

Bruno Decision

Guatemala's Bishop-elect

Aboriginal Scripture

August 13, 2017

# THE LIVING CHURCH

CATHOLIC

EVANGELICAL

ECUMENICAL

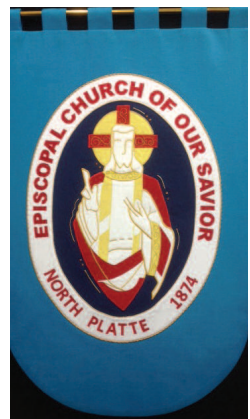
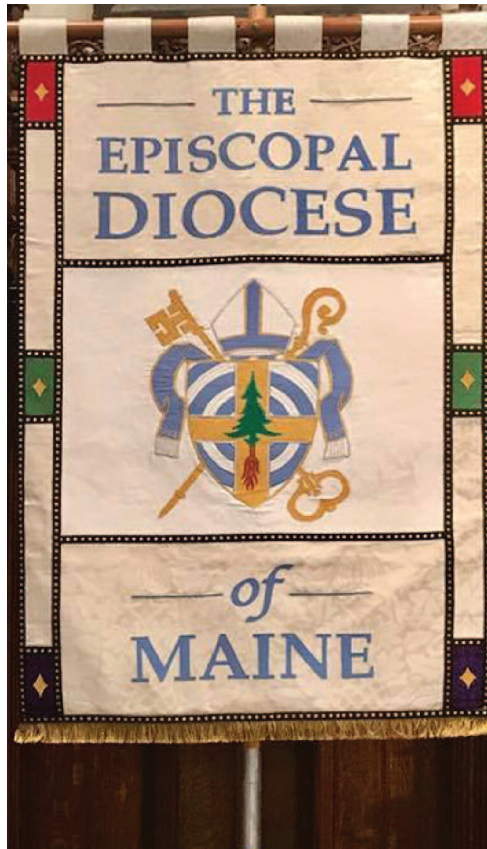
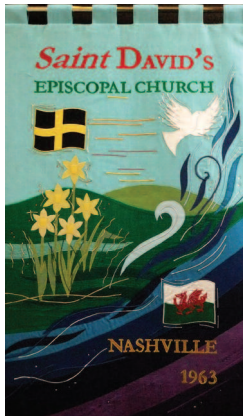
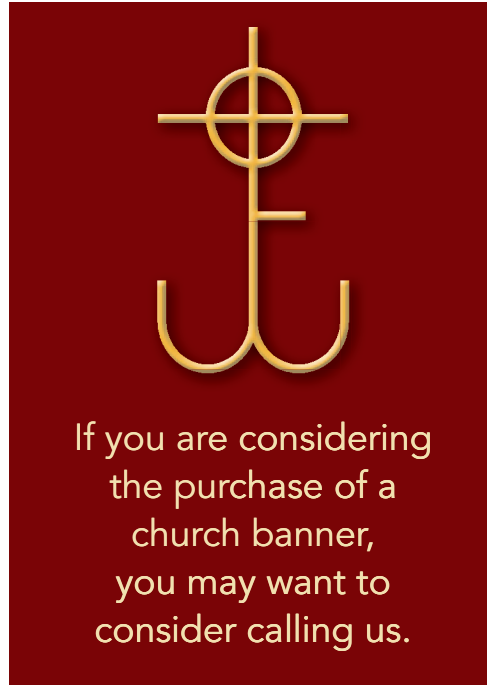
*Pilgrimage in Wales*



# TREVOR FLOYD & COMPANY

[www.trevorfloyd.com](http://www.trevorfloyd.com)

1.866.375.9651



Order toll free at: 1.866.375.9651 or visit us on Facebook [www.facebook.com/trevorfloyd](http://www.facebook.com/trevorfloyd)



## ON THE COVER

Hannah Matis: “For an American, one of the great pleasures of the North Wales Way is the opportunity to engage with the venerable tradition of walking and the network of public footpaths through working farm country” (see “In the Tides,” p. 12).

Hannah Matis photo



# THE LIVING CHURCH

THIS ISSUE | August 13, 2017

## NEWS

- 4 Analysis: Sustained, Meticulous, Devastating
- 6 ‘Free from the Smoke’
- 8 Waves of Fallout from Abuse

## FEATURES

- 12 Bridge-builder Returns Home  
By G. Jeffrey MacDonald
- 14 In the Tides | By Hannah Matis

## CULTURES

- 18 In a Tongue Understood by the People | By Robyn Douglass

## BOOKS

- 20 *Augustine* | Review by Jeremy W. Bergstrom

## OTHER DEPARTMENTS

- 22 *Cæli enarrant*
- 24 Sunday’s Readings
- 28 People & Places



### LIVING CHURCH Partners

We are grateful to the Diocese of the Rio Grande and Christ Church Cathedral, Mobile [p. 24], the Diocese of Dallas [p. 25], and the Diocese of Oklahoma [p. 27], whose generous support helped make this issue possible.

## ANALYSIS

Full reporting at [livingchurch.org/stjames](http://livingchurch.org/stjames)

# Sustained, Meticulous, Devastating

The blistering 91-page order of the hearing panel that voted to suspend Bishop J. Jon Bruno is watermarked *Draft* on every page, so it's clearly not final. In fact, further Title IV disciplinary steps could continue for months.

But while the order is not final, it's public, available to anyone with a browser. Changes may be made, but there's no way to unring a bell. And in page after carefully documented page,

the Presiding Bishop — but not Bishop Bruno — must have “an opportunity to be heard on the proposed terms of the Order.”

Roger Bloom, the congregation's public relations consultant, said he distributed the draft order to the media after being told by legal counsel that there was no bar to doing so. The panel set a deadline of July 26 for comments.

Bishop Bruno's opportunity to appeal will begin after the comment pe-

While the appeal is pending, Presiding Bishop Michael Curry may “place restrictions upon the exercise of the Respondent's ministry, or place the Respondent on Administrative Leave.” Bruno already has been ordered by both Bishop Curry and the hearing panel to refrain from selling St. James the Great Church, which has been sitting empty since Bruno had the locks changed on June 29, 2015. The congregation, led by the Rev. Canon Cindy Voorhees, has continued to worship in temporary quarters for two years.

Few people may read the entire 91-page order, but several extended excerpts convey the severity of the rebuke by the hearing panel, which heard 20 hours of testimony for three days in March:

- “In attempting to explain his decision to sell the property, Bishop Bruno repeatedly referred to the parking problem. However, that issue had been resolved months before and the resolution was sitting on someone's desk in the Diocesan Office. [The number of parking spaces on the property were insufficient under city regulations, and a deal to rent nearby parking had been negotiated.] Bishop Bruno and his staff did not want the problem resolved, so they let the resolution languish, without telling Canon Voorhees or anyone else why” (p. 54).

- “Beginning at the latest in the fall of 2014, Bishop Bruno and his key aides were secretly planning the sale of St. James the Great, if they got the right price. Bishop Bruno insists that Canon Voorhees ‘knew of the consistent interest and offers ... [and of the] Bishop's willingness to consider them.’ Other than his own testimony, Bishop Bruno presented no credible evidence to support that assertion at trial. The evidence is simply overwhelming that ... he did the opposite — encouraging [Voorhees] while keeping his intention to sell secret — including not respond-



Bishop J. John Bruno at the defense table during the Title IV hearing.

ENS photo

the order paints a sustained, meticulous, and devastating picture of the sixth bishop of Los Angeles.

Regardless of any potential appeal, the order raises serious questions about Bruno's ability to continue functioning effectively as head of the church's fourth-largest diocese. His eventual successor as Bishop of Los Angeles, the Rt. Rev. John Harvey Taylor, was consecrated as the diocese's bishop coadjutor on July 8.

The panel voted 4-1 to suspend Bruno as a member of Episcopal clergy for three years. The draft order became public July 21 because under the canons of the Episcopal Church (IV.14.7), the complainants at Save St. James the Great of Newport Beach and

riod, when the hearing panel issues the final order. But Bruno's three-year suspension would not begin until sentence is pronounced by the president of the Disciplinary Board for Bishops, the Rt. Rev. Catherine M. Waynick, retired Bishop of Indianapolis. The canons (IV.17.6) specify that sentence must be pronounced not less than 40 and not more than 60 days after the order is issued, but that clock will stop if Bruno appeals.

Any appeal would be heard by a Court of Review (Canon IV.17.8) of nine bishops who have not yet been involved in the case. The process conceivably could stretch on until after Bruno's mandatory retirement date of Nov. 17, 2018, when he will turn 72.

ing to her when possible clues arose” (p. 65).

- “This is not a situation, then, in which Bishop Bruno was simply silent about his plans, while encouraging the congregation to believe their church would be permanent. To the contrary, Bishop Bruno made misrepresentations to Canon Voorhees, such as his statement that St. James would not be sold, even as his staff was working toward the sale. ... He had a duty to speak, to tell her the true state of affairs. Silence when there is a duty to speak is misrepresentation” (pp. 66-67).

- “Bishop Bruno claimed that one reason he had to sell St. James the Great was that the congregation was not financially sustainable. The Hearing Panel heard extensive testimony ... [that the church] was on track to achieve financial independence by the end of 2015 or 2016. None of the documents from 2014 or early 2015, before the Purchase and Sale agreement was signed, suggests that Bishop Bruno or his staff was concerned about the finances of St. James the Great” (pp. 70-71).

- “The question in this Title IV case is not whether Bishop Bruno was within his rights to terminate Canon Voorhees as his vicar (although he did not follow the proper procedures). The question is whether, when Bishop Bruno told ... others that Canon Voorhees had resigned, he was misrepresenting the facts. He was. And he has now admitted she was terminated” (page 75).



Voorhees

- “Bishop Bruno also engaged in Conduct Unbecoming when he locked St. James the Great and has kept the doors locked for nearly two years” (p. 76).

- “Although the building is an asset, Bishop Bruno is not the CEO of a commercial, for-profit company. The ‘asset’ is a consecrated church that should be used for the glory of God and worship by a congregation, rather than sold to build condos and then left idle and useless after the sale fell through, almost two years ago. To keep a consecrated church building locked for no

reason is to engage in Conduct Unbecoming” (p. 77).

- “It is hard for anyone to understand why a Bishop would lock a congregation out of a church. The Hearing Panel concludes that one of the reasons Bishop Bruno keeps the doors locked is to punish Canon Voorhees and the St. James congregation for what he views as their defiance of him” (pp. 78-79).

- “Bishop Bruno kept his most recent effort to sell the property secret from the Hearing Panel. ... The Hearing Panel gave Bishop Bruno an opportunity to explain. He objected. He obfuscated. He did not respond on the merits. ... [H]e hid behind an alleged confidentiality agreement, which he would not disclose. ... Bishop Bruno’s actions are contemptuous of the Hearing Panel, Title IV, and the Canons of the Church. They are disruptive. They are dilatory. They infringe on the integrity of the Church. ... They are Conduct Unbecoming a Member of the Clergy” (pp. 85-86).

- “The Hearing Panel has concluded that the scope and severity of Bishop Bruno’s misconduct, as described above, have unjustly and unnecessarily disturbed the ministry of a mission of the Church. St. James the Great is a casualty of Bishop Bruno’s misconduct acting as Diocesan and Corp Sole. ... There is ample evidence of its viability and promise to convince the Hearing Panel that St. James the Great was robbed of a reasonable chance to succeed as a sustainable community of faith” (p. 89).

In addition to imposing a three-year suspension of Bruno, the hearing panel “strongly recommends to the Diocese of Los Angeles that as a matter of justice it immediately suspend its efforts to sell the St. James property, that it restore the congregation and vicar to the church building, and that it reassign St. James the Great appropriate mission status.”

The canons at least arguably empower the hearing panel to order the reopening, under language introduced in 2009. The hearing panel noted this authority but declined to set a prece-



dent by ordering that the church be reopened. The hearing panel “concluded that Title IV disciplinary actions are not designed to address the complexities of the specific diocesan property issues that are before it.” It declared that the diocese, its standing committee, and its recently consecrated bishop coadjutor “must consciously choose to take part in a process of self-examination and truth telling around these unfortunate and tragic events.”

The hearing panel is trying to strike a delicate balance, urging reversal of the bishop’s decision on a church sale while simultaneously affirming that bishops have broad authority in their dioceses.

Diane Sammons, chancellor of the Diocese of Newark and former chair of the Standing Commission on Constitution and Canons, was on the task force that recommended the revisions adopted at the 2009 General Convention.

Sammons is not involved in the Bruno case and did not take a position on whether the hearing panel reached an appropriate decision, but spoke more generally about the intent of the canons.

Canon IV.14.6 now specifies that the hearing panel’s order may “provide any terms which promote healing, repentance, forgiveness, restitution, justice, amendment of life, and reconciliation.”

“The 2009 revisions to canons were specifically geared to move away from a criminal justice model, with Miranda rights, etc.,” she said. “It’s not supposed to just be punitive in nature. It’s supposed to be looking at these seven factors and weighing them.” She added that the revisions were modeled on the disciplinary codes of other professions such as lawyers, social workers, and doctors.

*Kirk Petersen*



Territory of the People photo

## ‘Free from the Smoke’

**A**lthough it is still early in the wildfire season, nearly 46,000 Canadians were displaced from communities across the central interior of British Columbia. Almost 20,000 more were on evacuation alert. Anglicans in Canada have offered shelter and donations to those in need.

On July 8 the province declared a state of emergency that could last for weeks as more than 160 aggressive wildfires are raging, including 15 that officials say pose “very real threats” to communities.

The Rt. Rev. Barbara Andrews, Bishop of the Territory of the People, estimates that 1,000 residents affected by the fires and smoke are Anglicans.

“Every community within the Central Interior ... has a fire near their community,” she said. And residents are stressed in the cattle-ranching region as they try to move their families and their livestock out of harm’s way.

The territory has registered all its buildings (which are not damaged) with emergency services as overflow for evacuees. St. Paul’s Cathedral in Kamloops is particularly well-suited since it has mattresses and an indus-

trial-size kitchen that it uses for its Out of the Cold program in the winter. It can feed 100 people and sleep 30.

“When you are dislocated from home and work, and especially if you have children, there is a heck of a lot of time to fill — eight to ten hours a day,” said the Very Rev. Ken Gray, cathedral dean. The cathedral has launched a hospitality space to offer not only food and clothing but also cell-phone charging, games, toys, and a children’s library. “It’s a place to hang out that is safe and comfortable, fun, and free from the smoke.”

On July 12 the cathedral held an all-day vigil for the evacuees. Clergy who were on their summer holidays also returned to minister in emergency centers and hospitals.

While the outpouring of volunteer support has been phenomenal in Kamloops, a city of 90,000, the dean says the challenge will be to sustain the effort “over the long haul” as the fire season continues until the end of September. So far, he said, “the entire interior of B.C. is on fire — one third of the province. And we are only into two weeks of what is essentially a 12-week fire season.”

About 8,000 people have fled the fires by heading north to Prince George, a city of 70,000. There they have been given accommodation in a community college, a secondary school, and the University of Northern British Columbia.

The Rev. Alexis Saunders, interim priest at St. Michael and All Angels, said that some of her parishioners have welcomed not only family but also strangers into their homes. One congregant who works in a thrift shop has put out a call for more bedding and clothing.

Saunders said Prince George had been “overwhelmingly supportive,” training 1,800 volunteers to deal with the crisis.

Last year the Primate’s World Relief and Development Fund, the Anglican Church of Canada body that usually directs funds to overseas disasters, gave \$280,000 CND for relief work during the Fort McMurray fire in Alberta that saw almost 90,000 people evacuated from their homes.

Naba Gurung, the fund’s humanitarian response coordinator, has been in close contact with Bishop Andrews to

determine how best to respond in this current crisis. The fund accepts donations at [pwrdf.org/donate](http://pwrdf.org/donate).

The church's work coincides with mass evacuations and significant fire-fighting efforts.

The entire city of Williams Lake, located about six hours northeast of Vancouver, was ordered evacuated on July 15. More than half of the 10,000 residents had left voluntarily during an evacuation alert, but the remaining thousands drove in bumper-to-bumper traffic south to Kamloops. A drive that normally takes about three hours took 8 to 12.

One evacuee described it as "surreal" and "a long ribbon of red tail lights, all headed in the same direction." You could "taste the thick, thick smoke in the air."

The evacuation order for Williams Lake was issued after strong wind gusts of up to 70 kilometers per hour were pushing flames across the Fraser River and threatening to choke off major highways.

Hundreds of cots have been set up in the Kamloops Sandman Centre, a multipurpose arena. It is just one of 11 reception centres opened across the province. Outside, hundreds of volunteers handed out coffee, pastries, food vouchers, and pet supplies. Truckloads of donations came from Fort McMurray, the Albertan city ravaged by wildfires last year.

One wildfire near the boundary between B.C. and Alberta has prompted Parks Canada to close trails and evacuate hikers and campers in Kootenay and Banff national parks.

The fires, which were started by dry lightning strikes during a long heat wave, are being fanned by strong winds and fuelled by tinder-dry forests and brush. (In a dry thunderstorm there is thunder and lightning but very little precipitation that reaches the ground.)

Robert Turner, assistant deputy manager for Emergency Management B.C., said that while more people (a total of 50,000) were displaced in B.C.'s 2003 wildfire season, this year's fires span a larger geographic area. As well, it's still early in the wildfire season.

"The possible duration of this is different," Turner said. "We have not yet

reached those [2003] numbers, but it is in many ways a much more complicated response because of the geographic scope."

Fire officials are expecting to be in "response mode" for another 60 days, he added.

By July 16 more than 6,700 households had registered with the Canadian Red Cross to receive their \$600 CND in emergency financial assistance.

Winds picked up in the central interior, jumping rivers and highways and threatening to cut off escape routes. "In some cases, we did have to withdraw our own personnel from the fire line to ensure their safety," said Kevin Skrepnek, B.C.'s chief fire information officer.

Forests Minister John Rustad said on July 15 that 2,900 people are battling blazes across B.C., including 415 from outside the province. Fifty top-level Australian firefighters have volunteered to join the battle. There are 203 aircraft, some from the military, assisting in the firefight. A helicopter working on a blaze west of Williams Lake crashed, injuring the pilot, who is now reported in stable condition.

Kevin Skrepnek, B.C.'s chief fire information officer, said gusty winds were expected to trigger more extreme and violently aggressive fire behavior. He said crews had been preparing for the winds by conducting controlled burns in the fire path near the communities of Williams Lake, 100 Mile House, and 150 Mile House to prevent the fires from spreading. But high wind speeds could still send embers beyond the controlled areas.

Since April 1, British Columbia has seen 657 fires scorching 188,000 hectares of land. More than \$81 million CND has been spent fighting wildfires so far this year. This does not include the cost of supporting evacuees. To date no deaths have been attributed to the fires.

*Sue Careless*

## Q&A: Exiled by Wildfire

Two priests from the United States were among the clergy who fled massive wildfires in the interior of British Columbia, along with their parish-

ioners and many thousands of others. The Rev. Kristen Dobyns, and her husband, the Rev. Keith Dobyns, have served in the region for the past five years. They came from the Diocese of Indianapolis. Before entering the ministry they had worked in rural family medicine in Washington and Alaska. Kristen agreed to this interview.

### **Do you live in 100 Mile House or Williams Lake?**

Keith and I live in 100 Mile House. We share a position serving St. Timothy's Anglican Church in 100 Mile House and St. Peter's Anglican Church in Williams Lake. We also serve St. Luke's Anglican Church in Alexis Creek in the Chilcotin, about 80 minutes west of Williams Lake — although not in the summer, because members are too busy ranching, and they drive from so far away to come to church.

### **When did you leave, during the alert or when the evacuation order was given?**

I packed up when the alert came in, keeping essentials I still needed in bags by the door. I left 45 minutes before the order. It suddenly got really smoky and ash was landing in my neighbors' back yard. They decided to leave, and so did I. Keith had been away visiting our grandson in Ontario. He flew back to B.C. the day of the order and was not allowed to drive home. The roads were only open to evacuees leaving.

### **What did you take with you?**

The District of 100 Mile House handed out an evacuation sheet a few days before with suggestions of what to take. They knocked on people's doors. I took several days of clothing, food (in two refrigerated bags with half-gallon milk jugs with frozen water in them), my BAS [Book of Alternative Services], iPad, phone, laptop and chargers, dog-food, my dog with a collapsible kennel, in case I needed it. I also took a hat, sunglasses, and jacket if it got cool. Unnecessarily I brought a rain jacket. I took a lockbox with passports, birth certificates, cash, and checkbooks. I brought two albums of photos my mother had given me from my child-

(Continued on next page)

Q&A

(Continued from previous page)

hood. There were too many other photo albums to grab — not enough room.

I also went through the house a few hours before leaving and took photos of everything in every room, including all my clergy attire, stoles, chasubles, etc., to show I had them if needed for insurance purposes. I also took photos of pictures and artwork in case they were burned, so I would be able to remember them. I brought one clerical dicky, a small traveling Communion kit, healing oil in an oil stock, and a green stole. I also brought a family combination BCP/Bible/Psalter from England.

Our bishop, Barbara Andrews, asked me and someone in Williams Lake to bring all the parish records, marriages, baptisms, burials, confirmations, and vestry book (which is where we record our services and attendance). I brought those and delivered them to the bishop in Kamloops. My warden from Williams Lake did the same thing.

**Did you travel by car? And where did you go?**

I traveled by car. I had filled my tanks on [July 5] when the fire started. My dog and I stayed with a parishioner

who hosted several of us Sunday night [July 9] just outside the evacuation zone. On [July 10] I drove on Highway 24 to Little Fort on Highway 5. Keith drove up to Barriere and we met up at the local A&W for breakfast. We then drove south to Abbotsford, B.C., in the lower mainland where our son lives. We are staying with him.

**Did most of your parishioners leave during the alert or did most wait until the evacuation?**

I think most stayed until the order, but I'm not sure. Some just went as far as Horse Lake outside of town. It is still only on evacuation alert.

**How are you tracking your parishioners?**

I am trying to track parishioners by using their cell phones to send text messages, by Facebook, and through church emails. I found one family I was worried about by seeing a photo of them at an evacuation center in 100 Mile House. They had evacuated from 108 Mile. Then they had to evacuate again, and I found them by calling another parishioner. I am still looking for some others.

**Which is harder, waiting in the smoke at home or being 'safe' in another city?**

It is easier being in another city. Wait-

ing and watching the smoke grow and come towards town was eerie. Not knowing if we would have to leave at a moment's notice was stressful. My street was full of trailers of people who had already evacuated from the 108 Mile several days before, and then they had to leave again.

Sue Careless

Waves of Fallout from Abuse

POSTCARD FROM LONDON

On a visit to Dublin a few years ago, our Irish hosts advised clergy in the group not to be seen on the streets wearing clerical collars. The shocking running story of child abuse by Irish priests was at its zenith. Not only had it shaken the Roman Catholic Church to its core. It manifested in open hostility directed toward clergy of all varieties, as well as a wholesale drop in church attendance. Priests described being spat on and made subject to tirades.

Sexual abuse by religious leaders leaves a trail of destruction and shakes an already fragile public trust in the Church. In the last couple of years, the Church of England has beefed up its child-protection policies. Getting heads around official requirements is a challenge for parish office-holders, schools, and religious communities alike. One new stipulation our parish has needed to face is that persons who share the same house, even though they are not related, may not be alone together with children or frail elderly folk.

*Abuse of Faith*, an 84-page report by a panel led by Dame Moira Gibb, probes why it was that for almost 20 years the former Bishop of Gloucester, Peter Ball, got away with abusing boys and vulnerable young men, despite his proclivities being known. Ball was imprisoned in 2015 for sexual abuse. The tone is refreshingly candid and forthright. It accuses the Church of England of "collusion and cover-ups." It depicts a church more concerned with its reputation than the welfare of survivors. One abuse survivor, Neil Todd, committed suicide.

The Ball brothers, Peter and Michael

USDOT 72029



(Bishop of Truro 1990 to 1997), dressed as monks after founding their own order, the Community of the Glorious Ascension. Peter Ball had connections with elite schools and always had boys and young men living with him. He advocated rolling in the snow and praying while naked, which he spuriously claimed as Franciscan practices. An inner circle would take showers with him, massage him, and take beatings from him.

Lord Carey, Archbishop of Canterbury when allegations against Ball arose in 1993, is singled out for stinging criticism. He failed to enter Ball on “the List,” an official file held at Lambeth Palace of clergy unfit for office. The current Archbishop of Canterbury asked him to stand aside as honorary assistant bishop in the Diocese of Oxford, and Bishop Carey complied.

Ball is revealed in the report as a highly manipulative personality. He claimed to have the support of the Prince of Wales and other “great and good” figures. The report says there is no record of support by the Prince. With his twin brother, he wrote hundreds of letters in a campaign to have sanctions against him lifted. He even tried to cast doubt on the validity of his resignation as Bishop of Gloucester, secured when he received an official police caution.

The report states that whenever Ball won a concession from Lord Carey after appeals to allow him to engage in limited ministry, he was soon exceeding its terms and pushing for more concessions. The report reveals that Ball seemed unable to comprehend that there was anything wrong with his abusive actions.

And the saga shows how susceptible vulnerable young people can be, particularly where an abuser occupies an office such as a bishop. Lessons have been learned, but as Dame Moira Gibb makes clear, the Church of England needs to do more. Not least, she says, is to work more vigilantly to safeguard frail elderly persons. Vigilance in safeguarding is something for every worshiper, not just professionals, the report says. Dame Moira recommends that senior church leaders meet with survivors so they can tell their stories.

How Lord Carey became so entan-

gled with the Ball case is a mystery. Clearly Ball’s unremitting campaigning was a factor, although as the report states, Lord Carey had help and advice available to him.

At various stages across the years I knew Lord Carey well. I observed that as a Christian leader he always wanted to look for good in people and believe good about them. More than once during his time as archbishop this was exploited.

*John Martin*

## \$600 Million Gain for Pension Fund

The Church Pension Fund’s investment assets grew by almost \$600 million in the last year, according to Church Pension Group’s annual report.

The report, released July 12, said total portfolio assets stood at \$12.1 billion as of March 31, 2017, up from \$11.5 billion in 2016 and \$9.8 billion in 2012. The CPF investment portfolio’s total rate of return was in line with the organization’s global benchmark at 10.2 percent and well above its performance goal.

“We benefited from strong performances in the stock and bond markets,” the report said. “While we were pleased with our returns, we remain vigilant in monitoring the investment risks posed by an ever-changing economic environment.”

Last year’s performance brought up three-, five- and ten-year performance averages, which now reflect the fund performing better than benchmarks and goals in each period. Last year, assets rose enough to keep the fund’s per-

formance above CPG’s goal while it remained below benchmarks over the three- and five-year periods.

Statistical highlights in the report show a continued decline in active clergy pension participants in 2017. There were 6,330 active participants last year, a decrease of 329 from 2014 and 664 from 2011. Active lay participants totaled 18,359 in 2017. While the report did not provide data about changes in active lay participants, the 2014 CPG annual report said active lay participants in the Lay Employees’ Retirement Plan and the Lay Employees’ Defined Contribution Retirement Plan totaled 11,756.

The report, which notes that Church Pension Fund is now in its 100th year, also provides information about the fund’s evolution in the past century.

*Matthew Townsend*

## North Carolina Rector Called to Delaware

The Rev. Kevin S. Brown, rector of Holy Comforter Church in Charlotte since 2010, has been elected 11th Bishop of Delaware.

Brown was one of five nominees for the position, and he was elected on the fifth ballot. Election required winning a two-thirds majority among both clergy and laity.

The other nominees were the Rt. Rev. Laura J. Ahrens of the Episcopal Church in Connecticut; the Very Rev. Michael Battle of General Theological Seminary; the Rev. Patricia S. Downing, rector of Trinity and Old Swedes Parish, Wilmington; and the Rev. Canon Scott A. Gunn, executive director of Forward Movement.



## Project Canterbury

The free online home for Anglican and Episcopal historical documents and related scholarship.  
Since 1999.

[anglicanhistory.org](http://anglicanhistory.org)

## U.K. May Relax on Church Schools

During the general election in June, the Conservative Party pledged it would insist that schools run by the Church of England take half of their pupils from other denominations and faiths. Now it seems the government seems likely to rescind this promise.

It's an oft-stated mantra of pressure groups such as the British Humanist Association that church schools spread division in society. It is a view held by Amanda Spielman, chief inspector of schools.

There are 4,700 Church of England schools. One in four primary schools, and one in 16 secondary schools, is run by the church.

Some have enrollments of well over 50 percent of pupils from non-Christian backgrounds. At Paddington parish school near where I lived during the 1980s, Muslims accounted for almost 90 percent on the rolls.

The Church of England and the Catholic Church in England and Wales plan to open more free schools. In submissions to the government, the Roman Catholic hierarchy said it would not open new state schools if it had to reserve half the places for children of other faiths. It said there was heavy demand for new parochial schools to cope with the influx of families from Eastern Europe.

Nigel Genders, chief education officer for the Church of England, said

that if ministers dropped the admissions promise, the Church of England would still proceed with plans to open 40 free schools.

Church of England schools are in high demand because they offer first-rate education, and competition for places is stiff.

At Twyford Church of England High School, the annual intake is 190:

- 150 are designated as Foundation (Christian) places
- 21 are designated as World Faith places
- 19 are designated as Music places

Twyford has played a leading part in setting up the William Perkin Church of England High School in a more culturally diverse area with an intake of 200, with 20 places reserved for pupils from a nearby church primary school.

For its part, the Church of England insists its schools "are not 'faith schools' for Christians but Christian schools for all." Further, it says, it is "committed to serving the needs of the local community."

John Martin

## Slow Erosion of Faith

Australia revealed the first of its 2016 census results last week, and faith received much attention. Australians are losing their religion: 29.6 percent of 23.4 million people described themselves as having *no religion*, up from 21.8 percent five years ago, and 9.6 percent declined to answer. Religious affiliation is the only optional census question.

Anglicans slipped further behind —

3 million Anglicans are now 13 percent of the population, behind Roman Catholics (22.6 percent). Christianity is the largest world faith, reported at 57.7 percent.

Fifty years ago, the 1966 Census showed that Anglicans were 33.6 percent of the population, and Australians were 88.5 percent Christian.

Commentators have pointed out the rise in *no religion* could have been because it was the first option listed. There are some criticisms of the census statistics, as this was the first time it had been done almost completely online, with a catastrophic computer failure on the official night of the count.

One statistic that has not changed is *no reply*. In 1966, 9.9 percent of Australians declined to answer the question about religion. Australians seem to be reliably stubborn about nosy questions from government.

Robyn Douglass

## Weapons Charges

The Bishop of Western North Carolina said pastoral care is being provided to a priest, his family, and his congregation after he was arrested on felony weapons charges last week.

The Rev. William Rian Adams, 35, rector of Calvary Church in Fletcher, North Carolina, faces two counts of aggravated assault with a deadly weapon without intent to kill. He is accused of pointing a pistol at two other motorists on the Florida Turnpike last week and could face five years in prison on each count.

Adams, driving a red Corvette, allegedly slammed on his brakes in front of a pickup truck on the Florida Turnpike near Palm City, more than 600 miles from Fletcher. Adams pointed a pistol at the driver and passenger, the truck's occupants said.

"It's him and some girl in the car," said Sharon Hughes of St. Cloud, Florida, in audio segments of a 911 call that a Florida television station posted. "And I just asked, I said, 'Why did you slam on the brakes?' And he cursed me and everything and then he just pulled this gun out."

Adams was stopped six miles up the

### 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*

turnpike by Florida Highway Patrol troopers, who ordered him and a passenger to step out of the car with their hands in the air. Adams admitted to having a weapon but said he had never pulled it out or pointed at the other motorists. He told the officers he had a concealed-weapons permit and that the gun was not loaded. The troopers found a Glock 22 pistol in the car and arrested Adams. He later was released on \$15,000 bond.

According to Hussein & Webber, a Florida criminal defense firm, aggravated assault “is harshly prosecuted throughout the state, and even first-time offenders will face a realistic possibility of prison. . . . Even if a firearm is not discharged, the mere fact that a gun was wielded during the assault will subject the accused to a [three-year] minimum mandatory prison sentence.”

*Kirk Petersen*

## Every Day Is Casual Friday

The Speaker of the House of Commons, John Bercow, broke with tradition in late June to allow Members of Parliament to skip wearing jackets and ties in the chamber. Now the Church of England’s General Synod has decided it is in keeping with the modern world for clergy to have the choice of leading worship while wearing casual clothes.

In a similar vein, the Queen wore a dress and hat rather than the traditional robes and crown while presenting the traditional monarch’s speech spelling out the government’s program for the next Parliament. And on a hot day in June, men in the membership enclosure at the Royal Ascot races were allowed to dispense with jackets.

The synod decision needs an Amending Canon, after which it will go to the Monarch for Royal Assent. Many clergy, particularly evangelicals, ignore existing canon law that says “the presiding minister shall wear either a surplice or alb with scarf or stole” at Holy Communion, baptisms, and funerals.

Two decades ago, Pete Hobson, an east London incumbent, mooted the idea of allowing clergy to dispense with

robes. The move failed in what were more conservative times. Much has changed since then, and with a multiplication of service styles, informal attire for clergy often looks the part.

General Synod supported a Private Member’s Motion moved by the Rev. Chris Hobbs (London) who spent three years painstakingly gathering signatures of support and asking advice from lawyers on how to present his endeavor.

Hobbs, who grew up in Sydney, said that in Australian outback worship, “to wear robes would have been seen as, er, eccentric.”

While supporting the changes, the Ven. Luke Miller, Archdeacon of London, said he “quite enjoys dressing up in different ways” and had worried about the possibility of “themed weddings” in which the officiating priest is color-coded with bridesmaids.

The Rt. Rev. Alan Smith, Bishop of St. Albans, told the synod that when traditional forms of vestment were dispensed with, the forms of dress adopted by the minister “must nevertheless be suitable for a minister of the Church of England officiating at divine service.”

*John Martin*

## ‘You Changed the Name of Jacob’

Under the United Kingdom’s Gender Recognition Act 2004, people who undertake gender reassignment receive a new birth certificate and their legal documents change in line with their new status. Now the Church of England’s House of Bishops has been asked to look into a liturgical rite in the same spirit.

Procedures required that the Diocese of Blackburn motion moved by the Rev. Christopher Newlands obtain a two-thirds majority in a vote by Houses. It passed 30-2 (2 abstaining) among bishops, 127-28 (16 abstaining) among clergy, and 127-48 (8 abstaining) among laity.

At the end of the debate the Most Rev. John Sentamu, Archbishop of York, said he wondered if anyone in

the chamber could vote against a motion seeking a welcome for transgender people. He reassured those calling for more theological work that the House of Bishops would do serious reflection ahead of producing any liturgy.

This may in part have been meant as reassurance to Nick Land (Diocese of York) who offered a failed amendment calling for fuller theological reflection ahead of liturgical change.

The other issue in the debate centered on whether the church does enough to welcome transgender persons through its initiation rites.

“To go beyond this and produce a generic liturgy specifically for the welcome of transgender people could be cumbersome and complicated, and arguably insensitive,” said the Rt. Rev. Richard Frith, Bishop of Hereford.

The Rev. Sonya Doragh (Liverpool), mother of three adopted children, said there were parallels between adoption and gender reassignment, and that the church’s existing baptismal vows could serve as well as any new liturgy.

The practice of conversion therapy for people attracted to the same sex is abusive and destructive and the United Kingdom’s government should ban it, General Synod said in another vote.

It endorsed a private member’s motion by Jayne Ozanne, Oxford, who said that conversion therapy had caused her two nervous breakdowns and required hospital treatment.

“In short, conversion therapy is harmful, dangerous, and just doesn’t work,” she said. “People may be able to alter their behavior, but they can never alter their innate desire.”

She won the day by a large majority in all three houses: 36-1 among bishops, 135-25 (13 abstaining) among clergy, 127-48 (13 abstaining) among laity.

Ozanne found support from the Archbishop of York. “The sooner the practice of so-called conversion therapy is banned, I can sleep at night,” Archbishop Sentamu said.

“As the world listens to us, the world needs to hear us say that LGBTI+ orientation and identity is not a crime,” said the Rt. Rev. Paul Bayes, Bishop of Liverpool.

*John Martin*

# Bridge-builder Returns Home

The Rev. Silvestre Romero has served as a priest for 30 years in the United States. He will now lead the Diocese of Guatemala.

By G. Jeffrey MacDonald

As a Guatemalan who has spent 30 years as a priest in the United States, the Rev. Silvestre Romero has honed a niche as a builder of cultural bridges, especially between Anglos and Latinos in the Episcopal Church.

But those bridge-building skills have prepared him for what lies ahead in his new role as Bishop of Guatemala.

He will soon return to a country rife with challenges that he readily listed in a two-hour interview with TLC. The sick and injured are not treated in Guatemala unless they bring medical supplies to the hospital. Children receive no education unless their parents can afford shoes, books, and other essentials.

The church knows hardships, too. The church provides housing for its priests, but they earn less than \$100 a week on average. In Guatemala, \$100 buys a new, low-end bicycle. For comparison, \$50 buys a bag of groceries with such staples as rice, beans, detergent, and milk, according to an index by Compassion International.

A diocese of 32 congregations can do only so much in a nation of 11 million, Romero concedes, but it can improve lives by building up the church and using its assets, including relationships. That is apt to mean bridge-building on a new scale across borders, class lines, and disparate cultural values.

“It’s one of the realities that I have lived throughout my whole ministry in the Episcopal Church as an ordained minister: trying to bridge those differences and bring people together,” Romero said at St. Peter’s Church in Salem, Massachusetts, where he has served as priest-in-charge since 2012.

Starting in November, Romero will serve for a year as bishop coadjutor before the diocesan bishop’s crozier be-



Bishop-elect Silvestre Romero in the nave of St. Peter’s Church in Salem

G. Jeffrey MacDonald photo

comes his to carry. At that point, he will inherit an episcopate with wide latitude to shape the church, especially through the ranks of ordained clergy. Unlike in the Episcopal Church, Guatemala’s 20 active clergy are paid by the diocese and answer directly to the bishop.

“In Guatemala, there are no real parishes in regard to having full independence to make decisions and so on, like you would find” in the Episcopal Church, Romero said. “The power of the bishop is one of the things that I know will be a process for me, because I’m not used to that.”

Romero begins with one advantage:

he is already known to his flock. They call him *Silito*, or *little Silvestre*. That distinguishes him from his father, Sylvestre, who came to Guatemala from Belize in the 1960s to take a job as a driver. His father converted from Roman Catholicism to Anglicanism, which flourished in pockets on the Atlantic Coast through the influence of United Fruit Company chaplaincies. The elder Romero was among the first indigenous people ordained to the priesthood in Guatemala in the 1970s and later served as Anglican Bishop of Belize.

Romero might need all the familiar ties and political capital he can muster

if he engages the volatile issue of homosexuality and the church. He supports the Episcopal Church's teachings on same-sex marriage and ordaining clergy regardless of their sexual orientation. That will make him an outlier among bishops in Central America, where conservative theology is more widespread.

"I will advocate and work in all the ways that I can to have this happen," Romero said. "At the same time, I need to work with the whole diocese to ensure that they walk with me in this process. I cannot say, *Well, if you don't accept it then you are out*, because otherwise I will be losing more than I will be gaining."

Romero plans to encourage gay and lesbian Christians, while also looking for the right timing to bring the first LGBT candidates into the priesthood. For nearly a year, he has worked closely with the congregation of San Marcos in Quetzaltenango, which is known for its LGBT ministry.

"It has to happen naturally," he says, if gays and lesbians are to openly join the priesthood and claim a place in the Christian community.

For Romero, the church's more pressing issues are to strengthen its ministries and improve the well-being of communities. He recalls visiting Guatemala, seeing churches in disrepair, and wondering how he could help.

"The church used to have more activities and programs to help children and youth explore and live to a potential that, on their own resources and means, they could not," Romero said.

Romero cleared his morning schedule for his interview at a time when he was trying to raise the profile of his new diocese. The Diocese of Guatemala has done little to spread the news of the episcopal election or the fact that a woman made a historic appearance on the ballot, he said. He wants to get the word out so that Guatemala, its needs, and its opportunities are on the international radar for potential supporters.

Romero spoke enthusiastically in an upstairs common area at St. Peter's, where stuffed furniture welcomes guests and an Apple computer from

the 1990s collects dust on a high shelf. Romero wore jewelry symbolic of the worlds he straddles: a polished silver watch on one wrist, a Guatemalan yarn bracelet on the other, and a cow-bone pendant round his neck, created recently by his father to bear the seal of the Diocese of Guatemala.

Bringing together different worlds — North and South, rich and poor — will be key to the church's future in Guatemala, Romero said. His entire budget, covering all priests' salaries, maintenance for church buildings, and outreach, will be \$350,000. That is only 46 percent more than the budget at St. Peter's, which cut Romero's salary to half time this year to save money. He hopes international partners will help expand the church's footprint as donors, church workers, and medical missionaries.

Bolstering the church in Guatemala starts, Romero says, with showing how the faith community is relevant to challenges facing the country. He envisions congregations addressing an epidemic of gang violence by convening conversations about why youth feel pressure to join gangs. The local faithful might not always have deep pockets, he explains, but they might have land that could host soccer leagues or other healthy alternatives to gang activity.

Evangelism needs a new push as well. The newest mission outpost in Guatemala opened 11 years ago, and

Romero hopes more will take root in coming years. Deacons could play a larger role in evangelism and spiritual formation. Guatemala has only three deacons, and Romero plans to encourage more diaconal vocations.

Few such efforts will succeed, however, unless Guatemala can build up the ranks of its priesthood. By 2020, the diocese will lose 20 percent of its priests to retirements. Romero hopes Guatemala might develop a process akin to Total Ministry, which helps congregants become ordained and serve locally without devoting three years to seminary.

Identifying and educating potential candidates needs to be a priority, Romero said, along with increasing salaries. He said too many potential candidates enter other professions, such as teaching, because the compensation is higher. Raising salaries will not be easy, he admits, but it will be a major goal — one of many.

"The possibilities are there," Romero said. "How do we work them, engage them, make them a reality on the local level? That's a different story. And that's something I still need to go and figure out." □



Romero wears a cross his father made from a cow bone that bears the Diocese of Guatemala's seal.



The bright entrance to St. Peter's Church

G. Jeffrey MacDonald photos

# In the Tides

## Enlli and the North Wales Pilgrim's Way

By Hannah Matis

Last July, I spent about two weeks walking the North Wales Pilgrim's Way. The North Wales Way approximates an old medieval pilgrimage route between Holywell, down the Llyn Peninsula to Aberdaron, culminating at the island of Bardsey — more properly Ynys Enlli, to give it its Welsh name, often referred to simply as Enlli.

The present route, stitched together from public footpaths and existing trails, has not been continuous for very long, and in part I want to write about the experience simply to bring greater attention to the route. Most people, if they have an interest in pilgrimage, gravitate inevitably (and understandably) toward the Camino, the great network of routes across southern France to Santiago de Compostela in northern Spain, to the extent that “The Way” has become, if anything, somewhat overtraveled of late. There are other places to go, with as rich a history, as the British Pilgrimage Trust has recently argued. Besides, even for Camino veterans, pilgrimage can become strangely addictive, as Martin Sheen discovers in his son's film *The Way*. Once in the mindset, all endpoints are arbitrary: the road goes ever on and on, and you're never really done.

There is a kind of natural progression to the North Wales way: beginning in Holywell, just over the border facing the Dee estuary, at the shrine of St. Winifrid (the location of Brother Cadfael's first mystery, if there are any fans), traveling steadily west and south to Bangor and into Snowdonia, and then breaking through the mountains and down into the stark, sea-encircled beauty of the y Peninsula, where Winifrid's uncle Beuno also has a following.

The weather, in my case, contributed: Snowdon and the moors were wrapped in fog and rain; I came over the peak of Mt. Pleasant in the fog, and ended my journey slightly dazed by several days of blazing sunshine on the green-blue sea. Let it never be said that one cannot get badly sunburned in Wales. One is also, very definitely, traveling from what used to be the Marches into “Welshness” of increasing pride, depth, and intensity; the Llyn is presently home to more native-speakers than not, and I had more than one conversation with people for whom English was very definitely not their first language. I just happened to be hiking during the Wales match against Portugal in the UEFA Euro semifinal: bunting and national flags still flew proudly a week later in many of the villages through which I passed.

There are intricate, overlapping layers of history along the way: the prehistoric stone circles of Penmaenmawr, barrows, standing stones, and iron age forts in the Llyn, Roman lighthouses along the Dee, (surely!) pre-Christian sites baptized into the new religion, such as the spectacular 4,000-year-old yew tree at Llangernyw, Mary's Well near Aberdaron, Beuno's Well, and Holywell itself. There is the wonderful and

(Continued on page 14)





Pilgrimage has, now and historically, always been a deliberately embodied way into religious experience.

Hannah Matis photo

# In the Tides

(Continued from page 12)

strange early medieval high-cross-like Lamentation Stone at Maen Achwyfan, the Edwardian daisy-chain of castles and fortifications along the coast culminating at Caernarvon, the ruins of the Cistercian foundation at Basingwerk Abbey, the stunning Tudor pilgrimage church at Clynnog Fawr, a Morgan Bible, translating scripture into Welsh, kept at the Cathedral at St. Asaph, and in more modern times, the quarrying, fishing, and ship-building history of the region.

And there is Enlli itself, “in the tides.” Like Cuthbert’s Farne off the Northumbrian coast, it is a precious sanctuary for birds and seals. At the same time, among the 19th-century buildings dating from when the island still had tenants, it preserves the ruins of an Augustinian monastery and a graveyard where, it is estimated, 20,000 souls are buried, from when some believed that dying on Enlli allowed one to bypass purgatory entirely.

For an American, one of the great pleasures of the North Wales Way, and indeed, of hiking in the U.K. generally, is the opportunity to engage with the venerable tradition of walking and the network of public footpaths through working farm country. These simply do not exist in America, where cheap, private land ownership and urban sprawl have created a suburbia more often built for cars than for the pedestrian. The exception to this, of course, is in the national parks, where American paths tend to have a subtly manicured character.

There is nothing like the Welsh or English (Theoretically) Public Footpath:

- genus a: invisible
- genus b: accessible only through/under/over fallen trees, brambles, hedgerose, bracken fern, nettles, thistles, and manure of every variety, age, and description
- genus c: six feet away from you on the other side of the hedge because you went thoughtlessly through the wrong gate out of three and down that really steep hill and now the only way forward is back, back, back, and up, up, up.

For the smartphoned, the British Pilgrimage Trust highly recommends the Ordinance Survey App, which not only relieves you of reading and refolding bundles of maps in the rain, but also has a handy GPS locator (mercifully not dependent on how much or how little reception there is), telling you not only where you are but, crucially for the directionally challenged like me, which way you are facing. One can object to the Internetting of such a deliberately low-tech experience as pilgrimage, but particularly for a

hiker traveling alone, I found that it eased anxiety.

This is perhaps the place to add that, yes, the North Wales Pilgrim’s Way is marked. That being said, the marker is a green and white circular sticker about three inches in diameter, stuck to a stile or a fence post (usually), and is of absolutely no use whatsoever across an enormous field unless you already know (mostly) where you are going.

Pilgrimage has, now and historically, always been a deliberately embodied way into religious experience. It is at times, quite simply, plain hard work, in which, uprooted from one’s normal rhythms and resources, one confronts one’s own physical, emotional, and spiritual vulnerabilities. In the stable, traditional agricultural society of the medieval world, criminals were often sentenced to pilgrimage: expiation and hard labor together, facing danger, expense, and disease. It is not profound all or even most of the time; one brings oneself along as surely as one’s rucksack, and truly deep thought, sad to say, does not tend to occur halfway up a mountain. Meaning and significance emerge slowly and sometimes after the experience itself is over.

Even at the time, however, I found the experience of travelling to, and remaining on, Enlli intensely moving: and

this from someone who was and remains highly skeptical of fuzzy notions about Celtic spirituality! (In brief, I find “Celtic” to be a portmanteau word that tends to muddle a variety of regional approaches within historical Christianity that, if they are anything, are intensely local, concrete, and distinct, and not necessarily antithetical to Rome.)

Already walking down the coast path to Aber-

ardon I had had the feeling of being slowly, gently pressed, like a Victorian pansy, between translucent planes of sea and sky: one feels strangely exposed on the Llyn. Enlli is, even today, just hard enough to get to that one feels one is stepping through a mirror into another world; like many small islands, it has its own self-enclosed rhythms in which thought simplifies and expands. From seals to shearwaters to sheep, one is highly aware, all the time, of stepping between the threads of other lives. In the words of a local poet, Christine Evans, in her gorgeous poem about Enlli, “The Island of Dark Horses”:

This is a real place, small enough  
to see whole, big enough to lose  
our own importance ...  
sharpening the focus slowly, letting difference shine.

*Hannah Matis is an assistant professor of church history at Virginia Theological Seminary.*



Tudor pilgrimage church at Clynnog Fawr

Hannah Matis photo





## **BROKEN** by Ryan Casey Waller

In the age of social media, where our lives are curated to show only our best and most beautiful selves, it is easy to believe we are the only ones who are broken. But we are not alone. We are all broken and in need of God's blessing. No one has it all together; no person is perfect.

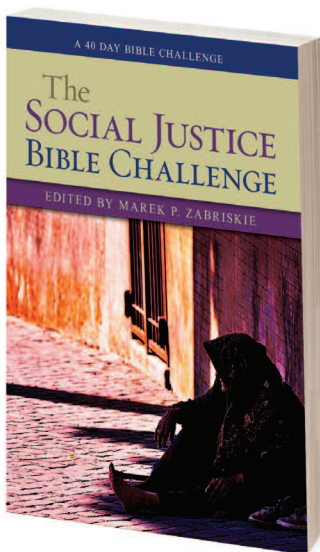
In essays both humorous and achingly vulnerable, author Ryan Casey Waller urges us to join him in pouring out our brokenness, not just to God but to each other.

Waller takes us through the trials of following Jesus during seasons of doubt and disbelief, anger, shame, and even hate, but always brings us back to the amazing news that Jesus blessed the bread before he broke it. Through Jesus, our brokenness is blessed, our wounds healed, and our hearts made whole.

\$22 | Softcover | Pages: 256 | Forward Movement #2449 | ISBN: 978-0-88028-441-7

**“Ryan has given us a gift in the stories that fill these pages...His vulnerability reminds us that Christianity is for those of us who feel lost. And his sense of hope encourages us to acknowledge our brokenness, because there we find grace.”**

*Julie Rodgers (writer, speaker)*



## **THE SOCIAL JUSTICE BIBLE CHALLENGE** Edited by Marek Zabriskie

Featuring forty days of reflections by spiritual leaders and writers from around the world, *The Social Justice Bible Challenge* is an extension of *The Bible Challenge*, a global initiative to encourage daily engagement with scripture and an exploration of the Word of God.

Disciples wishing to spend more time engaging the Bible on topics from poverty, hunger, displacement, and the care of widows and orphans will have their cups filled over and over again by the words of Scripture and meditations from people across the Church who engage with these realities each and every day.

\$15 | Softcover | Pages: 192 | Forward Movement #2464 | ISBN: 978-0-88028-450-9



Courtesy of Robyn Davis

*The Gift* combines rich colors, simple figures, and elaborate dot work to create a striking Nativity scene in which the wise men are depicted as emus. The track surrounding the scene develops branches leading to Christ, a symbol of the human journey to God.

## CULTURES

# In a Tongue Understood by the People

By Robyn Douglass

In the clash between European culture and Australia's first nations, the Christian churches have often been seen as villains, imposing Western beliefs on cultures which had been active for tens of thousands of years.

But there's another side to this history. Christian missionaries wrote down and preserved languages and customs. One of the oldest charities

in Australia, the Bible Society, celebrates its 200th anniversary this year. It is still widely involved in translating the Bible into indigenous languages.

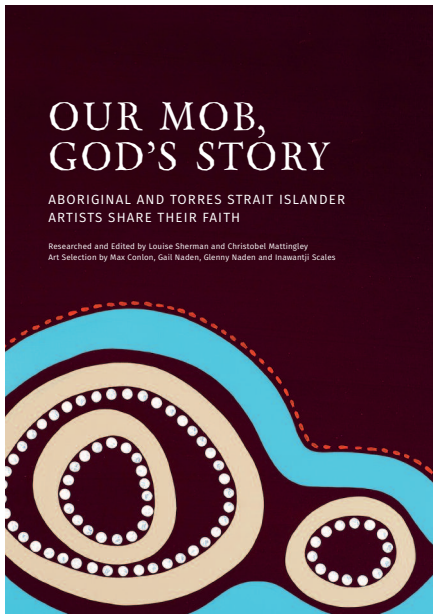
The society is celebrating its anniversary in part by publishing *Our Mob, God's Story*, which uses artwork by aboriginal people to illustrate their faith.

Old and New Testament stories look both familiar and very different: wise men as emus; time in the wilderness as walkabout; the Creation recast

as *the Dreaming*.

One of the co-editors of the book is Christobel Mattingley, a celebrated author and Anglican who has lived with and written about aboriginal people for more than 40 years. She said overseeing the publication was a slow and careful project. It took more than five years, and aboriginal artists selected the 115 works by 65 artists.

The artists did not receive a fee for their work, but retain ownership of the images. Proceeds from the sale of



*Our Mob, God's Story*, and she spoke to TLC about her passion for art, and her faith.

Painting and drawing is just part of her life, she said. "If I don't paint or draw every day, I don't feel right."

Davis described her art as a form of prayer, and said there is a prayer in each of her paintings, which she describes as "contemporary Aboriginal art."

She sees every picture in her mind's eye before she executes it. "God puts that there for a reason; it needs to go to somebody," she said. "It's a record of the prayer which is in the painting."

Robyn said her paintings always go with a story, and every one of her

works includes a small gold cross. "People can find the cross if they follow the story."

Is there any difficulty walking between Christianity and her aboriginal heritage?

"It's easy," she said, after laughing. "Before the white men came, we had the Great Creator Spirit. It was the same God, just a different name. *God* is the whitefellas' name, but we knew already."

*Robyn Douglass is a journalist based in Adelaide, South Australia, who studied art history at the University of Melbourne.*

the book will support translations of the Bible into more aboriginal languages.

Mattingley has worked with Kaurra people in South Australia, but said the editors wanted to connect with as many communities as possible to invite their contribution.

She speaks with passion about aboriginal people's dispossession from their land, but also about the aboriginal understanding of Christianity.

"I describe them as 'Old Testament' people in that they have always understood the mysteries and glories of creation. That was the foundation of their lives and their culture," she told TLC. "Jesus was a natural follow-on from their beliefs."

Co-editor Louise Sherman echoed that perspective.

"Jesus goes beyond culture. It's us who limit him. We cast him as a Western man, but he was a Middle Eastern Jew, living in a culture where his people were oppressed by the Romans," she said.

And Australian Aborigines relate to that dispossession, that sense of being made aliens in their own land.

But the mood in *Our Mob, God's Story* is more of celebration, of joy in expressing faith with such creativity.

The Rev. Robyn Davis is assistant priest in the Anglican parish of Swan Hill in northern Victoria, and she is a member of the Waddi Waddi people. Two of her artworks are included in



*Walkabout Country* depicts the journey of the Israelites wandering in the desert for 40 years before finally entering the Promised Land.

AUGUST 28: FEAST OF AUGUSTINE OF HIPPO

# Conversation Partner

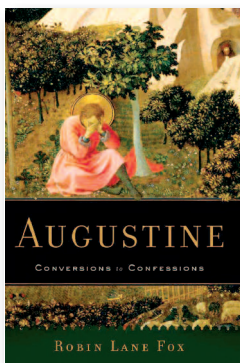
Review by Jeremy W. Bergstrom

Eternity belongs to you, O Lord, so surely you [cannot] be ignorant of what I am telling you. ... Why then am I relating this to you at such length? Certainly not in order to inform you. I do it to arouse my own loving devotion toward you, and that of my readers, so that together we may declare, *Great is the Lord, and exceedingly worthy of praise*. ... Our hope is that we may cease to be miserable in ourselves and may find our beatitude in you.

—*Confessions* 11.1.1

Coming to know the real St. Augustine requires reading his *Confessions* on his terms (see also *Retractions* 2.6.32). This statement may open me to the charge of being a bad historical theologian, but as a Christian seeking a spiritual father and a friend in Christ, I am willing to take that risk. If Augustine was about anything, he was about seeking friends in Christ, fellow sojourners *in via* to our true homeland, a “city which hath foundations, whose builder and maker is God.” I am happy to join him.

This is after all why Augustine presented us with his story: to make friends in Christ. It is seen in the way he recalls the momentous encounters he has with others — either in person or through story — who moved him along in his series of philosophical conversions until his final conversion to Catholic Christianity. The compelling example of St. Ambrose of Milan (5.13.23); the old priest Simplicianus, mentor to Ambrose (8.2.3); and the shrewdness of that old priest, telling a young rising star the story of the public conversion of the great orator Marius Victorinus (8.2.3-5.10), who was applauded and cheered not



## Augustine

Conversions to Confessions

By Robin Lane Fox. Basic Books. Pp. 688. \$35

by self-serving throngs for his eloquence, but by the great congregation of the faithful for his defeat by Christ and simple recitation of the creed: “On hearing this story I was fired to imitate Victorinus; indeed it was to this end that your servant Simplicianus had related it” (8.5.10).

There is also the example of the Christian nobleman Ponticianus, who introduced him to the story of the great ascetic St. Antony and the well-educated Ponticianus’s conversion under the influence of that uneducated but beloved monk; all of which prompts Augustine to blurt out to his friend Alypius, “What is happening to us? What does this mean? What did you make of it? The untaught are rising up and taking heaven by storm, while we with all our dispassionate teachings are still groveling in this world of flesh and blood! Are we ashamed to follow, just because they have taken the lead?” (8.8.19).

It is no mistake that one who was so influenced by the stories of others should in turn present the story of his life in a way that it might have the same effect on his readers. In recounting the effect of the conversions of famous men like Victorinus, Augustine spoke of his hopes for those who would read of his own transformation in Christ.

“The fact that these converts are generally known ensures that they become for many an authoritative example pointing towards salvation; they forge ahead of crowds that will follow” (8.4.9).

I must confess my skepticism in reading a biography of Augustine written by an avowed atheist, especially one who walked away from Augustine unconverted. I anticipated this biography by Oxford classics professor Robin Lane Fox would amount to yet another hostile account of the saint; I’m grateful to say I was pleasantly surprised by his overall sympathy and admiration for the good bishop. Perhaps my fear was ill-founded; after all, I greatly benefited from reading his useful *Christians and Pagans* (Knopf, 1987), and his 1973 biography of Alexander the Great was well-received. One only needs to witness Fox’s take on Augustine’s adolescent theft of some pears from a garden to get a feeling for the depth and sympathy of his reading (pp. 64-65).

Fox finds himself drawn to Augustine not because of his faith but because of “his restless intelligence and his exceptional way with words” (p. xi). Such aesthetic interests might not get to the heart of Augustine’s self-presen-

tation, but here they have produced an interesting and in many places compelling portrait of Augustine's early life, up to his writing *Confessions*. Fox's erudite attention to the details and textures of the ancient world and tendency to narrative color are not unlike Peter Brown's incomparable *Augustine of Hippo* (California, 1967, 2000), and worthy of one's patience even if they indulge from time to time in unnecessary conjecture and even fantasy. At more than 500 pages such attention abounds, including several pages of full-colored plates of images from the ancient world.

Beyond this, the book's strengths are its broad use of Augustine's writings and its helpful descriptions of the Manichaeism and Platonism that Augustine encountered in his journey. It also includes a welcome focus on the more mystical interests of Augustine, something Brown tended not to emphasize in his celebrated biography. Fox previews the structure of the biography in his subtitle, with the first half being generally dedicated to Augustine's various conversions, the second half to his confessions following his conversion to Christianity. This is not at all a bad approach.

Throughout the book, Fox compares Augustine to two Greek contemporaries: the pagan Libanius (noted orator and pagan teacher of rhetoric) and the Christian Synesius (Neoplatonist student of Hypatia and later a bishop). At times I found this technique distracting rather than helpful. I also found it regrettable that Fox entirely misunderstood the nature of Augustine's final conversion to Christianity and the ascetic life: the famous *tolle lege* scene in the garden in Milan was not a conversion to Christianity *per se*, says Fox, but rather "a conversion away from sex and ambition" (p. 289). Yes, Augustine's conversation through Romans 13:13-14 was away from "debauchery and lewdness," but it's strange not to keep reading and see that it also meant he "put on the Lord Jesus Christ" (*Confessions* 8.12.29). It's even

more strange not to notice Augustine's confession a few lines later: "Now indeed I stood there, no longer seeking a wife or entertaining any worldly hope, for you had converted me to yourself" (*Confessions* 8.12.30).

While Fox might not read Augustine like a Christian, he does read him closely, and interestingly. This new biography hardly replaces Brown's work, but it has great value as a conversation

partner, and compares favorably with another great study, Serge Lancel's *St. Augustine* (SCM, 2002). Of the great Augustine biographers, Fox, Lancel, and Brown, these three remain; but the greatest of these is Brown.

*The Rev. Jeremy Bergstrom is canon for vocations in the Diocese of Dallas and priest-in-charge of St. Christopher's, Dallas.*



## 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](mailto: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

# Assumption, Coronation

I come to the end of my Marian sojourn attuned again to the calendar, for August 15 presents even Anglicans an opportunity to celebrate “Saint Mary the Virgin, Mother of Our Lord Jesus Christ” (1979 BCP, p. 26), just as the final mysteries of the rosary return to the figure of Mary herself, whom we have accompanied from the start, or vice versa. We have walked together on the road of discipleship, and here at last our devotion would form in us reflection on the end of the Church as given in God. As “all things hold together” in Jesus Christ — in whom “the fullness of God was pleased to dwell,” through whom “God was pleased to reconcile to himself all things, whether on earth or in heaven” (Col. 1:17, 20) — so in his mother’s arriving home we see the hope of all who will persevere, namely, perfect union: sharing in “the divine nature” (2 Pet. 1:4).

As ever, we rely on analogies of faith, given by God in Scripture and the saints. The great Cappadocian theologian Gregory Nazianzen (329-90) famously explained the Incarnation as God’s taking up *all* that it means to be human, including the human spirit or rational mind, against the heresy of Apollinaris. “What has not been assumed has not been healed,” wrote Gregory. And human *healing* in Christ implies precisely a concomitant elevation or assumption of human beings to God by God, as a return that sees salvation as likeness, true godliness. In Gregory’s words: “Let us seek to be like Christ, because Christ also became like us: to become gods through him since he himself, through us, became a man” (see *Epistle 101*).

The Assumption of Mary, dogmatically defined by Pope Pius XII in 1950 and celebrated by Roman Catholics and others on August 15, finds its spiritual and theological rationale here at the heart of incarnational Christology and consequent human sanctifica-

tion in him. We lack a clear scriptural text to prove the pope’s claim that Mary, “having completed the course of her earthly life, was assumed body and soul into heavenly glory.” But the doctrine is not “contrary to God’s word written” or otherwise “repugnant,” per the proper concern of our Anglican forbears (Article XX). As the Anglican-Roman Catholic International Commission (ARCIC) argued in its 2004 study of this matter, we find “hints or partial analogies” of something similar elsewhere in Scripture “that may throw light on the mystery of Mary’s entry into glory.” For instance, in the event of his martyrdom, Stephen, “filled with the Holy Spirit,” sees “the heavens opened and the Son of Man standing at the right hand of God!” (Acts 7:55-56). The penitent thief is told “today you will be with me in Paradise” (Luke 23:43). Elijah ascends “in a whirlwind into heaven” (2 Kgs. 2:11). And, not least: “By faith Enoch was taken so that he did not experience death; and ‘he was not found, because God had taken him,’ since ‘he had pleased God’ (Heb. 11:5, quoting Gen. 5:24; cf. Sir. 44:16).

We may identify this scriptural pattern as “anticipated eschatology,” in the words of the ARCIC authors — as, that is, a foreshadowing of

the new creation in Christ when all the redeemed will participate in the full glory of the Lord (cf. 2 Cor. 3:18). ... The individual believer and the Church find their consummation in the new Jerusalem, the holy bride of Christ (cf. Rev. 21:2, Eph. 5:27). When Christians from East and West through the generations have pondered God’s work in Mary, they have discerned in faith ... that it is fitting that the Lord gathered her wholly to himself: in Christ, she is already a new creation in whom “the old has passed away and the new has come” (2 Cor. 5:17). (All from ARCIC, *Mary: Grace and Hope in Christ*, §§56-57)

The challenge of the mystery of Mary's crowning is not its evangelical plausibility but its seeming distance from our everyday Christian lives.

The image of St. Mary's "crowning" provides similar edification of a scripturalist sort. Our Roman Catholic friends point to Revelation 12 as an entrée, which describes a "great portent ... in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. ... And she gave birth to a son, a male child, who is to rule all the nations with a rod of iron" (12:1, 5). A queen of heaven, therefore, and her royal heir — taking the order of events in reverse, if Mary may be found crowned in heaven at the last. As a rule, Scripture appropriates royal figures to Christ, as the definitive end of all prophecies, irrespective of earthly chronology. In King David's vision, amazingly deployed by Jesus himself: "The LORD said to my Lord, 'Sit at my right hand, until I make your enemies your footstool'" (Ps. 110:1). "If David thus calls him Lord, how can he be his son?" (Matt. 22:45).

The challenge of the mystery of Mary's crowning is not its evangelical plausibility but its seeming distance from our everyday Christian lives; we may be tempted to dismiss it as pietism that could distract from the real business of finding and following our Lord. Surely this is mistaken, however, if the end is ever upon us, so that the

gospel of God would shake us from the slumber of mere immanence, which imagines that we see the extent of things, that all of reality is contained conveniently by human labor and intelligence. The Son of

God himself, born of royal stock, confronts these and all such similar pretensions, starting with a call to repent. "Listen!" he says, standing at the door and knocking: "To the one who conquers I will give a place with me on my throne, just as I myself conquered and sat down with my Father on his throne" (Rev. 3:19-21). The promised end envisions a great multitude of kings and queens.

Of course, in his Passion the incarnate Word is crowned with thorns, for "this man said, I am King of the Jews" (John 19:21), and Christ's crowning occupies a mystery of its own, since his disciples must seek to imitate his exemplary humility. For this same reason, the five glorious mysteries show forth the full extent and end of the Lord's victory over earthly corruption and contempt, "the scorn of the indolent rich" and "derision of the proud" (Ps. 123:4-5). In place of every putative prince who would unseat God's own Son we lift up our eyes to the resurrected and ascended King of Kings and Lord of Lords "enthroned in the heavens" (123:1). More than that, with our "mistress" Mary, and with Elijah, Enoch, and doubtlessly other gracious "masters," we dare to hope to rise and gather round the throne of God, having been shown his mercy (Ps. 123:2-3); and to find there reserved "the crown of righteousness, which the Lord, the righteous judge," will give "to all who have longed for his appearing" (1 Tim. 4:8).

"Arise, O LORD, into your resting-place, you and the ark of your strength" (Ps. 132:8).

*O God, you have graciously befriended us in your Son, our Lord Jesus, and taught us to trust in him as Savior and King: Plant him in our hearts and in our minds before and above all things; deliver us from presumption and pretense, affected emotion and false religion; and grant us a comprehending faith and love that may lead us to rise one day to behold your presence, with Saint Mary, Saint Stephen, and all the prophets, apostles, and martyrs who have gone before; through Christ our Lord. Amen.*

*Christopher Wells*

## The Diocese of the Rio Grande

6400 Coors NW, Albuquerque, NM 87120  
505.881.0636 | dioceserg.org

Seven years of strong missional efforts in the Diocese of the Rio Grande under the leadership of Bishop Michael L. Vono restored trust and planted hope deep in the enchanted



lands of New Mexico and Far West Texas. Hispanic Ministries have grown in congregations from South to North. The LGBT community celebrates with pride. The displaced are nurtured and fed. Youth and young-adult programs have expanded. The diocesan Camp Stoney is near capacity. Bishop's Ridge Recreation Center and the Bosque Retreat and Conference Center serve the diocese and are booking events well into the future. The Diocese of the Rio Grande flowers by the grace of God and the gospel of Jesus Christ.



A LIVING CHURCH Partner

### Christ Church Cathedral

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



Christ Church, Mobile, was founded in 1822 as the first Protestant church in Alabama. Initially, all Protestant denominations met together in a frame building that stood on the present site.

Denominations departed over time to build their own houses of worship further west, leaving the Episcopal congregation on its own. The present building was begun in 1835 and consecrated by Bishop Leonidas Polk of Louisiana in 1842. Reconstructions followed hurricanes in 1906 and 2005. In April 2005, Christ Church was designated the Cathedral Church of the Diocese of the Central Gulf Coast.



A LIVING CHURCH Partner

## SUNDAY'S READINGS | 10 Pentecost, Aug. 13

Gen. 37:1-4, 12-28 or 1 Kgs. 19:9-18 • Ps. 105:1-6, 16-22, 45b or Ps. 85:8-13  
Rom. 10:5-15 • Matt. 14:22-33

# The Word Is Near You

Joseph, the youngest and favored son of Jacob, keeps watch over the flock with his brothers, whom he dares to review. He ponders and does not remain silent. Indeed, "Joseph brought a bad report of them to their father" (Gen. 37:2). Predictably, "they hated him, and could not speak peaceably to him" (Gen. 37:4). At first they conspire to kill him, but then resolve to sell him into slavery. Thus, Joseph is carried to Egypt.

There his fortune rises, falls, and rises again. While imprisoned, Joseph interprets dreams that seal the fate of two fellow prisoners, the royal cupbearer and the baker. In time, the cupbearer is released and his life spared. At just the right moment, while Pharaoh is troubled by the meaning of two dreams, the cupbearer tells of Joseph and his dream-reading powers. Could it be that Joseph reads dreams precisely because he was once in a pit, and again in a prison? "His feet were hurt with fetters, his neck was put in a collar of iron" (Ps. 105:18). Unable to move, he could think, he could dream, he could see what others do not see. Dreams were near him, his own and those of others, and he could penetrate their meaning, he could see the word.

"The word is near you, on your lips and in your heart" (Rom. 10:8). Clarifying, St. Paul says, "the word of faith that we proclaim." The cares of the world, the lure of riches, and the desire for other things may come in and choke the word; Satan may snatch it (Mark 4:13-20). The word is planted in your heart. The heart is a home, a monastic cell, a pit, a prison. A kind of madness may come of this, dreams and visions and ravings. But the word is "the word of faith," the very Word made flesh, without whom was not made anything that was made. The word is the ordering wisdom of the Father. The word may seem ghost-like, a mere dream, but it is not (Matt. 14:26) This word is living and true,

and requires the good soil of a solitary heart.

The word is near you, but it is not of you. It is coming to you. The word is proclaimed, and heard, and believed, and called upon. The word is planted like a seed in the soil of the heart. An inner resonance tumbles to the lips and confession comes forth. Is this real? Is faith firm?

One day Jesus' disciples were caught in a storm on the open water. "He came walking toward them on the sea" (Matt. 14:25). They cried out, "It is a ghost!" Is it? Peter joined Jesus for a brief moment of water-walking. Noticing the wind, however, he became frightened and began to sink. "Jesus immediately reached out his hand and caught him" (Matt. 14:31). This is how Jesus fishes for humans. He casts with his arm, catches with his fingers the hand of the one he loves, a disciple sinking into the sea. Salvation looks like this.

The word is very near you. He walks upon the water, he rides over the waves, he calls you to risk a new life and way of being, and saves you when you fall. "For it needeth us to fall, and needeth us to see it. For if we never fall, we should never know how feeble and how wretched we are of our self, and also we should not fully know that marvelous love of our Maker" (Julian of Norwich).

Go into your room and pray in secret. Your Father in heaven will plant the word, nearer to you than you are to yourself.

### Look It Up

Read Matthew 14:13.

### Think About It

Caught by your love.



Gen. 45:1-15 or Isa. 56:1, 6-8 • Ps. 133 or Ps. 67  
 Rom. 11:1-2a, 29-32 • Matt. 15:(10-20), 21-28

## Go Out to God

“When Jacob learned that there was grain in Egypt, he said to his sons, ‘Why do you just keep looking at each other?’ ... ‘I have heard that there is grain in Egypt. Go down there and buy some for us, so that we may live and not die’” (Gen. 42:1-2). The question is a probing indictment of efforts to find daily bread and relief from poverty, both material and spiritual, simply by looking to one another or looking within. Unless Jesus comes and stands in the midst of his elect, they remain powerless to find what they need, hemmed in and constrained by fear (John 20:19). The bread we need is bread from heaven, bread for on high, a grace-perfecting nature. Go down to Egypt; go out to God.

The sons of Jacob must begin a long and deeply emotional encounter with failure, deceit, jealousy, treachery, and murder. They must face what they have done to their brother Joseph; they must feel the wound of memory. Joseph, in the course of years and according to providence, rose to greatness in the land of Egypt. God had given him the interpretation of Pharaoh’s dreams, an anticipation of plenty and famine in the land and a plan to set aside provisions for the time of want. The interpretation pleased Pharaoh, and so he placed set Joseph “in charge of the whole land” and vested him with near-regal power. “Then Pharaoh took his signet ring from his finger and put it on Joseph’s finger. He dressed him in robes of fine linen and put a gold chain around his neck. He had him ride in a chariot as his second-in-command, and people shouted before him, “Make way!”” (Gen. 41:42-43). The sons of Jacob, poor and famished, would find in their brother, whom they did not recognize, godlike power, majestic and fearful.

Yet Joseph loved his brothers, although they had betrayed him, sold him into slavery, and considered him as dead. Loving his brothers, he loved

his enemies. His love was like Jesus’ love at Gethsemane, the cross, the grave, the resurrection. Joseph was deeply moved, grieved in his heart, loving as one who loves to the end and forevermore. Finally, in the presence of his brothers, Joseph “wept so loudly that the Egyptians heard it and the household of Pharaoh heard it” (Gen. 45:2). “I am your brother Joseph, the one you sold into Egypt” (Gen. 45:4). “But God sent me ahead of you to preserve for you a remnant on earth and to save your lives by a great deliverance. ... You shall live in the region of Goshen and be near me—you, your children and grandchildren, your flocks and herds, and all you have. I will provide for you there, because five years of famine are still to come” (Gen. 45:5-11).

“Then he threw his arms around his brother Benjamin and wept, and Benjamin embraced him, weeping. And he kissed all his brothers and wept over them” (Gen. 45:14-15). “How good and pleasant it is when God’s people live together in unity” (Ps. 133:1). And the cost is great. Joseph says, “It is my own mouth that speaks to you,” my mouth that kisses you, my voice that cries.

When, like the sons of Jacob, a Canaanite woman came to Jesus in all her need, Jesus was moved by her wit and faith. “Woman, you have great faith! Your request is granted” (Matt. 15:28). How good and pleasant it is when there is “a great oneing betwixt Christ and us” (Julian of Norwich, chapter XVIII).

### Look It Up

Read Matthew 15:22. Ask for help.

### Think About It

Ask for food.



## Proclaiming the Faith

Robust evangelism, church plants, and Latino ministry illustrate the rich vibrancy of the Episcopal Diocese of Dallas, where 11,000 believers sit in the pews each Sunday to worship at one of our approximately 70 parishes and missions. We are Resurrection people with a mission to restore all people to unity with God and each other in Christ. Our diocesan borders stretch east to Arkansas, north to Oklahoma, west to Tarrant County, and dip just south of Dallas. This is where you will find us feeding the hungry, ministering to prisoners, engaging in formation, and changing lives. Come to one of our churches and experience the joy of knowing Christ and being in communion with his people.

**The Episcopal Diocese of Dallas**  
 1630 N. Garrett Ave., Dallas, TX 75206  
 214.826.8310 | [www.edod.org](http://www.edod.org)



A LIVING CHURCH Sponsor



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](mailto:tlc@livingchurch.org)  
[www.livingchurch.org](http://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.

## Rescue, Food, and Words

“Now a new king arose over Egypt, who did not know Joseph. He said to his people, ‘Look, the Israelite people are more numerous and more powerful than we’” (Ex. 1:8-9). The stage is set for disaster, but prepared as well for the intrusion of God in the work of many women, and especially the saving ministry of three: Pharaoh’s daughter, the sister of Moses, and the mother of Moses.

Fearing their great number, Pharaoh set taskmasters over the Hebrews to oppress them with forced labor in a massive building campaign to erect the cities of Pithom and Rameses, and yet the Hebrews multiplied. And so the Egyptians became ruthless and made their lives bitter with hard service. The Egyptian king then ordered the Hebrew midwives to kill male newborns, but they feared God more than the king, a disobedience God rewarded. *And wherever the gospel of the dignity of human life is preached, these women are to be remembered, these women who saved with their sacred and venerable hands the heirs of father Abraham* (Mark 14:7 and Pre-Reformation Words of Institution).

Finally, “Pharaoh commanded all his people, ‘Every boy that is born to the Hebrews you shall throw into the Nile, but you shall let every girl live’” (Ex. 1:22). When power even seems to be threatened, holy innocents suffer (Matt. 2:16-18).

A Levite woman “conceived and bore a son; and when she saw that he was a fine baby, she hid him three months” (Ex. 2:2). When she could hide him no longer, she took a papyrus basket, plastered it with bitumen and pitch, and then set the infant Moses on the bank of the river among the reeds. “His sister stood at a distance, to see what would happen to him” (Ex. 2:4). The daughter of Pharaoh came to bathe at the river, and “saw the basket among the reeds and sent her maid to bring it” (Ex. 2:5). “Then his sister said to Pharaoh’s daughter, ‘Shall I go and

get you a nurse from the Hebrew women to nurse the child for you?’” (Ex. 2:7). Indeed, it was said in some circles that Moses refused the milk of Egyptian women (Gregory of Nyssa, *Life of Moses*). “So the girl went and called the child’s mother. ... So the woman took the child and nursed it” (Ex. 2:8-9).

He was baptized among the reeds in the offertory of his mother, his sister watching to see what God might do. He was pulled out to new life, fed with the food of his mother’s flesh, and he listened irresistibly to the sound of her murmurs and her words and her nursery songs. She told him who he was, planted the seed long before a bush fire appeared. Moses is the story of baptism, Eucharist, and the Word; a river, milk, and a mother’s voice.

Who are we but the infants of Christ? We have been offered at a font, pulled from the snare of death, fed with the body and blood that endure to eternal life, and filled with the Word both preached and infused that fits us to God’s will, “what is good and acceptable and perfect” (Rom. 12:2). While each member of Christ’s body has a unique gift, there is another gift common to all the baptized. The new humanity, the bread of life, and the Word of truth draw out these words: “You are the Christ, the Son of the living God” (Matt. 16:16). We know this because the Father, like a mother long ago, has whispered from heart to heart (Matt. 16:17).

### Look It Up

Read Matthew 16:17.

### Think About It

Who speaks to you?

Ex. 3:1-15 or Jer. 15:15-21 • Ps. 105:1-6, 23-26, 45c or Ps. 26:1-8  
Rom. 12:9-21 • Matt. 16:21-28

## God Rescues Us

While keeping the flock of Jethro, Moses sees a fire-angel in the midst of a bush. The God of all power and might cuts open a space among temporal things *to be and burn*. This intrusion is not, however, the destruction of what God has made. “For you love all things that exist, and detest none of the things that you have made” (Wis. 11:24; Collect for Ash Wednesday). The bush remains and is rooted in one sacramental and irrevocable truth. God so loved the world.

Moses is pulled toward this strange vision. “I must turn aside and look at this great sight, and see why the bush is not burned up” (Ex. 3:3). Then the Lord calls out from the bush, saying, “Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground” (Ex. 3:5). Moses hides his face for fear and trembles (Ex. 3:6; Acts 7:32). God hates nothing made and yet he is still the “Lord of all power and might,” or, as the Latin source has it, “God of powers” (*Deus virtutum*). But just as God, in love, will not consume the bush, he will not be deaf to the cry of human suffering. “I have observed the misery of my people,” “I have heard their cry,” “I know their sufferings” (Ex. 3:7). Foreknowing the descent of Christ among the living and the dead, and the triumph of Easter, the Lord says, “I have come down to deliver them from the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey” (Ex. 3:8).

“Have the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God something to be exploited, but emptied himself, taking the form of a slave” (Phil. 2:5). Going down to the valley of pain and death is a path up. “If any want to become my follower, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for

my sake will find it” (Matt. 16:24-25). This is not merely a matter of identification, but also of liberation. “So come, I will send you to Pharaoh to bring my people, the Israelites, out of Egypt” (Ex. 3:10).

God in Christ has gone down to rescue us from Egypt, to pull us from the grip and the prince of this age. Imagining the deer of Psalm 42 as the newly baptized, St. Jerome says: “Just as the deer long for the water-brooks, so our deer (the baptized), who departing Egypt and this age have destroyed Pharaoh and have put to death all his hosts—after the destruction of the Devil, they desire the fountains of the Church, the Father, Son, and Holy Spirit” (Homily on Psalm 42). The font of being, the font of Wisdom, the font of Living Water, one eternal and transcendent Being, comes to rescue the afflicted, those who cry and weep in the night. God comes to save a people and to baptize with infusing and augmenting grace.

This is the ground of all Christian compassion. We were once slaves in Egypt. And because God heard our cries and came to save us so long ago, and again once for all in Christ, we are to feel for each other. “Let love be genuine; ... hold fast to what is good; love one another with mutual affection” (Rom. 12:9).

### Look It Up

Read Exodus 3:14.

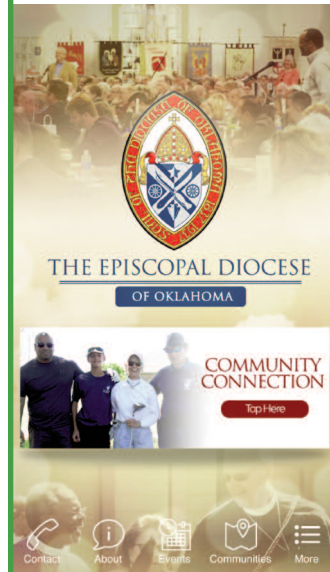
### Think About It

I AM hears you.



## There's an App for That

Mission and ministry in the Episcopal Diocese of Oklahoma are always on the move! Recently, the diocese launched a new multi-way communication ministry tool designed to help strengthen diocesan community, provide new avenues for



sharing stories of ministry and mission, and engage in spirituality together in new ways ... a diocesan app!

This new ministry tool is designed to highlight and support the extremely active mission and ministry

happening all across the state of Oklahoma. It provides an avenue for people across the diocese to engage in community growth, spiritual development, and connection with each other, regardless of geographic barriers.

The diocese covers the entire state, nearly 70,000 square miles spanning numerous geographic landscapes; and includes approximately 25,000 Episcopalians; 70 congregations; and 150 resident clergy. It is divided into six regions and supports five Episcopal schools, two residential communities for mature adults, and a thriving Camp and Conference Center, St. Crispin's. Out of all of the dioceses in The Episcopal Church, the Episcopal Diocese of Oklahoma is one that has consistently seen growth in the past several years. The State of the Church report shows the diocese growing at a rate of over 4 percent!

### The Episcopal Diocese of Oklahoma

924 N. Robinson, Oklahoma City, OK 73102

405.232.4820 | www.epiok.org

Follow us on Twitter: @EpiDioOK



A LIVING CHURCH Sponsor

## PEOPLE & PLACES

### Retirements

The Rev. **Barbara Adam**, as deacon at St. Thomas the Apostle, Overland Park, KS

The Rev. **David Ames**, as rector of All Saints' Memorial, Providence, RI

**Mike Bennett**, as headmaster at All Saints School, Lubbock, TX

The Rev. Canon **Donald F. Chamberlain**, as rector of St. Mark's, Worcester, MA

The Rev. **Jim Conradt**, from active ministry in the Diocese of Fond du Lac

The Ven. **Michelle Doran**, as archdeacon of the Diocese of Maryland

The Rev. **Dru Ferguson**, as priest-in-charge of St. Peter's, Amarillo, TX

**Ron Ferguson**, as headmaster at St. Andrew's School, Amarillo TX

The Rev. **L. Ann Hallisey**, as dean of students at Church Divinity School of the Pacific, Berkeley, CA

The Rev. **Carol Hosler**, as rector of St. Michael's, Coolidge, AZ

The Rev. **Franco Kwan**, as rector of True Sunshine, San Francisco, CA

The Rev. **Samuel T. Lloyd III**, as rector of Trinity Copley Square, Boston

The Rev. **David Lovelace**, as rector of St. John's, York, PA

The Rev. **Jerry Ness**, as rector of St. Luke's, Kearney, NE

The Rev. **Suzanne Peterson**, as rector of Trinity, Waterloo, IA

The Rev. **Ron Poston**, as rector of Epiphany, Tempe, AZ

The Rev. **James Bernard Rosser**, from active ministry in the Episcopal Church

The Rev. **Richard Rubin**, as rector of Christ Church, Ontario, CA

The Rev. **M. Dow Sanderson**, as rector of Holy Communion, Charleston, SC

The Very Rev. **Catherine Scott**, as dean of St. Mark's Pro-Cathedral, Hasting, NE

The Rev. **John Scott**, as rector of St. Stephen's, Eutaw, AL

The Rev. **John Skaug**, as deacon at Church of the Apostles, Oro Valley, AZ

The Rev. **Barbara Thrall**, as rector of St. Paul's, Holyoke, MA

The Rev. **Edson Way**, as priest-in-charge of St. Mary's, Big Spring, TX

### Deaths

The Rev. **Patricia A. Rosso**, who served as deacon at St. Matthew's, San Mateo, and Holy Child and St. Martin, Daly City, CA, died May 2 after a two-year struggle with cancer. She was 62.

She was a graduate of San Francisco State University and the Diocese of California's School for Deacons. She worked as a security guard for 32 years at San Francisco International Airport. She was ordained deacon in 2003, and was a member of the Daughters of

the King. She is survived by her sisters Kathy Gage and Mary Passeri, and a brother, Rich Rosso.

The Rev. **Robert J. Sykes, Sr.**, who was a registered nurse and a health-insurance adviser to the elderly, died May 23. He was 85.

A native of Philadelphia, he was a graduate of Temple University and Philadelphia Divinity School, the University of Pennsylvania. He was ordained deacon and priest in 1957, and served parishes in New Jersey and Pennsylvania.

He is survived by his wife, Mary Hoehn Sykes; sons Thomas, John, Stephen; a daughter, Katherine McDowell; 13 grandchildren; and two great-grandchildren.

The Rev. **Aquilino Viñas**, a native of Cuba who was instrumental in creating Hispanic ministry in the Diocese of Central Florida, died May 28. He was 89.

He was a graduate of the Los Pinos Nuevos Seminary and Seminary of the Southwest. His ministry was translated into the Diocese of Central Florida in 1967, and he served multiple churches there, including the Cathedral Church of St. Luke.

The Rev. Canon **D. Delos Wampler**, a U.S. Navy veteran of World War II, died May 8. He was 94.

A native of Chanute, KS, he earned a bachelor's degree in electrical engineering from the University of Kansas. For three years during the war, he specialized in the application of radar. He worked for General Electric before pursuing ordination. He was also a graduate Seabury-Western Theological Seminary. He was ordained deacon and priest in 1953. For most of his ministry he was rector of St. Paul's Church in Brant Lake, NY.

He is survived by two nephews, David and Dean Wampler.

The Rev. **William DeAlton White**, a U.S. Army veteran of World War II, died May 2, on the day he turned 93.

A native of Seaford, DE, he served in the army for three years after his graduation from high school. He was a graduate of Daniel Baker College in Texas and General Theological Seminary. He was ordained deacon in 1954 and priest in 1955. He served churches in Maryland, Arizona, Maine, Maryland, and New York.

For more than ten years after his retirement, Fr. White was a volunteer chaplain at Parkview Medical Center, Brunswick, ME. He provided counseling for many years through 12-step programs.

He is survived by sons Paul, Patrick, Michael, and Mark; a daughter, Mary Beth Smith; four grandchildren; and one great-grandchild.

## CLASSIFIEDS

### CHURCH FURNISHINGS

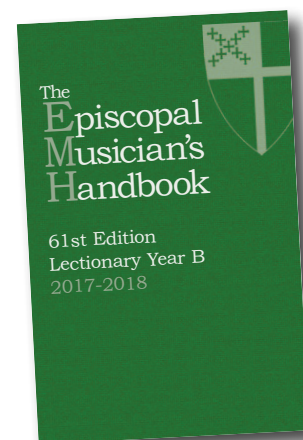
**FLAGS AND BANNERS:** Custom designed Episcopal flags and banners by Festival Flags in Richmond, VA. Please contact us by phone at 800-233-5247 or by email at [festflags@aol.com](mailto:festflags@aol.com).

### POSITIONS OFFERED

**CANON FOR PASTORAL CARE:** **Trinity Episcopal Cathedral, Columbia, SC.** Full time clergy position. For more information: [trinitysc.org/canonpastoralcare](http://trinitysc.org/canonpastoralcare)

**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. [officeofst.marks@gmail.com](mailto:officeofst.marks@gmail.com)

**MISSIONER FOR FAITH FORMATION:** **The Bishop of The Episcopal Church in Colorado** seeks a dynamic, innovative Missioner for Faith Formation to provide resources and to implement programs that effectively equip leaders for the work of evangelism, basic Christian catechesis, and substantive ongoing formation and discipleship for people of all ages across the diocese. The Episcopal Church in Colorado includes 99 parishes and missions, 5 special congregations and worshipping communities, and 10 diocesan institutions across the state with a membership of 30,000 people. The Missioner for Faith Formation is a member of the Senior Leadership Team in the Office of the Bishop and also oversees the effective use and growth of the Cathedral Ridge camp and conference facility. Link to learn more and apply: <https://episcopalcolorado.org/2017/07/leadership-opportunity-missioner-faith-formation/>



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

[livingchurch.org/emh](http://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

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

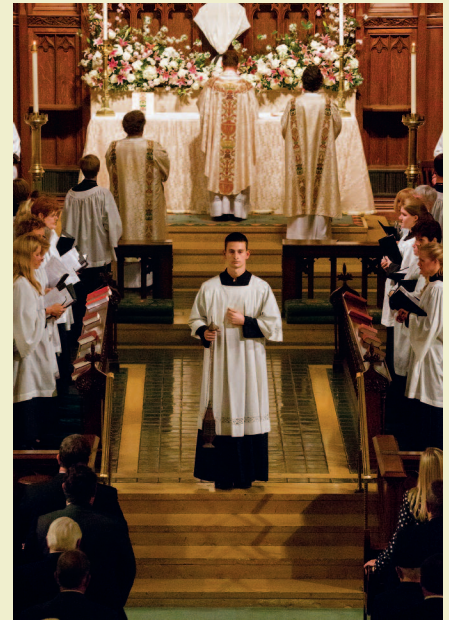
Cincinnati, Ohio  
DIOCESE OF SOUTHERN OHIO  
412 Sycamore St. • 800.582.1712  
diosohio.org

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



ST. JOHN'S CHURCH, SAVANNAH

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)



CHRIST CHURCH, SAN ANTONIO

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

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

# THE LIVING CHURCH Partners 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  
albanyepiscopaldioocese.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





## ST PAUL'S PARISH, RIVERSIDE, ILLINOIS SEEKS A RECTOR

Upon the retirement of our Rector of 42 years, St Paul's Parish in Riverside, Illinois, a National Landmark suburb located 11 miles west of Chicago's Loop, is actively seeking a Rector.

We are a non-geographic "destination" congregation of mid-size (ASA: 53); Catholic, Anglican, Episcopal, and Benedictine in spirituality and culture. Our liturgical style is Solemn Rite II Benedictine monastic—an example of noble simplicity. We do not rely on gimmickry to try to bring people in. Benedictine hospitality and spirituality is what we do here, with no obsession with numerical growth at any cost.

A special emphasis is given to education and formation at this parish with fine adult programs and the Montessori-based Catechesis of the Good Shepherd for children. We are working on developing the Catechesis program for adults. An excellent library, curated by a parishioner with an MLS, provides parishioners with numerous opportunities to deepen their understanding of the Christian faith.

The Rector we seek should be dedicated to serving Christ and His people with integrity, dignity, perseverance, intelligence, and a well-developed sense of humor. Pastoral care is vitally important, as is the ability to be an effective abbatial-style administrator, not only of the seven Sacraments, but also the quotidian work of the parish. St Paul's is an endowed parish. Fiduciary responsibility is an absolute must.

For more information about our parish, please visit our website: [www.stpaulsparish.org/rectorsearch](http://www.stpaulsparish.org/rectorsearch).

If St Paul's Riverside is what you've been looking for, take the next step and visit the website of the Episcopal Diocese of Chicago ([www.episcopalchicago.org](http://www.episcopalchicago.org)) and click on Clergy Openings. The deadline for applications is October 31, 2017.



**ST PAUL'S PARISH**

*A Catholic Episcopal Parish in the Benedictine Tradition*

60 Akenside Road Riverside, Illinois 60546 708.447.1604 [www.stpaulsparish.org](http://www.stpaulsparish.org)