

Retratos de Trinidad

Legacy Giving

Hauerwas Tribute

July 16, 2017

THE LIVING CHURCH

CATHOLIC

EVANGELICAL

ECUMENICAL



Dispatches
from Puerto Rico

\$5.50 livingchurch.org Retirement

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



LEARN HOW BRIGHT AND SUNNY ACTIVE SENIOR LIVING CAN BE

Enjoy the delight of the Sunshine State with Westminster Communities of Florida, offering nine communities featuring great options to fit your lifestyle. Choose from waterfront, suburban and city locations throughout Florida. Discover an active lifestyle to meet every interest, made sunnier by wellness and lifelong learning. No matter what choice you make, you'll love the lifestyle enhanced by services and amenities like restaurant-style dining, housekeeping and more. Plus, rest easier with the assurance of supportive services available on campus.

*Call today to learn why a Westminster community
is the brightest choice you can make.*

1-800-948-1881 ext. 226

Live Well. Be Happy.



**Westminster
Communities**
of Florida

www.WestminsterCommunitiesFL.org

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





ON THE COVER

Acolytes leave the St. John the Baptist Cathedral in San Juan, Puerto Rico, after a bilingual Eucharist celebrated by Presiding Bishop Michael B. Curry.

Nina Nicholson photo

THE LIVING CHURCH

THIS ISSUE | July 16, 2017

NEWS

- 4 PB Places Sale of Los Angeles Church in Limbo
- 5 Puerto Rican Church Works Amid Economic Chaos
- 7 Obstacles to Full Communion
- 12 Remembering Pulse

FEATURES

- 13 *Retratos de Trinidad* | Photo essay by Matthew Townsend
- 16 Giving for the Long Term | By G. Jeffrey MacDonald
- 18 Eastern Orthodox among the Amish | By Caleb Congrove

BOOKS

- 20 *The Difference Christ Makes* | Review by Stewart Clem

OTHER DEPARTMENTS

- 22 Letters
- 24 Sunday's Readings
- 28 People & Places



LIVING CHURCH Partners

We are grateful to Trinity Wall Street [p. 25], the Episcopal Church in Minnesota, and the Diocese of Fort Worth [p. 27], whose generous support helped make this issue possible.

PB Places Sale of Los Angeles Church in Limbo

Presiding Bishop Michael B. Curry on June 29 formally ordered Los Angeles Bishop J. Jon Bruno not to sell a church property that is the focus of an unresolved two-year disciplinary case, saying that Bruno's recent actions "may threaten the good order and welfare of the Church."

The order was published as a "partial restriction on the ministry of a bishop," and marked the presiding bishop's first public involvement in the matter. It comes on the heels of a recommendation earlier in the day, by the church attorney prosecuting the case for the church, that Bruno immediately be "deposed from ministry" — essentially, stripped of his priesthood. The church attorney also recommended a forensic audit of the books of a corporation controlled solely by the bishop.

This flurry of activity was triggered by Bruno's June 22 confirmation that he had signed an agreement to sell the St. James the Great property in Newport Beach while he continued to be subject to the disciplinary process triggered by his first attempt to sell the church, in 2015. The more recent sale, to local developer Burnham-Ward Properties, was scheduled to close on July 3 for an amount not disclosed. Bruno provided this information in his appeal of a sanction issued by the disciplinary Hearing Panel, which forbade the sale of the St. James property on June 17.

Curry said of Bruno: "I am deeply concerned that his act of entering into a new contract for sale of the same property, while his approach to the earlier sale is still under review, has the potential to undermine the integrity of the Church's disciplinary process."

According to email from Julie Dean Larsen, a vice chancellor of the diocese who has been representing the bishop, Bruno was unable to disclose the proposed sale when the disciplinary panel

asked about it June 14 because of a confidentiality agreement. Larsen said the confidentiality agreement was modified earlier in the day June 22 to enable her to respond. The email, which does not mention a price or intended use for the property, was provided to TLC by the church's media spokesman, Roger Bloom.

Larsen said that under the contract with Burnham, if the bishop fails to sign documents necessary to close the sale, he will be in default, which would give the buyer "the option of terminating the agreement, seeking specific performance of the agreement in court within 60 days, or seeking out-of-pocket costs."



Bruno ENS photo

A hearing panel chaired by the Rt. Rev. Herman Hollerith IV, Bishop of Southern Virginia, issued an emergency order on June 17 sanctioning Bruno, forbidding him to sell the property until further order of the panel and criticizing his failure to confirm or deny that there was a planned sale as "disruptive, dilatory, and otherwise contrary to the integrity of this proceeding."

The order is part of an internal church process and is not enforceable in court, but the panel has the authority to strip Bruno of his bishop's title, and even of his priesthood.

In late March, the hearing panel listened to more than 20 hours of public testimony for three days in a hotel conference room regarding the fallout from Bruno's first attempt to sell the church. That \$15 million agreement fell through after the congregation launched legal and disciplinary action against the bishop.

That agreement was with a different developer, which intended to bulldoze the church property and build luxury condominiums. According to its website, Burnham-Ward specializes in of-

fice, retail, and industrial developments. It does not list any residential developments in its portfolio.

City Council Member and former Mayor Diane Dixon, who testified at the March hearing, said earlier this week that after the 2015 sale attempt, "the community went into uproar, and that's when the council reaffirmed its support for that land use designation. It would require a zoning change and numerous changes through the legislative process." The site is designated "private institutional, which includes church or school," she said, adding that she continues to be opposed to changing the use of the property.

In her email message, Larsen said the bishop and Burnham-Ward signed a confidentiality agreement and sales contract for St. James the Great on April 19 and May 20, respectively. A "sale and deconsecration of the NPB Property was authorized and reaffirmed by the Standing Committee on November 16, 2016," she said.

According to testimony in March, that authorization referred to the previous attempt to sell the property and came more than a year after Bruno signed a binding agreement to sell.

The 40,000-square-foot church at 3209 Via Lido in Newport Beach sits on prime real estate overlooking the bridge to Lido Island, which is home to a yacht club and multimillion-dollar homes. The property has been unused since June 2015, when Bruno ordered the locks changed.

The congregation, led since 2013 by the Rev. Canon Cindy Voorhees, has been worshipping in a community room at City Hall in Newport Beach.

Kirk Petersen

Scots Authorize Same-sex Marriage

The Scottish Episcopal Church's General Synod voted June 8 to alter the church's Canon on Marriage, removing the definition that marriage is be-

tween a man and a woman. The revised canon also stipulates that no member of the clergy will be required to solemnize a marriage against their conscience.

The Most Rev. David Chillingworth, and Primus of the Scottish Episcopal Church at the time of the vote, said it was the end of a long journey, in which members of the church have “studied, thought, and prayed.”

The Most Rev. Josiah Idowu-Fearon, secretary general of the Anglican Communion, issued a response citing the autonomy of the communion’s members. He also pointed out the disagreement that exists among members about same-sex marriage.

“There are differing views about same-sex marriage within the Anglican Communion but this puts the Scottish Episcopal Church at odds with the majority stance that marriage is the lifelong union of a man and a woman. This is a departure from the faith and teaching upheld by the overwhelming majority of Anglican provinces on the doctrine of marriage. The Anglican Communion’s position on human sexuality is set out very clearly in Resolution 1.10 agreed at the Lambeth conference of 1998 and will remain so unless it is revoked,” he said.

On the day of the vote, Archbishop Foley Beach of the Anglican Church in North America, speaking on behalf of GAFCON’s Primates Council, introduced the Rev. Andy Lines as the global group’s designated Missionary Bishop to Scotland.

“The Nairobi Communiqué from the GAFCON meeting in Nairobi, Kenya, in 2013 clearly stated that the GAFCON leadership would not ignore the pleas of the faithful who are trapped in places where false doctrine and practice occur. We promised that we would provide pastoral care and oversight for those who remain faithful to Jesus’ teaching on marriage,” Archbishop Beach said.

The Archbishop of Canterbury has warned GAFCON against causing “disturbance and discords” by intervening in Britain, adding that “cross-border” intervention would “carry no weight in the Church of England.”

With reporting by John Martin

Puerto Rican Church Works Amid Economic Chaos

Puerto Rico is one of the smaller dioceses in the Episcopal Church, but it has a big job: helping the island of 3.4 million people cope with a crippling economic crisis, which will worsen before it improves.

The Puerto Rican government filed for the equivalent of bankruptcy in early May, with \$123 billion in debt and pension obligations. It is by far the largest bankruptcy of any government entity in America. (Detroit is second, at \$18 billion.) Puerto Rico’s debt is well above the island’s gross domestic product of \$103 billion for 2015.

Executive Council came to San Juan June 9-11 for its regular, thrice-annual meeting. It was the council’s first gathering in Province IX (Latin America) since 2008, and the first ever in Puerto Rico. The council always has a packed schedule, and few of the members strayed very far from the Condado Plaza Hilton, a well-run, 10-story waterfront hotel that showed no signs of economic distress.

Even in the tourist section, however, there were signs of decay. A block down Ashford Avenue from the Hilton sits a decrepit three-story building, covered with graffiti, with broken windows and crumbling walls. It has been in that state for some time, judging by the rust on the demolition permit above the front door. Next door is a gleaming white, 17-story apartment building, in which a three-bedroom condo is valued at \$900,000.

Council members heard about the local economy from Karen Longnecker of Albuquerque. “Forty-five percent of the Puerto Rican population lives in poverty,” Longnecker said in delivering the report of the World Mission Committee, which she chairs. “Forty-five percent, including more than 50 percent of Puerto Rican children. Over the past decade, hundreds of thousands of Puerto Ricans have left the island for the [mainland] United States, leaving the debt burden to fall on the shoulders of fewer and poorer populations.”

There was a more joyous aspect of



Nina Nicholson photo

Even in the Condado tourist area, there are signs of economic decay. The building in the foreground has been standing empty for some time, but the white apartment building behind it lists a three-bedroom condo at \$900,000.

the council’s visit. In July, the Rev. Canon Rafael Morales will be consecrated as Bishop of Puerto Rico, succeeding Provisional Bishop Wilfrido Ramos Orench. The two men joined Presiding Bishop Michael Curry in celebrating a lively bilingual Eucharist at St. John the Baptist Cathedral.

“We’re here in Puerto Rico as Puerto Rico is struggling and seeking to discern its future and how the people of Puerto Rico will live their lives together,” Curry said later in the day. “The Episcopal Church, the diocese here, is intimately involved in that work,” he said, particularly in health-care and social services.

After the service, Morales had to catch a plane to Virginia for what is affectionately known as “Baby Bishop School,” an orientation run by the College for Bishops. Standing in the crossing of the cathedral for a brief interview, he struck an upbeat tone.

“It’s very important now for the church to be the prophet of hope for

(Continued on next page)

Puerto Rico

(Continued from previous page)

our people,” he said. “Listen, we have economic problems, but this is not the end. It’s the beginning of new opportunities.”

Morales said he plans to begin working immediately with priests and lay leaders to encourage “a self-supporting model,” seeking public and private funds for partnerships and projects.

In a phone interview a few days later, the Rev. Rafael Zorrilla provided a survey of the multiple institutions and agencies already operated by the diocese. Zorrilla, a standing committee member and former secretary of the diocesan convention, said the diocese owns two hospitals, both named Hospital Episcopal San Lucas, in Ponce and Guayama. These are substantial hospitals, with 287 and 161 beds, respectively. The diocese also owns three schools, three retirement centers, and homeless shelters.

These institutions will remain busy amid unemployment of 12.4 percent — more than double the rate on the mainland. How did the Puerto Rican economy reach such dire straits? It is a tale of two well-meaning tax incentives, combined with energy depend-



Nina Nicholson photo

A mural in Old San Juan captures Puerto Ricans’ frustrations with the limitations of their citizenship. It declares, “We do not understand this ‘democracy.’”

ency and bad decisions by the government.

Start with energy. Burning oil is one of the most expensive ways to generate electricity, but with no coal or natural gas resources of its own, Puerto Rico derives just over half of its electricity from oil. On the mainland, that figure is less than 1 percent.

The island was even more oil-dependent in the early 1970s, when the Middle Eastern oil cartel first started flexing its muscles. The oil crisis disrupted economies everywhere by driving up the price of gasoline. Puerto Rico was doubly affected because of soaring electricity costs.

To help support the Puerto Rican economy, in 1976 the federal government created Section 936 of the Internal Revenue Code, which exempted the profits earned in Puerto Rico and other territories from federal taxes.

U.S. corporations raced to establish Section 936 subsidiaries in Puerto Rico, thereby boosting the local economy. They also began finding ways to game the system so that corporations enjoyed much more of the reduced tax burden than did the island. Section 936 came to be considered an expensive corporate tax shelter, and in 1996 President Clinton signed legislation phasing it out in 10 years.

This touched off a slow-motion train wreck for the Puerto Rican economy, and when Section 936 expired in 2006, the island economy sank into recession. The recession continues more than a decade later, with no relief in sight. FocusEconomics, an economic research firm, predicts continued economic contraction of about 2 percent for 2017 and 2018.

The other well-meaning tax incentive involves Puerto Rican municipal bonds. Tax-exempt munis have long been regarded as a stodgy but relatively safe way to invest. After all, the bonds are issued by the government, right? The investment returns may not be impressive, but the tax exemption increases the effective return.

In most cases, the tax exemption for muni bonds applies only to residents of the issuing state. For a New York resident, for example, New York municipal bonds are exempt from federal, state,



Nina Nicholson photo

Provisional Bishop Wilfrido Ramos-Orench (left) laughs with Presiding Bishop Michael Curry and Bishop-elect Rafael Morales Maldonado.

and local taxes. But munis from Puerto Rico and other U.S. territories are tax-exempt for all American investors. This meant that there was a far larger potential market for Puerto Rican munis than for those of any single state.

To avoid massive budget cuts, the Puerto Rican government increased its bond issuance to cover its debt payments. It is sort of like opening a new credit card account to make minimum payments on your existing credit cards — and then maxing out the new card with new purchases. Bond debt now totals \$74 billion of the island’s \$123 billion bankruptcy filing, an amount that cannot possibly be paid in full.

As an austerity measure, in 2015 the Puerto Rican government increased the sales tax from a high 7 percent to a staggering 11.5 percent — by far the highest sales tax in the United States. This produces additional tax revenue in the short term, but will also serve to hasten the flight of companies and people to the mainland.

While council members attended Sunday Eucharist on June 11, Puertorriqueños were voting in a largely symbolic referendum on the nature of their relationship to the rest of the United States. For decades, many Puerto Ricans have resented the limitations of their citizenship. Most notably, they cannot vote in U.S. presidential elections. They can vote in presidential primaries, however. In 2016, Democratic voters outnumbered Republicans by more than two to one.

The island is formally a commonwealth, but is often referred to less flatteringly as a “colony.” Indeed, the June 11 ballot was headlined “Plebiscite for

the Immediate Decolonization of Puerto Rico.” The ballot allowed one of three choices: statehood, independence, or continuation as a commonwealth.

Because the administration’s preferred outcome was obvious, political parties opposed to statehood boycotted the election so they could denounce it as meaningless. Statehood received 97 percent of the votes, but only 23 percent of eligible citizens voted.

Adding to the anemic turnout was the fact that regardless of what local citizens want, only the federal government can create a new state. The chances that a Republican Congress and a Republican president will create an overwhelmingly Democratic state are essentially zero. Democratic Hawaii and Republican Alaska were admitted simultaneously in 1959 for this very reason. Unfortunately for those favoring statehood, there is no unincorporated Republican stronghold to pair with Puerto Rico.

The people of Puerto Rico participated in a meaningless election, voting for an outcome they will not achieve, and that in any event would not directly address the economic crisis. A forlorn mural on the city wall in Old San Juan on election day showed a disheveled Lady Justice peeking under her blindfold, with the headline *Esta “Democracia” no la Entendemos* (We do not understand this “democracy.”)

For the Diocese of Puerto Rico, the future is independent of the statehood issue. “We have to reconstruct or redesign our internal governing here in Puerto Rico. Once we do that, we can manage our finances in a better way,” Zorrilla said. “It was a bad management that we have experienced in the last 20 years, from the government. And we have to handle that. That’s very different from if we’re a state or not.”

As Bishop-elect Morales was leaving for the airport, before the outcome of the vote was clear, he was asked which way he would vote. He looked startled for an instant, then started to laugh. “No, no, no, no. Listen, my friend, I am pastor for all the church,” he said. “My philosophy is, no politics in the church.”

Kirk Petersen

Obstacles to Full Communion

Episcopalians and Methodists negotiate their differences on sex, Communion, and pastoral freedom.

The May release of a joint Episcopal-United Methodist proposal aims to clear the way, after nearly a century of exploratory talks, for full communion among more than 14 million Christians and sharing of clergy across the two denominations as soon as 2021.

But observers say a cloud hangs over

prospects for such a sweeping victory for Christian unity. The United Methodist Church is marching toward a day of reckoning and potential schism centered on sexuality issues in February 2019. That’s when a special General Conference will vote on a Way

(Continued on next page)



Planning Your Retirement

ARE YOUR PLANS UP TO DATE?

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

LET US HELP

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

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

The
Saint Francis
FOUNDATION

Methodists

(Continued from previous page)

Forward proposal in the works for a church deeply divided on hot-button issues, including a ban on clergy in same-sex relationships.

Robust debate on sexuality issues could mean the United Methodist Church postpones a full-communion vote until after its next regular General Conference meeting in 2020, said Methodist Bishop Gregory Palmer, co-chair of the United Methodist Church-Episcopal Church Full Communion Dialogue. A vote may need to wait until 2024, he said.

“Human sexuality, no more than any other subject, might be a place where there is some slow going” on the path to full communion, said Palmer, Methodists’ Bishop of Western Ohio. “But we’ve already experienced those, and ultimately we found a way to keep going.”

Whatever the timetable, questions

loom large. Will the United Methodist Church split into separate churches? Or will it undergo a radical reorganization that allows for an unprecedented measure of local or regional autonomy? Will full communion with the Episcopal Church appeal to the church’s millions of conservative evangelicals, including more than 5 million Africans, who have been pivotal in defending and retaining the Methodists’ traditional sexual ethics?

The sexuality debate “is a huge detriment to the possibility of full communion,” said Ted Campbell, a church historian at Southern Methodist University and a member of the dialogue group for about six years. “It’s jeopardizing it. Deep down, underlying is the sense that the Episcopalians are allied with this liberal view of sexuality, and that is the overriding issue in the UMC.”

The proposal for full communion comes in a 10-page document, *A Gift to the World: Co-Laborers for the Healing of Brokenness*, capping the work of a bilateral dialogue committee that took

up the issue in 2002. It calls for Episcopal priests and ordained Methodist elders to be interchangeable, meaning they could serve in the other denomination’s congregations. No one would need to be consecrated or ordained again because both sides affirm the historic episcopate, a phrase used in the Chicago-Lambeth Quadrilateral, which set parameters for Episcopal ecumenism.

“We recognize the ministries of our bishops as fully valid and authentic,” the joint proposal says. “We lament any ways, whether intentionally or unintentionally, explicitly or implicitly, that Episcopalians may have considered the ministerial orders of the United Methodist Church or its predecessor bodies to be lacking God’s grace.”

Despite the churches’ common ancestral roots in Anglicanism, full communion between United Methodists and Episcopalians has been an elusive goal, even for ecumenists. The Episcopal Church has full-communion agreements with six churches, including the



FIND Sanctuary AND A CULTURE OF DIVERSITY

At Collington, we believe a spirit of inclusion and a culture of diversity enrich and strengthen our community. You'll find a home where you can enjoy a retirement lifestyle set amid 125 gorgeous acres—a hidden retreat offering excellent services and amenities. Located just minutes from Metro D.C., it's where natural beauty meets cosmopolitan culture.

Why Waste a Moment? Live Collington!
Collington.Kendal.org | 1.800.814.4045

Collington
 A KENDAL® AFFILIATE Together, transforming the experience of aging®

10450 Lottsford Road, Mitchellville, MD 20721
 A Not-for-Profit Life Plan Community (formerly CCRC)





Episcopal Church photo

United Methodist Bishop Gregory Palmer, left, joins Alan Scarfe, Bishop of Iowa, in a procession.

Church of Sweden and the Evangelical Lutheran Church in America, but forging ties with United Methodists has proven more difficult.

Stumbling blocks have not stemmed from theological issues, observers say, as much as from divisions based on class and denominational identity. Those legacies still color ecumenical relationships and cry out for a new agreement, said the Rev. David Simmons, president of Episcopal Diocesan Ecumenical and Interreligious Officers.

“If you want to talk about bad will, and if you want to talk about maintaining the class division, the current arrangement is one that does it,” said Simmons, rector of St. Matthias Church in Waukesha, Wisconsin. He cited a property in the Wisconsin Dells where United Methodist and Episcopal congregations share a building, but Methodist clergy are not allowed to serve the Episcopal flock.

“You get to a situation where we have to tell them: *Well, you can call one of our ministers, but we can't call one of yours.*” Simmons told TLC. “That calls into question the entire basis of the shared ministry. The Methodists will come back at us and say, *Does that mean that you believe that we don't have the apostolic tradition or that we don't teach the gospel of Jesus Christ?*”

Today, practical concerns like filling pulpits, especially in less-affluent regions away from the two coasts, help rekindle the fire for full communion. Forty-eight percent of Episcopal congregations have no full-time paid clergy. United Methodist elders are guaranteed full-time placement, but in some regions the majority of UMC

congregations cannot afford full-time clergy. Full communion would allow one cleric to serve in United Methodist and Episcopal congregations in the same area.

If General Convention in 2018 clears the way for a vote, it could happen at General Convention in 2021. Meanwhile, advocates hope to persuade their respective brethren that sexuality issues should not scuttle a historic opportunity.

“It is my fervent hope we will do this in order to make progress with racial reconciliation, heal a division within our Anglican family, and increase opportunities for joint mission and ministry,” said the Rev. Tom Ferguson, rector of St. John's Church in Sandwich, Massachusetts, and a member of the dialogue since 2002.

On the Methodist side, part of the challenge will be letting go of lingering resentments, Campbell said. Some believe Episcopalians do not honor Methodists' holy orders on the grounds that they lack apostolic succession. But that has never been the official position of the Episcopal Church, he said, and he hopes his fellow Methodists will come to a new perspective.

Dialogue participants say that working with the Episcopal Church will not destabilize Methodist governance or standards. If Methodist clergy were to serve in Episcopal dioceses that permit unauthorized Methodist practices, such as same-sex relationships for clergy or presiding at gay weddings, they would still be bound by the standards of their Methodist jurisdictions. Methodist clergy would be prohibited from such practices unless General Conference authorized them.

“They would not be surrendering their commitments as a United Methodist person even if they were serving a parish where same-gender services were celebrated,” Bishop Palmer told TLC.

Palmer explained that a United Methodist pastor serving in an Episcopal congregation could not block a

wedding for a same-sex couple if the diocese has authorized such rites, but the pastor would not have to preside. An Episcopal priest serving in a Methodist church could preside at weddings for same-sex couples if authorized by the diocese, but the priest could not do so in a United Methodist church building.

Advocates for full communion reassure Episcopalians that the agreement would not constitute a merger or require them to adopt Methodist practices. The use of grape juice rather than wine for Communion, for instance, is standard in Methodist congregations, reflecting the church's involvement in temperance movements. In a 2010 document on theological foundations for full communion, Methodists are encouraged to offer wine as well as grape juice, and to handle elements reverently. Episcopal practices would be unchanged.

If both churches proceed with full communion, Episcopal bishops will be present at all future consecrations of United Methodist bishops and vice versa. The procedure will mirror practices adopted in *Called to Common Mission*, the Episcopal Church's 17-year-old full-communication agreement with the Evangelical Lutheran Church in America.

“Sharing in the historic episcopate is necessary for full communion as outlined in the Chicago-Lambeth Quadrilateral,” said Margaret Rose, ecumenical officer for the Episcopal Church, via email. “By having three bishops in historic succession lay hands at all future consecrations of United Methodist bishops, we will fulfill this requirement.”

Members of the dialogue say the process should proceed regardless of turmoil and debate. To postpone the matter until current debates are settled would be a mistake, Ferguson said via email.

“When will one or the other of our churches not be in turmoil?” Ferguson asked. “I firmly believe we need to be in dialogue and relationship in the midst of our struggles, not just when we are some idealized version of our best selves.”

G. Jeffrey MacDonald

Australia's *Spotlight*

The Academy award-winning movie *Spotlight* depicted appalling cases of child abuse by Roman Catholic priests in Boston. While the Australian movie industry is not as hegemonic as Hollywood, it is an important part of the cultural landscape.

Alongside a national inquiry by a royal commission, Australians are beginning to tell their stories of having endured abuse. *Don't Tell* is a courtroom drama based on one woman's story of abuse by a teacher in an Anglican boarding school.

The central character, Lyndal, was a shy country girl who was pleased to be singled out by a popular and talented teacher. But she was being groomed for abuse, and ended up suffering many rapes. At the heart of the abuse was the teacher's injunction to keep it a secret. When the teacher was confronted with the evidence, he committed suicide.

As depicted in the film, Lyndal (played by Sara West) is not a likable young protagonist, and the movie shows this well. She is a hard-smoking, hard-drinking rebel with few morals or social graces. But, as the story makes clear, this is a natural response to her years of trauma.

After the abusive teacher died, there could be no just punishment for him. But Lyndal insisted on having her day in court by suing the school, and hence the church, for negligence.

At so many points in the story, Lyndal threatens to go under. Indeed, the movie begins with the suicide of another victim. Lyndal's parents are baffled at how to best support their daughter, and the actors give beautiful performances showing their near-mute despair. Lyndal faces pressure from her legal team — and the church's well-heeled silks and pompous bishops make classic villains.

It's hard to watch, but the story is really well told, and the film has been acclaimed in many circles.

About 30 percent of Australian children are educated in non-government schools, and most of them are church schools. Anglican schools are mostly high-fee, exclusive institutions — charging about \$25,000 per year. Historically, boarding schools offered a first-class education to the children of wealthy farmers. Most church schools are financially independent. The school in this story was wholly owned by the church, so when Lyndal sued, the diocese was also liable.

But there was an even bigger twist: at the time of the court case, the Most Rev. Peter John Hollingworth, Arch-

bishop of Brisbane, had been appointed governor general of the country, the highest office in the land. The public response to his perceived mishandling of this case and similar cases forced his ignominious resignation.

Beyond the movie, the Anglican Church in Queensland, and indeed throughout the country, set up inquiries. Thorough rules and protocols have been enacted in schools so that potential abusers find it much harder to slip under the radar. For example, Anglican schools in Queensland now have trained child-protection officers on staff, and there are background checks for all potential employees, and regular audits. Any allegations of abuse are referred straight to the police.

Most important, the culture has changed. The church has stopped blustering and encourages victims to report to independent professionals who handle all reports appropriately.

A spokesman for the Anglican Church in Queensland summed it up. "The school has adopted a culture where children and parents are believed when they raise concerns," he told TLC. "We are hopeful that Lyndal's story encourages other brave survivors of abuse to come forward to receive the care and assistance they deserve."

Robyn Douglass

Archbishop Carey Resigns as Assistant

The Rt. Rev. Steven Croft, Bishop of Oxford, has announced the resignation of former Archbishop George Carey, which follows a recommendation by Carey's successor, the Most Rev. Justin Welby.

"I have met with Lord Carey following the Archbishop's letter to him. In light of Dame Moira Gibb's review into the Peter Ball case, Lord Carey has resigned from his role as honorary Assistant Bishop in the Diocese of Oxford," Croft said.

"I accept the criticisms made of me. I apologize to the victims of Peter Ball. I believed Peter Ball's protestations and gave too little credence to the vulnerable young men and boys behind those



allegations. I regret that after Peter Ball was cautioned I did not place his name on the Lambeth list," Carey said.

The Archbishop of Canterbury said *An Abuse of Faith: The Independent Peter Ball Review* made for "harrowing reading" about collusion and concealment of Ball's crimes. "This is inexcusable and shocking behavior, and although Dame Moira notes that most of the events took place many years ago, and does not think that the church now would conduct itself in the ways described, we can never be complacent, we must learn lessons."

Mediation Ordered

An Alabama judge declined June 12 to toss out a slander and libel lawsuit against the Episcopal Church by the Rt. Rev. Stacy Sauls. He ordered the parties to engage in mediation in the weeks ahead.

The order by Judge Ben Brooks of Mobile County's 13th Judicial District appointed mediator Michael Upchurch to work with the church and Bishop Sauls, who held one of the church's top administrative posts as chief operating officer until he was fired in April 2016.

His dismissal came in the wake of a misconduct investigation that exonerated Sauls after four months of administrative leave. Two executives on his team were fired for misconduct. His lawsuit says the church ruined his reputation and made it impossible for him to find church-related employment. He is seeking an unspecified amount in damages.

The Episcopal Church had asked the court to toss out the 25-page suit on jurisdictional grounds, arguing that the case should be tried not in Alabama but in New York, where the church is based and where Sauls worked.

But Brooks mandated a framework in which the parties will have to negotiate in Mobile.

"All parties and representatives of parties (including insurance carrier claims representatives) with full settlement authority *must be personally present during the entire mediation*," the order said.

Neva Rae Fox, the church's officer for public affairs, said in April that the

church does not comment on litigation. She noted then that church officials had "lengthy conversations and negotiations" with Sauls before the suit was filed.

Upchurch is a member of St. James Church in Fairhope, Alabama. He is one of seven partners with the Mobile firm of Frazer, Greene, Upchurch, and Baker. His biography lists extensive experience as a trial lawyer, most often representing defendants. He is a member of the National Academy of Distinguished Neutrals, a professional association of meditators and arbitrators, and he has mediated cases involving religious institutions.

Upchurch is scheduled to report the results of mediation Aug. 18 in the circuit court.

G. Jeffrey MacDonald

Terrorist Attacks at Borough Market

International visitors with a couple of hours to spare can do worse than take in one of London's food markets. Harrods Food Hall or Fortnam and Mason are legendary. But for something different and far closer to nature, where many vendors display and sell their own produce, few options surpass Borough Market.

It's one of my favorite lunchtime jaunts during working days in offices about seven minutes away. It sits close by London Bridge and the South Bank of the River Thames. A few yards away is the Clink Museum, recalling the infamous twin prisons for women and men where bishops of Winchester were once chief custodians. To this day it

provides a widely used nickname for prisons.

For centuries, the South Bank has been a place for revelry and night life. At 10 p.m. on June 3 it was in full swing as drinkers spilled onto the streets enjoying the onset of early summer weather. A white van plowed into the crowd outside the Barrowboy and Banker pub. Then the van's occupants began stabbing people. They left a trail of seven people dead and 21 in hospital.

A stone's throw away is Southwark Cathedral, until 1905 a parish church, probably London's oldest. It became a cathedral when Southwark was carved out of the Diocese of Rochester. Its doors are now closed behind police cordons as forensic teams comb the area for vital clues to piece together the horrible sequence of events. Pentecost services at the cathedral were canceled because of the cordons.

"It would be encouraging, on this feast of Pentecost, for people to remember the Spirit drove those apostles out of the place where they'd taken refuge from terror and into the streets, proclaiming the good news of Jesus Christ in every language to every people and thrilling their hearts," said the Very Rev. Andrew Nunn, Dean of Southwark, on Premier Christian Radio. "We've got to do that. We've got to continue to say: 'We're building the kingdom of God in this place, and that looks like a diverse and inclusive and celebratory place, not one that's locked down by fear.'"

"The terrorists want to divide us," the Archbishop of Canterbury preached at Canterbury Cathedral on

(Continued on next page)



Project Canterbury

The free online home for Anglican and Episcopal historical documents and related scholarship.

Since 1999.

anglicanhistory.org

Borough Market

(Continued from previous page)

the Day of Pentecost. “They want to make us hate one another. They want to change our way of life. But just like we saw in Manchester, Londoners are responding with generosity and open hearts, with courage, resilience, and determination. Today is Pentecost, and we pray ‘Come, Holy Spirit’ — the Spirit of peace, healing and hope.”

Islamic State has claimed responsibility, as it did for the suicide bombing in Manchester on May 22.

These outrages in Southwark and Manchester outwardly appear to be random acts of terror. For Islamic State, however, they are actions against the decadence of the West. Islamic State militants see the South Bank as a place of many excesses, and Ariana Grande as an agent of “raunch culture” that moderate Muslims also find troubling.

John Martin

Guatemala Election

The Rev. Silvestre Romero, Rector of St. Peter’s-San Pedro Church in Salem, Mass., was elected bishop coadjutor of the Diocese of Guatemala during its May 26-27 convention held at the Cathedral de Santiago Apóstol in Guatemala City. Pending the consent process, Romero will succeed the current bishop, the Rt. Rev. Armando Guerra.

“We rejoice at Silvestre’s election in Guatemala, and extend our prayers for their future partnership as diocese and bishop. Silvestre and his family will be greatly missed here in the Diocese of Massachusetts,” Bishop Alan M. Gates said.

Diocese of Massachusetts

Remembering Pulse

The Cathedral Church of St. Luke, Orlando, held a prayer service to mark the first anniversary of the June 12 mass shooting at Pulse nightclub, which killed 49 and wounded 53.

The service included Scripture readings, memorial candles, and music.

The Very Rev. Reggie Kidd, dean of the cathedral, said Orlando previously felt isolated from the kinds of terrorist attacks and mass shootings that had affected other parts of the world — until the massacre at Pulse. “Twenty blocks from our church, this terrible violence breaks out,” he

(Continued on page 23)

Reunion Talks Roll On

U.S. citizens will face tighter restrictions on travel to Cuba just as reintegration between the Episcopal Church and the Episcopal Church in Cuba becomes a real possibility.

On June 16 President Donald Trump announced revisions to U.S. policies on travel to Cuba, rolling back more permissible Obama-era rules that allowed travelers to explore the island on their own for “people-to-people” cultural exchange.

“We will very strongly restrict American dollars flowing to the military, security, and intelligence services that are the core of Castro regime,” Trump said of the changes. “They will be restricted. We will enforce the ban on tourism. We will enforce the embargo.”

While the Trump administration adjusts America’s relationship with Cuba, talks of integrating the church in Cuba with its U.S.-based counterpart continue. The Rev. Luis León, chairman of the task force charged with advising General Convention on the potential merger, told TLC that the group plans to recommend reintegration.

The Cuban church began as a missionary diocese of the Episcopal Church but left the larger body in 1966 after tensions grew between the United States and Cuba. The extra-provincial diocese has since been under the oversight of the presiding bishop, the primate of Canada, and the archbishop of the West Indies.

“They were there to provide support and encouragement to the diocese, but they’ve really been out like a lost child hanging out there in the Caribbean,” he said.

León, rector of St. John’s Church, Lafayette Square, hopes reintegration will provide greater support for clergy, who are excluded from Cuba’s social safety nets, and for growth of mission and ministry. The church there is eager, and the task force has been entirely supportive, he said.

“There’s not one person on the task force that does not want it to happen, and no one could come up with any kind of a reason why it shouldn’t happen.”

General Convention is slated to consider reintegration in 2018.

León was baptized into the Episcopal Church in Guantánamo, Cuba. His parents moved to the United States in 1961, when he was 12. He has been rector of St. John’s since 1994.

Episcopalians wishing to travel to Cuba can still travel with licensed tour operators. Celestyal Cruises, which brings travelers to Cuba as part of licensed tours in compliance with U.S. Office of Foreign Assets Control requirements, said in a statement that the cruise line is in compliance with the new rules. It provides passengers with certificates stating that their tour was in compliance with OFAC rules. Carnival Cruise lines released a similar statement, saying that its cruises, too, comply with the new rules.

Those traveling individually for religious or humanitarian purposes will still be free to visit Cuba. The U.S. embassy in Cuba provides more details on travel policy.

Matthew Townsend

Retratos de Trinidad

(Portraits of Trinity) Matthew Townsend photos



Milagro (English: Miracle) was born and raised in Trinidad in central Cuba. “Trinidad is very beautiful,” she says. “And the people here are friendlier than elsewhere in Cuba.” Milagro asks if I have any soap or skin cream — a common question in Cuba, where beauty products are hard to find.

Cuba's confounding dual-currency system — Cuban pesos (CUP) for inexpensive but oft-inadequate rations and “convertible” pesos (CUC) for everything else — makes currency trades a common part of Cuban life. Dollars and euros can be converted into convertible pesos, but small coins often prove difficult to convert. Thus, Cubans, including this ceramics worker with a European coin, seek to trade coins and bills of smaller denomination for their equivalent value in CUC or foreign money of higher denomination.



Hector, who initially introduced himself as “Denzel Washington,” explains the finer points of Cuban rum to patrons at the exquisitely decorated Restaurante 1514 — the founding year of Trinidad. Hector says more and more Americans have come to Trinidad, and he wears a Cuban-American friendship pin to celebrate this fact. Here, dinner for one may cost as much as a local doctor's monthly salary.





Jorge grew up in Trinidad. He rolls cigars in front of patrons at a local music club, La Canchanchara, and offers to light them straight away. He has rolled cigars for 54 years.

This photo essay is the second of three parts in a series on Cuba. Part three will take a closer look at the Episcopal Church in Cuba and the work of the task force considering reintegration of the church with the Episcopal Church in the United States.

Giving for the Long Term

Experts say churches shirk their pastoral responsibilities at the expense of future generations when they do not discuss legacy possibilities.

By G. Jeffrey MacDonald

When Patrick Calhoun and his wife, Julie, were making estate plans two years ago, they had not thought of leaving assets to their church, Trinity Cathedral in Little Rock. Establishing a trust for their children and grandchildren was their primary focus.

But now Trinity is in line to receive as much as 25 percent of the portion donated outside the Calhoun family. One factor motivated the switch: the October 2015 launch of Trinity's 1884 Legacy Society, which honors all who have remembered Trinity in their end-of-life plans.

"The minute it came up, for obvious reasons, I said, *This is great*," said Calhoun, 68. "It's a way that we can live beyond our lifetimes, have an influence, and assist others who share our faith."

Forming a legacy society marked a key step for Trinity, a 1,500-member church that had no planned giving program before 2015. The church also developed a brochure explaining the opportunity and revised its policy on which types of gifts will be accepted and how assets will be managed.

Two years later, the 1884 Legacy Society now counts 50 members. That includes about 30 who, like the Calhouns, said they were not planning a bequest until the society planted the idea, said Beth Hathaway, chairwoman of the 1884 Legacy Society.

"People made comments like, *I give to the church every year, but I never really thought about leaving them anything in my will*," Hathaway said. "We got a lot of that."

Planned giving is an oft-avoided topic since it involves thinking about mortality, taxes, and other unpopular subjects. Yet experts say churches

shirk their pastoral responsibilities at the expense of future generations when they do not discuss legacy possibilities. Many congregations have no program, but more are starting with help from new tools that make it relatively easy.

The financial stakes are high. An estimated \$40 trillion in wealth is expected to change hands when 77 million baby boomers die. In 2015, Americans gave \$32 billion through bequests, according to Giving USA's annual report, but colleges and universities are more likely than churches to receive bequests.

Religion's slice of the \$373 billion pie that Americans give to charity is shrinking in part because churches, unlike schools and hospitals, often do not pursue planned gifts.

"Many people will choose to make a gift through their estate plans," said James Murphy, managing program director for financial resources at the Episcopal Church Foundation (ECF). "And they may well make it to a university or to institutions that make the individual donors aware of opportunities and build trust with them. If parishes are not paying attention to this, they will unfortunately many times lose out."

Sometimes financial need provides an igniting spark. At Trinity, questions swirled about how to pay for repairs to a pipe organ, a slate roof, and stained-glass windows for the long term. Expanding the endowment would require a strategy. When Hathaway learned that no one at the church was inviting planned gifts, she got to work.

Experts say it's crucial to distinguish planned giving from routine stewardship, which commonly involves drumming up pledges to cover annual budgets. Because planned giving involves preparing for death, it ar-



Photo courtesy of Trinity Cathedral

Repairs to stained-glass windows at Trinity Cathedral in Little Rock are funded in part by estate gifts to the church's endowment.

guably includes a role for clergy, regardless of whether they take part in ordinary stewardship campaigns. That can mean sitting pastorally with parishioners, asking which influences shaped their lives, and inviting a legacy gift to the church.

"Somebody has to call for the gift, to do the *come follow me, come and see* moment," said Rob Henson of Evansville, Indiana, a planned-giving consultant to congregations. "If the pastoral leader refuses to, then the program as a ministry is not going to be successful at all because it doesn't have support from the clerical leader."

A cleric's role sometimes begins with helping convene a committee. Murphy said a congregation needs one or two "planned giving shepherds" who will organize key elements of a program and raise awareness. A priest might be involved in helping discern who would be right

for those roles. Volunteers need not be financial or legal professionals, but they should be people who have named the church in their estate plans and are open to talking about it.

“Many people feel like they just don’t know this stuff, so they’re afraid to take any action,” Murphy said. He encourages them not to stall but instead tap resources from ECF, including downloadable brochures and webinars, to fill in gaps and help parishioners become more educated about the options.

In many congregations, volunteer laypeople lead planned-giving outreach, Murphy said. In being supportive, clergy have many tools at their disposal.

A priest can create settings in which planned-giving discussions can happen, such as designating a “legacy Sunday” with a coffee hour or cocktail reception to honor legacy society members and to invite others to join. A priest can also use the pulpit to explore end-of-life issues, from preparing the soul to signing a health-care proxy and choosing between burial or cremation. A comprehensive treatment of these subjects inevitably evokes thinking about philanthropy.

Similarly, physical space can be leveraged to keep planned giving in mind. St. Paul’s Church in Rochester, New York, has a bronze sculpture of a leaf-covered tree; every leaf represents an individual or couple who arranged a planned gift. Located in a chapel off the nave, the tree serves as a subtle, permanent reminder because a rector believed it was important, said David Farrand, chairman of the fund development committee in the Diocese of Newark.

Once shepherds are in place or a committee gathers, adopting a gift-reception policy needs to be a priority, Murphy said. Such a policy governs which types of gifts the church will and will not accept. Appreciated stock might be fine, for instance, but a property that once housed a gas station might be an unsellable albatross. A policy can also reassure prospective donors who want to know how funds will be invested and which types of projects the assets will ultimately underwrite.

“You’re really trying to get at an organized answer to *What would I do if I got a million dollars from an estate that I didn’t know I was going to have?*” said Farrand, a member of Calvary Church in Summit, New Jersey. “What would I do with it? To not be able to answer that question to a potential donor is a death sentence. It’s the end of the conversation.”

At Calvary, crafting a policy was a painstaking process that took about a year, Farrand said, but these days the process can flow much more smoothly. ECF provides model gift-reception policies, which congregations can adopt or adapt as needed for their situations.

Other tools are proving useful, too. A new ECF Donor Advised Fund (DAF), launched last September, gives donors a vehicle to take an immediate tax write-off and earmark funds for distribution to charities at later dates. Funds are distributed in accordance with the donor’s wishes. At least 51 percent must go to Episcopal institutions.

A DAF can function as a planned-giving tool when a donor indicates that remaining funds should help a particular organization. Other vehicles a person might use in after-death giving include a will, an Individual Retirement Account (naming a church as beneficiary), a life insurance policy, or various types of trusts.

To keep committees well-equipped and organized, the Presbyterian Church Foundation offers its online Planned Giving Navigator tool for congregations of all denominations. For a yearly base fee of \$190 plus 35 cents per member, subscribers receive a host of services, including custom videos and materials crafted to blend into a church’s website. They also receive a committee workspace for storing documents and managing projects.

When time comes to thank those inspired to make planned gifts, styles tend to vary with regional sensibilities. At Trinity Church in the City of Boston, a planned gift donor typically gives a testimony during worship at Trinity Circle Sunday, an annual event. A fancier-than-usual coffee hour follows in honor of Trinity Cir-

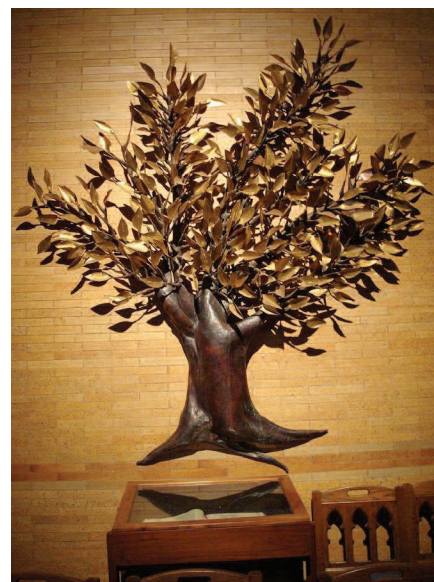


Photo courtesy of St. Paul’s Church
Each leaf on the Arbor Society tree at St. Paul’s Church in Rochester, New York, represents a planned-estate gift to the church.

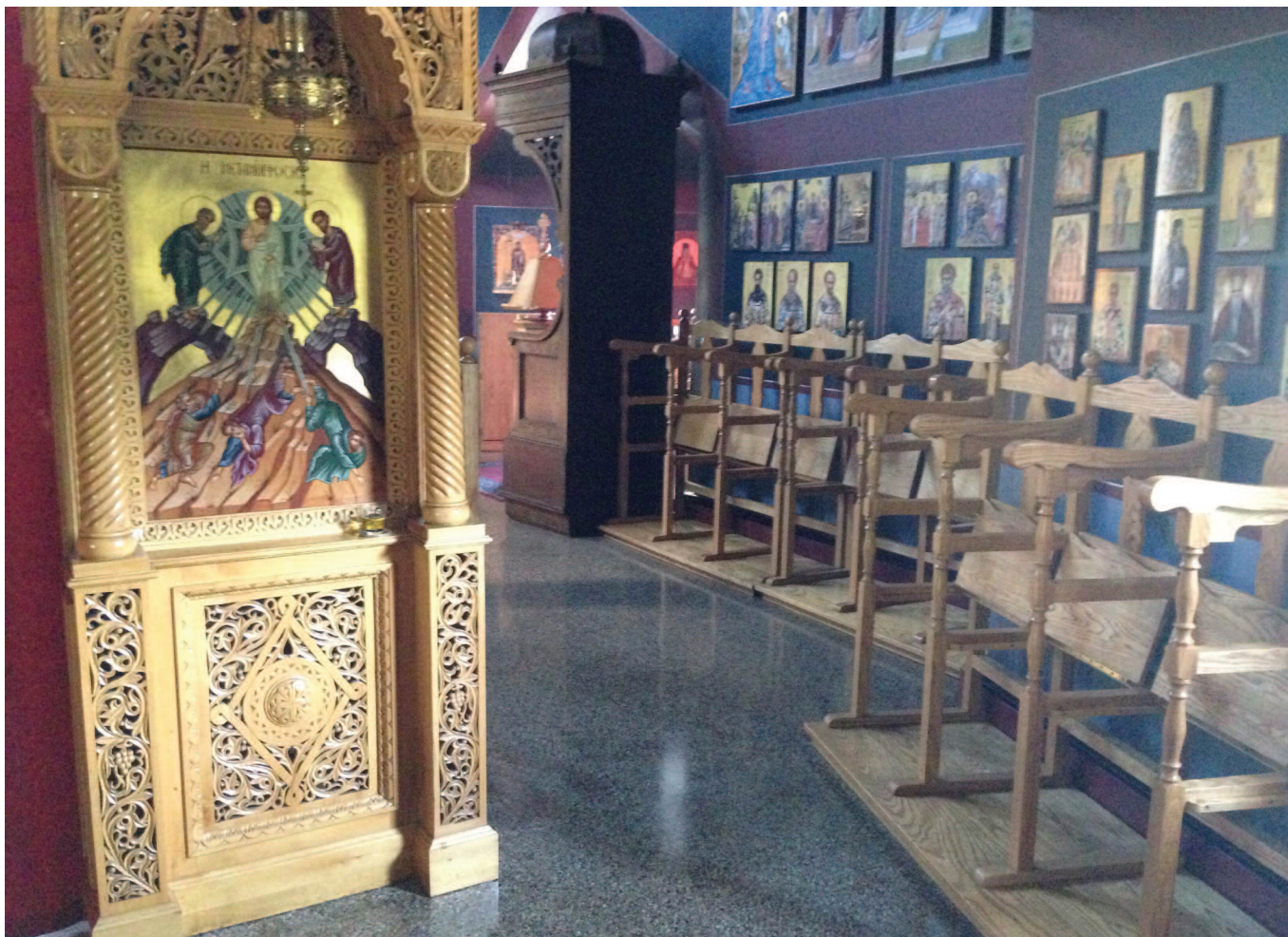
cle (legacy society) members, said Adam Dawkins, director of stewardship.

At Trinity in Little Rock, a fancy spread for planned givers would not go over well, Hathaway said. The first 1884 Society reception was at the dean’s home; the second this fall will be on the roof deck at Hathaway’s building. Guests consume wine and cheese, not dinner. The simplicity is by design.

“For our reception, it will be very low-key,” Hathaway said. “Our goal is not to have a huge flashy party, have an expensive dinner, or give everybody an expensive gift. We don’t think that’s being good stewards of the funds people are leaving us.”

With a supportive priest and a few consistent volunteers, any church can tap into standard materials and begin a program with a legacy society as its centerpiece. Doing so might require some disciplined forethought, especially when meeting the annual budget is already a challenge. But experts say it is all worthwhile.

“Planned giving is a pretty major funding source,” said Karl Mattison, vice president for planned giving resources at the Presbyterian Church Foundation. “Of all the different ways of bringing in revenue for our ministries, planned giving has a lot more benefit for the same amount of effort.” □



Abundant icons cover the walls of the monastery's chapel.

Caleb Congrove photo

POSTCARD FROM OHIO

Eastern Orthodox among the Amish

By Caleb Congrove

Eastern Orthodox monasteries do not typically belong to larger religious orders. In the Athonite tradition, each monastery is independent, governed by a rule, abbot, and diocesan bishop. The monks of St. Gregory Palamas live under the authority of their superior, Father Joseph, and their bishop, the Metropolitan of Pittsburgh of the Greek Orthodox Archdiocese of America. Members of the monastery are eclesially Greek and speak English.

I visited the monastery near the end of last July. The summer heat had been unusually oppressive in Ohio. It was very hot, and it stayed hot for a very long time. But the cornfields remained lush and full, and it made for a ver-

dant, sometimes steamy landscape.

Google Maps sent me by a route that no human being would ever devise. For nearly two hours, I made a winding backway there, jogging and zigzagging on county and township roads through green fields and small towns. It was a lovely drive, and a fitting prologue to my visit. St. Gregory Palamas Monastery sits on a quiet county road. A large garden was the first thing I noticed as I turned into the driveway.

When I arrived, the monks had finished their morning offices and begun the day's labors. As I entered the church, I found a young novice cleaning and dusting. His habit was speckled with past chores, freckled with paintings and drippings. I whispered my question, and he directed me to the house just up

the hill and at the end of the drive.

St. Gregory Palamas is a small community, but one that seems to be growing and vital. At my 41 years, I was not a youngster there. Only two of the monks looked appreciably older than that, and three or four were obviously much younger.

After talking to Father Joseph, I joined the monks in their work. For most of my time there, I helped them prepare a newsletter mailing. While we worked, we listened to a recording of spiritual talks by Father Zacharias of Essex, a disciple of the Elder Sophrony. The lectures drew from his spiritual father, and the elder's mentor, St. Silouan the Athonite. The talks form the basis of *Enlargement of the Heart: 'Be ye also enlarged' (2 Corinthians 6:13) in the*

Theology of Saint Silouan the Athonite and Elder Sophrony of Essex by Archimandrite Zacharias (Mount Thabor Publishing, 2006).

For the most part, my talk with the monks was limited and purposeful:

“Is this stack done, Father? Are there more of these, Father?”

“Yes, did you enjoy this tape? Shall we listen to the other side?”

The Fathers at St. Gregory Palamas received me on a Friday. Our lunch was simple and vegan, but they lightened the fast with wine and oil for St. Mary Magdalene and the martyr Markella of Kios. We ate in silence, while one of the Fathers read from *The Life in Christ* by St. Nicholas Cabasilas. Before lunch, they prayed an Akathist to their patron, the 14th-century luminary St. Gregory Palamas. My visit to the monastery was partly a visit to this saint. I first met St. Gregory almost 20 years ago as a divinity school student. In recent years, I have drawn closer to him. May his prayers lead me too to the Light he found in prayer and silence.

The monastery is building a new and bigger church on its old foundation. Conceived as a contribution to an architecture both American and Orthodox, the new design features a classic dome supported by four pillars, but it will be built in wood from frame to finish. Perhaps like the prayers that will be offered within it, the new church will be Byzantine in structure and form but articulated in an American vernacular language, a white clapboard temple rising from the green landscape to the glory of God. For more detail, see “Design for an Orthodox Church in Amish Country” by Andrew Gould, *Orthodox Arts Journal*, April 5, 2016 (bit.ly/2s9IyiF).

I left after Vespers. Fr. Joseph saw me off with a small gift and a blessing.

“Do you know what this is?” he asked me, handing me the prayer rope.

“It’s for the Jesus Prayer,” I replied.

“Yes.”

‘I’ll use it, Father.’

Lord Jesus Christ, Son of God, have mercy on me, a sinner.

Caleb Congrove is a high school teacher in Ohio and a father of three. A layman, he belongs to a Greek Catholic parish.



Design for the new St. Gregory Palamas Monastery



An icon of St. Gregory of Palamas

Caleb Congrove photo

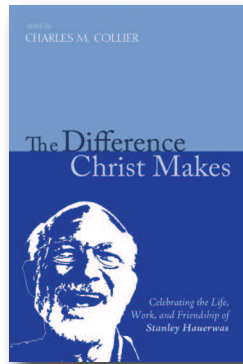
The Hauerwas Legacy

Review by Stewart Clem

It is nearly impossible to avoid clichés when writing about Stanley Hauerwas. His well-known tropes and one-liners have ensconced themselves so deeply in the imaginations of Christian ethicists and theologians that they have almost achieved the status of folklore. Virtually everyone with at least a passing acquaintance of the man has a “Hauerwas story,” as attested by the contributors to this volume.

I have witnessed discussions among Christian ethicists about whether the “Hauerwas moment” in the field has passed. That such a question could even be asked belies his overwhelming influence, and future scholars will have to reckon with his ideas for decades to come. And for all his affirmation of “community” over against the modern ego and Enlightenment conceptions of the self, there is no denying Hauerwas’s personality looms as large as his voluminous oeuvre. It seems fitting, then, that the capstone of Hauerwas’s career and his tenure at Duke University should be commemorated, not with the standard academic *Festschrift*, but with a celebration and worship service among friends, colleagues, and former students.

As with any collection of papers from a conference, the writing in this volume is uneven, although not in quality. All of the papers are insightful, well-written, and add something significant to the continuing analysis of Hauerwas’s work. The authors in this collection are charting uneven terrain and have chosen to grapple with several different facets of Hauerwas’s vast body of work. Some features of this book make it feel like a souvenir for those who attended the commemoration. This is the only reason I can think of to include the complete text of the



The Difference Christ Makes

Celebrating the Life, Work, and Friendship of Stanley Hauerwas

Edited by Charles M. Collier. Cascade Books. Pp. 114. \$17.

worship service for All Saints Day (which is essentially an adapted version of the Holy Eucharist, Rite II, from the 1979 Book of Common Prayer) and a list of worship leaders. Even with these inclusions, the volume is barely more than a hundred pages. Considering its brevity, one might have hoped for a little more cohesion, but this flaw does not diminish the value of each contribution.

Samuel Wells’s chapter offers a panoramic view of Hauerwas’s work through the lens of “the difference Christ makes,” and this lens becomes a prism as it refracts into “ten theses.” These theses, Wells demonstrates, reveal the christological center of Hauerwas’s theology. According to Wells, for Christ to be the center does not merely mean that Christ is a useful starting point or foundation for the claims Hauerwas wants to make; rather, it means that the claims he wants to make are unintelligible apart from Christ. Thesis number eight aptly illuminates this principle: “It is not possible to separate Jesus from social ethics,” which “is perhaps the simplest way to express the difference Stanley has made to Christian ethics in our day” (p. 15). If this thesis strikes us as commonplace or unremarkable, then it

only shows just how much we have taken Hauerwas’s influence for granted. Hauerwas has taught us that “[w]hen social ethics move beyond or outside Jesus, they presuppose that God in Christ had somehow not finished the work of redemption — that it remains incomplete, flawed, partial, insufficient.” This accusation has been a constant gravamen in Hauerwas’s thought and has served as the impetus for much of his writing.

This line of critique neatly captures Hauerwas’s entire theological project, and it illustrates why he is perceived as a gadfly in the field of Christian ethics. Hauerwas’s christologically focused critique of liberalism often seems to know no bounds. Many people bristle at what Wells considers Hauerwas’s “boldest, most outrageous claim,” namely “that Jesus is the shape of natural theology” (p. 22). Whatever one thinks of such claims, and whether he has argued them successfully, there can be no doubt that Hauerwas has endeavored to make Christian ethics *Christian*.

Following Wells’s broad summary, the contributions of Jennifer Herdt and Jonathan Tran (and the responses of Charlie Pinches and Peter Dula) veer off into niches. Herdt offers some

penetrating insights into Hauerwas's political theology, while also providing a reading of his more recent work that renders it more "friendly" to mainstream Christian ethics. In particular, she argues that his theology makes room for the possibility that the Church can learn from the world, reflecting on our shared practices and goods. In other words, there is room for a kind of Hauerwasian public engagement that critics have been prone to ignore. Tran, on the other hand, dives into tumultuous waters by seeking to make sense of troubling aspects of Hauerwas's personal life (namely his first wife, Anne, who was plagued by mental illness and whom he has written about in the past) by integrating them with Hauerwas's theological vision. In the end, Tran argues that these aspects of Hauerwas's life, rather than calling into question his theological claims, in fact illuminate his work and force us to reconsider how his work has been read.

The pieces from Hauerwas are what we have come to expect from him: witty, thought-provoking, and doxological. While he does not offer any penetrating reinterpretations or retractions in these pieces — seasoned Hauerwas readers should not expect any *aha* moments — he offers a window into the thoughts that preoccupy him at this late stage: the fragility of language, the coherence of one's thinking, the problem of self-deception, and the joys and challenges of friendship. The relationship between these themes only becomes clear in the final chapter, in which Hauerwas responds to Wells, Herdt, and Tran and recasts their papers into an illuminating whole. In thanking his interlocutors, he observes that their contributions have illuminated aspects of his work, revealing connections that he had not yet perceived. Hauerwas has frequently made the claim that he does not know what exactly he was trying to say until after the fact, that is, until after his friends and challengers have helped him to see it. This practice is consistent with his

conviction that we do not truly know ourselves and that our identity lies outside ourselves.

In classic Hauerwas fashion, he opens this response with this sentence: "In the shadows of a dying Christendom the challenge is how to recover a strong theological voice without that voice betraying the appropriate fragility of all speech but particularly speech about God" (p. 77). He adds: "I must begin, however, by acknowledging that the sentence I am using to characterize my work suggests a far too coherent account of my work. In truth it is a sentence I have only been able to write recently, recent meaning in the last twenty years, because I have never been able to give my work such a clear focus" (pp. 78-79).

Even if Hauerwas thinks that this focus is only latent throughout his work, there is no doubt that a concern with *language* has been a central preoccupation. Unlike many Anglophone philosophers of the 20th and 21st centuries, he is not merely concerned with semantics or philosophical puzzles resulting from the peculiarities of language. Rather, his concern with language has always been wedded to an ultimate concern for *truth*. He writes, "At the heart of my work, or at least the heart of my heart, I have tried to give an account of what it means to be a Christian that does not avoid questions of truth" (p. 79). For Hauerwas, abstract questions of truth cannot be

separated from the question of what it means to live truthfully. This is why *Hannah's Child* should not be read as the straightforward autobiography of a theologian, but as one of his most important theological writings (Hauerwas originally wanted the subtitle to read "A *Theological Memoir*" rather than "A *Theologian's Memoir*"). This is also why questions about his first wife are not simply distractions or tabloid-like forays into the author's personal life; they speak to the heart of what it means to live truthfully. Indeed, Hauerwas would likely object to the very idea of having a "personal life."

One of the remarkable features of Hauerwas's theology is that analyses of such historically and conceptually laden ideas like "Christendom" can share a home with analyses of his first marriage. But this is what he means when he claims to be a "historicist," which is just another way to express his conviction "that our lives as well as all that is can only be comprehended as narrative" (p. 83). As such, this volume — riddled as it is with Hauerwas stories and reflections on the author's most personal relationships — is a fitting tribute to a thinker who has consistently challenged us to tell the truth about our lives and about each other.

The Rev. Stewart Clem is assisting priest at St. Paul's Church in Mishawaka, Indiana, and a doctoral candidate in moral theology and Christian ethics at the University of Notre Dame.

MOVING?

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

A Division of





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

800-733-0930

www.clergyrelocation.com • info@clergyrelocation.com

Courtly, Cultivated, Humorous

I was delighted to read Richard Mammana's "I Didn't Do Anything Wrong" [TLC, May 28], and it was much like a homecoming. My family belonged to St. George's, Schenectady, during the '50s. Many of the scenes described in the book, including the party at the rectory after Midnight Mass, are beloved childhood memories for me and my three siblings.

My parents befriended and invited over for dinner nearly every curate who served under Fr. Darwin Kirby. Among them was Paris Leary. I vividly recall Fr. Leary's courtly manner, cultivated intellect, and wicked sense of humor.

My parents moved to Massachusetts in 1961, but visited Fr. Leary when he was director of the Writers Workshop at Bard. Nonetheless, they were dumbfounded when Fr. Leary dedicated the book to them and presented them with a hand-signed copy with the inscription, "Any resemblance to anyone living or dead is just

too damned bad! Love, Paris Leary, September 1963."

For a time, my parents were embarrassed to return to St. George's, fretting that the biting character portrayals in the book would be construed as their view of a community they loved. But their visits proved otherwise. By and large, they found that their St. George's friends didn't "blame them" for the book.

On the contrary, they felt, as the Sammons family always has, that even its bitter satire was delivered from within a larger space of affection for a graceful (if nonetheless flawed) community of faith. Of all the books I have inherited from my parents, their signed copy of *The Innocent Curate* is one of my most treasured possessions. It describes a time and a parish that, for better or worse, deeply shaped my sense of vocation as a priest.

*The Rev. Gregory P. Sammons
Kettering, Ohio*

Throughout the Anglican Communion, it is a well-established principle of ecclesiastical law that only clergy recognized by the official national church are allowed to exercise ministry within its territory. Violation of that basic principle, which dates back to the patristic era, is a recipe for chaos, as we have seen all too frequently in recent years.

*The Very Rev. Canon
F. Michael Perko
Sandia Park, New Mexico*

Liturgy and Hospitality

I am a recently retired priest, and my wife and I are enjoying worship at different parishes. We are experiencing many delightful congregations, but a few times we have encountered something that has made us wonder just how welcoming churches actually are to newcomers. This has nothing to do with the friendliness of the people but with local liturgical customs and practices.

Some parishes have particular hymns or other pieces of service music that have great sentimental meaning to the members of the congregation, but they are not in the Hymnal 1982 or other authorized hymnals such as *Lift Every Voice and Sing* or *Wonder, Love, and Praise*. Worship leaders and congregations need to realize that when music such as this, whether a hymn, a Mass setting, a psalm, or some type of sung benediction meant for congregational singing, is used it is essential that the *words* and *music* be included somewhere in the bulletin to allow visitors to fully take part in the service.

The Episcopal Church prides itself on welcoming people. But we cannot be fully welcoming unless every person who walks through our doors on a Sunday morning looking for a spiritual home can fully participate in the liturgy. We need to take a good look at our particular liturgical customs and traditions to ensure that we are really welcoming to all who walk in our doors.

*The Rev. James R. Bocchino
North Providence, Rhode Island*

Canadian Province Justified

It was with interest that I read "I'm Going to Trust Him" [TLC, June 18]. While the article presents many of the salient facts, there are other significant issues worth noting.

I speak with some authority, since I was serving as canon to the ordinary of the Diocese of the Rio Grande during the time of his ministry in New Mexico. Initially he served as curate and subsequently as priest-in-charge of St. James's Episcopal Church, Mesilla Park. As a result of our discovery of his intention to leave that congregation and form St. Patrick's Anglican Church in Las Cruces, taking members of St. James's with him, the diocese terminated him for cause.

Subsequently, on July 14, 2008, he renounced his ministry in the Episcopal Church, and was canonically removed from ministry.

I understand that subsequently he

functioned as pastor of St. Patrick's, under the auspices of the Anglican Mission in America, with license from the Province of the Anglican Church of Rwanda. Speaking as canonist for the Episcopal Diocese of the Rio Grande, it is difficult for me to see how this could occur legitimately under commonly accepted tenets of ecclesiastical law, given that he had renounced his ministry in the canonical national member church of the Anglican Communion, and, to my certain knowledge, had not been restored by that church.

Essentially, while functioning at St. Patrick's Church, he was a resigned priest of the Episcopal Church exercising ministry within the territory of the Diocese of the Rio Grande, without the consent of that diocese. In my estimate, the House of Bishops of the Province of British Columbia and Yukon was entirely correct in reaching the decision it did.

Remembering Pulse

(Continued from page 12)

told TLC. “And our city as a whole has felt it very deeply.”

Kidd said the cathedral hosted one of the first Pulse funerals last year and then a vigil. “We just saw a lot of people in real grief,” as Episcopalians, LGBT people, and Hispanic residents gathered together at the church. “We found ourselves a part of the healing that our community was striving for. ... We were stunned and awed at the beauty and the spirit of Orlando as people came together to love each other and to look to God for grace and mercy.”

Matthew Townsend

Grassroots Unity

It used to be an anguished cry of Protestants in Ireland that the Roman Catholic Church’s policy on mixed marriages was “bleeding other churches dry.” The policy required that couples should raise their children as Catholics, and that weddings conducted in Protestant churches should soon be followed by a nuptial Mass celebrated by the local priest.

The policy has produced unexpected consequences: according to Church of Ireland estimates, one in four families in the Republic of Ireland includes at least one Protestant grandparent. This factor is quietly changing the tone of church relations. There are other signs that rivers of resentment are running clean after a century of independence in the Republic of Ireland.

One recent example is a decision of the rector and church council of St. Maeldoid’s (Church of Ireland) at Muckno, Castleblayney, to share a lovely, gothic-style church building with nearby St. Mary’s (Roman Catholic), which has closed its building for a year of essential repairs.

The Rev. Pat McHugh and his parishioners at St. Mary’s readily accepted the arrangement, and it was approved by the Rt. Rev. John McDowell, Bishop of Clogher.

“I am absolutely delighted that we can be of assistance to our brothers and sisters in Christ at St. Mary’s by offering

St. Maeldoid’s Church as a place of worship,” said the Rev. Neal Phair, rector of St. Maeldoid’s. “We celebrate the Week of Prayer for Christian Unity together, and it is wonderful that we can further the unity we share by worshiping under the same roof for the coming year.”

John Martin

Somewhere, Ian Paisley Is Smiling

Aboard a flight to Rome to cover Archbishop Robert Runcie’s official visit to the Vatican in 1989, I set eyes on the Rev. Ian Paisley a few rows ahead.

When I sidled up and introduced myself — I edited *The Church of England Newspaper* then — he extended a hand and fixed me with a characteristic Paisley grin. “I read your newspaper every week in the House of Commons Library,” he said.

Throughout that weekend he was ever-present, keeping vigil outside venues for official events and often sporting a tee-shirt saying *Christ is the sole head of the Church*. (Would Pope John-Paul II have disagreed?) Paisley was always jovial and friendly with media people, who seemed to find him more interesting than the official proceedings, something that hardly pleased Runcie’s retinue.

During most of his lifetime Paisley (1926-2014) was not one to play for someone else’s team. In 1951 he split from the Presbyterian Church of Ireland to form the Free Presbyterian Church of Ulster. Entering politics, two decades later he formed the Democratic Unionist Party, splitting with the official Unionists.

So could Paisley, latterly Baron Bannside on his elevation to the House of Lords, ever have dared dream that one day the party he founded would not only decimate the official Unionists which he left (on June 8 they lost all their Parliamentary seats) but achieve a decisive role in Westminster? The Conservatives under Theresa May cannot command a majority without help from the DUP, and meetings are underway in Belfast to try to hammer out an agreement.

In his later years, a much-mellowed Paisley worked alongside his erstwhile archenemy Jerry Adams, founder of Sinn Fein. Together they shaped a power-sharing arrangement that brought relative peace to Northern Ireland. Currently negotiations about the power-sharing agreement between Sinn Fein and the DUP are deadlocked.

A changed role for the DUP in Westminster is not without risks for the fragile political balance it depends upon. A formal deal at Westminster with the DUP could weaken the government’s hand. Trust between the parties in Northern Ireland, according to informed sources, depends on a clear distance between those in power at Westminster and parties in the province. Closer links between the DUP and the U.K. government would be suspect to the Roman Catholics of Northern Ireland.

That is not the only complication that the DUP represents. It is socially conservative, for example, with a distaste for teaching evolution in state schools, and opposed to same-sex unions and relaxation of abortion laws.

John Martin

NOTICE: MOVING SERVICES

Skip Higgins 225-937-0700

www.custommovers.net • skip@custommovers.net

“Moving Episcopal clergy to new ministries since 1982.”

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

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

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

CUSTOM MOVERS - FHWA Lic. #MC370752

**Certain Restrictions apply*

THE LIVING CHURCH FOUNDATION, INC.

Dr. Garwood Anderson, Nashotah, Wis.

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

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

Richard Clements, Oklahoma City, Okla.

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

Heather Cross, New York, N.Y.

Prudence Dailey, Oxford, England

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

The Rev. Dr. D. Stuart Dunnan, Hagerstown, Md.

The Most Rev. Gerald James Ian Ernest, Mauritius

The Rev. Dr. Andrew Goddard, London, England

Carrie Boren Headington, Dallas, Texas

Marie Howard, Jacksonville, Fla.

The Rev. Canon Jordan Hylden, Dallas, Texas

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

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

Elisabeth Rain Kincaid, Dallas, Texas

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

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

The Rt. Rev. Edward S. Little II, Granger, Ind.

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

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

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

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

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

The Rev. Jonathan Mitchican, Drexel Hill, Pa.

Daniel Muth, Leland, N.C.

The Most Rev. Bernard Ntahoturi,
Bujumbura, Burundi

The Rev. Matthew Olver, Wauwatosa, Wis.

The Rev. Andrew Petiprin, Orlando, Fla.

David R. Pitts, Baton Rouge, La.

Dr. Colin Podmore, London, England

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

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

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

Kenneth A. Ross III, Grand Rapids, Mich.

Dr. Grace Sears, Richmond, Ky.

The Very Rev. Dr. Graham M. Smith, Hillsboro, Ore.

The Rev. Leigh Spruill, Nashville, Tenn.

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

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

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

Dr. Christopher Wells, Milwaukee, Wis.

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

SUNDAY'S READINGS | 6 Pentecost, July 16

Gen. 25:19-34 or Isa. 55:10-13 • Ps. 119:105-112 or Ps. 65:(1-8), 9-14

Rom. 8:1-11 • Matt. 13:1-9, 18-23

The Living Word

The Word of God is living and true, working moment by moment to accomplish a provident will perceived only by those with eyes to see and hears to hear. Even if not known, the Word goes forth, telling its tale day by day and night by night. The Word is working in the world. "For as the rain and the snow come down from heaven, and do not return there until they have watered the earth, making it bring forth and sprout; giving seed to the sower and bread to the eater, so shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and succeed in the thing for which I sent it (Isa. 55:10-11).

The Word that goes forth from the mouth of God is the Word who was with God before all ages. "In the beginning was the Word and the Word was with God. ... And the Word became flesh and dwelt among us" (John. 1:1, 14). Jesus Christ is the storyteller, the Word in the day and the Word in the night. A disciple listens.

The Word promises, "You shall go out in joy, and be led back in peace; the mountains and the hills before you shall burst into song, and all the trees of the field shall clap their hands" (Isa. 55:12). This is the same Word, the same Jesus, who said, "In the world you face persecution. But take courage; I have conquered the world" (John 16:33). It is precisely in the face of trial and persecution, the cares of the world and the lure of riches, that the Word, when truly heard and understood, bears its miraculous yield, a hundred-fold and sixty and thirty (Matt. 13:23).

The joy of the Word invades and transforms a suffering world. "You visit the earth and water it, you greatly enrich it; the river of God is full of water; you provide the people with grain, for so you have prepared for it" (Ps. 65:9). The Word is in the nature of things. "You water its furrows abundantly, settling its ridges, softening it with showers, and blessing its growth. You crown

the year with your bounty; your wagon tracks overflow with richness. The pastures of the wilderness overflow, the hills gird themselves with joy, the meadows cloth themselves with flocks, the valleys deck themselves with grain, they shout and sing together for joy" (Ps. 65:10-13).

But we are still afraid, still very timid about the Word that goes forth from the mouth of God, the Word in time and among a chosen people, the Word conquering death itself. May serious and good people know the joy of the Lord, the overflowing of goodness, moving mountains and singing hills, meadows vested in the beauty of flocks? Be not afraid. The Spirit of Jesus is life and peace (Rom. 8:6). That Spirit dwells in and gives life to our mortal bodies (Rom. 8:8, 11).

A mortal human body in which the Word is sown bears fruit to eternal life, and that life is a kingdom at hand. Taste the water, see the flocks and meadows, trees like men walking, hills that clap their hands, and feel your own body move and your voice go forth.

Unless you dance and sing, you will not enter the kingdom of heaven. But if the kingdom of heaven is in you, you will dance and sing, you will feel and know.

Look It Up

Read Isaiah 55:10-13. It will not return empty.

Think About It

To set the mind on the Spirit is life and peace.

Gen. 28:10-19a or Isa. 44:6-8 • Ps. 139: 1-11, 22-23 or Wis. 12:13, 16-19 or Ps. 86:11-17
Rom. 8:12-25 • Matt. 13:24-30, 36-43

Two Dreams

On a long journey from Beer-sheba to Haran, from the southern end of the Hill Country of Judea to Northern Mesopotamia, the patriarch Jacob stops and rests for the night “in a certain place.” He covers himself with a cloak of black sky and lays his head on a stone. Exhaustion sets in and he dreams. “He dreamed that there was a ladder set up on the earth, the top of it reaching to heaven; and the angels of God were ascending and descending on it” (Gen. 28:12). God is near and renews a promise with the solemn power of his name. “The land on which you lie I will give to you and to your offspring” (Gen. 28:13). The Lord speaks in the person of the Son: “I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave until I have done what I have promised you” (Gen. 28:15). “I am with you always, even to the end of the age” (Matt. 28:20). “I will not leave you orphaned; I am coming to you” (John 14:18). Jacob dreams of Jesus in the dark of night.

Waking up, Jacob says, “Surely the LORD is in this place—and I did not know it! ... How awesome is this place! This is none other than the house of God, and this is the gate of heaven” (Gen. 28:16). Perhaps Jacob contemplates in this way. “If I ascend to the heavens [on the staircase of God], you are there; if I descend to the chambers of hell in a sleep of death, you are there; if I take flight to the farthest limits of the sea, even there your hand holds me” (Ps. 139:8-19, adapted). Everywhere is “there,” all creation “the house of God” and “the gate of heaven.” “The Word was made flesh, and dwelt among us” (John 1:14 KJV).

Is there a consolation greater than this or a judgment more disturbing? “You search out my path and my lying down, and are acquainted with all my ways” (Ps. 139:3). God is there at Bethel, and God sees. For God is the Almighty “unto whom all hearts are open, all desires known, and from

whom no secrets are hid” (1979 BCP, p. 323).

Imagine another dream, a parable from the lips of Jesus: a field, a sower of good seed, an enemy spreading weeds, the good grain and weeds entangled together, and the question: what to do? “The good seed are the children of the kingdom; the weeds are the children of the evil one” (Matt. 13:38). The solution is simple. “At harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn” (Matt. 13:30). The meaning, however, is more complex. “The Son of Man will send his angels, and they will collect out of his kingdom *all causes of sin and all evildoers*” (Matt. 13:41). “If we say that we have no sin, we deceive ourselves, and the truth is not in us” (1 John 1:8). The removal of sin is not, it seems, strictly the separation of persons, but the purgation of what is contrary to God. In order to attain that holiness without which no one can see God, the causes of sin must be thrown into the furnace of fire.

Jesus is the house of God, the staircase to heaven, the gate. We go with him, feeling his love and submitting to the sting of benevolent fire. Wherever we are, there he is.

Look It Up

Read Matthew 13:41. It's subtle.

Think About It

God is *there* to make you a participant in *holy being*.



Living Our Values

Trinity Church Wall Street is a growing and inclusive Episcopal parish that seeks to serve and heal the world by building neighborhoods that live gospel truths, generations of faithful leaders, and sustainable communities. We are guided by our core values: faith, integrity, inclusiveness, compassion, social justice, and stewardship.

With Trinity Church and St. Paul's Chapel as its cornerstones in Lower Manhattan, Trinity works with partners in Africa, Asia, Europe, and the Americas. Trinity's outreach in downtown New York City includes worship services six days per week, many streamed online and viewed by thousands; a daily feeding program; the Parish Center, a free community space; Trinity Preschool; St. Margaret's House, a subsidized apartment building for elderly and disabled residents; music education; and many other ministries that promote social justice, confront racism and inequality, and build community. Now in its fourth century of ministry, Trinity welcomes approximately 3 million visitors per year.

Trinity Wall Street

120 Broadway, 38th Floor
New York, NY 10271

212.602.0800 | trinitywallstreet.org



A LIVING CHURCH Sponsor



Gen. 29:15-28 or 1 Kgs. 3:5-12 • Ps. 105:1-11, 45b or Ps. 128 or Ps. 119:129-136
Rom. 8:26-39 • Matt. 13:31-33, 44-52

EDITORIAL

Executive Director and Editor Dr. Christopher Wells

Managing Editor John Schuessler

Senior Editor Douglas LeBlanc

Associate Editors

Jeff Boldt
Dr. Zachary Guiliano
The Rev. Canon Jordan Hylden

News Editor Matthew Townsend

Associate Editor for International News John Martin

Assistant Editor The Rev. Emily Hylden

Correspondent G. Jeffrey MacDonald

Seminary Fellow Melissa Ritz

BUSINESS AND FULFILLMENT

Office/Business Manager Ruth Schimmel

Administrative Assistant Beverly Mantyh

ADVERTISING

Advertising Manager Carrie Knight

MARKETING

Kevin Shanley & Associates

ARCHIVES

Richard J. Mammana, Jr.

BOARD OF DIRECTORS

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

Vice President: Dr. Grace Sears, Berea, Ky.

Secretary: Daniel Muth, Leland, N.C.

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

Marie Howard, Jacksonville, Fla.

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

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

The Rev. Canon E. Mark Stevenson, Dallas

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

EDITORIAL AND BUSINESS OFFICES

Mailing address:

P.O. Box 510705
Milwaukee, WI 53203-0121

Shipping Address:

816 E. Juneau Avenue
Milwaukee, WI 53202

Phone: 414-276-5420

Fax: 414-276-7483

E-mail: tlc@livingchurch.org

www.livingchurch.org

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

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

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

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

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

© 2017 The Living Church Foundation, Inc. All rights reserved.
No reproduction in whole or part can be made without permission of THE LIVING CHURCH.

Confusion and God

Every Sunday is Easter, every day the Eucharist, every moment the kingdom at hand. Faith sees this amid contradicting evidence and frequent confusion. Faith is the substance of things hoped for, the denial of nothing that is seen. Faith is present hope amid present trial and the tricks of history, even sacred history. "It is of God to liberate from all confusion" (*The Imitation of Christ*), but the mystery of that liberation is veiled. It never feels like absolute certitude, it never removes risk and warning. Humility is required. "Having accepted confusion, a humble person has enough peace: because he stands in God and not in the world" (*Imitation*, Lib. 2, cap. 2-3).

"Give thanks to the LORD, call on his name, make his deeds known among the people" (Ps. 105:1). Sing the wonders of the Lord, the miracles of God, divine and holy judgments, a covenant and command (Ps. 105:5-9). God is the giving tree. And though God is gracious in all his works, God gives and takes away. As if speaking for God, "Laban said to Jacob, 'Because you are my kinsman, should you therefore serve me for nothing?'" (Gen. 29:15). There are two gifts: Rachel, whom Jacob loves, and Leah, the firstborn, deceitfully given in place of Rachel on the appointed wedding night. After seven years of labor, Jacob thinks, "You shall eat the fruit of the labor of your hands; you shall be happy, and it shall go well with you. Your wife will be the fruitful vine within your house" (Ps. 128:2-3). Jacob rejoices at the wedding, and praises God and the beauty of his wife at night. "When morning came it was Leah!" Parse providence, and you will curse God.

There is so much we do not know. The God we know is the God of Unknowing. This confusion reaches so deep within that we are baffled at how to approach God, how to speak truthfully, how to pray from the heart. We ask God to give and God gives otherwise than we propose. We want some-

thing or someone gracious and beautiful. God gives, by trickery, it seems, a woman whose eyes are lovely but dim. We must pray with the life we have. Not understanding our lives, we know not how to pray.

Faith comes in. "We do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words" (Rom. 8:26). "The Spirit intercedes for the saints according to the will of God" (Rom. 8:27). The Spirit is planted within. It is the mustard seed, the yeast, the hidden treasure, the pearl of great price (Matt. 13:31-33, 44-45). This is the wordless prayer of God, God praying within us to the God who is beyond us. "You are more inward than my deepest part, higher than my highest" (Augustine, *Confessions*, III, vi, my translation). When you pray, pray in this way, in sighs too deep for words. Open your mouth and pant (Ps. 119:131).

In the world you have tribulation. There is hardship, distress, persecution, famine, nakedness, peril, the sword (Rom. 8:35). Even amid the good, yet hidden, providence of God there is so much we cannot understand. Blessings may be hidden, and gifts may look different in the light of day. We do not have to know. God knows for us, and knows us, and knows what we need even before we ask.

There is a prayer in the heart, inward groans and outward sighing, an exhaustion and weakness that is the power of God.

Look It Up

Read Romans 8:28.

Think About It

God alone foreknows.

Faith and Sight

Address God. Remind God what he has done. Tell God to do it again, adding a pious adverb and a Triune closing punctuated by a strong Amen. “O God,” drawing up to speech the unspeakable mystery, a lineage of successive creations back in and before time, and yet present as the eternal now, the One who holds all things in being by love and leads them to a consummation in which the God who is above all will be through all and in all (Eph. 4:6).

Once in time on a holy mountain, God revealed to certain chosen witnesses the transfigured face of his own Son, a body wrapped in white and glistening raiment. Peter, John, and James, though weighed down by sleep, remained awake to see this glory. Moses and Elijah, preeminent figures of the Law and the Prophets, appeared also, speaking to Jesus about his glory and departure. Cloud cover then obscured the scene, and a voice came from heaven, saying, “This is my Son, my Chosen; listen to him!” (Luke 9:35).

It happened once, but once for all. “Mercifully grant that we, being delivered from the disquietude of this world, may by faith behold the King in his beauty” (Collect for the Transfiguration). We are where Peter, John, and James were. We are on the mountain with Jesus, Moses, and Elijah. We feel the fatigue of the world and yet glimpse a glory beyond imagining, and we hear a voice saying, “This is my Son, my Chosen; listen to him.” And we know that “it is good to be here.” So be it. Amen.

Are we, as the collect pleads, “delivered from the disquietude of this world” by a vision of Jesus transfigured in blazing glory? Yes. As sons and daughters of God who are drawn up into the life of God’s only begotten, we are not only with Jesus, but “in Christ.” The heat of his face and his luminous vestments are a truth we should know and feel about ourselves. Grace imputes this scene on all the baptized, signing us as Christ’s own forever,

sharers in the divine nature. “It is good that we are here — here where all things shine with divine radiance, where there is joy and gladness and exultation; where there is nothing in our hearts but peace, serenity and stillness; where God is seen” (Anastasius of Sinai, *Sermon on the Transfiguration*). It is good to be delivered from the disquietude of this world, to feel the weight of eternal glory.

And yet it is better still not to grasp this moment, not to insist that it blot out the words concerning Jesus’ departure from the world. His death and his glory are but one and the same mystery, his descent among the living and his journey among the dead are the raw material of a glorious resurrection. We go with him down to death and we rise with him in every moment of every day until we breathe our last. Some moments, some days, some seasons will seem like the rule of death. Some moments, days, and times will feel like a long Easter sunrise, radiant, luminous, and beautiful. Most days will be a mixture of both. We could almost say there are two ways of knowing Christ. “One in faith, another by sight; one in the time of our pilgrimage, another in the eternal habitations; one in labor, another in rest; one on the way, another in our true home, one in action, another in the reward of contemplation” (St. Augustine, *Commentary on the Gospel of John*, Tract 124). God has mixed these two ways in Christ.

Jesus shines and groans and weeps. He dies and rises again. We are the body in which this happens.

Look It Up

Read Luke 9:28-36 and imagine witnessing the Transfiguration.

Think About It

How might memories of the Transfiguration have shaped the lives of Peter, John, and James even years later?



The Episcopal Church in Minnesota

1730 Clifton Place, Suite 201

Minneapolis, MN 55403

612.871.5311 • episcopalmn.org

The Episcopal Church in Minnesota (ECMN) is a network of faith communities called to transformation by engaging God’s mission. We live into the Ministry of All the Baptized with energy and creativity, and believe that God is calling us out into our neighborhoods to join God in the work and life that is already there. Find out more about what ECMN is up to by finding us on the web at episcopalmn.org or on Facebook and Twitter.



A LIVING CHURCH Partner

The Diocese of Fort Worth

The Rt. Rev. Jack L. Iker
THIRD BISHOP



BIBLICAL PREACHING
ANGLICAN WORSHIP

fwepiscopal.org

Episcopal-Diocese-of-Fort-Worth

@e_quips

@fwanglicans



A LIVING CHURCH Sponsor

PEOPLE & PLACES

Deaths

The Rev. **Frank Danforth Baker**, a veteran of the U.S. Army Air Corps during World War II and again during the Korean War, died April 5. He was 94.

A native of Woburn, MA, he was a graduate of Boston University and Union Theological Seminary. He was ordained deacon in 1959 and priest in 1966. He served at Emmanuel Church in West Roxbury, MA, until his retirement in 1987.

Fr. Baker is survived by seven children, 18 grandchildren, 15 great-grandchildren, and his youngest brother.

The Rev. **Peter J. D'Alesandre** died May 16 in Providence, RI. He was 73.

A native of New York City, he was a graduate of Lehigh University, Nashotah House Theological Seminary, and the University of Connecticut.

He was ordained deacon and priest in 1970, and served parishes in Connecticut, Indiana, Missouri, Ohio, Rhode Island, Taiwan, and Wisconsin. His interests included Chinese, historical literature, and British sports cars.

He is survived by his wife, Janet H. Judge D'Alesandre; sons Michael and Gregory; daughters Katherine and Claire; a sister, Merideth J. Morris; and a grandson.

The Rev. **Nydia Flores** died May 3, shortly after the 20th anniversary of her ordination as a vocational deacon of the Diocese of New York.

A native of Santurce, Puerto Rico, she came with her family to New York City as a teenager, attended school to the eighth grade, and entered the work force. She later prepared for ordination through the Instituto Pastoral Hispano. She was ordained deacon in April 1997.

The Rev. **Denson Nauls Franklin, Jr.**, who worked in corporate human resources for 25 years and developed a career-transitions ministry while a priest, died May 29. He was 80.

A native of Lipscomb, AL, he was a graduate of Birmingham-Southern College and Candler School of Theology. He was ordained in the Methodist Church, and served the North Alabama Conference until 1972. He was ordained priest in the Diocese of Alabama in 1990, and for a time served at St. Barnabas, Hartselle, while working full time at AmSouth Bank.

He is survived by his wife, Carolyn Franklin; their children, the Rev. Lee Franklin Shafer, Denson N. Franklin III, Scott Pyburn, Greg Pyburn, and Stacy Pyburn; and 11 grandchildren.

The Rev. **William Charles Hoffman**, a veteran of World War II, died May 20. He was 93.

A native of Columbus, OH, he was a graduate of the College of William and Mary and Virginia Theological Seminary. He was ordained deacon in 1951 and priest in 1952.

He was rector of St. Bride's Church in Chesapeake, VA, from 1954 to 1988. In retirement, he worked as interim rector of several churches in southeast Virginia and northeast North Carolina.

He is survived by his sister, Martha Hoffman Scott; daughters Betsy Hoffman and Mary Hoffman-Crook; a son, William Hoffman, Jr.; four grandchildren; and four great-grandchildren.

The Rev. **Joseph A. Minnis** died May 10 at Avanti Health and Rehabilitation Center in Minocqua, WI. He was 81.

A native of New York City, he was a graduate of the University of Colorado and Nashotah House Theological Seminary. He was ordained deacon and priest in 1962. After completing seminary, he moved his new family to Broomfield, CO, and launched an Episcopal congregation in the basement of his home. From that group, Holy Comforter Church emerged.

Fr. Minnis is survived by his wife, Sue; sons Joe and Paul; daughters Amy and Beth; 10 grandchildren; and one great-grandchild.

The Rev. **Oscar Alling Mockridge III** died April 24. He was 80.

A native of Newark, NJ, he was a graduate of Princeton University, Episcopal Theological School in Cambridge, MA, and New York University. He was ordained deacon and priest in 1965 and served parishes in the Diocese of Newark. He served for many years mental-health administration at Barnert Hospital in Paterson, NJ, and at homeless shelters in New York City. He is credited with reducing violence in shelters through his kindness and respect for the clients.

He is survived by his wife, Anne Hallowell Mockridge, a son, Oscar Alling Mockridge IV; a daughter, Kendall Annable; and five grandchildren.

The Rev. **Thomas Lee Murdock**, an activist in education, charity, and human rights, died May 17. He was 83.

A native of San Mateo, CA, he was a graduate of Willamette University, Northwestern University, and Church Divinity School of the Pacific. He was ordained deacon and priest in 1962. He was the first rector of St. Aidan's Chapel of Trinity Cathedral in Portland, which he led to parish status. He later served Church of the Transfiguration in San Mateo, CA.

He is survived by a son, Jeffrey; a daughter, Heather Roberts; three grandchildren; and a sister, Kathryn Wells Murdock.

CLASSIFIEDS

CHURCH FURNISHINGS

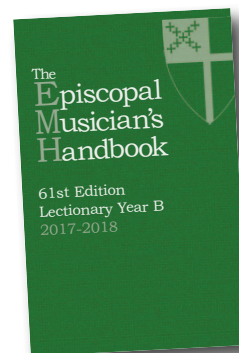
FLAGS AND BANNERS: Custom designed Episcopal flags and banners by Festival Flags in Richmond, VA. Please contact us by phone at **800-233-5247** or by email at festflags@aol.com.

POSITIONS OFFERED

RECTOR OPPORTUNITY: Might you be called to serve in **Dubuque, Iowa**, named All-American City four times in the last 7 years? Our small and committed congregation with a big, beautiful church is searching for a Rector to help lead us into a bright future. St. John's is a liturgically diverse parish established in 1848. If you are warm and welcoming, enjoy community engagement, communicate well, and preside over worship with care, we'd like to meet with you. Details and contact information are available at iowaepiscopal.org/Bishop/deploymenttransitions.html.

PRIEST-IN-CHARGE: **St. Bartholomew's Church, in suburban Cherry Hill, NJ**, is located 13 miles from Philadelphia near the recreational areas of the Pinelands and Jersey Shore. Our congregation is multi-national, dynamic and diverse. We seek an energetic Priest In Charge whose Biblical preaching style inspires and stimulates us to share our stories. Serving many surrounding communities, we desire a pastor to help us attract young people, revitalize our church school while continuing community outreach. Technological communication skills and pastoral care are vital. A stellar music ministry enhances our reverently loving worship. Our contemporary air-conditioned church has a large sanctuary, chapel, parish hall, beautiful Memorial Garden and successful Thrift Shop focused on Outreach. Visit www.StBartsNJ.org. Please contact Canon Brian Jemott/Transitions Ministry.

MONTANA ON YOUR MIND? We are a small parish in beautiful, rural Montana seeking a rector. Are you being called to serve here? In the tradition of Marcus Borg, St. Mark's is progressive, spirited and energetic with a core of dedicated, liturgically broad parishioners. We love to serve God by serving our neighbors. If this ministry speaks to your heart, please contact us. St. Mark's Episcopal Church, P.O. Box 626, Big Timber, MT 59011. 406-932-5712. officefst.marks@gmail.com



The essential guide for church musicians and clergy who are responsible for maintaining appropriate standards for music in the liturgy.

livingchurch.org/emh
800.211.2771

THE LIVING CHURCH Partners 2017

SPONSORS

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

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

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

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

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

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

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



ST. DAVID'S CHURCH, WAYNE

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

Salina, Kansas
SAINT FRANCIS COMMUNITY SERVICES
509 E. Elm St. • 785.825.0541
www.st-francis.org

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

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

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

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

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

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

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

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

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

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

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



DIOCESE OF OKLAHOMA
(This photo was mislabeled in the May 28 issue)

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

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

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

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

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

Dallas, Texas
ST. MICHAEL AND ALL ANGELS
8011 Douglas Ave. • 214.363.5471
saintmichael.org

(Continued on next page)

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

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

THE LIVING CHURCH Partners 2017

SPONSORS

(Continued from previous page)

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

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

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

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

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

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

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

GUARANTORS

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

Tucson, Arizona
ST. PHILIP'S IN THE HILLS
4440 N Campbell Ave.
520.299.6421
stphilipstucson.org

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

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

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

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

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

Oviedo, Florida
CANTERBURY RETREAT
& CONFERENCE CENTER
1601 Alafaya Trail • 407.365.5571
canterburyretreat.org

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

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

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

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

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

Potomac, Maryland
ST. FRANCIS CHURCH
10033 River Rd • 301.365.2055
stfrancispotomac.org

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

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

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

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

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

Santa Fe, New Mexico
CHURCH OF THE HOLY FAITH
311 E. Palace Ave. • 505.982.4447
holylaithchurchsf.org

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

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

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

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

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

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

Philadelphia, Pennsylvania
DIOCESE OF PENNSYLVANIA
3717 Chestnut St., Ste. 300
215.627.6434
diopa.org

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

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

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

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

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

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

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

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

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

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

ASSOCIATES

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

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

Charlottesville, Virginia
MOCKINGBIRD MINISTRIES
100 W. Jefferson St.
434.293.2347
mbird.com

Fairfax, Virginia
TRURO ANGLICAN CHURCH
10520 Main St. • 703.273.1300
truroanglican.com

Richmond, Virginia
DIOCESE OF VIRGINIA
110 W. Franklin St. • 800.DIOCESE
thediocese.net

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

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

SOCIETY OF MARY
AMERICAN REGION
Superior: Fr. John D. Alexander
114 George St.
Providence, RI 02906-1189
somamerica.org

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

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

Maitland, Florida
CHURCH OF THE GOOD
SHEPHERD
331 Lake Ave. • 407.644.5350
goodshepherdmaidland.com

Miami, Florida
DIOCESE OF SOUTHEAST
FLORIDA
525 N.E. 15 St. • 305.373.0881
diosef.org

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

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

Tallahassee, Florida
HOLY COMFORTER
EPISCOPAL CHURCH
2015 Fleischmann Rd.
850.877.2712
hc-ec.org

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

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

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

Portland, Maine
DIOCESE OF MAINE
143 State St. • 207.772-1953
episcopalmaine.org

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

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

Las Vegas, Nevada
DIOCESE OF NEVADA
9480 S. Eastern Ave., Ste. 236
702.737.9190
episcopalnevada.org

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

Henrietta, New York
DIOCESE OF ROCHESTER
3825 E. Henrietta Rd. Ste. 100
585.473.2977
www.episcopalrochester.org

New York, New York
CALVARY-ST. GEORGE'S
61 Gramercy Park N.
646.723.4178
calvarystgeorges.org

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

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

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

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

Raleigh, North Carolina
ST. MICHAEL'S CHURCH
1520 Canterbury Rd.
919.782.0731
holymichael.org

Winston-Salem, North Carolina
ST. TIMOTHY'S CHURCH
2575 Parkway Dr. • 336.765.0294
sttimothysws.org

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

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

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

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

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

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

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

Irving, Texas
CHURCH OF THE REDEEMER
2700 Warren Cir. • 972.255.4171
redeemer-irving.org

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

Tyler, Texas
CHRIST CHURCH
118 S. Bois d'Arc • 903.597.9854
christchurchtyler.org

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

Charlottesville, Virginia
CHRIST CHURCH
120 High St. W. • 434.293.2347
christchurchville.org

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

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





Anglo-Catholicism: Uncovering Roots

Church of the Advent, Boston

November 15-16

In advance of the annual meeting of the American Academy of Religion

What is Anglo-Catholicism? This brief conference, on the eve of the annual meeting of the AAR, will delve into our broad tradition in a bid to remember and retrieve the best of the past for a faithful future. Inspired by the Anglo-Catholic congresses of the 20th century, young scholars will deliver papers on the holy, catholic, apostolic pattern of Scripture, sacraments, prayer, and the Church herself, formed by God in Christ.

Daily Office & Mass, with special service of Evensong and Benediction.

Visit <https://wp.me/p7USVh-Hh> to register.

Questions?

Contact the Rev. Dr. Jeffrey Hanson
frhanson@theadventboston.org



Keynote lecture by
The Rev. Dr. George Westhaver
Pusey House, Oxford

Other speakers

Dr. Liza Anderson
Claremont School of Theology

The Rev. Dr. Michael Cover
Marquette University

The Rev. Dr. Zachary Guiliano
The Living Church

The Rev. Samuel Keyes
Boston College

Elisabeth Kincaid
University of Notre Dame

Dr. Christopher Wells
The Living Church

Church of the Advent

30 Brimmer Street, Boston, MA 02108 • 617.523.2377



In partnership with **THE LIVING CHURCH**

