

Welby Visits

Larry Norman

Plaques Honor Saints

October 21, 2018

THE LIVING CHURCH

CATHOLIC

EVANGELICAL

ECUMENICAL

Of Majesty
and Mystery

\$5.50

Liturgical Arts & Music

livingchurch.org

CAVE COMPANY

SUPPLIER OF FINE ECCLESIASTICAL PRODUCTS & SERVICES



Our third generation company is committed to bringing personalized services and unique products to our customers in the professional manner they deserve.

**FINE
ECCLESIASTICAL
PRODUCTS
& SERVICES**

*We still make
house calls*

Gregory P. Cave

(516) 676-1231

(800) 989-CAVE (2283)

Fax: (516) 676-9695

caveco33@aol.com

www.churchgoods.net



TREE OF LIFE

For Fundraising: Beautiful and effective donor recognition



Safe and efficient devotional candles



Secure and sedate collections



PEW REFINISHING

Other Cave Products

- Restoration (Sanctuary, Statues, and Brassware) • Painting & Redecorating
- Gold Leaf • Custom Woodwork • Kneelers and Pews • Murals & Banners
- Fundraising Ideas • Stained Glass • Oil Candles • Tabernacles • Chalices

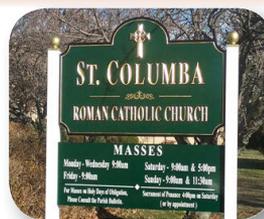
We do Renovations *We do Total Remodelling*

- Flooring • Tile
- Carpeting

**New! Bronze & Marble
Life-Sized Statues
Starting at \$9,000**



Blessed Solanus Casey



CARVED CHURCH SIGNS

Our talented and professional staff can renovate a basement, bathroom or even a kitchen. No job is too big or too small!

"Celebrating 100 years of service serving the Church throughout New York, New England and the World."

THE LIVING CHURCH

THIS ISSUE | October 21, 2018

NEWS

- 4 'RADVO' Unites Aspiring Priests, Top Theologians
- 7 Florence Recovery Just Beginning

FEATURES

- 14 TWENTY MINUTES WITH DAVID LEE BOZEMAN
Of Majesty and Mystery | By Benjamin Guyer
- 16 Dedicatory Plaques and the Communion of Saints
By Eugene R. Schlesinger
- 22 FAITH TALKS
Evangelism in a Post-Christian Culture
By Matthew Burdette
Faithful Improvisation is Key | By Amber Noel

CULTURES

- 18 *Why Should the Devil Have All the Good Music?*
Review by Douglas LeBlanc

BOOKS

- 20 *Divine Generosity and Human Creativity*
Review by Sara Schumacher
- 21 *Godspeed* | Review by Jon Davis
- 21 *Roses in the Snow; Lucia, Saint of Light; and
the Queen and the Cross* | Review by Susanna Cover

OTHER DEPARTMENTS

- 25 People & Places
- 26 Sunday's Readings



LIVING CHURCH Partners

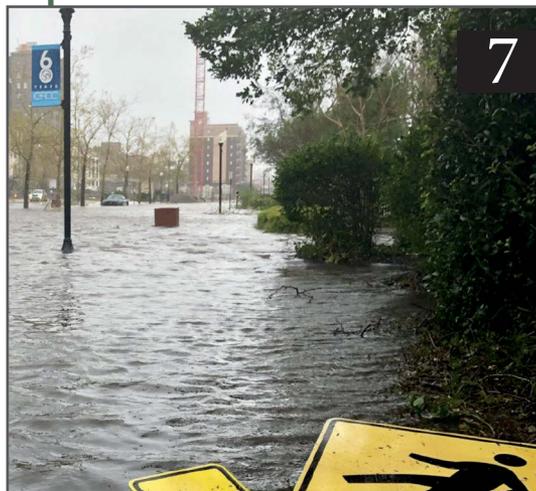
We are grateful to the Diocese of Texas [p. 25], St. John's Church, Savannah [p. 27], St. Stephen's Church, Durham, and Church of the Holy Faith, Santa Fe [p.28], whose generous support helped make this issue possible.



ON THE COVER

David Lee Bozeman: "I suppose I only think of worship in terms of liturgy. Liturgy is illuminating and transfiguring"
—David Lee Bozeman (see "Of Majesty and Mystery," p. 14).

Photo courtesy of David Lee Bozeman



‘RADVO’

Conference in Dallas Unites Aspiring Priests, Top Theologians

By Matthew Townsend

Hundreds of clergy, aspiring priests, and lay Christians joined some of the world’s foremost theologians for the Radical Vocation Conference, which met on Sept. 20-22 in Dallas.

The conference, subtitled “Discerning a 21st Century Call to the Ancient Order of Priesthood,” featured presentations by Archbishop Justin Welby, Stanley Hauerwas, Oliver O’Donovan, Ephraim Radner, and N.T. Wright. Speakers included Catherine Sider-Hamilton, Nathaniel Jung-Chul Lee, Wesley Hill, Elisabeth Rain Kincaid, Joey Royal, Matthew Boulter, Paul Wheatley, Samira Page, and Matthew Burdette.

Church of the Incarnation in Dallas hosted RADVO, which was organized by Communion Partners.

“I knew the conference would be successful simply because of the great content we were able to offer,” said the Rev. Canon Jeremy Bergstrom, canon for vocations in the Diocese of Dallas, via email. “But it was very gratifying we were able to register almost 400 people, of whom about 150 were young people either in seminary or considering entering into the priesthood. We either met or surpassed all of our goals.”

Among those young people attending were David Beadle, Jason Eslicker, and Cathrine Fungai Ngangira.

Beadle and Eslicker have some things in common: they are both married, are in their 20s, were raised outside of the Anglican tradition, and live in Tyler, Texas. And they are both considering priesthood in the Episcopal Church.

“I am at the very beginning stages of discerning the priesthood in the Diocese of Dallas,” Beadle, 27, told TLC by phone. Beadle, who works at Christ Church in Tyler, said he expected to



Jonathan Moon photo

The Rt. Rev. Anthony Burton, rector of Church of the Incarnation, with Archbishop Justin Welby and Presiding Bishop Michael Curry

hear “intellectualized, heavy lectures” — but that he encountered a wide variety of presentations, with “everything from 20,000-foot views to very practical advice,” he said. “I left, overall, extremely encouraged and excited about the vocation.”

Eslicker, 23 and a teacher, is also in discernment. While he is relatively new to the Episcopal Church — he grew up in an evangelical tradition — he is a postulant in the Diocese of Texas. “My wife and I, God willing, will be going to seminary next fall, about a year from now,” he said.

Eslicker signed up right away when he heard about the conference. “It was a marathon in a lot of ways. It was packed full. It was incredible — like a fire hydrant of information, of worship,” he said. “It was great to be around people who are traditionally minded Anglicans and who have a real vision for the future of orthodox Anglicanism in the Episcopal Church.”

Like Eslicker and Beadle, Ngangira,

27, is also discerning a call, and she traveled far to attend RADVO. Originally from Zimbabwe, Ngangira is working toward a degree in theology, mission, and ministry at Cranmer Hall in Durham.

She found the conference encouraging to her, and it broke from a common pattern of assuming that those in discernment are retired or pursuing a second career. “I think a radical change is going to happen in the life of the Church,” she said, “not just in the Anglican Church, but ecumenically, realizing the importance of young people in the life of the Church.”

All three praised Communion Partner bishops for their commitment to remaining in the church and enriching it through events like RADVO.

Archbishop Welby offered similar remarks in his Sept. 20 sermon. “I’m so grateful for this conference, and I’m so grateful for the Communion Partners and Gracious Restraint Churches — because you have continued to be fully

part of our wounded Communion, with its many struggles, over serious matters,” he said. “But your full communion with Canterbury is a model for all of recognizing that we are one by vocation not by choice; that we belong to one another because of God’s sovereign and gracious action, not because we choose to be one.

“Radical vocation lives out the tensions of diversity and identity based in the reality that our identity is in Christ — not in what we make of ourselves or think of others — and in Christ we live in complexity, but as children of light.”

Welby cited Presiding Bishop Michael Curry, who also attended the conference, saying that the ancient order must be filled with the “radical excitement of following Jesus.”

“The ancient order remains, the heart of the Church, but it needs to rediscover how to proclaim the gospel afresh in each new generation — in the words we use at the installation of every clergy person in the Church of England.”

For more traditionally minded aspirants struggling to find joy in the midst of a divided church, Hill offered a presentation on facing and addressing division while discerning a call. He told TLC that disagreements about sexuality and other matters in the church “can be very daunting to people looking at pursuing a calling in the Episcopal Church.”

While RADVO was not specifically focused on theologically conservative aspirants, many participants identified with that description. Hill said he encountered “a lot who were simultaneously interested in and committed to the Episcopal Church.” He described a sobriety that comes from knowing one is in the minority.

“There was the freedom to raise difficult questions about the future of the Episcopal Church. I can’t think of a better introduction to what the Communion Partners are about. They are known for taking a stand on the sexuality debate, but they’re also interested in getting on with the work of ministry and swimming in the main current of Christian theology.

“I think it might be surprising to some progressive church members to

come and see the passion that a lot of these young attendees have,” Hill said. “They’re interested in classical, Anglican, traditional theology. Some progressives view this theology as past its sell-by date, but there was a lot of momentum and a lot of energy among young people there that might be surprising among progressives.”

Regarding Curry’s presence, Hill said, “Michael Curry has gone out of his way to signal that he believes the

Communion Partners have an important role to play in the Episcopal Church, that their witness is very crucial to listen to.”

For Beadle and Ngangira, this act of unity deepened the conference’s value, and it was not about theological politics. “There’s nothing ideologically motivated at RADVO — it’s not a conservative echo chamber in any means,” Beadle said. “RADVO seems to be

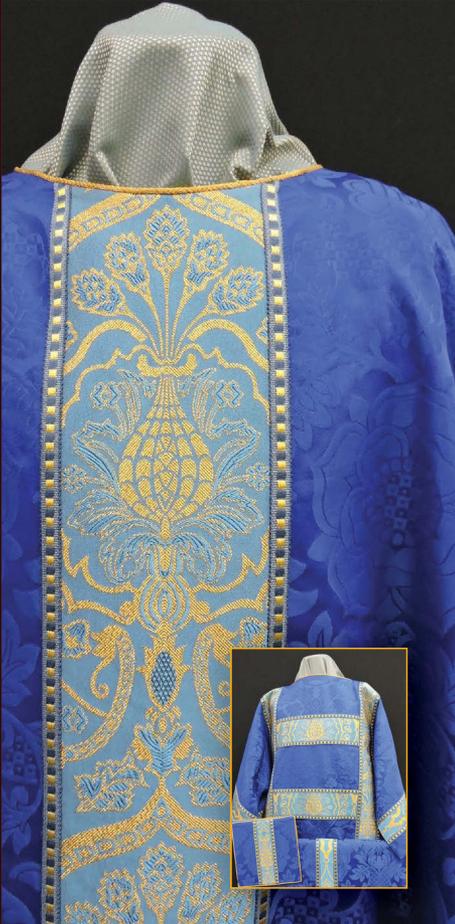
(Continued on next page)



TREVOR FLOYD & COMPANY

www.trevorfloyd.com

A picture is worth a thousand words.








Advent and Christmas are almost upon us.

Trevor Floyd & Company is here to assist you.

We are proud of our quality and attention to fine detail and we take each and every design commission personally, because we are committed to providing the Church with the finest quality regalia. Please contact us if you have any need.

Contact us toll free at: 1.866.375.9651

www.trevorfloyd.com | visit us on Facebook | www.facebook.com/trevorfloyd

Welby's U.S. Visit

Archbishop Justin Welby's recent visit to the United States took him to the Radical Vocation Conference in Dallas, but this was not his only stateside stop. Welby joined Presiding Bishop Michael Curry for a conversation about reconciliation between Rome and Canterbury, and he preached at Trinity Wall Street.

St. Michael and All Angels Church in Dallas hosted "Love & Reconciliation: What is at the Intersection of Rome and Canterbury?" on Sept. 20. The Rev. Christopher Girata, rector, moderated the hour-long conversation.

They began by addressing the work of the Anglican Centre in Rome, commenting on the history of symbolic and personal connection that began after Archbishop Michael Ramsey and Pope Paul VI broke hundreds of years of silence by meeting together in 1966. Welby cited the representation that the center's director, the Most Rev. Bernard Ntahoturi, provides to the Vatican.

"More important than that is the traffic of pilgrims from the Anglican Communion visiting Rome and seeing both the strengths and the weaknesses, but having this sense of *we belong to something that is far, far bigger even than the Anglican Communion — and that is big — but this is far, far bigger. That we are part of the great work of God through the centuries, which has led to the greatest outflowings of culture, and music, and art, and beauty, and also some of the greatest crimes and failures of our vocation,*" Welby said. "Through the Anglican Centre, you can reflect on this. It helps us understand our own churches better. And as we understand ourselves better and others better, reconciliation begins to emerge. We begin to feel that we belong more to each other."

The two also discussed the reconciling nature of Anglicanism. "At our best, we have a way of following Jesus that

demands our all but doesn't really demand that we all agree all the time," Curry said. "Somewhere deep in our bones there's a recognition, I think, that Jesus is Lord, we aren't. And therefore, if Jesus is Lord, there's — the old slaves had a Spiritual, 'There's Plenty Good Room in My Father's Kingdom.' That, at our very best, has created space for possibilities."

Throughout the conversation, Welby and Curry enjoyed lighthearted joking about Curry's high-profile preaching at the May 19 wedding of the Duke and Duchess of Sussex.

On Sept. 23, Welby preached about wisdom at St. Paul's Chapel, Trinity Wall Street. "I am sure you know as well as I do that Jesus puts a child in the midst not for the 'ahhh' factor. Children of less than seven counted for little in that society. The child is there because it is dependent on the wisdom of others. Jesus is rebuking his ambitious, wisdom-from-below, narcissistic disciples by calling them to dependence on God alone; and we will do well to listen," Welby said.

The archbishop referenced common anxieties about the future: cyber wars, terrorism, climate change, and troubles within the church. "But we cannot predict the details, because we do not know. Even the best minds do not know what is going to happen in the future. But we know that those with wisdom will flourish."

Welby said those with wisdom will not be survivalists or triumphalists. "Peacemakers, sufferers, those who die, perhaps — yet acting wisely, and living beautifully, with their feet on the ground of this world, and their hearts and hopes in the heaven which is opening before them," he preached. "Such a wise Church will be resilient in a hard world and spread resilience. It will know when to speak, when to be silent, how to act, and what to do next."

Matthew Townsend

'RADVO'

(Continued from previous page)

steeped in tradition. It's just prayer book Anglicanism."

"I think it just means that, you know what, we are brothers and sisters,"

Ngangira said about the two primates being present. "We may have disagreements, but we are still relatives. One thing that is at the center of the African culture: we always say that blood is thicker than water.

"That is the same picture that I

would want to take when it comes to Communion. The coming of the Archbishop of Canterbury here to the States is just a testimony that we are one family, and we support each other. In our struggles, we still have one another. In our disagreements, we still respect each other."

"I think that it's good to have conferences like this that are centered around, yes, serious vocational discernment, but also deep theological reflection," Eslicker said. "I hunger for more of that, desire to see more of that in the church."

For young people considering a future in the church, the conference allowed imagining their lives in the church — whether through Radner's discussion of mission in the context of vocation, O'Donovan's presentation on



preaching, or Hauerwas's framing of pastoral care. It was also a chance to meet theologians outside of the digital confines of the Web and to worship with others of faith.

For Beadle, it was Radner who spoke to him. "I've watched a lot of his lectures on YouTube," he said. "There's something about his talk at RADVO that was unique. I think he said a few things that have been ringing in my ears since, reminding us that God is all that we have and there is nothing else that we have. It was a very personal talk, and really very powerful. I've been thinking about it since then."

Those interested in the next RADVO event will likely have to wait more than a year, though plans are being considered. Jennifer LeBlanc, chief operating officer of Incarnation, told TLC by email that another conference will be held within the next few years.

"As we did with this discernment conference, we are praying about what RADVO can be and what the Lord wants it to be to best serve and glorify him," she said. "We have thoughts and ideas about leadership and evangelism versions of the RADVO conference, and we are setting aside time to pray before we plan."

Florence Recovery Just Beginning

By Kirk Petersen

More than two weeks after Hurricane Florence made landfall, Episcopal dioceses in the Carolinas have finally seen floodwaters start to recede — although there's still too much flooding to make full damage estimates.

While there was some damage further inland, two coastal dioceses were most affected: the Diocese of East Carolina, which encompasses the eastern third of North Carolina; and the Episcopal Church in South Carolina, which includes the eastern half of that state.

As with Hurricane Harvey the year before, the rain has caused far more damage than the wind. While inching

(Continued on next page)

'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
www.tombair.com and www.stmarksgospel.com



Cottonpatch Designs
Custom Liturgical Design
cottonpatch-designs.com
512.426.4175

Vestments | Paraments | Banners • jenna@cottonpatch-designs.com

The Episcopal Diocese of

Montana

Search for the Tenth Bishop

Application period open until November 15, 2018

Forms and information at www.diomontana.com



We seek a **missionary** with energy, eagerness to **collaborate and communicate**, understanding and empathy, flexibility with worship, **who will be a pastor to our clergy** and a strategic thinker.

Are you called to walk with us?

Florence Recovery

(Continued from previous page)

its way inland, Florence dropped more than 30 inches of rain on parts of the two states, causing 47 deaths and up to \$50 billion in damage.

Episcopal Relief and Development has been working since before the storm arrived to provide support to local churches and dioceses. The organization has provided financial grants and emergency aid such as food and water, as well as disaster-recovery expertise.

A lot of homeowners are looking at “the third time in the last four years that they’ve been flooded out,” said the Rev. Rob Donehue, priest in charge at St. Anne’s in Conway, South Carolina. “We had the so-called 1,000-year flood back in 2015, we had Hurricane Matthew, which flooded the area in 2016, and now we’ve got Hurricane Florence.”

Donehue has been helping to coor-

dinate efforts among churches in his part of the South Carolina diocese.

In the Diocese of Eastern Carolina, Florence has damaged homes that were rehabilitated after Matthew. The Rev. Chris Hamby, assistant rector at St. James in Wilmington, North Carolina, has helped coordinate relief efforts for the Lower Cape Fear Deanery, which includes 17 churches in Wilmington and surrounding towns, in “an ecumenical effort led by the Baptists.”

Church members have done hands-on reconstruction work in previous emergencies. Hamby said that after Matthew, “one house we raised I think seven or eight feet in the air, and it still had 18 inches of water in it after this hurricane.” The work on the house was completed in July.

Hamby created a system using Google Docs and applications. “There’s a form for people to fill out with their needs, and what they can offer,” Hamby said. “It’s a Google form, so you can use it on your phone or whatever ... and it exports right into” a Google spreadsheet.

“When people contact me and say



Wikinews photo

September 15 flooding in North Carolina

they want to come right now — well, right now we’re still trying to figure out which places are flooded still,” Hamby said. He is arranging to host mission trips during Spring Break in 2019, when there will still be plenty of recovery work to be done.

Part of the challenge is that the need continues long after the story begins to fade from the memories of those outside the disaster area. Florence has “fallen off the front pages. It’s fallen off of page 20, it’s not even there,” said the Rev. Jody Greenwood, rector of Church of the Servant in Wilmington.

ST. MARY’S SEWANEE The Ayres Center for Spiritual Development

In a world full of noise and distraction, St. Mary’s Sewanee is a holy place where we encourage people to rest, to be renewed, and to reconnect to life’s deepest purposes.

Whether you host your own gathering on our campus, plan a personal retreat, or attend one of our programs, St. Mary’s Sewanee is dedicated to providing spiritual hospitality to people of diverse backgrounds, in a place of natural beauty.

Come spend time with us on New Hope Bluff, located on the South Cumberland Plateau in Tennessee, about an hour from Chattanooga, 90 minutes from Nashville, and miles away from everyday life.

Dates, program information, and reservations are available online or by calling 800.728.1659



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

And yet in some ways the recovery hasn't even begun. "Some people can't even get into their homes [to assess damage], because the waters haven't receded," she said. Many local schools have been used as shelters and classes have not resumed, causing further disruption to normal patterns of life.

Aside from property damage, the storm struck hard at the livelihood of the thousands of migrant farmworkers who harvest North Carolina's sweet potatoes, soybeans, tobacco, and other crops.

Episcopal Farmworkers Ministry is a joint effort of the dioceses of East Carolina and North Carolina (the latter of which escaped with little damage from Florence). Lariza Garzón, executive director of the three-person organization, began her job two days before the storm made landfall.

The organization is headquartered in Dunn, North Carolina, about 80 miles inland. "Originally we thought the eye of the storm was going to go right on top of us," Garzón said. She requested and received a financial grant from Episcopal Relief and Development to help the organization recover from the storm.

But Florence shifted paths, and the headquarters suffered no damage. "Thanks to that grant, since the storm didn't hit our area that hard, the Saturday after the storm we started doing our outreach, just visiting workers to find out how they were doing and if they needed anything."

Garzón and program coordinator Juan Carabaña have "delivered food to thousands of people at this point, we have helped with minor housing repairs," and delivered hygiene and cleaning products.

The group is working in partnership with other farmworker organizations to "make sure that the people who pick our food could have their needs met right after this tragedy," Garzón said.

"One of the strengths of our Episcopal Church network is the ability to identify the greatest needs and leverage existing relationships and resources to serve and care for vulnerable communities after a crisis," said Katie Mears, senior director of Episcopal Relief and Development's U.S. Disaster Program.

Haitian Leaders: Confirm Our Bishop-elect

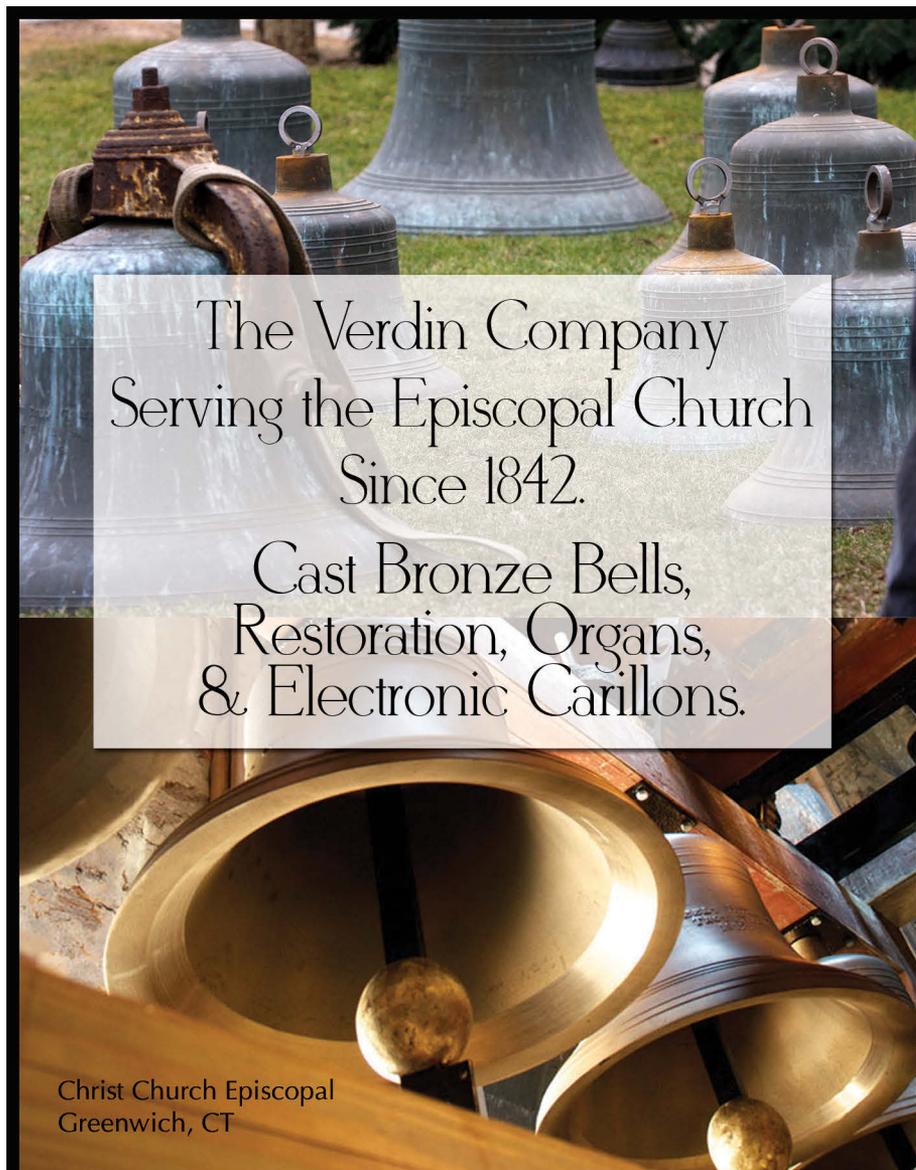
The Diocese of Haiti's standing committee has sent a letter to bishops and other standing committees of the church offering a vigorous defense of the Rev. Joseph Kerwin Délicat as the diocese's bishop-elect.

The letter, which was published online by the Rev. Canon Mark Harris,

says the Province II Court of Review was "greatly mistaken" about the nature of the election and pointed out that Canon III.11.8(a), which allows for the contestation of an election, has gone unused since its adoption in 1994.

The committee's letter said the canon provides little guidance for the process outside of soliciting responses from the bishop, the chancellor, and the standing committee — and claims

(Continued on next page)



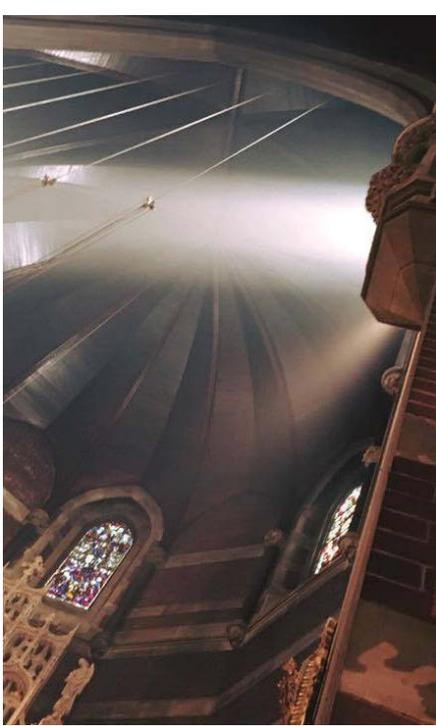
The Verdin Company
Serving the Episcopal Church
Since 1842.

Cast Bronze Bells,
Restoration, Organs,
& Electronic Carillons.

Christ Church Episcopal
Greenwich, CT



The Verdin Company | Cincinnati, OH | 800-543-0488 | www.verdin.com



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

Discounts for students and retirees

Haiti

(Continued from previous page)

instead that an all-white court was formed to investigate the allegations of corruption around the election of the Délicat.

“[T]he Court of Review invited the objectors and others from outside the Diocese of Haiti to meet with the court to present whatever they chose in support of the filed objections. Moreover, the Diocese of Haiti repeatedly requested that the ‘court’ come to Haiti to interview the people involved, those who actually participated in the election, but they refused,” the letter said, adding that the diocese had not been allowed to review or respond to the presentations to the court.

“We were astonished to see the Court refusing to come to Haiti to learn about the local meaning of the many denunciations inside the church and outside, the identity of the protesters and the culture of contestation in election matter in the Haitian society.”

The standing committee also objected to the makeup of the court — stating that the Diocese of the Haiti is the sole majority black diocese of the Episcopal Church, one that speaks French and Haitian Creole. No members of the court were black, the letter said, and none spoke French or Creole. The letter also said that the translator chosen for proceedings, a priest in the Diocese of New York, has been an outspoken critic of the Diocese of Haiti and retiring bishop Jean Zaché Duracin.

The letter offered responses to the Court of Review’s findings — that allegations of pre-election ordinations to stack the vote were credible, that Duracin interfered with the election, and that the election suffered “from coercion and undue influence.”

The committee said the ordinations took place more than six months prior to the election and that the committee “provided [incontrovertible] documentary evidence that each of those ordained as deacons was in accordance with the canons of both the Episcopal



Pathways of Grace

Seattle 2019

The Order of the Ascension

For the Seattle area * A small group * 9:30 am – 12:30 pm

Silence & Action January 12 * Adoration, Awe, and Service June 15

Justice, Saint Mary, Jon Daniels August 14

Saying the Daily Office October 19 * Attrait December 7

Register in advance.

www.orderoftheascension.org

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 | www.elisabethvontrapp.com

Church and the Diocese of Haiti.” Regarding Duracin’s influence, the committee said the court provided no evidence of this.

The letter, which concludes by asking for consent to the election, is another in a series of open letters published regarding the contested election. Two previous letters, both released by a group of clergy and lay people in the Diocese of Haiti, contested the election and asked bishops and standing committees to withhold consent.

Matthew Townsend

Pleas for Refugees

Worldwide surges in refugee and migrant populations — and increased efforts to turn them away — have prompted Episcopal and Anglican leaders to speak in favor of protecting and accepting displaced people.

On Sept. 20, Archbishop Josiah Idowu-Fearon, secretary general of the Anglican Communion, joined other faith leaders in signing an open letter advocating for the world’s 40.5 million internally displaced people.

The letter was published as world leaders prepared for this year’s General Assembly meeting at the United Nations. While there, they planned to sign a new Global Compact on Refugee. The signatories support the compact but say, however, that it applies only to people who have been forced to flee across borders and not those displaced within their own countries.

More than 57 leaders, including Archbishop Justin Badi Arama of South Sudan and Bishop June Osborne of the Diocese of Llandaff, have signed the letter. The majority of them are from various Christian denominations, but signatories include Jewish and Muslim leaders. They challenge U.N. member governments to correct the exclusion of internally displaced people from the new global compact.

The faith leaders said that if the world is to realize the U.N.’s Sustainable Development Goals, the international community must ensure that internally

displaced people are neither forgotten nor ignored.

In the same week, another group of faith leaders meeting in Rome condemned xenophobia and racism directed at refugees and migrants.

The Sept. 18-20 gathering, the World Conference on Xenophobia, Racism, and Populist Nationalism in the Context of Global Migration, was sponsored by Vatican Dicastery for Promoting Integral Human Development and the World Council of Churches, with the support of the Pontifical Council for Promoting Christian Unity.

Agnes Aboum of the Anglican Church in Kenya, who attended in her role as moderator of WCC’s Central Committee, was joined by 200 global and regional experts on refugee and migrant issues as well as ecumenical, religious, and civil change-makers.

“The problem of populist nationalism inciting negative and violent responses to refugees and migrants appears in some way, everywhere,” Aboum said. “It threatens communi-

ties both in countries of reception and countries of origin.”

As the group met with Pope Francis at the Vatican on Sept. 20, the pontiff commended the conference as a welcome sign of renewed cooperation between churches on issues of justice and human well-being and encouraged more such gatherings.

“Faced with the spread of new forms of xenophobia and racism, leaders of all religions also have an important mission: to spread among their faithful the principles and ethical values inscribed by God in the heart of man known as the natural law,” he said to the assembled conference at a Vatican reception.

In the United States, limitations on refugee admissions, announced by Secretary of State Mike Pompeo, likewise drew a statement from the Episcopal Church. The new ceiling, set at 30,000 refugees, was described as “the lowest ceiling in the history of our country and is one more effort to pull the United States back from our leadership

(Continued on next page)

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

(610) 955-2462

Refugees

(Continued from previous page)

in addressing humanitarian crises. Further, the retreat from refugee resettlement flies in the face of our nation's history of being a place of refuge to persecuted persons. The Episcopal Church, through the ministry of Episcopal Migration Ministries, is committed to welcome for all."

"As followers of Jesus Christ, we are saddened by this decision," said Presiding Bishop Michael B. Curry. "Our hearts and our prayers are with those thousands of refugees who, due to this decision, will not be able to find new life in the United States. This decision by the government does not reflect the care and compassion of Americans who welcome refugees in their communities every day. Our faith calls us to love God and love our neighbor, so we stand ready to help all those we can in any way we can."

With reporting from ACNS



Sentamu

ACNS photo

Sentamu Retiring

The Most Rev. John Sentamu will retire as Archbishop of York on Trinity Sunday, June 7, 2020, Trinity Sunday, three days before he turns 71.

As the archbishop continues his remaining ministry, he will focus on a discipleship program (Reach, Grow, Sustain) and helping with One Yorkshire conversations. He will lead missions already planned in three provinces of the Anglican Communion.

"I have decided to announce my retirement now in order to provide the Church of England with the widest possible time frame to pray, discern with wisdom and insight, and put in place a timetable for my successor," Sentamu said.

"I am deeply grateful to Her Majesty the Queen for graciously allowing me to continue as Archbishop of York until June 2020 in order to enable me to complete the work to which I have been called."

Archdiocese of York

Krisita Jackson Leads Daughters

Krisita Jackson of Orlando is the first African-American to serve as president of the Order of the Daughters of the King.

Jackson, a member of the Episcopal Church of St. John the Baptist, will serve until the order's next Triennial Convention in 2021.

Diocese of Central Florida

Bishop Prior to Retire

The Rt. Rev. Brian N. Prior, Bishop of the Episcopal Church in Minnesota, has called for electing his successor.

In a letter to the diocese, Prior said he loves serving in Minnesota but believes others should have the opportunity. "It's a great time for me to get out of the way and create space for the Spirit to bring whom you will bless next as you have immeasurably blessed me," he said.

The election will be held at the diocese's September 2019 convention, with ordination and consecration scheduled for February 2020.

3 Nominees for W. Tenn.

The Diocese of West Tennessee has announced three nominees in the search for its fourth bishop:

- The Rev. Marian Dulaney Fortner, rector, Trinity Church, Hattiesburg, Mississippi
- The Rev. Sarah D. Hollar, rector, St. Mark's Church, Huntersville, North Carolina
- The Rev. Phoebe A. Roaf, rector, St. Philip's Church, Richmond, Virginia

Nominations by petition were open until Oct. 5. The electing convention is scheduled for Nov. 16-17 at St. George's Church, Germantown.

Anglicans, Lutherans Gather at Niagara

Members of the Joint Anglican-Lutheran Commission discussed shared concerns during a meeting Sept. 24-27 at the Carmelite Centre in Niagara Falls, Ontario:

- Shared responses to World Council of Churches initiatives
- Support of congregations in which Lutherans and Anglicans minister together
- A memorandum of quadrilateral mutual recognition
- Bilateral agreements that cross the Canadian-American border
- Liturgical texts for joint Lutheran-Episcopal chrism services and for the

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

Let us inspire you...
gianfranco@inspiredart.com
(888) 442-9141
www.inspiredart.com

INSPIRED ARTISANS

2021 celebration of the 20th anniversary of full-communion relationships.

Richard Mammana

Bishop Pina-Lopez Dies at 79

The Rt. Rev. Hugo Luis Pina-Lopez, who served as an assisting bishop in the Diocese of Central Florida beginning in 2001, died Sept. 20. He was 79.

Born in La Gloria in Camaguey, Cuba, he was a graduate of La Progresiva School and Union Theological Seminary in that nation.

He began ministry to churches in Florida in 1968, and was consecrated as the first Bishop of Honduras in 1978.

He returned to ministry in the United States in 1984, serving in Texas, Oklahoma, and Florida.

St. Matthew's Church in Orlando celebrated the 40th anniversary of his consecration to the episcopate in June.

Diocese of Central Florida

London's Floating Church

East London now has a second floating church. The Rt. Rev. Adrian Newman, Bishop of Stepney, sprinkled holy water on the Elsdale II on Sept. 16, marking the launch of a new venture to reach new housing developments near the site of the 2012 Olympics.

"The foundation of the community is a clear sign that many here in East London share a vision for a church that is outward looking," Bishop Newman said.

The new venture will be a church for the St. Columba community and run jointly by the neighboring parishes of St. Paul's Old Ford and St. Mary of Eton at Hackney Wick.

It will be a base for outreach to Hackney Wick, the Fish Island end of Old Ford, and the new housing developments of Eastwick and Sweetwater near the Olympic Park.

"The new community has the potential to play an enormous role, building on the 125-year presence that St. Paul's

and St. Mary's have had in East London," said the Rev. James Hughesdon, vicar of St. Paul's Old Ford.

The barge used to launch the community at the weekend is a stopgap until a permanent floating church commissioned by the Diocese of London is ready next summer.

The vessel, which will cost £500,000, has an accordion-style roof believed to be inspired by the bellows of a church organ. St. Columba's will rent it out for community events and other functions.

"So many changes are happening in Fish Island and Hackney Wick, so it's important to keep the sense of community and ensure it's open to others," said Olympic Park missionary Dave Pilkington, who has started an outreach program in the new developments:

This is the second East End floating church. In 2003 Limehouse parish purchased and refitted a Dutch freight barge now permanently moored at Canary Wharf in West India Quay.

John Martin

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
sisters@ssmbos.org

Of Majesty and Mystery



Fr. David Lee Bozeman is the lead singer and guitarist of *Luxury*, a rock band formed in the early 1990s at Toccoa Falls College in Georgia. *Luxury* has recorded five albums: *Amazing and Thank You* (1995), *The Latest and the Greatest* (1997), *Luxury* (1999), *Health and Sport* (2005), and *Trophies* (2014). Bozeman, his brother, Jamey (guitar and background vocals), and Chris Foley (bass) are now priests of the Orthodox Church in America. Bozeman spoke with Benjamin Guyer, a writer for *Covenant* and a lecturer in the Department of History and Philosophy at the University of Tennessee at Martin. Visit *Covenant* for a review of Bozeman's latest EPs, *The Majesty of the Flesh and Mother of God* (bit.ly/2P3dPft). Bozeman's music is available for purchase online (bit.ly/2P1R9fE).

Matt Dickstein photo

Short Questions

Ordained: April 1, 2012

Currently reading: James Michener, *Hawaii*; Metropolitan Nikolaos, *When God Is Not There*; Douglas Adams, *Dirk Gently's Holistic Detective Agency*.

Currently listening to: My most recent purchases were Big Thief, *Capacity*; Damien Jurado, *The Horizon Just Laughed*; Nils Frahm, *All Melody*; The Caretaker, *Take Care. It's a Desert Out There ...*

Favorite poet: T.S. Eliot, of course.

Favorite guitar, amp, effects pedals: I'm not a gear guy. I always borrowed whatever was available. I just traded in a Fender Bassman I had for 22 years. It was really heavy and loud. Currently, I play a '72 Fender Telecaster (reissue) through a VOX AC-10. I also play an Alvarez acoustic, which is really lovely. I have some pedals but I don't really use them except for the Boss Digital Delay. I don't really know what I am doing with the stuff, which is why I don't play too much on the records. I'm the singer.

What drew you to the Orthodox Church?

The liturgical worship of the Church. My upbringing was in a mainline evangelical tradition, which I never had any problems with. In college, I experienced the evangelicals moving in a different direction, more toward non-creedal, non-tradition, non-order. This didn't appeal to me so I faded out, more or less. Friends of mine began exploring Orthodoxy, and with my first exposure to the worship, I was radically interested. I felt like I had a language and a tradition for what I always believed. I think the death of Christianity in the West is mainly due to lack of proper liturgical worship, among other things.

Like what?

Radical individualism and the push for a "personal" rela-

tionship with God leaves no room for ecclesiology. Everything is so self-centered, it seems. And when things become so self-centered they become relative. Instead of a church and a creed to which people conform themselves, we have individuals who possess beliefs which may or may not coincide with others' beliefs and which can be expressed in any way that person feels. No one has to change or be changed. It is a kind of new "sola": sola persona.

Are you pointing to a specifically American cultural problem? Is it generational? Is it simply a matter of sin?

Culturally, and all I know is American culture, we have moved radically toward self-identity and egalitarianism. Christianity is all about uncovering one's true self as you unite to Christ. The more you become like Christ, the more you are truly yourself. That message does not get expressed at all culturally. Instead we are encouraged to be individuals without any paradigm, which seems to be leading to extreme narcissism and loneliness. I do believe that misses the mark.

Do you think differently about music, including rock music, now that you are ordained?

My tastes haven't changed much. I don't like most of what I hear, but I never have. I am very picky. With my own writing, certainly I have a new kind of care that I should take. I like to be provocative but I have to be thoughtful of the kind of provocations I make for the sake of the community that I serve. I still haven't figured out how to write about faith in an authentic way.

The only thing that seems authentic are the struggles and doubt. Above all, I want to write about joy, but that is the most difficult. The most joy I ever experienced musically was seeing the Flaming Lips live. It was palpable and authentic. So, I try to capture that.

Perhaps this is where worship fits in? Your *Mother of God EP* doesn't strike me as inauthentic but as quite the opposite — it strikes me as devotional, and devotion comes from the heart. Worship seeks transcendence. Surely that is authentic?

The *Mother of God EP* was topical. It was a Christmas record and something I had never thought of doing before. They certainly are not liturgical songs, but they are informed by living life liturgically. I suppose I only think of worship in terms of liturgy. Liturgy is illuminating and transfiguring. It may be transcendent, but that seems to be more of an emotional response, which I rarely experience. In liturgical action, I am doing the thing I was made to do, and that is authentic. The longer I live this way, the more authentic I feel. That informs how I write music, but I don't ever think of my writing as worship. It is confessional.

The lyrics for “The Majesty of the Flesh” are quite striking. Going back to figures like St. Athanasius, the Orthodox Church has consistently affirmed the goodness of both the material world and human embodiment. What is the relationship between sensual pleasure — in its most extreme form, hedonism — and the discipline (*askesis*) of the body necessary for genuine spiritual growth?

This idea that the body is essentially good can't be overstated in today's culture. Certain Christians, it seems, gave up this idea long time ago in favor of dualism. Dualism is a system which promotes the “spiritual” and degrades the “material,” which has consequences across the entirety of our lives. Everything is affected. We close our eyes and imagine God rather than look at the icon of Christ. We are ecologically unsound. We cremate our dead and hold “celebrations of life” rather than funerals. People hate their bodies and at the same time do everything to indulge themselves physically.

When I wrote about “The Majesty of the Flesh,” it was an attempt to remind myself that our bodies are essentially good and that bodies do have the capacity for being essentially glorified. Now that doesn't just happen. You have to work at it. That is the ascetical tradition of the Orthodox Church. We fast and stand in prayer and deny ourselves at

certain times to, first of all, understand the degree to which we are ruled by the flesh.

Once we begin to see that and start down the road of repentance, then we begin to bring our bodies into alignment with our heart, and we hopefully begin to give thanks to God for our flesh and to glorify God with our flesh. It is not a struggle against our bodies or the desire to escape our flesh, but a struggle to save our own skin.

Your first label, Tooth & Nail, helped to significantly redraw the line between Christian and mainstream music. What are your current thoughts on Christian rock? In particular, does it have a place in the Church or should it pursue the mainstream?

I know virtually nothing about evangelical music. It was never an interest of mine and I never had to listen to it. For the most part, what I was familiar with wasn't very good. I grew up on 1980s alternative music essentially — Depeche Mode, the Smiths, the Cure, etc. When *Luxury* started, that blossomed into exposure to the punk scene and bands like Fugazi and Shudder to Think were a major influence on us musically.

I was also becoming Orthodox in college, so my lyrical writing was somewhere between the sassy side of British alternative and the burgeoning theological questions related to Orthodoxy. Signing to Tooth & Nail was the result of easy access to that scene and the fact that we were impressed by what Brandon Ebel was putting out. The world of T&N was somewhere between the real world and the “evangelical music scene” and that, it turns out, is a tricky place to be.

The result for us really was that we didn't fit in either place. And that's where we have been ever since. Is “Christian rock” still a thing?

You not only write music but poetry as well. What are your next artistic projects?

I've tried to write poetry and short stories. I've even outlined and begun a novel. I haven't carried through with most of it. I write songs and I try to keep fresh lyrically. That's probably sufficiently vain.



Lee Bozeman photo

Dedicatory Plaques and the Communion of Saints

By Eugene R. Schlesinger

When my family began attending an Episcopal parish, one of the most striking features of our experience was tied to one of the most off-putting. Having spent about two decades worshipping in either evangelical or church plant contexts, we were unused to having a space that was specifically set apart for worship and adorned with liturgical paraphernalia and accoutrements. Being in a beautiful, stately space, filled with images of the sacred, wonderfully enhanced our experience of worship. There are plenty of considerations beyond the aesthetic, but it is certainly nice to take our part in the liturgy surrounded by stained glass, crucifixes, and saints' shields.

At the same time, I quickly noticed that just about everything in the church had a plaque announcing whose contribution paid for that item. This ranged from the tabernacle in our chapel to chairs, altar rails, and the baptismal font. Even ledges, it seems, can have dedicatory plaques attached to them. Initially this struck me as odd and potentially just plain wrong. Why concern ourselves with who receives credit for what contribution? Do these plaques not detract from the glory of God and instead draw our attention to mere mortals? By installing them, have the contributors forfeited their heavenly

reward (Matt. 6:1-4)?

Over time I have come to hold the opposite position, and find these plaques among the most precious features of our parish building. It started when I realized that some of the plaques explained who or what was depicted in a window or shield. So I began reading all the plaques I could. Sometimes my suspicions about what I was looking at were confirmed, other times I learned new facts, or gained fresh appreciation for the symbolic riches of our sanctuary. I also came to recognize a common theme in the dedicatory plaques. They were all *Given to the Glory of God*, and often in memory of some loved one.

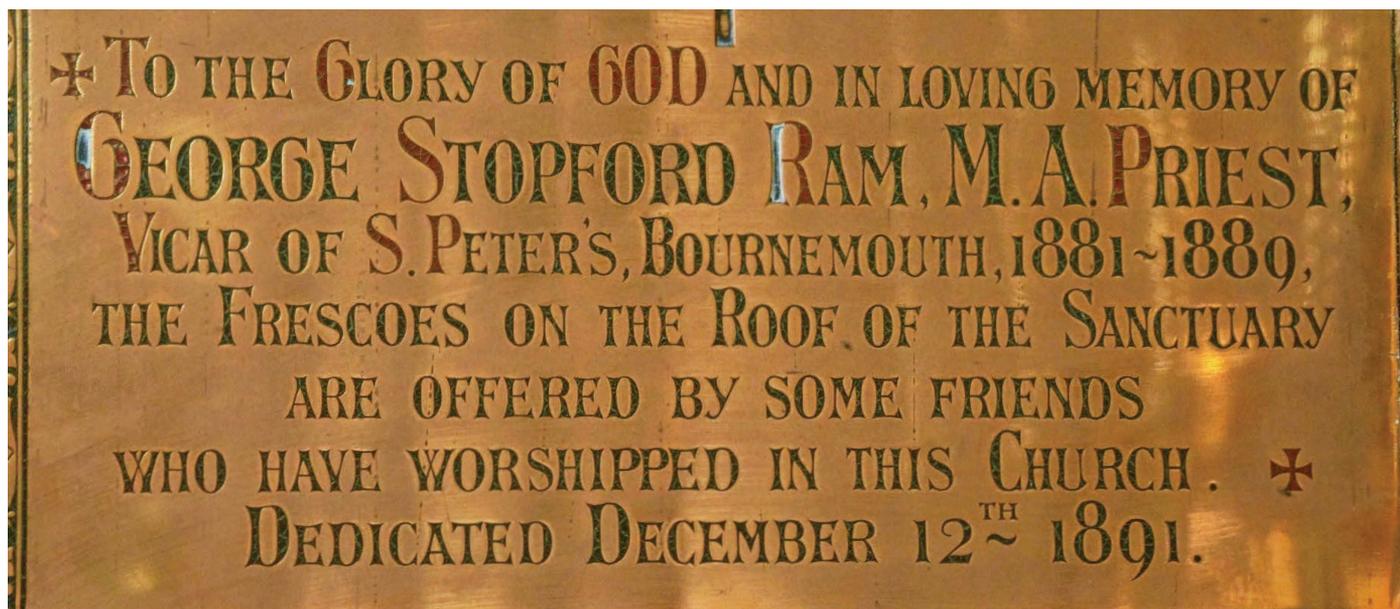
It was this latter feature, their dedication to a loved one's memory, that began to shift my understanding of their function. Of course, their being offered to the glory of God makes a difference, but I have been around churches long enough to know that talk is cheap on that front. The memorial function, on the other hand, is a different story.

Our parish exists, by the grace of God, because the faithful women and men of previous generations worshiped there and worked to ensure that their legacy of faith and worship would be preserved and handed on to the next generation. It is by the generosity of forebears I have never met, but who in the 1960s were generous enough to contribute to the renovation of our As-

cension Chapel, that I have a place to sit when I pray there. When I genuflect in honor of Christ's real presence, it is because someone contributed to the tabernacle from which the Lord hallows our church. Just recently I discovered that the font of holy water that stands at the entrance of the nave was installed in 1875, and was first used at the mission that preceded our parish.

These dedicatory plaques serve as a tangible expression of the communion of saints, a reminder that the Christian faith is neither an individual affair nor a matter of just the here and now. We are all of us bound together in the love of Christ. I have never known the people whose names are engraved on these plaques, but they are known by Christ. When the day comes that no parishioner remembers them, their names, etched in bronze, will stand as a testament to their enduring memory before God, and the legacy they have left for those who come after them. In separate essays on *Covenant*, Mark Clavier has referred to this aspect of the local church as "memory inscribed in stone" (bit.ly/2M1Sgu7) and to memorials as "mementoes" of the whole company of heaven (bit.ly/2LHJSUE).

Each Sunday we confess our belief in the one, holy, catholic, and apostolic Church. At the foundation of the Christian Church are the



Flicker/Alwyn Ladell photo

apostles (with Christ as the cornerstone), who handed down the faith to their successors, who in turn handed it on to others, and so on through history up to now. We have all received the faith from those who have gone before, and we are all charged with the sacred trust of passing it along, entire and intact, to those who will come after us.

I fear that, all too often, we are so concerned with the crises of the moment, or perhaps with the failures of the past, that we lose sight of our place in this process of transmission. Overly concerned with being on the right side of history, we forget that our faith has a history. We forget that we are to be the link between that history and the future.

I say all of this without prejudice to any of the particular issues facing our church or the Anglican Communion. I believe there may be a variety of good-faith answers to how to carry out this vocation of being the link between our faith's history and its future. That said, I do think an essential starting point is to recognize that this is our task and role, rather than any other goal, however worthy. This is worth keeping in mind as we consider our recently concluded General Convention and look ahead to the task of newly authorized liturgical revisions.

The day will come when all of us are dead and gone, like the names on those plaques in the sanctuary. Most of us will be remembered by a generation, maybe two. Some few of us may be of more enduring memory. All of us will be remembered by the God of love. Despite whether our name is ever embossed upon a dedicatory plaque, we are all invited to leave a legacy of faith, hope, and love by passing along the faith we have received, so that those who come after us can also experience and know the love of God in Christ Jesus our Lord.

*Eugene R. Schlesinger is a lecturer in the department of religious studies at Santa Clara University and the author of *Missa Est! A Missional Liturgical Ecclesiology* (Fortress Press, 2017). This essay is adapted from TLC's weblog, *Covenant* (bit.ly/2NZ4S5R).*

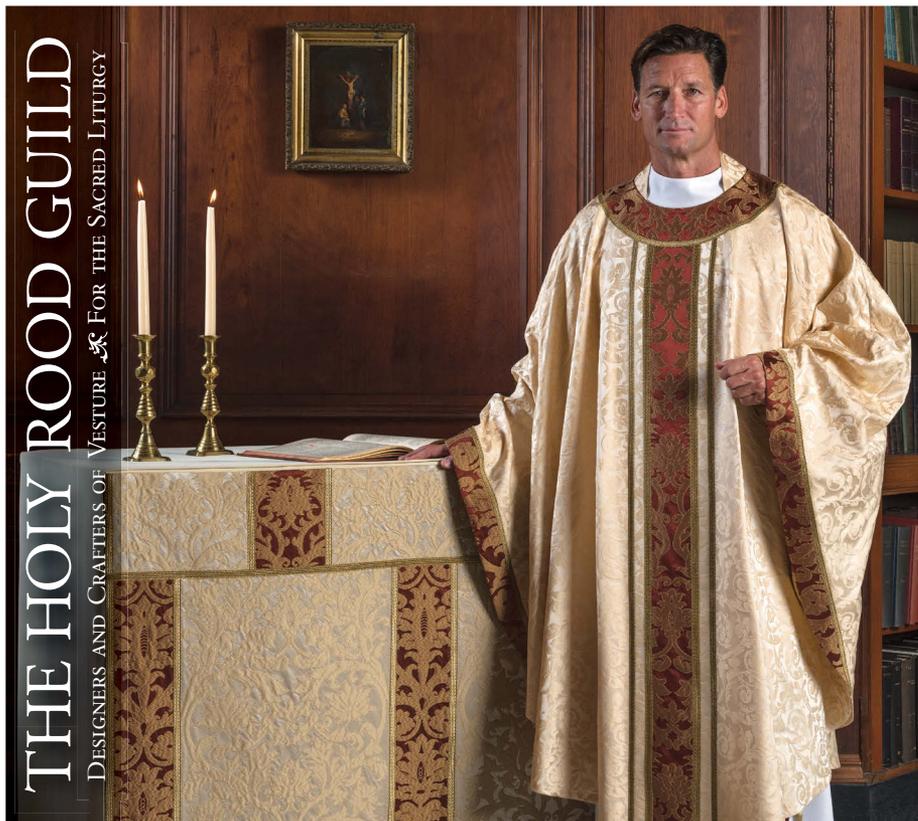


THE *Episcopal* CHURCH 

Give to the 2018 Annual Appeal.

Your support provides for all our ministries.

Visit episcopalchurch.org/give/annual-appeal
or Text Appeal to 91999



Visit us at www.holyroodguild.com

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

Toll Free: 866.383.7292 | Fax: 508.885.8758

Visit our website: livingchurch.org
and our weblog: covenant.livingchurch.org

Jesus Rock, with Endnotes

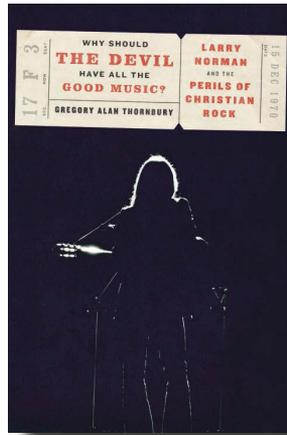
Review by Douglas LeBlanc

If any musician of the genre known as contemporary Christian music has merited a thorough biography, it was Larry Norman, who died in 2008. For a good many years in the 1970s, young converts to evangelical Christianity found their music choices limited if they did not enjoy organ-driven hymns or the barbershop quartets of Southern gospel. Andraé Crouch, Love Song, and Norman were the leading artists providing an alternative. Norman was the grittiest and the most grounded in rock and R&B.

Time eventually revealed that the gritty lyrics emerged from a gritty life. Norman married the ex-wife of his close friend and protégé Randy Stonehill after the Stonehills divorced. Norman's first wife, Pamela, was a model who occasionally drew her income from pornographic magazines (to Norman's distress). He recruited fellow Christians to join the artists' colony he envisioned forming around Solid Rock Records, but ended up in disputes with both Stonehill and the band Daniel Amos about publishing rights. A website, *The Truth about Larry Norman*, still devotes itself to swatting away rumors about him by quoting Norman's rambling personal letters, in which he is ever the victim of other people's nefarious schemes and betrayals.

This would be rich soil for a biographer who works from a critical distance. Gregory Thornbury, chancellor of the King's College in New York City, writes brisk prose, but his critical distance is the sort that favors constant first-name references to his subject.

Thornbury makes his commitments known immediately. He quotes a passage from Thomas Merton's *Seeds of Contemplation* that begins with this sentence: "One of the first signs of a saint may well be the fact that other people do not know what to make of him." Several pages later, he declares that Norman "was a holy fool, often



Why Should the Devil Have All the Good Music?

Larry Norman and the Perils of Christian Rock

By Gregory Thornbury

Convergent Books. Pp. 304. \$26

grossly misunderstood, certainly harassed—mostly by fellow Christians—and uniquely constituted to attract controversy.”

Thornbury had access to Norman's archives, which are overseen by Norman's younger brother, Charles, rather than any college or museum. Those archives, including cassette recordings of phone conversations and business meetings, became Thornbury's primary source for his narrative. The endnotes do not suggest that Thornbury interviewed anyone. As a result, *Why Should the Devil Have All the Good Music?* reads as an authorized hagiography, one that makes unkind assumptions about those who criticized Norman (especially Stonehill) but takes the great majority of Norman's narrative at face value.

Norman was, for instance, a shameless name-dropper. His "Song for a Small Circle of Friends" (1976) depicts an imaginary jam session with Eric Clapton, Paul McCartney, and Charlie Watts, written as though Norman was an intimate peer rather than a derivative musician who imitated and sometimes mocked the work of better-known celebrities.

The name-dropping in Thornbury's book includes these brushes with the stars:

- Norman's father, Joe, taught mathematics to Steve Wozniak.
- Pete Townshend saw Norman perform a rock opera before Townshend composed *Tommy* (*post hoc ergo propter hoc*).
- Bob Dylan pronounced himself a fan of Norman's work (this from Charles Norman's account of a brief encounter with Dylan at Los Angeles International Airport) and Norman's albums may have influenced Dylan's post-conversion work.
- Charles Norman was good friends with "the legendary skater Steve Caballero."
- Norman was in a bowling league with guitarist John Fahey.
- Norman received a faulty medical diagnosis from physician Gerald Labiner, who prescribed Percocet for Michael Jackson.
- Charles Norman walked past Marcia Clark and Johnnie Cochran in a hallway during the trial of O.J. Simpson, while his brother pursued a legal case related to Labiner.

By God's grace, Norman apparently never crossed paths with Charles Manson.

By the time of Norman's death, his survivors contended with a public dispute that had remained private for nearly two decades: the wish of an Australian woman, Jennifer McCallum, that Norman (and later his family) agree that Norman was the father of her son, Daniel Robinson. Thornbury writes that McCallum and her family "waited some nineteen years to reveal the truth to the media," which has no bearing on her veracity.

Thornbury grants that Norman probably had a sexual encounter with McCallum — Norman admits as much in his vast archives — but draws short of finding that Norman was Daniel's father. He does not mention McCallum's public assertions that Norman paid her \$10,000 in child support, or that Nor-

man and young Daniel Robinson had a brief and painful meeting in London, or that Robinson felt so rejected by Norman that he repeatedly spoke of killing himself. Paying \$10,000 to support a child one disputes having sired is odd behavior.

Thornbury makes the astonishing claim that “Larry was quite possibly the only honest-to-goodness rock star who was expected not to act like one.” But the record is clear: evangelical Protestants respond vigorously when their celebrities, from honest-to-goodness rock stars to bland crooners to TV evangelists, stray from Christian teaching on sexual morality. Jim and Tammy Faye Bakker, Amy Grant and her first husband, Gary Chapman, Sandi Patti, Gary S. Paxton, Sam (formerly Leslie) Phillips, and Jimmy Swaggart (who takes a few easy slaps from Thornbury) all faced public scrutiny of their private lives. Why should Norman enjoy a hall pass?

Thornbury’s narrative is at its best in describing Norman’s childhood, his early career, and his desire to distinguish between making art and making propaganda. Two of the most poignant moments spring from his vulnerability.

When Norman’s first wife sought his advice on whether to pose as *Playboy*’s “Most Beautiful Girl in the World,” Thornbury writes, “Larry’s response was to put his arms around her, give her a hug, and tell her, ‘Baby, you’re the centerfold of my life and that’s all that matters.’”

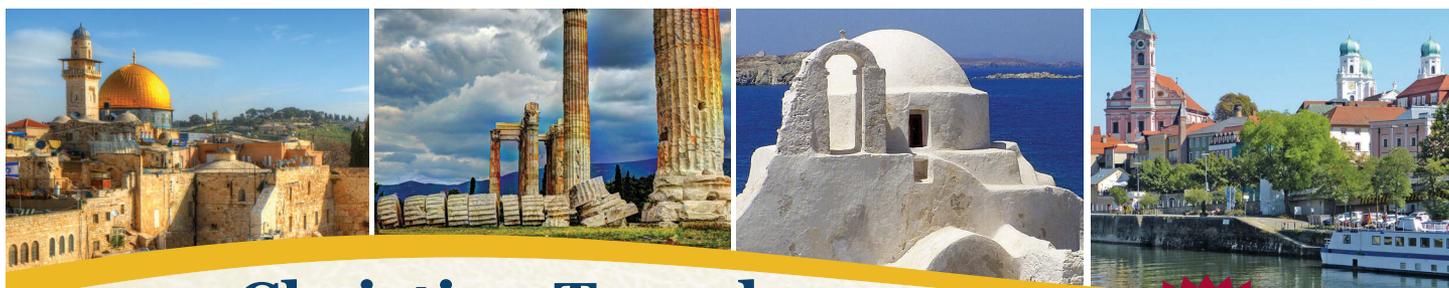
Late in his career, when Norman was living in Los Angeles surrounded by lost dreams of leading the artist colony at Solid Rock Records, he rescued a crow being attacked by dogs. The crow’s wing was broken, and he became Norman’s pet.

“I didn’t realize crows were so friendly,” Norman wrote in a letter to percussionist Alex MacDougall (a percussionist with Daniel Amos who

remained his friend). “He’s not at all violent like the crows in Alfred Hitchcock’s *The Birds*. The throaty CAW voice they have makes them sound unfriendly but he sat on my hand the second day. I have him in a big Aviary[-]type room and he didn’t want to go anywhere near the cage I bought for him so now he’s living in a dog house inside the room.”

Thornbury adds: “Horace stayed with Larry through the rest of his bird life, and when he died, Larry took him to a taxidermist to preserve him. He sat perched atop Larry’s grand piano until the day Larry died too.”

Any man who showed such kindness to a besieged crow still knew how to show a hand of kindness. Had Norman found a more consistent compassion for the people in his orbit, websites like *The Truth About Larry Norman* might be unnecessary, and *Why Should the Devil Have All the Good Music?* could be a convincing paean.



Christian Travel Inspires Faith & Changes Lives

**Host a Tour
& Earn Your Travel**
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!



Journeys of Paul Cruise
with The Rev. Judy Fentress-Williams
Rome, Malta, Athens, Corinth & More!
Sept. 23 - Oct. 4, 2019



**The Romantic Danube
River Cruise**
with The Rev. Dr. Russell Levenson
aboard the AmaWaterways AmaSonata
Germany, Austria & Hungary
Oct. 24 - Nov. 1, 2019



Educational Opportunities Tours

For more information contact:
Rev. Donald Fishburne, Director of Travel Ministry
donald@donaldfishburne.net

www.eo.travel/episcopal • 843-485-5858

Opening Doors to More Beauty

Review by Sara Schumacher

In *Divine Generosity and Human Creativity*, David Brown explores a range of themes pertinent to the field of theology and the arts. This well-edited collection of essays builds on Brown's five-volume work published with Oxford University Press (1999-2008) and is divided into four parts, allowing for a narrative to emerge throughout the book, something for which Brewer and MacSwain should be commended.

"Part 1: Foundations" considers "how God might be speaking to us not

Annunciation as True Fiction," Brown explores the extent to which a visual representation of a biblical narrative has to be accurate to the text in order to be theologically true. To do this, Brown draws on three visual representations of the Annunciation to show how artists act as theologians in depicting the incarnational implications of the Annunciation through their work, many of which, while theologically rich, extend beyond the biblical narrative in content.

Brown recognises the anxiety this could bring for some, but retains his high view of the capacity of "true fic-

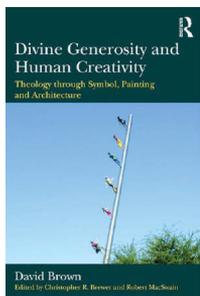
additional level of theological depth and richness.

In "Part 4: Meaning in Religious Architecture," Brown challenges the naiveté of worshipers who consider their church simply a functional space. Instead, even if one is not aware of it, architecture subliminally forms and shapes the worshiper while forming and shaping worship. Further, architecture reflects one's theology. Whether one worships in a cathedral or a school, different theological assumptions are at play, even if the decision on the surface seems merely pragmatic.

Brown also helps to correct latent assumptions about how one might evaluate church art and architecture, particularly if content and structure are judged based on aesthetic rather than religious or theological criteria. Thus, Brown rightly opens the space to engage with how aesthetically inferior works of art could hold significant religious and theological value.

This collection of essays is accessible and well written, offering an introduction to Brown's thought while also allowing those familiar with his work to delve deeper into his ideas. As always, his work is theologically rigorous while being grounded in the practice of art and wider human experience. Brown also offers insight into the theological sticking points for those engaging in theology and the arts as an academic discipline, as well as for churches seeking to draw the arts into their worship and life. He explores the extent to which art is revelatory, its authority in relation to the other sources of theology, and the relationship between divine freedom and divine generosity. That being said, those with variant theological convictions will find in Brown a generous spirit and a way of seeing of the world that opens new theological possibilities.

Sara Schumacher is director of education and lecturer in theology and the arts at St. Mellitus College, London.



Divine Generosity and Human Creativity

Theology through Symbol, Painting, and Architecture

By David Brown. Edited by Christopher R. Brewer and Robert MacSwain

Routledge. Pp. 208. \$128 (cloth), \$54.95 (paper)

only through the Bible and Church but also in the wider imaginative world where God continues to be at work, even if seldom adequately acknowledged" (p. 4), making a case for art's contribution to the theological task.

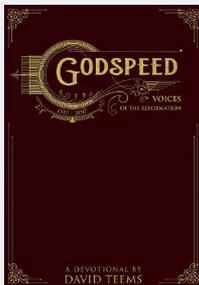
In "Part 2: The Power of Symbols," Brown argues that "what gives symbols their power is their multivalency" (p. 51) and ability to open previously unknown possibilities.

Using this argument as a starting point, Brown explores alternative interpretations of the Christian symbols of water as well as light and darkness. Pushing beyond traditional interpretations and into other expressions, Brown argues, can help one to engage with different aspects of God.

"Part 3: Artists as Theologians" considers "examples of how visual artists in particular might contribute to debates about the nature and content of Christian doctrine" (p. 101). In "The

tion" to "bring out more fully the ultimate significance of what has happened" (p. 110). While Brown questions the historicity of the Annunciation in the biblical narrative, for those not willing to go this far, the same conclusion stands. Setting debates on the historicity of a particular biblical story aside, what one sees is the potential of the artist to extend beyond the text through her imagination and open new possibilities for the viewer.

A further example of this is Matthias Grünewald's Isenheim Altarpiece, a work Brown describes. The artist includes John the Baptist at the scene of the crucifixion. While this inclusion is not historically accurate, John the Baptist's presence indicates not only the fulfilment of his prophetic activity but also alludes to the resurrection at the moment of crucifixion. Because visual art can conflate time in a way that story cannot, the artist adds an



Godspeed
Voices of the Reformation
By **David Teems**. Abingdon. Pp. 384. \$16.99

Gather at the White Horse

Review by Jon Davis

David Teems is a writer and musician with a great love for the Reformation era, as his books *Majestie: The King Behind the King James Bible* (Thomas Nelson, 2010) and *Tyndale: The Man Who Gave God an English Voice* (Thomas Nelson, 2012) attest. He is an artist with both words and music who creates unforgettable phrases and lyrics. My longtime friend demonstrates this afresh in his new devotional, *Godspeed: Voices of the Reformation*.

As a lover of history, especially church history, I have shelves of books telling the story of the Church in every era. Many of those books tell the story in a sterile manner, with the grit and grime of significant moments in the Church's life scrubbed away.

By contrast, *Godspeed* is a bit raw, almost jaded at times, as Teems strives to tell the whole story of the Reformers. These were real men and women. They were flawed, weak, and at times frail and fearful, as Teems shows. They struggled with the establishment. They bucked recognized authority and paid the price, many with their blood. In this book, we hear their voices, their convictions, and their doubts. All of this helps us better appreciate their profound insights into faith and Christian life.

A seminary classmate once asked, "Do we really need another Luther today?" The professor paused, then replied: "No, we don't need another Luther today. We need hundreds of them." *Godspeed* makes this point.

As a devotional, *Godspeed* offers a year's worth of reflections accompanied by selections from the reformers' works, each day a step in faith and understanding. It offers the reader an opportunity to step into the room with Luther, Calvin, Cranmer, and Tyndale, to name a few. In the early days of Reformation in England, much of the theological banter occurred in a Cambridge pub called the White Horse Tavern. *Godspeed* is an invitation to pour a pint and listen to giants of faith who tripped wires of world-historical change.

I had a friend who lived an amazing faith-filled life. He was a person you could describe as on fire for Christ and the mission of the Church. I asked him once how he stayed so filled with passion. His response was wise: "I stay around people who are on fire." I have found that to be true in my life.

Godspeed is a chance to take a year and walk with reformers who were on fire for Christ, people who changed their world and continue to influence ours today. Who knows? A year with people like that might inspire us to reform the world too.

The Rev. Jon Davis is on staff with Fresh Expressions (freshexpressions.org) and leads the Abbey Mission in Oviedo, Florida.

Our Children's Saints

Roses in the Snow

A Tale of Saint Elizabeth of Hungary

By **Dessi Jackson**

Illustrations by **Lydia Grace Kadar-Kallen**

Quis ut Deus Press. Pp. 38. \$10

Lucia, Saint of Light

By **Katherine Bolger Hyde**

Illustrations by **Daria Fisher**

Ancient Faith Publishing. Pp. 32. \$19.95

The Queen and the Cross

The Story of Saint Helen

By **Cornelia Mary Bilinsky**

Illustrations by **Rebecca Stuhff**

Pauline Books & Media. Pp. 40. \$12.95

Review by Susanna Cover

One of the unexpected joys of our little domestic church has been observing our children's name days. Raised evangelical, I once found the custom strange if not a little theologically suspect. But the December after our second daughter Lucia, was born, we discovered the riches of the Scandinavian St. Lucy's Day, with golden saffron buns, carols, and candles in the darkness of Advent.

For the sake of fairness, big sister Elizabeth needed her own saint and sweet baked good, and I found the tale of the generous Queen Elizabeth of Hungary and her cloak filled with bread and roses. (Pro tip: giant rose-shaped cinnamon rolls satisfy the most jealous of preschoolers.) I love a picture book to flesh out a story, but for several years we had only one for St. Lucy. How pleased I was, then, to find a picture book about St. Elizabeth, and another for our third daughter, Helen.

Roses in the Snow is a life of the 11th-century Elizabeth of Hungary, as told by a little Hungarian girl and her grandmother, or *nagymama*. Lush watercolor illustrations detail folk clothing and Hungarian scenes. The story is well told, if suffering somewhat from the nearly universal afflictions of

(Continued on page 24)

The Living Church Institute's Faith Talks series resumed in Dallas on September 27. With the mission of building up the whole Church through discussion of timely theological topics, this year's series features a guest speaker at each event, in conversation with three regular panelists. These panelists are a layperson, Seth Oldham of the Episcopal Church of the Good Shepherd; a church leader, Amber Noel of the Living Church Foundation; and a scholar, the Rev. Jordan Hylden of Duke University and St. Augustine's Episcopal Church.

The first speaker was the Rev. Dr. Matthew Burdette. As a priest and scholar, Burdette described the particular character of the post-Christian society in which many Western Christians serve and share the gospel. He shared stories of his own evangelistic work, demonstrating the importance of understanding the philosophical underpinnings of "post-Christianity."

The following are an abridged version of Burdette's talk and a response by Noel. †

Evangelism in a Post-Christian Culture

By Matthew Burdette

I hope to persuade you of two things. We are living in a post-Christian culture, and the Church can fulfill its mission — evangelism and discipleship — in this culture.

Talk of post-Christian culture tends to provoke discussion of churches' relentless decline and the outworking of the sexual revolution. But what makes a culture post-Christian is the collapse of the *credibility* of the Christian faith. Such a culture says, in true millennial fashion, "I can't even." Alas, we, the Church, are the culture's ex-girlfriend, and the culture is embarrassed about having dated us (even as it continues to go shopping with our credit card).

This uncomfortable relationship has a history. We can understand our culture as the product of two distinct streams of thought: philosophy descended from Socrates, Plato, and Aristotle; and the theological inheritance of the Christian faith. But our society has embraced its philosophical roots only. The Enlightenment marked the beginnings of post-Christianity. At least since the time Immanuel Kant

reimagined human ethics, knowledge, and standards of beauty, it has been possible for Westerners to think about and approach the good, the true, and the beautiful without reference to the Christian faith. What began with Kant ended with Nietzsche. Nihilism now poses as humanism.

We may think of cartoon physics, often invoked by the philosopher Slavoj Žižek. Wile E. Coyote chases the Road Runner. He runs off the cliff, but falls only when he looks down. Post-Christian culture is the coyote. We are only now beginning to look down. Those things we are inclined to point to as evidence of our post-Christian culture: these are not the running off the cliff, but the looking down and falling. We were already suspended in mid-air.

I'm not wholly critical of the Enlightenment. The Church's mission is always a dialogue with the culture's existing religious assumptions, and that dialogue is always critical *and appreciative*. To this day, we rely on concepts won by the Church's careful, grateful, and selective appropriation of Greek philosophy. But what do we do when our culture is ever defining itself pre-

cisely by its disdain for Christianity?

Two pitfalls must be avoided. The first is a habitual unwillingness to appreciate the Enlightenment apart from some handwaving about the benefits of humanism or democracy or science. The second is an uncritical embrace of Enlightenment assumptions and values.

Instead of deaf defensiveness or cowardly capitulation, evangelism depends on the Church's ability to appreciate in the culture *the very gifts taken from Christianity*. Much of what the culture likes about itself it got from us. The Church's criticism of the culture must be none other than its appreciation of the vestiges of its own faith. The Church's appreciation of the culture must involve demonstrating that it fails to live up to its own ideals.

It's not lost on me that most people we will interact with will not have spent much time reading Kant, Hegel, or Nietzsche. But that doesn't mean our culture isn't populated with Kantians, Hegelians, and Nietzscheans. The Church's mission in this culture depends on our adeptness with such figures and their relationship to the faith. The success of our evangelism will not depend solely on pow-

erful preaching — though it helps — nor on attractive children’s programs or social activism or pastoral care. Rather, the evangelists of our time must be good theologians, good liturgists, ecumenists, people who are prepared to force their cultural interlocutors to admit to their own anti-humanism or the arbitrariness of their paper-thin humanism.

Christian mission must reclaim its credibility by going on the theological and philosophical offensive. All that the Church must achieve is credibility in

its own eyes and in the eyes of those who earnestly seek the truth. This credibility requires that the Church’s own members come to see that the Christian faith is not just an option among options, nor a little intellectual world that is in retreat from the big dangerous world out there, but is in fact the real world, the truth, the biggest and most intellectually open world, one whose way of life is good and beautiful. This work of evangelism will begin with the Church’s own members. †

Faithful Improvisation is Key

By Amber Noel

I asked a friend of mine who has been a minister for over 30 years to tell me what he thought of when he heard *post-Christian*. His first responses involved Europe and Russia. When I asked about the US, he answered “Definitely!” He can no longer take for granted any parishioner’s Christian formation: “I have to start assuming they know nothing.” There is no longer a shared cultural databank where people grow up familiar with the Ten Commandments or knowing that the Golden Rule came from Jesus.

In order for his argument about evangelism to work, Fr. Burdette defines *post-Christian* in a distinctly American way. We aren’t Europe, and we never will be. That’s an illusion. Post-Christianity leaves an emptiness, a shallowness, an attempt to sustain *good* without an understanding of the good. And in America, this affects the churches themselves, as our culture reacts violently to one form of Christianity and as Christianity becomes one option among many.

Burdette’s definition of post-Christianity necessarily points to a form of evangelism that fits it. But I wonder how often it is truly the time and place to point out moral or philosophical vacuity as a form of evangelism. When a co-worker asks for your prayers, it is improvisation by the power of the Holy Spirit that gives personal witness to the gospel’s power.

The ability to improvise faithfully is based on preparation. Prayer, education, Scripture, community, refusing to treat Jesus’ way as merely one option: there’s a beginning. But perhaps the first step for evangelism in a distinctly American post-Christian culture is humility. We must recognize Christians’ contribution to the vacuity that cuts our neighbors off from knowing or seeking God in the first place. We must acknowledge Christians’ role in our culture’s diminished ability to see and seek the true, the beautiful, and the good. †



THE LIVING CHURCH
INSTITUTE

Oct. 18, Nov. 15, Dec. 13, 2018

Faith Talks

Conversation on the Church and contemporary life at Canterbury House, Dallas, TX

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

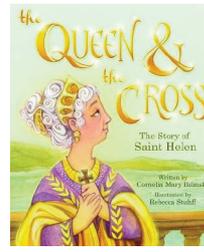
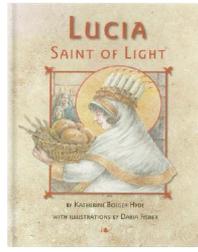
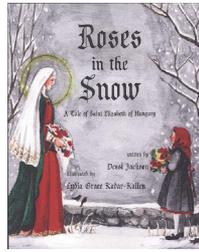
Christian Unity in Rome:
Anglican Ecclesiology
and Ecumenism

Rome study tour and pilgrimage
Anglican Centre in Rome
and environs
REGISTRATION FULL

Visit the
Calendar of Events
at livingchurch.org/tlci
to register and learn more.

Or see Upcoming Events
on the Living Church Institute’s
Facebook page.





(Continued from page 21)

Christian children's books: a superfluity of sentimentality and an absence of editorial scalpel. My daughter loves the big bright roses throughout this story of a princess (and I hastily emphasize to her the saint's generosity to the poor).

Lucia, Saint of Light is another story within a story. Lucia, a contemporary girl with a Swedish heritage, describes her family's observance of St. Lucia's Day with *lussekatter*, coffee, and costumes, and then listens as her mother tells the story of the virgin martyr Lucia of Sicily, and the legend of her miraculous appearance to starving

medieval Swedes. Realistic pencil illustrations brighten what ends up being a long text. The back of the book provides music and lyrics for the traditional Lucia hymn, prayers from the Orthodox observance, a recipe for *lussekatter* (saffron buns), and a long list of websites with further resources.

The Queen and the Cross: The Story of Saint Helen wins for its superior professional appearance, actually resembling quality mainstream picture books. Its winsome illustrations and thoughtful text tell of the aging queen Helen, who yearns to grow closer to Jesus by finding his long-lost cross. I

especially appreciated how the author deftly tucked references to the gospel story into Helen's adventure. Overwhelmed by the giant pile of rubble atop Calvary, Helen notices a single, small plant, and remembers that "Jesus is the King of Life." Sure enough, this little shoot of life marks the location of the "life-giving cross." This book does well what saints themselves always do: point steadily and brightly to our Savior.

Susanna Quaille Cover teaches Sunday school at Trinity Church in Wauwatosa, Wisconsin.





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

"TLC has been my living link to global Anglicanism, expanding my understanding beyond narrow bounds. TLC also introduced me to vibrant Anglican theological discussion and helped to inspire my decision to pursue doctoral study in theology."

—Dr. Elisabeth Kincaid, assistant professor of moral theology at the Aquinas Institute of Theology, St. Louis

Visit livingchurch.org/donate to learn more and to support the campaign.

PEOPLE & PLACES

Deaths

The Rev. **Christopher M. Brookfield**, a U.S. Army veteran and longtime Christian educator, died June 15. He was 82.

Born in Rye, NY, he was a graduate of Princeton University, Columbia University, and Union Theological Seminary. He was ordained deacon in 1976 and priest in 1977. He taught philosophy and religion and served as chairman of the Religion department at Phillips Exeter Academy, and became dean of church schools in the Diocese of Virginia.

The Rev. **Fred Henry Diefenbacher**, who taught social work before his ordination, died May 29. He was 86.

Born in Mineola, NY, he was a graduate of Juniata College, Dubuque Theological Seminary, and the University of Iowa. He was ordained deacon in 1979 and priest in 1980. He served churches in the Diocese of Southwest Florida and was chaplain at the Bay Pines Veterans Administration Hospital.

The Rev. **Don Fuselier**, a U.S. Army and National Guard veteran and former chief of police in Carmel by the Sea, CA, died May 27. He was 72.

Born in Fresno, he was a graduate of Golden Gate University. He was ordained to the diaconate in 1996 and served at St. Dunstan's Church in Carmel Valley. He was also vicar of St. Mark's Church in King City.

The Rev. **Donald William Gross**, who served parishes in Florida and Virginia in more than 40 years as a priest, died July 25. He was 82.

Born in Takoma Park, MD, he was a graduate of Towson University, the University of Birmingham (U.K.), and St. Mary's Seminary and University. He was ordained deacon in 1963 and priest in 1964.

The Rev. **Charles P. Martin** died Feb. 16 in Johnstown, PA. A native of Detroit. He was 88.

Born in Detroit, he was a graduate of the University of Pittsburgh and Bexley Hall Seminary. He was ordained deacon in 1955 and priest in 1956.

He served in the Diocese of Pittsburgh until 2016. He was also chaplain of St. Margaret's Memorial Hospital for 18 years, secretary to diocesan convention for 32 years, member of the diocese's standing committee for three terms, and deputy or alternate to 11 consecutive General Conventions.

The Ven. **Susan Richards Mueller**, archdeacon of Milwaukee from 2006 to 2013, died Aug. 12. She was 71.

Born in Evanston, IL, she was a graduate of the University of Wisconsin-Madison and Nashotah House Theological Seminary. She was ordained to the diaconate in 1984. She taught Latin and Spanish at Holy Name Seminary for 16 years, until it closed in 1995.

The Rev. **Joel Williams Murchison**, a veteran of the U.S. Navy, died June 10. He was 93.

Born in Wilmington, NC, he was a graduate of the University of North Carolina at Chapel Hill and Virginia Theological Seminary. Murchison was ordained deacon in 1952 and priest in 1953.

He served as a missionary in Central America and as a chaplain to prisons and to American House, a continuing care retirement community.

The Rev. **Tracey M. Williams**, interim rector of Christ Church in Bay Ridge, NY, died May 27. He was 57.

Born in Brooklyn, he was a graduate of the College of the Immaculate Conception and of Seabury-Western Theological Seminary. He was ordained deacon in 1995 and priest in 1996. Williams, who had diabetes, took dialysis treatment three times a week.

The Rev. **L. Paul Woodrum**, creator of liturgical vestments through Challwood Studio, died May 22. He was 78.

Born in Bradford, PA, he was a graduate of Ohio Wesleyan University and General Theological Seminary. He was ordained deacon in 1964 and priest 1965. He served churches in New Jersey, New York, and Pennsylvania. Barbara Harris, Katharine Jefferts Schori, and Gene Robinson were among the bishops who bought his creations.



Camp Allen

Resources for All

In the Episcopal Diocese of Texas, we understand our mission best as a call to partner with a lavish God, engaging in a ministry of reconciliation through evangelism and service. In everything, we seek to be an agent of transformation, love, and healing throughout our 57-county diocese in the central and eastern portions of Texas.

The Episcopal Diocese of Texas is a growing, diverse, and unified organization. We seek to make a significant impact in a highly complex world. Founded as the first "foreign mission field" of the Episcopal Church while Texas was still a Republic, the diocese has changed since 1838. Today, the Diocese of Texas includes 156 congregations, 67 schools, six diocesan institutions, five foundations, and more than 85 missional communities. With more than 75,000 members, Bishop C. Andrew Doyle, the ninth Bishop of Texas, has a vision to plant 18 additional churches and 150 missional communities in the next 13 years.

The diocesan staff provides support to our members for the multiplication, addition, and growth (in numbers and depth) of reconciling Christians who in turn impact their local communities in transformational ways.

The Episcopal Diocese of Texas

1225 Texas Avenue, Houston, TX 77002
800.318.4452 | epicenter.org



A LIVING CHURCH Sponsor



NOTICE: MOVING SERVICES

Skip Higgins

225-937-0700

www.custommovers.net • skip@custommovers.net

"Moving Episcopal clergy to new ministries since 1982."

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

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

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

CUSTOM MOVERS - FHWA Lic. #MC370752

**Certain Restrictions apply*

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

www.livingchurch.org

THE LIVING CHURCH is published 20 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.

Two Consolations

The loss of Job's family and property and the loathsome sores covering his flesh work a deeper wound in his mind. Stunned and silenced at first, silencing even his friends who behold his suffering, Job finally pours out words of bitter anguish. Why do I suffer? Why am I suffering like this? Could any guilt I bear justify such crushing pain? If only I could sleep in death.

In the end, the LORD answered Job out of the whirlwind. "You make the winds your messengers, fire and flame your ministers" (Ps. 104:4). The magnitude and mystery of created being is a theophany revealing all that Job cannot know. If he cannot know the universe and all its workings, he cannot approach with human knowledge the God who holds it in being. God asks, "Where were you when I laid the foundation of the earth? Tell me, if you have understanding. Who determined its measurements—surely you know! Or who stretched the line upon it? On what were its bases sunk, or who laid its cornerstone when the morning stars sang together and all the heavenly beings shouted for joy?" (Job 38:4-7). Do heavenly beings shout for joy while a righteous man withers in anguish? God answers, but not with the hoped-for explanation. God is beyond knowing, the universe is beyond knowing, senseless suffering is beyond knowing. Not knowing, a man may quiet his inner debate with God and simply go on with living. "But the one who endures to the end will be saved" (Matt. 24:13). Life begins again when the debate is over. This is an imperfect consolation, but it is a consolation nonetheless.

The LORD answered Job, we might say, a second time, not with the magnitude and mystery of creation, but with the Word made flesh, a man of sorrows. Bishop Zeno of Verona, a fourth-century saint venerated in both the Orthodox East and Catholic West, compared Job to Jesus. "Job was disfig-

ured with ulcers. Jesus, by assuming flesh, was lowered to the defilement of the sins of the entire human race." "Job sat on a dunghill filled with worms. The Lord too lived on a true dunghill, that is, on the mud of this world among people, who are the true worms, boasting of diverse crimes and deviant desires" (Tract 15, 2). Thus Jesus embodies Job. Jesus carries his disease, is stricken, afflicted, wounded, crushed, punished, oppressed, cut off from the land of the living, counted as one who is wicked (Isa. 53:4-9).

"In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears" (Heb. 5:7). An ancient though contested verse in St. Luke's Gospel describes the deeply human prayer of Christ our Lord: "In his anguish he prayed more earnestly, and his sweat became like drops of blood falling down on the ground" (Luke 22:44). From the cross he said, "My God, my God, why have you forsaken me?" (Matt. 27:46). From his gored side he poured out blood and water.

Jesus drinks the cup of human suffering; he is baptized into a death he does not deserve. He is one of us, but more than what we are. His divine life and power, though shrouded by human weakness, is never extinguished. What he touches, he recreates and divinizes, making sinners the sons and daughters of God. This is a more perfect consolation, to know that God goes where we go, to know that we have a high priest who understands, to know, in faith, that the resurrection of Jesus Christ is the resurrection of Job and all his sons and all his daughters.

Look It Up

Read Mark 10:38.

Think About It

Every person must drink this cup.

Job 42:1-6, 10-17 or Jer. 31:7-9 • Ps. 34:1-8 (19-22) or Ps. 126
 Heb. 7:23-28 • Mark 10:46-52

With Us and For Us

Job lost his sons and daughters, his livestock and servants; he was covered in loathsome sores from the sole of his foot to the crown of his head. Providence was implicated and thus Job, though quiet and humble at first, raged against God. Job is the suffering human being. He is the icon of the anguish into which we are born. He is a question without answer. He knows every fear and every trouble (Ps. 34:4-5). "A mortal, born of woman, few of days and full of trouble, comes up like a flower and withers, flees like a shadow and does not last" (Job 14:1-2).

The Bible is our modern world, an ancient witness to present-day truth. Is there hope for human beings? Who will heal the wounds of Job? Who will restore all that he has lost? Who will quiet his tormented mind? Who will descend to the dead? There is a high priest who holds his priesthood permanently and continues forever and who lives to make intercession for all who suffer (Heb. 7:24-25). He is both the priest who offers and the offering itself. He is "holy, blameless, undefiled, separated from sinners, and exalted above the heavens" (Heb. 7:26). And yet he reigns in the highest heaven precisely because he bore a cross and visited hell. He was like us in every respect, though without sin. He is like us still and evermore, knowing what we suffer and suffering our pain, and transmuting divine grace and divine adoption. He is the one who knows that we weep and who brings consolation. He is the one who leads to cool waters. He is the straight and safe path (Jer. 31:9). He is a refuge in time of need.

Jesus is the explication of the Father, the endless extraction of eternal depths (John 1:18). He is not, in strictly human terms, a single cogent explanation. When asked why a man was born blind, he pointed only to the glory of God manifest in a world of the blind coming to the sight of faith. Jesus Christ our Lord descends to be among

us, deigns to be with us, suffers and dies for us, rises again in the fullness of his human and divine natures. Rising as the true human being, he brings with himself daughters and sons from every age. He heals by taking our wounds, forgives by bearing the weight of sin and judgment, and gives life by undergoing death. He burrows into the depth of humanity, touching everything, healing everything, renewing everything. He is even, amid our human lot, laughter and shouts of joy, a spontaneous protest of hope and meaning.

We know Jesus Christ as our life in the moment that we know he is both with us and for us. He is with us in his humanity; he is for us in the gift of divine life. He is with us in our pain, and he is for us as our great physician. Jesus Christ knows us at the moment when he stands still (Mark 10:49). There is moment when the whole world recedes into the background, when Jesus and one person stand together, when healing and life are deeply personal and mysterious. There is story about a man named Bartimaeus, Son of Timaeus. He was a blind beggar. When he heard that Jesus was coming, he began to cry out. Many ordered him to be quiet, but he cried out even more loudly. "Jesus stood still and said, 'Call him here'" (Mark 10:46-49).

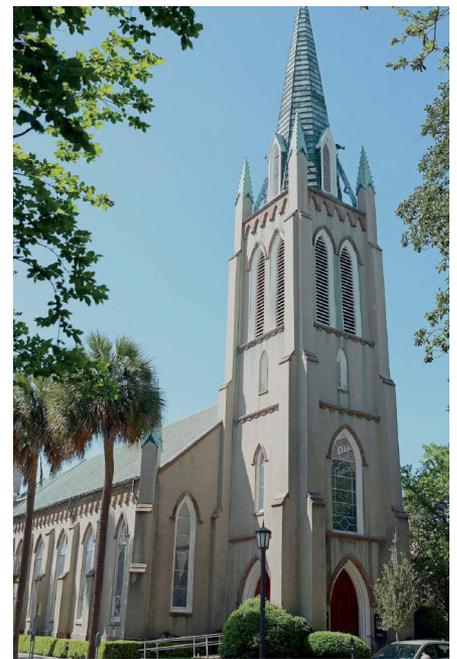
Stand where you are. Jesus stands with you. He is your life and your enlightenment amid this fragile world.

Look It Up

Read Psalm 34:19.

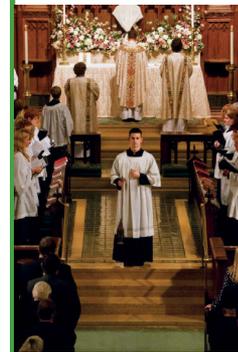
Think About It

Our lives consist of afflictions and rescue.



The Historic Faith

St. John's Church in Savannah, chartered in 1841, is an unusually traditional parish within the Episcopal Church, a church that still walks in the "old paths" of Anglican belief and practice. Committed to upholding and propagating the historic



Tim Coy photo

Faith and Order of the Catholic Church as set forth in the Anglican formularies and shared with the Anglican Communion, our priorities are reverent worship "in the beauty of holiness," according to the forms preserved in the 1928 Prayer Book; teaching,

preaching, administration of the Sacraments, and pastoral care grounded in Scripture and the Church's tradition; and support for young families raising children in the faith. Its Gothic Revival church building, consecrated in 1853, is notable for its stained glass, beamed roof, and majestic reredos. The Parish House, one of Savannah's finest antebellum mansions, is a place of hospitality for all; and Cranmer Hall (2004) provides up-to-date facilities in an attractive setting for Christian education and community outreach.

St. John's Church

1 West Macon St.
 Savannah, Georgia 31401
 912.232.1251 | stjohssav.org



A LIVING CHURCH Sponsor



St. Stephen's Church
82 Kimberly Dr.,
Durham, NC 27707
919.493.5451
ststephendurham.dionc.org

Founded in 1959, St. Stephen's Episcopal Church is a welcoming faith community dedicated to bearing true witness to the love of God revealed in Christ. It is our mission to spread his love by discipleship through worship, study of Scripture, and service.

Our church is nestled in the residential Hope Valley area of southwestern Durham and is easily accessed by most areas of the Triangle. Our diverse congregation includes individuals and families from all walks of life and at all places along faith's journey. Along with our parish community, St. Stephen's is also the home of St. Stephen's Episcopal Preschool, a half-day preschool educating and nurturing children ages 2-5. Please take a look at our website and discover all that St. Stephen's has to offer. We invite you to join with us as a worshipping, learning, and serving community.



A LIVING CHURCH Partner



Church of the Holy Faith
311 E. Palace Avenue, Santa Fe, NM 87501
505.982.4447 | ascensionlafayette.com

Holy Faith is the oldest Episcopal Church in New Mexico. We began in 1863, as a "house church" with only a handful of worshipers. Early worshipers were often young Anglo soldiers and officers garrisoned in Santa Fe during the American Civil War.

We believe in God the Father, Son, and Holy Spirit, the Sacraments, and the authority of Scripture. We honor our Anglican heritage and praise God with solemn liturgy, traditional prayer book worship, and music to exalt the spirit. We strive to live with compassion for one another and the world around us. We worship together in peace to praise and thank God, to transcend division, and to celebrate the mystery of faith.



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

FULL-TIME RECTOR: Bethesda Episcopal Church, organized in 1830 and located in the heart of Saratoga Springs, NY, is seeking a full-time rector to serve a parish of 450 members with an Average Sunday Attendance of 161 comprised of mostly 55+adults. We are a congregation who worship in the Anglo-Catholic manner and are committed to serving our community's homeless, the less fortunate and the elderly.

Saratoga Springs, a dynamic growth city with a population of about 28,000, is 30 miles north of the New York State Capital, Albany, NY, and is centrally located between New York City and Montreal, Canada. We have a brand new rectory and are in the process of building a new parish hall and community center adjacent to our historic church.

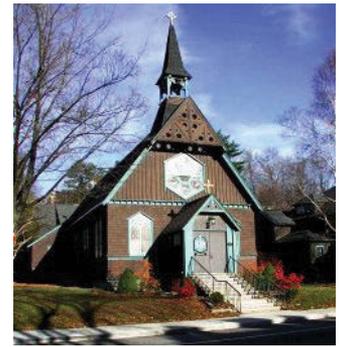
Our ideal candidate is an experienced ordained Episcopal priest of a church similar in size to ours. He, or she, is a high-energy person who displays enthusiastic preaching, teaching and pastoral care skills and is willing to make a strong commitment to growing our church by attracting young adults and children to worship with us as we proceed "Toward a 3rd Century."

For more information, please visit our website: <http://bethesdachurch.org>

RECTOR: St. Joseph's Episcopal Church, Newberry, FL, is currently seeking a new Rector to serve its approximately 100 families. Our need is for an individual interested in growth (Parish Ministries and Outreach). St. Joseph's is located on wooded acreage just off a main thoroughfare connecting Gainesville with surrounding small communities. Check us out! www.stjosephsgnv.org

RENTAL PROPERTY

THREE-BEDROOM CONDO: Episcopal family in Palm Desert, CA, and close to St Margaret's Church has 3-bedroom, 3-bath condo for rent for Christmas, New Year's, and the season. South facing with the sun all day looking across double fairway to the mountains. Email: krjesson@cs.com



St. Luke's Seeks a New Rector

Nestled among the high peaks and numerous waterways of northern New York, Saranac Lake is a vibrant and energetic community that few others of its size (5,500 year-round residents) can match. It offers modern healthcare facilities, excellent educational opportunities at all levels and lively recreational and arts events. The Church of St. Luke, the Beloved Physician was founded in 1879 by Dr. Edward Livingston Trudeau, renowned TB physician and researcher. We seek a full-time rector to lead our worship community. We recognize that the religious/spiritual journey is both individual and communal. We support and encourage Christian education with a deeper faith understanding, fellowship and recreation along with ongoing social justice work in and beyond the community. St. Luke's hosts the Community LunchBox and Grace Pantry for local persons/families in need. Sitting on the Ecumenical Council we support Samaritan House transitional housing for the homeless. We are a diverse, open and friendly faith community seeking to grow ourselves and our church family. We are very much grounded in traditional Episcopalian liturgy and love our newly-restored pipe organ and our new carillon. We invite you to "Come and See" us at work in our church and in our community.

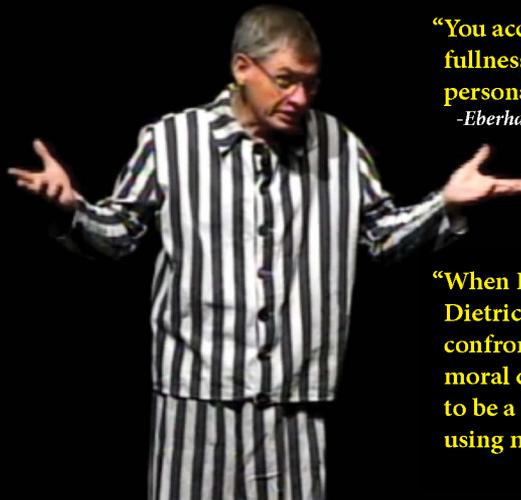
Visit us on line, http://www.stlukessaranaclake.org/Mission_Flyer_Final.pdf

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

Order now! *The Episcopal Musician's Handbook*
livingchurch.org/emh • 800.211.2771

A View from the Underside: The Legacy of Dietrich Bonhoeffer



"You accomplish ... an astonishing fullness of Dietrich, the personality and the message."

-Eberhard Bethge, Bonhoeffer's biographer

"When I watch Al Staggs as Dietrich Bonhoeffer, I am confronted by the deepest moral questions of what it means to be a witness and how I am using my life."

-Bill Moyers

Contact Al Staggs: al@alstaggs.com | www.peacewithjustice.com

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

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



CHRIST CHURCH, SAN ANTONIO

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



CHURCH OF ST. JOHN THE DIVINE, HOUSTON

(Continued on next page)

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

THE LIVING CHURCH Partners 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
stmartinsepiscopal.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
stpetersepiscopal.org

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

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

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



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.



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.

SEND FOR OUR FREE INFORMATION KIT & DVD


ARMENTO
COLUMBARIUMS

BLENDING ARTISTRY & CRAFTSMANSHIP SINCE 1946

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