

Philip Jenkins on the Future

Clergy and Management

Pope Envy

June 15, 2014

THE LIVING CHURCH

CATHOLIC

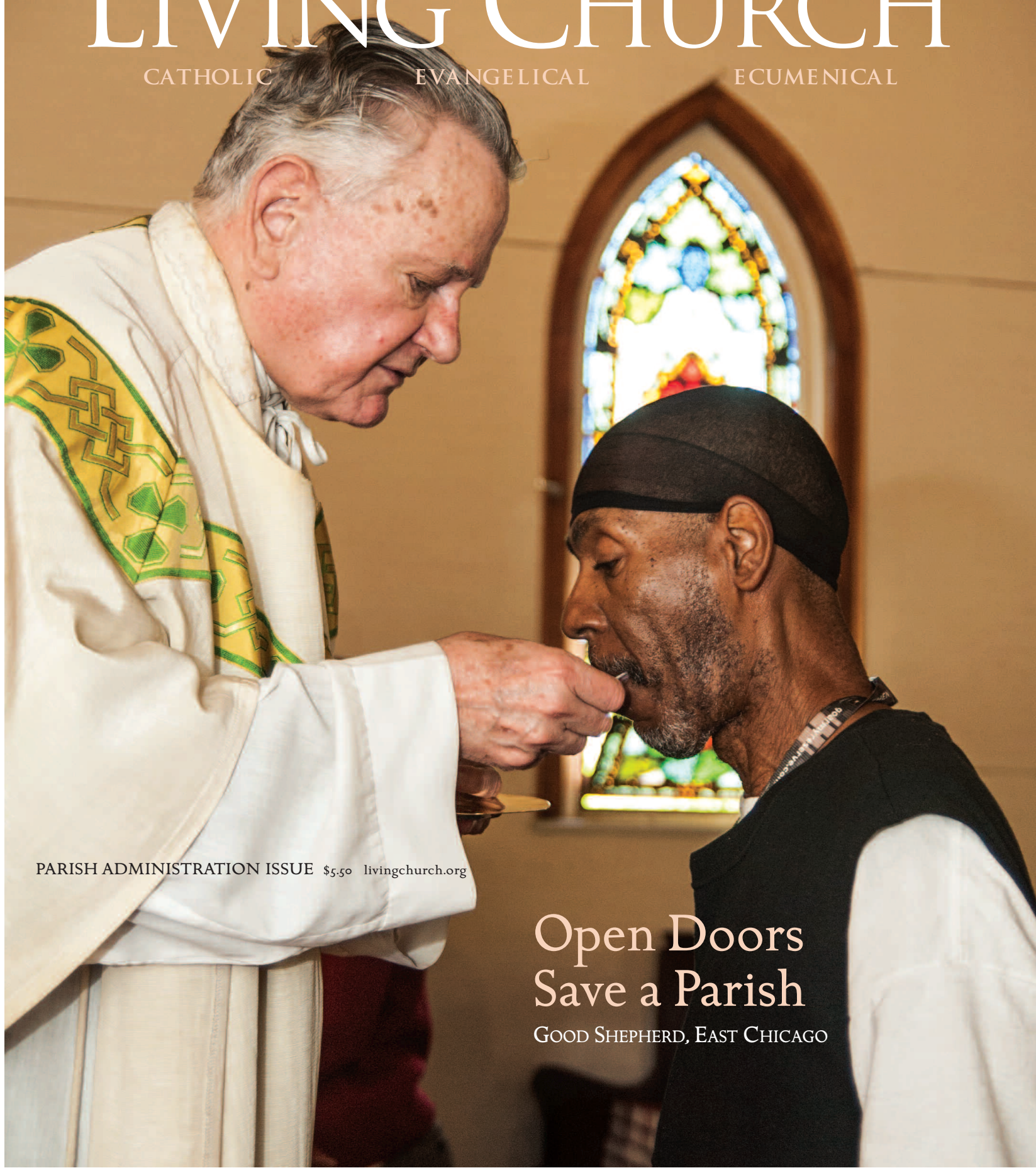
EVANGELICAL

ECUMENICAL

PARISH ADMINISTRATION ISSUE \$5.50 livingchurch.org

Open Doors
Save a Parish

GOOD SHEPHERD, EAST CHICAGO



VIRGINIA THEOLOGICAL SEMINARY

Forming strong leaders
for strong congregations.



Nothing similar is quite the same.

WWW.VTS.EDU



ON THE COVER

“It’s always been true for the Church: if it pays attention to the needy, it finds the treasures.” —The Rev. Canon Cecil Phelps (see “Open Doors Save a Parish,” p. 12).

The Rev. Canon Cecil Phelps gives communion to Brian Gregory at Church of the Good Shepherd, East Chicago, Indiana. (Joy Kowald photo)



THE LIVING CHURCH

THIS ISSUE | June 15, 2014

NEWS

4 Trend-spotting with Philip Jenkins

FEATURES

12 Open Doors Save a Parish | By G. Jeffrey MacDonald

20 Two Paths and One Prayer | By David J.

SIC ET NON

16 The Business of Heaven | By Mark F.M. Clavier

18 Two Cheers for Management | By S. Thomas Kincaid III

BOOKS

22 *The Cry of Tamar • My Peace I Give You*
Review by Lorraine V. Cuddeback

24 *Journey toward Justice* | Review by Clinton Wilson

26 *How to Get Your Sermon Heard* | Review by Leander Harding

26 *Feasting on the Gospels • Feasting on the Word: Worship Companion*
Review by Leander Harding

28 *Why Priests?* | Review by Samuel Keyes

CULTURES

30 Can We Know Shakespeare’s Faith? | By Retta Blaney

CATHOLIC VOICES

31 Why Pastors Envy Pope Francis | By Jesse Zink

OTHER DEPARTMENTS

34 *Cæli enarrant* 36 Letters

41 People & Places 42 Sunday’s Readings



LIVING CHURCH Partners

We are grateful to S. Stephen’s Church, Providence [p. 41], Christ Church Cathedral, Mobile, and the Diocese of Florida [p. 43], and Trinity School, Midland, and Grace Church, Sheboygan [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.

Trend-spotting with Philip Jenkins

Philip Jenkins spoke on “Christianity in the World City” at Wycliffe College, Toronto, on May 14 as part of the Refresh! Conference. This report frames the content through his rhetorical questions and questions from the floor. Jenkins is Distinguished Professor of History and Religious Studies at Pennsylvania State University and is best known for his highly acclaimed work, The Next Christendom: The Coming of Global Christianity, which is now in its third edition.



Philip Jenkins speaks on the future of faith in the urban centers of modern culture. Sue Careless photo

Has there been a geographic shift in Christianity globally?

Christianity around the world is doing extremely well but, paradoxically, Christianity in its former centers of glory is doing extremely badly.

In 1640, one of the worst years in European civilization (until 1940), when Catholics were killing Protestants and Protestants were killing Catholics and everyone was killing Jews, people worried whether civilization would fail entirely in Europe. St. Vincent de Paul (1581-1660) predicted that the Church in the future would thrive in South America, Africa, China, and Japan. Except for Japan, he was right.

By 2050 the countries with the largest Christian populations will be the United States, followed in no particular order by Brazil, Mexico, Nigeria, the Congo, Ethiopia, Uganda, the Philippines, and China.

The American Physics Society compiled another list of countries that would have “no religion” by the end of this century. They included the Netherlands, Britain, Australia, New Zealand, Canada, Ireland, Switzerland, Austria, and Estonia. In the first list there is no member of the British Empire, and in the second most were influenced by the Reformation. So the question to ask is not *Has there been a shift in Christian-*

ity? but *Has the world been wholly turned upside down?*

Which is the world’s fastest-growing religion?

I have two simple answers: Islam, and Christianity outside Europe. If you subtract the dead weight of Europe, Christianity outside of Europe is by far the fastest-growing religion.

Which continent has the largest Christian population?

Africa; no competition. In 1900 Africa had 10 million Christians, about 10 percent of the population. By 2000 they had 360 million, and it hit half a billion this year. By 2050 it should hit a little more than one billion. Looking to the next 20 or 30 years, I’ve seen nothing that would predict a slowdown.

Why are these huge changes happening?

If you want to understand global changes in religion, look at demographics. Take the country that would become Kenya. In 1900 it had 1 million people, by 2000 it had 40 million, and it should have 75 million

by 2050. So if half the population is Christian and you keep that percent, you are going to have far more Christians by 2050. It is partly a case of conversions but demographics matter, too. In 1900 Europeans on the planet outnumbered Africans by two and a half to one; by 2050 Africans will outnumber Europeans two and a half to one.

What obstacles could stop the growth of Christianity in Africa?

If you have religious wars, particularly ones driven by resource conflict, there could be massive destruction of Christian populations.

What role do women play in the African church?

Even if they are not ordained, women are key among the lay leaders. Women bring their menfolk in as converts. If a church doesn’t have a very strong female base and constituency, it is going nowhere.

What is the most secular continent in the world?

Europe. But South America is moving in the same European direction

regarding abortion and same-sex marriage.

Are Islam and the Asian religions immune from the secularizing trends that affect Christianity?

No. Let's look at two imaginary friends of mine: Tony and Tariq. Tony is from a Roman Catholic background; Tariq is from an Islamic background. Their parents followed those religions but Tony and Tariq have zero interest in religion. Neither attends a religious service or follows any religious practices of their faith. Yet every study in Europe and North America will list Tariq as a Muslim but none will list Tony as a Roman Catholic or a Christian. So what do some statistics about Muslims actually mean? Simply that they or their families came from a country where Islam was the default religion, not that they necessarily now practice that faith.

Why do you stress cities?

Christianity was born in cities in Asia and Africa and in our time has decided to go home. It was established in cities, yet 500 years later there were virtually no Christians around those cities among the pagans of the countryside (the Latin *paganus* means peasant, or *pagus*: country people). Today the largest concentrations of Christians are in cities. We are living in the greatest age of urbanization, greater than during the Industrial Revolution, and it's happening in Africa and Asia. We're dealing with cities of 25 and 30 million people. Chongqing in China has a larger population than Iraq.

Sue Careless

Costly Reconciliation

When someone asked the Rev. Canon Andrew White why members are so happy at St. George's Church in war-torn Baghdad, the response came from Lina, whom White considers his adopted Iraqi daughter: "When you've lost everything, Jesus is all you have left."

The question was not a theoretical one for Canon White (more popularly

(Continued on next page)



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

Raynal Studios, Inc

Restoration

Stained Glass

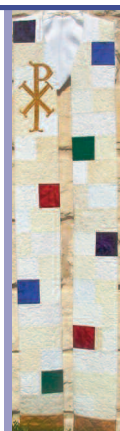
Wood

Stone

1.800.305.0959

www.raynalstudios.com

Natural Bridge, VA



Cottonpatch Designs

Liturgical Arts Studio

Uniquely handcrafted vestments and paraments.

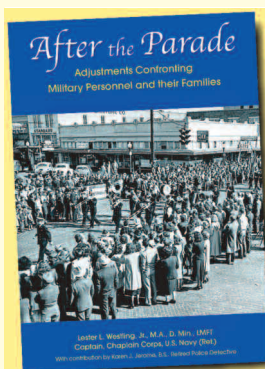
Faith-inspired art quilts and processional banners.

Custom designed to enhance worship space.

www.cottonpatch-designs.com

jenna@cottonpatch-designs.com (512) 426-4175

Custom Stole Christ Church, Waterford, UK



After the Parade

Adjustments Confronting Military Personnel and their Families

by Fr. Lester L. Westling, Jr., M.A., D.Min., LMFT

128 pages

When Johnny and Joanie come home from war or deployment, a parade may celebrate the return. When it is over the citizens go home, but the soldier, the sailor, and the airman and the wife and children just begin rethinking their past and planning a new future.

This book will help with these adjustments.

Order ISBN 978-0-615-98507-7 at your bookstore for \$17.95, or from www.hillwoodpublishing.net (plus S&H & sales tax in CA).

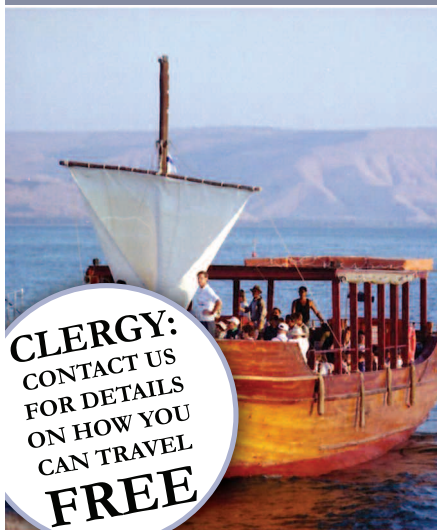
The Holy Land From \$2,998

Includes Airfare, Meals,
Hotels, & Sightseeing



Holy Sepulchre, Jerusalem

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



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

**Journeys
Unlimited**

For More Information,
Call: 800-486-8359
Email: journeys@groupist.com
Or Visit us online!
journeys-unlimited.com

Costly Reconciliation

(Continued from previous page)

known as the “Vicar of Baghdad”), his loved ones, or his parishioners. St. George’s Church is a cathedral that has suffered the loss of 1,276 congregants during the last decade. And yet, as White said with joy and a tinge of wonder in his voice, “I have one of the most wonderful congregations you can imagine.”

Visiting Washington, D.C., to receive the Chuck Colson Center for Christian Worldview’s William Wilberforce Award, White spoke on “Reconciliation and Peacemaking in the World, Church, and the Anglican Communion” at Truro Anglican Church on May 1. He is the author of several books, including *Father, Forgive: Reflections on Peacemaking* (Monarch, 2013).

St. George’s is a center of reconciliation. It spends more than \$11,000 a month on programs that include feeding the hungry, providing medical treatment, holding a weekly service for the small Jewish community in Baghdad (White studies a portion of the Torah with them), and often conducting Sunday worship in the midst of bombing.

Iraqis are “the most loving people,” he said, beaming. “For us who are torn apart from war, it is so important that we can be one.”

That unity is costly, however. “Reconciliation is very extreme. . . . It’s sitting down, eating, and loving people who have killed your people,” he told the Truro congregation. “So often I have had to meet with people who have killed my people. Peacemaking is not easy.”

Neither is being a Christian in Iraq. “The most devout [Iraqi] Christians have been born Christian,” White explained in response to a question. “Nominal Christianity’ does not exist in Iraq.”

White does not baptize people because it could lead to their murder. He laments this curtailment, but, as he said, “I know they love Jesus.” He can celebrate the Eucharist safely be-

cause it does not evoke the same hostility as a sign of Christian identification, White told TLC.

White challenged his audience to think of all Iraqi people, not just Iraqi Christians, as suffering. He called the Iraqi government “very protective” of Christians. The desire to leave Iraq is widespread among Iraqis because the violence is directed against everyone, and those with means depart. “I used to say to my people, ‘Don’t leave me,’” he admitted, but his love for them and concern for their safety now override his feelings.

White cautioned the audience not to dismiss those involved in the ministry of reconciliation as “woolly liberals.” “We believe totally” in the creed, White said. “We don’t doubt it.” But Christian liberals and conservatives can also find common ground. “We believe in one God: that is the biggest common denominator.”

Reconciliation also involves loving enemies in obedience to Jesus’ command. This “doesn’t just mean that you’re being nice,” White said, but that you commit to working with them “until together you find peace.”

White encouraged Truro parishioners to “be good to your rector” because it is “very difficult to walk the lonely road of reconciliation.” Truro is part of the Anglican Church in North America, and its rector, the Rev. Tory Baucum, has drawn criticism for pursuing reconciliation and peacemaking with the Rt. Rev. Shannon Johnston, Bishop of Virginia.

Amid current Anglican Communion tensions, reconciliation does not mean avoiding differences. “We have to be very firm about what we believe and what we feel the Church should believe,” White told TLC. But this stance must be coupled with “loving those you believe are wrong.” He believes that despite the large element of risk involved in such an approach, reconciliation is “the only way forward” for the Communion.

Ralph Webb

East Carolina Elects 8th Bishop

The Diocese of East Carolina has elected the Rev. Robert Skirving, a native of Canada and rector of St. John's Church in Midland, Michigan, as its eighth bishop. A reconvened session of the diocese's 131st convention, meeting May 17 at Christ Church in New Bern, North Carolina, elected Skirving on the third ballot.



Skirving

The other nominees were:

- The Rev. Mary Cecilia Lacy, rector, St. Timothy's Church, Greenville
- The Rev. Canon David Pfaff, canon to the ordinary, Diocese of Milwaukee
- The Rev. Stephen Smith, rector, St. Patrick's Church, Dublin, Ohio

"Sandy and I are excited that God has called us to East Carolina to jour-

ney forward with you," Skirving said in a phone call broadcast through the nave shortly after his election was announced. "I am grateful for the trust you have placed in me, and I am confident God will give us everything we need to do the work of the church."

Skirving has been rector of St. John's Episcopal Church since 2005. He serves on the House of Deputies' State of the Church Committee and represents the Diocese of Eastern Michigan on the Province V executive board. He was a deputy to General Convention in 2012 and has served his diocese as dean and chairman of its Commission on Ministry.

Skirving served previously as rector of Bishop Cronyn Memorial

EAST CAROLINA				
Ballot	2*		3	
	C	L	C	L
Needed to Elect			36	84
Lacy	19	27	11	17
Pfaff	11	27	4	11
Skirving	30	70	48	97
Smith	11	41	7	40

* Convention ruled first ballot invalid

Church in London, Ontario. He is a graduate of the University of Waterloo and of Huron University College in London, where he received his master of divinity degree. He and his wife, Sandy, are the parents of two. He has begun to learn Latin-American Spanish to help in his congregation's ongoing mission partnership with the Episcopal Church in the Dominican Republic.



Help Small Businesses Grow

empower

We partner with local churches and community organizations to offer micro-finance services, along with business and vocational training.

Savings group members learn financial literacy, encourage each other to budget and plan and pool resources to make small business loans.

You can support economic empowerment programs and help an entrepreneur create a better future for her family.

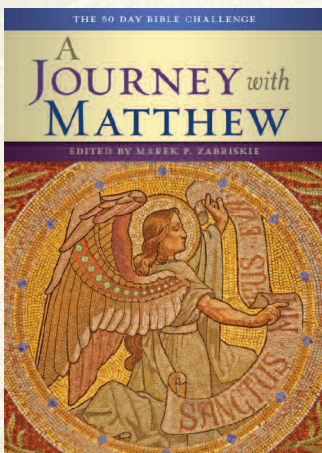
episcopalrelief.org/empower



855.312.HEAL (4325)

EpiscopalRelief

LC2014-D



A JOURNEY with MATTHEW

THE 50 DAY BIBLE CHALLENGE

EDITED BY MAREK P. ZABRISKIE

“Love can impact the way we perceive other people. Love can cause us to look again. Most people would have walked right by Matthew with disgust, but Jesus saw something more than a tax collector. He saw a disciple. And in seeing Matthew as a disciple, Jesus could invite him to be one. How can we change the lives of those around us simply by seeing them differently?”
 The Very Rev. Kate Moorehead,
 Dean of St. John’s Cathedral, Jacksonville, Florida

Take a journey through the Gospel of Matthew with fifty days of scripture readings, meditations, questions, and prayers.

Twenty-five dynamic spiritual leaders and authors serve as guides, writing from around the world about the wisdom, lessons, and parables shared by Matthew, one of the great apostles and evangelists.

A Journey with Matthew is an extension of The Bible Challenge, a global initiative to encourage daily engagement with scripture and an exploration of the Word of God.
 #2289 | \$15 | \$12 each for 10 or more | ISBN: 978-0-88028-383-0 | 209pp

To order *A Journey with Matthew: The 50 Day Bible Challenge*, visit www.forwardmovement.org or call 1.800.543.1813.



New Discipline, Ancient Abbey

Sharing faith with the uninitiated can be a daunting task, especially in societies dominated by secular worldviews. Many Episcopalians, like other Christians, do not know where to begin, even though experts on church growth and mainline decline insist they need to learn, and fast.

Help is on the way. This summer, a new school housed at an English monastery will begin training people of faith in the evangelistic arts, from apologetics to Christian living.

School of the Annunciation will be a Roman Catholic institution located at Buckfast Abbey, a Benedictine monastery in southwest England. But Christians of any tradition are welcome to enroll, especially if they have high regard for Roman Catholic theology and liturgy.

“This is the perfect program for today’s world for anyone working in a parish who cares about people growing in their faith,” said Caroline Farey, director of studies.

It’s also perfect “for those who get into conversations about Christ and need to be able to ‘give a reason for the hope within them,’” she added, quoting 1 Peter 3:15.

The school aims to be a worldwide resource for the New Evangelization, a concept developed by Pope John Paul II. The effort gained momentum under Pope Benedict XVI and has gained fresh traction under Pope Francis, who has made it a priority of his pontificate.

The New Evangelization seeks in part to inspire the lapsed to re-engage with parish life. Another goal: to see that faith is shared, authentically and lovingly, in segments of society where Christian touchstones no longer resonate.

“Evangelization (people, ideas, and methods) needs to be renewed ‘in Christ,’ who is always new, and by the Holy Spirit, for new kinds of en-

(Continued on page 10)



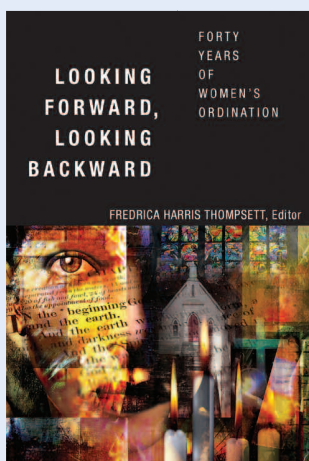
THE HOLY ROOD GUILD
 DESIGNERS AND CRAFTERS OF VESTURE FOR THE SACRED LITURGY

Visit us at www.holyroodguild.com

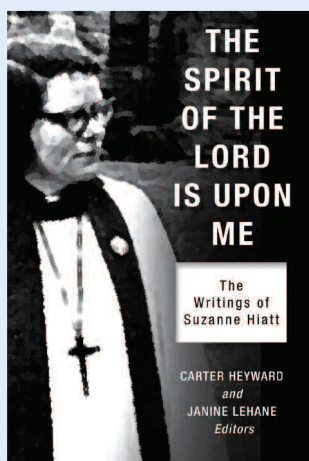
St. Joseph’s Abbey | Spencer, MA 01562-1233

Toll Free: 866.383.7292 | Fax: 508.885.8758

New Books for the Episcopal Church from Church Publishing



9780819229229 | \$14.00



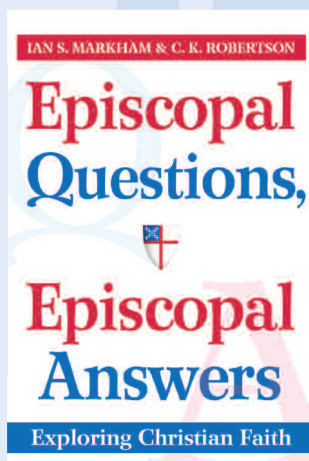
9781596272620 | \$18.00



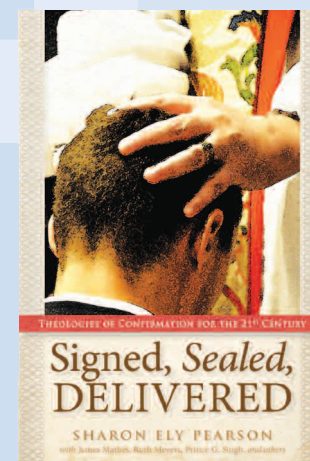
9781596272583 | \$28.00



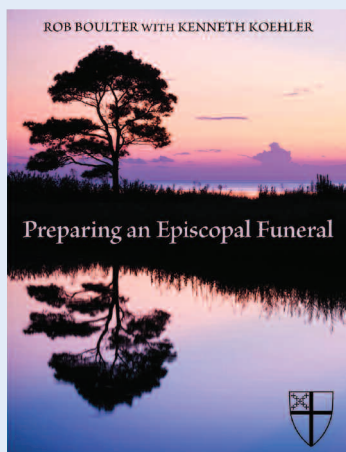
9781596272606 | \$16.00



9780819223098 | \$14.00



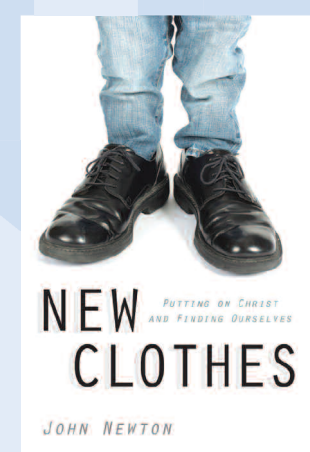
9780819228918 | \$18.00



9780819229168 | \$7.50



9780819229366 | \$16.00



9780819229038 | \$19.00

Sign up online to receive our eNews! Books are also available as eBooks for your reader. Follow us on  

 **CHURCH PUBLISHING INCORPORATED**
Church Publishing • Morehouse Publishing • Seabury Books
Morehouse Church Supplies • Morehouse Education Resources

Church Publishing Products can be ordered through any Episcopal, religious, or secular bookstore; through any online bookseller; or direct from Cokesbury at 800.672.1789 or Cokesbury.com. Visit churchpublishing.org for more information.

Costly Reconciliation

(Continued from page 10)

counters,” Farey said. Renewal is needed for “new situations, especially where there is absolutely no knowledge and no language of faith, no known words like Jesus, Christ, the ‘Our Father,’ Bethlehem, etc.”

School of the Annunciation officially launches in August with five short courses; each will be four days long. They will bring participants to the medieval setting of Buckfast Abbey in the British countryside “to study and discuss the Catholic faith,” according to official descriptions.

This fall, the school will begin its first distance-learning program for those pursuing a diploma in New Evangelization. Those students will do most of their studies online in five modules per year for two years. They will also visit the monastery once a year during their program, each time

for three or four days.

“The residential periods are designed to nourish all of what the Roman Catholic Church calls the four dimensions of the Christian Life — taken from Acts 2:42 — and this can only be done ‘together,’” in person, Farey said. Acts 2:42 describes the early Church after Pentecost: “They devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers.”

Modules will cover such topics as theology, philosophy, apologetics, catechesis, and new media. Participation in the distance-learning program will involve about 15 hours per week for 40 weeks of the year. The cost, including annual residencies at Buckfast Abbey, is £990 (about \$1,660). Farey expects 10 to 20 percent of students will be Americans.

G. Jeffrey MacDonald

A Cohort for Leadership

Clergy in 2014 cannot assume a lot. Their congregants might not know creeds, liturgical calendars, the Book of Common Prayer, or where to find Romans in the Bible. Leaders have little choice but to experiment and see what works to develop mature leaders in their respective settings.

Soon, however, a group of 12 Episcopal clergy will have companionship for the journey of running tests and reflecting on results. The Missional Leadership Cohort for Episcopal Clergy will bring them together, frequently online and four times in person, in an 18-month stretch that’s designed to invigorate their ministries for many years to come.

“Forming Christian community today is something churches need to be very intentional about, rather than



\$250 \$500 \$1,000 \$5,000 \$25,000 Planned Giving

PLANNED GIVING Bishop Grafton Society

Bishop Charles C. Grafton, second bishop of Fond du Lac, was one of the great pioneers of catholic and ecumenical renewal in the Episcopal Church, and gave deeply of his own resources to help build the church to which he had dedicated his life. At his death, many sermons and tributes praised a life marked by sacrificial giving, noting that he had given away nearly all of his considerable fortune. His vision and selfless generosity remain both an inspiration and a tangible presence today.

We invite you to become a member of the Bishop Grafton Society by making a gift through your estate to the Living Church Foundation. Your gift will help continue Bishop Grafton’s legacy by helping THE LIVING CHURCH contribute to the catholic, evangelical, and ecumenical renewal of Anglicanism that has been our vision for over 135 years. Your gift will become part of our endowment and will be stewarded by professional fund managers to carry on the work of the Living Church Foundation for years to come.

There are many ways to make a planned gift, including a bequest in your will. Your financial advisor or attorney will help you build the financial and estate plans that are best for you and your family, and we would be glad to answer any questions you may have. By planning for the future today, you can avoid severe tax penalties and make sure that your estate will help support your loved ones and favorite charities. Please contact Christopher Wells if you would like more information about becoming a member of the Bishop Grafton Society (email: cwells@livingchurch.org; phone: 414-292-1240).

Help Us Carry on the Legacy

Your faithful support makes it possible for THE LIVING CHURCH to continue to offer the very best independent news reporting and theological teaching. Thank you!



THE LIVING CHURCH
FOUNDATION

assuming Christian community already exists,” said program director Dwight Zscheile, an Episcopal priest and professor of congregational mission and leadership at Luther Seminary in St. Paul, Minnesota.

“There are simply no easy answers about how to do that,” he added. “There are a lot of practices and wisdom ... but it does involve a lot of learning and small experiments.”

When the cohort begins meeting later this year, it will be a learning community, Zscheile said. Participants will test assumptions and gather “artifacts” of their experiences, which could include anything from sermons to journal entries, congregational surveys, videos, or website redesigns.

The cohort experience will have attributes of an online course, Zscheile said, as participants regularly share in cyberspace what they are reading and learning. They will be encouraged to engage both ancient Christian insights and recent findings from social science as they forge paths to more effective ministerial practice.

This new cohort community will meet several pressing needs, according to Zscheile. One is for clergy, especially those with 15 or more years remaining in their careers, to learn how to keep up active learning as they navigate cultural challenges. Another is for collegiality among fellow sojourners, who might feel a common calling and might share some common burdens, too.

“A lot of clergy are isolated and struggling, quite honestly, so it’s very empowering for them to walk together through a deeper exploration of these questions,” Zscheile said. “I’m not sure what we’re going to learn. This is an experiment itself.”

Those accepted to the cohort will need to be working full-time in ministry and bring at least three years of post-seminary ministry experience. They must also be willing to take risks and innovate.

Once the group is formed, members will dedicate as many as four hours per week to cohort-related activities, including study, experimentation, and connecting with peers on-

(Continued on page 39)

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

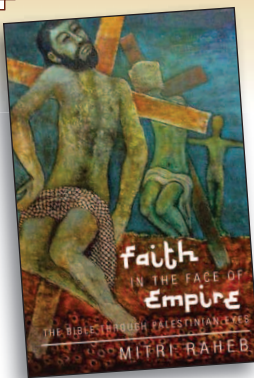


ARMENTO

COLUMBARIUMS

BLENDING ARTISTRY & CRAFTSMANSHIP SINCE 1946

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



Faith in the Face of Empire

The Bible through Palestinian Eyes

MITRI RAHEB

Here is a challenging view of how the reality of empire shapes the context of the biblical story and the ongoing experience of Middle East conflict. For “the people of the land,” those who endure from one empire to the next, the question, “Where is God?” carries practical and theological urgency. 978-1-62698-065-5 176pp softcover \$20

From Enemy To Friend

Jewish Wisdom and the Pursuit of Peace

RABBI AMY EILBERG

Ancient Jewish traditions offer a guide to reconciliation and peace building in our lives and our world. Eilberg blends ancient Jewish sacred texts on peacebuilding, real life descriptions of conflict engagement, and contemporary conflict theory.

978-1-62698-061-7 296pp softcover \$25



From your bookseller or direct

Follow us

www.maryknollmall.org



ORBIS BOOKS

Maryknoll, NY 10545

1-800-258-5838



Open Doors Save a Parish

GOOD SHEPHERD, EAST CHICAGO

By G. Jeffrey MacDonald

The end seemed near in the early 2000s for Church of the Good Shepherd, an Anglo-Catholic congregation in economically depressed East Chicago, Indiana. The only ones in church on an average weekend were about 20 white, aging suburbanites who heard the Benediction as their cue to leave the city. When those loyalists passed on, it seemed, the church would close.

Now those faithful worshipers are mostly gone, but Good Shepherd is far from finished. Weekend attendance has climbed 500 percent to about 100. Weekdays bring in several dozen, too, for Morning and Evening Prayer (except on Mondays). And most stay for lunch, too — another daily ministry of the church that will not quit.

Left: Phelps on the steps of Church of the Good Shepherd.

Right: Breakfast follows a morning Eucharist.

Joy Kowald photos

These days, the congregation has a whole new profile. Worshipers come from the immediate neighborhood, and from the far corners of the earth. They're African Americans, Africans, Hispanics, and whites; most have relocated from Chicago in search of less expensive living. They're proving that dyed-in-the-wool Anglophiles aren't the only ones who cherish high-church liturgy, or who find in it a grace-filled grounding that anchors their often-tumultuous lives. Every day brings someone new through the door.

"Some of the people actually are homeless and come in when you open the door," said the rector, the Rev. Canon Cecil Phelps, who has been at Good Shepherd for more than 30 years. "Others come because they like going to church."

"Everybody is wringing their hands these days about the collapse of organized religion," he said. "But the uneducated classes especially, and poorer people, love religion. When they get the chance to come, they come. It's always been true for the Church: if it pays attention to the needy, it finds the treasures."

At 75, Canon Phelps has seen up close how the congregation has evolved. One contributing factor: he officially retired 10 years ago, though he did not leave the rectory or the ministry. Since then, he's become busier than ever, he said, as he now focuses his energy on a larger Good Shepherd.

Something else changed, too. When the city brought urban renewal to a neighborhood where Good Shepherd ran a storefront mission outreach, the church relocated the mission closer to home — a lot closer. In fact, the rectory has been renamed the "mission house" because it's not just where Phelps lives. It's also where the daily feeding ministry and other types of assistance happen.

"We moved some of the energy from the old storefront mission over here" to offer material assistance at the rector's home, Phelps said. "And once we started opening the door of the church, there was just no stopping it."

His kitchen is now the midday gathering spot for 50 or more hungry people, including a couple of homeless men who sleep each night on his couches. After Morning Prayer at 10, worshipers and others turn to meal preparation. Everyone has a role to play in setting up. They eat food that's donated, sometimes from churches or other donors, or whatever parishioners can rustle up.



“It's an integrated approach, where the people they're serving are also people who're worshipping with them,” said Jon Adamson, the Diocese of Northern Indiana's administrator. “They're not just people you're giving handouts to. They're genuine brothers and sisters.”

With the mission now integrated into parish life, many who need a meal or other help arrive early for Morning Prayer. The needs they bring are continuous. As Phelps talks with a reporter, he pauses every few minutes to consult on a problem, to hush his friendly dog, Kosmo, to hand out aspirin for a toothache, to give a dollar to a child whose family has no food at home.

“You want a dollar for bread?” he asked the child. “He's a fourth-grade boy. He has nobody to take him to school. Parting with a dollar won't hurt us here. Here you go, Bradley.”

Those who gather for worship might be alert, or not, when they “drift in,” as Phelps describes it. Some are disabled, mentally ill, or drug-addicted and choose



simply to listen during worship. Others have memorized prayers and recite them aloud. No one is ever turned away due to attire that might test boundaries in other churches, like a baseball cap or pants that sag at the buttocks.

“I don’t try to correct that,” Phelps said, “because they’re here morning and night every day. They’re worshiping God, and I’m not going to interfere with that. If they want to worship God with their pants sagging down, well, that’s doing better than a lot of other people.”

Behavior, however, is another matter. Aggression is not tolerated. Nor may anyone chat inside the sanctuary. Those who break the rule get rebuked.

“I do tell people, ‘This is a church where you talk to God, and you can go downstairs if you want to talk to somebody else,’” Phelps said.

Maintaining the sanctity of worship space reflects Good Shepherd’s sensibility to preserve tradition and honor its breadth. Rite I at Good Shepherd includes Anglo-Catholic flourishes, such as praying the Angelus (a liturgical recounting of the annunciation

and Incarnation, interspersed with Hail Marys). Evening Prayer includes a catechetical call and response from the Book of Common Prayer (1979), which helps worshipers memorize doctrine. And there is, of course, lots of incense.

“We have a couple of other parishes [in the diocese] that sort of fancy themselves Anglo-Catholic or bill themselves that way,” Adamson said, “but Good Shepherd is the real deal, definitely.”

Maintaining Anglo-Catholic tradition means laypeople are entrusted with many specific duties. A service might include as many as four teenage acolytes from the neighborhood. Laypeople make sure specific tasks are done properly, and taking the roles seriously enables a redeeming sense of commitment and purpose.

That’s what happened for Anthony Singleton, a 38-year-old former drug dealer who is HIV-positive. His schizophrenia, bipolar disorder, and drug addictions led to homelessness in 2006, when Phelps gave him a couch to sleep on. As weeks went by, Phelps gave Singleton responsibilities, starting with mowing the church lawn. Later he became an altar assistant. During this time, when his life felt largely hopeless and

Left: Anthony Singleton rings the bell at Good Shepherd.

Below: Phelps takes a break in the rectory with his dog, Kosmo.

chaotic, Singleton felt he was both welcomed and needed in God's house.

"The most important thing is that it's tradition: It's set. It's routine," Singleton said. "I needed that. I needed something solid, easy to grasp onto and participate in."

The church experience helped Singleton turn his life around, he said. Though he still struggles with addictions, he's no longer homeless. He's had a one-bedroom apartment for the past five years. And he still honors his commitments in worship, where he embraces the responsibility every time he dons the requisite black shoes and cassock.

"Here, at the church, it's like I'm somebody," he said. "I'm somebody. People in the neighborhood look up to me. They respect me and ask for my advice. I've become somebody because of those traditions."

While lives such as Singleton's have changed dramatically, Phelps has lived his vocation with remarkable consistence in accord with the Benedictine value of stability. Since his days as a student at General Theological Seminary in the early 1960s, he's felt called, as did many of his classmates, to live alongside the poor in an urban witness to the gospel.

Phelps maintains a life of celibacy. He belongs to the Society of the Holy Cross, a fraternity of Anglo-Catholic priests who share a vision for "a disciplined priestly life fashioned after a definite spiritual rule." And he does not feel much need to keep up with changing times. He still produces his newsletters on a typewriter.

Phelps's example has become legendary in the region, where other congregations support Good Shepherd's work. Christ Church in Winnetka, Illinois, sends money, which helps keep the lights on and the pantry stocked. St. Paul's Church in Munster, Indiana, collects clothing, shoes, and toiletries for Good Shepherd to distribute. Once a month, St. Paul's also cooks dinner for 50, and a volunteer delivers it to East Chicago.

Visitors find the setting can be transformational for them, too. St. Paul's member Jeff Norris works as a gas-pump inspector for the Illinois Department of Agriculture, but his life increasingly centers on worshiping and serving meals Friday through Sunday at Good Shepherd. After about six months of being mentored in this ministry by Phelps, he felt called to commit his life to serving with the poor.

"This has absolutely changed my life," Norris said. "It's made me a lot more patient. ... It's made me want to join a Franciscan community."

Phelps's model is not exactly what denominations encourage for 21st-century ministerial boundaries. He answers the door whenever someone knocks, even late at night, sometimes telling people to return the next day.

"Yes, I live in the middle of all this," he said. "I'm always here, never going anywhere."

Yet blurred lines between ministry and personal life have not made him any less honored among his colleagues. Priests of the diocese hold him in high esteem, Adamson said. They admire his holiness. They love being associated with his work.

"He's just kind of all-in, all the time," Adamson said, "and that's really engaging and compelling. He's very hospitable and really embodies that Benedictine notion of welcoming the guest, and all people who show up, as Christ. It's contagious."

Phelps has no plans to slow down. His calling has not changed, he said, and neither has the church's mission.

"This little church has suffered in poverty for 100 years, never having had enough," he said with a chuckle. "But once we began to give away, it turns out we have enough. We can pay our bills, and we can afford to be generous. It's the hand of God."

TLC Correspondent G. Jeffrey MacDonald is an independent journalist and author of Thieves in the Temple: The Christian Church and the Selling of the American Soul.





Sic et non

The Business of Heaven

By Mark F.M. Clavier

One of the remarkable features on the contemporary ecclesial scene is our fondness for guides on management and expansion. Today, a heap of handbooks draw extensively from business models, techniques, and strategies to suggest productive ways to run and manage churches. This is a strikingly new development within the Church. Before the mid-20th century there was apparently little interest in the particulars of developing churches as organisations; they hardly seemed to have been imagined as such.

Instead, helpful manuals were invariably directed towards promoting pastoral ideals — Gregory the Great's *Pastoral Rule*, George Herbert's *Country Parson*, Richard Baxter's *Reformed Pastor*, and Michael Ramsey's *Christian Priest Today* are among the more famous examples — and rooting these ideals within a continuing Christian tradition. Each in their own way portrayed the Christian pastor as an *alter Christus* performing ministry in the footsteps of the Good Shepherd. Rarely, if ever, was any concern or attention directed towards the institution in which they conducted their ministry. It is remarkable how little concept of the Church as an organization may be found in these classics.

Not so today. While books on church leadership are certainly growing in popularity (and the way that *leadership* increasingly replaces *ministry* is also worth noting), more often than not our interest is in the *organization* of the parish or congregation: its culture, structure, systems, networks, dynamics, philosophy, and health are of central concern. In many ways, the effectiveness of the leadership is measured by the health of the congregational organization and vice versa. Much of this is due to the empowerment of the laity that has resulted from democratic reforms and the emergence of an affluent middle class. At least on paper, our congregations should be capable of doing far more good in their communities than congregations of old. To borrow business terminology, the skill set of the laity today is far more varied than that of bygone congregations.

But middle class prosperity is not the only reason for our current fascination with applying organizational theory to our congregations. Since the emergence in the late 1960s of a strand of thought that seeks to combine the insights of



101 Great Ideas for Growing Healthy Churches

A MODEM Guide

By **John Nelson**. SCM Press. Pp. 160. \$22.99

Becoming the Transformative Church

Beyond Sacred Cows, Fantasies, and Fears

By **Kay Collier McLaughlin**. Church Publishing. Pp. 240. \$24

Rebuilt

The Story of a Catholic Parish

By **Michael White** and **Tom Corcoran**.

Ave Maria Press. Pp. 320. \$16.95

Tools for Rebuilding

75 Really, Really Practical Ways to Make Your Parish Better

By **Michael White** and **Tom Corcoran**.

Ave Maria Press. Pp. 320. \$16.95

humanistic psychology with older strategies for industrial rationalization, there has been a revolution in how we understand organizational structures. The human resources management revolution has had an enormous effect not just on business and industry but also on schools, institutions, higher education, and the Church. We live in an increasingly managed and rationalized society that defines success by efficiency, productivity, and customer satisfaction. This revolution has been so successful within the business world that it seems obvious that the now burocratized Church stands to gain much from managerial and organizational theory. Restructure churches along the lines of effective management and perhaps even apparently moribund congregations will experience new life.

Much of this way of thinking is to be found in four readily accessible books on congregational development: a collection of short tidbits in *101 Great Ideas for Growing Healthy Churches*, Kay Collier McLaughlin's *Becoming the Transformative Church*, and two by the duo of Michael White and Tom Corcoran, *Rebuilt* and *Tools for Rebuilding*. Although these books represent different churches and contexts (respectively, Episcopal, Church of England, and Roman Catholic) there is very little specific theology. Almost all their advice can be applied to churches of any denomination. Instead, they all share the common conviction (either explicitly or implicitly) that there is much essential knowledge to be gained from business strategies and perspectives. Each in its own way argues that the structure and

systems of churches need to be rationalized and retooled for effective mission. Implicitly they all assume that the distinctive charism of the churches — ministry, worship, the sacraments — are the goods that aren't being effectively delivered to consumers.

What none seems to recognize is the disenchantment of the Church that results from adopting such strategies. Most people would easily recognize that there's a world of difference between a family meal or a lavish home-cooked dinner with close friends and dining at McDonald's. Similarly, few people would accept their own family life being rationalized according to a set of principles, even in order to end possible conflict, ensure maximum collaboration, or gain financial security. This is because, among other things, we instinctively know that some things require intimacy, freedom, unstructured relationships, and perhaps even a little fancy in order to thrive. We know this instinctively about romantic love, which we still approach and value for its magic, even if we understand the cold biological urges and necessities that are masked by it. In the same way, rationalizing churches according to the science of management threatens to transform our congregations into the kind of highly organized environments that are devoid of the very poetry, romance, symbolic imagination, and charm that lie at the heart of the gospel. In short, they risk replacing beauty with an efficiency that will appeal to few.

This is not to say that there is nothing to be learned from such books. To the contrary, much

(Continued on next page)

(Continued from previous page)

wisdom may be gleaned from them all. McLaughlin provides some useful insights into the dysfunctions that can creep into organizational systems and make any form of leadership untenable; people who find themselves trapped within such systems (not an unfamiliar predicament within Anglican congregations) will gain much from considering her arguments. White and Corcoran's *Tools for Rebuilding* contains some gems for approaching various aspects of parochial life, though too often these are embedded within a great deal of business speak. And *101 Great Ideas* does a fairly good job of presenting some of the insights that have made MODEM an influential force in the U.K. for more than 20 years. All but McLaughlin's book are user-friendly, meting out their advice in small chunks and an accessible format.

In many ways the advice they offer — however troublingly dependent on management and organizational theory and light on engagement with Scripture and theology — is much more applicable to our current society than are the great classics of pastoral care. More imagination is required to apply the insights of Gregory the Great, George Herbert, and even Michael Ramsey to the complexities of ministry in our contemporary society. What we so badly need is their equivalent for our contemporary Church: men and women with the creative flair and pastoral insights to offer advice, rooted in Scripture and theology, about how we can re-enchant the ministry, our churches, and our proclamation of the gospel to a society increasingly managed to death. We need a wisdom in which success is measured not only numerically or systematically but also spiritually, and by how people's imaginations are inspired.

The Rev. Mark F.M. Clavier is acting principal at St. Michael's College, Llandaff, and author of Rescuing the Church from Consumerism.



Sic et non

Two Cheers for Management

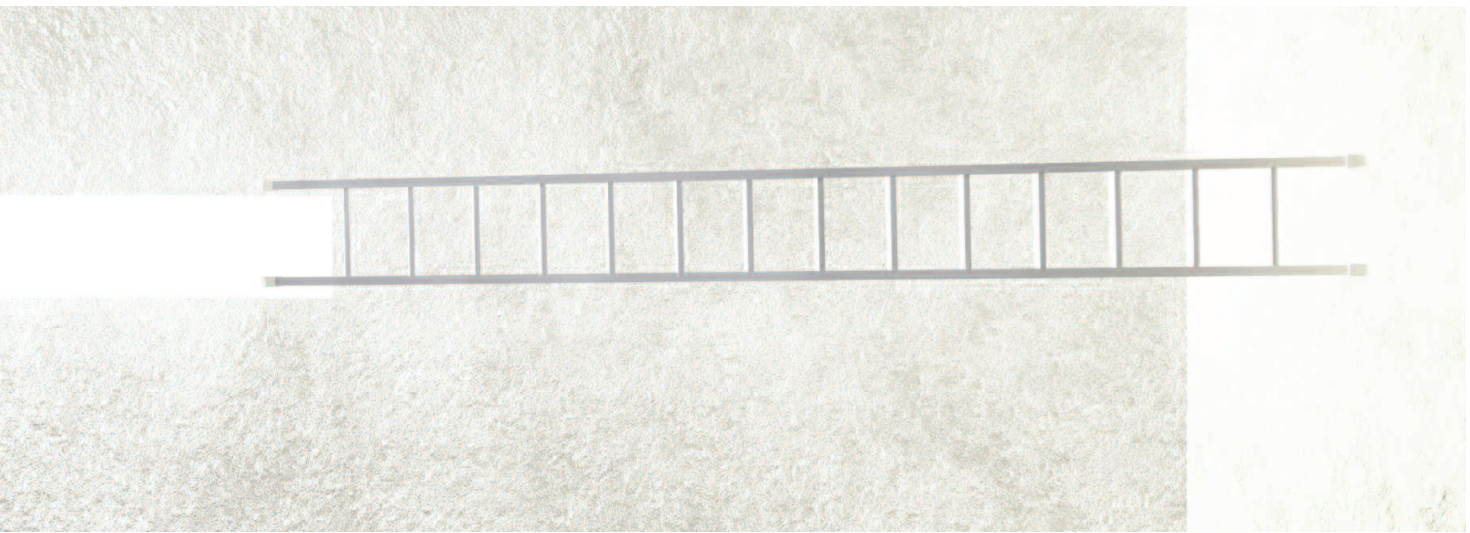
By S. Thomas Kincaid III

There is much to commend in Mark Clavier's critical reflection on four contemporary "guides on management and expansion." His essay offers helpful insights, and the trajectory of thought is productive for this overall conversation, a conversation that the rampant ineffectiveness of the 21st-century Church makes urgent. Clavier deserves deeper engagement and response than I provide here, but I hope to further the discussion in any case.

It surprises me that Clavier and I end up in the same place by exceptionally different routes. His call for "men and women with the creative flair and pastoral insights to offer advice, rooted in Scripture and theology, about how we can re-enchant the ministry, our churches, and our proclamation of the gospel" is exactly what we need today. Indeed, the Scriptures and the theology the Church has developed in the last 2,000 years provide more than enough for the renewal and growth of Christian communities the world over. We have seen challenging times before, and the same tools that saw us through those times are just as able to do so again.

But that historical observation highlights the critical differences between Clavier's approach and my own. From the beginning of his review, Clavier seems to imagine a Golden Age before the mid-20th century when "there was apparently little interest in the particulars of developing churches as organisations." In his critique of the overdependence on management and organizational theory common to more recent church leadership texts, Clavier seems to suggest (but does not explicitly say) there was a time when priests were not concerned with the organizational (and seemingly temporal) matters of budgets, buildings, staff management, and the like.

While his commendable examples of this bygone era (Gregory, Herbert, Baxter, and Ramsey) are certainly different from his review's chief subject matter, the story of the Church throughout the ages raises the question of



whether there ever was an era when her leaders were not simultaneously concerned with the so-called temporal and spiritual — not least, one might add, after the world-changing fact of the Incarnation. One cannot help but recall that early example of managerial-style leadership and problem-solving when “the twelve summoned the full number of the disciples and said, ‘It is not right that we should give up preaching the word of God to serve tables. Therefore, brothers, pick out from among you seven men of good standing, full of the Spirit and of wisdom, whom we will appoint to this duty’” (Acts 6:2-3).

Randomly fast-forwarding from there, we can remember the evangelization of continent after continent, the building of cathedrals, the founding of the world’s great universities, and the expanding operations of monasteries as examples of the Church deploying effective management practices toward gospel ends. These institutions did not spring forth fully born and built. More to the point: Can any of us who have participated in the various contemporary organs of leadership in the Church (the multitude of committees, task forces, offices, vestries, and the like) fathom them having the management know-how to be capable of carrying out such institutional endeavors?

Many TLC readers will have witnessed the bizarre phenomenon of current ecclesial leadership techniques. Their inadequacy is properly called bizarre not only because, as Clavier points out, the Church has a seemingly more capable laity than ever before, but also because the Church has in the past been a capable and effective organization. Yet today, her leaders dawdle.

The texts under review remind us that Church leaders need not dawdle, but rather can recover the visionary boldness and effective leadership so common in our history. Furthermore, the texts expand the

toolkit of the Christian priest, pastor, and leader, enabling a more faithful stewardship of God’s kingdom.

Imagining a Golden Age when priests rarely concerned themselves with the Church as organization strikes me as not only historically inaccurate and theologically errant, but it also seems to form a dangerous temptation to nostalgia and inaction by clergy — two things already unhelpfully available in abundance and to things certainly repugnant to the older texts Clavier offers in alternative. Rather than pursuing a dubious historical narrative or submitting managerial texts to tests of whether they are Christian enough (another offer Clavier makes), it seems more productive to ask why the Church was so capable then; capable to the point that Gregory, Herbert, Baxter, and Ramsey were not concerned with such capabilities and did not need to teach them; and why it is so seemingly incapable now. Likely part of the answer must reside in the relatively low level of formation and catechesis among contemporary laity and clergy alike, but there was never a time when theological formation was perfect. So again, why is the Church so seemingly incapable now?

A full answer to that question goes beyond the scope of this reply. To the extent the texts under review call for us to look toward a quick fix or some other way of avoiding that question, then they are obviously to be avoided. And, again, we would all be better served by a deeper engagement with the Scriptures and theology. But why not bring our best efforts to each of our tasks, even if that means using pagan wisdom? Insofar as the Church has forgotten this skill set, we could learn more from “management and organizational theory” than Clavier’s claims might allow.

The Rev. S. Thomas Kincaid III is a priest serving the Diocese of Northern Indiana.



Two Paths and One Prayer

By David J.

My father was a Methodist minister who worked for the national church and was a supply preacher during the summer for vacationing pastors. That meant he drove up to 100 miles from home, leaving in the early morning. Some of my fondest memories involved riding with Dad.

Six decades after my early-morning rides with my father, a seminary classmate of mine moved to a church in Illinois. I sent my congratulations by email and mentioned I had lived in a little town not far from his new home. He invited me to preach if I ever returned. Having recently taken early retirement from parish ministry, I accepted his offer.

The rector planned a potluck lunch on the lawn after church that day to assure good attendance, so the church was filled with people who looked and sounded like friends and relatives from my Midwestern hometown.

As he shook my hand he threw his other arm around my neck and began to weep from that deep down place where old memories of pain and sorrow lie buried that only grace can restore.

The theme of the lessons that Sunday was about not being conformed to this world but being transformed, so I told an illustrative story from my childhood:

One Sunday morning as we drove on nearly empty roads there was some congestion ahead as cars were slowing down and pulling off onto the shoulder. When we stopped to look we saw that a truck had run off the road down an embankment and was turned over on its side. The driver wasn't there but the load of 25-pound bags of onions was scattered in the field. People were picking up the bags and hauling them back to their cars as fast as they could.

We stood beside the road and watched awhile and when I asked Dad who the onions belonged to, he said, "I don't know, son, but they don't belong to us," and turned and got back in the car.

After the service the rector and I greeted people at the door who said kind things about the sermon as they always do to guest preachers. Near the end of the line a man with a cane and a bad limp looked distressed and held back a little to let people go ahead of him.

He was the last in line. As he shook my hand he threw his other arm around my neck and began to weep from that deep down place where old memories of pain and sorrow lie buried that only grace can restore. Through his tears he sobbed, "I was there, I was there."

I glanced over my shoulder at the rector for some guidance but he looked as surprised as I was. Perhaps seeing some doubt in my face, the man said, "It was a canvas-top 40-footer with an orange cab lying on its left side with a shredded front tire in the air." I had not mentioned these

accurate details in the sermon.

I asked the rector if we could talk for a few minutes as I guided the man to the last pew. He told me that every few months when he was growing up his father would go on a payday bender and not come home Saturday night. Over the years his mother learned where she could usually find him and set out early Sunday mornings to bring him home.

That morning they were heading home when they saw the wreck. His father made his mother stop and he brought his son down the hill, where he grabbed two sacks of onions and had the boy drag a third up to the car and quickly drove away.

"While you were on your way to church with your daddy, I was stealing onions with mine," he said. "As a boy, I swore I'd never drink. I was a star athlete and won a basketball scholarship to college, but coming home late one night from a bar in my senior year in high school, I hit a bridge and crushed my pelvis."

He recounted his long bumpy road to sobriety and spoke of how lucky I was to have the father I did and what a bad example his father had been. Finally I tapped him on the forearm.

"My father never had a drink in his life but daddies can only do so much, one way or the other," I said. "I lost my career in the church for the same reason you lost your basketball scholarship, but today you and I awoke with the same prayer on our lips: God grant me the serenity to understand the things I cannot change, the courage to change the things I can, and the wisdom to know the difference."

I helped him up from the pew and he led me out on the lawn to break bread again.

The Rev. David J. is a retired priest living in North Carolina.

TREVOR W. FLOYD & CO.
www.trevorfloyd.com

CHURCH TEXTILES

Renowned for an excellence in service, quality and product range. Please visit our website to see some of our exciting designs. We specialize in commissioned pieces and also offer standard designs on items such as:

**Copes, chasubles,
stoles, altar frontals,
banners and pulpit falls.**



Trevor Floyd & Company

42 Wantage School Rd., Wantage, NJ 07461

Ph: (973) 875-8974

Fax: (973) 702-8974

E-mail: trevor@trevorfloyd.com

www.trevorfloyd.com



ADVERTISERS...

**Don't forget about these
EXCEPTIONAL Summer issues:**

July 27 – Retirement

(Street date: 7/14)

Close: 6/20

Final Ad Due: 6/27

Focus on retirement communities
and healthy lifestyle options

August 17 – Fall Education

(Street date: 8/4)

Close: 7/11

Final Ad Due: 7/17

For seminaries, colleges; promote
Anglican studies & books

Contact: Tom Parker
(414) 292-1243

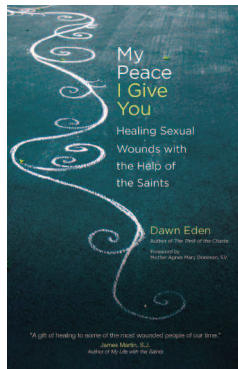
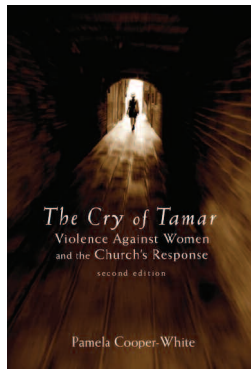
tparker@livingchurch.org

Tamar Still Cries

Review by Lorraine V. Cuddeback

Just four years ago the Centers for Disease Control and Prevention released a report about intimate partner violence indicating that a staggering one in three women experience violence — emotional, physical, or sexual — in their lifetimes. In the media, we've witnessed the tragedy of this reality in places ranging from Steubenville to Delhi. Yet theological reflection on this widespread, endemic problem is sparse; though sexual violence is abhorred, we remain timidly silent about it. Two recent books refuse to let the silence linger: one calls to pastors, and one speaks from the perspective of a survivor struggling to heal.

The Cry of Tamar, which Pamela Cooper-White wrote in 1995, has recently appeared in a second edition with updated data and statistics. Cooper-White, opening with a feminist midrash on the story of Tamar, strives to make sure the rest of the Tamars in this world have their cries heard. Her work is impressive: dense with empirical studies, trauma theory, and pastoral suggestions.



The Cry of Tamar

Violence Against Women and the Church's Response

By **Pamela Cooper-White**. Fortress. Pp. 352. \$28.99

My Peace I Give You

Healing Sexual Wounds with the Help of the Saints

By **Dawn Eden**. Ave Maria Press. Pp. 258. \$16.95

The first part lays out Cooper-White's theoretical framework: that "violence against women is primarily a matter of power (especially political power and the power of property), not sex." From this claim, she draws connections between discrete acts of violence and the larger structures of coercive power that promote violence against women. Cooper-White also unconventionally includes a chapter on pornography in the theory section, in which she makes a persuasive argument for the sheer pervasiveness of pornographic images constituting a long-term, widespread cultural and psychological assault on women.

From theoretical frameworks, Cooper-White addresses the practical and pastoral strategies that pastors can take. She covers multiple categories of violence, consistently drawing on the relationship of power to sexual violence, as well as practical suggestions. These include everything from consciousness-raising activities to components for sexual harassment policies. Most challenging is Cooper-White's critically reflexive look at priests. As we become increasingly aware of clergy abuse, it is imperative that pastors understand their own woundedness and be conscious of their power in pastoral relationships. Her conclusion speaks about communal justice and reconciliation, which becomes a strong bookend. When we accept that sexual violence is an issue of power, not sex, we also come to see how entire communities can be complicit in perpetuating it.

Overall Cooper-White provides a rich resource, not sacrificing theory for practice or vice versa.

Dawn Eden's *My Peace I Give You* is a deeply personal account of her non-linear, still-in-process healing from childhood sexual abuse, interwoven with the stories of several saints. Eden's story offers an example of the rough waters of healing, an entry-

way into empathy for the many other Tamars in this world seeking the courage to cry. Some of the saints selected are obvious choices, such as "martyrs of chastity" like Maria Goretti and Karolina Kózka. Some are less obvious wounded healers: mystics like Bernard of Clairvaux or leaders of religious orders like Ignatius of Loyola.

Eden's treatment of the saints fights to give real flesh and bone to hagiographies, while also offering bits of her own story in honest, straightforward prose. Eden is especially successful when she engages with more recent saints, such as Dorothy Day and Josephine Bakhita. She is comfortable offering her personal struggles with the stories of the saints, naming where her own wants and desires diverge from someone like Day. This dissonance is also a part of her healing.

For someone interested in a particular journey of healing, this book is simple and affecting. Be cautious, however, about taking Eden's stories as a paradigm. Eden's book is not one of pastoral theology but of personal reflection. The difference means Eden's book sits in some tension with Cooper-White. Eden's confessional prose holds presuppositions about gender that Cooper-White would want to deconstruct. Further, some of Eden's reflections place an uncritical emphasis on physical resistance to sexual violence — a resistance that, Cooper-White's work makes clear, is impossible for some victims and thus should not be commended so simply. Such dissonance challenges one to understand the diversity of experiences in healing from sexual violence. To pay attention to these tensions without a rush to judgment is to hear and take seriously Tamar's cry for justice.

Lorraine V. Cuddeback is a doctoral student in Christian ethics at the University of Notre Dame.



Altar Hanging, Christ Chapel SSW, Austin, TX

Cottonpatch Designs

Liturgical Arts Studio

Uniquely handcrafted vestments and paraments.

Faith-inspired art quilts and processional banners.

Custom designed to enhance worship space.

www.cottonpatch-designs.com

jenna@cottonpatch-designs.com
(512) 426-4175

GALLERY BYZANTIUM
EXQUISITE JEWELRY FROM ANCIENT DESIGNS

KILKLISPEEN CROSS SCRIPTURES CROSS

ST. NINIAN CROSS CANTERBURY CROSS

Receive 10% OFF your first online order!
Enter coupon code TLC at checkout!

www.gallerybyzantium.com
1-800-798-6173

BOOKS

Awake to Justice

Review by Clinton Wilson

The great Southern Agrarian novelist Walker Percy wrote in *The Thanatos Syndrome*: “Small disconnected facts, if you take note of them, have a way of becoming connected.” In *Journey toward Justice* we see this on full display. Nicholas Wolterstorff connects a lifetime of scholarship and reflection to personal experiences of injustice in the Global South, cast not in the form of an abstract and systematic rumination (he has done that elsewhere), but a story at once autobiographical and accessible. The result is a gift for the reader. This is no mere application of philosophical and theological theory to data, but an account of how one man awoke from his “slumber” (p. xiii).

Wolterstorff’s awakening occurred through two chance encounters: one with apartheid and another with Palestinian rights. Wolterstorff was no stranger to the concept of justice before these eye-opening events. He had supported the American civil rights movement and was critical of the Vietnam War, and he had engaged John Rawls’s essential *A Theory of Justice*. What was different about apartheid and the struggle in the Holy Land? In both cases he “was listening to live human beings telling their own stories of how they and their families and friends were systemically demeaned and humiliated” (p. 7). Such stories, and subsequent experiences in Honduras, form paradigmatic bookends to his work, but also serve as the existential seedbed for his theories to grow out of the soil “of the wronged”

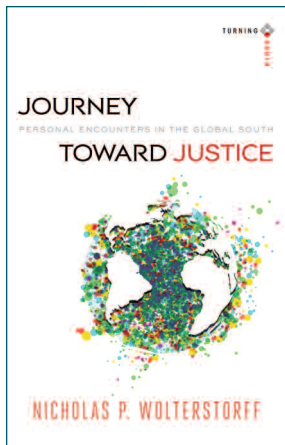
(pp. 7, 245). Does such a seedbed provide fruit worth eating? The glory of the tasting is found in the reading, but perhaps a sampling is in order.

First, Wolterstorff responds in depth to what he calls “paternalistic benevolence” by entering into the virtually omnipresent “rights-talk” conversation. He does not dispense with rights, but rather detaches them from personal autonomy (which promotes “possessive individualism”), anchoring them instead in human dignity that inheres in each person by nature. Along the way he deflates the common objection that natural rights are merely a legacy of the Enlightenment by demonstrating their roots in the canon law of the 12th century (p. 58).

Second, Wolterstorff traces justice from the Old Testament concept of *shalom* through the New Testament (discussing the familiar righteousness/justice interpretive debate) into the Church Fathers. He asserts that justice, far from being replaced by love in the New Testament, is fulfilled precisely by Jesus, who in love begins to “inaugurate God’s reign of justice” (p. 90).

Third, he urges habits of “righting injustice” by lacing personal narratives of small victories with creative reflections and suggestions, such as the role of art and worship, the nature of empathy, and the task of forgiveness.

Fourth, Wolterstorff theologizes on the nature of punishment, authority, and the state, contextualizing them in his encounters with the Association for a More Just Society, based in Honduras. A notable point is his rejection



Journey toward Justice

Personal Encounters
in the Global South

By **Nicholas Wolterstorff**.

Baker Academic. Pp. 272. \$21.99

of “retributive justice” for an alternative understanding of “reprobative justice” (p. 197).

Finally, Wolterstorff rounds out his concept of *shalom* by threading together the love of understanding, worship, beauty, and justice into a holistic notion of what *shalom* is in the first place. This section is worth the price of the book with rich quotations waiting to be employed by homilists.

Few works are without weaknesses on some front, but in *Journey toward Justice* those encountered are forgivable. As a book of collected essays, its seams are visible. In discussing forgiveness, Wolterstorff fails to speak substantively to the role of healing. Given his intentions, however, the book is a success. Accessible, interesting, and rewarding, Wolterstorff’s work is an excellent primer for the lay reader seeking to engage the concept of justice on a substantive level.

The Rev. Clinton Wilson is a curate at the Church of St. David of Wales, Denton, Texas.

Davis d’Ambly Liturgical Artist

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

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



www.liturgicalartist.com

(610) 955-2462



Come on Pilgrimage with Saint George’s College Jerusalem

*An Anglican ecumenical institution uniting Christian
education, spirituality and the Holy Land*

Short courses offer a transforming experience of Christian education, prayer, hospitality and community for individuals and parish groups.

Visit our website:

www.sgcjerusalem.org

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



Find Singular Focus

Review by Leander Harding

For a number of years I taught homiletics at Trinity School for Ministry. One of the challenges of teaching the course was to find a suitable text on preaching. There are surprisingly few usable texts oriented toward preaching the lectionary in the context of the Eucharist. William Hethcock's is an eminently usable book.

Hethcock was for many years the teacher of homiletics at the University of the South's School of Theology. This textbook is the fruit of his teaching ministry. It has the great virtue of being an approach that has emerged out of a preaching lab. Hethcock gave his students a minimal set of lectures and then divided them into small groups in which they repeat-

edly delivered sermons and critiqued each other's efforts.

This text conveys the practical wisdom accumulated by teacher and students together as they labored to make homilies more effective. Hethcock acknowledges the dependence of his work on other contemporary pioneers in contemporary preaching, including Eugene Lowry, Thomas Long, O.C. Edwards, Fred Craddock, and David G. Buttrick, but he also adds his unique and rich perspective based on many years of preaching in a liturgical setting and working with neophyte preachers.

Hethcock makes an impassioned plea for serious and meticulous exegesis as the *sine qua non* of sermon preparation. Hethcock not only gives a step-by-step method for sermon

preparation but also gives numerous examples of each step, including completed sermons. He offers several examples of proper exegesis, demonstrates how to use scholarly resources, and then shows how to find a single focus for the sermon and a method for relating the human drama in Scripture to the human drama unfolding in the life of the parish.

He has a very sensible list of practices to avoid, including my favorite: do not use introductions. Many preachers manage to get their hearers thinking about something far afield from the world of the Bible before they launch into any meaningful exposition of the text. My counsel to preachers and to congregations is to resist the temptation to let the Scripture remind us of something we may

Competent but Unremarkable

Collecting dust on the library shelves in many parishes is the venerable Interpreter's Biblical Commentary, a multi-volume set brought out in the 1950s and 1960s. This series had the biblical text, an exegesis by an established exegete, and an exposition by a renowned preacher. It was an era when preachers still had national reputations. The concept of the series was to give examples of both exegesis and what a good preacher would do with the exegesis.

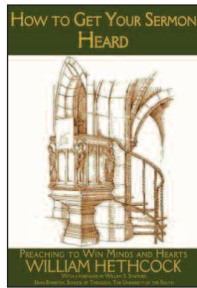
Since then a number of series have in one way or another copied the format. The Homily Service of the National Liturgical Conference until recently provided commentary on the Common Lectionary that included exegesis, a social justice perspective,

a healing word that was more personal and pastoral, and a column that was one preacher's attempt to put it all together. These resources can be great pump-primers for sermon preparation and occasionally they give you access to a great homiletical talent.

The weakness of these resources is that because they necessarily depend on so many voices the quality from one selection of Scripture to the next can be extremely uneven. *Feasting on the Gospels* is a seven-volume series of commentary on the Gospels using the multi-column format first developed by the Interpreter's Bible Commentary. The categories of comment are theological, pastoral, exegetical, and homiletical. Each vol-

ume has multiple authors drawn mostly from scholars in mainline denominations, with a heavy Reformed, Presbyterian representation. The editors note that while the perspective is mostly North American they strived to include authors from the Global South. There is also an editorial effort to be sensitive to possible anti-Semitic readings of the text.

This is solid and competent biblical commentary, but unremarkable in my view. The format prevents any of the authors from developing a theme in great depth. With so many different authors it is not always clear how each author remains distinct from others. Often the same observations are repeated in the different approaches so that the theological and



How to Get Your Sermon Heard

Preaching to Win Minds and Hearts

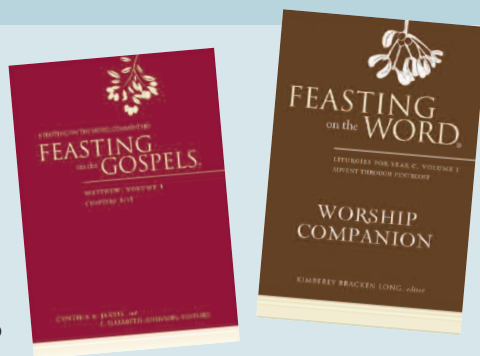
By **William Hethcock**. Plateau Books. Pp. 330. \$25

find more important or more interesting. I certainly agree with Hethcock that preachers should refrain from telling stories about themselves or their family. I know of no quicker way to undermine confidence in a pastor's ability and no quicker way to damage relationships in the pastor's family.

There are as well examples of sermons on particular biblical genres such as parables and the Book of Revelation. Hethcock brings pastoral wisdom to bear on sermons for weddings and funerals, including for those who do not profess the Christian faith. Again there are examples that demonstrate the principles proposed in action.

Hethcock even demonstrates how to arrange the typology of a manuscript for use in the pulpit. He and I differ on the use of manuscripts. He believes most preachers benefit from having one in the pulpit. I believe that all preachers should have a complete manuscript before entering the pulpit and that most can learn to leave it on their desk and deliver the contents. There are times in this book when I wish the doctrinal emphasis was just a bit more robust, but that is only to wish a very good book better.

The Rev. Leander Harding is rector of St. Luke's Episcopal Church, Catskill, New York.



exegetical sections are redundant. The pastoral reflections often seem unmoored from the text. While this is useful as a place to start thinking about the homily, most preachers will want to use a one-author commentary that provides a deeper and consistent approach.

The *Worship Companion* gives suggestions for calls to prayer, confessions, and intercessions for each Sunday that are keyed to the Revised Common Lectionary. This volume will be useful if at all in non-liturgical churches with a high tolerance for didacticism in liturgy.

*The Rev. Leander Harding
Catskill, New York*

Feasting on the Gospels

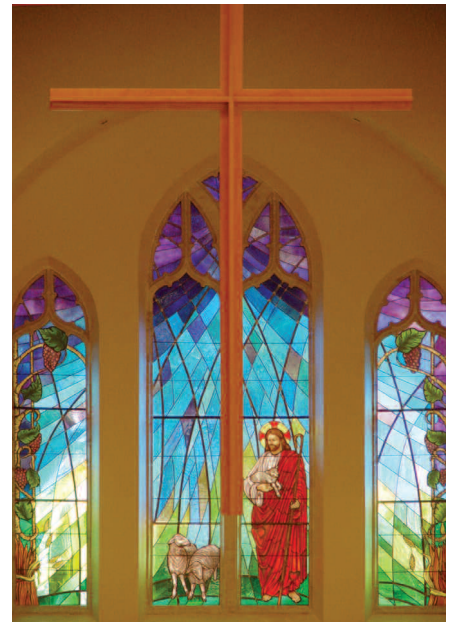
Edited by **Cynthia A. Jarvis** and **E. Elizabeth Johnson**. Westminster John Knox.

Matthew, Volume 1, Chapters 1-13
Pp. 432. \$40

Matthew, Volume 2, Chapters 14-28
Pp. 392. \$40

Feasting on the Word

Worship Companion
Liturgies for Year C, Volume 1
Advent through Pentecost
Edited by **Kimberly Bracken Long**.
Westminster John Knox. Pp. 480. \$35



**Stained Glass
Restoration**

New Stained Glass

**Stained Glass
Appraisals**

Interior Design

**Exterior
Window Covering**

Columbaria

Be part of history—
the Library of Congress
has acquired the
Lamb Studios archives

Please consider
Lamb Studios for your next
new stained glass window,
restoration, or memorial project.

THE
J&R LAMB
STUDIOS
Artists and craftsmen since 1857
Excellence through Experience

190 Greenwood Ave.
Midland Park, NJ 07432
877-700-5262 | Fax: 201-891-8855
www.lambstudios.com

Baby, Meet Bathwater

Review by Samuel Keyes

Despite his book's subtitle, Garry Wills never tells us clearly why he thinks that the Catholic priesthood is a failed tradition. That it is merely a "tradition," one that has no reason to exist besides arbitrary clerical self-importance, he reminds us at every turn. The answer to the title question is that it is unanswerable. There are no reasons, according to Wills, that Christians should have priests. But none of this really tells us why priesthood, and the whole Catholic sacramental system, has failed.

That the priesthood, or the sacraments, might not be a failure is not really something that enters Wills's imagination, despite his repeated insistence that he has nothing personal against priests. And it is this failure of imagination that clouds the whole book.

All the same, *Why Priests?* is the work of a formidable intellect. Wills reads Greek like a first language. His exegesis is interesting and at times edifying. But his principal argument — that the early Church had no priests and no sacraments — cannot do the work he wants it to do (to show all priesthood as failure), because it relies on a naïve and positivistic reading of history. Wills is not alone in thinking that if we have no written record of something in another age, it must not have existed. But a serious historian might question the facility with which Wills repeatedly asserts that the early Church was completely lacking in anything related to priesthood, sacraments, sacrifice, and hierarchy.

I, for one, do not share Wills's urgent need to shove the epistle to the Hebrews out of the New Testament canon. I also wonder what Johannine talk about a "Lamb of God" means if it does not refer to sacrifice.

The chief error in Wills's attempt at primitivist reformation is the mistaken assumption that first-century people must be just like 21st-century people. The picture we get of the early Church in *Why Priests?* is a demythologized reversal of a fanciful Catholic Last Supper, with Jesus wearing a fiddleback chasuble,

stole, and maniple. Rather than take pains to show why early Christians must have really meant and implied everything that the Council of Trent taught, Wills takes pains to show why early Christians must have really denied and abhorred everything that the Council of Trent taught.

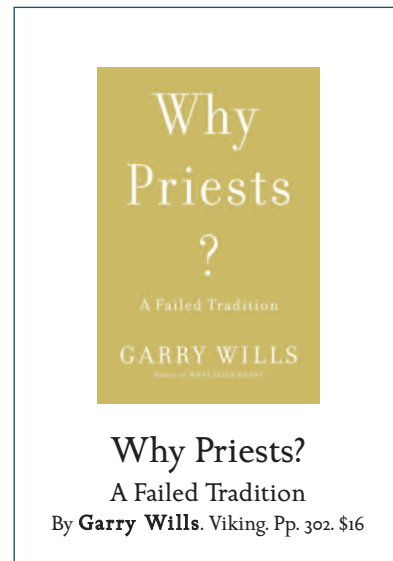
Wills might consider the possibility that first-century people did not think and keep records like 21st-century people do. Not only was their culture more deeply oral; compared to ours, it was so saturated in ritual and cult that the unbloody "oblation" of Christians to their one God would have seemed utterly atheistic and anti-religious.

Pagans had trouble recognizing Christianity as a religion not, as Wills suggests, because it had absolutely no sacrifice and no priests, but because its sacrifice bore little resemblance to anything that they called sacrifice, its priests differed markedly from their own cultic leaders, and its God seemed unrecognizably divine.

It may be that Wills is correct in his assumption that the priesthood and the sacraments developed as they did only on the false teaching of power-hungry leaders. How such idyllic, lay-only communities could have, in the second or third century, manufactured the vocabulary of hierarchy and sacramental theology from thin air I do not know.

Even if Wills's main thrust against the hierarchical system were good and true — and he is of course right about many of its abuses — one trouble would remain in his thinking, namely, its omission of any priesthood for Christians, even the most banal Protestant "priesthood of all believers." What we are left with, in Wills's universe, is not just a Christianity without hierarchy and sacraments, but a Christianity without any mediation: without, in other words, any room for prayer.

The Rev. Samuel Keyes is priest-in-charge of St. Paul's Church in Greensboro, Alabama, and a doctoral candidate in theology at Boston College.



HONORABLE SERVICE GRANT

Westminster Communities of Florida



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

Can We Know Shakespeare's Faith?

By Retta Blaney

Scholars have probed William Shakespeare's plays for centuries, hoping to seize a look into the Bard's soul, to determine if he was a man of faith. One academic who has taken this



Kastan

journey is David Kastan, a Yale University English professor who contends in *A Will to Believe: Shakespeare and Religion* that the plays are not keys to Shakespeare's faith but rather register the ways religion changed his world.

"One thing we know nothing about is what Shakespeare believed," he told an audience of about 130 gathered on a bitterly cold night March 3 in Manhattan. "We know lots of what he said. He lived in a culture where religion just saturated the culture. Religion is the way culture expressed its fundamental values for Shakespeare."

The discussion was presented by the Pearl Theatre Company, one of New York's most respected off-Broadway companies, and the Shakespeare Society, whose artistic director, Michael Sexton, moderated the 90-minute onstage talk at the theatre.

We know this: the popular playwright did not "become Shakespeare as we know him until the 1790s, when he becomes the voice of our shared humanity. He becomes the image of British inventiveness," said Kastan.

This period reflected the Enlightenment's devaluation of religion.

"Critics started to turn Shakespeare into this voice," Kastan said. "He becomes our secular Bible."

This approach continued through the 19th century, Kastan said, with scholars claiming Shakespeare's greatness was that he did not become trapped in religion, that he was not interested in religious distinctions.

But in the 20th century, especially in the 1990s, scholars began to raise the question of whether Shakespeare was Roman Catholic. They cited an incident in 1592 when Shakespeare's father was fined for not attending church — attending an Anglican church weekly was required by law — as proof the family was Roman Catholic. Kastan said it was just as likely he was in debt and did not

want to encounter a creditor.

"I think it's a dumb question," Kastan said. "He engages what it means to be human. Religion was inexplicable."

But it certainly was felt in Shakespeare's time. "They would have smelt the burning flesh of the burned heretics. That was so much a part of his world."

Roman Catholics were separated from Anglicans but still part of life in England.

"If you were living in the 16th century your grandparents were Catholic," Kastan said. "There were powerful pockets of Catholics. If nothing intensified the difference, it was not a problem, as long as it didn't become public."

He quoted a line from *Measure for Measure*: "Grace is grace despite of all controversy."

"When you think about the plays, he's interested in the things of this world. This isn't Dante. He doesn't have that kind of piety, devotion."

Kastan said people also have speculated that Shakespeare was Roman Catholic because he depicted friars in several plays, but those plays were set in Italy.

"What's the option? The Catholicism is not so much consciously pro-Catholic as neural."

Even plays that seem now to be about religion were not necessarily seen that way by Shakespeare's audiences. Depictions of Judaism and Christianity in *The Merchant of Venice* strike us differently in post-World War II culture than they would have in Shakespeare's day, when the play would have been seen as a romantic comedy, Kastan said.

"It sets up religion as a term," he said. "To me, it's how much alike everyone is. Christian generosity turns out to be hardly generous. It exposes the values of Venice."

In Elizabethan England nobody wanted to look too deeply into religion, he said. But people could put their belief in the theatre, the art of it, just as they do now.

"What happens in the theatre is the audience is always having to engage its belief," he said. "You allow yourself to forget these are four people living in Manhattan. They become these beings. We as an audience are exerting our will to believe."

Retta Blaney is an award-winning journalist and author based in New York City.

Why Pastors Envy Pope Francis



By Jesse Zink

Last year, not long after the election of Pope Francis, I found myself in a Roman Catholic bookstore that offered free bookmarks featuring a picture of the new pontiff and a prayer for his tenure on St. Peter's throne.

I have never had more than a passing interest in the papacy. I knew enough about John Paul II and Benedict XVI to admire some of what they did but also to wince in bewilderment and confusion at other of their statements, pronouncements, and actions.

Why Pastors Envy Pope Francis

But on this visit last year, as I was turning to leave, I paused at the cash register, picked up a papal bookmark, and dropped it in my bag. There was something about this pope for which casual disinterest was insufficient.

In the months that have followed, it has become clear that I am not alone in this new feeling for the Bishop of Rome. Mainline Protestants of a variety of stripes have all looked to Pope Francis with hope and expectation. Whether washing the feet of a female Muslim prisoner on Good Friday, launching a substantial critique of contemporary capitalism in his apostolic exhortation *Evangelii Gaudium*, or showing what seems to be a new openness on questions that were thought settled in Vatican teaching, Francis has, it is fair to say, electrified not just people in his own church but Christians and others around the world. A new phrase, “pope envy,” has even been coined to describe the feelings of some non-Catholics. The Protestant reaction to Francis, however, says more about the state of contemporary Protestantism than it does about Francis.

The dominant ethos of Protestant clergy training in the last generation has been one of professionalization. As church membership has declined, we have sought to reverse it by adapting strategies from other parts of society. During my recent training at one of the leading ecumenical divinity schools in the United States, the focus seemed to fall most heavily on leadership, “entrepreneurial” ministry, and management. In a course on pastoral care, I learned about the importance of “self-care” and setting limits in my ministry and in my relations with others. In other courses or seminars, I heard lectures that sought to apply principles from the business world to the life of the Church.



He can devote himself entirely to his ministry — self-care or no self-care — in a way a married cleric cannot.

These are not surprising developments. In spite of the financial crash, ours is still a society dominated by business and financial considerations. In emphasizing leadership and management skills in its clergy, the Church is simply mirroring the ethos of our time. When people asked what my degree was for, I could say, “the MDiv is an ordination requirement for Protestant priests and ministers in the same way a doctor needs an MD or a lawyer a JD.” The message to the world is that while we may deal in spiritual matters we are no different than you in our strategies or tactics. Rather than being a body apart from the world, the Church has let itself become yet one more institution enmeshed in it.

Pope Francis rightly explodes this. When I heard reports that the pope is believed to dress as a

priest and minister to the homeless on the streets of Rome at night, I confess my first thought was, *Doesn't he know a thing about self-care?* The pope has been widely praised for his humility and enthusiastic welcome of all, whether in choosing a Ford Focus over a more expensive car, choosing not to live in the papal apartments, or embracing a severely disfigured man. In these actions, Francis reminds us of something I now realize I did not hear in a single session on leadership in divinity school, namely, that the model of leadership set by Christ — *kenosis*, humility, service — is different than the model of growth, control, and dominance set by the world.

It is true that we are only seeing a portion of this pope’s ministry and a carefully controlled public portion at that. As pope, he does not have the same worries as a parish priest for keeping the lights on and fixing a leaking roof, situations for which management skills are useful. His celibacy means he can devote himself entirely to his ministry — self-care or no self-care — in a way a married cleric cannot.

Pope Francis stands as a reminder that ministry is first and foremost a vocation, not a profession. Vocations involve our whole being, body and soul. And when calling people — lay or ordained — to ministry, God calls us to respond with passion, determination, and our whole heart. The pope in his ministry has declared, in deed as much as in word, “Here we are. This is what we believe.” Perhaps Protestants are so enamored of the pope because he does and says what we — thoroughly entangled in the modern world — wish we felt more free to do.

The Rev. Jesse Zink is an Episcopal priest and author of Backpacking through the Anglican Communion: A Search for Unity (Morehouse, 2014).



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.

 **EPISCOPAL
CHURCH FOUNDATION**
empowering congregations

Unsolicited Advice on Leadership

What is good leadership in the Church? We have published in this issue an interesting piece by Mark Clavier with a response by Thomas Kincaid (p. 16), and Jesse Zink's fertile reflection on Francis (p. 31), but much more can be said. In a time of general anxiety in the Church — with a demographic cliff straight ahead, rapidly diminishing endowments, and a culture, within and without, increasingly at loose ends on the fundamental matters of existence — the problem of who to listen to, and who to follow, is real, and not easily resolved. And it is complicated in a church whose leaders (clerical and lay) are elected by the faithful who are often ill-prepared to shape the institutions — seminaries, parishes, dioceses — with which they have been entrusted.

Having read through the whole of Genesis recently in the Daily Office, we turned to Exodus, and I was amazed again by the historical whiplash meted out by the Pentateuchal editor: "Now a new king arose over Egypt, who did not know Joseph" (Ex. 1:6). We are meant to feel sadness and wonderment about the divine purposes, unfolded within time. How will continuity, and memory, be preserved? Only as they are fought for, over and over.

The deposit of faith does not magically pass into our minds by osmosis at baptism or ordination. Key aspects can be forgotten, or dropped; key texts can pass out of circulation for whole generations, only to be recovered, or not, later. Whatever it looks like for the gates of hell not to prevail against the Church (see Matt. 16:18), all sorts of vicissitude and suffering, ignorance, and damn fool error are apparently not precluded along the way. Safe to say that God uses them to educate, reeducate, and mold us into the shape of the cross.

If this seems a bit overwrought, then we may need, as Brevard Childs used to urge his students, to become more profound persons. And part of the task calls for a thoroughgoing honesty about what the evangelical gold standard — character, courage, patience, kindness, generosity, and above all love — comes to in practical terms; for instance, applied to the question of leadership in the Church.

So here's a first attempt at encouragement and challenge both, offered with gratitude for the pleasure of serving the Lord along-

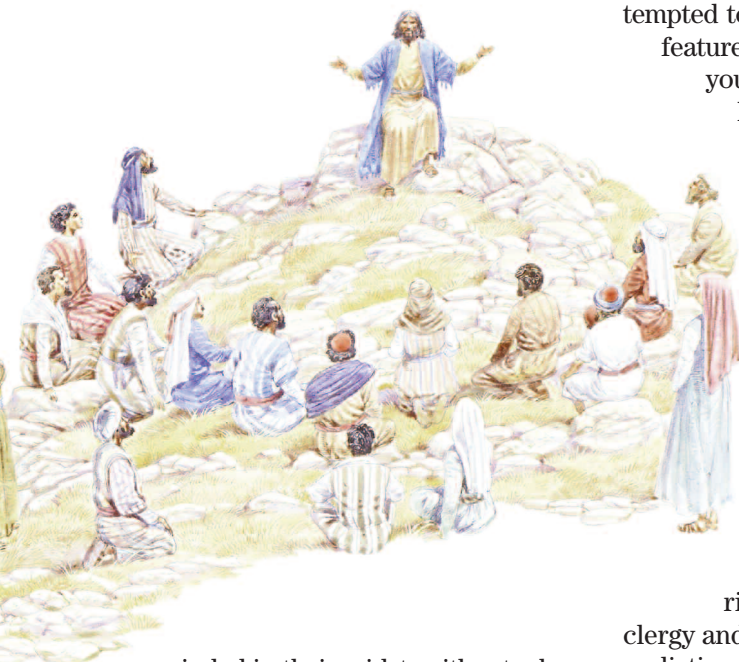
side so many faithful colleagues. Let me know if this is helpful, please.

To seminaries dreaming of their next dean, or getting used to the new one — the dean who will, or ought to, be a super-intelligent fundraiser, infinite sage, friend to all, and tough-minded decision-maker: Almost by definition this job, like being a bishop, is undoable, so seminaries need to think realistically about priorities. Rank the primary tasks, and expect to fill in the dean's skill set with a talented team that will take up the slack and press honest questions loyally when needed. Yes, deans should understand seminary culture and know how to defer and win consensus with often extremely intelligent, if irascibly introverted, academics. But the faculty need to get in touch with their inner Aristotle, as well, and learn to support and cheer for the practically-



Jesus calls all disciples, not least those of today, to see and hear his wisdom.

Artist: Peter Dennis



Philippians lately, under the heading “Lord, show us your will and give us the courage to obey it”? Nothing less than the *full* gospel will suffice. And if you’re attracted to Episcopal idols — style, influence, wealth — offer them on the altar of evangelization. For the latter day, seemingly impregnable parishes in burgeoning urban centers (e.g., in the south) that may be tempted to think they are permanent features of their local landscape:

you might want to consider the history of many northern cities. Jobs and resources come and go. Take nothing for granted.

To dioceses on the cusp of episcopal election amid division and/or without a clear sense of direction, wondering if healthy stability may be retrievable, to say nothing of growth:

Your task may be the hardest one in the church right now, because our clergy and lay leaders often have unrealistic or misguided, even dangerous, notions of what a bishop is, or should look or feel like. When the wrong leader is chosen, everyone will live with (and often shrink from) the consequences for years, and decades, to come. If at all possible, avoid honorary appointments on the standing and/or search committees, and hold yourselves to a high theological standard; see, for instance, Ephraim Radner’s “12 Theses on Bishops’ Ministry” (is.gd/12Theses). Look first to the heart and the mind, because well-formed devotion to God and eagerness to articulate and defend the apostolic faith covers a multitude of sins. And having carefully tended to that indispensable and non-negotiable priority, elect someone with good management sense, lively creativity, a backbone, and guileless love of people. If any of these are missing, I’d encourage you to keep looking.

mindful in their midst, without whom the whole thing will collapse. And they need to be eager to help — to speak at a fundraiser, travel, or learn aspects of management and oversight when an extra hand is needed.

To declining or declined parishes, running on the fumes of past glory, in need of respect, attention, new vision, and genuine competence at the helm: What you seek may be found. There are truth-telling, smart, winsome, well-educated, and humble folks coming out of seminary. Hold out for one of them, and don’t fall for good looks, mere good questions, or a “passion” for this or that aspect of the gospel sans historical breadth and catholic submission. But while you’re at it, interrogate the entrenched interests, self-aggrandizing old-timers, local bullies, and lazy apologists in your midst. Have you engaged in a vulnerable study of

To all overextended, embattled, and otherwise outflanked bishops, exhausted by the superficiality, fear, and actual shortage of resources all around: Accept that there’s water under the bridge, and dare to cut your losses. Perhaps it took you a while to get your arms around the job, and maybe you even suspect that you lack a few of the skills necessary to be a great bishop. Think of all of that as helpful fodder for humble leadership, and turn again to your responsibilities with gratitude in prayer. Everything is in God’s hands: the God who forgives, and who will supply the grace to love, starting at home and stretching around the globe, to *all* people. Consider tackling one or two programmatic — structural or strategic, missionary, evangelistic, educational — projects that you believe God is calling your diocese to pursue during the remainder of your tenure and determine to leave the diocese better than you found it. Ask for help, give your colleagues credit when it goes well, and take the blame when things go wrong. Of course, it’s not about you; but steady, confident bishops are of the *esse* of the Church. “On this rock . . .,” after all (Matt. 16:18).

“Listen!” says Jesus, striding across time after creating it in the first place: “A sower went out to sow” (Matt. 13:3). To what end? “To know the secrets of the kingdom of heaven” (13:11). And on this basis our Lord calls the disciples to see and hear (13:16) as the seedbed of subsequent speech after the Word. Here is the cradle of apostolicity, which would claim the minds of all rational creatures baptized in the name of God — you and me — and send them to Jerusalem, all Judea, Samaria, and the ends of the earth (Acts 1:8). Let us be about our Father’s business.

Christopher Wells

REV. GURDON BREWSTER SCULPTOR



Welcome Home

Above the Altar
Chapel of the College
of Preachers
Washington National
Cathedral

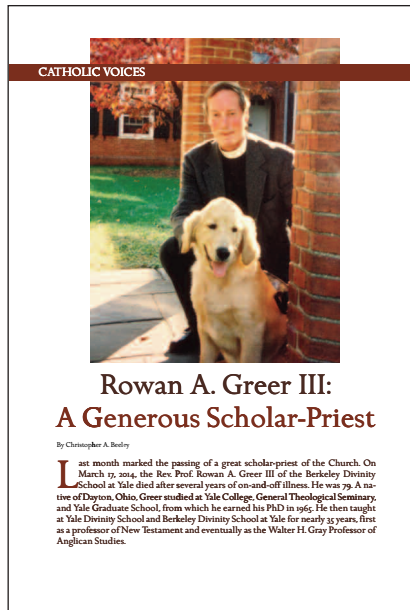


Jesus Blesses a Child

Given to Pope John Paul II
by Bishop Griswold

BRONZE SCULPTURES
For the church and home
Gifts for all occasions

www.GurdonBrewster.com
gurdonbrewster@gmail.com



Rowan A. Greer III: A Generous Scholar-Priest

By Christopher A. Beeley

Last month marked the passing of a great scholar-priest of the Church. On March 17, 2014, the Rev. Prof. Rowan A. Greer III of the Berkeley Divinity School at Yale died after several years of on-and-off illness. He was 79. A native of Dayton, Ohio, Greer studied at Yale College, General Theological Seminary, and Yale Graduate School, from which he earned his PhD in 1966. He then taught at Yale Divinity School and Berkeley Divinity School at Yale for nearly 33 years, first as a professor of New Testament and eventually as the Walter H. Gray Professor of Anglican Studies.

Greer and Vocation

In both breadth and depth, Rowan Greer's influence as scholar and priest was primarily pastoral [TLC, April 20]. In my case, his course on the Letter to the Hebrews, taught as he was writing *The Captain of our*

Salvation (1973), moved me from serious doubt about a vocation to willing supplicant and, eventually, postulant. Apart from his intellectual appeal, Greer was an evangelist and a catechist in my case, shepherding me from Rockefeller Fellowship (a "trial year at seminary") to eventual priest and seminary professor. I could not have heard my calling, to priesthood and to marriage, without him.

Whether over Scotch or beer in a smoke-filled room, dining on mixed grill with lamb and mint sauce (not jelly) or, on one Easter Day, a superb *Hasenpfeffer* (Rowan warned everyone "Easter bunny is yummy"), lengthy conversations about the "priesthood of all believers" continue to arouse in me a desire to see the church liberated from clergy-centrism. Greer would love the irony that one so traditional as himself could, at once, be the mentor of a generation of clergy who, while rejoicing in "the tradition," are neither bound nor gagged by it. That, in the final analysis, will be Rowan Greer's greatest legacy.

*Requiem aeternam dona ei, Domine, et lux perpetua luceat ei.
Requiesat in pace. Amen.*

*The Rev. Michael Tessman
Wakefield, Rhode Island*

Christopher Beeley's honoring of Rowan Greer was spectacular. His words left me in tears as if I were in the pew at Rowan's funeral, sharing the experience with hundreds of other Yale students who were privileged enough to be taught by him. Beeley not only captured Rowan as a scholar but managed to convey as well those subtle nuances that were the essence of Rowan Greer.

I was a student during the McGregor years, often finding

myself in Rowan's office discussing an obscure passage from one of the early Church fathers that had captured my imagination. Rowan engaged as a peer not as a patriarch and as such invited you into the dialogue that began in the first days of Christianity.

His humor was as precise as his scholarship: subtle and direct. Take for instance the day I brought my term paper in on James Pike, when he looked at me and shook his head, saying, "Tammy, I do wish you would not put me in the position of speaking ill of the dead." Pike was not Rowan's favorite priest /scholar. We both laughed; but it was his trademark guffawing that is still mimicked by students near and far.

Equally as powerful was his role as celebrant in the Berkeley chapel. As he held the host before us, we saw through it the face of Christ in scholarly form. "Into paradise may the angels lead him."

*The Rev. Tambria Lee
Episcopal Chaplain
The University of North Carolina
at Chapel Hill*

Ring Those Bells

I enjoyed the editor's article on the Angelus [TLC, March 23]. I think I was aware from an early age that such a phenomenon existed, perhaps from the famous painting by Millet of peasants in the field pausing to pray, and from readings in French class. My first experience was in college, when I visited the Church of St. Mary of the Angels in North Hollywood, the principal Anglo-Catholic parish in the Los Angeles area, where they said the Angelus at the end of high Mass on Sunday.

When I entered Nashotah, we rang it three times a day, and as a junior I had to take my turn, along with bells for services and classes. The last morning class began at 11:55, so the Angelus interrupted until the schedule was changed so that the class began at noon. When classes were not in session, the evening Angelus was at 5, at the beginning of Evening Prayer. Of course, the ringing was different in Paschaltide, to correspond to the substitution of the Regina Coeli, something I knew about from the opera *Cavalleria Rusticana*.
*The Rev. Lawrence N. Crumb
Eugene, Oregon*



**ADDISON HODGES
HART**



STRANGERS AND PILGRIMS ONCE MORE

*being disciples of Jesus
in a post-christendom world*

"Thoughtful Christians often lament that our leaders are characterized by ignorance on fire on the one hand and intelligence on ice on the other. In Addison Hodges Hart, however, we have intelligence on fire. In *Strangers and Pilgrims Once More* he makes bold and sensible proposals for a positive and robust Christian discipleship. I have great respect for this author and this book."

— **Brian D. McLaren**

"This excellent book is both clear and courageous!"

— **Richard Rohr**

ISBN 978-0-8028-6974-6
156 pages · paperback · \$18.00

At your bookstore,
or call 800-253-7521
www.eerdmans.com



**WM. B. EERDMANS
PUBLISHING CO.**
2140 Oak Industrial Drive NE
Grand Rapids, MI 49505

2014 GEORGIA ANGLICAN/EPISCOPAL MEN'S CONFERENCE

September 12-14, 2014

"Man to Man: Sharing the Christian Faith in a Pluralistic Society"

Speakers: **The Rev. Canon Dr. John Macdonald, Associate Prof. of Mission and Evangelism at Trinity School for Ministry; Ted Sprague, President, Witness Breakthrough; The Rt. Rev. Dr. Foley Beach, Bishop, ACNA Diocese of the South**

Open to men of all states and denominations

St. Luke's Church, P.O. Box 1821, Blue Ridge, GA 30513

Registration: www.stlukesblueridge.org

NOTICE: MOVING SERVICES

Skip Higgins

225-937-0700

"Moving Episcopal clergy to new ministries since 1982."

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

CUSTOM MOVERS - FHWA Lic. # MC370752

* Certain Restrictions Apply.

Your summer spiritual companion is here.

Summer Times – A Collection of Scriptures, Meditations and Prayers by Russell J. Levenson, Jr.

"Dr. Russ Levenson's fine reputation as teacher and preacher rests on his deep spirituality. In Summer Times we are given an anthology of down-to-earth meditations that are accessible, interesting and very relevant. I commend Summer Times hugely!"

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

"The traditional Anglican term for the days and weeks of summer is 'Ordinary Time,' but this small but potent book is anything but. It is an extraordinary gift to all of us from Russ Levenson, priest and pastor."

— Jon Meacham, Former Editor and Chief of Newsweek and Executive Editor and Executive Vice President of Random House

"My friend Russ Levenson invites us to pause and ponder the gladness of God. His words are like his heart: winsome and gracious. Let him lead you into a quiet place where you will receive a gentle touch from your heavenly Father."

— Max Lucado, Senior Pastor of Oak Hills Church, San Antonio

"In this wonderful, refreshing, and powerful book, an experienced Rector holds your hand and takes you through the eternal truths that can shape and enhance a life. As you plan your summer, this is a must read addition."

— The Very Reverend Ian Markham, Dean and President of Virginia Theological Seminary

"It is hoped that your summer months are, in fact, slower than all the others and you can carry this companion along to probe you into deeper, more meaningful, more restful, adventures; and... give the work that you do when you are not at rest in its proper place – at God's disposal." *From the introduction of Summer Times*



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

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.

To order, contact Insight Press at insightpress.net or 877-214-7927.

A Cohort for Leadership

(Continued from page 11)

line. They will also attend four retreats, each lasting three or four days.

Supporting the program is a two-year grant for \$60,000 from the Hamilton H. and Mildred Haley Kellogg Trust. That funding will cover most of the costs, such as food and lodging during retreats. Participants need to pay only their travel expenses.

Trustees hope the Missional Leadership Cohort will help clergy build on what they've learned in their early years of ministry.

"A few years in a parish gives a whole new perspective and maturity to the challenges priests face," trustee Gary Johnson said. "So the trustees looked at how we might assist in bringing together a group of outstanding but lightly seasoned Episcopal clergy, to broaden their skills and better equip them in their ministries."

G. Jeffrey MacDonald

Bishop Taylor Dies at 77

The Rt. Rev. E. Don Taylor, Bishop of Jamaica for seven years and Vicar Bishop of New York for 15 years, died May 24. He was 77.

Born in Kingston, Jamaica, Taylor was a graduate of Kingston College, the University of the West Indies, and the University of Toronto. He was ordained deacon in 1960 and priest in 1961. He became Bishop of Jamaica in 1987.

The Rt. Rev. Andrew M.L. Dietsche, Bishop of New York, quoted Bishop Taylor as once saying of his time in the diocese: "I haven't done spectacular things, haven't raised millions of dollars. I've just tried to be a faithful, loving, and caring bishop."

In Jamaica he was a pioneer in church broadcasting, founding a Diocesan Radio Studio and preaching weekly.

Bishop Taylor had suffered a stroke in February. His wife, Rosalie Taylor, died in April 1992. He is survived by his daughter, Tara Taylor, of Jamaica, New York.

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 Website: eisenhourchurch.com





Anglican BIBLE SOFTWARE

Study the Anglican tradition with a library of hand-picked resources.

LOGOS Bible Software

Logos.com/TLC



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

www.americanstudyoxford.com



THE LIVING CHURCH

is pleased to announce the fifth annual

Student Essays in Christian Wisdom Competition

The best essays will be published in
THE LIVING CHURCH, and the top three
essayists will receive cash prizes.

1st prize: \$500

2nd prize: \$250

3rd prize: \$175

Any Anglican student enrolled in a master's degree program (M.Div., M.A., or equivalent diploma; *not* Th.M. or other secondary degrees) in any seminary of the Anglican Communion or accredited ecumenical equivalent may submit an essay of 1,500 to 2,000 words.

Essays may address any topic within the classic disciplines of theology (Bible, history, systematics, moral theology, liturgy). We also welcome essays written to fulfill course requirements. We will give special consideration to essays that demonstrate a mastery of one or more of the registers of Christian wisdom and radiate a love of the communion of the Church in Jesus Christ, the Wisdom of God.

Students may send essays (in Word or RTF) to essaycontest@livingchurch.org
no later than **June 15, 2014**.

Entries should include the student's full name, postal and email addresses, and the name and address of the student's school.

PEOPLE & PLACES

Appointments

The Rev. **Licia Baldi Affer** is rector of St. Anne's, 3098 St. Anne's Lane NW, Atlanta, GA 30327.

The Rev. **Michael Arase-Barham** is vicar of Holy Family, and Good Shepherd, Belmont, CA; add: 1590 S Cabrillo Hwy., Half Moon Bay, CA 94019.

The Rev. **William Lee Curtis** is rector of Incarnation, 2407 Cascade Rd. SW, Atlanta, GA 30311.

The Rev. **Michael Foley** is rector of Redeemer, 5700 Forbes Ave., Pittsburgh, PA 15217.

The Rev. **John H. Loving** is interim rector of Christ Church, 3520 W Whitestone Blvd., Cedar Park, TX 78613.

The Rev. **Jayne Pool** is rector of St. Mark's, 228 Dennison Ave. SW, Birmingham, AL 35211.

The Rev. **Michael Rich** is priest-in-charge at St. Andrew's, 1024 12th St. S, Birmingham, AL 35205.

The Rev. **Scott Russell** is rector of St. Brendan's, 2365 McAleer Rd., Sewickley, PA 15143.

Ordinations

Priests

Georgia — **Steve Larson, Mollie Roberts.**

Milwaukee — **Pickett Wall**, chaplain, 1101 Genesee St., Delafield, WI 53018.

Deacons

Florida — **Marsha Evans Holmes**, pastoral care associate, 400 San Juan Dr., Ponte Vedra Beach, FL 32082.

Milwaukee — **Jana Troutman Miller.**

Deaths

The Rev. **Neil Irvin Gray**, a U.S. Army chaplain during the Korean War, died January 29. He was 95.

Born in Tyrone, PA, he was a graduate of the University of Virginia and General Theological Seminary. He was ordained deacon and priest in 1943, and served churches in northeast Florida for seven decades.

As an Army chaplain he served in Japan and elsewhere in the Pacific, and in Germany during the Korean War. Amid an active retirement, he led three book-discussion groups until his death.

Fr. Gray is survived by his daughter, Elizabeth Gray MacKay, and his cousin, Gloria Novack.

The Rev. **George D. Kontos**, a graduate of the Shalem Institute who traveled the nation teaching Christian formation, died February 1. He was 70.

A native of Waycross, GA, he was also a

graduate of the University of Georgia and General Theological Seminary. He was ordained deacon in 1968 and priest in 1969. He served churches in Florida, Georgia, and Louisiana for more than 45 years. In Baton Rouge he helped develop the St. James Center for Spiritual Formation, where he served for 12 years.

Fr. Kontos is survived by his wife, Theresa; daughters Elizabeth Hightower and Tassie Sheridan, both of Tallahassee, FL; a son, Jimmy Kontos of St. Petersburg, FL; three granddaughters; and a grandson.

Marian B. Ortmyer, a longtime resident of Janesville, WI, while her husband served as rector of Trinity Church, died April 26. She was 95.

She was married to the Rev. Ronald Ortmyer from 1941 until his death in 1987.

A graduate of Phillips High School and the Stout Institute, she was a teacher in Sevastopol and Owen-Withe, WI. The Ortmyers lived in Janesville from 1959 to 1975.

She is survived by sons William R. Ortmyer of Palm Coast, FL, and Mark Ortmyer of Green Bay; daughter Mary Ann Ortmyer-Knipp of Racine; six grandchildren; and eight great-grandchildren.

The Rev. **Rempfer "Jack" Whitehouse**, a decorated World War II veteran who later worked among the poor of Chicago's Near West Side, died April 6 in San Diego. He was 91.

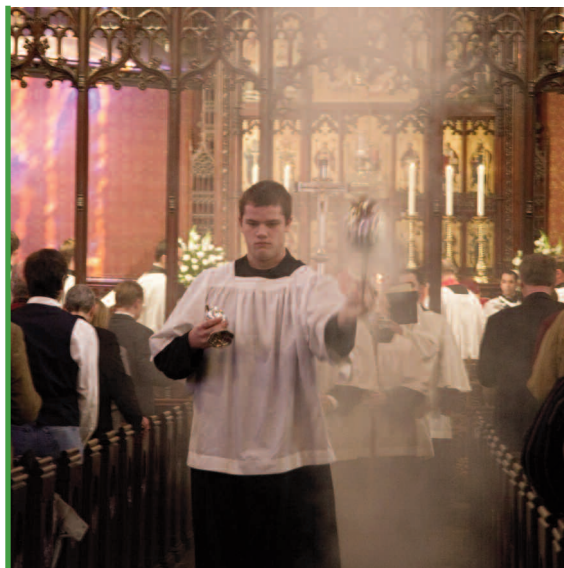
During Whitehouse's 25-year ministry at Church of the Epiphany, it hosted a funeral for Fred Hampton, a Black Panther who died during a police raid on his apartment. While serving at another church, St. Barnabas, Whitehouse started a parochial school and the St. Gregory Choir School.

Born in Indianapolis, he was a graduate of Northwestern University and Seabury-Western Theological Seminary. He was ordained deacon and priest in 1952, and served at Epiphany from 1963 to 1987. He interrupted his college studies to serve in the U.S. Army during World War II.

After Whitehouse was seriously wounded in the Battle of Hurtgen Forest, he promised that he would dedicate his life to the Lord if he survived.

An obituary said that in his retirement years Fr. Whitehouse was a supply priest, and that he enjoyed both cigars and golf.

His first wife, Francis, died in 1995. He is survived by his second wife, Mary Rose McCormick; daughters Martha Whitehouse, Christina Barron, and Adelaide Whitehouse; sons Walter, Timothy, David and Horace; a stepson, Michael McCormick; a sister; a brother; 17 grandchildren; and five great-grandchildren.



Christ Yesterday, Today, and Tomorrow

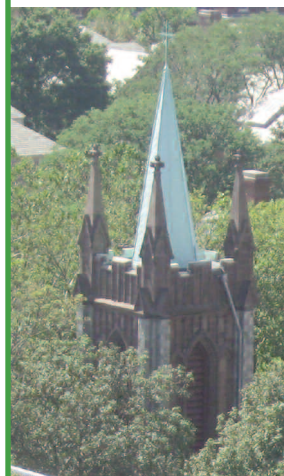
Inspired by the ideals of the Oxford Movement almost from its founding in 1839, S. Stephen's Church in Providence, Rhode Island, continues to proclaim the truth of the Catholic Faith within the Episcopal Church through liturgy, music, preaching, teaching, prayer, study, fellowship, and service. Its 150-year-old Richard Upjohn gothic revival church building stands in the middle of the Brown University campus.

S. Stephen's spreads the Good News through daily Masses, excellent preaching and teaching, a meal site for the homeless, and the Episcopal Campus Ministry. The parish comprises a diverse community of Christians from every walk of life who unite through Anglo-Catholic worship in the beauty of holiness.

The rector, Fr. John D. Alexander, says that "the parish's life is marked by deep fidelity to the past, hopeful anticipation of the future, and joyful engagement with the wider Church and world in the present."

S. Stephen's Episcopal Church

114 George Street
Providence, Rhode Island 02906
401-421-6702
www.sstephens.org



A LIVING CHURCH
Sponsor

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

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.

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
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.

Grace by Confessing Truth

The collect of the day proclaims that God has given us “grace, by the confession of a true faith.” Yet for many preachers this is the most daunting Sunday of the year. Easier by far to preach to hundreds at Christmas than to discuss the doctrine of the Holy Trinity for a handful on a warm, drowsy morning in June! We wonder whether it is worth trying to parse what is and is not and craft careful language to avoid the minefield of heresy, all to end the sermon by hiding behind the Athanasian adjective “incomprehensible.” Meanwhile, we hope that word will not be used during coffee hour to describe our own homiletic efforts.

The Trinity is worth a sermon a year — and considerably more than that. The truths of God are simple and designed to be held in simple faithfulness despite apparent contradiction, not unlike the real presence of Christ in the consecrated elements. “What the truth hath spoken, that for truth I hold,” says the hymn’s exhortation.

Within the three divine persons is the entire story of God’s interaction with humanity, from creation to the second coming. The lectionary reinforces this: we hear “in the beginning” and “even to the end of the ages.” It is not that the Trinity is in the whole Bible: rather, the whole Bible is in the Trinity. For the Father to be the Father we know through Jesus Christ, he can be no other than that God revealed from the law of Moses to the Apocalypse of John. For Jesus the Son to accomplish what we believe he did, there can be no other Father and Spirit than those whom he revealed. The Spirit we know could proceed from no other Father and be sent by no other Son than are revealed in the person of Jesus Christ. Change any of the details as we know them and the whole system mutates.

The Trinity encapsulates the dif-

ference between our religion and all others. It was for this Father, Son, and Spirit that the confessors endured persecution and the martyrs were willing to shed their blood. Inspired by this idea of the Father, this belief in the Son, and this experience of the Spirit, missionaries spread the word to innumerable others. The early Christian apologist Arnobius, reflecting on the virility of the Church in its infancy, wrote: “Already, there are no people so backward and fierce that they have not been changed by His love. There are no people that have not subdued their fierceness and become mild in disposition, with a tranquility previously unknown. ... It has subdued the fires of passion and caused races, peoples, and nations that are the most diverse in character to hasten with one accord to accept the same faith” (*A Dictionary of Early Christian Beliefs* [Hendrickson, 1998], p. 140).

It is well that we hear the Great Commission on Trinity Sunday. The Trinity still has the power to dazzle, inspire, ennoble, subdue the fires of passion, and spread from soul to soul. This Father still loves. This Son still saves. This Spirit still emboldens and empowers. There is no less grace in the confession of a true faith today.

Look It Up

Arnobius wrote his treatise against paganism to prove to his bishop that he had converted to the faith.

Think About It

Is there any less latent potential even in the well-worn Sunday worship of your local parish than in the Church of the Apostles?

SUNDAY'S READINGS | 2 Pentecost, June 22

First reading and psalm: Gen. 21:8-21 • Ps. 86:1-10, 16-17

Alternate: Jer. 20:7-13 • Ps. 69:8-11 (12-17), 18-20 • Rom. 6:1b-11 • Matt. 10:24-39

Summer and Winter

The bright yellow-greens of spring have given way to the deeper, darker greens of lush summer foliage. I peered down a tree-lined street six months ago, when winter's grip seemed like it would never loosen, and told myself the barren trees would soon look like this. Though I knew from long experience that season would follow season as it always has, still the winter was deep enough that my courage had frosted over, and the conscious reminder of summer thawed my heart, if only for an instant.

This week's gospel reading might seem winter-dour, but Jesus' purpose in telling his disciples about their future persecution and martyrdom was intended rather to warm their courage and make sure that they faced those difficult times with a secure knowledge that he is in the lead. Thus far in human history, persecution has come and gone for the body of Christ, much like the seasons' variability.

It sometimes begins slowly, like the change in spring foliage: building up in the surrounding culture a slowly increasing tolerance for abusing other human beings because of their beliefs. Then breaks the stormy season when martyrs' earn their crowns. Then the storm abates — in like a lion and out like a lamb. In many parts of the world today such storms are raging; in other places the sky is blue. It is the task of the global body of Christ to support those who are experiencing persecution through prayer and aid, because no earthly place or culture is immune from the potential for “daughter-in-law against mother-in-law.”

This is one meaning of St. Paul's reminder in Romans that we are baptized into Christ's death — not into his life only, nor only into the joy that was set before him, nor only into the glory of the sweet by-and-by. None of that comes to us without first being baptized into death. The seeming

morbidity of Jesus' discourse with his disciples actually masks a pearly gate to the new Jerusalem. This window into the horrors that one group of people can commit upon another, this prescient glimpse of the life-and-death loyalties that we will allow to break even the closest ties of familial affection, this scene of terror and sword and cross that has had so many tragic manifestations through history: in this, Jesus turns his disciples' face squarely upon the worst of human potential and finds therein no reason to doubt the love of God.

Be not afraid. The disciple is not greater than the master. If I have suffered the storms of human hate, so will you. Yet in it there is a finding and winning of one's soul. The sword's edge testifies to peace. Almighty God is waiting to acknowledge his faithful people. Have no fear of the hate and fury of the worldly: their brand of death is thin and hollow. You can taste it and immediately forget. Like the fury of a winter when it is past, it will never come again and even the memory of it will fade into the lush, green joy of eternity. See these horrors? Have no fear. You are of more value to your Heavenly Father than all earthly things.

Look It Up

Visit the website of Voice of the Martyrs at persecution.com.

Think About It

Clement of Alexandria calls martyrdom “the perfect work of love.” How does this kind of suffering show our love for God?



Christ Church Cathedral

115 S. Conception St., Mobile, AL 36602
(251) 438-1822 • christcathedralsmobile.org

Christ Church, Mobile, was founded in 1822 as the first Protestant church in Alabama. Initially, all Protestant denominations met together in a frame building that stood on the present site. Denominations departed over time to build their own houses of worship further west, leaving the Episcopal congregation to found itself as Christ Church Parish in 1823. The present building was begun in 1835 and consecrated by Bishop Leonidas Polk of Louisiana in 1842. Reconstructions followed hurricanes in 1906 and 2005. In April 2005, Christ Church was designated the Cathedral Church of the Diocese of the Central Gulf Coast.



A LIVING CHURCH Partner



The Diocese of Florida

325 N Market St., Jacksonville, FL 32202
(904) 356-1328 • diocesefl.org

Founded in 1838, the Diocese of Florida, with its 63 churches and missions, stretches east from the Apalachicola River to the Atlantic Ocean, and south from the Georgia border to the Palm Coast region. Our 12 diocesan schools range from pre-school to high school. Currently three campus ministries serve FSU, UF, and UNF. The Camp Weed and Cerveny Conference Center welcomes over 650 summer campers and over 35,000 guests annually. Multiple diocesan outreach ministries serve rural and urban areas with prison ministry serving those in correctional institutions. The call to serve all God's people has remained steadfast and directed by the Holy Spirit over the past 176 years.



A LIVING CHURCH Partner



Trinity School

3500 W. Wadley Ave., Midland, TX 79707
(432) 697-3281, x201 • trinitymidland.org

The mission of Trinity School is to educate the whole person to excellence and to educate every student in the School thoroughly. Founded in 1958 by Episcopalians who had attended some of the best prep schools in America, this thriving scholastic community in West Texas provides pre-K through 12th graders the very best preparation for college and for life. Reflecting the social complexity of the universal Church, Trinity offers a fulsome educational experience — at once traditional and progressive — to motivated students from a variety of backgrounds and with a range of personal gifts and aptitudes.



A LIVING CHURCH Partner



Grace Episcopal Church

1011 N 7th St., Sheboygan, WI 53081
(920) 452-9659 • gracesheboygan.com

Grace Episcopal Church is a parish of the Episcopal Diocese of Fond du Lac, established in Sheboygan, Wisconsin, in 1847 in the Anglo-Catholic tradition. Our worship is offered to the glory of God and sacramentally centered in the celebration of the eucharistic sacrifice of Jesus. Our mission is evangelical: to bring all persons to the knowledge and love of God, and to respect the dignity and freedom of every human being. Our common goal and greatest bond is to follow Christ Jesus, worship God in his holy Church, and to give, work, and pray sacrificially for the spread of his kingdom.



A LIVING CHURCH Partner

To Trust in a Lie

The reading from Jeremiah (28:5-9) deserves wider context. Taking the reading by itself, one might almost think Jeremiah is agreeing with his opponent, hoping wistfully that God's message might have changed.

Jeremiah finds himself in the position of being unpatriotic in order to be patriotic. Judah has sinned through religious syncretism and social oppression, and the prophet knows God has decreed destruction and exile. He receives the unenviable task of delivering this unpopular message to his culture. The established school of prophets reinforces the problem, prophesying the destruction of Judah's enemies, using the same "Thus saith the Lord" formula that people are used to hearing from authentic prophets.

Jeremiah says, "As for the prophet who prophesies peace, when the word of that prophet comes true, then it will be known that the Lord has truly sent the prophet." Later, Jeremiah rebukes a false prophet: "Listen, Hananiah, the Lord has not sent you, and you made this people trust in a lie" (Jer. 28:15).

Not only is Jeremiah perhaps the most unenviable of the prophets, but Judah was in an unenviable situation. Once Judah began listening to inauthentic prophets, discerning the true voice of God became more and more difficult. Both sides were saying, "Thus saith the Lord." How can you tell which side is right? When God's people are on both sides, how do you adjudicate faithfulness? How can you know if you have begun to trust a lie?

Jeremiah's response points to several options. First, look to tradition. In the words of another prophet, "To the Law and to the Testimony!" (Isa. 8:20a). God will not speak or act radically beyond the range of his action in the past. There is something objective in our own day about the traditions of our faithful ancestors, even if they were not objective in their day.

In G.K. Chesterton's words, "Tradition means giving a vote to the most obscure of all classes: our ancestors. It is the democracy of the dead." We might say the Communion of Saints and the Church Triumphant have only one mode of input in the debates of the Church today: the traditions that they judged were important enough to defend even to the death.

Second, Jeremiah suggests a test. Whichever prophet's words actually come true is the true prophet. This echoes a similar test in the law of Moses (Deut. 18:22; compare to Deut. 13). To practice it requires patience and a willingness to tolerate and even welcome the other while the test proceeds, remembering from our Gospel reading that when we welcome anyone for Christ's sake, we will by no means lose our reward.

But there is a third method of discernment, one that appears in the reading from Genesis when Abraham is called to sacrifice his only son, and appears again in the reading from Romans. The true voice of God always calls us to the battle against the sinful self. He always calls along the hard and narrow road to the cross. With St. Paul, we know the voice of God in the call to discover a freedom forged in the daily discipline of obedience. "By their fruits shall ye know them." The fruit of the Spirit includes self-control, patience, endurance of suffering, and the willingness to sacrifice our every Isaac upon the altar of God — who sacrificed his Son to open and demonstrate the way to heaven.

Look It Up

G.K. Chesterton's essay "The Ethics of Elfland" is in the collection *Orthodoxy*.

Think About It

Is a Christian called, like Jeremiah, to seem to be unfaithful for the sake of deeper faithfulness?



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**
tekeehr@msn.com
www.stdunstananglican.org



ST. CORNELIUS EPISCOPAL CHURCH

Located atop historic 'Gospel Hill'

Dodge City, KS

FULL-TIME RECTOR

Evangelize God's message to a fun, young and vibrant congregation.

Enjoy the economic vitality of a forward looking community.

Serving Dodge City for more than 115 years.

Please send inquiries/submissions to:

ST. CORNELIUS EPISCOPAL CHURCH
P.O. Box 1414, Dodge City, KS 67801
st.corneliusdodgecity@gmail.com
www.stcorneliuschurch.org

Come be a part of our church and our town!

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.

HOUSING WANTED

SABBATICAL HOUSING: Priest looking for sabbatical location (house sitting, etc) for any or all of June thru September. Last sabbatical taken in 2008. References available. Ordained in 1979. Have served current church for the last ten years (Grace Episcopal, Sheffield, AL). Contact me at rick-ober@comcast.net. Website: <http://graceepiscopal-sheffield.dioala.org/index.html>

WANTED

EPISCOPAL AD PROJECT: Remember the Episcopal Ad Project from the 1980s? That's what I'm looking for. Any materials... posters, fliers, handbills, bulletin or newspaper inserts. Contact robert-grindrod@sbcglobal.net.

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

Print/online classified ads, contact:
Tom Parker, Advertising Mgr.
tparker@livingchurch.org
(414) 292-1243

livingchurch.org

MOVING?

CLERGY
relocation
CENTRE

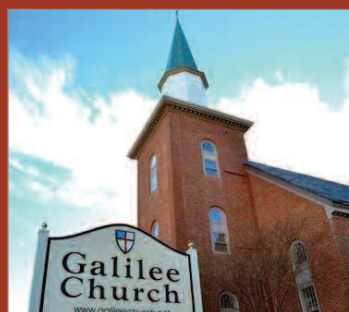
Ask for a clergy moving specialist and discover why thousands of churches, clergy and seminarians have relied on us for nearly two decades.

- 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 • info@clergyrelocation.com



FULL-TIME ASSOCIATE ASSISTANT PRIEST

*Galilee Episcopal Church,
Virginia Beach, VA*

We seek an associate/assistant priest to join our energetic ministry team. Situated on the oceanfront, we have a large and well maintained physical plant to serve

our growing parish and community. The position responsibilities include the full range of ordained priestly ministry, with an emphasis on pastoral care, visitation and helping to develop Galilee's outreach ministries.

Please forward resumes and letters of interest to the rector:
andrewbuchanan@aya.yale.edu

For a wider look at Galilee's ministries, mission and parish life, please visit our website at

www.galileechurch.net

Resumes will be received through June 30th.

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

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

Chevy Chase, Maryland
ALL SAINTS CHURCH
3 Chevy Chase Circle • (301) 654-2488
allsaintschurch.net

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
stmaryseast.org

Greenwich, New York
DIOCESE OF ALBANY
580 Burton Rd. • (518) 692-3350
albanyepiscopaldiocese.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
allsoulsokc.com

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



THE DIOCESE OF TEXAS

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*



EPISCOPAL CAMPS & CONFERENCE CENTERS

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 or (414) 292-1240.

GUARANTORS

Mobile, Alabama
CHRIST CHURCH CATHEDRAL
115 S. Conception St.
(251) 438.1822
christchurchcathedralmobile.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 Alemeda 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
ststephensdurham.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 ARIMATEA
103 Country Club Dr.
(615) 824-2910
stjosephofarimatea.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
goodshepherdallas.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 Registers for your Church

From the narthex to the parish office, Morehouse Church Supplies offers high-quality, long-lasting registers for your every recording need.



In Remembrance Register

Respectfully commemorate memorial gifts.

Guests of Our Church Register


Create a permanent record of church visitors.

The Register of Church Membership and Rites

Permanently record historical data for the congregation.

Register of Church Services

Keep a day-by-day record of all services celebrated by your church.

Follow us on  



Morehouse Church Supplies
A division of Church Publishing Incorporated

Call 800.672.1789 to get started with these vital resources for your parish. Also, please be sure to visit us online at ChurchPublishing.org for additional parish administration supplies, planning calendars, ministry essentials, & more.