

Gratitude for the Church

Leaving a Legacy

America Observed

July 10, 2016

THE LIVING CHURCH

CATHOLIC

EVANGELICAL

ECUMENICAL



Prayers for Orlando

\$5.50 livingchurch.org



We honor your service to the church through a special program for retired priests, missionaries and Christian educators. Contact us to learn more!

WARM UP WITH WESTMINSTER COMMUNITIES OF FLORIDA

Enjoy the warmth of the Sunshine State, with nine communities offering great options to fit your lifestyle. Enjoy an active lifestyle made sunnier by wellness and lifelong learning to meet every interest. No matter what choice you make, you'll love a lifestyle enhanced by services and amenities like restaurant-style dining, housekeeping and more. Plus, rest easier with the assurance and supportive services available on one campus.

Get out of the cold this year — call Suzanne today to learn how to make a Westminster Communities of Florida your new home!

1-800-948-1881 ext. 226

 **Westminster
Communities
of Florida**
www.WestminsterRetirement.com



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



ON THE COVER

Priests of the Diocese of Central Florida light candles during a vigil for victims of the massacre at Pulse nightclub (see “Far from ‘Thy Kingdom Come,’” p. 4).

Erick Perez/Diocese of Central Florida photo

THE LIVING CHURCH

THIS ISSUE | July 10, 2016

NEWS

4 Far from ‘Thy Kingdom Come’

FEATURES

16 A Priest and His Church: A Testimony of Gratitude
By Patrick T. Twomey

CULTURES

18 Leaving a Legacy | By Steven R. Ford
20 America Observed | Photos by Asher Imtiaz

BOOKS

24 *Drenched in Grace: Essays in Baptismal Ecclesiology
Inspired by the Work and Ministry of Louis Weil*
Review by Bryan D. Spinks
25 *After Freedom • Aging Together • Dementia*
Review by Joyce Tang Boyland
26 *The Experience of God* | Review by Daniel Muth
28 *Catholicism and Evolution* | Review by Sister Mary Jean

OTHER DEPARTMENTS

30 People & Places
32 Sunday’s Readings



LIVING CHURCH Partners

We are grateful to St. Mary of the Angels Church, Orlando, and Christ Church, Cooperstown [p. 32], the dioceses of Northern Indiana and Fort Worth [p. 33], and St. George’s Church, Nashville [p. 35], whose generous support helped make this issue possible.



16



20

Pulse Massacre in Orlando

Far from 'Thy Kingdom Come'

Bishops and organizations throughout the Episcopal Church have called for prayer and action after the massacre at Pulse nightclub in Orlando. The June 12 attack on the Florida club, which was frequented by LGBT people, was the deadliest mass shooting by one person in U.S. history.

"Words of condolence have little value in the face of this carnage. For right now, all we can do is grieve, pray, and support the families of those who have died the best we can," said the Rt. Rev. Gregory O. Brewer, Bishop of Central Florida.

"What I do believe is that love is stronger than death. The promise of resurrection brings courage, and the promise of 'a new heaven and a new earth' should fuel all of God's people to help build a better world."

During a June 19 vigil at the Cathedral Church of St. Luke, Brewer reflected on the heroic response of many in Orlando — and the fear of violence that many LGBT people have known. He said stories of commonplace assaults show that "while the Pulse attack was horrific and out of the ordinary, there is something that happens when you're gay, that you almost fear when the next incident will happen, and when you will be rejected next. We have a long way to go before 'Thy kingdom come, thy will be done on earth as it is in heaven.'"

In a video message published the morning after the shooting, Presiding Bishop Michael Curry called for Episcopalians to "pray for the repose of the souls who have died." Parishes and dioceses responded with vigils in memory of the victims at Pulse. In the Diocese of Central Florida, vigils were held in more than a dozen churches.

Several bishops of the church expressed their sadness and frustration at yet another mass shooting in America, calling for change and for support of LGBT people.



Joe Thoma photo

Mourners gathered at Orlando's Lake Eola on Sunday, June 19.

"Once again I come to you with profound sadness in the aftermath of an unspeakable act of gun violence in our nation," the Rt. Rev. Dean E. Wolfe, Bishop of Kansas, said via email. "LGBT people are often marginalized in our society, and this is a savage reminder that we have so much work to do to make our country one of 'liberty and justice for all.'"

The Rt. Rev. Scott Mayer, Bishop of Northwest Texas and Provisional Bishop of Fort Worth, called for Episcopalians to stand as people of love and hope. "Pray for our nation, as we refuse to give in to fear," he said. "Let us return love for hate, light for darkness, reason for panic, acceptance for rejection."

"We commend the victims of the shootings in Orlando to your prayers and the prayers of your parish. But prayer alone is not enough," said the Rt. Andrew M.L. Dietsche, the Rt. Rev. Allen K. Shin, and the Rt. Rev. Mary D. Glasspool, bishops of the Diocese of New York, in a statement published June 13.

The bishops said they worry about the frequency of these acts and the numbness that their repetition creates: "We worry as well at the language of division and distrust, of racism and homophobia and Islamophobia, and of the demonizing of the stranger at the gate, which has characterized the rhetoric of some in the current election season."

One diocese took concrete action in the same week. The Bishop of Missouri appointed the Rev. Marc D. Smith, a physician and vicar of Church of the Ascension in St. Louis, as his deputy for gun violence prevention.

"People of faith must challenge the tragedy of gun violence and I lend my voice to that challenge," said the Rt. Rev. Wayne Smith, Bishop of Missouri. "The devastation and grief that follow mass shootings call for prayer, certainly, but they also require action from us. The gun violence in our region, happening nearly every day, calls for the same."

Along with bishops of the church,

Episcopal Peace Fellowship called for an action beyond prayer: supporting President Barack Obama's call to end sales of assault weapons in the United States.

"Assault rifles have no place in civilian society and EPF calls our members to contact legislators, exploring them to pass sensible gun laws such as an assault weapons ban, universal background checks on all private sales, and legislation preventing suspected terrorists on the no-fly list from buying guns," said the Rev. Allison Sandlin Liles, EPF's executive director, in a statement.

The shooting at Pulse was the deadliest single attack on LGBT people in U.S. history, eclipsing arson at the UpStairs Lounge in New Orleans on June 24, 1973, that left 32 people dead.

Bishop Gene Robinson, chaplain to EPF's executive committee, said: "This is a wakeup call that the LGBT community remains vulnerable to bias and hatred, and that despite progress in achieving marriage equality, the necessary, reconciling work of changing hearts and minds continues."

In the Episcopal Church Council Scrutinizes Finances, Misconduct Remains Secret

As Executive Council concluded its three-day spring meeting June 10, its biggest achievements and most troubling concerns centered on the same thing: money.

Finding money for priorities brought cheers. Members of Executive Council applauded as they approved \$3.3 million for relocating the church's archives to a soon-to-be-built facility in Austin. The vote removed a major hurdle en route to having the new archives open by 2021.

They clapped again after authorizing \$217,500 in new ministry-supporting grants in the heavily litigated Diocese of Fort Worth. The funds will help two part-time priests return to

full-time ministry and fund new curacies. Fort Worth parishes are growing in the wake of other parishes' departures in the past 15 years, even amid protracted court battles over title to properties. To fund the initiatives, council members drew in part on funds earmarked for sponsored Episcopal revivals that have been postponed until next year.


"This resolution comes to you from both committees with tears of joy," said the Rev. Frank Logue on behalf of the Local Ministry and Mis-

sion Committee and the Finances for Mission Committee. "This allows what to me feels like a miracle."

But money woes, especially in the poorest corners of the Episcopal Church, kept council members mindful that budgets are tight and must be stretched with creativity and resolve.

They heard, for instance, how financial crises are affecting the Episcopal Church's two historically black colleges: Voorhees College in Den-

(Continued on next page)



Aging Matters

finding your calling
for the rest of your life

R. Paul Stevens


"Paul Stevens has spent a writing lifetime in shaping the Christian imagination into embracing the ordinary areas of life. *Aging Matters* may well be his most important work — important because we are living longer than ever and finding ourselves with fewer resources to live well and wisely. This book is a brilliantly crafted, prayerfully shaped witness for living to the glory of God."

— Eugene H. Peterson

"Stevens offers an invigorating vision of final years lived generously and purposefully. The study guides following each chapter make this a valuable handbook to share with friends and partners in faith."

— Marilyn McEntyre

ISBN 978-0-8028-7233-3 • 199 pages • paperback • \$16.00



6074-B

WM. B. EERDMANS
PUBLISHING CO.
2140 Oak Industrial Dr NE
Grand Rapids MI 49505

At your bookstore,
or call 800.253.7521
www.eerdmans.com

Executive Council

(Continued from previous page)

mark, South Carolina, and St. Augustine's University in Raleigh. Details of the two situations are unknown because they were discussed in sessions closed to the public and the press. But the council's responses highlighted particular areas that apparently need strengthening.

The council endorsed using national staff to support fundraising efforts for Voorhees, as well as its recruitment and scholarship programs. New church support for St. Augustine's recruitment efforts won approval, too. These steps came after a task force on historically black colleges and universities learned that the timetable for required action was tight.

"We are offering assistance again to both colleges to help them through what appears to be a crisis of funding," said Anita George, chairwoman of the Advocacy and Networking Committee. "There is an urgency, an immediate need for these funds."

Both colleges will receive \$274,000 in funding annually, marking a \$50,000 increase, as authorized by General Convention last year. Funds formerly earmarked for St. Paul's College in Lawrenceville, Virginia, were spread evenly across the two remaining historically black colleges after St. Paul's closed in 2013.

Situations abroad have become pressing, too. Needs in the Diocese of Haiti occupied the World Missions Committee for much of a closed session that stretched for more than three hours. Director of Development Tara Holley identified several Haiti projects as top fundraising priorities: revitalizing the St. Barnabas Center for Agriculture (\$9-\$10 million), reconstruction of Holy Trinity Cathedral (\$8-\$10 million), and restoring St. Vincent's School for Handicapped Children (upward of \$300,000).

The Diocese of Haiti will first need to meet new standards to win donors' confidence, after a donor revoked a \$4.3 million gift for Haiti last year.

"We are reassessing Haiti," Holley



G. Jeffrey MacDonald photo

Presiding Bishop Michael Curry and Bishop Clifton Daniel III listen during a meeting of the Finances for Mission Committee.

told the council. "We are revising the [memorandum of understanding with the Diocese of Haiti]. We're looking for accountability, for transparency, for leadership, thoughtful reporting, accurate reporting, and job descriptions."

The council also strived to help on Indian reservations, where needs remain acute. It divvied up \$1.5 million in grant funds in the triennial budget across four dioceses, including \$45,000 for solar panels in North Dakota and \$28,000 to buy an excavator in South Dakota for the purpose of digging graves on Standing Rock Reservation, where hiring a backhoe for the work is too expensive.

Family members with shovels dig graves "that don't meet their own standards, feeling they've let family down, and not able to afford" better, Logue said. "I want to point to this as an example of being really creative — to use a little bit of money to touch lives in a way that will really matter."

It's not just the poor who are feeling the pinch. Widespread belt-tightening is in the budgetary forecast. The council looked at projected declines in investment portfolio returns and saw that "maintaining a 5% or higher draw would lead to decapitalizing the future purchasing power of

the portfolio," according to Resolution FFM-041.

Based on declining projections for portfolio returns, the council voted to gradually reduce annual dividend income from investments by half a percentage point (from 5% now to 4.5% by 2021). The resolution calls for reductions to begin in 2019 by trimming 15 basis points per year — that is, a \$973,000 reduction in the first year from the current \$28 million annual draw. By 2021, the annual draw would be reduced \$2.8 million from today's levels.

In the face of financial challenges, the church is looking to the Development Office to help generate new resources. Led by Holley, who started as director Jan. 1, the team is digging in for new campaigns. One that's ready for launch aims to raise \$10 million to build out, furnish, and maintain space for the archives.

But the Development Office will need to overcome challenges. Two staff fundraisers lost their jobs this spring because they were underperforming, Holley told the Finance for Mission Committee. Then she heard the scope of her office's mandate is wider than she had realized.

"Are you also aware that this budget is built around the develop-

ment office raising some money for the budget itself?" the Rev. Canon Mally Lloyd asked, referring to last year's General Convention.

"No," Holley said.

Lloyd explained that the budget is smaller than in past triennia because the Development Office is expected to raise \$750,000 in new revenue. Holley called the approach "counter-intuitive."

"You can't make the Development Office budget smaller and expect the Development Office to raise more money," Holley said.

"Except that the Development Office has been hugely funded for the last couple of triennia," Lloyd said. "There's a little bit of ill will, I think, that you may run up against."

Holley said her office cannot make up for past shortcomings.

"In my office, the four people who have been there for the past two years have been wringing their hands because they had — they didn't have the tools to succeed," she said.

"Well, they certainly had the money, had they decided to spend it," Lloyd said.

The Development Office is taking steps to improve results. Among the goals: build and maintain a database of donors who have given between \$50 and \$1,000 to the Episcopal Church in recent years. The logic: such a resource can help the church know who to approach by learning more about donors' interests and resources.

Meanwhile, the church continues to work case-by-case with dioceses that do not pay their full assessments in a bid to increase their contributions. Two regions that require subsidies from the national church, La Iglesia Anglicana de Mexico and Province IX (which includes countries in Central and South America), were also topics of closed-session discussion in the World Missions Committee. A 25-year covenant agreement with financial support for La Iglesia Anglicana de Mexico expires in 2019. The financial relationship with Mexico was deemed too sensitive to discuss in open session.

G. Jeffrey MacDonald

Only Officers See Misconduct Report

While finances consumed a sizable portion of Executive Council's time, a report that led to the firings of two senior administrators and triggered calls for cultural reform at the Episcopal Church Center remained mostly below the directors' radar.

At the council's meeting Presiding Bishop Michael Curry said he has shared the report solely with his fellow council officers: House of Deputies President Gay Clark Jen-

nings, General Convention Executive Secretary Michael Barlowe, and Treasurer Kurt Barnes. None of the 37 other council members will see what it says about what went wrong or why the misconduct was unaddressed until Curry was installed last fall.

"I decided that it was important to share it with the officers so that they would be aware of it," Curry told TLC. "The structural questions, or

(Continued on next page)



ARE YOUR PLANS UP TO DATE?

A current estate plan is vital to making sure your wishes are carried out and can help you leave a lasting personal legacy.

LET US HELP

To assist you with making or updating your future plans, we can provide you with our FREE self-help guide. Many of our supporters have found this guide useful in helping them think through their goals and determine questions for their financial advisor or attorney.

For your **FREE** self-help guide, call 1-888-493-5116 or email: john.hoskins@st-francis.org.



**Saint Francis
Community Services®**

Serving Children and Families Since 1945

THE *Episcopal* CHURCH 

Misconduct Report

(Continued from previous page)

any organizational questions that were implied by the investigation itself, are actually being addressed by bringing in the Human Synergistics.”

Human Synergistics International is a human-resources consulting firm that the church has hired to retrain and address cultural problems among staff members.

Some nonprofit governance experts say it makes sense not to share a sensitive report with everyone on a large, 40-member board. Keeping it “close to the vest,” as one council member described it, makes leaks less likely. But some observers were nonetheless surprised to learn Curry was sharing it only with a small subgroup.

Good governance, according to Episcopal layman Jay Blossom, would normally involve sharing such a report with 10 to 20 percent of the board (five to eight members, in this case), including those who bring relevant ex-

pertise and are not all career church workers. Blossom is publisher of *In Trust*, a magazine that covers issues facing seminary boards of directors.

“If you’re that emphatic about this, then there must be some explosive information,” Blossom said. “And if there’s explosive information, then we damn well better see some big changes. You can’t both say, *We have explosive information that we can’t share* and also, *We don’t need to change anything, everything is going OK*. That doesn’t make sense.”

Members of Executive Council expressed no qualms about Curry’s decision. Among those voicing approval was Fredrica Harris Thompsett, chairwoman of the Governance and Administration Committee (GAM).

“I am comfortable, from GAM’s perspective, with the way it’s being addressed internally and taken seriously,” Thompsett said.

Russell Randle, an attorney and member of the GAM committee, said sharing the report widely would risk imperiling attorney-client privilege

vis-à-vis the report, which Curry commissioned. If that privilege were to be breached by circulating the report too widely, then those with grounds to sue the church could potentially access the report and use it against the church in court.

“We are paying close attention to what’s going on, and we are very conscious of the need to foster a healthy staff,” Randle said. “People are asking appropriate questions.”

Others on the board agreed with Randle and Thompsett that the report is being shared widely enough. But governance expert Brent Never cautions that council members, not the presiding bishop, ultimately bear legal responsibility for crafting policy based on insights from the misconduct episode. For that reason among others, he said, the entire council should see the report.

“The board is a fiduciary agent,” said Never, an associate professor of nonprofit governance at the University of Missouri-Kansas City. “They are signing on the dotted line. They



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 trevor@trevorfloyd.com



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

are protecting the public interest. Therefore they are the ones who can be sued for negligence, so they need to be fully informed of any misconduct.”

Blossom noted that if only a subgroup of a board sees a sensitive report, the composition of that subgroup needs to be considered carefully. Filling the group with career church workers, he said, disposes the subgroup to feeling invested in the institution, becoming defensive, and having trouble hearing difficult truths about what went wrong with oversight.

“If I read a report and there is either explicit or implicit criticism of me, then I may misinterpret that,” said Blossom, who attends St. Mark’s Church in Philadelphia. “That’s one of the concerns: that it’s being read without an independent reader who can say, *Wait a minute, when it says this, that was really something that you should have done. ... You should have been overseeing this better, or you handled this wrong. ... I’m going to read the report in a way that makes me look better, even if I’m trying not to.*”

Council also heard that policies for bringing wrongdoing to light at the Episcopal Church Center are out of date and require revision for the protection of employees, according to an audit committee report delivered June 9.

The report was presented during a meeting of Executive Council’s Joint Standing Committee on Finances for Mission.

“There needs to be an update to the whistleblower policy and a procedure put in place,” committee member Nancy Koonce said as she presented a report of the audit committee, which met last week in New York City.

Whistleblower policies generally inform employees of their rights and available avenues for reporting misconduct. In New York, where the church is headquartered, state law prohibits retaliation against an employee for disclosing or threatening to disclose unlawful or dangerous behavior.

The audit committee’s admission

of deficiencies came as Executive Council began to digest implications from a Philadelphia law firm’s investigation that led to the April firings. Two sessions, one in plenary and one in committee, discussed the issues at Executive Council’s spring meeting. Both sessions were closed to the press and public.

Resolved: Camp Sharpens Minds

Episcopalians like to say they do not check their brains at the church door. To that end, a unique camp is making sure their high school-aged children learn to do likewise, perhaps with even more rigor than their parents.

Now in its fourth year, SUMMA Student Theological Debate Society at the University of the South will bring as many as 48 students together July 18-26 for training in classic debating skills and the Christian theological tradition. They will learn as much about how to engage a debate partner — that is, as a friend worthy of honor and respect — as they will about persuasiveness on such issues as same-sex marriage or euthanasia.

“The point wasn’t to have an argument about these subjects, but to gain a greater understanding of both sides,” said Hailey Strother, who at-

tended SUMMA twice during high school and is now returning as a camp counselor.

In certain respects, SUMMA bears a familial resemblance to other faith-based camps. These campers in grades 9-12 gather regularly for prayer, and they burn off energy in bonding activities from soccer to basketball and bowling.

But their experience diverges from the Christian camp norm as soon as the focus turns to the classic disciplines of logic, rhetoric, and the art of arguing both sides of a theological or ethical proposition.

SUMMA grew out of the Institute for Theological Studies at St. Margaret’s Church in Little Rock. It was the brainchild of the Very Rev. Christoph Keller III, now dean of Trinity Cathedral in Little Rock.

He conceived of it as a way to enrich the lives of teenagers, who often drift away from church after middle school as they search for intellectual challenge and integrity. SUMMA is now a program of the Sewanee School of Theology’s Beecken Center.

“The goal was to offer them a more thoughtful faith and a more faithful way of thinking about the other things that they’re studying in school,” Keller said.

At SUMMA, students hear lectures to help frame their approaches to propositional questions. Among the

(Continued on next page)



Beecken Center photo

Students congratulate each other at last year’s end-of-camp tournament.

Camp Shapens Minds

(Continued from previous page)

propositions debated in past years: “Capital punishment is morally justified” and “Outside the church, there is no salvation.” They break into teams, practice newly learned techniques for debate preparation, and compete in a tournament. A \$1,000 SUMMA scholarship is awarded to the student who best exemplifies speaking truth in love and debating with skill and intellectual distinction.

Because theological debate camp is not commonly on parents’ radar screens, SUMMA has ramped up recruitment efforts this year with help from a \$600,000 Lilly Endowment grant. The camp fee of \$750 includes materials, room, and board. Scholarships are available for those with financial need. The deadline to apply for this year’s session is June 30.

G. Jeffrey MacDonald

GTS Welcomes St. Sava’s

From the ashes of a May 1 inferno that destroyed the Serbian Orthodox Cathedral of St. Sava, a new Episcopal-Orthodox relationship blossoms at General Theological Seminary.

St. Sava began holding weekly Sunday services May 22 in the Chapel of the Good Shepherd at GTS. The rent-free arrangement provides a Sabbath sanctuary for 100 to 200 congregants, who do not know what caused the blaze.

“It’s really a joy to have them,” said the Very Rev. Kurt H. Dunkle, dean and president of General Seminary. “It’s never a sacrifice to extend hospitality.”

St. Sava’s was destroyed in a spectacular blaze that evoked prayers across the world. It occurred the night of Orthodox Easter celebrations.

Now the congregation faces myriad questions: What caused the fire? How much of the loss will be covered by insurance? What reconstruction will be possible? Among the cer-

Easton Elects Santosh Marray

The Rt. Rev. Santosh Marray, Assisting Bishop of Alabama since 2012, has been elected 11th Bishop of Easton in Maryland. He was one of four nominees and was elected on the third ballot.

The Rt. Rev. Henry Nutt Parsley, Jr., the 10th Bishop of Alabama who has served as Provisional Bishop of Easton since 2014, will retire.

Marray is a convert from Hinduism, the faith of his parents. He says that the loving Jesus who came looking for him in a small remote village in South America populated by majority Hindus and Muslims in Guyana deserves his love and devotion.

He was ordained to the diaconate and priesthood in 1981, and consecrated Bishop of Seychelles in 2005. He served as Assisting Bishop of East Carolina in 2009-12.

Marray was the Province of the Indian Ocean’s representative on the Anglican Communion Covenant Design Group and was later appointed by Archbishop Rowan Williams as Commissary to the Anglican Communion.



Marray

tainties, however, is that Episcopal institutions in New York City are eager to help during the transition.

“It is our promise to St. Sava’s that we will do everything that we possibly can as a diocese,” wrote the Rt. Rev. Andrew M.L. Dietsche, Bishop of New York, in an open letter dated May 9. He said he expects St. Sava’s will need a multi-year commitment, and several Episcopal institutions have offered to be involved.

The situation recalls the long history of partnership among Episcopalians and Serbian Orthodox in New York. The building that St. Sava’s called home was originally built by Trinity Wall Street in 1855. For nearly a century, it served as Trinity Chapel. The Serbian Orthodox bought it in 1943 and consecrated St. Sava’s the next year.

The first Sunday after the fire, the St. Sava congregation worshiped at Calvary Church (part of the Episcopal Parish of Calvary-St. George) at Park Avenue and 21st Street. Lidija Nikolic, a member of St. Sava’s executive board, addressed the shaken flock.

“Today as we mourn the loss of our beloved cathedral, we also rejoice in our love for each other,” Nikolic said. “And we thank God Almighty and St. Sava for sparing our lives. Not a sin-

gle person was hurt or killed last Sunday when our precious cathedral burned to the ground.”

The Parish of Calvary-St. George’s hosted St. Sava’s again the next week at its St. George’s location at Rutherford Place. Then GTS offered an extended welcome.

“I hope we can accommodate them for as many years as they need,” Dunkle said.

G. Jeffrey MacDonald

Pension Group’s New COO

Francis “Frank” P. Armstrong is the new executive vice president and chief operating officer for the Church Pension Group. He will report directly to Mary Kate Wold, the pension group’s chief executive officer and president.

Armstrong replaces former COO Jim Morrison, who recently retired after 15 years of service.

Armstrong has served since 2011 as the pension group’s senior vice president of benefits policy and chief actuary. He is a fellow of the Society of Actuaries and a member of the American Academy of Actuaries.



Armstrong

Spokane Announces Bishop's Slate

The Diocese of Spokane has announced a four-member slate in the search for its ninth bishop. The Rt. Rev. James E. Waggoner, Jr., Bishop of Spokane since 2000, is retiring.

- The Rev. Canon Lucinda Ashby, canon to the ordinary in the Diocese of Idaho

- The Ven. Christopher Athan Pappas, archdeacon for congregational development, Anglican Diocese of Edmonton, Alberta

- The Rev. Canon Gretchen M. Rehberg, rector of the Church of the Nativity, Lewiston, Idaho, in the Diocese of Spokane

- The Rev. Canon Neysa Ellgren Shepley, canon to the ordinary in the Diocese of Oregon

The election is scheduled during Spokane's 52nd diocesan convention, Oct. 14-16.

PB Adds 2 to Staff

Presiding Bishop Michael Curry has chosen two new members of his staff after churchwide searches. Wendy Karr Johnson is digital missionary for formation and Lacy Broemel is refugee and immigration policy analyst.

Johnson began in the newly created position June 6, focusing on online formation, social media, and event-planning facilitation. Johnson has been communications manager for Episcopal Migration Ministries since October 2014. She has worked previously on Episcopal Youth Events and as the Episcopal Church in Minnesota's communications director.

Broemel, who began her new work June 1, is based in the nation's capital.

Pasadena Calls Dean Kinman

All Saints Church in Pasadena, California, has called the Very Rev. Michael Kinman as its eighth rector.

Kinman, dean of Christ Church

Cathedral in St. Louis since 2009, returned from a sabbatical June 12 to inform members of the cathedral of his decision. In announcing Kinman's call, the cathedral said that he will preach his final sermon there June 26 and that June 30 will be his last day in the office. He will then resume his sabbatical.

He will join the staff at All Saints Nov. 1. Kinman succeeds the Rev. Canon Ed Bacon, who served as rector for 21 years.

J. John Stirs Dallas

A crowd of 300 gathered in Dallas on June 10 to hear the guidance of the Rev. Canon J. John, a popular evangelist in the Church of England, as he talked about leading people to Christ. John spoke as part of a Sharing Your Faith Conference, sponsored by the Diocese of Dallas, at Church of the Incarnation.

John used wit, and examples from

(Continued on next page)

An Invitation from The Very Rev. Dr. Robert Willis Dean of Canterbury Cathedral

"Come be in residence with us
and share in the daily rhythm of life at the Cathedral."

Pilgrimage 2016 to Canterbury

An Ancient, Yet Modern, Route of Pilgrimage



October 22 - November 1, 2016

FOR BROCHURE AND BOOKING FORM:

bit.do/canterbury

INFORMATION: Nanci Cain at nanci@csbtravel.com or 713.807.0722

+ May the longings of your heart inspire your feet to the pilgrimage of your soul +



Kimberly Durnan, Diocese of Dallas photo

Conference participants sing in Church of the Incarnation's contemporary Ascension Chapel.

J. John Stirrs Dallas

(Continued from previous page)

children's books, to encourage the congregation. "Even Winnie the Pooh said, 'You can't stay in your corner of the forest, you have to go to them sometime,'" he said. "We must be global Christians with a global mission because we have a global God."

The evangelist said that an important strategy for telling others about Christ involves praying, showing others care, and then sharing the gospel. He added that this strategy can be effective at home. Instead of going to another country for outreach, evangelists can consider praying, caring, and sharing with family, friends, neighbors, and colleagues, John said.

"You often hear in church, 'Let's go on a mission trip,'" but walking next door can be a way to reach the world by cultivating existing relationships with intentionality and prayer — and without year-round fundraising, he said.

John mentioned taking a woman to coffee when she expressed anger about Christianity after one of his sermons. Each day he invited her to hear him speak, and each day he asked her to coffee. After five coffee meetings, she became a Christian. Now she is a prolific speaker against human trafficking.

Sometimes evangelism efforts can become discouraging, but it's important to not give up. "I've been trying to evangelize my mother since 1975. She's on our prayer list. Relatives, family, neighbors, and colleagues — you have to keep on sowing."

*Kimberly Durnan,
Diocese of Dallas*

In the Anglican Communion

Edited by John Martin

A Rift in Liverpool

The Diocese of Liverpool's commissioning of the Rt. Rev. Susan Goff as an honorary assistant has prompted the Diocese of Akure, Nigeria, to withdraw as a companion diocese with Liverpool.

Goff is Suffragan Bishop of Virginia, which remains a companion diocese with Liverpool.

The Diocese of Akure objected that the appointment was divisive because of the Episcopal Church's decision to celebrate weddings for same-sex couples.

"The false teaching of the American Episcopal Church has been normalized in England, and this divisive act has meant that the Church of Nigeria's Akure Diocese has had no alternative but to end its partnership link with Liverpool Diocese," wrote the Most Rev. Nicholas Okoh, Primate of Nigeria.

Susie Leafe, director of Reform, voiced a similar concern: "The Bishop of Liverpool has chosen to bring the conflicts that have torn the fabric of the Anglican Communion into the heart of this diocese."

Bishop Goff will minister in Liver-



Goff

pool for up to two weeks per year and will supplement her visits through social media. As an overseas bishop, she will not conduct ordinations. The arrangement has the approval of the Archbishop of York and Presiding Bishop Michael Curry.

The Rt. Rev. Simeon Borokini, Bishop of Akure, said he learned of the arrangement between Liverpool and Akure from the Primate of Nigeria and as yet had no direct communication about Bishop Goff's appointment from Liverpool.

The Rt. Rev. Paul Bayes, Bishop of Liverpool, expressed regret that Akure plans to cut its ties with Liverpool.

"I would prefer to walk together with Akure as well as with Virginia, within the one Communion whose life we share," he said.

Progress with Cuba?

The Episcopal Church is making progress in forging a new relationship with the Episcopal Church of Cuba, but that does not necessarily mean the two will reunite after 50 years apart.

That message came through during Presiding Bishop Curry's visit to the island nation during the week of May 30, according to the Rev. Canon Chuck Robertson, Canon to the Presiding Bishop for Ministry Beyond the Episcopal Church. At the meeting of the Metropolitan Council of Cuba (MCC), three bishops discussed the topic of Cuba's pending request to rejoin the Episcopal Church.

"What the presiding bishop was able to say, which for some was not a surprise and for others I think was, was that this is a process, and we don't know how the process will end," Robertson said. "This is not a done deal."

The Episcopal Church needs to examine fundamental questions, Robertson said, including why and why not to reunite. The pull of a shared history might be a driving fac-

tor, he said, but that alone might not be enough to persuade all involved to take the step.

After more than 50 years of Communism, Cuba's government is showing a new regard for the value of the church, Robertson said. Observers say a new provincial relationship for the Diocese of Cuba could potentially emerge from today's political and cultural climate. In the near term, the church's challenge within Cuba's largely atheistic culture is to make the case not only for faith but for Anglican Christianity in particular.

"The gospel imperative is to try to show why this church exists" in Cuba, Robertson said.

When Executive Council met in June, the Joint Standing Committee on World Missions discussed relations with Cuba in closed session because the topic was deemed too sensitive for open discussion. At a prior meeting of Executive Council earlier this year, the entire council discussed the Cuba situation in an unan-

nounced closed session.

The Episcopal Church of Cuba, which now includes nearly 50 congregations, had been part of the Episcopal Church prior to 1966. At that time, the two parted ways amid Cold War tensions between Cuba and United States. Cuba then became an anomaly: a diocese without a province. That led to the creation of the MCC, which put Cuba under a three-party structure in matters of faith and order. The Primate of Canada, the Presiding Bishop of the Episcopal Church, and the Archbishop of the West Indies would together oversee the Diocese of Cuba and still do.

After five decades apart, General Convention last year considered Cuba's formal petition to reunite with the Episcopal Church. The result was \$30,000 for a task force to explore the possibility.

That 10-member task force, led by the Rev. Luis León, a Cuban-born priest of the Diocese of Washington, will begin meeting next fall. Liaisons

from Cuba, including Bishop Griselda Delgado del Carpio, will be involved in the process but will not be task force members.

"Our relationship with the Episcopal Church of Cuba is going to go forward," Robertson said, regardless of whether Cuba becomes a diocese of the Episcopal Church.

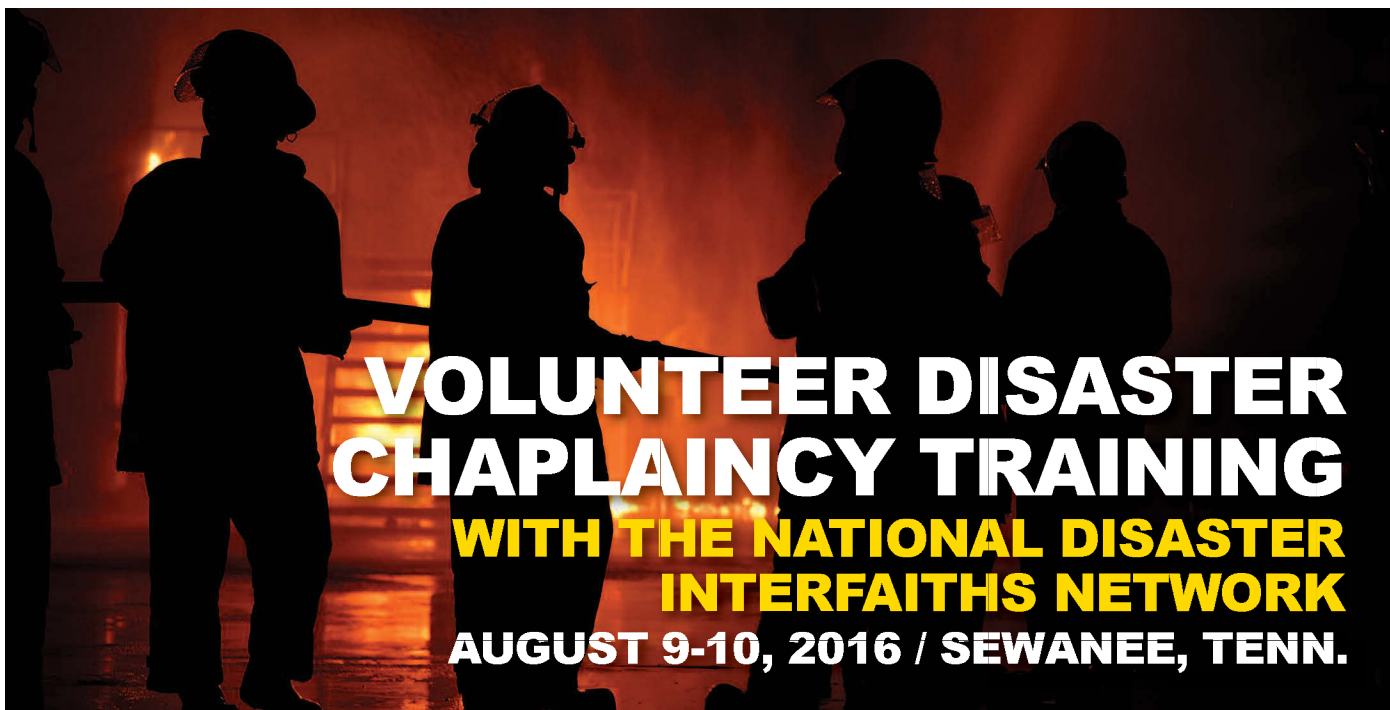
G. Jeffrey MacDonald

Church of England's Clergy Shortage

In the 1980s young people in their 20s saying they had a call to ordained ministry in the Church of England were routinely told to go away to gain experience in the wider world. The trouble was most of them never came back, and now the Church of England appears to be paying for this policy.

There is a significant age gap among C of E clergy; a quarter of its ministers are older than 60 and are

(Continued on next page)



**VOLUNTEER DISASTER
CHAPLAINCY TRAINING**
**WITH THE NATIONAL DISASTER
INTERFAITHS NETWORK**
AUGUST 9-10, 2016 / SEWANEE, TENN.

The Beecken Center, in partnership with the National Disaster Interfaiths Network (NDIN), invites clergy and lay spiritual caregivers of all faiths to take this two-day disaster chaplaincy training at the beautiful Sewanee Inn in Sewanee, Tenn. Participants who complete this certification can volunteer in their own diocese or faith community, or with NDIN and its national partners. NDIN can also assist unaffiliated volunteers in finding disaster spiritual care volunteer opportunities in local communities across the United States. CEUs are available.

beeckencenter.sewanee.edu



In the Anglican Communion

(Continued from previous page)

due to retire within the next five years. New figures published by the church show that only 13 percent of its ministers are younger than 40.

Julian Hubbard, the C of E's director of ministry, said the church experienced a welcome increase in recruitment between 2012 and 2015, but this is not enough to make up for the acute effect of clergy retirements in the next decade.

Commenting on BBC Radio, the Rev. Rose Wilkin-Hudson welcomed the situation, saying it would end the domination of white middle class men in ministry. However, C of E clergy remain overwhelmingly white and male. Efforts to boost recruitment among others is proceeding slowly. The proportion rose from 3 percent to 3.4 percent between 2011 and 2015.

Recruitment of women has leveled out, too. It grew by just 3 percentage points, from 24 percent in 2012 to 27 percent in 2015. Overall there were 20,440 ordained clergy in the C of E last year, compared to 20,650 in 2012. The total number of paid clergy fell by 345 last year.

Peter Ould, a trained statistician and non-stipendiary minister based in Canterbury, said: "If we continue at-

tracting the same number of ordinations over the next twenty years, we will still be almost 1,000 clergy down."

John Martin

Columba Declaration Advances

A bishop of the Scottish Episcopal Church will be part of a group charged with overseeing the Columba Declaration, an agreement between the [Presbyterian] Church of Scotland and the Church of England.

The Rt. Rev. Mark Strange, Bishop of Moray, Ross, and Caithness, will serve on the group. The Most Rev. David Chillingworth, Primus of the Scottish Episcopal Church, said the appointment "will give us the opportunity to be actively involved in future developments."

Chillingworth's remarks followed a speech by the Archbishop of Canterbury to the General Assembly of the Church of Scotland on May 25. Archbishop Justin Welby apologized to the Scottish Episcopal Church for the "consternation and deep hurt" caused by the way the Columba Declaration was announced and appeared to ignore the Episcopal Church as the constituent member of the Anglican Communion in Scotland.

At the time of the public announcement of the declaration, Chill-

ingworth said: "The Church of Scotland and the Church of England seem to have decided that their commonality as national churches justifies them in setting aside other ecumenical relationships and etiquette."

He added that "the aspect of the Columba Declaration which will cause most concern to the Scottish Episcopal Church is the potential involvement of the Church of England in the ecclesiastical life of Scotland. The Church of England is not a Scottish church, nor does it have any jurisdiction in Scotland.

"The Anglican way is to recognise the territorial integrity of each province — they are autonomous but interdependent. The important question is whether, within that understanding of the relationship between provinces of the Anglican Communion, it is proper for the Church of England to enter into this agreement about ministry and ecclesiastical order in Scotland."

John Martin

Indaba Director Moves On

The Rev. Canon Phil Groves, who for the past 10 years has led the Anglican Communion's Continuing Indaba conflict transformation and reconciliation ministry, is to leave his post at the end of July to return to parish ministry.

Groves will become associate rector in the Diocese of Oxford's Wychert Vale Benefice, which combines the parishes of Haddenham, Stone with Dinton and Hartwell, Cuddington, Kingsey, and Aston Sandford. He hopes to continue serving as a member of the Anglican Peace and Justice Network.

Adapted from ACNS report

Grace Brings Change

On a Saturday morning in suburban Adelaide, Australia, the smell of barbecued sausages is particularly inviting in the chilly air. As people rush to do weekly shopping and parents ferry children to weekend sports, an Anglican parish (known both as Grace Norwood and St. Bartholomew's) has thrown its doors open and chalked

FOR WHERE LIFE TAKES YOU...

Trust the Stevens Worldwide Van Lines
Clergy Move Center™

Stevens is proud to deliver over 110 years of family-owned moving expertise and quality services to the Episcopal Church members, clergy, employees and educators:

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

Recommended Mover by the Episcopal Church

The way to move
STEVENS
worldwide van lines

CALL VICKI BIERLEIN:
800.248.8313
www.stevensworldwide.com/affinity

USDOT 72029

inviting messages on the pavement.

The Rev. Simon Jackson, senior associate minister, and a team of volunteers are manning the “sausage sizzle” in the church’s pretty front yard, a street back from a major retail zone.

People drop in for breakfast and lunch at the day-long festival, “Blanket Adelaide with Love.” The church has invited people to donate blankets, sleeping bags, and warm clothes for needy people in the city. As winter descends and the plight of the homeless becomes more acute, the parish will take the gifts to the Anglican welfare agency for distribution.

“Blanket Adelaide” has been well promoted through newspaper articles and a little postcard dropped in letterboxes throughout the area. During the festival, a stream of people come in with bags and parcels and leave them inside the church, and there is a friendly greeting for all.

The festival is about outreach — and not just to the poor and hungry.

“It’s part of a wave of attempts to raise our profile in the community,” Jackson said.

St. Bartholomew’s Church is now part of Grace Network, a larger cluster of Anglican churches in the area which, Jackson said, tells the world that the church is still alive and kicking.

The Ven. David Bassett, senior minister and archdeacon, said two churches entered into a covenant agreement 14 years ago. They share staff and a parish council, and they can use their strengths to serve different parts of the community.

Different sites offer different potential. At one church near a home for elderly people, a Wednesday service, followed by lunch, is a popular event. A youth service on Sunday evenings recently moved the church closer to the restaurant scene, so young people can come to church and then wander off for dinner. Grace Network has planted a third congregation in a local bowling club, with a focus on the migrant community.

Renaming existing Anglican churches has been part of the changes, a common approach in the Diocese of Sydney, where Jackson trained.

Robyn Douglass

Merrick’s Bones Find No Rest

A tug of war has broken out over the mortal remains of Joseph Merrick, better known as the Elephant Man. Merrick was a freak-show exhibit in Victorian England in the late 1800s.

Campaigners say Merrick, who was a devout Anglican, should be accorded a Christian burial and laid to rest in his hometown of Leicester. Authorities at Queen Mary College, where his skeleton is stored, claim Merrick accepted that his remains should be available for scientific study.

From about age 5 Merrick began to suffer from Proteus syndrome, a very rare medical condition that causes bones, skin, and other tissue to expand abnormally. His skin appeared thick and lumpy, he developed enlarged lips, and bony lumps grew on his forehead and the back of his head.

One of his arms and both feet became enlarged and during his childhood he fell and damaged his hip, resulting in permanent lameness. His mother died when he was 11. Merrick left school at 13 and had difficulty finding employment. Rejected by his father and stepmother, he left home. In late 1879, at 17, he entered the Leicester Union Workhouse.

He became prey to showmen and toured the East Midlands. He then traveled to London to be exhibited in Whitechapel in a “penny gaff” (cheap amusements aimed at poorer classes). Frederick Treves, a surgeon from London, visited Merrick there and invited him to be examined and photographed. When police closed

the penny gaff, Merrick took to the road again, only to be robbed and abandoned in Brussels.

He eventually made his way back to London. When police found Merrick he was unable to communicate, but they found that he was carrying Treves’s card. Treves took Merrick back to the London Hospital. Although his condition was incurable, the hospital welcomed Merrick as a guest for the remainder of his life. Merrick became something of a celebrity, receiving visits from wealthy Londoners, including the Princess of Wales. Treves visited him daily, and they developed quite a close friendship.

Merrick died on April 11, 1890.

Valerie Howkins, the granddaughter of Tom Norman — one of Merrick’s former managers — said that last year’s burial of Richard III in Leicester had prompted her to call for a dignified burial for Merrick’s remains.

“There was just no question when he died that he would go back to Leicester to be buried,” she told the BBC. “He was Christian and would have expected a Christian burial. It’s not right that his bones should be stuck in a box in a store room.”

“It is understood that Joseph Merrick expected to be preserved after his death, with his remains available for medical education and research,” said an official with Queen Mary College. “As custodians of his remains, the university regularly consults with his descendants over their care.”

John Martin

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.

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

A Division of THE relocation CENTER

800-733-0930

www.clergyrelocation.com • info@clergyrelocation.com

A Priest and His Church

A Testimony of Gratitude

By Patrick T. Twomey

I loved every minute of being a parish priest, loved the distinct character of the three parishes I served, and all the individuals who were unfailingly new to me, fresh in their uniqueness and immediate splendor. I cherished the sacraments, and was humbled and delighted by the challenge of preaching. I never took for granted the sacred moment when someone invited me into the chamber of their deepest joys or sorrows, or simply sought my counsel. It is an intensely sacred life. And because priesthood is a deep attentiveness to human mystery and human behavior, it is also and very often a joyous, happy, and humorous life. How wonderful. But that's not the story I'm telling.

The happiness was and is real, but there was an undercurrent of deep and enduring trial and grief and despair in my life from which I could not escape and to which I was morally fixed by vows and love. Looking back, I see with increasing clarity not the love I gave but the love I received, not the help I offered but the saving assistance of a saving church and its good people.

A Gerasene demoniac, newly clothed in his right mind, wants to follow Jesus, begs to join the crowds that march with him. But Jesus sends him away: "Go home to your friends and tell them what great things the Lord has done for you and how he has had mercy on you" (Mark 5:19). So, the man liberated from legions went out and sowed the Word. "He went away and began to proclaim in the Decapolis how much Jesus had done for him, and everyone marveled" (Mark 5:20).

I have marveled too, at the demons in my mind, and the healings I have received over the years, from a hidden ground of love, as I trust; but it's no less true and important to say that I have often been pulled from the brink of mind-warping madness by the inner workings of an institutional church — in my case, the complex beauty called the Episcopal Church. In matters of life and death, I found her to be a wonderful and sacred mystery, a lifeline to hope, and a practical help. This is a short story, as truthfully and briefly as I can tell it.

Just before my graduation from seminary in 1986, our daughter Allison was born. The stress of her entry into the world was followed immediately by a gasping wheeze in her small voice. Something was wrong. In the days to follow, as more and more distressing guesses and diagnoses were rumored to us and around us, our world collapsed, receded until we felt only tears and nothingness and the agony of love and loss. After three weeks in intensive care, after endless tests and so much pointless speculation, our new baby went home with us. She breathed through a tracheostomy tube, which required frequent suctioning, was fed through a nasogastric tube, and showed evidence of comprehensive muscular weakness. Armed with love and instinct, supportive families and many good friends, we started our new life. Still, I was deeply shaken, unsteady. I felt unemployable at precisely a time when my employment and the promise of medical insurance were critical to Allison's long-term care.

As many of my classmates were find-

ing appointments, I wondered what to do with myself, how to go on, how to present myself. Eventually, a series of fortuitous events sent me to Trinity Episcopal Church in Oshkosh, Wisconsin, for an interview with their rector, Charles Cason. He was, as I was told, looking for someone with at least five years of experience. We immediately connected on a deep level, and in spite of my inexperience he offered me a position. I tried to explain the situation with Allison. He simply advised that I take care of my family. So, I began working.

My wife, Cathy, sat in the back of church on Sunday mornings with Allison, where the loud hum of a suction machine often broke through the words of the liturgy. Her distress and, no doubt, the discomfort of others were somehow mitigated by an embracing love that we were all learning together. In those early days, I started to chart a course that would somehow work. I would do my priestly duties whenever I could, adapting my schedule as needed. I would commit my best energy to anything I had to do publicly. Otherwise, I spent a lot of time, or as much as I could, helping with Allison. These were wonderful and difficult years, years in which one parish church showed its luminous love and beauty and support. For my part, I simply did the best I could.

Five years later, having moved to another cure at St. Luke's, a small parish in Dixon, Illinois, I began work as rector. Allison's care grew more complicated and distressing after her first year. A recurring and violent illness visited every seven days, and lasted for seven days.



Half her life was hellish agony: pain, self-abuse, vomiting, writhing, and screaming. We went to hospital after hospital, including the Mayo Clinic, desperate for help. Nothing was resolved.

We grew more and more exhausted with the years — not weeks or months, but years — desperately needing a break from the mounting stress. While, of course, deeply concerned about Allison, I became concerned about our ability to go on; I worried about my wife. In a cry for help, I contacted our insurance company to inquire about respite care, proposing a four-hour period on Sunday so Cathy could attend church and have a break, and a four-hour break on Tuesday evening, a date night to protect and nurture our marriage. Unfortunately, as I learned, there was coverage only for short-term care in which the patient is likely to improve.

I then called my bishop, the Rt. Rev. Frank Griswold. I explained our situation and asked for his intervention. As it happened, Alan F. Blanchard, the president of the Church Pension Fund, was

When she felt well Allison turned immediately to the important matters of life: dancing, singing, drawing, painting, baking, and cooking.

making a visit to the diocesan office, and Bishop Griswold promptly arranged a personal meeting. Our visit was rushed, businesslike, and brief. He had a plane to catch and I had minutes to advocate for my family and daughter. He listened intently. Then he summarized: “You want eight hours of respite care per week indefinitely.” “Yes, I said.” “You will have it fully covered as long as you need it.” Not quite certain how policy can change so quickly, I questioned his certitude. He explained: “I’m the president of Church Pension. I have a board meeting tomorrow morning. I will explain your situation, and I will simply tell them that your

request is to be granted, period.” “I can do this,” he added. And he did. Imagine! This is a huge and complex institution doing the right thing. “Organized religion,” to use a disparaging phrase, paid for a date night for years, paid to let my wife attend church, paid a mountain of medical bills.

My longest cure, 19 years, was among the people of All Saints Church in Appleton, Wisconsin. I would serve this congregation during some of the most difficult years caring for Allison. There were, fortunately, many wonderful and bright moments of love and happiness in caring for and raising Allison. When she felt well, about 40 percent of the time, in spite of her quite obvious disabilities, she turned immediately to the important matters of life: dancing, singing, drawing, painting, baking, and cooking. She never seemed bitter. When Allison was 7, a new child and a new joy entered our life, our adopted daughter, Hannah. The day we picked up Hannah, dressed her, and drove her home was brilliant and

(Continued on page 29)



CULTURES

Leaving a Legacy

iStock photo

By Steven R. Ford

The cable company that I patronize brings the magic of 200-odd channels into the comfort of my home. And some of those channels are mighty odd indeed. There's round-the-clock Mexican boxing, the all-reruns-all-the-time network, Christian stations on which no one seems particularly bright, and the ever-popular infomercial outlets. If this stuff came over the air instead by cable it would call for an air-pollution advisory.

On the upside, channel-surfing is the only real exercise I get on most days. And some of the commercials, which I'm paying to watch, are

actually pretty awesome. My latest favorite features an esteemed financial adviser whose chief credential is sometime game-show hosting. He is backed by a trio of cafeteria workers. Together, they try to hawk generally worthless "final expense" insurance policies to the elderly. This is quality entertainment at its best.

A few weeks back, delivered right to my door, was the usual odd collection of junk mail. As I eagerly pawed through the stash, what caught my attention was a bulk-rate-imprinted envelope that said **LEAVE A LEGACY** in boldface 48-point type. I opened it like an Academy Awards envelope.

I do not recall what insurance company sent this message, but it included this disclaimer (in fine print): "No benefits paid if you die within eighteen years, except in Nebraska" (or something to that effect). But this was a pitch with a difference. It included a form so I could write my own obituary and thus be "remembered forever." "Memory Eternal," after all, promises the Orthodox Christian funeral liturgy. So I dutifully wrote my own obit.

"**FORD, STEVEN.** Born unwillingly and last week died equally unwillingly. He spent his 62 years on this earth as a member of the general public. During his working career he partic-

ipated in both state and federal tax withholding programs. The community's loss is the mortician's gain. In lieu of flowers, his family requests cash."

There's a point here. All of us, I suspect, have a deep inner need to "leave a legacy" of our brief time on this earth. But I do not mean leaving money to institutions or to relatives. Charitable institutions worth their salt can raise all the money they need, including from me. As for relatives, why on earth should anyone win the lottery because I stop breathing? As Fr. Richard Rohr, OFM, pointed out at a recent retreat for Arizona diocesan priests: "Your last check should be written to the undertaker, and it should bounce." What I mean is we all have a need, when we leave this life, to know the world is a slightly better place because we were here.

An uneducated, unsuccessful fisherman left a legacy two millennia ago. "[Y]ou are Peter [Greek *Petros* = 'Rocky']," the Savior told him through a delightful play on words, "and on this rock I will build my church" (Matt. 16:18). Francis, the Poor Man of Assisi, left the legacy of its reformation; his namesake, the current successor of "Rocky," is showing some promise of doing the same. Rosa Parks, through a simple act of civil disobedience, sparked a social revolution still transforming the American landscape. A penniless Albanian-Macedonian named Teresa, a self-described "functional atheist," left care for the indigent dying as her lasting memorial. And the legacy of my sister Arizonan Kayla Mueller's very short life already speaks for itself.

We all have a deep spiritual need to "leave a legacy," in the words of the insurance ad. In fact, we are already constructing our legacies: writing our own obituaries, if you will. We do it simply by being who we are.

A hospice patient shared this with me once: "When you come into my room and sit down and talk to me, I laugh so hard I forget I'm sick and

dying." More recently, a kind soul I have not seen in 40 years commented on one of my idiotic Facebook entries. "You have really brightened up the postings of my friends," she wrote. Another person, a parishioner of the church I now serve, posted this: "You make me laugh on a daily basis."

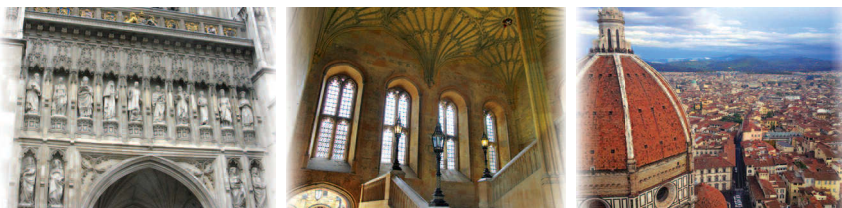
"Now there are varieties of gifts," writes Paul, "but the same Spirit" (1 Cor. 12:4). What if our lasting

contribution to the Church and to the world is simply exercising our gifts to the fullest? Maybe among my own is getting folks to smile and laugh occasionally, forgetting their troubles for a few brief moments now and then. Oddly, perhaps that's legacy enough.

The Rev. Steven R. Ford assists at St. Mark's Church, Mesa, Arizona.

Drawn Three Ways

Memoir of a Ministry, a Profession, and a Marriage



A. E. Harvey

Foreword by Rowan Williams

In this beautifully written memoir he gives us a vivid picture of both himself and the church he has tried to serve. Thankfully free of any self-aggrandizement or false humility, his book gives us a ruthlessly honest account of great personal struggle and fortitude."

— **Richard Harries**
former Bishop of Oxford

ISBN 978-0-8028-7332-3 • 192 pages • paperback • \$25.00

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



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

AMERICA *Observed*

By Asher Imtiaz



Milwaukee



Dallas



Chicago



Honor to Professor Weil

Review by Bryan D. Spinks

This collection of essays honors one of the foremost liturgists of the Episcopal Church. Louis Weil, who taught liturgics at Nashotah House and then Church Divinity School of the Pacific, gained his doctorate in liturgy in those

a particular interest in the rites of initiation. This collection of essays honors that interest, with a focus on baptismal ecclesiology. Given Weil's academic and pastoral concerns, some of the essays are academic while others are more reflective and homiletic in style.

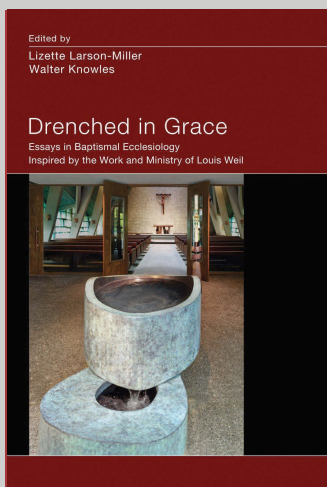
Andrea Bieler writes about bodies at baptism, the ritual space of Christian identity formation that is intimate, eccentric, communal, and cosmological, and reflects on the debate of Laurie Guy and others about whether "naked" baptism was literal or metaphorical. In fact, it would appear that practices differed from area to area (see my essay "Much Ado about Nothing (on): Nudity and Baptism in Ravenna Revisited" in *Anaphora* 8 [2014] pp. 13-22). Bieler's concern is that signing, nudity or partial nudity, oiling, and other ceremonies shape baptismal theologies and proclaim that the human body is the site of salvation. Walter Knowles provides an interesting reflection on Augustine's baptismal ecclesiology, arguing that his theology was primarily about building up the Church, not the sinful individual. This may be so, but it is Augustine's perspective on original sin that he bequeathed to the Western Church.

Michael Aune contributes an excellent discussion of "putting on Christ" and the interplay of Christology and pneumatology in baptism. Paul Avis has served in an ecumenical capacity in the Anglican Communion, has written on baptismal ecclesiology, and notes the flawed theology in the Episcopal Church's confirmation

rite. Riffing on Winston Churchill, he emphasizes that baptism is not the end or even the beginning of the end, but only the end of the beginning of the Christian journey. Paul De Clerck, former professor of liturgy at the Institut Catholique de Paris, reflects on confirmation as a completion of baptism and gateway to the Eucharist, giving a historical survey. Perhaps because of the need for conflation he does not point out that what emerged as the later Western practice was derived from the practice of Rome, and that at one time in Gaul and Spain presbyteral initiation was complete and did not need episcopal completion. De Clerck notes that in Roman Catholic practice today there are two models of initiation. RCIA corresponds to the logic of *conversion*, whereas infant baptism rests on the logic of *formation*.

Lizette Larson-Miller treats the relationship of baptismal ecclesiology to eucharistic ecclesiology, and the implications of baptism into the body in a culture that is concerned with "me." David Holeton explains the Hussite practice of admitting children to the Eucharist; Donald Geradi discusses the place of Morgan Dix, rector of Trinity Church, New York, in the Catholic revival in the Protestant Episcopal Church of the United States; and John Baldwin reflects on the Gorham controversy and infant baptism, and the relation of faith to baptismal regeneration.

Other contributions include Jeffrey Gros on ecumenical dialogues and the papacy and Arthur Holder on Roman Catholic and Anglican understandings of spirituality and spiritual tradition, reflecting the wider ecumenical interests of Weil. Mary McGann contributes a stimulating essay



Drenched in Grace

Essays in Baptismal Ecclesiology
Inspired by the Work and
Ministry of Louis Weil

Edited by **Lizette Larson-Miller** and
Walter Knowles. Pickwick Publications.
Pp. xiii+238. \$28

heady days of both ecumenism and liturgical reform from the Institut Catholique de Paris. Though both have slowed and changed course, Weil has never lost the enthusiasm and optimism of the earlier decades. He took an active part in editing the Book of Common Prayer (1979), with

on baptism at a time of global water crisis, and this is probably the most prophetic of these essays. Other reflective essays come from Neil Alexander, Ralph McMichael, and Frank Griswold.

These essays certainly pay tribute to the ministry and work of Weil. They also, perhaps unwittingly, draw a line under a particular era. Now that the Episcopal Church is embarking on prayer-book revision, the rites of 1979 are likely to undergo metamorphosis and transmutation, and this may well be particularly true for the rites of initiation. *Drenched in Grace* is a most fitting title for the theme of baptism, but so ironical for the 1979 baptismal rite. The questions to the candidate and sponsors appended after the creed, which are concerned with ecclesial commitment — called the Baptismal Covenant, a liturgical term peculiar to the Episcopal Church and not shared by most of the rest of the Anglican Communion — intrude before baptism an expression of semi-Pelagianism, seeming to establish a contract upon which baptism depends, rather than (if placed *after* baptism) a response to unconditional grace. The only precedent for such pre-baptismal questions I know of is in Guilhem Farel's 1533 Reformed rite for the city of Neuchâtel when the Reformed concept of covenant was developing. *Drenched in Grace* is more apropos for the baptismal rite in the New Zealand Prayer Book, in which there is no such commitment at all. A newer generation of Episcopal scholars and theologians will probably need to move out from those waters charted by Louis Weil into fresher ones.

The Rev. Bryan D. Spinks is Bishop F. Percy Goddard Professor of Liturgical Studies and Pastoral Theology at Yale Divinity School.

Befriend Your Aging

Review by Joyce Tang Boyland

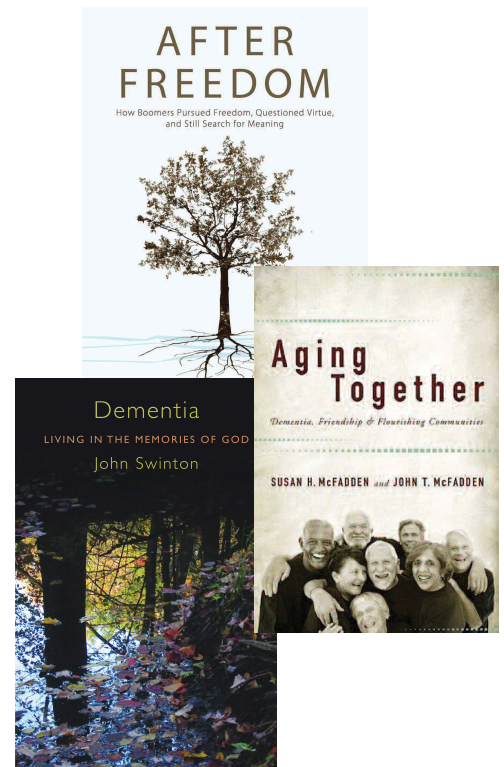
After Freedom. Aging Together. Dementia. Three ominous titles. Dare I read on?

In Part One of *After Freedom*, Mary VanderGoot looks backward. Seeking the roots of our alienation and spiritual loneliness, she examines that essential Boomer ideal of freedom, familiarly expressed in catchphrases like “free to be you and me,” and “I’m okay, you’re okay, and that’s okay.” These days, it’s clear: trying to frame points of tension as mere personal preference hinders rational dialogue between people who do not feel free to be and people who are told they are not okay. But VanderGoot points out that this kind of freedom leaves us not just at an intellectual impasse, but also relationally wounded. “Calling something ‘just an opinion,’” she notes, “is more sophisticated than telling someone to shut up” (p. 64), but it has the same effect. Stressing personal freedom blocks me from receiving the Other, in all of a person’s strangeness to me.

A skilled psychologist, VanderGoot brings readers face to face with difficult truths about ourselves, but knows not to leave us there. Part Two turns toward wisdom for the present and future. Among the predictable fare here, we also glean unexpected insights, such as a suggestion that relations of gratitude not require reciprocity as traditionally conceived.

The understanding that VanderGoot gently rolls out — of the bankruptcy of autonomous individualism and the binding force of love as the basis of human identity — lays the groundwork for further engagement with aging and disability.

Aging Together and *Dementia* escort the reader fearlessly yet with eyes wide open into the company of friends who “travel the dementia road.” How could it be pos-



After Freedom

How Boomers Pursued Freedom, Questioned Virtue, and Still Search for Meaning

By **Mary VanderGoot**. Cascade. Pp. 180. \$21

Aging Together

Dementia, Friendship, and Flourishing Communities

By **Susan H. McFadden** and **John T. McFadden**.

Johns Hopkins University. Pp. 256. \$29.95

Dementia

Living in the Memories of God

By **John Swinton**. Eerdmans. Pp. 308. \$25

sible to relate when rationality dissipates? What is at stake when we decide that cognition dictates the terms for construing others as *It* rather than *Thou*?

In *Aging Together*, we find pastorally sensitive and research-based expert responses. While it has enough scholarly depth to satisfy a demanding reader, it is above all a

(Continued on next page)

BOOKS

(Continued from previous page)

practical book offering individuals and communities life-giving and realistic guidance for the venture into dementia.

Author Susan McFadden is an internationally respected scholar specializing in adult development and religion, while her husband, United Church of Christ pastor John McFadden, has been a leader in the Ekklesia Project, the “school for subversive friendship” that affirms “that following Jesus Christ must shape all areas of life.”

Though *Aging Together* does not assume a religious audience, the truths and practices of the Christian gospel are what make its suggestions realizable. Without Christ shaping all areas of life, it may seem sentimental fantasy to ask a community to appreciate the mutual joys and pains of sharing memory-free time in the presence of a fellow soul. With the friendships that the gospel makes possible, practices of hospitality take on deeper meaning than simply doing one’s duty. Embarrassment in the face of dementia is no reason for either party to withdraw from a friendship; there’s more at stake than “not being a burden.”

But how exactly does the gospel warrant the demand that full humanity be ascribed regardless of cognitive status? Perhaps to give so much respect to the demented is

just to be out of touch with reality? In *Dementia*, John Swinton takes up the theological argument, always brought to life with real stories. Swinton, now a professor of practical theology, began his career as a psychiatric nurse, deeply engaged with dementia and suffering. So his far-reaching insights here are both biblical and grounded in experience.

Starting with the neurological and relational harm done to persons (and their caregivers) when their deficits become the center of everyone’s attention, and peeling through layer after layer of philosophical and theological argument about the true nature of the self in God’s eyes, Swinton leads readers to the conclusion that we must welcome those with dementia among us because we do well to remember that as the church we all are strangers in the world. Nothing we possess — power, position, cognition — qualifies us to value ourselves as more human than any other. With the gift of our presence, perhaps newly configured, each of us, with or without cognition, can serve Christ and the church as a reminder of who we are in God’s sight.

Reading books with these titles is profoundly challenging. But they echo Jesus’ challenges to us: to see who we are even if stripped of all we hold onto, and then to receive God’s gifts as God’s people.

Joyce Tang Boyland is a professor of psychology at Alverno College in Milwaukee.

God, Defined Objectively

Review by Daniel Muth

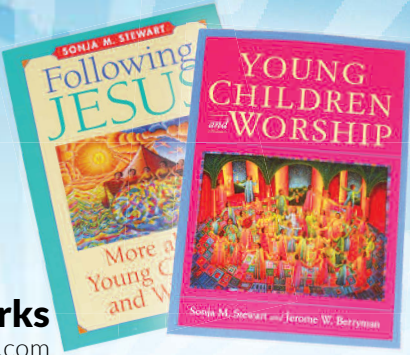
Much talk about God and science in the popular press might lead one to conclude either that the two are mutual exclusives or that the latter can somehow either prove or disprove the existence of the former. In reality, asking for scientific proof for or against God is rather like sitting at breakfast with Dmitri, Ivan, and Alyosha Karamazov and asking them to tell you about this Fyodor Dostoevsky fellow, and then either using their professions of ignorance to claim his existence disproved or their limited knowledge for the opposite purpose.

They can only tell you what he has written into the story, and even then, without a functional definition of *author*, the conversation can only get so far. To help remedy this, formidable Eastern Orthodox theologian David Bentley Hart offers *The Experience of God* as a good-will gift to our atheist friends, in a well-intentioned effort to help them understand and recognize just what it is that they claim not to believe in.

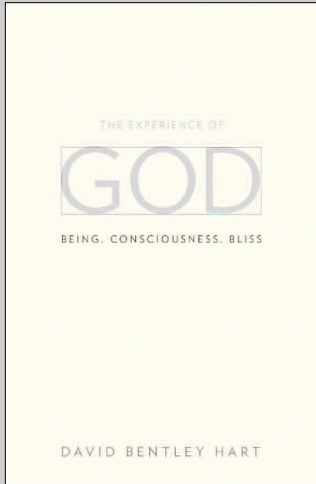
Though obviously and avowedly a Christian, Hart purposely eschews specific creedal alignment, drawing from Jewish, Christian, Hindu, Taoist, Muslim, and even some Buddhist traditions in making his case, which is primarily philosophical. No indulger in fatuous syncretism, Hart uses universal religious beliefs to make a universal case: the word *God* has an objective and articulable definition. Seldom has the God of the philosophers appeared in such winsome raiment.

Hart organizes his presentation in the three parts listed in his subtitle: Being, Consciousness, Bliss. He begins with a discussion he has provided elsewhere regarding the current theism/atheism debate. Latter-day adherents of either side (this is as true for creationists as their opponents), fail-

Handcrafted materials which introduce Young Children to the Wonder of Worship through lessons that cater to all of a child's senses.



Worship Woodworks
www.worshipwoodworks.com
(888) 689-6757 Protection, KS



The Experience of God

Being, Consciousness, Bliss

By David Bentley Hart. Yale. Pp. 376. \$17

ing to understand the word *transcendent*, tend to mistake the Greek demiurge for God. Hart examines the divine Author, not the words on the page.

His discussion of Being (*sat* in Sanskrit) focuses on the contingency of the created order. It need not exist at all, and thus the question of why there is something rather than nothing is significant. Hart rejects the “pleonastic fallacy” that a sufficient number of quantitative changes will be sufficient to bridge fundamental qualitative differences. Scientific explanations of the Big Bang describe a modification of the universe’s physical state, not its essential change from non-being to being. Hart: “Cosmology simply cannot become ontology.” While materialism must take the universe’s existence as a given, theism posits God as the created order’s only possible (because both necessary and non-contingent) explanation.

Consciousness (*chit*) is both the first essential of the scientific endeavor (which is pursued by conscious, human scientists, after all)

and utterly unavailable to its inspection. One may probe as deeply as one likes into the physical processes that act as its vessel, and never, ever penetrate to the inescapable privacy of subjective experience, which is unique and available only to each individual. However deep the connection between brain and mind, electrochemical events are not thoughts and therefore attempts to explain consciousness via brain function run into the same types of category confusion as attempts to explain existence via physics. About the best materialists can do is deny the existence of consciousness altogether.

Hart’s discussion of bliss (*ananda*) begins with thought as the result of desire, particularly desire for that which exists to fulfill an end beyond itself. Once again, transcendence — this time the transcendental aspirations of the mind for goodness, truth, and beauty — intrudes on and tramples down the orthodoxies of the materialist mindset, which is forced to consider ethics as both entirely contingent and yet, unaccountably, universally applicable. Theism has no such difficulty and can as readily accommodate both epistemic and aesthetic experience. Again, for materialism, the former must be taken as a given (and thus tautological) and the latter as purely epiphenomenal. The scientist can rhapsodize but assign no significance to the beauties of nature. Theists, on the other hand, encounter God in bliss: “infinite being knows itself in infinite consciousness and therefore infinitely rejoices.”

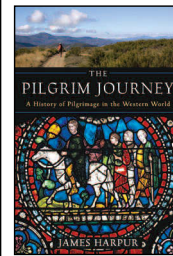
Hart ends with some meditation on materialism’s dehumanizing effects and their doleful influence on the secular totalitarianisms that made the 20th century such a butcher’s bench. He is perhaps a bit too sanguine that these are coming to an end, but is correct about the vulgar and trivializing nature of the consumerisms that have rushed to fill the breach. That 1984 has given way to *Brave New World* is hardly a triumph.

Despite the bright talk of “progress” that flourishes in certain political seasons and bedecks not a few ideologi-

cal constructs, it is in many ways difficult to avoid the conclusion that ours is, rather, a dark age of ignorance and superstition. For evidence, one might note not only the slack-jawed incomprehension with which this book was met among much of the secular intelligentsia but also the dearth of understanding of transcendence among the Christian faithful. In a way it is a great sadness that the book is needed at all.

And yet it is no small gift that so capable a hand has made so eloquent a case for the recovery of something theologically basic. A recovery of even a blandly theistic understanding of the transcendence of God would immeasurably aid the Church’s councils, enrich the life of her parishes, and save many a sermon from banality.

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



The Pilgrim Journey

A History of Pilgrimage in the Western World

JAMES HARPUR

New!

The Pilgrim Journey tells the fascinating story of sacred travel in the West over the course of two millennia—from antiquity

and the Middle Ages up to modern times. It is both the colorful chronicle of numerous pilgrims of centuries past and an illuminating guide for today’s spiritual traveler.

9781629190006 208 pages Hardcover \$15.95



The Wisdom of the Beguines

The Forgotten Story of a Medieval Women’s Movement

LAURA SWAN

Now in Paperback!

Beguines were medieval laywomen defined by their visionary spirituality, unusual business acumen, and strong commitment to the poor and marginalized. The beguines invite us to seek out their wisdom and to discover them anew. “...a sympathetic look at the Beguines that will intrigue anyone interested in women’s spirituality.” — *Publishers Weekly*

9781629190082 208 pages Paperback \$14.95

BlueBridge bluebridgebooks.com



Catholicism and Evolution

A History from Darwin to Pope Francis

By Michael Chaberek, OP. Angelico Press.

Pp. 354. \$21.95

A 150-Year Discussion

Review by Sister Mary Jean

The title *Catholicism and Evolution* is perhaps a little misleading. It suggests an account of two clear-cut positions as the powers of light and the forces of darkness: take your choice on which might be which. A clearer title might be *Evolution and the Vatican*, since the author's primary focus seems to be on responses of the Roman Catholic Church to what it saw as an upstart, secular intellectual movement.

The first chapter distinguishes several senses of *evolution* as the term is now used. Two important ones are theistic evolution and intelligent design. Although these may sound similar, they are nearly opposites. Theistic evolution is close to deism, the idea that God created the world in the beginning and then left it on its own. Intelligent design tries to show evidence of design in nature purely on scientific grounds: this idea, as recently refined rather subtly by writers such as Phillip E. Johnson, William Dembski, and Michael Behe, has been discussed frequently in journals like *First Things*. Michael Chaberek supports this latter position in general, although his presentation of it is not especially clear.

Chaberek then recounts quite clearly the work of Charles Darwin and some of his precursors and contemporaries, built on the idea that species and even larger classes of plants and animals have changed

over time into other species and groups. The author, not a biologist, deals more extensively with philosophical issues than with detailed biological ones. This account, though rather general, seems to be objective and to correspond with the usual discussions of the topic.

The following chapters discuss the responses across 150 years (*The Origin of Species* was published in 1859) of individual Roman Catholics and of the Magisterium to these new ideas. Some Catholic scientists embraced them, but initially most church authorities insisted on retaining a literal interpretation of Scripture and "classic Christian doctrine." Particular issues have included the special creation of the human body directly from earth, the separate creation of Eve, and the individual creation of each human soul, as well as the immutability of species.

The first official Roman Catholic pronouncements came from a small synod in Cologne in 1860, and from the Pontifical Biblical Commission in a series of decrees from 1905 to 1909. These insisted on retaining a strict, traditional interpretation of Genesis, as against the "symbolic" biblical criticism that was ascendant at the time. This attack on "modernism" was emphatic enough that it virtually silenced Catholic biblical scholars for two generations.

Pope Pius XII opened the door a little in 1950 by writing in *Humani Generis* that strictly scientific questions do not belong to the domain of theology. The whole controversy might have been avoided if this distinction had been clarified earlier. Chaberek devotes a chapter to Pierre Teilhard de Chardin, concluding that his teaching is erroneous. Recent popes have cautiously encouraged increased dialogue between theologians and scientists, and Cardinal Christoph Schönborn has written extensively about intelligent design.

By the time he discusses the 1960s, Chaberek's perspective has shifted from balanced objectivity to a position that the Church is right, period. This is disappointing, since other traditionally minded Christian scholars have found room for fruitful dialogue; a notable example is the Anglican Eric L. Mascall's *Christian Theology and Natural Science*. Nevertheless, much of *Catholicism and Evolution* will be useful for students interested in the subject from either side. While the scientific material is sketchy and probably familiar, much of the Roman Catholic account is well-documented and less readily available elsewhere.

Sister Mary Jean is assistant superior of the Community of St. Mary, Greenwich, New York.

A Priest and His Church

(Continued from page 17)

magical, a veritable river of love. All three parishes I served loved our children, openly and sincerely.

Although my work was full time and Allison's care more than full time, and although severe sleep deprivation shrouded my every moment, an idea and conviction about my priestly life occurred that I could not quite escape. It seemed to me that my pretense of handing on the Christian tradition was patently false, or at least subject to serious question, without knowledge of Latin since the vast majority of Christian literature in the West was composed in this tongue. So, overcoming my fears, I began, first at the local university, and then headed to Rome to study with a famed instructor, Fr. Reginald Foster, who served as the pope's Latinist for 40 years. Both my parish and bishop fully supported this study. Thus, with everyone's blessing, I went to Rome in 1999, and again in 2002 and 2006. In all, I spent 20 weeks studying with Reginald Foster. My parishioners blessed and supported this study, something they were free to obstruct and deny. I did this amid mind-numbing exhaustion. But I pressed on.

I grew as a Latinist and grew as a preacher. Somehow, from the abyss of my exhaustion and hopelessness and despair, and from the resources of study, and the sheer moral necessity of doing my work, I found words fit for one pulpit and uniquely suited to one community.

When Allison was 19, we succeeded in making plans for her adult life. With the help of our families, we bought a house for her and arranged for her continuing care. Coincidentally, we found a medication that would dramatically change her life for the better. The illness that defined her first 19 years of life suddenly stopped. It has returned, but only about once a year. She blossomed, loved her new life and new home. We visited her every day. The freedom and happiness we felt are inexpressible. For the first time in 19 years, my wife and I truly slept, deeply and restfully. Heaven. Hap-

piness. Long walks. Hannah is 12 and wonderful, and wickedly funny.

What next? Three years after Allison's health improved and she moved into her new home, Hannah was killed in a car accident. One moment a gorgeous, bright and funny 15-year-old, the next lifeless and gone. We got a phone call, went to the emergency room, heard what no parent wants to hear, and then fell into a staggering sorrow. I felt insulted, as if the powers that run the universe conspired to use our three-year respite as a prelude to a new and deeper hurt. I stopped working for five weeks, three of which were spent dealing with the paperwork of death and other practical matters. Eventually, feeling a need to reconnect, I went back to the parish. Parishioners were feeling their own loss and sorrow, and feeling for us too. Their absolute and utter support, their kindness and gentleness, their prayers and affections were a medicine to our souls, a shroud of love around our dead bodies. It was the worst time in my life. In all this bitter loss, the parish was perfect, absolutely perfect. My bishop, the Rt. Rev. Russell Jacobus, was as kind and good as a man can be.

More. Twenty months after Hannah's death, an aneurism in the main vessel feeding my spleen burst. I nearly bled to death, having coded three times during emergency surgery. I was subsequently diagnosed with a rare and serious bone marrow disorder called myelofibrosis, which, in turn, explained the splenic aneurism. I take a mild chemotherapy each day, go on with my life, but know that the long-term prognosis is poor. Again, my parish stood with me, as did my bishop. Five weeks after this crisis I was back at work.

Almost five years after this surgery, seven years after Hannah's death, I started having fainting spells during the liturgy. I wondered: Is it medication, the illness, both, anxiety? I started to lose my confidence, and began thinking about an early retirement. I thought and thought about a way out, when to stop

and how to stop. Finally, I wrote my new bishop, the Rt. Rev. Matthew Gunter. We met and talked. He called the Church Pension Fund. After this initial contact, most of my communication was directly with the people of Church Pension, who, having reviewed the details, immediately offered me disability retirement, the terms of which are generous beyond

The church that has helped me, that has rejoiced in all my joy and has been brave to suffer our sorrows is one, holy, catholic, and apostolic.

what I would have expected. They did not push me, but informed me and quietly helped me discern the best course. I did not have to retire, but I could. In a word, they were trying to help.

When I announced my retirement, the parish received the news with grace and kindness. Twenty-nine years of full-time ministry was over.

How am I to speak of a church that has only helped me, that has rejoiced in all my joy and has been brave to suffer our sorrows? It is, to be sure, one, holy, catholic, and apostolic, but also immensely helpful in the ways that matter. I cannot, therefore, speak evil of her. This is a church, as I deeply know, in which one may learn the long lesson of love.

And now — again with the church's blessing — hours of prayer, hours of reading, miles of walking, daily Latin without fail, dancing and singing with Allison. Cathy works at the hospital part time, and goes to the barn whenever possible to spend time with her beloved horse, Dante. We are living. I am sipping the clear water of a rich silence, a wilderness of expansive love. Amid this love, it is not wrong, indeed duly right to say that I love the church that has so loved me and my wife and our daughters.

The Rev. Patrick Twomey is a frequent contributor to TLC's pages.

PEOPLE & PLACES

Appointments

The Rev. **William T. Alford** is rector of St. James', 19200 York Rd., Parkton, MD 21120.

The Rev. **Jerry Anderson** is an honorary canon at the Cathedral Center of St. Paul, 840 Echo Park Ave., Los Angeles, CA 90026.

The Rev. **Jennifer N. Andrews-Weckerly** is rector of Hickory Neck, 8300 Richmond Rd., Toano, VA 23168.

The Rev. **Guillermo Arboleda** is priest-in-charge of St. Matthew's, 1401 Martin Luther King Jr. Blvd., Savannah, GA 31415.

The Rev. **Robert Ard** is rector of Holy Cross, 150 Melrose Ave., Tryon, NC 28782.

The Rev. **Theodore "Ted" Babcock** is interim rector of St. Brendan's, 2365 McAleer Rd., Sewickley, PA 15143.

The Rev. **Heather Baggett** is chaplain at Westminster-Canterbury of the Blue Ridge, 250 Pantops Mountain Rd., Charlottesville, VA 22911.

The Rev. **Jo J. Belser** is rector of Resurrection, 2280 N. Beauregard St., Alexandria, VA 22311.

The Rev. **Hope Benko** is director of enrollment at Seminary of the Southwest, 501 E. 32nd St., Austin, TX 78705.

The Rev. **Dennie Bennett** is assisting priest at St. Stephen's, 1229 Baker Ave., Schenectady, NY 12309.

The Rev. **John C. Bethell** is chaplain at the Federal Correctional Institute-Hazleton, 1640 Sky View Dr., Bruceton Mills, WV 26525.

Robert Bland is honorary canon of the Cathedral Center of St. Paul, 840 Echo Park Ave., Los Angeles, CA 90026.

The Very Rev. **Robert Boulter** is dean of the Cathedral of the Incarnation, 4 E. University Pkwy., Baltimore, MD 21218.

The Rev. **David L. Bridges** is vicar of St. Andrew's, 555 E. Third St., Grove, OK 74344.

The Rev. **Theresa Brion** is chaplain of Goodwin House, 3440 S. Jefferson St., Bailey's Crossroads, VA 22041.

The Ven. **Gary N. Brown** is deacon at Emmanuel, 235 S. Church St., Grass Valley, CA 95945.

The Rev. **J.M. "Sonny" Browne III** is canon for diocesan life in the Diocese of East Carolina, P.O. Box 1336, Kinston, NC 28503.

Matthew Buccheri is canon for ministry development and parish support in the Diocese of Long Island, 36 Cathedral Ave., Garden City, NY 11530.

The Rev. **Ian Burch** is rector of St. Mark's, 2618 N. Hackett Ave., Milwaukee, WI 53211.

The Rev. **Michael Cadaret** is interim rector of Beckford Parish (Emmanuel, Woodstock, and St. Andrew's, Mt. Jackson), 122 Court St., Woodstock, VA 22664.

The Rev. **Sarah Cardwell** is assistant rector of Middleham and St. Peter's, P.O. Box 277, Lusby, MD 20657.

The Rev. **Michael E. "Corky" Carlisle** is interim rector of Trinity, 1329 Jackson Ave., New Orleans, LA 70130.

The Rev. **Suzanne Cate** is rector of Holy Trinity, 193 Old Greenville Hwy., Clemson, SC 29631.

The Rev. **Susanna Gates** is priest associate at St. Peter's, 70 Maple Ave., Morristown, NJ 07960.

The Rev. **Bruce Cheney, Sr.**, is rector of St. Paul's, 221 34th St., Newport News, VA 23607.

The Rev. **Suzanne Colburn** is priest-in-charge of St. Thomas', 33 Chestnut St., Camden, ME 04843.

The Rev. **Kathy Corbett-Welch** is chaplain at Howard County General Hospital, 5755 Cedar Ln., Columbia, MD 21044.

The Rev. **Kate Cullinane** is an honorary canon at the Cathedral Center of St. Paul, 840 Echo Park Ave., Los Angeles, CA 90026.

The Rev. **John Day** is rector of Church of the Saviour, 519 N. Douty St., Hanford, CA 93230, and remains priest-in-charge of St. John's, Tulare.

The Rev. **Cathy Deats** is east regional canon for the Diocese of North Carolina, 200 W. Morgan St., Ste. 300, Raleigh, NC 27601.

The Rev. **Kevin Dellaria** is rector of St. Francis-in-the-Fields, 689 Sugartown Rd., Malvern, PA 19355.

The Rev. **David Seth Donald** is rector of St. Michael and All Angels, 123 W. Sale Rd., Lake Charles, LA 70605.

The Rev. **Rosemarie Logan Duncan** is canon for worship at Washington National Cathedral, 3101 Wisconsin Ave., N.W., Washington, DC 20016.

The Rev. **Mary Balfour Dunlap** is pastor of Christ Church, 4912 Lloyd Noland Pkwy., Fairfield, AL 35064.

The Rev. **Clayton Elder** is vice rector of St. Philip's, 6400 Stonebrook Pkwy., Frisco, TX 75034.

The Rev. **Andrew Ellison** is curate of Trinity, 106 N. Grove St., Marshall, TX 75670.

The Rev. **Robert Fowler** is rector of St. Luke's, P.O. Box 55, Jacksonville, AL 36265.

The Rev. **H. Dagnall Free, Jr.**, is rector of St. Mary's, 347 Davis Ave., Staten Island, NY 10310.

The Rev. **Frank Fuller** is deacon at St. Paul's, 206 Pecan St., Winnfield, LA 71483.

The Rev. **Amour Garang**, a priest of the Diocese of Bor, Sudan, is licensed to work with the Sudanese community worshipping at St. Paul's, 220 E. Fayette St., Syracuse, NY 13202.

The Rev. **Sara Shisler Goff** is director of communications and ministry development for Listening Hearts Ministries, 3000 Chestnut Ave., Ste. 100B, Baltimore, MD 21211.

The Rev. **Georgina Hegney** is steward of St. Margaret's House and Ecumenical Center, 47 Jordan Rd., New Hartford, NY 13413.

The Rev. **Jennifer Holder** is rector of St. Christopher's, 2807 42nd St., Lubbock, TX 79413.

The Very Rev. **Andy Hook** is dean of St. Paul's Cathedral, 815 S. Second St., Springfield, IL 62704.

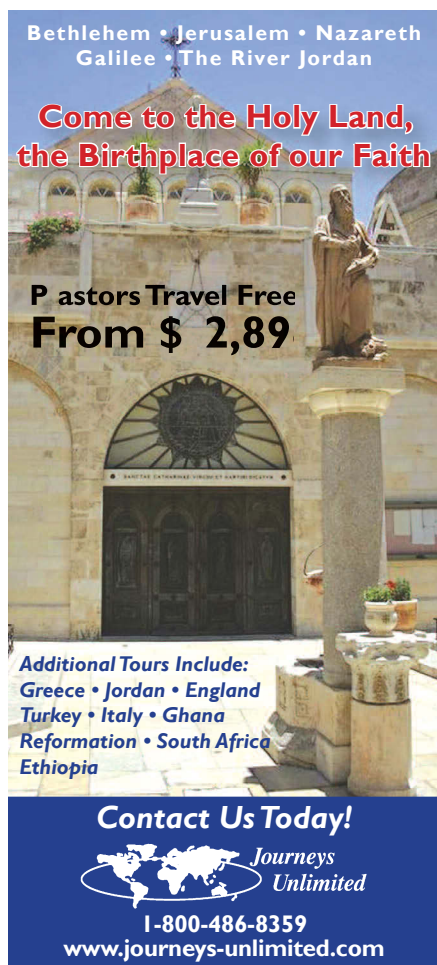
The Rev. **E. Wendy Huber** is rector of St. Barnabas, 546 Hyland Park Dr., Glenwood Springs, CO 81601.

The Ven. **Peter Jackson** is archdeacon for discernment and deployment in the Diocese of Newark, 31 Mulberry St., Newark, NJ 07102.

The Rev. **Mark David Johnson** is vicar of St. Michael's, 140 N. Warren St., Trenton, NJ 08608.

The Rev. **John "Trey" Kennedy** is priest-in-charge of St. Paul's, 905 Church St., Greensboro, AL 36744.

The Rev. **Wade W. Lawrence** is deacon at All Saints, 3577 McClure Ave., Pittsburgh, PA 15212.



Bethlehem • Jerusalem • Nazareth
Galilee • The River Jordan

**Come to the Holy Land,
the Birthplace of our Faith**

**P astors Travel Free
From \$ 2,89**

Additional Tours Include:
Greece • Jordan • England
Turkey • Italy • Ghana
Reformation • South Africa
Ethiopia

Contact Us Today!
Journeys Unlimited
1-800-486-8359
www.journeys-unlimited.com

The Rev. **Jesse Lebus** is curate at St. John's, 1670 Rte. 25A, Cold Spring Harbor, NY 11724.

The Rev. **Sam Dessordi Leite** is senior priest of St. Stephen and the Incarnation, 1525 Newton St., N.W., Washington, DC 20010.

The Ven. **Chris McCloud** is archdeacon for administration and formation in the Diocese of Newark, 31 Mulberry St., Newark, NJ 07102.

The Rev. **Lauren McDonald** is associate rector for outreach and women's ministries at Bruton Parish, P.O. Box 3520, Williamsburg, VA 23187.

The Rev. **Lauren McLeavey** is rector of St. Anne's, 14 Treble Cove Rd., P.O. Box 134, N. Billerica, MA 01862.

The Rev. **Henry McQueen** is rector at St. John's, 3247 Olney Laytonsville Rd., Olney, MD 20830.

Caren Miles is associate for discipleship ministries in the Diocese of California, 1055 Taylor St., San Francisco, CA 94108.

The Rev. **Frederic A. Miller** is interim rector of St. John's, 1670 Rte. 25A, Cold Spring Harbor, NY 11724.

The Rev. **John Sloan Miller** is priest-in-charge of St. Stephen's, 9795 La. Hwy. 418, Lettsworth, LA 70753.

Margaret D. Moore is head of parish day school for St. Michael and All Angels, 602 N. Wilnot Rd., Tucson, AZ 85711.

The Rev. **Kevin John Moroney** is associate professor in the Rev. Dr. H. Boone Porter Liturgics Chair at General Theological Seminary, 440 W. 21st St., New York, NY 10011.

The Rev. Deacon **Lisa Neilson** is curate and missionary at Canterbury House, 902 George Bush Dr., College Station, TX 77840.

The Ven. **Robert Nelson** is archdeacon and property and contract missionary of the Diocese of San Diego, 2083 Sunset Cliffs Blvd., San Diego, CA 92107.

The Rev. **Paul Nesta** is rector of St. Paul's, 1000 Michigan Ave., La Porte, IN 46350.

Awards and Honors

Church Divinity School of the Pacific — The Rev. **Linda Clader**, the Most Rev. **Paul Kwong**, and **Donn F. Morgan**

General Theological Seminary — The Rev. **Paula M. Jackson**, Distinguished Alumni Award

House of Deputies Medal — The Rev. **Robert Sessum**, ten-time deputy to General Convention from the Diocese of Lexington

Virginia Theological Seminary — The Rev. **N. Brooks Graebner**, the Rt. Rev. **Matthew Alan Gunter**, and **Canon Craig Phillips**

Ordinations

Deacons

Dallas — **Adriana Elliott**, **Ginny Kivel**, and **Debra Vela**

East Carolina — **James R. Rickenbaker** and **Sarah K. Smith**

El Camino Real — **Lecia Diaz Brannon** and **Robin Marie Poppoff**

Kansas — **Mary Clovis Becker**, **James Michael Cummins**, **Gregory Allen Doll**, and **Charles Webster Everson**

Kentucky — **Becky Brooks**, **Larry Courtney**, and **Kellie Messenger**

Los Angeles — **Christian Stanley Anderson**, **Louise Mae Macatee**, **Jana Milhon-Martin**, **Christopher Montella**, **Norma Yanira Guerra Romero**, and **Robert Lyle Sammis**

Maryland — **Linda Koerber Boyd**, **Cynthia Ann Christopher**, and **Servando "Vaughn" Vigil Milwaukee** — **Nancy Hills**, **Esther Kramer**, **Lars Skoglund**, and **Daniel Spors**

New Hampshire — **Maryan Elizabeth Davis** and **Johanna Harriman Young**

New Jersey — **Ricardo Wayne Sheppard**

North Carolina — **Javier Almendarez Bautista**, **Amy Duggins**, **Greg Farrand**, **Timothy Myers**, and **Joseph G. Wolyniak**

Northwestern Pennsylvania — **Richard Nygaard**

Pennsylvania — **Lori Tucker Exley**, **Winston Teal Smith**, and **Tommy Alan Thompson**

Pittsburgh — **Joseph Paul Baird** and **Alyse Elizabeth Viggiano**

Southern Virginia — **Charles Henry Arthur Bauer**, curate of Hickory Neck, 8300 Richmond Rd., Toano, VA 23168, and **Joshua Paul Stephens**, associate rector for family ministry at Bruton Parish, P.O. Box 3520, Williamsburg, VA 23187.

Southwest Florida — **Deborah Bennett Brown**, **Richard Gonzalez**, and **Jerry Earl Sather**

Springfield — **Matthew Dallman** and **Richard Lewis**

Upper South Carolina — **James Peyton Hartley**, **Kristen Nicole Pitts**, and **Jane-Allison Elaine Wiggan**

Virginia — **Jordan Casson**, **Catharine Gibson**, **Kristine Johnson**, and **Rachel Shows**

Western Michigan — **Bobbi Jo Heyboer**

Priests

Fond du Lac — **Monica Burkert-Brist**

Kansas — **Doreen Ann Rice**, vicar of St. Francis in the Pines, 17890 Metcalf Ave., Overland Park, KS 66085.

Newark — **Young Yoon**

Pennsylvania — **Andrew Locke Kellner**

Pittsburgh — **Daniel Joseph Isadore**

Southeast Florida — **Jeremy Craig Froyen**

Southwest Florida — **Chase Ackerman**

Virginia — **Emily Cobb**

Washington — **Mary Miller Flowers** and **Patricia Mary Lyons**

West Texas — **Bonnie Reeves**

Retirements

The Rev. Canon **Carl Andrews**, as canon to the ordinary in the Diocese of Colorado

The Rev. Canon **Lou Blanchard**, as canon missionary of the Diocese of Colorado

The Rev. Deacon **Joyce Eskamire-Jackson**, as deacon at St. Anna's, New Orleans

The Rev. **Diane "Dee Dee" Estes**, as chaplain of St. Andrew's School, New Orleans

The Rev. **Michael Henderson**, as rector of Nativity, Maysville, OR

The Rev. **Henry Hudson**, as rector of Trinity, New Orleans

The Rev. **Carol Jablonski**, as rector of St. Andrew's, College Park, MD

The Rev. **Jerry Kuehn**, as deacon at Christ the King, Sturgeon Bay, and Holy Nativity, Jacksonport, WI

The Rev. **William McIlmoyl**, as rector of Grace, St. Helena, CA

The Rev. **Pam Mulac**, as vicar of St. Alban's, Wickenburg AZ

The Rev. **Mary Piotrowski**, as rector of St. Andrew's, Sedona, AZ

The Rev. **Richard Speer**, as rector of Grace, Weslaco, TX

The Rev. **Alfred T.K. Zadig, Sr.**, as parish priest of Grace, Oxford, MA

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

St. Mary of the Angels Church
6316 Matchett Road,
Orlando, FL 32809
407.855.1930
stmaryangels.org



We are an Episcopal church that is passionate in our zeal for a biblical, personal faith in Jesus and fully Catholic in our adherence to the changeless sacraments and creeds of the Church passed down to us by the apostles and saints.

Our attendance has doubled over the last four years, and we are preparing now for our future with improvements to our facilities. We are involved in several outreach ministries, and we even have an abundant vegetable garden that provides fresh produce for us to share. Our thriving preschool has served families in south Orlando for over 50 years.

We seek to do God's work in the world, little by little, in a variety of different ways and through the gifts of every type of person. We invite you to come be a part of it.

May the peace of the Lord Jesus Christ be with you always.



A LIVING CHURCH Partner



Christ Church

69 Fair Street, Cooperstown, NY 13326
607.547-9555 | christchurchcooperstown.org
"The wonder of the country round" was James Fenimore Cooper's description of his 1840 Gothicization of his humble parish church. The stately grandeur of the church and grounds and deep connections with this literary lion draw thousands of visitors to Christ Church every year. Engagement with the arts remains important here, but this growing parish is also deeply marked by the witness of Father Daniel Nash, a pioneering evangelist who lies near Cooper in the Churchyard. Through discussion groups aimed at non-churchgoers, a new church partnership in a struggling local hamlet, and 25 mission trips to the Dominican Republic, we share Christ with the world.



A LIVING CHURCH Partner

SUNDAY'S READINGS | 8 Pentecost, July 10

First reading and psalm: Amos 7:1-17 • Ps. 82

Alternate: Deut. 30:9-14 • Ps. 25:1-9 • Col. 1:1-14 • Luke 10:25-37

Plumb Line

Amos is dealing in livestock and tending mulberry figs, both fitting tasks for his later election. Tending a flock requires dominion, and dominion includes prudent and measured correction. Mulberry figs must be pricked in order to sweeten and deliver their blood-red juice. Animal husbandry and horticulture are ripe with love and wrath. Amos is going about his quiet life when the Lord calls him. Flesh and blood has not revealed this to you; I, God Almighty, have. Speak to my people. Interpret visions.

Amos sees a plumb line suspended from the mud wall of a city. The Lord speaks: "See, I am setting a plumb line in the midst of my people Israel; I will never again pass them by" (Amos 7:8). "Behold, I am with you always, even to the close of the age" (Matt. 28:20). More suggestive yet: "I will be with you *all the days* (day by day) until the end" (Greek). The great contemplative, Thomas Merton, photographed a plumb line with a hook at its bottom. The plumb line hangs just above a distant horizon, the foreground showing the farmland of Gethsemane. He titled the image "The only known photograph of God." The image and the thoughts it evokes are as consoling as they are haunting.

Consider: "Almighty God, unto whom all *hearts are open, all desires known, and from whom no secrets are hid*" (BCP, p. 323, emphasis added). A plumb line hangs over the heart, to be sure, but it also hangs over God's covenant people. God sees each and all. The divine image remains, but the likeness is horribly impaired, which is why the petition continues, "Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit." "Cleanse" accurately translates the Latin imperative *Purifica*, to which may be added a secondary meaning: *to expiate, atone for*. Something is deeply wrong. "Through the inspiration" is, again, accurate enough, but a literal transla-

tion of *per infusionem* would be "through the infusion," which suggests that something is being done to every nook and cranny of human existence. It is being done by the Holy Spirit, that is, by God. God is infusing the heart, all desires, every secret — purifying, expiating, and atoning for what is wrong, namely, the ancient disaster called sin. This is done by the Spirit, often called the Spirit of Love. This is nonetheless divine judgment because it is the painful and difficult and loving and forgiving Truth.

Amos, inspired by God, sees observant and scrupulous cultic religious practice utterly void of compassion for the most vulnerable. The Psalmist captures his spirit: "Give justice to the weak and the orphan; maintain the right of the lowly and the destitute. Rescue the weak and the needy; deliver them from the hand of the wicked" (Ps. 82:3-4). Amos warns that "the high place of Isaac shall be made desolate, and the sanctuaries of Israel shall be laid waste, and I will rise against the house of Jeroboam with the sword" (Amos 7:9). God is the judge of nations and shall be until the end of time.

Are Christians and Christian nations under judgment? Yes, as the Collect for Purity makes clear. Thus, even while rejoicing that the Risen Christ is present in his power, there is still sin to repent of and moral progress to me made.

We have a hope laid up in heaven. Yet love and judgment say *may you* "be filled with the knowledge of God," "lead lives worthy of the Lord, fully pleasing to him," and "be made strong with the strength that comes from his glorious power" (Col. 1:9-11).

Look It Up

Read Psalm 25:5. Seek God's truth.

Think About It

Know God's forgiving love.

First reading and psalm: Amos 8:1-12 • Ps. 52
 Alternate: Gen. 18:1-10a • Ps. 15 • Col. 1:15-28 • Luke 10:38-42

Love, Judgment, Virtue

“Trust in the steadfast love of the Lord forever and ever” (Ps. 52:8). Love itself is the source of all being. Love is the subject and object and verb of an endless whirling affection before all ages and to the ages of ages. Love creates and calls and summons. Love redeems and forgives. Love is everything, including the absolute *truth*. So, in the face of injustice, love is judgment. A most loving God will not sit in silence while the weak and the poor are cheated and abused.

The observance of the new moon and the sabbath are of no value when all attention is directed to the moment when wheat can be sold again and the poor cheated with false balances. Gain by any means necessary is an evil God does and will oppose. “Hear this, you that trample on the needy, and bring to ruin the poor of the land” (Amos 8:4). Love speaks this not only to convict those who trample and bring destruction, but also to save. For the fate of an oppressor is, in the end, a lost humanity: “They shall wander from sea to sea, and from north to south, they shall run to and fro, seeking the word of the Lord, but they shall not find it” (Amos 8:12). The rich will wander like the poor. A bitter day will come: lamentation, sackcloth, the shaved head of one mourning the death of a son. This is the Bible. This is the Book of Love warning! This is a land trembling!

What is Love to do? Does Love turn a blind eye when people plot destruction, speak lies with a razor-sharp tongue, seek evil more than good (Ps. 52)?

Love tells us that we are estranged and hostile in our minds. Love tells us that we are doing evil deeds (Col. 1:21). Love tells the truth. And yet Love gives his body in sacrifice to make us holy and blameless and irreproachable. Jesus Christ our Lord, the image of the invisible God, has poured out his purifying blood

to forgive and change and make new. Being made new in Christ is to possess “the riches of the glory of this mystery” (Col. 1:27). And what is the mystery? “Christ in you.”

“Christ in you” is the firstborn of all creation, the firstborn from the dead, the vessel of all fullness. This implies a great change. In the body of his flesh and with the blood of his cross, Jesus Christ has destroyed evil and death. Rising and pouring out his Spirit, he gives and awakes a new humanity. Consider this mystery, Christ in you. “There is no mystery more saving than this, in which sins are purged, and virtues increased, and the mind enriched with an abundance of all spiritual gifts” (Aquinas, *Opusculum* 57, my translation).

How do we love God and do justice? As Jesus enters a certain village, he is welcomed into the home of Mary, Martha, and Lazarus. Lazarus is gone. Mary sits at the Lord’s feet and listens. Martha moves about the house, worried and distracted, irritated that she is left alone to do the work. Jesus says, “Mary has chosen the better part” (Luke 10:42). Mary sits before the God of all creation, to whom she gives her heart and mind and soul. Mary is attending to and honoring a human being, the human being, every human being, the Son of God who has taken upon himself our humanity. They are no longer two, but one in the unity of one person.

Look It Up

Read Luke 10:42. Be attentive.

Think About It

Forgiveness and virtue, love and justice.



In the Diocese of Northern Indiana, our mission imperatives are to focus on Jesus, think biblically, proclaim good news, feed the hungry, and mentor the young.

The Diocese of Northern Indiana
 117 N Lafayette Blvd.
 South Bend, IN 46601
 574.233.6489
 ednin.org



A LIVING CHURCH Partner

The Diocese of Fort Worth

◆ BIBLICAL PREACHING ◆
 ◆ ANGLICAN LITURGY ◆



The Rt. Rev. Jack L. Iker
 Third Bishop

fwepiscopal.org

817.244.2885

 Episcopal-Diocese-of-Fort-Worth

 @c_quips

“Equipping the Saints for the Work of Ministry”



A LIVING CHURCH Partner

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

News Editor Matthew Townsend
mtownsend@livingchurch.org

Associate Editor for International News John Martin

Correspondent G. Jeffrey MacDonald

Editor of Covenant Zachary Guilliano
zack@livingchurch.org

BUSINESS AND FULFILLMENT

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

ADVERTISING

advertising@livingchurch.org

MARKETING

Kevin Shanley & Associates

ARCHIVES

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

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

Marie Howard, Jacksonville, Fla.

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.

© 2016 The Living Church Foundation, Inc. All rights reserved. No reproduction in whole or part can be made without permission of THE LIVING CHURCH.

Waiting for Joy

Judgment would be unbearable, if not for hope. And without judgment, God's truth-telling, there would be no need for hope. Instead, we would accept ourselves and our condition as is and leave well enough alone. But we are not left alone to present follies, myriad miseries, and the occasional glimpse of true goodness. Hope is a hook that pulls toward a better future, a providential tug toward something expansive, beautiful, good, true, and just. The substance of hope is Christ our Lord (Col. 2:17).

The judgment is this. The people of God have turned away, rebelled, looked for another god, another gospel. Speaking in ancient times, God says through the prophet Hosea: "Go take a wife of whoredom and have children" (Hos. 1:2). The people are unfaithful and so Gomer, the prophet's wife, bears children with names signifying human infidelity and divine judgment: "I will put an end to the kingdom of the house of Israel," "I will break the bow of Israel in the valley of Jezreel," "I will no longer have pity on the house of Israel or forgive them," "You are not my people and I am not your God" (Hos. 1:4-9).

The judgment cascades with overwhelming force. Then, hope comes. "Yet the number of the people of Israel shall be like the sand of the sea, which can be neither measured nor numbered, and in the place where it was said to them, 'You are not my people,' it shall be said to them, 'Children of the Living God'" (Hos. 1:10). The purpose of judgment, God's truth-telling, is to say again *children of the living God!*

The warning continues. Christians may be taken captive by philosophy and empty deceit, human traditions, the elemental spirits, dietary disputes, festivals, new moons, sabbaths, worship of angels, visions. These are false gods that stand under judgment because God has revealed in his Son "the whole fullness of deity" (Col 2:9).

And "you have come to fullness in him" (Col. 2:10). "From his fullness we have all received, grace upon grace" (John 1:16). The gift of Christ is whole, entire, unending, and sufficient. "You [O God] fill everything; you fill everything with yourself" entirely (Augustine, *Confessions* 1). God is an inexhaustible outpouring of the power of being. God gives eternally and fully. Thus, there are no other gods. Christ is the fullness of Deity, the substance of one divine being.

Just as the prophet waits for the moment to shout again *children of the living God*, the announcement of the fullness of Christ sets up a joyous acclamation: "When you were buried with him in baptism, you were also raised with him through faith in the power of God, who raised him from the dead" (Col. 2:12). The power of God has done this. A more literal reading: "You were also raised with him through the faith/faithfulness of the power God." Although you were dead in trespasses, God has made you alive together with Christ. Real encouragement rooted in the reality of Christ: "As you therefore received Christ Jesus the Lord, continue to live in him" (Col. 2:6). Even more emphatically, giving weight both to the imperative and prepositional phrase, the command says: "Walk in him!"

You were rooted and built up in him and established in the Faith. This is a past bearing continual influence on the present. Therefore, hold fast. Go on in him. Christ is enough. Take nothing for the journey. Christ will give the fullness you need, your daily bread (Luke 11:3).

Look It Up

Read Psalm 85:10. Steadfast love and righteousness meet.

Think About It

Everything is holy because God holds it in being. But no being or speck of being is God.

Daybreak

“What is man, that thou art mindful of him? and the son of man, that thou visitest him?” (Ps. 8:4). Does God have good reason to care about human beings? All beauty, goodness, and truth notwithstanding, the rolling images of human life, broadly speaking and in many details, are not happy. “It is an unhappy business that God has given to human beings to be busy with” (Eccl. 1:13). Life is chasing after the wind, laboring to leave an inheritance to complete strangers. Life is toil and strain, pain and vexation, a restless mind in the night hours. Not so for everyone in every moment. But eventually every person, however unwilling, will sense the gravity of the heart’s descent into despair. “Mortals cannot abide in their pomp; they are like animals that perish” (Ps. 49:12). “You fool! This very night your life is being demanded of you” (Luke 12:20).

Yet a voice speaks. “When Israel was a child, I loved him, and out of Egypt I called my son” (Hos. 11:1). “It was I who taught Ephraim to walk; I took them up in my arms” (Hos. 11:3). “I led them with cords of human kindness, with bands of love” (Hos. 11:4). “I was to them like those who lift infants to their cheeks.” This is a different voice, haunting and insistent, the sound wave of no known world. It repeats: I loved and called and led onward; I lifted up and swaddled and fed my child with the milk of sweetness and the bread of love. What I said then I am saying now. Who speaks? Speak! I am bound to hear! I AM WHO I AM. My good reason is love.

God has called his people, his children, from the death trap of Egypt. Yet they die in the wilderness, languish and look for other gods. Is this vanity too, going with God? By no means! “If you have been raised with Christ, seek the things that are above, where Christ is, at the right hand of God” (Col. 3:1). Fallen

humanity and nature’s travail signal vanity, and vanity of vanities, but God is no vain thing. “You have died, and your life is hid with Christ in God” (Col. 3:3). “Put to death, therefore, whatever in you is earthly” (Col. 3:5). “Renounce Satan and all the spiritual forces of wickedness that rebel against God” (BCP, p. 302). Renounce evil powers. Give no room and reflection to killing desires. Clothe yourself with the New Being, Christ our Lord. The work is not done. The New Being is being renewed in the renewal of every moment. Vanities persist while Christ renews. How can this be?

The Spirit has taught the Church: “The entire Church of the elect is called *the daybreak or the dawn* (Job 38:12). ... There is something rather subtle which should be examined in the quality of dawn or daybreak. For dawn or daybreak announce that night has indeed passed, and yet they do not show the full brilliance of day. While they drive out the darkness, they receive light. Dawn or daybreak hold light and darkness mixed together. Who are we who follow the Truth in this life? Are we not the dawn and daybreak? ... A day will arrive for the sacred Church of the elect when the shadow of sin will no longer touch her” (Gregory the Great, *Liber regulae pastoralis* 29, 2-4; *Patrologia Latina* 76, 478-480, my translation).

A new self is being renewed in Christ. Dawn is advancing toward the victory of eternal day.

Look It Up

Read Psalm 49. Time.

Think About It

Putting on Christ is to be *hidden* with Christ in God, shrouded in the secrecy of black brilliance.



Abundant Life

St. George’s Church, Nashville, is a growing and vibrant parish committed to a gracious expression of Anglicanism within the Episcopal Church. Our reason for being is “to receive, live, and share the abundant life of Jesus Christ.” We see this purpose statement as the spiritual DNA embedded within each and every parish ministry.

Our common life flows out of a primary commitment to beautiful, reverent, and relevant Anglican worship that places the crucified and risen Christ at the center. Our expanding discipleship ministries rest on the conviction that *all* Christians can be empowered to carry on the Lord’s work. With strong support (and challenge) from professional staff, more and more of our learning in Christ is lay led, feeding a dynamic leadership pipeline for the future. And by placing the Great Commandment and the Great Commission ever before us, we look beyond comfortable parochialism to an even more deliberate missional orientation, generous and passionate in outreach and evangelism.

St. George’s Episcopal Church

4715 Harding Road
 Nashville, Tennessee 37205
 615.385.2150
stgeorgesnashville.org



A LIVING CHURCH Sponsor



THE LIVING CHURCH FOUNDATION, INC.

Dr. Garwood Anderson, Nashotah, Wis.

The Rt. Rev. Dr. Stephen Andrews,
Toronto, Ont.

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

Richard Clements, Oklahoma City, Okla.

The Rev. Dr. Michael B. Cover, Milwaukee, Wis.

Prudence Dailey, Oxford, England

The Rev. Jake Dell, New York, N.Y.

The Most Rev. Gerald James Ian Ernest, Mauritius

The Rev. Dr. Julia Gatta, Sewanee, Tenn.

The Rev. Dr. Andrew Goddard, London, England

Carrie Boren Headington, Dallas, Texas

Marie Howard, Jacksonville, Fla.

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

The Most Rev. Dr. Josiah Idowu-Fearon,
London, England

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

Elisabeth Rain Kincaid, Dallas, Texas

The Rev. S. Thomas Kincaid III, Dallas, Texas

The Rt. Rev. Dr. Graham Kings, London, England

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 Rev. Dr. David Marshall, Durham, N.C.

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

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

The Rev. Jonathan Mitchican, Drexel Hill, Pa.

Daniel Muth, Leland, N.C.

The Most Rev. Bernard Ntahoturi,
Bujumbura, Burundi

The Rev. Andrew Petiprin, Orlando, Fla.

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

The Rev. Leigh Spruill, Nashville, Tenn.

Miriam K. Stauff, Wauwatosa, Wis.

The Rt. Rev. Dr. George Sumner, Dallas, Texas

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

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

Dr. Christopher Wells, Milwaukee, Wis.

The Rt. Rev. and Rt. Hon. Dr. Rowan Williams,
Cambridge, England

CLASSIFIEDS

CHURCH FURNISHINGS

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

Church Pew Refinishing Pew refinishing specialists since 1972. Nations Oldest, Largest. www.keckgroup.com 888-253-KECK

POSITIONS OFFERED

YOUTH MINISTER: Christ Episcopal Church in Huron, Ohio, is seeking a part-time Director of Christian Education/Director of Children's and Youth's Ministries. Send resume to www.christchurch@bex.net. Visit our website: <http://www.christchurchhuron.org>

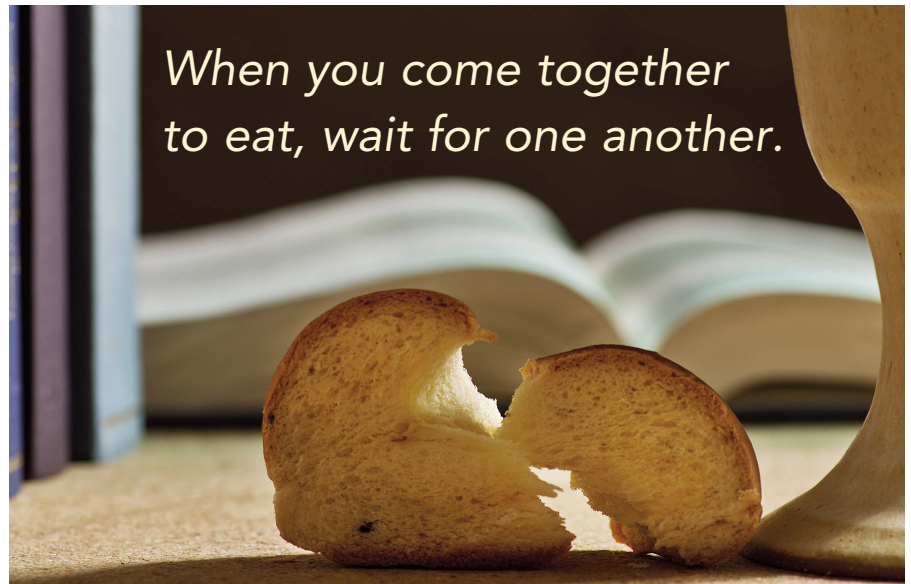
FOR SALE

NASHOTAH HOUSE RING: Nashotah House ring size 10 $\frac{3}{4}$, weighs 24.1 grams, 14 c gold. In new condition. I would like to sell the ring for \$795, or best offer. Please contact The Rev. Michael Singer at amsinger77@gmail.com.

POSITIONS OFFERED

RECTOR: Rural Anglo-Catholic parish in the western region of the Diocese of Chicago. The Church of St. Anne, Morrison, Illinois, is looking for a full time priest who loves the authentic catholic faith and teachings of the Church and who enjoys being in a small town where it is easy to be involved with the local community. If interested in our search for a new rector, please call Dee Berge at 815-535-3142 or email us at dandeeduo@mchsi.com and visit <http://www.churchofstannemorrison.org/about.html> to find our parish profile.

ASSISTANT/ASSOCIATE RECTOR: St. Paul's in Akron, Ohio, seeks to add to its clergy team a seasoned priest or candidate with promising leadership potential. We are a broad and dynamic church, launching new initiatives across the spectrum of our ministries. Receiving applications through July 15. Send a letter of intent, copies of two sermons, resumé and a CDO profile to mscott@stpaulsakron.org or mail to St. Paul's Episcopal Church, 1361 West Market Street, Akron, Ohio 44313. Visit our webpage to learn more at www.stpaulsakron.org.



COVENANT is the weblog of THE LIVING CHURCH FOUNDATION, an independent, non-profit ministry seeking and serving the full visible unity of the one, holy, catholic, and apostolic Church. Our writers are lay and ordained leaders who serve in parishes and dioceses, in schools, and in para-church ministries across the Episcopal Church, the Anglican Communion, and the wider body of Christ.

THE
LIVING CHURCH

covenant.livingchurch.org | livingchurch.org



The Living Church Foundation seeks to extend its unique ministry of journalism, publishing, organizing, and leadership development for the life and vitality of the Church.

THE LIVING CHURCH Partners 2016

SPONSORS

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

Santa Barbara, California
CHRIST THE KING CHURCH
5073 Hollister Ave. • 805.964.9966
ctksb.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
cfdiocese.org

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

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

Hagerstown, Maryland
SAINT JAMES SCHOOL
17641 College Rd. • 301.733.9330
stjames.edu

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

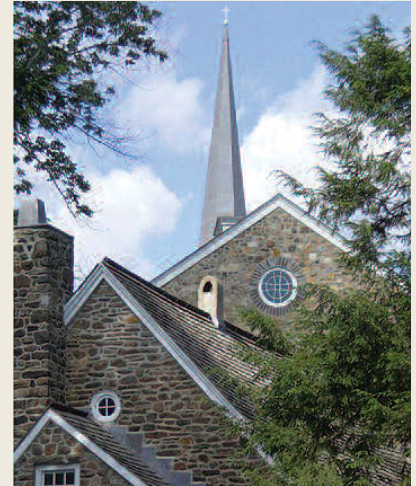
New York, New York
TRINITY WALL STREET
74 Trinity Pl. • 212.602.0800
trinitywallstreet.org

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

Cincinnati, Ohio
DIOCESE OF SOUTHERN OHIO
412 Sycamore St. • 800.582.1712
diosohio.org

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



ST. DAVID'S CHURCH, WAYNE

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

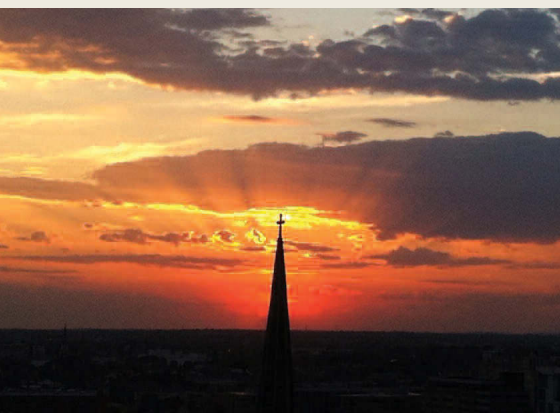
Providence, Rhode Island
S. STEPHEN'S CHURCH
114 George St. • 401.421.6702
sstephens.org

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

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

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

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



CATHEDRAL CHURCH OF ALL SAINTS, MILWAUKEE

(Continued on next page)

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 2016

SPONSORS

(Continued from previous page)

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*

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

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

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

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

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

Indianapolis, Indiana
DIOCESE OF INDIANAPOLIS
1100 W. 42nd St. • 317.926.5454
indydio.org

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

Lafayette, Louisiana
CHURCH OF THE ASCENSION
1030 Johnston St. • 337.232.2732
ascensionlafayette.com

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

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

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

Minneapolis, Minnesota
EPISCOPAL CHURCH
IN MINNESOTA
1730 Clifton Pl., Ste. 201
612.871.5311
episcopalmn.org

St. Louis, Missouri
ST. PETER'S CHURCH
110 N. Warson Road
314.993.2306
stpetersepiscopal.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

Troy, New York
ST. JOHN'S CHURCH
146 1st St. • 518.274.5884
stjohnstroy.org

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

Pittsburgh, Pennsylvania
DIOCESE OF PITTSBURGH
325 Oliver Avenue, Suite 300
412.721.0853
episcopalpgh.org

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

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

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 Alemeda 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

ASSOCIATES

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

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

Salt Lake City, Utah
DIOCESE OF UTAH
75 S. 200 East • 800.343.4756
episcopal-ut.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

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
Superior: Fr. John D. Alexander
114 George St.
Providence, RI 02906-1189
somamerica.org

Phoenix, Arizona
DIOCESE OF ARIZONA
114 W. Roosevelt St.
602.254.0976
azdiocese.org

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

Ponte Vedra Beach, Florida
CHRIST CHURCH
400 San Juan Dr. • 904.285.6127
christepiscopalchurch.org

Santa Rosa Beach, Florida
CHRIST THE KING CHURCH
480 N. County Hwy. 393
850.267.3332
christthekingfl.org

Tallahassee, Florida
ST. JOHN'S CHURCH
211 N. Monroe St. • 850.222.2636
saint-john.org

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

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

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
CHRIST & ST. STEPHEN'S
CHURCH
120 W. 69th St. • 212.787.2755
csschurch.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

Chapel Hill, North Carolina
CHURCH OF THE HOLY FAMILY
200 Hayes Rd. • 919.942.3108
chfepiscopal.org

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

Winston-Salem, North Carolina
ST. TIMOTHY'S CHURCH
2575 Parkway Dr. • 336.765.0294
sttimothysws.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 ARIMATEA
103 Country Club Dr.
615.824.2910
stjosephofarimatea.org

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

Memphis, Tennessee
ST. MARY'S CATHEDRAL
700 Poplar Ave. • 901.527.3361
stmarysmemphis.org

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

Dallas, Texas
ST. AUGUSTINE'S OAK CLIFF
1302 W. Kiest Blvd.
214.371.3441
staugustinesoakcliff.org

Dallas, Texas
ST. MATTHEW'S CATHEDRAL
5100 Ross Ave. • 214.823.8134
episcopalcathedral.org

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

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

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

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

Delavan, Wisconsin
CHRIST CHURCH
503 E. Walworth Ave.
262.728.5292
christchurchdelavan.com



TREASURES PAST AND PRESENT



SILVER
\$38.00



14KT \$155
10KT \$129

FLORAL CROSS

SILVER
\$109



GIFTS OF GLORY
PENDANT

SET WITH
.33 CTTW
DIAMOND



CRYSTAL CROSS
14KT \$2300

VERMEIL
\$149



SILVER
\$47.00

14KT \$499
10KT \$419

EVANGELIST CROSS

SILVER
\$69.00



14KT
\$565
10KT
\$430

ST. SOPHIA
CROSS

GIFTS OF GLORY
EARRING SET



ANGELIC SERAPH MEDALLION
14KT \$566 SILVER \$60.00

SILVER
\$105



CANTERBURY CROSS
14KT \$1199
10KT \$910

14KT \$1235
10KT \$980
VERMEIL \$139
SILVER \$99.00



SILVER
\$49.00

14KT
\$425
10KT
\$320

SCRIPTURES
CROSS



ST. NINIAN CROSS
14KT \$399 10KT \$306

SILVER
\$52.00

SILVER
\$86.00



JEWELLED BYZANTINE
CROSS

14KT \$312
10KT \$247

SILVER
\$43.00



ANGEL CROSS

14KT \$299
10KT \$227

SILVER
\$75.00



ST. THEODORA
CROSS

14KT \$795
10KT \$600

SILVER
\$38.00



ST. BRIDGID CROSS

14KT \$319
10KT \$249

SILVER
\$48.00



JERUSALEM CROSS

14KT \$485
10KT \$375

RECEIVE **10% OFF** YOUR FIRST ONLINE ORDER! ENTER COUPON CODE **TLC** DURING CHECKOUT!

GALLERY BYZANTIUM

www.gallerybyzantium.com

1-800-798-6173