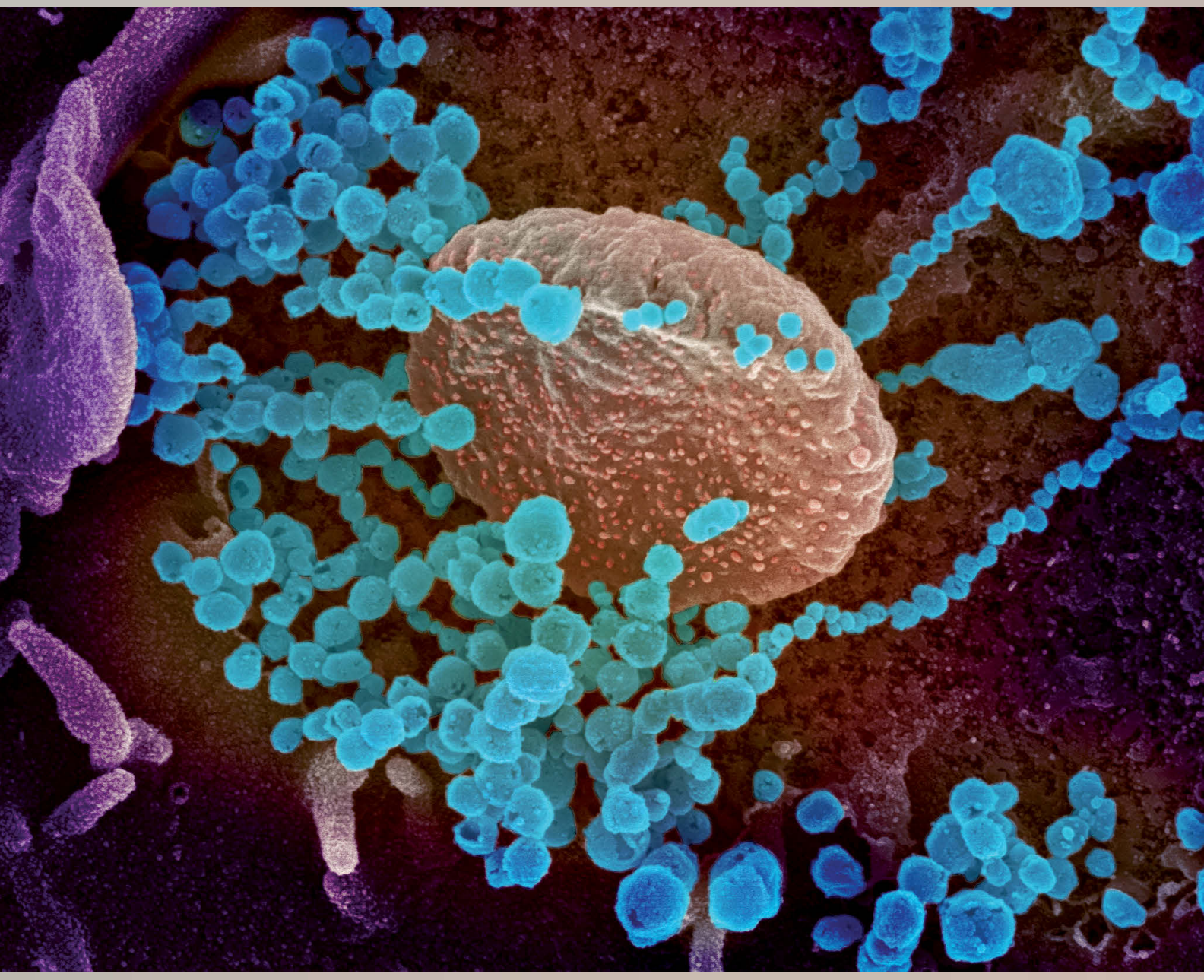
Sharing Spaces | The Book of Ruth | Homelessness

March 22, 2020

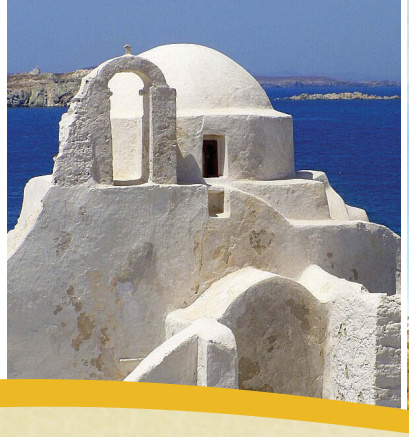
The Living Church

CATHOLIC EVANGELICAL ECUMENICAL



COVID-19: Facing Facts, Trusting God

$5.50 Parish Ministry livingchurch.org

Christian Travel

Inspires Faith & Changes Lives

Host a Tour & Earn Your Travel
www.eo.travel/host



2nd & 3rd
Journeys of Paul Cruise
with Canon Chuck Robertson
aboard the *Celebrity Constellation*
September 13-24, 2020

Venice, Ephesus, Athens, Corinth, Katakolon/Olympia & more.


Paris & Normandy River Cruise
with The Rev. Sandy Webb
aboard the *AmaLyra*
October 14-22, 2020

Normandy Beaches, Rouen, Giverny, Le Havre, Paris & more.

Lands of the Bible Cruise
with The Rev. Russell Levenson
aboard the Royal Caribbean Odyssey of the Seas
Sept. 18 - Oct. 1, 2021

Rome, Athens, Corinth, Ephesus, 2 days in the Holy Land & more.



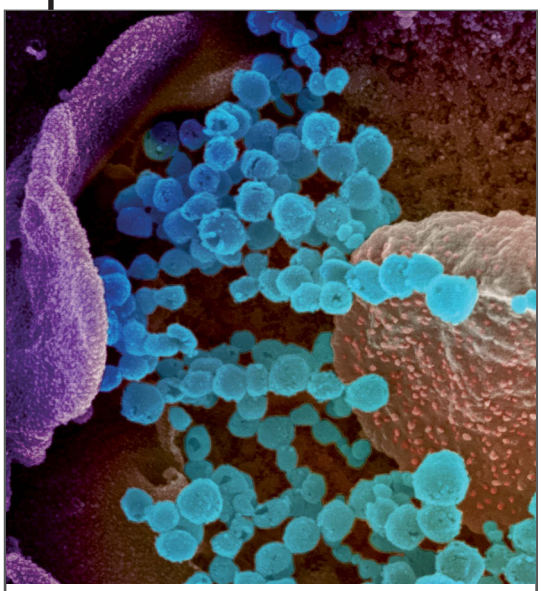
Conversations in the Holy Land
with Rev. Dr. Gary Mason
January 6-14, 2021

Biblical sites plus dialog with Christians, Jews & Muslims.

EO
Educational Opportunities Tours

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

www.eo.travel/episcopal • 1-800-247-0017



ON THE COVER
Electronic microscope image, Novel Coronavirus SARS-CoV-2.
NIH Image Gallery photo

The Living Church

THIS ISSUE | March 22, 2020

NEWS

FEATURES

CULTURES

BOOKS

ETHICS

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.

The Fastest-Growing Episcopal Churches

In the coming months, TLC plans to run brief individual articles featuring all or most of the churches described here.

By Kirk Petersen

One of two naves at The Falls Church Episcopal in Falls Church, Virginia | thefallschurch.org

You may have seen the headlines:

"Has the Last Episcopalian Been Born?"; "Episcopal Church Will Cease to Have Sunday Worship Attendance in 30 Years"; "Episcopal Church Continues Uninterrupted Decline." All real headlines, some of them served up by a small coterie of bloggers who chortle at every sign of Episcopal misfortune.

The decline is real. The Episcopal Church (TEC), which for decades has reported detailed attendance and membership statistics, says in its Fast Facts report that average Sunday attendance (ASA) grew more than 10% in the past five years at only 14% of Episcopal churches, while 59% declined that much.

Hmm… What about the churches in that 14%, the ones with significant growth? What's the secret sauce in their recipe, and where can other churches get it?

At *TLC*'s request, the presiding bishop's staff generated a report of the 20 churches that have grown the most from 2013 to 2018. (The 2019 statistics, gleaned from the annual parochial reports that every church is supposed to submit, will be published in the fall.) We eliminated churches that reported no ASA for 2013, and trimmed the list to 10 — all of which experienced growth of at least 50%. That list appears nearby.

We then reached out to all 10 churches. Not all have responded yet, but from the rectors and priests we interviewed, a few trends have taken shape.

Let's start with some things you can do to be more like the fastest-growing churches. You'll recognize right away that some of these are less practical than others:

- Be located in a growing town.
- Be Hispanic.
- Have strong lay leadership.
- Have a preschool.
- Have a lot of money.

Yes, the list is a little bit tongue-in-cheek, but the factors are righteous. Let's look at these factors to see if there are any lessons for other churches.

Diocese	Year org.	Name	City	State	ASA 2013	ASA 2018	% Increase
Oklahoma	1994	Grace Church - Episcopal	Yukon	OK	32	144	350%
Dallas	1967	St Barnabas Episcopal Church	Garland	TX	128	325	154%
Dallas	2012	San Francisco de Asis	Dallas	TX	146	292	100%
Oklahoma	2005	Christ Episcopal Church	Tulsa	OK	107	207	93%
Long Island	1847	Grace Episcopal Church	Brooklyn	NY	239	449	88%
Dallas	2008	St Pauls Episcopal Church	Prosper	TX	121	226	87%
Virginia	1732	The Falls Church Episcopal	Falls Church	VA	165	304	84%
Newark	1854	Calvary Church	Summit	NJ	306	553	81%
Washington	1696	St Matthews Episcopal Church	Hyattsville	MD	345	612	77%
Los Angeles	1903	Church of the Messiah	Santa Ana	CA	190	300	58%

Be located in a growing town. "It might be one of the fastest-growing areas in the country," said the Rev. Tom Smith, rector of St. Paul's in Prosper, Texas, which had 87% growth during the period examined. "The towns right north of Dallas, they've experienced change over the past 10 to 15 years that has completely altered the landscape."

Smith

Smith is on to something. Of the 10 fastest-growing churches on our list,

three of them are in Dallas or its northern suburbs. Two others are in Oklahoma. One is in California, and the rest are scattered on the East Coast.


Robinson

"Something profoundly unique is happening in Brooklyn, with the growth of young Manhattanites who are choosing to live in Brooklyn Heights," said the Rev. Allen F. Robinson, rector of Grace Church Brooklyn Heights (88%). The growth has been so dramatic that the church is planning to add a second campus in another section of Brooklyn.

Locating in an area of secular growth may be good advice for planting a new church, but existing churches typically don't have the option of relocating. Still, there may be other ways for a church to benefit from what is happening around it.

"I'm in a really conservative county, theologically and politically," said Tim Baer, rector of Grace Church in Yukon, Oklahoma (350%). "Some people come because we are an inclusive church for LGBT folks. Some people come because they're divorced, so they got shunned by their Baptist church, or even their Catholic church, and no longer felt welcome."

Be Hispanic. Of the 10 growing churches, three offer services in English and Spanish. The Hispanic population in the United States is growing at four times the rate of the country as a whole.

St. Barnabas Church in Garland, Texas, has had a Spanish-language community for more than 20 years. That community got a big boost in 2017 when it merged with a Hispanic congregation that had been sharing space in St. Matthew's Cathedral in Dallas. Now the combined parish is about to begin construction of a new church building that will seat up to 350 people.

The church holds services in both Spanish and English. "We are growing in the English speakers at 9:15 service, and with my English, this is a miracle," said the Rev. Tony Munoz.

At San Francisco de Asis in Dallas (100%), Vicar Lino Lara added a small English service a few years ago, to what had been an all-Spanish worship schedule. He said some members who were born in the United States "still feel comfortable worshiping in their parents' language. Their first language is English, but they still worship in Spanish."


Lara

St. Matthew's Church in Hyattsville, Maryland (77%) also conducts services in both languages.

Have strong lay leadership. The Falls Church Episcopal (84%) has traveled a rocky road to make it to this list. If that name sounds familiar, it's because the church, in Falls Church, Virginia – eight miles west of the Lincoln Memorial – was a leader of the movement to disaffiliate with the Episcopal Church over sexuality and other issues.

Most of the congregation of 3,000 voted to disaffiliate in 2006, eventually joining the Anglican Church in North America (ACNA). They remained in the

(Continued on next page)

(Continued from previous page)

historic facility, parts of which date to 1769, while the Episcopal Church filed lawsuits around the country over ownership of church properties. TEC prevailed in 2012, and the much-smaller Episcopal congregation moved in.

The congregation was and is far too small to support the property, which has two naves that hold a combined 1,200 people. With diocesan help and proceeds from litigation, they worked toward establishing a balanced budget.


Moughty

"We were within spitting distance of a black budget," said Associate Rector Kelly Moughty. "The vestry looked around and said, yeah, but we've grown so much that we're under-staffed. We need a full-time youth minister, and a full-time children's minister, and a full-time parish administrator." The only staffing for those roles at the time was a part-time children's minister.

"So the vestry had some tough conversations, and said, 'Are we called to be a place that has a black budget, or are we called to do our best to make Christ known in this community?'" Moughty said. They created the positions, going back into significant deficits to do so.

"Without the courage of the vestries of The Falls Church, we would not have gotten this far."

Christ Church in Tulsa, Oklahoma (93%), has a less complicated version of a similar story. After recognizing that there was a growing number of families in the area, the church "made some intentional decisions to really build children's programming," said Rector Everett Lees. "We were fortunate in that we had some folks who had some experience with Godly Play, and we were able to implement that."


Lees

They also hired a children's minister, "before we even had a lot of kids," he said. "We jumped out in a leap of faith, and we built something for the congregation we hoped to become."

Have a preschool. A thriving preschool can dramatically alter the economics of a church. "At St. Paul's, all of our capital expenses are loaded into the preschool budget. Our church budget is an operating budget," said Smith, from Prosper, Texas. "We could not afford this site without the preschool."

The presence of a school can, in a modest way, help attract new members. Once the parents have been inside the building to drop off their kids, they may be inclined to try out the church as well.

In Brooklyn, Grace Church School is one of New York City's famously competitive preschools — and church members get special consideration in admissions. "We have special consideration for members, and they are usually given preference — but not in all cases, because the child still has to go through the regular process of applying, and testing, and all that is associated with admission," Robinson said.

The Falls Church also has a preschool, with up to 180 kids on site. "It's wild, it's chaotic sometimes," Moughty said.

Have a lot of money. In 2012, General Convention established a program called Mission Enterprise Zones, and designated $1 million in matching funds for church plants or evangelism projects in the 2013-15 triennium. One major success story from that effort is Grace Church in Yukon, Oklahoma (350%).

"We're unique in that we're a new church start, but we had a building to start with," said the Rev. Tim Baer, vicar. He and his wife, the Rev. Kirsten Baer, closed down a struggling Church of the Savior and, with about a dozen people from the congregation, started Grace Church in the same building in 2013.


Baer

(That timing accounts for the eye-popping 350% growth rate calculated in the table. The 2013 ASA of 32 reflects a partial year of pilot services, which established a very low base. If you calculate growth from the 2014 ASA of 79, you get a more realistic 82% growth over four years — still high enough to make our list.)

They had a building, they got $100,000 in a mission enterprise zone grant from the national church, and another $500,000 from the Diocese of Oklahoma. "That pays clergy salaries for the first number of years," Baer said.

They also had very few parishioners needing pastoral care, so the Baers threw themselves into methodical community networking. "Any referral that came our way, we set up coffee with someone, or lunch. So we were

meeting with people all the time."

"We also had a clear idea that we wanted primarily to reach people in this community who had felt kind of pushed out, or felt they no longer fit in the traditions they grew up in," or "post-evangelicals," he said. Theologically, he described the church as "middle of the road, but progressive for our neighborhood, for sure."

In Search of Growth

The danger of highlighting the fastest-growing churches is that it risks putting the idea of growth on a pedestal higher than it deserves, and may set a goal that's impossible to reach.

The "Fast Facts" page mentioned earlier shows that for 2018, 6,423 parishes and missions submitted parochial reports. The median average Sunday attendance was 53, meaning half the churches were that size or smaller.

A church with an ASA of 53 probably cannot afford a full-time priest.

Most of the churches described here have some sort of special circumstance that has contributed to their growth. All of them strive to understand and meet needs of their parishes and communities. They've focused on those needs, rather than on a desire to grow.

Smith, in Prosper, Texas, was astonished to learn that St. Paul's was one of the 10 fastest growing churches. "I don't tend to focus on [ASA] very much, but we do have a lot going on. It's not a metric that I want to zero in on too much, so I haven't paid much attention to it."

There are valid and obvious reasons why churches want to grow. Growth brings resources, which brings program possibilities. But even in a small church there are souls to tend.

When *TLC* published the first in a series of articles on growth in the Church in October 2017, the man who is now Rio Grande Bishop Michael Hunn was still a priest, and one of the top program officers at the Church center in New York.

"When Jesus said, 'Go out into the world,' he didn't say 'and make them all come into the church,'" Hunn said. "The fundamental goal is to spread the good news, not to bring people into the church."

Coronavirus Begins to Disrupt Church Activities

By Kirk Petersen

The Episcopal Church has decided not to hold the in-person meeting of the House of Bishops that had been scheduled for March 10-13 in Navasota, Texas.

"I have decided to change and relocate our meeting from a physical gathering at Camp Allen to a series of virtual gatherings to be held within the currently scheduled time period," said Presiding Bishop Michael Curry, in a letter to bishops on March 4. "You should therefore plan not to travel to Camp Allen but hold the days for a virtual gathering of Bishops via computer."

The House of Bishops normally meets twice a year. "I have determined that the benefits of an in-person meeting do not clearly outweigh the potential public and personal health risks that could arise from gathering 130 people from around the U.S. and multiple other countries — who would travel through multiple airports, interact with personnel at the Camp, then travel again home," Curry wrote.

In late February the church suspended all travel of employees to six countries that have been hard-hit by the virus: China, South Korea, Japan, Iran, Italy and Hong Kong.

These precautions came shortly after the consecration of the Rev. Lennon Yuan-Rung Chang as the VI Bishop of Taiwan was held as scheduled on February 22. He succeeds the Rt. Rev. David J. H. Lai, who had led the diocese since 2001.

Curry served as chief consecrator. The archbishop and bishops of the Anglican Church in Hong Kong were unable to attend because of travel restrictions, according to Catherine Lee, a mission partner from the UK who works for the diocese. A banquet that had been planned for after the consecration was canceled, she said.

At the time of the consecration, the coronavirus had sickened 22 people in Taiwan, including one fatality, Lee wrote. Taiwan is an island state of 23 million people, located about 110 miles to the east of China, the epicenter of the coronavirus. China is the world's most populous country, with more than 1.4 billion people.

The Diocese of Taiwan, established in 1954, is the only Asian outpost of the U.S.-based Episcopal Church, and has 16 churches throughout the island. "The Episcopal Diocese of Taiwan was established by Chinese Anglicans escaping mainland China, and since

(Continued on next page)

(Continued from previous page)

much of the early Anglican leadership in Taiwan was provided by American military chaplains, Taiwan became linked to the Worldwide Anglican Communion through the Episcopal Church," according to the Episcopal Church's website.

W. Mass. Priest Accused of Sexually Abusing Teen

By G. Jeffrey MacDonald

HOLYOKE, Mass. – Nelly DeJesus wants answers. She wants to know how Gregory Lisby, a suspended Episcopal priest and collector of child pornography, came in 2019 to teach kindergarten at Morgan Elementary School where her four grandchildren are enrolled.

Lisby stunned the school community six days into the job last September by resigning at 2:30 a.m. with a note explaining: "I've been accused of an awful crime." Federal agents had raided his home, found a cache of illicit material and charged him with child porn possession. In February, Lisby pled guilty. He awaits sentencing, which could bring up to 20 years in prison.

Now DeJesus wants to understand why the Holyoke School District hired him. He'd lost his job as rector of All Saints Episcopal Church in Worcester after a 2018 investigation found he'd violated boundaries and had an inappropriate relationship. To be restored to good standing in the priesthood, he would have needed to petition Western Massachusetts Bishop Douglas Fisher after serving his two-year suspension.

She's also asking why that same Title IV disciplinary investigation didn't uncover more about Lisby's past. "Devastating credible evidence" that Lisby sexually abused a teenager has since come to light, according to the Rt. Rev. Fisher, but that evidence only turned up after the criminal probe began. Lisby's attorney, Timothy Watkins, did not respond to request for comment on the sex abuse allegation.

"Why didn't [the church] just keep on with the investigation and find out what was going on?," DeJesus said as she picked up her grandchildren at school a few days after the sex abuse allegation was announced. "Keep on track, you know? I mean, he comes to work in the public school system after you were already checking him in your church. Why let him keep on with what he was doing?"

The picture of Lisby's history remains incomplete. All three dioceses where Lisby served since his ordination to the priesthood in 2007 — Rhode Island, Newark and Western Massachusetts – put out calls asking anyone with information about misconduct by Lisby to report it. Bishops of Rhode Island and Newark have said the newly alleged sex abuse by Lisby did not happen in their dioceses.

But some details and related concerns have begun to surface, shedding light on how his alleged criminal behavior and abuse went undetected. Both the diocese and the school district limited their inquiries to a field of questions that failed to bring out troubling information in Lisby's past. Whether they could or should have done more is now a matter of spirited debate.

Fisher contends he acted properly in narrowly framing the 2018 disciplinary inquiry. For three years, Lisby had been rector at All Saints, a prominent downtown parish in New England's second largest city. The investigation found he'd had an inappropriate nonsexual relationship with an adult, Fisher said.

He declined to elaborate except to say the offense fell under the prohibited category of "conduct unbecoming of a priest." He did not put out a call for other potential victims to come forward at that time, he said, because he had no reason to suspect serial misconduct.

"When I suspended him, there was no evidence of something with children. That wasn't on the radar screen at

(Continued on page 10)

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

(Continued from page 8)

all," Fisher said. "I was as shocked as anyone on September 13 when my phone literally blew up. It was the FBI having arrested him for child pornography."

Some say Fisher's inquiry might have been appropriately circumscribed. The diocese had a duty to investigate existing allegations and determine whether any constituted violations of Title IV of the Episcopal Church Canons, according to Christopher Hayes, a canon lawyer in San Francisco. Whether to go further and see if other aggrieved parties exist depends on the case.

"It has to do with the nature of the offense," Hayes said. "If someone is taking money that belongs to the congregation, there may not be reason to believe that there's any other financial case out there. But with cases involving sexual misconduct, there's a certain human tendency for those not to be isolated."

Because the facts of the 2018 investigation remain unknown, Lisby's nonsexual violations leading to his 2018 censure could have involved various types of of behaviors, Hayes said. Conduct unbecoming of a priest can potentially be unrelated to physical contact, for instance, such as borrowing from a parishioner to pay off a gambling debt.

What's more, if Fisher had invited anyone victimized by Lisby to come forward before receiving additional evidence or credible allegations, doing so might have unfairly impugned the reputation of a priest, according to Hayes. In any Title IV situation, investigators must be careful not to solicit, for instance, sexual misconduct accounts when a priest hasn't been accused of any such thing.

"That might falsely suggest that the subject has committed sexual misconduct when in fact that hasn't happened at all and there's no evidence of it," Hayes said. "Investigators need to be careful not to create a false narrative."

Not everyone agrees with that approach. Boston attorney Carmen Durso has represented dozens of clergy sexual abuse victims, most of whom have claims against Roman Catholic priests. He said inappropriate and unbecoming behavior in the case of Lisby likely involved some kind of pre-sexual boundary violation because "I don't know what else it could be."

He said bishops considering misconduct allegations against priests have a duty to discover if more victims have experiences to share. Otherwise dangers posed by rogue priests can too often be left at large and unchecked. He said Fisher should have called for victims to come forward when he learned that Lisby had had an inappropriate relationship, even though it was nonsexual and involved an adult.

"The idea that a bishop would not reach out and find out if there are other victims who have been harmed is just incomprehensible," Durso said. "There is no excuse for a religious organization that claims to have moral principles to shrink from the duty of finding out what he's done and doing the right thing."

Whether or not the investigation was properly framed, it led to censure in which Lisby agreed to a two-year suspension. But the Holyoke School District never learned about Lisby's ecclesiastical censure because it never asked about his experience or standing in the church.

Like the diocese, the Holyoke School District investigated Lisby only within a narrow set of parameters. It ran state and federal background checks to see if Lisby had a criminal history, according to District spokesperson Judy Taylor. For employment history, the District queried only schools, not churches.

"We also contacted prior employers of Mr. Lisby where he worked directly with children in school settings," Taylor said via email. "We reached out to both previous employers that are educational institutions as well as the local teaching program that Mr. Lisby was vetted through. We did not reach out to All Saints Church or to the Episcopal Diocese of Western Massachusetts as we did not know that Mr. Lisby had been removed from his position as a Worcester rector."

Because the employment background check omitted church sources, the District had no context for Lisby's disclosure that he was a former priest. If someone from the District had contacted Fisher, he would have been obliged to disclose if a basis existed for regarding Lisby as a risk to children, according to Durso. But Fisher insists he harbored no such suspicions prior to Lisby's arrest.

The district "didn't talk to me," Fisher said. "I would have been honest with them. I didn't have anything to report regarding children."

At this point, the book on Lisby is far from closed. The Hampden County District Attorney could still bring charges of sexual abuse if a grand jury were to indict him. More accusations could potentially be passed along to law enforcement if any should surface in the current Title IV proceeding, which Fisher launched in February to have Lisby defrocked, or permanently removed from ordained ministry. The Holyoke School District has received no reports of Lisby harming any children during his brief tenure as a teacher, according to Taylor.

Back at Morgan Elementary, parents and grandparents line up at 3:30 to pick up their kids. They're used to dealing with adversity in this part of Holyoke, where rundown commercial buildings are guarded by chain link fencing, barbed wire and Rottweilers. To help protect their kids, some hope schools and churches will be more thorough in years ahead.

"You already were checking him in your church, so why did you let him out?" said DeJesus, the grandmother of four at Morgan Elementary. "I understand that you didn't know what he was doing, but you stopped in the middle of an investigation. That's kind of crazy."

Be Counted, in the Vote and in the Census

By Kirk Petersen

The Church is urging Episcopalians to take an active role in two periodic rites of citizenship: voting, and the 2020 census. "It is a Christian obligation to vote, and more than that, it is the

church's responsibility to help get souls to the polls," said Presiding Bishop Michael Curry. As for the census, he said "it's important for how our government allocates resources that actually help people in need."

The Church has online resources to help local parishes support their members in voting and taking part in the census.

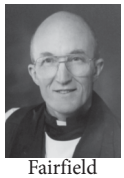
- *Vote Faithfully* is a six-page tool kit detailing efforts churches can take to help their friends and neighbors participate in voting. While nonprofit organizations are not permitted to endorse particular candidates, "IRS guidelines permit houses of worship to involve their members in the political process through education, voter registration, and candidate participation in town halls."
- The U.S. Census occurs only once every 10 years, and the information collected shapes government spending and Congressional districts for a decade. Latino groups and their supporters last year opposed a plan to add a question to the census about whether or not a respondent is a U.S. citizen. The proposal, which ultimately was dropped, might have deterred some Latinos from participating because of their immigration status. The Church has a census toolkit called "Shape Your Future: Engage the U.S. Census," which states "Under Title 13 of the U.S. Code, the Census Bureau cannot release any identifiable information about individuals, households, or businesses, even to law enforcement agencies.

The Church is an official partner of the 2020 Census, and the nationwide network of individual churches can help improve participation.

"Research shows that a person is more likely to respond to the census if they hear about it from someone they trust, so individuals can help to promote filling out the census, paying particular attention to historically undercounted populations," the toolkit says.

In a video, Curry said: "Pay attention to those who may be overlooked by the census, and assist them. … People with disabilities, children, members of the LGBTQ community, and immigrants. All should be counted."

Bishop Fairfield Dies


Fairfield

The Rt. Rev. Andrew Fairfield, the tenth bishop of North Dakota, died February 16 at his home in Shutesbury, Massachusetts, aged 76.

A graduate of Trinity College, Hartford and Church Divinity School of the Pacific, he began his ministry serving mission parishes on Alaska's Yukon River. He became rector of St. Stephen's, Fort Yukon, and then assistant to the Bishop of Alaska in 1977.

His ministry in Alaska was focused on equipping and supporting indigenous people in church leadership and advocating for their needs in the wider church. He flew a small plane to make visitations to remote communities in the Alaskan interior and along the Arctic Coast.

He was elected bishop of North Dakota in 1989, and continued to use his plane to make parish visitations. In all, he logged over 5,000 miles in the air, over thirty years, without a single crash. An outspoken conservative, Fairfield served as a judge in the 1996 trial of Bishop Walter Righter, who was charged with heresy for the ordination of Barry Stopfel, a gay man. Fairfield cast the sole vote for Righter's conviction, arguing at length that the Bible's prohibition on homosexual activity was a matter of core doctrine.

In 2007, four years after his retirement as bishop, he was received by the Church of Uganda, and assigned to assist Bishop John Guernsey in caring for parishes that had departed the Episcopal Church. He died early on a Sunday morning, while reading a book, waiting to drive to church.

Fairfield's successor, Bishop Michael Smith, said of him, "Bishop Andy was beloved in the Diocese of North Dakota. He was a humble man who will be remembered as the builder and encourager of total ministry teams."

Father Matthew Floyd (left), an Orthodox priest, presents a gift to Father John Toles, rector of St. Matthew's Church, Enid, Oklahoma | Bonnie Vculek / *Enid News & Eagle*

Sharing Spaces, Finding Missions

By G. Jeffrey MacDonald
Correspondent

By ordinary metrics, St. Peter's Church in Livingston, N.J., seems like it ought to be a quiet place during the week. Sunday morning worship draws an average crowd of 20. Rector Elizabeth Wigg-Maxwell serves part-time. Funds are tight enough that paving the parking lot requires a grant from the Diocese of Newark.

Yet all week long, St. Peter's is a buzzing hub of activity. Even before Sunday coffee hour wraps up, a Korean congregation is setting up for worship in the sanctuary. On weekdays, parents drop off young children with autism for specialized program housed in a separate wing that the church rents out. Down the hall, a classroom becomes a yoga studio. Meanwhile shoppers on lean budgets find clothes and shoes for as little as 25 cents in thrift shop that sprawls over three rooms plus a foyer and hallway for merchandise display. The undercroft becomes meeting space for Boy Scouts and Alcoholics Anonymous.

Because St. Peter's vigilantly shares its space with others, the congregation finds capacity for mission that it wouldn't otherwise have. Revenue from thrift shop sales and rental income covers 72 percent of the church budget. Tenants pay less than market rates as a stewardship principle, according to Wigg-Maxwell, and the partnerships help fulfill St. Peter's mission.

"Stewardship is about sharing as opposed to thinking, 'this is our property and these are strangers or outsiders coming in,'" Wigg-Maxwell said. "We've really taken to heart the idea that our ministry is beyond our walls and beyond our comfort zones and all of these things are opportunities for us to grow in our faith."

The experience of St. Peter's resonates with those of other church institutions in these times of shrinking congregations and unrelenting community needs. Facilities built 50 to 100 or more years ago are often larger than today's congregations require. Or they're simply underutilized during much of the week.

Some have modified their spaces, making them more inviting to outside groups or more versatile for church-based enterprises. St. Peter's, for

instance, removed rear pews to create family space in the rear. Many, however, have found they don't need to renovate or remodel. They just need to accommodate new clientele and manage relationships so that everyone thrives side-by-side.

As church institutions adjust to changing times, space-sharing arrangements — especially those that meet acute community needs — are proliferating. In the Minneapolis area, for instance, about 40 percent of Evangelical Lutheran Church in America (ELCA) congregations house smaller churches, often ethnic immigrant communities, inside established ones.

And as sharing space becomes more common, faith communities with positive experiences are sharing testimonies about what works. Among them: know your mission, define parameters and choose compatible partners whose presence fulfills a mutual, or at least complementary, vision.

Thrift shop workers at St Peter's Church in Livingston, New Jersey | Photo courtesy of St. Peter's Church

Worship areas

Sharing worship areas with another church can be a two-way blessing, especially when both groups bring a shared set of sensibilities about how to care for sacred space. That's been the case at St. Matthew's Church, an Anglo-Catholic parish in Enid, Okla., where an Orthodox congregation began worshipping last year.

St. Nino Orthodox Church worships on Saturday nights in a chapel space that the congregation uses only for special events. Because worship times don't conflict, St. Matthew's congregation hasn't needed to adjust its own worship or fellowship practices in order to accommodate this new Russian Orthodox church.

The arrangement is thriving in the absence of any rental payment, according to rector John Toles. As a gesture of gratitude for hosting weekly services, St. Nino presented St. Matthew's with an icon of St. Edward the Martyr.

For St. Nino, the setup means no more worshiping in an office space at an insurance agency. For St. Matthew's, being hospitable in this way helps embody an ethos and a vision to usher in unity among Christians in the here and now.

"We saw the need, and we thought it was something we could do," said the Rev. Dr. Toles. "Once we cleared it with the bishop and the vestry, we extended the invitation."

Before the partnership began, both groups checked each other out. As St. Nino's visited, Toles noticed how they seemed to regard the space as holy and prayerful. He felt comfortable with their respect and reverence for the church building, and he appreciates how they leave it smelling better than before because they burn what he calls "the best incense."

"They're not just going to come in and profane it," Toles said. "This is a place of prayer and of holiness. That means something. When you come in here after the Orthodox Church has been here, you know in your heart that somebody prayed in there and that God was present."

At St. Peter's, sharing worship space involves a bit more accommodating because St. Peter's has just a two-hour window for worship, coffee and cleanup before Korean worship begins. Sometimes conversations need to be attenuated because the other church is arriving.

And sometimes issues arise, such as when a floor got scuffed up once and St. Peter's asked the Korean church to take care of it. But the relationship has a 30-year history, which attests to how long-term sustainable such arrangements can be when regular communication ensures that issues get resolved quickly.

Fellowship halls, kitchens, and classrooms

Sharing non-worship spaces can provide income-generating and relationship-building opportunities. But when these partnerships are not based on shared sensibilities and compatible missions, tensions can become distracting or worse.

Learning to spot trouble before forging a partnership has been a valuable lesson for St. Peter's. A tutoring

(Continued on next page)

Sharing Spaces, Finding Missions

(Continued from previous page)

enterprise wanted to rent space a few years ago, but St. Peter's opted to turn it down.

"Negotiating with them was so difficult because there was a mentality there," Wigg-Maxwell said. "They were doing more transactional negotiating and wanting to argue over every little thing. We just knew that that was a relationship that we should stay away from. That was not going be within our desire to have it be ministry and be about the community."

At St. Matthews Church in Jamestown, Rhode Island, the congregation has no formal policy regarding which types of groups can use the space, but all tend to be oriented toward the betterment of the community. The local rotary club rents the kitchen and hall for $50, which enables the group to cook breakfast on Thursdays. A lower floor, which hosts the choir and Sunday school classes on Sundays, is used on weeknights by Boy Scouts and support groups. A local nonprofit that serves the developmentally disabled uses the church for training employees. For access to the facility, that group pays $100 a month. The congregation also operates its own thrift store, which relies on 13 volunteers who store items in one room and display them in two others.

All this activity means the people of St. Matthew's needs to be a bit flexible. Parishioners will sometimes move a meeting to another part of the building in order to accommodate other uses of the space. But such adjustments tend to be minimal and don't put anybody out, according to Parish Administrator Dale Caswell.

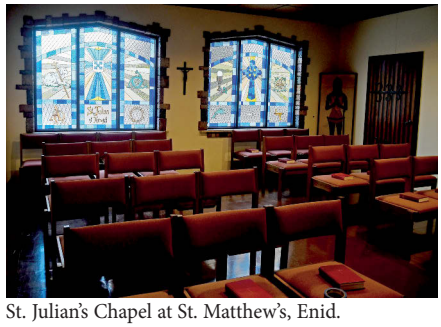
Sharing an administrative headquarters with a theology school

The movement toward creative forms of space sharing encompasses not just congregations but other types of church institutions as well. One major example will be seen next July when an Episcopal theological school, Bloy House, leaves its host academic institution in Claremont, Calif., and relocates to a decidedly non-academic setting: the ELCA's Southwest California Synod headquarters in Glendale.

Bloy House provides Episcopal training for lay ministers and for those seeking ordination. With the Claremont School of Theology moving to Oregon to become part of Willamette University, Bloy House needed a new home. The school considered moving to a local parish or aligning with another seminary, but wanted to be cautious.

"Frankly there are a lot of seminaries in the country that are teetering on a knife's edge," said Bloy House dean and president Sylvia Sweeney. "We didn't need to affiliate with a place and then see if they were going to stay afloat or not."

The synod is current renovating its headquarters facility in preparation for Bloy House's arrival. Two classrooms



St. Julian's Chapel at St. Matthew's, Enid.

will be for Bloy House use exclusively; a third will be shared. Bloy House will also have office space and two sanctuaries for worship.

Dean Sweeney says its needs for facilities are apt to grow, and an administrative headquarters will be well-positioned to accommodate. In the meantime, the space will deliver what's need for student body of about 20 and a faculty of 10 adjuncts, all of whom also have jobs elsewhere.

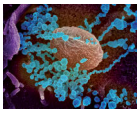
Looking ahead, Bloy House aspires to one day become an accredited, degree-granting institution, Sweeney said. That outcome would meet a significant need in Los Angeles, which will have no mainline Protestant seminary after Claremont leaves for Oregon.

Sharing a facility with Lutheran leaders, including Bishop of Southwest California Guy Erwin, could help advance Bloy House's ambitions. A historian who taught at Yale Divinity School, Dr. Erwin met in January with Los Angeles Episcopal bishop and Bloy House board chair John Taylor to discuss plans for Bloy House. Such conversations could eventually give rise to a new, degree-granting ecumenical seminary in Los Angeles, especially if this new space-sharing arrangement in Glendale succeeds in building relationships, vision and trust.

"Anybody who's been involved in mainline churches over the last 30 years knows: these buildings are killing us," Sweeney said. "If we don't find a way to mutually support one another in upholding those buildings, they're going to take us under. So that's part of the excitement too. We're contributing to the health of both Lutherans and Episcopalians in Southern California by being part of this type of partnership. That's what's going to keep us going forward." ❑

COVID-19

Facing Facts, Working to Prepare, Trusting in God



Dr. Lisa Gilbert, MD, FAAFP, CTropMed, has been closely monitoring research on the COVID-19 coronavirus since very early in the outbreak, and believes that we are not being told enough about how serious it is.

She is a board-certified family medicine physician with additional training and certification in tropical medicine and infectious diseases, and has volunteered in several African countries — including in Liberia during the Ebola crisis. She serves day-to-day as a core faculty member at Ascension Via Christi Family Medicine Residency in Wichita, Kansas, and has won awards for international outreach and service to the community.

What brought her to TLC's attention is how she has also added theological acumen and Christian reflection to her medical career. A member of the Ukrainian Catholic Church, she is currently pursuing a master's in Catholic Clinical Ethics through Georgetown University and Catholic University of America.

She was interviewed March 2 by Abigail Wooley Cutter. The interview has been edited for clarity and length. A longer version appeared on livingchurch.org on March 4.

Gilbert

AWC: Dr. Gilbert, it was not until Feb. 25 that the CDC issued a warning that Americans need to prepare for the novel coronavirus and a serious disruption to our lives. You, however, have been saying this for many weeks longer. What caused you to take the situation seriously so early?

LG: My international experience has framed how I've seen this outbreak. Apart from direct work with the Ebola outbreak, I participated in some epidemiological work in Liberia in the wake of Ebola.

Throughout this experience, it became clear that, while the news is not useless, it doesn't report what you — particularly healthcare workers — need to know in a real-time fashion. I started following public health workers, virologists, and epidemiologists on Twitter. Because of all that, and also because infectious disease is a particular passion of mine, I definitely tuned into this situation a lot earlier than anyone else I knew.

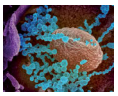
It's also because, when we hear "coronavirus" in the healthcare world — particularly those of us who are trained in tropical disease or infectious disease — we pay attention, because we know that coronavirus or influenza are the pandemics that are likely going to circulate worldwide and have the greatest impact.

None of us are good at keeping our respiratory germs to ourselves. Think of common colds, many of which are caused by coronaviruses. It's almost unstoppable. But then we had SARS and MERS, which are also coronaviruses. They really startled the world, because they had a particularly high mortality rate, especially for a respiratory virus — roughly 10%. That's very severe, with lots of patients needing hospitalization and intubation. It did spread, and it infected a lot of healthcare workers, who were the ones who were intubating people or putting them on nebulizers.

But what makes COVID-19 different from SARS or MERS is that it has much more mild symptoms in the first week — and just in general, for most people, it is mild. That sounds like a great thing. And it is, except that you continue to go to work and do whatever you do. And maybe you even feel miserable, but it doesn't knock you out, so a lot of people go on with their daily business. And it seems that, from case reports, people who are asymptomatic or have incredibly mild symptoms are able to spread it, just like anyone else.

So even from the beginning, I was thinking, 'I don't understand why the WHO [World Health Organization] keeps saying this is containable, because it's not.' It's no more contain-

(Continued on next page)



COVID-19

(Continued from previous page)

able than influenza is every year, or the common cold, especially with the majority experiencing only mild symptoms.

AWC: You've spoken elsewhere about the challenges that medical professionals are going to face. What kinds of demands are you expecting to see? What can we do?

LG: It seems likely that 40% to 70% of the world is going to be infected with this, according to Harvard epidemiologist Dr. Mark Lipstich. And I think that's a very reasonable prediction without a vaccine. And we know from current data that about 20% are going to be severe or critical, according to WHO classification. This means that they will need hospital care in order to do well, perhaps in order to survive.

Now, when I do the math, it's going to be 26 to 45 million people [in the U.S.] who are going to need hospitalization. Normally we admit about 34 million [annually], so we may more than double our yearly hospitalization rate. About 11 million people would need ventilators, but we have about 200,000 ventilators by last estimates (maybe 300,000 by now).

So, this is not to be alarmist, but because there is a very important reason that people need to practice measures to reduce spread, things like handwashing, social distancing, improved cleaning. We have to slow this down. We in the healthcare world can manage if we can slow it down, but if it all hits at once, because people are spreading it around, continuing to travel, shaking hands, etc., we simply don't have the resources for that.

What else can we do now? I do anticipate that we are heading toward a time in which a lot of our elders are going to pass away from this — even with these preventative interventions. And I think that having conversations now is important. I was talking to a colleague pediatrician, and she has already sat down with her grandparents to make sure their documents are in order. They live in a nursing home, and at some point, this will probably come through nursing homes.

AWC: How have your medical and theological work come together, and how are they informing each other in this particular situation?

LG: First and foremost, as a healthcare worker, I see myself as someone who is striving to be like Christ, who is the Great Physician. In the sense that that was one of his ministries, I relate to this ministry, the desire to see healing and restoration for people — as do many Christian healthcare workers.

I think we are not being told enough about how serious this is and how this is going to affect our families and our lives. Whether we like it or not — whether we believe it or not — it is coming, and it is going to affect us. And it is out of charity for people: if they know what's coming, even if it's not good news, it allows people to prepare in their own way.

AWC: What do you hope for the Church in this time?

LG: We certainly have a theology of suffering — of redemptive suffering — and an understanding that this life is not all there is. And yet at the same time, we have a theology that calls us to reach out, and to do everything we can to support others who are in need, and to warn others about danger. So, we have both of these in tension: we are willing to lay down our lives, knowing that they're not our own, and yet at the same time, to stand up and try to protect others.

My biggest message is to encourage people to measure their response more in terms of the common good rather than merely whether the virus will be serious for them personally. For instance, it's the reason we vaccinate — to serve the common good. And in the Catholic Church, that's why vaccination is promoted — your own child probably would do fine without a vaccine, but for the sake of the community, for the vulnerable people, we reduce the burden of disease in the community and protect those who need it most.

Everyone, I think, knows that the [case fatality rate] so far seems to be about 2% — which is about 10 times higher than influenza — and the majority of those who die are older people. I continue to see in the news and other places, "Thankfully, most people — 80% of people — have mild or moderate symptoms, so there's really nothing to worry about." And I'm thinking to myself, "How does that sound to people who know they would be the other 20% if they got sick, since they know they have medical problems or are older?"

So, on a personal level, the reason I don't want to get sick is not because I think I would die, I think I'd do fine. But it is for the sake of the common good. I want to be able to show up at the hospital when this really hits and we have a lot of patients there. I don't want to unknowingly transmit it to one of my vulnerable patients, or to somebody at church or the store.

That's really the message I would like to see the Church embrace — understanding that we do all of these protective measures — social distancing, etc. — for the sake of the vulnerable. And it's an act of charity, of love, for "the least of these."

AWC: "Social distancing," as you mention, is one of the best preventions of contagion. But it sounds so contrary to our practices and who we are as the Church — whether it's being there for each other in person, or participating physically in worship.

LG: Yes. For those of us who are sacramental, there's such an importance to that incarnational sacramentality, that physicalness, whether that's receiving communion, dipping your fingers in holy water, kissing an icon, shaking hands or hugging, singing, simply being with other people.

We can recognize that those things are very, very good, but at the same time, they're not God himself. We will continue to worship through this season, but maybe in different ways than we have before. And hopefully it's only temporary. It's not like this is going to become the state of the church — as if we are always going to be distant from each other and not touching each other. We're still going to mourn with those who mourn and weep with those who weep. And then later, we

will resume those ways of worship that are good for our souls and bodies. So social distancing, as contrary as it seems, would still be my recommendation in that regard.

AWC: What spiritual resources are you drawing on, or do you think that the rest of us ought to be drawing on, given that — even if we're not in hospitals — this seems likely to be pretty disruptive?

LG: We can obviously turn to the Psalms and some of the old hymns of the Church. The stories of the heroic Christians who lived before us. Ultimately, we must remember where our hope is — it is found in Christ.

How can I remember that we are called to resurrection and life eternal? This is where our hope is found, and no matter what happens here, that is the hope of the Christian: the resurrection of the dead and the life of the world to come. And when things are hard, we can draw on the Psalms.

If we are alone in quarantine, we are always with Christ. When I was in quarantine for 21 days after I returned from Liberia, I remember this strange sense of understanding (just a little bit) the solitude of Christ. It is in this sacred solitude, especially fitting during this season of Lent, that we can encounter him.

Also, we can respond by focusing on those who are vulnerable. A lot of us are probably going to do just fine, but there are a lot of people who aren't. And how can we support them, and how can we advocate for them ahead of time? How can we love them?

AWC: What are ways we can serve people if they are quarantined or if we are avoiding going out to limit spread?

LG: Go back to the casserole! Bring them food. Maybe send little notes or letters. The church can make care packages in advance with scripture verses and words of encouragement. It's the same things you would normally do for people who are sick, it's just that you can't be there with them. You can still give it to them, drop it off on the porch, share a smile at the door. And thankfully, for all its minuses, we do have social media; we have ways of connecting with people more than before. We want to make sure people don't feel isolated and alone.

AWC: Many of us are accustomed to living in a world in which disasters are staved off by governments or some other authority. What attitude should Christians assume if it seems that no one is in control?

LG: Well, obviously God is in control, and he knew this was going to happen. People have different theologies about plagues, where they come from, and whether we are in the "end times." I won't speculate on that. I don't know God's plan and his purposes, but I do know that he has allowed this and foreknew this. And he loves us. But I do think that Americans are often accustomed to having terrible things happen elsewhere, and it may lead us to question our faith in God's providence.

In addition to the healthcare impact, which is what I've studied, there's also economics and general functioning of society. While I don't fully understand it, I do know that panic causes crazy things to happen on the stock market, and ultimately there is a downstream effect on vulnerable people. There may be a sense of wanting to reduce panic for legitimate reasons: looting and anarchy are not helpful. And there is value in economic stability.

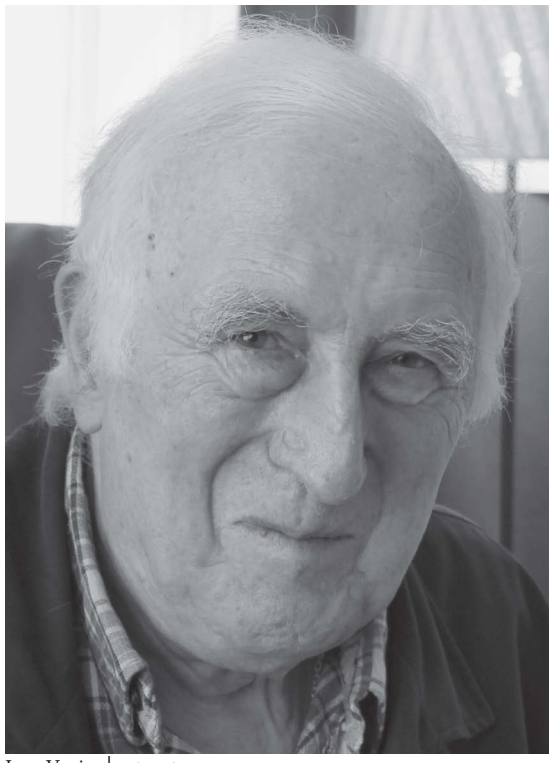
AWC: You're suggesting that the goal of economic stability may be one reason we're hearing very gentle messaging from officials.

LG: Yes, I still hear even physicians downplaying it. They don't understand the numbers and also have been told that this is just another influenza season, which it's not. This is at least 10-fold worse. Also, there's this problem of "the boy that cried wolf." We've been in a state of "the sky is falling" for years now in the media, no matter which political side you're on. It's almost like people's emergency receptors are saturated. We can't fathom that a real wolf will come to the village.

But I think we have to remember that God is good, he loves us and he is faithful. We can cast all our cares and worries on him, because he cares for us. No matter what the future holds, whether this disease ends up causing a lot of destruction, or somehow a cure or vaccine are found quickly — as Christians, our hope and trust is in him.

Abigail Woolley Cutter is a frequent contributor to Covenant*, TLC's weblog. She lives in Dallas, Texas, where she is pursuing a PhD in Christian ethics at Southern Methodist University. She attends St. Christopher's Episcopal Church.*

Learning from the Case of Jean Vanier



Jean Vanier | Wikimedia Commons

By Ian Paul

Jean Vanier was a French-Canadian Roman Catholic philosopher and theologian. Until recently, he was best known for his establishment of the network of L'Arche communities that aims to integrate the lives of the able-bodied with the disabled, so that each learned from and supported the other.

He was originally an academic, completing a PhD on Aristotle in Paris. But rather than continuing in academia, he sought a more 'spiritual' ministry. He became aware of the plight of those with mental disabilities who were institutionalized, and invited two such men to live with him. That became the first L'Arche community, in Trosly-Breuil, France. There are now 147 such communities around the world.

Vanier's work was of remarkable significance in a world which appears to have an increasingly utilitarian approach to human worth. You are welcome, we are told, if you can contribute something economically and practically to the world. If not, you are worth little.

It was not just Vanier's work that impressed people; it was also the radiance of his personality. When Vanier died last year at 90, Archbishop of Canterbury Justin Welby said:

> Jean Vanier lived the Gospel in such a beautiful way that few who met him could fail to be caught up in it. … His generosity of spirit and Christian hospitality embraced the whole world – supremely those with learning difficulties. … His lyrical commentary on St. John's Gospel is the most beautiful piece of writing. … Here was someone whose whole way of being spoke of the goodness of God.

Imagine the shock, then, at the news in February that for 35 years, Vanier had a series of coercive sexual relationships with six women in France. His friend and mentor, Father Thomas Philippe, had also been guilty of abuse, and Vanier had denied knowledge of this even though he knew about it, probably as early as the 1950s.

To its credit, the L'Arche community brought in an outside agency to investigate, and then made the results known. The investigation was carried out by GCPS, an independent British consultancy specializing in abuse prevention. They also looked into his historical link to Philippe.

We can take some modest comfort in the fact that GCPS found "nothing in the investigation to suggest that Jean Vanier harmed people with disabilities." But the comfort ends there.

Professor Irene Tuffrey-Wijne was profoundly shaped by joining a L'Arche community in London when she first came to the UK, and went on to become a professor in intellectual disabilities and palliative care. She wrote,

> "Here is some seriously bad news. A man who was loved by thousands, respected by millions, a man who has inspired people across the world and who has articulated values that so many people (including myself) have taken to heart – that man turns out to have been a serial sexual abuser."

How could this happen under our noses? We pray in this moment not only for the six women, but for those in the L'Arche communities who will be profoundly distressed by these revelations.

But alongside praying, we would do well to reflect. How can an apparently saintly man fall in this way?

> "I was once at a meeting where Jean Vanier spoke," a Catholic nun said after his death. "What he said was inspiring, but I felt uncomfortable at the way he was being treated. At any moment, I thought, someone is going to genuflect before him. Happily, noone did, but it was clear that no one was going to challenge anything he said, either."

Vanier apparently used this sense of unquestioning reverence to coerce the six women. One of them told investigators: "I realized that Jean Vanier was adored by hundreds of people, like a living saint."

Vanier, who never married, acted as a corrupt spiritual adviser. "The relationships … are described as emotionally abusive and characterized by significant imbalances of power, whereby the alleged victims felt deprived of their free will, and so the sexual activity was coerced or took place under coercive conditions," the report stated.

One victim said Vanier told her: "This is not us; this is Mary and Jesus. You are chosen, you are special, this is secret."

In the 23rd chapter of Matthew, Jesus warned against putting anybody on the

kind of pedestal Vanier erected for himself. "And call no man your father on earth, for you have one Father, who is in heaven. Neither be called masters, for you have one master, the Christ. He who is greatest among you shall be your servant; whoever exalts himself will be humbled, and whoever humbles himself will be exalted."

This approach is also modelled by the apostle Paul. He never exerts his authority as an apostle, but seeks to appeal and persuade. And in Romans 16, he lists the women and men with whom he has worked in partnership — and from whom he has learned and benefited, making special mention of those who are ahead of him in the faith.

Article 26 of Anglicanism's foundational Thirty-Nine Articles begins with a frank acknowledgement that "in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments." The article calls for discipline, urging "that they be accused by those that have knowledge of their offences; and finally being found guilty, by just judgement be deposed." But it also says that the ministry and teaching even of evil ministers has real spiritual value, because it has its origins in Jesus, and not in the individual concerned. We should take care not to visit the sins of Vanier on the worthy institution he created.

In our media age, where sexual abuse is the unforgivable sin, it is sad but inevitable that all Vanier's writing is to be immediately withdrawn by its publishers. But it would be a double tragedy if the work of the L'Arche communities becomes similarly tainted.

What can all this teach us about the differences between men and women? Men are stereotypically considered more focused on changing the world, and less bothered about what people think about them. That can be wonderful, if the goal is to challenge the dominant values of the world. But it also makes it much easier for a man to coerce people in private.

Add to that the realities of testosterone and physical strength, and you see why we need to account for these issues in our structures of social relating. It is unhelpful wishful thinking simply to say 'Men must stop abusing women,' as if mere will power is the answer. We need patterns of relationship, and in particular structures of accountability, to create spaces in which all can be safe.

We have moved from a worldview where women are the primary agents of sin, through their weakness and seduction, to a worldview where men are the primary agents of sin, through their power and coercion. I hope that the tragic case of Vanier will pull us back to the truth that 'all have sinned' (Rom 3.23), recognizing that both women and men sin but in different ways. This sobering reality should lead us to develop pastoral practices that protect all from the effects of sin, allowing no one to stand on a pedestal as infallible teacher.

The Rev. Dr. Ian Paul is adjunct professor of theology at Fuller Theological Seminary, assistant minister at St. Nicholas Church, Nottingham, UK, and the managing editor of Grove Books. He blogs at https://www.psephizo.com

Naomi and Ruth Embracing

Treasure Upon Treasure

The Book of Ruth
Medieval to Modern
The Morgan Library and Museum
Clare Eddy Thaw Gallery
Madison Avenue at 36th Street, New York City
Through June 14, 2020

Review by Pamela A. Lewis

Famine, mass movements of people, the vulnerability of the displaced, and suspicion of foreigners have beset recent world history. These same events are deeply imbedded in the Bible, and the anonymous author of the Book of Ruth draws on them in the account of Naomi and her family, who are driven from their home by hunger and social upheaval.

Written no earlier than the 6th century BC, the Book of Ruth is set in the early Iron Age, the period before the Israelite monarchy. Ruth's opening verses. "*And there was famine in the land,*" presents a landscape where lawlessness and anarchy also prevailed. In the absence of a king, power lay in the hands of "judges," chieftains or charismatic military leaders. Unable to survive in these chaotic and violent conditions, Naomi and her family flee from Beth-Lechem (literally "house of bread") to Moab. Naomi's husband Elimelech and two sons die unexpectedly, obliging her to return home. But Ruth, her widowed daughter-in-law, refuses to abandon Naomi and emigrates with her. The story ends well when Boaz, a wealthy landowner and relative of Ruth's late husband, marries her, thereby removing the taint of her

foreign status. The union also results in Ruth's becoming a great-grandmother of King David, and, eventually, an ancestor of Jesus Christ.

This exhibition celebrates the 2018 gift by Joanna S. Rose of the *Rose Book of Ruth* to the Morgan Library and Museum. Designed and illuminated by New York artist Barbara Wolff, who worked on the project from 2015 to 2017, with calligraphy by Izzy Pludwinski, the work comprises the complete biblical text of the Book of Ruth written in Hebrew and in English over 24 pages of accordion-fold vellum.

Although in codex form and measuring only nine inches tall, the manuscript extends to an impressive 18 feet long, thus giving the feel of a scroll. The Hebrew and English texts (Mr. Pludwinski did the exquisite calligraphy for both languages) are back to back. The Hebrew side features 20 colored illustrations, united by a continuous landscape border, which signifies the geographic arc of Naomi and Ruth's stories. The scroll sparkles with accents and lettering in silver, gold, and platinum. The English side offers 40 images executed in black ink. A modern "treasure binding," a custom-designed box in silk, decorated with 24-karat gold lettering (crafted by master silversmith Joshua Marrow) inscribes the Book of Ruth's most famous verse, "*Your people shall be my people and your God shall be my God*" (1:16), and serves as the manuscript's official case.

The message conveyed is twofold: Known not only as the People of the Book, Jews are known *by* their books — ancient sagas, collected laws, prayers, poetry, and philosophy — all of which stand as chronicles of their history and journey over time. The second message is that within this precious box is an even greater

(Continued on next page)

Ruth threshing and bringing grain to Naomi

Flowers for perfume

The Book of Ruth

(Continued from previous page)

treasure, a story of a particular community whose life is deeply connected to and dependent on the natural world, a community built and sustained by women.

Positioned in the middle of the Morgan's small but comfortable Clare Eddy Thaw gallery, Wolff's Book of Ruth receives visitors' immediate attention. But it is surrounded by 12 impressive illuminated manuscripts drawn from the Morgan's holdings. These present a series of medieval Christian traditions for illustrating the story of Ruth, dating from the 12th to the 15th centuries, and embracing various genres. The texts on display include Bibles in Latin and French; a *Speculum humanae salvationis* (*The Mirror of Human Salvation*, a tract on typology); and three leaves from the Morgan's renowned *Crusader Bible*. The juxtaposition of these medieval texts and Wolff's modern interpretation of the Ruth story constitute a deep iconographic as well as textual conversation. Visitors are invited to discover how Wolff drew inspiration from the techniques of medieval illumination.

The medieval illuminators highlighted key events in the biblical narrative by illustrating the people involved, frequently depicting Naomi and her family, Ruth, and Boaz. But Wolff departs from this practice. Apart from a poignant image of Ruth and Naomi clinging to each other, there are few human figures on the Hebrew side of the manuscript. Instead, Wolff concentrates on the landscape Naomi and Ruth could have encountered. There are depictions of the grains which would have been harvested and gleaned. Delicate flowers and plants spring up — almond, lavender, and jasmine, among others — which Ruth might have made into the perfume to anoint herself for her nighttime visit to Boaz. Ruth's ornate wedding girdle, sewn with hammered silver ornaments and bells, colored beads, and cowrie shell amulets, is the most beautiful and sensual of these images, referencing powerfully the vibrant festive clothing worn by ancient and modern Bedouin and Yemenite women.

The pen-and-ink drawings on the English side of the manuscript enlarge upon and supplement the lush colored illustrations accompanying the Hebrew text. Suggestive of an archeological dig, these represent the various tools and even fauna that would have been used and encoun-

tered in a small hill town in ancient Israel: a bone comb, a beer jug, a wooden threshing fork, a bird with unusual plumage. Each item is rendered with delicacy and attention to detail, evoking the culture and domestic lives of the inhabitants.

Wolff's selection of particular objects to illustrate her Book of Ruth text stands in contrast to the medieval tradition which inspired this modern work. It was the medieval custom to devote a single picture to the Ruth text, such as in the leaf in one of the Morgan's large folio-sized Bibles from the 13th century, where the initial letter *I* that begins the biblical text (*in diebus unius judicis*, "in the days of one of the judges") summarizes the story's entire narrative breadth. Naomi is shown at the top of that initial *I*, and Obed and Jesse, the fruit of Ruth's and Boaz' marriage, at its foot. The same is true of another Bible, in Latin, and dating from 1391, illuminated by the Samson Master, *et al*., picturing Ruth and Boaz snugly covered in their marriage bed within a large initial *I*.

Not to be overlooked is the suite of 16 separate scenes over five folios from the magnificent *Crusader Bible* (French, 1250), which contains an extensive Ruth cycle. The rich palette and the figures' elegant and expressive lines are clearly reflected in Wolff's manuscript illustrations.

Respecting the traditional Jewish reticence about illustrating the Book of Ruth with human figures, Barbara Wolff has filled her space with a culturally sensitive iconography that enlivens this ancient story and deepens our understanding of it. In Wolff's hands, the themes of courage, devotion, and the concept of *hesed* (kindness, generosity, loyalty, responsibility for the poor) in the face of crisis and intratribal conflict are given greater importance. The role of women in establishing and sustaining these qualities contributes to the beauty and strength of this story and of this fine exhibition.

Pamela Lewis writes for The Episcopal New Yorker *and* Episcopal Journal.

Ruth's wedding belt

The marriage bed of Ruth and Boaz

Being the Church in Disaster

Review by Dane Neufeld

In the days following the 2016 Fort McMurray wildfire that terrorized and emptied our city for a month, I found myself wondering if there were any guidelines or books to help a pastor in such a situation. With our parish scattered, most people's lives in chaos, it was not at all clear what I should be doing. While a path forward certainly emerged, I would have benefited immensely from a book like *Growing Through Disaster,* which provides a practical, ecclesially-centered guidebook for churches in the midst of disaster and trauma. Natural disasters set an enormous and necessary organizational process in motion that involves government, the private sector and non-profit agencies. But the place of the Church in all of this is not always clear.

The authors, Clayton Smith and Matt Schoenfeld, stress that churches need to continue being churches in disasters, not just because that is what they know how to do, but because that is what people need. Churches can do many things to assist in the aid and recovery effort, such as making their spaces available, facilitating recovery programs, and offering assistance to those in need. But Clayton Smith writes: "The reading of sacred scriptures, healing prayers, and connecting to a faith community are essential for short term and long-term healing and hope." Smith turns readers to the Psalms as a place where lament, frustration, and hope are mingled together in a faith that grows through trial: "God's scripture can and will calm your anger, your pain, and your frustration." This is a big claim, and an unusual one in the increasingly technical space of disaster and trauma recovery. But for Church leaders who are feeling useless in the middle of a natural disaster, it is good to remember the power of the gospel and the gathered community in Christ.

The book begins with a series of topical chapters that deal with relief, recovery, and restoration. While not overly theological in their focus, these chapters have a theological backbone that informs the guidance that Clayton Smith offers. The second part, by Matt Schoenfeld, offers a series of reflections on financial recovery, and the difficulties that people will encounter in disaster scenarios. I know from experience that finances will become a major theme of any recovery effort. It may have been helpful here to have offered some examples and advice for how churches can manage their own and donated funds during recoveries. The financial advice is largely for individuals, which is, of course, deeply important, but it does diverge from the book's earlier focus on the role of the Church community.

The final portion of the book offers a series of very helpful studies and outlines for group meetings that range from Bible studies to financial planning seminars. The appendices as well include a number of practical documents. in particular the advice for volunteers who are coming to work in a disaster zone. The sample volunteer covenant, for example, urges volunteers to be mindful that they are guests, and to try to not burden the distressed community with their presence, an important point in such circumstances.

Growing Through Disaster is rooted in the authors' concrete experiences within the United Methodist Church and its various relief and recovery operations. This is useful because it provides visibility and a standard for denominational churches as they prepare to engage with natural disasters in their communities. Though all churches are structured differently, this book would be an excellent tool for regional and national bodies to have ready at hand.

Growing Through Disaster
Tools for Financial and Trauma Recovery in Your Faith Community
By **Clayton Smith** and **Matt Schoenfeld**
Abingdon Press, pp. 144, $17.99

For Anglicans, it would be both reasonable and advisable for diocesan leaders to be acquainted with this kind of resource. It could easily be placed in the hands of local parishes as well. But in times of disaster, when the local community is in chaos, it is critical that diocesan leadership be knowledgeable, to some degree, in the recurring patterns of disaster and recovery. *Growing Through Disaster* is short, simple and immediately useable, just what is needed when victims have little attention and focus beyond their immediate struggles. Clayton Smith and Matt Schoenfeld have done a good thing for the Church, and I hope their work bears much fruit in the years to come.

The Rev. Dane Neufeld is rector of All Saints, Fort McMurray, Alberta.

Tips for Growth

Review by Charlie Clauss

In Minnesota, people often say, "Every one talks about the weather but nobody does anything about it." Caswell Cooke says, in effect, "Very few people talk about the decline of the Episcopal Church and nobody does anything about it."

The decline, at least from a membership and average Sunday attendance (ASA) perspective, is well documented. The Episcopal Church membership peaked in 1966 at 3.6 million. In 2018, baptized membership was 1.68 million, down 2.1% from 2017 and down 18.5% since 2008. ASA was 533,000, down 4.2% from 2017 and 24.4% since 2008. Cooke makes the contentious point that if this decline is not checked, the Episcopal Church will cease to exist as a viable organization within 20 years.

He asserts that insufficient attention has been paid to the decline. Speaking with people across the church, he's found a lack of concern, the propensity to spin the decline as actually a positive thing, and outright denial. These attitudes will only accelerate the decline, he writes.

What should be done? Cooke responds with a great deal of wisdom, consistent with the church growth thinking of the past few decades, and with some creative angles.

His chapter dealing with the subject of one-on-one contact is true to the reality of the Episcopal Church. Acknowledging Episcopalian shyness, he offers good advice, centered on what church growth people call "on-ramp" events. We have many of them: blessing of the animals, Shrove Tuesday pancake suppers, youth lock-ins, church bazaars. The trick, he says, is to invite people! And if you are going to go meet people, bring something to give them. His idea of church calendars with specific information about your parish printed on them is especially intriguing.

One of the ideas readers will find challenging: reaching out to people who have left. Imagine going to speak with a person who left your parish; what will you find? Did they leave disgruntled? It wouldn't be easy, but it puts the question of how serious we are about church growth into sharp focus.

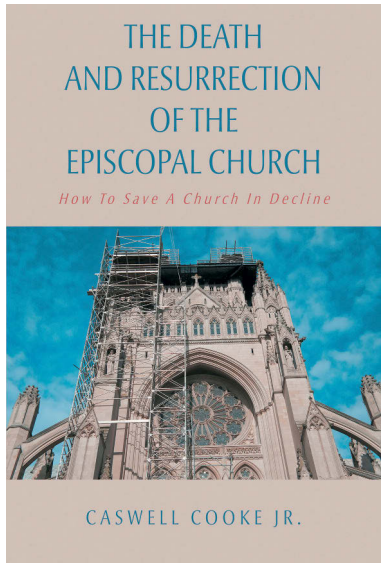
There is one thread that runs through this book that is deeply problematic. While explicitly applauding the fact that, in his words, we ordain "women to the priesthood, we marry gay couples, we allow for no discrimination as to who can become a priest or bishop..." he repeatedly comes back to the theme that we must shift our focus away from these issues. He wants a moratorium in the Episcopal Church on discussing anything except how to grow.

Progressives, he acknowledges, will point out that, as a white male, he likely can't see the change that is still needed for the church to achieve the full inclusion of all people. Conservatives will not be happy with his affirmation of marriage equality, but many stand with him in his call to set aside these agendas. They will agree with the intimation that it is the "liberal agenda" that has caused the decline.

Ironically both Cooke and the progressives he critiques share a common commitment: they both believe the core purpose for the church is to do something. Early in the book he says

> My thought is, shouldn't the church strive to be the center of activity in our communities? Wouldn't it be easier if we had a place that we could afford to maintain and staff that we could afford to keep on the payroll so that we didn't have to worry about those issues and instead could focus on the needs of the community?

In his book *People of the Way: Renewing Episcopal Identity*, Dwight Zscheile makes the point that the Episcopal Church is in the middle of an identity crisis. Do we know who we are? Zscheile's answer, echoing Presiding Bishop Michael Curry's "Jesus movement," is that we are people of the [Jesus] way. He engages in theological reflection over what this means.



The Death and Resurrection of the Episcopal Church

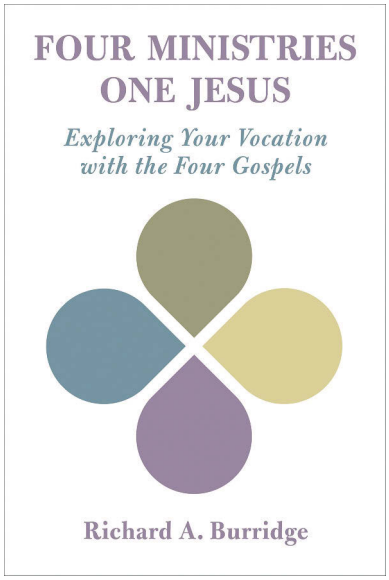
By **Caswell Cooke, Jr.**

Christian Faith Publishing, pp. 104, $16.95.

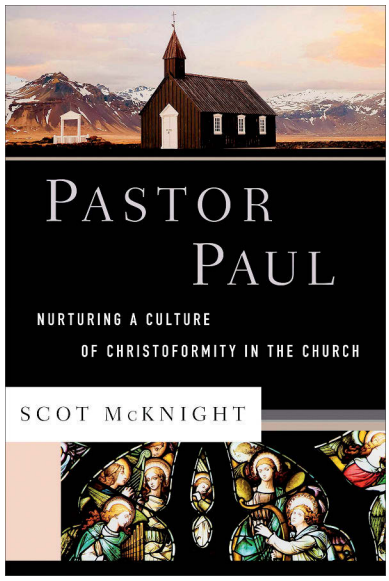
Cooke's book would have benefited from such reflection, which the author explicitly leaves aside. To posit, as Cooke and his erstwhile opponents both do, that we are primarily defined by the things we do, is to leave us with a thin gruel. Zscheile shows the rich stew that revolves around God's mission – meat and potatoes of both inner transformation and service and acts of justice in the world.

This book will leave you with many practical ideas for church growth. It is worth reading for those. But it will also leave you asking deep (ultimately unasked and unanswered questions): are we simply a spiritualized service organization? Or are we a people who respond confidently to the dismissal's summons: Let us go forth into the world, rejoicing in the power of the Spirit. Thanks be to God."

Charlie Clauss works in tech support and is a former warden and vestry member of Messiah Church, St. Paul. Minnesota.



Four Ministries, One Jesus
Exploring Your Vocation with the Four Gospels
By **Richard A. Burridge**
Eerdmans, pp. 240, $24



Pastor Paul
Nurturing a Culture of Christoformity in the Church
By **Scot McKnight**
Baker, pp. 270, $21.99

Pastoring Like the Masters

Review by David and Elizabeth Baumann

These two books on pastoring approach the topic from very different directions, yet each provides welcome and fresh insights into what it means to be a pastor. One draws on the Gospels, the other on the letters of Paul.

Four Ministries, One Jesus is an expansion of four retreat addresses the author delivered to ordination candidates in the Church of England. Each address focuses on one of the four Gospels, and calls the reader to pattern his or her vocation after the ministry of Jesus. The author makes the case that Matthew presents Jesus especially as a teacher, Luke presents him as especially dedicated to pastoral care, Mark as following the way of the cross, and John as immersed in the divine life. The author intentionally puts the four Gospels in this order, recognizing that Matthew and Luke present connected images of Jesus' ministry.

The book is primarily directed toward those in the ordination process, but can be applied as well to those already ordained with experience as pastors. The author addresses his teaching to those of several different Christian traditions and understandings of what ordination signifies, and provides many further resources in books, websites, and other online material.

The author of *Pastor Paul* affirms that he is a professor, not a pastor. Toward the end of the book, he wrote, "What I have attempted to do is explain what pastoring was for Paul and to shed light on pastoring in a new way, consistent with Paul." His deep familiarity with ancient culture — Roman, Greek, and Hebrew — makes it possible for him to put Paul's way of thinking and acting into context; doing so opens Paul's writings up vividly. Many times I found myself thinking, "Wow, that was right there all the time and I never saw it before!"

I found his introductory chapter to be a bit tedious, but it does set the tone for the remainder of the book, which is unusually insightful. Seven chapters follow the first, each on a subject connected with effective pastoring; the chapters show how Paul addressed the

given subject. The seven chapters deal with Friendship, Siblings, Generosity, Storytelling, Witness, World Subversion, and Wisdom. For me, they are not natural places to begin thinking of pastoring, which made them fresh and thought-provoking.

Here are some takeaways from his seven chapters.

Friendship. Pastors need fellowship with other pastors to prevent burnout, for mutual encouragement, and for growing in virtue. The author provides a list of Paul's friends. Their names are familiar, but to see all of them listed in one place was eye-opening. It was encouraging to reflect on how Paul worked with them for mutual benefit.

Siblings. The word Paul uses most often to describe believers is "brothers (and sisters)." That surprised me; my guess was that it would have been "saints." The author states that Paul's term was carefully chosen and profoundly at variance with the assumptions of his culture. The author's explication of the letter to Philemon to make his point is heartwarmingly triumphant.

Generosity. Paul teaches how to make the right use of money and all of one's possessions, and particularly makes it clear that one's donations are acts of worship. The author's reflections on Paul as "tentmaker," thereby voluntarily giving up the right to compensation, and the gathering of the offering for the church in Jerusalem are powerful.

Storytelling. Preaching and pastoring are storytelling in a myriad of ways, but there is only one story: "We have one simple gospel story, whose theme is Jesus is Lord… To let any other story gain ascendance or centrality… is idolatry."

Witness. Pastors must themselves be converted, since their lives are a witness to the churches. Paul taught humbly and matter-of-factly, "Be imitators of me as I am of Christ." The author says that a pastor's life embodies the Gospel, and is evidence and witness to others.

World Subversion. Pastoring must be committed to subverting worldliness in the congregation. The author's brilliant explication of how Paul did this with the church in Corinth is alone worth the price of the book. The unfolding of the Corinthians' criticisms of Paul and how Paul answered them was laugh-out-loud amazing.

Wisdom. Our culture's fixation on youth has had the result of making adolescence the ideal, with the corollary of scorning the wisdom of those with gray hairs. Our culture belittles its own history and traditions, and doesn't want to "grow up"; as a result, it has lost the ability to think critically, to reason, and to take the great issues of life seriously or with maturity. Paul's call to his churches to be "wise in Christ" in contrast to their culture's standards and assumptions is right on target.

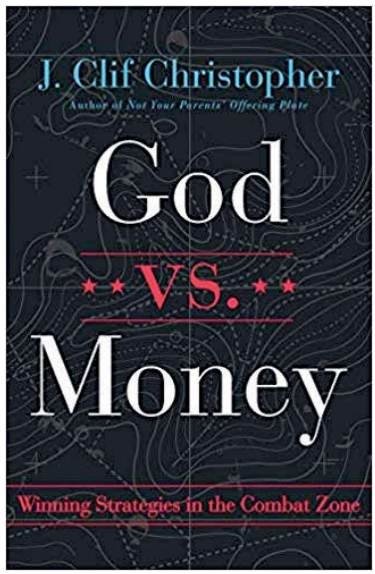
Our culture's fixation on youth has had the result of making adolescence the ideal, with the corollary of scorning the wisdom of those with gray hairs.

McKnight's writing is the fruit of serious scholarship; the book is 195 pages long, but the endnotes that follow the text take up 28 pages, and the bibliography 21 pages. This kind of scholarship is beyond the reach of most pastors; therefore, the distillation of his knowledge of Paul as pastor is a welcome and valuable gift to those "in the field."

The Rev. Canon David Baumann and Elizabeth Baumann are the priest and priest's wife at St. Thomas, Salem, Ill. and St. John Redeemer, an Episcopal-Lutheran Church in Centralia, Ill.

In Combat with Consumerism

Review by Henry McQueen



God vs. Money
Winning Strategies in the Combat Zone
By **J. Clif Christopher**
Abingdon Press, pp. 128, $16.99

It has been more than 50 years since the motion picture industry rolled out its rating system in an attempt to guide us in understanding the suitability of movies for different audiences. To date, no similar rating system has been devised for books. As you read *God vs. Money*, it would be appropriate to consider a rating that alerts you to the prevalent use of military terms and analogies.

This is not to discourage you from picking up and reading this insightful book; rather, it is to put you in the right frame of mind to accept the message that Christopher is trying to convey. An 18-year veteran in the military as an army chaplain, Christopher uses the language that he speaks and understands. He turns to texts like Sun Tzu's *The Art of War* as well as his own combat and training experiences to make his case; removing this language would be to limit his natural voice.

He does not attempt to make an argument that Jesus is anything but a pacifist, but he does suggest that we are in an urgent battle against the secular world. The worship of money, so conveniently exercised at the flash of a credit card requires nothing less than a war-like response. It is worthwhile, therefore, to have at least a temporary acceptance of the language of war so that you can appreciate Christopher's view.

If, as Christopher suggests, it is true that "a great majority of your congregation loves stuff and money more than they love God," then we need to wage war. If it is true that those around us, and even those in the mirror, say "who needs God when you have Mastercard" then we need to struggle against consumption and greed, and to grow generous disciples.

God vs. Money is not so much a how-to book as it is a life plan. Christopher calls on clergy and lay leaders to get their own house in order so that they can model a life as generous disciples. Clergy, he says, should be like drill instructors — not just giving direction, but modelling it at all times.

Christopher recounts that preparation is what makes maneuvers in combat zones successful; doing your own theological homework is part of that preparation. It is his view that "we are to care, give, and serve as God would do." Christian stewardship, and all that entails, is our vocation. That theological conviction becomes the foundation for all the other steps in this war.

Part of the next steps involves preaching about money; preaching often and liking it. The congregation knows instinctively if we believe what we preach, and a strong theological grounding can keep us on track. Preaching often about money also follows a year-round plan for generosity development. This is not about filling the coffers and balancing the budget, but creating generous disciples whose relationship with God is deepened and whose relationship with money is healthy and not idolatrous.

Creating generous disciples, Christopher says, is about three relationships: the congregation's relationship with money, with its clergy, and with God. A compelling case for fulfilling God's mission generates interest, but ultimately people give when they trust the leadership. With trust, they will give to the annual giving appeal, to a capital campaign, and to planned giving. A great deal of friend-raising must occur before you can fund-raise. In the process, your congregation's relationship with money, and with God, will be much healthier.

It is said that the best time to plant a tree was twenty years ago, the second-best time to plant a tree is today. This is a book to pick up today so that you can prepare to go to war against our enemy of consumption and greed and teach a whole new way of being a disciple.

The Rev. Henry McQueen is rector of St. John's, Olney Md.

Pastoring When God Seems Absent

Review by Ryan Pollock

Andrew Root's *The Pastor in a Secular Age* is a hefty project in two parts: the first is a cultivation of Charles Taylor's *A Secular Age,* and the second is a biblical theology drawing heavily on the late Robert Jenson, helping contemporary pastors reimagine their roles after secularism. Foucault makes for a curious hinge in between.

Part one is where the book truly shines; it's a genuine page-turner. Root must've known that Taylor's *Age* is as brilliant as it is frustrating, and so he takes that tome's meandering analysis and straightforwardly shows us how its thesis plays out in the lives of six famous pastors: St. Augustine, St. Thomas Becket, Jonathan Edwards, Henry Ward Beecher, Harry Emerson Fosdick, and Rick Warren. Root shows in colorful detail how these both reacted against (and sometimes contributed to) seismic shifts in spiritual thought: from an ancient world suffused with enchantment and magic, to a modern world of buffered selves and self-help techniques.

Being good interpreters of the times, Root demonstrates how these pastors were able to meet their culture and speak the gospel in a tongue as the people understandeth. The profiles on Becket and Warren are particularly good. Root has a talent for quickly glossing massive ideological shifts, and somehow, we know exactly what he's talking about. "In Edwards' day," he writes, "everyone needed to conform to keep the devil in the woods, and in Beecher's and Fosdick's days democratic conformity could produce human flourishing." The whole thing is eminently readable.

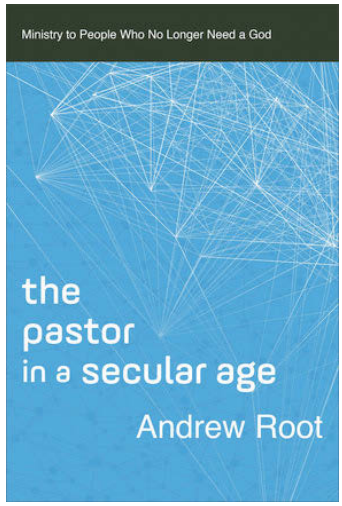
The second part is the new biblical theology for pastors in the mode of Robert Jenson, the late American Lutheran theologian.

First, Israel's God is a *minister*, arriving in history when his people need him most. The pastor must remind her people of this. Second, pastors are encouraged to bear witness to Israel's history, leaning into the nothingness of God's absence with their people, waiting for the arriving God to arrive. Third, seeker-sensitive ministry is reframed: it is *God*, not us, who is truly the seeker. Fourth and fifth (the two strongest in this section), the pastor must recognize, like Moses, if God is truly a (*the*) minister, we must be swept up along in ministry with him, sharing in his very being.

The second part is, unfortunately, the weaker section, an encouragement for today's pastor to be an oddly passive person. Ultimately, the pastor getting her flock to *recognize* the presence of God despite appearances is a worthwhile goal… but what should happen next?

There are other issues. On nearly every three to four pages, Root pulls out an extended illustration from contemporary TV. This is distracting, and its cumulative effect is merely to signal that this is Not Stuffy Theology. *Arrival* is a beautiful film, but we don't need five pages mining its esoteric sci-fi for analogies about God's temporal relations. There is no possible world wherein a Venn diagram connects pastoral theology readers and fans of *The Bachelor*.

Had less space been used this way, Root could've engaged Gregory's *Book of Pastoral Rule*. To write nearly three hundred pages on pastoral theology and not mention such a seminal text is a bewildering. He could have also mentioned sacraments, those channels of grace constantly interrupting our immanent frame, straining the veil between heaven and earth (they get a single nod on page 65).



The Pastor in a Secular Age
By Andrew Root
Baker Publishing, pp. 320, $26.99

For modern Christians who've replaced hymns with humanitarianisms, ontology with identity politics, (you know, the "Deeds, Not Creeds" crowd), a dose of re-enchantment is likely a better prescription. When a parishioner calls the parish to wonder whether he's being stalked or whether there are demons in his condo, what he needs is his condo blasted with holy water and the Eucharist wrought in his living room.

Blessedly, Root succinctly sticks the landing in the closing chapter on prayer, "to be a pastor is *not* to be an entrepreneur, community organizer, or budding podcast celebrity. [This] is to concede to the immanent frame and perpetuate observation blindness… Rather, the pastor's vocation… is to teach people to pray."

Enjoy the first half of the book. Quickly skim the second.

The Rev. Ryan Pollock is priest for Christian formation at St. Matthew's Cathedral, Dallas.

Saint George's Episcopal Church
Nashville, TN

ANDREW, DENVER, CO + ST. BARTHOLOMEW, ESTES PARK, CO + ST. DAVID, GLENVIEW, IL + ST. FRANCIS IN THE FIELDS, ZIONSVILLE, IN + ST. GEORGE,

ALL SAINTS, ATLANTA, GA + CHAPEL OF ST. JOHN THE DIVINE, CHAMPAIGN, IL + GRACE, SANDUSKY, OH + ST.

BELLEVILLE, IL + ST. JAMES, NEWPORT BEACH, CA + ST. PETER, CHICAGO, IL + ST. GEORGE, NASHVILLE, TN

John-Paul Buzard Organ, Opus 48, Installation in 2022

58 Ranks across Three Manuals & Pedal
Fourth manual Antiphonal Organ prepared for future addition

The Rev. Leigh Spruill, Rector | Dr. Woosug Kang, Director of Music
Mr. Gerald Senechal, Organist and Associate Director | Ms. Wilma Jensen, Organist Emerita
Mr. Scott Riedel, Acoustician and Organ Consultant

John-Paul Buzard
Pipe Organ Builders

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

Homelessness

"Citizens with the saints and members of the household of God" (Eph 2:19).

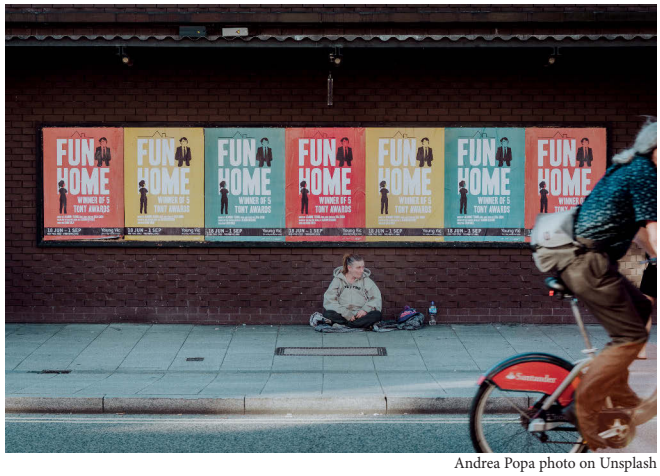
By Simon Cuff

Homelessness, for probably most of us, is something we *see* rather than experience. Or, rather, homelessness is something we try not to see as we pretend to ignore the person obviously sleeping on the streets, or to have not heard their request for money or something to eat. Even the language of "homelessness" distances us from confronting the reality of homeless women and men. We reduce homelessness to a state of living — a temporary or permanent lack of shelter or fixed address. We tend to think that being homeless is being without the kind of shelter most of us have come to take for granted.

A theology of homelessness, or better, a theology *with* and *of* homeless men and women, begins with pointing toward the full reality of homelessness. Strictly speaking, the lack of shelter or of a fixed address is not homelessness but *house*lessness. To be homeless is not simply to be without shelter, but to be deprived of the stable foundation and dignity which is basic for living life in all its fulness. Indeed, to be without a fixed address makes accessing much of modern life difficult or impossible — registering with medical professionals or holding bank accounts, holding down employment or receiving social security.

Shelter and a fixed address are basic requirements of living in a society, but the reality of homelessness reminds us that what homeless women and men are deprived of is not just a roof, but a *home*. Homeless people are not only those we can see in shelters and on the streets, but those who rely on friends and family in short spells. This is sometimes referred to as sofa-surfing. People who have to rely on sofa-surfing often don't appear in the official statistics, which can lead us to underestimate the number of people who are without a home.

There are a number of causes of homelessness — poverty, unemployment, mental health provision, relationship breakdown, changes in social security, to name just a few. In the United Kingdom, homelessness has risen over the last decade in the context of sweeping changes to how the poorest in society are safeguarded and social security is paid. There are other factors too. It is notable that in the United States that whilst 13% of the general population is black or African American, black or African American people make up 40% of the homeless population (National Alliance to End Homelessness, 2018).



Andrea Popa photo on Unsplash

Whatever the circumstances that lead to becoming homeless, it is far easier to find oneself suddenly homeless than it is to escape the cycle of homelessness. It is sometimes said we are all two paychecks away from being homeless. We are more likely to find ourselves homeless than to be living the American dream.

Homelessness is not inevitable. Study after study demonstrates that homelessness is avoidable where there is social and political will. Where arguments are made based against intervention on grounds of the cost of providing homes and appropriate services, the irony is rich. In his book *Utopia for Realists* (Bloomsbury, 2018), Dutch economic historian Rutger Bregman points to several studies that demonstrate the relative cost of providing the homeless with a home and access to assistance programs, compared to the higher costs incurred when homelessness is seen as a problem to be managed rather than in terms of people to be found homes: "Every euro invested in fighting and preventing homelessness in the Netherlands enjoys *double* or *triple* returns in savings on social services, police and court costs … relief for the homeless in short is a win-win-win-win policy," writes Bregman.

Caution is needed here. Such an approach can all too easily instrumentalize homeless people or encourage viewing people primarily as economic units rather than human beings created in the image and likeness of God. Any theology of homelessness must begin with the inalienable dignity of each and every human person, and arise out of the recognition and preservation of that dignity.

(Continued on next page)

ETHICS

(Continued from previous page)

In line with this fundamental dignity, people experiencing homelessness must be at the heart of any theology of homelessness. David Nixon's *Stories from the Street: A Theology of Homelessness* does this by listening to homeless people themselves, and developing a theology of homelessness from their lived experience. Likewise, Bregman recounts a 2009 trial in London, which gave 13 long-term rough sleepers £3,000 each with only one question: "What do *you* think you need?" The average amount spent by each person after a year was only £800. Eighteen months into the trial, seven had a home, two were about to enter their own apartments and all had made considerable progress in overcoming the cycle of homelessness in which they were trapped. Many of the participants emphasized the importance of regaining a sense of choice and control. Treating homeless human beings as *human beings*, reaffirming their dignity and encouraging their agency is the first and most important step in overcoming the apparent inevitability of homelessness.

This step requires a shift not only in how we think of homeless people, but in how we think of homes. The Archbishop of Canterbury, Justin Welby, set forth his vision for England in his *Reimagining Britain*. He underlines the importance of good quality (and hence regulated) affordable housing for the social fabric of any nation, but says the buck does not stop in creating houses: "If the purpose of housing was understood as creating communities and not merely building accommodation, the whole nature of the industry would be changed," says the archbishop. A theology of homelessness goes beyond calling for houses, and is active in the pursuit of homes: creating places of community and belonging.

We as Christians have an important role to play in the creation of these communities, working with state and industry to provide houses, and particularly in establishing them as homes. As we follow Christ, we follow one who was born into a refugee family forced to flee a despotic tyrant (Matt 2:13-14) and one who seems to have been homeless himself: "Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head" (Matt 8:20).

The Christian life is that journey towards our heavenly home which we begin in baptism, through which we are fellow citizens with the saints and members of the household of God (Eph. 2.19). Those of us who have found our home in Christ cannot sit by whilst brothers and sisters created in the image of God remain homeless.

The Rev. Dr. Simon Cuff is tutor and lecturer at St. Mellitus College, London.

PEOPLE & PLACES

Appointments

The Rev. **Lisa Saunders Ahuja** is priest-in-charge of St. Thomas, Dupont Circle, Washington, D.C.

The Rev. **Anthony Anderson** is priest-in-charge of Resurrection, Omaha, Neb.

The Rev. **Alissa Goudsward Anderson** is rector of St. Peter's, Plant City, Fla.

The Rev. **Heather Benson** is parish priest of St. George's, Chadwicks, N.Y.

The Rev. **John Betit** is rector of Christ and Holy Trinity, Westport, Conn.

The Rev. **Sid Breese** is vicar of Epiphany, Independence and Ascension, Neodesha, Kans.

The Rev. **Jonathan Brice** is rector of St. Luke's, Shawnee, Kans.

The Rev. **Anne H. Bridgers** is interim rector of St. Philip's, Brevard, N.C.

The Rev. **Charles Browning** is rector of St. Mary's, Mo'ili'ili, Hawaii.

The Rev. **Dale Coleman** is rector of St. Andrew's, Carbondale, Ill.

The Rev. **Seamus Doyle** is priest-in-charge of St. John's, Kenner, La.

The Rev. **Michael P. Drinkwater** is rector of St. John's, Alamogordo, N.M.

The Rev. **Shawn Evelyn** is priest-in-charge of St. Edmund's, Chicago.

The Very Rev. **A. Patrick Funston** is canon to the ordinary of the Diocese of Kansas.

Mrs. **Jenni Faires** is youth missioner of the Diocese of Southwestern Virginia.

The Rev. **Charles Everson** is rector of St. Mary's, Kansas City, Mo.

The Rev. **Amy George** is rector of St. Paul's, Selma, Ala.

The Rev. **Rob Griffith** is rector of Holy Cross, Apopka, Fla.

The Very Rev. **Brian Gross** is dean of St. Matthew's Cathedral, Laramie, Wyo.

The Rev. **Ray Hanna** is interim rector of St. Paul's, Wilmington, N.C.

The Rev. **David Lyall Jones** is rector of St. John on the Mountain, Bernardsville, N.J.

The Very Rev. **Tim Jones** is rector of St. John's, Halifax, Va.

The Rev. **Charlie Knuth** is rector of All Saints,' Columbia Falls, Mont.

The Rev. **Jennifer Liem** is rector of the Annunciation of Our Lady, Gurnee, Ill.

The Rev. **Cody Maynus** is curate of St. Andrew's, Rapid City, S.D. and director of Thunderhead Episcopal Center, Lead, S.D.

The Rev. **Penny Nash** is interim rector of St. Michael's, Colonial Heights, Va.

The Rev. **Sherilyn Pearce** is priest-in-charge of Grace, Florence, Ky.

The Rev. **Shirley Porter** is rector of St. Christopher's at the Crossroads, Perry, Ga.

The Rev. **Caleb Roberts** is rector of Grace, Ponca City, Okla.

The Rev. **John Rohde** is supply priest of Christ, Jordan, N.Y.

The Rev. **Jenny Scott** is priest-in-charge of Grace, Elmira, N.Y.

The Rev. **Will Scott** is associate rector of Christ, Alameda, Calif.

The Rev. Dn. **Nelson Serrano Poveda** is Latino missioner of the Diocese of San Joaquin.

The Rev. **Josh Stephens** is rector of St. John in the Wilderness, Flat Rock, N.C.

The Rev. **Serena Sides** is assisting clergy at St. Augustine's Chapel, Nashville, Tenn.

The Rev. **Will Stanley** is rector of St. Stephen's, Richmond, Va.

The Rev. **Marc Vance** is assistant rector of St. Andrew's, Newport News, Va.

The Rev. Canon **Michelle I. Walker** is priest-in-charge of St. Paul's, LaPorte, Ind.

The Rev. **Skip Walker** is associate rector of St. Paul's, Greenville, N.C.

The Rev. **Brent Was** is rector of St. Francis, Blue Hill, Maine.

The Rev. **Michael Whitnah** is associate rector of St. Paul's, Murfreesboro, Tenn.

The Rev. **Eric Williams** is rector of St. Philip's, Rochester, Mich.

The Rev. **Jill Williams** is curate of Christ, Ridgewood, N. J.

The Rev. **Nikki Wood** is associate priest of St. Mark's, Palo Alto, Calif.

Ordinations

Diaconate

Vermont: **Thomas Rock**

West Texas: **Susan Burnham** (curate, St. George's, San Antonio)

Priesthood

Hawaii: **Andrew Arakawa**

Kansas: **John Bullock** (assistant, St. Aidan's, Olathe), **Ashley Mather** (curate, Grace Cathedral, Topeka)

Retirements

The Rev. **Jan Hosea** as rector of St. Chad's, Albuquerque, N.M.

The Rev. **Ralph Howe** as senior associate rector of St. James, Baton Rouge, La.

(Continued on page 34)

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

THE LIVING CHURCH
VOLUME 260 • NUMBER 5

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

PEOPLE & PLACES

(**Retirements** - continued from page 32)

The Rev. **Kathy McKinney** as vicar of Varina Church, Varina, Va.

The Rev. **Elizabeth Nelson** as rector of St. Francis of Assisi, Lake Placid, Fla.

The Rev. **Deborah Vann** as rector of Hope,

Deaths

Billie T. Alban, a lifelong Episcopalian who rose to eminence in the field of organizational development, died February 7, aged 94. She taught at Columbia and Pepperdine Universities, lectured widely to corporate leadership, and wrote extensively on the management of organizational systems. In 2008, she and Loren Mead of the Alban Institute co-authored *Creating the Future Together: Methods to Inspire Your Whole Faith Community*, applying lessons learned from a career in consulting business leaders to ecclesiastical systems. Her major works, *Large Group Interventions* and *The Handbook of Large Group Methods* draw upon her extensive experience as consultant to Fortune 500 companies.


Alban

Partnering with her husband, Guillermo, in his petroleum shipping business in Ecuador, Billie was a founding member of an Episcopal parish while raising two children and working arduously for the needs of marginalized women and children in Guayaquil's barrios. In 1999, with Bishop Mark McDonald, the Rev. Jeffrey Lee, and Deacon Suzanne Watson, Alban was appointed Boone Porter Fellow at Nashotah House, the first cohort representing the four orders of ministry in the Church.

She was an ardent advocate for the missiology of the early 20th century British priest, Roland Allen, and models of servant leadership first developed by AT&T's Robert Greenleaf. Though rarely an office-seeker/holder in larger church circles, Billie referred to herself as a "permanent (perpetual) layperson" living out the vows of baptismal ministry among the priesthood of all believers, in and among the corporate structures of business. Never shy about her Christ-centered faith, she once composed and used a prayer for the IRS during an extended consultation with departmental leaders and staffers.

She is survived by her two daughters, two grandchildren and three great grandchildren.

The Rev. Dr. **William S. Glazier**, a priest and dedicated environmental steward, died February 5, aged 94.

Glazier was a native of Glastonbury, Connecticut, and a veteran of World War II. As a member of the 100th Infantry Division, he saw combat action in the Vosges Campaign in France, and was awarded the Bronze Star.


Glazier

Following the war, he received a bachelor's degree from Trinity College and prepared for the ministry at Virginia Seminary. He was ordained in 1952, and began his ministry serving a series of rural churches in Connecticut. He served as an assistant rector at Grace Church in New York in the early 1960s and also was a short-term missionary in the Caribbean and Alaska.

After moving to Woodstock, Conn., in the mid-1960's, he focused his ministry on the Manna Center, a service ministry he founded with his wife, Jean. He hosted a series of programs about global issues on local cable television for many years under the auspices of the Foreign Policy Association. He was an early advocate for solar energy and sustainable living, and presented programs on environmental topics for youth throughout Connecticut for many years.

He was chaplain and past president of the 100th Infantry Division Association, and led many tours of battle sites for fellow veterans. He retired in Mystic, Connecticut, with his second wife, Lois, and was a devoted member of Calvary Church, Stonington. He is survived by his wife, three sons, and five grandchildren.

The Rev. **Robert M.G. Libby**, a parish priest, journalist, educator, and author whose ministry focused on forgiveness and reconciliation, died February 26, aged 89.


Libby

A native of Long Island, he graduated from Emory University before serving as a Marine Corps officer during the Korean War. He prepared for the ministry at Sewanee Theological Seminary, and was ordained in 1958. After a curacy in Atlanta, Libby enjoyed a long ministry in several churches and schools in the Diocese of Florida. He was also a deputy to General Convention from the Diocese of Florida for 12 years.

He was a journalist and prolific author, and served as the executive secretary for the Episcopal Church's radio and television division from 1967-1971. He served as a correspondent for *The Living Church* at several General Conventions. His books include *The Forgiveness Book, Grace Happens, Coming to Faith, Words..Words..Words,* and a novel, *A Summer Remembered*.

The Rev. **Roy Parker, Jr. OHC,** a monk of the Order of the Holy Cross and a gifted calligrapher, died at the order's motherhouse in West Park, New York, on February 20, aged 86.


Parker

He earned a degree from the Massachusetts Institute of Technology before entering the Society of St. John the Evangelist in 1958. He prepared for the ministry at Episcopal Divinity School, and was ordained in 1967. He was released from the order in 1970, and served briefly on diocesan staff and at the Church of the Servant in Jamaica, Massachusetts.

He entered the Order of the Holy Cross in 1972, and was chaplain of the Manhattan Plaza Aids Project from 1989-1992. He was moved to the Order's Mount Calvary Monastery in Santa Barbara, California, where he had a significant ministry of spiritual direction and created many beautiful pieces of calligraphic work. After a diagnosis of ALS, he returned to West Park, where he was cared for in a prolonged final illness by his brothers in the order. Prior Adam McCoy said that Parker's last months were "a terrible struggle," but added, "we rejoice in his life of faith and joy, which he shared so generously."

SUNDAY'S READINGS | 4 Lent, March 22

I Sam. 16:1-13; Ps. 23; Eph. 5:8-14; John 9:1-41

Now I See

Jesus saw a man blind from birth. His seeing is a searching gaze, the precursor for pursuing grace. "It was [Jesus] who saw the blind man, not the blind man who came to Jesus," says John Chrysostom. Jesus makes the first move in every instance. "You did not choose me, I chose you" (John 15:16). To state this more dramatically: "God proves his love for us in that while we still were sinners, Christ died for us" (Rom. 5:8). In this context, we may say, "in that while we were blind, Christ illumined us through baptism into his death and resurrection." Who, after all, is the man blind from birth? "The blind man is the human race," says St. Augustine. "If evil has so taken root within us, every person is born mentally blind."

God creates and God heals. Just as God creates the human being from the dust of the earth, Jesus recreates humanity by a corresponding act. "He spat on the ground and made mud with the saliva and spread the mud on the man's eyes" (John 9:6). A new creation and new vision are about to be. Still, the man does not see.

A baptism follows, "Then he went and washed and came back able to see" (John 9:7). The healing/cleansing is the cause of controversy, principally because Jesus healed on the Sabbath. The man, now illuminated, is bold to face interrogation and revilement, answering, as he is able, with increasing confidence, until, finally, he declares himself a disciple. "See," says St. Augustine, he has become the herald of grace; see, "he preaches the gospel; endowed with sight, he becomes a confessor." This is the role of all the baptized. Enlightened, we are bold to bear witness to the One who is the light of the world, the One who pours the light of grace into our hearts by the Holy Spirit that is given to us. We bear witness to our new life which is not strictly *our life*, but the life of Christ in us.

This is a great mystery. Though enlightened, we cannot see all the workings of Christ. The working of God perceived by our senses and accessible, though in a limited way, to our thought, is a very small measure of what God is doing and how God works. We do not, fortunately, have to know all that the great physician knows. We have only to trust in his care and skill and love.

Christ pours his light into us we know not how. John Chrysostom summarizes, "If anyone asks, 'How then did he recover his sight when he had removed the clay?' He will hear no other answer from us than that we know not the manner. And what wonder if we know it not, for not even the Evangelist knew, nor the very man that was healed. What had been done he knew, but the manner of doing it he could not comprehend." The grace we have is a grace we cannot fully comprehend. We can, however, receive it and bear witness to it.

I was blind and now I see. He who called Jesus anointed me and baptized me into his death and raised me to a whole new life of light and grace and glory. "Sleeper, awake! Rise from the dead, and Christ will shine on you" (Eph. 5:14)

Look It Up

Read Psalm 19:105.

Think About It

The light of Christ guides and infuses trust.

SUNDAY'S READINGS | 5 Lent, March 29

Ezek. 37:1-14; Ps. 130; Rom. 8:6-11; John 11:1-45

Death and Life

There are hints of Easter in the lessons, but a grim and graphic Lent is also on display. The prophet Ezekiel, led by the Spirit, was set in the midst of a valley full of dry bones, around which he walked in procession. This lifeless horror of mass death was, we learn, an image of "the whole house of Israel" (Ezek. 37:11). In exile among Babylonian rulers and pagan gods, they felt, "Our bones are dried up, and our hope is lost; we are cut off completely" (Ezek. 37:11). We cannot know exactly what they felt, but we know, many of us, at least, something of it. I am dried up, without hope, cut off, cast down. Would that we did not have to know this, but we do.

"To set the mind on the flesh is death," says St. Paul. Well, almost. The Greek simply says, "The mind of the flesh [is] death," removing any thought of deliberation and choice. "The flesh" is the condition of opposition to God, hostility toward God, unwillingness to submit to God's laws. This opposition is precisely and inevitably "death" because God is the source of life and he is Life itself.

Here, too, we recognize something of ourselves, feeling the weight of our sin and the burden of mortality. Insofar as we have declared our independence from God, we have cut off our life-line. In some sense, this happens merely by being human in our fallen state, by an inherited sedimentation of sin upon sin, and the trials of mortal existence. Eventually, we will all be, like Lazarus, four days dead and decaying in a tomb.

Lent tells us about dried bones, hope that is lost, flesh that is going to death. We know all this, and yet do everything to turn away. To be sure, there is also happiness in our lives, joys common and daily and occasionally unspeakably intense and beautiful. Still, a pall is cast over these precisely because they will not last and because they may, at any moment, be taken away.

Is life then only about a tragic end? Many people believe so, and I suspect, though cannot prove, that the growing conviction that death is merely sleep has contributed to the increasing rate of suicides. This deep pessimism is utterly worldly, of the flesh merely, and wrongly excludes all transcendent promise.

Listen! Jesus Christ has come to be among us! He is the one to puts sinew and flesh to bone and skin to cover the body. He is the one who pours Spirit into flesh to make a new creation. He is the one who wept with the Martha, and Mary, and the Jews before the tomb of Lazarus. Disturbed in spirit and deeply moved, he cried out, "Lazarus, Come out!" He makes alive by calling the dead to new life, and this pertains both to the promise of the general resurrection and to the life we are living now. We are living in the Spirit. The body as "flesh" which opposes God is headed toward death, and, preemptively, is already dead in the sacrificial death of Jesus. That "mortal body," however, is being raised from death and transformed by Christ's indwelling Spirit. Though dying, yet shall we live; for the life of Christ is our life.

How? Through a process of purgation by the indwelling Spirit, all the body feels and knows is exposed and purified, a life-long process in which unruly wills and affections are set in proper order (Collect). This is never achieved perfectly, and so confession is necessary and ongoing spiritual exercise vital. Still, we have a *life-transforming Spirit in our mortal bodies.*

Look It Up

Read Psalm 30.

Think About It

The father of lies says, "Give up." God says, "Wait and hope! Receive my Spirit!"

CLASSIFIEDS

CHURCH FURNISHINGS

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

CURRICULUM

Love Jesus. Grow in faith. Change the world.
Looking for a Sunday school curriculum that lights the way? Shine is a comprehensive curriculum for children and youth developed by people passionate about faith formation. Find sample sessions, Bible outlines, and more at **ShineCurriculum.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

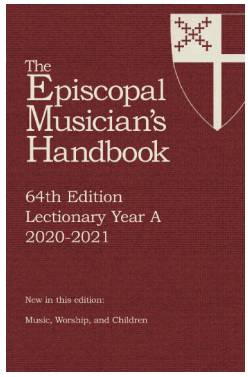
RECTOR: Christ Episcopal Church, in scenic downtown La Crosse, Wisconsin is seeking a full-time rector. La Crosse, situated on the banks of the Mississippi River, hosts three colleges and two world-class medical facilities. Established in 1850, we are the largest parish in the Diocese of Eau Claire. As an active, highly committed community of faithful people, we seek a rector to help us explore our identity in these changing times. Our parish profile can be found on our website: **ceclax.org**. Please submit your letter of interest, resume, and OTM Profile by mail (Christ Episcopal Church, PO Box 608, La Crosse, WI 54602) postmarked NLT March 21, 2020 or email the materials to search@ceclax.org by the same date.

Provisional Priest in Charge

St. Andrew's Episcopal Church
Kent, Connecticut

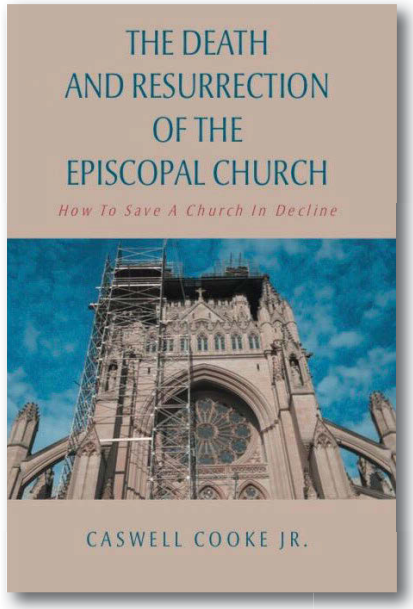
A healthy, vibrant church in a charming New England town 2 hours from NYC is seeking a PPIC to live in the rectory and guide our parish. Visit our website for more information: www.standrewskentct.org

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



Order now
The Episcopal Musician's Handbook
Lectionary Year B 2020-2021
livingchurch.org/emh

NEW BOOK!



The new book by Caswell Cooke that tackles the tough questions and offers real solutions for parishes across the country.

To have Caswell Cooke speak at your church and consult with your staff and Vestry on church growth contact caswellcookejr@gmail.com

Available on Amazon.com

Dedicated to the preservation and dissemination of information on the history of the Episcopal Church and its antecedents.

HISTORICAL SOCIETY OF THE EPISCOPAL CHURCH
1607
1910
Quid Operatas Sit Deus in Christo

Help preserve our Episcopal heritage. Become a member today.

Join us at HSEC.US

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

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

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

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

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

Minneapolis, Minnesota
EPISCOPAL CHURCH IN MINNESOTA
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

Morristown, New Jersey
ST. PETER'S CHURCH
121 South Street
stpetersmorristown.org
973-538-0555

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 • diofdl.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

Salina, Kansas
CHRIST CATHEDRAL
138 S 8th St. • 785.827.4440
christcathedralsalina.org

Baton Rouge, Louisiana
ST. LUKE'S CHURCH
8833 Goodwood Blvd. • 225.926.5343
stlukesbr.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 Terr.
615.377.4750 • stbs.net

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

Austin, Texas
ST. MARK'S CHURCH
2128 Barton Hills Dr. • 512.444.1449
stmarksaustin.org

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

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

Lubbock, Texas
DIOCESE OF NORTHWEST TEXAS
1802 Broadway • 806.763.1370
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

2021 VTS PILGRIMAGES

HOLY LAND 2021: An Epiphany Pilgrimage

January 16–27, 2021

Consider a pilgrimage to the Holy Land with the Rt. Rev. Frank T. Griswold III, the XXV presiding bishop of the Episcopal Church, and the Rev. J. Barney Hawkins IV, Ph.D., co-director of the Bicentennial Campaign and the Arthur Carl Lichtenberger professor emeritus of pastoral theology at Virginia Theological Seminary.

VTS in GOTHIC FRANCE

Late May/early June of 2021

As part of our Bicentennial Celebration, you are invited to join us on a pilgrimage through Gothic France—Paris, Chartres, Cluny, Reims, Bec, Mont-Saint-Michel, and Normandy—with the Very Rev. Ian S. Markham, Ph.D., dean and president, and the Rev. J. Barney Hawkins, IV, Ph.D., co-director of the Bicentennial Campaign and the Arthur Carl Lichtenberger professor emeritus of pastoral theology at Virginia Theological Seminary.

VIRGINIA THEOLOGICAL SEMINARY

Please email **bhawkins@vts.edu** for the itinerary and details. Space is limited.