygan, Wisconsin  
**GRACE CHURCH**  
1011 N. 7th St. • (920) 452-9659  
gracesheboygan.com

# ASSOCIATES

Birmingham, Alabama  
**DIocese OF ALABAMA**  
521 N. 20th St. • (205) 715-2060  
dioala.org

Washington, DC  
**CHRIST CHURCH, GEORGETOWN**  
31st and O Sts. NW • (202) 333-6677  
christchurchgeorgetown.org

Atlanta, Georgia  
**CATHEDRAL OF ST. PHILIP**  
2744 Peachtree Rd. NW  
(404) 365-1000  
stphilipscathedral.org

Indianapolis, Indiana  
**DIocese OF INDIANAPOLIS**  
1100 W. 42nd St. • (317) 926-5454  
indydio.org

Des Moines, Iowa  
**DIocese OF IOWA**  
225 37th St. • (515) 277.6165  
iowaepiscopal.org

Boston, Massachusetts  
**DIocese OF MASSACHUSETTS**  
138 Tremont St. • (617) 482-5800  
diomass.org

Grand Rapids, Michigan  
**GRACE CHURCH**  
1815 Hall St. SE • (616) 241-4631  
gracechurchgr.org

Concord, New Hampshire  
**DIocese OF NEW HAMPSHIRE**  
63 Green St. • (603) 224-1914  
nhepiscopal.org

New York, New York  
**CHURCH OF THE TRANSFIGURATION**  
1 E. 29th St. • (212) 684-6770  
littlechurch.org

New York, New York  
**GRACE CHURCH**  
802 Broadway • (212) 254-2000  
gracechurchnyc.org

Rochester, New York  
**DIocese OF ROCHESTER**  
935 East Ave. • (585) 473-2977  
episcopaldioceseofrochester.org

Durham, North Carolina  
**ST. STEPHEN'S CHURCH**  
82 Kimberly Dr. • (919) 493-5451  
ststephendurham.dionc.org

Fargo, North Dakota  
**DIocese OF NORTH DAKOTA**  
3600 25th St. S. • (701) 235-6688  
ndepiscopal.org

Pittsburgh, Pennsylvania  
**ST. ANDREW'S CHURCH**  
5801 Hampton St. • (412) 661-1245  
standrewspgh.org

Columbia, South Carolina  
**DIocese OF UPPER SOUTH CAROLINA**  
1115 Marion St. • (803) 771-7800  
educs.org

Hendersonville, Tennessee  
**ST. JOSEPH OF ARIMATHEA**  
103 Country Club Dr.  
(615) 824-2910  
stjosephofarimathea.org

Nashville, Tennessee  
**CHRIST CHURCH CATHEDRAL**  
900 Broadway • (615) 255-7729  
christcathedral.org

Nashville, Tennessee  
**ST. BARTHOLOMEW'S CHURCH**  
4800 Belmont Park Terrace  
(615) 377-4750  
stbs.net

Allen, Texas  
**CHURCH OF THE SAVIOR**  
110 S Alma Dr. • (214) 785-1612  
ofthesavior.org

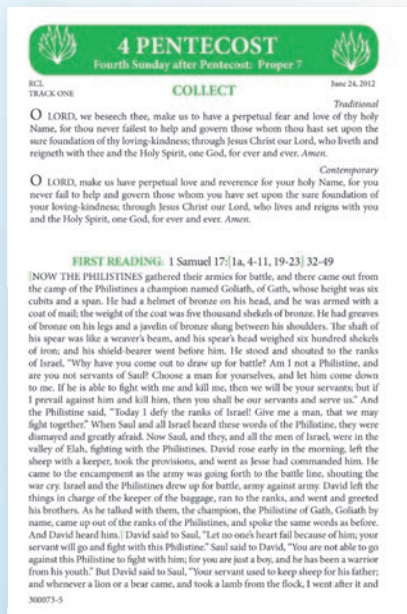
Dallas, Texas  
**CHURCH OF THE GOOD SHEPHERD**  
11122 Midway Rd. • (214) 351-6468  
goodshepherddallas.org

Denton, Texas  
**ST. DAVID OF WALES**  
623 Ector St. • (940) 387-2622  
stdavidsdenton.org

Richmond, Virginia  
**ST. JAMES'S CHURCH**  
1205 W. Franklin St.  
(804) 355-1779  
doers.org



# Essential Tools for your Church



## Spread the Word, One Page at a Time with Lectionary Inserts from Morehouse

With Morehouse Revised Common Lectionary inserts your parishioners will find appointed Scripture readings, psalms, collects, and refrains for Sundays and Holy Days handily prepared on a single sheet of paper. Find out why so many Episcopal churches have made this popular program a regular part of worship week-after-week.

Features of the lectionary inserts program include...

- Readings are usefully presented on pre-formatted, printed sheets designed for insertion into your Sunday service bulletins.
- Enjoy the convenience of subscription service delivery.
- Suited for parishes of all sizes, inserts are offered in units of 25 so your worship needs may easily be met by ordering just the right quantity.
- Visit [ChurchPublishing.org](http://ChurchPublishing.org) for additional program information including pricing, track options for Pentecost, and more.
- **NEW for 2014!** The *Christmas Day III* insert has been added to the Holy Days options by popular demand.



## Still Red. Still a Book. Still the Leading Source of Information on The Episcopal Church.

With origins dating back to 1830, *The Episcopal Church Annual*— aka “The Red Book”— is an indispensable reference tool trusted year-after-year by churches, diocesan offices, libraries, and many others.

Some of what you will find between the covers of the 2014 edition of “The Red Book”...

- A comprehensive directory of provinces, dioceses, and churches, including contact information and listings of active clergy.
- Listings and contact information for seminaries; Episcopal schools; centers for camps, conferences, and retreats; Episcopal media affiliates; Episcopal Church Women; and more.
- A classified buyer’s guide of vendors and organizations offering valued services to the church.

Ask our telephone representatives about our standing order program! Receive the *Episcopal Church Annual* on a continuing basis without the need to re-order. A representative will be happy to assist in getting you started with this hassle-free program.

Follow us on  

### The Episcopal Church Annual



ORDER NOW  
FOR MAY  
DELIVERY!

### The Episcopal Church Annual 2014

978-08192-3165-9

\$45.00

hardcover



Morehouse Church Supplies  
A division of Church Publishing Incorporated

Call 800.672.1789 to get started with these essential resources for your parish. Also, please be sure to visit us online at [ChurchPublishing.org](http://ChurchPublishing.org) for additional church supplies, books, Christian education materials, and more.