

San Joaquin

Transfiguration & Assumption

Winning Student Essay

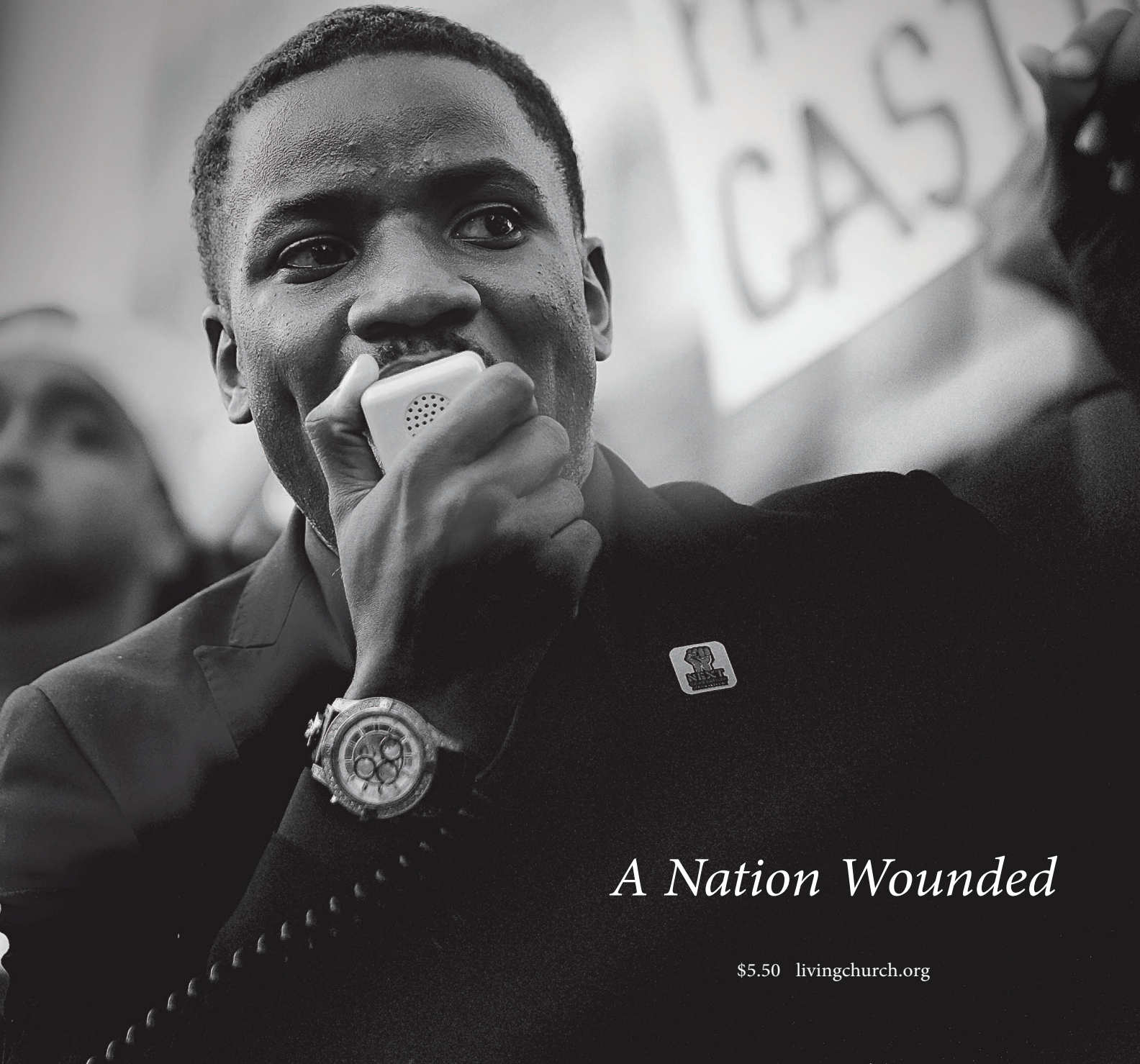
August 7, 2016

# THE LIVING CHURCH

CATHOLIC

EVANGELICAL

ECUMENICAL



*A Nation Wounded*

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

# SHAPING THE MIND AND SOUL OF THE EPISCOPAL CHURCH

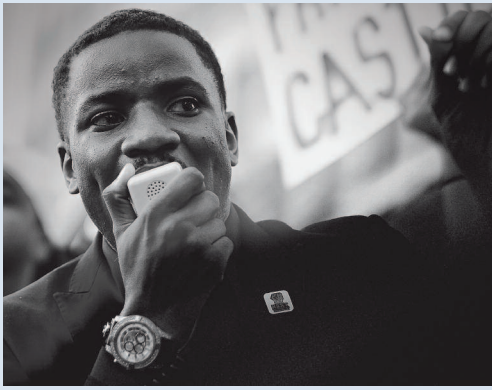
Since 1878, the School of Theology at the University of the South in Sewanee, Tenn., has been providing unrivaled theological education for all of the baptized.

**Seminary:** Master of Divinity, Master of Arts, Master of Sacred Theology, Anglican Studies Program, Doctor of Ministry

**The Beecken Center:** Education for Ministry, Living in the Green, SUMMA

 **SEWANEE**  
THE UNIVERSITY OF THE SOUTH  
THE SCHOOL OF THEOLOGY

[theology.sewanee.edu](http://theology.sewanee.edu)



## ON THE COVER

Charles Allen Wynder, Jr.: “The days immediately following July 4 left the nation wounded, heartbroken, and unsettled” (see “Bloody July,” p. 16).

Richard Hill photo

# THE LIVING CHURCH

THIS ISSUE | August 7, 2016

## NEWS

4 13 Days, 12 Deaths, Few Answers

## FEATURES

15 Pressing on in the Carolinas | By G. Jeffrey MacDonald

18 Bloody July | By Charles Allen Wynder, Jr.

22 Dallas: Before the Shooting Began  
Photos by Richard Hill

24 We Have Sowed the Wind | By Will Brown

26 Dallas: Offerings | Poems by Michael Cover

28 Light in August, and Everything | By Caleb Congrove

30 FIRST PLACE, STUDENT ESSAYS

IN CHRISTIAN WISDOM COMPETITION

Dwelling in the Love of the Crucified Lord

By Deanna Briody

## BOOKS

33 *Making Sense of Evolution • The Evolution of Adam Darwinism and the Divine* | Review by Daniel Muth

35 *The Thiselton Companion to Christian Theology*  
Review by Stephen Platten

36 *Moved by God to Act* | Review by Christopher Yoder

37 *Mary's Bodily Assumption* | Review by Kevin Dodge

## OTHER DEPARTMENTS

38 Letters

39 People & Places

40 Sunday's Readings



LIVING CHURCH Partners

We are grateful to Christ Church Cathedral, Mobile, and Church of the Ascension, Lafayette [p. 39], Grace Church, Grand Rapids, and Trinity School, Midland [p. 40], the Diocese of Western New York [p. 41], and the Diocese of Southern Ohio [p. 43], whose generous support helped make this issue possible.



Mourners attend a candlelight vigil for Baton Rouge police officer Matthew Gerald at Healing Place Church in Baton Rouge on July 18.

Joshua Lott/Getty Images

# 13 Days, 12 Deaths, Few Answers

In the 13 days after July 4, 12 deaths rocked the nation. The cycle of violence began early July 5, when Baton Rouge police received a call from a homeless man who said he had been threatened by a man carrying a handgun. By July 17, a veteran of the U.S. Marines killed three police officers, also in Baton Rouge, only a mile from police headquarters.

The deaths caused a flurry of statements by bishops of the Episcopal Church, many of them discussing both social and theological issues.

These are the dead men:

- Alton Sterling was selling CDs outside a convenience store in Baton Rouge on July 5. A police officer shot Sterling in the chest as they struggled during an attempted arrest.

- Philando Castile was pulled over for driving a car with a broken tail-

light on July 6 in Falcon Heights, a suburb of St. Paul. In a live-streamed video that showed Castile in his dying moments, his fiancée, Diamond Reynolds, said he had informed the arresting officer that he had a gun and a license for it. While trying to comply with the officer's orders to present his identification, she said, Castile was shot to death.

- Dallas police offers Lorne Ahrens, Michael Krol, Michael Smith, and Patrick Zamarripa and DART officer Brent Thompson were all killed by Micah Johnson, a U.S. Army veteran. Police said that Johnson told them he wanted to kill white people, especially police, because of police-involved shootings of black citizens. Police killed Johnson with a C-4 explosive transported by a robot.

- Baton Rouge police officers

Matthew Gerald and Montrell Jackson and East Baton Rouge sheriff's deputy Brad Garafola were shot to death by Gavin Long of Kansas City. In a tweet he wrote days earlier, Long identified himself as both a former Christian and a former Muslim. "My religion is Justice," he wrote. A sniper, firing from 100 yards away, ended Long's ambush.

Most statements by bishops came after the deaths of Sterling and Castile. Some included bishops' concerns about the officers killed in Dallas. Bishops, like many other Americans, fell mostly silent after the murders of police in Baton Rouge.

The Rev. **Bryan Owen**, rector of St. Luke's Church, located adjacent to the Baton Rouge City Police headquarters, told TLC he has heard expressions of relief that Long was not

a Baton Rougean, and that “well over 90 percent of the persons arrested during the protests were not Baton Rouge residents. I think that says a lot about the character of this city. Yes, African-American and other residents have been very angry and upset in the wake of the Alton Sterling shooting. And they’ve been very vocal in expressing their anger, which at times has come out in some very pointed ways that I’m sure is difficult for some people to understand. But from everything I’ve seen, they’ve been committed to peaceful protest. The overwhelming majority of Baton Rouge residents don’t want any violence and don’t want any more deaths. They want justice. They want peace. Part of the difficulty is that there’s disagreement on what justice and peace actually entail and how we can start getting there. But I’m confident we will find ways to come together for the common good.”

Here is a sampling of bishops’ remarks:

Presiding Bishop **Michael Curry**: “In the last few days, we have seen acts of violence in which children of God have been killed in Dallas, Minnesota, Louisiana, and this has been going on for a while before our very eyes, where children of God have been killed. The Holy Scripture reminds us, in the very first chapter of Genesis, that all people have been created in the image and likeness of God. ... The loss of any human life is a tragedy for us all.”

The Rt. Rev. **Morris Thompson**, Bishop of Louisiana: “It is true that a deep and systemic racial divide permeates our country. It is true that we can have the highest regard for those who serve and protect us, while still wanting there to be policies that protect our most vulnerable community members. And it is also true that we must work to make this world a better place for our children and grandchildren. We are proving ourselves unworthy of them.”

The Rt. Rev. **Brian N. Prior**, Bishop of Minnesota: People in law enforcement “care about people, they care about their communities. They and their families live with a

quiet but constant concern that they will be hurt on the job. And particularly relevant to our present situation, they take it personally, and it angers them greatly, when another person in law enforcement abuses their authority. Unquestionably, deep systemic change needs to continue to happen with policing across our country. Yet, what I have always valued about all those I have known in law enforcement is the relationship I have with them. And that is key, as it

always is — we must start with relationship.”

The Rt. Rev. **George R. Sumner**, Bishop of Dallas: “I have no easy answer to the crisis in which we find ourselves as Americans. But this much is clear: Dallas Christians, black and white, of all denominations, are called to stand together. As one we pray for those harmed. We who do so are already one body in Jesus Christ, in spite of all the fault

(Continued on next page)



## Bible Land Exploration with The Rev. Dr. Donald Fishburne

January 30 - February 8, 2017

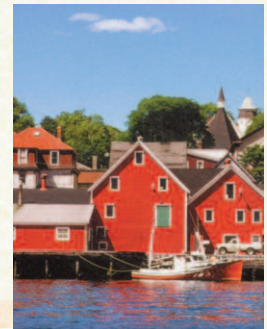
*Bethlehem, The Galilee, Jericho, Jerusalem  
and much more.*

## Canada/New England Cruise with The Rev. Dr. Donald Fishburne

aboard the *Holland America Zuiderdam*

September 30 - October 10, 2017

*New York City to Quebec City*



## The Footsteps of Paul Cruise with Rev. Dr. Chuck Robertson

aboard the *Azamara Journey*

October 9-17, 2017

*Roundtrip from Athens, Greece.*

**Host a group and earn free travel [www.eo.travel/host](http://www.eo.travel/host)**



For more information contact:  
Donald Fishburne, Director of Travel Ministries  
[DonaldFishburne@gmail.com](mailto:DonaldFishburne@gmail.com)

**[www.eo.travel](http://www.eo.travel) • 800-247-0017**

## Few Answers

(Continued from previous page)

lines in our society. May the Holy Spirit guide us all in discerning the shape of our common witness. May we all be praying for the welfare of our city and all its inhabitants. May he protect all exposed to danger in their work.”

The Rt. Rev. **Wendell N. Gibbs, Jr.**, Bishop of Michigan: “I write to you today, peering at my computer screen through tear-filled eyes. My heart hurts; I am angry, I am fearful; my very soul cries out: *Enough!!!* God’s children are being killed! They are black, they are sworn officers of the law, they are parents and siblings and beloved family members; they are all beloved of God! *Enough!*”

The Rt. Rev. **Thomas E. Breidenthal**, Bishop of Southern Ohio: “Nothing stands between us and being merciful. We need not pretend to be compassionate or forgiving when we are not. Nor do we need to shrink from judging wrong where wrongdoing has been done. Nevertheless, as disciples of Jesus, we are called to recognize every victim and every perpetrator as someone for whom Christ died. No easy task this, especially if it means blessing those who curse or abuse us. But blessing doesn’t always mean approval. It means acknowledging a child of God, so that we may move forward together in dignity and truth. That’s where we must start. Mercy is a habit long in the making, but it is crucial for our witness as Christians in such times as these.”

The Rt. Rev. **Marc Andrus**, Bishop of California: “We grieve the loss of lives of the police officers in Dallas, and we grieve the deaths of Alton Sterling and Philando Castile. It was their extrajudicial deaths that spurred this most recent round of demonstrations, which will continue as long as people of color are more likely to be killed by police than white people and until there are changes in policy. Black lives matter. Blue lives matter, too — but not more.”

The Rt. Rev. **Eugene Sutton**, Bishop of Maryland, and the Rt. Rev. **Chilton Knudsen**, Assistant Bishop of Maryland: “While the latest shooting deaths by police were in Minnesota and Louisiana, it was in Dallas, Texas, where several police were targeted by snipers. This madness knows no boundaries. This is what happens when a society worships the gun and sees it as the answer to fear and perceived lack of power. Our faith in firearms is idolatrous.”

## In the Episcopal Church Bishop Menees Accepts Ruling

The Episcopal Church won a massive legal victory worth an estimated \$50 million July 13 when the California Supreme Court declined to hear an appeal from the breakaway Anglican Diocese of San Joaquin.

The court action brings an end to eight years of litigation that pitted Episcopalians against former Episcopalians and cost millions in legal fees. The Anglican diocese will comply with the ruling and vacate the 28 properties involved in the case said the Rt. Rev. Eric Menees, its bishop since 2011.

“I’m not going to take the Episcopal Church to court,” Menees told TLC two days before the ruling as he considered the prospect of no review by the court. “I’m not going to do anything other than work with them to hand over the properties.”

Now the Episcopal Church is poised to reclaim assets across California’s Central Valley from Fresno to Bakersfield, Modesto, and San Rafael. Assets at stake include investments, such as those in endowment portfolios, as well as a crown jewel of real estate: Evergreen Conference Center, Oakhurst, located 12 miles from Yosemite National Park.

Meanwhile, congregations now affiliated with the Anglican Church in North America are gearing up to use

backup plans they hoped to never need. They will be moving out, Menees said, and into other facilities that have agreed to take them as tenants.

Ministries will continue, Menees said, but outreach will be hampered as congregations move further away from the neighbors they have been serving. Among those bracing for the transition is St. James Cathedral in Fresno, where a Spanish-speaking community has swelled almost 20-fold from 50 in 2008 to 950 today.

“It’s going to be hard to find a place that’s large enough to accommodate them,” Menees said.

“We are thankful for this outcome, which brings relief and clarity to the faithful people in the Diocese of San Joaquin and the wider Episcopal Church,” said Rev. Canon Michael Buerkel Hunn, canon to the presiding bishop for ministry within the Episcopal Church.

He declined to say whether the church will plant congregations in the reclaimed properties or sell them off.

“We will continue to bear witness to the good news of God in Jesus Christ using all that we have and all that we are here and throughout the world,” he said.

“At 5 p.m. [July 13] I was informed that the California Supreme Court has denied the defendants’ petition for review,” wrote Michael Glass, chancellor of the Episcopal Church’s Diocese of San Joaquin. “Accordingly, the original judgment in favor of the diocese and ordering the return of the properties and funds (approximately twenty-eight properties, including ECCO and the Cathedral, and various Diocesan funds) stands.”

“It is my belief that the leadership of the Anglican Diocese intends to work with the Diocese to provide for an orderly, thoughtful, and pastoral transition of the properties.”

The court action lets stand an April decision from the Fifth District Appellate Court in favor of the Episcopal Church. That court found that the late Bishop John-David Schofield and the diocesan convention had failed to comply with the Episcopal

Church's canons when attempting to transfer properties.

"The amendment changing the name of the corporation sole to The Anglican Bishop of San Joaquin was invalid," the April decision said, because "no corporation sole known as The Anglican Bishop of San Joaquin existed when these deeds were executed and recorded.

"Title cannot be held by an entity that does not exist. Therefore, these deeds were a nullity."

The newly formed Anglican Diocese of San Joaquin laid claim to the assets when it moved to disaffiliate in 2008, arguing that the Episcopal Church had abandoned its theological foundations and effectively naming itself the rightful heir.

The episode was one of several playing out around the country as congregations and dioceses left the Episcopal Church after the 2003 consecration of an openly gay bishop, the Rt. Rev. Gene Robinson of New Hampshire.

The Anglican Diocese of San

Joaquin spent \$1.5 million on legal fees to defend its claim to the assets, Menees said.

"From our perspective, they are confiscating properties that belong to the people who are in them, who built them, who did all of that," Menees said. The diocese might consider buying the properties it has long occupied, he said, but he doesn't expect Anglican buyers would be entertained. Plus, it would be hard to swallow.

"That would be like someone coming in and stealing your TV set and then offering to sell it back to you," Menees said.

More than 90 percent of the congregations that had once comprised the Episcopal Diocese of San Joaquin severed their Episcopal ties and joined the Anglican Church in North America.

The ruling marks a success for the Episcopal Church, which continues to battle with breakaway dioceses for control of properties in Fort Worth and South Carolina. But the California case could portend more

litigation ahead in other breakaway cases, experts say.

Though the Episcopal Church prevailed in San Joaquin, traditional legal underpinnings for Episcopal victories in similar disputes were dislodged. The California courts opted not to use "deference principles," which acknowledge the church's hierarchy as a determining factor and tend to support the notion of national church ownership of local properties. Instead, California invoked "neutral principles," which focus on contractual documents such as deeds, charters, and signed agreements.

The appellate court dismissed as untenable the Episcopal Church's longstanding argument that a diocese holds property for the national church through an implied trust. That argument received a fatal blow.

"Courts will not imply a trust on church property," the appellate court wrote in its 23-page decision. "Implying a trust almost inevitably puts the civil courts squarely in the midst of

(Continued on next page)

 THE SAINT JOHN'S BIBLE

## Once in 500 Years

"One of the extraordinary undertakings of our time."

Smithsonian Magazine

Discover the beauty and splendor of *The Saint John's Bible*, the first **handwritten, hand-illuminated** Bible commissioned by a Benedictine Abbey in over 500 years.



Seven-volume set, hardcover with dust jacket, 9 3/4 x 15

See **SPECIAL OFFER** at  
[SaintJohnsBible.org/TLC](http://SaintJohnsBible.org/TLC)

## San Joaquin Ruling

(Continued from previous page)

ecclesiastical controversies. ... The court would be required to determine which faction continued to adhere to the 'true' faith. This is something a civil court is not permitted to do."

The Episcopal Church keeps the San Joaquin assets, but for a different reason: the Anglican diocese did not follow proper procedures when attempting to transfer property.

"The diocese had to follow its own rules, and it didn't follow its own rules at the time that it chose to leave the Episcopal Church," said Bob Tuttle, professor of law and religion at George Washington University Law School.

With that ruling, California went where other courts have been reluctant to tread for fear of breaching the principle of separation of church and state.

Tuttle says the courts have learned, in a decade that has seen breakaway cases from the Diocese of Quincy (Illinois) to Fort Worth, Pittsburgh, and South Carolina, that justices are not meddling in theological debates when they refer to church documents. They are merely doing what they do in routinely resolving civil cases — that is, verifying whether an organization is acting in accordance with its charter and professed procedures.

Tuttle sees the ruling as a positive step toward establishing a consistent standard and method for adjudicating cases in which a parish or diocese leaves a denomination. It could have implications for other cases, he said, including those involving Presbyterian Church (U.S.A.) breakaway churches in California.

Meanwhile, courts in other states where Episcopal cases are pending are apt to take notice. "It's not simply folks fighting about property," Tuttle said. "What they are really fighting about is who gets to be, and exercise the authority of, the church in a particular place."

*G. Jeffrey MacDonald*



Browning in 1992

THE LIVING CHURCH file photo

## Bishop Browning Dies at 87

The Rt. Rev. Edmond L. Browning, the 24th presiding bishop of the Episcopal Church, died early Monday in Hood River, Oregon. He was 87.

In that office, he led the church in welcoming women in the episcopate and gays and lesbians to ordained ministry. "There will be no outcasts in this church," Browning said in his first sermon as presiding bishop.

"Bishop Browning was very much 'My Presiding Bishop.' I was ordained a bishop the same year he was elected presiding bishop," said the Rt. Rev. Frank Griswold, who succeeded Bishop Browning in the office.

"For him, the mission of the church was to uphold the dignity and worth of each person within the reconciling embrace of God's inexhaustible love. He did so not without great personal cost. As his successor, on visits to Okinawa and Hawaii where he had served as bishop, I was struck by the enduring affection and gratitude that so many lay people and clergy expressed for the ministry and friendship of Bishop and Patti Browning. In a very real sense he was still their bishop."

"Ed Browning was installed as Presiding Bishop a few months before I

was elected Archbishop of Cape Town and he retired the year after I did. I could not have wished for a more supportive friend — both personally and of our church — at the height of our struggle against apartheid," said Bishop Browning's fellow primate, retired Archbishop Desmond Tutu of Cape Town.

The Rt. Rev. Christopher Epting wrote: "Ed presided at my consecration as the 8th Bishop of Iowa and I served with him on the Episcopal Church's Executive Council for three of my six years (the latter three being with Frank Griswold). With Ed as the chair and Pam Chinnis as vice chair of the Council, I witnessed the finest example of shared leadership between clergy and lay that I have ever seen in our church. They had the deepest respect, and even love, for one another and they led this church with passion, integrity, and courage during those difficult years."

Browning, a native of Corpus Christi, Texas, served as a missionary in Japan (1959-68) and was Bishop of Okinawa (1968-71), the Convocation of Episcopal Churches in Europe (1971-74), and Hawaii (1976-85) until his election as presiding bishop in 1985.

Browning was a graduate of the University of the South and its School of Theology. He was ordained a deacon in 1954 and a priest in 1955.

Bishop Browning is survived by Patricia, his wife of 63 years; a daughter, Paige; sons Mark, Philip, Peter, and John; and multiple grandchildren.

## Bishop Salmon Dies at 82

The Rt. Rev. Edward Lloyd Salmon, Jr., Bishop of South Carolina for 18 years, died June 29 after a lengthy battle with cancer. He was 82. The bishop's death ended 55 years of active ministry.

After he retired from his work as a bishop, Salmon became rector of All Saints Church in Chevy Chase, Maryland, which he had previously served as an episcopal visitor beginning in



2006. He served as dean and president of Nashotah House Theological Seminary from 2012 to 2015.

A native of Natchez, Mississippi, Salmon was a graduate of the University of the South and Virginia Theological Seminary. He was ordained deacon in 1960 and priest in 1961.

His first ministry was in three churches in Arkansas, including St. Paul's, Fayetteville. From 1978 to 1990 he was rector of the Church of St. Michael and St. George in St. Louis. In 1990 he was elected on the first ballot as the 13th Bishop of South Carolina.

The bishop is survived by Louise, his wife of 43 years; a daughter, Catherine; a son, Edward III; grandchildren Fiona, Celia, and Edward IV; and a sister, Sarah.

## Bishop Gray Dies at 90

The Rt. Rev. Duncan Montgomery Gray, Jr., seventh bishop of Mississippi, died at his home July 15. Gray served as bishop from 1974 through 1993.

Gray, born in 1926, was ordained by his father, the Rt. Rev. Duncan Montgomery Gray, Sr., fifth Bishop of Mississippi, in 1953.

Gray was elected on the fifth ballot as bishop coadjutor in March 1974. He was consecrated May 1 of that year.

The bishop is survived by sons Duncan III and Lloyd, daughters Anne and Catherine, and numerous grandchildren and great-grandchildren.

*The Rev. Scott Lenois, ENS*

## Bishop Adams Called to S.C.

Leaders of The Episcopal Church in South Carolina have nominated the Rt. Rev. Gladstone B. "Skip" Adams III as the next provisional bishop for the diocese, calling him to South Carolina as he prepares to retire as

(Continued on page 11)



The Presiding Bishop, Michael Curry, is calling the Church to reclaim its share of The Jesus Movement. He says it will involve evangelism, discipleship, and witness. These words are foreign to Episcopal ears which is why he said this. *The Reclamation Project* provides definitions, insights and suggestions concerning the terms and is designed to aid small group discussions on how best to respond to the bishop's call.

Available at Amazon

ISBN-13: 978-1533582102 • 52 pages • paperback • \$9.95

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

**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**

**STEVENS**  
worldwide van lines

**CALL VICKI BIERLEIN:**  
**800.248.8313**  
[www.stevensworldwide.com/affinity](http://www.stevensworldwide.com/affinity)

USDOT 72029

## Earn a 40% Fundraising Profit!



### Sell Popular Kitchen Items:

- Kitchen Knives, Cooking Utensils, and Gift Sets
- Quick Mixes, Cookbooks, and Stoneware
- 100% Made in the USA

### EASY Fundraising System:

- Catalog Sales, Event Sales or Internet Fundraising
- Free "packaged by seller orders"
- Orders ship in 2 days

Helping groups of all sizes, ages and types fundraise since 1948!

Request your **FREE** catalog and information packet:  
**1-800-311-9691**  
 or [www.RadaCutlery.com](http://www.RadaCutlery.com)  
 NOTE: Dept **A16LCH**



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!



1-800-486-8359  
[www.journeys-unlimited.com](http://www.journeys-unlimited.com)

# 'We Are Going Out of Business'

Episcopal Divinity School will stop granting degrees after the 2016-17 academic year, its board of trustees decided during a tense meeting July 21.

By an 11-4 margin, trustees resolved that after May 2017 students will need to finish their degrees at other schools. Faculty and staff will have job security only through mid-2017.

Trustees said swift action was necessary to keep from depleting all assets of the school, which depends on a \$5 million annual draw from its \$53 million endowment.

"We are going out of business," said Dennis Stark, treasurer for the board. "What we're doing is speeding up that process of getting out of the business we're in because it is truly not sustainable."

The Very Rev. Francis Fornaro, interim dean and president, surprised the board by tendering his resignation effective Nov. 19.

The Very Rev. Gary Hall, chairman of the EDS board, said he learned only that morning of Fornaro's intention to resign and has no plans yet for the top administrative position.

"I have no idea what the plan is, and they have no idea what the plan is," Fornaro said. "That's part of the problem for why I had to resign. What would I be working toward or working for?"

Fornaro took the board to task, saying it was shutting down degree programs too soon, given the size of the endowment.

"This is a premature decision," Fornaro said. "We do have enough to explore and imagine and do new things without spending it down to zero."

The board is weighing various options, chairman Hall said. It will appoint a committee to explore them in depth before making a recommendation to the board next May.

Possibilities include partnering with Harvard Divinity School, Yale Divinity School, or Boston University Theological School to fund teaching and scholarships. Other options: create a center on the EDS campus to



The EDS campus in Cambridge

Jeff MacDonald photo

support delivery of online courses; establish a peace and justice institute; or establish a learning institution that serves all three Abrahamic faiths: Judaism, Christianity, and Islam.

"We have a big corpus of endowment," Hall said. "We don't know how much of it we want to take and use toward ministry education in other places, probably university divinity schools. And we don't know how much property we're going to keep."

EDS is the result of a 1974 merger between Episcopal Theological School and the Divinity School of the Protestant Episcopal Church in Philadelphia. The school's real estate, located just five minutes by foot from Harvard Square, is estimated to be worth at least \$20 million.

The board's discussion acknowledged that EDS has struggled with high overhead expenses of \$130,000 per year per student. Adding to the challenge have been low enrollments in a time when attending an Episcopal seminary means incurring, on average, upward of \$40,000 in debt. EDS has 44 students spread across three degree programs: Master of Divinity, Master of Arts, and Doctor of Ministry.

The board's discussion and vote touched off strong reactions from an audience of about 50 people, who were not permitted to comment or ask questions. Numerous audible sighs bespoke frustration in the room, as did occasional applause for dissenters who wanted to see EDS continue as a degree-granting body.

*G. Jeffrey MacDonald  
 Cambridge, Massachusetts*

## Bishop Adams

(Continued from page 9)

Bishop of Central New York.

The Standing Committee has called a special convention for Sept. 10 at Grace Church Cathedral in Charleston, where delegates will vote on installing Bishop Adams as the successor to Bishop Charles G. von-Rosenberg.

Adams, 63, is retiring later this year as 10th Bishop of Central New York, where he has served for the last 15 years. He had announced in March 2015 his plans to retire from that post, and the diocese is scheduled to elect his successor Aug. 6.

## In the Anglican Communion

*Edited by John Martin*

## One Vote Prevails in Canada

On July 11 the Anglican Church of Canada appeared to reject, by one vote in the clergy order, a proposed canonical change that would incorporate same-sex couples into the definition of marriage.

But the vote became affirmative on July 12, when leaders of General Synod said the vote of the Rev. Michael Thompson, secretary general, was recorded incorrectly.

In both cases, that one vote made all the difference. The measure will require second approval in three years because it is a canonical change.

To pass, the resolution required two-thirds majority of each of three orders — lay, clergy, and bishops.

In a statement issued in February, the House of Bishops said a motion for same-sex marriage would not likely secure the required two-thirds majority among bishops.

“We have grappled with this issue for three meetings of the House, and we feel a responsibility to convey our inability to come to a common mind in discerning what the Spirit is saying to the Church,” they wrote.

The bishops approved the measure after all.

In a statement issued July 14, Archbishop Fred Hiltz repeatedly stressed the words of St. Paul in Ephesians 4:1-3: “I beg you to lead a life worthy of the calling to which you have been called, with all lowliness and meekness, with patience, forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace.”

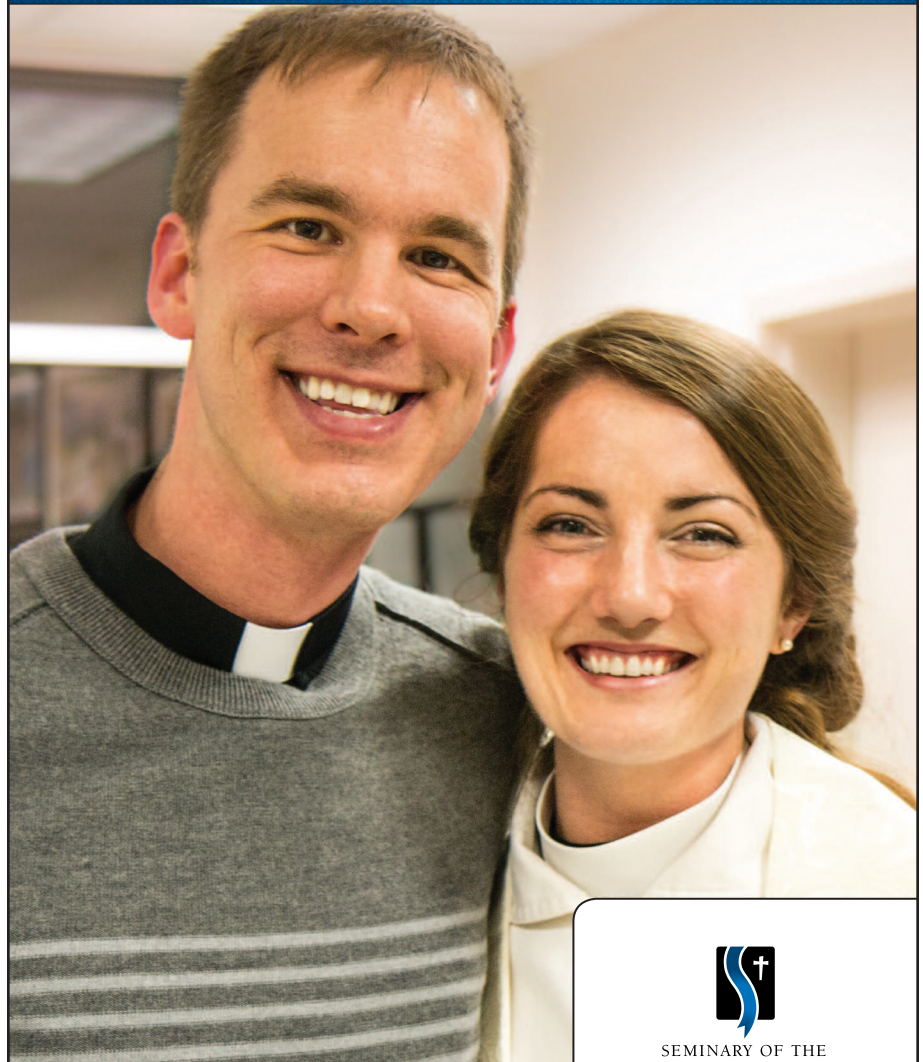
“We have been deeply divided over

the solemnizing of same-sex marriage for a very long time. That has not changed,” Archbishop Hiltz wrote. “In the midst of this division, I need to take to heart Paul’s counsel and I encourage our whole Church to do the same.”


Seven bishops issued a statement of dissent from the synod’s decision. They represent the dioceses of Algoma, the Arctic (diocesan and suffragan), Athabasca, Caledonia,

(Continued on next page)

Become a faithful,  
flexible, creative leader.



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

  
SEMINARY OF THE  
**SOUTHWEST**  
AN EPISCOPAL SEMINARY



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

## January Intensives 2017

One-week intensive courses are the perfect getaway for life-long learners—study for credit to get your degree completed faster, or take our non-credit option, to keep your theology sharp and thoughts fresh.



### The Book of Job

*Dr. Don Collett*

OT 638/938 | January 9-13

### Discerning a Call to Ministry

*The Rev. Mary Hays*

Non-Credit | January 16-20

### The Evangelistic Legacy of C.S. Lewis

*Dr. John Bowen*

PT 675/975 | January 9-13

Non-credit option: \$180

Full Course Listings at  
[www.tsm.edu/intensives](http://www.tsm.edu/intensives)

Contact Dawn Bates, Manager of Interterms to register,  
[dbates@tsm.edu](mailto:dbates@tsm.edu) or 800-874-8754.

## In the Anglican Communion

(Continued from previous page)

Saskatchewan, and Yukon.

“Though the change to the Marriage Canon would require a second vote in 2019 in order to come into effect, some bishops have vowed to proceed with same-sex marriages immediately, contrary to the explicit doctrine and discipline set out in our constitution, canons, and liturgies,” the bishops wrote.

“In passing resolution A051 R2 the General Synod has taken a further step in ordaining something contrary to God’s Word written and imperils our full communion within the Anglican Church of Canada and with Anglicans throughout the world. We believe that our General Synod has erred grievously and we publicly dissent from this decision.”

*Sue Careless*

POSTCARD FROM LONDON

## Vicar’s Daughter Renews Faith at 10 Downing St.

Unlike their American counterparts, British politicians tend to be reluctant to bring God into public discourse. Prime Minister Tony Blair’s director of communications, Alistair Campbell, once stopped Blair from answering a question about his Christian faith. “We don’t do God,” Campbell said.

Politicians of the left can say without censure that they are not believers. With those on the right the position tends to be more opaque. Conservatives like David Cameron and Boris Johnson, who attended schools where chapel was compulsory, tend to have a somewhat patchy grasp of religion. They nevertheless are familiar with church language and will mouth the words of hymns on public occasions.

The U.K.’s new prime minister, Theresa May, defies the pattern. She has openly spoken of her Christian

faith: “It is part of who I am and therefore how I approach things.” Her conviction grows from being a daughter of a Church of England vicar and a regular churchgoer.

The Rev. Hubert Brasier, May’s father, died in a car accident when she was 25. He trained at College of the Resurrection, Mirfield, the highest of the Church of England’s high-church colleges. Mirfield, home of the Community of the Resurrection, has trained generations of priests who deliver mint-perfect sermons without a script.

A typical vicar of Brasier’s generation often ventured into the streets in a cassock and was addressed as Father, even by those outside the church. Their ministry focused on the sacraments, a commitment to justice, and serving the poor. They took on parishes in deprived areas that other clergy avoided.

Brasier named his only daughter after St. Theresa of Avila, the 16th-century nun who became a reformer of the Carmelite order. It was her lot to live through the turbulent times of the Reformation and Counter-Reformation that plunged early-modern Europe into bitter and protracted warfare.

In her formative years, Theresa Brasier lived in a goldfish-bowl village vicarage household, and people needing pastoral care would show up at any hour. In Britain it’s fashionable for cynics to mock Church of England clergy for their advocacy of the poor. But these clergy are often the only members of the professional classes who live in deprived areas and have a finger on the pulse of the community.

The prime minister has described herself as a one-nation conservative who is concerned that her party has been too allied with elites and out of touch with ordinary folk for whom life is a struggle.

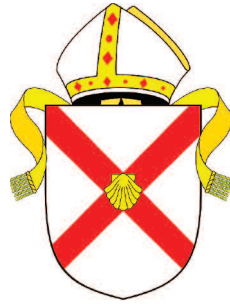
She finds herself in a leadership role when once again Europe is experiencing challenging times.

## Canon White Suspended

The Rev. Canon Andrew White, known as “the Vicar of Baghdad,” has been suspended from his role as president of the Foundation for Relief and Reconciliation in the Middle East. Officials of the charity remain tight-lipped about the reasons, but there have been accusations that White used the foundation’s funds to free sex slaves and hostages kidnapped by Muslim militants linked to ISIS in Iraq. U.K. law prohibits using charity funds to pay ransoms.

White, 58, was recently forced to leave Iraq after continuous threats on his life. He is now based in Amman, Jordan, and maintains a family home in Hampshire in the south of England.

A Facebook post led to attention about his efforts to free women and girls used as sex slaves. He will continue to be paid during the suspension.



## Rochester Faces Crisis

*Downton Abbey* held up a mirror to contrasting attitudes to shrinking finances. While some of their peers lived in denial and eventually had to give up their estates, the Crawleys stayed alert to financial realities and retained their historic home.

Three years ago, three dioceses in the north of England (Bradford, Ripon, and Wakefield) faced acute financial realities. They amalgamated

to form the Diocese of West Yorkshire and the Dales, known too as the Diocese of Leeds.

A contrasting situation is looming in the southeast. The historic Diocese of Rochester announced emergency cost controls July 7. The diocese has operated with deficits for several years and now its financial reserves have run out. Its budgeted deficit for 2016 was £557,000 (about US \$720,000). The deficit for 2015 was £604,000 (US \$780,000). It has frozen clergy stipends, staff recruitment, and vicarage repairs and it hopes to rent out vacant clergy housing.

The Rt. Rev. James Langstaff, Bishop of Rochester, said in a letter to parishes that these are just short-term expedients and there is a hard road ahead as the diocese strives for a balanced budget. His letter said financial measures needed to include increasing giving by parishes, sale of

(Continued on next page)

# FUNDAMENTALS OF TRANSITIONAL MINISTRY

THE WORK OF THE TRANSITIONAL LEADER  
**OCT. 11-13, 2016** / DUBOSE CONFERENCE CENTER

The departure of a clergy person has a profound effect on any congregation. During times of transition, clergy, laypersons, and judicatory leaders need to make informed choices about clergy leadership. The Beecken Center of the School of Theology at the University of the South is proud to partner with the Interim Ministry Network to host this three-day course at the DuBose Conference Center in Monteagle, Tennessee. Healthy attitudes and best practices of the intentional interim leader will be addressed, and foundational theories essential to interim ministry will be introduced and discussed. Clergy and laypersons are welcome.



[bit.ly/ftm2016](http://bit.ly/ftm2016)

## In the Anglican Communion

(Continued from previous page)

surplus property, and reduction of parish clergy.

The diocese was founded in the seventh century, when St. Augustine consecrated St. Justus to plant a church in the Medway towns of Kent. It has always had a close and dependent relationship with the Diocese of Canterbury.

### Arepas by Airmail?

Food riots, bare shelves, and soaring crime rates in Venezuela have put the country's desperate conditions on the international radar this summer. But faith communities and individuals who want to help might need to show uncommon creativity.

That's because the Venezuelan government prohibits foreign non-governmental organizations from operating in the country. The international relief agency World Vision abides by those rules and maintains no presence in Venezuela.

Episcopal Relief & Development likewise does not work in Venezuela and has received no requests for monetary or technical assistance from the Diocese of Venezuela since the crisis began, said Abigail Nelson, senior vice president for programs.

"The diocese is focusing on people in the affected areas, and it has been clear about taking a pastoral role rather than getting involved in the political situation," Nelson said. "Through their internal networks and capabilities, they are supporting and

cares for one another."

But needs are severe and the situation remains dangerous, especially for poor residents who lack access to the underground economy, according to Dany Bahar, a resident fellow in the Global Economy and Development program at the Brookings Institution. Unlike middle- and upper-class people who have savings in dollars, the poor in Venezuela have few options and face mounting risks.

"In this crisis, the poor are the ones that are being affected the most by far," said Bahar, who is also an associate at Harvard's Center for International Development. "People are hungry. They're spending hours in line at the supermarket. Crime has gone up."

To assist from abroad, Bahar said, would-be donors have two viable options: they can send either dollars or food. Dollars are not of much inherent value in a country where inflation is expected to exceed 700 percent this year, according to International Monetary Fund projections.

"If I sent \$1,000 to you in the church in Venezuela, it would only make sense for you if you could exchange it in the black market," Bahar said. "Otherwise, you would get very few bolívares, which is the local currency, and there's really nothing you can do with that."

Sending money directly to congregations to help meet local needs is a practice preferred by some relief groups in other regions of the world. The Anglican Relief & Development Fund supports organizations within

the Anglican Communion when they ask for help. On behalf of the Anglican Church in North America, the ARDF gives away \$800,000 to \$900,000 per year, but no requests for funds have come from Venezuela.

"We just don't react unless there is a place for the funds to go to," said Canon William Deiss, executive director.

G. Jeffrey MacDonald

### Bishop Bell Case Review

An independent review will probe the case of the Rt. Rev. George Bell.

In September 2015 the church settled a civil claim by a woman who claimed she was abused as a child by Bell, who was Bishop of Chichester from 1929 until his death in 1958. The review will scrutinize all aspects of how the case was handled.

A complaint was first made in 1995 but no action was taken until 2013, when the complainant approached Archbishop Justin Welby. The name of the independent reviewer and the review's terms of reference will be announced at a later date.

Supporters of Bishop Bell are highly critical of the church's original investigation. They claim there was little or no reference to Bell's diaries or working papers, or to people who worked with him during the years in question. Their campaign has won the support of high-profile journalists, including Charles Moore, a former editor of *The Telegraph*.

Bell is still much admired years after his death. He supported German Christians, notably the martyred pastor Dietrich Bonhoeffer, who opposed Adolf Hitler and the Third Reich. Many believe Bell should have been chosen as Archbishop of Canterbury in succession to William Temple in 1944, but his way was blocked by Prime Minister Winston Churchill for opposing bombing of German cities and civilians during World War II.



**MOVING?**

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

A Division of  
**THE relocation CENTER**

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

**800-733-0930**

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



Voorhees College and St. Augustine's University educate more than African-Americans; both have students of other racial backgrounds as well.

Photo courtesy of Voorhees College

# Pressing on in the Carolinas

Voorhees College and St. Augustine's University preserve the ministry of historically black colleges and universities.

By G. Jeffrey MacDonald

Summer might look like a quiet season at the two historically black colleges of the Episcopal Church, but the hard work of educating disadvantaged young adults cannot be put on hold, especially this year.

Voorhees College in Denmark, South Carolina, and St. Augustine's University in Raleigh have been racing since last winter to show accreditors, prospective students, and donors that they have the financial stability to match their lofty missions.

Both schools have weathered the fiscal storms that rocked America's 105 historically black colleges and universities (HBCUs) in the wake of the Great Recession. Now they're

gearing up to demonstrate proof of progress, relevancy of mission, and readiness to thrive. Among the key ingredients: closer ties to an Episcopal Church that has made racial justice and reconciliation a top priority of the current triennium.

"Do we have financial issues? Dad-gone right," said Voorhees College President Cleveland Sellers, Jr. "Do we take them seriously? Dad-gone right. Do we want somebody to come in and bail us out? No, we don't. Do we want some assistance in bailing ourselves out? Yes, we do."

Since the 19th century, St. Augustine's and Voorhees have served African-Americans who had few other options for higher education. Balancing budgets has never been easy for these private schools with a low-income niche, but the mission

has endured and borne generations of fruit with help from the church.

Each school receives \$274,000 annually from the Episcopal Church. That's between 1 and 2 percent of each school's total revenues. Both may also apply for church grants to support creativity in education, but the relationship goes beyond funding. In June, Executive Council also authorized senior national church staff to help the schools strengthen their fundraising, student recruitment, and strategic planning.

The schools are taking new steps to bless the church as well. This year, St. Augustine's launched a new scholarship program through which all Episcopal students receive a 50 percent tuition discount worth about \$8,500 per year. St. Augustine's has

(Continued on next page)

## Pressing on in the Carolinas

(Continued from previous page)

seen Episcopal applications surge this year as a result. College placement offices at Episcopal high schools are making it known to their students.

Voorhees sends its renowned concert gospel choir to perform as widely as possible, including at parishes that support the college. But the choir's evangelism and witness are limited by funds. Any trip that would require a hotel is beyond the budget. Voorhees is seeking individuals, parishes, and dioceses to underwrite particular initiatives such as a traveling choir, a scholarship, or a much-needed upgrade to athletic facilities, to name a few of the giving opportunities.

Today's church-college partnerships aim to keep crucial doors open during "what appears to be a crisis of funding," according to Anita George, a member of Executive Council's HBCU Task Group. At stake is the schools' all-important standing as accredited institutions.

Accreditation is essential for qualifying for federal funds, including the government's financial aid programs, which are the lifeblood of education funding for students at HBCUs. If accreditation goes away, students disappear, too, because they cannot obtain money for college. A cautionary example comes from the defunct St. Paul's College, an Episcopal HBCU that closed in 2013 soon after it lost accreditation.

"You can lose accreditation easily," said retired historian Bobby Lovett, author of *America's Historically Black Colleges and Universities: A Narrative History, 1837-2009*. "You have to have adequate facilities, and facilities at some HBCUs are falling apart. You have to have adequate equipment. You can't offer engineering or science if you don't have proper laboratories, and to put in laboratories costs millions of dollars. You have to have benefits for your faculty, supports for your students in living spaces. And all of that is just money."

Neither Voorhees nor St. Augustine's faces any risk of closing, according to their respective presidents, but they are confronting challenges. Accreditors placed St. Augustine's in warning status last December for failure to demonstrate compliance with financial stability standards. Though Voorhees has always enjoyed good standing with accreditors, the school this year needed to pursue \$600,000 in donations from vendors, graduates, staff, and others in order to end the fiscal year with a surplus ahead of its 2017 review, Sellers said.



The St. Augustine's University Choir sings at a chapel service.

Photo courtesy of St. Augustine's University

Outside factors dealt all HBCUs a tough hand in the early 2010s, and many are still trying to recover. Tighter lending criteria in the federal Parent PLUS Loan program caused enrollments to fall, in some cases sharply, as loan officers denied applications and touched off a sudden wave of dropouts. For tuition-driven schools like St. Augustine's and Voorhees, slumping enrollments took a hefty toll on budgets and made deep cuts imperative.

"When the enrollment dropped, it certainly had a financial impact to the university," said St. Augustine's President Everett Ward. "We have made major cuts to our budget. We developed a budgetary process that keeps us in line with the true picture

of the university. So we have an operating budget, based on our number of full-time equivalent students, that is very realistic."

Voorhees reduced faculty and staff levels by 50 percent, from 200 to 100. Gone are about half of the courses offered previously, especially those that were attracting only a few students. New, grant-eligible academic programs such as emergency management have meanwhile taken root.

St. Augustine's made similar moves, slashing \$6 million from the budget to close deficits, selling three residential properties, and putting a golf course up for sale. Academic programs are now streamlined into four areas: public health, communications, criminal justice, and STEM (science, technology, engineering and mathematics). The school is looking forward to larger enrollments this year, Ward said.

"We are now beginning to see, hopefully, an upward trend," he said.

Promising signs at Voorhees and St. Augustine's helped convince Joel Cunningham, vice chancellor emeritus at the University of the South, to make what he calls "substantial contributions" to both schools.

"The church values these institutions because they are a window for



the church into the African-American community,” said Cunningham, who serves on Executive Council’s HBCU Task Group. “They’re also windows for members of the African-American community into the church — windows or, we hope, doors. They provide ways for people who would not otherwise have experience with the church to gain it.”

**A**t inception, both schools sought to affirm the inherent dignity of African-Americans and create opportunities for them in Southern states where the legacy of slavery cast a long shadow. At one time, they were two of four Episcopal HBCUs (Okolona College in Mississippi shut down in 1964). Now that St. Paul’s has also closed, the sole two surviving Episcopal HBCUs are keen to remember their histories and why they exist. They educate more than African-Americans; both have students of other racial backgrounds as well. Bringing a special kind of support to the task is what makes them distinct.

St. Augustine’s launched after the Civil War in 1867 as an outreach ministry for newly freed slaves. It fast became a hotbed for training black Episcopal priests. Women were admitted to St. Augustine’s from day one. In 1897, the school established St. Agnes Hospital, which cared for local residents for more than 60 years in a period of Jim Crow segregation when other local hospitals were not accessible to them.

Despite cost-cutting pressures, St. Augustine’s has recently been building up its religious studies program by adding courses and allowing anyone from the wider community to enroll in individual classes. It’s part of a vision to restore St. Augustine’s role as a training ground for church leaders as it approaches its 150th anniversary next year.

“If we can return to that period in history when St. Augustine’s was one of the primary universities that helped send students on to seminary and then on to become Episcopal priests, then that fits with our core mission here at the university,” Ward said.

Voorhees’ predecessor institution, Denmark Industrial School, began a generation after St. Augustine’s in 1897, but not without a struggle. Twice construction materials went up in arsonist flames as foes tried to stop Elizabeth Evelyn Wright from founding what would be the first high school for blacks in a poverty-stricken region still known today as South Carolina’s “Corridor of Shame.”

But Wright pressed on, supported by Northern philanthropists like Ralph Voorhees, who paid for the land and built the first building. In 1924, the school began receiving support from the Episcopal Church. Financial assistance came from far and wide as the institution evolved into a junior college and then a four-year college. The Diocese of Massachusetts, for instance, financed two major buildings and an auditorium.

“Had not it been for them, we probably wouldn’t be in existence today,” Sellers said. “They were able to reach out and do that kind of thing, and it made a difference to a lot of students.”

Voorhees’ mission still involves educating the disadvantaged, but the need is subtler today. Like St. Augustine’s, Voorhees draws students who do not receive athletic, music, or academic scholarships at higher-profile schools. State schools or community colleges might be less expensive to attend in some cases, but some students cannot imagine being on a big crowded campus. Some might need remedial academic training or personal guidance after high school. Administrators say these students receive the nurture, kind touch, and Christian community they seek at Voorhees.

“Voorhees College is a smaller in-



Voorhees College’s new Living/Learning Activity Center

stitution, and it caters to those students who might not survive in that large state-school environment,” said Sonia King Gass, vice president for institutional advancement and development at Voorhees. “Some of our students need just a little bit more to help them succeed. ... For instance, ours is a Christian environment. At a state institution, you don’t have chapel every Tuesday. At Voorhees College, you do.”

**D**arius Snow. Born in Atlanta, he was abandoned around age 2 and came of age in a tough neighborhood where narcotics were prevalent, Sellers said. He developed a stutter and sought a safe, supportive environment for postsecondary education. Voorhees accepted him and got to work.

Snow’s advisers believed he could overcome his stutter with enough love, encouragement, and work with a speech specialist. They gave him a challenge: to lead announcements at the all-school chapel service. With time and practice, his speech grew smoother.

“At his graduation, he was one of the students who delivered a speech,” Sellers said. “The world was wide open to him.”

Snow made his mentors proud by entering graduate school in Alabama. But Voorhees graduates do not have to become high-powered professionals or scholars in order to be celebrated. Sellers emphasizes that some graduates opt to raise families or make their mark simply by being good citizens and people of faith. Many come from modest means; some cannot even afford 75 cents for laundry, he said. Others have had to drop out to support families back home.

But those who piece together enough loans and scholarships to stay for four years are taught to succeed, Sellers said. They learn to have hope, to trust God, to serve their less fortunate neighbors, and become the best they can be.

“It’s no easy task to educate poor people,” George told Executive Council in June. “I would add: but we must.” □

# Bloody July

In a culture of racism and oppression, the church must be a force of reconciliation.

By Charles Allen Wynder, Jr.

**T**he days immediately following July 4 left the nation wounded, heartbroken, and unsettled. On July 5, a police officer in Baton Rouge shot and killed Alton Sterling after pinning him to the ground. Alton had been selling DVDs outside a convenience store. On July 6, a police officer in a suburb of St. Paul shot and killed Philando Castile while he was in his car with his fiancée and her 4-year-old daughter. Diamond Reynolds live-streamed video of Castile dying in the car.

These two shootings are part of a larger pattern of police-involved killings that have become too common in the last couple of years. Since the death of Michael Brown in 2014, it has become routine to see images of black men, women, and children killed by police. What made the week of July 4 different? Was it that one shooting took place in the Deep South and the other in a state bordering Canada? No. The series of police-involved killings of black civilians has taken place across the United States, from California to New York and many points in between, including Ferguson, Missouri, and Cleveland.

In fact, the disproportionate killing of black civilians by police is in many ways mirrored in the disproportionate killing of Latino and Native Americans. I contend that the many days following this year's Fourth of July were

different because they intersected with the ambush killings of five police officers in Dallas and three officers in Baton Rouge.

Micah Xavier Johnson, a U.S. Army Reserve veteran of the war in Afghanistan, targeted the officers in Dallas (and seven others whom he wounded). Dallas Police Chief David Brown reported that Johnson told police negotiators he was upset about the recent police shootings and that he wanted to kill white people, especially white officers.

In Baton Rouge, Gavin Long, a veteran Marine, targeted officers in what was described as a classic ambush.

The juxtaposition of these deaths forced the entire nation to stop and take notice. These horrific events leave the nation, particularly the citizens of Louisiana, Minnesota and Texas, with heavy hearts. The premature loss of lives due to violence is a moral outrage and calls for a time of prayer, lament, and much more, from the "sanctuary to the street," in the words of the Children's Defense Fund.

**F**rightening statistics bring this sad reality into sharp relief. Specifically, the National Law Enforcement Officers Memorial Fund reported that 26 police officers have died in the line of duty so far this year, compared to 18

officers who had died at this point in 2015. *The Guardian* reported recently that in 2015, 464 people were killed by American police; 102 of them were unarmed. Of the 102, 43 were black, 35 were white, 17 were Hispanic or Latino, two were Asian or Pacific Islander, two were Native American, and three were of unknown racial background.

*The Washington Post* recently reported that at least 385 people have been shot and killed by police in 2016. Of that number, 49 people were unarmed, 13 were carrying toy guns, and six were carrying weapons that were unknown or undetermined. The *Post* further reported that 171 whites have been killed in 2016 compared to 100 blacks, 54 Hispanics, six Asians, three “others,” and 31 people of an unknown race. Looking at these deaths in the larger societal context, blacks and Latinos are clearly overrepresented in police-involved shooting deaths. The Centers of Disease Control and Prevention and the National Center for Health Statistics found that while Native Americans constitute .8 percent of the population, they represent 1.9 percent of police killings of civilians.

The Rev. Dr. Kelly Brown Douglas reminded me recently of Karl Barth’s counsel: “Take your Bible and take your newspaper, and read both. But, interpret newspapers from your Bible.” If we take this charge seriously, she said, we have to recognize that racial justice and reconciliation must be on the Church’s agenda. It cannot be ignored.

Many Episcopal clergy used the lectionary readings of July 10 to preach about these dynamics. The Gospel reading that Sunday was Luke 10:25-37 (often referred to as the parable of the Good Samaritan), an ideal passage for reflecting on how we understand the meaning of *neighbor*.

As the Rev. Dr. Martin Luther King preached: “On the one hand, we are called to play the Good Samaritan on life’s roadside; but that will be only an initial act. One day we

must be transformed so that men and women will not be constantly beaten and robbed as they make their journey on life’s highway. True compassion is more than flinging a coin to a beggar: it is not haphazard and superficial. It comes to see that an edifice which produces beggars needs restructuring.”

Against this backdrop, how do we make meaning of the events of this Bloody July? I find it helps to recognize that these events are not isolated. The police-involved killings of black, Latino, and Native American citizens are symptomatic of an American legacy of racial hierarchy and oppression.

Like many radical white supremacists, Gavin Long had declared himself a sovereign citizen who need not answer to any laws.

I write as a newly ordained deacon whose journey includes time as a prosecutor, a defense attorney representing adults and youth, and a veteran Army Judge Advocate General attorney. A lifelong Episcopalian, I grew up in an Afro-Anglican parish in Virginia. I am a father of an 11-month-old black boy who was baptized in June. His development and flourishing is my main concern. I tremble at the world facing him. These issues have a lived and concrete meaning for me. My prior vocation allows me to understand the strengths and flaws of the criminal justice system. I respect the sacrifice and service of law enforcement officers. I worked with many professional police and state troopers. The elected prosecutor and staff judge advocate who mentored me were ethical, competent, and respected individuals in the community. I also recognize the brokenness of a justice system that incarcerates more people than any country in the world.

*The New Jim Crow: Mass Incarceration in the Age of Colorblindness* by Michelle Alexander provides a compelling analysis of the racialization of criminal justice in America. Suffice it to say that our current situation

I am a father  
of an 11-month-old  
black boy who was  
baptized in June.  
I tremble at the world  
facing him.

# Bloody July

(Continued from previous page)

is grounded in the original sins of racism and manifest destiny embedded in the nation's founding. Laws, systems, cultural and religious beliefs and practices continue to reinforce false assumptions of white superiority and the inferiority of black and native peoples. We can trace the implicit bias that assumes criminality in black bodies to a long history that continues to live today.

Eddie Glaude, chairman of Princeton University's Department of African American Studies, writes that a value gap in America's racial hierarchy "reflects something more basic: that no matter our stated principles or how much progress we think we've made, white people are valued more than others in this country, and that fact continues to shape the life chances of millions of Americans. The value gap is in our national DNA."

This value gap is larger than the issue of policing; it minimizes opportunities for human flourishing by increasing disparities in housing, education, and health.

**R**econciliation lies at the core of the Church's vocation: 2 Corinthians 5:18 reveals the ministry of reconciliation given to us by God in Christ. Furthermore, the Church is uniquely positioned to co-labor with people, institutions, and communities in the work of racial justice and reconciliation.

While the Church has yet to fully live by its vocation, it has a theology and moral framework to contribute to the public square. Christians believe every human being is created in the image of God. Building on this knowledge, Episcopalians specifically com-

mit through the Baptismal Covenant to respect the dignity of every human being. Every human being is a child of God. Each life is equally sacred. This theology and embodied spirituality counters the value gap lying at the core of America's racial oppression and hierarchy.

Perhaps the greatest contribution the Church can make is to co-labor with others to reimagine the meaning of community. Working

with others to adapt how we relate to each other and work for the commonwealth means looking at the way our neighborhoods, cities, and towns foster environments for every child of God to flourish. This work also requires us to broaden our definition of safety and protection. Engaging in this process will transform our understanding and practice of policing, criminal justice, public health, public educa-

tion, and much more.

Christians profess to be followers of Jesus and his way. As people of the way, we recognize the truth of the gospel that Jesus preached. We look to his example to order our lives and the actions we take. Jesus taught and lived the Greatest Commandment, and he told us to love one another as he loved us. Jesus' love ethic is one that transforms the hearts of people, the practices of communities, and structures of society. We witness this ethic from the beginning of his public ministry when Jesus says: "The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the

We co-labor  
with God to transform  
unjust structures  
and oppression.  
Let us resist the pull  
of silent collusion with  
the comforts of power  
and privilege.

Lord's favor" (Luke 4:18-19). In Jesus we find our ministry of reconciliation and we see that justice is a critical aspect of reconciling to God and our neighbor.

The Gospels also teach us that Jesus understood that oppression operates on multiple levels. Jesus spoke to individuals as he walked in the street. He taught and labored with the disciples as a group. Jesus used his parables, miracles, and teachings to contest the oppressive systems, practices, and structures of his day. This level of engagement and commitment to justice and reconciliation threatened the powers of his day. Christians are called to mirror this challenging ministry in our times, in part by addressing racism and other forms of oppression at the personal, interpersonal, structural, and cultural levels. This practice requires us to integrate love, justice, compassion, and mercy into our way of being as individuals, congregations, and communities. It is one of the ways we can participate in God's mission in the world. This, I believe, is what it means to be members of the Jesus movement. We co-labor with God to transform unjust structures and oppression. Let us resist the pull of silent collusion with the comforts of power and privilege. The work before us is significant and I believe we can do it, with God's help.

Bishop Mariann Budde, during Washington

National Cathedral's broadcast of *Racial Reconciliation: What the White Church Must Do*, said that we must change minds, change hearts, and change laws. My colleague Heidi Kim, the Episcopal Church's missionary for racial reconciliation, contends that racial justice and reconciliation must be part of our spiritual formation. We have a good example of this approach in the work of the Diocese of Atlanta's Beloved Community: Commission for Dismantling Racism led by Catherine Meeks.

Part of my charge from Presiding Bishop Michael Curry is to enhance our capacity to advocate, organize, and witness for racial justice and reconciliation in our communities. As members of the Jesus movement, we can have a profound effect on the public square if we advocate for policies and practices that transform our systems. We can do so while working for the conversion of hearts and minds. The church can help lead this movement by serving as a convener of people, communities, and institutions. We can use our moral foundation and spiritual practices to hold open safe spaces for dialogue and sacred conversation. People are crying out for a place to lament together. They want to connect with others to build a new vision of community.

As the Rev. Canon Ed Rodman counseled the Church during his many years of ministry: "Let there be peace among us, and let us not be instruments of our own or others' oppression."



*The Rev. Deacon Charles Allen Wynder, Jr., is the Episcopal Church's missionary for social justice and advocacy engagement.*

# Dallas: Before the Shooting Began

By Richard Hill





Richard Hill is a photographer in Dallas and a frequent contributor to THE LIVING CHURCH.

# We Have Sowed the Wind

Like many people, I feel a sense of foreboding about what is coming on our nation and our world.

By Will Brown

On July 3, churchgoers heard in the familiar story of the Good Samaritan (Luke 10:25-37) Jesus' answer to a question put to him by a lawyer: "Who is my neighbor?"

The tragic shootings of two black men by police raised for our nation yet again the twin questions of *Who is my neighbor?* and *How I am to love him?* Alton Sterling was shot in Baton Rouge, and Philando Castile outside of St. Paul. The horrific killings of five police officers in my city of Dallas occurred soon after, followed by the murders of another three officers in Baton Rouge.

I believe there are at least four sins committed by our nation that cry to heaven for vengeance:

- the genocide of American Indians
- state-sanctioned abortion
- the defrauding of laborers of their wages (according to the Social Security Administration, illegal immigrants and their employers have contributed more than \$100 billion of their wages to Social Security in the past decade and, because they are here illegally, they will receive little to none of that money)
- slavery

Our nation has sowed the wind, and I am afraid that we will reap the whirlwind. We are beginning to see the legacy of slavery more and more. And if you do not believe in corporate sin or corporate guilt, you have not read the Bible.

I don't have any political answers. Frankly, I do

not think there are any answers for our nation anymore. We have denied ourselves access, politically and corporately, to the resources that animated the civil rights movement of the 1960s. The heroes of that time proclaimed from the rooftops that their work was underwritten by the imperatives of their faith in Jesus Christ. I have in mind men like Martin Luther King and Jonathan Myrick Daniels. Daniels was a white, Anglo-Catholic seminarian from the Church of the Advent in Boston who was shot to death in Alabama in 1963 when he threw himself between a shotgun-wielding white construction worker and a 17-year-old black girl. Martin Luther King called this "one of the most heroic Christian deeds of which I have heard in my entire ministry."

But our misguided rulers are deliberately and systematically squeezing Christian faith out of our nation's public square, because the idea that our authentic identity must be found wholly in the election of God's only Son strikes at the very foundation of the vision of the neoliberal market state, which understands itself entirely in terms of guaranteeing and celebrating individualist, consumerist autonomy. We are now supposed to choose our identities as freely and as whimsically as we choose which brand of toothpaste we buy. We are told that our freedom to choose trumps even the structure of our chromosomes. But Christian faith stands in the way of that so-called



freedom. The signs of the times, in this respect, are there for all to see. The hour is late.

W.B. Yeats's poem "The Second Coming" (1919) is a word in season, an eerie and prophetic voice for this moment of history. The poem has been floating through my mind in connection with our cultural moment, ever more and more:

Turning and turning in the widening gyre  
The falcon cannot hear the falconer;  
Things fall apart; the centre cannot hold;  
Mere anarchy is loosed upon the world,  
The blood-dimmed tide is loosed, and everywhere  
The ceremony of innocence is drowned;  
The best lack all conviction, while the worst  
Are full of passionate intensity.  
Surely some revelation is at hand;  
Surely the Second Coming is at hand.  
The Second Coming! Hardly are those words out  
When a vast image out of *Spiritus Mundi*  
Troubles my sight: a waste of desert sand;  
A shape with lion body and the head of a man,  
A gaze blank and pitiless as the sun,  
Is moving its slow thighs, while all about it  
Wind shadows of the indignant desert birds.  
The darkness drops again but now I know  
That twenty centuries of stony sleep  
Were vexed to nightmare by a rocking cradle,  
And what rough beast, its hour come round at last,  
Slouches towards Bethlehem to be born?

It is cold comfort to recognize yourself among "the best" simply because you "lack all conviction." How is it that this poem so trenchantly foreshadows, in 1919, the political situation of the West almost a hundred years later?

I am not convinced that René Girard and Walker Percy were wrong when they suggested that the Apocalypse began at the Battle of Verdun (see, respectively, *Battling to the End* [MSU Press, 2009] and *Love in the Ruins* [Farrar, Straus and Giroux, 1971]). The words of a brave and innocent four-year-old-girl, trying to comfort her distraught mother, have been echoing through my head. If you watched the video of the dying Philando Castile, which I do not necessarily recommend, you will know what I am talking about. *It's okay, Mommy. It's okay. I'm right here with you.*

*The blood-dimmed tide is loosed, and everywhere  
The ceremony of innocence is drowned.*

So, I fear, we contemporary Americans are rudderless when it comes to figuring out who our neighbors are and how to love them.

But we Christians are not rudderless. We should know, because our Master has told us, and commanded us to live it out. Nor can we forget the exegetical consensus of the Church Fathers, that Jesus is himself the one figured by the character of the Good Samaritan. We are the ones lying in the ditch, battered and helpless. Jesus is the stranger who comes near in mercy, bathes our wounds with the sacraments of his healing and reconciliation, the one who lodges us safe in the bosom of our holy mother, the Church, until he comes again.

My congregation is a small one. But one of the things I cherish most about it is its racial diversity. Authentic integration does not happen naturally: take a look at a typical school cafeteria, or at the neighborhood demographics of any American city. Authentic integration is supernatural. We are one people of God, gathered like grains of wheat from the disparate hillsides of class and ethnicity, gathered in peace around one altar, worshiping one Lord. Saint Paul said to the church in Corinth: "Because there is one bread, we who are many are one body, for we all partake of the one bread" (1 Cor. 10:17).

Like many people, I feel a sense of foreboding about what is coming on our nation and our world (cf. Luke 21:26). But the peace of Jesus is rooted in my heart, and that peace transcends all foreboding and all understanding.

With St. Paul (Col. 1:9-14), I pray that we may be strengthened with all power, according to the glorious might of God, for all endurance and patience with joy, giving thanks to the Father, who has qualified us to share in the inheritance of the saints in light. He has already delivered us from the dominion of this world's gathering darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption and forgiveness — even from the sins of our own nation that cry to heaven for vengeance.



*The Rev. Will Brown is rector of Holy Cross, Dallas, and a disciple of René Girard.*

# Dallas: Offerings

By Michael Cover

*For Terry  
and for Jordan and Emily*

## i. North Park

That night I bought you your first James Avery necklace, we left our dinner uneaten, tears bright on your face. There were homeless men beside the bridge as we made our way. Under the floodlights, North Park was brilliant, a beige temple in a sea of concrete. You chose a silver piece like mine, *Primavera*, of Mexican design, according to the printed cardboard sheet,

with birds, daisies, roses; Nature alive weaving a corpus-less crucifix. Daughter: keep this close to your heart and remember, whatever happens, that you are loved.

## ii. Southwest Center

Before you blend the corn and water, Daughter, raise a fistful up to heaven as an offering; then let the grain fall on the table. White or yellow, maize or flour, Sizzling circles cooking at the center of a cast-iron griddle. I am the woman the *gringas* call the Tortilla Lady. Watch me under the neon sign in my hair net and be mesmerized by the swift limber dance of my finger. We sell them at the Episcopal church on tables in the parish hall, between the nine thirty and the eleven o'clock masses. *Tamales* for *Cinco de Mayo*, or any common Sunday, because Janie is a Democrat and brings them. That morning when we sold all fifty-three I was so happy. I took the money to Redbird Mall and bought myself dinner napkins, and for you, a perfume sampler. *Hija mia*, treasure this, and do not use it now. Beauty is a costly thing to waste.



Richard Hill photo

### iii. Spur 408

Beside the Potter's House, the parking lot  
was gridlocked with Cadillacs and Lincolns.  
Bishop Jakes was preaching, and man he was bringin'  
the Word. It's hot, I said, I really got  
to get out for a minute, take a walk,  
clear my mind. Out here, I can see Dallas Baptist;  
over there, *Nuestra Señora*; and I  
come to thinkin': ain't one of us righteous.  
The Mixmaster: we have all betrayed him.  
In the temple; selling; after supper.  
Man, I gotta get back to Arlington.  
That's when I saw him: broken down white boy.  
Looked like he needed a jump. I pulled my  
car around and helped him roll his back.  
Then we hooked up the cables. A shock of  
electricity shot from my battery to his.

The engine turned over. Thanks, Brother,  
he said, sure is good to hear Bishop Jakes.  
Yeah, I said, he can really preach. We shook hands  
without words, and when our skin touched I felt  
a short pop of static, and the smooth  
center of his palm where no scars had been.  
Perhaps we all have wounds that can't be seen,  
I thought, or felt with fingers.  
He drove off slowly across the pavement —  
it seemed that he had been a little scared.  
So to ponder what had passed between us  
I went inside, knelt down, and there I prayed.



August 6,  
*The Transfiguration of  
Our Lord Jesus Christ*



August 15,  
*Saint Mary the Virgin*

Credits:

The Transfiguration of Christ.  
St. Catherine's Monastery, Sinai.  
Wikimedia Commons photo.

St. Mary. Fr. Lawrence Kew, OP/Flickr photo

# Light in August, and Everything

By Caleb Congrove

*Light in August* is the name of a novel by William Faulkner (1932). *August and Everything After* is the title track of Counting Crows' breakthrough album (1993). Both occurred to me as I was thinking about the Lord's Transfiguration, a great feast that falls within the preparatory fast that precedes the Dormition, or Assumption, of his mother.

August, I was thinking, is especially dense with the mystery of salvation.

Both titles fit only fortuitously. Faulkner's novel has little to do with the Transfiguration, though it is doubtless shaped by Christian stories, and it certainly reveals much darkness. The Counting Crows song (like the album as a whole) is also freckled with cruciform shadows, but it is certainly more haunted by Christ than Christian. But even broken clocks tell true some of the time, and the opening line of the song fits here, if only by coincidence: "They're waking up Maria 'cause everybody else has got someplace to go."

*Someplace to go*: Where are we going exactly? For me it's a bigger and more pointed question than where we've come from. "Love in the lover cannot be idle," says St. Augustine, commenting on Psalm 123; our hearts are always moving us somewhere. Where am I going? Paired together in our timekeeping, these two great feasts present us with a glimpse.

On the mount we see — with Peter and James and John — Jesus at home, as it were, *Christ in glory*. In this dazzling splendor of light, Jesus' identity is unveiled and made plain for them. Jesus is the One who lit the

face of Moses, the Word of the Lord himself, spoken to the prophets. He is "truly the radiance of the Father," as the Feast's *kontakion* says, echoing the Letter to the Hebrews. The light of Tabor reveals and declares the Lord's divinity shining through and from his body. Resplendent and radiant, his flesh is lit with divine glory. The disciples understood when they saw it: they had reached the destination, they'd gotten there. Why not just stay?

"Let us build three booths," they say. They had indeed seen the true light, but Jesus was not finished. He rebuked them and turned toward Jerusalem.

Writing about the Transfiguration in the 14th century, St. Gregory Palamas insists that what the Apostles saw on Tabor was not a metamorphosis. Jesus was revealed, not transformed. Nor was the Transfiguration simply pyrotechnics or special effects, divinely contrived to capture our attention or elicit our faith. Rather, it was the disclosure to the disciples of Christ as he really was and is, from the beginning. To quote from a liturgical hymn: "What appeared today was hidden by the flesh, and the original beauty, more than resplendent, has been unveiled today."

Christ *is* glory.

The Transfiguration also reveals to us what will be. What the Apostles saw on Mount Tabor is a sneak preview of what we will see someday, in the final vision. That revelation of Jesus to us will be *for us* the promised transformation: "Beloved, we are God's children now; what we will be has not yet been revealed. What we do know is this: when he is revealed,

we will be like him, for we will see him as he is" (1 John 3:2).

"Christ will be for all eternity as he then appeared," St. Gregory emphasizes.

This same light of Tabor will shine on us and make us shine too: "Then the righteous will shine like the sun in the kingdom of their Father" (Matt. 13:43).

### Waking up Maria

For people who are not accustomed to it, this great feast presents a puzzle, at best. I remember once, shortly after I had attached myself to the Catholic Church nearly 25 years ago, I bumped into a friend from school just as I was on my way to Mass. I invited him to tag along. He was the son of a preacher, and he accepted the invitation.

"So basically, you believe in Mary instead of Jesus?" he asked me afterward.

It was the Feast of the Assumption, and it was probably the wrong day to bring my friend.

In reply to his question, I rehearsed a few pat answers that I had handy. The honor we give Mary, I explained, is different from the reverence we owe God, and so on. Those answers aren't wrong, but a few decades later they seem to me less useful and beside the point. For one thing, they really only address the concern given in my friend's question: is it not problematic to make so much about Mary? Does it not undermine the absolute uniqueness of Jesus, the one Mediator?

For all the worry about this "problem," I have to admit that I do not worry about that at all. I do not think I have ever met a single person who was seriously confused about Mary's status. Moreover, in my explanation then, venerating Mary was really only a little extra, an addendum that does not really break the rules. I doubt my explanation helped address my friend's puzzlement, any more than it really explained the Church's or my own practice: *Why* make so much about Mary in the first place?

Mary's "falling asleep," her Assumption into heaven, is not remote

from the mysteries of the Christian faith at all, and neither is she. The Mother of God is central to Christianity because she accompanies the singular bombshell that Christians confess: that the Word became flesh and dwelt among us. The eternal and uncreated God has a mother. Jesus' humanity did not descend from heaven, made anew specially for the purpose. "Born of a woman" and "in the fullness of time" (Gal. 4:4), he has become one of us by receiving our nature from this one woman, his

### These two great feasts point us toward our end, purposed and promised in Jesus, our hope and our salvation.

mother, Mary. The *Theotokos* stands at the center of our faith because our faith is centered on the Incarnation.

Like all the commemorations of Mary's life, the Assumption celebrates not some independent Marian economy, but the works of God. Jesus, the Resurrection and the Life, came "that they may have life, and have it abundantly" (John 10:10).

His lordship and divinity are not compromised because he glorifies the saints. He alone is the Holy One, the Lord, but his reach extends through time and space from the very beginning to the very end. This great work of salvation does not compete with his singular primacy over the cosmos but rather declares and completes it: "He is the head of the body, the Church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything" (Col. 1:18).

In Mary's death and glorification, God brings to pass the saving purpose of the Son's life, death, and resurrection in our flesh. She who is blessed for all the generations, "who hears the word of God and believes it" at her death, becomes a seal of the promise and purpose of the Incarnation.

The Lord's resurrection isn't a kind of credential, suitably arranged for us to believe the truth of his teaching about other things. As both the *how* and the *what* of his saving purpose, Jesus rises from the dead to trample

death and to bestow immortality on a world that is perishing. The Assumption of the Mother of God confirms that Jesus will indeed be the head of a great body, the firstborn from the dead. Death may be the last thing to be abolished, but Christ's victory echoes already in Mary. Celebrating her Assumption, we sound the joyful noise of salvation, we declare our hope in the same expectation for the life of the world to come: "O dwellers in the dust, awake and sing for joy!" (Isa. 26:19).

We celebrate, we applaud, we cheer as God does in Mary what he will do for his Church.

August is bright with the light of salvation. Paired together in our timekeeping, these two great feasts point us toward our end, purposed and promised in Jesus, our hope and our salvation. Our hope for consummation is hope for the vision of Christ "as he is" (1 John 3:2). Accordingly, the vision of Christ transfigured suggests "what we will be," a reflected brilliance to come, a human nature resplendent, translucent with the divine glory of the Son, shining in starry numbers variously bright.

In Mary's falling asleep, we celebrate the same hope for "what we will be." She herself is not the light, but she shines as we hope we shall, that he may be all in all. She is the bride, glorious and spotless and radiant, the woman clothed with the sun. None of those things that Scripture says of the Church are misplaced on Mary. But the words are for us too: "Sleeper, awake! Rise from the dead, and Christ will shine on you" (Eph. 5:14).

"Arise, shine; for your light has come, and the glory of the Lord has risen upon you" (Isa. 60:1).

"Arise, my love, my fair one, and come away" (Song of Songs 2:10).

*Caleb Congrove is a high-school teacher in Ohio and a contributor to TLC's weblog, Covenant.*

## Student Essay Contest Winners

The seventh annual Student Essays in Christian Wisdom competition attracted papers from a range of students at Anglican seminaries and university divinity schools.

Deanna Briody of Trinity School for Ministry took the top prize with her paper, “Dwelling in the Love of the Crucified Lord: St. Anselm and Julian of Norwich on the Work of Discipleship,” which TLC is pleased to publish in this edition.

The other winners were:

- Second place: Andrew Rampton, Huron University College, London, Ontario: “With Angels and Archangels”

- Third place: James Stambaugh, Virginia Theological Seminary: “Kenosis, Perichoresis, and Desire: Thomas Traherne’s *Centuries of Meditation* for the Anglican Communion Today”

We are grateful to the judges of this year’s competition: Zachary Guiliano, associate editor of TLC and editor of *Covenant*; Douglas LeBlanc, associate editor of TLC; the Rev. Mark Michael, interim rector of St. Timothy’s Church in Herndon, Virginia; and Hannah Matis Perett, assistant professor of church history at Virginia Theological Seminary.



Anselm. National Portrait Gallery, London. Wikimedia Commons photo



Statue of Julian on the front of Norwich Cathedral. Wikimedia Commons photo

# Dwelling in the Love of the Crucified Lord

## St. Anselm and Julian of Norwich on the Work of Discipleship

By Deanna Briody

Alcuin of York, in his composition on “How to Use the Psalms,” writes: “Nothing else in this mortal life can enable us to draw near to the presence of God than to abide in his praise” (Douglas Dales, *A Mind Intent on God: The Prayers and Spiritual Writings of Alcuin: An Anthology* [Canterbury Press, 2004], p. 44).

This concept — drawing near to God by abiding in praise — provides a sort of archetypal ideal that can help us better understand other spiritual writers of the Medieval Church. St. Anselm and Julian of Norwich are two medieval writers who expound Alcuin’s ideal in their writings and display its brilliance in the fabric of their lives. In the eyes of Anselm and Julian, abiding in the praise and love of God is the beginning, the means, and the ultimate end of discipleship, and the movement of faith circles from heart to head and back to heart (and back to head). The work of the Christian, once wooed, is to *consciously and constantly abide* in the love that surrounds him. It is this habitual recollection of Christ — ever dependent on Christ himself — that results in “an unquenchable hope” and a righteous life (Martin Thornton, *English Spirituality: An Outline of Ascetical Theology Ac-*

## In both Anselm and Julian’s conception of Christian discipleship, nothing happens apart from God’s love and gracious action on our behalf.

ording to the *English Pastoral Tradition* [Cowley Publications, 1986], p. 50).

In both Anselm and Julian’s conception of Christian discipleship, nothing happens apart from God’s love and gracious action on our behalf. In this way, divine agency claims inarguable primacy over human agency. This becomes evident by even a cursory overview of Julian’s revelation on prayer, in which she hears the Lord declare, “I am the Ground of thy beseeching” (Julian of Norwich, *Revelations of Divine Love in Sixteen Showings* [www.catholicspiritualdirection.org/revelations.pdf, accessed Feb. 15, 2016], p. 44).

Julian’s interpretation of this is an appropriate overlay of her theology as a whole. She claims (1) that the source and catalyst of our desire for God is God himself; (2) that we must allow our will to be turned toward God’s; and (3) that the end of prayer and of the Christian life is “that we be oned and like to our Lord in all things” (*ibid.*). We will return to this third point, the end of the Christian life, later, but it is important to notice the place of absolute dependency in which this places the believer. God’s love alone allows and sustains our movement toward him. With that in mind, God as the ground on which walks our faith serves as a powerful metaphor. This has a base and practical application: we must not hesitate to pray, Julian insists, for even the weakest prayer walks on solid ground.

Anselm, though differing in style, echoes Julian in content. He, too, identifies God as the source and catalyst of faith: “Lord, before you is all my desire, / and if my soul wills any good, you gave it to me .... / Give me what you have made me want: / grant that I may attain to love you as much as you command” (Anselm, *The Prayers and Meditations of St. Anselm with the Proslogion* [trans. Sister Benedicta Ward; Penguin Books, 1973], p. 93).

Anselm’s prayers are replete with this kind of humility. There is no questioning that, according to Anselm, only *with* God is the love of God possible.

Anselm’s frequent acknowledgment of the heart’s powerlessness to love God in the way the mind knows is right sheds light on the intersection — or, more appropriately, the labyrinth — of cognition and affection through which these saints maneuver. If one were to map faith’s route, it seems that it reaches the believer first through the heart, then travels to and makes a home in the head, and must be pulled in a ceaseless loop back to the heart. This delicate dance is more explicit in Anselm than in Julian, as Julian tends to spend the vast sum of her time in the region of the heart, to the occasional neglect of the head. Even she, however, implies their synthesis. On several occasions she de-

scribes truths that she “knows in ... Faith, and believe[s] by the teaching and preaching of the Holy Church” (*Revelations of Divine Love*, p. 11) — dogma, in other words, on which her intimate revelations, so concentrated in the region of emotion, are built.

Anselm lends further clarity here. Though he frequently illustrates the “wedding” of heart and head (*English Spirituality*, p. 49), in his theology-laden yet intensely devotional prayers, it takes its most definite shape at the end of “Meditation on Human Redemption.” He writes: “I pray you, Lord, make me taste by love what I taste by knowledge; let me know by love what I know by understanding. ... Do what I cannot. Admit me into the inner room of your love” (*Prayers and Meditations of St. Anselm*, p. 237). Again we see a naked dependence on God as Anselm requests, in essence, that his affection and cognition be pulled into closer union.

This climactic desire — dwelling in the “inner room” of God’s love — is the goal of discipleship, according to both Anselm and Julian. The work of the disciple, to say it another way, is to continually abide in the love of God revealed in Christ Jesus. In pursuit of this end, Anselm and Julian exemplify what Martin Thornton calls the “habitual recollection” of Christ and him crucified (*English Spirituality*, p. 51). Commenting on the central role of such recollection, B.L. Manning writes: “The medieval Christian was a man of one event. The Passion of Christ was his daily meditation” (quoted in J.R.H. Moorman, *A History of the Church of England* [Morehouse Publishing, 1980], p. 126).

Though not at all anomalous, then, Anselm and Julian nonetheless show a certain distinctiveness in their reflections. Anselm for one seems to believe that, while it may be the “daily meditation” of many, Christ’s salvation must be thrust before our eyes and lit like a match upon our consciousness. For this reason, he opens his “Meditation on Human Redemption” with a charge to heightened awareness. “Rouse yourself and remember that you are risen,” he writes. “Realize that you have been redeemed and set free. Consider again the strength of your salvation and where it is found. Meditate upon it, delight in the contemplation of it. Shake off your lethargy, and set your mind to thinking over these things. Taste the goodness of your Redeemer” (*Prayers and Meditations of St. Anselm*, p. 230).

And certainly Anselm heeds his own advice. His prayers meditate on the crucified Lord, and in many stanzas he grieves over his Savior’s suffering, describing the nail-pierced hands, the showering blood, and the bitterness of gall (*ibid.*, p. 95).

Likewise, Julian’s entire composition of *Revelations*

(Continued from previous page)

# Dwelling in the Love of the Crucified Lord

(Continued from previous page)

**GALLERY BYZANTIUM**  
TREASURES PAST AND PRESENT

6th c. Byzantine: **EVANGELIST**, 14kt \$499, Silver \$47.00

6th c. Byzantine: **THEODORA**, 14kt \$795, Silver \$75.00

10th c. Celtic: **ST. NINIAN**, 14kt \$399, Silver \$52.00

17th c. Russian: **BYZANTINE -RUS Earring Set**, 14kt \$777, Vermeil \$99.00, Silver \$65.00

11th c. Byzantine: **FLORAL**, 14kt \$155, Silver \$38.00

7th c. Georgian: **ANGEL**, 14kt \$299, Silver \$43.00

9th c. Celtic: **SCRIPTURES**, 14kt \$425, Silver \$49.95

11th c. Byzantine: **JEWELLED BYZANTINE**, 14kt \$260, Silver \$90.00

6th c. Byzantine: **ST. SOPHIA**, 14kt \$565, Silver \$69.00

6th c.: **IOTA CHI**, 14kt \$1319, Silver \$125

11th c.: **JERUSALEM**, 14kt \$485, Silver \$48.00

9th c. Anglo-Byzantine: **CANTERBURY**, 14kt \$469, Silver \$60.00

Receive 10% OFF your first online order!  
Enter coupon code TLC during checkout!  
[www.gallerybyzantium.com](http://www.gallerybyzantium.com)  
1-800-798-6173

of *Divine Love* is built on the first of her showings, that is: “His precious crowning with thorns” (*Revelations of Divine Love*, p. 1). Later she describes Christ’s crucifixion as the sole object of her sight. “All that was away from the Cross was of horror to me,” she writes (*ibid.*, p. 3). With Jesus placed precisely at the center of all meditation, both Anselm and Julian seek to dwell in the fullness of God’s love, manifested and displayed in all its awful glory on the cross. Paul Molinari describes this meditative tendency in their writing as a way to arouse within the believer the joyful “consciousness of being the object of his Creator’s love” (quoted in Gordon Miller, *The Way of the English Mystics: An Anthology and Guide for Pilgrims* [Morehouse Publishing, 1996], p. 92). Note, however, that never does this consciousness become a mere act of the human will. Human agency remains at the ceaseless mercy of divine agency; even our consciousness of the crucifixion walks on the ground of God’s love.

What remains, perhaps, the most remarkable thing about Anselm and Julian is their ability to hold the whole of faith together, not divorcing and often not even distinguishing between any of those dualities that are so easily split apart in the post-medieval world. Thus, just as head and heart are wedded, so is faith and works. There is, as Thornton says, a “moral element, the practical doing of God’s will” that cannot be ignored (*English Spirituality*, pp. 48-52). Both Julian and Anselm contend that as the soul abides in the praise of God, as the mind dwells on the cross of our Lord, as the heart sits in the love that is ours in Christ, *man is made like the One he worships*. Anselm illustrates this concept all throughout his prayers, but Julian expresses it best and most succinctly. Recall what she identifies as the third purpose of prayer and the end of the Christian life: “That we be oned and like to our Lord in all things. ... With

His grace,” she writes, “He maketh us like to Himself in condition as we are in kind: and so is His blissful will” (*Revelations of Divine Love*, p. 44).

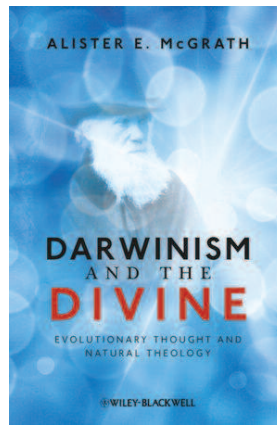
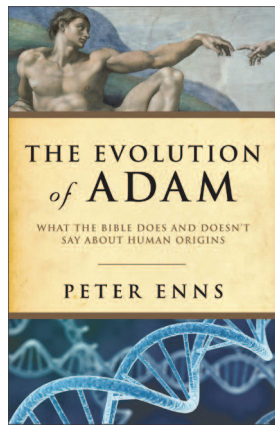
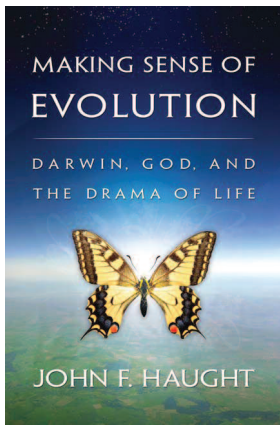
If we look at the lives of these saints, we see that their theory — that when we bask in the love of God without, it gradually becomes the love of God within — proves true. Their lives were fruitful on both ends of discipleship, in becoming disciples themselves and in the forming of oth-

This is the goal of the Christian life: to live in the love of God; in living in it, to be made like it; and in being made like it, to know it with ever-more heavenly fullness.

ers into the same. Julian stood at the window of her cell, ministering and counseling to any who passed. Anselm copied his prayers and so arranged them “that by reading them the mind may be stirred up either to the love or fear of God” (*Prayers and Meditations of St. Anselm*, p. 90). They sought for the conviction of their minds to become the habit of their hearts, and to consummate itself in the labor of their hands, put to work in the service of others.

It is clear — and a deep comfort, I must add — that the love of God is both beginning and end for these holy saints. Every step of the path of discipleship rests on that immovable ground. As we abide in God’s love revealed in Christ, we are transformed from mere likeness of kind to pure likeness of condition. According to Anselm and Julian, this is the end of theology, the hope of discipleship, and the goal of the Christian life: to live in the love of God; in living in it, to be made like it; and in being made like it, to know it with ever-more heavenly fullness. □





## Making Sense of Evolution Darwin, God, and the Drama of Life

By **John F. Haught**. Westminster John Knox.  
Pp. 184. \$22

## The Evolution of Adam

By **Peter Enns**. Brazos. Pp. 192. \$19

## Darwinism and the Divine Evolutionary Thought and Natural Theology

By **Alister E. McGrath**. Wiley Blackwell.  
Pp. 314. \$42.95

## BOOKS

# The Church and Darwin

Review by Daniel Muth

My wife and I watched a network TV drama recently that involved a fictional pseudo-Christian polygamous cult predicated on the provision of so many wives per male. As time went on, and nature being nature, the cultists had produced too many sons and so many of the boys had been sent off into the surrounding wilderness to die. Not all did and the episode's central plot twist involved the hardened, adapted survivors rising up, à la H.G. Wells's Morlocks, against the leaders of the cult.

Here is the secular world's understanding of the Church's purportedly risible and futile war against Darwinism. Christians, it is held, can only deny scientific reality for so long before it comes back to bite them. True enough, of course, *if* in fact there is a war of Christians against the science of evolution.

In *Making Sense of Evolution*, John Haught, emeritus research professor of Georgetown University, sketches the preliminary contours of a possible rapprochement. In 11 chapters titled alliteratively (and a mite preciously: Darwin, Design, Diversity, Descent, Drama, Direction, Depth, Death, Duty, Devotion, and Deity), he outlines the basics of a generally and genuinely thoughtful approach.

After a perhaps too-breezy review of Darwin's life and thought, Haught touches helpfully on the epistemological limitations of science and notes its ability to complement rather than countermand the theological quest. In his chapter on descent, he rejects, on scientific grounds, divine infusion of a soul "from on high," into new-made humanity; yet he holds off on an alternative, content for the moment to note information-bearing physical structures as feeders into an emergent rather than vertical hierarchy of nature.

Haught carries the thought forward in his key chapter

on drama, the principal elements of which are found in Darwinian evolution: openness to novelty, continuity, and sufficient passage of time to allow the narrative to unfold. Unavoidable too is direction, as the movement to greater complexity seems less random than some make out. Theology can discern movement in the drama as a general increase in variety, complexity, vitality, sentience, consciousness, freedom, and moral sensitivity.

After stumbling a bit through a chapter on depth in which he never really explains what he means by the word, Haught finds his footing again in the subsequent discussion of death. The drama of creation is unavoidably tragic, demanding that God be either nonexistent or fully transcendent. After dispatching naturalism's accounts of morality as incoherent and its dismissive explanations of religion as self-defeating (as they apply equally to naturalism) Haught draws on an earlier discussion of "holy waste" to bring home the narrative, focusing the drama of creation finally on Teilhard de Chardin's understanding of the Incarnation as the wellspring of evolution.

The book is in many ways a useful introduction to the subject and beckons the reader in some intriguing directions, but it is hard to deny that 150 pages is simply too little space for so broad a topic. It also has a bigger problem: whereas Haught creditably takes a both/and approach to Darwinism and Christianity, he is purely contemptuous of the Intelligent Design movement, lumping it in with creationism as a flight from reason and science. Magnanimity might not only be more becoming but help make his case.

There remains something troublingly antiseptic about a God who, having perfectly set the cosmic flower to its unfolding, has no further cause to directly intervene until humanity enters the stage. Haught rightly emphasizes the Incarnation as sign and surety of God's involvement

(Continued on next page)

## The Church and Darwin

(Continued from previous page)

in the otherwise tragic drama of his creation, yet limits it to but the tiniest sliver of cosmic history. Whatever the scientific plausibility of Intelligent Design, its implication that God intervenes throughout the life of creation would seem to enrich rather than counter Haught's approach.

**"F**or as in Adam all die, so also in Christ shall all be made alive." With these and other troubling words, St. Paul unknowingly stokes evangelical Christian opposition to evolutionary biology. A literal Adam in a literal Garden of Eden, it is held, is a necessary concomitant to biblical veracity and sufficiency. In his sound if workmanlike *Evolution of Adam*, written while he was with Francis Collins's BioLogos Foundation (he has since left and teaches at Eastern University), Peter Enns seeks to counter this tendency, holding that Adam's role both in Paul and the Old Testament has been misunderstood.

To the Anglo-Catholic ear, his opening discussion sounds a mite defensive, given that it presents nothing more prosaic than a recap of 18th-to-20th-century developments in natural history, biblical scholarship, and biblical archaeology, along with the case for an incarnational biblical hermeneutic. This may be unremarkable for Episcopalians, but understandably continues to be controversial for evangelicals. Perhaps the Church would be a poorer place if it were not.

Enns hits his stride in his discussion of Adam in the Old Testament, wherein he presents Genesis 1 as an ancient religious statement rather than a scientific one, and properly notes the themes of banishment and return of chaos in the creation and flood accounts. Adam, in this telling, represents Israel, and the death promised as the result of his disobediently eating the fruit presages the exile that comes with Israel's disobedience of God. Apart from a bare mention by the Chronicler, Adam plays no other role in the Old Testament, in which creation and redemption are not separate or separable phenomena.

Paul, according to Enns, sees in Christ cause for reinterpreting the Old Testament in light of the gospel. Whereas the former sought to recast pagan mythology through Israel's story of disobedience of the Torah and exile/death as the result, Paul reinterprets Israel's story as one of sin, sacrifice, and redemption. He recasts the problem of sin and death from one of faithfulness to the Torah to one in which universal sin, afflicting both Jew and Gentile, descends from Adam (now father to all humanity as a representative Israelite) and is solved with Christ's sacrifice.

Enns sees Paul as an ancient Jewish writer who comes to consider obedience to the Torah to be of no account. He is not referring to Adam's sin as a particular historical event any more than the Old Testament writers were. Jesus' sacrifice is the historical event that solves the an-

cient, universal problem of sin, the specific origin of which is immaterial. If you seek history, seek it as you would salvation: in Jesus and in him alone.

**I**t is widely believed that Darwin's work shattered William Paley's earlier summation of natural theology and thus set the whole discipline to flight. Not so, writes the redoubtable Alister McGrath in *Darwinism and the Divine*. Based on his 2009 Hulsean Lectures given on the bicentennial of Darwin's birth and the 150th anniversary of *On the Origin of the Species*, the book begins with a review of the history of natural theology in the 17th-19th centuries, with an eye toward placing Darwin in proper historical context.

In fact, Paley's 1802 *Natural Theology* is in many ways a throwback to the approach of a century earlier, ignoring developments in the latter part of the Enlightenment, and had come in for considerable criticism well before Darwin's classic was issued in 1859. Paley carried a hunting parson's optimism about nature (not universally shared) and offered a static view of creation that eschewed chance. Widely critiqued in the half-century before Darwin's work appeared were both Paley's equation of contrivance with divine design and his coyness regarding natural theology as a complement to vs. replacement for revelation. Nevertheless, his work had been widely popular, was required reading at Darwin's Cambridge, and unquestionably made a very large impression on Darwin that echoes throughout *Origin of the Species*.

It remains an unavoidable fact that Darwin's theory came in for more criticism from scientists — it lacked predictive power and until it was combined with Gregor Mendel's theories, major gaps remained — than from theologians. In its initial formulation, Darwin's theory caused no harm to the essentially teleological nature of natural theologies, a number of existing forms of which were quite compatible.

The book, frankly, sparkles. McGrath's diction is, as usual, elegant and his probing of sadly forgotten realms of history reminds his readers that diversity is more than the collecting of like-thinking specimens from differing gene pools. McGrath guides our attention to the possibility of a more informed and thoughtful debate about the Darwinian phenomenon.

There is little doubt that the vacuity of the debate in the popular mind will not be easily dispelled. Here are three books that nevertheless seek to shine light in the darkness. On the whole, McGrath's carries the day, though Enns's treatment of an important side question deserves attention. All are worthy entries in a worthy project.

*Daniel Muth, principal nuclear engineer for Exelon Corp., is secretary of the Living Church Foundation's board of directors.*

# Comprehensive and Subjective

Review by Stephen Platten

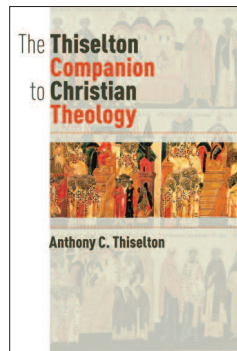
Anthony Thiselton has spent a lifetime teaching and researching in Christian theology, but also as a priest offering pastoral and spiritual counsel to countless people — students, lay Christians, and clergy. His distinction as a writer and teacher has been recognised by his fellowship of the British Academy and of other distinguished foundations. This *Companion* thus has the flavour of mature wine, and indeed of a wine crafted through years of engagement not only with the fruits of theological learning but also with the fermentation of human encounter and pastoral care. The breadth of Thiselton's learning is itself impressive, as is the generosity of his judgement in both descriptive and critical passages within the book. As a *Companion*, it is indeed a useful tool not only for those who are novices in theology but for any who wish to reach for a clear and balanced account on any number of subject areas and indeed writers both theological and philosophical.

Within the compass of a review it is impossible to do justice to Thiselton's encyclopaedic knowledge or to the panoramic breadth of his coverage. There is a range of articles in length and depth, as he himself notes. More than 120 articles exceed 1,000 words and some are as brief as 50-100 words. So his article on *adiaphora* (things indifferent) is but 42 words in length; his article on *Christology* extends to 50 pages, that is, 28,000 words.

Focusing on the longer articles for a moment: Thiselton varies his approach according to the nature of the material. So his *atonement* piece begins by noting that the word unusually issues not from a Greek or Latin source but rather from the Old English term *at-one-ment*. Thereafter in this entry, Thiselton looks to the biblical roots of the concept, reading back into the Old Testament focuses on redemption, salvation, agents of salvation, and sacrifice. He moves from there to the New Testament and sub-apostolic writings before outlining the two main mediaeval theories of Anselm and Abelard. Then follow Reformation figures before he moves on to modern theories of atonement, concluding there with the work of Gustaf Aulén; the 20th century forms a coda to the entire piece. Here, and elsewhere in these longer entries, Thiselton is scrupulously fair. Indeed at certain points one might have asked for slightly more brisk critiques of some writers.

The *Christology* article begins with the now standard usage of contrasting the *Jesus of History* with the *Christ of Faith*, but Thiselton is subtle in demonstrating that much of the debate under these two headings can easily obfuscate and distort as the analyses are extrapolated. Again he begins with the Bible, discussing the New Testament writers and analyzing the three “quests for the his-

torical Jesus.” His coverage of writers from the 19th century onwards is remarkable in its scope. The first three pages of this article focus on the christological work of Wolfhart Pannenberg, who has clearly influenced and informed Thiselton more significantly than most other con-



## The Thiselton Companion to Christian Theology

By Anthony C. Thiselton.

Eerdmans. Pp. xxiv + 860. \$75

temporary theologians (Pannenberg died in 2014). This is a reminder to the reader, then, that no scholars in any subject approach their material without presuppositions. So Thiselton's article on Pannenberg extends for 16 pages while Karl Barth merits ten pages and Thomas Aquinas just four.

Still, even where the articles are briefer and where doubtless the subject or person stands less central to Thiselton's own position, the individuals or topics are considered with clarity and fairness. Aquinas is set perfectly within the *history of ideas* and is noted as a turning point in the Middle Ages. Following a neat cameo of Aquinas's life, his contributions to Western philosophy are set out concisely, clearly, and informatively. Thiselton admits to his admiration both for the sheer volume of writing and for the unique and positive critique that Aquinas offers to the work of Aristotle within Aristotle's seminal underpinning of Christian doctrine and Western philosophy.

Aristotle follows the entry on Aquinas, which reminds us of a subtext underlying the whole project: Thiselton's most crucial work has been on the boundaries between theology and philosophy, albeit coloured by a rich understanding of the biblical foundations of Christian theology. Thiselton is just as much at home in the broader Western philosophical tradition as he is within Christian theology. This helped fashion his seminal monograph, *The Two Horizons*, which analysed the writings of Heidegger, Bultmann, and Hans-Georg Gadamer on hermeneutics.

This background demonstrates the process by which Thiselton has selected and ordered the material included in this compendious work. Although existentialist thought is to a degree unfashionable, nonetheless Heidegger, Bultmann, Marcel, and Jaspers all gain entries,

(Continued on next page)

## BOOKS

### Comprehensive and Subjective

(Continued from previous page)

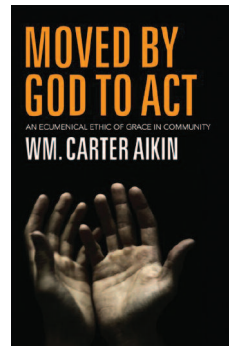
whereas the remarkable British existentialist theologian and critic John Macquarrie finds no place. Or to look in another very different direction, alongside Aquinas: Étienne Gilson, Karl Rahner, Henri de Lubac, and Yves Congar each merit an article whereas Eric Mascall, Donald MacKinnon, and Austin Farrer — British theologians and philosophers — find no place for an entry. Farrer is a particularly strange omission, considering his philosophical, biblical, and hermeneutical (*The Glass of Vision*) writings, all within Thiselton's domain. Here, Thiselton shows both something of his own evangelical background and his greater preoccupation with mainland continental Europe.

Included within the *Companion* are some contemporary British writers originating from the evangelical world, notably Oliver O'Donovan, N.T. (Tom) Wright, and John Webster, but few from the broader spectrum of writers in the past two or three generations find their place in the gazetteer. The Oxford school of the 1970s–80s (Dennis Nineham, Maurice Wiles, Leslie Houlden, and Peter Baelz) find no place. Surprisingly even Charles Gore receives no entry under his own name but merely a brief reference under the topic of *Kenotic Christology*. Donald Baillie, John Hick, and John Barton are similarly conspicuous by their absence, indicating perhaps an antipathy for that particular liberal approach to biblical and doctrinal studies.

An exception to this is Rowan Williams, who commendably for Thiselton receives a comprehensive entry of six pages, within which is demonstrated Williams's remarkable output and breadth of interest, all the way from patristic theology through to contemporary doctrine and ethics and literature — both in his own poetic output and in his commentary on Dostoyevsky, C.S. Lewis, David James, and others. Within this article, Thiselton reveals, as elsewhere, an almost folksy personal contribution that reminds us of his broader engagement with the Church. As he reflects: “My enduring memory [of Rowan Williams] personally has been as a member of the Crown Nominations Commission. ... Williams was always a scrupulously fair chairman, and an inspiring preacher and biblical expositor, and president of the Lord's Supper.”

This book would be an asset to the library of anyone engaged in theology at almost any level. One would simply need to remember that it is a *personal* selection and critique and not an objective collection from a number of authors. Thiselton defends this in his introduction, but perhaps his *Companion* should stand alongside other volumes derived from multi-authored sources?

*The Rt. Rev. Stephen Platten is rector of St. Michael's Cornhill in London.*



Moved by God to Act  
An Ecumenical Ethic  
of Grace in Community  
By William Carter Aikin.  
Wipf and Stock. Pp. 262. \$29

## Theological Dialogue

Review by Christopher Yoder

William Carter Aikin seeks to suss out the implications of the noncompetitive relation between divine and human agency for Christian ethics in his book *Moved by God to Act*. He does this by way of placing the Protestant ethicists Stanley Hauerwas and Reinhard Hütter in conversation with Thomas Aquinas. Aikin is after an ecumenically acceptable and conceptually sophisticated account of Christian moral action that will hold together both the claim that “Christian moral action is human action” and the claim that “Christian moral action is God's action,” while steering clear of the Scylla of Pelagianism and the Charybdis of determinism. Aikin finds what he is looking for by supplementing the thought of Hauerwas and Hütter (let's call them “H&H”) with insights from Aquinas, and vice versa.

Aikin calls his book a “conversation” and this is an apt description. He devotes a chapter apiece to Hauerwas and Hütter, in which he provides a close and critical reading of relevant texts. One of the strengths of these chapters is the way in which Aikin traces the development of H&H's thought in the course of their respective careers. Aikin identifies three common patterns of thought, and argues that, in each area, H&H leave some basic questions about the connection between divine and human agency underdeveloped.

Happily, where H&H are weak, Aquinas is strong. Aikin argues that Aquinas supplies the needed conceptual sophistication. His chapter on Aquinas is the real meat of the book. Aikin connects H&H's theme of the centrality of the Gospel narrative with Aquinas's teaching on the twofold sense of the New Law (*ST I-II.106-108*); the theme of the resituation of character by God's gift with Aquinas's discussion of the gifts of the Holy Spirit (*Summa theologiae I-II.68*); and the theme of the need for God's agency in the moral life with Aquinas's treatise on grace (*ST I-II.109-111*). Aikin argues that in each case Aquinas offers a way beyond the limits of the ethics of H&H.

Aikin means what he says about this being a conversation; he recognizes that the Dumb Ox also has something to learn from H&H. Specifically, “the great strength of Hütter and Hauerwas is the way in which they contextu-

alize Christian ethics in the Christian community and as part of the worshipping life of the community” (p. 184). In a counterintuitive move, Aikin argues that H&H supplement what he understands as Aquinas’s relative neglect of the Church’s sacramental life, the interdependence of Christians, and the importance of the Church in applying the counsels of Holy Scripture (p. 204ff).

The most creative part of *Moved by God to Act* is the synthetic concluding chapter, in which Aikin sketches what he calls “a community-centered ecumenical ethic of grace.” The chapter centers on Aquinas’s insight (in the treatise on the Incarnation in the third part of the *Summa theologiae*) that “the efficacy of the grace of Christ is as the Head of the Church” (p. 221). Understanding the Church as the body whose head is Christ Jesus and whose “heart” is the Holy Spirit enables a striking synthesis of Aquinas’s insights with H&H’s communal emphases. Aikin offers only a sketch here, but what he says is suggestive, calling to mind Augustine’s language of the *totus Christus*, the whole Christ.

Aikin does what he sets out to do: articulate a “thick” account of Christian moral action that reaps the insights of both H&H and Aquinas. That said, I remain not entirely convinced by Aikin’s claim that H&H’s projects are limited by the lack of an explicit *theory* of the connection between divine and human agency. Such a theory may be good and useful in its place, but I do not see why a lack of explicit theorizing limits a project like Hauerwas’s. And scholars of Aquinas may beg to differ with Aikin’s reading of the Angelic Doctor. Despite these quibbles, *Moved by God to Act* is a creative and ecumenically significant contribution to moral theology.

*The Rev. Christopher Yoder is curate at Church of the Incarnation, Dallas.*

## Ecumenism and Mary’s Assumption

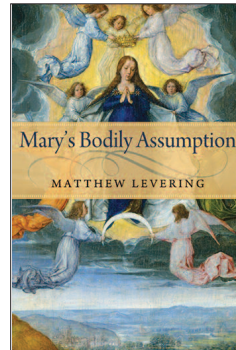
Review by Kevin Dodge

In 2004, the Anglican-Roman Catholic International Commission (ARCIC) produced an agreed statement that asserted: “The teaching that God has taken the Blessed Virgin Mary in the fullness of her person into glory [is] consonant with Scripture and ... can, indeed, only be understood in the light of Scripture.” For some, this statement was surprising precisely because of the Assumption’s seeming lack of support in both Scripture and tradition.

Matthew Levering, a rising star among Roman Catholic theologians, argues in this volume why the Assumption of Mary fits with both Scripture and tradition. Levering, at age 45, is the author or editor of almost 30 books and 50 scholarly articles.

Levering’s monograph models how to practice ecumenical dialogue well. He strongly defends the claims of his tradition, while avoiding polemics or condescension. He writes clearly and with brevity, employing careful interaction with the best sources. This is an excellent resource for anyone desiring to understand Mary’s Assumption more deeply.

Levering’s handling of the typological arguments for



### Mary’s Bodily Assumption

By Matthew Levering.

University of Notre Dame Press.

Pp. 269. \$28

Mary’s Assumption is especially helpful. Following Joseph Ratzinger, Levering lays out the many typological connections between Eve and Mary. As Jesus was the “new Adam” (1 Cor. 15:22) so Mary was the “new Eve.” As the Ark held the words of the law, so Mary held the Word of God. Levering’s thoughtful interaction with Protestant biblical scholars such as Peter Leithart, Peter Enns, and Richard Hays on typology is particularly welcome.

The principal ecumenical problem in this field continues to stem from Pope Pius XII’s declaration in 1950 that the Assumption of Mary was a matter “divinely revealed,” and thus to be believed as an essential part of the Christian faith. Indeed, the very fact of Roman Catholic claims to a universal teaching office presents a stumbling block to many. As ARCIC’s second statement on authority put it, “the teaching authority of the Bishop of Rome, independent of a council, is not recommended by the fact that through it these Marian doctrines were proclaimed as dogmas binding on all the faithful.”

The question is not whether the magisterium *should* define dogma for the universal Church (it already claims to have done this, after all), but whether it *can* do so while the Church is divided. Rome’s reticence to employ its adopted dogmatic authority since Vatican II seems to imply that it understands and perhaps defers to the difficulties this presents.

To his credit, Levering offers a sophisticated analysis in Scripture for his claims concerning papal teaching authority. Levering’s basic point is that God’s revelation can still be discerned even amid errant people and institutions. Yet Levering’s lengthy exegesis of Elijah in 1 and 2 Kings fails to point out that Elijah does not in the end seem to obey the instructions given to him. While, as commanded, Elijah appoints Elisha as his successor (1 Kgs. 19:19), he fails to appoint Hazael (2 Kgs. 8:15) and Jehu (2 Kgs. 9:2) as kings. We are never told why.

Moreover, Elijah abandons his people (1 Kgs. 19:3-4), fails to intercede for them (1 Kgs. 19:10), appeals about

## BOOKS

### Ecumenism and Mary's Assumption

(Continued from previous page)

his own death to God (1 Kgs. 19:4), badly misjudges the situation in Israel (1 Kgs. 19:14, 18), and shows little change in behavior even when God reveals himself in a theophany (1 Kgs. 19:11). Elijah's spotty obedience to God's instructions seems to provide an odd typological model for the unique teaching authority of the papacy.

Further, Levering's prominent use of John Henry Newman to support papal authority is at least ironic, given Newman's well-known concerns about papal infallibility in the run-up to Vatican I. Even late in his life, Newman refused to retract his statements that "the Pope in Ecumenical Council is the normal seat of Infallibility" and that "certain Italian devotions to our Lady are not suitable to England" (*Letters and Diaries*, xxi, 459). This sounds closer to the modern Anglican position than the Roman one. Yet Levering makes Newman sound like an ardent supporter of the Church's Marian doctrines.

In the end, Levering admits his arguments will likely convince few who do not already submit to the teaching authority of the magisterium. His hope is simply that the biblical and typological character of the Assumption might be appreciated more fully. He readily succeeds in this regard. If greater unity begins with greater understanding, Levering serves the universal Church very well with this volume.

*Kevin Dodge, a parishioner at Church of the Incarnation in Dallas, is author of Reading Dante: A Theological Paraphrase of the Inferno (2015).*

## LETTERS

### Word Order Matters

In his article "ACC Elects New Leaders" [TLC, May 22], Fr. Mark Michael lists Jehoram Meléndez as being in the "Anglican Church of the Region of Central America." That is not the province's title, which is correctly translated as the "Anglican Church of the Central Region of America." That wording was chosen because the province includes Panama, which is not a part of Central America, even though most people in North America think it is. The nations of Central America are Belize, Guatemala, El Salvador, Honduras, Nicaragua, and Costa Rica. Neither they nor Panama consider Panama to be a part of Central America. Historically, Panama was a part of South America, since it belonged to Colombia until early in the 20th century.

*The Very Rev. Canon John H. Park  
Retired Archdeacon of Honduras*

### Philadelphia 11 Facts

The three books about the Philadelphia 11 reviewed in TLC [May 1] undoubtedly contain much important information that deserves to be shared. Unfortunately, they all appear to be written by enthusiastic supporters and do not provide the objective analysis that might be expected at this remove from the event.

The event was based on several widely held misunderstandings that it has tended to perpetuate, and has been the subject of others that have arisen about it:

- That in 1974 there was a canon that prohibited the ordination of women priests. (It was an agreement among bishops not to ordain unilaterally before General Convention expressed its approval.)

- That any Episcopal bishop can make someone a priest of the Episcopal Church. (Only bishops diocesan or other bishops authorized by them to act on their behalf can do this.)

- That feeling a call to priesthood equals entitlement to ordination. (H. Richard Niebuhr, a distinguished Protestant theologian, identified four essential

aspects of a call to ordained ministry, including the call from the Church.)

- That this was the first ordination of women priests in the Episcopal Church. (Since the ordaining bishops had not been authorized, they essentially went outside the church to do what they could not do within it. The first ordination within the church was on Jan. 1, 1977.)

- That the ordinations were irregular but valid, and only needed to be regularized. (This is misleading, since it implies that the only problem was a legal technicality. The canons on who can ordain are not arbitrary, but reflect the church's polity, a part of its essential nature. At General Convention in 1976, the House of Bishops approved conditional ordination; upon reconsideration, it approved *completion* as an alternative. The word *regularized* was not used.)

- That the Episcopal Church has had women priests since 1974. (It was only upon completion, in 1977 or later, that the Philadelphia 11 became priests of the Episcopal Church. The completion rites appear to have been essentially the same as the rite for receiving a priest ordained in another church.)

- That the Philadelphia ordinations led directly to the next General Convention approving women priests. (It actually risked setting the movement back. There were two groups working for the cause: the more radical Women's Ordination Now, and the more moderate National Coalition for the Ordination of Women. It was the moderates, working quietly behind the scenes, who secured the vote.)

This is not to pass judgment on the event, but simply to present some little-known aspects that readers can use, along with other sources of information, in making an informed opinion. For more objective discussions than the reviewed books, see Heather Ann Huyck's PhD dissertation, "To Celebrate a Whole Priesthood"; Mary S. Donovan's *Women Priests in the Episcopal Church*; and my essay "What Happened in Philadelphia?" (*Anglican and Episcopal History*, Dec. 2007).

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

## PEOPLE & PLACES

### Appointments

The Rev. **LeBaron Taylor** is priest-in-charge of St. Matthew's, 208 Georgia Ave., Bogalusa, LA 70427.

The Rev. **M. Dion Thompson** is interim rector at Grace Memorial, 1022 Main St., Darlington, MD 21034.

**Joseph Thompson** is interim director of multicultural ministries and Martha Horne Visiting Professor for the 2016-17 academic year at Virginia Theological Seminary, 3737 Seminary Rd., Alexandria, VA 22304.

The Rev. **Danielle Tumminio** is assistant professor of pastoral theology at Seminary of the Southwest, 501 E 32nd St, Austin, TX 78705, beginning in the fall.

The Rev. **Vaughn Vigil** is deacon at Memorial, 1407 Bolton St., Baltimore, MD 21217.

The Rev. **Emily Wachner** is lecturer in pastoral theology at General Theological Seminary, 440 W. 21st St., New York City, NY 10011.

The Rev. **Arland Wallace** is deacon at St. John's, 402 N Topeka St., Wichita, KS 67202.

The Rev. **Tommie Lee Watkins, Jr.**, is associate rector and assistant chaplain at Canterbury Chapel, 812 5th Ave, Tuscaloosa, AL 35401.

The Rev. **Joseph Webb** is assisting priest at St. Paul's, 1018 E. Grayson St., San Antonio, TX 78208.

**Thomas Welch** is director of Hardtner Camp and Conference Center, 2393 Camp Hardtner Rd., Pollock, LA 71467.

The Rev. **Jay Weldon** is rector of Good Shepherd, 1671 Beacon St., Waban, MA 02468.

The Rev. **Duane Wiggin-Nettles** is priest-in-charge of Mount Olivet, 530 Pelican Ave., New Orleans, LA 70114, and continues as rector of Annunciation, New Orleans.

The Rev. **Angelo S. Wildgoose** is rector of St. Mark's, 1430 Park Ave., Plainfield, NJ 07060.

The Rev. **Stacy Williams-Duncan** is Trotter Professor for the 2016-17 academic year at Virginia Theological Seminary, 3737 Seminary Rd., Alexandria, VA 22304.

The Rev. **Raymond Woo** is vicar of St. Luke's, 45 N. Judd St., Honolulu, HI 96817.

The Rev. **Camille Wood** is deacon at St. Alban's Chapel, 618 LSU Pl., Baton Rouge, LA 70803.

The Rev. **Joseph Wood** is assistant priest at Emmanuel, 811 Cathedral St., Baltimore, MD 21201.

The Rev. **Ruth Woodliff-Stanley** is canon to the ordinary in the Diocese of Colorado, 1300 Washington St., Denver, CO 80203.

The Rev. **Elizabeth Yale** is priest-in-charge of St. John's, P.O. Box 550, Franklin, PA 16323.

The Rev. **Christopher Garrett Yates** is assistant rector of St. Paul's, 1066 Washington

Rd., Mt. Lebanon, PA 15228.

The Rev. **Amy Denney Zuniga** is rector of Grace, 1314 Spring St., St. Helena, CA 94574.

### Ordinations

#### Deacons

**Central New York** — **Charles Neil Stewart III**; deacon at St. James', 96 E. Genesee St., Skaneateles, NY 13152.

**Hawaii** — **Annalise Marie Castro**; chaplain at St. Andrew's Schools, 224 Queen Emma Sq., Honolulu, HI 96813.

**Massachusetts** — **Thomas A. Bartlett, Zachary David Brooks, Marisa Egerstrom, Isaac Everett, Philip J. Flaherty, Robert Charles Greiner, Kristine Marie Holmes, Elizabeth Joy Jordan, Christopher William Whiteman,** and **Charles Allen Wynder, Jr.**

**Utah** — **Charles Henry Knuth** and **Timothy John Yanni**

**Wyoming** — **Roxanne Jimerson-Friday**

#### Priests

**Albany** — **Aidan E. Smith**

**Chicago** — **Bradley A. Linboom** and **Shahar Caren Weave**

**Hawaii** — **Phyllis Mahi Beimes** and **Malcolm Keleawe Hee**

**Indianapolis** — **Jessie Katherine Gutsell**

**Michigan** — **Paul Castelli, Daniel Lawson, James Pashturro, Imogen Rhodenhiser, Judith Lynn Schellhammer,** and **Scott Steiner**

**New Jersey** — **Lorraine Denise Harris** and **Ann Kathryn Urinoski**

**Olympia** — **Alice Wickenden Bower, Todd Elliott Foster,** and (for the Diocese of California) **Nancy J. Ross**

### Retirements

The Rev. **Lauren Ackland**, as rector of Grace, Madison, NJ

The Rev. **Bev Edminster**, as deacon at St. Philip's in the Hills, 4440 N. Campbell Ave., Tucson, AZ 85718.

The Rev. **Preston Hannibal**, as priest associate for pastoral care at Washington National Cathedral

The Rev. **Nancy Lee Jose**, as rector of St. Thomas, Washington, DC

The Rev. **Stuart Kenworthy**, as interim vicar of Washington National Cathedral

The Rev. **Joe W. King, M.D.**, as deacon at Christ the King, 2800 W. Ina Rd., Tucson, AZ 85741.

The Rev. **Donna J. Larson**, as rector of Grace, Chicopee, MA

The Rev. **Rick Lord**, as rector of Holy Comforter, Vienna, VA

The Rev. **William C. Lutz**, as rector of Trinity, Elmira, NY

The Rev. **Jesse Parker**, as rector of St. John's in the Village, Baltimore



### Christ Church Cathedral

115 S. Conception St., Mobile, AL 36602  
251.438.1822 | christcathedralsmobile.org

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



A LIVING CHURCH Partner



### Church of the Ascension

1030 Johnston Street, Lafayette, LA 70501  
337.232.2732 | ascensionlafayette.com

Ascension Church is dedicated to our Anglican heritage and identity. We are sacramental, evangelical, and orthodox. The parish boasts both longevity and a missional spirit, with roots going back to 1845. The day school, established in 1959, has grown into Ascension Episcopal School, a K-12 institution that is the primary outreach program of the parish and one of Louisiana's finest parochial schools. Ascension has many other outreach ministries to the local community. Internationally, the church and school supports education for Christian children in the Middle East and the Batwa people of Uganda.



A LIVING CHURCH Partner



**Grace Church**

1815 Hall St., Grand Rapids, MI 49506  
616.241.4631 | gracechurchgr.org

“Peace be unto you.” These words are in bas-relief above the doorway that leads into the worship space and welcome both visitor and member into our sanctuary to pray, sing, and worship. All those who seek the Lord are most welcome to join us in worship and all baptized Christians, regardless of denomination, are invited to God’s table for the Holy Eucharist.

Grace Church, located in Grand Rapids, Michigan, was founded with a missional heart in the 1870s, ministering to working-class families through providing education to children. Though it’s also known as the onetime home parish of President Gerald R. Ford, there’s much more to discover in community and worship at this time-tested parish. Please come and visit!



A LIVING CHURCH Partner



**Trinity School**

3500 W Wadley Ave., Midland, TX 79707  
432.697.3281 | trinitymidland.org

At Trinity School, every aspect of human nature is addressed, inspired, challenged, exercised, and shaped through a fulsome experience for each student, pre-K through grade 12. Situated in the Permian Basin, where 22 percent of U.S. domestic petroleum is produced, Trinity is a diverse community of families from all over the world. No less than 17 languages might be spoken on our campus on any given day. Although the majority of students hail from Christian households, Trinity heartily welcomes students from other religious traditions. Our graduates routinely gain admission to the most selective colleges. However, academic excellence is not the highest aim. Character is the end of education.



A LIVING CHURCH Partner

# Promise and Renewal

It is hard to hear again a promise so long delayed. And yet the promise comes to Abram as “the word of the Lord,” carrying an inner resonance of authority and power. God speaks. In this moment, Abram makes known his doubt: “O LORD GOD, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?” (Gen. 15:2). Recalling past promises and filling them with hope, the voice of God goes with Abram, murmuring in his heart’s ear, *Look up, my son, look up!* “Look toward heaven and count the stars, if you are able to count them” (Gen. 15:5). *Say to yourself, my son, 1,000, 2,000, 5,000, until the wonder and density of these lesser lights say to you in my voice, “So shall your descendants be.”* Listening to God, looking up at the night sky, Abram believes. God calls this *righteousness*.

Crawl into the mind of God and see creation from the highest height. “The LORD looks down from heaven; he sees all humankind. From where he sits enthroned he watches all the inhabitants of the earth — he who fashioned the hearts of them all, and observes their deeds” (Ps. 33:13-15). God looks with a true eye that searches and sears all things with holy fear and loving kindness. Abram looks up, God looks down, and their mutual gaze in love is like love begetting and love begotten and love shared. The whole moment comes into view: listening to God, looking up to the night-dome, believing, being seen by providential searching, fashioned, observed, and called. God is promising thousands and thousands of stars, sons and daughters, a happy nation, a holy people. Abram is caught by the promise. He waits again and is glad (Ps. 33:20-21).

Abram recalls leaving his people and land, remembers how he set out and pitched his tent as “he looked forward to the city that has founda-

tions, whose architect is God” (Heb. 11:10). Again, he hears about a son of promise in his old age. Why does he believe? Is he an innate believer, given to hear what most do not and disposed toward risk? Abram is the friend of God, and so he speaks the truth: “he considered [God] faithful who had promised (Heb. 11:11).” The assurance of his hope, his conviction about promises yet unseen, is the faithfulness of God. Abram has faith, but faith is not merely his own, but rather a gift that grows from a divine seed. “My faith, O Lord, invokes you, which *You have given to me, which you have breathed into me* through the humanity of your Son, and through the ministry of your preacher” (St. Augustine, *Confessions* 1,1, emphasis mine).

The stars are sparkling jewels, a treasure chest in the heavens. The Father says through the Son, “it is your Father’s good pleasure to give you the kingdom” (Luke 12:32). God promises a kingdom and all necessary wealth. So, be lavish in generosity. Sell your possessions and give alms. Have permanent purses and unending treasure. The faithfulness of God speaks and promises and encourages. Dress for action with lit lamps in hand. Stand at the door. Be ready. The Son of Man is coming. When is he coming? *He is coming.*

Yet we ask, and we may ask, and God will listen: “O LORD, what will you give me, for I continue childless?” (Gen. 15:2). God says, *Your child will be my child, my Son, my only Son, whom I will give to you. His wealth exceeds the jewels of the night sky.*

## Look It Up

Read Ps. 33:20. Wait.

## Think About It

Leave your faith alone. Let God do what he does.



First reading and psalm: Isa. 5:1-7 • Ps. 80:1-2, 8-18

Alternate: Jer. 23:23-29 • Ps. 82 • Heb. 11:29-12:2 • Luke 12:49-56

## Fire and Love

The Bible is boiling today with images of violence. Slow down. The steady nerves of a surgeon and the slow breath of a contemplative scholar are the required temperament in such dangerous territory. Nothing read today revokes an eternal and lingering love: Love begetting, love begotten, love communing. Not one syllable is a summons to violence.

Indeed, a love song begins concerning the house of Israel, the people of Judah, imagined as a beautiful vineyard. “[God] dug it and cleared it of stones, and planted it with choice vines; he built a watchtower ... and hewed out a wine vat” (Isa. 5:2). The vines crept to mountain heights and treetops and water sources. “The mountains were covered with its shade, the mighty cedars with its branches; it sent out its branches to the sea, and its shoots to the River” (Ps. 80:10-11). A question is put to which the answer is known: “What more was there for me to do?” (Isa. 5:4).

God waits. Then the vine brings forth rotten grapes. An enemy has done this. The metaphor is interpreted and the judgment clear. The Lord of hosts “expected justice, but saw bloodshed; righteousness, but heard a cry” (Isa. 5:7).

What will God do? Remove hedges, break down walls, make a waste, and command the clouds to withhold rain. What won't God do? Prune, hoe, and protect. The words are harsh. “Is not my word like fire, says the LORD, and like a hammer that breaks a rock in pieces?” (Jer. 23:29). Jesus too is restless with the world *just as it is*, smells the stench of human wickedness. “I came to bring fire to the earth, and how I wish it were already kindled” (Luke 12:49).

God is love, and love has decided. In the council of the gods and among human beings, God presides and makes clear the obligation of those who rule. “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). God wants justice and righteousness. Love will not leave the lost alone, but intervenes decisively on behalf of the weak and forgotten. This intervention is a crisis and judgment against abuse and neglect.

The fire of judgment is an immersion (baptism) in the truth. The fire purifies and cleanses when the heart, mind, and soul drink the flaming river of God. It is a new day. God wants and calls into being a righteous community in which the rights of the destitute are acknowledged. Consider the burning bush. It burns and yet remains. So is the judgment of God. When God casts fire on the earth or pulls up the vine or breaks the hedge, he judges human wickedness while calling forth a righteous community. Judgment, then, is ordered toward redemption, renewal, justice, and righteousness.

Jesus bears the judgment of fire, the judgment against wickedness. A poet once spoke of a burning babe, an infant Jesus, in whom, strangely, fire and smoke and ash and blood become a testimony of love. “My faultless breast the furnace is, the fuel, wounding thorns, / Love is the fire, and sighs the smoke, the ashes shame and scorns; / The fuel Justice layeth on, And Mercy blows the coals, / The metal in this furnace wrought are men's defile souls, / For which, as now on fire I am to work them to their good, / So will I melt into a bath and wash them in my blood” (Robert Southwell, SJ). Poetically, and not otherwise, this is perfectly clear.

### Look It Up

Read Ps. 82:3-4. What do the times ask?

### Think About It

God speaks the truth (judgment) in love.



## Good News to All

The future of God's Kingdom is the focus in the Diocese of Western New York. Through the leadership of Bishop R. William Franklin, our congregations are weaving a cooperative Web of Grace and pioneering innovative ways to share the Good News of Jesus Christ and make their facilities sustainable for generations to come.

Worship in our congregations ranges from traditional Anglo-Catholic to contemporary, including multimedia, jazz, and 12-step spirituality services. We believe that all people are children of God. This belief is evident in the mission and outreach conducted by our members and in the hospitality we extend to all.

### The Diocese of Western New York

1064 Brighton Road  
Tonawanda, NY 14150

716.881.0660 | [episcopalwny.org](http://episcopalwny.org)



A LIVING CHURCH Sponsor



EDITORIAL

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

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

**Associate Editor** Zachary Guiliano  
zack@livingchurch.org

**Associate Editor** Jordan Hylden  
jordan@livingchurch.org

**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

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.

**First reading and psalm:** Jer. 1:4-10 • Ps. 71:1-6

**Alternate:** Isa. 58:9b-14 • Ps. 103:1-8 • Heb. 12:18-29 • Luke 13:10-17

## Why?

What are we doing? Why are we here? What's the point? An old voice that spoke centuries ago to a prophet of another age still speaks: "Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you" (Jer. 1:5).

Objections leap to consciousness: lives compromised in so many ways, the severely disabled, the diseased, the destitute, the impoverished, the victimized and abused. But this voice is not in the register of an argument or debate. Without solving vexing questions about a good God and a broken world, it says even to those who are hurt and neglected, "I am with you, I am forming you, I am consecrating you, and I know you." This is not the voice of a forensic victor; it is the victory of hope.

The prophet would recuse himself, saying, "I am too young" (Jer. 1:6). Providential grace, the midwife of being, delivers from the womb, and so God may be trusted from our youth (Ps. 71:5). God is creating and sustaining and redeeming and sanctifying the entire span of human life, and human interactions and communities. Faith is the substance of things hoped for and hope does not disappoint us. Hope impels us into God's future.

Going with God implies purpose, direction, and work. "If you offer your food to the hungry and satisfy the needs of the afflicted, then your light shall rise in the darkness, and your gloom be like the noonday" (Isa. 58:10). You do not cast out *their* gloom by *your* light; rather, compassion and kindness and practical aid lift the pall of gloom cast over all people. Generosity multiplies resources and strength: God guides continually, gives nourishment in parched places, makes bones strong, leads to living water, raises up ruins, and builds new foundations (Isa. 58:11-12).

Anyone walking in the long way of God and doing the work of compas-

sion must often eat and drink the nourishment of memory. The present is insufficient cause for hope. Instead, with ritual exactness the rush of life must be stopped; the soul needs a meal of Sabbath rest and play and quiet and delight. How good and pleasant it is to recall that God forgives iniquity, heals the sick, redeems from the pit, crowns with love and mercy, satisfies with every good (Ps. 103:3-5). In the strength of memory the soul presses on for days and weeks and years.

There are dangers along the way. Memory may ossify and give strength to old grievances. Religion can ruin much. Memory must, therefore, be used in love to interpret the present time and present need. There may be confusion about what work to do and when. Let love guide. Even in religious rest, we would rise to give a domestic animal water to drink. So, there is no day that prohibits simple nourishment and necessary healing (Luke 13:10-17). One day in seven is given to sacred rest, but every day is the Eighth Day. Do not forget the Sabbath. Keep it holy. The week belongs to Christ.

The strands may be woven together. Human life is formed by God the Creator, brought into the world by God the midwife, consecrated for the purpose of service and mercy. And yet human life is shaken and nature groans under a yoke of sin and death. In the new age of the Eighth Day, however, even tribulation may be an occasion to shake off the old and receive "a kingdom that cannot be shaken" (Heb. 12:28). God forms. God guides. God is evermore.

## Look It Up

See Hymn 370.

## Think About It

Christ with me, within me, behind me, before me, beside me, to win me, to comfort and restore me. Christ is life itself.

First reading and psalm: Jer. 2:4-13 • Ps. 81:1, 10-16

Alternate: Sir. 10:12-18 or Prov. 25:6-7 • Ps. 112 • Heb. 13:1-8, 15-16 • Luke 14:1, 7-14

## Most Intimately Yours

“Now then,’ said Joshua, ‘throw away the foreign gods that are among you and yield your hearts to the Lord, the God of Israel.’ And the people said to Joshua, ‘We will serve the Lord our God and obey him’” (Josh. 24:23-24). There is one true God, and many gods carried under secret cover. Powers and principalities and compulsions over which humans have very little control push and tug and direct toward destruction. What has happened? The gods of this age (which are no gods) have usurped the role of the supreme governor. They accept subjugation to no one and nothing. They rail to rule the world. Let us name a few of these gods: a deep fascination and sentimentality toward violence, graphic and demeaning eroticism, unrestrained greed, racism, sexism, alcoholism, gluttony, deceit, dangerous distraction and inattention. This is not the plan of God.

And yet God has called his people into a free covenantal relationship. A free people are always free to leave; the wide road to destruction remains open. “They followed worthless idols and became worthless themselves. ... [M]y people have exchanged their glorious God for worthless idols” (Jer. 2:5, 11). “I gave them over to their stubborn hearts, to follow their own counsels” (Ps. 81:12). “[T]hey did not think it worthwhile to retain the knowledge of God, so God gave them over to a depraved mind, so that they do what ought not to be done” (Rom. 1:28). God wants to rule. Humans want to rule themselves. Perhaps what God has called *debased* is simply a human come of age, thinking and growing and experimenting? We stand over divine speech and assess from a distance: Did God say? Who is God to say, to command, to forbid?

These problems are a false opposition. God is wholly other, and yet does not stand against what he has

called into being by love and with love and in love. God wants fullness of life, human fulfillment, and flourishing. “When we rebel, we are in rebellion not against what is foreign to us but against *that which is most intimately ours*, not against what is removed from us but against *that which lies at our hands*. ... He is the hidden abyss; but He is also *the hidden home* at the beginning and the end of all our journeyings. *Disloyalty to Him is disloyalty to ourselves*” (Karl Barth, *The Epistle to the Romans*, p. 46; emphasis mine).

“It is no longer I who live, but Christ who lives in me” (Gal. 2:20 RSV). *No longer I* is not the destruction of nature, but nature’s perfection by grace. Putting on Christ, the new being, is to wear a garment fit and apt to one’s true self and vocation.

Some aspects of the new humanity may be sketched with word pictures: gracious, merciful, righteous, generous, a firm and steady heart, special generosity toward the poor, mutual love, hospitality, compassion toward the imprisoned and tortured, holy marriage, free from the love of money, respectful of leaders, doing good, being humble, sharing a banquet with the disenfranchised and neglected (Ps. 112; Heb. 13:1-8, 15-15; Luke 14:13). A constellation of words speaks of our one true love, Christ our Lord, with whom we die to our small and sinful selves to rise as his appointed witness, new and free and generous. This is the day that the Lord has made, the day he is making you your true self in Christ. It fits.

### Look It Up

Read Ps. 112. The Psalter is “A Life of Christ.”

### Think About It

“I Did It My Way”: A great song, but a terrible plan.



## Innovative Spirit

The Diocese of Southern Ohio is home to more than 25,000 Episcopalians. Our communities of faith can be found in Cincinnati, Columbus, and Dayton, and in many farm towns and county seats across 40 counties in the southern half of the state.



Southern Ohio has long been recognized for innovation and leadership throughout the Episcopal Church,

and many initiatives that have carried the church through difficult times, such as Forward Movement and Episcopal Relief and Development, were born through the faithful work of the people of this diocese. This spirit of mission and inclusion carries on today through the words of our mission statement, which guide the mission and ministry of the diocese:

As Episcopalians in the Diocese of Southern Ohio, we commit ourselves to

- Know the common story
- Proclaim our common faith
- Pray our common prayer
- Drink the common cup
- Serve the common good

In the Name of our Lord and Savior Jesus Christ. This is our common ministry.

**The Diocese of Southern Ohio**  
412 Sycamore St.  
Cincinnati, OH 45202  
513.421.0311 • diosohio.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](mailto:festflags@aol.com).

**Church Pew Refinishing** Pew refinishing specialists since 1972. Nations Oldest, Largest. [www.keckgroup.com](http://www.keckgroup.com) 888-253-KECK

## POSITIONS OFFERED

**RECTOR:** The two Episcopal parishes of California's Imperial Valley are seeking a part-time rector to lead us. We are two active, diverse and committed congregations, located in a growing and culturally rich area. Our members reflect the diversity of a community that is near the Mexican border, boasts a large agricultural sector, hosts a military base, and is the winter home to a large number of seasonal "snowbirds." For more information, please go to <https://saintspandp.wordpress.com/clergy/>, or email [saintspandp@gmail.com](mailto:saintspandp@gmail.com).

**RECTOR: All Saints' Episcopal Church in Scotch Plains** is looking to replace its retired rector. We are a warm, diverse, and active parish located in a pleasant suburban community near New York City. Our congregation ranges from young families to long-time elderly members. All are welcome. We are committed to supporting a variety of ministries within the parish and in the broader community. For more information about us, view our website and parish profile at [www.all-saints-spnj.org](http://www.all-saints-spnj.org). If you are interested in this position, please contact Canon Cecilia Alvarez-Martin at the Diocese of New Jersey. Phone (609) 394-5281 x 22; Email [calvarez@dioceseofnj.org](mailto:calvarez@dioceseofnj.org)

**FULL-TIME RECTOR:** If you enjoy sharing your ministry in rural communities, the position of rector at **St. Paul's, Marinette, Wisconsin**, may be for you. Located about an hour's drive north of Green Bay and on the border of Michigan's Upper Peninsula, Marinette is home to St. Paul's Episcopal Church. A rich history, traditional worship and a passion for the needs of all people bring the members of this parish into a strong community life. See our parish profile at <http://stpaulsmarinette.net>. Applications are being accepted until Aug. 31.

**RECTOR: Messiah Episcopal Church**, an orthodox congregation in **Saint Paul, Minnesota**, is accepting applications for a full-time rector. We are a growing community committed to the worship of God, the lordship of Jesus Christ, and renewal through the Holy Spirit. <http://www.messiahepiscopal.org/search/>

## THE CATHEDRAL OF ALL SAINTS IN ALBANY, NEW YORK

# SEEKS A DEAN

to pastor a diverse faith  
community in a historic cathedral,  
steeped in liturgical tradition and  
home to a nationally celebrated  
choir of men and boys.

See our profile at  
[www.cathedralofallsaints.org](http://www.cathedralofallsaints.org)  
or call Elizabeth Strickland,  
518.692.3350

## POSITIONS OFFERED

**ASSISTANT PRIEST: Galilee Episcopal Church in Virginia Beach, Virginia**, seeks an assistant priest to join a large seasoned staff at a corporate sized parish. Located on the oceanfront, Galilee draws primarily from the surrounding community and enjoys a vibrant, growing and committed congregation. Please visit our website for the position description: <http://galileechurch.net/hiring>. Interested clergy should email the rector, and attach CV: [andrew-buchanan@aya.yale.edu](mailto:andrew-buchanan@aya.yale.edu)

## NOTICE: MOVING SERVICES

# Skip Higgins 225-937-0700

[www.custommovers.net](http://www.custommovers.net) • [skip@custommovers.net](mailto: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

# 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



TRINITY WALL STREET

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



SAINT JAMES SCHOOL, HAGERSTOWN

(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](mailto: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  
stmmary-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  
stmmaryangels.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 Alameda St.  
817.244.2885  
fwepiscopal.org

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

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

# 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 ARIMATHEA  
103 Country Club Dr.  
615.824.2910  
stjosephofarimathea.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



# The Bishop Payne Scholarship

Helping Black Episcopalians  
pursue master's degrees at Virginia  
Theological Seminary



As a recipient of the Bishop Payne Scholarship, I have been afforded the opportunity to pursue my calling from God without the worry of how to pay for my education. The generous scholarship was a major determining factor in my decision to attend Virginia Theological Seminary; and what a great choice it has been.

**Rapiell Ashford**  
Student Body Vice-President  
Postulant for Holy Orders  
Diocese of Mississippi  
M.Div. '17

*Photo by The Rev. Sharon Williams*



VIRGINIA  
THEOLOGICAL SEMINARY  
Office of Multicultural Ministries

3737 Seminary Road, Alexandria, Virginia 22304  
703-370-6600

Contact [admissions@vts.edu](mailto:admissions@vts.edu) to learn more  
about the Bishop Payne Scholarship

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