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The Living Church

April 19, 2015

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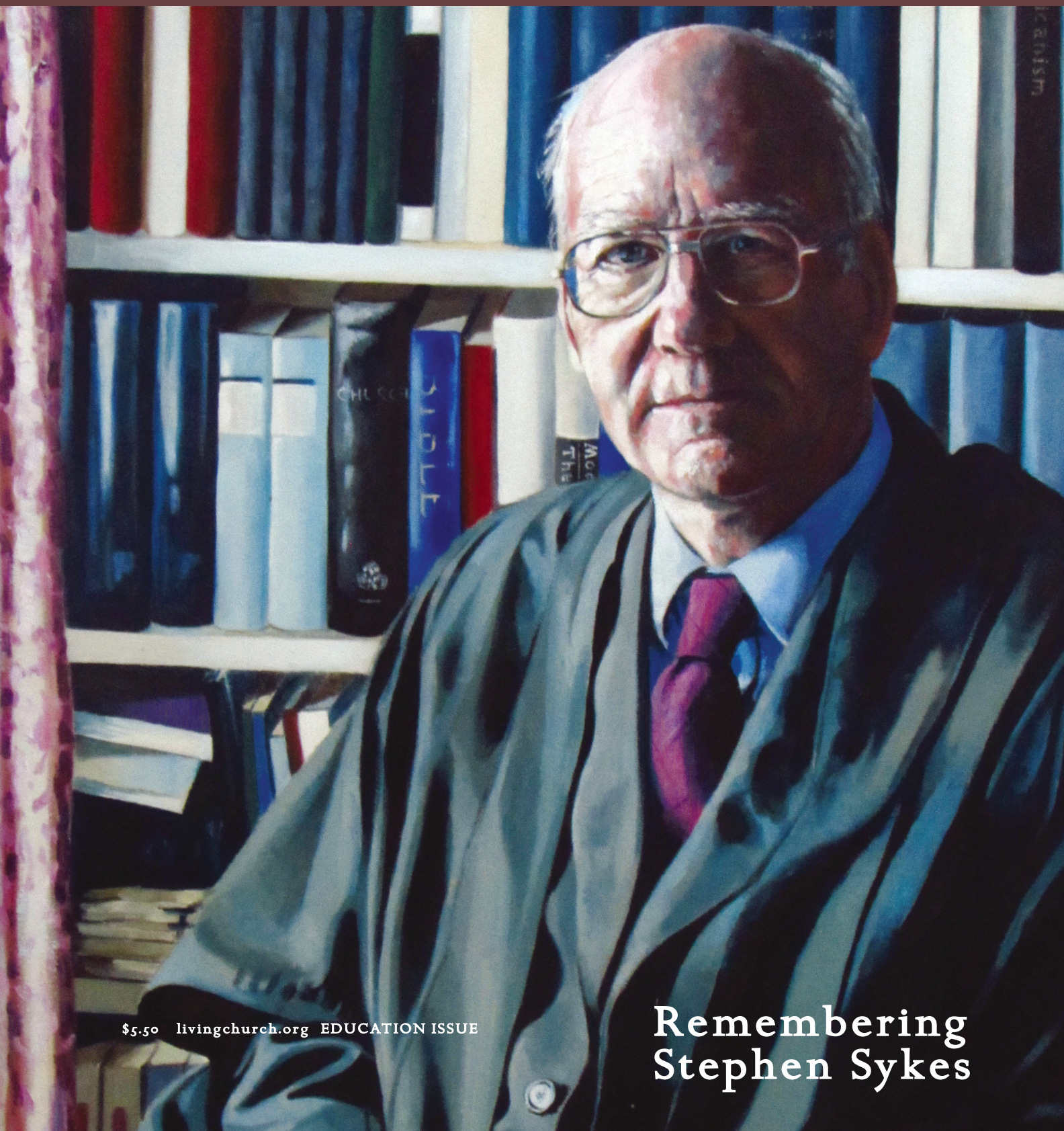

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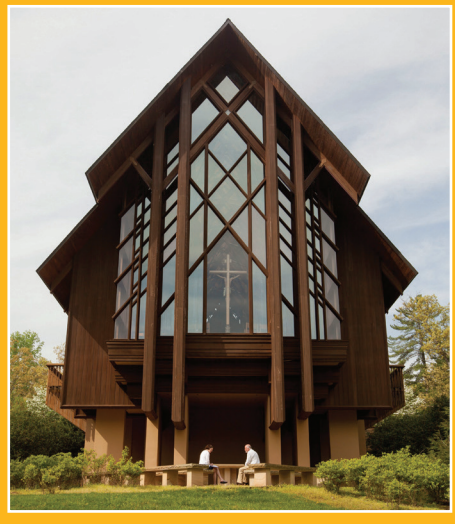

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ON THE COVER

"This return to his dear Durham was something of a liberation" (see "Authority Tempered by Faith," p. 16).

Portrait courtesy of St. John's College, Durham University

The Living Church

THIS ISSUE | April 19, 2015

NEWS

FEATURES

BOOKS

CATHOLIC VOICES

OTHER DEPARTMENTS

Living Church Partners

We are grateful to the Diocese of Central Florida [p. 32], St. Timothy's Church, Raleigh [p. 33], and the Diocese of Southern Ohio [p. 35], 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.

Robert Benson/Diocese of Connecticut photo

The financial status quo is unsustainable for St. John's Cathedral in downtown Hartford, its dean says.

A Cathedral's Uncertain Future

The Diocese of Connecticut is not sure it needs a cathedral anymore. For the past nine months, a six-member task force appointed by the Rt. Rev. Ian Douglas, Bishop of Connecticut, has been asking what type of cathedral, if any, is needed to serve this diocese of 168 parishes and other Episcopal institutions.

The panel will present its recommendations during the diocese's annual convention in November.

"Everything is on the table," said the Rev. Harlon Dalton, priest-in-charge at Christ Church Cathedral in Hartford and convener of the task force.

Since 1919, Connecticut has looked to Christ Church as its cathedral in the heart of Hartford, just steps from the state capitol. It has long served as the spiritual home for the bishop, the site where baptized youth are confirmed and the place to which clergy flock once a year in Holy Week to renew their vows.

But for several years, diocesan conventions have taken place at other sites around the diocese. That means even some of the most active Episcopalians in Connecticut never cross the threshold of the cathedral and do not feel much attachment to it. They wonder whether it's still needed or if Christ Church should revert to parish status, which had been its demarcation for 124 years.

"We're not taking anything for granted," Bishop Douglas said, "but

Douglas

Dalton

rather we're asking: 'how can we reimagine the gifts we've received from the past in order to be more faithful Christians going forward?'"

Both Dalton and Douglas emphasize that Connecticut's situation is not like Rhode Island's, where declining membership and high maintenance costs forced the closure of the Cathedral of St. John in 2012. Christ Church Cathedral has investment assets worth around $14 million, Dalton said, which means no financial crisis prompted this round of discussions.

But there may be a need for parishes around the diocese to cover more of the cathedral's costs. The status quo is "unsustainable," Dalton said, because congregational giving covers less than 20 percent of operating expenses.

"One of the questions on the table is: if there is going to be a cathedral, who supports it?" Dalton said.

Cathedrals, Dalton said, traditionally have served as a nexus point for church and civil society. That role is among those being reimagined. This year, the cathedral became a rallying spot for "Moral Monday" activism, which mobilizes regular public demonstrations. The cathedral provided space for organizing a 4.5-minute die-in at Hartford City Hall to protest the police shooting of African-American teenager Michael Brown on August 9, 2013, in Ferguson, Missouri.

This spring, the task force is soliciting thoughts from around the diocese at workshops and at a dinner for wardens and diocesan convention delegates. Perhaps the diocese will decide it needs not one but two cathedrals, each serving a distinct purpose, Dalton said.

Robert Benson/Diocese of Connecticut photo

The bright interior of St. John's Cathedral.

"We're asking what's going on in Hartford to which that body of Christ known as Christ Church needs to be responsive, whether that's the State House or poverty or housing needs," Bishop Douglas said. "I could imagine the cathedral, as a result of this discernment, being more engaged in the life of God in the neighborhood. That would be a wonderful result."

G. Jeffrey MacDonald

Grant to Invigorate Preaching


Hooke

Preaching in the Episcopal Church must grow stronger in a time when churchgoers depend on homilies for everything from an education in Bible basics to a clear vision for the local flock. That's the core rationale for next year's launch of a new program that will bring Episcopal preachers together to hone their craft.

Between 2016 and 2020, more than 140 working clergy will participate in "Deep Calls to Deep: A Program to Strengthen Episcopal Preaching." The program includes two residencies at Virginia Theological Seminary and monthly sermon-criticism sessions with peers in their home regions.

The need is keen, says executive director Ruthanna Hooke, in part because congregants do not attend church as often on weekdays as they did in generations past. Listening to a sermon might be the only moment when they hear and ponder essential truths.

"Teaching the faith, catechizing, all those things — a lot of that rests on preaching now," said Hooke, an associate professor of homiletics at VTS. "So there's more pressure on it, and for that reason, maybe more opportunities to do great things with it."

"Deep Calls to Deep" has received a $500,000, four-year grant from Lilly Endowment, which will cover nearly all costs for participants.

"Lilly Endowment is committed to strengthening pastoral leadership for Christian churches," said Christopher L. Coble, vice president for religion at the endowment, via email.

CAPA Primates Decry Divisions

A communiqué emerging from the most recent meeting of primates in the Council of Anglican Provinces of Africa reasserts historic Anglican teaching on human sexuality and renews support for the Archbishop of Canterbury.

The document, which describes CAPA's latest meeting on March 9-10, says the gathered primates are "deeply concerned about the divisions within our beloved Anglican Communion. These divisions emerged when some Churches in the west allowed the worldly cultures, to reshape the message of church to the society especially in the area of marriage and human sexuality."

The primates renew their affirmation of the traditional biblical teaching in regard to human sexuality and marriage and affirm Lambeth Resolution 1:10 in its entirety."

They add: "We extend our support for the Archbishop of Canterbury in his efforts to bring restoration to our Communion." The full document is available at livingchurch.org.

"Virginia Theological Seminary's preaching initiative holds great promise because it seeks to bring together seminarians and active preachers to invigorate their skills as gifted preachers."

"Deep Calls to Deep" will be based at VTS but delivered in geographic clusters. One year, the 36 participants might all hail from New England, and the next year from the Midwest or the West Coast. The 36 will be divided into six peer groups of six members each. A VTS faculty member will visit each group at least once during the year.

Each year's program will begin and end at VTS with residencies that will last about five days. Most of the learning, however, will happen in the local peer groups, which will likely spend a morning or afternoon together once a month.

At these monthly meetings, preachers will come prepared to hear one of their colleagues give a sermon and then offer constructive feedback. The goal is to fill a void in the lives of preachers who seldom hear sermons other than their own. Many do not hear meaningful responses from parishioners either, in Hooke's estimation.

Peer sessions will not dwell, however, on formulas for a good opening line or a poignant illustration. Participants will instead discuss how they tend to their spiritual lives — the wellspring, organizers say, of any preacher's ministry.

"Preaching emerges from a relationship with God that is alive and growing," Hooke said. "What may be hurting preachers, after they've been out there preaching for a while, is that that relationship might have withered or might not be as strong. … Let's start by really nurturing people's connections with God and the Holy Spirit, and from there work on preaching."

Applicants must be Episcopal clergy, preach regularly in their ministry settings, and have at least five years of steady preaching experience. Applications will be available in fall 2015.

G. Jeffrey MacDonald

Two More Women Join Church of England Bishops

The Queen has approved the nomination of the Ven. Rachel Treweek, Archdeacon of Hackney, for election as Bishop of Gloucester in succession to the Rt. Rev. Michael Francis Perham.

Her husband, Guy Treweek, is priest-in-charge of two parishes in the City of London. Her interests include conflict transformation, walking, and canoeing.

"It is an immense joy and privilege to be appointed as the Bishop of Gloucester," she sid. "I am surprised and, I have to admit, even a little daunted by the prospect, but my overwhelming feeling is one of excitement to be coming to join with others in sharing the love of Jesus Christ with the people of this diocese."

The Queen also approved the appointment of Rev. Canon Alison White, Priest-in-Charge of St. James' Church, Riding Mill, in the diocese of York and Diocesan Adviser for Spirituality and Spiritual Direction in the Diocese of York, in succession to the Rt. Rev. Richard Michael Cokayne Frith, on his translation to the See of Hereford.

Canon White is married to Frank, assistant bishop in the Diocese of Newcastle. They have family in England and South Africa. Alison has an interest in literature and the arts, enjoys the theatre, and is an avid reader. She likes to travel and be in the company of good friends. She enjoys the outdoors, walks, and gardening. She is a school governor.

"My experience of life and ministry is that it is full of God's surprises, and this is certainly the greatest," Canon White said. "When I first suspected that God might have designs on my life I did all that I could to find reasons to escape. I have learnt over time that this God who made us, knows us, and loves us gives us good gifts. I have found that it is easy to see the gifts and potential in others and often much harder to see them in ourselves. So I am trusting the discernment of all those who are responsible for bringing me to this day."

Bishop to Lead Food for Poor–Haiti

The board of directors for Food for the Poor–Haiti has named the Rt. Rev. Ogé Beauvoir, Bishop Suffragan of Haiti, to become executive director of Food for the Poor's Haiti office. He will be responsible for the char-

ity's operations within the country and provide a link to the organization in the United States. His appointment is effective May 1.

"I look forward to working with FFP to help reduce poverty in Haiti and to empower families," Bishop Beauvoir said.

He was consecrated as bishop suffragan in May 2012, and his resignation requires approval by the House of Bishops.

Changes Precede K Street Rector

St. Paul's, K Street, now welcomes ordained women as eucharistic celebrants, will introduce a provisional liturgy for blessing same-sex couples, and will soon elect its 10th rector.

The decisions on ordained women and the provisional liturgy follow a period of discernment described in August 2014 by the Rt. Rev. James Jelinek, interim rector.

The vestry of the Anglo-Catholic parish, long known by the nickname of "smoky St. Paul's," announced its decision about the provisional liturgy in a message to parishioners: "Although the vestry has discerned a path that would involve the sensitive and careful introduction of the Provisional Liturgy, we note that the vestry's discernment hardly will be or should be the last word on this subject. As our Patron, St. Paul, tells us: members cannot say one to another 'I have no need of you' (1 Cor. 12:21)."

Two Bishops Leaving in 2016

The Rt. Rev. Edward S. Little II, Bishop of Northern Indiana, writes in the latest *Around Our Diocese* newsletter that he has "presented a letter to the Standing Committee, announcing my retirement as of June 30, 2016. At the time, I will have served as bishop of this wonderful diocese for 16 years."

"I have said many times and in many settings that if I had the opportunity to choose any diocese in the Episcopal Church to serve as bishop, I would without hesitation select Northern Indiana," he added. "You have touched Sylvia's life and mine, welcomed us into your hearts, and drawn us ever more deeply into the heart of Jesus himself."

The Rt. Rev. Gladstone B. "Skip" Adams III, Bishop of Central New York, plans to complete his tenure by Oct. 31, 2016.

"Being your bishop is an amazing privilege for which I will always be grateful," Adams wrote. "It has formed me and drawn things from me in ways that I could never have imagined. By grace I believe it has made me a more deeply faithful person. This wonderful and, at the same time, crazy vocation as Bishop has drawn me over the years to an ever-deepening life of prayer resting in Christ as my center and life. I have all of you to thank for that."

Bishops Express Care about Earth

Presiding Bishop Katharine Jefferts Schori spoke of sins of commission and omission during a church-sponsored forum on climate change March 24. The forum drew nearly 75 people to Campbell Hall Episcopal School near Los Angeles, and others watched the forum through the Web, whether live or on demand.

"There are a few very loud voices who insist [that a higher mean temperature] is only 'natural variation,' but the data do not lie," Jefferts Schori said. "Those voices are often driven by greed and self-centered political interests, and sometimes by willful blindness. The Judeo-Christian tradition has always called those

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Bishops Express Care about Earth

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motivations sinful.

"It is equally wrong to fail to use resources of memory, reason, and skill to discern what is going on in the world around us. That has traditionally been called a sin of omission."

Five days later, 17 Anglican bishops from six continents released *The World Is Our Host: A Call to Urgent Action for Climate Justice.*

"The problem is spiritual as well as economic, scientific and political," said the Most Rev. Thabo Makgoba, Archbishop of Cape Town and Primate of Southern Africa, who convened the group. "We have been complicit in a theology of domination. While God committed the care of creation to us, we have been careless, but not hopeless.

"In the words of St. Teresa of Avila, we are God's hands and feet on earth — now is the time for us, rooted in prayer, to step up and take action on the climate crisis."

Episcopal Divinity School photo

Dean Fornaro earned an MDiv at Episcopal Divinity School.

EDS Chooses Interim Leader

The trustees of Episcopal Divinity School have chosen an EDS alumnus, the Rev. Francis Fornaro, as interim president and dean.

Fornaro brings nearly two decades of experience as an ordained leader in the Episcopal Church, including serving as adjunct faculty member at EDS and as a former member of the CREDO faculty, in which he provided spiritual guidance and support for clergy from diverse parishes across the country.

Fornaro's first career was as a teacher and administrator in Boston Public Schools. He holds a bachelor's degree in Education, an MEd in administration and organization, and an MDiv from EDS with concentration in pastoral theology.

Bishop Idowu-Fearon Bound for London

The Most Rev. Josiah Atkins Idowu-Fearon will become the Anglican Communion's next Secretary General in July. Idowu-Fearon serves as Bishop of Kaduna in the Church of Nigeria, and is known for his expertise in Christian-Muslim relations. He was selected out of an initial field of applicants from Oceania, Asia, Africa, Europe, and the Americas.

Since 1998 Idowu-Fearon has been Bishop of Kaduna, and he is the director of the Kaduna Anglican Study Centre. Before that he served as Bishop of Sokoto, warden at St. Francis of Assisi Theological College in Wusasa, and provost of St. Michael's Cathedral in Kaduna.

"I warmly welcome the appointment of Bishop Josiah and look forward to working closely with him in the renewal of the Anglican Communion amidst the global challenges facing us today," said the Most Rev. Justin Welby, Archbishop of Canterbury.

Bishop Idowu-Fearon flanked by Archbishop Welby and Bishop Tengatenga

ACNS photo

"I am excited to take up the post of Secretary General of the Anglican Communion, and to continue the fine work undertaken by my predecessors in this office," Idowu-Fearon said. "It is a privilege to be so honoured and recognised by the Communion for this leadership position. I look forward to serving the Anglican family with my future colleagues at the Anglican Communion Office and the Office of the Archbishop of Canterbury."

The Rt. Rev. James Tengatenga, chair of Anglican Consultative Council, warmly welcomed the appointment: "I am delighted that Bishop Josiah has accepted the position. He will bring a vital new perspective on the Anglican Communion, its life, and ministry.

"His experience and expertise in Christian-Muslim relations is particularly welcome at this time."

Bishop Idowu-Fearon is married to Comfort and has two children, Ibrahim and Ninma.

Campus Ministers Handle Crises

By G. Jeffrey MacDonald

It was the type of destabilizing situation that's all too common at Sitting Bull College in Fort Yates, North Dakota. A 30-year-old Native American student was just a few credits shy of attaining her teaching certificate this year when she fell ill and behind on her rent, and then had to drop out.

But that might not be the end of her education. She received some crucial help from a new Episcopal campus ministry at Sitting Bull, one that recognizes students' worries do not end with final exams.

Advocating for her in a hospital emergency room was the Rev. Canon John Floberg, priest-in-charge at Standing Rock Sioux Indian Reservation. He helped find funds to cover her rent temporarily. She can still enroll again when her health improves.

"We seek, when they enter into crisis, to find ways that crisis isn't compounded," said Floberg, a Diocese of North Dakota canon missioner who began the ministry to local tribal colleges last year. Supporting success means campus ministry is not limited to enrolled students, he says. It's also for young adults who need extra help to start or finish their degrees.

This North Dakota snapshot offers a glimpse of campus ministry's shifting landscape. Students at all types of colleges increasingly feel overwhelmed by stress, from student loan debt to intense loneliness, at a time when dioceses are cutting funds for chaplaincies and other campus outreach work.

But campus ministry isn't going away. Congregations located near colleges, including six in Floberg's jurisdiction, are stepping up in new ways to help students maintain good spiritual and mental health in times when both are challenged.

"We're in a time of massive transition within campus ministry," says Karl Stevens, who oversees campus ministries in the Diocese of Southern Ohio. "This is an age of experimentation."

For students, the college experience is increasingly fraught with strain. Almost 10 percent report feeling depressed, according to a 2014 University of California-Los Angeles survey of more than 150,000 college freshmen. That marks a 50-percent increase from 2005. And self-rated emotional well-being scores among freshmen have sunk to their lowest level in the survey's 49-year history.

"Students are bringing with them more emotional health issues into college," says Kevin Eagan, lead researcher on the UCLA study. One hypothesis, he notes, holds that "they're studying more time each week and declining to socialize, so they're unable to provide themselves with a social outlet as one way to relieve some of that stress."

Ash Wednesday at UNC-Pembroke (from left): Edward McIntosh, Charlie Jackson, Megan Raines, the Rev. Kara Slade, Tyler Grumelot, and Kendall Bauer.

To maintain good mental health, Eagan says, students need access to psychological counseling services that schools routinely provide. They also need healthy activities that engage multiple parts of themselves, not just the academically focused brain. Individuals find such outlets in sports, arts, clubs, and religious activities such as worship, fellowship, and community service projects.

Tight schedules and never-ending pressures to achieve are indeed contributing to low participation rates in Episcopal ministry at Ohio State University, according to the Rev. Karl Stevens, who serves as Ohio State's Episcopal campus minister. On a campus of 58,000, fewer than 20 are active in Episcopal campus ministry.

"They're terrified about not finding a job when they graduate," Stevens says. They might devote 60 hours a week to schoolwork and another 20 to a part-time job.

"With their remaining time," he says, "they have to make choices. Unless they intend to become a religious professional of some type, they very often" opt for an internship, thinking: *"If that means I have to miss campus ministry events, then so be it."*

Another factor: campus ministers cannot always identify Episcopalians. In interpreting a federal health privacy law, Ohio State says it cannot release information about students' denominational affiliations. And because parishes seldom alert campus ministers when their parishioners depart for one college or another, it becomes a guessing game.

But even on campuses where Episcopal ministries have been nonexistent or subject to budget cuts, influxes of new energy and new ministry models are taking root and bearing early fruit.

Lean times have made adjustments necessary as cash-strapped dioceses reconsider what's possible. The Diocese of Iowa will end its campus ministry funding in 2016. Cutbacks have already hit the dioceses of Georgia, Atlanta, and Wisconsin. Bracing for potential cuts, campus ministries in West Virginia and Oregon are seeking nondiocesan sources of funding. The Society for Campus Ministry was founded in 2012, largely for the purpose of lobbying General Convention to keep funding campus ministers' work.

College-town congregations, however, are helping to fill the void. In Macon, Georgia, parishes have taken over ministries formerly handled by the Diocese of Atlanta. St. Francis Church ministers to students at Middle Georgia State College and Wesleyan College. Christ Church anchors the work at Mercer University.

The outreach is a labor of love coordinated by Arthur Villarreal, a Christ Church deacon who makes his living as a paralegal. After work on Thursdays, he summons a group of Mercer students to Jittery Joe's Café for free coffee, snacks, a look at Scripture, prayer, and sometimes a chat about life.

Expenses are minimal. Christ Church covers the cost of refreshments; Villarreal is a volunteer. But the grassroots ministry, now in its second year, gives students a network of friends in Christ who enjoy liturgical worship, political activism, and a weekly opportunity to meet up for fun and thoughtful conversation.

Public demonstrations, such as one this year for immigrant rights, give this group a sense of common purpose. And if anyone in the group misses the Thursday fellowship, that person receives a call or text from a peer in the group. That happens with no nudging from the deacon.

"That's old-fashioned church stuff," Villarreal says proudly.

Individual students also develop a personal sense of grounding and mission through the Macon ministry consortium. This year, Villarreal helped one transgender student avoid a clash by advising a private negotiation, rather than a public protest, for a new housing assignment. He's also observed how one student, who attended campus ministry events only now and then last year, has since discovered a passion for teaching Sunday school at St. Francis this year.

(Continued on next page)

Campus Ministers Handle Crises

(Continued from previous page)

"Last year when she was a freshman, I couldn't get her to answer the phone," Villarreal says, amazed at how far she's come. Campus ministry has given her an avenue to plug into meaningful ministry of her own, he observes, as she discovers what kind of independent adult she wants to be.

This can be an uphill climb. At tribal colleges in North Dakota, students tend to be suspicious of the church and its motives, Floberg says. The ministry hosts free monthly meals, such as an outdoor barbecue, to help build trust. The hope is that those relationships might help prevent the kinds of problems that derail college careers.

That can be a tall order, given that 50 percent of students do not graduate on time, and most come from high schools in which one third do not graduate. Floberg has seen time and again how something as normal as a death in the family can cause a crisis and lead a student to drop out. Pregnancies also contribute to the high dropout rate.

> "The college campus is where people are going to be engaged in and find our tradition."

Cultivating good spiritual practices — such as respecting the body and avoiding promiscuity — helps mitigate the dropout risk factors, Floberg said. But it's not enough just to avoid what's bad. Campus ministry works by plugging students into what's good and wholesome, sometimes engaging their playful, creative sides. That can mean something as simple as providing a van ride to a bowling alley, since most students on the reservation do not have transportation and can be tempted to heavy drinking when monthly checks arrive. Such habits can grease the dropout slide in communities prone to alcoholism, but campus ministry keeps healthier alternatives within reach day to day.

Even where the Episcopal Church has traditionally had no institutional presence, students are pioneering ways to offer a different type of Christian option on their campuses.

At the University of North Carolina at Pembroke, most of the ministries have a conservative evangelical focus, according to senior Charlie Jackson. He wanted a more liberal alternative, particularly on matters of sexuality, and rediscovered his family's Episcopal roots. With no Episcopal ministry on campus to lead the way, Jackson started one himself.

He began by rounding up a few like-minded students for compline at Starbucks. They found some kindred spirits nearby.

"The Lutherans were doing the same thing across the street at Pizza Hut," he says. The two groups have since joined forces and enlisted a local Lutheran pastor to guide them. They've also established partnerships with All Saints Church in Hamlet, North Carolina, and the Diocese of East Carolina, which help sponsor events and activities.

As campus ministry evolves, an emerging model for parishes and others engaged in campus ministry is to do the trench work themselves but still receive guidance and support from other settings of the church. Dioceses often have staff available with expertise in young adult ministries. The Domestic and Foreign Missionary Society has $100,000 in grants available for campus ministry projects this year. Details are available online (is.gd/GgoPJw) and applications are due by April 30.

"The college campus is where people are going to be engaged in and find our tradition," Jackson says. "But if it's not there and it's not supported by the dioceses and the parishes, then we're leaving a real need unanswered."

The Living Church

is pleased to announce the sixth

Student Essays in Christian Wisdom Competition

The best essay will be published in The Living Church, and the top three essayists will receive cash prizes.

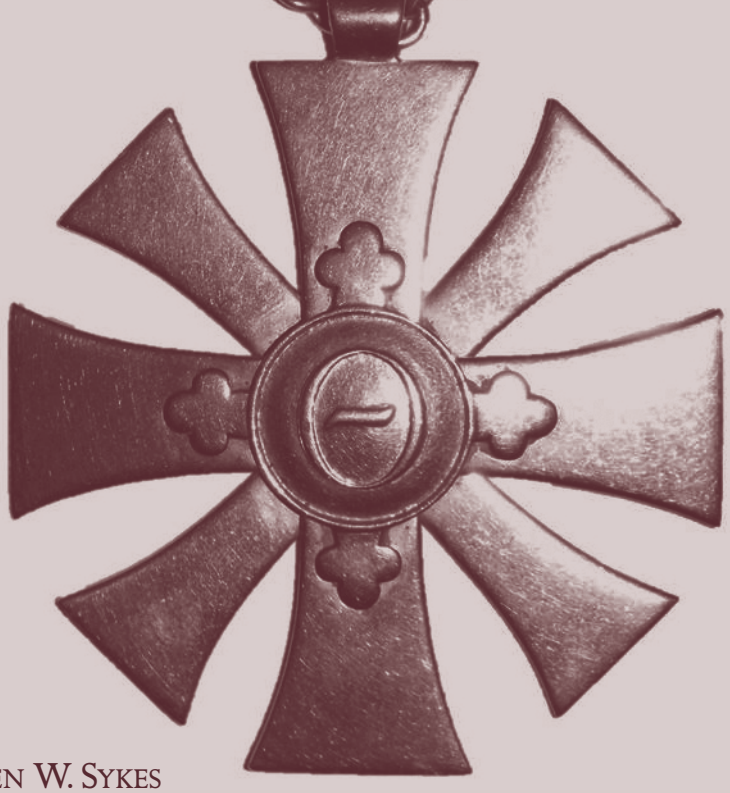
1st prize: $500 **2nd prize: $250** **3rd prize: $175**

Any Anglican student enrolled in a master's degree program (MDiv, MA, or equivalent diploma; *not* ThM 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. Any essay under 1,500 words or over 2,000 words will be disqualified.

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, 2015**.

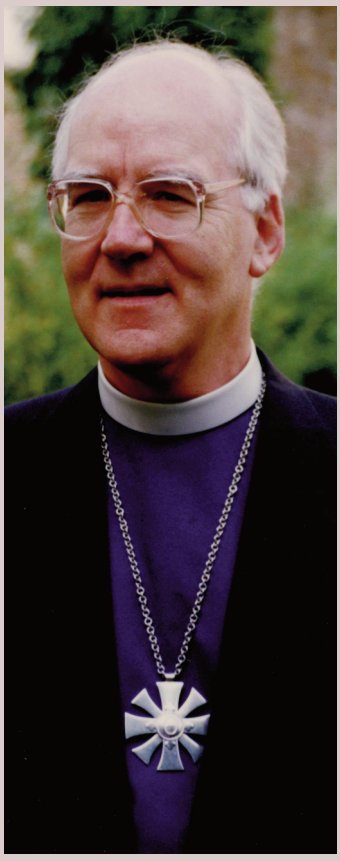
Entries should include the student's full name, postal and email addresses, and the name and address of the student's school.



Remembering Stephen W. Sykes

Authority Tempered by Faith

By David F. Ford



"People with disabilities have a gift to give," Jean Vanier has said. Vanier's wisdom made me think of Stephen Sykes in recent years: suffering from a somewhat mysterious illness, in a wheelchair, often disinhibited in what he said, disabled in certain ways, yet capable of wonderful warmth and very frank conversation, and with something radiant about him.

Many of us received out-of-the-blue phone calls from him in the last years that had the feel of the friendships in the foyers of the L'Arche community that Vanier founded. They were conversations not about getting things done, or organizing the church or the academy, or completing a publication; they could be about almost anything, often with random connections; but they were conversations of communion, times when somehow one felt in touch with Stephen, spirit to spirit, heart to heart, in ways that had been less easy to find in the years when he was in full health. As one of his friends wrote to me: "he would display flashes of the old mischievous humour which assured me that the person was still very much intact."

For most of his life, Stephen was one of the strong. There was what a colleague called his "Rolls-Royce mind." He was an all-rounder: thinker, teacher, sportsman, family man, friend, public speaker, author, senior academic, leading churchman, pastor, college principal, international ecclesiastical statesman. The velvet voice, the graciousness, the combination of humour, reserve, and a probing intellect, the extraordinary skill at handling meetings and seminars, and what can only be called charm: all this made for a winning yet definite personality, and a distinguished career.

After schooling in Monkton Combe, first-class theological qualifications in St. John's College, Cambridge, and ordination training in Oxford, for ten years he was dean and fellow of St. John's, and a lecturer in our faculty of divinity. For another decade he was Van Mildert Canon Professor of Theology at Durham University and Cathedral before returning to Cambridge to become Regius Professor of Divinity, Fellow of St. John's College, and an Honorary Canon of Ely Cathedral.

In 1990 he accepted the invitation to become Bishop of Ely, a decision that surprised many. Opinions differ about whether this was wise, some regretting the loss to the academy of a superb teacher and of the books that might have been written, and some questioning his appetite and even ability in pastoral and administrative work. For all the many difficulties Stephen faced — Ely is not an easy diocese — he gave himself utterly to the work and found it a fulfilling vocation, not least in the role of teacher. He was a dedicated teacher, of his clergy above all, and I have heard from many how nourishing and encouraging were the theological sessions he presided over so capably.

I have been especially struck by how hidden much of his ministry was during these years. There has been one story after another of gratitude, of hours spent in one-to-one conversation, of support for good initiatives, of encouragement given to vocations not just in church ministry but in all areas of society, and of handling those difficult, often disciplinary, cases that take up so much of a bishop's time today. And then there were his enthusiasms. His son Richard's wonderful address at Stephen's funeral in Durham Cathedral gave a vivid picture of some of the enthusiasms of Stephen the family man; in his time as diocesan bishop he also frequently had enthusiastic ideas, though follow-through was not always his strength.

In 1999 he took up his last post as principal of St. John's College, Durham. After the institutional weight of Ely this return to his dear Durham was something of a liberation. He revelled in the conversational and worship life of a small college, while continuing to chair the Doctrine Commission of the Church of England and maintaining international commitments through the Inter-Anglican Theological and Doctrinal Commission and with Lutheran churches in continental Europe and beyond.

Among the many Christian traditions, Stephen was probably closest to Lutheranism. I vividly remember on two occasions, in Strasburg and in Niagara, seeing him close-up, in his element, in roundtable consultations with weighty Lutherans for whom, as for Stephen, theology really mattered. It was a time when you could still experience smoke-filled rooms, and you knew the meeting had reached its critical point when the Germans lit up and prepared to do intense, detailed, phrase-by-phrase battle on the Augsburg Confession, or the relationship between justification and sanctification, or bishops. The pugnacious side of Stephen, passionate about theological integrity, loved it.

What about Stephen's theology? That concern for doctrine, and an insistence that Anglicans have important doctrines that matter, meant that he continually engaged with and taught the best theology he could find, past and present, whether Anglican or not. He maintained that "Anglicanism has a specific content, and that it ought to expose that content to examination and criticism; it ought also to encourage specific individuals to write systematic theologies or extended treatments of Christian doctrine" (*The Integrity of Anglicanism*, p. 68). He strongly encouraged many of us younger Anglicans to become systematic theologians, by which he meant doing constructive, rigorous, and imaginative thinking for the contemporary church and world.

Rowan Williams wrote in THE LIVING CHURCH that Stephen

> had a massive influence on a generation of younger theologians learning their trade in the 1960s and '70s. When I went to Stephen for supervision in my student days, I found a teacher of exceptional commitment and integrity — and a very demanding one, who would relentlessly question clichés, inspirational vagueness, and attempts to be too clever. At a time when British theology departments were dominated by a combination of skeptical biblical scholarship and extremely cautious philosophy of religion, it was bracing and encouraging to find someone who believed so strongly in the actual study of *doctrine* as a serious intellectual exercise. (Nov. 2, 2014)

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Remembering Stephen W. Sykes

Authority Tempered by Faith

(Continued from previous page)

This did not endear him to some fellow Anglicans, and there were parts of his own church with which he did not have great sympathy, especially the liberal to radical broad-church Anglicanism represented most notoriously by Don Cupitt. Stephen's books on the integrity of Anglicanism and on unashamed Anglicanism deserve to be read and reread by those in any church seeking a corporate Christian wisdom for today. It is a wisdom that is scriptural (Stephen's evangelical roots continued to nourish him); liturgical (for him worship was the place where Anglican theological understanding is best appreciated); richly ethical (he was morally passionate on many issues); and modern, in the sense of facing thoroughly the challenges of modernity, especially as thought through by leading Christian thinkers of the past two centuries, beginning with his beloved Friedrich Schleiermacher. And it is a civilized wisdom — informed by literature, music, the arts and several cultures.

His Anglicanism was ecumenical in the sense that what he found essential to Christianity — as articulated in his major work, *The Identity of Christianity* — is shared with many mainstream churches, while also allowing for deep disagreement on important matters. But I think the publications cannot do justice to the core dynamic of his theology, which was conversational. I think of hours and hours spent with him across 45 years. He was my director of studies in St. John's College, and I recall the extraordinarily sensitive, rigorous, yet humanely gentle introduction to theology as not only a discipline but also a vocation.

There were weekends with other St. John's theology students in Wales at his summer home, when theology was woven into long walks and climbs, followed by musical evenings. There were innumerable supervisions, seminars, and discussion groups. He later became my doctoral supervisor, and I remember, after he had moved to Durham and I had decided to give up on the dissertation, the walk by the river during which he persuaded me to persevere. In Durham there were residential sessions in his home as a group of us talked through our contributions to a book on Karl Barth that he edited. There were those ecumenical consultations, meetings of the Society for the Study of Theology; six years of residential meetings of the doctrine commission that he chaired on the sensitive issues of time, money, sex, and power; and much more. And that was just what I happened to take part in.

Many others took part in this conversational theology. It was not about forming a school of thought or a movement but about seeking truth and wisdom together, with many arguments and differences. The Oxford New Testament scholar Bob Morgan was part of a group of Stephen's contemporary theologians, including Daniel Hardy, who even took holidays together with their families in Wales at the Sykes home. Bob recalls how during those discussions Stephen responded robustly to the Nottingham theologian Dick McKinney's anti-church and anti-Anglican attacks, and commented: "I guess this was a factor in Dick's eventual Anglican ordination."

Many others took part in this conversational theology. It was not about forming a school of thought or a movement but about seeking truth and wisdom together, with many arguments and differences.

Perhaps Stephen's main formative contribution to theology in England was in brokering a conversation between English theology and both continental European and North American theology. His time in Harvard was important in widening his horizons to include Americans, though it was with Yale theologians that he talked most, especially valuing the friendship of Hans Frei. Among the Europeans he knew Schleiermacher and Barth best, and valued the whole tradition of German-language Protestant and Catholic theology that developed in continental universities in the 19th and 20th centuries.

In Cambridge he brought such theology into the syllabus for the first time, and in the Christology seminar he founded he made sure that it was integrated into faculty discussion. One of Frei's main contentions in his posthumous masterpiece, *Types of Christian Theology*, was that Schleiermacher and Barth are not, as often held, polar opposites. Rather, they are adjacent types with a great deal in common, and the differences between them identify the most crucial questions for any theology that wants to be both deeply Christian and engaged with the best contemporary thought. I

would situate Stephen's theology, like that of Frei, at this point of lively engagement between the approaches of Schleiermacher and Barth.

I am unusual, though not alone, in considering Stephen's last book, *Power and Christian Theology* (2006), as his best and most profound. Brian Hebblethwaite called it "one of the most important books to come from the pen of a British theologian since the Second World War." Stephen was fascinated by questions of power, authority, force, and influence. He wrestled with them year after year, through the Bible, theology, philosophy, history, and sociology, and in practice in his positions of responsibility in academic, ecclesiastical, and political institutions (he greatly relished his time in the House of Lords).

I had a ringside seat at the massive confrontation between his one-time colleague in the University of Durham, Richard Roberts, and what Richard identified as the dominant subplot of Stephen's theology and practice: an Anglican approach to authority that had failed to learn the lessons of Hegel's parable of lord and bondsman, of Marxism, of psychoanalysis, of feminism, and of liberation theology. Stephen did not respond in print to Richard's polemical broadside, "Lord, Bondsman and Churchman: Power, Integrity and Identity" (see *On Being the Church: Essays on the Christian Community* [T&T Clark, 1989; pp. 156-224]).

Stephen published *Power and Christian Theology* 17 years later, and it only had two footnotes to Richard. The book offers not so much an answer as an alternative wisdom, one distilled from very different sources and very different institutional commitments. I am reminded of the description of the correspondence between the 20th-century German theologians Barth and Bultmann as the efforts of a whale and an elephant to find common ground. Richard's

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Stephen and Joy Sykes enjoyed a 55-year marriage, and she survived him by only eight weeks.

Photos courtesy of Richard Sykes

Authority Tempered by Faith

(Continued from previous page)

hermeneutic of suspicion stands as a bold, prophetic word of radical Gospel warning in the face of the distortions, corruptions, and deceptions of hierarchical power.

Stephen's wrestling with the complexities and ambiguities of power in theory and in practice, his striving for discernment of what responsible leadership might be like in the light of the Gospel, of tradition, and of multifaceted hermeneutics of suspicion, his nuanced retrieval of the wisdom of Pope Gregory the Great's 6th-century *Liber Regulae Pastoralis* (*Book of Pastoral Rule*, or *Pastoral Care*), result in a book that all bearers of power and responsibility in the 21st century could with profit have by their bedsides. It might be seen as Stephen's attempt to bring together Proverbs and the Prologue of the Gospel of John: a passion for wisdom, for life, and for God that is incarnate in all the messy incompleteness of present reality.

I had a moving testimony to the reach of his theology earlier this year in Jordan at a gathering of Jewish, Christian, Muslim, and Hindu leaders. Theophilos III, Greek Orthodox Patriarch of Jerusalem, who had been a student of Stephen's, was there. I told him of preparing for this address and later he handed me a heartfelt message about how important Stephen had been to him and fellow Orthodox leaders. He concluded: "His kindness, warmth, and insight have lingered with me to this day. We pray that his soul rests in peace, and that peace and comfort come to all who love him."

I have also had a lovely postscript to that confrontation with Richard Roberts, who wrote to me:

> What I would like to emphasise on the basis of my time as a close colleague of Stephen Sykes was his humanity. Our time in Durham during the eighties was probably for both of us one of the happiest periods of our lives. I was licensed to know Stephen well; I was also aware that Stephen, [and] all my colleagues in Durham at that time, were, in diverse and sometimes not wholly commensurate ways, Christians. For us all, theology was not a game — or simply the means to maximising outcomes in RAE or REF scores. Our students were cherished; our work was a vocation uncorrupted by managerial oppression. We were expected to lead by example, and, despite manifest frailties, we took those responsibilities seriously to heart: as the great Professor Kingsley Barrett once put it to an undergraduate who objected to Saturday morning lectures (then still the practice on my arrival in Durham): "I work six days a week, why shouldn't you?"

For us all, theology was not a game.

But the last word on Stephen should not be about theology or about power. It should be about Joy — Joy his wife, who only survived him by eight weeks. Maggie Guite recalls how Stephen once took part in a debate in the Durham Union on the motion "This house believes in Marriage." She says:

> He was eloquent and typically clear in his defence of the institution, but the best bit was the story at the end. It was about the time he and Joy went out for the evening and left the children with a babysitter; when they came back, all three children had been sick, and the babysitter had dumped all the sicky sheets in the bath. The children and the sheets took quite a long time to deal with, and at the end Stephen and Joy went to the kitchen to have a cup of tea — only to discover that the cat had been sick on the floor! And they just laughed helplessly together. "This" (I think he concluded) "is what marriage is about." He won the debate decisively with this speech.

I loved the welcome from Joy that was printed in the service sheet at Stephen's funeral. She said: "It is 55 years almost to the day since, having walked out of the schoolroom in Bristol into the lecture theatre at Cambridge, I met a handsome if rather smug young man hosting a Bible study meeting. We quickly established that he and I lived in the same street and were keen to see each other again; it took a little while longer to realize that we shared the desire to raise a family in the knowledge and love of God."

David F. Ford is Regius Professor of Divinity at the University of Cambridge. This article is adapted from an address he delivered at Great St. Mary's University Church, Cambridge.

The Kindly Phantom

Fr. John E. Owens was the towering eighth headmaster of Saint James School.

By D. Stuart Dunnan

Two passages, the first from a citation for the silver star, the second from his citation for the bronze star, describe the heroic and decisive actions of John E. Owens, a 26-year-old officer who turned the tide in two battles and saved many lives:

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FROM THE PULPIT

The Kindly Phantom

(Continued from previous page)

On 26 March 1945, during the assault crossing of the Rhine River near Willmich, Germany, Captain Owens, Commanding Officer of Company "C," 354th Infantry, saw one of the boats containing leading elements of his company capsize in midstream, leaving heavily laden men drifting helplessly downstream under heavy enemy fire. With utter disregard for his personal safety, Captain Owens went out in an engineer launch, and rescued every man that he could locate. Later, when engineers reported that six men were stranded on a sand bar, Captain Owens again went out in a launch, in the face of heavy hostile fire, and traveling approximately 400 yards downstream, brought the men to safety. After the bulk of his company had crossed the river, Captain Owens reorganized it and led his men in taking the town of Willmich, and the sheer cliff and castle behind it, without a casualty.

On 7 April 1945 near Thal, Germany, when his company came under heavy enemy machine gun fire, Captain Owens aggressively moved to eliminate the hostile resistance. Promptly sending a messenger to the weapons platoon with directions for supporting fire, he personally moved across fifty yards of open terrain to the third platoon, whose position was most dangerous. Because of his personal direction and inspiring courage the third platoon was quickly removed from danger and the company combined its firepower to neutralize the enemy positions.

Captain Owens was especially tall (6-foot-5), so a particularly good target for enemy fire. He was an extraordinarily brave and selfless young man. I did not know this young man. I did not meet him until he was 73 and I was 33. I had come back to America from England and had just assumed the post of headmaster of Saint James School, and the greatly admired, even revered, former headmaster of Saint James invited me to lunch. If I recall correctly, it was in Catonsville, where he had been visiting the All Saints Sisters, whom he served as spiritual director and confessor.

He was still very tall, and he carried naturally, but also unassumingly, the habit of command, but he wore now a different uniform, the same one I did: the black suit, black shirt, and white collar of an Episcopal priest in the Anglo-Catholic tradition.

Seeing him in person, I was awed, and I recognized immediately the "great Father Owens" I had heard so much about, the legend I would never be. And I think that I just proceeded to tell him all the problems I faced and all the challenges that confronted me, how impossible my job would be: the campus needed repair and rebuilding; the academic and social standards needed reasserting; the budget did not balance; there was debt on the new Field House; the endowment was too small; the alumni did not give, and so on. My list was a long one.

He listened patiently; bought me lunch; completely understood, although he had been retired for eight years, and kept offering the same words of assurance: "Don't worry, Stuart; you're young."

Frustrated that he offered no real solution, no hidden, generous donor or treasure hidden in the attic, I finally asked if he had any advice. And this was his answer: "When you make a decision, don't worry if it is popular or not; just worry whether it is right or wrong."

I have now had 22 years to live by his advice, and I think that I now better understand what he meant: not just "do the right thing," but be a *moral* leader.

Fr. Owens was different from most headmasters in that he was an introvert and not an extrovert, so he did not enjoy giving speeches or working the crowd. I remember when we were celebrating a long-serving master who was retiring and Fr. Owens agreed to enhance the gathering by returning to campus. When I asked if he wished to speak, he said no, but at the very end of the evening as we gathered in the chapel after dinner, a hand went up at the back after everyone else had spoken.

"Father, may I just say something else?" "Of course." And the chapel fell silent as Fr. Owens walked to the front. "I would like to say something about Dave's wife, Betty, and the strength of their marriage." He then offered just a few words in praise of Betty because they should have been said, and he sat down. In three or four sentences and without intending to, he made the evening.

His students called him "Black Jack" because he was always in clericals, or "the Phantom" because they would look up from a football game and suddenly see him watching on the sidelines in his black raincoat, and then look up again and he was gone. He was not the typical headmaster who loved to host gatherings, lead meetings, and be visible on campus.

Fr. Owens was not vain at all, and most great schools are built on the vanity of their heads, as we want our schools to reflect our "greatness." He was therefore not a very ambitious fundraiser. He did much, however, to improve the school: he bought about 200 acres of farmland, built an academic building, gymnasium, dormitory, chapel and three faculty houses, and began the endowment, but he did all of this project by project and without fuss or fanfare.

He did not modernize or "grow" the school, as other heads did in his time. He did not really care if his teams won or where his graduates went to college; there was nothing promotional about him. He did care about the quality of the instruction, however, and the integrity of the school's discipline. He ran a tight budget, but he was quick to forgive the tuition when a family lost its income. He had a particular soft spot for mothers in distress, often intervening personally to help them.

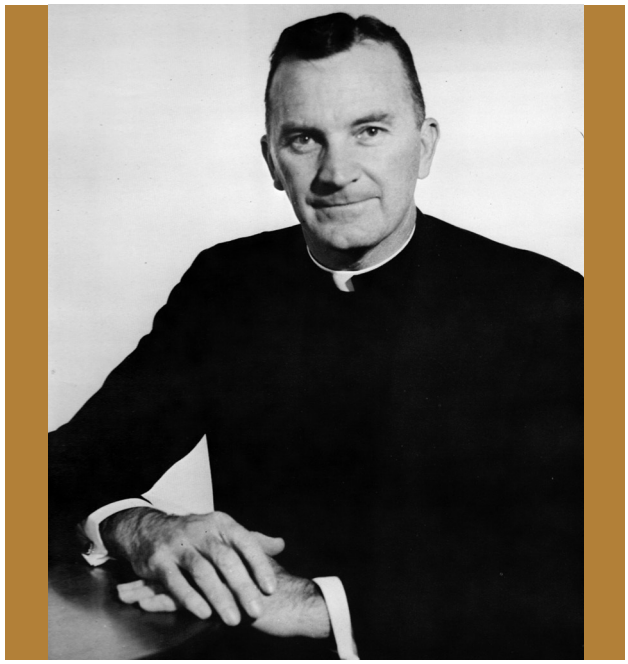
Saint James was much the same when he left it as it had been when he arrived. There were still three sit-down meals, chapel, afternoon sports, and evening study hall six days a week. The boys still wore their blazers, and the masters still worked for very little money and lived in two-room apartments. Fr. Owens was not highly paid and lived in a small single-story house in the center of campus, in no sense the typical headmaster's residence.

Fr. Owens was optimistic about other people. He was therefore remarkably innocent, almost naïve in his expectations. He assumed that parents and alumni would want to give out of gratitude, so they should not need to be asked. He was especially disappointed that the many students who received financial aid during his time as headmaster did not feel more inspired to give to the school after they graduated.

Essentially shy and humble, Fr. Owens remained a reluctant headmaster. He came to Saint James as chaplain in 1948 and served until 1950, when he left to serve a small parish on the Eastern Shore. Bishop Noble Powell then ordered him to return as headmaster in 1955, and he tried to return to a parish several times, but Bishop Powell would not let him. He served until he retired in 1984.

He was in truth much more a priest than a headmaster. He was also a prayerful priest who did not like to preach; he preferred to preach by example. He would say Mass every morning before school, and the alumni who served him at the altar when they were students all remember coming very early at the appointed time, only to find him fully vested, preparing to celebrate, lost in prayer. He would not notice their arrival (a stunning surprise to teenagers), and he was visibly moved with emotion.

Perhaps the most famous story about Fr. Owens is how he took care of a student, Eric Mohn, who was paralyzed in a car accident during the summer before his sixth-form year. Eric was away from school for a year, and it was difficult to see how he could return, as he had become a quadriplegic, but Fr. Owens took him into his house, bathed and dressed him every



day, and pushed him up the hill to school in his wheelchair. Eric's mother often joined them, and Fr. Owens later celebrated the wedding for Eric and his wife.

Eric became a famous artist who painted intricate watercolor landscapes by holding the brush in his mouth. He never forgot what Fr. Owens had done for him, and he gave many of his best paintings to Saint James to be sold for the scholarship fund.

When our senior master, Chick Meehan, spoke to the students at lunch to give them a sense of who Fr. Owens was, he spoke about his war service and about his 29 years as headmaster. He pointed out that in Fr. Owens's time there was no director of development or director of admissions; he did all of that himself. He ran the school with a bookkeeper and a secretary; that was his administration.

But then Chick expressed how important Fr. Owens was to him. He knew Fr. Owens not just as his boss when he started teaching at Saint James, but as a student when he came to Saint James as a boy of 13 in the second form. He said that Fr. Owens was really his second father and the man he admired most in his life, and then he stopped speaking very abruptly because he had lost his voice to emotion.

As you can imagine, Fr. Owens was almost impossible to replace, as he ran the school so personally and only gathered the board for a brief meeting and cocktail party two or three times a year with a "final collection" at the last meeting to cover the deficit. He retired in 1984. Eight years later, I came to a weakened and wounded school, so I needed the great man's help to save it. I particularly needed him to come to my first alumni weekend as there was a

(Continued on next page)

FROM THE PULPIT

The Kindly Phantom

(Continued from previous page)

brewing coup. At first he said no. But then he called the night before to say that he would join me at the alumni dinner and serve as deacon at the Mass on Sunday. When I asked if he would preach, he said no. "They will want to hear you."

He had not been back for several years, so his return was hugely symbolic. Immediately, the talk changed from "the new headmaster is too young and ambitious" to "Father Owens is coming back." I have never seen the alumni more excited or more moved. When he entered the main hall before dinner, they turned as one to greet him and parted reverently to make way for him, and they cried when he spoke to them, each by name. I remember thinking that he was like Moses with the Hebrews.

At dinner, true to form, he gave a very short speech, passing the school to me. I will never forget his ending: "I have told Father Dunnan that my boys will support him." And with these words, Moses sat down and I became his Joshua.

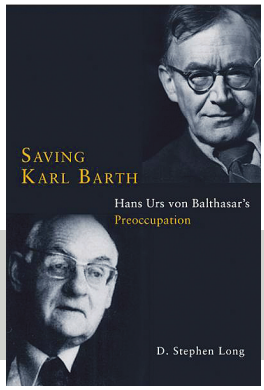
Fr. Owens enjoyed a long and happy retirement, most of it with his friend the Rt. Rev. James Montgomery, retired Bishop of Chicago. They prayed the office and said Mass together every day, and traveled back and forth between Alexandria and Chicago. His retirement was exactly as long as his headmastership: 29 years. As a priest, he still celebrated his students' marriages, baptized their children, corresponded with them, and prayed for them every day. He never stopped loving them, and they knew it. Indeed, as they grew older and gained more wisdom with experience in life, they came to admire him even more.

In the last few weeks of Fr. Owens's life, Mike Lieberman, one of his own boys, whom Fr. Owens had personally rushed to the hospital when his appendix burst and stayed with in his hospital room, was his doctor. He was the one who called to tell me that Fr. Owens was dying and then said that he was on his way to see him so that he could "give him a kiss goodbye."

Earlier, when we released word of his illness, the letters flowed in: loving and grateful and fearful at his parting. That was the first thing out of his mouth when I went to see him: he was so grateful and so moved by what his students had written. They mattered to him; they were, and are, his children.

The Rev. D. Stuart Dunnan is tenth headmaster of Saint James School in Maryland.

Vigorously Ecumenical Dialogue



Saving Karl Barth

Hans Urs von Balthasar's Preoccupation

By **D. Stephen Long**. Augsburg Fortress. Pp. 272. $49

Review by Cyril O'Regan

Saving Karl Barth is the story of a protracted dialogue between two giants of 20th-century theology: the Reformed Karl Barth and the Roman Catholic Hans Urs von Balthasar. For the same reason it is a book on how to practice a kind of robust ecumenical theology that neither suspends confessional claims nor shirks apology or critique of an interlocutor's position. This conversation of more than 30 years empirically began in the 1930s and ended in 1964 with Barth's death. But it continued in Balthasar's further assimilation of Barth's work and the inspiration other Catholic theologians drew from Balthasar's support of the analogy of faith; and in Protestant theology's attempt to assimilate Balthasar's reading of the theological colossus. There is no doubt that Stephen Long — an eminent theologian in his own right and the author of a dozen books — is convinced of the dialogue's mutuality, and that it was to the benefit of both men's theologies.

If in principle the relation can be told from both sides, this is not precisely what Long prosecutes in this book. There are more than a few hints as to how Balthasar's theology continues to negotiate with Barth's theology in his great triptych of 15 volumes written from the middle 1960s until the time of Balthasar's death in the middle 1980s. Yet this is not a story that Long feels inclined to tell — largely, one suspects, so as to avoid redundancy. A number of scholars, including Aidan Nichols and Rodney Howsare, have tracked Barth's continuing influence on Balthasar's mature work. In fact Long's account is asymmetrical in that what really interests him is the movement from the early prophetic and dialectical Barth to the magisterial Barth of *Church Dogmatics*, and the question whether and in what way Balthasar may have influenced Barth's turn to the theological tradition and to a more ecclesial style of theology. Of course, Long is not suggesting that Balthasar exercised anything like an exclusive influence on Barth's theology, nor even that Balthasar was the only Catholic theologian who might have exercised an influence. Long advises us that we might also pay attention to Balthasar's mentor, Erich Przywara. But this presupposes an even more basic question: did Balthasar essentially get it right in his Barth book of 1951 that there is a discernible process of development in Barth's theology that leaves behind the dialectical theology of the *Römerbrief*?

Long knows well that Balthasar's reading of Barth's development has been hotly contested. Nonetheless, he argues with tact and eloquence that Balthasar gets it right and that the new wave in Barth interpretation gets it wrong. Appreciation rather than animus characterizes Long's interpretation of the Barth who is the terror of liberal theology and whose own gifts of polemic are buttressed and amplified by his taking on board the polemics of Feuerbach, Kierkegaard, and even Nietzsche. Still, from Long's point of view, the hinge distinction Barth draws in the *Römerbrief* between faith and religion is crude and trammels ecumenical dialogue between Protestant and Catholic theology. In the end Barth's famous distinction could be regarded as reproducing in a different key the standard Protestant polemic against the worldliness of Catholic thought that consorts illegitimately with philosophy — whether Aristotle strictly speaking, or the Scholastic appropriation of him. For Barth the worldliness of Catholic thought is condensed in the doctrine of analogy, which suggests that there is something like a common measure between God and the world, even if this analogy is hedged with reservation. Rightly, then, this doctrine is the focus of Long's reflection, since in the early '30s Barth encounters an up-to-date version of it in the *Analogia Entis* (1932) of Przywara. Barth not only utters his familiar *Nein* to a form of theology that encourages rather than discourages cultural negotiation, but in fact labels the discourse of analogy the discourse of the antichrist. Rather than throw up his hands in mock horror at Barth's lack of etiquette, Long uses this act of distemper to reflect on whether in the course of a few decades Barth seriously qualified his view of dialectic being the last word in theology. Long does not argue — and he would have no basis — that Barth

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Vigorously Ecumenical Dialogue

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ever embraced the analogy of being, or gave the slightest hint of foreswearing the analogy of faith.

Long's position is far more modest: spurred on by Przywara, whose articulation of the analogy of being did not suppose that philosophy dictated to theology but rather pointed to the discourse that surpasses it, Barth could see more clearly that some negotiation with cultural discourses is theologically justified. What matters is whether the discourse of theology, as normed by biblical discourse, is regulative in its interaction with other cultural discourses and especially that of philosophy. This was a matter on which Przywara and Barth agreed.

> The discourse of theology is regulative in its interaction with other cultural discourses and especially that of philosophy.

This was a matter also on which Balthasar and Barth agreed. This agreement was central to Balthasar's own reading of Barth. Balthasar maintained in his Barth book, and consistently argues throughout his own constructive theology, that Catholic theology not only can, but in fact does, allow the analogy of faith to recalibrate the analogy of being, just as it allows the Incarnation to redefine the order of creation. Although Barth does not exactly accept Balthasar at his word, he certainly is prepared to compliment Balthasar on his interpretation of his work. The quality of Balthasar's interpretation, together with Barth's own commendation, established Balthasar's interpretation as a classic.

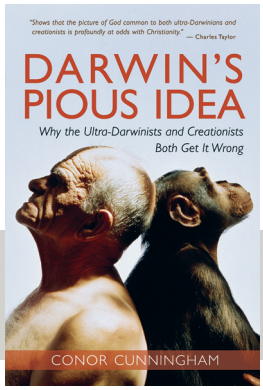
As with all classics, this interpretation has proved a provocation. It has been increasingly contested in both German and North American commentary on Barth in recent years. Perhaps the doyen of the contesters is Bruce McCormack. McCormack argues for a Barth who is basically consistent throughout his career and whose dialectical theology almost entirely shapes his *Church Dogmatics*. There is consequently essentially no development of either a formal or substantive kind. On this view, since there is only theological elucidation and amplification rather than development, it is jejune to speak of influence. Balthasar does not "save" Barth, because he does not need to. Saving Barth would suppose that Barth moves from a less adequate to a more adequate theological position. This, on McCormack's quite influential view, is simply not justified by a plain reading of Barth's oeuvre. For the same reason, neither does Przywara contribute to the saving. For Long, however, McCormack's interpretation of Barth not only takes particular Catholic theologians out of the picture, but in effect makes impossible any dialogue between Protestantism and Catholicism, even the robust kind that refuses to dilute basic confessional convictions.

In a balancing move Long also examines an impediment that has recently arisen from the Catholic side. This involves something like a return of neo-Scholasticism much more interested than Balthasar and Przywara ever were in establishing the credentials of reason as an autonomous sphere and as providing a foundation for faith that functions as a supplement. In this new regime of Catholic correction, analogy now functions pretty much as Barth initially feared it did in Catholic thought before first Przywara, and subsequently Balthasar, convinced him that it did not represent the authentic Catholic position, being neither the position of Thomas Aquinas nor Vatican I. This new interpretation of analogy, which professes to be traditional, refuses to grant anything to Protestant concerns, exaggerates differences, and stiffens itself in advance against Protestant accusation.

Saving Karl Barth is the latest book from one of contemporary theology's most knowledgeable and irenic theologians, presenting dialogue between a Protestant and Catholic theologian that truly made a difference to both. There is nothing facile about the dialogue, which neither slackens commitment nor constructs the myth of a third kind of Christianity that the two parties share. The storytelling is powerful, the command of the theological issues impressive, and the writing elegant. For Long, the conversation is a model of ecumenical dialogue. But if the dialogue can be beset by fatuousness, it can also be made impossible by retrenchment coming from one or both sides. Although the dialogue between Barth and Balthasar, which did not avoid hard sayings, gives us real hope, there are twin threats to be dealt with. The future of ecumenism is thus very much at stake.

Cyril O'Regan is Huisking Professor of Theology at the University of Notre Dame.

What War? Which Darwinism?



Darwin's Pious Idea
Why the Ultra-Darwinists and Creationists Both Get it Wrong
By **Conor Cunningham**. Eerdmans. Pp. 543. $35

Review by Daniel Muth

In the pages of the popular press, fever swamps both left and right, and those high priestly temples of modern America, courts and school boards, are ever-roiled by the fatuous and enervating "war of science and religion." Front and center of this spectacle is that reliably malleable word, *Darwinism*, which at one moment refers to a particular and modest description of organistic development and at another to a purported Grand Explanation of All Reality. The uncertainties attending the term make it a useful foil for some fideisms and a potent cudgel to wield on behalf of others.

In his sprawling and iridescent *tour de force*, *Darwin's Pious Idea*, Conor Cunningham of the University of Nottingham's Center of Theology and Philosophy seeks to disarm at least two sets of extreme enemies of science: literalist Christians and materialist atheists. Since the latter have been more popular in academic circles, and successfully present themselves as defenders of science in the popular mind, Cunningham reserves the lion's share of his book for their critique.

He begins with a discussion of the "received view" of Darwinism, which claims that it revolutionized Western thinking. As part of his demonstration that this is not the case, Cunningham lays out the basic scientific tenets of the theory, and proceeds in succeeding chapters to bore through three inter-Darwinist debates. The first concerns the "units" of natural selection; that is, what is chosen among and what is selected for: genes, individuals, species, or something else? Cunningham describes the process as complex and the matter unsettled, though it is clear that the "selfish gene" concept is an oversimplification.

The second of the debates concerns whether natural selection is the principal evolutionary mechanism or just one of many, itself merely a statistical phenomenon. Cunningham argues for the latter, taking note of the obvious fact that natural selection acts as editor vice author, creating nothing. On this view, natural selection amounts to a diachronic phenomenon that may bring other possibilities into being but that is itself a creature, rather than engine, of evolution. Ultra-Darwinist overemphasis on the "universal acid" of natural selection makes it little more than a secular version of William Paley's much derided watchmaker God.

The third debate concerns the extent to which directionality manifests itself in evolutionary biology. Positivistic assertions of progress are countered by more consequentialist rejections. There is movement both toward and away from variety and complexity: an ape may be said to be a higher being than an amoeba, but there were more body plans among Cambrian fauna half a billion years ago than now. Along the trajectories actually taken, greater complexity combines with vulnerability, with moral ambiguity attending the process at every point.

In every case, human intellectual capacity and subsequent transcendence of nature function non-artificially. Whether consciousness is a result of evolutionary intention or of a set of wildly unlikely coincidences is finally immaterial. On Cunningham's account, humanity sits in its old position at the apex of creation.

In every case, human intellectual capacity and subsequent transcendence of nature function non-artificially.

Cunningham next evaluates various attempts, via eugenics, sociobiology, and evolutionary psychology, to knock humanity off its high horse, as it were. The endeavor to apply evolutionary theory beyond the rarified climes of purely scientific investigation is as old as Darwin's theory itself and has a solid track record of providing insight into hu-

(Continued on next page)

What War? Which Darwinism?

(Continued from previous page)

man psychology and physiognomy. It has also been attended with pernicious nonsense.

Cunningham's fair and often amusing acknowledgment of the former lends gravitas to his unsparing treatment of the latter. While eugenics may have died with Hitler, the impulse remains in reductionist forms of Darwinism. Cunningham quotes Philip Kitcher to the effect that one can hold bizarre theories about ant behavior or even the solar system without great tragedy ensuing. Matters are different with false understandings of humanity.

The next and longest chapter begins with an attempted dismissal of Intelligent Design unaccompanied by any investigation of either its scientific or theological implications. Having cursorily nodded in this direction, Cunningham returns to his *objet de litige* with ultra-Darwinism, critiquing both materialism and naturalism. He does this initially by busting the "science vs. religion" myth. In historical fact and by theological implication, science, including Darwinian science, finds no enemy in the Christian religion.

> In Christ's life we see the abnormality — the unnaturalness — of death.

In fact, materialism fails at every level. Its inability to distinguish between living and dead organisms renders biology moot. Its old-timey atomism cannot withstand the reality of quantum physics and awaits the latter's disproof. Its inability to explain, or even deal, with consciousness, the first of all human experiences, leaves it denying the existence of the scientist. Given its deification of science, it becomes the snake that swallowed itself.

Finally, *Darwin's Pious Idea* ascends to a robustly theological rejoinder. Church Fathers in hand, Cunningham eschews readings of early Genesis or of the Fall as an event rather than a condition. Because *God* is natural and the created order supernatural, human beings are made in the image of God in and through Christ, for and through whom all else is created.

Adam's sin was to take life as a given rather than a gift, to seek to be self-created and therefore dead. In Christ's life we see the abnormality — the unnaturalness — of death. Death is not reconciled with life, but overcome by bodily resurrection.

In many ways unwieldy and repetitive, Cunningham's argument often amounts to a stream of consciousness. Yet, as in David Bentley Hart's writings, this serves a larger purpose.

The science of evolutionary biology has found what it has found — and what it has found matters. Creation matters so much that God himself entered and died within it. In obedience to God, Christian theology places scientific knowledge in the context of revealed truth. *Darwin's Pious Idea* follows this tradition in striking fashion.

Daniel Muth, principal nuclear engineer for Constellation Energy, is secretary of the Living Church Foundation's board of directors.

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Jonah and the Whale, Pieter Lastman,1583-1633/Wikimedia commons

Taking the Bible Seriously

By Garwood P. Anderson

Let us consider "things Episcopalians say," that is, our favorite slogans of self-understanding, frequently employed in the service of self-differentiation, sometimes in the service of self-congratulation. For instance, what I regard as a beguiling, even promising, hermeneutical proposal: "We take the Bible seriously, not literally." There is a lot to like about this slogan. It tells us that there are indeed all sorts of ways a thoughtful Christian could engage the Bible without devolving into a naïve biblicism or a crass literalism. I confess that before I was aware that this *was* a slogan — or maybe before I had even heard the slogan (I cannot recall) — I frequently employed a variant to what I thought was good effect: "You don't have to take the Bible literally to take it seriously."

I got some mileage out of that one. It was punchy, clever, and original, I thought. Even better, it subtly put other Christians down while elevating me. It showed me to be the kind of thoughtful Christian I would like my fellow Christians to think I am. I thanked God that I was not like those literalists, but not in so many words.

Now, having heard the slogan from *so many* disparate quarters, I've grown wary of its pernicious appropriations and given up on it myself. For starters, in disclaiming "literalism," we exclude ourselves from a club with no members. I do not say that there is not such a thing as a literalist, only that there are very few indeed who claim the honorific. "Literalists," like their kissing cousins "fundamentalists," are benighted "others" who are frequently othered by people with, supposedly, an almost creedal commitment against

othering. (Well, except for literalists and fundamentalists.)

Perhaps more importantly, "taking the Bible literally" could mean so many things that it is not clear that it means anything. There is no way to know what is being disclaimed. We do not know if we are denying that the heavens and earth were formed in 144 hours followed by a nap, that Jonah found the belly of a fish surprisingly conducive to the composition of religious poetry, that Jesus itinerated among Galilean villages doing healings and exorcisms, or that we should really love our enemies. By not "taking the Bible literally," we can get out of all of that and more besides, if we wish to.

If "Paul" commends criteria for presybters, bishops, and deacons (Titus 1; 1 Tim. 3), we can disregard them as the quaint, if unrealistic, piety of a different place and time, lest in insisting on them we might be accused of taking the Bible literally. In any case, if given a choice between flouting such regulations and being a literalist, the choice is apparently obvious to most. Sometimes it is evident that, by "not taking the Bible literally," it is meant that Bible passages are read with especially rigorous attention to the social, historical, and literary contexts from which they emerged, which is, of course, arguably the *most* literal way a modern person could possibly read the Bible. It is almost literally impossible to be sure what "literally" means, other than that it not a good thing.

That's why, having dispensed with literalism, it would seem a good thing that we can "take the Bible seriously" instead. Perhaps "seriously" can fill the vacuum created by "not literally." Perhaps, but I doubt it. After all, one wonders just how serious we can be if we have decided against literality before we start. Or how serious are we when "not literally" lurks as our close-to-hand diplomatic immunity in the face of the counter-cultural "strange new world of the Bible" (with apologies to Barth)?

Among the several problems that Episcopalians have with the Bible is that they have very few actual problems with the Bible. I do not say that there are not problems with the Bible. A *serious* reader of the Bible, whether a literalist or not, will find a lifetime of problems in it — moral, historical, even theological — along with twice as much glory and wisdom. I just do not meet many Episcopalians who have these problems. They have heard about the problems, like they have heard tell of Crusades and an Inquisition. They have "friends" with these problems. But what they do not have is the sort of intimate acquaintance with the Bible themselves such that those problems can be their problems. Eschewing literalism saves you those troubles. And it spares one the sort of blessings — and dislocations — only found at Peniel.

Perhaps "seriously" can fill the vacuum created by "not literally."

Garwood P. Anderson is professor of New Testament and Greek at Nashotah House Theological Seminary. An earlier version of this piece appeared on TLC's weblog, Covenant.

PEOPLE & PLACES

Appointments

The Rev. **Gee Alexander** is associate rector of San Jose Church, 7423 San Jose Blvd., Jacksonville, FL 32217.

The Rev. **William H. Allport II** is rector of St. Paul's, 113 Engle St., Englewood, NJ 07631.

The Rev. **Christopher Ballard** is rector of Trinity-St. John's, 1142 Broadway, Hewlett, NY 11557.

The Rev. **Paul Blanch** is rector of All Saints', 2150 Benton Dr., Redding, CA 96003.

The Rev. **Gary N. Brown**, RN, is archdeacon for the Diocese of Northern California, 350 University Ave. #280, Sacramento, CA 95825.

The Rev. **Robert F. Browning, Jr.**, is rector of Grace Church, 128 W. Passaic Ave., Rutherford, NJ 07070.

The Rev. **Sam Buice** is priest in charge at Grace-Calvary, 295 E. Green St., Clarkesville, GA 30523.

The Rev. **Bob Cowperthwaite** is priest-in-charge of St. Mark's, 4129 Oxford Ave., Jacksonville, FL 32210.

The Rev. **Amy Crowe** is vicar of Holy Innocents, 561 Front St., Lahaina, HI 96761.

The Rev. **Derek Darves-Bornoz** is associate at St. Stephen's, 119 Main St., Millburn, NJ 07041.

The Rev. **Matthew Dollhausen** is rector of St. Mary's, 6841 Oak St., Milton, FL 32570.

The Rev. **Rick Effinger** is associate rector for pastoral care at St. John's, 211 N. Monroe St., Tallahassee, FL 32301.

The Rev. **Joseph Greene** is rector of St. John's, 4 Fountain Sq., Larchmont, NY 10538.

The Rev. **Dorothy Gremillion** is priest-in-charge of Grace, 1200 Oatman St., Llano, TX 78643.

The Rev. **Lynne A. Grifo** is interim rector of All Saints, 500 Lake Ave., Bay Head, NJ 08742.

The Rev. **Sharon Hiers** is senior associate rector of Epiphany, 2089 Ponce De Leon Ave. NE, Atlanta, GA 30307.

The Rev. **Charles Hoffacker** is rector of St. Paul's, Baden, 13301 Baden Westwood Rd., Brandywine, MD 20613.

The Rev. **Matthew Holcombe** is associate rector for spiritual growth and adult formation at Christ Church, 1412 Providence Rd., Charlotte, NC 28207.

The Rev. **Antonio Illas** is priest-in-charge of the partnership of All Saints, 499 N. Reagan St., San Benito, TX 78586, and Epiphany, 2nd and Kimball, Raymondville, TX 78580.

The Rev. **Kim Jackson** is interim vicar of Emmaus House Chapel, 1017 Hank Aaron Dr. S.E., Atlanta, GA 30315, and continues at Absalom Jones Episcopal Student Center.

The Rev. **Ellen Kohn-Perry** is priest-in-charge of Christ Church, 369 Sand Shore Rd., Budd Lake, NJ 07828.

The Rev. **William "Buck" Lea** is priest-in-charge of St. Peter's, 3 W. Ridge Rd., Savannah, GA 31411.

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The Rev. **Liz Schellingerhoudt** is priest-in-charge of St. Clare's, 777 Ledford Rd., Blairsville, GA 30512.

The Rev. **Adrianna Shaw** is priest-in-charge of St. Philip's, 302 Gen. Stewart Way, Hinesville, GA 31313.

The Rev. **Barry Signorelli** is interim priest at Grace, 9 Harrington Ave., Westwood, NJ 07675.

The Rev. **Renée Tembeckjian** is rector of Trinity, 106 Chapel St., Fayetteville, NY 13066.

The Rev. **Zachary Thompson** is campus missioner at Emory University, 1660 N. Decatur Rd., Atlanta, GA 30307, and continues as rector of Church of Our Saviour, Atlanta.

The Rev. **Nancy Lee Threadgill** is priest-in-charge of St. Mark's, 335 Locust St., Johnstown, PA 15901.

The Rev. **John Toles** is rector of St. Matthew's, 518 W. Randolph Ave., Enid, OK 73701.

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The Rev. **Stephanie Yancy** is interim missioner for young adult ministry, Diocese of North Carolina, 200 W. Morgan St., Ste 300, Raleigh, NC 27601.

Ordinations

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Georgia — **Jamie Maury**.

Kansas — **Don Compier**, dean of Bishop Kemper School for Ministry, 701 S.W. 8th Ave, Topeka, KS 66603; **Steven King**, assistant rector of St. Thomas the Apostle, 12251 Antioch Rd., Overland Park, KS 66213; and **Vivian Orndorff**, curate at Trinity, 3901 S. Panther Creek Dr., The Woodlands, TX 77381.

Lexington — **Kate Byrd**, associate for youth at Christ Church Cathedral, 166 Market St., Lexington, KY 40507; **Andrew Joseph Hege**, assistant to the rector of Good Shep-

herd, 533 E. Main St., Lexington, KY 40508.

Louisiana — **Hi-Jae Peter Kang**, priest-in-charge of St. Stephen's, 9795 Hwy. 418, Innis, LA 70747, and chaplain at La. State Penitentiary, 17544 Tunica Tr., Angola, LA 70712.

Newark — The Rev. **Joyce McGirr**, associate at Church of the Atonement, 97 Highwood Ave., Tenafly, NJ 07670.

Northern California — The Rev. Nancy Streufert, associate at Christ Church, 15th & H Sts., Eureka, CA 95501.

Oklahoma — **Elizabeth Davis**, vicar of St. Paul's, 120 E. 8th St., Holdenville, OK 74848, and St. Mark's, N. Highland St., Seminole, OK 74868; **Carol Suzanne Mollison**, priest-in-charge of St. Paul's, 721 N. Thomas, Altus, OK 73521; **James MacGregor Stewart**, curate at All Souls', 6400 N. Pa. Ave., Oklahoma City, OK 73116.

Pittsburgh — **Herbert Thaddeus Daly, Jr.**, curate, St Paul's, 112 N. Water St., Kittanning, PA 16201; and **Francis Michael Yesko**, rector of St. Barnabas, 989 Morgan St., Brackenridge, PA 15014.

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Southwest Florida — **Robert O. Baker**, assistant chaplain, St. John's Day School, 906 S. Orleans Ave., Tampa, FL 33606.

Upper South Carolina — **Micah Dorian Del Priore**, associate for children, youth, and family ministry, St. Peter's, 910 Hudson Rd., Greenville, SC 29615; and **John Gary Eichelberger, Jr.**, associate for faith development and worship, Christ Church, 10 N. Church St., Greenville, SC 29601.

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The Rev. **Bill Albinger**, as rector of Holy Innocents, Lahaina, HI.

The Rev. Canon **David M. Baumann, SSC**, as rector of Blessed Sacrament, Placentia, CA. He is part-time priest-in-charge of St. John's, Centralia, and St. Thomas', Salem, IL; add: PO Box 303, Salem, IL 62881-0303.

The Rev. **Jonathan Bachman Coffey, Jr.**, as rector of St. Mark's, Jacksonville, FL.

The Rev. **Bill Henwood**, as a deacon of the Diocese of Colorado.

The Rev. **Stuart A. Kenworthy**, as rector of Christ Church, Georgetown, Washington DC.

The Rev. **Christopher Leighton**, as rector of St. Paul's, Darien, CT.

The Rev. **Robert McAllen**, as vicar of Epiphany, Raymondville, TX.

The Rev. **Penny Pfab**, as rector of St. Paul's By-the-Sea, Jacksonville Beach, FL.

The Rev. **Winston Rice**, as assisting rector of Christ Church, Covington, LA; now executive director of Maritime Pastoral Institute, Covington.

The Rev. **Frank Wilson**, as rector of St. Clare's, Blairsville, GA.

Deaths

Lucille Miriam Scheid Germany, former editor of the *Texas Episcopalian* (1983-92), died March 11 in Savannah, GA. She was 90.

Germany began her career with the diocesan newspaper as a reporter in 1959, becoming news editor in 1960 and managing editor in 1975. She oversaw the first videotaping in the Diocese of Texas in 1979 and helped to produce commercials with George Burns in 1982. In retirement, she worked with the Episcopal Women's History Project as a board member and *Timelines* editor (1995-2009).

Throughout her life as journalist and writer, she was an advocate for women in the Church. When she became editor of the diocesan paper, she changed its name from *Texas Churchman* to *Texas Episcopalian*.

Germany began her professional career as ad agency copywriter, and she edited an urban newspaper before joining the staff of the Diocese of Texas. She was the author of several novels and many short stories, and was especially fond of poetry, often reading at the Live Poets Society.

Born in Hackensack, NJ, in 1925, Germany spent her childhood in Houston. She received a BS in biology from Rice University and did post-baccalaureate studies at Columbia University in journalism and the South Texas College of Law in Houston. She was married to Joseph A. Germany for more than 50 years. He preceded her in death in 2008.

Germany was a parishioner at Trinity Church, Longview, where she served in many capacities. She moved to Holly Lake Ranch, TX, in the early 1990s and worked with East Texas master gardeners and on the Minneola Nature Preserve. She wrote a column called "Holly Lake Effects." Germany also dedicated time to Hawkins Helping Hand, a food and pantry and benevolence organization.

She is survived by two daughters, Treesa Germany and Robin Dru Germany, two grandchildren, and four nieces.

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Acts 3:12-19 • Psalm 4 • 1 John 3:1-7 • Luke 24:36b-48

Impossible Reunion

Saint Peter labors to show his contemporaries that God's messianic promise to Israel has been fulfilled in Jesus: "The God of Abraham, the God of Isaac, and the God of Jacob, the God of our ancestors has glorified his servant Jesus." First John points us beyond the horizon of our present knowing: "Beloved, we are God's children now; what we will be has not yet been revealed." The hope for our own transformation lies in some new and future glory, to be revealed in the glorified Christ: "What we do know is this: when he is revealed, we will be like him, for we shall see him as he is."

But in the Gospel of Luke, the Resurrection is very much in the present. It's not hard to imagine this passage as the scene of a dramatic reunion in a movie. The disciples are collecting themselves in the aftermath of Jesus' seeming defeat and death. You can't really hear what they are saying as they talk quietly, and the hush adds a sense of drama or tension. And then there he is: "Jesus himself stood among the disciples and their companions and said to them, 'Peace be with you.'"

But his appearing to them does not bring the disciples comfort at first: "They were startled and terrified, and thought that they were seeing a ghost." Maybe you can imagine yourself in your own impossible reunion. The disciples tingle with joy and doubt at the same time. He touches them, and invites their touch in return. A happy reunion takes its unmistakable shape, smiles popping up visibly in the small assembly of bobbing faces mobbing the Lord. Hands clap backs and shoulders. And then he asks, "Do you have anything to eat?" A little levity to cut the tension, and we cut the scene.

But this story of Jesus' Eastertide appearance isn't really the story of an unexpected reunion, a connection impossibly remade from beyond the grave. Jesus was not a ghost, not even a friendly one — and *that* really is the point of the story. Neither "Jesus still lives in your hearts" nor "Death cannot separate you from Jesus' love" can summarize these Resurrection appearances, nor the Church's faith. "Let us not mock God with metaphor," warns John Updike in his forceful poem, "Seven Stanzas at Easter."

"Make no mistake: if He rose at all / it was as His body; if the cells' dissolution did not reverse, the molecules / reknit, the amino acids rekindle, / the Church will fall."

This elementally corporeal act — eating — was meant to show the physicality of his appearance: "He took it and ate it in their presence." Presenting himself to his disciples, to be handled, touched, patted, and embraced, showing himself to be the selfsame living man they had known and walked with before his death. Simply put, Jesus shows himself to be alive.

The dead may live on for a while in the memory of the living, but this is a watery sentimentality compared to the living flesh and bone of the Risen One. Jesus is alive, living, and reigning. Showing himself to his friends — alive, living, risen — Jesus shows himself to be the Author of Life. Believing this, why is it hard to believe what he promises? "And all who have this hope in him purify themselves." I expect the resurrection of the dead and the life of the world to come! Amen!

For I know that my Redeemer lives, and that at the last he will stand upon the earth; and that after my skin has been thus destroyed, then in my flesh I shall see God, whom I shall see on my side, and my eyes shall behold, and not another (Job 19:25-27).

He is risen indeed!

Look It Up

Read 1 Cor. 15:19.

Think About It

How does Jesus' resurrection affect your thinking about death?

Acts 4:5-12 • Ps. 23 • 1 John 3:16-24 • John 10:11-18

By No Other Name

"There is salvation in no one else, for there is no other name under heaven given among mortals by which we must be saved." This statement is about as bluntly exclusivist as it could be. It's sure to draw our silent quibbles.

This claim may seem hard to square with the idea that God is love. How can God be love and blaze only this one trail? Is God miserly? Exacting? Is Love? A close accountant of costs and returns? Hardly. For us, God's character as love is revealed precisely in Jesus' self-sacrifice: "We know love by this, that he laid down his life for us." What does real love look like? It looks like him. "I am the good shepherd," Jesus tells us, "because I lay down my life for the sheep."

"The Lord is my shepherd; I shall not be in want." The shepherd is kindly and gracious. He provides richly for his flock: "He makes me lie down in green pastures and leads me beside still waters." He provides everything I need and *more*: "my cup is running over." And he guards the flock and defends it: "I shall fear no evil; for you are with me; your rod and your staff they comfort me." As a keeper and protector, the shepherd is tirelessly solicitous. He leaves the 99 safe where they are and goes after lost stragglers, even one (Matt. 18:12).

The good shepherd is one of our oldest images of Christ. A beardless youth bearing a lamb, he figures in much ancient Christian art. For me he presents a sort of ideal picture of rugged, fearless youth (1 Sam. 16:12). How does Jesus answer the question of his parable about the lost sheep (Luke 15:4)? Not like I might but like David did, when Goliath threatened Israel. Brave and bold like a boy, like David, Jesus rescues the sheep from the very jaws of the lion.

"I am the good shepherd." Others may run from the lion or the wolf. Jesus does not: "The good shepherd lays down his life for the sheep." Jesus saves them though it costs his own life. Other keepers may die but Jesus alone is the good shepherd because Jesus alone can lay down his life and take it up again. "No one takes it up from me, but I lay it down of my own accord. I have power to lay it down, and I have power to take it up again." Through his death and resurrection, Jesus conquered the devouring lion and set us free from the jaws of death. Real love looks like him "who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave…. He humbled himself and became obedient to the point of death — even death on a cross" (Phil. 2:6-8).

Outside this name there is no salvation; his is "the name that is above every name" (Phil. 2:9). We do not possess his name as some kind of secret. He has "other sheep that do not belong to this fold," and he will bring them. Only Jesus' name saves because Jesus is the only one who can save us, the only one who can rescue us from the lion's mouth. He alone is the good shepherd: Jesus, the unflinching lover of mankind, the hope of all who are lost.

Look It Up

Read 1 Sam. 17:34-36.

Think About It

What lions in your life would you like Jesus to conquer?

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