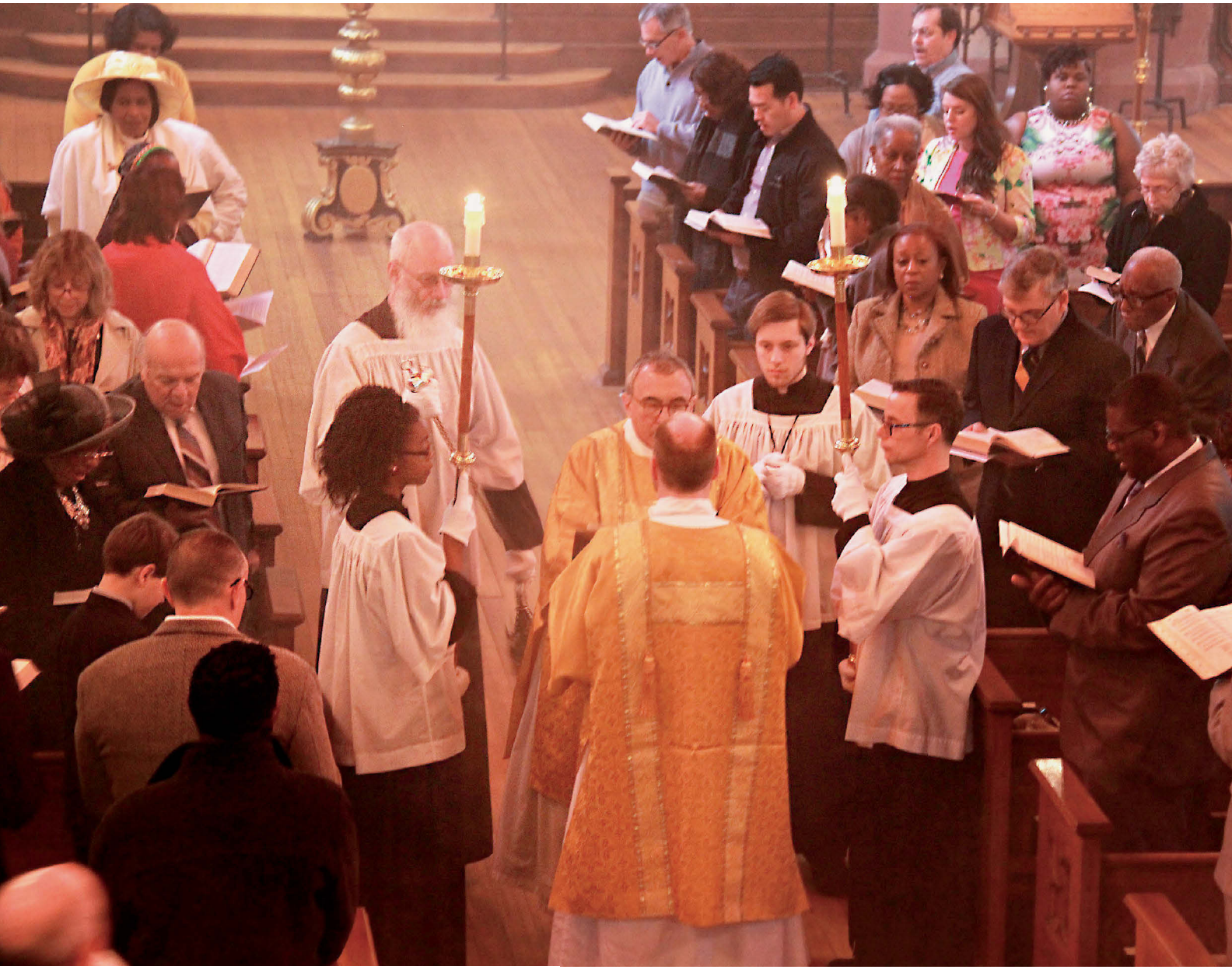
Racial Reconciliation in the Body of Christ | Reparations: No Black-and-White Solution

January 19, 2020

The Living Church

CATHOLIC EVANGELICAL ECUMENICAL



Beloved Community

$5.50 Parish Administration livingchurch.org

JAMES LLOYD BRECK
CONFERENCE ON MONASTICISM & THE CHURCH
at Nashotah House – JUNE 18-19, 2020

MONASTIC PRACTICES IN THE PARISH

Looking at Evagrius of Pontus' conception of *praktiké*, the conference will explore both the theological nature of *praktiké* and its implementation in the life of the Christian believer and, in particular, in the parish. Since all baptized believers are to aspire to contemplation of the Holy Trinity, then all initially begin with *praktiké* – practicing the Christian life in the context of the local church. In what ways, then, can the local church become the crucible for these monastic practices? What monastic practices can a parish adopt in order to move her members closer to union with God the Father, Son, and Holy Spirit?

"Chapel worship was beautifully prepared, instructed and led – a real spirit of prayer."

"The networking and hospitality provided at the conference far exceeded my expectations and I felt reflected the true spirit of Nashotah House."

"I really can't explain the impact the conference had on deepening my belief & giving me room to grow."

PRE-CONFERENCE: WEDNESDAY, JUNE 17
(can be audited or taken for 3 course credits)

CONFERENCE CHAIR
THE REV. DR. GREG PETERS
Servants of Christ Research Professor of Monastic Studies & Ascetical Theology

SPEAKER
THE REV. CANON DR. WINFIELD BEVINS
Director of Church Planting at Asbury Theological Seminary

SPEAKER
DR. ROBIN DARLING YOUNG
Associate Professor of the History of Christianity at the Catholic University of America

NASHOTAH HOUSE THEOLOGICAL SEMINARY
2777 Mission Road, Nashotah, WI 53058

www.nashotah.edu/breckconference

ON THE COVER

The Gospel Procession at All Saint's, Ashmont. The Ashmont Boychoir, this traditional Anglo-Catholic parish's best-known ministry, is marked by a degree of ethnic and racial diversity that mirrors the surrounding community of Dorchester, Boston's most diverse neighborhood.

Photo courtesy of All Saints', Ashmont

The Living Church

THIS ISSUE | January 19, 2020

NEWS

FEATURES

CULTURES

BOOKS

OTHER DEPARTMENTS

The Living Church is published by the Living Church Foundation. Our historic mission in the Episcopal Church and the Anglican Communion is to seek and serve the Catholic and evangelical faith of the one Church, to the end of visible Christian unity throughout the world.

Poulson Reed Elected Bishop of Oklahoma

By Kirk Petersen


Diocese of Oklahoma (episok.org) photo
Reed

The Rev. Poulson C. Reed, rector of a large church in Phoenix, Arizona, was elected bishop coadjutor of the Diocese of Oklahoma on December 14. Given necessary consents, he will be consecrated April 18, 2020, and will become bishop diocesan upon the retirement of Bishop Edward J. Konieczny later in the year.

Reed was elected on the second ballot after facing off with the Rev. Canon Scott Gunn, executive director of *Forward Movement,* based in Cincinnati, Ohio. A third candidate had been announced earlier in the fall, but Konieczny said the Rev. Greg Methvin, rector of a church in Texas, withdrew for personal reasons.

Trinity Wall Street Rector Resigns Abruptly

By Kirk Petersen

The rector of the richest Episcopal Church in the world abruptly resigned January 3, saying he and his wife want to "enjoy some sabbath rest to open our hearts to God's call for the next chapter of our ministry together."

The Rev. Dr. William Lupfer, rector of Trinity Wall Street Episcopal Church for the past five years, announced his departure in a letter to the Trinity staff, which was obtained by TLC.

The church's vicar, the Rev. Phillip A. Jackson, became priest-in-charge on January 6, while a search begins for the church's 19th rector. The vestry announced that appointment in a separate letter, saying the move was made "with the full support of the vestry" by the Rt. Rev. Andrew Dietsche, Bishop of the Episcopal Diocese of New York.

Trinity Wall Street was founded in 1696, and a few years later received a grant from Queen Anne of more than 200 acres of what became Lower Manhattan. Some of the land has been sold over the years, but the church controls a portfolio of land valued at $3.5 billion, and total assets of $8 billion.

Trinity Wall Street is a sponsor of The Living Church Foundation, Inc.

Website Provides Guide to Resources on Prayer Book Revision

By Kirk Petersen

Prayer book revision is a perennial hot topic, and the Church has launched a new website at EpiscopalCommonPrayer.org designed to facilitate the many conversations under way, in diocesan liturgical commissions, collections of essays, and a variety of other venues.

The 2018 General Convention passed a resolution, A068, calling for creation of a Task Force on Liturgical and Prayer Book Revision (TFLPBR), which is studying the issue and will report back to the 2021 General Convention. (It's pronounced "tiffle-pibber.")

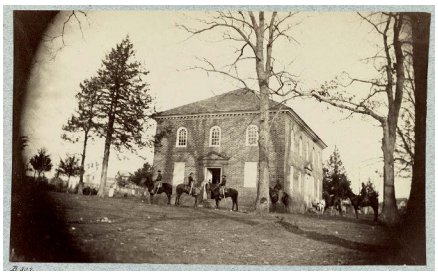
A068 was a compromise reached after the House of Deputies and the House of Bishops took very different positions on a proposed $8 million, 12-year plan for comprehensive revision of the 1979 Book of Common Prayer. The deputies showed considerable enthusiasm and backed the proposal by more than two to one. Three days later, the bishops killed the plan "on a voice vote that sounded unanimous." Among other changes, the original proposal envisioned including same-sex marriage rites and inclusive language.

The new website, available in English and Spanish, serves as a clearinghouse for a huge number of resources, including prior versions of the *Book of Common Prayer*, trial use liturgies, and other supplemental materials.

Falls Church Episcopal Celebrates 250 Years

By Mark Michael

Then-churchwarden George Washington settled its construction contract. The Declaration of Independence was read to locals from the south porch in 1776. A Union military hospital during the Civil War, Walt Whitman may have served in it as a volunteer nurse. More recently, it was the setting for the most high-profile



Falls Church

legal battle in the Episcopal Church's post-2003 divisions.

The Falls Church Episcopal, which gives its name to the surrounding Northern Virginia city of 14,000, is historic by any measure.

The congregation celebrated a remarkable milestone December 15, the 250th anniversary of the dedication of its historic church, which is still used weekly for worship.

All but 100 members of the congregation, then one of the denomination's largest, voted in 2006 to leave the Episcopal Church. Until 2012, the church's property remained in the hands of the majority congregation, which is now part of the Anglican Church in North America's Diocese of the Mid-Atlantic. A court order then required that it be returned to the continuing Episcopal congregation, which had been worshipping in a nearby Presbyterian Church. The Falls Church Anglican moved into a new 20,000 square foot building a mile away in September.

Since 2013, under the leadership of John Ohmer, The Falls Church Episcopal has grown by 84%, and had a weekly attendance of 304 in 2018. The congregation is currently led by interim rector Andy Anderson.

Stephen Cottrell Announced as Next Archbishop of York

By Kirk Petersen

The Rt. Rev. Stephen Cottrell, who has been Bishop of Chelmsford since 2010, has been named the next Archbishop of York, the second-most senior cleric in the Church of England. He will succeed the Rt. Rev. John Sentamu upon the latter's retirement next year.

Archbishop of Canterbury Justin Welby welcomed Cottrell's appointment, saying "Bishop Stephen knows well the variety and vibrancy of the Anglican Communion and is utterly committed to the life and unity of the communion as a whole."

But the appointment was not universally supported, and has stirred up controversy over issues of human sexuality that have roiled the Anglican Communion for two decades.

"This is not a bishop who respects biblical truth when it comes to human sexuality or marriage," said Andrea Williams, chief executive of Christian Concern, a conservative evangelical group. "It is now clearer than ever that the CofE is determined to act in total disregard of those who hold the basic truths that God created us male and female and that sexual expression is reserved for marriage between a man and a woman."

Earlier this year, the bishop was accused of suggesting that a priest who opposed gender transition efforts

(Continued on next page)

Archbishop Welby and Bishop Cottrell

(Continued from previous page)

for an 8-year-old pupil in a church school should leave the church. After the priest, John Parker, left the church, Cottrell denied the allegation. Cottrell has also been a strong supporter of women's ordination and an outspoken opponent of nuclear weapons.

Financial Pressures Force Closure of English Seminary

By Mark Michael

St. John's, Nottingham, a 156-year old Anglican theological college, announced its pending closure in December. Chris Smith, the chair of the theological college's council, said "it was agreed that the operation of the current configuration of St John's is no longer financially viable in the long term." St. John's youth ministry and distance learning programs will be absorbed by other institutions, and currently enrolled students will be able to complete their degrees.

Enrollment at St. John's, which is associated with the "open" or inclusive evangelical tradition, has declined notably in recent years. There were 60 students last year, down from 223 in 2016, when the college stopped recruiting residential students. A large portion of the college's property was sold to a housing developer in 2017 to alleviate financial pressures.

A report on ordination training in the Church of England released in early December suggests that the Church of England's remaining 10 residential seminaries may be facing similar pressures. While the overall number of ordination candidates beginning their training has increased by 15 percent since 2016, those studying in residential programs is down by 22.7 percent, to just 170 students.

Episcopal University Plans Campus in Ravaged South Sudan Town

By Mark Michael

Rokon, a small town ravaged by decades of civil war, will be the site of a new branch campus of the Episcopal University of South Sudan, according to church officials, who broke ground there on December 18. "Maybe God has a plan to make this a center of production where previously it's been a center of destruction," said Archbishop Justin Badi Arama, the South Sudanese primate, who laid the cornerstone for the university's first building.

Arama was joined in the celebration by community elders, government officials and faculty members from the Episcopal University's other five campuses, dispersed across the nation. A delegation of British supporters, led by Dr. Eeva John, president of the Episcopal Church of Sudan & South Sudan University Partnership (ECSSUP), also helped to break ground for construction.

Intense conflict broke out around Rokon during the closing decade of the 1983-2005 Second Sudanese Civil War, which raged between the Khartoum-based national government and separatist groups in the South. A garrison town for the national army, it was largely deserted by local residents, and large numbers of landmines were buried in the surrounding countryside. Episcopal Bishop Francis Loyo, a Rokon native, was imprisoned and tortured during the civil war. Members of his family, who fled into the bush, lost contact with one another for years.

"In a country where 78 per cent of the working population are subsistence farmers," John wrote in 2017, "the [Episcopal University of South Sudan] hopes to produce lawyers, administrators, accountants, engineers, entrepreneurs, and medical professionals as well as teachers. It will also continue its

long history of training pastors and lay workers for South Sudan's growing Church, enabling its members to grow in depth of discipleship, and skills in peace-building at a local level."

Anglican Diocese Launched in Angola

By Mark Michael

The Anglican Diocese of Angola was formally inaugurated December 1 in Luanda, the national capital, by the Most Rev. Thabo Makgoba, primate of the Anglican Church of Southern Africa. Makgoba also installed Andre Soares as diocesan bishop and laid the foundation stone of St. Andrew's Cathedral. Soares has served the region as a missionary bishop since 2003, and the church currently has 63 parishes and about 58,000 members.

Last week's events are a milestone in the remarkable story of Angolan Anglicanism's unusual beginnings and dramatic renewal. Anglican mission work in Angola was begun by Archibald Patterson, a Church of England layman from Liverpool. Inspired by the 1910 Edinburgh Missionary Conference and its watchword of "the evangelization of this world in this generation," 21-year old Patterson set off for Africa. He lacked formal theological training and had no connection to the existing Anglican mission societies, relying on support from his home parish, St. Clement's, Toxteth Park, in Liverpool.

In 1925, with the cooperation of local chiefs, Patterson established the North Angola Mission in Uige, in what was then a Portuguese colony. He served in the region for 36 years, training local people as pastors and teachers to assist him in the work. The North Angola Mission built schools and churches, and operated a large coffee farm, which allowed the mission to be mostly self-supporting. Patterson personally baptized thousands of Angolans, and trained them in the use of the Book of Common Prayer in a Portuguese translation.

In 1961, during the beginning of Angola's war of independence, Patterson and his wife were expelled from the country, leaving behind about 300 churches and 60,000 members. Anglican church leaders became targets during the 13-year independence struggle. Numerous pastors were executed by rebels and others fled to Congo. Alexandre Domingos, who had worked under Patterson as a local pastor, tried singlehandedly to keep the congregations united and firm in their faith.

In 1985, Domingos came to study English at Selly Oak, Birmingham, an ecumenical mission training center. To the surprise of his hosts, he announced that he was an Angolan Anglican. He was soon connected with the United Society for the Propagation of the Gospel (USPG), an Anglican mission society extensively engaged in Southern and Central Africa. USPG connected Domingos with Dinis Sengulane, Bishop of Lembobo in in Mozambique, another former Portuguese colony.

Bishop Sengulane visited Angola in

(Continued on next page)

(Continued from previous page)

1990, and found about 10,000 Anglicans, mostly living in great poverty, under the leadership of local pastors. He ordained Domingos to the priesthood, and arranged for a group of pastors to study at the Anglican seminary at Maputo. Andre Soares, a young leader who had been baptized by Patterson shortly before his departure from Angola, was among them. Angola was designated as an archdeaconry of the Diocese of Lembobo, even though the two regions were about 4,000 miles apart, a 45-hour drive.

Soares succeeded Domingos as archdeacon in 1993, and was later consecrated as a missionary bishop by the Anglican Church of Southern Africa. London-based supporters have aided Angola's Anglicans in building churches, training clergy, and establishing parish-based ministries to people suffering from HIV-AIDS.

The church has also been a voice for reconciliation in a nation still reeling from nearly forty years of internal conflict. A televised Anglican service during the 27-year civil war's final months in 2002 brought together former enemies and resulted in requests from various parts of the country for the founding of Anglican churches.

Since the first Anglican ordinations in 1990, the church has grown more than fivefold, and has spread throughout the country. The Rev. Maria Domingos, Angola's only female priest, told *Anglican Communion News Service* that the ministry of evangelism had not been easy. "This is a significant challenge that has required hard work and dedication, both on the part of local priests and local evangelism groups, often working in remote areas without transportation. But we have seen growth, with the creation of many new congregations."

Murder of Christians Leads to "Special Concern" for Nigeria

By Kirk Petersen

Nigeria, home to the second-largest province of the Anglican Communion, has been named "a country of special concern for 2020" by Release International, an inter-denominational ministry supporting persecuted Christians around the world. The announcement follows the release of a video on the day after Christmas, purporting to show the murder of 11 Christians by an affiliate of the Islamic State.

Anglican Archbishop Benjamin Kwashi, Release International's partner in Nigeria, has said "Nigeria has become the largest killing ground for Christians in the world today." The organization quoted him saying:

"Across the north, the mainly Muslim Fulani have been taking land from pre-

dominantly Christian farmers by force and occupying their villages. … They attack, typically, in the middle of the night while people are sleeping. They shoot in the air and create panic to drive the villagers out. When the people flee from their houses into the darkness, the Fulani lie in wait with their machetes and cut them down. Again and again. And the government seems powerless to stop them."

Kwashi, who has survived three attempts on his life, has been bishop of the Diocese of Jos since 1992. From 2008 to 2017, he was also Archbishop of the Province of Jos, and has been active in the GAFCON movement.

Bishop Roundup

Southern Virginia

Bishop-Elect Susan B. Haynes has received the required majority of consents from bishops and standing committees, and will be consecrated the XI Bishop of Southern Virginia on February 1. She was elected on September 21.

She succeeds the Rt. Rev. Herman Hollerith IV, who retired at the end of 2018. The Rt. Rev. James Magness, the retired suffragan bishop of the armed forces and federal ministries, has been serving as bishop pro tempore since Hollerith's retirement.

Montana

The Rt. Rev. Martha (Marty) Stebbins became the first female bishop in the 152-year history of the Episcopal Diocese of Montana and the 100th female bishop in the Anglican Communion when she was consecrated on Dec. 7 at St. Paul's United Methodist Church in Helena.

Presiding Bishop Michael Curry, who ordained Stebbins to the diaconate during his North Carolina episcopate, was the chief consecrator. Stebbins was formally seated at St. Peter's Episcopal Cathedral the next day. She succeeds the IX Bishop of Montana, Charles Franklin Brookhart Jr., who retired in November 2018. The Standing Committee exercised authority over the diocese until Stebbins was consecrated.

Stebbins is both a priest and a scientist. She served St. Timothy's Episcopal Church in Wilson, North Carolina, for more than nine years before being elected Bishop of Montana by a special convention on July 26 in Bozeman. Before receiving her divinity degree in 2005, she earned a doctorate in veterinary bacteriology from North Carolina State University College of Veterinary Medicine, where she has been an adjunct professor of veterinary medicine. She is married to Bob Gruidier.

Raising Voices After Prison

Some individuals who have been released from jail or prison recently are identified only by their first names in order to honor the safe sharing environment that Circles of Support offers participants.

By G. Jeffrey MacDonald
Correspondent

A former inmate practices telling his story in the Raising My Voice program. Angela James photos

NEW YORK — When Eddie sums up his personal history, he confronts disturbing truths from his hard-knock boyhood before incarceration at Rikers Island, New York's notorious jail complex. By age 14, he was already a drug addict, alcoholic and seventh-grade dropout careening toward a life of crime, stints behind bars and shame.

"I wasn't sure whether I wanted to tell my story or not," Eddie said one recent November night at Church of the Heavenly Rest on New York's Upper East Side. "But people here have confidence in me… and in me telling my story."

And tell it he did. A thin-framed, middle-aged man with dark-rimmed glasses, Eddie stood before a confidence-building crowd of about 30, all seated at round tables in the undercroft. Half were people like himself: men and women who'd done time and were now mustering courage to say aloud what they might share one day with a target audience, such as runaways or youth in detention. The rest were volunteer storyteller coaches from the 1,000-member congregation, which caps the number of weeks anyone can volunteer in this program because so many are lined up for the opportunity.

In his vulnerable narrative, Eddie nudged listeners to stop feeling worthless and recognize their true value. After his talk, he said communicating biographically is already helping him be effective in his job as a peer navigator. Being forthright and specific helps him build trust among clients who need help with various problems from substance abuse to mental health crises.

"I tell them a little bit about myself, and I can relate to most of the people I talk to," Eddie said. "I find it absolutely necessary to let them know: I'm with you. I'm with you. Whatever you want to do, I'm with you. Let's get it done."

Eddie spoke in the context of Raising My Voice, a five-year-old program that helps the formerly incarcerated make sense of their pasts and articulate anew who they have become. It's run by Circles of Support, a nonprofit that serves formerly incarcerated persons re-entering society and their loved ones. Funding comes from the J.C. Flowers Foundation, where private equity investor and Episcopalian James Christopher Flowers serves as benefactor and CEO.

The 10-week, Raising My Voice training program has been offered nine times. A similar RVM Kin program for family members of the formerly incarcerated has met over five weeks at Church of the Epiphany on East 72nd Street to St. Paul's Church in the Village of Flatbush in Brooklyn. RMV continues to expand: Trinity Wall Street has done it, and the Cathedral of St. John the Divine will launch its first session in January. Where it's been offered, laypeople have reportedly relished the experience.

"We've had to kind of negotiate pastoral issues with people who are disappointed that they couldn't volunteer more," said the Rev. Anne Marie Witchger, assistant rector at Church of the Heavenly Rest.

The program is gaining traction as New York carries out a giant systemic shift to end mass incarceration. The New York City Council voted in October to shutter the complex of 11 corrections facilities on Rikers Island by 2026. That move will further shrink the metropolitan area's average daily inmate population from 8,300 in 2018 to a projected 3,300 by 2026. That's down from about 22,000 in the mid-1990s.

Change on this scale is requiring neighborhoods to reintegrate the formerly incarcerated and help them become productive, crime-free citizens. Some 75,000 men and women return to New York streets each year after serving time in jail or prison, according to a March 2019 report from the Manhattan District Attorney, citing

data from the New York City Department of Corrections. That means plenty of work for faith-based organizations who can help not only with meeting basic survival needs but also rebuilding broken souls.

Challenges of re-entry are myriad, in part because those leaving prison often lack essential life skills. Circles of Support Program Manager and RMV founder Linda Steele gives the example of a 22-year-old man who wasn't showing up for his parole-mandated drug treatment.

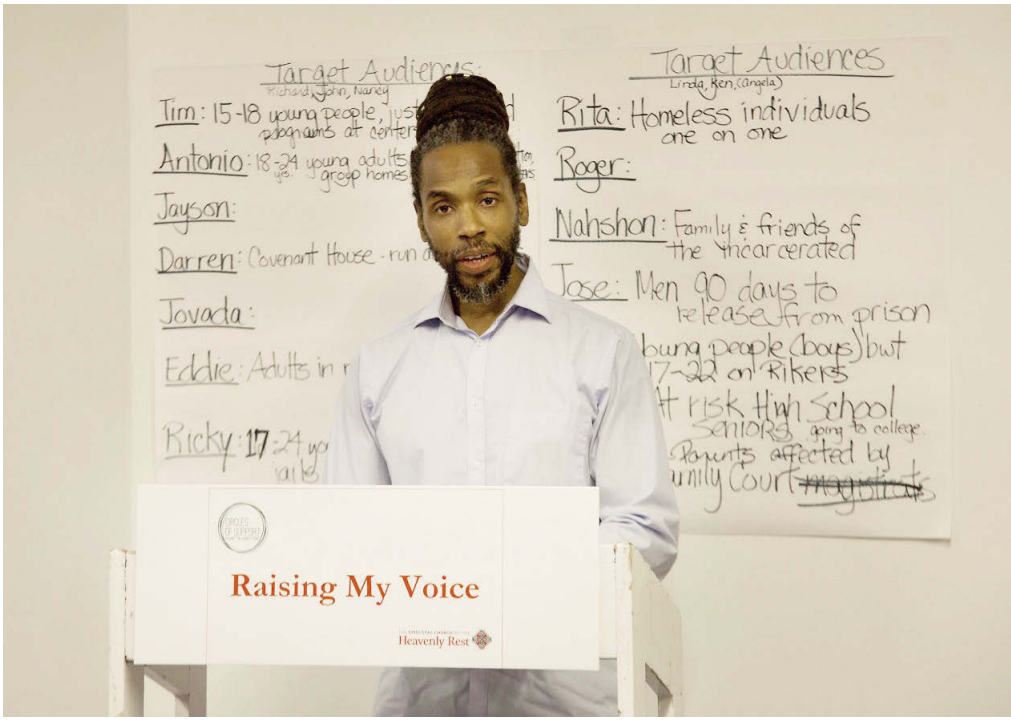
"He said, 'I get confused. This is so confusing,'" Steele said. "We came to find out: he didn't know how to set up a calendar and didn't know how to work it… The judge came off the bench, sat and showed him on his phone. The kid never had a problem after that."

Prison and re-entry ministries have become staples of mission for more than three dozen Episcopal congregations in the New York area. From writing letters to prisoners to offering cooking lessons for the newly released, the mission-minded are finding ways to take part.

Circles of Support facilitates some of this work. For example, the group arranges casual events where the formerly incarcerated can reconnect with loved ones in a welcoming, low-key environment. It also convenes Talk 2 Me, a support group for women with a loved one who is or once was incarcerated. Talk 2 Me met this fall at All Souls Church in Harlem.

Such multipronged efforts are bridging worlds that tend to be far apart. Volunteers and the formerly incarcerated are leaving their respective zip codes and comfort zones with help from Episcopal networks that link uptown Manhattan's poorest and richest neighborhoods.

Broad desire for criminal justice reform is helping smooth the way. It's become a rare issue to enjoy bipartisan support in these politically polarized times, observed the Rev. Chloe Breyer, an associate priest at St. Philip's Church in Harlem and executive director of the Interfaith Center of New York. She noted how church-based advocates have been part of recent major successes in the New York Legislature, including bail reform and "Raise the Age," which removes 16- and 17-year-olds from New York's adult criminal justice system.



Another former inmate speaks during the program at Church of the Heavenly Rest.

"It really feels like this has been a moment in time in which the connection between lives and how people are affected and the ability to change policy has been somewhat amazing," Breyer said at a November gathering at St. Philip's, where about 20 Episcopal re-entry ministers from across the city and beyond discussed their work.

In this transformative period, ministry narratives are also being remade. Those returning from incarceration don't just hear the Good News preached to them; they're recognized as embodying it in their personal experiences and stories. And they don't just need forgiveness either.

"It's about: how do you welcome people back so that they can contribute," Breyer said. "It's not just so that they can be accepted. It's about what do people have to give to a community that desperately needs them."

RMV has gained particular traction by striking a chord both among those re-entering society and among parishioners keen to assist. Coming forward are people like Richard Buonomo, a wholesale gem dealer who co-chairs the prison and re-entry ministry at Church of the Heavenly Rest.

He explained how RMV coaches are trained to provide meaningful input in a supportive manner. They begin with nothing but affirmation for stories told by those returning home from prison; every story is met with "wow!" or "good!" After one or two sessions, they begin suggesting ways to make it "even stronger" by, say, rearranging the presentation order for greater impact.

For Buonomo, the ministry provides a chance to help men and women turn disordered thoughts into an orderly presentation, which he regards as transferable training for how they'll need to manage their lives going forward.

"In prison, you behave because of severe punishment," Buonomo said. "In prison, lunch is over when a big buzzer screams. You get out of bed because the lights are flashed on. So, for a lot of the men and women re-entering society, life feels like chaos because they're supposed to get places on time on their own."

Those who receive RMV training have incentives to show up. They get $30 per session, payable after they've

(Continued on next page)

(Continued from previous page)

attended five weeks in a row. They also receive a hot meal and a Metro card so that transportation to the training is free for them.

In the sessions, they get a chance to be heard, sometimes for the first time. Darrell told how he'd been raped as a child by his brother. Involvement with guns and drugs eventually landed him behind bars. At Rikers, he said, he was part of a group that was forced to watch a guard sexually exploit a young inmate, who promptly returned to his cell and slit his wrists in an act of suicide. Darrell had kept all his trauma hidden for years, afraid he'd be labeled or targeted if anyone ever found out.

"I never knew who to tell or how to tell what happened to me," he said at the podium. Afterwards, he said RMV allowed him to speak for once "without being judged."

Some have learned to positively frame what they now have to offer, including what they learned from crime. For instance, when 60-year-old Thomas Edwards drives around East Harlem in an Uber van, he chuckles about how he used to show his dislike for drug dealers across this section of Harlem: he robbed them. He didn't care much for banks either.

"I could walk down 2nd and 3rd Avenues sometime and I would actually pass banks that I actually robbed," Edwards said. "Some of them are no longer in business. A friend of mine says I put one of them out of business because I robbed the bank twice."

But Edwards hasn't let his past diminish his prospects. What changed his outlook and way of life, he said, was hearing stories – particularly those of his victims, who told in court how his actions took a personal toll on them.

"I was robbing banks, and I never thought I was hurting people until I went on trial for it," Edwards said. "Some of the people were so traumatized by the robbery that it really blew my mind. I had never heard that."

Now he works as Special Project Manager for Circles of Support. His job puts him in position to help others like himself reinterpret who they are, what they've done and what they have to offer upon re-entering mainstream society. Raising My Voice helped him learn how to put it all together for an audience.

Cuadrado

> "In order to live a better life, one needs to … have something to look forward to."
>
> —Eddie Cuadrado

"I don't think I changed a lot," Edwards said. "I changed the way I did things. No longer would I do crime." He used to manage complex criminal projects, he said. Now he manages legal ones that can make a positive difference in the world.

Edwards' work also lets him see how others who've been incarcerated are rebuilding their lives, too, with a new storyline. He finds them on 3rd Avenue at East 124th Street in East Harlem. It's the faith-based nonprofit Exodus Transitional Community, where two floors buzz with activity on a weekday afternoon as staffers help clients build resumes, get job training, apply for work and sign up for Medicaid.

Inside Edwards greets his friend Eddie Cuadrado, who works with adolescents and young adults. They find plenty of hope in Cuadrado's story. He earned both a bachelor's and a master's degree while serving a 23-year sentence for homicide in a robbery that went wrong one day when he was a young man.

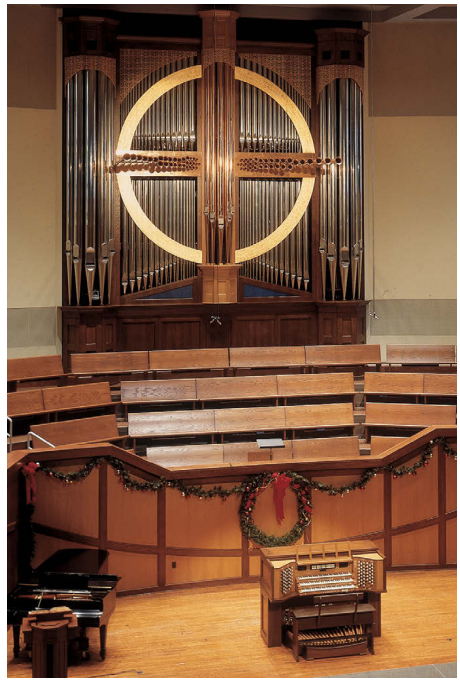
Soon after his release six years ago, RMV taught Cuadrado how to speak publicly, which he's done several times in local churches. RMV in effect gave him a platform for a ministry of encouraging congregations to reach out to the incarcerated.

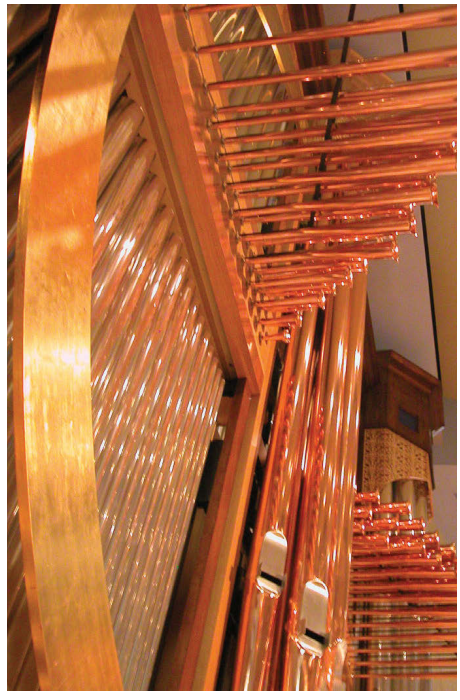
"In order to live a better life, one needs to follow certain precepts and have something to look forward to," Cuadrado said. "Whether it's to follow the Ten Commandments or adhere to Buddhist teachings, people need spirituality in the sense that there is something more… Then, more than anything else, come home and serve others."

Back at Church of the Heavenly Rest, Raising My Voice wrapped up its last session before the fall graduation ceremony. The group elected Eddie as speaker at the following week's graduation, where family and friends would be on hand to show support. Before adjourning, participants were asked what they'd gained from the experience. More confidence, acceptance and hope were among the takeaways they identified. And they weren't the only ones who felt they'd had a brush with grace.

"After six cycles of Raising My Voice here at the church, somehow the almost sacred power of storytelling finally crystallized for me," Buonomo told the RMV participants. "Maybe because we struggled a bit to get from lecturing, listing things and instructing to telling a tale that leads the listener to their own conclusions. I just have new respect for the power of story. And if you can do that for me, you can do that for audiences for the rest of your careers."

ALL SAINTS, ATLANTA, GA + CHAPEL OF ST. JOHN THE DIVINE, CHAMPAIGN, IL + GRACE, SANDUSKY, OH + ST. ANDREW, DENVER, CO + ST. BARTHOLOMEW, ESTES PARK, CO + ST. DAVID, GLENVIEW, IL + ST. FRANCIS IN THE FIELDS, ZIONSVILLE, IN + ST. GEORGE, BELLEVILLE, IL + ST. JAMES, NEWPORT BEACH, CA + ST. PETER, CHICAGO, IL





Our Organs Sing, So You Can!

112 West Hill Street
Champaign, IL
(217) 352-1955

John-Paul Buzard
Pipe Organ Builders

johnpaul@buzardorgans.com | John-Paul Buzard, President & Artistic Director
keith@buzardorgans.com | Keith Williams, Director, Service Department
www.buzardorgans.com

Anglicans Online

Anglicans Online: A Retrospective

By Richard J. Mammana

For 25 years until the last quarter of 2019, visitors to anglicansonline.org saw a new issue each Sunday night (or Monday morning, depending on their time zone). Each "issue" — the site always referred to itself as a news magazine — contained an introductory essay, a list of new links, a news summary, and a section of sometimes-strident letters to the editor. Each issue was the product of about 200 emails per Sunday among the staff in our several time zones, generally beginning when we returned home from post-church coffee hour and continuing until the issue was published — usually in the early evening, New Jersey time.

The site was emphatically lay-led and independent, aimed at Anglican comprehensiveness, and clocked in about 25,000 visits a month or a little over 300,000 a year. The staff were always volunteers, the spelling was always according to Canadian English, and AO was remarkably stable in appearance from 1994 until the very recent present. It was intended to be a one-stop landing page for everything Anglican, and eventually included close to 35,000 outbound links to various Anglican church entities, as well as vacancy listings, discussion forums, and guest essays by a host of contributors across the theological spectrum. We published our last regular issue in October 2019.

The site will go on in a mainly static manifestation. The opportunity to offer a personal retrospective is a happy and welcome thing. AO's inner workings were always a group effort of deep magic, and I was a relative latecomer to the project, first starting my connections with AO in about 1998.

AO began in 1994 as the personal undertaking of young Canadian General Synod delegate Todd Maffin, who had noticed that there was nothing on the nascent web for young Anglicans. It grew quickly. American computer scientist Brian Reid offered technical assistance to Todd, and stepped in with church communications consultant Cynthia McFarland to carry AO forward in the summer of 1997.

I came to AO in the summer between high school and college, excited to have my first email address and flush with interest in the wide world of church life online. Most Anglican provinces still had print publications or national news services. AO aimed at providing an interstitial and supranational web presence that could offer a venue for irenic commentary without relying on the glacial pace of ecclesiastical decision-making structures.

AO's history was coterminous with a body whose work continues in 2020 and beyond — the Society of Archbishop Justus (SoAJ), also formed in

1994 to promote Christian unity by providing online services to Anglicans and Episcopalians around the world. SoAJ published AO for the entirety of its active publishing run. SoAJ continues to administer more than 1,500 domain names, listservs, websites, and other internet properties, We also host dioceses far and wide, including Barbados, Belize, Edmonton, Ely, Montreal, Peru, Quebec, Rochester, Saskatoon, Southwestern Brazil, Trinidad and Tobago, Truro, and the Church of the Province of Melanesia.

Anglicans Online was somehow something slightly more than the sum of its constituent members, even though we only met as a group in person on a handful of occasions. Two of the saddest were the result of the cancer that preoccupied much of our energies for several years, namely, the funerals of Fred McFarland in 2008 and my godmother Cynthia McFarland in 2014. Brian Reid and I served as pallbearers at both funerals, at the second of which I carried my toddler daughter Emilia in one arm while I propped up a beloved friend and colleague's coffin with the other arm.

AO depended for its functioning on a mutuality of trust in one another's editorial instincts and technical abilities. AO's weekly manifestation wound down naturally, as life situations changed for all of the principals over the course of a decade.

One of the oddest byways of working for AO was the amount of Anglican and Episcopal pure-chemical *wrath* we received in emails during the course of most weeks, most from clergy, and all from persons who would not likely say out loud the things they were somehow willing to include in electronic communication. People routinely demanded with anger and vexation that we explain what church our website was in communion with. They were routinely disappointed when we replied that websites are not in communion with anything because websites cannot receive the Body and Blood of our Lord Jesus Christ. That fine theological point never seemed to be something we could establish with wide acceptance over the course of 25 years.

Is there something to be said by way of valediction to a website? Our language has yet to develop such a formula, and the passing of early sites may be a marker of maturity in our online discourse. The durability of AO—even a changed AO—in the Anglican world of the internet is itself a notable thing. The frantic emails of production Sundays are now behind us, but the site was the first leader in its field, and the game was worth the candle while it lasted.

Richard J. Mammana is archivist of the Living Church Foundation and a member of the Connecticut Academy of Arts and Sciences. He is a parishioner at Christ Church, New Haven and the founder of Project Canterbury, anglicanhistory.org.

At the Table of Fellowship

Racial Reconciliation in the Body of Christ

By Terence Chandra

This essay first appeared on Covenant *on February 21, 2019.*

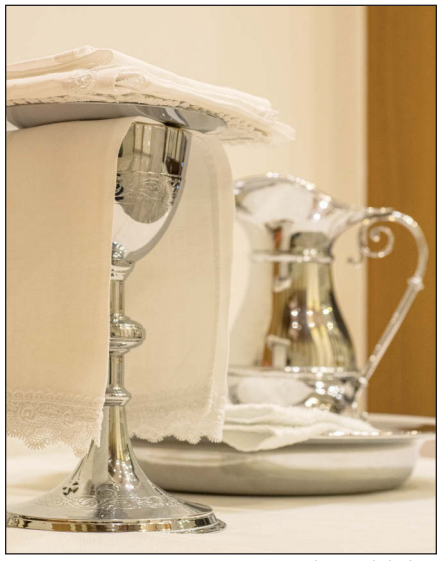
"What business do you have with a white man's religion?" a classmate once asked me in a small-group discussion I'll never forget. It was Introduction to Sociology in more ways than one. She was an aboriginal Canadian and I am of Indo-Caribbean descent — the child of parents who emigrated from the former British colony of Guyana in the late 1960s. Although the discussion took place roughly two decades ago, I believe I can, with a fair degree of accuracy, offer a summary of the counter-argument I gave at age 18.

"Christianity isn't a white man's religion," I said. "It emerged among first-century Jews and took hold in the Middle East and North Africa before it did in Western Europe. Today, Christians form a sizable percentage of the world's population — the majority of whom inhabit the global south. I see no contradiction, therefore, between my skin color and my faith."

That, at least, is the gist of what I said, albeit in a more heated and less polished way.

Now that 20 years have passed, I will cede my old classmate a point: While Christianity may not be a white man's religion, its explosive, global expansion in the 15th-century and beyond is undeniably tied to European colonization. And, to put it mildly, it wasn't always pretty.

My ancestors came to British Guiana in the early 19th century from India. The English promised these dirt-poor peasants a better life as workers on sugarcane plantations that, before the Abolition Act of 1833, were sustained by the labor of African slaves. Those who survived the brutal crossing through the Indian Ocean, around the Cape of Good Hope, and then across the Atlantic quickly learned that there was no hope of ever returning home. Although legally free, they lived the rest of their lives in debt slavery — working as the Africans once did on plantations owned and managed by their European masters. At some point in my family's history, one or more of my ancestors abandoned their Hindu faith, taking on the faith of the plantation owners. It is for this reason (at least historically speaking) that I am a Christian — specifically an Anglican.



Mateus Campos Felipe/unsplash photo

This raises a number of important questions: Can Christians like me — Christians whose ancestors were exploited by the same nation that introduced them to the gospel of Christ — find a true home in Anglicanism? Or, to phrase the question using the language of Martin Luther King Jr., can "the sons of former slaves and the sons of former slaves owners" ever "sit together at the table of brotherhood"? Can such a vision be realized here and now, or can it only exist in the minds of dreamers like King and the civil rights activists whom he inspired?

Sadly, there seem to be many today — both outside and even within the Body of Christ — who regard King's dream as unrealized — perhaps even unrealizable. As a case in point, consider "Can My Children Be Friends with White People?" by law professor Ekow N. Yankah (*New York Times*, Nov. 11, 2017).

Yankah's piece was prompted by a conversation with his four-year-old son regarding the violence of Charlottesville — which, at the time, played repeatedly in a 24-hour news loop. This conversation naturally led into a broader discussion of race relations and, eventually, a discussion on friendship.

He clarifies precisely what he means by true friendship: "Meaningful friendship is not just a feeling. It is not simply being able to share a beer. Real friendship is impossible without the ability to trust others, without knowing that your well-being is important to them."

True enough. His understanding of

friendship sounds a lot like what King had in mind when he spoke of sitting together at the table of brotherhood. Sadly, however, Yankah suggests that such fellowship between whites and people of color is, at this time in American history, nearly impossible: "Against our gauzy national hopes, I will teach my boys to have profound doubts that friendship with white people is possible."

Some might consider his position radical and dangerous. Others might consider it understandable (especially in light of the violence in Charlottesville). I cite the editorial to make a point: there seems to be a growing tendency to consider statements such as "We're all the same on the inside" or "We're all a part of the human race" as platitudinous and naive. So, I ask again: Is racial reconciliation impossible?

As a baptized member of the body of Christ; as a person of color in the Anglican Church of Canada, I am compelled to believe that reconciliation is possible. The sons of slave and the sons of slave owners can indeed sit at the table of brotherhood: not merely in the noble dreams of a great Baptist pastor and civil rights leader, nor merely one day in the kingdom of God, but here and now, in the ordinary, flawed, prosaic lives of our little church communities.

Racial reconciliation — a foretaste of the kingdom of God — can happen around the Communion table and in basement Bible studies, in youth-group devotions and Sunday afternoon potlucks. I have white brothers and sisters in Christ — intimate friends I both admire and trust — with whom I have shared many a personal struggle. Indeed, 13 years ago, within the very walls of an Anglican church, I stood before my bride (a Canadian-born woman of European descent) and made the most sacred vows one can make. As we looked into each other's eyes that day, skin color (and even past historical injustices) were the very last things on our minds.

Please don't think that I believe this with naive simplicity. I am not saying that what happened in the past can or should simply be forgotten. The transatlantic slave trade was a brutal historical reality. Indeed, in some of the churches that I have visited throughout the Caribbean, there still exist grand balconies where slave families once sat, segregated from the free white people, a perpetual reminder of the church's complicit role in the slave trade. Indentured laborers like my ancestors were indeed worked to death on sugarcane plantations in the West Indies. Residential schools — established and operated by the Anglican Church — did, in fact, uproot aboriginal people from their language and culture. These things need to be discussed.

I am also not suggesting that we simply ignore the racial (shall I say?) awkwardness that exists within some of our churches here and now. My younger cousin once complained of how the congregation in his Anglican parish in Ontario casually self-segregated each Sunday morning, with all the white people sitting on one side of the church and everybody else sitting on the other. When he approached his priest about this, she frankly admitted that she didn't know where to begin in addressing the issue. Can you honestly blame her? And I'll never forget my first Sunday in a parish where I served some years ago, when a parishioner approached me after the service and, without a hint of irony in his voice, complimented me on how well I spoke English.

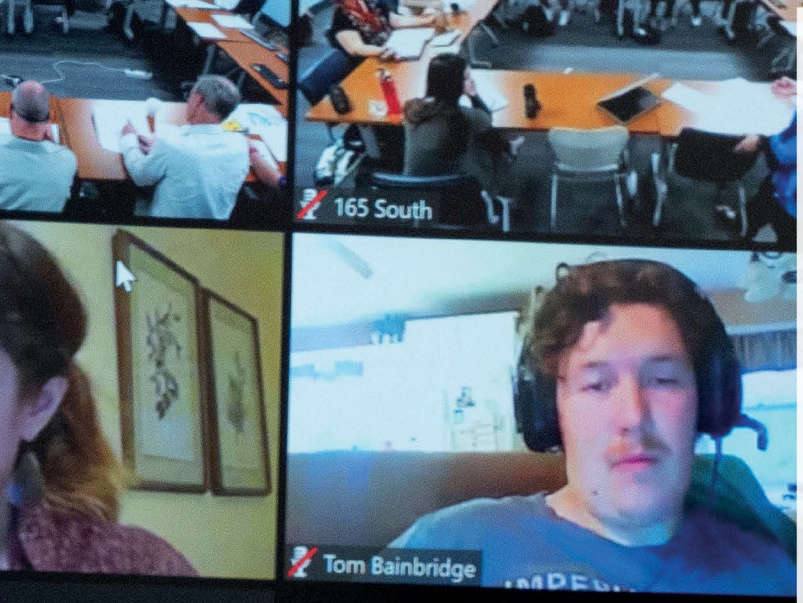
I am suggesting that racial reconciliation is possible, but only at considerable cost to those who want to make reconciliation a reality and, ultimately, only through the person and work of Christ himself.

As St. Paul writes to the church in Galatia, "There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus" (Gal. 3:28-29). This beloved verse finds a counterpart in at least two other letters (1 Corinthians and Colossians), strongly suggesting that it was liturgical formulation dating back to the first decade or two of the Church's existence. In each iteration of this affirmation, the emphasis seems to be placed on the word Christ.

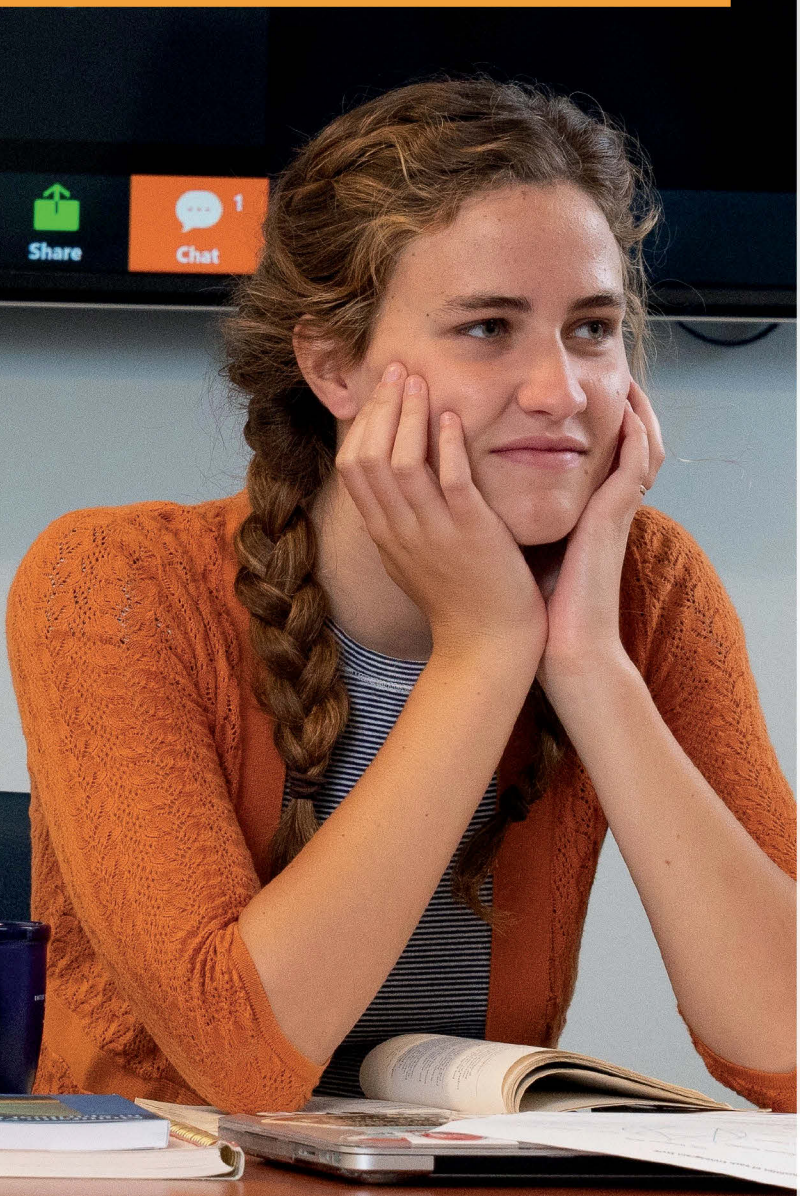
In Christ, different people are brought together, united in a new identity that overcomes the old. It's not as if racial or ethnic differences are annihilated. Baptized Jews do not cease to be Jews; baptized Gentiles do not cease to be Gentiles; males remain males and females remain females. These identities are retained, but they are transcended and overcome by a new identity — one centered on Christ crucified.

It is in fellowship with the suffering Messiah — the one who loves even his enemies with a self-sacrificial love — that we find our new identity. It is through baptism into his life, death, and resurrection that we — the sons of slaves and the sons of slave owners — can all sit together at the table of fellowship.

The Rev. Terence Chandra serves with his wife, the Rev. Jasmine Chandra, in Saint John, New Brunswick, Canada. They are both community priests at Stone Church, an Anglican Church based in the urban core of their city. You may follow their ministry at penniesandsparrows.org.



3/1/20 SCHOLARSHIP PRIORITY DEADLINE



95%
OF MASTER'S STUDENTS RECEIVE SCHOLARSHIPS

52.4%
TUITION COVERED BY UNITED AID

AVERAGE ANNUAL AID
$6,561
PER STUDENT

Join a progressive, Christian seminary that is intentionally open, socially aware and theologically adventurous. We train pastors and leaders who dismantle systems of oppression and push the boundaries of knowledge.

Designed to fit your life, United offers ATS accredited MDiv, MA, MAL and DMin programs in-person and online.

UNITED
THEOLOGICAL SEMINARY
OF THE TWIN CITIES

To learn more about scholarships and the application process, email **admissions@unitedseminary.edu.**

767 Eustis Street, Suite 140, Saint Paul, Minnesota, 55114 | unitedseminary.edu

Reparations

No Black-and-White Solution

By Katy Crane

Photo by Hunter Newton on Unsplash

How should the United States of America seek reconciliation and absolution for centuries of notorious sin?

Slavery, which systemically subjected millions of African-born and African-descended people to forced labor while denying them basic rights and liberties of personhood, has cast a long shadow on the social and cultural fabric of the country.

Even though more than 150 years have passed since the Civil War ended and human trafficking became broadly criminalized, questions remain about the substantial differences in wealth and power between white and black Americans. Though the chains were broken, the legacy of slavery continued — not just as sad memories of a wicked system, but through more modern histories of lynching, legalized discrimination, questionable urban planning practices, and mass incarceration.

Last year saw renewed interest in one long-proposed but controversial method of addressing this legacy: reparations to American descendants of enslaved African-Americans.

As previously reported in The Living Church, Virginia Theological Seminary and the Dioceses of Maryland, New York, and Georgia have earmarked a percentage of their endowment for reparations, recognizing their past complicity in slavery. The issue has appeared numerous times on the 2020 presidential campaign trail, with most Democratic candidates supporting newly resurfaced bill HR-40 that seeks to establish a commission to study the possibility of reparations. One candidate, Marianne Williamson, has pledged to redistribute between $200 and $500 billion if elected president.

Such conversations aren't limited to the United States. In Halifax, Canada — where I currently live and study — institutions and individuals are trying to understand the way their history and present connect with slavery. In 2018, the University of King's College in Halifax launched a scholarly inquiry into its own history with slavery. "Given that our university was established in 1789 and slavery existed in Nova Scotia until 1834, we want to understand our early story fully and in all its complexity," said William Lahey, president of the university. The Anglican founders of the university have not escaped the inquiry, which laid bare their personal and institutional connections to slavery.

Participants in the American conversation, at least, have yet to settle on a common definition of reparations. The narrow definition — payment to an injured party, usually between two different nations or peoples — is often bundled with broader concerns, including public memorialization of harm done; a national apology; and more truthful recounting of American history in public education and public discourse.

Judging from numerous articles in 2019 alone, many black communities feel that reparations monies would mean nothing if unaccompanied by an apology, along with a humble admission of present sins. One headline from the *Los Angeles Times* reads: "Slavery's descendants say a reparations check won't make the pain go away." Though the issue of reparations is not new — discussion began just after the Civil War — there is still no shared understanding of what reparations would do, how they would be executed, and what it would mean for relations between blacks and whites.

A key to understanding the call for reparations is the fact that those who have owned the rights to capital for long periods of time (generally white people) will tend to be richer and better off than those who did not (including most black people).

Duke University reparations economist William Darity has produced straightforward scholarship on a possible model for reparations, based on calculations of the wealth

(Continued on next page)

Reparations

(Continued from previous page)

differential. These are variously derived from assessing the inequalities created by two pillars of injustice during the Jim Crow era: the theft of black-owned property and the systematic subjection of black people to inferior and inadequate resources (schooling, housing, etc.). Darity cites an Associated Press report in his 2003 article that states there were "406 cases of black landowners who had 24 thousand acres of farms and timberland stolen from them in the first three decades of the twentieth century."

In Darity's model, after the calculations of the differential have been made, reparations payments might be executed through some combination of: 1) a lump-sum cash transfer; 2) establishment of a trust fund to which black people may apply for grants; 3) a provision of vouchers to be used for asset-building; 4) reparations in kind (free university tuition, for example); or 5) the building of entirely new institutions to serve the needs and well-being of the black community.

The question that seems to be on everyone's mind is how to determine who is eligible to receive reparations payments. Darity suggests requiring recipients to document proof of slave ancestry and to demonstration having filed as "African American" on governmental forms for at least 10 years prior. A biracial person would have to prove these things for a grandparent.

The question that seems to be on everyone's mind is how to determine who is eligible to receive reparations payments.

These suggested eligibility requirements are contested and would probably cause bitter disputes. Gathering official records and documents would be a daunting task, even for me as a nonblack person. A single mother or father working three poverty-wage jobs would no doubt find the task nearly impossible.

Darity believes that the lump-sum option would end up profiting white-owned businesses in the long term, because most funds would be spent buying goods and services provided outside the black community. He also thinks that reparations in kind, like free access to higher education, would do little to decrease the wealth differential, which is really caused by the ownership of capital over time. Darity says: "It's those intergenerational transfers — which are not merit-based, they're affectional and familial based — that set up sustained racial inequality and wealth. That's not bridged by getting more education."

Even if economists find a reparations plan that can appropriately navigate the complex relational matrix of economic factors, the theoretical models presume an inaccurate social model. Black and white people aren't really two discrete populations, but compatriots who have shared blood and culture for generations. Though the evidence of racial segregation can be seen all around us, blacks and whites do not form two different nations. A cash transfer might serve to increase the social separation between the races, rather than help cure it.

Fear of division explains the position of Bernie Sanders, for example, who supports programs aimed at helping minorities and the disadvantaged, but rejects reparations. Perhaps at play here too, is the recognition that money alone cannot create reconciliation between social groups. Though proponents of reparations are correct in saying that the United States has a debt to pay, reparations money, narrowly conceived, may not achieve proponents' social goals.

Pay the reparations, and we might divide the nation. Do not pay, and continue to subject black lives to the relentless struggle of trying to establish familial and social stability, and equality with whites, without the material means necessary to do so.

What does this mean for our home-grown church efforts to take on the burden of reparations? The Diocese of Maryland engages in interpersonal projects like their Trail of Souls, which leads people on tours of Episcopal churches in Maryland that have ties to slavery. They also granted 10 percent of their unrestricted investment funds to the diocesan chapter of the Union of Black Episcopalians and set up a scholarship program. Projects like these may not meet the narrow definition of reparations, but these initiatives may be the best way forward, for two really important reasons.

First, the church is uniquely placed to meet the desperate need for speaking the truth about the staggering harm done by racism, drawing on its deep experience with confession, humility, forgiveness and justice.

If our nation's black people are willing to keep walking with white people on this difficult path toward reconciliation — to be one nation, together — it may only come about within small communities like parishes, who are uniquely placed to initiate and steward communal, coalition-building projects.

Learning to talk this way will provide momentum to a social dynamism that could veer toward reconciliation.

Second, if our nation's black people are willing to keep walking with white people on this difficult path toward reconciliation — to be one nation, together — it may only come about within small communities like parishes, who are uniquely placed to initiate and steward communal, coalition-building projects. Indeed, it may even be possible for churches to start thinking about how they can manipulate the capital they already own, or take on new capital, and put it to the service of black people. The "repair" part of reparations may only come about when the two groups engage in collective projects together, tied to real, material resources, that are put to use for the express purpose of the betterment of black people, their children, and their children's children.

Katy Crane has worked as a labor organizer and a Lutheran-Episcopal community development missioner. She is currently completing a master's degree in social anthropology at Dalhousie University in Halifax, Nova Scotia, and studied economics at Smith College in Massachusetts.

Wikimedia Commons

Thinking Theologically About Reparations

By Hugh R. Page, Jr.

This essay has been edited for the sake of brevity. It may be read in its full form at www.livingchurch.org.

Two seminaries have recently pledged significant sums of money in reparation for their historical involvement in the institution of American slavery, as have multiple dioceses of the Episcopal Church. The institutions each announced differing plans for using the money, ranging from supporting the personal needs or providing scholarships for the descendants of enslaved persons to funding organizations focused on racial reconciliation. Past General Conventions have also mandated ongoing investigation at the diocesan level of our Church's complicity in, resistance to, and benefit from the slave trade; as well as a probing look at the historical injustices that emerged as a result.

Efforts of this kind are fueled, at least in part, by acknowledgment of the impact that the transatlantic slave trade had in shaping the contours of the American experience and on the troubling implications of our history for 21st century life.

These considerations force us to confront the ways in which a socially constructed Black–white racial binary in North America was justified, in part, by appeals to Scripture, and backed up by authoritative pronouncements by ecclesial bodies, clerics, and theologians. We must also wrestle with the many ways in which our economy; health care system; national, state, and local systems of government; and religious institutions have destabilized Black communities and acted in ways inimical to people of African descent.

A fully transformational and theological approach to the issue of reparations requires looking squarely at the challenges confronting African-Americans along the entire socio-economic spectrum. We must consider how racism and segregation have affected access to education; job accessibility; the accumulation and passing on of wealth; access to housing and medical care; general wellbeing and life expectancy; policing; and public safety.

Often, people who engage these issues are accused of being racist themselves or of raising concerns that will sep-

Many of our seminary conversations about addressing racism and systemic injustice within the church and in the larger world did not deal sufficiently with the socio-political, economic, and other implications of race, colonialism, or the transatlantic slave trade and its aftermath.

arate people into warring encampments rather than unifying us as a populace. This is lamentable. An Anglican theology grounded in the belief that "the Word was *enfleshed* and lived with us" (John 1:14), that takes seriously the implications of "God's presence with us" (Isa. 7:14) and the mandates to "foster justice" (Mic. 6:8) and "love" (John 13:34) cannot thrive without honesty and "truth telling."

For those of us who are Episcopalians, it is also important that we take a probing look at the history of Black involvement in our own Church, and to wrestle with the ways discrimination and segregation have affected congregational demographics, involvement in diocesan decision making, the care of historically Black congregations, the treatment of Black laity, career advancement for Black clergy, and the formation of Black seminarians over the years.

This process will be, without doubt, intellectually and emotionally jarring. Nonetheless, this information has to be gathered and the stories of those whose voices have often been silenced must be heard. As this process evolves, it will also be important to make room for the voices and experiences of *Africana* (i.e., African and African–Diasporan) people to be heard; and for the traditional *matrices* within which their lives are given meaning and the lenses through which they read Scripture and reason theologically to be honored. Any conversation about restorative justice and the Black community must make room for the presence of a heterogeneous chorus of Black voices expressing a broad cross-section of opinions.

The steps just outlined diverge considerably from the theological methodology many of us at Episcopal seminaries were taught in the late 1970s and early 1980s. Issues of race were rarely engaged. Contemporary problems fell within the realm of "church and society." Cultural and contextual approaches to biblical interpretation were not yet fully embraced. The trans-disciplinary dimensions of theology were not leveraged to the extent that they are today. In retrospect, many of our seminary conversations about addressing racism and systemic injustice within the church and in the larger world did not deal sufficiently with the socio-political, economic, and other implications of race, colonialism, or the transatlantic slave trade and its aftermath. Larger-scale approaches to social redress — such as reparations — were absent.

Thankfully, this is not the case today. Recognition of the factors that have created the breach preventing people of African descent from participating fully in American life and enjoying the full benefits of citizenship is a theological issue at its core — especially for Episcopalians. Our approaches to addressing that rift and the role of reparations (broadly construed) in so doing are issues fully deserving of critical reflection. They also require strategic thought and planning.

Our General Convention might consider establishing a national standing committee or task force to examine various paradigms for reparations within and outside of our province and the Anglican Communion. Perhaps the Anglican Consultative Council or a future Lambeth Conference could take up the issue of how proactively to address the vestiges of colonialism and ways in which economic and other *de-colonial* interventions might enhance coalition building between African nation–states.

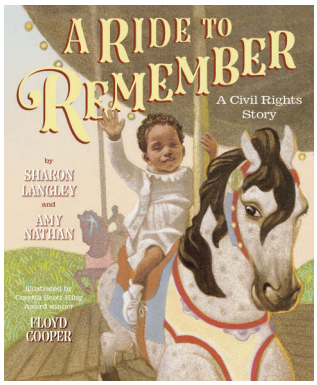
These larger institutional steps must be complemented by efforts at the local level. A robust, nuanced, and ongoing conversation about race, privilege, and the nurturing of Black lives should be high on the list of priorities for every parish and mission in the U.S. Those conversations should involve scholars from a range of disciplines in the humanities and social sciences; artists; activists; and political leaders. Local congregations, particularly those situated in areas where economic deprivation disproportionately impacts people of African descent, should become incubators for pilot initiatives aimed at stimulating social change. The issue of reparations should be a topic for theological engagement in every seminary or diocesan training program for lay or ordained leadership, with appropriate resources offered to ensure breadth and depth in coverage.

We've reached a point in the history of our nation, our church, and our communion when we need to balance celebration of gains made in reconciliation and community building with ongoing and disciplined excavations of the "stony road" people of African descent have traversed. This is also the kind of intellectual and moral heavy lifting needed to recognize where the twists and turns of our fraught American story provide insights into how we might in fact expand our notions of what it means to "form a more perfect union" and work toward the goal of obtaining "liberty and justice for all." One hopes that we are up to these tasks. Our future depends on it.

The Rev. Canon Hugh R. Page, Jr., is vice president and associate provost and professor of theology and Africana studies at the University of Notre Dame, and a canon of the Cathedral of Saint James in South Bend, Ind.

A History We Share

By Retta Blaney



The cover of the large picture book has a sepia quality, with a little girl waving from a carousel horse. I sense a time long ago and, indeed, that is what the book is about.

This little girl happens to be black and that is important because she represents the author on a historic day in Baltimore. On Aug. 28, 1963 11-month-old Sharon Langley became the first African-American child to ride the carousel at Gwynn Oak Amusement Park on the day it was integrated. That day represented the end of an eight-year effort to desegregate the park. It was for many a great day.

I was there that day too. Like Sharon, I was taken by a parent but my experience was quite different. Sharon's first day at the park turned out to be my last. I was 8 and my mother took me not for the rides, but for the excitement. I watched as a long line of mostly black people marched through the doors, never to be kept out again. For me it would be just the opposite because I was a white child. As we walked back to the car later, my mother said, "Well, you'll never go there again."

And she was right. I was never taken again nor was any child I knew. A large part of white Baltimore abandoned the park. The racism that had kept the black children out now kept the white children out. Sharing the park was unthinkable to a great many people in 1963 Baltimore.

Langley now lives in Los Angeles. Unlike me, she was too young to remember that August day but it has always been a part of her life's story, recounted to her by her parents and captured forever in a Baltimore *Sun* photo the next day showing a slightly apprehensive-looking baby in a dress with a lace collar and a tiny cardigan being held on the horse by her father.

Now, 56 years later, Langley has recreated that experience in a children's book. *A Ride to Remember: A Civil Rights Story* is beautifully drawn by Floyd Cooper, a Coretta Scott King Award-winning illustrator, and co-written with Amy Nathan whose 2011 book *Round and Round Together* tells the story of Gwynn Oak's integration in the context of the times.

I've never met Langley but in the last few years I feel I've come to know her. After I wrote an op-ed for *The Sun* in 2015 about my experience of the park's integration, I received many emails from people in Baltimore who fondly recalled their days at Gwynn Oak or their pain at being excluded. One man told me a baby named Sharon Langley had been the first black child to ride the carousel. A few days later I received a Facebook Friend request from Langley and, recognizing her name from his email, quickly accepted. Our postings since then show we have a great deal in common in terms of our feelings toward politics, spirituality, and the arts.

Sharon Langley in 1963 in Baltimore.

After reading her book I asked to interview her about it and to discuss the day our paths crossed with such different results. That day had been recounted to her as triumphant. I didn't need anyone to recount the day for me. The images are strongly burned into my memory — a street lined on either side mostly by white people and policemen, a long wait and then a procession of mostly black people approaching, more black people than I had ever seen. The tension was palpable. I felt small and afraid of what was going to happen. Fortunately the integration was peaceful but it wasn't until I was an adult that I understood the significance of that day.

Langley's voice is warm when she calls me one Saturday evening in late autumn and once again it surprises me that we don't actually know each other. I tell her I love how she

Langley, with the carousel now at the National Mall in Washington.

has told her story and that the illustrations are so lovely that I have the book on my coffee table. She says she cried when she opened the box from her publisher and saw it.

"I was a little concerned that people would think it was such a long time ago but it's still important because of the times we live in now, especially with things that affect children. There are still things we can do. We can still care. You need the corrective history. You need to know."

Langley's parents, who are deceased, had been planning to go to the March on Washington for Jobs and Freedom, where Dr. Martin Luther King, Jr. would deliver his "I Have a Dream" speech, but they couldn't find a babysitter. Instead, knowing Gwynn Oak was opening to all that same day, they dressed their only child for the occasion and walked into history.

"I knew about my mom's activism," Langley said, explaining that she had been brought up on stories of how her mother as a high schooler in the 1950s helped end segregation in her small town in Kentucky. "My thinking was that this is something we do. Even though I was very little, they could have chosen not to take me. They were making a statement. They were making a statement to me. We can make a difference. One family can."

She hopes her book will show this, written as it is from the eyes of a young black child asking her parents why black children had been kept out of the park. The parents explain segregation and the Civil Rights Movement in a way the child can understand. Langley wants children to know that they too can make a difference.

"'Can you be a part of change?' Sure you can. We have an obligation to be part of change."

Nathan approached Langley about co-writing a children's book nearly four years ago. Langley felt her experience as an educator — she was an elementary school teacher for 10 years — would shape the book to make a strong impact on children. She had taught her pupils about segregation and social change and knew how to frame the subjects in terms of unkindness versus kindness.

"Even young children understand the idea of hurting people, of feeling left out, and that there were other groups who felt it was wrong and were motivated to make change."

This was the case at Gwynn Oak where quiet yearly protests began in 1955. These protests gained steam before coming to a head in the summer of 1963. The Fourth of July brought the largest crowd yet to the park northwest of Baltimore City, just across the county line. Hundreds of protestors were arrested, including black and white priests, rabbis and ministers from up and down the East Coast. It was the first Civil Rights protest for one young white man. Sadly, there would not be many more. Michael Schwerner would be murdered by the Ku Klux Klan the following year, along with Andrew Goodman and James Chaney, as part of Freedom Summer in Mississippi.

Gwynn Oak closed in 1972 after being heavily damaged by Hurricane Agnes. The concessionaire for the Smithsonian bought the carousel and moved it in 1981 to the National Mall in Washington, D.C. where it stands today, welcoming all children. A historical marker on the gate surrounding it commemorates its civil rights history. And on one of the horses, called the Freedom Rider, the names of civil rights heroes are inscribed, including the name of young Sharon Langley on a brass plate on its saddle and on one horseshoe. That little baby's experience is now a ride to remember. When Langley knows friends are going to the nation's capital, she tells them to stop by to see the carousel and they send her selfies in front of the marker and on the horse. Langley and I agree it's a shame her parents didn't live to see this memorial.

Blaney

"If you look back, Gwynn Oak was not like Disneyland," Langley said. "It was a small mom and pop amusement park." But it's now part of history, a history we share.

I asked Langley what she thought when she read my oped about my considerably different experience of that day in 1963. Her response surprised and intrigued me.

"Don't laugh," she said, pausing before saying, "I actually think we should do a two-woman show about two sides of the same coin."

It's nice to think that if we do this, we will not just be in the same place at the same time again, but we will finally be together.

Retta Blaney is an eight-time award-winning journalist and author of Working on the Inside: The Spiritual Life Through the Eyes of Actors, *which features interviews with Kristin Chenoweth, Edward Herrmann, Liam Nelson, Phylicia Rashad, Vanessa Williams and many others.*

Boyle

Wikimedia Commons

Sarah Patton Boyle and the Desegregation of the Human Heart

By Rebecca Bridges Watts

Born in Virginia in 1906, Sarah Patton Boyle was raised in a white Southern family, the daughter of an Episcopal priest, and was and taught not to question what she called "the Southern Code." As Boyle recalled in her memoir *The Desegregated Heart*, she grew up with people of color working both in her household and on her family's land. As a young child, she spent much time around these people of color; they were her friends and confidantes. However, once she turned 12 years old she was told "it was no longer 'proper' for me to be 'familiar' with Negroes. Certain rules of adult conduct must now be observed. It was WRONG to violate these rules."

Boyle first began to question her lifelong acceptance of racism and segregation in 1950, when Gregory Swanson, an African-American man, was admitted to the University of Virginia School of Law. In true paternalistic fashion, she decided to write to Swanson to "help him" as he made plans to move to Charlottesville, where she lived with her husband, who was on the Virginia faculty. She arranged to interview Swanson for *Readers' Digest*, but the profile was not published due to Swanson's concerns about the tone and character of the article.

Realizing that she needed help with her tone and her point of view, Boyle sought out the editor of the local African-American newspaper, T.J. Sellers. He mentored her for two years, learning more about African Americans' experiences and perspectives. She quickly became a public voice for integration, speaking at churches throughout the South, organizing letter-writing campaigns, and publishing more than 100 articles on racial integration in just three years. In 1955, she published an article in the *Saturday Evening Post*, "Southerners Will *Like* Integration," that brought national notoriety. A cross was burned by the KKK in front of her home, as she and her young son watched from inside.

Boyle believed that one of the main hurdles to integration was the widespread misconception amongst whites that "I am for integration, but most others are against it." In her *Saturday Evening Post* article, Boyle recalled how when she first heard about Swanson's admission to the university, "I felt a curious mixture of joy and fear. It seemed right that he should come here… But I was afraid others would not receive him well. *There's going to be a lot of trouble*, I thought." As she researched her letters to the editor and articles, Boyle concluded that, "The Southwide conviction that everybody else is prejudiced is like a sodden blanket over each individual's impulse toward democracy."

A dominant thread in Boyle's pro-integration argument was that people can change. Boyle reconnected with the Episcopal faith of her youth through worship and involvement at St. Paul's in Charlottesville. This spiritual renewal laid the groundwork for what she termed a "conversion" in how she saw herself in relationship to African Americans.

In *The Desegregated Heart*, Boyle remembers a moment of decision in May 1951: "I knew I must decide, definitely and finally, whether or not I would fight in the Negro's battle for equality," describing this as more of a commitment than her initial decision to act in 1950. Making her "decision on a Friday night… and all day Saturday I was sick within. The Southern code muttered in my ear… I no longer

The author, a Virginia housewife, used to fear that mingling races in the schools would only lead to trouble. She reveals why she lost her prejudice, why she now believes that

Southerners Will Like Integration

By SARAH PATTON BOYLE

ABOUT THE AUTHOR

"By the way," says Mrs. Sarah Patton Boyle, whose thoughtful article on integration begins on this page, "I am continually irked by inquiries as to whether I am really a Southerner. To which I am happy to reply that one of my grandfathers was General Lee's personal scout and the other was a colonel in Stonewall Jackson's command. Moreover, I was not educated in the North, never worked in the North and have crossed the Mason and Dixon's line only four times in forty-eight years—that is, four times over and four times quickly back. I was reared on all the Southern notions and participated in all the practices."

I AM a faculty wife at the University of Virginia, and I think a pretty typical Southerner. I was here in Charlottesville when our first Negro student was admitted to the university by order of the Supreme Court, and it is possible that what I discovered about my own attitudes and those of other members of my community will throw some light on the present school confusion.

In the summer of 1950, Gregory Swanson, a twenty-six-year-old Negro lawyer from Danville, Virginia, applied for admission to our school of law. He was refused.

He was not the first Negro to apply, but heretofore the university, like other state-supported Southern institutions, had met the dilemma of the state segregation law versus justice to Negro taxpayers by the simple device of giving colored applicants scholarships to Northern schools of their choosing. They had seemingly been satisfied with this arrangement—until the advent of Mr. Swanson.

When news of his suit hit the headlines I felt a curious mixture of joy and fear. It seemed right that he should come here—a rightness long overdue. But I was afraid others would not receive him well. *There's going to be a lot of trouble*, I thought.

Later I learned that my reactions were characteristically Southern. The Southwide conviction that everybody else is prejudiced is like a sodden blanket over each individual's impulses toward democracy.

Certainly no reassurance came from the Southern press. Newspaper comment on the "impending situation at the university" gave no hint that Swanson's admission might be welcome to any of us or that any Virginians except Negroes might rejoice in the justice of his winning his suit. Unchallenged by public statement, written or spoken, there rose before the mind's eye a picture of a lone American citizen struggling for inalienable rights against unanimous opposition from the institution which Thomas Jefferson founded. I felt a twisting pain and a rising pressure to do something about it. But what? There seemed nothing I could do.

"How do you feel about having a Negro here?" I inquired privately of a series of friends. The answers ran like this:

"I think it's about time at Mr. Jefferson's university!"

"I hope he wins, but I reckon most of us will feel pretty bad."

"Well, personally I think that segregated education is a handicap to both races, but I'd probably be run out of town if I went around saying that."

Intrigued, I began to canvass for private opinions in real earnest. My findings? That roughly 90 per cent of the women in the university community favored admission of Negroes to our graduate schools, but each firmly believed that she was a lonely democratic star surrounded by a black void of prejudice.

I now applied for enlightenment to our sociology department. Prof. Lambert Molyneaux pointed to a Southwide poll of university faculty members taken in 1948 by the Southern Conference Educational Fund, Inc. It inquired whether or not the professors favored integration in Southern graduate schools; 69 per cent of the returned ballots, even including those from Mississippi, Georgia and South Carolina, declared themselves in favor of it. The University of Virginia, while showing itself to be more conservative than some of the Southern schools, still had voted 79 per cent in favor of integration.

Mr. Molyneaux also informed me that only a few weeks before Swanson opened suit, a sociology student, C. Lee Parker, (Continued on Page 133)

OLLIE ATKINS

At the University of Virginia: The author—a faculty wife—with medical students Edward Nash and Edward Wood. In 1952, only 3 per cent of the Virginia faculty members polled objected to integration.

First page of an article by Sarah Patton Boyle in *The Saturday Evening Post.*

believed in it but I could still hear its voice — and I knew others believed." When she went to her church the next day, the hymn "sounded as though it had been conceived and phrased for me personally at this moment in my life: 'Once to every man and nation comes the moment to decide… for the good or evil side.'" The rector preached that "whenever you choose what seems to you the highest course, you have made the right decision, so you shouldn't fear that later developments might prove it otherwise." When Boyle left church that Sunday, her conversion was complete: "I left the church with all my doubts wiped away. … Always I have had with me the thread of comfort that I chose rightly at the crossroads of 1951."

It is not surprising that Boyle frequently incorporated conversion stories to make her point that people can — and do — change. Speaking at a November 1954 meeting of the NAACP in Gainesville, Georgia, Boyle argued that even the "most prejudiced southerners can be changed." She often told the story of a local physician who recommended that an ill elderly woman hire a visiting nurse to care for her at her home. The doctor told his elderly patient that, "I can get you a corking good one… but she's colored and I won't send her to you unless you agree to address her as 'Mrs.' She's a cultured lady and I won't have her insulted." At first the woman turned him down, but as her condition continued to deteriorate, she called the doctor and said she would like to give the nurse a try: "I'll call that Negro 'Mrs.' if you'll send her." When her doctor visited next, he asked how the nurse was working out, "You mean Mrs. Bunn?... Why she's one of the loveliest people I have ever known. I'd like to have her for a friend."

In 1960, Boyle was invited to join the Episcopal Church's Committee on Intergroup Relations, described by historian Gardiner Shattuck as being "intended to advise the Department of Christian Social Relations about how to bridge the gap between the church's lofty social principles and its actual racial practices on the local and national levels." In 1963, she was honored with an award at the Southern Christian Leadership Conference's national meeting. She contributed to the SCLC's monthly newsletter, participated in the March on Washington in 1963, and joined in the SCLC's June 1964 demonstration to integrate the Monson Motor Lodge in St. Augustine, Florida, alongside the Rev. Dr. Martin Luther King, Jr., and was proudly jailed for her activism there. As Boyle explained, "People often tell me, 'I know that segregation is un-Christian, but I simply haven't the courage to make a stand against it in the South.' I doubt if any of us has the courage … Jesus and the apostles never stressed courage."

Rebecca Bridges Watts is curate at St. Thomas Church, College Station, Texas. She was formerly associate professor of Communication and Media Studies at Stetson University in Florida, where her research and teaching focused on public discourse related to race, public memory, and the formation of cultural identity.

PADDLE AWAY THE WINTER BLUES WITH ACTIVE SENIOR LIVING

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

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

Call today to learn how a Westminster community honors your service to the church.

1-800-948-1881 ext. 226

Westminster Communities of Florida

Live Well. Be Happy.

www.WestminsterCommunitiesFL.org

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

EQUAL HOUSING OPPORTUNITY

Photo by Sandy Millar on Unsplash

So, then... do we really want to be one?

By Russell Levenson

"We pray for your holy Catholic Church... *that we all may be one*" (*BCP*, p. 387). In that prayer, we are connecting to Jesus' final prayer before the Passion. My staff and I pray it regularly. And it arrests me.

In the Garden of Gethsemane, crying tears of blood, what was Jesus' prayer? That his followers might choose the right liturgy? Be Roman or reformed? Green or industrialists? Pro-life or pro-choice? For or against same-sex marriage? No — his prayer was clear:

"*I pray for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me*" (John 17:20-21).

This is still a prayer that, evidently, needs to come to the forefront of our much-divided branch of the Anglican Communion. Mercifully, the good Lord has brought to the helm of our Episcopal Church a presiding bishop who not only believes, but proclaims, the absolute necessity of the lordship and love of Jesus Christ as ground-zero in our Christian identity. However an honest assessment will show that we are still far more interested in drawing lines and fighting battles than in sharing in Jesus' Gethsemane prayer.

For years I have claimed the mantle of a conservative evangelical. In the divisions over human sexuality in the 1990s and early 2000s, you would have found me in the "traditional" camp. As a student of the Bible and the tradition of the Church, I could not (and still cannot) affirm the decisions to support same-sex marriage, or to ordain any person who is sexually active outside of traditional marriage, regardless of their orientation. From my more liberal and progressive friends (and they were friends), I got eye-rolls and patronizing patience, indicating that perhaps someday, with age and wisdom, I would "come around."

Since those days, things have changed. I have gay friends. I have gay friends,

(Continued on next page)

(Continued from previous page)

some of whom are clergy. There are members of my parish who are gay and married and have brought their children along. While I still do not perform same-sex marriages, when I'm asked by gay members who desire one, I help them to find a priest and a parish who will. After their marriage, the couple are warmly recognized at our parish — for who they are, not for who they are not. I now believe that many of the gay couples I have come to know and love have found a life-partner that brings them companionship and intimacy. For those who seek — and find — the Church's blessing in that, I can even support their decision as an alternative to my own.

What happened in my ministry when those changes became palpable? A lifelong conservative clergy friend and mentor, with whom I agreed about virtually every matter on doctrine and church practice, told me that I had fallen off my rocker. Later, an internationally recognized Anglican bishop and theologian who was scheduled to preach and teach at my Church wrote me to withdraw his acceptance. Though my doctrinal positions hadn't changed, this was not enough to change minds or encourage conversation. The message was clear. I had "made peace" with the other side. I had "drunk the Kool-aid," and was to be shunned.

What about my liberal friends?

Before our last General Convention, I was part of a conversation with some of the deans of our Episcopal seminaries, all of whom I knew personally. A few confessed that they were exhausted by gatherings that continued to focus on divisive issues that were making our witness to the world anemic. We agreed on a step in a productive direction: that they write together a statement saying it was time to put an end to squabbles over matters upon which we may never agree, work together to support, full force, the "Jesus Movement," and, to support this statement, publicly affirm the need to recruit more conservative seminary candidates. Many of our churches and members are still quite conservative, and this move would allow for putting money where our mouths are. About half of the deans agreed and were ready to do so; the other half pushed back — seeing no issue at stake. I did my best as a rector constantly seeking to bring on more conservative clergy to make the argument that it was getting harder and harder to find such clergy. Those declining to support the effort just did not see that as a problem.

Where my liberal colleagues do see an issue at stake, I have often seen a divisive mindset as entrenched as any I have found among conservatives.

I was once interviewing a clergy person for my staff. All was going well, but when this person sat down with the canon to the ordinary, the canon made it clear that the diocese had moved on same-sex marriage and ordination of those sexually active outside of traditional marriage. They pressed the point with the candidate who did not align with that position: "You do understand ... we are not going back on that." My candidate understood, but just wanted a chance to maintain personal convictions.

Earlier this year, I was having a very good discussion with a priest of leadership in our national church. She was explaining that she was doing all she could to make inroads with other Christian faith communities — Methodists and Lutherans — as well as with other faiths — Muslim and Jews. I asked her what, if anything, she was doing to reach out to some of the groups that had broken away from the Episcopal Church — AMiA, CANA, ACNA. She looked at me as if I were asking about aliens from Mars. I suggested that our witness would have far more impact if we worked hard

> "Don't leave … just stay … just stay and preach the gospel."
>
> —John Stott to Russell Levenson

to clean up the mess in our own back yard. Again, she had no answer.

We also talked about women in leadership in the church. Her assumption was that this had to go hand-in-hand with a push for greater inclusivity of LGBT agenda issues. What she did not know is this: for every open post on my staff, I made it a point to add women clergy. And yet these women, who should be liberated to be fully themselves in ministry, have felt discriminated against among liberal colleagues because of their more conservative positions on LGBT matters.

So, friends, here we are again. Lambeth is around the corner, and while there is much to celebrate in our Anglican Communion (and I very much believe that) we continue to see divisions brewing. The left and right have hold of the microphones and the vast middle waits for something more, something beyond this insistence on division.

In the *London Times* recently, there was an article on Bishop Sarah Mullally, the relatively new Bishop of London. The article stated the facts — that London comprises different strands of Anglicanism, from Anglo-Catholic parishes to charismatic and evangelical communities, many of them from Africa or the Caribbean. It went on to note the huge potential for doctrinal disagreements between liberal Anglicans, traditionalists, and evangelicals. When asked about that challenge, Bishop Mullally simply described it as "the joy of diversity." Is it possible that we could ever get to that place — to really believe that our diversity is not a curse, but a blessing — in fact, a joy?

Let me go back to the Anglican bishop who refused to come to my parish. He knew that I had been mentored by one of the great evangelicals of the last century, the Reverend Dr. John R.W. Stott, who also supported a traditional biblical understanding of marriage and ordination. And he told me that John — who had been a friend and mentor for over 20 years of my adult life — would not have approved of my new methodologies in ministry. He suggested that John would have been disappointed.

But when he wrote me that email, he was not aware that I visited with John shortly before his death in July 2011, when he was living in a retirement home just outside of London. Before leaving Dr. Stott, I said, "You know John, we've got terrible divisions in the American Church. A lot of our friends are leaving for other break-off Anglican groups. Do you have any counsel?" He smiled and looked at me with those wonderful twinkling eyes and said, "Don't leave … just stay … just stay and preach the gospel." We prayed … we hugged … and bid farewell until we meet on that distant shore.

So that's what I have done — or tried to do; although it would have been easier in many ways to have left — or to have "dug in" and made issues the core of my ministry, over and above the saving power of Jesus. And I pray that my brothers and sisters will work hard to do the same, and that someday these lines in the sand we have drawn — with acronyms too many to list — will be surrendered and we will come together "as one." It is not a stance on the "issue of the day" that will tell the world we are Jesus' disciples — it is in being "one." That is what enables the world to believe in the Lord. Every day we do not work toward this goal is a day we are working against his prayer.

These words come to mind in this moment:

Hated, despised, a thing to flout
They drew a line that left me out.
But love and I had the wit to win,
We drew a circle that took them in.

Well?
Lord help us.

The Rev. Dr. Russell J. Levenson, Jr. is rector of St. Martin's Church, Houston.

Screenshot from the trailer for *A Hidden Life*.

A Terrible Freedom

A Hidden Life (2019)

Review by Jonathan Heaps

Toward the end of *A Hidden Life*, Terrence Malick's excellent new film about Franz Jägerstätter's refusal to swear loyalty to Adolf Hitler, Jägerstätter (August Diel) prays in terms approximating Psalm 23. *The Lord is my shepherd…* It is the sort of dialogue any screenwriter might draft. Jägerstätter was a faithful Catholic. Pope Benedict XVI would beatify him in 2007. The psalm's themes fit the case. Even those who do not know its biblical provenance might recognize the text. But as Malick's trademark wide angles again and again fit *A Hidden Life*'s characters into the mountainous frame around the village of St. Radegund, it was Psalm 121 that caught in my mind.

> *I lift up my eyes to the hills—*
> *from where will my help come?*
> *My help comes from the Lord,*
> *who made heaven and earth.*

One needs a certain kind of catechetical formation to read such allusions, but *A Hidden Life* is so crowded with them, so drenched in poetic repetition of Christian symbol, that they prove as integral to Malick's signature film-craft as the play of natural light, the close study of human faces and hands, or voice-over delivered in a near whisper.

There is a temptation to dismiss as cinematographic self-indulgence the way Malick lingers, even loiters on the mountains around Jägerstätter's alpine valley. When storm clouds gather around the peaks right as the war's persistence becomes evident, one might wave this away too as hackneyed foreshadowing. But when thunder peals and moral certainty sets into Franz's features, for those with a modicum of Sunday schooling, both Sinai and the Transfiguration flood the imagination. We cannot avoid the point: God has spoken.

In another, more modern version of the Franz Jägerstätter story, the plot would center on the drama of decision, on the vacillations of mind that pave the path to a principled stand.

But *A Hidden Life* eschews such novelistic conventions. Where Malick allows Jägerstätter to voice his misgivings about the German war effort, he seems to be on the hunt for language adequate to something already established inside. Jägerstätter will, even when shackled by the Nazis, speak of this *something* in terms of freedom. But the film portrays the intrinsic dignity of human freedom in rather un-modern terms as well. Malick, through Diehl's lucid performance, show us Jägerstätter's freedom in his unwillingness to do what is wrong and willingness to do whatever that requires. In this way, Malick's film implies a thesis that, once perceived, is terribly hard to accept: God *has* arrived to help Franz and his wife, Fani (Valerie Pachner), but not by relieving them of their terrible circumstances. Rather, God's help consists in the freedom to do what love demands in the midst of them. Franz and Fani themselves only glimpse this truth around its edges.

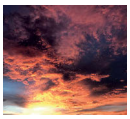
That neither Franz nor Fani much deliberate over the fateful decision to reject Hitler does not prevent those around them from demanding explanation. These demands make up much of the dialogue in the film, in fact, and are delivered by characters who seem sketched in biblical style. We meet mid-century Teutonic proxies for Pharoah, for Job's friends, for the devil in the wilderness, for Pontius Pilate. Eventually, Franz stops responding to them altogether. In case we did not recognize in Jägerstätter the figure of Christ and, through Christ, the Suffering Servant of Isaiah 53, at one point Malick cuts from Franz, mute before his inquisitors, to Fani back on the farm. In a bucolic variation on the *pietà,* she comforts a family sheep across her lap while her sister takes the shears to it. Behold, Malick says in images, the Lamb of God who bears the sins of the world.

One of the film's great strengths is the patient way it sits with the life that continues even as Franz's mortality and Fani's future hang in the balance. Malick permits us to feel with them the numb shock, the fear, the dread, the anger, the resentment, the surprising joy, the improbable levity, the fullness of living that persists even as the sword of Damocles overhangs. Prison walls cannot quench the spark of friendship. Chains cannot hinder quotidian acts of kindness. Grief cannot forestall repentance and reconciliation. Where the first half of *A Hidden Life* imposes a terrible knot of anxiety in the viewer's stomach, the slower, occasionally frustrating second half provides space for it to unravel some and for the light of life to creep between its thick cords of doom. *A Hidden Life* is a long film — just shy of three hours — but I wonder if it could accomplish this feat without asking the audience to keep watch with the Jägerstätters through their Gethsemane hour.

Indeed, my only substantive complaint with the film might, in light of the running time, seem improbable: on one very important point, Malick rushed things a bit. I have in mind here the pain of loss that must have, for some season, swallowed the life of Fani Jägerstätter and her children. Fani is portrayed at least twice in the style of Mary, Undoer of Knots (a Marian devotion with roots in Austria), pulling at a tangle of yarn or clutching a snarl of heavy rope. When, in the aftermath of Franz's condemnation, Fani espouses her hope in the general resurrection, I was left wondering how she had faced the knot martyrdom made of her life and her family's. If I am reading Malick right and God's help for the Jägerstätters was in the first instance freedom to follow Christ, what shape might we have found, had Malick shown us, that help taking in Fani's grief?

Though, in fairness, the Bible gives some short shrift to Mary's grief too.

Jonathan Heaps is Visiting Assistant Professor of Religious and Theological Studies at St. Edward's University in Austin, Texas.



Cæli enarrant

Richard Hooker, Principled Pluralist

I come now, in my column series, to Richard Hooker, whose monumental *Laws of Ecclesiastical Polity* (1594) has remained foundational for Anglican thinking about the Church. Downstream of the first generation of Anglican Reformers, Hooker cannot simply evoke the corruptions of Rome and stipulate the authenticity of the nascent Church of England. Following any period of institutional upheaval must come a time of reconstruction and reordering, and careful, well-communicated thought is necessary if reforms are to be received.

For Hooker, this meant setting the Church of England within a wider, recognizably catholic ecclesiology, at once ancient and accountable to the cultural constraints of English society, subject to the crown. He presents, therefore, a Church of England as the normal vehicle of Christian formation in one place, properly *established* to this end, over against other contenders — not only Rome but also Geneva in Puritan guise. In this way, Hooker paints on a larger canvas than John Jewel (see *Caeli enarrant,* December 1, 2019), and bequeaths to Anglicans, even outside England, a set of questions that remain unavoidable.

Richard Hooker

University of Toronto Wenceslaus Hollar Digital Collection/Wikimedia Commons

Seeing a need for maximal breadth, Hooker repairs to Augustine in order to ask and answer the primary, pre-denominational question of the nature of the one Church, her character and features. First and fundamentally, says Hooker, the Church is a single "body mystical" that incubates would-be disciples who seek to develop a sound and sincere love that comes, in the words of St. Paul, from "a pure heart and a good conscience and a faith unfeigned" (1 Tim. 1:5). At this level, the Church is hidden and *invisible*, a mystery, and only God can pronounce on the state of each person. At the same time, the Church has duties, and here we pass into the realm of *visible* verifiability, what Hooker calls "a sensibly known company." This "visible Church" is likewise singular, and enjoys moreover a "uniformity" of faith, as all her members, according to Scripture, profess one faith, one Lord, one baptism (all from *Laws* III.i.1-2; see Keble's edn., revised by Church and Paget: Oxford, 1888).

However, simply naming our belief in Christ does not prove us to be Christians "unless we also embrace that faith," and here Hooker comes to the ineluctable *mixture* within the visible Church. For many who profess faith in Christ are "impious idolaters, wicked heretics, persons excommunicable, yea, and cast out for notorious improbity." They in fact do not belong to Christ's mystical body. Thus, our Lord compares the Church on earth to a field, writes Hooker, where "tares manifestly known and seen by all men do grow intermingled with good corn, and even so shall continue till the final consummation of the world. God hath had ever and ever shall have some [such] Church visible upon earth." We find this in the

The Week of Prayer for Christian Unity (Jan. 18-25) joins Christians around the world in acts of worship and witness as we ask God to heal our divisions and bring us closer together. This year's theme for worldwide meditation is "they showed us unusual kindness." Resources may be found at **http://tiny.cc/yeaaiz**

Old Testament, as well, wherein the "people of God" wend their way through calf worship, brazen serpents, the gods of other nations, Baals, and on and on. But because they retained "the law of God and the holy seal of his covenant," they remained "the sheep of his visible flock…, even in the depth of their disobedience and rebellion" (III.i.5-8). Likewise, where St. Cyprian's second Council at Carthage (in 256) supposed that "baptism administered by men of corrupt belief" could not be accounted as a sacrament, the Nicene Council would come to a different conclusion (III.i.9).

On all counts, Christians must be prepared to adjudicate between "parts of the Church," concludes Hooker, recognizing that from the beginning, each has not always been "equally sincere and sound." Thus, Judah is more faithful than Israel; or, in St. Paul's time, the church in Rome has more integrity than those in Corinth and Galatia.

Christians in the Church of England certainly *hope*, writes Hooker, "that to reform ourselves, if at any time we have done amiss, is not to sever ourselves from the Church we were of before. In the Church we were, and we are so still." But this must be true of others, as well — the Lutherans, for instance, and even the Church of Rome, with which the Church of England can still seek to "hold fellowship," insofar as it "lawfully may" (III.i.10). And here Hooker comes to a fascinating point, drawing the opposite conclusion of his Puritan interlocutors — and of Jewel:

> Even as the Apostle doth say of Israel that they are in one respect enemies but in another beloved of God (Rom. 11:28), in like sort with Rome we dare not communicate concerning sundry her gross and grievous abominations, yet touching those main parts of Christian truth wherein they constantly still persist, we gladly acknowledge them to be of the family of Jesus Christ; and our hearty prayer unto God Almighty is, that being conjoined so far forth with them, they may at the length (if it be his will) so yield to frame and reform themselves, that no distraction remain in any thing, but that we "all may with one heart and one mouth glorify God the Father of our Lord and Saviour" (Rom. 15:6), whose Church we are. (III.i.10)

Hooker has traveled some distance beyond St. Augustine's more clearly demarcated end point — to wit, return to the Catholic Church that you may be saved. Perhaps he has even wandered off the path, insofar as Hooker imagines, as Augustine did not, the possibility of multiple parts of the Church sharing a common identity and location in the one body. Hooker's picture is biblical, displaying and commending pursuit of unity with other Christians in other places and jurisdictions, to the extent that we see ourselves as bound to them in a single family, as he says. Moreover, since we share the "main parts of Christian truth" (III.i.10), we all may seek the same end, albeit by various means in sundry locales. In each of these ways, Hooker presumes and applies the Augustinian dialectic of visibility and invisibility, set within a horizon of God's sure sifting and just judgment. A principled, historically verifiable permeability has appeared around the edges of the Church, which consists of plural churches — each given a name "betokening severalty, as the Church of Rome, Corinth, Ephesus, England, and so the rest" (III.i.14); each, therefore, reckoned to be a *reputable* "part of the house of God" and "limb of the visible Church of Christ," as he will say later, in direct reference to Rome (V.lxviii.9).

There are questions here for Anglicans certainly, and for ecumenical Christians thinking along similar lines, including Roman Catholics who may note resonances *avant la lettre* with Vatican II's account of a singular Church incorporating multiple *communities*. If "the Catholic Church is … divided into a number of distinct societies, every of which is termed a church within itself," as Hooker finally concludes (III.i.14), how to make sense of overlapping denominations in single geographic areas? — Anglicans, Presbyterians, Lutherans, Catholics, and many others, ensconced cheek by jowl in most corners of the world; denominations that, moreover, stretch round the world in would-be global fellowships, including an "Anglican" communion notionally centered around but no longer confined to England, something Hooker could not have foreseen.

In this case, do the various churches function as merely *ecclesial* societies, inculcating distinct denominational mores and byways? Is our task simply to cultivate peculiar Christian subcultures, perhaps increasingly introverted and introspective, or otherwise competitive with one another, like so many brands, left to market themselves? If so, *society* will have lost much of its missionary richness, evoking as it did for Hooker deep encounter with place, hence history, language, regional sins, and much more.

Similarly, what of the visible Church in such a situation? Will it have gone into hiding? Indeed, in an ecumenical age, how can various churches seeking to sing off of the old Augustinian song sheet imagine that they are somehow working together, and so faithfully profess one Lord, one faith, one baptism? With so much water under the bridge since the 16th century, what is the state of the *Una Sancta* today, where may she be found, and how might Anglicans, among others, serve her? I will take up these questions in the next and final installment of this series.

—Christopher Wells

Putting Treasure Where the Heart Is

Review by Kirsten Snow Spalding

For 50 years, some faith communities have employed socially responsible investment strategies as one way to engage in ministry. Others have left investment choices in the hands of church treasurers and finance committees, while focusing the investment returns on ministry and mission.

Faithful Investing, edited by James Murphy, explores a range of perspectives on why and how congregations have used investment practices to address issues important to people of faith, including human rights and human trafficking, tobacco, gun control, climate change, gender diversity, pay equity, poverty, and immigration.

The work on the church's investment program can provide an opening to conversations about personal investment strategies in light of faith.

The collection includes essays written by investment professionals; faith leaders with long experience in corporate governance work and investment strategies; and advocates who work with a variety of institutional investors. Unlike many resources on this subject, Murphy's collection offers alternative approaches, without taking a hard line about one "right way" to address these issues.

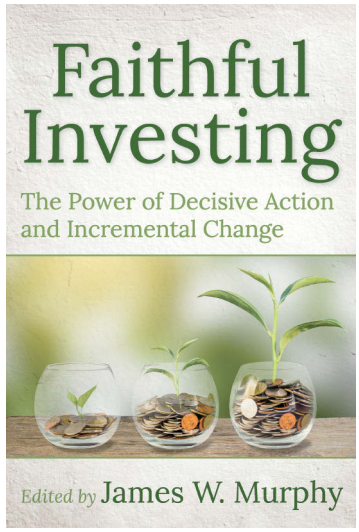
Each of the authors uses plain language to explain the rationale behind a particular investment approach — divesting or negative screening; engaging with companies through direct dialogues; collaborative engagements with other investors; filing proxy resolutions and voting on them; incorporating ESG (environmental, social and governance) factors into investment decision-making; taking a "best-in-class" fundamentals approach to building a portfolio or investing for impact in one or multiple asset classes. For someone new to the field, *Faithful Investing* suggests the critical questions that need to be asked before recommending a particular strategy.

Some of the chapters are focused on situating current debates and trends among faith-based investors in the context of earlier, successful socially responsible investment campaigns, like the divestment movement to address South African apartheid. Other chapters provide a step-by-step guide to establishing a strategy for a congregation or endowment new to socially responsible investing. A set of chapters take a deep dive into specific issues like slavery in manufacturing supply chains and diversity on corporate boards of directors.

Murphy's concluding chapters are an encouragement to consider investment strategy as part of stewardship. He suggests that engaging congregations in the process of developing and implementing their investment strategy will encourage legacy giving and contributions to endowment campaigns. The work on the church's investment program can provide an opening to conversations about personal investment strategies in light of faith.

In footnotes, the authors point to resources in articles, individuals and organizations that can support churches' new investment strategies and practices. As several authors note, a significant new trend in the field is collaborative work between investors. New collaborations recognize that issues of concern to people of faith cannot be addressed by one investor alone. Concerted investor engagement with companies and other capital market actors has the power to transform the real economy, through addressing things like climate change or human rights abuses, and by producing positive impacts like poverty alleviation, or access to clean water.

The authors in this collection are not all consistent in their definitions or their suggestions about how best to explore certain strategies. But taken as a whole, the book offers a textured look at how congregations might begin to look at their investment practices in light of their mission and ministry objectives.



Faithful Investing
The Power of Decisive Action
and Incremental Change
Edited by **James Murphy**
Church Publishing, pp. 208, $19.95

Perhaps the greatest strength of this collection is that it meets faith leaders where they are. For ordained leaders, the authors begin theological reflections on how living into faith might be expressed in investment practice. For lay leaders charged with responsibility for ministry and mission, the authors outline a variety of investment strategies to address priority ministry areas. For church fiduciaries, treasurers and finance committees, the book offers practical suggestions about development of an investment policy to guide ongoing choices for the funds under their care. For church policy-making bodies (conventions, governing councils, or local boards), the authors provide alternatives so that policy choices are not reduced to a "yes or no" decision about divestment or giving up investment returns to favor socially responsible investments.

While some people of faith may still consider investment the realm of worldly practices that keep us from God, *Faithful Investing* breaks open the possibility that God's work in our lives and in the world require us to engage with money in new ways. Investing faithfully is a matter of discipleship. *Faithful Investing* is an important new resource to help us discern how each of us and our communities might use our investments to live into our calling.

The Rev. Kirsten Snow Spalding is rector of the Church of the Nativity in San Rafael, Calif., and senior director of the Investor Network on Climate Risk and Sustainability at Ceres, a non-profit advocacy organization.

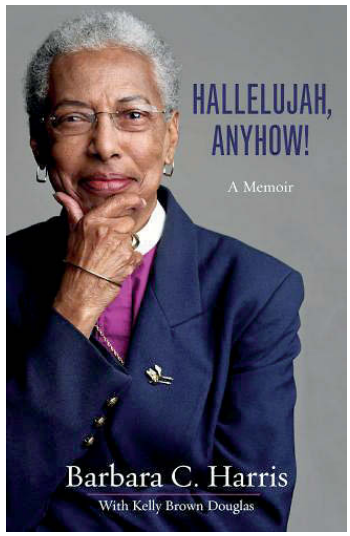
A Prophet for Her Time

Review by Robert Tobin

There is perhaps no single person whose life and ministry better illustrate the social concerns of the Episcopal Church during the last fifty years than Barbara C. Harris. A third generation Episcopalian, Harris excelled in the world of business, despite the various forms of discrimination she faced as both a woman and African American. Along the way, she joined the civil rights movement, spending the summer of 1965 promoting voter registration in the Deep South. In 1969, she helped facilitate the 'takeover' of the Special General Convention at South Bend, during which Muhammad Kenyatta demanded reparations from the Episcopal Church as part of the "Black Manifesto." In 1974, she was crucifer for the service in which eleven women were 'irregularly' ordained to the Episcopal priesthood in her home parish, the Church of Advocate in Philadelphia. Harris herself was subsequently ordained a priest in 1980, and nine years later became the first woman consecrated a bishop in the Anglican Communion. She spent the remainder of her active years as suffragan bishop of Massachusetts, a post from which she retired in 2003.

Bishop Harris's memoir takes the form of episodic recollections, accompanied by snippets of dialogue with Kelly Brown Douglas, who also shapes the narrative with her own background commentary. The overall tone is informal, capturing the bishop's evident sense of humor, her pride in her achievements, and her vision of the church as a community of full inclusion. What also surfaces from time to time is Harris's essentially adversarial attitude towards her white co-religionists, whose prejudice and complacency have evidently done much to shape her approach to ministry.

Since the 1960s, Episcopalians have been much taken with the concept of the prophetic, which they have generally equated with challenging institutional norms in the name of liberation. Both by experience and temperament, Bishop Harris has readily fulfilled this function, even while climbing to the top of the church hierarchy. In the process, she has played a vital role in promoting the self-critical tendencies of modern Episcopalianism. Yet as with most pioneers, hers has been a particular calling for a particular time. However much this book testifies to important aspects of the church's past, one hopes it will not be regarded uncritically as a blueprint for engaging the future.



Hallelujah, Anyhow!
A Memoir
By **Barbara C. Harris**,
with **Kelly Brown Douglas**.
Church Publishing, pp. 136. $12.70

The Rev. Robert Tobin is vicar of the Church of St Mary and St John the Divine, Balham, London.

Grace Is the Rule, Not an Option

Review by Paul Hunter

In *Trust First*, Bruce Deel and Sarah Grace tell the story of how City of Refuge ministry in the 30314 zip code of Atlanta grew from a tiny feeding ministry in a parking lot, into a shelter, long term housing, and one-stop-shop for the needs of the city's poor. It is a narrative about a very distinctive urban ministry but is really a book about pastoral leadership. Narrative is a suitable form for a book on leadership, since one of the essential tasks of a leader is just to be able to answer the question "of what story are we a part?"

For church leaders the answer must ultimately be that we are part of the story of God's grace in Christ.

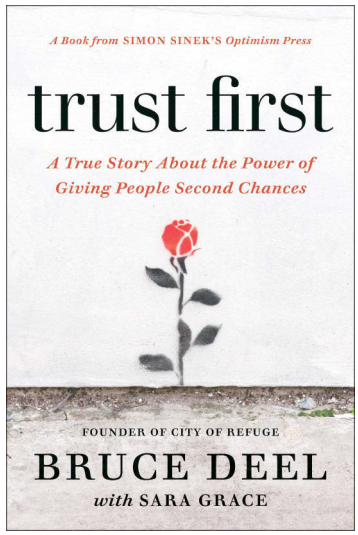
For church leaders the answer must ultimately be that we are part of the story of God's grace in Christ. If the gospel is the story of "love to the loveless shown, that they might lovely be," and "love believes all things" it is hardly surprising that Christ's ministry was marked by acts of unearned trust, from the calling of Levi to the restoration of Peter. So, *Trust First* is a series of stories of second chances. Having spent the first six years of my ministry mainly working in inner city neighborhoods in upstate New York, there was a poignant familiarity to many of the stories in *Trust First.*

Rufus' story stood out. Rufus grew up as a child prostitute, and spoke with great warmth of the woman who was both madam and surrogate mother for him as a child. "Miss Love, 'the first one to put a spike in my arm,' as Rufus will tell you, was also the first one to paint his face. He experienced it as the deepest act of loving kindness and affection he had ever known. She told him he was beautiful and sent him on his first trick" (67). For whatever reason, Rufus stuck around City of Refuge, finding a home in the long-term housing program there. While many struggles remain for him, he is a valued member of the community. "In our world… Rufus is an incredible success… Each day is a victory" (207).

The depredations of poverty throw into sharp relief the complex patterns of love and betrayal which mark all postlapsarian love. Rufus' case is extreme, but not unique. I have never had a parishioner whose mother addicted him to heroin to ensure continued dependence, but guilt and shame, approval offered and withheld in carefully calibrated measure will generally serve as well. Everyone has known, to some degree, love which is at once a mixture of selflessness and exploitation.

Which is to say the lessons of trust the authors want us to learn are readily transferable. All pastors, priests and lay leaders are faced with similar sins, patterns of addiction, cycles of abuse, neglect and petty cruelty, and other manifestations of original sin. And original sin means that all chances are second chances, all trust a risk to be offered unearned.

There is much to commend this book. It provides no methods or techniques, but it is inspirational in the best sense, working to build up the necessary imaginative and spiritual foundation for pastoral leadership based on the gospel of Jesus Christ. I have, however, one critical remark.



Trust First
A True Story About the Power of Giving People Second Chances
By **Bruce Deel** and **Sarah Grace**.
Optimism Press, pp. 240. $35.

While *Trust First* reminds us that we are part of God's story of unearned grace in Jesus Christ, its theological and biblical foundation is disappointingly thin. The authors rarely make explicit the connection between trust, forgiveness and second chances, and the work of Christ. But Jesus' whole life was the work of grace which culminated in the mystery of the cross and resurrection.

If Christ's cross and blood are not the mainsprings of trust, trust can become a technique: simply trust and give second chances, and all shall be well. This is a dubious proposition, which I doubt the authors would

actually endorse. But whether graciousness is 'effective' or not is of no consequence for Christians. Christians extend grace because we have been transferred into the kingdom of Christ, where grace is the rule, not an option.

Finally, as a point of reflection, I was struck by the eucharistic heart of what is being done at City of Refuge. In the Eucharist the church is revealed and constituted as that kingdom of Christ that *Trust First* so powerfully holds up to readers. City of Refuge began as a ministry of feeding but has become ever more an image of that city where rich and poor alike share in the heavenly banquet as equals — the banquet we anticipate at every Eucharist.

During a brief but blessed season I served at an inner-city congregation. The Eucharist was at the heart of our life together. We worked mainly with children, running a drop-in center and mentoring program during the week. But every Sunday, we celebrated Holy Communion, sometimes with a congregation of mainly unbaptized children who could not receive. This became the occasion for many conversations about what it means to be part of the community of the Church, many of which led to baptism.

Too often, sacramental Christians seem to think our traditions are a liability, especially in ministry to the poor. Reading *Trust First* caused me to consider again whether we have got this backwards. Perhaps liturgy is a secret strength. The message of grace has been effectively carried and embodied by the Eucharist throughout the church's history. We need, perhaps, to think more deeply and creatively about how that can be in the context of an increasingly desacralized America.

Paul Hunter teaches classics and Latin at Holy Trinity Classical Christian School, Beaufort, S. C.

Nickerson ENS photo

Donald Nickerson, General Convention Executive for 12 Years, Dies at 80

The Rev. Donald Nickerson, who served as The Episcopal Church's executive officer of General Convention from 1986 to 1998, has died. He was 80.

Nickerson, a lifelong New Englander, died Dec. 9 after a 33-year struggle with Parkinson's disease. In retirement, he and his wife, Susan Martin, continued to attend services at St. Paul's Episcopal Church in Brunswick, Maine, where Nickerson had served as rector for 12 years in the 1970s and 1980s.

"He was a pastor's pastor and mentored hundreds of people to be leaders of the gospel, both within and beyond the church," Maine Bishop Thomas Brown said Dec. 11 in a diocesan news release announcing Nickerson's death. "It is not too much to say we've lost a giant."

Episcopal News Service

Morgan Porteus of Connecticut Dies at 102

The Rt. Rev. Morgan Porteus, the XI Bishop of the Episcopal Church in Connecticut, died peacefully on Sunday, December 15 at his home in Wellfleet, Cape Cod, Massachusetts, surrounded by his family. He was 102 years old.

In 1971, he was elected bishop suffragan in the Diocese of Connecticut. In 1976, he was elected bishop coadjutor, and in 1977 he was ordained diocesan at Christ Church Cathedral in Hartford.

A few weeks later he told the *New York Times* that he disagreed with his colleague and immediate predecessor, the Rt. Rev. J. Warren Hutchens, on the issue of the ordination of women, which had been approved by the General Convention a year earlier.

Porteus

"Bishop Hutchens was always opposed to it and I have always favored it," Porteus said. "This proved that two men could live in the same house even though they have differing views."

He was opposed at that time to the

(Continued on next page)

(Continued from previous page)

ordination of gay people. As reported by the *Times*:

"This is a very complicated issue," Bishop Porteus said. "I think that the church had taken a big step in ordaining women and we have said that we will not ordain or marry avowed homosexuals. But they are children of God and have to be cared for."

Other Deaths

The Rev. **Robert Dilday**, a religious journalist and environmental activist, died unexpectedly just a week after his ordination to the priesthood in Richmond, Virginia, aged 64.

A native Texan, Dilday was the son of Betty Dilday and the Rev. Dr. Russell Dilday, a leading Southern Baptist moderate and longtime president of Southwestern Baptist Theological Seminary in Fort Worth, Texas. Russell Dilday was ousted from Southwestern, then America's largest seminary, during the conservative resurgence that deeply shaped the Southern Baptist Church in the early 1990's.

Robert Dilday was a graduate of Baylor and Southwestern, and worked for the Baptist Joint Committee for Religious Liberty and Baptist publications in Arkansas and Georgia. In 1986, he became managing editor of *The Religious Herald*, the historic weekly of Virginia Baptists. When *The Religious Herald* merged with the Associated Baptist Press in 2014, Dilday became editor-in-chief of Baptist News Global, an independent news source.

In 2016, he became an Episcopalian, and was an active lay leader at St. Stephen's Church in Richmond before attending Virginia Seminary. He returned to St. Stephen's as a deacon, where he was leading the congregation's social justice ministry and assisting with a service designed for children and young adults.

Dilday was also deeply committed to environmental justice, advocating for marginalized communities that are affected by ecological destruction. He was co-director of the Interfaith Alliance for Climate Justice, and a leader in protesting the Atlantic Coast Pipeline, a natural gas pipeline slated to pass through Central Virginia.

He is survived by his father and two sons.

The Rev. **Robert Lucent**, who served as a mission priest to native Americans and a Marine chaplain, died at his home in Escondido, California on December 3, aged 92.

He graduated from Seabury-Western Seminary and was ordained to the priesthood in 1952, and his first ministry was as a mission priest on the Lakota Reservation in Rapid City, South Dakota. He was commissioned as a chaplain by the Navy in 1962, and served Marines at Camp Pendleton and the Naval Training Center. Lucent returned to the Midwest to minister to urban Indians in Iowa and Nebraska. He became rector of the Church of the Holy Family in Fresno, Calif. in 1975, serving there until his retirement 16 years later.

In a long retirement in Escondido, Father Bob was very active in his local parish, Trinity Church, and spent his weekends cleaning and repairing the church building. An avid hiker, he was accompanying the church youth group on backpacking trips well into his seventies. Lucent and his wife fostered many children, and adopted three sons. He is survived by his wife of 67 years, Moina; by his sons Michael and Nick; by seven grandchildren and by two great-grandchildren.

The Rev. Deacon **Marilyn Lindeberg Powell**, an advocate for social justice who helped to establish Charleston's Magdalene House, died at the Bishop Gadsden community on James Island, South Carolina on December 16, aged 95.

Powell grew up in Honolulu and was 17 when Pearl Harbor was bombed, an event she remembered vividly. She served as a volunteer nurse for American and Japanese soldiers, and then in the map room in the command center. She met Lt. Col. Joseph Powell there, and after their marriage in 1943, followed him to a series of overseas Air Force postings.

She became active in social justice ministry at Otey Parish in Sewanee, Tenn., where she helped establish the Community Action Committee, a relief and advocacy organization in 1971, as well as a regional outreach ministry to dispersed rural communities in the Cumberland Plateau. Powell was ordained as a deacon in her sixties, serving at St. Stephen's Church in Charleston. She set up a twelve-step ministry at a local prison and was instrumental in founding Magdalene House, a ministry that continues to provide safe housing, counseling, and job training for women with criminal histories of drug abuse and prostitution.

She retained a wonderful sense of humor and a keen intellect until the end of her life, and is survived by four children and a large extended family.

The Rev. **George Gaines Swanson**, a banjo-playing advocate for women's equality, died December 5, aged 86.

A native of San Francisco, he worked as a Forest Service firefighter, a steelworker, a Fuller Brush man, an NRA rifle instructor and a fruit picker before attending Harvard College and General Seminary. After his ordination in 1958, he served parishes in Menlo Park and Coalinga, California, and in Botswana as a mission priest for a year. During his time in Botswana, he became well known for touring the country performing that nation's then-new national anthem, accompanying himself on the banjo.

His wife, Katrina Welles Swanson was awakened by their time in Botswana to advocate for women's leadership in the church, and George fully supported her in her quest to become a priest. She was ordained as a deacon in 1971, and served alongside him at St. George's, Kansas City. She was ordained in 1974 as one of the "Philadelphia Eleven," the Episcopal Church's first female priests. For taking this step, she was suspended by the Bishop of West Missouri and George was forced to fire her.

In 1977, they relocated to New Jersey, where George became rector of the Church of the Ascension in Jersey City. After the church was almost completely destroyed by fire, Swanson became locked in conflict with Newark bishop John Spong over the disposition of the insurance payments, which the latter had refused to release to the congregation for rebuilding. Spong charged Swanson with conduct unbecoming a member of the clergy for filing a civil suit against him. In the Diocese of Newark's first-ever ecclesiastical trial, Swanson was convicted, though the decision was reversed on appeal. Ascension Church was forced to close in 1992.

Following Katrina's retirement in 1996, the couple moved to Manset, Maine, where George enjoyed playing the banjo for boat tours around Bar Harbor. He also became deeply involved in prison reform, advocating for the abolition of solitary confinement. "Natural Causes Killed Victor," a drama he wrote about the suspicious death of Maine prisoner Victor Valdez, premiered in 2014. He also founded Katrina's Dream, a nonprofit working for the full inclusion of women, following his wife's death in 2006.

Swanson is survived by a son, Olof.

The Rev. **Edwin Montague Walker**, an engineer and sociologist with a passion for evangelism, died on November 11, aged 86.

A native of Yonkers, New York, Walker was trained as an electrical engineer and worked for Westinghouse before entering Virginia Seminary. Following his ordination, her served at St. David's, Roland Park, Baltimore before entering the mission field. He served parishes in Costa Rica, Ecuador and Columbia. Returning to the United States, he earned a degree in sociology, and taught in the field at Vanderbilt and the College of Charleston. While living in Charleston, he served as an associate in several parishes and on the National Cursillo Committee. His final post was at St. David's, Englewood, Florida.

He retired to Mount Pleasant, South Carolina in 1999, and served as a volunteer tour guide on the U.S.S. Yorktown and as chaplain to the Charleston Port and Seafarers Society, and assisted at the Church of the Redeemer, Pineville, South Carolina. He had a love of military history, ham radio, bird watching, travel and music, and large circle of friends. Walker is survived by his wife of 61 years, Margaret, three children, and seven grandchildren.

Appointments

The Rev. **Israel Anchan** is rector of Christ the King, Goleta, Calif.

The Rev. **Andy Anderson** is interim rector of the Falls Church, Falls Church, Va.

The Rev**. Sonny Browne** is rector of All Saints, Roanoke Rapids, N.C.

The Rev. **Phil Bjornberg** is rector of St. George's, Pungoteague and St. James, Accomac, Va.

The Rev. **Kate Byrd** is priest-in-charge of St. Francis, Goldsboro, N.C.

The Rev. **Joyce Caggiano** is priest-in-residence of Emmanuel, West Roxbury, Mass.

The Rev. **Shawn Carty** is priest associate of All Saints, Millington, N.J.

The Rev. Canon Dr. **Daniel Dunlap** is canon theologian of the Diocese of Easton.

The Rev. **Amanda Eiman** as rector of St. Philip's, Garrison, N.Y.

The Rev. **Hentzi Elek** is priest-in-charge of St. Stephen's, Norwood, Pa.

The Rev. **Gates Elliott** is interim rector of St. Luke's, Brandon, Miss.

The Rev Canon **Vanessa Stickler Glass** is canon for transitions of the Diocese of Colorado.

The Rev. **Michael Guy** is interim rector of Grace, Alexandria, Va.

The Rev. **Geoffrey Hahneman** is provisional priest-in-charge of St. John's, Washington, Conn.

The Rev. **Cynthia Hallas** is interim rector of St. Barnabas, Glen Ellyn, Ill.

The Rev. **Brad Ingalls** is bridge priest of St. Anne's, North Billerica, Mass.

The Rev. **David Hilton Jackson** is rector of All Saints, Kapa'a, Hawaii.

The Rev**. Peter Kang** is rector of St. Peter's, Santa Maria, Calif.

The Rev. **Charlotte LaForest** is rector of St. Andrew's, Longmeadow, Mass.

The Rev. **Patrick LaFortune** is supply priest of All Saints, West Newbury, Mass.

The Rev. **Karen Maleri** is missional priest-in-charge of All Saints, Wolcott, Conn.

The Rev. **Judith Malionek** is rector of St. John's, Troy, N.Y.

Mtr. **Monica Clare** is mother superior of the Community of St. John the Baptist, Mendham, N.J.

The Rev**. Alberto Moreno** is vicar of Espiritu Santo, Tulsa, Okla.

The Rev. **Connor Newlun** is rector of St. Paul's, Sharpsburg, Md.

The Rev. Dr. **Louis Oats** is interim head of school at Coast Episcopal School, Long Beach, Miss.

The Rev. Canon **Albert Ogle** is interim rector of St. Paul's, Chestnut Hill, Pa.

The Rev. Dr. **Robert Pace** is rector of Trinity, Fort Worth, Texas.

The Rev. **Philip Parker** is rector of All Saints, Tupelo, Miss.

The Very Rev. **Stephen Peay** is interim canon to the ordinary of the Diocese of Milwaukee.

The Rev. **Chris Roussell** is rector of St. John's, Lynchburg, Va.

The Rev. **Peter Savastano** is priest associate of St. Luke's, Montclair, N.J.

The Rev. **Cecilia Schroeder** is priest-in-charge of St. Alban's, Yucaipa, Calif.

The Rev. **Chana Tetzlaff** is associate rector of St. Christopher's, Carmel Ind.

The Rev. **T. J. Tetzlaff** is priest-in-charge of St. Michael's, Noblesville, Ind.

The Rev. **William Carl Thomas** is interim rector of St. Timothy's, Wilson, N.C.

The Rev. Dn. **Darryl Tiller** is deacon of Good Shepherd, Rosemont, Pa.

The Rt. Rev. **Martin Townsend** is interim rector of Trinity, Upperville, Va.

The Rev**. Barrett Van Buren** is rector of Blessed Sacrament, Placentia, Calif.

The Rev. **Otto Vasquez** is priest-in-charge of All Saints, Highland Park, Los Angeles

The Rev. **Stephen Voysey** is bridge priest of St. Paul's, Malden, Mass.

The Rev. Canon **Andrew Walter** is canon for strategic collaboration in the Diocese of Washington.

The Rev. **Emmanuel Williamson** is rector of Trinity, Ambler, Pa.

The Rev. **Tim Yanni** is associate rector of All Saints, Phoenix.

Ordinations

Diaconate

Dallas: **Logan Hurst**

Idaho: **Angela Joy Lerena**

Missouri: **Mary Moloney Haggerty, Peter Levenstrong**

North Carolina: **Wheadon Merrill, Emily Thomas Livingstone Parker**

Northern Indiana: **Bernadette Marie Hartsough, Nicole Marie Lambelet, Cynthia Hanna Moore, Nathaniel Adam Warne**

Newark: **Raul Ausa**

Oklahoma: **David Christopher Cole**

Southwest Florida: **Lisa Marie Parker**

Priesthood

Connecticut: **Marjorie Freeouf Baker** (curate, St. John's, West Hartford, Conn.), **Michael Joseph Reardon** (assistant, St. John's, Waterbury, Conn.), **Erin Leigh Lapham Flinn** (regional missionary, North Central Region of the Diocese of Connecticut)**, Tara Boyd Shepley** (curate, St. George's, Middlebury, Conn.).

Dallas: **R. Chase Skorburg** (curate, Incarnation, Dallas)**, Lorenzo Galuszko** (curate, St. Peter's, McKinney, Texas), **Timothy Andrew Kennedy** (chaplain, Episcopal School of Dallas, Dallas).

Lexington: **William Thomas Berry** (associate rector for young adults and families, Christ Church Cathedral, Lexington, Ky.).

Long Island: **Alan Christopher Lee**

Massachusetts: **Isaac Martinez** (curate, St. Paul's, Brookline, Mass.), **Mia Kano** (assistant rector for youth and family, St. Andrew's, Wellsley, Mass.).

New Jersey: **Tammy Young**

Oklahoma: **James F. Gorton** (assistant rector, St. James, Woodward, Okla.).

Pennsylvania: **Daniel Kline** (assistant rector, St. Paul's, Chestnut Hill, Pa.), **Michael Palmasiano** (associate rector, Redeemer, Bryn Mawr, Pa.).

Southwest Florida: **Michael Cannon** (associate rector, St. John's, Tampa, Fla.).

Texas: **Kyle Carswell** (curate, St. James, Conroe, Texas).

West Texas: **Kendrah McDonald, A. Peter Thaddeus** (curate, St. Paul's, San Antonio).

Retirements

The Rev. **Jane Barr** as priest-in-charge of Christ, Gordonsville, Va.

The Rev. **Johanna Barrett** as rector of Trinity, Topsfield, Mass.

The Very Rev. **Rich Demarest** as dean of St. Michael's Cathedral, Boise, Idaho.

The Rev. **Matt Dollhausen** as rector of St. Mary's, Milton, Fla.

The Rev. **Sally Heiligman** as vicar of Grace, Mohawk, N. Y.

The Rev. **Dwight Helt** as rector of St. John's, Norman, Okla.

The Rev. **Sue Lederhouse** as rector of St. Peter's-on-the Canal, Buzzards' Bay, Mass.

The Rev**. Ross Wright** as rector of Good Shepherd, Richmond, Va.

THE LIVING CHURCH
VOLUME 260 • NUMBER 1

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.

Published since 1878

SUNDAY'S READINGS | 2 Epiphany, January 19

Isa. 49:1-7; Ps. 40:1-12; I Cor. 1:1-9; John 1:29-42

True Light

The Servant of the Lord in Isaiah 49 may be the nation itself, a remnant of the nation, or, as Christians would come to see it, a foreshadowing of the coming Christ. However interpreted, there is a sense that God will gather an exiled and persecuted people and through that people — the restored Jewish nation — shine out in blessing upon all nations. God speaks, "It is too light a thing that you should be my servant to raise up the tribes of Jacob and to restore the survivors of Israel; I will give you as a light to the nations, that my salvation may reach to the end of the earth" (Isa. 49:6). Inevitably, "a light to the nations" and "my salvation may reach to the end of the earth" are taken up in Christian imagination, discourse, and creed.

The appointed collect for this day connects "Light" to Jesus, scripture and sacraments; and the illumination of disciples and their radiance through Christ upon the world. "Almighty God, whose Son our Savior Jesus Christ is the light of the world; Grant that your people, illuminated by your Word and Sacraments, may shine with the radiance of Christ's glory, that he may be known, worshipped, and obeyed to the ends of the earth" (Collect, 2 Epiphany).

The prologue of John's gospel, which, no doubt, informs this collect, gives striking emphasis to light. "In him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it . . . The true light that enlightens everyone was coming into the world" (John 1:4-5, 9). Additionally, we hear in the same gospel, "Jesus spoke to them, saying, 'I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life" (John 8:12). There are other references to "light" in the writing of St. John, but, to round out our picture, St. Matthew's famous passage should be recalled, "You are the light of the world . . . let your light shine before others, so that they may see your good works and give glory to your Father in heaven" (Matt. 5:14,16).

The call not "to walk in darkness" and the summons to do "good works" suggest a moral overtone. The light of Christ will change lives. This point, although important, may often be overstated. Transformation into Christ is both happening by grace and impeded by sin, which is why, though sad to admit, Christians often do not look that much different from other people. We have virtues, but of a rather ordinary kind, and often exercised only as convenient. We have faults too numerous to ponder, though we must in repentance. Still, we must struggle and endure to the end, seek to live godly, righteous, and sober lives. But we are not the light. We have the light of Christ by adoption and grace, but we carry also the knowledge and effects of sin and death.

Has anything changed, then? The light of Christ is with us and in us, and thus everything has changed, though under the aspect of hope. It is not yet complete. We are called, as St. Paul says, "to await the revealing of our Lord Jesus Christ. He will strengthen you to the end, so that you may be blameless on the day of our Lord Jesus Christ" (I Cor. 1:7-8).

In the hours before daylight, I wait. He will come — The One who is brighter than the Sun, all light and day, illuminating the inner chambers of the heart (Latin Hymn for Lauds).

Look It Up

Read Psalm 40:11.

Think About It

In a way that is natural to you, go about your work in the shining light of Christ.

SUNDAY'S READINGS | 3 Epiphany, January 26

Isa. 9:1-4; Ps. 27:1, 5-13; I Cor. 1:10-18; Matt. 4:12-23

Christ for the Gentiles

After the arrest of John the Baptist, Jesus went to Galilee, a move which itself indicates the universal scope of his mission. The King of the Jews is likewise the King of Kings. "Now when Jesus heard that John had been arrested, he withdrew to Galilee. He left Nazareth and made his home in Capernaum by the lake, in the territory of Zebulun and Naphtali" (Matt. 4:12). Fulfilling ancient prophesy, Jesus made a new home in "Galilee of the Gentiles," which is to say, he made the whole world his dwelling place. Gentiles are everywhere, and so Jesus is everywhere.

"Jesus began to proclaim, 'Repent for the kingdom of heaven is come near'" (Matt. 4:17). What can this be other than his call to us at this moment to hear him, turn to him, and cleave to him in the joy of his nearness? "As he walked along the sea of Galilee" means, at the very least, that he is walking near the places we live and work. He saw Simon and Andrew, and, moments later, James and John. He sees us too. Jesus beholds all the peoples of the earth, one person at a time. As he said to them, "Follow me," so he speaks to us. He is present in our world, in our church, in the liturgy, in sacred reading and preaching, in supplication and singing, in sorrow and lament. All things were made through him, and so there is nowhere that he is not. Even now, where two or three are gathered in his name, he is teaching and declaring good news, and healing diseases and infirmities. He comes to us and calls us with all the power of his grace, and by his grace we respond, and so he becomes for us "my light and my salvation," "the strength of my life" (Ps. 27:1). He beholds us and we behold him. We seek his face, his very presence. (Ps. 27:11).

In comparison to him, we count all things as loss (Eph. 3:8). We leave our homes and livelihood and make Christ the one priority of life, for he is life itself. To be clear, providence will not allow this leave-taking to be literal in most cases, but it will require that home and vocation and all the responsibilities, obligations, joys and sorrows associated with it be an encounter with Christ. He is near and he is calling and he is the one in whom all our works begin, continue, and end. In a remarkable way, it is precisely this "sacrifice," which is, to be sure, the cross of Christ in our lives, which transforms daily life, family life, marital life, community life into something astoundingly sacramental.

Reviewing the call: Jesus says repent, the kingdom is near, follow me. We leave everything, an act which is "the foolishness of the cross" to those who do not believe. But to those who have heard the call of Christ and become themselves the place where Christ is welcome, the cross becomes the power of God, for it is an invitation to lay aside the old humanity and take up a new being in Christ.

A new humanity emerges in which, through promise and hope, "we are united in the same mind and the same purpose," we experience a profound "agreement" in which there are no divisions; for we are one new humanity in Christ. This is a gift which, in our sinfulness, we often obscure. To state the obvious, division and bitterness exist not only in the world generally, but also in the Church. These divisions, however, do not exist in Christ's view of us as members of one body. Christ is not divided. Christ is one and we are one in him at precisely this moment as he calls and we respond.

Look It Up

Read Isaiah 9:2-3.

Think About It

The light and joy of Christ in you.

SUNDAY'S READINGS | The Presentation of Our Lord, February 2

Mal. 3:1-4; Ps. 84 or Ps. 24:7-10; Heb. 2:14-18; Luke 2:22-40

The Child and the Wound

Eight days after his birth, Jesus was presented in the temple, given back to God. Then, with the payment of a pair of turtledoves or two young pigeons, he was redeemed, that is, returned to his parents with the understanding that he belonged wholly to God. In a real sense, this is true not only of every child, but of everything. "All things come of thee, O Lord, and of thine own have we given thee" (I Chron. 29:14). Nothing is truly appreciated until it is seen as a gift from God, until its origin is traced in wonder to that which cannot be seen and which can never be fully known. God is the inexhaustible source of all being. The dignity of persons and things is rooted in this conviction, not as a proposition to which we give only intellectual ascent, but as something we "know and feel" by the direct action of God in the human heart.

Imagine the presentation of Jesus in the temple. Think about it, feel it, and so enter biblical space and time. Jesus is presented in the temple and then returned to the world. He is returned to us, we being represented by Simeon, a man anointed with the Holy Spirit, one who was "looking forward to the consolation of Israel," and also by the prophet Anna, a woman of great age, who, upon seeing the child, "began to praise God and to speak about the child to all who were looking for the redemption of Jerusalem" (Luke 2:38). We are represented no less by the parents of Jesus, whose loving arms carry him in faith, hope, and love to their home in Nazareth. The universal joy of seeing and holding this child is famously expressed in The Song of Simeon. "Lord, you now have set your servant free to go in peace as you have promised; For these eyes of mine have seen the Savior, whom you have prepared for all the world to see: A Light to enlighten the nations, and the glory of your people Israel" (Canticle 17, BCP, p. 93).

Taking up the child Jesus is also taking up the cross. This does not diminish the joy of holding him, but shows rather the depths to which love will go to save us. Simeon said to Mary what is being said to us now, "This child is destined for the falling and rising of many in Israel, and to be a sign that will be opposed so that the inner thoughts of many will be revealed — and a sword will pierce your own soul too" (Luke 2:34-35). We are exposed and opened by the sword of Christ, exposed in the sin we bear and exposed in hope of forgiveness and life. A broken and contrite heart is the home of God. "Harden not your hearts, as your forebears did in the wilderness, at Meribah, and on that day in Massah, when they tempted me" (Ps. 95:8). The Spirit of Jesus is the Living Flame of Love that tenderly wounds the soul in its deepest center (St. John of the Cross). By his wounds we are healed, that is, by the application of his wounds to us we are made pure and clean. The heart is painfully healed by Christ the Great Physician. "He is like a refiners fire and like a fullers' soap; he will sit as a refiner and purifier of silver . . . and refines them like gold and silver" (Mal. 3:2-3).

Here joy and sorrow have kissed each other, and their union is the one flesh of One Risen Body.

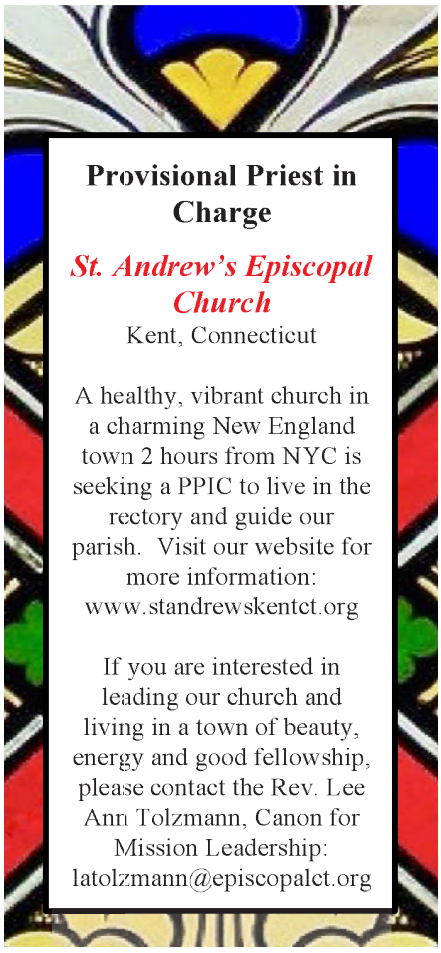
Look It Up

Read the collect.

Think About It

Love purifies to make new and clean.

CLASSIFIEDS



Provisional Priest in Charge

St. Andrew's Episcopal Church

Kent, Connecticut

A healthy, vibrant church in a charming New England town 2 hours from NYC is seeking a PPIC to live in the rectory and guide our parish. Visit our website for more information: www.standrewskentct.org

If you are interested in leading our church and living in a town of beauty, energy and good fellowship, please contact the Rev. Lee Ann Tolzmann, Canon for Mission Leadership: latolzmann@episcopalct.org

Full-Time Priest St. Anne's Episcopal Church, De Pere WI

Caring, welcoming parish (500 members, 96 ASA) seeks rector to walk with us as we share God's love more widely in our community, someone who can:

- Relate to many different people, help us extend our ministries
- Prioritize youth programs, engage young adults
- Cultivate deeper spiritual understanding parishwide
- Recognize parishioners' gifts, foster growth and harness their energy
- Share down-to-earth sermons and teachings that speak to the heart

St. Anne's is a leading parish of its diocese with varied ministries and programming; a vibrant music program; a history of raising up candidates for ordained ministry; and an engaged, all-ages congregation. We have a high-visibility location in a growing area; our physical plant, only 35 years old, was recently updated and enhanced. **Inquire to the Rev. Meredyth L. Albright, Diocese of Fond du Lac, (262) 309-3880, meredythalbright@gmail.com**

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.**

FUNDRAISING

EPISCOPAL ONLINE GIVING SERVICE: Founded by Episcopalians, **GivingTools.com** offers easy-to-use, secure online giving … a great value. Perfect for weekly payments, capital campaigns, and more.

MUSIC

CHURCH MUSIC SERVICES: Keith Shafer provides independent advice regarding the rebuilding and/or acquisition of church organs. Does a pastor design the church? Should an organist design the organ? Visit **ChurchMusicServices.org**

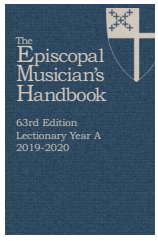
POSITIONS OFFERED

COME GROW WITH US

St. Mark's Episcopal Church, located in a lovely residential area in **Canton, Ohio**, is seeking a full-time rector who is faithful, friendly and fun. Our church family is looking for a priest who will guide, nurture and sustain us in the years ahead.

Our parish is located in beautiful Northeast Ohio, within an hour of the metropolis of Cleveland or quaint and picturesque Amish Country. The area boasts outstanding school systems, colleges and universities. There are many venues for the arts, for recreation, and for sports. We encourage our rector to pursue outside interests, and to get to know the community. Moreover, we offer a liberal vacation plan, health care and financial package.

Please see the link to our parish profile from the homepage of our website: **stmarks-canton.org**



The Episcopal Musician's Handbook

Lectionary Year A, 2019-2020

livingchurch.org/emh

POSITIONS OFFERED

RECTOR: Christ Episcopal Church in Nacogdoches, Texas, is looking for a new rector. Established in 1848, we are located in the beautiful Pineywoods of East Texas across from 13,000 student Stephen F. Austin State University. www.visitnacogdoches.org. We are a transitional-size, Bible-believing and Bible-teaching church. 1928 Prayer Book and Rite 1 services. Traditional theology. Liberal in love. **www.christchurch-nacogdoches.org**
Contact: Ed Benchoff, benchofflaw@sbcglobal.net

A Ministry to Retired Clergy Offered:

Grace Church of West Feliciana Parish, in the beautiful town of St. Francisville, Louisiana, is looking for a retired clergy person who would love to relocate to our Golsan House. This historic home was established by a trust to minister to retired clergy in the Episcopal Church and their family. The home is 2400 Square Feet, with 3 bedrooms, 2 baths and is located in the center of the Historic District, within walking distance to the church and area restaurants. All utilities are included in the offer. Grace Church is a vibrant congregation who will offer any clergy person ample opportunities for ministry as desired.

For more information, please contact The Rev'd Dr. Roman D. Roldan, Rector of Grace Church, at 225-635-4065 or e-mail your inquiries to rector@gracechurchwfp.org.

GRACE CHURCH
OF WEST FELICIANA PARISH

NOTICE: MOVING SERVICES

Skip Higgins

225-937-0700

www.custommovers.net • skip@custommovers.net

"Moving Episcopal clergy to new ministries since 1982."

Clergy discounts • Only one survey/ 3 estimates • Major van lines represented
Full value protection plans • Late pick-up/delivery penalties*
Internet satellite tracking • 24/7 cell phone contact to assure your peace of mind

CUSTOM MOVERS - FHWA Lic. #MC370752

Certain Restrictions apply

The Living Church Partners

SPONSORS

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

Sarasota, Florida
CHURCH OF THE REDEEMER
222 South Palm Ave. • 941.955.4263
redeemersarasota.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 MINISTRIES
405 E. Iron Ave. • 800.898.4896
saintfrancisministries.org

Louisville, Kentucky
THE CONSORTIUM FOR CHRISTIAN UNITY
615 Breckinridge Lane • 502.899.7613
theconsortiumforchristianunity.org

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

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

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

St. Louis, Missouri
THE CHURCH OF ST. MICHAEL & ST. GEORGE
6345 Wydown Blvd. • 314.721.1502
csmsg.org

Summit, New Jersey
CALVARY CHURCH
31 Woodland Ave • 908.277.1814
calvarysummit.org

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

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 CHURCH WALL STREET
74 Trinity Pl. • 212.602.0800
trinitywallstreet.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

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

Newport, Rhode Island
ST. JOHN'S CHURCH
61 Washington St. • 401.848.2561
saintjohns-newport.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

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

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

Houston, Texas
DIOCESE OF TEXAS
1225 Texas Ave. • 713.520.6444
epicenter.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
ALL SAINTS' CATHEDRAL
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

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

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

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

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

Fort Thomas, Kentucky
ST. ANDREW'S CHURCH
3 Chalfonte Pl. • 859.441.1092
standrewsfortthomas.org

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

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

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

Brooklyn, New York
ST. MARK'S CHURCH
1417 Union St. • 718.756.6607
stmarkschurchbrooklyn.org

Cooperstown, New York
CHRIST CHURCH
46 River St. • 607.547.9555
ceccoop.net

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

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

New York, New York
CHURCH OF ST. EDWARD THE MARTYR
14 East 109th St. • 212.369.1140
saintedwardthemartyr.com

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

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

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

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

Murfreesboro, Tennessee
ST. PAUL'S CHURCH
116 N Academy St. • 615.893.3780
stpaulsmurfreesboro.org

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

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

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

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

Denton, Texas
ST. DAVID'S CHURCH
623 Ector St. • 940.387.2622
stdavidsdenton.org

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

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

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

Waco, Texas
ST. ALBAN'S CHURCH
2900 W. Waco Dr. • 254.752.1773
stalbanswaco.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
thediocese.net

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

ASSOCIATES

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

San Diego, California
ALL SAINTS' CHURCH
625 Pennsylvania Ave. 619.298.7729
allsaintschurch.org

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

Pensacola, Florida
DIOCESE OF THE CENTRAL GULF COAST
201 N. Baylen St. • 850.434.7337
diocgc.org

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

Edwardsville, Illinois
ST. ANDREW'S CHURCH
406 Hillsboro Ave.
618.656.1929
standrews-edwardsville.com

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

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

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

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

St. Albans, New York
CHURCH OF ST. ALBAN THE MARTYR
116-42 Farmers Blvd . • 718-528-1891
stalbanepiscopalqueens.org

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

Lookout Mountain, Tennessee
CHURCH OF THE GOOD SHEPHERD
211 Franklin Rd. • 423.821.1583
gslookout.com

Nashville, Tennessee
ST. BARTHOLOMEW'S CHURCH
4800 Belmont Park Terrace
615.377.4750
stbs.net

Allen, Texas
CHURCH OF THE SAVIOR
110 S. Alma Dr. • 214.785.1612
allenepiscopal.com

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
nwtdiocese.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

Pewaukee, Wisconsin
ST. BARTHOLOMEW'S CHURCH
N27 W24000 Paul Court
262.691.0836
stbartspewaukee.com

River Hills, Wisconsin
ST. CHRISTOPHER'S CHURCH
7845 N. River Rd. • 414.352.0380
stchristopherswi.org

Bring COMFORT...

TRANSFORM AN UNDERUTALIZED AREA INTO A BEAUTIFUL MEMORIAL

An Armento columbarium is
a self-sustaining resource that preserves the unity of family
in the church where they're baptized, married and nurtured in faith.

It's a visible link
where family and friends can pay respects and refresh remembrances;
... and it can be financially self-sustaining, too.

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