

THE
LIVING CHURCH

May 24, 2015

CATHOLIC

EVANGELICAL

ECUMENICAL

“I will pour out
my Spirit
upon all flesh.”

(Acts 2:17 for the Day of Pentecost)



A Columbarium For Your Church

A columbarium in the life of the church delivers a message of comfort in the knowledge that those that have touched our lives will always remain in the company of family and friends.



Here the timeless elegance of bronze and Armento artisanship are combined to create a beautiful Columbarium Memorial while making the comfort of church burial an affordable alternative. Let us assist you in establishing a columbarium for your church.

SEND FOR OUR FREE INFORMATION KIT & DVD


ARMENTO
COLUMBARIUMS

BLENDING ARTISTRY & CRAFTSMANSHIP SINCE 1946

1011 Military Road, P.O. Box 39, Buffalo, NY 14217
Toll Free 1-866-276-3686 · e-mail: info@armento.net
Visit us at www.Armento-Columbarium.com



ON THE COVER

“The God who created the diversity of human language as an act of mercy gives a miraculous and momentary gift of diverse fluency” (see “Divine Playfulness,” p. 25).

THE LIVING CHURCH

THIS ISSUE | May 24, 2015

NEWS

4 Four Nominees for Presiding Bishop

FEATURES

11 TWENTY MINUTES WITH JAMES KRUEGER

Behold God | By Will Brown

14 ‘I Entrust Lucas to You This Night’ | By Peggy Eastman

BOOKS

17 *American Apocalypse* | Review by Kevin Dodge

18 *William Stringfellow: Essential Writings*

Review by Mark Harris

CULTURES

19 A Joyful Pursuit | By Retta Blaney

CATHOLIC VOICES

21 Eucharist in Ordinary Time | By Molly McGee Short

OTHER DEPARTMENTS

23 Letters

24 People & Places

25 Sunday’s Readings



LIVING CHURCH Partners

We are grateful to St. Peter’s Church, Kerrville, and Grace Church, Sheboygan [p. 24], Jerusalem Peacebuilders [p. 25], and Trinity Wall Street [p. 27], whose generous support helped make this issue possible.





Breidenthal



Curry



Douglas



Smith

Committee Nominates 4 for Presiding Bishop

Election scheduled for June 27 at General Convention in Salt Lake City.

The Joint Nominating Committee for the Election of the Presiding Bishop announced a slate of four nominees on May 1:

- The Rt. Rev. Thomas Breidenthal, 64, Bishop of Southern Ohio since April 2007
- The Rt. Rev. Michael Curry, 62, Bishop of North Carolina since June 2000
- The Rt. Rev. Ian Douglas, 56, Bishop of Connecticut since April 2010
- The Rt. Rev. Dabney Smith, 61, Bishop of Southwest Florida since September 2007

Each of the four nominees has formed a distinctive identity in the House of Bishops. These early notes reflect only on one aspect of the nominees' lives and theology. TLC will present further coverage of the nominees in the weeks ahead.

Breidenthal was among the bishops who declined consent when the Diocese of Northern Michigan elected the Rev. Kevin Thew Forrester as bishop. Like other bishops, Breidenthal expressed concern about Thew Forrester's understand-

ing of the doctrine of atonement. Unlike other bishops, Breidenthal reflected at length on that doctrine a few years later, in an essay published by *Sewanee Theological Review* and presented as part of the DuBose Lectures at the University of the South's School of Theology.

Curry is a bishop immersed in social media, both through his ChurchNext course *How to Be a Crazy Christian* (adapted from his book of the same title) and through his nearly weekly video episodes for the Diocese of North Carolina's *Please Note*. His passionate sermons have led to many invitations for Curry to preach at diocesan conventions.

Douglas is a long-standing scholar of the Episcopal Church's place within the broader Anglican Communion. His books on that topic include *Fling Out the Banner: The National Church Ideal and the Foreign Mission of the Episcopal Church* (Church Publishing, 1996) and *Understanding the Windsor Report: Two Leaders in the American Church Speak Across the Divide*, with Paul Zahl (Church Publishing, 2005).

At General Convention in 2012

Douglas proposed Resolution B013, which would have allowed any Presiding Bishop to retain the role of a diocesan bishop after election as PB. That resolution failed to gain consent, despite the convention's widespread interest in restructuring questions.

Smith is the one bishop on the slate who has not declared whether his diocese will extend sacramental blessings to same-sex couples.

"Clearly my pastoral sensitivity to people is I want people to be able to feel protected, love who they love, be accepted," Smith told the *Tampa Bay Times* in June 2014. "Furthermore, there's the reality that people of all sorts of different perspectives struggle with issues of cultural dynamics, biblical authority, and the interpretation of Scripture."

He added in the same interview: "A bishop's role is to be the guardian of the faith and I don't take that lightly."

Bishop Smith began a new marriage in 2013, after being widowed the year before. He married Marry Wallis, who was widowed in 2000.

Any additional nominations were due to the committee by May 12.

Douglas LeBlanc

'This is Satanic'

Middle East scholar calls Christians to stand boldly in face of evil.

Christians need to defend their faith amid increasing persecution, said Ambassador Edward W. Gnehm, Jr., a scholar on the Middle East.

"I think our faith needs to be bolder and stronger," said Gnehm, an elder in the Presbyterian Church who spoke on "The Middle East Today: The Religious Factor" in a lecture at All Saints Church in Chevy Chase, Maryland. Gnehm has served as U.S. ambassador to Australia, Jordan, and Kuwait, and has assisted ambassadors in Saudi Arabia, Syria, and Yemen.

Christians are not standing up as they should for what they believe, added Gnehm, who is Kuwait professor of Gulf and Arabian peninsula affairs and director of George Washington University's Middle East Policy Forum.

"This is satanic, this is what Christ warned us against. He told us, 'You will be persecuted,'" Gnehm said.

He decried the spread of Muslim extremism in Western Europe, where many self-identified Christians do not attend church.

Gnehm was active in Christian communities in the Middle East while he served there, and he tried to help Christian families in need. Asked by TLC if he felt threatened, he said, "Oh, yes. I was shot at twice. It's not going to stop me from doing what I'm doing."

The ambassador emphasized that Christianity is not the only persecuted religious group in the Middle East. Other religious minorities, including Muslim minorities, are also targeted: "The smaller minorities are vulnerable to the larger factions."

Gnehm noted that in Iran, 50 percent of citizens are Persian, while the other 50 percent are members of various religious minorities. He predicts that atrocities and turmoil in the Middle East, particularly in Syria, will boost the number of refugees and

change the character of the Fertile Crescent.

"The Fertile Crescent, so rich in history, will never be the same," he said. "In fact, it may get worse before it gets better. It is impossible to re-

construct the area as it was before." In addition to Syria, countries in the Fertile Crescent include Egypt, Iraq, Israel, Jordan, Kuwait, Lebanon, and Palestine.

(Continued on next page)



Questions about senior living? We can help.

To learn more about our community in central Florida, call (800) 859-1550.



All faiths or beliefs are welcome.

MOVING?

CLERGY
relocation
CENTER

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

A Division of
THE relocation CENTER

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

800-733-0930

www.clergyrelocation.com • info@clergyrelocation.com

'This is Satanic'

(Continued from previous page)

What makes the chaos in the Middle East particularly troubling is that "leaders lusting for power invoke religious sensibilities to inflame passion," Gnehm said. Once that occurs, governments cannot keep order and instability increases.

"I think we can expect continued displacement fueled by religious zealots," Gnehm warned. "There is a crisis within Islam, and that can't be resolved from outside."

The crisis Gnehm cited stems from a division that occurred in Islam between Sunni Muslims and Shia Muslims, and it dates back to Muhammad's death in 632, he said. The Wahabi movement calls Shia Muslims apostates, and considers them subject to death.

The United States is not responsible for the division within Islam, Gnehm said, but when it toppled the Sunni-dominated regime of Saddam Hussein in Iraq, it destroyed the prevailing political system there. Sunnis saw an alliance with the Islamic State as a way to gain power, he said.

Today, he noted, there is a dramatic expansion of the Islamic State, which wants to create a worldwide Islamic caliphate. Many Islamic State militants were part of Saddam Hussein's regime, Gnehm said, and they use similar tactics of intimidation and persecution, including kidnapping and beheading.

While there is concern among some today that radical Islam will eventually achieve world domination, Gnehm said he is not in that camp. "I'm not in the all-danger mode," he said.

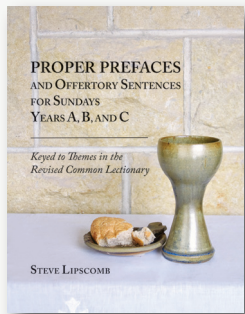
He pointed out that in some Middle Eastern countries Christianity has simply gone underground, reminiscent of the early Church.

Peggy Eastman



www.theciderhousepress.com

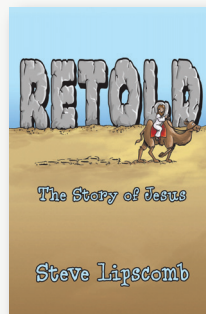
New from The CiderHouse Press



Proper Prefaces, a liturgical resource with proper prefaces and offertory sentences for each Sunday in the RCL three-year cycle. Available exclusively from the publisher - \$49.95

RETOLD, a unique account of the life and times of history's most famous and influential character.

\$17.95 Available from the publisher, Amazon, Barnes & Noble, and CreateSpace - \$17.95



Create a better tomorrow

Women empowering girls to change the world



GIRLS' FRIENDLY SOCIETY



See our impact at www.gfsus.org



Meet us at the ECW Triennial Share Fair in Salt Lake City
Monday and Tuesday, 6/29 and 6/30, in Halls 2/3 from 11 am to 2 pm

Visit livingchurch.org for daily reports of news about the Episcopal Church and the Anglican Communion.

Bishop Sutton: 'Weep for Baltimore'

The Rt. Rev. Eugene Taylor Sutton, Bishop of Maryland, issued a pastoral statement April 28 in response to group violence in the streets of Baltimore.

"Weep and pray for Baltimore. Violence never works. Ever," Bishop Sutton wrote. "Today we need to mourn. The City of Baltimore in many of its parts is burning. Righteous anger over the death of Freddie Gray, who was injured while in Baltimore City Police custody and later died, has turned into a destructive anger that is destroying the fabric of many of our communities. Schools and businesses have been closed, and many of its citizens are afraid to go out into its neighborhoods. We are in an official State of Emergency, but we are also in an unofficial State of Despair."

At the same time as the violence in

Baltimore, a 20-member group of Anglican Church in North America members met for a "Conversation on Race and Mission Among African Americans."

"In November of this past year, the unrest in Ferguson, Missouri, became a further catalyst for our ongoing conversations about race across the United States and within the Anglican Church in North America," said a statement from the group. "In response, Archbishop Foley Beach called together leaders from around the Church to discuss issues of race, systemic injustice, and our mission to reach all of North America with the transforming love of Jesus Christ. We recognize that this must include a deeper level of engagement with and among our African American communities.

"In January, Bishop Alphonza Gads-

den of the predominantly African-American Diocese of the Southeast [Reformed Episcopal Church], graciously offered to host this dialogue at one of his parishes, New Bethel Reformed Episcopal Church (ACNA) in North Charleston, South Carolina.

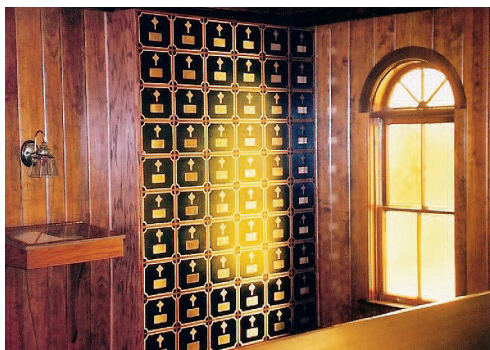
"At that time, we never could have anticipated the way North Charleston would become a part of the national conversation, nor could we have known that the unrest in Baltimore would unfold during the days of our gathering.

"The leaders of one of our newest church plants, Church of the Apostles in the City, Baltimore, MD, were with us for this dialogue. Throughout the day their cell phones rang with first hand accounts from family members who were the victims of this violence. These are real people in our parishes, and we grieve together."



TREVOR FLOYD & COMPANY

www.trevorfloyd.com



TREVOR FLOYD & COMPANY is well known and respected for offering the finest quality products, material, and service.

Did you know that we also manufacture quality interior and exterior columbaria in very attractive designs? Our columbaria can be customized to suit the needs of individual churches. We can build them in any number of combinations including many choices of cast bronze faceplates.

One of the advantages of our system is it arrives in a kit, so that **you can have your own contractor install it**, thus saving your church unnecessary expenses.

Contact us with any custom design requirements you have.

Toll Free 1-866-375-9651
or e-mail trevorfloyd@trevorfloyd.com



We encourage you to visit our website www.trevorfloyd.com

The Cathedral of St. John the Divine Pilgrimage to Germany

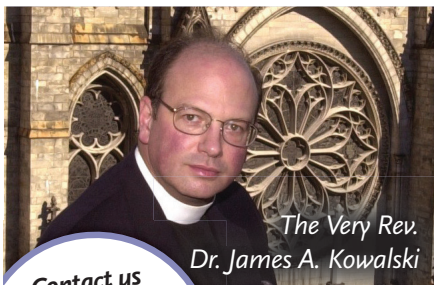
Led by The Very Rev. Dr. James A. Kowalski & The Rev. Anne A. Brewer M.D.

11 Days from only \$4,150 per person
October 7-17, 2015



Wittenberg

Berlin • Potsdam • Wittenberg • Weimar
Buchenwald • Eisenach • Rothenburg
Heidelberg • Worms • Rudesheim
St. Goar • Koblenz



The Very Rev.
Dr. James A. Kowalski

Contact us
for details on
how you can
TRAVEL FREE
with your
group



For More Information,
Call 1-800-486-8359

Email: journeys@groupist.com
Or Visit Us Online
www.Journeys-Unlimited.com

Heather Cook Deposed from Ministry

On the same afternoon that the church announced the nominees for presiding bishop, both the Diocese of Maryland and Presiding Bishop Katharine Jefferts Schori announced the end of Heather Cook's ordained ministry in the Episcopal Church.

"The Rt. Rev. Eugene Taylor Sutton and the Standing Committee of the Episcopal Diocese of Maryland today announced the acceptance of the resignation of Heather E. Cook as bishop suffragan of the Episcopal Diocese of Maryland," the diocese announced. "This means that Cook is no longer employed by the diocese. The acceptance of Cook's resignation is independent of any Title IV disciplinary action taken by the Episcopal Church."

"Pursuant to Title IV of the Canons of The Episcopal Church, the Presiding Bishop and Bishop Cook have reached an Accord," said a statement by Bishop Jefferts Schori. "Under the terms of the Accord, Bishop Cook will receive a Sentence of Deposition, pursuant to which she shall be 'deprived of the right to exercise the gifts and spiritual authority of God's word and sacraments conferred at ordination.'"

Cook still faces a criminal trial on June 4 on more than a dozen charges, including manslaughter, driving under the influence, and leaving the scene of an accident. She has pleaded not guilty in the death of bicyclist Tom Palermo.

Same-Sex Blessings for 2 Dioceses

The Rt. Rev. Gary Lillibridge, Bishop of West Texas, and the Rt. Rev. Jacob W. Owensby, Bishop of Western Louisiana, have granted approval for parishes to bless same-sex couples.

Lillibridge wrote on April 24: "For the blessing of a same-sex relationship, the bishop's permission must be sought in writing by the couple's priest, after a period of counseling and preparation as determined by their priest. It is understood that these blessings are intended for two persons who are making monogamous, faithful, life-long commitments to each other, and who are active members of the Church."

Owensby wrote on April 26: "Two congregations have engaged the study materials commended by A049: Holy Cross in Shreveport and St. Barnabas in Lafayette. As a result of the study, the clergy, the vestry, and the people of these congregations have requested permission to bless long-standing relationships between persons of the same gender. I have granted permission to those two congregations to use the trial liturgies designed for this purpose with the understanding that this is not marriage. The laws in this state are clear. Marriage in Louisiana is reserved for opposite-sex couples."

Bishop Taylor Will Retire in 2016

Diocese of Western North Carolina Bishop G. Porter Taylor has announced that he will resign at the end of September 2016. Taylor, 65, was consecrated as the sixth bishop of the Episcopal Diocese of Western North Carolina on Sept. 18, 2004.

"After much prayer and deep conversations, it has become clear to me that God is calling me to something else," Taylor wrote in late March. "In 2016 I will be 66 and am convinced that this is the time for me and the diocese to begin a new chapter."

Ecumenical Tutoring Helps S.C. Students

Public education is getting a make-over in South Carolina, and church leaders are playing a prominent role, thanks to a 20-year ecumenical partnership and a new joint initiative to help teach children living in poverty.

Last November, the South Carolina Supreme Court ruled that the legislature must reform its education funding system to provide for long-neglected schools in poor, rural districts. For guidance, key lawmakers and state education officials have been turning to Bishop W. Andrew Waldo of the Diocese of Upper South Carolina, among others, to gather insight into what's needed and what's possible.

"People have reached out to us," said the Rev. Susan Heath, coordinator of Bishops' Public Education Initiative, a year-old project of Lutheran, Episcopal, Roman Catholic, and United Methodist (LARCUM) bishops in South Carolina. "They're having hearings around the state. They're asking me if I could get clergy from around the state to testify at these hearings, which I did."

Clergy have a platform largely because of the initiative, which grew out of the bishops' 20-year partnership to forge a shared Christian witness in the state. The initiative aims to mobilize resources, including 500,000 local church members, to address the state's education crisis by bringing support to where it's needed most.

"Crumbling buildings, inadequate funding, and low expectations mark too many districts at a time when a Twenty-first Century economy demands more of our people," the bishops wrote in an April 2014 pastoral letter that was read aloud on a Sunday in every congregation of the Diocese of Upper South Carolina.

"We ask our congregations — as well as all people of good will — to offer what we can to lift up our schools and those students who face

(Continued on next page)



For where life takes you, trust the
Clergy Move Center®
at Stevens Worldwide Van Lines


Through Stevens Clergy Move Center,® we're proud to deliver over 110 years of family-owned moving expertise and quality services to Episcopal Members, Clergy and Employees.

- Discounted pricing
- Top-rated drivers and crews
- Customized moving packages
- Stevens Home Protection Kit™
- Free no-obligation moving estimate
- Single point-of-contact

The way to move
STEVENS
worldwide van lines
Call Vicki Bierlein:
800.248.8313
www.stevensworldwide.com/affinity

Planning Made Easy The Episcopal Musician's Handbook

800-211-2771 • livingchurch.org



The Order of the Daughters of the King
MIGNAMITE CRUCEM SUSTINE
OHS

"Prayer..."
is one of the most dangerous things anyone can ever do." —Archbishop of Canterbury
Justin Welby
speaking in Guilford, England

Every day Daughters of the King engage in "one of the most dangerous things anyone can ever do" — they pray!

By the vows each Daughter takes when she receives her cross, she prays

- + For her sisters in the Order
- + For the church she attends
- + For the bishops, priests and deacons of her church
- + For the mission of Christ throughout the world

To learn more, visit us at Booth 821 in the Exhibit Hall at General Convention
Or online at www.doknational.org

Ecumenical Tutoring Helps S.C. Students

(Continued from previous page)

hurdles to reach the best they can achieve in their education.”

The initiative gained traction at first by taking inventory of what congregations are already doing across the state to support public education. Some have partnerships with local schools, and deploy volunteers to provide what’s needed.

But many needs have long gone unmet, and that’s where the initiative’s pilot projects come in. The hope is to pioneer replicable programs and scale them up statewide.

Camp Air debuts the week of June 8 at Camp Gravatt, an Episcopal facility in Aiken, South Carolina. Drawing on a 12-year-old model from the Diocese of Lexington (Ky.), Camp Air will give intensive reading instruction and lots of fun outdoor opportunities



Camp Air debuts the week of June 8 at Camp Gravatt, an Episcopal facility in Aiken, South Carolina.

to rising fifth and sixth graders who are reading well below grade level. If reading becomes a bit more enjoyable or “cool” in their eyes, then the camp will have done its job.

Key to Camp Air’s success will be efforts of volunteers from LARCUM congregations in the region. If all goes well, similar camps will take

root in coming years around the state as the initiative spreads know-how and mobilizes local congregations for the mission.

Another pilot program, called “Reading Matters,” has since January provided training and placement for 75 literacy tutors at five underperforming schools in Richland County. Many of the tutors, who work primarily with first- and second-graders, come from LARCUM congregations. Others have ties to local Pentecostal, Jewish, and Muslim communities. Tutors pledge to give one hour a week until school lets out for the summer.

“Many of the people who are tutoring are people whose children are grown or are not in the schools that we are serving,” Heath said. “They would never have had the opportunity to set foot in these schools without some orchestration. It’s eye-opening.”

The scaling up has already begun. This fall, Reading Matters is projected to have 150 tutors spread across 15 schools. And it’s not likely to stop there.

“I hope to be able to replicate this method of getting into the schools around the state,” Heath said, adding that she’ll prepare a report that explains the process. “I will go to people in other parts of the state and say, ‘This is what we did in Richland County. Perhaps this will be useful to you.’”

G. Jeffrey MacDonald

The American Study Program

Oxford, England

August 5-11, 2015

“Christianity in the 21st Century”

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

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


Cost: \$1,800 (All Inclusive)

The 2015 conference will feature returning speaker The Rev’d. Dr. Keith Ward. Professor Ward is a British cleric, philosopher, theologian, scholar, and author of over 20 books. Comparative theology and the interplay between science and faith are two of his main topics of interest.

Other speakers to be announced.

Registration Deposit: \$300 (non refundable)

Contact: Susan Allen, Program Director
 (757) 784-2945 • info@americanstudyoxford.com
www.americanstudyoxford.com



Behold God

— 20 MINUTES WITH JAMES KRUEGER —

The Rev. James Krueger (right) is founder of Mons Nubifer Sanctus in Delhi, New York, a center for studying contemplative Christian life. He writes regularly at the center's website, Mons Nubifer Sanctus (mons-nubifer.org). The Rev. Will Brown interviewed Fr. Krueger about his path to the contemplative life and what he wants to convey to other pilgrims.



Tell me about your spiritual journey. Where are you today, and how did you come to be there?

I grew up in a small town in New Jersey, my mother being a Roman Catholic convert to my father's Presbyterianism. We attended church, a bland service with a great organist and some nice liturgical moments at Christmas and Easter. My first job was there; I remember sneaking away to enjoy quiet time in the sanctuary.

Being inclined to creativity and not academics, I never performed well in

school. At age 17 I was removed from my school and placed in an institution for troubled adolescents. The next 18 months were lost. While fishing my cat's toy out from under the refrigerator I pulled out a book on healing prayer by the Indian Yogi Paramahansa Yogananda. It sparked in me a real yearning for spiritual healing and the conviction that this is what was needed if my life was to be saved.

Later, a Roman Catholic teacher at college whom I much admired helped me to begin searching my

own tradition. I discovered there a spirituality as compelling as the Eastern religions I was by then in the habit of studying. I had gone to church up until my late teens and no one told me about the Desert Fathers or the *Cloud of Unknowing* (or any of the saints).

So at age 26 I entered a Zen monastery where I studied, both in residence and out, for about seven years. The next step in training would have been to pass through the ceremony called, in the Japanese,

(Continued on next page)

Behold God

20 MINUTES WITH JAMES KRUEGER

(Continued from previous page)

Jukai by which one becomes Buddhist. I had already gone through such a ceremony — baptism — and belonged to Christ, so I drifted away from Zen. By this time I had discovered Christian monasticism and made an Episcopal monastery my spiritual home. Though becoming a monk in this community would not have been a good long-term fit, I was there as often as possible.

A suggestion of Holy Orders planted a seed in my ear and, in a nutshell, I was ordained to the priesthood in the summer of 2014 with the vision of a ministry devoted to contemplative formation geared to people living and working in secular situations. A board of directors was gathered and Mons Nubifer Sanctus was formed. I began running retreats in my wife's old farmhouse, and am now serving as interim priest-in-charge at Saint James Lake Delaware with the generous blessing of the parish to run programs at this extraordinary place.

What should the name Mons Nubifer Sanctus connote?

Latin for "Holy Cloud-Bearing Mountain," the name signifies the Holy Mountain of Exodus, the meeting place of God and man. The cloud of God's presence descended and rested on the mountain, and Moses ascended the mountain and entered the cloud, there to commune with God (Ex. 24:18). There is a hermeneutical tradition running through the long history of Christian spirituality that reads this and similar passages, especially those about the Transfiguration, as expressing the essence of contemplative prayer.

What's the difference between meditation and contemplation?

In meditation one normally focuses on an object, such as a passage of Scripture, an image (mental or physical), a bodily sensation, and so on.



Contemplation, though the word is often used today in the sense of "thinking about" something, is without object. In contemplation one empties oneself of all images, forms, thoughts, and intellectualizations and there, in this bareness, in this "cloud of unknowing," beholds God. The word *contemplation* derives from the Latin *contemplatio*, which means "to behold." Contemplation is direct encounter, immediate and unmediated. Contemplative prayer, then, is characterized by a pre-verbal, pre-rational intimacy with God.

To what extent can there be legitimate cross-pollination between Christianity and non-Christian traditions? How did your experience of Buddhism form you?

My training under Buddhist teachers and in that monastic environment has continued and will continue to inform, serve, and teach me. This should not be of much concern; all of us have had teachers and mentors in life who have done us a great service by giving us, for however long, their self, their love, and their discipline. Many people enter the Church having been formed and disciplined in the armed forces, for example, and this discipline can serve them well in a Christian context. It may make them spectacular liturgists, self-disciplined pastors, loyal and obedient to superiors, able to stand strong through challenging

times, skilled at motivating others. But the Church is not the military, nor is it Zen Buddhism. One must search the tradition and the Scriptures, and be searched by the Spirit, in order to discern what can be carried over from any formational experience outside the Church, even from within, and what needs to be discarded. The past ten years have been a process of doing this: of searching the Christian tradition, especially its contemplative traditions, of praying and practicing and being a full member of the Church with its sacramental life.

You have said that the contemplative life must not be opposed to the active life, yet one frequently encounters at the beginning of Christian mystical texts an exhortation from the author to the reader that what follows in the book is not for everyone, but only for those who are pretty far advanced — usually meaning at least those who have had a thorough formation in monasticism. How do you reconcile this tension?

One must have a thorough formation not in monasticism but in the Christian life in general before entering the contemplative life. One must be steeped in the life of the Church — her sacraments, liturgical rites, teachings and doctrines, saints and

Left: A warm place for conversation at Mons Nubifer Sanctus.

Scriptures. Only then, and only in the midst of the life of the Church, can there be a truly Christian vocation of contemplation.

Still, a moment of true contemplation can be had at any time in one's life, perhaps even before one enters the Church. Many people enter the Church precisely because they have had some sort of contemplative, revelatory experience. Others might glimpse it only after a long life of Christian practice. Contemplation is not something that we can force and it is not a possession of either the "active" or the "contemplative" Christian. It is God's gift of himself to us, a gift that he, in fact, is giving to every single one of us all of the time. We must trust in this. If we do not, we will never be able to withstand a contemplative vocation with all of its long desert paths.

I noticed that Maximus the Confessor's "Difficulty 10" is listed as a seminal work on the Mons Nubifer Sanctus website. Of course Maximus was a great teacher of Christian spirituality, but he also suffered enormously, and ultimately died, defending some pretty subtle points of orthodox theology — what many today would regard as irrelevant minutia. What's the connection between doctrine and devotion? Is believing *correctly* important for the spiritual life?

The Greek New Testament term so often translated into English as *belief* is *pisteuo*. This word is not about holding some tyrannical ideology; its meaning is more along the lines of "trust," as in the saying "I believe in you." When we say this to another person we are saying that we know, through experience of them as a person, that they are worthy of our confidence. Having faith *is* right belief. We begin the Christian life with faith, even if it is only a faint glimmer.

Maximus was mutilated for mak-

ing the point that two wills — divine and human — were operative in Christ; that the human and the divine wills were distinct yet united, working in a *symphonia* or harmony. In the end he was rather a lone voice on this point. One might wonder why Maximus gave so much to defend what seems on the surface a petty point of doctrine. I believe that Maximus's authority and conviction on this point, like Athanasius's authority on the divinity of the Son, not only in-

"We mustn't mistake the seemingly different circumstances around us, the material and scientific progress we have made, as marking a fundamental change in the workings of the human soul."

—The Rev. James Krueger



formed his spiritual life but grew out of it.

What is the greatest spiritual challenge or danger facing contemporary Americans?

Americans are facing a spiritual crisis of epic proportions, and the problems that feed it are complex and difficult to pinpoint. In the end, however, the greatest spiritual dangers facing contemporary Americans are the same dangers that we have faced from the beginning: the desires of the flesh, the pride of life. We mustn't mistake the seemingly different circumstances around us, the material and scientific progress we have made, as marking a fundamental change in the workings of the human soul. God is God and sin is sin, and this is why the Christian spiritual tradition is perennial.

What advice would you give to the average churchgoer who senses that there is more to the spiritual life than showing up on

Sunday, but who might not know where or how to begin?

I would advise such a person to begin by attending other church-related activities that the church, or another Christian organization, might be offering, and to work on perfecting Christian virtue in daily activities, a lifelong task. I would also suggest taking time during the week to practice a personal devotion, such as praying the offices, the rosary, etc. Using traditional forms of prayer is

better than trying to wing it, which usually means just getting lost in one's own fantasies and predispositions. If the desire to go deeper strengthens through this then I would suggest exploring contemplative practice under a spiritual director.

Where do you go to find renewal?

Not to sound trite but the first place I go for renewal is to God in prayer. Without the view of contemplation life would be unbearable, and the more one has this view the more one realizes how cruel life is without it. Similarly, I like to wander in a snowy forest, or fish a mountain stream, or just watch the water pass me by. My wife, too, with all of her natural love, is a place of refuge and renewal. I am refreshed by serving the Liturgy. I go to my confessor and spiritual director for renewal and challenge, and I go on retreat at various monasteries and hermitages. My guitar and piano provide some renewing moments, as do poetry and good friends.



'I Entrust Lucas to You This Night'

By Peggy Eastman

When our priest's first grandson, Lucas, was born, our parish rejoiced with Father Ed and his wife, Patty Kelaher. Lucas, a beautiful, seemingly healthy baby, joined Fiona, 2, his mother, Patty, and his father, Al.

Soon, we learned that Lucas had been born with cystic fibrosis, an inherited disease that could trigger chronic lung infections. Lucas seemed to be fine for a while. But in January, when Lucas was just a few weeks old, his body started to fail. He was losing weight; he had no appetite and could not eat. Breathing raggedly and exhausted from constant coughing, Lucas was hospitalized in February, and doctors tried to stabilize him.

Then we learned that he had to be rushed into an intensive care unit. The thought of that small body gasping for breath and wracked with coughing was enough to bring tears. Patty, a nurse, had already left to join the family in North Carolina, and Fr. Ed followed quickly. Lucas was in a crisis. The baby now had not one but three strikes against him: cystic fibrosis, pneumonia, and an unidentified virus.

Fr. Ed has sat at the bedside of sick church members, counseled those going through a divorce or dealing with other losses, talked to spiritual seekers, and maintained a full schedule of teaching Bible study classes, Sunday forums, and preaching. We burdened him with all our sorrows and he comforted us. He baptized our babies and conducted funerals for our loved ones.

Fr. Ed was constantly ministering to us. Now, when he and his family really needed us, how could our congregation minister to *him*?

My stepdaughter Carrie had the idea of starting a 48-hour prayer vigil and an online intensive prayer chain for Lucas. We could not be near Lucas in the hospital, but we could "pray without ceasing" wherever we were (1 Thess. 5:16-18). We could be prayer warriors for this very sick baby.

Our prayer vigil for baby Lucas began. There was a photo on the screens of our computers and mobile phones of little Lucas with an oxygen tube in his nose. He was wearing a soft gray shirt decorated with tiny red,

blue, and green cars and blue piping. He had a sweet face. Streaming onto my screen was prayer after prayer for Lucas, along with inspirational messages and words from Scripture, many chosen by Sandra, one of our prayer warriors:

"We pray for Lucas's full recovery. We see God's angels coming lovingly down and around baby Lucas, bringing hope and complete health to him." —Don and Helen

"Lord, protect this dear family and strengthen them. May you, the great physician, heal baby Lucas." —Amy

"Through tears I can see that he's beautiful Prayers continue." —Christina

"The Lord will fight for you; you need only to be still." —Exodus 14:14, posted by Sandra

"All things are possible through prayer. God bless baby Lucas and his entire family." —Elizabeth

Our prayer vigil began on a Friday night. I sat silently in my house before going to bed. "Lord," I prayed, "I entrust Lucas to you this night; please watch over him and bring us the joy of good news in the morning." Throughout the night I slept fitfully; I kept waking and thinking of Lucas in his hospital bed coughing and gasping for breath. Every time I woke I prayed, "Lord, I entrust Lucas to you this night."

On Saturday I hesitated to turn on my computer. What if Lucas had not made it through the night? How would we be able to comfort our minister and his family then? But a dramatic email message from Fr. Ed jumped out at me. It might as well have been backlit with a glowing sunrise and accompanied by an ecstatic gospel choir.

Lucas was out of intensive care, even though he was still in the hospital. Our priest wrote: "Lucas, the hero warrior, battles on. ... There can be no doubt about the mighty deliverance of God in this case. Lucas was so very lost and pounded in all of this. But then the prayer vigil began and the Master over all disasters swept in by his loving grace and fatherly protection. An amazing story

of faith. Lucas is comfortable, though still struggling at times with breathing, eating, diarrhea, and other challenges day to day.”

God had heard our prayers and kept Lucas in his loving care throughout the dark night of crisis. As the weekend went on, the prayers in our email prayer chain spread well beyond the stone walls of our church. A rabbi had added Lucas to his synagogue’s prayer list and Lucas’s name was on the lists of other churches.

Was it really our prayers that helped to save Lucas? How could we be sure? We were sure when we received another email from Fr. Ed: “For those who don’t believe in prayers, the healing of the Holy Spirit, or perhaps in God himself, I offer only these contrasting facts of what existed before the prayer vigil began and what happened in less than one day since. Then each person can decide for himself or herself about the truth of the glory of God, the love of Jesus, and the power of the Holy Spirit.”

Fr. Ed listed all of Lucas’s problems on Friday before our prayer vigil began, saying that the baby “was notching downhill for about the fifth day in a row.” Specifically, Lucas struggled and fought to breathe as he had for two weeks; he would sleep, wake to harsh, violent, lengthy coughing and cry himself back to sleep; the left lobe of his lungs was burdened with the mucus and fluid of his pneumonia; the nature of his virus was unknown; he could not eat; he was dehydrated; his face and lips turned blue from lack of oxygen; four doctors were called in to work on him at once; and — in a comment that sent chills up my spine — “there was no good news.” *No good news.*

On Saturday, after that first night of our prayer vigil, Fr. Ed wrote: “Lucas is moving uphill and making definite progress.” He listed the steps of the baby’s progress: Lucas’s oxygen level was better than at any time in two full weeks; his breathing was no longer as labored and burdensome as it had been; he was finally comfortable and even alert at times; the frequency and severity of his coughing were much improved; an X-ray showed his lungs and pneumonia were improving; doctors had identified the source of his virus and could treat it; he was eating again and taking small units of formula through a feeding tube; he was less dehydrated; the doctors were expressing “guarded optimism” for the first time; Lucas was experiencing his first peace and contentment in two weeks; and, perhaps best of all, “his momentum and trajectory are either upward or at least no longer downward.”

Soon a new photo of Lucas appeared on the screen: a happy, smiling baby with no oxygen tube, dressed in a white onesie decorated with puppies. Under this photo our priest wrote: “No more oxygen tube, no feeding tube,



The Rev. Ed Kelaher sleeps near his grandson’s hospital crib.

no pneumonia, no infections, no devastating coughing, no intensive care, no fear. Just grace, blessings, answered prayers, and fulfilled promises. ... Thank you all for incalculable love and faith. We have needed you so much and you were devotedly there for us. Our gratitude and humility in all of this could not be greater.”

More prayers of thanksgiving to God from our prayer chain flowed onto my screen, including this one from Mary Margaret, which brought me up short: “I’m so grateful for the updates, prayers, details and reminders of what is going on with the family. But also, this is deepening my faith and bringing me into prayer.”

As I read Mary Margaret’s words, I realized that prayer chains are circular. We had longed to minister to the Kelaher family by praying for Lucas. But while we were blessing Lucas, he was blessing us right back by deepening our faith. It was not just what we were doing for Lucas, but what this little baby, lying helplessly on his back and fighting for his life, was doing for us. Fr. Ed had preached to us about the power of prayer, and now we were actually experiencing that power through his own grandson.

Lucas had given all of us who prayed so hard for him a precious gift: he had strengthened our belief in God’s love and taught us what prayer can really do.

Peggy Eastman is poet-in-residence at All Saints Church in Chevy Chase, Maryland.

Plan beautifully.

The Episcopal Musician's Handbook 59th Edition Lectionary Year C 2015-2016

ORDER YOUR COPY TODAY

Church/Shipping Name _____

Shipping Address _____

City, State, Zip _____

Telephone (_____) _____

Email _____

**NOTE: PLEASE FILL IN CARDHOLDER INFORMATION
BELOW IF DIFFERENT FROM ADDRESS ABOVE.**

Mastercard VISA

Cardholder Name _____

Cardholder Address _____

City, State, Zip _____

Signature _____

3-digit code (card back) _____

Card# _____

Exp. Date _____

ALL ORDERS PREPAID BY MC/VISA, OR CHECK
PAYABLE TO: THE LIVING CHURCH, P.O. Box
510705, MILWAUKEE, WI 53203-0121.

ORDER FORM

(Be sure to fill out form completely)

Enclosed is my check/money order

Please charge my Visa/MasterCard

59th Episcopal Musician's Handbook

1 book - \$36 \$ _____

2 books - \$60 (\$11 savings) \$ _____

3 BOOKS - \$90 (\$16 savings) \$ _____

TOTAL \$ _____

The
Episcopal
Musician's
Handbook

59th Edition
Lectionary Year C
2015-2016

For fastest service, place orders on our website: www.livingchurch.org

Shipping is 7-10 business days. Pre-paid orders only. No billings or refunds.

Orders outside the U.S., call or email us at tlc@livingchurch.org

TO ORDER WITH MC/VISA, CALL TOLL-FREE AT 1-800-211-2771

BOOKS

Evangelicalism = Fundamentalism?

Review by Kevin Dodge

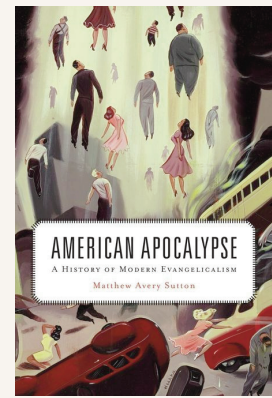
When Sen. Ted Cruz announced his candidacy for president, he invoked classic conservative tropes to press his case: “From the dawn of this country, at every stage America has enjoyed God’s providential blessing. Over and over again, when we face impossible odds, the American people rose to the challenge. You know, compared to that, repealing Obamacare and abolishing the IRS ain’t all that tough.” Cruz asked his supporters to imagine a president who would be uncompromising in his pursuit of conservative policies.

In *American Apocalypse*, Matthew Sutton, professor of history at Washington State University, explains why some conservative evangelicals have refused to “compromise, negotiate, or mediate.” Sutton’s work marks a significant advance in the field of evangelical studies, as his careful historiography questions consensus thinking, which sees significant discontinuity between the fundamentalism of the early 20th century and the evangelical movement that began in the 1950s.

Sutton revisits Ernst Sandeen’s thesis, published in *The Roots of Fundamentalism* (1970), which argued that fundamentalism’s millenarian eschatology is central to the movement. In so doing, Sutton questions George Marsden’s contention in *Reforming Fundamentalism* (1988) that fundamentalism and evangelicalism are distinct developments. Sutton marshals an impressive array of evidence to argue that fundamentalism and conservative evangelicalism are the same thing. Premillennial eschatology drives both, albeit with different labels.

Sutton’s recounting of fundamentalism and evangelicalism makes for painful reading, chronicling antipathy for African-Americans, Jews, Catholics, immigrants, academics, labor, ice cream, homosexuals, alcohol, the poor, and women’s rights, all in the name of Jesus. An imminent apocalypse made compromise with other participants in society untenable. For fundamentalists, Jesus’ admonition to “occupy until I come” (Luke 19:13, KJV) drove their actions.

Fundamentalism enjoyed staying power because current events can always be read into an apocalyptic worldview. Fundamentalists predicted that the League of Nations would fall apart, that the peace in Europe after World War I would prove tenuous, that Russia would form an alliance with Germany before World War II, that Jews would receive a homeland, and that Japan and China would arise as significant economic and military forces. For most of the 20th century, fundamentalist geopolitical predictions proved remarkably accurate. Yet when end-times certainties proved erroneous, few questioned the underlying hermeneutic.



American Apocalypse
A History of Modern Evangelicalism
By **Matthew Avery Sutton**
Harvard Belknap Press. Pp. 459. \$35

Thus, fundamentalist evangelicalism has endured longer than many predicted. Sutton sees no signs of this abating. Yet this is the book’s most questionable conclusion. Sutton is unwilling to doubt the health of a movement that has been so consistently wrong in its key prognostication, the immanent end of the world. A key issue, never addressed, is the seeming lack of leadership to carry the apocalyptic mantle. Unlike 30 years ago, there is no national conversation occurring about the “signs of the times,” nor is any major politician invoking prophecy to set policy. Evangelicalism continues to change, but Sutton fails to address this.

A member of Church of the Incarnation in Dallas, Kevin Dodge is the author of Confessions of a Bishop: A Guide to Augustine’s Confessions.

NOTICE: MOVING SERVICES

Skip Higgins

225-937-0700

www.custommovers.net • skip@custommovers.net

“Moving Episcopal clergy to new ministries since 1982.”

Clergy discounts • Only one survey/ 3 estimates • Major van lines represented

Full value protection plans • Late pick-up/delivery penalties*

Internet satellite tracking • 24/7 cell phone contact to assure your peace of mind

CUSTOM MOVERS - FHWA Lic. #MC370752

*Certain Restrictions apply

Stringfellow Today

Review by Mark Harris

The urgent need for spiritual direction is nowhere more clearly evident than for those trying to live as Christians in these United States of America. Christendom, in its multitudinous and sometimes bizarre American manifestations, has impeded Christians as they attempt to confront the personal, social, and political demons that together constitute what William Stringfellow calls the principalities and powers. Churches have often become examples of the same old news of decay and entropy, the outward and visible signs that those powers have triumphed and that spiritual death has been victorious.

In this world of spiritual decay, in both church and state, the Christian witness is most necessary and often most difficult to find. The late William Stringfellow has been, and continues to be, central to the struggle to call Christians (and other aliens in a strange land) back to their senses, calling us all to be fully human in a time of failing empire. His writings as a whole constitute a plea for spiritual awakening under the heading “The Word of God.” All of which is why the publication of *William Stringfellow: Essential Writings* is so timely, important, and vital. In a dense 234 pages, Bill Wylie-Kellermann sets the table for a feast and presents the feast itself — with a powerful introduction of his own, “Living Humanly towards the End of Empire,” and then a wide range of Stringfellow’s writings under the headings “The Essentials of a Biblical Theology,” “In an Age of

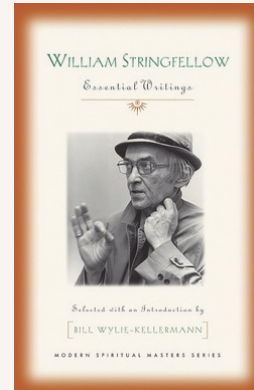
Empire and Death,” and “Live Humanly.”

Wylie-Kellermann’s introduction alone is worth the price of admission. He turns us to face into Stringfellow’s writings with a sort of spiritual grace. Stringfellow writes with a pounding confidence, using difficult words, often run together into long, complex sentences. His arrangement of words sometimes weighs the reader down with a great burden, a sort of syntactical headache. We need assurance that this spiritual master is worth the hearing. We need, in other words, to know how to listen to Stringfellow. Wylie-Kellermann accomplishes this admirably.

Far into the Introduction he writes: “Stringfellow considered listening, as such, an act of resistance to babel. When there is such a profusion of speech, official and commercial, that comprehension and even hearing are stopped, to listen to one another or for the Word is a gift” (p. 27). The introduction provides us with the spiritual tools for listening — listening to Stringfellow and, more importantly, listening to and for the Word of God.

The readings provide challenging spiritual snippets drawn from Stringfellow’s books and essays. I have been so caught up in these excerpts that returning to the mundane activity of writing a review has seemed a distraction.

The editor chose well. I was particularly pleased to find several new or previously hard-to-find Stringfellow pieces. One, Stringfellow’s resignation from the East Harlem Protestant Parish in 1958, is partic-



William Stringfellow
Essential Writings
Selected with an introduction
by **Bill Wylie-Kellermann.**
Orbis. Pp. 234. \$22

ularly striking as spiritual criticism of self and community.

The whole project — seeing Stringfellow through his writings as a spiritual guide — is so successful that I am determined to use these texts as a basis for an adult study in my parish, exploring how to live humanly — that is to say, as truly Christian — in these days and in America. Sorry fellow traveler as I am, Stringfellow’s words have provoked me to live more closely after his spiritual example.

He wrote: “I spend most of my life now with the Bible, reading, or more precisely, listening. ... One comes, after a while, to live in a continuing biblical context and so is spared both an artificial compartmentalization of one’s person and a false pietism in living.” That seems to me good direction-finding from someone with a reliable spiritual compass.

The Rev. Canon Mark Harris is priest associate at St. Peter’s Church in Lewes, Delaware.



A Joyful Pursuit

By Retta Blaney

Many people talk about theatre as a transformative experience, but few experience that transformation quite as drastically as Carol de Giere did when she experienced *Godspell*. Growing up in Madison, Wisconsin, she mostly saw movie musicals or what was being performed at school. Somehow she missed one of the most widely produced musicals of all time until she was in her late 40s and living in Fairfield, Iowa, a town of about 10,000 residents. Artistic offerings were limited in Fairfield, so when the local community theatre presented *Godspell*, de Giere was there. And that was the beginning of the end of her days in Fairfield.

“I felt myself being emotionally expanded,” said de Giere, 63, during a phone interview. “The score and the performances were so joyful. It was just exhilarating to watch. I felt like it had a spirit to it that was different from other musicals. It lifted me out of the boundaries of the moment.”

It also lifted her out of the Midwest. She quit her job as a librarian. Her husband had been laid off and they moved to Connecticut, where she began to explore the work of *Godspell*'s composer. “I felt I needed to be near Broadway. I wanted to be close to the creative pot, to see what the chefs were brewing.”

Her exploration led to her first book, *Defying Gravity: The Creative Career of Stephen Schwartz, from Godspell to Wicked* (2008).

“I like writing behind the scenes,” she said. “Rather

than write about a musical, I like to recreate the experience of being present at the creation.”

She found Schwartz and cast members willing to talk about their experiences with *Godspell*. The show began as a master's thesis for John-Michael Tebelak at Carnegie Mellon University, after initial resistance by his academic adviser. It then had a stint Off-Off-Broadway, and producers brought on Schwarz, giving him five weeks to compose new music. *Godspell* as we know it opened Off-Broadway on May 17, 1971, then moved to Broadway for a total New York run of six years. It has been translated into more than a half-dozen languages, became a movie in 1973, and is produced a few hundred times each year somewhere in the world.

Tebelak's affection for religious material dated to his childhood. His sister told de Giere that John-Michael loved the religious pageantry he experienced at Trinity Cathedral in Cleveland. She said Tebelak would create an altar, burn candles, and re-enact Communion — “all the dramatic parts” — when he returned from the cathedral.

Years later, when searching for a thesis topic, Tebelak considered several plays about miracles and Christ's Passion, but he determined they were too heavy. He started reading the gospels and discovered their joy.

“Tebelak resolved to attend a church service, and it was there that a spiritual experience, or lack thereof, completed the inspiration for the new musical,” de

(Continued on next page)

CULTURES

(Continued from previous page)

Giere writes.

On a snowy Easter morning in 1970, Tebelak attended another Trinity Cathedral, this time in Pittsburgh. He told *Dramatics* magazine about his experience: “An old priest came out and mumbled into a microphone, and people mumbled things back, and then everyone got up and left. Instead of ‘healing’ the burden, or resurrecting the Christ, it seems those people had pushed him back into the tomb. They had refused to let him come out that day.”

As he was leaving the service, a policeman tried to frisk him, suspecting him of carrying drugs because of his appearance. “At that moment — I think because of the absurd situation — it angered me so much that I went home and realized what I wanted to do with the gospels: I wanted to make it the simple, joyful message that I felt the first time I read them and re-create the sense of community, which I did not share when I went to that service.”

And so the roots of *Godspell* were grounded in Tebelak’s mixed experiences of the Anglican tradition.

Considering how many lives the show has touched, de Giere wanted to write a second book, focusing strictly on *Godspell*, while original cast members could share their stories. *The Godspell Experience: Inside a Transformative Musical*, for which de Giere conducted nearly 40 interviews, features engaging anecdotes, exhaustive research, and an analysis of the show’s songs, several of which come from the Episcopal Church’s hymnal.

“I thought, ‘I’m probably the only person who’s going to do this.’ This is a time when people will remember. They’re all in their 60s or deceased. I’m writing for future generations.”

Cast members tell lively stories about the creative process with Tebelak, who was also the original director of *Godspell*. The musical was different because it did not begin with a script. Tebelak, who died in 1985, had the actors improvise Jesus’ parables. What worked became part of the show. It was confusing for the actors at first, but Tebelak had tapped into the art of improvisation, which became popular through *Saturday Night Live*.

Composer Stephen Schwartz set the lyrics to livelier music. He drew from the artists he was listening to — James Taylor, the Mamas and the Papas, the Supremes, and Elton John — to create a pastiche of his favorite

pop styles. When additional lyrics were required, he turned to biblical passages.

“Stephen was one of the first people to integrate popular music into the style of musical theatre,” de Giere says. “It was innovative and it spoke to people musically.”

Schwartz had rich material to work with in Episcopal hymns. Most of the lyrics for “Day by Day,” which was a breakout hit, were by Richard of Chichester (Richard de Wyche, 1197-1253), who was canonized by Pope Urban IV in 1262. He wrote it in Latin without the beginning and ending words “day by day,” and it became Hymn 429 in the 1940 hymnal. Schwartz simplified Richard’s lyrics slightly and added some repetition.

The beautiful “All Good Gifts” was a harvest song, “We Plow the Fields, and Scatter,” that Tebelak remembered from Thanksgiving services.

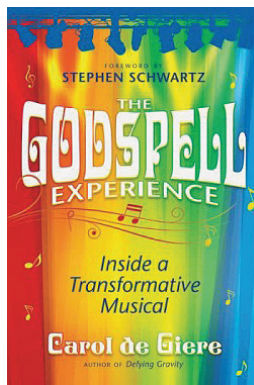
“Turn Back, O Man” was inspired by Clifford Bax, whose hymn appeared in 1919, after World War I.

When Schwartz was looking for an up-tempo song, what musical theatre often calls the “Eleven O’clock” number, Tebelak suggested “Father Hear Thy Children’s Call,” with lyrics attributed to Thomas Benson Pollock, a graduate of Trinity College in Dublin who was ordained in 1870. After Schwartz’s adaptation, that hymn became the lively “We Beseech Thee.”

Godspell’s score is one reason for the show’s enduring popularity, de Giere says. Another is the non-didactic way the parables are presented. In clowning around, the actors draw out the humor but not in a satirical way. When done properly, the show leaves the audience with a strong appreciation for Jesus’ message.

In her epilogue, de Giere offers a reflection from former cast member Don Scardino: “I got letters from people who had quit drugs (including heroin), or gone back to their Bible, or patched up relationships with their mother or father after seeing *Godspell*. They would say it’s the power of the show and you playing Jesus, and I knew it had nothing to do with me. I would always write back and say it is the show. The show is divinely inspired.”

Retta Blaney is an award-winning journalist and author of Working on the Inside: The Spiritual Life Through the Eyes of Actors.



Eucharist in Ordinary Time

By Molly McGee Short

“**L**ift up my eyes to the hills, from where is my help to come? My help comes from the Lord, the maker of heaven and earth.” In these two verses from Psalm 121, we see the movement of God’s salvation of the world: if we follow the gaze of the psalmist, we see our salvation in Jesus Christ prefigured. In distress, the psalmist looks about and sees that he cannot save himself in the valley of the shadow of death. He lifts his eyes to the hills searching for God, and sees our Lord Jesus, the Lover of the world, crucified on the hilltop. Looking to the hills, he sees the Word who made heaven and earth. In this way, the psalmist’s prayer lifts our eyes to behold our salvation, and then brings our gaze down again to marvel at all that the Lord has done on earth, in our midst.

Returning to ordinary time, a great gift in many churches will be the return of kneeling after the Sanctus. Kneeling for this part of the Mass is a gift because from this posture of prayer we see with new eyes our salvation re-enacted in the Eucharist. When we have lowered ourselves to hear Jesus’ Words of Institution and when the host and chalice are lifted up, we lift our eyes and faces to behold the movement of salvation. Rather than slightly nodding to behold the Lamb of God from a standing position, we more dramatically lift our eyes to behold him who takes away the sins of the world, who is known to us in the breaking of the bread.

In Psalm 121, the psalmist in his distress looks to the hills for salvation. He lifts up his eyes that are wearied from looking for God. And looking to the hills ... behold, our Lord Jesus, our strength and our salvation, was crucified on a hilltop. This same gesture of looking up to behold the body broken for us in the Eucharist reminds us that our only help comes from the hills, from the Lord, from the maker of heaven and earth. This is the same Lord who was lifted high on the cross for our sins and the sins of the whole world. In the lifting of the bread and the chalice, we see the salvific movement of God before our eyes.

And more than the lifting up: we also see the return of Jesus’ broken body to earth, which saves and nourishes in our union with him. When he was lifted on the cross, Jesus drew every language, people, and nation to himself. And after he is lain in the tomb, new life bursts forth in mighty resurrection. Again, in his glorious ascension, Jesus is lifted to heaven so that the Holy Spirit



may be poured out upon us.

In the Eucharist we boldly lift high the bread and the wine, so that by the gift of the Holy Spirit they may become for us the Body and Blood of Christ. In this action of lifting up and bringing down the consecrated bread and wine, we see re-enacted our Lord’s glorious ascension. Jesus told his disciples that he had to go away, so that he might give us the Holy Spirit, our advocate and guide. By this great gift God our Father and the Lord Jesus Christ are made known — leading us into all truth and revealing Jesus in Scripture and the breaking of bread. Thus the Spirit blesses and sanctifies the bread and wine to become the Body and Blood of our Lord Christ. The same Holy Spirit makes us vessels of God’s grace and unites us to Jesus’ body, the Church.

In the lifting of Jesus’ broken body and shed blood in the Eucharist, we see things as they truly are. We see the pattern of God’s salvation in Christ lifted up and returned to earth in his ascension and the outpouring of the Holy Spirit. In this movement we also see the pattern for our lives. The entire creation has been saved by this salvific movement and meeting of heaven and earth, conquering evil and death in Jesus’ birth, life, death, resurrection, and ascension.

Let us with gladness go where Jesus has already led the way. Beholding the pattern of salvation represented in the Eucharist, our response can be nothing less than thanksgiving by lifting up our entire lives: our selves, our souls, and bodies as a living sacrifice to God.

Molly McGee Short will be ordained a deacon on June 20 at Church of the Good Shepherd in Raleigh, North Carolina. This essay first appeared in The Little Way, a newsletter of the Durham Catholic Worker.

Don't Miss **THE LIVING CHURCH**'s Coverage of the 78th General Convention!

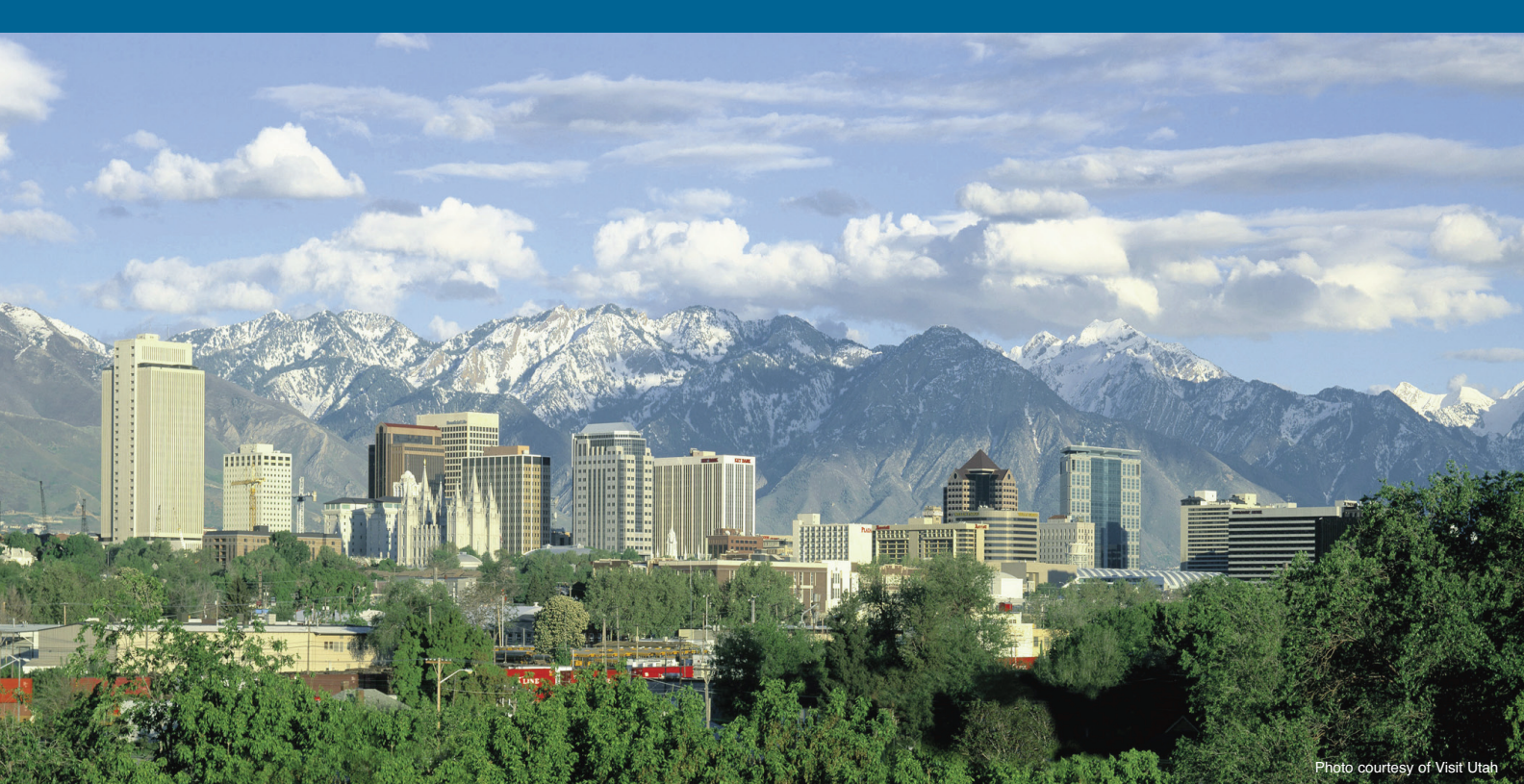


Photo courtesy of Visit Utah

SPECIAL SUBSCRIPTION OFFER FOR NEW SUBSCRIBERS: \$9.95 (9 ISSUES)

Stay up to date before, during, and after the 78th General Convention by subscribing to **THE LIVING CHURCH** for only **\$9.95 (9 issues)**! The 78th General Convention convenes in Salt Lake City from June 25 through July 3, 2015. This special offer to new subscribers will bring you in-depth convention news coverage and analysis, including a special pre-convention issue that will serve as a guide and a post-convention issue that will serve as a record.

\$9.95
(9 issues)



Order with MC/VISA toll-free at:
1-800-211-2771
Order online at:
livingchurch.org/GenConOffer

Send in this coupon to:
The Living Church Foundation
P.O. Box 510705
Milwaukee, WI 53203-0121
Copy this form and sign up as many people as you wish for only \$9.95 each. Foreign rates and sample copies also available.

| | |
|--------------------------------|----------------------------------|
| Name | _____ |
| Address | _____ |
| City | _____ |
| State | _____ Zip _____ |
| Phone (____) _____ | _____ |
| Email | _____ |
| <input type="checkbox"/> Check | <input type="checkbox"/> MC/VISA |
| Card # | _____ |
| Exp. Date | _____ |
| Signature | _____ |

No Decision Announced

The news item in “Changes Precede K Street Rector” [TLC, April 19] selectively quoted a recent letter from the vestry of St. Paul’s K Street, Washington, D.C. You state that the vestry “announced its decision about the provisional liturgy.” That is incorrect. The vestry, of which I am a member, reported that it “has heard that the Parish significantly favors the sensitive and careful introduction of the use of the Provisional Liturgy at the Parish.”

The vestry did not announce a decision and indeed does not have the authority to authorize rites and ceremonies. Instead, it noted that any introduction of such rites would be “subject, of course, to the sound pastoral judgment and canonical authority of the rector in matters of worship, liturgy, and the administration of the sacraments.”

The larger story that your brief news item could not detail is the months-long discussions of issues at St. Paul’s that have deeply divided the church in this country and abroad. Inevitably, these divisions are reflected in our parish and the vestry acknowledges that “the members of St. Paul’s Parish (including the Vestry) embrace a spectrum of theological and pastoral views.”

We like to think that our inner-city parish brings together before our altar and in our service to the community those who differ rather strongly on important issues. It may be a stretch but it is possible that our experience in staying together even as we have been asked to concentrate on the issues that divide us may serve as an example worthy of consideration by the larger church.

*Richard A. Best, Jr.
Washington, D.C.*

Changes in the Litany

Fr. Mark Michael’s excellent article on the Litany [TLC, March 22] is a much-needed introduction or reintroduction for readers. Outside the scope of the article, but also of interest, is the way in which the original and its revisions reflect changes in the church

and the wider world.

The original (1544), reflecting national but non-Roman Catholicism under Henry VIII, continued the traditional invocation of Mary and other saints but added prayer for deliverance “from the tyranny of the bishop of Rome, and all his detestable enormities.” Under Edward VI, the more Protestant form in the books of 1549 and 1552 dropped the former but kept the latter. The more moderate Elizabethan Settlement of 1559 dropped the reference to the pope. The Restoration book of 1662 added “rebellion” to “sedition and privy-conspiracy.”

The first American book of 1789 replaced several prayers for king and royal family with one for “all Christian Rulers and Magistrates.” The only addition in the 1892 revision was an added petition for “send[ing] forth labourers into thy harvest.” The 1928 book added “earthquake, fire, and flood,” reflecting the San Francisco disaster of 1906, five years after General Convention met in that city, and “by air” to the petition for those who travel.

The most notable changes in the 1979 book are the petition “to make wars to cease in all the world” and the addition of “all whose homes are broken or torn by strife” to the petition for widows and orphans.

*The Rev. Lawrence N. Crumb
Eugene, Oregon*

Mark Michael responds:

I thank Fr. Crumb for his kind words. He is right that significant changes in Anglican life can be traced in revisions to the Litany. It is the most variable of our historic liturgies, and the interest of liturgical reformers in changing it so often probably reflects confidence in its ability to shape the piety of ordinary believers.

I would add one interesting detail of Cranmer’s original 1544 English Litany: the petition that God would grant Queen Katherine (of Aragon) “increase of all godlynes, honour, and chylidren.” Had the Lord seen fit to answer that petition, the subsequent story of the Litany (and of Anglicanism generally) may have been far different.



St. Peter's Church

320 St. Peter Street, Kerrville, TX 78028
830.257.8162 | stpeterskerrville.com

"To give glory to God, by knowing Jesus Christ and by making him known to others" is the mission of St. Peter's Episcopal Church, in the heart of the Texas Hill Country. Our heritage includes Kerrville's first denominational church building, and the U.S.'s first Boy Scout troop. St. Peter's offers biblical preaching, inspiring music, and extensive Christian formation. Our Cottage Shop contributes \$50,000 annually in local and foreign outreach. St. Peter's Episcopal School is the Hill Country's only NAEYC-accredited school. Opening soon is Magdalene House, for women who have experienced prison, prostitution, or trafficking.



A LIVING CHURCH Partner



Grace Church

1011 N 7th St., Sheboygan, WI 53081
920.452-9659 | gracesheboygan.com

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



A LIVING CHURCH Partner

THE LIVING CHURCH FOUNDATION, INC.

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

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

The Rev. Dr. Michael B. Cover, Milwaukee, Wis.
Prudence Dailey, Oxford, England

The Most Rev. Gerald James Ian Ernest,
Mauritius

The Rev. Dr. Andrew Goddard,
London, England

Carrie Boren Headington, Dallas, Texas

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

Marie Howard, Jacksonville, Fla.

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

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

David A. Kalvelage, Hot Springs Village, Ark.

Elisabeth Rain Kincaid, La Porte, Ind.

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

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

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

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

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

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

The Rev. Jonathan Mitchican, Drexel Hill, Pa.

Daniel Muth, Leland, N.C.

The Most Rev. Bernard Ntahoturi,
Bujumbura, Burundi

David R. Pitts, Baton Rouge, La.

Dr. Colin Podmore, London, England

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

The Rev. Dr. Walter L. "Chip" Prehn, Midland, Texas

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

Kenneth A. Ross III, Grand Rapids, Mich.

Dr. Grace Sears, Richmond, Ky.

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

Miriam K. Stauff, Wauwatosa, Wis.

The Rev. Canon E. Mark Stevenson,
Dallas, Texas

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

Dr. Christopher Wells, Milwaukee, Wis.

PEOPLE & PLACES

Appointments

The Rev. **Debora Adinolfi** is assistant to the rector of St. Matthew's, 901 W. Erie St., Chandler, AZ 85225.

The Rev. **Lucy Alonzo** is deacon at Ascension, 2 Riverside St., Rochester, NY 14613.

The Rev. **Richard B. Andersen** is interim priest at St. Mary's, 85 Conestoga Trail, Sparta Township, NJ 07871.

The Rev. Deacon **Quin Bates** and the Rev. Deacon **Michael Hackett** are chaplains for the Jefferson Parish (La.) Sheriff's Office.

The Rev. **Phil Boelter** is vicar of Gethsemane, 905 S. 4th Ave., Minneapolis, MN 55404.

The Rev. **Samuel Borbon** is priest-in-charge at St. Mary's, 1560 W. Hayes St., Woodburn, OR 97071, and continues as associate rector at St. Michael & All Angels, 1704 NE 43rd Ave., Portland, OR 97213.

Deaths

The Rev. **Robert Keaten**, who worked for 40 years as a physicist before becoming a priest, died March 11. He was 79.

Born in Atlanta, he was a graduate of Yale University and General Theological Seminary. He was ordained deacon in 2001 and priest in 2002. He was rector of St. Andrew's, Lincoln Park, NJ, from 2002 to 2007.

Fr. Keaten is survived by Sheila, his wife of 53 years; sons Robert and James; three grandchildren, Kathrine, James, and Matthew; and a brother, James.

The Rev. **Keith Johnson**, rector of St. Philip's Church in Harlem, died Feb. 24 from cancer complications. He was 53.

Born in New Orleans, he was a graduate of the University of Illinois at Urbana-Champaign and Virginia Theological Seminary. He was ordained deacon and priest in 2001, and served churches in California, Florida, and Louisiana.

"When he was the new priest at St. Philip's and I was a very new bishop, I invited Keith to partner with me in bringing leadership to the revitalization of the Episcopal witness and presence in Harlem," wrote the Rt. Rev. Andrew M.L. Dietsche, Bishop of New York. "He embraced this call at once, and in a short time emerged as a significant leader among the Harlem clergy, and as a reasonable, loving, and gracious presence in that community."

Fr. Johnson is survived by his wife, Ginny; stepchildren Edward and Sarah; parents Minnie and Robert Johnson; and a sister, Eliska Paratore.

Divine Playfulness

New atheists have enjoyed more than a decade in the spotlight, especially since the terrorist strikes of September 2001. But new atheists offer nothing new in one realm: the idea of miracles. Like Clarence Darrow, they compile damning lists of every biblical passage in which nature defies the laws of nature. Then they conclude that only fools could possibly take the Bible as anything more than a collection of tales told by so many idiots, full of sound and fury, signifying nothing.

They miss the crucial link in the chain of miracles: the same God who set the world in motion and established the laws of nature has the power to suspend those laws for a higher purpose. If the universe is but a clockwork mechanism, it's a logical assumption that people do not speak clearly in languages they have never heard. But the God who created the diversity of human language as an act of mercy (Gen. 11:7-9) gives a miraculous and momentary gift of diverse fluency to the nascent Church gathered in worship. This is, again, an act of mercy and redemption, and it occurs simply because God wills it and sends the Holy Spirit in power.

The psalmist notices Leviathan, which God "made for the sport of it." Why should we shrink from detecting divine playfulness in leaping dolphins, honking geese, or even the painterly swirls in the markings of a domestic cat?

The Holy Spirit is the mysterious presence in each of this day's readings. The Spirit gives the early Christians fluency in another language, but also gives divine groans to a Christian in such distress that coherent prayer seems impossible. Pop musician Van Morrison has sung about "Inarticulate Speech of the Heart," and many Christians who have spent time in concentrated prayer will resonate with that phrase.

God sends us the Spirit not only to

comfort us but to draw others closer to the kingdom of heaven. The Holy Spirit may prompt us to take an action that makes no sense. Earlier this month we heard of the Spirit prompting Philip to run up to a chariot carrying an Ethiopian eunuch, and how this encounter soon led to baptism. Spend time talking with Christians in Global South nations, where Enlightenment prejudices have not squelched awareness of the supernatural, and you will hear similar accounts of the Spirit showing up — inexplicably, beyond mere logic, with a rationale that transcends our own.

This is not merely a case of God doing parlor tricks. It is God intervening in the affairs of the created order, intruding in the world he created, to gain our attention and to woo us into a redeemed life.

We can turn to ridicule and scoffing, like the disbelieving crowd described in Acts. We can be angry with God for not playing by his own rules, or (more precisely) what we understand of those rules, which is always subject to improvement. Or we can ask honest questions of ourselves about what has happened in front of our eyes and ears, and what God asks of us in response.

Look It Up

Read Job 38.

Think About It

When you have been troubled by evil or suffering, have you thought that God could show greater concern for the world? What biblical themes help counter that feeling?



Sweet Forgiveness

Jerusalem Peacebuilders (JPB) promotes interfaith forgiveness and leadership by offering Jewish, Christian, and Muslim youth from Jerusalem and the United States the opportunity to become one family. With summer programs in Houston and Vermont, JPB empowers teens to advance forgiveness, leadership, spiritual resilience, interfaith understanding, life-long friendships, and social justice.



God's blessings abound, and our intensive, high-quality programs change the trajectory of our participants' lives. Currently we are developing programs in the Holy Land that include both teens and young professionals.

A passion for peace drives our mission, volunteer and institutional partnerships power our program.

Jerusalem Peacebuilders
PO Box 2020
West Brattleboro, VT 05301
802.254-0068
jerusalempeacebuilders.org



A LIVING CHURCH Sponsor

Undivided Trinity

EDITORIAL

Executive Director and Editor Christopher Wells
cwells@livingchurch.org • Ext. 1240

Managing Editor John Schuessler
john@livingchurch.org • Ext. 1241

Associate Editor Douglas LeBlanc
doug@livingchurch.org • Ext. 1242

Associate Editor for International News John Martin

Graphic Artist Amy Grau
amy@livingchurch.org • Ext. 1245

Correspondent G. Jeffrey MacDonald

Editor of Covenant Zachary Guiliano

BUSINESS AND FULFILLMENT

Office/Business Manager Ruth Schimmel
ruth@livingchurch.org • Ext. 1244

ADVERTISING

advertising@livingchurch.org

MARKETING

Kevin Shanley & Associates

ARCHIVES

BOARD OF DIRECTORS

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

Vice President: The Rev. Canon E. Mark Stevenson, Dallas

Secretary: Daniel Muth, Leland, N.C.

The Rt. Rev. John C. Bauerschmidt, Nashville

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

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

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

Dr. Grace Sears, Berea, Ky.

Treasurer: The Rev. S. Thomas Kincaid III, Dallas

EDITORIAL AND BUSINESS OFFICES

Mailing address:
P.O. Box 510705
Milwaukee, WI 53203-0121

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

Phone: 414-276-5420
Fax: 414-276-7483
E-mail: tlc@livingchurch.org
www.livingchurch.org

THE LIVING CHURCH is published 22 times per year, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI, and at additional mailing offices.

SUBSCRIPTION RATES: \$55 for one year; \$95 for two years.
Canadian postage an additional \$10 per year;
Mexico and all other foreign, an additional \$63 per year.

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 510705, Milwaukee, WI 53203-0121. Subscribers, when submitting address changes, should please allow 3-4 weeks for change to take effect.

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

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

© 2015 The Living Church Foundation, Inc. All rights reserved.
No reproduction in whole or part can be made without permission of THE LIVING CHURCH.

Rectors sometimes joke about burdening their curates with preaching on Trinity Sunday, and their caution about the doctrine is understandable. For any priest serving among the argumentative, or those who like to slice their theology as thin as see-through cold cuts, preaching on the Trinity has the appeal of searching for unexploded land mines while on holiday.

It need not be so. In their wisdom, those who have prepared the lectionary did not focus this week's readings on building a piecemeal case for the Trinity. The consistent theme of this day's readings is the glory of God: a glory so deep and so rich that even the exalted poetry of Psalm 29 only scratches the surface. Wise theologians have said before that we will spend the rest of eternity learning about God and never exhausting the topic, because God is infinite and we are not.

Some members of anti-Trinity groups believe the doctrine is groundless because the word *Trinity* does not appear in Scripture. Like so many arguments from silence, this one obfuscates rather than shedding light. An appropriate response would invite a non-trinitarian to explain the identity and the roles of Jesus Christ and the Holy Spirit. An honest answer to that invitation will soon enough bring traditional heresies or modern riffs to the surface: Jesus is the highest expression of human life; the Holy Spirit is an impersonal force, like electricity; perhaps even God the Father began as a man, with a body and desires and children.

Christians do well not merely to acknowledge but even to rejoice in this foundational doctrine that is implicit, one that requires exercising the brain for something more than memorizing a quick answer from a catechism. Each person of the Trinity merits the adoration expressed in Psalm 29, and for different reasons. Each person of the Trinity deserves sung praise, as re-

flected in any Christian hymnal worthy of the name.

Christians, too, do well to engage the texts of this day's epistle and gospel readings. Why do the Book of Romans and the Gospel of John capitalize *Spirit* and describe a person, one who guides us in our sanctification and prompts us to call God by the affectionate nickname used by children? How does the Spirit play such an important role in our mystical rebirth, if he is reduced to an it or the bonhomie that emerges when like-minded religious people gather together?

If we never converse with the Spirit, if we are never concerned about making grievous choices, what does this say of our relation to the other persons of the Trinity? Does something about the Holy Spirit frighten us? Do we kid ourselves that we can tame the wind of Pentecost and the one who emboldened the early Christian martyrs?

Look It Up

Read John 14:15-26.

Think About It

Do you find one person of the Trinity more accessible than the others?

Estranged from God

However one interprets the Creation narratives of Genesis, the account of God seeking Adam in the garden is a masterpiece. God's simple question drives home the poignant sense of loss: "Where are you?" The natural communion among God, Adam, and Eve has been torn asunder.

Adam and Eve hide because of their shame, forgetting (as we all do) that God knows the answer to his own rhetorical question. God explains the consequences of their disobedience, but also alludes to the deeper redemption that will come with Jesus' life, death, and resurrection. As a young person once said to author Phyllis Tickle about the doctrine of the Virgin Birth, "It's too beautiful *not* to be true."

The narrative of the Fall is, in any case, one of the primary themes of Christian theism. Something is deeply broken in this world, and the doctrine of the Fall helps explain the source of the damage. An alternative is to think that evil and suffering somehow represent a dark side of God, as if even the Creator must encompass yin and yang. Such an assumption makes it easy for an atheist to claim that fatal diseases among children, or animals eating one another, mock any notion of God being both all-powerful and righteous. Not that an atheist offers any better resolution: "Life is brutal and then you die" is unlikely to inspire compassion, much less any effort to resist evil.

Paul's letter to the Church at Corinth builds on the theme of the Fall but adds the primary theme of Redemption: "So we do not lose heart. Even though our outer nature is wasting away, our inner nature is being renewed day by day. For this slight momentary affliction is preparing us for an eternal weight of glory beyond all measure, because we look not at what can be seen but at what cannot be seen; for what can be seen is temporary, but what cannot be seen is eternal."

Through the cross, we are restored to full communion with God. Through the cross, we begin to become what God intended for us to be from the beginning. Through the cross, we catch a glimpse of what awaits us in eternity.

Some of us know deep brokenness not only in the world around us but in relationships that are constrained by misunderstandings, false assumptions, or even malice. When we struggle to honor parents who failed us, or to keep faith with sons or daughters who have wandered into rebellion, we can draw strength from Paul's imagery. If someone you love causes you grief, focus on the big picture: someday, by God's grace, you will relate to one another without the weighty burdens of the Fall. In eternity, your redeemed and unhindered souls will know full communion again. You will stand on level ground, beneath the redeeming cross of Christ, and even the suffering you feel now will make sense.

Look It Up

Read Romans 8:18-25.

Think About It

How do your beliefs about eternity influence the choices you make now?



Leah Reddy photos

Parish and World

Located at the head of Wall Street since 1697, Trinity Church has been at the center of life in lower Manhattan since before the nation was formed. Today, the organization has grown to include many important areas of focus and is collectively known as Trinity Wall Street. Most importantly, Trinity Wall Street is an Episcopal parish offering daily worship services and faith formation programs at Trinity Church (above), St. Paul's Chapel (below), and online at trinitywallstreet.org.

In addition, Trinity Wall Street includes Trinity Grants, providing \$80 million in funding to 85 countries since 1972; St. Margaret's House, providing subsidized housing to the elderly and disabled; Trinity Preschool; Trinity Institute, an annual theological conference; an extensive arts program presenting more than 100 concerts each year through Concerts at One and performances by the Grammy-nominated Choir of Trinity Wall Street and the Trinity Youth Chorus; Trinity Church Cemetery and Mausoleum, the only active cemetery in New York City; and Trinity Real Estate, which manages the parish's six million square feet of commercial real estate in lower Manhattan.

Trinity Wall Street

120 Broadway, 38th Floor

New York, NY 10271

212.602-0800 | trinitywallstreet.org



A LIVING CHURCH Sponsor



CLASSIFIEDS

CHURCH FURNISHINGS

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

POSITIONS OFFERED

FULL-TIME RECTOR: The **Episcopal Adirondack Mission**, a 5-point ministry set in the beautiful Adirondack Mountains, is seeking an energetic full-time rector to lead us in worship, evangelism, prayer, and church administration. We are a unique parish committed to traditional liturgical worship including all Holy Days, Bible study and seasonal educational programs. We are an inclusive and welcoming parish that supports local and global outreach. Applicants should be visionary, compassionate, and effective communicators. Nice rector. Interested candidates contact **Denise Bolan** at dbolanpa@aol.com or 518-582-2068.

ASSISTANT/ASSOCIATE RECTOR: **Holy Trinity Episcopal Church, Gainesville, FL.** Primary responsibility: Shared ministry with the rector in preaching, celebrating, and teaching and pastoral care. We have a youth and children's director but the assistant/associate minister will be the priest involved with ministry to children, youth, and young families. For more information: holyltrinitygmv.org.

CHAPLAIN: **Saint James School, Hagerstown, Maryland.** Co-ed Boarding School, Grades 8 through 12, 225 students.

Founded in 1842 by the leaders of the Oxford Movement, Saint James is a small, traditional boarding school located in central Maryland. Through regular corporate worship and religious studies classes, Saint James is committed to the spiritual formation of its students, as well as their academic, athletic, and artistic development. While deeply rooted in the Anglican tradition and strongly committed to maintaining its Episcopal ethos, Saint James celebrates religious diversity among its students and supports their spiritual formation regardless of their faith background. Saint James School, therefore, is looking for a chaplain to join an administrative team committed to the school's mission and values.

Requirements:

- Master of Divinity Degree and priestly ordination in the Episcopal Church
- Experience leading worship, including preaching and presiding
- Experience teaching religious studies, especially scripture
- Experience working with adolescents
- Commitment to living in community

For further information, please consult our website:

www.stjames.edu. Candidates should send cover letter, resume, and references to:

The Revd. Dr. D. Stuart Dunnan, Headmaster
Saint James School, 17641 College Road, Hagerstown,
Maryland 21740 • email: ebdavis@stjames.edu

POSITIONS OFFERED

CANON FOR CHILDREN'S MINISTRY: **Trinity Episcopal Cathedral, Columbia, South Carolina.** Full-time position, open to both clergy and lay persons. Deadline to apply: May 30. For more information: trinitysc.org/childrencanonsearch

CURATE: **St. John's Episcopal Church in Charlotte, NC,** calls a curate. The individual we seek will have been a standout in seminary with the potential to be a competent preacher, teacher, administrator and pastor. This is a training role. It is our commitment to have the right priest prepared for a successful rectorship in 3-4 years. We hold this to be a fundamental calling of this parish. Call closes on The Feast of St. Philip and St. James. Send Letters of Interest, seminary transcript, GOE questions and answers, and C.V., by e-mail only, to: **Ms. Kerry Johnson**, Executive Assistant to the Rector at kerry@saintjohns-charlotte.org

ASSISTANT PRIEST: **All Saints Church in Chevy Chase, Maryland** is seeking an ordained Episcopal priest with a few years of experience to assist in leading a growing congregation of young families in preaching, pastoral care and administrative duties. For more information: gary.wieder@allsaintschurch.net.

RECTOR: **St. Paul's Episcopal Church, Delray Beach, Florida:** Our rector of 14 years, the Rev. William ("Chip") Stokes, was named Diocesan Bishop Elect of New Jersey in May 2013 and was ordained Bishop in November 2013. St. Paul's was blessed to secure the services of the Rev. David Knight as interim rector to guide our transitional period. We are now seeking a permanent rector.

We seek a visionary rector who will be a strong and inspiring pastor and teacher for our diverse congregation, who will grow our youth and family membership and involvement, and who will lead St. Paul's in the development of a new vision and strategic plan to meet the challenges of the changing landscape of the community around us and position us for the next decade and beyond.

St. Paul's is located in the vibrant and beautiful coastal town of Delray Beach on the East Coast of Florida. With a population of over 64,000, in one of the fastest growing regions of what is now the third largest state, after California and Texas, Delray Beach is 17 miles south of Palm Beach and 33 miles north of Ft. Lauderdale. The church has an average Sunday attendance of approximately 365 with a notable change in population during the summer, when our "snow birds" head north. There is active lay involvement in our many ministries. We ask each potential candidate to view our parish website (www.stpaulsdelray.org) and other informational materials, and, if he or she discerns a potential call to lead us, to please provide the requested documents.

PRIESTS: Episcopal Priests needed for full and part time Rector positions. Anglo-Catholic, Evangelical, Charismatic. **Episcopal Diocese of Albany.** Contact **Beth Strickland:** estrickland@albanydiocese.org.



Part-time Rector Holy Cross, Wisconsin Dells

Our reason for existence is simple: worship God in the Beauty of His Holiness. All else flows from there. Wish list: Mass on Sundays and pastoral care. Must pray well with others. Part of an active vacation/resort community that offers both excitement and solitude.

For more information, write to
holycrosssearchwidells@gmail.com or
Holy Cross Episcopal Church
Attention: Search Committee
322 Unity Drive
Wisconsin Dells, WI 53965

www.holycrosswisconsinells.com

Check us out on Facebook:
Holy Cross Episcopal Church Wisconsin Dells

POSITIONS OFFERED

FULL-TIME RECTOR: **St. George's Episcopal Church, Schenectady, New York** (Diocese of Albany): Chartered in 1735 and located in the Stockdale District, St. George's has a rich history, a beautiful church, and an active, dedicated congregation that celebrates diversity - in people and our liturgy. We embrace both Rites I and II of the 1979 prayer book, with services enriched by a vibrant choral program of traditional and contemporary music. The parish is financially sound thanks to an active stewardship and moderate endowment. St. George's seeks a full-time rector to guide our spiritual growth and:

- Lead a loving, growing parish and attract younger families;
- Provide and inspire committed pastoral leadership;
- Embrace the Episcopalian cornerstones of Scripture, Tradition, and Reason;
- Sustain the vital ministry of the laity;
- Share our commitment to welcoming all people to worship and participate in our ministry;
- Honor the different perspectives of others as we focus on our unity in Christ and Christian service; and
- Re-energize all facets of parish life, including Christian education for children and adults, pastoral care, and community outreach

Inquiries should be directed to **Christopher Henry**, Senior Warden, St. George's, 30 North Ferry Street, Schenectady, NY 12305. Website: www.stgeorgesschenectady.org. Our parish profile is posted under "Search-Rector." Applications deadline is May 30, 2015.

POSITIONS WANTED

Organist-Choirmaster seeks fulltime post (or part time, with area school position) in active, stable corporate suburban/urban parish with traditional, imaginative liturgical life. Strengths include choir training (adults, teens, children, RSCM program, engaging rehearsal style), liturgy, service playing, teaching, community outreach. Collaborative team player, organized, faithful, devoted to vocation. Master's degree, thirty years' experience, opportunities for teaching, workshop leadership, concerts a plus. Prefer East Coast, Boston to Atlanta. Contact: John Brooks, 25 Anoka Avenue, Barrington, RI 02806. Phone 401-289-2650; email jbrooks356@gmail.com.



Retired, Not Done

Consider part-time ministry with the **Episcopal Church of the Epiphany in Socorro, New Mexico.** Sunny Southwest, culture, small college town, outdoor recreation, birding, year-round golf. Epiphany celebrates its 125th anniversary this year. We are an inclusive community, focused on serving Christ through a strong ministry of music and lay-clergy partnership.

Learn more at dioceserg.org/clergy_openings/display/11

THE LIVING CHURCH Partners 2015

SPONSORS

Birmingham, Alabama
CATHEDRAL CHURCH
OF THE ADVENT
2017 Sixth Ave. N. • 205.251.2324
adventbirmingham.org

Vail, Colorado
CHURCH OF THE TRANSFIGURATION
19 Vail Rd. • 970.476.0618
episcopalvail.com

Bradenton, Florida
CHRIST CHURCH
4030 Manatee Ave. W. • 941.747.3709
christchurchswfla.org

Jacksonville, Florida
DIOCESE OF FLORIDA
325 N. Market St. • 904.356.1328
diocesefl.org

Orlando, Florida
DIOCESE OF CENTRAL FLORIDA
1017 E. Robinson St. • 407.423.3567
cdfiocese.org

Sarasota, Florida
CHURCH OF THE REDEEMER
222 South Palm Ave. • 941.955.4263
redeemersarasota.org

Savannah, Georgia
THE COLLEGIATE CHURCH
OF ST. PAUL THE APOSTLE
1802 Abercorn St. • 912.232.0274
stpaulsavannah.org

Savannah, Georgia
ST. JOHN'S CHURCH
1 W. Macon St. • 912.232.1251
stjohnssav.org

Chicago, Illinois
DIOCESE OF CHICAGO
65 E Huron St. • 312.751.4200
episcopalchicago.org

Springfield, Illinois
DIOCESE OF SPRINGFIELD
821 S. Second St. • 217.525.1876
episcopalspringfield.org

Shreveport, Louisiana
ST. MARK'S CATHEDRAL
908 Rutherford Street • 318.221.3360
stmarkscathedral.net

Chevy Chase, Maryland
ALL SAINTS CHURCH
3 Chevy Chase Circle • 301.654.2488
allsaintschurch.net

St. Louis, Missouri
THE CHURCH OF ST. MICHAEL
& ST. GEORGE
6345 Wydown Blvd. • 314.721.1502
csmmsg.org

New York, New York
EPISCOPAL CHURCH FOUNDATION
815 Second Ave. • 212.697.2858
episcopalfoundation.org

New York, New York
TRINITY WALL STREET
74 Trinity Pl. • 212.602.0800
trinitywallstreet.org

Tonawanda, New York
DIOCESE OF WESTERN NEW YORK
1064 Brighton Rd. • 716.881.0660
episcopalwny.org

Raleigh, North Carolina
ST. TIMOTHY'S CHURCH
4523 Six Forks Rd. • 919.787.7590
sttimothyschurch.org

Columbus, Ohio
DIOCESE OF SOUTHERN OHIO
412 Sycamore St. • 800.582.1712
episcopal-dso.org



DIOCESE OF FLORIDA

Oklahoma City, Oklahoma
ALL SOULS' CHURCH
6400 N. Pennsylvania Ave. • 405.842.1461
allsoulsokc.com

Oklahoma City, Oklahoma
DIOCESE OF OKLAHOMA
924 N. Robinson Ave. • 405.232.4820
episcopaloklahoma.org

Wayne, Pennsylvania
ST. DAVID'S CHURCH
763 S. Valley Forge Rd. • 610.688.7947
stdavidschurch.org

Providence, Rhode Island
S. STEPHEN'S CHURCH
114 George St. • 401.421.6702
sstephens.org

Nashville, Tennessee
DIOCESE OF TENNESSEE
3700 Woodmont Blvd. • 615.251.3322
edtn.org

Nashville, Tennessee
ST. GEORGE'S CHURCH
4715 Harding Pike • 615.385.2150
stgeorgesnashville.org

Sewanee, Tennessee
COMMUNITY OF ST. MARY
SOUTHERN PROVINCE
1100 St. Mary's Lane • 931.598.0046
stmary-conventsewanee.org
*by the generous gift of the Rt. Rev.
& Mrs. D. Bruce MacPherson*



DIOCESE OF OKLAHOMA

THE LIVING CHURCH seeks to build up the body, urged on by the love of Christ (see 2 Cor. 5).

To become a TLC Partner, please contact Christopher Wells: cwells@livingchurch.org or (414) 292-1240.

THE LIVING CHURCH Partners 2015

SPONSORS

(Continued from previous page)

Dallas, Texas
CHURCH OF THE INCARNATION
3966 McKinney Ave.
214.521.5101
incarnation.org

Dallas, Texas
DIOCESE OF DALLAS
1630 N. Garrett Ave.
214.826.8310
edod.org

Houston, Texas
THE CHURCH OF ST. JOHN
THE DIVINE
2450 River Oaks Blvd.
713.622.3600
sjd.org

Houston, Texas
DIOCESE OF TEXAS
1225 Texas Ave. • 713.520.6444
epicenter.org

Houston, Texas
ST. DUNSTAN'S CHURCH
14301 Stuebner Airline Rd.
281.440.1600
saintdunstans.org

Houston, Texas
ST. MARTIN'S CHURCH
717 Sage Rd. • 713.621.3040
stmartinsepiscopal.org

San Antonio, Texas
CHRIST CHURCH
510 Belknap Pl.
210.736.3132
cecsa.org

West Brattleboro, Vermont
JERUSALEM PEACEBUILDERS
P.O. Box 2020 • 802.254.0068
jerusalempeacebuilders.org

Milwaukee, Wisconsin
CATHEDRAL CHURCH
OF ALL SAINTS
818 E. Juneau Ave.
414.271.7719
ascathedral.org

GUARANTORS

Mobile, Alabama
CHRIST CHURCH CATHEDRAL
115 S. Conception St.
251.438.1822
christchurchcathedralmobile.org

Denver, Colorado
ST. JOHN'S CATHEDRAL
1350 Washington St.
303.831.7115
sjcathedral.org

Meriden, Connecticut
EPISCOPAL CHURCH
IN CONNECTICUT
290 Pratt Street, Box 52
203.639.3501
episcopalct.org

Washington, D.C.
CHRIST CHURCH, GEORGETOWN
31st and O Sts. NW
202.333.6677
christchurchgeorgetown.org

Orlando, Florida
ST. MARY OF THE ANGELS
6316 Matchett Rd. • 407.855.1930
stmaryangels.org

Parrish, Florida
DIOCESE OF SOUTHWEST
FLORIDA
8005 25th St. E. • 941.556.0315
episcopalswfl.org

Pensacola, Florida
DIOCESE OF THE CENTRAL
GULF COAST
201 N. Baylen St. • 850.434.7337
diocgc.org

Vero Beach, Florida
TRINITY CHURCH
2365 Pine Ave. • 772.567.1146
trinityvero.org

Wellington, Florida
ST. DAVID'S IN THE PINES
465 West Forest Hill Blvd.
561.793.1976
saintdavidsinthepines.org

Augusta, Georgia
CHURCH OF THE GOOD
SHEPHERD
2230 Walton Way • 706.738.3386
goodshepherd-augusta.org

South Bend, Indiana
DIOCESE OF NORTHERN
INDIANA
117 N. Lafayette Blvd.
574.233.6489
ednin.org

Detroit, Michigan
ST. JOHN'S CHURCH
2326 Woodward Ave.
313.962.7358
stjohnsdetroit.org

Minneapolis, Minnesota
DIOCESE OF MINNESOTA
1730 Clifton Pl., Ste. 201
612.871.5311
episcopalmn.org

Jackson, Mississippi
DIOCESE OF MISSISSIPPI
118 N. Congress St.
601.948.5954
dioms.org

Albuquerque, New Mexico
DIOCESE OF THE RIO GRANDE
6400 Coors Blvd. NW
505.881.0636
dioceserg.org

Cooperstown, New York
CHRIST CHURCH
46 River St. • 607.547.9555
christchurchcooperstown.org

Garden City, New York
DIOCESE OF LONG ISLAND
36 Cathedral Ave.
516.248.4800
dioceselongisland.org

Glens Falls, New York
THE CHURCH OF THE MESSIAH
296 Glen St. • 518.792.1560
messiahgf.org

Greenwich, New York
DIOCESE OF ALBANY
580 Burton Rd. • 518.692.3350
albanyepiscopaldiocese.org

New York, New York
GRACE CHURCH
802 Broadway • 212.254.2000
gracechurchnyc.org

New York, New York
ST. THOMAS CHURCH
FIFTH AVENUE
1 West 53rd St. • 212.757.7013
saintthomaschurch.org

Durham, North Carolina
ST. STEPHEN'S CHURCH
82 Kimberly Dr. • 919.493.5451
ststephendurham.dionc.org

Monroeville, Pennsylvania
DIOCESE OF PITTSBURGH
4099 William Penn Hwy. Ste 502
412.721.0853
episcopalpggh.org

Charleston, South Carolina
CHURCH OF THE HOLY
COMMUNION
218 Ashley Ave. • 843.722.2024
holycomm.org

Columbia, South Carolina
DIOCESE OF UPPER
SOUTH CAROLINA
1115 Marion St. • 803.771.7800
edusc.org

Nashville, Tennessee
CHRIST CHURCH CATHEDRAL
900 Broadway • 615.255.7729
christcathedral.org

Nashville, Tennessee
ST. BARTHOLOMEW'S CHURCH
4800 Belmont Park Ter.
615.377.4750
stbs.net

Corpus Christi, Texas
CHURCH OF THE GOOD
SHEPHERD
700 S. Upper Broadway
361.882.1735
cotgs.org

Dallas, Texas
CHURCH OF THE GOOD
SHEPHERD
11122 Midway Rd.
214.351.6468
goodshepherdallas.org

Fort Worth, Texas
DIOCESE OF FORT WORTH
2900 Alameda St.
817.244.2885
fwepiscopal.org

Kerrville, Texas
ST. PETER'S CHURCH
320 Saint Peter St.
830.257.8162
stpeterskerrville.com

Midland, Texas
TRINITY SCHOOL OF MIDLAND
3500 W. Wadley Ave.
432.697.3281
trinitymidland.org

San Antonio, Texas
DIOCESE OF WEST TEXAS
111 Torcido Dr. • 210.824.5387
dwtx.org

Richmond, Virginia
ST. MATTHEW'S CHURCH
1101 Forest Ave. • 804.288.1911
stmatthewsrichmond.org

Seattle, Washington
DIOCESE OF OLYMPIA
1551 10th Ave. E
206.325.4200
ecww.org

Charleston, West Virginia
DIOCESE OF WEST VIRGINIA
1608 Virginia St. E
304.344.3597
wvdiocese.org

Appleton, Wisconsin
DIOCESE OF FOND DU LAC
1051 N. Lynndale Dr. Ste. 1B
920.830.8866
episcopalfonddulac.org

Milwaukee, Wisconsin
DIOCESE OF MILWAUKEE
804 E. Juneau Ave.
414.272.3028
diomil.org

Sheboygan, Wisconsin
GRACE CHURCH
1011 N. 7th St. • 920.452.9659
gracesheboygan.com

SOCIETY OF MARY
AMERICAN REGION
Secretary: Dr. Paul Cooper
415 Pennington-Titusville Rd.
Titusville, New Jersey 08560
609.737.9280
somamerica.org

ASSOCIATES

Pine Bluff, Arkansas
TRINITY CHURCH
703 W. 3rd Ave. • 870.534.3832
trinitychurchpb.org

Carlsbad, California
ST. MICHAEL'S BY-THE-SEA
2775 Carlsbad Blvd.
760.729.8901
stmichaelsbythesea.org

Wilmington, Delaware
DIOCESE OF DELAWARE
913 Wilson Rd. • 302.256.0374
dioceseofdelaware.net

Orlando, Florida
CATHEDRAL CHURCH
OF ST. LUKE
130 N. Magnolia Ave.
407.849.0680
stlukesacathedral.org

Des Moines, Iowa
DIOCESE OF IOWA
225 37th St. • 515.277.6165
iowaepiscopal.org

New Orleans, Louisiana
DIOCESE OF LOUISIANA
1623 7th St. • 504.895.6634
edola.org

Pineville, Louisiana
DIOCESE OF WESTERN
LOUISIANA
335 Main St. • 318.442.1304
diocesewla.org

Boston, Massachusetts
THE CHURCH OF THE ADVENT
30 Brimmer St. • 617.523.2377
theadventboston.org

Boston, Massachusetts
DIOCESE OF MASSACHUSETTS
138 Tremont St. • 617.482.5800
diomass.org

Springfield, Massachusetts
DIOCESE OF WESTERN
MASSACHUSETTS
37 Chestnut St. • 413.737.4786
diocesewma.org

Grand Rapids, Michigan
GRACE CHURCH
1815 Hall St. SE • 616.241.4631
gracechurchgr.org

Las Vegas, Nevada
DIOCESE OF NEVADA
9480 S. Eastern Ave.
702.737.9190
episcopalnevada.org

Concord, New Hampshire
DIOCESE OF NEW HAMPSHIRE
63 Green St. • 603.224.1914
nhepiscopal.org

Trenton, New Jersey
DIOCESE OF NEW JERSEY
808 W State St. • 609.394.5281
dioceseofnj.org

Greenwich, New York
COMMUNITY OF ST. MARY
EASTERN PROVINCE
242 Cloister Way • 518.692.3028
stmaryseast.org

New York, New York
CHURCH OF THE
TRANSFIGURATION
1 E. 29th St. • 212.684.6770
littlechurch.org

Rochester, New York
DIOCESE OF ROCHESTER
935 East Ave. • 585.473.2977
episcopaldioceseofrochester.org

Kinston, North Carolina
DIOCESE OF EAST CAROLINA
705 Doctors Dr. • 252.522.0885
diocese-eastcarolina.org

Fargo, North Dakota
DIOCESE OF NORTH DAKOTA
3600 25th St. S. • 701.235.6688
ndepiscopal.org

Pittsburgh, Pennsylvania
ST. ANDREW'S CHURCH
5801 Hampton St.
412.661.1245
standrewspgh.org

Hendersonville, Tennessee
ST. JOSEPH OF ARIMATHEA
103 Country Club Dr.
615.824.2910
stjosephofarimathea.org

Knoxville, Tennessee
CHURCH OF THE ASCENSION
800 S. Northshore Dr.
865.588.0589
knoxvilleascension.org

Memphis, Tennessee
DIOCESE OF WEST TENNESSEE
692 Poplar Ave. • 901.526.0023
www.episwtn.org

Allen, Texas
CHURCH OF THE SAVIOR
110 S Alma Dr. • 214.785.1612
ofthesavior.org

Dallas, Texas
CHURCH OF THE HOLY CROSS
4052 Herschel Ave.
214.528.3855
holycrossdallas.org

Denton, Texas
ST. DAVID OF WALES
623 Ector St. • 940.387.2622
stdavidsdenton.org

Houston, Texas
ST. FRANCIS CHURCH
345 Piney Point Rd. • 713.782.1270
www.sfch.org

Lubbock, Texas
DIOCESE OF NORTHWEST
TEXAS
1802 Broadway • 806.763.1370
nwtodiocese.org

Navasota, Texas
CAMP ALLEN
18800 FM 362 • 936.825.7175
campallen.org

Waco, Texas
CHURCH OF THE HOLY SPIRIT
1624 Wooded Acres Dr.
254.772.1982
holyspiritwaco.com

Richmond, Virginia
ST. JAMES'S CHURCH
1205 W. Franklin St.
804.355.1779
doers.org

Pewaukee, Wisconsin
ST. BARTHOLOMEW'S CHURCH
N27 W24000 Paul Ct.
262.691.0836
stbartspewaukee.com



Westminster
Communities of
Florida celebrates
your ministry with
support to reside
in our active living
communities.



YOU'VE GIVEN SO MUCH TO OTHERS. NOW, LET US GIVE YOU A HAND.

Enjoy active living with a plethora of choices – wellness, lifestyle, activities, dining and lifelong learning opportunities. Choose waterfront living, a high-rise in the heart of downtown, or a suburban residence nestled on neighborhood streets. No matter what choice you make, every residence is backed by the assurance of maintenance-free living and the peace of mind of a full continuum of care services. We offer financial support to retired ministers, Christian educators, missionaries, spouses and surviving spouses to live in one of our active-living communities.

Call Suzanne Ujcic today and discover why moving to a Westminster community may be the best choice you make.

1-800-948-1881 ext. 226



Bradenton | Jacksonville | Orlando | St. Petersburg | Tallahassee | Winter Park