

Pipeline Protest

Bishop George Bell

Andrew Davison's Theology

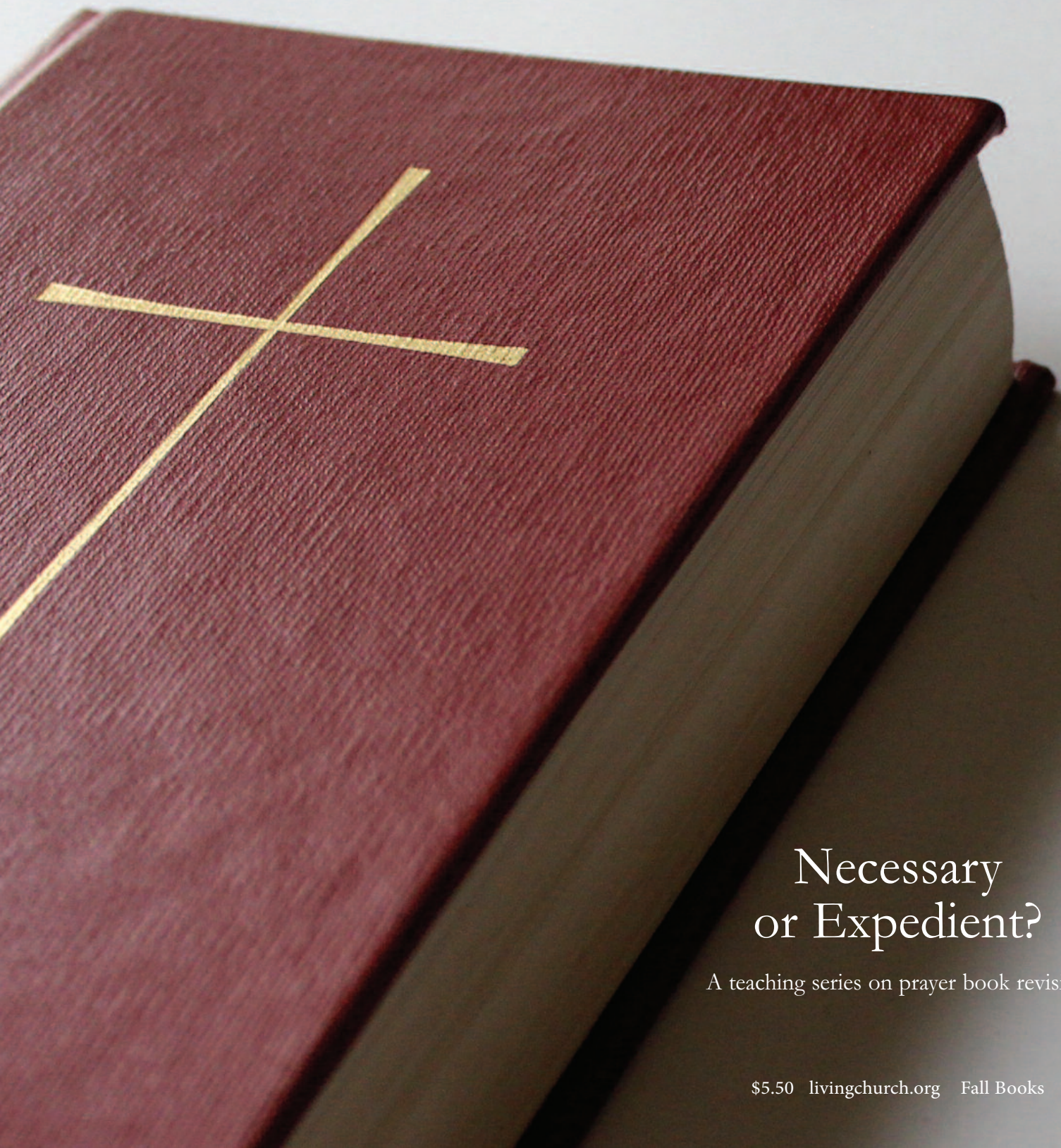
October 2, 2016

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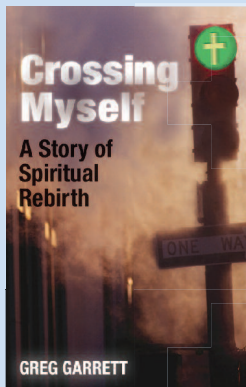


Necessary  
or Expedient?

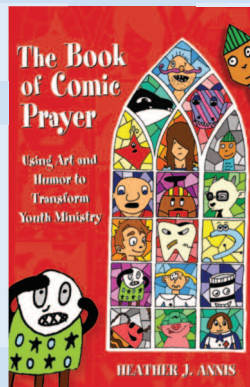
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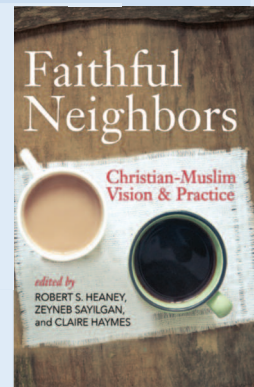
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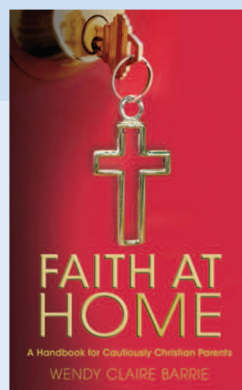
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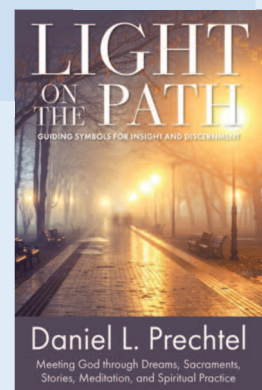
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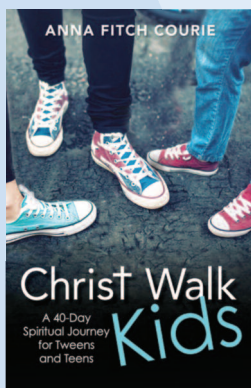
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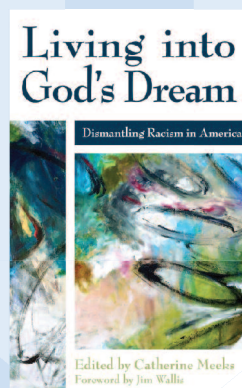
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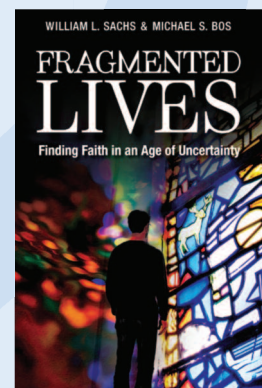
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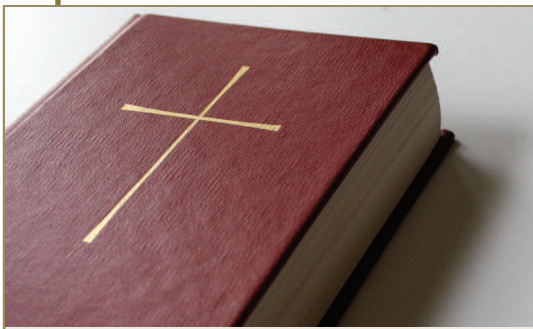


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## ON THE COVER

“The 1979 prayer book will need to be revised. But not yet” (see “Are We Done with the ’79 Prayer Book?” p. 21).



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# THE LIVING CHURCH

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We are grateful to Church of the Good Shepherd, Augusta, and Church of the Holy Communion, Charleston [p. 40], the dioceses of Pittsburgh and the Rio Grande [p. 41], and the Diocese of Florida [p. 43], whose generous support helped make this issue possible.

## In the Episcopal Church

## Haitian Bishop Faces Hearing

An ecclesiastical court of the Episcopal Church is looking into allegations involving the Rt. Rev. Jean Zaché Duracin, Bishop of Haiti, according to church staff.

The case pending before the church's hearing panel does not involve allegations of financial misconduct, according to Neva Rae Fox, public affairs officer. She did not say what the charges entail.

Duracin is the second Episcopal bishop with a case pending before a church court. The other is the Rt. Rev. J. Jon Bruno, Bishop of Los Angeles, whose pending trial will assess three types of allegations, including whether he acted deceitfully when evicting St. James the Great Church in Newport Beach and attempting to sell the multimillion-dollar property.

Bishop Duracin's case might or might not involve misconduct. Church



Duracin

courts also investigate other allegations, including civil matters, doctrinal offenses, and abandonment of the Anglican Communion, said Mark Duffy, director of the Episcopal Archives.

Since 2000, six bishops have been deposed on charges of abandoning the Anglican Communion. Only two have gone to trial for misconduct.

The investigation into Duracin's behavior comes as the Episcopal Church takes a closer look at its relationships in Haiti. Among the concerns: insufficient tracking of where funds donated for construction end up.

"We are reassessing Haiti," said Director of Development Tara Holley at the June meeting of the church's Executive Council. "We are revising the MOU [memorandum of understanding]. We're looking for accountability,

for transparency, for leadership, thoughtful reporting, accurate reporting and job descriptions. We're looking at all of these pieces of project management that will make things in Haiti run more smoothly."

Duracin, 69, has served as Bishop of Haiti since 1993. His diocese is the largest in the Episcopal Church, counting 83,700 members and more than 100 congregations.

In June, the Episcopal Church imposed a moratorium on what had been an active, multimillion-dollar fundraising push to support projects in Haiti. The pause came after a donor rescinded a \$5 million gift to Haiti. The donor instead gave only \$700,000 to help rebuild St. Vincent's Center for Handicapped Children, which had been reduced to rubble in the earthquake of 2010.

To suspend fundraising and try to improve financial controls marks a rare and laudable step for an organization involved in supporting Haiti, said Dan Beeton, director of international communications at the Washington-based Center for Economic and Policy Research. The center monitors charity projects through its watchdog Haiti Relief and Reconstruction project. The moratorium also raises questions about what might have become of donated funds, he said.

"There are probably some very interesting reasons why they felt they needed to do that," Beeton said. "It's pretty unusual"

At meetings in the past year, Executive Council's Joint Standing Committee on World Mission has three times closed its doors to the press and public for more than an hour to address issues in the Diocese of Haiti. Allegations of financial misconduct were not discussed in those sessions, said committee member Marion Luckey.

—G. Jeffrey MacDonald

## 'Peace of a Sort' after 9/11

Several events at Washington National Cathedral marked the 15th anniversary of the terrorist attacks of Sept. 11, 2001.

"This is a tough day," said the Rev. Shaun Casey, special representative for religion and global affairs at the U.S. State Department. Casey said that those gathered at the cathedral likely remembered exactly where they were when the hijacked planes crashed.

Casey preached at two services and spoke at a forum moderated by the Very Rev. Randolph Marshall Hollerith, the cathedral's dean.

The second service was an interfaith gathering that featured readings from Christian, Jewish, Buddhist, Muslim, Hindu, and Sikh sources.

"We gather in this Cathedral Church to pray side by side: Buddhist, Christian, Jew, Hindu, Sikh, Muslim, and all people of faith," Dean Hollerith said, "to remember all affected by this tragedy and to proclaim that love is stronger than hate."

"We in the West spend a lot of time hoping for and working toward fairy-tale endings in our global politics," Casey said. While fairy-tale endings are rarely possible in an increasingly complex, pluralistic, and chaotic world, "peace of a sort" is possible, and "peace of a sort beats no peace at all. ... It beats violence any day of the week."

Peace of a sort is possible when "complex, flawed, ordinary human be-

(Continued on page 13)

## Bishop Spong Suffers Stroke

Bishop John Shelby Spong has suffered a stroke, the Episcopal Diocese of Newark reported on its Facebook page.

The diocese published a post Sept. 11 saying the retired Bishop of Newark had a stroke on the morning of Sept. 10 “before a speaking engagement in Marquette, Michigan.”

A calendar posting on Facebook by the Diocese of Northern Michigan said Spong was in Marquette to

speak on two topics: “Can Religion Survive in the 21st Century?” and “Jesus Did Not Die for Your Sins: The Meaning of the Cross.” His most recent book is *Biblical Literalism: A Gentle Heresy*, published in February by HarperOne.

“The next few days are very important,” the post said. “His wife Christine

and the Spong family would be grateful for your prayers.”

On Sept. 12, the diocese posted an update indicating improvement in Spong’s condition. “Bishop [Mark M.] Beckwith is in contact with the Spong family, and reports that Bishop Spong is stable and talking, and that our prayers offer hope and help. Updates will be provided as they become available.”

Spong, 85, served as Bishop of Newark from 1979 to 2000. He has remained a public figure in the years since, traveling often and continuing to articulate his perspectives on theology, ethics, and biblical interpretation.

## Five Nominees in Los Angeles

The Diocese of Los Angeles has named five nominees — including one gay priest, two women who are priests in the diocese, and a native of Costa Rica — in its search for a bishop coadjutor.

The diocese’s convention will elect the bishop, who will succeed the Rt. Rev. J. Jon Bruno, when it meets Dec. 2-3 in Ontario, California. The new bishop is expected to succeed Bruno in the early summer of 2017.

The nominees are:

- The Rev. Paul Fromberg, 55, rector of St. Gregory of Nyssa, San Francisco, who has served in ministry in Texas and California with outreach, cathedrals, youth, and liturgy. Fromberg discussed his life as a gay priest in 2004 with the *Houston Chronicle*.

- The Rev. Rachel Anne Nyback, 46, rector of St. Cross, Hermosa Beach, who has served in ministry in Southern California and Washington, D.C., after teaching in Kuwait.

- The Rev. Anna Olson, 45, rector of St. Mary’s, Los Angeles, who has served in ministry in Southern California, including as Los Angeles director of the nonprofit Clergy and Laity United for Economic Justice.

(Continued on next page)



Spong



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## Los Angeles

(Continued from previous page)

- The Rt. Rev. Pierre Whalon, 63, Bishop of the Convocation of Episcopal Churches in Europe, who has served in ministry in Europe, Florida, and Pennsylvania with experience in international, interfaith, and financial initiatives.

- The Rev. Mauricio Wilson, 50, rector of St. Paul's, Oakland, who has served in ministry in Costa Rica, New York, and California following his career as a banker-auditor beginning with Coopers & Lybrand.

## CPG Hires Industry Veteran

The Church Pension Group (CPG) has appointed William “Bill” F. Murray as senior vice president and general man-

ager of the Church Insurance Companies (CIC). Murray will be responsible for management and oversight of CIC, which provides property and liability coverage for institutions of the Episcopal Church.

He will report directly to CPG's chief operating officer, Frank Armstrong, and will be based in Bennington, Vermont. Murray will replace Rod Webster, current senior vice president and general manager of CIC, who recently announced his intention to retire.

## ‘First Step’ for Parishes

Parishes seeking to better articulate their needs and challenges have a new resource in starting the process of change.

The Episcopal Church Foundation has launched ECF First Step, a program aimed at helping parishes survey their needs, connect with ECF, and access additional resources to develop new strategies.

“We’ve heard from parish leaders that it can be a challenge to either know where to ... begin or prioritize resources,” said Erin Weber-Johnson, program director of strategic resources at ECF, via email. Weber-Johnson said ECF First Step can help parishes identify areas of the church that require additional support — such as strategic visioning, volunteer engagement, year-round stewardship, and planned giving — with guidance on resources related to these needs.

ECF tested the program with focus groups at this year's Church Leadership Conference at Kanuga and the gathering of the Consortium of Endowed Episcopal Parishes (CEEP). “Both focus groups at Kanuga and CEEP were well attended and highly engaged,” Weber-Johnson said.

Part of what ECF learned in these focus groups was the value of involving three to four people in the ECF First Step process. “While an individual can

successfully complete ECF First Step, participants in groups reflected that the information shared was an important benefit.”

Weber-Johnson said the ultimate goal of ECF First Step is to help parishes assess their most pressing needs at no cost, and for ECF to know how it can help.

“We want to help leaders asking the question ‘What is God calling us to be/do?’ to have the tools necessary to faithfully respond and live into their mission.”

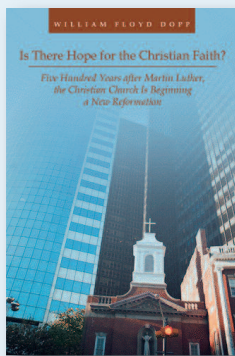
—Matt Townsend

## Pa. Bishop Asks for Discernment

America's recent increase in gun violence — with cities like Chicago seeing its most violent August in 20 years, according to the *Chicago Tribune* — has prompted a call for discernment from the Rt. Rev. Daniel G.P. Gutierrez, bishop of the Diocese of Pennsylvania.

“I understand this is a complex issue that is part of larger issues,” the bishop wrote to his diocese. “We cannot sit silently or act as if it is someone else's problem. If one part of the body suffers, we all suffer. Everyone in our community is valuable to this world and this church. I do not know how or in what form we will move forward, however, we must begin the discussion. We can release balloons, create makeshift memorials, hold prayer vigils, or demand the government ‘do something.’”

“I request a time of discernment, advisement, and collaboration. We must address these symptomatic and systemic issues from a theological and Christian perspective. In the next few weeks, I will seek and formulate a body that will pray, discern, plan, and give concrete proposals to our governing bodies. Then we will put into action our prayers. We need to touch the pain in a way that is truly transformative.”



### Is There Hope for the Christian Faith?

By William Floyd Dopp  
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In his new book, author, pastor and scholar William Floyd Dopp looks at the future of the Christian Church. Yes, there is hope. He sees hope in a new reformation begun in the churches in the developing world. The churches founded by missionaries are now in mission themselves. They are a model for today's world. This timely, well written book will make a perfect adult study for any congregation.

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## ELCA Pastor to Lead EDS

In an unusual twist on the full communion established by Called to Common Mission, a pastor of the Evangelical Lutheran Church in America will be interim president of Episcopal Divinity School for its 2016-17 academic year.

"I am delighted that Bill Nelsen has agreed to serve as interim president of EDS," said the Very Rev. Gary Hall, chairman of the seminary board of trustees. "He has long experience in the church and academy, and deep respect for the school's commitment to social justice. His leadership will ensure the continuity of EDS's historic mission both in the transition and beyond. I welcome him as a colleague in charting the course of EDS both now and for the years ahead."

For nearly 18 years, Nelsen was pres-

ident of Scholarship America, the largest private sector scholarship organization in the country. He was president of Augustana University in Sioux Falls, South Dakota, and vice president, dean, and professor at St. Olaf College in Northfield, Minnesota.

## In the Anglican Communion David Jenkins, RIP

The Rt. Rev. David Jenkins, Bishop of Durham from 1984 to 1994, died Sept. 4. He was 91. When Professor Jenkins was appointed, few commentators discerned anything particularly unusual. He was not especially well known. His only published work to even skirt controversy was *Guide to the Debate about God* (1966). What reporting there was gave the appointment a nod; it seemed in line with the custom of appointing scholars to the See of Durham.

Then everything changed.

In a recorded interview for BBC Radio shortly after becoming bishop, Jenkins said: "I am bothered about what I call God and conjuring tricks. I am not clear that God maneuvers physical things. I am clear that he works miracles through personal responses and faith."

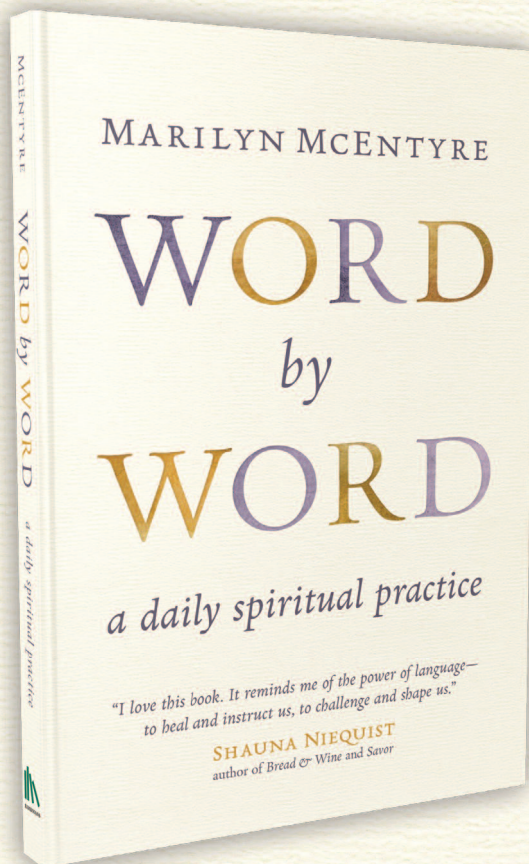


Jenkins

About 12,000 people signed a petition for his dismissal. Conservatives pointed out the new bishop doubted the resurrection as a historical physical event in space and time. When lightning struck York Minster, three days after his consecration, critics said it signaled the judgment of God. Later Jenkins would joke the Almighty had missed the target: "God was probably aiming at the General Synod, but he missed even that."

For the media Jenkins was gold dust.

(Continued on next page)



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## David Jenkins, RIP

(Continued from previous page)

In the years that followed he took opportunities to apply his mind to themes and events in the church calendar that troubled ordinary people or were not well understood, such as the Virgin Birth. He always described himself as a passionate believer.

Asked how he differed from Don Cupitt, voice of the Sea of Faith movement, Jenkins instantly replied, "I believe in God."

Jenkins did not confine his attention to church matters. He identified with opponents of Margaret Thatcher and John Major, not least because of their policies on coal mining, the main industry in his diocese. Later he was a critic of Prime Minister Tony Blair's New Labour, because of its commitment to market-driven economic theory. It was a pointer to the bishop's Methodist childhood.

David Edward Jenkins was confirmed into the Church of England in his teens, and his education was disrupted by World War II. He won a commission in the Royal Artillery and concluded his war service in India.

Returning to civilian life, he took up a scholarship to Queen's College, Oxford. He studied for ordination at Lincoln Theological College and briefly was curate at Birmingham Cathedral. After that he worked in a series of academic and administrative posts, including work with the World Council of Churches in Geneva.

He returned to his old college in Oxford to lecture in theology, ran the William Temple Foundation, and was a professor of theology at Leeds. Critics often pointed out he had never run a parish.

But he prompted much discussion in the United Kingdom about Christian faith. A delegate from his diocese once told the Anglican Evangelical Assembly: "Go into any pub in Durham and you'll hear people talking theology over the beer."

—John Martin

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## Mob Attacks Ugandan Bishops

Police have apologized to the Anglican Church of Uganda for failing to provide security for a group of bishops touring church land in Ntawo, Mukono, near the capital city, Kampala.

The bishops, led by Archbishop Stanley Ntagali, were attacked by a mob while on their way to see a square mile of land that will accommodate expansion of Uganda Christian University (UCU). One press report claimed there was an attempt to lynch the archbishop.

Fred Ahimbisbwe, the Mukono District's police commander, apologized to the church.

"It is true I received the letter from UCU requesting us to accompany the bishops," he told the bishops. "We were supposed to give you security but I was in a meeting, so I did not know that you had gone to the place."

Mukono police have arrested one person and others are under investigation.

Bishops from the church's 35 dioceses had gathered to review the church's 10-year strategic plan. The group also planned to discuss issues of land-grabbing involving church property.

## Mission Agency Reclaims its Identity

USPG, one of the oldest Anglican mission agencies, has returned to its historic name. The 315-year-old charity, which called itself United Society (Us) for several years, has responded to calls from its supporters to reclaim its former name. USPG returned in late August to the Greenbelt Christian arts festival in Northampton, England.

The agency changed its name from USPG (United Society for the Propagation of the Gospel) to United Society in 2012. The initialism now stands for United Society Partners in the Gospel.

"We have listened to our supporters

and our partners around the world and recognized that there is a lot of love for the original USPG name," said Rachel Parry, USPG's director for global relations. "In particular, while the gospel has always been at the heart of our work, there was a desire to see that word back into our name.

"At the same time, we wanted to acknowledge how mission has changed through the centuries, and so we've employed the term Partners in the Gospel to recognize our shared way of working with the world church."

Visitors to the USPG booth at Greenbelt were pleased.

"I welcome the return to USPG," said Mike, from Shropshire. "I grew up knowing about USPG and its radical world-affirming stance. It's good to have USPG back."

"I love the new name. Partners is much more appropriate than propagation," said Liz, from Oxford.

The focus of USPG's presentation at Greenbelt was its work with the Anglican Church in Athens to support refugees.

—ACNS

## Grantchester Seeks Vicar

The parish became a household name thanks to the ITV television series. Now it needs a new vicar. The appointed candidate need not be male, floppy-haired, or prone to solving murder mysteries.

The Rt. Rev. Stephen Conway, Bishop of Ely, has posted an opening for priest-in-charge of the Church of St. Andrew & St. Mary in Grantchester and St. Mark's Church, Newnham, in Cambridge.

The chosen candidate will live in the same parish church as fictional vicar Sidney Chambers, portrayed by James Norton in the TV series.

Set in the 1950s, *Grantchester* features vicar/sleuth Chambers fighting crime in partnership with detective Geordie Keating, played by Robson

(Continued on next page)



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## Grantchester

(Continued from previous page)

Green. The new vicar will see at least one famous face in the pews: novelist Lord [Jeffrey] Archer is a parishioner.

“We are looking forward to appointing a priest-in-charge for Grantchester, and would like to reassure those interested in the position that the time spent investigating crime is now somewhat less than in Canon Sidney Chambers’s day,” a diocesan spokesman said.

The TV series is based on the Grantchester Mysteries by James Runcie, son of Robert Runcie, 102nd Archbishop of Canterbury.

## The Changing Scene of Youth Work

The Archbishop of Canterbury has written an editorial in the 25th anniversary edition of *Premier Youthwork*.

Recalling the Disney film *Sleeping Beauty*, once a favorite of his children, he writes: “I wonder what differences you would notice if you had fallen asleep in 1991 and only just woken now?”

He believes the most visible changes include the internet, other new technology, and “how much we are prepared to pay for a cup of coffee.”

He adds there have been enormous changes in Christian youth work in the United Kingdom.

“You would notice how many more youth workers had been trained and deployed in the Church, notice how the Church is the largest provider of youth work in many towns and cities,” he writes. “In the atmosphere you might be surprised to notice a whole positive subculture of music, initiatives, heroes, and great examples of people working together. On the other hand, it wouldn’t be hard to see the unfortunate lack of any youth work in so many churches.”

## ‘Regrets, I’ve Had a Few’

Pop songs are seriously challenging hymns as preferred music for funerals in the United Kingdom, according to a survey of 300 undertakers and a further 2,000 adults.

“My Way,” Frank Sinatra’s tribute to lifelong narcissism, tops the list, and the first traditional hymn appears in fifth place.

The cheery nihilism of “Always Look on the Bright Side of Life” is the eighth-favorite song (“For life is quite absurd, / And death’s the final word. / You must always face the curtain with a bow / Forget about your sin, give the audience a grin, / Enjoy it, it’s the last chance anyhow”).

The 2016 poll indicates these preferences:

- “My Way” by Frank Sinatra
- “Time to Say Goodbye” by Andrea Bocelli and Sarah Brightman
- “Over the Rainbow” by Eva Cassidy
- “Wind Beneath My Wings” by Bette Midler
- “The Lord’s My Shepherd (Crimond)”
- “We’ll Meet Again” by Vera Lynn
- “All Things Bright and Beautiful”
- “Always Look on the Bright Side of Life” by Monty Python’s Flying Circus
- “Abide with Me”
- “Unforgettable” by Nat King Cole

## Freedom to Speak Out

A new resource from Lawyers’ Christian Fellowship and the Evangelical Alliance encourages Christians to speak about their faith and shows how the law protects them as they do so.

*Speak Up: The Law and Your Gospel Freedoms* reviews how different areas of law apply to telling people about Christianity. It also offers a correction to fears that Christians may have to be quiet about what they believe when sharing the gospel.

Steve Clifford, general director of the Evangelical Alliance, encourages Christians in the preface of the re-

source: “The good news of Jesus is something we all need to play a part in sharing. We all have amazing opportunities in our everyday lives to introduce people to him: whether at work, at the school gate, in the playground, at the bus stop, or over a cup of tea.”

The report looks at the freedom to share the gospel in public, in private, at the workplace, and online, emphasizing the need to combine care and sensitivity with passionate communication of the good news.

“Sometimes it seems as though we live in a society where it is increasingly difficult to share our faith, and hostility can seem not too far away when we do,” said Mark Barrell, executive director of Lawyers’ Christian Fellowship. “There has also been the occasional situation when talking about Jesus has led a Christian into legal trouble.

“Yet we also live in a society where the law provides very substantial protection for our freedom to speak about our faith in Christ, and it’s a society that is multi-ethnic and plural. We are encouraged to embrace religious diversity and tolerance in our multi-ethnic and plural society.”

Said Dave Landrum, director of advocacy at Evangelical Alliance: “Across the U.K., Christians are passionate about sharing their faith, and this is very good news for society. In fact evangelism is a sign of a free and healthy society. So we should celebrate and exercise our freedoms. Some may be worried about whether they will get in trouble if they do so. With wisdom, we want to give Christians the confidence to talk about Jesus. Despite the fog and the fear in our society, this resource shows that Christians have many precious freedoms, and why it’s vital that we use them.”

“We can’t help speaking about what we have seen and heard but it makes sense to know where the law will uphold our freedom to do so and where there are dangers to be avoided,” said Sir Jeremy Cooke, a retired High Court judge. “With guidance, both human and divine, we can seek to be as shrewd as snakes and as innocent as doves.”

## Unhappy Girls

A report from the Church of England Children's Society says a study of girls from 10 to 15 years old found that 14 percent are unhappy with their lives as a whole. Moreover, 34 percent are unhappy with their appearance. Many reported feeling they are ugly and worthless. The same results were not found among teenage boys.

Figures on England, Wales, and Scotland gathered in 2013-14 indicate a sharp spike in unhappiness among girls compared to the previous five years.

The Children's Society's annual "Good Childhood" report has been produced annually for the past 11 years. Its material is extracted for the society's Understanding Society Survey, which draws data from 40,000 U.K. households. The society has sought help from experts at York University as it seeks to interpret the data.

The study suggests social media are an increasing source of pressure. Fur-

ther, a difficult economic climate creates a "serious" generation of youngsters.

Lucy Capron of the Children's Society told the BBC: "This isn't something which can be explained away by hormones or just the natural course of growing up. Actually this is something that we need to take seriously and we need to address."

She said emotional bullying such as name-calling among girls is twice as common as physical bullying among boys. The report suggests that girls are more likely than boys to spend long periods on social media and that this is linked to greater risks of mental illness.

## Christmas Under Threat

Waves of immigration are changing the texture of British society, and segregation threatens to change the character of state schools. It is leaving celebration of Christmas under threat and leaving some citizens feeling unsettled,

according to a forthcoming government review.

A study task force led by Dame Louise Carey says these issues must be faced and not ignored by local councils that fear accusations of insensitivity.

"What did we ever think would be offensive about celebrating Christmas with a tree?" Dame Carey said.

She has criticized councils for "over worrying" about causing offense among minority groups. This attitude led one community center she visited to use a "festive tree" because the "incredibly well-meaning white manager" did not want to offend Asian and Muslim staff by using the word Christmas.

"We need to be much bolder in not just celebrating our history, heritage and culture but standing up for our democratically decided upon laws of the land," she said. "It is not racist to say that the pace and rate of immigration has created a lot of change in Britain and for some people that feels too much."

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## Vicars and Beakers

Plans are underway to take Church of England vicars on tours of laboratories in a series of projects aimed at fostering better understanding between science and faith.

“Take Your Vicar to the Lab,” due to begin later in September, is one of eight projects to receive funding of up to £10,000 (U.S. \$13,000) in the first round of a Scientists in Congregations program. It’s part of an initiative to help churchgoers engage confidently with science and raise the profile of Christians working in science-related jobs.

Ely Cathedral will hold a service next year celebrating science, medicine, and technology through café-style discussion evenings between students and science professionals. Another project is to develop 100 scientific activities for use at Messy Church sessions for families and children.

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been awarded a grant to help fund a series of booklets for children and young people to explore the cathedral gardens from a science and faith perspective.

Tom McLeish, professor of physics at Durham University and co-director of the Equipping Christian Leadership in an Age of Science program, said: “Helping our communities take delight in understanding the world around them by engaging with scientists is part of the church’s mission.”

“There is a hunger in churches to be able to host and support informed, constructive conversations about the big faith-science related questions,” said the Rev. Kathryn Pritchard, Scientists in Congregations project leader. “These projects are each contributing, in small increments, to a shift in the mood of the faith-science conversation in this country.”

## Same-sex Marriage in Australia

The Most Rev. Philip Freier, Primate of the Anglican Church of Australia, has said the church “must accept” a change in the definition of civil marriage if a proposed national referendum establishes a civil right to same-sex marriage. He says, however, that the church’s doctrine of marriage will not change.

In a pastoral letter released through his weblog on Sept. 9, Freier wrote that he supports calls for a referendum.

“If the plebiscite does happen it will be important that Christians — and others — vote according to their conscience and their view of what is best for society, and that the Government brings legislation to enact the will of the people. It is proper to expect that the Parliament should honour the results of the plebiscite,” he wrote.

“Should the vote be in favour of same-sex marriage as suggested by the opinion polls, the Church must accept that this is now part of the landscape. We can still stand for and offer holy matrimony between a man and a woman as a sacred ordinance given by

God, while accepting that the state has endorsed a wider view of marriage — as, indeed, the state has endorsed de facto relationships by legislating similar protections to those offered by marriage for people in such relationships.

“The doctrine of the Book of Common Prayer remains unchanged, that marriage is between a man and a woman, under God, forsaking all others until death parts them. I do not believe that the Anglican Church in Australia is likely to revise its doctrine of marriage.”

Freier said the church should be “more pastorally sensitive” but it was “not only Christians who have sometimes failed” to refrain from “harsh or vilifying” language.

There is still uncertainty about whether there will in fact be a vote. Recent polls suggest that 63 percent of Australians favor same-sex marriage.

## Grantham Bishop Reveals Gay Relationship

The Rt. Rev. Nicholas Chamberlain, suffragan bishop of Grantham, has revealed he is in a chaste same-sex relationship.

Chamberlain, who was consecrated on November 19 of last year, told *The Guardian* of his relationship after a “threat by a Sunday newspaper.” The bishop said his relationship was celibate and conformed to Church of England guidelines for bishops.

Archbishop of Canterbury Justin Welby said in a statement that he knew of Chamberlain’s sexuality. “I am and have been fully aware of Bishop Nick’s long-term, committed relationship,” he said. “His appointment as bishop of Grantham was made on the basis of his skills and calling to serve the church in the Diocese of Lincoln. He lives within the bishops’ guidelines and his sexuality is completely irrelevant to his office.”

While Chamberlain’s relationship is said to conform to *Issues in Human*

## 9/11 Remembered

(Continued from page 4)

ings come together” to do “the myriad concrete acts that push back the frontiers of evil that surround us,” said Casey, who holds a doctorate in theology from Harvard Divinity School. These acts of hope include feeding the hungry, clothing the naked, comforting the grieving, and visiting the sick.

“In so doing we might help to achieve peace of a sort in our own time,” Casey said. “Humans would not have attained the possible if they had not time and again reached out for the impossible.”

As a biblical precedent for peace of a sort, Casey read Genesis 33:1-17, in which Esau — who was tricked by his younger brother out of his father’s inheritance — later greets Jacob with an embrace, kisses, and tears.

On leave from his job as a professor of ethics at Wesley Theological Seminary in Washington, Casey serves in a position created in 2013 by Secretary of State John Kerry. Kerry recognizes that religion is an important part of global diplomacy, Casey said.

Asked by Dean Hollerith what can be done to avoid another 9/11, Casey said Americans must become “more religiously literate,” but “I’m not sure that has happened since 9/11.”

He said that a student can graduate from an American high school “willfully ignorant of religion, and there’s no penalty for that.”



Casey

“Who is your neighbor?” asked Casey. If a neighboring family is of a different religious faith, taking the time to talk and get to know them is important, he said.

Casey said that in his travels to U.S. communities where refugees are being settled, often with the help of faith-based organizations, he has observed such communities grow stronger. “The amazing thing is the diversity and tapestry of different faith groups,” he said. “My belief is that this is making the United States stronger.”

Casey decried the embrace of stereotypes by some Americans who have never met a Muslim but believe all Muslims are violent. Stereotypes give people “false clarity,” he said.

False clarity is “deadly dangerous in foreign policy,” he said. “Our research shows that religion is rarely the main driver of radicalization.” Most often there are other trigger factors, such as economic and environmental issues.

Casey said that “memory, hatred, and fear” have always driven human behavior, and they are often intertwined. He lamented pundits who make authoritative statements without considering the complexities of a global situation or event.

“This town has an insatiable desire for instant analysis,” Casey said of the nation’s capital. “There are complex, competing views around the world. We should resist the temptation to easy punditry.”

Casey urged resisting the messages of politicians who do not believe in the transformative power of love. “The hard-core political realists among us are wrong. People do change,” he said. “Love and transformation are possibilities.”

Casey, who travels the globe and has a staff of 30, said he sees his primary job in diplomacy as listening. “We meet people where they are in their particular vocations,” he said.

He recently visited Cypress, which has been a divided island since Turkey invaded it in 1974. Most Cypriots (78%) are Greek Orthodox Christians, while most Turkish Cypriots are Sunni Muslims. Casey said there is an active effort to unify the Turkish Republic of Northern Cypress and the Republic of Cypress. “We think this will have a ripple effect across Europe,” he said.

A reading from the Qur’an captured the theme of the services: “Goodness and evil are not equal. Repel the evil with the good.”

—Peggy Eastman

(Continued from previous page)

*Sexuality* (1991), a statement to which all clergy and ordinands agree to adhere, GAFCON has denounced Chamberlain’s appointment.

“We do not doubt that he has many gifts as a leader and pastor,” said a GAFCON statement, which was signed by the Most Rev. Peter Jensen, general secretary of GAFCON Global, and the Rev. Canon Andy Lines of the GAFCON UK Task Force. “However, there are aspects of this appointment

which are a serious cause for concern for biblically orthodox Anglicans around the world, and therefore we believe that this appointment is a major error.”

The Most Rev. Josiah Idowu-Fearon, secretary general of the Anglican Communion, disagreed with the assertion that Chamberlain was appointed in error.

“It is clear that Bishop Nicholas has abided by the guidelines set down by the

church. In fact, his lifestyle would make him acceptable to serve the Church at any time in its history. I reject the suggestion that his appointment is an ‘error,’” he said in a statement. “I do recognize that this is a sensitive area for many people whatever their convictions. It is also a difficult time for Bishop Nicholas with revelations about his private life being made public in such a dramatic way, against his will, by anonymous sources that seem to be out to make trouble.”

# Spirituality Sustains Protest

By G. Jeffrey MacDonald

Construction of the Dakota Access Pipeline is on hold by order of the federal government, but opponents are still trusting in a higher power as they vie to end the project for good.

Defending sacred grounds and resources has been the rallying cry for thousands of protesters, many of whom have camped for months near the pipeline route in North Dakota. Whether they're praying defiantly in the paths of bulldozers or recharging with sacred songs in camp, spirituality is the glue that holds it all together in what has become an event of historic proportions.

"Mother Earth is not an object. Mother Earth has a soul, has a spirit," Tom Goldtooth, executive director of the Indigenous Environmental Network, told TLC by cell phone from the camp. "Mother Earth is alive. Creator God created Mother Earth. And we are here to protect and defend that sacredness of Mother Earth."

As tensions escalated before federal intervention on Sept. 9, cries of desecration led to clashes with private security workers, who were accused of using attack dogs to turn away protesters on Sept. 3. At stake was a parcel associated with Standing Rock Sioux ceremonial and burial rites.

In another incident, Morton County Sheriff deputies feared protesters were wielding pipe bombs. They turned out to be sacred Chanunpa pipes that are used for calls to prayer.

"It wasn't a pipe bomb," said the Rev. John Floberg, an Episcopal priest who serves three Standing Rock congregations. "It was calling people to prayer, to peaceful protest."



Photos courtesy of the Rev. John Floberg

The Episcopal Church flag flies among those of Native American tribes at the Dakota Access Pipeline encampment near the construction project in North Dakota.

As much as concerns for sacredness and environmental integrity have heightened tensions, they have also provided a bridge to historic unity — at least among opponents of what would be a 1,172-mile pipeline from the Bakken Oil Field across North Dakota, South Dakota, and Iowa to Illinois.

Protests have brought together 200 Native American tribes in what is being called the largest voluntary show of unity since Gen. George Armstrong Custer attacked the Sioux and Cheyenne in 1876. Christian churches are also signing on, led largely by the Episcopal Church, which has maintained ministries among the Sioux since the 19th century.

"Whether we pray in Lakota or in English, it's only one God that we pray to," said Gayleen Yellowfat, a Roman

Catholic mission school principal who is also Standing Rock Sioux. "We say there is only one Creator over all of us."

Statements of opposition to the pipeline route have come from leaders at regional or national levels of the Evangelical Lutheran Church in America, the United Methodist Church, the United Church of Christ, and the Mennonite Central Committee. Floberg has been leading ecumenical outreach by urging other faith groups to support the effort with public statements or donations.

"My work right now is centering on how to get the Christian church engaged and supportive to the level that denominations are able to," Floberg said.

The Episcopal Church is the only denomination displaying its flag on a fence among those of Native tribes at



Fr. John Floberg with a pipeline protester

the main encampment, Floberg said. The Rt. Rev. Michael G. Smith, Bishop of North Dakota, and the Rt. Rev. John T. Tarrant, Bishop of South Dakota, have visited the camp to express support. Floberg visits regularly. He opts not to lead public prayers or celebrate the Eucharist there, but he makes a point to swap out his usual tee-shirt for his clerical shirt and collar.

“I’m not comfortable coming in from the church’s position and saying, okay, over here, we’re going to have an altar set up,” Floberg said. “We don’t want to divide that camp up between those who are Christian and those who are not. We want to respect the integrity of that nation gathering. We want to also make sure that people are able to see the Christian church. ... We’re there to serve and to be known for that.”

The Diocese of North Dakota has been receiving donations from around the country to help pay for protest-camp necessities such as food and portable toilets. The Episcopal Church has shown support in part through a statement by Presiding Bishop Michael Curry, who called the Missouri River “a sacred tributary that the Sioux people depend upon for their daily water.”

On Sept. 8, members of the Episcopal Church’s anti-racism staff flew from New York to North Dakota, where they accompanied Floberg as he tried to pass through a sheriff’s check-

## Fueling Opposition?

When the Diocese of North Dakota covers camp expenses for Dakota Access Pipeline protesters, it taps into a well of financial support that the church receives from the local oil and gas industry.

The diocese owns land in North Dakota’s prolific Bakken Oil Field, where production has exploded in the past decade with the deployment of hydraulic fracturing technology. In exchange for permission to extract oil and gas from church-owned land, the diocese receives \$15,000 in royalty payments this year.

Now a tithe from that income stream supports protesters as they try to stop Bakken oil from traveling via a 1,172-mile pipeline, which they say would imperil water supplies and sacred sites of the Standing Rock Sioux Tribe. Oil and gas from the Bakken is currently transported via rail and highways.

The diocese’s \$1,500 tithe from royalties represents one-third of the \$4,500 that the diocese has spent so far to help operate the protesters’ camp, said the Rev. John Floberg. The other \$3,000 came in donations from around the country.

Deriving income from fossil fuel extraction has drawn criticism in the Episcopal Church in recent years. Citing climate change, General Convention voted last year to phase out the church’s investments in large companies involved in fossil fuel extraction.

In August, Presiding Bishop Michael Curry linked the Dakota Pipeline protest to “climate justice” in a written statement, but North Dakota Bishop Michael G. Smith made no such connection in his Aug. 19 statement. He denounced the pipeline’s proposed route, but he raised no objections to fossil fuel development in the Bakken.

point. He said the roadblock is discouraging would-be protesters.

It is violating his constitutional right to freedom of religion, he said, by adding an extra 45 minutes in travel time to visit his parishioners at St. James Church in Cannonball. If the American Civil Liberties Union were to sue to remove the checkpoint, Floberg’s experience and his claim of disenfranchisement could be part of the case, he said.

The encampment remained intact as protesters waited on what was promised to be a swift federal review of permits during September. Investors in Dakota Access want construction finished before winter weather sets in.

As crisp breezes on the Great Plains

suggest winter is not far off, spirituality continues to hold the camp together. Sacred songs, sung in Native American languages, filled the air for campers as they stirred early one morning last week. Yellowfat’s family has been distributing warm clothing and blankets for those who came from warmer climates when the weather was warm. Prayers ascend daily to the Creator while the sun shines. By night, an old-time sense of community sustains the bonds.

“It’s not all prayer,” Yellowfat said. “It’s also hand games, things that we did a long time ago. There’s no lighting, so when it gets dark people have flashlights or lanterns. There’s lots of visiting, like it was in the old days.” □

# African Anglicans Strengthen Their Voice

By Mark Michael

The Council of Anglican Provinces in Africa's newly elected chairman believes its member churches are growing in confidence and self-sufficiency. The demographic strength of Anglicanism has shifted to Africa, said the Most Rev. Albert Chama, Archbishop of Central Africa, from his office in Kitwe, Zambia.

"We are the majority now," he told TLC, echoing the address given at CAPA's General Meeting by the Anglican Communion's secretary general, the Most Rev. Josiah Idowu-Fearon. African church leaders are focused on "making sure that the Scriptures are adhered to, that the gospel is propagated as received," he said, while continuing to work for reconciliation across theological divisions, "so no one is left behind."

Established in 1979, CAPA serves Africa's 40 million Anglicans by coordinating joint projects focused on leadership development, peace and reconciliation work, and health-care provision (especially HIV-AIDS relief), so Africa's Anglican churches will "consult and address challenges in the continent in order to fulfill God's promise for abundant life." CAPA, based in Nairobi, connects African churches with international agencies and churches to establish partnership links to support local initiatives.

CAPA has projects throughout the 25 African nations with an Anglican presence. Recent initiatives have included gatherings for youth and women's leadership training, an urban mission network, and a regional consultation on human trafficking. CAPA orients new bishops and provides regular retreats and training sessions for senior church leaders.



Screenshot from [anglican.ca](http://anglican.ca) video

Chama, in a 2012 interview at the Consultation of Anglican Bishops in Dialogue

Delegates from 12 of the 13 African Anglican provinces elected Chama as their chairman at their 12th General Meeting, held Aug. 6-10 in Kigali, Rwanda. Chama has previously served as CAPA's vice chairman, and succeeds the Most Rev. Bernard Ntahoturi, the recently retired Primate of Burundi, in the role. The Most Rev. Stanley Ntagali, Archbishop of Uganda, was elected as CAPA's vice chairman.

The General Meeting's theme was "Releasing Our Potential to Realize Our Possibilities," and Chama described the gathering as hopeful. In addition to Idowu-Fearon's speech, delegates were addressed on Africa's growing religious radicalization and extremism by the Rev. Joseph Mulatya Mutei, a leader in Christian-Muslim dialogue. The Rev. Canon Richard Mayabi of Church Army Africa led a series of biblical reflections focused on evangelism and local church growth.

Chama cited the creation of several CAPA commissions as the meeting's most important achievement. These groups, each of which will be led by a primate, will develop new initiatives in contextual theology, economic development, and holistic mission. Chama said the commissions will draw on the

strong resources in contextual theology developed by scholars in Africa's Anglican universities and theological colleges, as well as the often untapped expertise of lay leaders. "We have people in our own pews who are able to come forward and to help us further."

The economic development commission, Chama said, will aim to help provinces find ways of being more financially independent and self-supporting. "We know that when the church in Africa can stand on its own feet," he said, "we will be able to go forward. ... Partnership will be there, but we can also proceed on our own, without going back to our partners. They have been standing with us. The time has come. We need also to be able to stand on our own feet. God has revealed this at the right time."

Delegates also decided to make intentional discipleship the focus of their strategic plan for the next five years, endorsing the Communion-wide priority set by last spring's Anglican Consultative Council in Lusaka, Zambia. According to the CAPA meeting's communiqué, member provinces will work at "transforming parishes into centers of knowledge and empowerment."

Chama said he believes this new priority will strengthen existing efforts to help people grow in their knowledge of Scripture. "Grounding people in Scripture "will make them to grow in faith, and then they can withstand any shocks that will come to them," he said. "They know very well what the Bible says. They know they are Christians. They know what they should do for their fellow Christians, encouraging people with gifts in the local church."

Chama added that he hopes African Anglicans can model enthusiastic evangelism for their Western brothers



and sisters. “In Africa we are willing to talk to people about Christ. . . . In some parts of the world, you cannot go to your neighbor and talk about Jesus, but we have that freedom.”

The communiqué issued by the General Meeting highlighted several areas of deep concern affecting different parts of Africa, including “meaningless wars,” human trafficking and modern slavery, rising religious radicalism, and “continuing mis-investment in weapons of war at the expense of productive sectors like Agriculture, Social Services, job creation, and research into initiatives that will enable communities mitigate the effects of Climate Change and food insecurity.”

Chama said that violent political conflict is the continent’s greatest current threat. “So many people have been displaced. So many people have been killed. So many people have been maimed.”

He cited the situation in South Su-

## “We are not an island on our own.”

dan, where a bloody civil war has broken out just two years after national independence. The communiqué calls on South Sudanese leaders to “bring the fighting to an end and to commit to a sustainable peace.” Chama said he plans to visit the country soon, together with several other African primates, to show solidarity with those who are suffering.

The General Meeting also voted to reaffirm Lambeth Conference Resolution 1.10 on human sexuality. Chama said the reaffirmation reflected both a desire to assert traditional doctrine at a time of Communion-wide debate and a commitment to pastoral care of gay and lesbian people within African churches.

“In Africa we stand firm,” he said. “How do we keep the faith and each other accountable, and in doing so be

true to the Gospel and to the Scriptures, and of course, provide pastoral care and support to those who are in difficult situations? Because we have issues of human sexuality in our churches. We do not want to leave anyone behind. That’s why we continue to return to Lambeth Resolution 1.10, which talks about pastoral care and support, even to those who are in difficult situations in terms of human situation. We want to continue pastoral support to ensure that God’s Word is living in all of us.

“We are not an island on our own. We are a Communion, a big family, and we belong to one another. Of course, we do not want to deny the fact that there are differences where we interpret Scripture and social issues. There might be dioceses and people among us that would be unwilling to partner with others because of differences, but as Africans we are committed that, together, we can build a better church.”

(Continued on next page)



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# African Anglicans Strengthen Their Voice

(Continued from previous page)

He hopes that Western critics, who sometimes suggest that “Africa is backward,” will work harder to appreciate the social differences that shape Africans’ theological convictions. “Some of them don’t really understand our context, where we are coming from with our faith, and what makes us who we really are. And so, of course, they attack and criticize us. I really hope that the Western Church, that one day they will get into our shoes and they will be able to understand each context, how it looks at issues of faith and religion.”

Chama acknowledged that the Church of Nigeria, Africa’s largest Anglican province, did not send delegates to the most recent General Meeting. He said he had received apologies from the Nigerian archbishop for that absence, and he hoped the province will

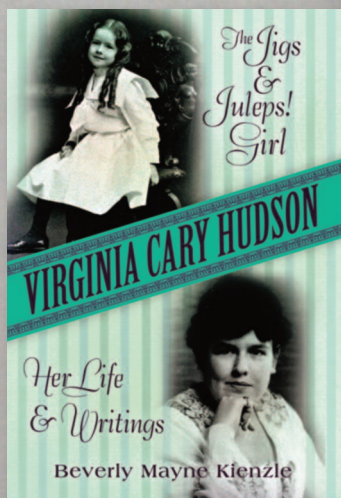
continue its long tradition of active participation in CAPA’s work. In recent years, the body has managed to hold together African Anglicans who are part of the GAFCON movement with those who remain committed to the Archbishop of Canterbury’s leadership.

“One would pray that [Anglicans in Nigeria] will play their part in the African church and that they will play their right role in being together in collegiality and in order,” he said. “It is our expectation that as an African church that we will work together as a family. No one will be left behind. We will walk together and work together to build up God’s church.”

Chama said the CAPA General Meeting left him with great hope about the many ways in which Africa’s Anglicans are poised to affect the societies in which they live and work. “The

church will continue to serve their own and to take a lead in making sure that the Scriptures are adhered to, that the gospel is propagated as received. The African church will try, by all means, to be contextual, in terms of how we resolve issues which are happening on our continent: economic, political, et cetera. The church in Africa is very hopeful that we shall use the Scriptures as a guide as to how we resolve our situations. Everybody is talking about that now. No country would say they are comfortable, they are stable, they are free. We are saying, *Let us be alert all the time as the church so that we address these situations which are relevant to our lives.*”

*The Rev. Mark Michael is interim rector of St. Timothy’s Church in Herndon, Virginia.*



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# Making Room for the Homeless

From tent cities to shelters, parishes work to preserve human dignity.

By G. Jeffrey MacDonald

All Saints Church in Lakewood, New Jersey, is 5,000 miles away from St. Elizabeth's Church in Honolulu, but they are expanding their homeless ministries for the same reason: to serve people recently displaced from fast-growing tent cities.

They are among dozens of congregations responding to a homelessness crisis that has been worsening in 16 states, according to *The State of Homelessness in America 2016* ([bit.ly/2b7pmIC](http://bit.ly/2b7pmIC)), a report by the National Alliance to End Homelessness. As rent prices soar, shelters and affordable housing units cannot keep up with needs. Result: a tent city phenomenon reminiscent of the Great Depression in Seattle, Eugene, Sacramento, and elsewhere.

"Here in King County [Wash.], and in other gentrifying cities like San Francisco and Los Angeles, the cost of housing is growing much faster than what low-income families are making," said Polly Trout, a provider of basic services for Seattle tent cities through Patacara Community Services. "People who are working can't even afford housing anymore."

From 2014 to 2015, homelessness increased primarily in the West and

Northeast. Unsheltered homelessness, on the rise in 29 states, spiked in states where tent cities are proliferating: Hawaii (up 23.8% from 2014 to 2015), Oregon (up 22%), Washington (up 20.7%), and Alaska (up 118%), among others.

As municipalities dismantle tent cities and disperse squatters, congregations are providing shelter, sanitation, and food for those with nowhere else to go. When Lakewood broke up a tent city in a woody park in 2014, All Saints turned its basement into Samaritan House, the only homeless shelter in Ocean County (pop. 589,000). It shelters as many as eight men who were homeless, incarcerated, or in drug rehabilitation. They stay for as long as 90 days while Alex Gotay, director of Samaritan House, helps them find jobs and permanent housing.

"We had a basement; it was gutted out and it was rebuilt," Gotay told TLC. "We want other churches to open up their doors, too, and do the same thing that we did."

In 2014, Honolulu began removing tent cities from public areas and tourist hotspots at a cost of \$750,000 per year. St. Elizabeth's opened its parking lot for people to sleep in their cars. Those without cars are welcome at St. Elizabeth's,

too: as many as 15 people sleep outdoors under the church's eaves and carport. In bad weather, they sleep in the parish hall. A converted shipping container on church grounds has provided temporary shelter to a series of families.

"They initially targeted people in Waikiki [Beach], which is naturally the business center of our economy," said the Rev. David Gierlach, rector of St. Elizabeth's. "They almost immediately passed the same ordinance for the financial district downtown and Chinatown. So we had a surge of folks coming into our area, and that's what generated our need to kind of expand what we were doing"

Pressure against tent cities has sparked a dilemma: Should congregations help burgeoning tent cities stay intact on riverbanks, vacant public lots, or designated private land, including church grounds? Or does assistance for tent-city residents merely prolong homelessness?

For St. Dunstan's Church in Shoreline, Washington, the answer was not obvious at first. Located beside a rail trail on Seattle's north side, the congregation had long been aware of homeless people hiding in the woods or sleeping in tents, said its rector, the Rev. David Marshall. Some appeared to have drug problems. Marshall recalls finding needles hidden under his doormat. When an organized tent city wanted to locate on church grounds, some parishioners and neighbors expressed their concerns.

"The vestry was very conscientious about gathering those questions and responding to them," Marshall said. "At the end of all that, there was a group of people that said, *We still don't want to do this, but we understand why the rest*

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Photos courtesy of St. Elizabeth's Church

Tents for homeless people in a park near St. Elizabeth's Church in Honolulu (top of page) and Saturday breakfast at the church, which begins with a blessing, a prayer, and happy birthdays

# Making Room for the Homeless

(Continued from previous page)

*of you want to do this, and we appreciate having been heard.”*

Greater Seattle has been accommodating tent cities for most of the past 20 years, and congregations have played an important role. Fifteen have hosted tent cities, which govern themselves with strict rules (example: no drugs allowed) as well as security and portable toilets. In accordance with state law, congregations may either host tent cities on their properties or rent land for as little as \$1 to host a tent city.

In the fall of 2014, Tent City 3 moved onto St. Dunstan’s property for a 90-day maximum stay, as permitted by King County law. The community returned the next summer. Anywhere from 70 to 110 have lived in the encampment at any given time, Marshall said, and are better neighbors than the



Photo courtesy of Josef Hinkofer

Meal time at St. Dunstan’s Church in Shoreline

drug users hiding in the woods.

“Because they enforce those rules, it’s a completely different experience having 100 people who are self-policing and trying to be good neighbors, who are grateful for the place to be, who have a secure perimeter and one entrance in and out of the camp,” Marshall said. “The people that hide out are a different population.”

Not everyone with a heart for homeless ministries is quite so supportive of tent cities. In Honolulu, St. Peter’s

Church helps the cause by donating to the Institute for Human Services, which helps homeless people receive social services and find permanent housing. IHS is sharply critical when volunteers deliver food, furniture, and toys to encampments. The agency supports the city’s efforts to assure that the homeless, who have often come from the U.S. mainland or Micronesian islands, do not become accustomed to living outdoors.

“It looks terrible, I admit, when you have dump trucks taking away belongings,” said Kimo Carvalho, community relations director of IHS. “But you need to break up that culture. You can’t just enable people to keep building structures on the sidewalks that people have to walk on.”

Some people of faith resist the suggestion that they enable wrongdoing by supporting tent cities. St. Dunstan’s has a feeding ministry that includes both a hot meal at the church and delivery to five tent cities around Seattle. Much of the food is donated by Safeway and is cooked by volunteers. More than 300 homeless people eat through these weekly distributions. At the direction of Josef Hinkofer, a Safeway meat cutter and member of St. Dunstan’s, the parish does not limit portion size.

“Unless you have experienced some hardship in your life, it is easy to say with a full belly that enabling the homeless by feeding them is the wrong thing to do,” said Hinkofer, who oversees the weekly meal preparation. “Providing food for even just a day brings back a sense of dignity.”

The concept is spreading to places without a history of tent cities, but it is facing resistance. Consider Ann Arbor, Michigan, where MISSION A2 believes a tent city would fill a critical gap in the local housing mix. Ann Arbor does not have enough shelters or affordable units, which means dozens already camp in woods, but that way of life is less sanitary and more dangerous when it’s illicit and unmanaged. A tent city with rules, security, sanitation, and access to a social services could lead to permanent hous-

ing, said Lynn McLaughlin, president of MISSION A2 (Michigan Itinerant Shelter System-Independent Out of Necessity, Ann Arbor).

But founding a tent city is no easy task in Ann Arbor, where a city ordinance prohibits camping in the city. When Trinity Lutheran Church sought a zoning variance to host a small, temporary tent city, neighbors expressed fear that campers might pose a threat to children and personal property. Trinity withdrew its proposal, but parishioners’ hopes for a tent city have not faded. MISSION A2 bought a parcel near Interstate 94, where a remote encampment or tiny house village could use an existing house as common space for cooking and sanitation.

MISSION A2 hopes to persuade the Ann Arbor City Council by raising awareness of the city’s homelessness problem, which McLaughlin said is largely hidden, and the benefits of a self-governed tent city. If the council is not persuaded, the group might lease the land to a religious organization, which would host a small tent city. Such a strategy would support the argument that hosting the homeless is religious expression protected under the First Amendment. The city could challenge that view in court.

In other locales where camping is banned, congregations are leveraging real estate to help people camp indoors. A former rectory owned by All Saints in Lakewood, New Jersey, has a thrift store downstairs and a vacant living space upstairs. The congregation hopes to operate a second homeless shelter upstairs after the space is renovated. In the meantime, congregations open their doors when crises occur.

“Right now there is a family there that got evicted from their home and has no place to stay, so they stay there,” said the Rev. Juan Angel Monge-Santiago, priest-in-charge of All Saints. “I tell them: *This is not a habitable place. You’re at your own risk. This is temporary shelter.* We go over all that and they say, *I know that. I know I’m taking a risk, but it’s either that or live on the street.*” □

A teaching series on prayer book revision

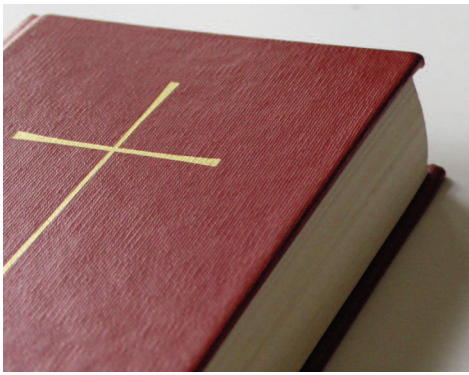
## Necessary or Expedient?

# Are We Done with the '79 Prayer Book?

By Mark Michael

*This essay is the first in Necessary or Expedient?, a teaching series on questions related to contemporary prayer book revision. For almost 140 years, interpreting and guiding the church's liturgical life has been an important focus for THE LIVING CHURCH. The series title is derived from two criteria for liturgical change set out in the preface to the Book of Common Prayer. As the Episcopal Church considers comprehensive liturgical reform, this series gathers diverse voices to address the nature and timing of liturgical change, as well as the kinds of changes that will inspire the church's mission and deepen its unity in Christ. —Eds.*

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## Necessary or Expedient?

“The particular Forms of Divine Worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should, from time to time, seem either necessary or expedient.”

(Preface to the 1979 BCP, p. 9, quoting the Preface of the 1662 BCP)

After twenty years of pastoral use, we have discovered that, like all its predecessors, it is not a perfect book and could stand some general improvement in some fairly critical places. But I believe the Church has other mission imperatives that require its energy and attention at the present time. . . . We are nowhere near being finished with what this book is calling us to do. For a variety of reasons, I suspect that most of the Episcopal Church is neither ready to abandon the 1979 prayer book nor willing to commit the time and resources required to replace it. —Neil Alexander, *Leaps and Boundaries* (1997)

The Episcopal Church was different when Neil Alexander, then a professor of liturgics and preaching at General Theological Seminary, wrote these words. Average Sunday attendance across the church was more than a third higher. We had more dioceses, seminaries, and central boards and agencies. There was a great deal less anxiety about the future. And the cross-marked volume in the pews was still known, fairly universally, as “the new prayer book.”

Yet comprehensive prayer book revision seemed to be fast approaching. The 1994 General Convention had approved a resolution calling for “a rationale and a pastorally sensitive plan” for prayer book revision. Morehouse Press published a volume of essays by leading Episcopal liturgical scholars called *Leaps and Boundaries: The Prayer Book in the 21st Century*, to which Alexander contributed the closing selection.

The agenda for prayer book reform and the confidence about its inevitability seems to have changed relatively little in 18 years. Eliminating confirmation, maximizing inclusive language, paying greater attention to ecological themes, and sidelining the Nicene Creed all featured prominently in the book’s essays. Among the contributors, Alexander alone sought to apply the brakes, though even he could barely imagine that we would not be using a new book by 2012.

Perhaps the time has finally come. After little further action in 1994 and the rejection of similar legislation in 2006, General Convention in 2015 passed resolutions calling on the Standing Commission on Liturgy and Music to prepare comprehensive plans for the revision of both the Book of Common Prayer and the Hymnal. Only revision plans were solicited. New books would perhaps lie a decade in the future, if they are

to be books at all. And of course the process could be delayed again, as it was in the late 1990s. Perhaps the time is not yet right; perhaps the words of Alexander, who has since served as Bishop of Atlanta and is now dean of the University of the South's School of Theology, remain as wise and timely as they were nearly 20 years ago.

Liturgical revision of some sort has been on the agenda of most General Conventions since the very beginning, mostly in the form of slight rubrical alterations or the provision of supplemental resources. But the Episcopal Church has had only four prayer books in the past 226 years, relatively few for an American denomination. This is not an easy process for us, which is why two of the three resolutions for major reform in the last 20 years called for "pastoral sensitivity." The latter phrase was dropped in last summer's resolution. Perhaps this was accidental, but one does wonder.

I, for one, would be among the last of Episcopalians to sign up for a "Society for the Preservation of the 1979 Book of Common Prayer." The book has clearly aged, and I do not just mean the "Star Wars canon," Eucharistic Prayer C. The current prayer book's liturgies were built on scholarly assumptions that have not worn well, especially Dom Gregory Dix's four-fold shape of the liturgy, and the assumption that patristic worship was largely uniform. Its signature note, a radical baptismal theology, has been embraced in subsequent liturgical revisions by a few sister churches, but decisively rejected by others. It smacks too often of the hectoring schoolmaster, more intent on giving us our marching orders than inviting us into the presence of the living God.

The 1979 prayer book will need to be revised. But not yet.

Reading the signs of the times, seeking God's wisdom for the future, requires deep spiritual insight. We do well to count the cost for any new initiative in our common life, and when it comes to weighing when the times are right for major liturgical revision, I have not seen a better summary of the relevant factors than the one Alexander provided 19 years ago.

Alexander's last criterion is probably the most timely. "For a variety of reasons," he said, "I suspect that most of the Episcopal Church is neither ready to abandon the 1979 prayer book nor willing to commit the time and resources required to replace it." I suspect he is still right. Liturgy ought not, of course, be decided by popular vote, but are we really hearing much of an outcry about the inadequacy of our liturgical and musical resources?

Well-done liturgy, after all, seems to be the one thing that really unites Episcopalians these days. The comprehensive survey of the Task Force for Reimagining the Episcopal Church asked, "What one thing should the Church hold onto?" The top four answers were "liturgy," "tradition," "Eucharist," and the "Book of Common Prayer." Together, they constituted 26 percent of responses in an open field. Similarly, though an extensive survey conducted by the Church Pension Fund in

2012 found that 48 percent of clergy in their 50s favored a comprehensive hymnal revision, only 24 percent of laypeople supported it and 61 percent of clergy younger than 30 opposed it. Overall, only about a third of respondents favored revision, and of those, the report noted, "an examination of their comments fails to point to a consistent direction that revision should take." General Convention, very wisely, ditched the project (for three years, anyway).

There are, though, other ways of assessing consensus that are significant and that make a revision at this moment especially ill-timed. The revision of the 1970s was much more radical than any previous project. But it came at a time of deep ecumenical agreement about the focus and shape of the Church's worship, following the changes pioneered by the Roman Catholic Church after the Second Vatican Council. Many in the 1970s believed that common prayer would be the prelude to lasting structural unity and deep cooperation in common mission. Those hopes have remained largely unrealized, and the liturgical academy is currently in disarray, with little consensus about future directions for the Church's worship.

As a generation of long-serving and influential liturgical scholars reaches retirement age, so does the governing class of the Episcopal Church. The 2014 Report on the Age Distribution of Active Priests found that 65.3 percent of clergy actively serving in domestic dioceses were older than 55. If prayer book reform is to take at least a decade, then perhaps half of currently serving clergy will be retired by the time a new prayer book would be issued. This kind of demographic shift, at a time when so many parishes are barely able to sustain salaried clergy, will almost certainly lead to massive changes in the way we worship in the next decade or two. In the midst of these rapid demographic changes, it is difficult enough to evaluate what might be liturgically appropriate ten years from now, much less 40 or 50 years from now when such a prayer book might still be in use. Won't we be in a better place to make that judgment in a decade's time, when some of these demographic changes have run their course?

Going into last summer's General Convention, there seemed to be some consensus among Episcopalians that the needs of the moment called for evangelistic renewal. This points to Alexander's second criterion, that the Episcopal Church still has "other mission imperatives that require its en-

Perhaps half of currently serving clergy will be retired by the time a new prayer book would be issued. This kind of demographic shift will almost certainly lead to massive changes in the way we worship in the next decade or two.



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## Necessary or Expedient?

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ergy and attention at the present time.” The Task Force for Reimagining the Episcopal Church issued a bold plan for simplifying our structures and encouraging more grassroots collaboration. Episcopal Resurrection’s passionate Memorial to the Episcopal Church, signed by hundreds of church leaders, called for “expansive funding for evangelism initiatives” and refocusing our energies from building up a large, centralized, expensive, hierarchical churchwide structure to networking and supporting mission at the local level, where we all may learn how to follow Jesus into all of our neighborhoods.

We also elected Presiding Bishop Michael Curry, perhaps the most gifted evangelist among our senior leadership in decades, who summoned all of us into that work in his installation sermon.

Will prayer book revision assist us in the ministry of evangelism? Forty years ago, when the attendance freefall was beginning, some reluctant parishes were sold promises of church growth if only they embraced the new prayer book and its accompanying ceremonial apparatus: freestanding altars, offertory processions, and “real” bread. Current advocates for change are careful not to make similar promises. Ruth Meyers’s book *Missional Worship, Worshipful Mission: Gathering as God’s People, Going Out in God’s Name* (2014), for example, is based on a study of five Episcopal congregations that are doing both experimental liturgy and innovative mission work. If she found much direct correlation between the two activities, it remains unmentioned.

There’s every reason to think that the messy and contentious process of prayer book reform will make evangelism more difficult for us. Confident, joyful Christians share the gospel and begin the kind of bold ministries of justice and peace that transform their communities. Evangelism is risky, and congregations do it best when they are united and convinced that they have something good and beautiful to share with the world. Prayer book revision suggests that one of our greatest treasures is sadly deficient, and the process will inevitably polarize congregations and drive people away, just when there are so many hopeful signs of reconciliation as we try to move past our bruising battles about sexuality. Few Episcopalians I know remember the 1970s as an era marked by concord and confidence, and the statistical tables do not give us much room for encouragement.

Of course, it will also be very expensive. As Ruth Meyers has rightly pointed out, the online meeting tools that have been increasingly used as cost-saving strategies are inadequate for crafting good liturgy. Prayer book reform means gathering talented and representative leaders, extensive polling, and use of trial liturgies, and multiple full-time staff devoted to this task for more than a decade. But we do not have unlimited resources. If we are to become serious about evangelism, this

should be a time for churchwide boards to fund church planting and innovative mission strategies, to design new media platforms and sponsor conferences about congregational transformation. Above all, it should be a time when hierarchical structures are simplified, to free more funds for local congregations to use as they follow Jesus into the neighborhood.

Alexander’s remaining question is whether we are finished with what the 1979 prayer book calls us to do. As Meyers noted in her address, many of the 1979 book’s more progressive themes have become part of standard teaching and practice in the Episcopal Church in the past 40 years. A robust theology of baptism, a more egalitarian understanding of ministry, the use of gender-inclusive language, and prayer focused on ecological themes appear constantly in official statements. The *Enriching Our Worship* materials have allowed new possibilities for emphasizing these themes in places where there is a need and desire for this. Contemporary reformers believe that even more radical changes are demanded.

But one wonders if we are really finished with other things that the 1979 prayer book calls us to do. Have we, for example, truly lived by this book’s Catholic potential? Are the full liturgies of the Paschal Triduum celebrated in every parish with care? Is the reconciliation of a penitent a regular part of pastoral practice? Do all of our people pray the Daily Office, using one of the book’s manifold forms? Does its excellent catechism shape our approach to Christian formation and preaching? The recent revision of *St. Augustine’s Prayer Book* has awakened me and many others to the deep possibilities for sacramental and devotional renewal present within the 1979 BCP. It would be singularly bad timing to pursue changes like eliminating Confirmation and diminishing usage of the Nicene Creed, which would drive us further from the mainstream of Catholic faith and life at a time when the potential of this helpful new resource has been barely explored.

Stephen Sykes may have been overstating the case a bit in *The Integrity of Anglicanism* when he wrote that “the decision-making process whereby liturgies are changed . . . is the basic seat of authority in the Anglican church.” But the power currently held by scholars who have fought for many decades for a revision of the 1979 prayer book is real. Some among them may feel the temptation to use that power as decisively as possible in the next decade. But a truly wise exercise of that power may call instead for patience and charity, with a kind glance toward those of us who have been called to serve as leaders in this church for many decades to come. So many centuries of common prayer must surely have taught us this much.

*The Rev. Mark Michael is interim rector of St. Timothy’s Church in Herndon, Virginia.*



# Cancer and Costly Grace

Whichever way it turned out for Susan,  
God would be with her and me, our children and our parish.

By Victor Lee Austin

**M**y wife, Susan, was 38 years old when her brain tumor was found. She had had some “events” that we had not understood — biting her tongue at night, for instance, or needing to pull off the road after going through a yellow light. One day, our doctor’s office sent her to the ER where, at last, a CT-scan made the discovery.

“Brain tumor”: two of the scariest words in the English language were now a fact of Susan’s life and of mine and that of our family and our parish. At once I learned something important about myself; namely, that I cannot absorb Big News on first appearance. Perhaps out of sheer denial, but perhaps also out of an intuition that it had suddenly become my job to step up to new responsibilities, I refused to consider the things this might mean; for instance, that Susan might soon die and our children might have to grow up without their mother. Instead of entertaining any such Scary Thoughts, I suppressed them; it wasn’t a deliberation, just an action. I put out of mind those fearsome prospects and focused on the immediate things that had to be done.

The first immediate thing fell within the hour. The children would need someone to

take care of them once they were both home from school, to give them supper and so forth. I phoned Anne, a friend in the parish, who took the news on board with equanimity and faith. She offered to take Michael and Emily to her home, where they would spend the night while I stayed with Susan through her admission into the hospital, her first meetings with specialists, and her many tests.

This set the pattern for the rest of Susan’s life, the next 19 years. Whenever her health had a new downward turn — whenever a new chasm opened in front of us — I learned I could focus precisely on the concrete needs of the present. The question would be, “What do we do now?” Indeed, I often had the sense that God was with me, protecting me from being overwhelmed and strengthening me to do my best for Susan. I prayed at such times with simple yet intense immediacy, and I knew — I could *feel* — that God was giving me sufficient power and clarity to take care of the things at hand, to do what needs to be done. Susan would recognize those words as coming from Garrison Keillor’s (imaginary) sponsor, Powdermilk Biscuits, which “give shy persons the strength to

(Continued on next page)

# Cancer and Costly Grace

get up and do what needs to be done.” God was often just that for me.

Yet it must be said that there is a dreadful cost. In attending to the needs that were at hand, I did not allow myself to look up and see what might be the bigger picture. The “to-do” list had my attention: Meet our HMO’s neurologist. Get the medications that he has prescribed for Susan when she comes home from the hospital. Make appointment with a neurosurgeon. Meet him, check out his reputation, schedule surgery. Meet Susan’s primary care physician, who is to coordinate all this. ... When one of Susan’s presurgical blood tests was ambiguous, we rushed into Poughkeepsie to get a new test done on a Saturday, but it was too late; the surgery had to be postponed. Reschedule surgery. ... And so it went: the to-do list always had new things on it. There was always something to do *today* or *tomorrow* or *next after we get the results*.

But never was there time given to wondering, What is the bigger picture here? Perhaps it would have been fruitless to wonder about it, since of course we did not know how things would turn out. I did, once, do a bit of pondering, when I laid this before my spiritual director. He said something that was, while not really saying anything at all, oddly helpful. There were three possible outcomes, he said. Susan might have her tumor removed and then return to ordinary health.

Or she might die. Or she might survive, but be limited in some way, not fully healthy. He advised me to pray about each possibility and then to accept whatever came.

This, I say, was oddly helpful, in that it gave me calm about everything being in God’s hands, and a sense that whichever way it turned out for Susan, God would be with her and me, our children and our parish. Nonetheless, as a day-to-day matter, the to-do list, with the many things that needed to be done, asserted its claim to attention.

Today as I am writing this I regret that I often focused on the immediate need to the exclusion of a longer, wider perspective. It is true that God, just like those imaginary Powder-milk Biscuits, stayed with me and strengthened me to do what needed to be done. But he did not open my mind to the unknown future. And I did not open my heart to the gut-wrenching thought that, having been given my heart’s desire, a long process had begun wherein that gift was being taken away.



iStock photo

*The Rev. Victor Lee Austin is theologian-in-residence in the Diocese of Dallas and Church of the Incarnation. This article is excerpted with permission from Losing Susan: Brain Disease, the Priest’s Wife, and the God Who Gives and Takes Away, published in June by Brazos Press, a division of Baker Publishing (bakerpublishinggroup.com).*

# Nameless No More

*I Will Speak for Myself* brings 16 historical African-American women to life on the stage.

By Retta Blaney

Can you name three African-American women who lived before 1865? Valerie M. Joyce asks this question to people young and old and rarely finds anyone who can meet the challenge.

“That’s 250 years of women in this country,” she said. “Why can’t we name more of them?”

Joyce, an associate professor in Villanova University’s theatre department, first asked herself this question five years ago while doing historical research in an unrelated field. Reading a book of laws, she came upon a reference to an indentured servant in the Virginia Colony in 1649 who was forced to stand in a white shroud and recite a psalm of repentance for having fornicated with a white man.

In a moment of inspiration, she pictured her graduate acting student Kimberly S. Fairbanks bringing that woman and her public shaming to life. Although she is white and had never written a play, Joyce felt called to tell the story of that long-ago black woman in dramatic form. Through extensive research of slave narratives, memoirs, diaries, court records, poems, public addresses, and newspaper advertisements she fashioned *I Will Speak for Myself*, a play giving voice to the stories of 16 women who were nurses, slaves, educators, and activists in America from the Colonial days to the Civil War. Fairbanks portrays them all.

“This had nothing to do with my education or dissertation,” Joyce said. “I



Mother Henrietta Deville, depicted by Kimberly Fairbanks

had no African-American history. I saw a vision of Kimberly wrapped in that white sheet and I didn’t look back.”

Joyce and Fairbanks sat at the empty bar in 59E59 Theaters, where *I Will Speak for Myself* was being presented before heading to the Edinburgh Festival Fringe, where it was performed Aug. 22-27.

“These were real women I did not know and I feel honored and blessed and that they are speaking through me,” Fairbanks said. “As an actress I don’t often get to research people and allow them to be heard. I feel them before I go out and I say, ‘Please be with me.’”

The show presented in New York had been pared to 45 minutes from 81

to meet the requirements for Edinburgh. Five women’s stories had to be sacrificed and others shortened. The staging, under Joyce’s direction, is simple, with just a few props for Fairbanks to use. Projections of old photos showing little girls in party dresses and elderly women with weary faces effectively set the scene before the show begins and provide the name, date, and location for each new woman portrayed.

Joyce used the women’s own words when available and chose whom to portray based on “if I could imagine a moment of dramatic conflict in their life, a very specific actable moment.”

Some of the women express their  
(Continued on next page)

## CULTURES

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faith, although Joyce says she did not plan this.

“It is there, the deep faith and spirituality just came. It was not an agenda.” Fairbanks thinks this is to be expected. “How else could they survive? They had to have faith.”

Joyce and Fairbanks say they each have “a lot of faith,” although they are not members of any congregation. Joyce calls herself “a believing Catholic” who attended Villanova for graduate and undergraduate school and “ran back as fast as I could to be a professor there.” Fairbanks says she is “a believing Episcopalian” who grew up in that tradition in Wallingford, Pennsylvania. “Before every performance I thank God and my angels,” she said.

It was actually the misuse of religion that led to the play. Joyce was struck by the injustice of making the young indentured servant, Mary, do public penance for something she had no control over. She would have been forcefully brought to a country that was not her own, abused by her master, made to speak with everyone looking at her in a language that was not hers, and profess a faith that was not hers.

She portrays this by showing Mary in her white robe, holding a rod and standing in front of a chapel beside the Elizabeth River in Virginia Colony. “Have mercy upon me, O God, according to thy loving kindness: according to the multitude of thy compassions put away mine iniquities. Wash me thoroughly from mine iniquity, and cleanse me from my sin.”

The prayer continues in a recording of Mary’s voice while the angry words of her heart are expressed simultaneously, with an African drum beating insistently. “Master Cornelius, you made me forsake my gods and baptized me in the Church of England. Your wife taught me this psalm of penitence. You know William Watts is *not* my lover. Our ‘filth sin’ was *not* of my desire. You know he comes into the barn at night and forces me to comply, with a knife at my throat so I don’t make a sound.”



Kimberly Fairbanks depicts Francis Ellen Watkins Harper

Both voices come together again to conclude: “The sacrifices of God are a contrite spirit: a contrite and a broken heart, O God, thou wilt not despise.”

The racial hatred of the characters’ era is not as extreme now, but it is still present, Fairbanks said.

“We’re able to see it now,” she said, mentioning the influence of social media. “There’s still a fear of someone else. It’s been learned, the thought that someone else is not worthy. Now you can see it.”

She said she was “not surprised at all” that the Ku Klux Klan became a factor in the presidential race. “Racism needs to stop. We’re too educated to hold onto those beliefs.”

Perhaps, though, we are not edu-

cated enough in some areas. When Joyce asks her *Can you name* question, some people mention Harriet Tubman and Sojourner Truth, but are hard-pressed to think of a third black woman from the era.

“I’m fascinated that we can’t name more,” she said. “We can all name the white men but never the black women. There’s a complete blind spot in our education. They’re not in the textbooks. No one was writing about them and they couldn’t write for themselves. I hope people will come away with knowing 11 more now.”

*Retta Blaney is author of Working on the Inside: The Spiritual Life Through the Eyes of Actors.*



Review by Michael Cover

When I was growing up in the 1980s and '90s, *American Girls* suggested a very specific list of names: Samantha, Molly, Kirsten, and Felicity. Even then, the American Girl™ dolls (with their matching books and Manhattan store) seemed a little nostalgic — a commercial bid to hold onto the myth of American childhood innocence, captured far better in the stories of Laura Ingalls Wilder that my mother read to me (for whatever reason, we never read *Little Britches*).

In *American Girls*, published 30 years after the debut of the American Girls collection in 1986, Nancy Jo Sales sounds the death knell of this myth and reveals, in story after sordid story, what she claims to be the naked truth: any lingering flicker of sexual innocence has been snuffed out for American girls by social media.

Of course, as everyone knows, American girls are an internationally marketable commodity (just watch *Love Actually*).

Instead of buying the dolls, however, American girls are marketing themselves at an increasingly young age in self-destructive ways that should concern every feminist (and Christian). The harmful effects of sites like Snapchat and Yik Yak on American boys are far less problematic, Sales argues, in large part because social media are the digital externalization of “the male gaze,” born in the Silicon Valley bro culture that produced the website Hot or Not.

Using this hermeneutic of suspicion, Sales tells a series of interlocking sto-

## BOOKS

### American Girls

Social Media and the Secret Lives of Teenagers

By Nancy Jo Sales. Knopf. Pp. 416. \$26.95

# Social Media and Adolescence

ries intended to shock and alarm. I was alarmed, saddened, and moved to lamentation and reflection. Despite some of Sales’s methodological and organizational shortcomings, we are indebted to her for prompting a very important national conversation.

Now, a caveat: What has been said of the second-century satirist Lucian of Samosata can also be said of Sales’s exposé: “seldom edifying, often informative.” From the beginning, Sales aims to lure her readers into reading about the hidden intimacies of teenage digital sexuality (sexting, nude selfies, etc.), presumably to provoke criticism. Ironically, at times, Sales seems inadvertently to glorify this culture as well, simply by naming and publicizing the porn stars and “it girls” of social media. Much of what Sales reports I did not know, and wish I could forget. I would not recommend this book to anyone other than parents, teachers, and policy-makers. Others should read *Little Britches* instead.

*American Girls* is composed of seven chapters, each titled for the ages of the girls whose digital sexual experiences Sales chronicles (13 through 19). Sales crisscrossed the country to interview “over 200” teenagers of a variety of races and socioeconomic backgrounds. Clearly, Sales has not written a sociological study but a journalistic exposé. I often found myself wondering if she had interviewed any traditional Muslim, Jewish, or Christian young women. The question of religious diversity seems off of Sales’s radar. Perhaps this is no major oversight; no doubt the phenomena she describes affect girls of all creeds and none.

The chapters intentionally meander through a series of vignettes, a compositional strategy that sometimes makes the book difficult to read. Each chapter seems to have a kind of topical focus, which helps organize the stories: 13: “Nudes”; 14: “Makeup Gurus”; 15: “Mean Girls and Cyber Bullying”; 16: “Tinder,” and so forth. Most of the shocking content is already on display

I would not recommend this book to anyone other than parents, teachers, and policy-makers.

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in “13,” which contains some of Sales’s most incisive critiques of the technological culture fueling the sexualization pandemic. The chapter opens with the story of a 13-year-old girl being propositioned for “Noodz” (nude selfies on Snapchat) by a boy at her school. With compassionate precision, Sales details the subsequent hours and days of deliberation as the 13-year-old weighs the pros and cons (she thankfully decides not to send them). It is not an easy decision for her.

This alone was enough for me initially to swear never to give my daughters phones with cameras until they were at least driving. But the problems do not disappear that easily. Take away a girl’s (or a boy’s) phone, and her friends still have them. As I have pon-

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dered Sales's book and spoken with friends about it, a different and less reactionary strategy has suggested itself.

First, parents should talk with their children about social media. It's not enough to keep it off their phones (or not to give them phones). Find out how kids in their schools or communities use social media and encourage them to be open with you about it.

Second, and perhaps most important, parents should check their own social-media use. One of Sales's most trenchant critiques is against parents who unwittingly groom their children to have a social media presence before they are two months old. It is a role of parents (and the family) to model an "unplugged" alternative way of socializing in every arena of life (at the dinner table, at church, on a fishing trip, at the movies), one that does not take every opportunity to take a picture and post it to Instagram or Facebook. Enjoy the special moments with your children, etch them on your memory, and then let them slip away. Your children will thank you.

Third, talk about social media with other parents. At first, this might prove uncomfortable, but it may open some needed channels of cooperation. One of the interesting alliances that Sales's book exposes is that between secular anti-porn feminists like Sales and Christians: here, it would seem, is an opportunity for Christians both to learn from their peers and to share the gospel vision of the human being and sexuality in a way that is both winsome and politically constructive.

Finally, read Laura Ingalls Wilder's books to your children. Read them to *all* your children. Perhaps the largest lacuna in Sales's treatment is the importance of lovingly reshaping the culture that in her estimation stands at the root of the problem: American boys.

*The Rev. Michael Cover is assistant professor of theology at Marquette University and a priest of the Diocese of Dallas.*



### Bible Stories for Boys

By Peter Martin and Simona Bursi

Lion Hudson. Pp. 48. \$14.99

### Bible Stories for Girls

By Christina Goodings and Simona Bursi

Lion Hudson. Pp. 48. \$14.99

## Lectio Divina Meets Graphic Novels

These books make a pair, though they are more fraternal twins than some complementary polarity. If you are worried about signing your daughter up for some gender training implicit in this division, you will be relieved quickly. *Bible Stories for Girls* could easily be called "biblical heroines" or "girl adventurers of the Bible." Each collection selects eight stories from the Bible, retelling them imaginatively and in contemporary language.

The episodes in both collections bear catchy titles, with a pithy question or remark as an introductory heading. For example, the ordeal of Daniel's companions in the fiery furnace becomes "Taking the Heat," and its heading enjoins this moral: "Sometimes you just have to stand up for what you believe in. It may not be easy, but you just have to take the heat."

Authors Christina Goodings and Peter Martin manage to achieve agreement in style and tone, and there is an appealing visual continuity between the two volumes since they share illustrator Simona Bursi. Bursi's sleek illustrations contribute to the contemporary ambience of the text. The look and feel of the images suggests graphic novels, and animated films, more than I expect to find in children's books. The publisher recommends the books for children ages 5-9, but I think they might also suit independent readers a little beyond that range.

Many of the stories depict adventures or exploits, heroic victories over Israel's enemies. The Brothers Grimm have nothing on Scripture, and these retellings do not sanitize the stories too much. Jael's exploit, for example, is not depicted graphically — there is no blood and guts — but the result is not

shy or squeamish but cool confidence instead: "If you're wanting Sisera," she tells Barak, "his body is here."

This conclusion left me with a bemused smile, but what else should you expect of her? The underdog heroes of these stories pick up whatever they have handy, whether tent pegs or a few smooth stones, and face danger head on, full of faith and pluck, trusting confidently in God's purpose. Esther wields her beauty, but her battle is not really different from David's. Physical beauty may have made her a queen, but it's courage and nerve that make her heroic. In the end, Haman faces the gallows and Goliath loses his head. The bad guys present real and present dangers, and the conflicts are resolved with deadly finales. These are not stories about a happy little elf.

Some of the stories are more dramas than adventures, though they are certainly charged with conflict and struggle. "Naomi Looks Back" is also beautifully retold as the story of solidarity and loyalty between the two women, finding a new beginning amid life's real losses and tragedies. "Twelve Brothers," the story of Joseph, poignantly observes at the outset, "It's easy for brothers to become enemies. What does it take to make them friends?" Most kids can understand sibling rivalry and at least recognize a story about new beginnings, but the Bible's stories present them larger than life. For the most part, these retellings match the biblical scale of their conflicts with big-screen treatments.

Often the stories vindicate the heroes' faithfulness but sometimes, too, God's will triumphs over and against the protagonists. The Prophet Jonah, for example, is the main character of

his story, though he is more of a foil than anything else. The moral of his story is more rebuke than vindication. Israel's God, it appears, is the hidden protagonist. He always wins.

What readers will not gain from the retold stories in these two volumes is a unified story of "salvation history." But I think they succeed as an inviting introduction to the Bible for younger

readers. Both books provide citations too, pointing the way to biblical text. But even for kids who already know the stories, these books may help them discover some of the drama and excitement that they may have missed from other tellings. Partly about faithfulness, the stories in both volumes are also about the dramatic end, the rescue, vindication, or victory of those

who stand on God's side. In these stories from the Bible, faith meets pluck. They are compelling, and they can pass the bar for entertainment. "If God is with us, then who can be against us?!" That isn't a bad place to start.

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

## Countercultural and Evangelical

Review by Leander Harding

Any list of the top ten preachers in American mainline Protestantism would include Fleming Rutledge. She has been in demand as a Holy Week speaker and special-event preacher in Episcopal and other mainline churches for decades. This is remarkable given that her message has been decidedly countercultural to theological trends in these churches.

Rutledge's voice is irenic, cultured, learned, and clearly evangelical. The great Reformation themes of *sola gratia*, *sola fides*, and *sola scriptura* are her constant touchstones as she speaks the good news of God's costly and undeserved mercy and grace, which are held out to sinners in the death and resurrection of Jesus Christ. She is particularly adept at bringing to light the hunger of the mercy-starved heart hiding behind the polite self-congratulation of affluent suburbia. Here in one book is a lifetime of her reading and reflection on the central theme of her preaching: the saving significance of the crucifixion of Jesus Christ. It can function as a compact history of reflection on the doctrine of the atonement, ancient and modern.

It is not a book for scholars, but for pastors and preachers and laity who are motivated to reflect in depth on the death of the Lord. Rutledge does not pretend to be charting new ground. Her aim is to summarize and exposit as lucidly as possible the best teaching and writing on the topic of the crucifixion that she has found in her dili-

gent, lifelong study of the atonement. She surveys thousands of pages of reading and lifts up the most lapidary of the gems that she finds.

For example, she rescues Anselm from the popular disdain with which he is widely regarded. Anselm is often considered hopelessly feudal in his imagery, which is thought to propose a theory of the atonement that gives us a God of violence. Based on the reappraisal of Anselm by a number of contemporary theologians, including David Bentley Hart, Rutledge gives us an Anselm whose satisfaction theory is really about reparation, restitution, and *rectification* (her word). "Something is terribly wrong and must be put right" (p. 166).

Rutledge remorselessly documents the gap between the central significance of the saving death of Jesus Christ in Scripture, in the great teachers of antiquity, and in the most profound theologians of our own time and the loss of that significance in the sentimentality of so much preaching in our churches that speaks of the love and forgiveness of God without facing up to the gravity of sin or to the power of evil. This book is a tonic for the toxic preaching that Dietrich Bonhoeffer called "cheap grace."

My own way of identifying the superficiality of much contemporary preaching in the Episcopal and other mainline churches is to say that preachers attempt to have the table fellowship of Galilee, of which we hear a great deal, without the cross of Calvary, about which we hear little. In this book there is no cheap grace and the gravity of sin and the power of evil are

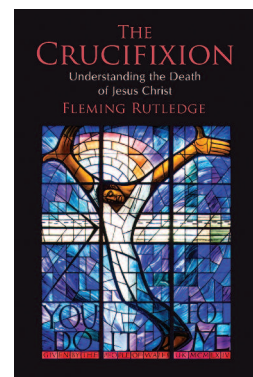
looked full in the face.

After making the case for the centrality of the crucifixion, Rutledge devotes separate chapters to each of the main biblical motifs of the atonement, including Passover and Exodus, blood sacrifice, judgment, the descent into hell, substitution, and recapitulation. The book will be an exegetical resource for preachers for years to come.

Despite her focus on the centrality of Christ's saving death, Rutledge maintains the connection between the cross and the life that comes before it and the resurrection that comes after it. Yet the Lord who heals and teaches is on his way to the cross and the risen Lord is also the one with the marks of the crucifixion upon him.

I wish the book were shorter and I think some of the examples and illustrations could have been left out. A lot of readers will be scared off by the length of the book. The first part of the book, which goes to 167 pages, has the argument in full and the second part could be treated as reference to be consulted as needed. Next to T.F. Torrance's book on the atonement, I can't think of anything I have seen in the last 20 years that equals this volume on the centrality of the cross of Jesus Christ.

*The Ven. Leander S. Harding is rector of St. Luke's Church, Catskill, New York.*



### The Crucifixion

Understanding the Death of Jesus Christ

By Fleming Rutledge

Eerdmans. Pp. 695. \$45

# Speaking Truth to Power

GEORGE BELL,  
BISHOP OF CHICHESTER



*Church, State, and Resistance  
in the Age of Dictatorship*

Andrew Chandler

## George Bell, Bishop of Chichester

Church, State, and Resistance in the Age of Dictatorship

By Andrew Chandler. Eerdmans. Pp. 224. \$35.

to a growing fascination with Bell nearly 60 years after his death.

Educated at Christ Church, Oxford, and Wells Theological College, Bell became chaplain to Archbishop of Canterbury Randall Davidson in 1914. Ten years later, he was appointed Dean of Canterbury, and in 1929 he was consecrated Bishop of Chichester, where he served until the year before his death in 1958. Along the way he became a leading figure in the ecumenical movement, participating in the Life and Work conferences in Stockholm (1925) and Oxford (1937).

Believing that a key component of the Church's mission was to bring Christian ethical perspectives to bear on social issues, Bell took up a variety of public causes throughout his ministry. During the 1930s, he organized international support for the German Confessing Church against the Nazi-sponsored *Reichskirche*, and successfully lobbied for the admission of German Jewish refugees — many of them Christian converts and pastors of “non-Aryan descent” — to England. When those same refugees were summarily interned as enemy aliens in 1939, he campaigned for their release.

On a visit to neutral Sweden in 1942, Bell met clandestinely with his friend Dietrich Bonhoeffer, who accurately informed him of a plot to assassinate Hitler. Bell passed this information to the Foreign Office along with the request that the British government declare that it would offer peace terms to a Germany that had overthrown the

Nazis — a request that was politely but firmly rebuffed. The assassination plot subsequently failed and most of the conspirators were executed; Bonhoeffer was hanged on April 9, 1945.

Bell is perhaps best known for his public opposition to the policy of “obliteration bombing” or “area bombing” of German cities by the Royal Air Force (RAF). Speaking in the House of Lords on Feb. 9, 1944, he vividly described the bombing's effects and called for an end to the policy. This speech likely cost Bell any hope of further preferment in the Church of England. When Archbishop Temple suddenly died later in the year, Bell remained at Chichester while Geoffrey Fisher of London went to Canterbury and J.W.C. Wand of Bath and Wells went to London.

Denied preferment at home, Bell participated actively in the newly formed World Council of Churches (WCC), becoming moderator of its central committee in 1948 and its honorary president in 1954. In the postwar years, Bell seemed to enjoy a more honored place in the world of international ecumenism than he did in the Church of England.

Chandler's biography meets an urgent need. Previous lives of Bell by Ronald Jasper (1967) and Kenneth Slack (1971) contain much useful material but have become dated, especially as a plethora of more recent books, articles, and essays have brought to light a wide variety of new

Review by John D. Alexander

Following a 2008 lecture on Bishop George Bell of Chichester, Rowan Williams entertained the question of whether Bell would have made a better Archbishop of Canterbury than Geoffrey Fisher, who had succeeded William Temple in 1944. Fisher was undoubtedly the more competent administrator, Williams mused, but such was not necessarily the first priority in terms of the kingdom of God: “it would have been a good thing” if Bell had been appointed instead.

It was perhaps remarkable for a sitting occupant of the chair of Saint Augustine to question so openly whether one of his recent predecessors had been the best candidate for the job. But George Kennedy Allen Bell (1883-1958) was a remarkable figure. The publication of Andrew Chandler's *George Bell, Bishop of Chichester* attests



perspectives on Bell's ministry.

Chandler is uniquely well qualified to write about Bell. His 1993 article in *The English Historical Review*, "The Church of England and the Obliteration Bombing of Germany in the Second World War," remains unsurpassed as a definitive account of the wartime moral debate among the English bishops. In 2012, Chandler edited *The Church and Humanity*, a collection of essays and addresses on Bell, including the 2008 lecture by Archbishop Williams.

Among the biography's strengths are its vivid descriptions of the wider social, cultural, and political background. Earlier biographers took much of this context for granted, lacking the perspective of greater distance. Chandler clearly knows that his readers belong, as he does, to a later generation that needs more help in imaginatively reconstructing the world in which Bell lived and worked.

Chandler tells the story well. His chapter on the years 1942 to 1945 makes gripping reading. Manifestly evident are his years of research in the 368 volumes of Bell's letters and papers in Lambeth Palace Library, which he aptly describes as "an intellectual home" for some scholars of church history. Anyone who has spent any time poring through even a small sampling of this vast archive knows that the challenge facing the Bell scholar is not a lack but rather an overabundance of primary source material. The researcher must be enormously selective but at the same time painstakingly careful not to miss any key pieces of the puzzle. Chandler has done an admirable job of culling a compelling narrative from the wealth of documentary evidence.

Chandler's least satisfactory chapter comes at the end, where he casts about trying to assess Bell's place in

history. He wrestles with the paradox that Bell seemingly accomplished very little of what he set out to do: the German resistance movement failed; his opposition to the city bombing had no effect on British military policy; the WCC hardly impinges on the consciousness of most members of the Church of England today. Chandler concludes that Bell's enduring significance lay in his distinctive capacity for empathy, especially for Christians ex-

**Bell's advocacy on behalf of German-Jewish refugees speaks to current debates about immigration and offers encouragement to those aiding the persecuted Church in various parts of the world today.**

periencing firsthand "the cost of discipleship," and in fulfilling the role of *pontifex* or "bridge-builder" — between Church and state, religion and the arts, Christians of different denominations, and Christians of different nations.

Interesting as these reflections are, an alternative approach might begin with the observation that contemporary interest in Bell converges from several distinct directions. Some readers discover Bell by way of Bonhoeffer and the German Church struggle. Students of literary, musical, and artistic history encounter Bell as an ecclesiastical patron of John Masefield, T.S. Eliot, Dorothy L. Sayers, Gustav Holst, and Hans Feibusch. In these areas, however, Bell plays a supporting rather

than a leading role. Bell emerges more as a figure in his own right in the history of the ecumenical movement, along with his contemporaries Willem Visser 't Hooft, J.H. Oldham, and William Paton, but this focused field of study hardly accounts for Bell's popularity in recent years.

Much of Bell's appeal derives instead from issues he addressed that remain disputed today. It is perhaps inevitable, and not necessarily inappropriate, that our interest in Bell reflects our concerns as much as his. Bell's advocacy on behalf of refugees speaks to current debates about immigration; his involvement in the *Kirchenkampf* (German Church struggle) offers encouragement to those aiding the persecuted Church in various parts of the world today.

In this vein, Chandler seriously underemphasizes Bell's relevance for contemporary discussions of the Christian Just War tradition. He notes that Bell receives scant and grudging attention in Michael Burleigh's study of the ethical significance of World War II, *Moral Combat* (2010). But he overlooks a number of scholarly works focusing specifically on the ethical debate about city bombing, beginning with Stephen A. Garrett's *Ethics and Airpower in World War II* (1997), in which Bell emerges as a major protagonist.

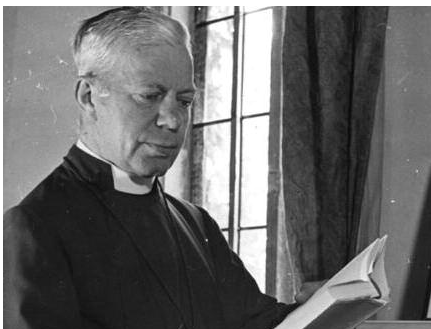
One reason for Bell's continuing significance is precisely that the World War II area bombing of German cities remains a topic of contention that has, if anything, intensified in recent decades, with critics and apologists stridently debating whether it was militarily necessary or morally justified. In this context, Bell stands as the preeminent British wartime witness to the traditional *jus in bello* norms of discrimination, noncombatant immunity, and proportionality of means.

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A helpful strategy in assessing the significance of historical figures is to understand first how they integrated with and typified their era. It then becomes possible to see how they stood out and were distinctive. In most of his political interventions, Bell acted with the encouragement and cooperation of the Church of England's top leadership. Archbishop Cosmo Gordon Lang enthusiastically supported Bell's efforts in the German Church struggle and on behalf of German Jewish refugees. When details of the Final Solution began to leak out during World War II, Bell deferred to Archbishop Temple's leadership in addressing the crisis in the House of Lords; historian Adrian Hastings ranks Temple's speech of March 23, 1943, on behalf of the Jews as his finest moment as Archbishop of Canterbury.

The bombing of German cities was, by contrast, the one issue on which Bell conspicuously broke ranks and refused to be a team player. The majority of the Church of England's bishops were content to follow Temple in accepting disingenuous Air Ministry assurances that the bombing was confined to military and industrial targets. Some, such as Cyril Forster Garbett of York and Mervyn Haigh of Winchester, actively supported the bombing as a necessary means of defeating the enemy in conditions of total war. Partly on account of his collaboration with the military historian Basil Liddell Hart, Bell understood better than any of his episcopal colleagues what area bombing re-



Bell

bbc.com

**In an appendix,** Chandler addresses the Diocese of Chichester's October 2015 announcement of its settlement with an unnamed complainant alleging that Bell had committed child abuse in the late 1940s and early 1950s. Chandler's book was published before interviews with the still anonymous complainant appeared in the British press beginning in February 2016. Chandler is a member of the George Bell Group, formed to defend Bishop Bell's reputation in response to the apparent lack of due process, accountability, and transparency in the diocese's handling of the allegations.

ally entailed and was able to present a technically sophisticated critique. A few bishops, such as Arthur Headlam of Gloucester and Edwin Barnes of Birmingham, also opposed the bombing, but neither enjoyed Bell's credibility. Unlike Headlam, Bell had been a consistent anti-Nazi during the 1930s, and unlike the pacifist Barnes, Bell firmly supported the British war effort.

Beyond the circle of Anglican bishops, two writers published substantial wartime critiques of the city bombing: the American Jesuit John C. Ford in his 1944 essay "The Morality of Obliteration Bombing" in the journal *Theological Studies* and the British pacifist Vera Brittain in her 1944 book *Seed of Chaos: What Mass Bombing Really Means*. Brittain's book provoked conflict when it was published in the United States, and in England it drew scathing criticism from no less a figure than George Orwell. But neither Ford nor Brittain was in a position to speak the truth to power so directly as Bell did in the House of Lords.

Chandler notes that in the postwar years proposals that Bell should receive some honorific recognition or award met with stony silence. In his 1971 biography, Kenneth Slack suggests that by criticizing the RAF's bombing policy, Bell had committed the unforgiv-

able sin of betraying the Establishment from within. Stephen A. Garrett perhaps comes closer to the mark in speculating that Bell stood as an uncomfortable reminder of a policy that caused many an uneasy conscience. Garrett suggests that Bell's fate to some extent reflected that of Sir Arthur Harris, Chief of RAF Bomber Command, who was similarly ignored and denied any honors in the postwar period. In opposite ways, Bell and Harris were too closely associated with a policy that British officialdom preferred to forget.

The key point that Chandler misses is that Bell's witness will remain relevant as long as ethicists debate the morality of the World War II city bombing in terms of the Just War norms; this continuing debate indeed accounts for much of Bell's appeal today. That said, Chandler has written an excellent introductory biography, which deserves to be widely read so that a new generation may make the acquaintance of George Bell, Bishop of Chichester.

*The Rev. John D. Alexander is rector of S. Stephen's Church in Providence, Rhode Island. His PhD dissertation at Boston University in 2014 was on the ethical debate on the area bombing of German cities.*

# An Inexhaustible Theologian

Review by Zachary Guiliano

Andrew Davison, a priest of the Church of England, continues to solidify his reputation as the pre-eminent Anglican pastoral theologian in the Catholic tradition, writing valuable work for students, clergy, and those with little to no background in theology. For the past several years, he has seemed inexhaustible, authoring or coauthoring seven books on apologetics, church structure, philosophy, care for the dying, children's worship, sacraments, blessing, and sexuality; and a book on metaphysics and participation is forthcoming. The past two years have seen him appointed as the new Starbridge Lecturer in Theology and the Natural Sciences at the University of Cambridge; he served recently as editor of *Theology Now*, the most significant series of theological essays and interviews to grace the pages of the *Church Times* in years, if not decades; and he is spending a sabbatical year at Princeton's Center for Theological Inquiry. But among his many achievements, his primary one is this: his work remains accessible and substantive.

Davison is generally known only in the British theological scene, but I cannot imagine that situation lasting much longer. *Why Sacraments?* is undoubtedly the best introduction to the topic I have read by an Anglican, and it represents theology in the Catholic tradition at its finest. The book is driven by engagement with Thomas Aquinas, but packs in much else. References to Scripture are seamlessly interwoven with quotations from the liturgy, hymns, the early and medieval Fathers, the Reformers, classic Anglican divines, and modern writers from Adrienne von Speyr to Evelyn Underhill to C.S. Lewis to John Paul II.

Davison immediately discusses the purpose for the book: exploring why Aquinas relates the purpose for the sacraments to the purpose for the Incarnation, for which there are many answers. Among the most important is their fittingness for the re-

demption of material beings. "The sacraments are about nothing less than salvation. That is their point and purpose" (p. 13). Or, as Davison writes: "Once the Word has become flesh, the domain of divine action is found among human beings and is given to human beings: in a remarkable way, it is placed into our hands" (p. 3).

The book contains chapters on each of the traditional seven sacraments, and Davison acknowledges all seven, although he notes that this issue is one of dispute, not least among Anglicans, for whom a focus on baptism and Eucharist is traditional. The book also includes a chapter discussing "sacramental character," two chapters on the "the nuts and bolts of sacramental theology" (p. 55), and a chapter on the role of the Spirit. Along the way, the reader will glean much on the history of sacramental theology, various denominational perspectives on them, and a healthy measure of good pastoral sense regarding their administration.

Of special interest is Davison's conviction that all seven sacraments are dominical; Christ himself was both the instigator and "recipient or participant" of each of the seven sacraments, albeit not "just as it might be celebrated in your parish church next week" (p. 5). Davison recognizes he is proposing something uncommon, but I found his argument (pp. 69-74) among the most enjoyable of the entire book, as well as convincing.

*Blessing* is part of Faith Going Deeper, a new series edited by Davison, and is intended to create a bridge between the Church and the best of contemporary theology. Each book will deal with a central concept in Christian theology: for example, Peter Grove's *Grace* was published in 2012.

*Blessing* is divided into two sections, one dealing with Christian theology, and one on blessings in Church practice. Again, Davison reveals a gift for succinct teaching: in the first chapter, he discusses the relation of blessing to "speaking well" (part of the

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## Why Sacraments?

By Andrew Davison

Cascade and SCM. Pp. 200. \$25

## Blessing

By Andrew Davison

Canterbury Press Norwich

Pp. 224. \$20

## Amazing Love

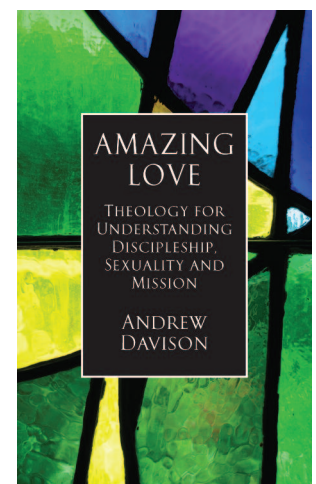
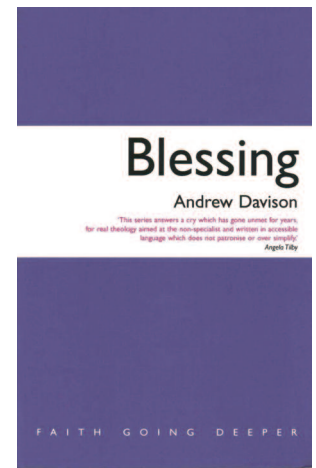
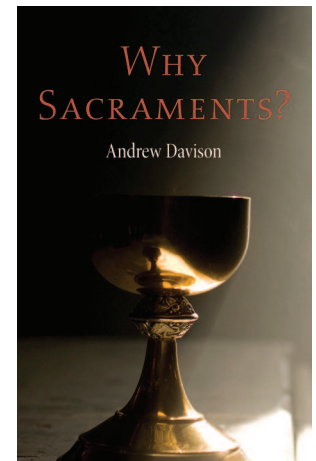
Theology for Understanding

Discipleship, Sexuality,  
and Mission

By Andrew Davison

Darton, Longman and Todd

Pp. 144. £8.99



## BOOKS

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Davison

term's etymology in Greek and Latin), to blessing as "benediction bestowed and ... praise offered," and to God's work in creation (pp. 3-11). The reader immediately grasps the key lineaments of a theology of blessing; a few short pages like this could easily serve as a short, practical pamphlet. The rest of the theology section deals with topics ranging from vocation to the prosperity gospel, from Christology to "the efficacy of blessing." The section on practice is well-organized, dealing with the history of Christian blessing and then four chapters on, essentially, "Who, what, when, and how." Davison's enthusiasm for blessing is apparent, but so is the seriousness with which he approaches the topic. As he says of ordination: "We do not bless lightly" (p. 15).

If that last is true, then a third volume is rather surprising. *Amazing Love* rose out of the Church of England's recent Shared Conversations on human sexuality, and represents a liberal catholic position, with chapters on discipleship, anthropology, love, and mission, among others. The Lesbian and Gay Christian Movement and LGBTI Mission, among others, helped fund its dissemination to members of General Synod. In comparison to Davison's other volumes, this volume is *light*, both materially and, to a certain degree, theologically: more sloganeering and casual ("Love is love"), stripped of significant engagement with Scripture or tradition.

Its aim seems ambiguous at first, presenting a clear rationale neither for same-sex marriage nor for blessing same-sex unions, though expressing a hope to move the Church toward a "cheerful" acceptance of same-sex relationships. The reader can only piece together the author's position with care: monogamous, lifelong commitments by same-sex couples, oriented toward childrearing or service, are "po-

tentially virtuous" and "in complete concord with the rest of the faith" (see pp. 12, 33, 50, 74, and 76).

*Why Sacraments?* and *Blessing* have few weaknesses. Some surprising infelicities in transliteration appear at key moments (e.g., *karaktes* is written three times instead of *karaktēr* or *charachtēr*; see *Why Sacraments*, pp. 23-24). Davison's references to original languages are few and far between, as befits the volumes, so it is unfortunate to see such errors appear, where they may be imbibed and memorized by the unsuspecting student or layman.

On Davison's treatment of the prosperity gospel in *Blessing*, I was struck by his critique of it as an American phenomenon. Doubtless, Americans both encounter and propagate prosperity theology to a great degree, but it is a growing problem in many parts of the Anglican Communion and in the broader Church, as Jesse Zink has pointed out repeatedly and recently. I would have preferred an appropriately global take, rather than a British focus on a putatively American problem.

More seriously, each volume takes up the topic of same-sex marriage or unions, which is unavoidable in this age but also a veritable minefield. In *Why Sacraments?* and *Blessings*, the sections are judicious. Davison clearly outlines some issues and texts involved in the debate, and refrains from explicitly stating his own view. *Amazing Love* exhibits rather more support.

One repeated claim especially surprised my ears: that more and more of the Anglican faithful support opening marriage to same-sex couples with each passing year, as does "a significant majority of [Anglican] theologians" (*Why Sacraments?*, pp. 117-18). This may be true of *some* circles, especially in the North Atlantic and New Zealand, but opinions are rather more mixed (and nuanced) in those places

than is often acknowledged, not to mention in the rest of the Anglican Communion. Anglicans in North America would not have separated into two separate churches, with threats of similar schism in the C of E, and we would not be having a global dispute, if our theologians and increasing numbers of the lay faithful had generally settled their minds. What this reveals across Davison's works is a persistent failure to think within the context of the Anglican Communion. Perhaps the cloistered halls of Davison's English, Oxbridge context occasionally get the better of him.

Despite these criticisms, we should heartily welcome *Why Sacraments?* and *Blessing*, as well as a host of future works from Davison's pen. I am less sanguine about what *Amazing Love* may portend. Given Davison's recent appointment at Cambridge, we can only expect his influence to grow. That seems, for the most part, an excellent thing indeed.

### Andrew Davison's Other Books

*For the Parish: A Critique of Fresh Expressions* with Alison Milbank (SCM Press, 2010)

*Imaginative Apologetics: Theology, Philosophy, and the Catholic Tradition* (SCM, 2011)

*Creative Ideas for Children's Worship: Based on the Sunday Gospels*, 3 vols., with Sarah Lenton (Canterbury Press, 2011-12)

*The Love of Wisdom: An Introduction to Philosophy for Theologians* (SCM, 2013)

*Care for the Dying: A Practical and Pastoral Guide* with Sioned Evans (Canterbury Press, 2014)



## Practicing Silence New and Selected Verse

By **Bonnie Thurston**. Paraclete. Pp. 103. \$19.99

## A Still, Small Voice

Review by Phoebe Pettingell

“It is crucially important that Christians understand metaphorical or symbolic language,” Bonnie Thurston writes. “[T]he word carries us to the Word.” As St. Augustine said, God is not an object to be described. He cannot be contained in a definition. That which surpasses our comprehension can only be spoken of analogically, and Scripture is a supreme source of such language. So, for that matter, is poetry. Thurston is a Disciple of Christ minister, a New Testament scholar, and a poet. In 2002, she resigned as William F. Orr professor of New Testament Studies at Pittsburgh Theological Seminary to live as a solitary and to devote herself to spiritual direction and to leading retreats.

This collection of Thurston’s poetry centers on the life of monastic houses, primarily in the Benedictine tradition. Her PhD dissertation was on the Trappist Thomas Merton, and her first experience of a religious community was with the All Saints Sisters of the Poor convent in Catonsville, Maryland, when it was an Anglican order. To practice silence in the monastic tradition (or indeed in other religious tra-

(Continued on next page)

## Subscribing to Faith?

The Anglican Parish Magazine, 1859-1929

By **Jane Platt**. Palgrave Macmillan. Pp. xi + 268. \$90

This almost implausibly interesting book offers a detailed examination — the first of this length and seriousness — of the significance of parish magazines in shaping and responding to English cultural trends in the late 19th century and early 20th century. Independent scholar Jane Platt, whose previous published work includes a history of the Diocese of Carlisle, delves into diocesan archives to explore dozens of instances of what J.S. Leatherbarrow calls an “extremely important and influential type of popular journalism.”

Platt situates the growth of the parish magazine against the background of the 1851 Religious Census for England and Wales, which found that just half of the early Victorian population attended Christian worship regularly; the same census provides the surprising datum that just a quarter of the English and Welsh population in 1851 reported an affiliation with the Church of England.

Clergymen launched parish magazines in this context for a number of purposes: “to help educate the newly literate; to form a closer bond between Church and people; and to gain a place for the pulpit in every home, since many parishioners were disappointingly absent from Sunday worship.” Platt notes, though, that there was an element of keeping up with others in this endeavor, “with anxiety as its driving impulse” and as “a proactive, aggressive form of self-defence” against nonconformist churches that had adopted the mass-market periodical medium earlier than Anglicans did.

Parish magazines had a remarkable reach during the period Platt reviews, permeating nearly every settled place in their availability, and representing a diversity of church-party alignments and geographical concerns. They “brought the Church permanently into the home,” providing an unparalleled coverage of intensely local concerns, but also bringing the parishioner-reader information about national and international church activities, events, controversies, and trends. Platt contends that despite this rich variety of material parish magazines became increasingly irrelevant after the Great War — perceived as univocal in their support for “the old order: pastoral, agrarian, aristocratic,” redolent with visions of “jolly tea-parties given by the village squire,” and unable to compete with secular journalism of higher literary and production quality.

In her pioneering work to identify and study a subset of Anglican “gray literature” — a genre of printed material produced by organizations for their internal circulation, as opposed to commercially published books — Jane Platt has done something daring and creative. *Subscribing to Faith?* is a book sure to interest church communicators in all media, students of modern English lifeways, and Anglicans curious about the ways in which our tradition has adapted or failed to adapt effectively to changing patterns of belonging and readership.

*Richard J. Mammana, Jr.*  
New Haven



## BOOKS

(Continued from previous page)

ditions) does not mean to erase all words from one's thoughts, or even from one's lips. There is the daily round of the Liturgy of the Hours, the communal prayer that marks the divisions of the day, and, of course, the daily celebration of the Eucharist. It does, however, eliminate chatter not only from one's speech but ultimately from one's mind, allowing one to sink below the surface, to meditate on meaning, to discover what lies inside oneself, to hear God in the "still small voice."

As this poet wryly observes, when we calm our outward noise, we do not always discover inner peace and the harmony of the heavens. Instead, we may encounter

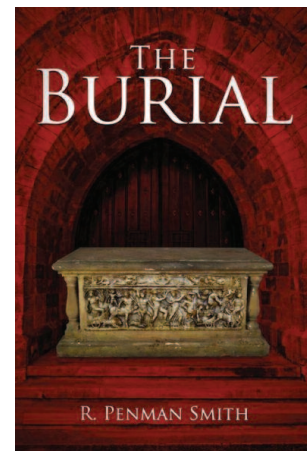
Bent, twisted creatures  
demons from the deep  
born in darkness,  
blind from birth,  
devilish dervishes,  
surface unbidden,  
smash the shallow placidity  
of partial openness,  
reveal how imperfectly healed  
are the deepest wounds.  
(*De profundis: Interior Prayer*)

Painful as this kind of encounter may be — and many saints have described it as battling devils that would drag them down to perdition — Thurston concedes that dredging up our hidden and festering demons is, in the end, the only way to allow the divine light to begin to transform and heal our broken selves.

The story uncovered through a contemplative reading of *Practicing Silence* is of how a successful but unsatisfied academic gradually discovered the vocation of a hermit. She acknowledges that "the extroverted, critical rant / of academe" did not really suit her, but since she seemed proficient at it she assumed it must be what she was intended to do. Over a long journey she learned about the alternative world of monasticism, which she describes as a "Rock ... detached from the sands of time," where the values of the world are rejected so that the community might seek out those of the Gospels.

She discerned that she was not called to live that way, but, like some desert fathers and mothers, become a solitary. If the chief temptation of close communal living is not to succumb to the temptation of petty irritation with one's companions, the danger for hermits is to overcome disgust and even despair with one's own failings. Thurston describes the life as "Babylon's furnace," referring to the story of the three young men (Dan. 3) who were saved from immolation because in the midst of the fire they were accompanied by a fourth figure, whom Christians understand as Christ. She does not claim to find it painless, or to escape unsinged; only to be opening herself further and further to God as "ego's dross" burns away, and the Word made flesh becomes ever more present to her eyes. Thurston's poems require both careful reading and much meditation, but the illumination they bring justifies the time spent.

*Phoebe Pettingell is a literary critic, liturgical writer and editor, and sacristan of S. Stephen's Church in Providence, Rhode Island.*



### The Burial

By R. Penman Smith

Tate Publishing. Pp. 244. \$18.99

## Buried Truth

Review by Carla Arnell

Mystery lovers longing for a modern tale that combines suspense, social commentary, religious reflection, and even a little horror will delight in *The Burial*, a novel published by Anglican priest R. Penman Smith. Smith's novel has the feel of a traditional English mystery, but is set in an imaginary parish called St. Sebastian's, in a community where "industrial cities clash with Appalachian culture" (p. 7).

The novel unfolds in 1987, when interim rector Chandler Chase arrives at St. Sebastian's as a newcomer both to the community and to the mysterious events that have long haunted the parish. As details about the sudden deaths, suicides, and disappearances of parishioners and past rectors emerge (trouble that dates to the 1930s), Chandler's background as a private investigator proves as useful as his parish ministry skills. Bit by bit, Chandler works to uncover the buried truths of the parish's past as well as the hidden mysteries of each parishioner's personality.

One of the novel's greatest strengths is Smith's ability to draw vivid character portraits of the various inhabitants

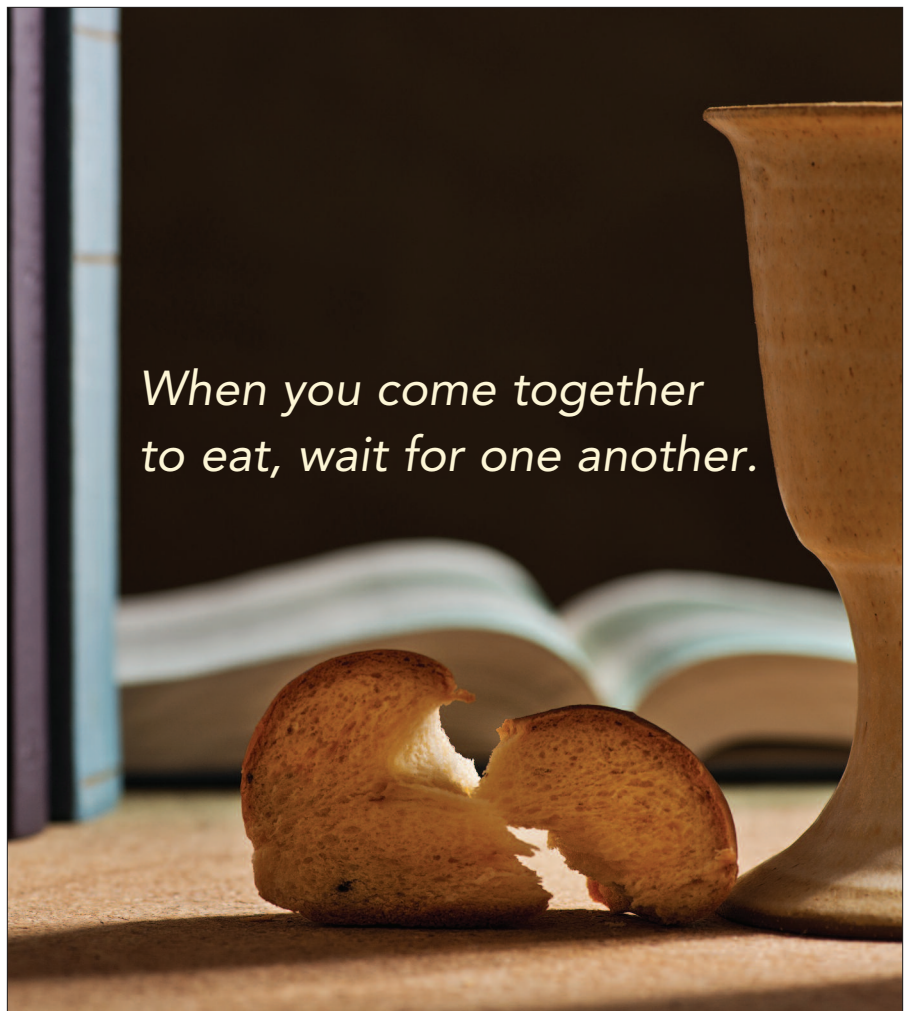
of St. Sebastian's. They are diverse in vocational role (organist, secretary, vestry member, police-beat reporter, waiter), class status, and temperament. Chase is described as a "people watcher," and clearly Smith is that, too, able to animate people from many different walks of life thanks to his careful observation of human psychology and character.

Because *The Burial* moves so fluidly through the lives of myriad characters, it achieves what critic Mikhail Bakhtin once identified as a novel's essence: a sense of the "superfluity of life." We are constantly made aware that life spills beyond the boundaries of the central plot and that much more matters than the preoccupations of the main character, as Smith explores: Alice Bang's struggle with alcoholism or Herbert Christopher Stump's stunted relationship with his wife. Sometimes the plot lags in the first half.

Midway through, however, the novel's plot pace gathers speed, as the mystery of the parish's deaths is revealed. Moreover, at the novel's climax, the plot takes a truly surprising turn, making it much more than a standard story of parish misconduct. The end, thanks to gothic touches worthy of a Stephen King story, will chill readers.

More than just a mystery story, *The Burial* is also a meditation on the nature of good and evil, dramatizing in a vivid way the reality of evil and the good offices of angelic presences. Smith uses Chandler as a central officer of good in the novel, exploring how his insistence on the primacy of a personal relationship with Jesus and his use of practices that many Episcopal parishioners perceive as alien (the altar call) nonetheless awaken the community to the reality of Jesus' call and the need to renounce evil. In this way and others, Chandler works not just to uncover the parish's buried sins but also to resurrect its relationship with Jesus, which is central to the community's eventual redemption.

*Carla Arnell is associate professor of English at Lake Forest College.*



*When you come together  
to eat, wait for one another.*

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The Rev. **Lisa Busby** is rector of St. Luke's, 402 S. Scott St., Scottsboro, AL 35768.

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The Rev. **Ted Curtis** is interim rector of St. John's, 402 N. Topeka St., Wichita, KS 67202.

The Rev. **Charles N. deGravelles** is deacon at St. Andrew's, 3027 Bayou Du Large Rd., Theriot, LA 70397.

The Rev. **Debra Rae Dehler** is priest-in-charge of St. Alban's, 4601 N. Emerson Ave., Indianapolis, IN 46226.

The Rev. **Tommy Dillon** is priest-in-charge of St. Margaret's, 12663 Perkins Rd., Baton Rouge, LA 70810.

The Rev. **Ann B. Etheredge** is rector of Epiphany, 1103 S. Union St., Opelousas, LA 70570.

The Rev. **Kim Fonder** is priest-in-charge on Standing Rock Reservation, P.O. Box 80, Wakpala, SD 57658.

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The Ven. **Michael Hamilton** is deacon at St. Mark's, 27 Main St., Southborough, MA 01772.

The Rev. **Malcolm Keleawe Hee** is priest associate of the Cathedral of St. Andrew, 229 Queen Emma Sq., Honolulu, HI 96813.

The Rev. **J. Mark Holland** is interim priest-in-charge of St. Francis, 726 Maple St., Denham Springs, LA 70726.

The Rev. **Nathan J.A. Humphrey** is rector of Zabriskie Memorial Church of Saint John the Evangelist, 61 Poplar St., Newport, RI 02840.

The Rev. **Anne Jolly** is rector of St. Gregory's, 815 Wilmot Rd., Deerfield, IL 60015.

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

The Rev. **Kathy Monson Lutes** is rector of Trinity, 409 E. Court St., Janesville, WI 53545.

The Rev. **Foster Mays** is dean of the Southeast Convocation of the Diocese of Kansas, 835 S.W. Polk St., Topeka, KS 66612.

The Rev. **William Pearman McLemore** is priest at Holy Communion, 320 Broad St., Lake Geneva, WI 53147.

**Marvin McLennon** is youth ministry coordinator at Christ Church, 509 Scott St., Little Rock, AR 72201.

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The Rev. **David Petrash** is chaplain to retired clergy and their families in the Diocese of Dallas, 1630 N. Garrett Ave., Dallas, TX 75206.

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The Rev. **Gretchen Ratterree** is curate of Annunciation, 1673 Jamerson Rd., Marietta, GA 30066.

The Rev. **Joe Reynolds** is interim rector of St. James, 205 N. 4th St., Baton Rouge, LA 70801.

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The Rev. **Nathan Ritter** is priest-in-charge of St. Paul's, 414 East Broad St., Westfield, NJ 07090.

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The Rev. **Kathy Shahinian** is deacon at St. Anne's, 199 Duke of Gloucester St., Annapolis, MD 21401.

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The Rev. **Adrianna Shaw** is associate rector of St. Andrew's, 6509 Sydenstricker Rd., Burke, VA 22015.

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The Rev. **Victoria Sirota** is priest-in-charge at St. John's, 1 Hudson St., Yonkers, NY 10701.

The Rev. **Kara Slade** is a pastoral associate at the Anglican Episcopal House of Studies, Duke Divinity School, Box 90967, Durham, NC 27708.

The Rev. **Olin Sletto** is vicar of Christ the King, 512 Michigan St., Sturgeon Bay, WI 54235, and Holy Nativity, 3434 County Rd. V, Egg Harbor, WI 54209.

The Rev. **Anita Slovak** is rector of Christ the King, 2800 W. Ina Rd., Tucson, AZ 85741.

The Rev. **Arthur "Nick" Smith** is rector of St. John's, 341 Main St., Oneida, NY 13421.

The Rev. **Daniel Smith** is priest-in-charge of Holy Cross, 401 S. Park Avenue, Sanford, FL 32771.

The Rev. **Jerry Sneary** is interim rector of St. Philip's, 105 N. Adams St., Beeville, TX 78102.

The Rev. **Bowie Snodgrass** is curate at Christ Church, 66 Highland Ave., Short Hills, NJ 07078.

The Rev. **Tom Sramek, Jr.**, is rector of St. Mark's, 426 W. 6th St., Medford, OR 97501.

The Rev. **Joshua Stephens** is associate rector for family ministry at Bruton Parish, P.O. Box 3520, Williamsburg, VA 23187.

The Rev. Deacon **Amanda Stephenson** is assistant to the rector at St. Mary's, 108 W.

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The Rev. **Michael Stone** is rector of Christ Church, P.O. Box 468, 16401 Court St., Amelia, VA 23002.

The Rev. **Janet A. Tunnell** is associate rector of St. John's, 906 S Orleans Ave., Tampa, FL 33606.

The Rev. Canon **Shawn Wamsley** is canon for evangelism, operations, resources, and initiatives in the Diocese of Pennsylvania, 3717 Chestnut St., Ste. 300, Philadelphia, PA 19104.

The Rev. **Ben Webb** is priest at All Saints, 500 N. Jefferson Way, Indianola, IA 50125.

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**First reading and psalm:** Lam. 1:1-6 • Lam. 3:19-26 or Ps. 137  
**Alternate:** Hab. 1:1-4, 2:1-4 • Ps. 37:1-10 • 2 Tim. 1:1-14 • Luke 17:5-10

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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](mailto:tlc@livingchurch.org)

[www.livingchurch.org](http://www.livingchurch.org)

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## Ruin and Rescue

She sits alone, weeps bitterly in the night, mascara-dyed tears on her cheeks. A bottle rests nearby. No one consoles her. The friends she once had have become treacherous, enemies really, foes who deepen her suffering and servitude (Lam. 1:1-5). The night and time run out in a boozy haze, and then sleep comes. The morning is affliction and gall, regret and self-loathing. Life, such as it is, begins again, pacing toward an evening fall. And yet she is so competent, so strong by day, so happy among colleagues. She smiles as she must. But the night is for mourning, groans, and grieving (Lam. 1:4). Her song is full of sorrow, her mirth the comic sound of despair (Ps. 137). Weeping and tears take the night again. There is nothing new under the sun. This is but one way to ruin a human life, but perhaps the most common way of all (see Ann Dowsett Johnston, *Drink: The Intimate Relationship Between Women and Alcohol* [Harper-Collins, 2013]).

Who is she? Still, beneath the ravage of loss and self-injury, she is a daughter of Zion, once great among the nations, a princess among provinces (Lam. 1:1, 6). Her majesty was mighty, her life a shining lamp, her beauty all-brilliant. The clay of her flesh took shape in the hands of love begetting, love begotten, love shared (Gen. 2:7, 22). She is that beautiful, and worth saving. She is a human being.

The promise of life is not far from her (2 Tim. 1:1; Deut. 30:14; Rom. 10:8). There is a small seed of faith, the hope of new growth and power and dignity, an inner voice that says: *You have a sacred calling given before all ages; it brings life and immortality* (Luke 17:6; 2 Tim. 1:9-10). Help may come in various ways: a true friend who cares, a doctor who listens, fellow sufferers who judge not, a preacher who is unafraid, an outward sign with

inner power. She is always saved by “the appearing of our Savior Christ Jesus” (2 Tim. 1:10).

She calls to mind a voice and listens: I have hope, the steadfast love of the Lord, mercies that never end, a new morning, great faithfulness (Lam. 3:21-23). Her soul quietly waits, her mind’s eye keeps watch, her feet stationed on the rampart (Hab. 2:1). She sees her deliverance coming, her long-awaited hope. The message arrives, indelible ink on a plain tablet: the righteous live by faith (Hab. 2:4). The faithfulness of God has done this. The resurrection is always resurrection *from the dead*. She is finally free.

Her freedom is from God and for God, but also for her. It is her life. She is a person. And so she has a responsibility to “hold to the standard” and “guard the treasure” (2 Tim. 1:13, 14). The help of the Holy Spirit is at hand, moment by moment, day by day, and night by night. From her going out to her coming in, a life-giving power pursues her, dwells within her, leaps up with hope and jubilation.

The word became flesh and dwelt among us. We believe in one God, maker of heaven and earth. And yet with prodigious abandon, we humans waste our time and the treasure of our bodies. Sin is a real sorrow. Salvation is real rescue from the dark pit of death. A Savior comes. Pulled from death, a human being has far more than gasping breath and mere survival. Christ pulls toward his own life, his loving embrace, saying and saying and saying, “My beloved child” (2 Tim. 1:2).

### Look It Up

Read Lam. 1:1-2. See her.

### Think About It

God’s loving hand pulls you out.

**First reading and psalm:** Jer. 29:1, 4-7 • Ps. 66:1-11  
**Alternate:** 2 Kgs. 5:1-3, 7-15c • Ps. 111 • 2 Tim. 2:8-15 • Luke 17:11-19

## Resident Alien

The prophet Ezekiel is carried to a death-valley of burnt bones. “The hand of the LORD came upon me, and he brought me out by the spirit of the LORD and set me down in the middle of a valley; it was full of bones” (Ezek. 37:1). So it feels for the children of God to reside in the belly of Babylon, to live among pagans as resident aliens. The bones speak for the people: “Our bones are dried up, and our hope is lost; we are cut off completely” (Ezek. 37:11). But God is not defeated; nor are his people.

The prophet Jeremiah sends a letter to the exiles, addressing elders, priest, prophets, and all the people: “Build houses and live in them; plant gardens and eat what they produce. Take wives and have sons and daughters; take wives for your sons, and give your daughters in marriage, that they may bear sons and daughters; multiply there and do not decrease. But seek the welfare of the city where I have sent you into exile, and pray to the LORD on its behalf, for in its welfare you will find your welfare” (Jer. 29:5-7). Adjust, the prophet says, but remain steadfast.

On foreign soil and among pagan gods, exiled Jews learn to listen anew, to recite and hear their ancient stories, cultivate hope without a homeland and without a temple. They feel God’s judgment: “For you, O God, have tested us, you have tried us as silver is tried. You brought us into the net; you laid burdens on our backs; you let people ride over our heads; we went through fire and through water” (Ps. 66:10-12a). Incredibly, they confess: “Yet you have brought us out to a spacious place” (Ps. 66:12b).

As exiles, Jews find their protection in the welfare of the city, even pray for its prosperity, but their deeper identity is nurtured in story and recitation and the sacred bond of community. As perhaps few other people, their faith would be their study, their diligence,

their meticulous persistence in reviewing the glory of their history again and again. “Great are the works of the LORD, *studied by all who delight in them*” (Ps. 111:2). “The fear of the LORD is the beginning of wisdom; and *those who practice it have a good understanding*” (Ps. 111:10a). Study and practice preserve a people enveloped in a culture cut off from their faith and their faith stories.

In this context, the earliest outline of Christian worship was set down and established. Stories were told, prayers recited, psalms sung or said, a commentary offered. Christians, therefore, learn from Jews how to live a faith anywhere, among any people, and, if necessary, with little or no social support, even among hostile neighbors and persecuting powers. We are “the exiles of the Dispersion” (1 Pet. 1:1).

Yet God has brought us, wherever we are, to a spacious place as we feel and know our bodies as an expansive temple of divine mysteries, our souls as the seat of divine longing. So we go on: “In this you rejoice, even if now for a little while you had to suffer various trials, so that the genuineness of your faith ... may be found to result in praise and glory and honor when Jesus Christ is revealed” (1 Pet. 1:6-7). In this trial, “you are receiving the outcome of your faith, the salvation of your souls” (1 Pet. 1:9).

God so loved the world, and loves it still. Pray for the world, but stand firm. Keep the deposit of faith and guard the gift.

### Look It Up

A description of Babylon.

### Think About It

Recitation and memory.



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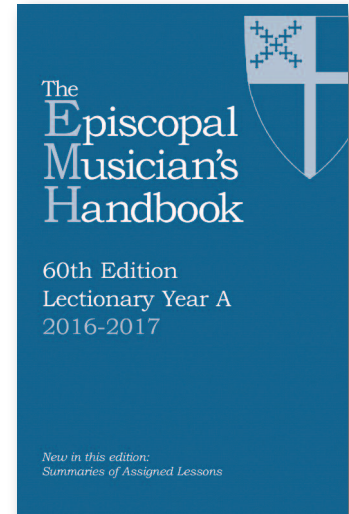
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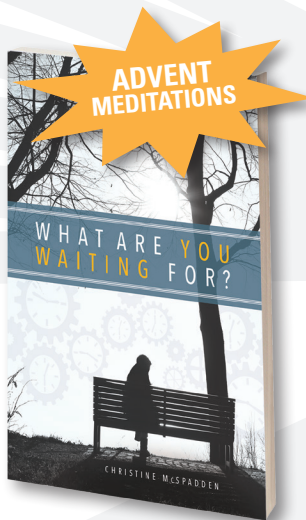
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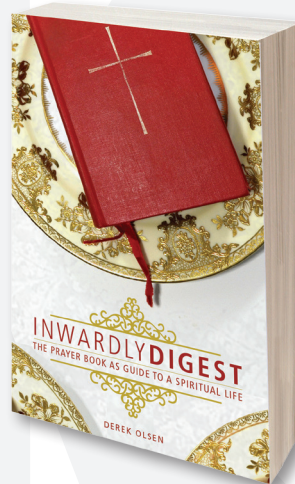
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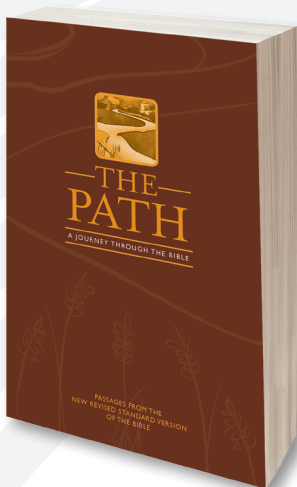
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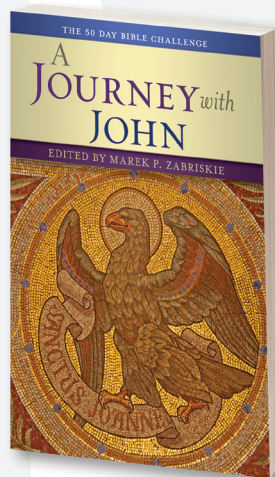
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