

EMM's Future

Bishop John Tarrant

Off-Broadway Mystic

September 2, 2018

# THE LIVING CHURCH

CATHOLIC

EVANGELICAL

ECUMENICAL



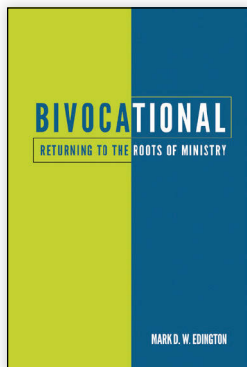
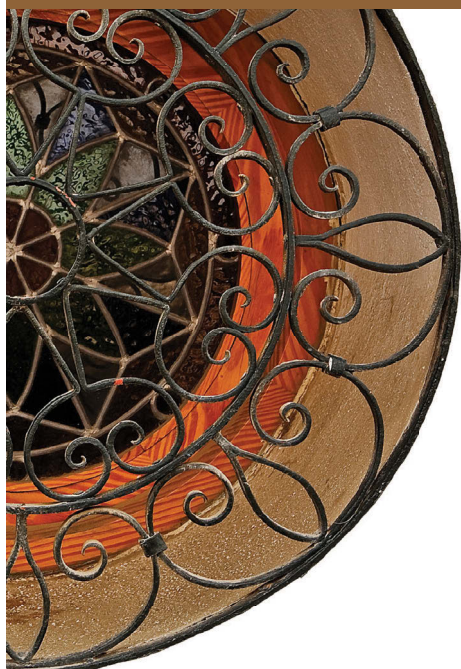
## Gather at the River

Ministry on the Rio Grande

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



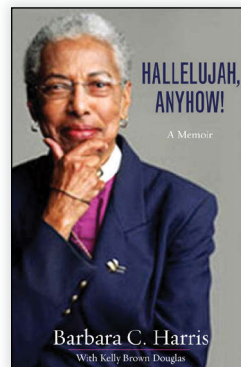
# New Releases from Church Publishing



**Bivocational**  
*Returning to the Roots of Ministry*  
Mark D. W. Edington

Explores the implications of an approach in which ordained leaders work both in the church and the world.

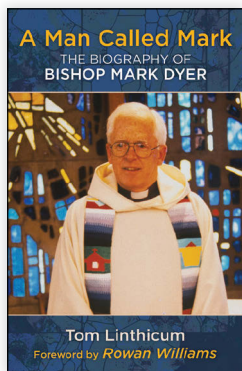
9780819233868 • \$18.95



**Hallelujah, Anyhow!**  
*A Memoir*  
Barbara Harris  
edited by Kelly Brown Douglas

A role model tells her story—and that of the nation and the church

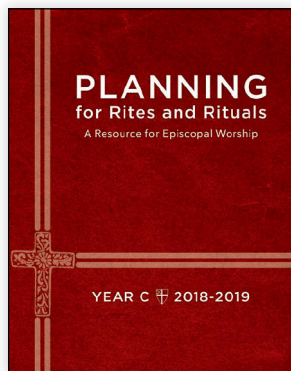
9781640650893 • \$14.95



**A Man Called Mark**  
*The Biography of Bishop Mark Dyer*  
Tom Linthicum

foreword by Rowan Williams  
The life of the Rt. Rev. James Mark Dyer, a former Roman Catholic monk who became one of the most influential and beloved leaders of the Episcopal Church and the worldwide Anglican Communion.

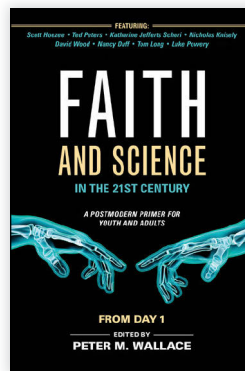
9781640650978 • \$18.95



**Planning for Rites and Rituals**  
*A Resource for Episcopal Worship: Year C, 2018-2019*

An all-in-one liturgical season planner for worship from Advent 1 2018 through Christ the King Sunday 2019.

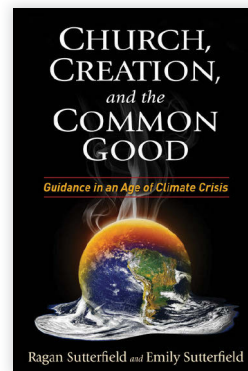
9781640651210 • \$39.95



**Faith and Science in the 21st Century**  
*A Postmodern Primer for Youth and Adults*  
edited by Peter M. Wallace

This companion Leader Guide to the Day 1 Faith and Science program series offers a means to hold conversations for youth and adults who desire to reconcile their belief in science with their faith, or vice versa.

9781640650473 • \$14.95





**Church, Creation, and the Common Good**  
*Guidance in an Age of Climate Crisis*  
Ragan Sutterfield and Emily Sutterfield

This curricular resource is sure to foster rich conversations and provide a path toward love of all creation and our particular places as we face the climate crisis together.

9781640651111 • \$9.95



Follow us on  

Church Publishing products can be ordered by calling **1.800.242.1918**, online at **churchpublishing.org**, or through any Episcopal, religious, secular bookstore, or through any online bookseller.



## ON THE COVER

Elders and young children are transported to a May 2018 Eucharist held in the shallows of the Rio Grande. (See “Invisible People, Imaginary Lines,” p. 18).

Stewart Warren photo

# THE LIVING CHURCH

THIS ISSUE | September 2, 2018

## NEWS

- 5 A New Focus for Church Planting
- 9 EYEWITNESS: Church Fights and the Hope of Worship at GAFCON 2018

## FEATURES

- 18 Invisible People, Imaginary Lines  
By G. Jeffrey MacDonald
- 21 Finding Hope in a World of Optimism  
By Matthew Kemp
- 24 TWENTY MINUTES WITH JOHN TARRANT  
Hope on the Ground | By Matthew Townsend

## CULTURES

- 28 Comic Tribute to a 14th-century Mystic  
By Retta Blaney

## BOOKS

- 30 *Resurrecting the Idea of a Christian Society*  
Review by Neil Dhingra
- 35 *Churchy* | Review by Christine Havens

## OTHER DEPARTMENTS

- 38 People & Places
- 41 Sunday's Readings



### LIVING CHURCH Partners

We are grateful to St. Mark's Cathedral, Shreveport [p. 41], the Diocese of Tennessee [p. 43], and Christ Church, Georgetown, and Church of the Good Shepherd, Corpus Christi [p. 44], whose generous support helped make this issue possible.



# Over a million people have now participated in The Bible Challenge.

**“The Bible Challenge is a challenge worth taking.”**  
—Michael Curry, Presiding Bishop of the Episcopal Church

**The Teen Bible Challenge**  
-By the Rev. Marek P. Zabriskie, Rector of St. Thomas Episcopal Church in Fort Washington, PA, Founder of the Center for Biblical Studies and The Bible Challenge  
[www.thecenterforbiblicalstudies.org](http://www.thecenterforbiblicalstudies.org)

**Next Steps with The Bible Challenge**  
-By the Rev. Marek P. Zabriskie, Rector of St. Thomas Episcopal Church in Fort Washington, PA, Founder of the Center for Biblical Studies and The Bible Challenge  
[www.thecenterforbiblicalstudies.org](http://www.thecenterforbiblicalstudies.org)

**Read the New Testament, Psalms and Proverbs in a Year**  
-By the Rev. Marek P. Zabriskie, Rector of St. Thomas Episcopal Church in Fort Washington, PA, Founder of the Center for Biblical Studies and The Bible Challenge  
[www.thecenterforbiblicalstudies.org](http://www.thecenterforbiblicalstudies.org)

**How to Get Started in The Bible Challenge as an Individual**  
By the Rev. Marek P. Zabriskie, Rector of St. Thomas Episcopal Church in Fort Washington, PA, Founder of the Center for Biblical Studies and The Bible Challenge.  
[www.thecenterforbiblicalstudies.org](http://www.thecenterforbiblicalstudies.org)

**Executive Summary for Bishops**  
By the Rev. Marek P. Zabriskie, Rector of St. Thomas Episcopal Church in Fort Washington, PA, Founder of the Center for Biblical Studies and The Bible Challenge  
[www.thecenterforbiblicalstudies.org](http://www.thecenterforbiblicalstudies.org)

**How to help your parish participate in The Bible Challenge**  
By the Rev. Marek P. Zabriskie, Rector of St. Thomas Episcopal Church in Fort Washington, PA, Founder of the Center for Biblical Studies and The Bible Challenge  
[www.thecenterforbiblicalstudies.org](http://www.thecenterforbiblicalstudies.org)

**The Parent Child Bible Challenge**  
-By the Rev. Marek P. Zabriskie, Rector of St. Thomas Episcopal Church in Fort Washington, PA, Founder of the Center for Biblical Studies and The Bible Challenge  
[www.thecenterforbiblicalstudies.org](http://www.thecenterforbiblicalstudies.org)

**The Bible Challenge for Bishops**  
By the Rev. Marek P. Zabriskie, Rector of St. Thomas Episcopal Church in Fort Washington, PA, Founder of the Center for Biblical Studies and The Bible Challenge  
[www.thecenterforbiblicalstudies.org](http://www.thecenterforbiblicalstudies.org)

**Read the Bible in a Year**  
-By the Rev. Marek P. Zabriskie, Rector of St. Thomas Episcopal Church in Fort Washington, PA, Founder of the Center for Biblical Studies and The Bible Challenge  
[www.thecenterforbiblicalstudies.org](http://www.thecenterforbiblicalstudies.org)

The Center for Biblical Studies has designed a one year reading schedule to help those who commit as individuals or as members of a church, a church school or a diocese to read successfully through the entire Bible in a year's time. The CBS intentionally focuses on reading the entire Bible, reading the books of the Bible in sequence and ensuring that a psalm and a portion of the New Testament are read each day in order to provide strong spiritual daily content to sustain readers working through the entire Bible.

You can start this schedule on January 1 or any day of the year that you like. This schedule works ideally if you begin on a Monday because we encourage readers to read portions of the Bible Monday through Saturday and assume that on Sunday they will be in church hearing the Scriptures read aloud. The Bible is best understood in the context of a faith community and by persons who are committed to following the teachings of Jesus and obeying the Word of God in their daily life. Merely hearing the Scriptures read aloud on Sunday, however, is not enough to know and experience the living, life-transforming Word of God.

We encourage you always to put yourself in the presence of God before you begin reading the Scriptures. Read with a desire to understand and follow the teachings of Scripture so that your life might be transformed by the Holy Spirit working within you as the Word of God is revealed to your heart, mind and soul. We wish you every blessing in your faithful daily Bible reading.

We offer this prayer written by Archbishop Thomas Cranmer in 1549 The Book of Common Prayer as you begin your spiritual journey and The Bible Challenge.

*"Blessed Lord, who caused all holy Scriptures to be written for our learning: Grant us so to hear them, read, mark, learn, and inwardly digest them, that we may embrace and ever hold fast the blessed hope of everlasting life, which you have given us in our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen."*

Day 1 – Genesis 1-3; Psalm 1; Matthew 1  
Day 2 – Genesis 4-6; Psalm 2; Matthew 2  
Day 3 – Genesis 7-9; Psalm 3; Matthew 3  
Day 4 – Genesis 10-12; Psalm 4; Matthew 4



**Isn't it time for you to consider this for your parish,  
your diocese and yourself? It's free, and it's life-changing.**

*The Rev. Marek P. Zabriskie, Rector of St. Thomas Episcopal Church in Fort Washington, PA,  
Founder of the Center for Biblical Studies and The Bible Challenge*

**For more information, visit: [www.thecenterforbiblicalstudies.org](http://www.thecenterforbiblicalstudies.org)**



# A New Focus for Church Planting

By Kirk Petersen

Between same-sex marriage, prayer book revision, detention of immigrants, sexual sins, gun violence, leadership compensation, and the joyous return of the Diocese of Cuba after half a century, there were other important issues at General Convention that may not have drawn the attention they deserve.

One of them is church planting.

The convention renewed the church's commitment to supporting ministries, with a \$5.8 million budget for the triennium that is roughly flat with the spending established in 2015. That in turn was nearly three times the church-planting budget set in 2012, and before that there was nothing. For perspective, \$5.8 million is nearly 4.5 percent of the \$133.9 million overall budget.

Now the focus is slightly different. The head church planter, the Rev. Tom Brackett, has a new title that provides a clue to what has changed: manager of church planting and redevelopment.

"What we've done over the last six years is primarily new ministry development — in other words, starting something where there was nothing previously," Brackett said. "This time the focus is shifting to develop new ministries from within existing ministries, which will go through a redevelopment process.

"We think there are lots of amazing opportunities to develop new ministries to what I'm describing as the new Americas," he said, referring to sweeping increases of people of color and of Nones (people who report no religious affiliation).

Redevelopment efforts will involve an 18- to 24-month in which "we lend the courage and the imagination and the expertise necessary for leaders in existing congregations to open their hearts and their doors to the new



Brackett

neighbors growing up around them."

As Brackett explained in an interview last year, the church-planting effort has evolved from a pass-through model established at the 2012 General Convention, which saw the church center providing \$2 million in support to new church starts over the triennium.

In 2015, the direct support was increased to \$3 million for the 2016-18 triennium. In addition, that General Convention earmarked \$2.8 million to develop an infrastructure to support church planting.

That infrastructure included the hiring in 2017 of the Rev. Mike Michie as staff officer for church planting infrastructure. His work includes developing training materials, recruiting, and training coaches to work with local church planters, and regular videoconferences and other events for training and spiritual sustenance of church planters.

In approving the church-planting budget, the 2018 General Convention nixed a proposal to devote \$1.5 million to creating a land bank that would purchase land for new churches, with the funds ultimately being repaid by the new church.

The Rev. Canon Frank Logue of the Diocese of Georgia, who co-chaired the convention's Committee on Evangelism and Church Planting, said com-

mittee members liked the land bank idea but felt "the amount proposed was not going to be enough to get it going."

"The ELCA (Evangelical Lutheran Church in America) has a good program, where they're able to buy and bank land in an area where churches are getting under way, and get it at a lower rate than you might if you waited while the community's growing," Logue said.

But \$1.5 million will not go very far for land purchases in developing areas, and Logue said the committee prefers that the church planters work with the church center's development office to find donors who might fund a substantial land bank.

## 'Not a Beat Skipped'

*The Rev. Canon E. Mark Stevenson is confident he has left Episcopal Migration Ministries in good hands.*

By Kirk Petersen

Episcopal Migration Ministries has been on the front lines of immigration policy skirmishes throughout the Trump administration. Now the agency is searching for a new director, as the incumbent has been promoted to a senior position on the presiding bishop's staff.

The Rev. Canon E. Mark Stevenson, who has overseen EMM since May 2016, was named Aug. 1 as canon to the presiding bishop for ministry within the Episcopal Church. That makes him one of three executives who collectively oversee virtually all the programs of the Episcopal Church.

Demetrio Alvero, Stevenson's deputy director, has been named interim

(Continued on next page)

**Nov. 1-2**

**Anglo-Catholic Roots II: Is Christ Divided? Full Visible Unity**  
A conference at Church of the Advent, Boston, MA

**Dec. 8**

**St. Augustine of Hippo as Catechist**  
A Study Day at St. Anne's Episcopal Church, Atlanta, GA

**Jan. 17-25, 2019**

**Christian Unity in Rome: Anglican Ecclesiology and Ecumenism**  
Rome study tour and pilgrimage  
Anglican Centre in Rome and environs

Visit the  
Calendar of Events  
at [livingchurch.org/tlci](http://livingchurch.org/tlci)  
to register and learn more.  
Or see Upcoming Events  
on the Living Church Institute's  
Facebook page.



## Stevenson

(Continued from previous page)

director of EMM. “Demetrio’s been doing this a long time,” Stevenson told TLC. “There will not be a beat skipped in the work of EMM.”

When President Trump introduced a travel ban and moratorium on refugee resettlement during his first week in office, it threatened the very existence of EMM, which receives most of its funding from the federal government based on the number of refugees it resettles.

A refugee is defined by EMM as “a person who has fled his or her home country due to a well-founded fear of persecution based on religion, race, nationality or membership to a social or political group.” Refugees are distinct from immigrants who came to the United States to seek employment or to reunite with family.

EMM, which is wholly operated by the Episcopal Church, is one of nine agencies in the United States that for decades have worked with the federal government to resettle all refugees entering the country.

The agency has always been carried on the church’s annual budget as a break-even operation. EMM staff members are employees of the Episcopal Church, but their compensation and all costs of the programs are normally covered by the per capita income generated by resettled refugees.

In February 2017, the Executive Council provided \$500,000 in emergency funding to keep the agency afloat, as EMM scrambled to minimize the need for cutbacks in its national network of resettlement partners.

EMM was responsible for resettling nearly 6,000 refugees in 2016, working with its 30 affiliates in 23 states. The affiliates, which are independent 501c(3) organizations, do the day-to-day work of directly resettling refugees and integrating them into American society.

Today there are only 14 affiliates. Stevenson explained that the others were not closed, but EMM terminated



Stevenson

its contracts with them. The terminated affiliates are still working with other resettlement agencies, but EMM no longer has access to them.

The U.S. Department of State had ordered that resettlement organizations can be affiliated with only one of the nine national agencies. This meant that some of the other national agencies turned over their refugee flow to EMM, so “we have the same capacity over those 14 sites that we had over the 30 sites in 2016.”

But capacity is not the same as actual resettlement, and EMM will fall far short of its 2016 caseload when the current federal fiscal year ends on Sept. 1. The nearly 6,000 refugees EMM resettled in 2016 were part of a nationwide cohort of nearly 85,000. Stevenson declined to provide specific data for EMM for this year, but said the nationwide total will be less than 22,000, and EMM’s decline will be roughly proportionate.

The lost relationships with affiliates also means “you lose infrastructure, you lose the brain trust within all of those organizations,” Stevenson said. “We had 30 different sites; if we had an issue with a refugee or refugee family that we needed help in one location, we had other locations to go to for that assistance.”

Stevenson is a passionate advocate for refugees and for EMM. “There are a lot of things America does well, there are a lot of things we don’t do well,” he said. “One of the things that we do well



is refugee resettlement. ... We do it inexpensively, we do it effectively, we do it efficiently.” He said he was speaking not just about EMM, but about the entire national resettlement infrastructure.

As an example, he cited the work EMM does with its affiliates to help refugees acclimate to their new home, providing cultural orientation and, if necessary, job training and English-language instruction.

Of the refugees who take part in the acclimation program, 84 percent are self-sufficient after six months — “a phenomenal statistic,” Stevenson said.

Stevenson’s new position became available in May when his predecessor, the Rev. Canon Michael Buerkel Hunn, was elected Bishop of the Rio Grande. The diocese encompasses New Mexico and the El Paso region of Texas. Hunn’s consecration is scheduled for Nov. 9 in Albuquerque.

Stevenson said that although EMM’s work is not as hectic as it was in early 2017, there is still a lot of uncertainty. Speaking metaphorically, he said “this equation has far too many variables and not enough constants for us to solve.”

But, he added, “there’s also certainty in the system. The certainty is that we are changing lives for the better, and we are saving lives, each and every day.”

## Australian Church Faces Fire Sale

*Nearly half of Tasmanian churches could be sold as sacrifice to redress abuse.*

By Robyn Douglass, with reporting by John Martin

There will be a fire sale of church property as Australian churches prepare to make financial payouts in the wake of a royal commission into sexual abuse in institutions.

While there have already been many payments of redress to victims of clergy and church workers, the commission recommended a national plan of redress to which all states and all

institutions are expected to sign up. The plan recommended the payments be capped at \$200,000 (U.S. \$150,000) per person.

There has been work on funding redress payments for some time — the Diocese of Adelaide, for example, borrowed \$8 million to fund earlier payouts, and has paid back the money through cost-cutting.

But under the new national redress plan, previous claimants will be entitled to have their claims reassessed.

In Tasmania, where the plan was approved by the state government in May, the prospect of this sale has proved especially dramatic. The Bishop of Tasmania surprised many in April when he announced the likely sale of nearly half the church’s properties, which he said would affect “every parish in the diocese.”

Not surprisingly, when the story hit the news, it was billed as “churches to be sold to fund redress.” But Bishop

(Continued on next page)

Saint Francis was founded for children at risk who needed a safe, loving place to call home.

Today, we continue our mission, to provide healing and hope to children and families under our new name, **Saint Francis Ministries** (formerly Saint Francis Community Services).



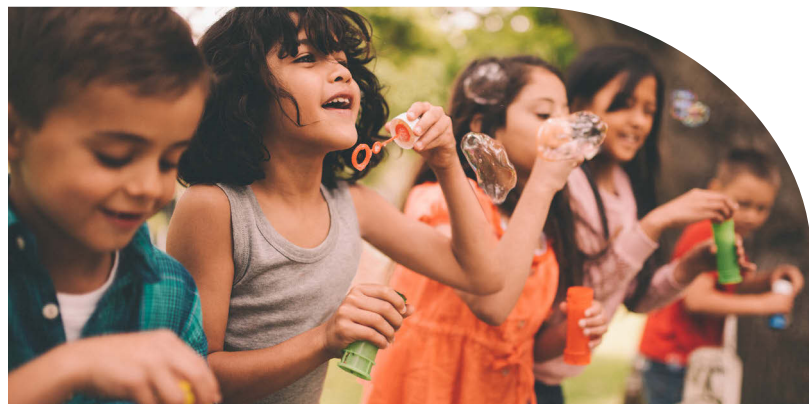
**Saint Francis**  
MINISTRIES

CLOVER HOUSE  
RESIDENTIAL TREATMENT  
FOSTERING IN FAITH  
FAMILY PRESERVATION  
BRIDGEWAY & CHESHIRE  
INDEPENDENT LIVING

INTERNATIONAL MINISTRIES  
FOSTER CARE & ADOPTION  
MIGRATION MINISTRIES  
EQUESTRIAN THERAPY  
BEHAVIORAL HEALTH  
THE SAINT FRANCIS FOUNDATION

Embracing the Episcopal tradition of service, our programs honor the inherent dignity and worth of every person we serve.

**SaintFrancisMinistries.org | 1-800-898-4896**



## Australian Church

(Continued from previous page)

Richard Condie had stressed the story was not about the sale, but the church's "commitment to justice, recognition, and support of survivors through providing redress."

It was a sacrifice the church is required to make, the bishop said.

"Making redress payments ensures a measure of restorative justice, as the institution acknowledges that the abuse occurred. Redress that allows for the institution to formally apologize to survivors is an expression of that justice."

The Tasmanian synod met in June, greenlighting a proposal that the \$8 million redress fund be met by parish funds, diocesan trusts, and the sale of up to 108 properties. The diocese is currently involved in identifying the

properties that will be sold, and it said it would welcome expressions of interest from local government or community groups interested in keeping buildings in local hands. The final decision will likely be made by the diocesan council in December.

"The response of committed Anglicans has so far been one of grace and understanding," Bishop Condie told TLC. "Naturally, there are some smaller church communities who are feeling unsure about what the future might hold for them."

He said parishes will be able to make submissions on properties which should be exempt. Parishes and communities were originally given until September to offer this feedback, but the deadline has since been extended. Condie said the extension will allow more time for community groups to consider their options.

"We welcome community members' input in our decisions around the sale

of property, and are keen to receive their input," he said.

Responses may be offered under two categories: proposals to retain a building as a church or to transfer ownership to a community group.

The parishes will keep a percentage of the proceeds of any sales, the bishop added. As with all sales, 25 percent will support the diocese's new ministry fund.

Tasmania is not the only diocese that may need to flog assets. Melbourne's Archbishop Philip Freier flagged the probable sale of church property at the diocesan synod in October. He said the church already set aside \$6.8 million, but the best advice suggested that figure would need to be doubled — likely to between \$14 million and \$21 million.

Archbishop Freier told the synod that meeting the sum will require "either the sale of property or loan funds or a combination of both."

## THE SOCIETY OF ST. MARGARET

mission focused sisters  
living an ancient tradition  
with a modern outlook

Offering spiritual refreshment and restorative quiet at our coastal Duxbury campus just 38 miles south of Boston. Welcoming groups and individuals year-round.

The Society of St. Margaret  
50 Harden Hill Road  
Post Office Box C  
Duxbury, MA 02331  
781-934-9477  
[www.ssmbos.org](http://www.ssmbos.org)  
[sisters@ssmbos.org](mailto:sisters@ssmbos.org)



# Church Fights and the Hope of Worship at GAFCON 2018

By Esau McCaulley

Church fights are necessary but dangerous. When the faith is threatened, any aspect of it, those tasked with teaching the faith must contend for the truth of Christianity as they understand it. Those who are taught the faith must make sure that the things that they have been taught are true. We all have our responsibilities.

I was not blessed to come into the Church, at least the Anglican branch of it, during a time of peace. Two fights have defined my time as an Anglican. There is the worldwide Anglican debate about the nature of marriage, and there is the smaller fight in the United States for space for people of color in orthodox Anglican settings.

I did not choose either battle; they chose me. Both battles come from my reading of Scripture. The same Bible that from Genesis to Revelation sees marriage of a union between a man and woman as something reflective of God's love for Israel and later Christ's love for the Church also speaks of the vision of the varied ethnicities of the world worshiping around the throne of the Messiah. Both teachings have brought criticism and alienation from different sectors of the church. They have also brought real spiritual danger.

Self-righteousness lurks around every corner. There is the temptation to believe that I have the perfect mix of biblical faithfulness and justice while my opponents on the left and right do not read the Bible correctly. More than that it is bitterness that crouches at the doorway. The cost that I and others bear as people of color in the Anglican Church in North America is the unseen wound bleeding on the floor of North American Anglicanism. Ask black bishops. Ask clergy. Then there is the work, the unending feeling of responsibility to be both prophetic and responsible. Push, but not too hard. We grow tired.

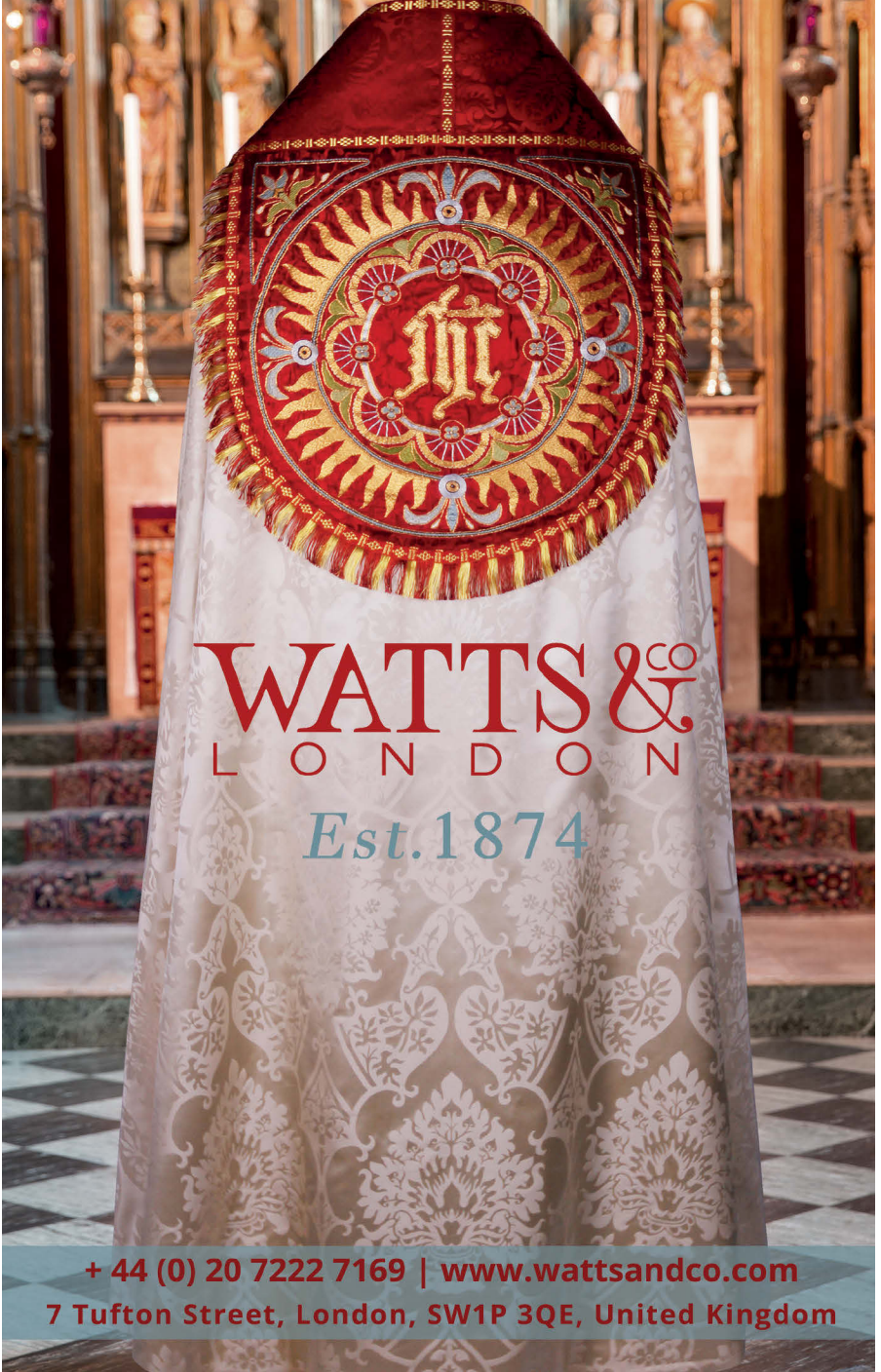
The danger, then, in the battle for North American Anglicanism is that one might lose the beauty of what drew us here in the attempt to protect or

reform it. I had a vision of Anglicanism that I never experienced, a hypothesis of diversity and orthodoxy in one fellowship. It was a warm comfort on cold nights, a blanket to shield me from the chill of disappointment. That vision become flesh during GAFCON 2018. I walked into the lobby of Jerusalem's International Conference Center and it was so gloriously black and brown

that I almost wept.

I noticed the women first. The Nigerian, Ugandan, Rwandan, and Kenyan women arrived draped in a dignified parade of color that made my heart smile. It felt like a Christian Wakanda. Then came the bishops and the men in African dress, especially the choir. So much swagger, so much pride.

(Continued on next page)



**WATTS & CO**  
L O N D O N  
*Est. 1874*

**+ 44 (0) 20 7222 7169 | [www.wattsandco.com](http://www.wattsandco.com)**  
**7 Tufton Street, London, SW1P 3QE, United Kingdom**



## GAFCON

(Continued from previous page)

Have you ever finally sat down to eat and realized how hungry you were? Have you ever ended a run feeling good, until the fatigue washed over you, and you realized that you had pushed your body too far? I did not know how tired this battle for a diverse and orthodox Anglicanism had made me until I had a taste of it. I wished that they would have canceled the plenary talks and let the choir sing as long as the Lord tarried.

Years ago, I sat in an Episcopal chapel in Sewanee, Tennessee, thinking that this liturgy is beautiful. If only they could add some soul to it, then it would become the eschaton I anticipated. The worship of GAFCON 2018 had that soul.

I am grateful for the Nigerians, Kenyans, Ugandans, Australians, and Malawians gathered in Jerusalem for helping me remember that our struggle is not just against something. It is for something beautiful. When I became an Anglican, I was told that there was this global fellowship of believers from every tribe, tongue, and nation, but it was a concept, an idea. Now I have witnessed the nations gathered.

I knew that week in Jerusalem was



Worship at GAFCON

Church of Nigeria photo

but a respite, that I would return to my country and province. I knew that the same struggles would await me there. But true worship is an encounter with the living God. This encounter changes us and infuses us with sufficient hope to help us carry on a little further. So I will continue to struggle, but I will do so with joy because I have seen it. A diverse orthodox Anglicanism, is not just coming; it is here.

. . .

For most Christians in the United States, June 22 was another Friday. Even for many Episcopalians and Anglicans, the day passed without note. But for those of

us who love the Anglican way and the Anglican Communion, June 22 mattered because GAFCON issued a communiqué ([bit.ly/GAFCON2018Letter](http://bit.ly/GAFCON2018Letter)) that addressed many issues facing the Communion.

Those who have followed Anglican events in the last decade or so will know that no one letter or encyclical will determine the future of the church. Statements prompt other statements and actions will provoke reactions and the wheels will go round and round. But some statements are more important than others. The statement coming out of the emergency Primates' Meeting in 2003 is known for its warning that the impending consecration of Gene Robinson would "tear the fabric of the Communion at its deepest level."

The primates' communiqué from Dar es Salaam in 2007 is significant both for what it said and for the unwillingness of the Communion's governing bodies to follow through on this prescription for healing our fractured body. What GAFCON said on June 22 may prove lasting or it may not. Only history can tell us that. But given the stakes that may be in play, it is instructive to reflect on how GAFCON produces a communiqué that can influence the future of the Communion.

Historically GAFCON has been led by a council consisting of primates who commit themselves to the Jerusalem Declaration. This year it has expanded its network of influence to include a



council of advisers. This council consists of three members from each branch and province of GAFCON (bishops, clergy, and laity). This council was created at the behest of the primatial council, which saw the need for more involvement by provinces' branches, and to allow for more continuity when primates retire. This council of advice, with the primatial council, will form a synodical council that will guide GAFCON. The chairman of this synod will be the chairman of the primates' council. It was left to each province to choose the membership of the council of advice.

Before GAFCON 2018 began, the primatial council approved a communiqué-drafting committee that would meet during the conference. Nothing was written in advance. The stated purpose of this delay was to listen to the Holy Spirit as the people of God gathered in prayer and Bible study to discern the course the movement should take.

This committee represented different regions of GAFCON. Members

listened to plenary talks, participated in Bible studies and prayer groups, and attended breakout sessions and network meetings. Thus, they used the conference to form the communiqué. The first draft was approved by the primates and then read to the gathered assembly.

Then each region met to discuss and respond to the draft. These responses were taken back to the drafting committee, which produced a final draft, which the primates reviewed. The final text drew enthusiastic approval.

The steps seemed very communal. Although the size of the delegations and the relative number of Anglicans in each province varied, no one delegation had more say than the others. Responses from Nigeria or Uganda did not have more inherent weight than those of South America or the United Kingdom.

The Archbishop of Canterbury (coincidentally or providentially) asked for Anglicans to pray for GAFCON shortly after the draft was read to the assembly. This was good

and right. Those who love the Communion should pray for the discernment of all who lead a significant portion of the Anglican family.

*The Rev. Esau McCaulley, assistant professor of New Testament and early Christianity at Northeastern Seminary, reported on GAFCON 2018 for Covenant and TLC.*

## Haiti

### 'Electoral Coup D'état'

Results of the Diocese of Haiti's June episcopal election are being challenged and the process leading to an investigation has begun.

News of the challenge broke during General Convention in Austin. The House of Bishops received word of the challenge July 9 in an announcement by the Rt. Rev. Todd Ousley, Bishop for Pastoral Development. Upon hearing the news, the House of Bishops promptly

*(Continued on next page)*



# ecf + Vital Practices

*for leading congregations*

**Free online resource for church leaders.** The Episcopal Church Foundation's *ECF Vital Practices* offers vestry members and other church leaders the tools they require to respond to the changing needs of the Church.

Subscribe to *ECF Vital Practices* for resources and articles by and for congregational leaders. You'll receive 12 issues of Vestry Papers, a monthly digest, and the option to receive regular blog posts. *Join now!*

**Subscribe today at [www.ecfvp.org](http://www.ecfvp.org)**

## Haiti

(Continued from previous page)

went into executive session for “pastoral conversations.”

“There has been some measure of controversy within the election process in the Diocese of Haiti,” Bishop Ousley said. “We are moving into an objection of the election process.”

The Very Rev. Joseph Kerwin Delicat was elected June 2 as bishop coadjutor. Delicat serves as dean of Holy Trinity Cathedral in Port-au-Prince, and the Rt. Rev. Jean Zaché Duracin has served as bishop since 1994.

“The presiding bishop has received notification of contestation of the election,” Ousley said.

Mary Frances Schjonberg of Episcopal News Service reported that on July 17 Curry asked the Province II Court of Review to convene as a fact-finding commission and prepare a report on allegations contained in the contestation.

The document, obtained by TLC

and available at [bit.ly/TLCHaitiVote](http://bit.ly/TLCHaitiVote), paints a grim picture of church leadership in Haiti, with a litany of concerns about the election. Signed by 16 priests and 26 laypeople, it says that “total chaos” emerged after an April 2017 covenant of reconciliation was reached between Curry, Duracin, and Suffragan Bishop Ogé Beauvoir.

This covenant was meant to resolve conflict between the diocese’s two bishops and division among the clergy, all of which boiled over into Title III and Title IV investigations. Signatories demand the election be declared null and void.

The contestation alleges that instead of reconciliation, the result has been “refusal to recognize that the diocese has been in crisis and to work on a process of reconciliation (violation of the covenant), manipulation of ordinations to inflate the number of clergy and create a majority in favor of a candidate, elimination of all candidates likely to question the management and morality of the current administration, canonical violations, plotting to commit fraud, irregularities in the

selection process of delegates, systematic refusal to take into account the objections of clergy and laity wanting to place the diocese on the right path, intimidation of people who openly expressed their disagreement with the actions of the Bishop, bribes or tentative to bribe lay delegates and finally, the election of a candidate whose moral and ethical character must be questioned, if he has allowed himself to be used in such as masquerade.”

The eight-page document outlines specific events and data related to these charges, claiming that the covenant merely strengthened Duracin’s position in the diocese. “Supported by his gang, he did not attempt any reunification, pacification, or reconciliation. While admitting his wrongdoings abroad, it is a belligerent and vindictive bishop who has developed a strategy for an electoral coup d’état that exceeds what is done in secular politics.”

Among the most explosive charges in the document: that efforts to commit fraud included refusal to grant voting badges, the presence of armed police officers at the convention hall and grounds for the first time, attempts at bribery, and forms of intimidation.

“We live in a country where the level of corruption and the corruption index are among the highest in the world. However, the church and her ministers must be above all suspicion,” the protesters wrote. “We should have been the salt of Haitian society. Unfortunately, the fraudulent election of June 2, 2018, only takes our church away from its mission in a society ruined by corruption and impunity.”

The ordination and consecration service is scheduled for Jan. 5, 2019.

*G. Jeffrey MacDonald  
and Matthew Townsend*

## Appeal amid ‘Sudden, Severe Drought’

Amid a crippling drought in New South Wales, Australia, the Archbishop of Sydney’s relief agency has launched an appeal to help affected communities. Archbishop Glenn Davies wants to provide resources through Anglican

(Continued on page 14)



Visit us at [www.holyroodguild.com](http://www.holyroodguild.com)

St. Joseph’s Abbey | Spencer, MA 01562-1233

Toll Free: 866.383.7292 | Fax: 508.885.8758



***What's New***

***→ What's Now***

***→ What's Next***

***2019 CEEP CONFERENCE***

***FEBRUARY 20-23***

***BOSTON***

**CEEP 2019 Conference**  
**Trinity Copley Square - Host Parish**  
**Westin Copley - Host Hotel**

**Registration opens 10/1**

**Visit [www.endowedparishes.org](http://www.endowedparishes.org). See you in Boston!**

## Drought

(Continued from page 12)

Aid for relief work in the north and west of the state in what is said to be the worst drought in the region since 1900.

Estimates say 99 percent of the state is under drought. The state government has launched a relief package to assist farmers. Emergency feed for livestock is reportedly being sold for \$12,000 per truckload.

“The suddenness of this drought has caught many by surprise,” said the Rev. Brian Kirk, vicar general of the Diocese of Armidale. He has asked church people to pray for rain, for farming families, and businesses in rural communities, and that people will not lose faith in God because of the crisis.

Church members provide food and clothing vouchers, and give pastoral support. Churches are seeking volunteers to offer help with farm chores.

*John Martin*

## Help for Leeds?

Should financially stable dioceses step help those that need more funds? An announcement that the Diocese of

Leeds must review salaries, make staff redundant, and close its pension program has triggered a national debate.

Leeds is the Church of England’s youngest diocese, formed in 2014 from the amalgamation of the dioceses of Bradford, Ripon and Leeds, and Wakefield. It comprises 460 parishes and 356 paid clergy.

There was a shortfall in parishes’ support of the diocese last year. A plan to redress an unsustainable £3 million deficit includes making 14 staff redundant and closing the pension program. The diocese employs 110 people.

The situation in this North Yorkshire diocese has prompted another northern bishop, the Rt. Rev. Philip North, Suffragan Bishop of Burnley (in the Diocese of Blackburn), to call for wealthier dioceses to pay more toward the costs of poorer dioceses.

He said Church of England funding for dioceses amounts to a “postcode lottery,” adding that there is a “shocking disparity” between dioceses. The situation in Leeds, he said, is “a symptom of a much deeper financial and institutional sickness.”

But the Rt. Rev. Nick Baines, Bishop of Leeds, dismissed the ideas of his fellow bishop as nonsense. Other senior clergy said that many southern dioceses faced challenges to achieve self-sufficiency without being buffered

by investments.

Nevertheless, there was criticism of decisions made during the merger of the three dioceses. There are claims, for instance, that the diocese could make significant savings by decreasing support for its cathedrals in Bradford, Ripon, and Wakefield.

*John Martin*

## Ecuador Litoral Election

Cristobal León Lozano was elected bishop of the Episcopal Diocese of Ecuador Litoral on Aug. 4. He will succeed to the Rt. Rev. Alfredo Morante España, who has been the diocesan bishop for 23 years.

León was elected in the first ballot taken during the electoral assembly held at the Cathedral Church of Christ the King [Cristo Rey] in Guayaquil.

The two others nominated are also archdeacons in the diocese: the Rev. Canon. Gina Angulo of the Los Rios Area, and the Rev. Canon Jerónimo Álava of the Santa Elena Area.

*ENS*

## Colorado Nominations

The Episcopal Church in Colorado has announced three nominees in the search for its 11th bishop:

- The Rev. Kimberly D. Lucas, rector, St. Margaret’s Church, Washington, D.C.
- The Rev. Canon Michael Pipkin, missionary for missional management, Episcopal Church in Minnesota, Minneapolis
- The Rev. Canon Ruth Woodliff-Stanley, canon to the ordinary, Episcopal Church in Colorado, Denver

## Hospital Plans in Hong Kong

At just 40,000 adherents, the Anglican Province of Hong Kong punches above its weight as a contributor to well-being of residents in the territory. It runs 133 Anglican schools and is the third-largest provider of social welfare services in Hong Kong.

Its latest initiative is a plan to build a



# TREVOR FLOYD & COMPANY

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

### Examples of our full custom work abilities



**A picture is worth a thousand words. Custom and standard designs**  
 Order toll free at: 1.866.375.9651 or visit us on the web: [www.trevorfloyd.com](http://www.trevorfloyd.com)



25-story private hospital on part of the site occupied by Bishop's House. Critics of the church say this project shows the church is more interested in property than matters of faith.

Plans have been forming since February 2017. The seven-story Hong Kong Central Hospital stood on the site until September 2012. Ridley House and Alford House, formerly home to some church employees, also stand empty.

At the helm of many of the diocesan property projects is the Rev. Canon Peter Koon Ho-ming, provincial secretary general of the Hong Kong Sheng Kung Hui. Before ordination he worked in a family property company based in Shanghai. "Now I develop the Kingdom of God," Koon told the *South China Morning Post*.

The church sought the closure of the former hospital because a large number of abortions were carried out there. "If the abortion is not necessary on purely medical reasons, we object," he told the *Post*.

The planned high-rise hospital has a

projected floor area of 46,659 square meters, with 90 parking spaces, 293 beds, and 12 operating theaters. The heritage-listed Bishop's House, St. Paul's Church, and the Church Guest House would be preserved — but critics point out the new edifice would tower over them.

"The church just wants to do something good for society — there is a lot of misunderstanding," Koon said. The hospital, he said, would operate as a non-profit agency and subsidies will be sought for patients who cannot afford treatment.

The church has been at the heart of the Hong Kong establishment for 170 years. It worked closely with the British colonial government. The first chaplain, the Rev. Vincent Stanton, secured a prime parcel of property and founded St. John's Cathedral in 1849 and a school, St. Paul's College, in 1851. It is now part of a heritage site in the heart of Hong Kong and began a 999-year lease granted in Victorian times.

Hong Kong ordained the Anglican Communion's first woman in the

priesthood in 1944. Florence Li Tim-Oi was a deaconess stationed in the territory of Macau, which was cut off from the outside world by Japanese forces. Though he was not a campaigner for women in the priesthood, Bishop R.O. Hall decided the only way to provide eucharistic ministry in Macau was to ordain Li Tim-Oi.

British rule in Hong Kong ended in 1997 and the territory reverted to Chinese control. There was an agreement that while Hong Kong would form part of a singular country, it would retain the existing economic and political template of "One country, two systems."

*John Martin*

## Jacob Worley Called to Fort Worth

The Rev. Jacob Worley, who was turned away from becoming the Anglican Church of Canada's Bishop of the Diocese of Caledonia [TLC, June

(Continued on page 17)



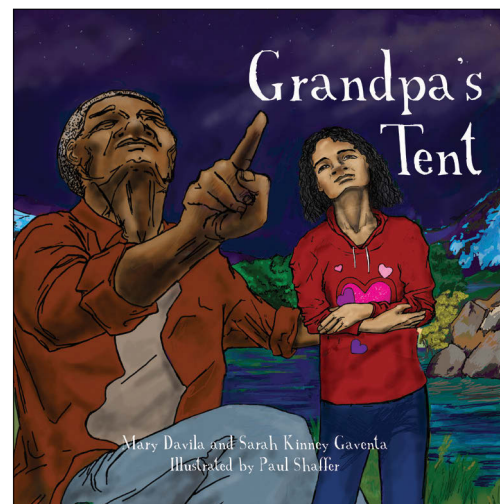
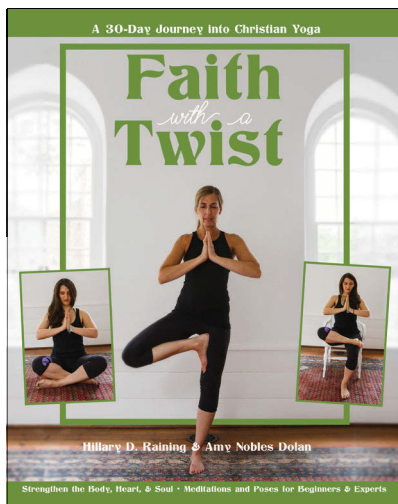
## Anglo-Catholic Roots II: Is Christ Divided? Full Visible Unity November 1-2, 2018

In partnership with  
The Church of the Advent,  
Boston, and  
the Living Church Institute  
Come explore the theological  
roots of Church unity.

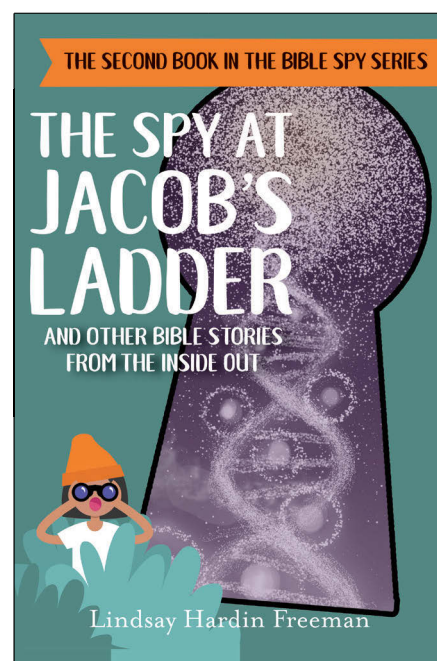
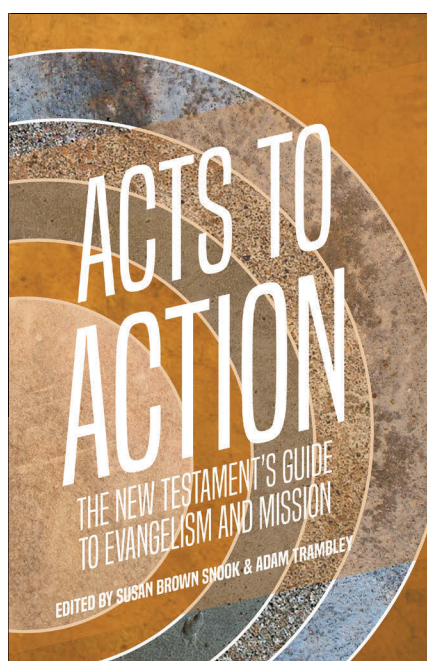
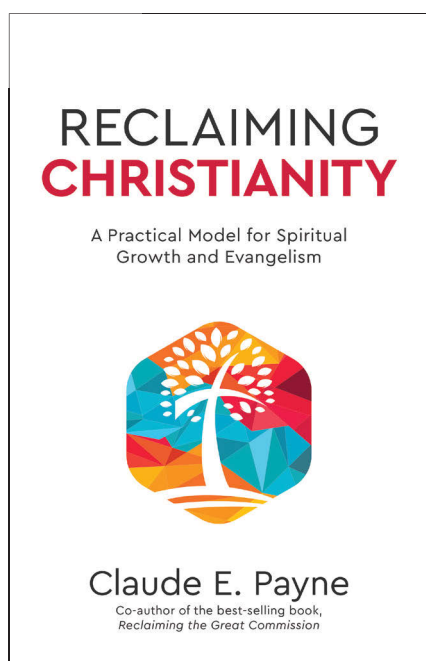
REGISTER [tinyurl.com/y8sujmmz](http://tinyurl.com/y8sujmmz)

Discounts for students and retirees

# NEW FALL RELEASES FROM FORWARD MOVEMENT



Forward Movement's fall lineup of print resources provides individuals, families, and groups with tools to be empowered evangelists and inspired disciples.



Read samples at [ForwardMovement.org](https://www.ForwardMovement.org)





## Worley

(Continued from page 15)

18, 2017], has been called to lead St. Andrew's Church in downtown Fort Worth.

St. Andrew's is a congregation in the diocese led by the Rt. Rev. Jack L. Iker. Worley will be the 16th rector of St. Andrew's. The 1928 prayer book congregation chose Worley, who has served in Canada, Ireland, and the United States, after an international search.

Worley's most recent cure was in British Columbia, Canada, where he served in the Diocese of Caledonia from 2014 to 2017 as rector of three yoked congregations known as Bulkley Valley Regional Parish. In early 2017 he was elected to become the next bishop of the diocese.

His selection was rejected by a meeting of the House of Bishops of British Columbia and Yukon because of his earlier decision to plant a church in Las Cruces, New Mexico, under the Province of Rwanda (PEARUSA). Subsequent to the bishops' action, Worley was also dismissed from parochial duties in Bulkley Valley by Archbishop John Privett. He returned with his family to the United States, where he became canonically resident in the Diocese of the Rocky Mountains (ACNA).

## Deaconess Alexander Joins the Calendar

General Convention has added Deaconess Anna Alexander, who began her ministry at Good Shepherd in Penning, Georgia, to the Episcopal Church's calendar of saints.

"In a time when the races were separated, she brought people of difference races together, because she followed Jesus of Nazareth and his way of love," Presiding Bishop Michael Curry said. "And in a time when black children did not have many opportunities for education she made sure that they received them, because she followed the way of Jesus and his love.

"And in a time when women were not able to live completely into God's call for them, she lived the fullness of God calling in her life anyway, starting schools starting churches, spreading the good news to any and all regardless of race, class or kind. All this she did because she really followed Jesus and his way of love. She was in her time a living model of a follower of Jesus Christ. And she is that for us in our time. For that reason, the Episcopal Church honors and gives thanks for Deaconess Anna Alexander."

Born the youngest of 11 children to recently emancipated slaves on St. Simons Island, Alexander (1865-1947) started a church and school in the Penning Community west of Brunswick.

Her feast day is Sept. 24.

*Diocese of Georgia*

## 'No Kid Sleeps on the Floor'

Members of St. Michael's Church in Racine, Wisconsin, have formed a chapter of Sleep in Heavenly Peace to provide beds and bedding for children between the ages of 3 and 17.

Sleep in Heavenly Peace, based in Twin Falls, Idaho, had only two chapters in 2017. Since the group was fea-

tured on Mike Rowe's *Returning the Favor*, it has grown to 99 chapters in 34 states, as of Aug. 6.

The movement uses the tagline "No Kid Sleeps on the Floor in Our Town."

As part of the startup for St. Michael's, Debbi Prudhom traveled to Idaho in April for a weekend of training. Since then, the local chapter has raised approximately \$10,000 to purchase tools and materials and rent to storage space. To date the chapter has built 47 beds and distributed 14. Each bed costs \$150 include a hand-built frame, mattress, pillow, linens, and a blanket or quilt.

Financial support has come from St. Michael's and St. Matthew's Church in Kenosha. Prudhom said the chapter plans to build and distribute 140 more beds by Christmas.

*Diocese of Milwaukee*

## Bishop Johnston Sets Retirement Date

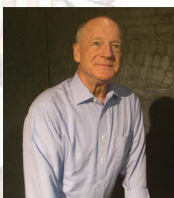
The Rt. Rev. Shannon S. Johnson has announced plans to resign as Bishop of Virginia effective Nov. 13, part of his path to retirement. He will serve the diocese in a consulting capacity to facilitate the transition to new leadership and fully retire July 1, 2019.

**'An astonishing tour de force', ... 'a riveting journey'..., '...a brilliant theatrical and inspirational experience'... Solange DeSantis, Episcopal Journal**

## St. Mark's Gospel The Performance and Seminar event

**A turnkey program** for clericus meetings, lay education, Diocesan conventions program, funds raising event, evangelism, retreats, or as a stand-alone theater performance.

*'There is power in taking a megadose of the Bible. I came away with a sense of awe...'  
'And the seminar that goes with it is just the right dessert.  
I cannot recommend either of them too highly.'*



**The Rt. Rev. Daniel Martins, Springfield**  
*'passionately (and flawlessly) delivered' ... 'gripping, deeply spiritual' ...  
'it has changed forever how I will react to readings from The Gospel'...*  
**Dudley Ladd, Sr. Warden, Christ Church, Dark Harbor ME**

*'authentic, thoughtful and dynamic (it) brings the Gospel to life before your eyes.'*  
**The Rev. Maryann Mello, Diocese of RI**

*'Comments...continue to reverberate among members and guests...the performance and seminar discussion, with your researched information, made a memorable experience for all.'*

**Amanda Hobart, St. Alban's, Washington DC**



For more information or booking, call 401-450-1626 or email [bairtom@gmail.com](mailto:bairtom@gmail.com)  
[www.tombair.com](http://www.tombair.com) and [www.stmarksgospel.com](http://www.stmarksgospel.com)

# Invisible People, Imaginary Lines

Episcopalians show God's love among people whose lives are bound with the land and politics of the border.

By G. Jeffrey MacDonald

**A**long the U.S.-Mexico border in West Texas, people accustomed to being largely invisible are trying extra hard to go unnoticed these days. In a time of stepped-up border patrols, Hispanics reportedly dare not travel even 45 minutes to the nearest shopping area. Checkpoints to the north are seen as too risky.

"A number of the Hispanic families get really nervous, even the ones that are here legally," said the Rev. Michael Wallens, vicar of St. Paul's Church in Marfa, Texas. "It's hard for them to be comfortable, so they'd rather stay south of the border checkpoints."

This world of people trying to lay low along the border has become a mission field for Rio Grande Borderland Ministries, a five-year-old outreach of the Diocese of the Rio Grande. To keep pace with growing needs for everything from household goods to pastoral care, the ministry has recently expanded from one site in Columbus, New Mexico, to include two more. One is based at St. Christopher's Church in El Paso, the other at St. Paul's in Marfa.

But a challenging irony surrounds this Borderland work. An array of unjust and immoral conditions along the

diocese's 800-mile border with Mexico cry out for attention and action, said the Rev. Paul Moore, chair of Borderland Ministries' board and rector of Church of the Good Shepherd in Silver City, New Mexico. Yet raising awareness of a largely hidden people and their plights is no easy task, especially when the beneficiaries would rather lay low than command attention.

With anxiety high and needs intensifying among the vulnerable, Borderland Ministries is now taking steps to develop its diocesan ministry into a national network. To that end, the group hosted an exhibit booth at General Convention for the first time this year.

"We want to branch out and raise funds across the Episcopal Church," Moore said. He hopes Presiding Bishop Michael Curry will continue to call attention to border issues, just as he did during General Convention by speaking at a rally outside an Immigration and Customs Enforcement facility for women.

To help boost visibility for border ministries, the Diocese of the Rio Grande will host a Border Ministries Summit Nov. 16-18 in El Paso. Participants will visit border communities, learn about Episcopal ministries along the 2,000-mile

Communities from both sides of the border gathered May 12 in the Rio Grande to celebrate Holy Eucharist, offered by two priests. Stewart Warren photos







border, and hear a keynote talk by former Presiding Bishop Katherine Jefferts Schori. Six dioceses on both sides of the border have been invited to make presentations about their ministries. Organizers hope people from other regions will feel a stake and want to attend.

“People are seeing the impact around the country” as migrants make their way to points north including Canada, said Borderland Ministries Project Director Susan Hutchins. “It’s not just a border issue.”

But raising awareness can nonetheless be an uphill climb. Moore cites an Immigration and Naturalization Service (INS) detention facility that was located in Artesia, New Mexico. Borderland Ministries tried to spread the word about substandard conditions observed inside when local Episcopalians and Roman Catholics visited to provide pastoral care. However, INS took steps to reduce access, which halted the flow of information for a time, according to Moore.

“In the detention center, they began to [say], *Well, you need to meet these requirements before you can get in,*” Moore said. “And then the big thing was that they moved the whole thing. INS moved the detention center to Dilley, Texas. So we’ve tried to push information over to the Diocese of West Texas about what’s going on.”

He also stresses the challenge of addressing poverty conditions on both sides of the border. In Palomas, Mexico, Hutchins brings food and clothing to elders. She calls regularly on a family of seven (the only man is an elderly grandfather) that lives in a makeshift shack beside a cemetery.

“They have no electricity, no shower, no toilets,” Hutchins said. “We tried to get electricity to them. There’s a pole right there. But the electric company said they didn’t exist.”

In Terlinguas, Texas, strong demand for food, clothing, housewares, and hygiene products brings the needy to Otra

Veza, a Borderland Ministries-supported thrift store. Each patron pays little or nothing, depending on the level of need.

Just as Borderland Ministries is ramping up visibility, however, hurdles for doing so are increasing. Staying in contact with those in need is tougher. And championing the cause involves explaining, again and again, how this work is about doing what is morally right. It’s not about encouraging or being indifferent toward lawlessness.

That crime is rife along the border surprises no one. The largest industry in the area is the drug trade, Hutchins said, most notably the importation of illegal marijuana from Mexico. Illegal border crossings are common too. A border wall near Columbus is routinely surmounted, she said, with a simple ladder and rope.

Those involved in Borderland Ministries say they understand why some potential donors might be leery of assisting lawbreakers. But, they explain, the focus is on providing for basic human needs wherever they exist.

No one asks about citizenship status when young mothers, children, and elders line up for the monthly distribution of more than 10,000 pounds of food in Columbus. As more than 600 people are served, Hutchins said she sees the most vulnerable lining up, not able-bodied men, drug dealers, or violent criminals.

At regional detention centers, the focus is on ensuring basic needs are met and rights are upheld. Many are not in the United States illegally because they have come seeking asylum, which is not a crime. One common claim: we will be killed by gangs if we are deported back to Central America.

Borderland Ministries amplifies what other ministry groups observe when they make pastoral visits at detention centers. If basic needs or rights are visibly denied,

(Continued on next page)



## Borderlands

(Continued from previous page)

Borderland Ministries helps spread the word among supportive Episcopal congregations in Santa Fe, Taos, and Albuquerque.

Organizers hope Borderland Ministries can develop into a national network to support what has thus far been funded almost entirely by the Diocese of the Rio Grande, which puts about \$55,000 into the work each year. The vision, Moore said, is to bolster the ministry to the point that it does advocacy like it is done in the Diocese of Arizona and Diocese of San Diego.

“What we’ve found is that if we know of a court date of a person seeking asylum and a bunch of people show up in support of the asylum seeker, the judge is more likely to grant it than if we don’t,” Moore said. “So the churches are gathering people to be in the courts, especially in San Diego and Arizona.”

Meanwhile in the general population, growing numbers of people have “gone underground,” Moore said, out of fear that run-ins with Border Patrol could lead to raids, which could cause problems for relatives or friends. In other words, the person stopped at a checkpoint might have legal status, but law enforcement follow-up might spell trouble for others in the community.

Adding to the sense of anxiety is an increased border security presence. In Columbus, where it used to be common to see three road vehicles patrolling regularly a few years ago, today’s count is closer to 12, Hutchins said. Other signs include more frequent patrols by helicopters

and all-terrain vehicles.

Some of the challenges to keeping up with clientele have more to do with weather than politics. In the Terilinguas area, temperatures can top 100 degrees around the clock in mid-summer. Episcopal priests would normally celebrate the Eucharist at a local chapel that has no lights, no electricity, and no bathrooms, but blazing summer conditions prevent a congregation from gathering there.

“In the summer, it’s just too hot to have any sort of worship in that space,” Wallens said.

For all the challenges, however, Borderland Ministries has been finding ways to bring people together. Last year and again this year, the group seized an opportunity on the Saturday closest to May 10, which is Mother’s Day in Mexico, to take part in a one-day hiatus when Border Patrol disappears around Lajitas, Mexico.

The hiatus allows communities, including families divided by the border, to come together for Voices from Both Sides, an event that includes speakers, music, and a festival atmosphere. Two priests from Borderland Ministries celebrated a bilingual Eucharist at a shallow spot in the middle of the Rio Grande River, where waders could easily transport elders in small boats. The Eucharist heightened visibility for the cause, Moore said, even if some beneficiaries of the ministry might prefer to keep laying low.

“Political divisions do not divide the people of God,” Moore said. “Whether you’re on that side or this side, it doesn’t matter. We are one in Christ. The imaginary line down the middle of the river is exactly that — it has no meaning when it comes to faith.” □



Susan Hutchins photo





# Finding Hope in a World of Optimism

By Matthew Kemp

I distinctly remember sitting in my undergraduate class on medieval philosophy when we were discussing the ethics of St. Thomas Aquinas. I commented that I did not share the author's optimism regarding human nature. This remark earned me an unexpected rebuke from my professor, who informed me that, for a Christian, it was *hope*, not optimism, that drove Aquinas's vision.

I have since given much thought to this exchange, and to what exactly such a distinction implies. In some ways, our everyday speech tends to employ hope and optimism more or less interchangeably. Upon closer examination, however, there does seem to be a certain variation in connotation, by no means universal, in which optimism can imply a reasonable confidence (*I am optimistic about my team's chances of winning*), whereas hope may express little more than a wish or desire (*I hope that you come to my party*).

In contemporary American culture, we tend to gravitate toward optimism as reasonable confidence, and the American *can do* spirit seems to be alive and well. While anyone can identify a long list of social and political problems, many of us assume, in theory at least, that we can solve these problems as a nation if we put our minds and hands to it. Our default assumption — which even cuts across political lines of *what* our problems are and *how* to solve them — is that, on the whole, our economic life will continue to flourish, and that we will remain a primary player on the world political stage. This cultural bias toward optimism shows up in our personal lives as well. We are told to think happy thoughts, send “good vibes,” and focus on the positive aspects of a situation.

I can only speak for myself, but I often cannot help responding to such optimism with skepticism. Maybe it is my northern European ancestry, my melancholic temperament, or a fear of being disappointed. Whatever the source, I find myself asking things like *But how do you know that it will turn out well?* or *Shouldn't we be pre-*

*pared for the worst possible outcome?* I do not intend to rain on every parade, but it just seems naïve, even foolish, to operate on the assumption that things will turn out well. Some would call this pessimism, I might prefer *sober realism*, but it is certainly not optimism.

When my skepticism showed itself in my college philosophy class, it forced me to do some soul-searching. If hope is a Christian virtue, should I be so quick to ask critical questions? Is it not commendable to look for the best in a situation? Is it in fact “more Christian” to be an optimist than a pessimist?

Yet the way my professor distinguished the two terms implied not only a difference between them, but even the opposite characterization from our colloquial usage: optimism can be naïve, but Christian hope grasps reality. This is certainly the way that St. Thomas talks about hope. While natural hope takes as its object “a future good which is difficult to obtain, yet possible” (ST 2-2.1.7.1), hope as a theological virtue is directed toward “nothing less than God himself, since the goodness by which he bestows good things on a creature is nothing less than his essence” (2-2.17.2). As a result, “hope tends to its end with certainty, since it participates in the certainty of faith” (2-2.18.4). On the other hand, the glorified in heaven have no need of hope for future blessedness, because they already possess blessedness in the present (2-2.18.2).

If this definition of Christian hope seems abstract, I believe that it finds a concrete expression in the character of Puddleglum in *The Silver Chair*, in a way that clarifies the difference between true hope and mere optimism. From the time that Puddleglum is introduced into the story, he is clearly a pessimist par excellence. Despite his claim that he tries to put the best face on things, he is constantly assuming the worst, even when there is little or no evidence to support such a conclusion. Despite his aversion to optimism, he becomes an unexpected exemplar of hope.

At a critical moment in the narrative, an evil queen

(Continued on next page)

# Finding Hope in a World of Optimism

(Continued from previous page)

attempts to bewitch Puddleglum and his companions. Deep underground, she nearly convinces them that there is no world above them, that everything they remember about that world — trees, the sun, even the great lion Aslan — they have simply imagined. But it is Puddleglum who breaks the spell with these words:

Suppose we have only dreamed, or made up, all those things—trees and grass and sun and moon and stars and Aslan himself. ... Then all I can say is that, in that case, the made-up things seem a good deal more important than the real ones. Suppose this black pit of a kingdom of yours is the only world. Well, it strikes me as a pretty poor one. And that's a funny thing, when you come to think of it. We're just babies, making up a game, if you're right. But four babies playing a game can make a play-world which licks your real world hollow. That's why I'm going to stand by the play-world. I'm on Aslan's side even if there isn't any Aslan to lead it. I'm going to live as like a Narnian as I can even if there isn't any Narnia. So ... we're leaving your court at once and setting out in the dark to spend our lives looking for Overland. Not that our lives will be very long, I should think; but that's small loss if the world's as dull a place as you say. (pp. 190-91)

Even in the midst of his persistent pessimism, Puddleglum hopes for a greater reality than what is in front of him. Yet while he prepares himself for disappointment, this hope is far more than a mere wish or desire. It is a confident acknowledgment that what he seeks is better than the alternative, even if he fails to find it. It is, in other words, an apprehension of a reality not yet attained.

I would contend that it is precisely this grasp on reality that characterizes Christian hope. Optimistic desires and predictions may or may not pan out. People, institutions, and projects will inevitably disappoint. But as Christians our hope is in God, whose goodness is his very essence. And our hope comes with a confidence in God as its object — a reality greater than what is in front of us. Even in the midst of the sufferings and evils of this world, we look beyond our ability to improve things, our good fortunes, and our positive vibes, toward the greater things that God has in hand.

In that case, for those who find themselves out of place in a world of optimism, there may yet be hope.

*The Rev. Matthew Kemp is curate at St. Paul's by-the-Lake in Chicago and is working toward a PhD in theology at Loyola University Chicago.*



Home of:



## Plan a Faith Alive Weekend!

- A weekend event for all ages designed for your Parish! It is a Lay led ministry with clergy input and guidance.
- The Faith Alive Weekend Program centers on *Fellowship, Worship,* and the opportunity to *Share Our Faith* through stories of how God has touched our lives.
- Faith Alive emphasizes spiritual renewal and discussion in *Small Groups* led by our Faith Alive team members. The small groups transition to Parish leadership after the weekend as Bible Study or Prayer Groups.
- The parish-wide weekend allows us time to ponder and renew our baptismal promises.
- Since the early 1970's ... over 2800 Faith Alive Weekends have taken place across the United States and in the Bahamas. Plan yours now!

FaithEncourage.org

Call 352-472-1992

info@faithencourage.org

*"I feel like the Good Shepherd. All weekend my sheep have been feeding in the greenest pasture, and I haven't had to worry at all. I am so grateful."*

Rev Andi Taylor, St David's Episcopal Church, South Yarmouth, MA



# A Columbarium For Your Church

A columbarium in the life of the church delivers a message of comfort in the knowledge that those that have touched our lives will always remain in the company of family and friends.



St. Francis Episcopal Church, Victoria, TX  
Rawley McCoy & Associates Architects, Victoria, TX

Here the timeless elegance of bronze and Armento artisanship are combined to create a beautiful Columbarium Memorial while making the comfort of church burial an affordable alternative. Let us assist you in establishing a columbarium for your church.



ARMENTO  
COLUMBARIUMS

BLENDING ARTISTRY &  
CRAFTSMANSHIP SINCE 1946

SEND FOR OUR FREE INFORMATION KIT & DVD

Armento Incorporated  
1011 Military Road, P.O. Box 39, Buffalo, NY 14217  
Toll Free 1-866-276-3686 · e-mail: [info@armento.net](mailto:info@armento.net)  
Visit us at [www.Armento-Columbarium.com](http://www.Armento-Columbarium.com)





— TWENTY MINUTES WITH JOHN TARRANT —

# Hope on the Ground

Buffalo in the Badlands

Matthew Townsend photo

**S**ince 2009, the Rt. Rev. John Tarrant has served as Bishop of South Dakota — a corner of the Episcopal Church that defies expectations and preconceptions. Tarrant’s ministry is a challenging one, and not simply due to South Dakota’s relatively large size and sparse population (it ranks 46th for population density in America). South Dakota is a state of deep contrasts: between east and west, rural and urban, those descended from settlers and those descended from indigenous peoples, people who have hope and people who have lost it.

In October, Tarrant announced that he will retire in 2019. Two months later, he sat with TLC’s Matthew Townsend at Stone’s Truck Stop in Watertown to talk about the church in the Mount Rushmore State. In terms of indigenous ministry, Tarrant’s experience offers a view into the collaboration between the Episcopal Church and its dioceses — collaboration that includes financial support from General Convention, which brought Tarrant and a number of South Dakotan deputies to Program, Budget, and Finance meetings in Austin.

Tarrant began the conversation with a significant detail: South Dakota has the largest number of Native American-majority congregations of any diocese of the Episcopal Church: more than Alaska, Minnesota, Navajoland, and North Dakota.

## What is the Episcopal Church like in South Dakota?

Over 50 percent of our members are Native American in the Diocese of South Dakota. A large percentage of our members are poor, below the poverty line. We don’t often think of the

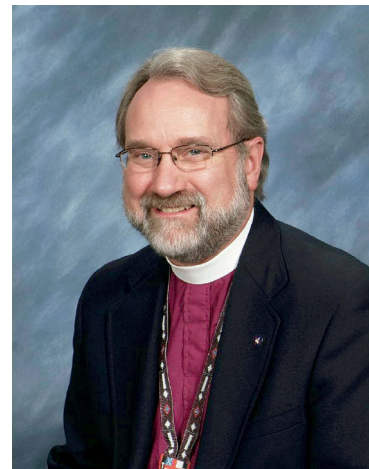
Episcopal Church in those terms. I don’t mean our congregations serve the poor; I mean many of our congregations are the poor.

At least 20 of our buildings do not have indoor plumbing or water. Most of them have pretty good outhouses. When people hear that, at first, they say, *Oh my gosh, all the wealth in the Episcopal Church, we should get ‘em bathrooms!* Only if you’re going to pay the propane bills all winter long so the pipes don’t freeze. Sometimes, that’s the complexity of poverty that people do not understand. And that’s not just South Dakota. There is a complexity to poverty that I would say a lot of America does not understand.

One of the things in South Dakota that in other areas of poverty you don’t necessarily experience is the isolation. If you’re poor in the city or serving the poor in the city, not too much of a drive and you can get out of it. But if you’re serving the poor in South Dakota, you’ve got a whale of a drive.

## Many churches, both inside and outside the Episcopal Church, hope to grow. What is the conversation about growth like in South Dakota?

I spent time in the [wider] Episcopal Church. I went to church





growth conferences and learned all that stuff. Then you come out here. You want a sign up so people can find church for the funeral. But for growth, signs won't make a difference — the demographics work against you.

Part of what the white churches face is depopulation of the rural area. If you look at the last census, South Dakota grew in the Rapid City area — the Black Hills — and in the greater Sioux Falls area. The group that grew was young children in the Native American population. But in Webster and Miller and Gettysburg, those populations are continuing to shrink. Gettysburg chose to close. These are rural America's issues, but maybe more extreme due to the distances.

On the reservations, the divisions between families seem to be stronger.

**I've heard that familial division within and between reservation churches has increased in recent years. How is the church addressing rural depopulation and increased tension?**

My question is: how does our faith in Christ Jesus, how does the power of God in Jesus, make a difference in our individual lives in our faith communities? If anything haunts me, it's how we present the gospel in such a way that people realize it's supposed to make a difference in our lives. It's not just about getting into heaven. I'm not perfect, but I'm a whole lot better because of my relationship with Jesus, because it does make a difference.

**Why don't people have that knowledge?**

I think we quit talking about it a long time ago. We were interested in getting people to come to church — the baby boomers, after World War II. We were interested in building up our congregations more than building up the kingdom.

If we believe that God does really work through us, that God does provide answers, and that God does transform, then that is scary, because there is nowhere to hide, nobody to blame. And, some church leaders have fallen into the savior complex and enabled that attitude instead of saying, *God does give me the strength and the encouragement and the wisdom to be fully human, to be fully who I was created to be. But I've got to do the work.*

When congregations are faced with that, it's really scary.

**What can the Episcopal Church learn about itself through its South Dakotan lens?**

One of the things it can learn about itself is that it's a very diverse church, with diversity that has nothing to do with sexuality; that there's an economic diversity in the church that's absolutely ignored.

And it's the two or three gathered together that count. How, then, can we support these cells, these faith communities? What does it take? How can we empower people to offer the worship that's within them, and the structure to support that and not dictate it?

Some of our missions do better. We disempowered people because we told them, with the 1979 prayer book — and I'm going to show my bias — that Eucharist was the center. And the Eucharist became the center of worship.

This diocese used to have tremendous lay readers. [Mis-



A lake in the Black Hills

Matthew Townsend photo

sioner for property] Pat LeBeau's dad was a lay reader on the Cheyenne River mission, and he would go and do several services on Sunday morning. It was Morning Prayer.

What we did, we said that worship needed to be clergy-focused. And I think when we did that, we really lost that lay leadership that was pretty normative in much of the church. You can be the body of Christ in the Episcopal Church without indoor plumbing. You can be the body of Christ within the Episcopal Church having one priest serve seven or eight congregations. You can be the body of Christ within the Episcopal Church and not actually be able to afford insurance on your building, knowing if it burns down it's gone. You can be the body of Christ if you choose to be the body of Christ.

There is no gimmick. There is no fix. We're being called into faithfulness. And what that faithfulness looks like depends upon the community that you are.

It breaks my heart when I see congregations that are struggling over whether they should have blue or purple during Advent. It breaks my heart when a congregation says, *well, we can't come up with anybody who wants to be senior warden or junior warden.* That's the English model of the church that's never worked that well in small churches in America.

What I've done is I've said to congregations, *Look, be the body of Christ. What needs to be done?*

*"Well, the walk needs to be shoveled."*

*Well, who's going to say, this winter, "I'll make sure the walks get shoveled?"*

In fact, at Aberdeen, we did that for a while. They couldn't get anybody to serve on the vestry. I said, *okay, don't have a vestry. Get the folks together and figure out how we're going to do the jobs that need to be done. Let's not get caught up in this, and let's not feel inferior because we don't fit this particular model.*

That's the church in many places. It doesn't mean the classic model doesn't fit some places. But don't make your self-worth be grounded in a structure. Your self-worth is always and only grounded in the living God in Christ Jesus. Only, and always. Everything else is about how we're going to live it.

(Continued on next page)

### What should the next bishop know?

This is a relational ministry, absolutely relational. You've got to be willing to be with people; there is absolutely no substitute. Sometimes you can't fully be there, so you've got to either send a representative or you've got to pick up the phone. But you've got to be willing to be with people. You've got to be willing to sit behind the windshield and do a lot of driving.

Jesus comes into the world, really, as the hope-bearer. The power of God through Christ Jesus can transform the world, and that's what gives us hope. Otherwise, we have no hope. The

bishop also needs to be the hope-bearer. It doesn't mean we don't ignore things when they're problems. But at the end of the day, you've got to have hope, and we need to express it with some sense of joy.

Also, there are no easy answers. If there were, somebody else would have come up with them a long time ago. Over 2,000 years

ago, God came to the world in the person of Jesus, and the world's still broken. The next bishop should not think they're going to come into South Dakota and fix. Hopefully the next bishop will come to South Dakota and be present, because that's what God did 2,000 years ago — came into the world and was present and is still present. And we're still seeing the ripple effects, but the world's still broken. We live in that kind of tension.

### Where do you see hope and joy?

Oh, God, all over the place. I see joy all the time, every Sunday I do a visitation. Even a little church in Madison, South Dakota, being served by a supply priest.

Or at St. Thomas, On the Tree, out middle prairie. Go out there. Folks will come, hardly anybody lives around there. They come to that church, it's the family church. They do have a pretty good outhouse. They do have electricity. The propane heat for their stove is just a little canister like we have for our grill. We come and gather and after the service in the church they go in the little parish hall, and they bring in food. They have roast beef, or they have ham, and it's hot. And they have soup, and it's hot. And they serve it. And they sit around. And we eat. And we break bread and we pass the cup. And that's joy. In a sense, I think hospitality is a witness of hope.

A family member dies. You see this over and over again: The family comes together. They make food. They cook for the wake. They cook for the funeral. They serve everybody. At the giveaway, they'll give away all sorts of stuff. The world says, "Well, these people are too poor to give away so much stuff,

they ought to be spending it on the rent!" But God says, "They understand generosity." Because generosity is when you give away what you don't have. Bill Gates can give away tons. But when you give away because you can't do anything else, because generosity is what you know and is part of your soul and you're not counting the cost, you just do it — that's hope. When I see that, I say, "Wow, if these Jesus followers can be like that, then maybe I can be like that." And I think it's made me more generous. I've seen generosity out here like I've seen nowhere else in the church. That's hope.

### How can people get involved?

One of the things I think the larger church has lost is that the Diocese of South Dakota is actually in partnership with the larger Episcopal Church to do Native ministry. We get a block grant from the General Convention budget. What some in the church have gotten confused over is they have seen this as our ministry that they're supporting. In truth, it's the Episcopal Church's ministry that the Diocese of South Dakota is partnering with.

Nothing for my office comes out of that, my pay isn't based on that. It only goes into mission work. None of the Anglo churches benefit from that. In fact, we kick in anywhere from \$150,000 to \$200,000 a year from the diocese to help native ministry in the Diocese of South Dakota. It is a true partnership. Part of what the larger church can learn is we are partners.

The fruit of that is people with real lives, real joys, and real sorrows are ministered to through the Episcopal Church in areas that normally would be forgotten. And we have been, for 150 years and God willing we will be for another 150 years. There's no other denomination in the Dakotas that can really make that claim, except maybe the Roman Catholics.

We have been and we are present among some of the most powerless people in this nation. That should be a point of encouragement for the larger church. And it's not done with great fanfare, it's just done day in and day out. People like Fr. Charley Chan pour their lives out, in the name of Christ, through the Episcopal Church, for the people of God. People like Fr. Chan, and Lauren Stanley, and Margaret Watson, and Kim Fonder, and Ed Hunt, and Pat White Horse-Carda that do this day in and day out, and in the name of Christ for the Episcopal Church. That's pretty powerful. Our diocese could not do that ourselves. It's only in partnership with the larger body that we can do that.

### How can people help without being patronizing or misunderstanding the need here?

I'll tell you a story. I'm at the House of Bishops, maybe a couple years in. Someone had sent into the office some altar linens from the church. On the outside of the box, it's written, "Not to be used." They have holes in them; there's one that was dirty. So, I stand up at the House of Bishops and show them the yellow linens. And I say, "Please, I appreciate the support we get, but please don't send us your garbage."



Matthew Townsend photo

St. John's Church, Browns Valley, Lake Traverse Reservation



Afterwards, a bishop stands up and says, “You know, we can get new altar linens for Indian churches in South Dakota and I’ll pledge to buy a set.”

**Some of the altar linens I’ve seen here are clearly hand-embroidered.**

Plus the fact that this wasn’t about altar linens. It was about *don’t be patronizing and send us your garbage. Don’t fantasize in your head that if you send these worn altar linens, that the little Indian ladies will be down by the river, cleaning them up and putting them in the sun.*

I didn’t bring them there because we needed altar linens. They need propane, they don’t need vestments. I’ve made the mistake. We all have those moments. When there were floods in Grand Forks a few years ago, I was at St. Paul’s Church in Stockbridge. I heard St. Paul’s Church there was flooded. So, I said, “Gee, I know what we’ll do, we’ll collect coats. I’m sure they’ll need that.” So, we boxed up all this stuff and we send it to them. What they didn’t need was a bunch of boxes and clothes and stuff that they have no place to put. But that was making that assumption that this is what they need. I hadn’t been there.

To make it worse, I was surprised when they didn’t send a *thank you*. I think the *aha!* came when I moved out here, and I began to become aware of how we project what we think folks need without relationship.

Contact the bishop to build relationship. Contact me. This is a very incarnational diocese.

**How can people pray for the church’s ministry here?**

Pray that the Spirit will move local folks to be raised up as leaders. Most of our mission churches need leadership, faithful and faith-filled leaders.

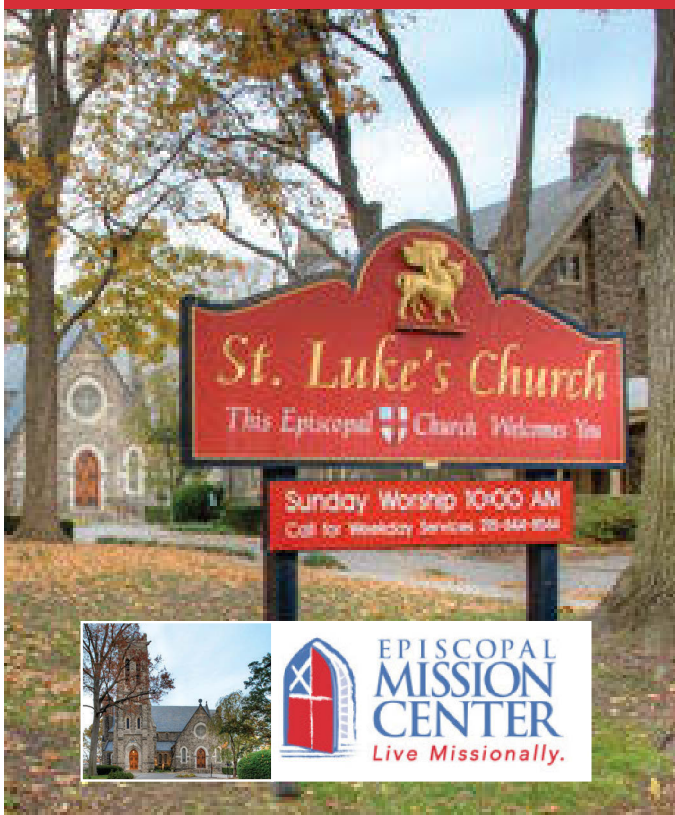
Pray for our work, and pray for our mission clergy, who really do pour out a lot of their lives for the sake of this ministry. And they don’t do it in high-compensation ways. This is sacrificial ministry. Pray for their health, spiritual and physical. Pray for their stamina; and also to give thanks for their willingness to serve our Lord in this very difficult ministry. Not just to pray for the needs, but to give thanks that there are Jesus followers who are willing to sacrifice a part of their lives for the sake of the gospel in the Dakotas.

And pray for the people. It’s a hard life. This is true in other parts of the country, but it’s a hard life. It’s easy for despair to creep in, and that’s part of what suicide is about. Pray that the hope of the gospel can take hold. I pray that for our country.

Fr. Chan has probably done more suicide funerals in two months than I’ve done in my entire ministry as a priest. When two-thirds of your funerals are for people under 50, there’s a toll for that. So we pray for encouragement.

It’s sad. But the Episcopal Church is there. And that’s pretty powerful. We look at the Episcopal Church and grouse about this and that. But the Episcopal Church is in Sisseton and Pine Ridge and Rosebud and Cheyenne River and Standing Rock. It is present among the people — those who are the pastors and the people themselves. That’s powerful, I think. Until I came out here, I wasn’t even aware of it, and I was a lifelong Episcopalian. □

## THE EPISCOPAL MISSION CENTER



The Episcopal Mission Center is a urban retreat and Episcopal Social Justice Center in the heart of Historic Germantown. We offer a variety of outreach opportunities for people of all ages. We actively live out the **5 Marks of Mission of the Episcopal Church** while valuing an ecumenical partnership with various peoples of backgrounds and faiths.

The EMC is dedicated to making strong connections with the community, and we a part of the vibrant culture of Philadelphia. Come out to have some fun, fight for a cause, or even both.

**Practice Active Love • Share Your Story  
Engage In Practical Service • Work For Systemic Change  
Reflect, Renew, & Restart**

[www.episcopalmissioncenter.org](http://www.episcopalmissioncenter.org)  
or call 215-844-8544



*The Saintliness of Margery Kempe*, directed by Austin Pendleton, at the Duke on 42nd Street in New York

© Carol Rosegg photo

## Comic Tribute to a 14th-century Mystic

By Retta Blaney

As a student at Yale University 62 years ago, John Wulp was chatting with professor and literary critic Paul Pickrel at an Elizabethan tea. Pickrel mentioned that he had just read *The Book of Margery Kempe* and found it hilarious.

Wulp, who had no background in faith, could not imagine how an autobiography by a 14th-century English mystic could be that funny, but he read it and agreed.

“I felt it was what you make comedy of: a person who has ambitions that exceed their ability, so I decided to write a play about her,” Wulp said.

That play, *The Saintliness of Margery Kempe*, was revived Off-Broadway at the Duke Theatre on 42nd Street, 59 years after it last graced a New York stage — or any other.

Wulp said he was surprised by how many medieval scholars have

attended the Off-Broadway production. Some of those scholars have asked about taking the play to the International Medieval Conference at the University of Leeds in July 2019.

In all the years between productions, Wulp has traveled a long and varied road, just as Kempe did. Born in 1373 in Norfolk, England, Kempe never learned to read or write, so she dictated her story, which is considered the earliest known autobiography of an English person.

And what an autobiography it is. Among the highlights of her life are marriage at 20, a vision of Christ during a spell of madness after the birth of her first child (there were 14), failure of a brewery she bought and tried to run, and a quest for a spiritual life that often prompted her loud weeping and cries that unnerved many fellow travelers on her pilgrimages throughout England,

Europe, and the Holy Land.

Wulp saw in her “a universal comic figure” and likened her to his idol, Charlie Chaplin: “He was a little man who had these big ambitions.”

Although he had never written a play and had no money, Wulp saw a way around this in the looming Korean War.

“I decided to enlist and somehow get two years in which to write a play. I wrote *Margery Kempe*.”

Wulp shared much of his life story one Monday afternoon while the production was in rehearsals. His home for more than three decades is on Vinalhaven, an island off the coast of Maine. In preparation for the show, for which he designed the sets, he was camped out — fold-out bed open in the living room, an unmade bed in the bedroom — in a furnished corporate apartment on the outskirts of the theater district.

About a half-dozen prescription



bottles surrounded him on the counter where he sat in front of the kitchenette. A walker with wheels and a seat was nearby. He is, after all, 90. But he has a recall for dates, names, dialogue, and the book's passages that can rival that of any college student.

Here's the story of *Saintliness*, which draws heavily for plot and dialogue from the original source. While he was still in the Marine Corps, Wulp sent an almost finished copy of the play to New York to see if there was any interest. There was. While on guard duty one day, he received a message that theatrical producer Irene Selznick was considering the script.

That did not pan out, and neither did the option taken by Broadway's Circle in the Square Theatre, which wanted José Quintero to direct and Alice Ghostley to star.

With a persistence Kempe could appreciate, Wulp spent time trying to persuade Robert Whitehead, one of New York's most successful producers at the time, to stage the show after Whitehead expressed interest. This effort also failed.

Wulp's break came after Whitehead's secretary sent a copy to the managing director of the Poets' Theatre in Cambridge, Massachusetts.

"Within a day they agreed to do the play. It was an enormous success."

The play drew great reviews and earned Wulp a Rockefeller Grant. That was in 1958.

The next year it was produced Off-Broadway with vastly different results. He was living with a man "who fancied himself a director" and who encouraged Wulp to "rewrite it out of existence."

"It was a total disaster," Wulp said, even though it starred Frances Sternhagen, who in later years won two Tony Awards, and Gene Hackman, who became an acclaimed movie star.

"It was so awful it was unbearable, so I put it in a box in the attic and tried to forget about it, but I never really did."

The play remained tucked away all



John Wulp and Austin Pendleton

that time until two years ago, when Wulp was approached by the New York Public Library for the Performing Arts at Lincoln Center, which wanted to buy all of his theatre and dance photographs. His career has included photography, painting, Tony Award-winning producing, directing, and award-winning scenic design. When he went to the attic to search for the negatives, he found the four plays he had written as a young man.

As he reread them he had a strong sense that Kempe's story was a good play and could be revived successfully if he could persuade Austin Pendleton to direct it. Through a connection, he sent it to Pendleton, a highly respected director, actor, and writer, who said yes.

Pendleton has worked as a character actor in *Billions* and *Homicide: Life on the Street* and as the stuttering defense attorney John Gibbons in *My Cousin Vinny*.

"I read it about a year ago and really loved it," Pendleton said in a phone interview. "It's not like any other play. I thought it was funny and I was kind of moved by it. A story of someone who tries to find themselves, no matter how outlandish they are, is always moving if it's well written."

In that aspect, Pendleton sees Kempe as a woman of our day.

"In that period of time it was not a quest a lot of people took on. They weren't allowed, especially women." The production features nine cast members taking on all the parts, with Andrus Nichols in the lead. A video at [bit.ly/MargeryKempe](http://bit.ly/MargeryKempe) shows background footage of Pendleton and the cast preparing for the show.

Cynthia Nixon, who is running for governor of New York, played Kempe in a reading last fall. Her mother had been in the previous production all those decades ago.

Wulp said audience members who love the book "probably take Margery very seriously," but hopes they will have a good time and learn that "life is funny." He says he heard no objections from the book's fans during past productions.

"Nobody writes plays for women anymore, so the possibility of finding a women's play is odd, in a way," he said. "It's about what's going on now. As soon as she sets up in business, people mistake her reasons and think she's out for sex and harass her.


"I feel it somehow affirms life, all that energy going into being something special. We all think we're the center of the universe. It keeps us alive."


What would Kempe think of her stage portrayal? Wulp believes she would be delighted.

"It's what she wanted to do, to be famous."

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

**Inspired Artisans, Ltd.**  
Liturgical Arts Studio  
Since 1997 Custom Design & Creation  
Sculptures~Mosaics~Art Glass  
Crosses~Liturgical Fittings





*Let us inspire you...*  
[gianfranco@inspiredart.com](mailto:gianfranco@inspiredart.com)  
(888) 442-9141  
[www.inspiredart.com](http://www.inspiredart.com)

# Freedom and Popular Culture

Review by Neil Dhingra

There is something deeply wrong with the American dream. In 1982, President Reagan declared, “We believe in the workingman’s toil, the businessman’s enterprise, and the clergyman’s counsel.” In *Resurrecting the Idea of a Christian Society*, R.R. Reno, editor of *First Things*, bracingly presents the clergyman’s counsel. However, Reno, who worked on an oil rig, pronounces the dream of sheer possibility arising from the workingman’s toil to be heretical.

While Reagan claimed that “the individual was sacred” and “God himself respects human liberty,” Reno worries that an American dream of unbounded liberty lets us distort created reality and cruelly neglect those whose “destinies were largely fixed at birth.” And, as for the “businessman’s enterprise,” in June 2015 *First Things* published “The Power Elite” by Patrick Deneen, an indictment of a libertarianism that now spreads social liberalism, consumerism, and “creative destruction.” Reagan’s triumvirate has broken apart.

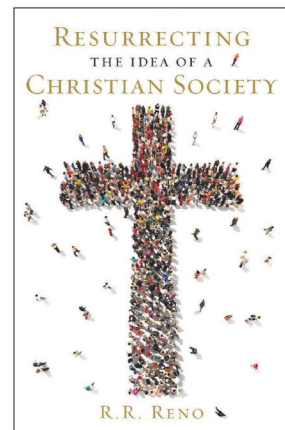
Like Reagan, Reno dislikes the “administrative-therapeutic state,” but his argument is against an entire “metaphysical dream of freedom” dreamt by our “post-Protestant elite,” as well as their “foot soldiers,” those so-called Nones who have a “central commitment to the freedom of each individual to define the meaning of life for himself” and vote Democrat. If Reagan bemoaned the individual’s loss of agency, Reno now worries that untrammelled individual agency culminates in the fragmentation of relativism. If we dream of freedom, we will transgress the rigid norms that once supplied a “sturdy set of guardrails” for the working classes; we will end up not only “post-religious,” but also “post-patriotic,”

alone in our “pursuit of private self-interest.” We will then need that “administrative-therapeutic state” to pick up the scattered pieces.

Like David Brooks, Reno claims that our “freedom” and solidarity have indeed worked at cross-purposes because our liberation from social norms — our nonjudgmentalism — has come at a very high cost to the working class and poor. (Both Brooks and Reno make use of the same profile from Robert Putnam’s *Our Kids*.) The upper middle classes, to Reno, can carefully negotiate the brave new world of nonjudgmentalism by supplementing it with “strong habits of self-discipline,” not least those necessary to earn high standardized test scores. They are also very good at flexible moral codes because they “are good at talking” and access the right therapists. Those, however, who require “clear rules,” who do not have the “luxury of questioning,” find themselves on the losing side of a “class war,” as their need for restricted codes is sacrificed for upper middle class “freedom.” Not having to “put on a tie” may not result in a relaxed, casual workplace, but in the abandonment of any “standards of deportment” altogether.

Thus, in this fluid world, Reno does not repeat Reagan’s conservative call for economic freedom, which to him even “seems perverse,” the source of even more fragmentation. Reno calls for solidarity. If the workingman’s individualistic dream of possibility is heretical, Reno applauds the workmen who collectively hang “the ‘largest American flag I’ve ever seen’ at One World Trade Center. He also recommends the formation of mediating institutions to rebuild “a thick local culture that encourages our free, responsible participation,” especially strengthening marriage.

In place of the “illusory freedom” of



## Resurrecting the Idea of a Christian Society

By R.R. Reno

Salem Books. Pp. 256. \$27.99

nonjudgmentalism, Reno offers real “social standing, a sense of earned dignity” that comes from knowing that one is an “honorable man” — authentic freedom comes from service to one’s neighborhood and family, from being a good coworker or teammate, from doing those things that *matter*. Amid the fragmentation of the post-Protestant establishment are those “Faithful” who grasp that freedom comes from respecting moral authority, they — not free-market enthusiasts — are our counterculture.

Reno knows that some liberal readers will question his claims about “moral and spiritual poverty” and his limited discussion of those material conditions that may warrant government intervention. In response to Brooks, Reno’s fellow Catholic Elizabeth Bruenig has claimed that we cannot detect different “baseline moral values” among American social classes; it is just that the “stressors of poverty” tend to overwhelm social norms. We might suggest that the

(Continued on page 32)

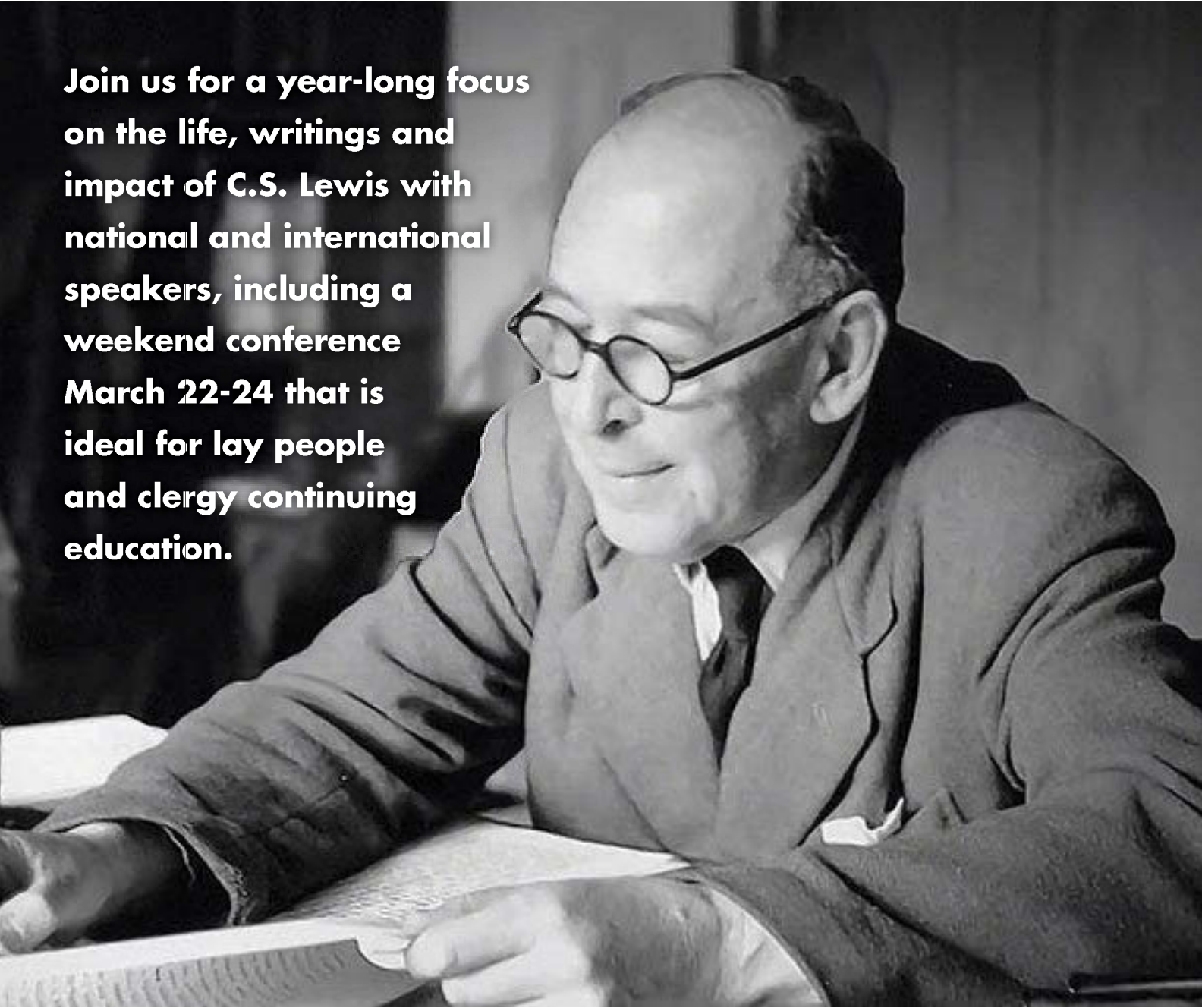


# **SURPRISED BY LEWIS**

## **WHY C. S. LEWIS**

### **IS STILL RELEVANT TODAY!**

**Join us for a year-long focus on the life, writings and impact of C.S. Lewis with national and international speakers, including a weekend conference March 22-24 that is ideal for lay people and clergy continuing education.**



**For more information, visit: [www.stthomaswhitemarsh.org](http://www.stthomaswhitemarsh.org)**

St. Thomas' Episcopal Church, Fort Washington, PA

## Considering a Master of Divinity degree?



## Consider Bexley Seabury

### A Seminary Beyond Walls

Our non-residential MDiv emphasizes contextual learning and formation. Classroom and online courses are anchored by a two-year internship close to your home. We help you develop as a leader and a strategic thinker while linking what you learn to what is happening in the world.

## Contact

Jaime Briceño  
jbricen@  
bexleyseabury.edu  
800.275.8235

Learn more at  
[bexleyseabury.edu](http://bexleyseabury.edu)

## BOOKS

(Continued from page 30)

absence of good jobs can *itself* bring about moral disorder.

The narrator of Bruce Springsteen's "Youngstown" finds his sense of purpose through a steel-industry job that "fed my children / made my pay" and connected him to a deep sense of place and history — the Ohio Works had "built the tanks and bombs / That won this country's wars." After the plant's closure, his religious faith is shaken; he notes, "I would not do heaven's work well." George Packer has written about the seeming absurdity of arguing for mediating institutions in the face of the acidic heartlessness of global capitalism, writing of striking Ohio steelworkers, "There is no 'common life' except for the workers' desperate effort to stick together as they look ahead to weeks or months without pay — or, perhaps — a future without a job."

As Reno writes, "It's an argument worth having."

Some of Reno's interpretations are also questionable, as everything seems determined by its acceptance of or resistance to the "metaphysical dream of freedom." While his most controversial judgments are likely about matters of sexual identity, Reno even suggests that Maya Lin's Vietnam Veterans Memorial exemplifies a "personal" approach to mourning which only works "against a background of clear and forceful patriotism." This is arguable. The descending walkway of the wall — and the quiet of the visitors — seems to separate the memorial from its political environs. Lin presented the engraved names collectively as if to be read as an "epic Greek poem," and so that searching for a name would be like looking, with other survivors, for a loved one on a battlefield. Even if, as Reno suggests, the memorial does not present a collective meaning, or moment of closure, for the war (How could it?), the wall may serve to unite Americans in the shared experience of loss. There may be more — and more elusive — sources of solidarity than Reno imagines.

While he writes movingly about the importance of "honor" above "pay-

check" or a "vocation above society's fickle acclaim," Reno needs to write about our institutions' failure to foster that authentic freedom. For instance, if we were to invent an embodiment of the American "metaphysical dream of freedom," it would be Don Draper of *Mad Men*, who takes a new identity, claims only to move "forward," and tells another character, in her moment of acute distress, "It will shock you how much it never happened." Yet, at series'

"Reno needs to write about our institutions' failure to foster authentic freedom."

end, Don is stripped of all of his prestige, confesses his sins to Peggy "with a list of admissions that might as well have started with 'Bless me, Father, for I have sinned'" (Matt Zoller Seitz), and meditates, finally to come up with a vision of the world singing in "perfect harmony." Of course, it's a commercial for Coke. But this is not to question the desire for "perfect harmony," only the lack of a suitable vehicle for it. Why can't Don convert to Reno's — and my — Roman Catholicism?

Catholicism appears in *Mad Men* through its most compelling character, the Norwegian (!) Catholic from Brooklyn, Peggy. One of Peggy's earliest ads even repurposes the phrase "You take it, break it, share it, and love it"; later in the show, she will ask, "What if there was a place where you could go where you could break bread and whoever you were sitting with was family?" Catholicism also appears, at least for a three-story arc, through the Jesuit priest, John Gill, who "is a Vatican II Catholic even before Vatican II convenes" (Seitz). Father Gill plays folk music on his guitar and even takes Peggy's advice on a sermon.

But Father's fascination with Peggy, however innocent, means that he wants her to be a good Catholic and to confess having had a child out of wedlock. Father Gill and Peggy inevitably conflict. Gill



ends up shouting, “Don’t you understand that this could be the end of the world, and you could go to hell?” Peggy responds, “I can’t believe that’s the way God is.” That’s their last conversation.

This is a fictional show, of course, but the late Father Andrew Greeley noted that the “principal motivational resources” for the pre-Vatican II church were in fact “the Church (or the pope) says so and you must obey without question, and second, you will commit mortal sin and go to hell if you don’t.” Arguments were made “in an abstract and ecclesiastical language.” This conversation should have gone otherwise. Father Gill isn’t necessarily wrong, as Peggy does confess in a sort-of way by episode’s end, and Peggy still believes in God. But Peggy was seemingly faced with two forms of arbitrariness: following her will or “blind obedience” to a traditional authority.

Perhaps, in general, one can argue that a traditional authority is better than one’s own will. But, recently and tragically, we have seen the failure of many forms of traditional authority. Reno does not discuss the Catholic sex-abuse scandal. Rod Dreher, a fellow critic of the “metaphysical dream of freedom,” has written that his Catholic faith “cracked” when a parish council member told him that a priest’s past had to be concealed “for the good of the church” and that Dreher was a “betrayal of the tribe.” There can be a lonely emptiness to our own dreams of freedom, but there is another form of emptiness in “for the good of the church.”

Reno is right to speak of freedom as requiring love, lest it become nothing more than individualism and transgression. He is right to separate his “clergyman’s counsel” from the “workingman’s toil” and the “businessman’s enterprise.” But I look forward to another book from him to show the actual, sometimes elusive, shape of this freedom in our broken world and with the Church as it is.

*Neil Dhingra, a Roman Catholic, is a doctoral student in education at the University of Maryland.*



**SEPTEMBER 29, 2018 | 9AM-5PM**  
**THEO CON**  
 WHERE THEOLOGY MEETS POP CULTURE

GRAPHIC NOVELS  
 COMIC BOOKS  
 GUEST SPEAKERS  
 SCREENING  
 COSPLAY  
 PANELS & MORE!

VIRGINIA THEOLOGICAL SEMINARY, 3737 SEMINARY RD., ALEXANDRIA, VA  
**INFO@THEOCON.LIVE WWW.THEOCON.LIVE**



### Parish Development Resources

Grounded in Anglican ascetical theology and practice with a bit of Organization Development wisdom added.

### Means of Grace, Hope of Glory

A blog on parish development methods and issues  
[www.congregationaldevelopment.com/means-of-grace-hope-of-glory](http://www.congregationaldevelopment.com/means-of-grace-hope-of-glory)

### Abuse of Power

A blog on how the abuse of power undercuts parish development  
[www.congregationaldevelopment.com/abuse-of-power](http://www.congregationaldevelopment.com/abuse-of-power)



BPs

*Become a better preacher.*



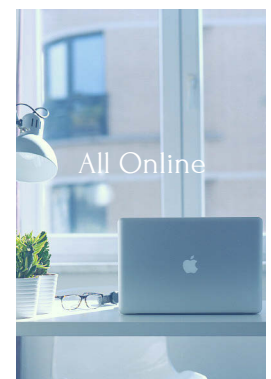
eCourses  
 The Collective  
 Mentorship

ONLINE PREACHING FORMATION  
 & CONTINUING EDUCATION

## BACKSTORY PREACHING

SPIRITUALITY. CRAFT. PROCESS.

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



All Online



*We honor your service.  
Contact us to learn  
about special incentives  
for those who served  
the church.*

## LEARN HOW BRIGHT AND SUNNY ACTIVE SENIOR LIVING CAN BE

Enjoy the delight of the Sunshine State with Westminster Communities of Florida, offering communities throughout the state featuring great options to fit your lifestyle. Choose from waterfront, suburban and city locations, all part of our not-for-profit, faith-based family. Discover an active lifestyle to meet every interest, made sunnier by wellness of body, mind and spirit. No matter what choice you make, you'll enjoy services and amenities like restaurant-style dining, housekeeping and more. Plus, rest easier with the assurance of supportive services available on campus.

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

**1-800-948-1881 ext. 226**

*Live Well. Be Happy.*



**Westminster  
Communities**  
of Florida

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

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





# Grace and Daily Life

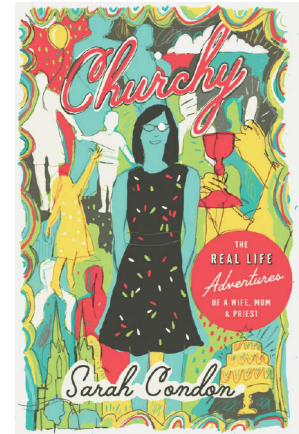
Review by Christine Havens

A friend glanced at the cover of Sarah Condon's memoir, *Churchy: The Real Life Adventures of a Wife, Mom, and Priest*. He said it reminded him of dress pattern artwork, the kind he saw when shopping in fabric stores with his mother when he was young. I can see the resemblance — it's a bright cover, fun and feminine. One might think the resemblance ends here.

This book is a memoir and yet doubles as a devotional, especially for mothers and wives who fret about the day-to-day messiness of their lives.

Early on, Condon promises the reader that her book is not one of those "paperbacks that promise to unlock your hidden talents and awaken you to the power that lies within." She holds true to this, patterning the book as a series of vignettes. She draws the reader into each chapter using events from her experience, often with self-deprecating humor. Early married life, hospitality, child-raising, growing up in Mississippi, and ordination are her fabric, from which the reader gains insight into the churchy patterns of Condon's life as a Christian.

Grace abounds in this book. Condon's willingness to share her brokenness and



## Churchy

The Real Life Adventures of a Wife, Mom, and Priest

By Sarah Condon

Mockingbird Publications. Pp. 164. \$13.95

need for Christ through recounting of her life experience is what drives this book. She traces grace at work, reinforcing that this miracle happens in so

(Continued on next page)





INTRODUCING  
**THE ENDOWMENT CAMPAIGN OF**  
 THE LIVING CHURCH FOUNDATION:  
**FORMING NEW LEADERS**

"The Living Church lives up to its name. When so many in the Church want to take refuge in either vague inclusivism or bitter polemic, *The Living Church* honours the deep and abiding theological commitments of historic Christianity while promoting respectful, intelligent debate. Its contribution to the health of our Anglican community is immense and vital."

—The Rt. Rev. and Rt. Hon. Dr. Rowan Williams, 104th Archbishop of Canterbury

Visit [livingchurch.org/donate](http://livingchurch.org/donate) to learn more and to support the campaign.

(Continued from previous page)

many little and unexpected ways, and often despite our best intentions.

Condon also speaks to larger concerns within the Church, such as how vocation is addressed and the adherence to institutionalism. Her penultimate chapter, “The Old, Old Story That Turns the Church Around,” contains a question that centers on the Church’s struggles: “In a desperate desire to save an institution, are we forsaking God?” Condon reminds readers that we all rely on Christ, even the Church as a whole, and that “there is enormous relief” to be found in that.

The Episcopal Church is still celebrating (at least in the Diocese of Texas) the 40th anniversary of the ordination of women. Do not read this book, though, just to feel good about supporting a woman in the priesthood. After all, Condon lists *priest* as the last item in her “real life” list. As Condon says, “Ordained women are not here to be a good story. We are not here to serve some political agenda in the church. We are here solely to serve the Gospel. The rest is just noise.”

While at times Condon overgeneralizes, *Churchy* should be read by anyone eager to discover one person’s journey in understanding her brokenness and acknowledgment of what a life in Christ truly means. For those, especially women, who are wondering about their vocations, and for married couples in which at least one person is ordained, this work will resonate. It would make for an excellent book discussion.

Like a sewing pattern, which serves as a guide to creating some form of self-expression, this book might guide both women and men into a deeper life in Christ. It serves also as a reminder that external labels are only an indicator of the reality inside.

*Christine Havens is a poet and writer and graduate of the Seminary of the Southwest whose work has appeared in The Anglican Theological Review and Forward Movement’s Daily Devo.*

## Take Counsel — Stop Grumbling

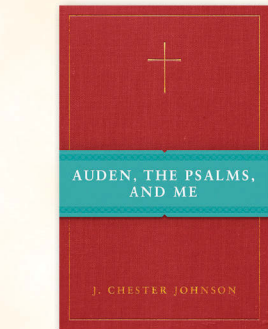
The Invitation 2018

[orderoftheascension.org/the-invitation-2018-take-coun](http://orderoftheascension.org/the-invitation-2018-take-coun)

To seek the presence of Jesus Christ in the people, things and circumstances of life through stability, obedience and conversion of life ... The development of parish churches grounded in Anglican pastoral and ascetical theology, especially Benedictine spirituality.

Associates of the Order of the Ascension

[orderoftheascension.org/associates](http://orderoftheascension.org/associates)



*“This was a gift to my daughter, an Episcopal priest. She began reading it immediately, couldn’t put it down.”*

— Sue Ellen Ruetsch

*“J. Chester Johnson tells a remarkable and illuminating triple story..”*

— Edward Mendelson, Professor of English and Comparative Literature, Columbia University, and literary executor of the estate of W. H. Auden

Available from: [www.churchpublishing.org](http://www.churchpublishing.org) or [www.amazon.com](http://www.amazon.com)



Story of the Retranslation of the Psalms  
Contained in the Current *Book of Common Prayer*

## BARRY DONALDSON ARCHITECTS

ARCHITECTURAL DESIGN

HISTORIC PRESERVATION

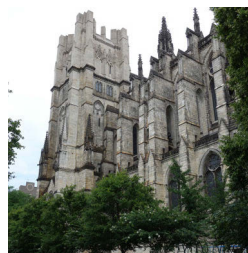
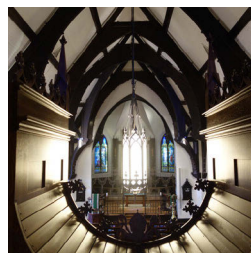
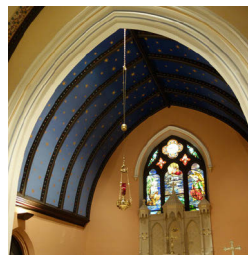
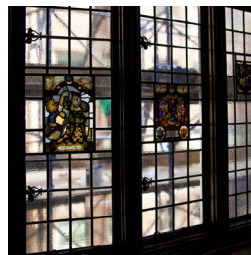
MASTER PLANNING

CONDITIONS SURVEY

LITURGICAL DESIGN

ENERGY ANALYSIS

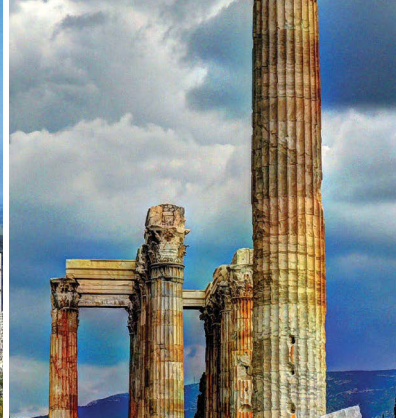
GRANTS & CAPITAL  
CAMPAIGN ASSISTANCE



14 King Street, Croton on Hudson, New York 10520 914-525-9610

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





# Christian Travel

## *Inspires Faith & Changes Lives*

**Host a Tour  
& Earn Your Travel**

[www.eo.travel/host](http://www.eo.travel/host)



### **The Living Church Holy Land Pilgrimage**

**January 28 - February 7, 2019**

*Bethlehem, Nazareth, Sea of Galilee, Samaria, Golan Heights, Shechem, Jerusalem, Masada & more!*



### **The Romantic Danube River Cruise**

**with The Rev. Dr. Russell Levenson**  
aboard the AmaWaterways AmaSonata  
*Germany, Austria & Hungary*

**Oct. 24 - Nov. 1, 2019**



### **Oberammergau 2020 Tour Packages**

Alpine Wonders • Alpine Odyssey  
European Capitals Tour • Best of the Holy Land  
Best of Switzerland • Best of Italy  
Danube River Cruise



### **Journeys of Paul Cruise**

**with The Rev. Judy Fentress-Williams**  
*Rome, Malta, Athens, Corinth & More!*

**Sept. 23 - Oct. 4, 2019**



Educational Opportunities Tours

**For more information contact:**

**Rev. Donald Fishburne, Director of Travel Ministry**  
[donald@donaldfishburne.net](mailto:donald@donaldfishburne.net)

[www.eo.travel/episcopal](http://www.eo.travel/episcopal) • 1-800-247-0017





## Ascension Press of the Order of the Ascension

To seek the presence of Jesus Christ in the people, things and circumstances of life through stability, obedience and conversion of life ... The development of parish churches grounded in Anglican pastoral and ascetical theology, especially Benedictine spirituality.

*Practicing Prayer: A Handbook*, Lowell Grisham, OA Guidance for enhancing your experience of personal prayer.

*In Your Holy Spirit: Traditional Spiritual Practices in Today's Christian Life*, Michelle Heyne, OA Practical assistance for your spiritual practice of Eucharist, Daily Office, Community, Reflection, and Service.

*In Your Holy Spirit: Shaping the Parish Through Spiritual Practice*, Robert Gallagher, OA The revitalization of the parish by focusing on spiritual practice.

*Fill All Things: The Dynamics of Spirituality in the Parish Church*, Robert Gallagher, OA "Real-life models for the day-to-day work of leading healthy congregations. Spiritually grounded, yet pragmatic. May be the most helpful resource I've encountered for building a vital church."

Information on each book and to order:  
[www.orderoftheascension.org/ascension-press/](http://www.orderoftheascension.org/ascension-press/)

## PEOPLE & PLACES

### Appointments

**Megan Cox** is the Diocese of Western North Carolina's young adult ministry coordinator for Asheville.

The Rev. **Philip W. Dougharty** is rector of All Saints, El Paso, TX.

The Rev. **Robert Douglas** is rector of St. Mark's, Tampa, FL.

The Rev. **Dick Elwood** is interim rector of St. Thomas, San Antonio, TX.

The Rev. **Sinclair Ender** is curate at Trinity Cathedral, Davenport, IA.

The Rev. **Keith Fallis** is a bivocational priest at Good Shepherd, Sapulpa, OK.

The Rev. **Valerie Bailey Fischer** is a chaplain at Williams College, Williamstown, MA.

The Rev. **Eván Garner** is rector of St. Paul's, Fayetteville, AR.

The Rev. **Kevin Gore** is deacon in charge of St. Andrew's, Mountain Home, AR.

The Rev. **Megan Holding** is acting chaplain at Northeastern University.

The Rev. **Sara H. Irwin** is pastor of St. John Evangelical Lutheran Church, Carnegie, PA.

The Rev. **Tim Johnson** is rector of St. Andrew's, College Park, MD.

The Rev. **Torey O. Johnson** is priest-in-charge of Holy Cross, Pittsburgh.

The Rev. **Jim Kelliher** is deacon at St. Peter's and St. Andrew's, Providence, RI.

The Rev. **Regina Knox** is priest in charge of All Saints, Skowhegan, ME.

The Rev. **Ian Lasch** is rector of Grace, Jefferson City, MO.

The Rev. **Loren Lasch** is canon for Christian formation in the Diocese of Missouri.

The Rev. **Daryl Paul Lobban** is missionary for communications in the Diocese of Washington.

The Rev. **Daniel DeForest London** is rector of Christ Church, Eureka, CA.

The Rev. **Robert Magoola** is priest in charge of St. Athanasius' Church, Brunswick, GA.

The Rev. **Robert K. Marshall** is rector of Redeemer, Midlothian, VA.

The Rev. **Daniel Wade McClain** is Canterbury Chaplain at the College of William & Mary, and associate rector of Bruton Parish, Williamsburg, VA.

The Rev. **Shanna Neff** is rector of Messiah, Gonzales, TX.

The Rev. Canon **Mary June Nestler** is course director and lecturer in contextual biblical studies at St. George's College, Jerusalem.

The Rev. **Martin Odidi**, a priest of the Anglican Church of Nigeria, is priest associate at St. George's, Nashville.

The Rev. **Joyce Penfield** teaches Alternatives to Violence for Peace Bridges in Cambodia.

The Rev. Canon **John D. Perris** is canon to the ordinary in the Diocese of New York.

The Rev. **Jerry Phillips** is chaplain at St. James Place, Baton Rouge, and continues as priest-in-charge of Nativity, Rosedale.

The Rev. **Tom Phillips** is rector of Incarnation, Oviedo, FL.

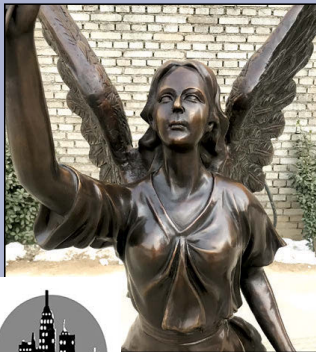
Visit our website: [livingchurch.org](http://livingchurch.org)

and our weblog: [covenant.livingchurch.org](http://covenant.livingchurch.org)

## Custom Statues Life Size Bronze or Marble *Delivery in 120 Days*

**Blessed Solanus Casey,**  
life size, bronze only \$17,500

*Others starting at \$8,300*



Contact: Gregory Cave | [caveco33@aol.com](mailto:caveco33@aol.com)  
1-800-989-2283 | [www.caveco.us](http://www.caveco.us)



The Rev. **Adam Pierce** is assistant rector of St. Paul's, Wilmington, NC.

The Rev. **John Pitzer** is associate rector of Trinity, New Orleans.

The Rev. **Christian Rabone** is rector of St. Mary the Virgin, Big Spring, TX.

The Rev. **Seth Raymond** is rector of St. Luke's, Racine, WI, and continues as executive director of the parish's hospitality center.

The Rev. **M. Sue Reid** is liaison for the diocese in the Diocese of Southern Virginia.

The Rev. **Hipolito Fernandez Reina** is priest in charge of St. Giles, Pinellas Park, FL.

**James Ryder** and **Lisa Marie Ryder** are executive directors of the Claggett Center, Adamstown, MD.

The Rev. **Patti Sachs** is assistant rector of St. Margaret's, Annapolis, MD.

The Rev. **Victor Sarrazin** is rector of Grace, Middletown, NY.

The Rev. **Blake Sawicky** is priest in charge of St. Mark's, Berkeley, CA.

**Tammy Schafer** is president and CEO of St. Simeon's Senior Care Community, Tulsa.

### Ordinations

#### Deacons

**Alabama** — **Jeremy Carlson**, serving at St. Mary's on the Highlands, Birmingham; **Nathaniel Darville**, serving at Grace, Pike Road; and **Richelle Thompson**, serving at St. Michael's, Fayette

**Albany** — **Carolyn Jennifer Bartkus**

**Arizona** — **Tara Anne Bartholomew**, **David Paul Christian Carlisle**, **David Chavez**, **Patrice Clark Cole**, **Kelli Danielle Joyce**, **Alison Ruth Lee**, **Susana Santibañez**, **Gary Alan Sawyer**, **Adrian Quentin Tubbs**, **Tanya Chere Watt**

**Arkansas** — **Tara Bartholomew**, **Patrice Cole**, and **Gary Sawyer**

**Colorado** — **Camie Dewey**, **Melissa Kean**, **Tory Moir**, and **Quinn Wilhelm**

**Connecticut** — **Thom Peters**

**Dallas** — **Justin Groth**, **Paige Hanks**, **Joel Hatfield**, **Christopher Rodgers**, and **John Schmidt**

**Delaware** — **Marta del Carmen Illueca**

**El Camino Real** — **Lisa Bennett**, **Andrea Mackenzie**, and **Bertram Nagarajah**

**Fond du Lac** — **Margaret Brack**

**Hawaii** — **Jasmine Bostock**, **Christopher Bridges**, **Ha'aheo Guanson**, **Alison Donohue Harding**, **Mark Haworth**, and **Preston Lentz**

**Kansas** — **Kathryn Ann Flavin Swain**

**Los Angeles** — **Laurel Eileen Coote**, **Joseph Bradley Courtney**, **Antonio Jose Gallardo**, **Lauren Danielle Helen Grubbaugh**, **Carole Lee Horton-Howe**, **Sarah Anne Reynolds**, **Anil Virendra Shaw**, and **Jennifer Lynne Wagner Pavia**

**Louisiana** — **John Boyd**, to serve at St. Margaret's, Baton Rouge, and **Joey Clavijo**, to serve at St. George's, New Orleans

**Maine** — **Stephanie Batterman**, **Holly Clark**, and **Cynthia Dawson**

(Continued on next page)

# MOVING?

CLERGY  
**relocation**  
CENTER

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

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

A Division of  
**THE**  
**relocation**  
CENTER

**800-733-0930**

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

*Transforming girls, transforming the world!*

## Girls' Friendly Society

An Episcopal fellowship for girls age 5 and up



Visit

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

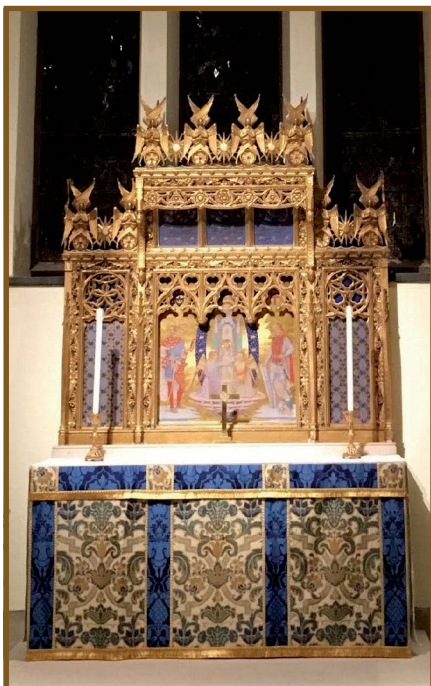
**Call 714-330-1156 today!**

From the family  
whose story inspired  
*The Sound of Music*

**Elisabeth von Trapp**  
*is available to perform at your church*

Concert programs available for all churches and budgets, large and small, set performance fee or audience donation

For information & booking:  
Tel: 802-496-3171 | E-mail: [vtm@madriver.com](mailto:vtm@madriver.com) | [www.elisabethvontrapp.com](http://www.elisabethvontrapp.com)



## Davis d'Ambly Liturgical Artist

The finest quality  
custom liturgical art  
firmly grounded  
in the traditions  
of the Church

Paintings

+

Altarpieces

+

Woodcarvings

+

Furnishings

+

Sacred Vestments

+

Altar Hangings

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

610-955-2462

## PEOPLE & PLACES

(Continued from previous page)

**South Carolina** — Lynwood Cresse Magee Jr.

**Southern Ohio** — Daniel Jason Oden

**Southern Virginia** — Nicholas Michael Caccese and Timothy Earl Fulop

**Tennessee** — Robert Wesley Arning, priest in charge of St. James the Less, Madison, and Benjamin Keith Wyatt

**West Tennessee** — Meredith Jane Day, Gerri LaVerne Endicott, and Miranda Cully Griffin

**West Texas** — William Campbell and Andrew Green

**Western Michigan** — Brother Francis Berguis, Janet Gockerman, Peter Carey Homeyer, and Patricia Vinge

**Wyoming** — Linda Anderson, Steven Davis, Bonnie Deyo, Carey-Lea Dmytriw, Lara Gilbert, Margaret Hotchkiss, and Sydney Johnson

### Priests

**Colorado** — Janice L. Head

**Fond du Lac** — Isaiah Brokenleg and Bobbi Kraft

**Fort Worth** — Christopher Thomas, curate, St. Elisabeth's and Christ the King

**Kansas** — Catherine Ann Shield

**Louisiana** — Stephen Shortess, rector of St. John's, Thibodaux, and Trinity, Morgan City, and Regina Brewster-Jenkins, chaplain of St. Paul's School, New Orleans

**Western Louisiana** — André Bordelon and Madge McClain

**Western North Carolina** — Anna Colleen Shine and Jonathan Leon Stepp

**Wyoming** — Pamela Bright and Rose Temple Heatherly

### Retirements

The Rev. **Tom Barnett**, as rector of St. John's, Wilmington, NC

The Rev. **Cathi Bencken**, as rector of Trinity, Muscatine, IA

The Rev. **Martha Bonwitt**, as rector of Trinity, Upper Marlboro, MD

The Rev. **Casandra Burton**, as rector of Christ Church, Clinton, MD

The Rev. **Matt Conrad**, as rector of St. Luke's, Atascadero, CA

The Rev. **Becki Dean**, as archdeacon of the Diocese of Southwestern Virginia

The Rev. **Steve Ford**, as associate at St. Mark's, Mesa, AZ

The Rev. **John Goldingay**, as priest in charge of St. Barnabas, Pasadena, and a professor of Old Testament studies at Fuller Theological Seminary

The Rev. **Terri Heyduk**, as interim priest at St. James, Midvale, UT

The Rev. **Fritz Huls**, as deacon at St. James the Apostle, Tempe, AZ

The Rev. **Doris Johnson**, as assistant rector of St. Peter's, Savannah, GA

The Rev. **Constance Jones**, as associate

rector of Grace, Yorktown, VA

The Rev. **Richard Morrison** as interim rector of Epiphany, Tempe, and as canon for ecumenical and community relations in the Diocese of Arizona

The Rev. **Christine Plantz**, as rector of St. Hilda's, Kimball, and Good Shepherd of the Hills, Harrisburg, NE

The Rev. **Mary Reese**, as priest in charge of St. Andrew's, Goldsboro, NC

The Rev. **Rich Schweinsburg**, as vicar of St. Elizabeth's, Hope Valley, RI

The Rev. **Claudia Seiter**, as vicar at St. Peter's, Clearfield, and St. Michael's, Brigham City, UT

The Rev. **Peter Van Hook**, as vicar of St. Mary's, Provo, UT

### Deaths

The Rev. **Linda Gosnell**, assistant rector for 12 years at Holy Cross Church in Simpsonville, SC, died July 25. She was 69.

Born in Spartanburg County, she was a graduate of Winthrop College, South Carolina Upstate University, and Virginia Theological Seminary. She was ordained deacon in 2005 and priest in 2006. Colleagues said Gosnell had gifts for counseling, teaching, and pastoral care.

The Rev. **Louise O. Hardman**, a deacon who led the Center for Prayer and Spirituality at St. John's Cathedral in Jacksonville, FL, and founded the Quiet Garden Movement, died June 22. She was 76.

Born in Tallahassee, FL, she was a graduate of the University of North Carolina at Chapel Hill. She was ordained deacon in May 2010.

Veteran editor **Robert L. Harwell**, of the Diocese of Western Louisiana died Aug. 1 in Shreveport after a lengthy illness. He was 79. Harwell was a graduate of Louisiana Tech University. He founded Harwell Productions, an advertising agency, and edited *ALIVE!* for 39 years.

The Rev. **Roberts Poinsett Johnson III**, who served as a priest for 52 years in Louisiana and Alabama, died May 25.

Born in Winnfield, LA, as the only child of a U.S. Air Force colonel, Johnson attended schools in many locations and was a graduate of Wiesbaden American High School in Germany. He was also a graduate of Louisiana State University and General Theological Seminary. He was ordained deacon in 1965 and priest in 1966.

The Rev. **Frank H. King Jr.**, a U.S. Army veteran who began preparing for the priesthood after battling cancer in the 1980s, died May 21. He was 84.

Born in Marion, IN, he was a graduate of Franklin College. He was ordained priest in 1987 and priest in 1988, and served churches in northern Indiana and southwest Florida.



Song 2:8-13 or Deut. 4:1-2, 6-9 • Ps. 45:1-2, 7-10 or Ps. 15  
James 1:17-27 • Mark 7:1-8, 14-15, 21-23

## Inner Quiet, Abounding Joy

Evils hiding in the human heart are what defile and degrade our lives. “For it is from within, from the human heart, that evil intentions come: fornication, theft, murder, adultery, avarice, wickedness, deceit, licentiousness, envy, slander, pride, folly. All these evil things come from within and they defile a person” (Mark 7:21-23). Indeed, “The heart is devious above all else; it is perverse—who can understand it?” (Jer. 17:9). For this reason, we confess our sins and seek forgiveness, and in so doing, we find something much more than mere acquittal.

The invasion of God’s grace is a burning and cleansing fire that refines and makes new. The presence of God comes as an “implanted word that has the power to save your souls” (James 1:21). The Word of God inscribes upon the heart a “perfect law” that is “perfect liberty.” For what God commands as law is perfectly attuned to personal freedom. To obey is to move in the smooth grace that unites providence to created being.

Nonetheless, an internal struggle remains; the secret evils hiding in the heart are at war with the implanted Word. At times, it seems, the battle is even, the grace of victory gives way to the allure of deviance. At other times, wickedness seems to reign. Still, at other times, which faith knows to be the real time and the right time and the promise of everlasting life, a glimpse of what will be, grace seems to run over, the flow of God becomes the pulse and beat of being. This beautiful moment, when grace perfects nature, is more common than we often think. Evil is loud, but losing; the devil is near, but dying.

The moment of purging and cleansing and being free in the obedience of faith is a moment, if only we allow it, of remarkable joy. Heaven rejoices at the repentance of one sinner. So let every repentant sinner rejoice in the gift of forgiveness and the implanted word that saves. This is

a moment ever new. This is the day that the Lord has made and we should rejoice in it. We are the sons and daughters of God, united by adoption and grace to the Son of Almighty God. In Christ, we are robed in beauty, we are fragrant with good, we are eloquent and edifying in speech and suffused with inner joy. We are, in a sense, kings and queens, the most handsome of men, the most beautiful of women, a scepter in hand for our dignity in Christ and our dignity as persons. Standing so in Christ, we may stand in the quiet of royal confidence. We may simply be (Ps. 45).

There is a time for the stillness of Christ, a time to be treasured and cultivated. This quiet joy is rich and deep and inexhaustible. There is, however, another way no less to be treasured, the way of Jesus who was said to move often and “immediately” (Mark). His Spirit wells up within us as a fountain of eternal life. An ancient song, in describing young lovers, describes as well those who are filled with the Spirit. They are “leaping upon the mountains, bounding over the hills” (Song of Solomon 2:8). They are young lovers looking for love: “he stands behind our wall, gazing in at the window, looking through the lattice” (Song 2:10). The Spirit-filled life says to life itself, “Arise, my love, my fair one, and come away” (Song 2:10). This love is all the good work that God has prepared for us to walk in.

### Look It Up

Read Psalm 45 and Song 2:11-13.

### Think About It

Stand in beauty. Go in the good.



## Focused Outward

Fellowship, worship, and service are joined closely at St. Mark’s Cathedral, Shreveport. Newcomers are welcomed at breakfast once a month before the 10:30 service. On Wednesday nights, supper is served before the evening’s choir practices, youth programs, and a short conversational lecture for adults on Scripture and the spiritual life.

The cathedral’s choral program includes the Boys and Girls Choir, dedicated to the highest musical standards, to educating and forming young people through music, and to enriching the cultural life of Shreveport. Adults participate in the Cathedral Choir, which sings a repertoire from Gregorian chant to 21st-century sacred music for the 10:30 service. The Evensong choir is an auditioned group made of up staff singers and adult volunteers who sing for weekly Choral Evensong, joining the Boys and Girls Choir.

The Community Ministries is particularly concerned with meeting the needs of children, the homeless, elderly, and the victims of poverty, crime, and religious persecution, not only locally but around the world. The Cooking Crew prepares meals together monthly for several area groups. In 2014, the Cooking Crew made approximately 7,400 meals.

### St. Mark’s Cathedral

908 Rutherford St. Shreveport, LA 71104  
318.221.3360 | stmarkscathedral.net



A LIVING CHURCH Sponsor



Prov. 22:1-2, 8-9, 22-23 or Isa. 35:4-7a • Ps. 125 or Ps. 146

James 2:1-10 [11-13], 14-17 • Mark 7:24-37

EDITORIAL

**Executive Director and Editor** Dr. Christopher Wells

**Managing Editor** John Schuessler

**Senior Editor** Douglas LeBlanc

**News Editor** Matthew Townsend

**Associate Editor** The Rev. Dr. Zachary Guilliano

**Associate Editor for International News** John Martin

**Assistant Editor** The Rev. Emily Hylden

**Contributing Editors**

Dr. Jeff Boldt

The Rev. Canon Jordan Hylden

**Correspondents**

G. Jeffrey MacDonald

The Rev. Mark Michael

Kirk Petersen

ADVERTISING

**Advertising Manager** Carrie Knight

MARKETING

Kevin Shanley & Associates

ARCHIVES

Richard J. Mammana, Jr.

BOARD OF DIRECTORS

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

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

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

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

Richard Clements, Oklahoma City, Okla.

Marie Howard, Jacksonville, Fla.

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

The Rev. Canon E. Mark Stevenson, Hamilton, N.J.

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.

© 2018 The Living Church Foundation, Inc. All rights reserved. No reproduction in whole or part can be made without permission of THE LIVING CHURCH.

## He Makes the Wounded Whole

Human strength and wealth are really, in the end, only human weakness. “Do not put your trust in princes, in mortals, in whom there is no help. When their breath departs, they return to the earth; on that very day their plans perish” (Ps. 146:3-4). We all go down to the dust. To be human is to be weak and frail and vulnerable. This acknowledgment is the wellspring of all human sympathy and the gateway to all good works.

To be truly human is to feel and know human weakness as the human lot. A deep concern is born of this. “Do not rob the poor because they are poor or crush the afflicted at the gate” (Prov. 22:22). Seek justice for the oppressed. Give food to the hungry. Visit prisoners and help them go free. Watch over strangers. Uphold orphans and widows. Be truly human and deeply humane. Show concern for the blind and deaf, the lame and voiceless. What are you but a human being? The grass withers, the flower fades. There is no weakness you will not know.

The compassion of Christ our Lord digs to the bottom of human frailty. Jesus is with us all the way down to the marrow of our lost being. Thus, he comes as compassion itself and he comes with the power to heal. He heals the daughter of a Gentile woman because she pushes the limits of love. “Sir, even the dogs under the table eat the children’s crumbs” (Mark 7:28). Impressed by her wit and boldness, Jesus says, “For saying that, you may go—the demon has left your daughter” (Mark 7:29). Are we bold enough in stating our need? He heals a deaf man, touching his ears and tongue and saying, “Be opened” (Mark 7:34). Jesus does everything well because he is the great physician. Indeed, he makes all things new.

His works are many: the eyes of the blind are opened, the ears of the deaf unstopped, the lame leap like deer, the tongue of the speechless sing for joy, the oppressed and imprisoned are set

free, those who are bowed down are lifted up, strangers are watched over and welcomed, orphans and widows are upheld (Isa. 35:5-6; Ps. 146:7-9). In a word, the dead are raised. Jesus has done this and is doing this, and he has appointed his Church and all its members to be, often in ways small and discreet, compassionate healers. He sends us out, by his Spirit, into a wounded world.

He does not, however, send us out rushing in every direction to unload good works on unsuspecting victims of Christian charity. Rather, we go out when called, and as we are called, and we respond to the truth of a situation and the reality of human lives. For this reason, love must walk lightly and pay attention. What does this situation ask of me, if anything? What am I called to do, or not do? Love listens to the moment.

We are not merely those who heal, but are always those who need to be healed. A disciple of Jesus Christ knows that a wound has been put in the flesh precisely to keep one humble and open to healing from whatever source. Someone may touch your eyes, your tongue, your limbs, your broken heart. Take the healing and stay supple to the imprint of grace. When I am weak, then I am strong.

A disciple of Jesus Christ is first and foremost, and in the best sense, a human being, a new human being, a new being.

### Look It Up

Read Proverbs 22:22.

### Think About It

We share common humanity.



Prov. 1:20-33 or Isa. 50:4-9a • Ps. 19 or Ps. 116:1-9 • James 3:1-12; Mark 8:27-38

## A Cross of Wisdom

“Jesus went on with his disciples to the villages of Caesarea Philippi; and on the way he asked his disciples, ‘Who do people say that I am?’ And they answered him, ‘John the Baptist; and others, Elijah; and still others, one of the prophets’ (Mark 8:27-28). Changing the question to a personal and pointed trial of faith, Jesus said, ‘But who do you say that I am?’ (Mark 8:29) He is still asking. He is still listening and waiting. And, at the very first sign of faith, which he himself gives, Jesus predicts his ruin and calls every disciple to follow him. ‘He called the crowd with his disciples, and said to them, ‘If any want to become my followers, let them deny themselves and take up their cross and follow me’” (Mark 8:34).

The cross is a scandal and folly. It is also the wisdom and power of God, for the cross is a tree of life with roots sent down all the way to death and nothingness. The cross is a sign of what is ignoble, what is foolish, what is weak, what is low and despised, what is nothing (1 Cor. 1:26-28). So the cross leaves nothing behind, pulls up everything and everyone. The cosmos is lifted high upon the cross. And, in union with Christ, every hurt and bloodied life moves toward healing and life everlasting. Adhering to the cross, the old Adam dies, and a new being comes forth. “I have been crucified with Christ; and it is no longer I who live, but it is Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me” (Gal. 2:19-20).

The resurrection of Christ transforms a Roman gallows into a gateway toward heaven upon which all the families of the earth may walk in newness of life and peace. The cross is wisdom and power and beauty.

Once known, the cross appears everywhere. It is in the street, at the square, at the busy corner, the

entrance to the city (Prov. 1:20-21). The heavens tell, and the domed sky declares, the cross. Day and night are stories and proverbs of the cross. Without speech, without words, without voice, the cross simply is. Jesus is everywhere on a cross of pain, and he is everywhere in the torments of hell, and he is everywhere in the first light of a new day, and he is everywhere ascending up, everywhere in glory. Faith sees the wisdom of the cross as the crown of all beauty.

Look at the cross that saves you. Do you see God’s love? “[Wisdom] is a reflection of eternal light, a spotless mirror of the working of God, and an image of his goodness. Although she is but one, she can do all things, and while remaining in herself, she renews all things; in every generation she passes into holy souls and makes them friends of God, and prophets” (Wis. 7:26-27). “She is more beautiful than the sun, and excels every constellation of the stars” (Wis. 7:29).

The wisdom of God is a bitter and brilliant beauty, for God in Christ has gone all the way down that we might go up where Christ is.

A Latin hymn for the sixth hour of the day: *Crux mundi benedictio, spes certa que redemptio, olim gehennae baiula, nunc clara caeli ianua* (“The cross, once the port of hell, is now the blessing of the world, hope, and certain redemption, the clear door of heaven”). He descended into hell. He rose again and ascended into heaven.

### Look It Up

Anthems, BCP, p. 281.

### Think About It

Jesus died for us sinners.



## To All the World

The Diocese of Tennessee is a eucharistic community of 16,000 Episcopalians in 45 congregations in Middle Tennessee. As followers of the risen Christ, we are:

**Open** to the power of God: when we gather we are expecting God to show up and transform us and the communities in which we live;

**Obedient** to the command of our Lord Jesus Christ who said, “Go and make disciples of all nations, baptizing and teaching, and proclaiming the good news to all creation”;

**Responsive** to the needs of the world, for healing and reconciliation;

**Committed** to our life together as a diocese, for the sake of the life of the world.

We are thankful for the grace of God that makes all this possible.

### The Episcopal Diocese of Tennessee

3700 Woodmont Blvd.  
Nashville, TN 37215  
615.251.3322 • edtn.org



A LIVING CHURCH Sponsor





**Christ Church, Georgetown**  
31st and O Streets NW  
Washington, DC 20007 | 202.333.6677  
christchurchgeorgetown.org

Christ Church, Georgetown, is a community of faith of the Episcopal tradition. We are in the heart of Washington, D.C., in one of its most historic neighborhoods. Every day of the week, both the faithful and those who seek God again or for the first time worship and pray here in the beauty of holiness. As one saint has said, we were created "to delight in God." This we do here, in sacred spaces, in large and small gatherings, walking with one another in the journey of life as we continue on our quest for meaning and faith. We delight in God as we are gathered and led by the One who has created us and loves us beyond imagination.



A LIVING CHURCH Partner

**Church of the Good Shepherd**  
700 S. Upper Brdwy., Corpus Christi, TX 78401  
361.882.1735 | cotgs.org

Founded in 1860, Church of the Good Shepherd sits on a bluff overlooking beautiful Corpus Christi Bay in downtown Corpus Christi, Texas. Our mission is to change lives and share Christ. We are a

multigenerational congregation, passionate about worshipping God in Christ, growing in our knowledge of him through study and prayer,

and seeking to live out our faith by serving others. We strongly believe God's love is experienced through fellowship and being family to each other, then sharing that love with the surrounding world. One especially important outreach of the Church of the Good Shepherd is St. James Episcopal School, with which we share our campus and facilities. Our partnership with the school has shaped Christian leaders of this community since 1946.



A LIVING CHURCH Partner

## CLASSIFIEDS

### CHURCH FURNISHINGS

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

### POSITIONS OFFERED

**75%--with-OPPORTUNITY-FOR-FULL-TIME RECTOR: Church of the Good Shepherd – Hemet, California,** is an urban parish in an ethnically diverse mid-sized town (85,000 pop.) in Southern California. We are located 80 miles from Los Angeles, 90 miles from San Diego, and 40 miles from Palm Springs in a semi-arid farming area. Our ASA is approximately 86 people, mostly seniors (55+). Our ideal candidate is an ordained Episcopal priest with progressively responsible experience as a Vicar, Priest-in-Charge, assistant Rector or Rector of a similar sized parish. Recently ordained seminary graduates will also be considered. We are looking for a Rector with strong skills and experience in preaching, growth and development, fundraising, and end-of-life issues who has high personal energy, and who is willing to make a long-term commitment to Good Shepherd. A detailed description, including general compensation information is available by contacting our Search Committee Chair **Edward Moore** at [search@goodshepherdhemet.org](mailto:search@goodshepherdhemet.org) or by visiting our website at [goodshepherdhemet.org](http://goodshepherdhemet.org) (click on "Rector Search").

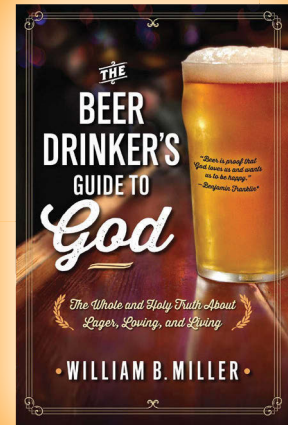
### SEEKING MEMBERS

**HOLY HIKES™ ECO-MINISTRY** — launch a chapter in your diocese of this growing network of eco-ministries committed to rebuilding Communion with all of God's creation and worshipping God in the beauty of the outdoors. More info online at [www.holyhikes.org](http://www.holyhikes.org)

### VESTMENTS

**RETIRED:** beautifully made vestments for sale — many by Holy Rood. For details please phone (423)767-8838.

## PRAISE FOR



"In *The Beer Drinker's Guide to God*, Father Bill Miller writes with eloquence and great humor — two qualities missing in much of Christian writing today — to remind us that Christianity is a religion of joy, celebration, and love. Father Miller's sermons are crafted like parables, and so is this wonderful, joyous, profound, inspiring, wise, and deeply funny book, which strikes the perfect note and doesn't miss a beat."

— William Broyles, screenwriter on the films *Cast Away*, *Apollo 13*, and *Polar Express*



be church outdoors  
start a local chapter  
explore eco-theology  
[holyhikes.org](http://holyhikes.org)

## NOTICE: MOVING SERVICES

# Skip Higgins

## 225-937-0700

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

**"Moving Episcopal clergy to new ministries since 1982."**

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

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

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

**CUSTOM MOVERS - FHWA Lic. #MC370752**

\*Certain Restrictions apply



# THE LIVING CHURCH Partners 2018

## SPONSORS

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

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

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

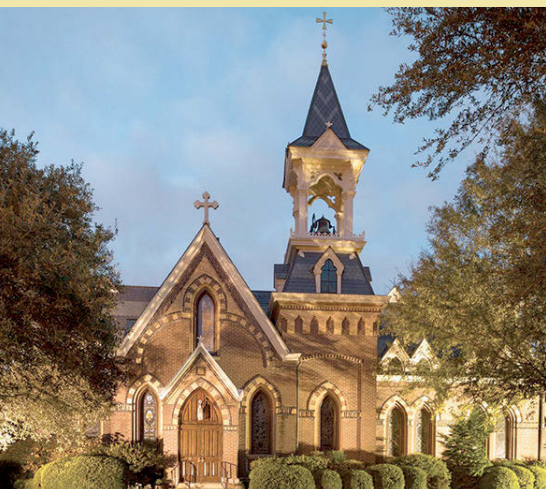
Orlando, Florida  
DIOCESE OF CENTRAL FLORIDA  
1017 E. Robinson St. • 407.423.3567  
cfdiocese.org

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

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

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



GOOD SHEPHERD CHURCH, AUGUSTA

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

Salina, Kansas  
SAINT FRANCIS FOUNDATION  
405 E. Iron Ave. • 800.898.4896  
thesaintfrancisfoundation.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

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

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

New York, New York  
EPISCOPAL CHURCH FOUNDATION  
475 Riverside Dr., Ste. 750  
800.697.2858  
episcopalfoundation.org

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

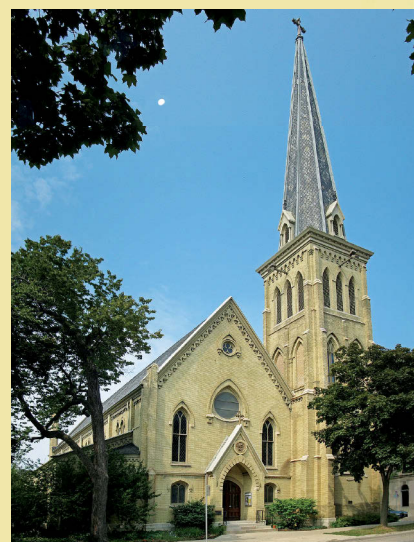
New York, New York  
TRINITY WALL STREET  
74 Trinity Pl. • 212.602.0800  
trinitywallstreet.org

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

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

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

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



ALL SAINTS' CATHEDRAL, MILWAUKEE

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

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

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

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 GOOD  
SHEPHERD  
11122 Midway Rd. • 214.351.6468  
goodshepherdallas.org

(Continued on next page)

THE LIVING CHURCH seeks to build up the body, urged on by the love of Christ (see 2 Cor. 5).  
To become a TLC Partner, please contact Christopher Wells: [cwells@livingchurch.org](mailto:cwells@livingchurch.org) or (414) 292-1240.

# THE LIVING CHURCH Partners 2018

## SPONSORS

(Continued from previous page)

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

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  
stmartinsepisopal.org

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

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

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

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

## GUARANTORS

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

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

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

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

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

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

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

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

Ellicott City, Maryland  
ST. JOHN'S PARISH  
DAY SCHOOL  
9130 Frederick Road  
410.465-7644  
stjohnspds.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  
1101 W. Broadway Ave.  
612.871.5311  
episcopalmn.org

St. Louis, Missouri  
ST. PETER'S CHURCH  
110 N. Warson Road  
314.993.2306  
stpetersepisopal.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 N.W.  
505.881.0636  
dioceserg.org

Santa Fe, New Mexico  
CHURCH OF THE HOLY FAITH  
311 E. Palace Ave. • 505.982.4447  
holymfaithchurchsf.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  
CALVARY-ST. GEORGE'S  
61 Gramercy Park N.  
646.723.4178  
calvarystgeorges.org

New York, New York  
GRACE CHURCH  
802 Broadway • 212.254.2000  
www.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

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

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

Hendersonville, Tennessee  
ST. JOSEPH OF ARIMATEA  
103 Country Club Dr.  
615.824.2910  
stjosephofarimatea.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

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

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



# ASSOCIATES

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

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

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

Richmond, Virginia  
ST. MATTHEW'S EPISCOPAL  
CHURCH  
1101 Forest Ave. • 804.288.1911  
stmattsva.org

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

Tucson, Arizona  
ST. MICHAEL AND ALL ANGELS  
CHURCH  
602 N. Wilmot Road  
520.886.7292  
smallangelstucson.org

Wilmington, Delaware  
DIOCESE OF DELAWARE  
913 Wilson Rd. • 302.256.0374  
delaware.church

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

Tallahassee, Florida  
CHURCH OF THE  
HOLY COMFORTER  
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

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

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

Passaic, New Jersey  
ST. JOHN'S CHURCH  
215 Lafayette Ave.  
973.779.0966  
stjohnspriestpassaic.com

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

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

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

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

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

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

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

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

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

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

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

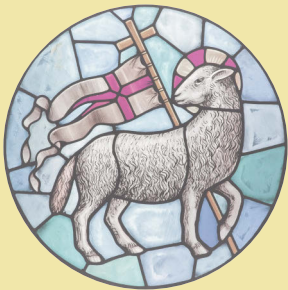
Tyler, Texas  
CHRIST CHURCH  
118 S. Bois d'Arc • 903.597.9854  
christchurchtyler.org

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

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

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





# VIRGINIA THEOLOGICAL SEMINARY

Forming the future leaders of the Episcopal Church doesn't happen by itself.

Fall Visit Day for Prospective Students  
Friday, November 9, 2018

Hear about our programs, meet faculty and students, attend classes and worship, have lunch, and tour the campus.

Online registration will be available beginning in September at [www.vts.edu/admissions](http://www.vts.edu/admissions). For more information, email us at [admissions@vts.edu](mailto:admissions@vts.edu) or call (703) 461-1706.



VIRGINIA THEOLOGICAL  
SEMINARY

3737 Seminary Road, Alexandria VA 22304