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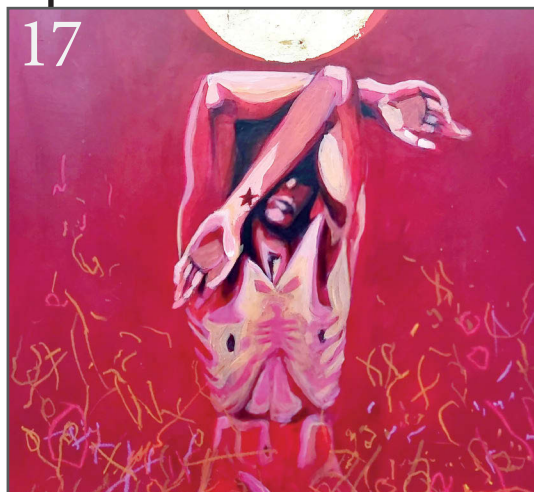
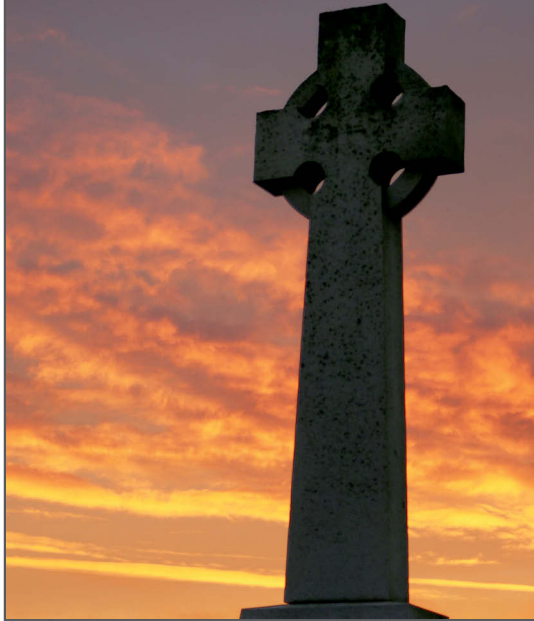


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Celtic cross at Iona (see page 14)

Nina Nicholson photo



April 18, 2021

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Uncertainty in Albany as Bishop Love Departs

By Kirk Petersen

Former Bishop of Albany William H. Love announced March 30 that he has been released at his request from ordained ministry in the Episcopal Church, and is seeking to be received in the Anglican Church in North America (ACNA).

The move is another jolt to the Diocese of Albany, which has been without a bishop since February 1, the effective date of Love's resignation as leader of the diocese. Now the diocese is in the very early stages of a bishop search that will last about 18 months. The outcome will help determine whether the diocese falls into step with the broader Episcopal Church or continues to chart its own course.

Love's departure from the church occurred suddenly, but his resignation as diocesan bishop became nearly inevitable more than two years earlier, when he declared in a November 2018 pastoral letter that a policy change made by the General Convention would have no effect in the Diocese of Albany.

Love's declining to permit the use of same-sex marriage rites led to charges that he was violating his vow to "engage to conform to the doctrine, discipline, and worship of the Episcopal Church." He resigned in October 2020 after being found guilty in an ecclesiastical trial.

His defense centered on the assertion that same-sex marriage is contrary to God's law, and that Resolution B012, which mandated access to same-sex marriage rites in every diocese where such marriages are legal, did not have canonical status.

Love's predecessor, the VIII Bishop of Albany, Daniel W. Herzog, held back until the diocese commemorated Love's episcopacy at a special service (which had to be postponed until February 27 while Love recovered from a mild case of COVID-19). Foreshadowing Love's



Bishop William Love

departure, Herzog announced on March 15 that after Easter he would relinquish both his crozier and his collar, and depart from ordained ministry in the Episcopal Church.

Meanwhile, a rival Anglican jurisdiction announced plans to establish a foothold in Albany. The Anglican Diocese of the Living Word (ADLW) said it was "praying and exploring ways to launch a new regional ministry network ... in the Capitol Region and surrounding areas of New York." Four priests and four deacons have left the Diocese of Albany in recent months, and at least two of the priests are headed to ADLW, which is part of the ACNA.

ADLW held an informational meeting in November for clergy who might be interested, said one priest in the diocese, adding that they hadn't wanted to compete with Bishop Love while he was in charge. A spokesman for the ADLW did not respond to multiple inquiries by telephone and email.

ADLW is based in Virginia, but has churches in 15 states. Unlike the Episcopal Church, where dioceses are defined geographically, some of the 28 ACNA dioceses overlap for historical reasons.

If Love is accepted as a bishop or priest in the ACNA, which seems likely, it is not clear where he would serve. "At the moment, Karen and I have no plans to physically move from our home in the Adirondacks, but we also know it would not be appropriate for me to serve in any ACNA parishes within the geographic boundaries of the Diocese of Albany," Love wrote in his announcement to the diocese.

"As a cradle Episcopalian (with nearly 30 years of ordained ministry as a deacon, priest and bishop), [this] was not an easy decision, but given all that has transpired these past couple of years and the constraints placed upon me as a theologically conservative and orthodox bishop within TEC, I believe it is the right decision," he wrote.

In interviews conducted before the March 30 announcement, the clergy and lay people of the Diocese of Albany reacted to Love's departure with emotions ranging from grief to relief. Love's support within the diocese was widespread and fervent, but not universal.

The Rev. Brad Jones, a senior priest who is rector of Christ Church in Schenectady, told *TLC* he is "totally supportive" of bishops Love and Herzog, and found it "infuriating" when Love was found guilty by the ecclesiastical Hearing Panel.

But he's not leaving the Episcopal Church. He's been at Christ Church for 23 years, and he is committed to the church's very active ministry with the inner-city community, including a crisis pregnancy center in the church building.

Other supporters of Bishop Love's were less willing to talk when contacted by *TLC*. The Rev. Dan Jones, rector of St. Michael's in Colonie, con-

firmed that he is leaving to join ADLW, but declined further comment.

The Rev. Dave Haig of St. Luke's on the Hill in Mechanicville has announced he is making a similar switch, but declined to comment because he was "focused on Lent and Holy Week."

Bishop Herzog, 79, when asked about his plans by text message, replied "Busy now. After Easter." This will be Herzog's second departure from the Episcopal Church. After he retired as Bishop of Albany in 2007, he renounced his ordained ministry in



Bishops Herzog (left) and Love

the Episcopal Church and joined the Roman Catholic Church. He was restored to Episcopal ministry at his request in 2010 by Presiding Bishop Katharine Jefferts Schori.

Opponents of Bishop Love have been less reluctant to speak. The Rev. Glen Michaels, a bivocational priest who is an assistant attorney general for the State of New York, went on record in 2018 saying he would be willing to marry a same-sex couple as a test case, despite Love's prohibition.

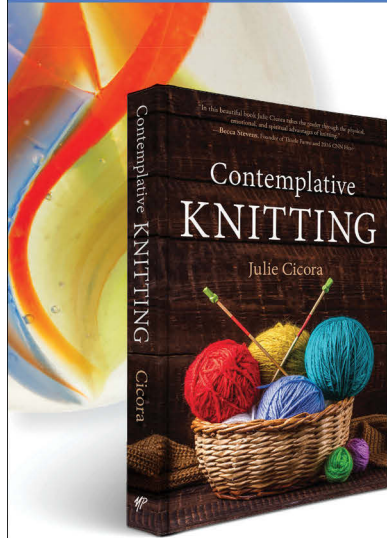
Michaels serves as priest in charge of All Souls Memorial Chapel in St. Hubert's in the Adirondacks, about 100 miles north of Albany, and as a supply priest for churches operating under Delegated Episcopal Pastoral Oversight (DEPO).

DEPO was established in 2004, in the wake of the consecration the prior year of Bishop Gene Robinson, a partnered gay man. It is a program for parishes whose theological differences with the diocesan bishop are so profound that the relationship is essentially broken. Under DEPO, a parish remains nominally in the diocese but is overseen by a bishop from a nearby diocese.

Michaels said he has served at three DEPO congregations in the Diocese of

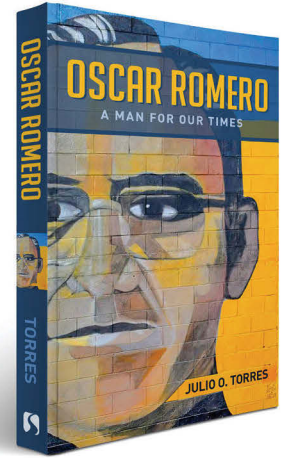
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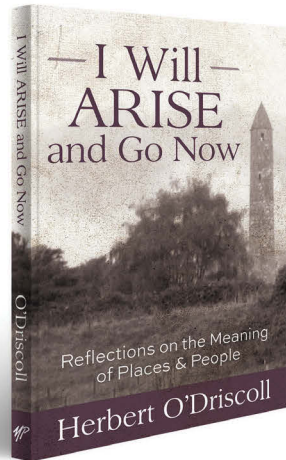
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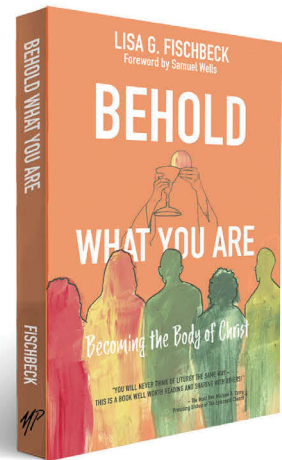
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Albany: St. John's, Essex; St. Luke the Beloved Physician, Saranac Lake; and St. Andrew's, Albany. The largest of these, St. Andrew's (pre-pandemic average Sunday attendance of 87), burned a copy of Love's November 2018 pastoral letter after it was read to the parish at a Sunday service.

Barbara Winsom, senior warden at St. Andrew's, acknowledged that the burning had occurred but said it was not a planned event. She said it happened after a gay man in the congregation approached rector Mary Robinson White after the service and said he would like to burn the letter.

Winsom said she doesn't know whether the DEPO arrangement will continue under a new bishop, adding, "I would hope there wouldn't be a need for it."

Asked if St. Andrew's had any connection to the rest of the diocese in a meaningful way, she said "No, not really," and that people from the parish have not been permitted to serve on diocesan committees. When her adult son was at a previous diocesan convention, she said his table mates at lunch picked up their food and walked away after learning he was from St. Andrew's.

She has asked that St. Andrew's be represented on the bishop search committee, but has received no response.

In the absence of a bishop, the ecclesiastical authority for the diocese is the Standing Committee, whose president is the Rev. Scott Garno. Via email to *TLC*, he said most search committee members will be elected by the eight geographic deaneries within the diocese. "We would hope that the members of the search committee would be truly representative of the entire diocese," he said.

The challenge for the search committee will be to find a new bishop who can draw the different factions of the diocese together. Brad Jones, the Schenectady rector, expressed concern that an orthodox nominee would not receive the necessary consents from at least half of the Standing Committees

and diocesan bishops. "Would we get approval for anyone we would elect?" he asked.

Jones may have in mind the controversy surrounding the election of Mark Lawrence, a prominent conservative, as the Diocese of South Carolina's 14th



Bishop Love with Sister Mary Elizabeth, CSM, at the Washington County Fair. The Sisters of St. Mary raise cashmere goats.

bishop in 2006-07. Jefferts Schori declared Lawrence's September 2006 election null and void in March 2007, because of inadequate consents.

According to a statement at the time from the non-consenting Standing Committee in the Diocese of Bethlehem, it was the first time such a failure had happened in more than 50 years, and only the 12th time in the history of the Episcopal Church. Jefferts Schori's comments on the ruling mentioned procedural issues, noting that some consents were deemed invalid because they lacked signatures. But Lawrence's loyalty to the Episcopal Church had been widely questioned by progressives at the time.

The Diocese of South Carolina promptly elected Lawrence for a second time, he received the necessary consents — and three years later he began taking steps to lead a majority of the diocese's churches out of the Episcopal Church. Lawrence was eventually deposed from ordained ministry in the Episcopal Church, and serves to this day as bishop of the Anglican Diocese of South Carolina in the ACNA.

Another conservative, Dan Martins, a former colleague of Lawrence's in the Diocese of San Joaquin, was elected Bishop of Springfield in September 2010. He received the necessary consents despite a letter sent to the Standing Committees of all Episcopal



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dioceses noting “grave concerns” about Martins’s loyalty. Martins, who recently announced his retirement, remained

“We believe that there is a way forward for Albany as an orthodox diocese within the Episcopal Church.”

The Rev. Scott Garno

true to his promise to keep the Diocese of Springfield within the Episcopal Church.

The Rt. Rev. Todd Ousley, the Church’s bishop for pastoral development, told *TLC*: “Failure to receive consents is very, very rare.” In addition to Lawrence, there have been only two instances since 2006: Haiti in 2018, after an election with credible allegations of misconduct, and Northern Michigan in 2009.

In the latter case, a bishop-elect was rejected for not being orthodox enough. The Rev. Kevin Thew Forrester fell short of success in 2009 because of his “decade-long practice of Zen meditation, changes he made to baptism rites, and ideas he espoused about salvation, including the existence of multiple paths to God,” according to a Religion News Service article at the time.

Regarding concerns about an Albany election, “we believe that there is a way forward for Albany as an orthodox diocese within the Episcopal Church,” Garno wrote. “As long as that is true, then we are confident we should be able to receive adequate consents.”

The Diocese of Albany will be spared years of property lawsuits that continue to afflict some of the dioceses that have been split. Michaels, the assistant attorney general, said state trust law makes it clear that the church buildings belong to the diocese, and Garno said the departing priests have no intention to challenge that.

Mark Michael contributed reporting to this article.

John C. Polkinghorne, Scientist and Priest, Dies at 90

By Alister McGrath

The Rev. John C. Polkinghorne, a renowned mathematical physicist who stepped down as a Cambridge professor to become a parish priest, died March 9 at the age of 90.

He was a leading British voice in the field of science and religion, a frequent visitor to the United States, and a major influence on Anglican reflections on the relation of science and faith.

Polkinghorne initially studied mathematics as an undergraduate at Trinity College, Cambridge, in the early 1950s, where he was an active member of the Cambridge Inter-Collegiate Christian Union. He met Ruth Martin, who was also studying mathematics at Cambridge, and they later married.

After gaining an outstanding first degree in mathematics, Polkinghorne took a doctorate at Cambridge in physics. After a series of academic appointments in North America and Scotland, he returned to Cambridge in 1958, where he finally became a professor of mathematical physics.

His work in quantum theory gained international attention, and he played a pivotal role in the discovery of the quark, the smallest elementary particle of matter. He was elected a fellow of the Royal Society in 1974. Throughout his Cambridge period, Polkinghorne was actively engaged in exploring the relation of science and faith, particularly through the Research Scientists’ Chris-

tian Fellowship (now renamed Christians in Science).

In 1979, Polkinghorne told his baffled Cambridge colleagues that he intended to resign his professorship to prepare for parish ministry in the Church of England. His academic colleagues were stunned, seeing this as an incomprehensible development. Why would someone give



Polkinghorne

up a prestigious Cambridge chair in order to work in a parish church?

Polkinghorne, however, took the view that mathematicians, like himself, generally did their best work before they were 45. He felt that it was time to move on to a new phase in his career and his life.

At this stage, Polkinghorne saw his future in the regular pastoral ministry of the Church of England. After training at Westcott House, Cambridge, he served as curate of St. Michael and All Angels, Bedminster (a working-class suburb of Bristol), before becoming a vicar of a village parish church in Blean (close to the cathedral city of Canterbury) from 1984 to 1986.

Although Polkinghorne had impeccable scientific credentials, he was able to speak to ordinary Christians intelligently and pastorally about his faith, and how this related to his earlier scientific career.

Polkinghorne’s approach to the rela-

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tion of science and faith can be summarized in one of the straplines of an early book on this theme: “Theology and science differ greatly in the nature of the subject of their concern. Yet each is attempting to understand aspects of the way the world is.” Polkinghorne chose the title *One World* for this work to emphasize the unity of the human quest for understanding of our world. Both science and theology are “responses to the way things are.”

Like C.S. Lewis before him, Polkinghorne was committed to a consensual Christian orthodoxy, ensuring that his views connected with ordinary Christians, particularly those who were scientists. Polkinghorne was able to reassure them that they could hold their faith and their science together with intellectual integrity.

Although Polkinghorne was reluctant to leave regular parish ministry, he felt he could not refuse an invitation to return to Cambridge as dean of chapel at Trinity Hall, Cambridge,

where he served from 1986 to 1989. (One of Polkinghorne’s predecessors in that role was Robert Runcie, who later served as Archbishop of Canterbury).

In a surprise move, after three years he was elected president of Queen’s College, Cambridge, where he served from 1989 to 1996. He was canon theologian of Liverpool Cathedral from 1994 to 2005 and of the college of Six Preachers, Canterbury Cathedral, from 1996 to 1997. In 1997, he was knighted by Queen Elizabeth II for his public service.

After his retirement, Polkinghorne took on more responsibilities, particularly within the Church of England. He served as chairman of the Science, Medicine, and Technology Committee of the Church of England’s Board of Social Responsibility, and of the publications committee of the Society for Promoting Christian Knowledge.

He served on the General Synod (1990-2000) and the Doctrine Commission (1989-95). Internationally, he gave the prestigious Dwight H. Terry Lectures at Yale University in 1996-97. He was later awarded the Templeton Prize for Religion in 2002, and became the founding president of the Interna-

tional Society for Science and Religion. His wife died in 2006.

Despite the intensity of some of the debates that centered on science and religion, Polkinghorne avoided the temptation to become a polemicist along the lines of Richard Dawkins, instead modeling a distinctively irenic and gracious approach. This emphasized a positive and constructive relationship between science and faith, deeply rooted in his Anglican love for the Bible and the Christian tradition.

His 2010 work *Encountering Scripture: A Scientist Explores the Bible* showed his gifts as a communicator, as well as his pastoral approach to the questions of faith that concerned many ordinary Anglicans. In my view, his Anglican identity is best seen in his *Science & Christian Belief: Theological Reflections of a Bottom-up Thinker*. This important work, based on his 1993-94 Gifford Lectures, takes the form of a sustained engagement with the Nicene Creed from both a theological and a scientific perspective.

Amid his academic eminence, Polkinghorne was also a pastor, someone who was able to identify himself with the needs and concerns of ordinary Christians, and speak to those concerns compassionately and intelligently. Polkinghorne may have left parish ministry behind him, but he never lost interest in the questions about science and faith that ordinary Christians considered important. Many will continue to benefit from his wisdom in the years to come.

Alister McGrath is Andreas Idreos Professor of Science and Religion at the University of Oxford.

‘A Purple Blouse’ in Kenya’s House of Bishops

By Jesse Masai, Correspondent

The Rev. Canon Dr. Emily A. Onyango was consecrated on March 27 as the first female bishop for the Anglican Church of Kenya.

Despite some earlier objections, the

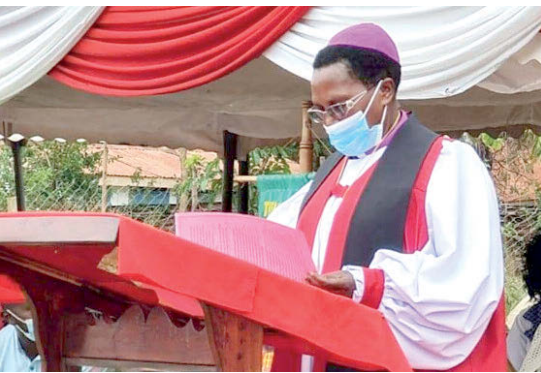


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Bishop Emily Onyango at her consecration

Jesse Masai photo

Anglican Diocese of Bondo unanimously endorsed the appointment at a January 12 synod. She is the first assistant bishop of Bondo.

“The issue was never about procedure, but my becoming bishop,” Bishop Onyango told her male counterparts at the ceremony. “We now have a purple blouse in the House of Bishops. I am happy that as I teach history, I am making history. I am one of you.”

Onyango said the trappings of power do not matter to her, that her greatest mission in the diocese is preaching the gospel.

She observed: “We are living in unusual times, marked by pandemic after pandemic. We must approach ministry holistically. Since ministry is dynamic, we need to leverage technology to address teenage pregnancy, mental health, and pastoral care as we mobilize resources internally and externally.”

She is expected to assist the Rt. Rev. David H. Kodja, Bishop of Bondo, in training clergy, in addition to programming for women’s ministry and related issues, including initiatives focused on ending gender-based violence and encouraging child empowerment.

Six lay synod members in the Diocese of Bondo had filed a petition on January 19 with the Kenyan Church’s primate, the Most Rev. Jackson Ole Sapit, objecting to Onyango’s consecration.

They alleged that the appointment “was unprocedural and in complete disregard” of canon and civil law, and that Bishop Kodja used “blackmail, threats, and intimidation” to secure Onyango’s approval.

The petitioners also claimed the diocese cannot afford to pay the new bishop, as contributions by parishes are in arrears by 13 million Kenyan shillings (about \$120,000), and some parish vicars have received no salaries in over a year.

They criticized the decision to immediately “second” Bishop Onyango back to her teaching post at St. Paul’s University, noting “if they can appoint someone then second her back where she came from, then they do not need her services.”

The petitioners, who say diocesan clergy agree with them but “would not dare talk,” had urged Archbishop Ole Sapit to intervene and to withhold his consent to Onyango’s appointment.

The archbishop paid a pastoral visit to Bondo January 21-24, including a diocesan New Year Thanksgiving service at St. Michael and All Angels Cathedral. The cathedral was the venue for the March 27 consecration, at which Ole Sapit was represented by the Bishop of Bungoma, the Rt. Rev. George W. Mechumo.

Provincial Chancellor Tom Onyango revealed that as late as the day before, he and Ole Sapit had been keeping tabs on the Kenyan judiciary for any last-minute court injunctions against the process. The chancellor is not related to the bishop.

“It is not a bad thing to disagree. It may not be an easier thing for our latest bishop to be a pioneer. She has her failings. We pray for you to succeed, Emily,” he said to cheers from the congregation.

Recounting the mockery she faced within the province on the basis of sex, age, and marital status upon her ordination as a priest in 1984, Onyango hailed Bishop Kodja for being “brave enough to make this appointment.”

“Now it will be easier for women. We have several women in ministry today, but few know where it all started. I am also really thankful to the late Bishop Henry Okullu for opening this door for us,” she said, referring to the bishop who ordained her.

Kodja extended an olive branch to Onyango’s opponents, saying now is the time to move on.

“My heart is spacious enough to

accommodate everyone, but we cannot force you to join us,” he said.

Jesse Masai is a freelance journalist based in Limuru, Kenya.

Sewanee Confronts Reminders of Racist Past

By Kirk Petersen

Recent events have brought into sharp focus the uncomfortable fact — not widely discussed in church circles — that the Episcopal Church owns and governs the only university in America that was created for the explicit purpose of perpetuating slavery.

On March 13, unidentified students attending a lacrosse game at Sewanee: The University of the South shouted racial epithets at members of the multi-racial visiting team from Emmanuel College in Georgia. A month earlier, the first Black vice chancellor and president of Sewanee, Reuben E. Brigety II, disclosed that the campus home where he lives with his wife and two teenage sons had been repeatedly vandalized since he joined the university in June 2020.

The incidents prompted a statement signed by 23 Episcopal bishops in Province IV (“the Province of Sewanee”): “We in no uncertain terms condemn the harassment of the Vice Chancellor of the University last month by, as of now, unknown vandals and the more recent racial epithets hurled at scholar-athletes from a visiting college by young people in the crowd during a lacrosse game.”

“We are also determined to identify those who were responsible for yesterday’s hate speech so that appropriate measures can be taken,” Brigety wrote in a letter to the university after the lacrosse game.

As an Episcopal consolation of sorts, the students who shouted the n-word and other epithets almost certainly were not seminarians. Mary Ann Patterson, spokeswoman for the graduate School of Theology, said the school’s 75 residential students represent about 4 percent of the overall student body. The lacrosse team and the roughly 120

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students permitted as spectators under COVID restrictions were all undergraduates, she said.

The incidents can be seen as setbacks in the university's multi-year effort to come to terms with its profoundly racist past.

Sewanee: The University of the South, usually referred to as just Sewanee and located in the town of that name, sits on 13,000 heavily wooded acres in the Cumberland Mountains of central Tennessee. It was founded in 1857 by three Episcopal bishops, all of whom were slaveholders and one of whom later served as a general in the Confederate Army. The university has 1,600 undergraduate students, and its School of Theology is one of 10 official seminaries of the Episcopal Church.

As stated in a research project launched by the university in 2017, "The University was the only institution of higher education designed from the start to represent, protect, and promote the South's civilization of bondage; and launched expressly for the slaveholding society of the South."

The university's Roberson Project on Slavery, Race, and Reconciliation, named after the late Professor Houston Bryan Roberson, is a six-year effort "to investigate the University's historical entanglements with slavery, its legacies, and white supremacy," according to its website. The project tells a historical tale that seems incongruous in the context of a church now led by a Black man, Presiding Bishop Michael B. Curry, who when he was elected in 2015 established racial reconciliation as one of his three primary ministries.

Among the materials compiled so far by the Roberson Project is a sermon given by one of the school's founders, the Rt. Rev. Stephen Elliott, the first Bishop of Georgia, in which he described slavery as "a sacred trust from God." The sermon was at an 1862 service to celebrate Confederate victories in the Battles of Manassas, otherwise known as the Battles of Bull Run.

God "has caused the African race to



Photo courtesy of the University of the South

Reuben E. Brigety II, Sewanee's vice chancellor and president, addresses a large student rally.

be planted here under our political protection and under our Christian nurture, for his own ultimate designs, and he will keep it here under that culture until the fulness of his own times, and any people which strives against this divine arrangement will find that it is running against the thick bosses of Jehovah's buckler," Elliott preached.

After the Civil War, Sewanee remained a bastion of white supremacy well into the 20th century. No Black person received a degree from Sewanee until 1965, when two scholars earned master's degrees of sacred theology. One of them, Joseph Green, recalled the shock he felt when he first arrived on campus in 1959:

"That there was this Black community set aside, where they lived, they came and did the work for the seminary. To me, the same way that slaves would have done. And to me I saw an example of what the South would have looked like if it had continued on the road of gradually freeing of the slaves. Sewanee was the perfect example. Jim Crow was just as much alive and it was so much alive at Sewanee, I was shocked to see it. You know Black people had their place. White people had their place. And they just didn't cross over."

An interim summary of the Roberson Project noted, "There remain many buildings and monu-

ments on Sewanee's campus that memorialize slaveholders or supporters of the Confederacy, articulators of scientific and other theories of white supremacy, and defenders of Jim Crow segregation."

The university to this day is owned by the Episcopal Church, specifically by the 28 dioceses that are the successors to the Southern dioceses involved in the founding. The Rt. Rev. Robert Skirving, Bishop of East Carolina, is the chancellor of the university, and among the signers of the bishops' letter. Brigety told Episcopal News Service that only about 3 percent of the current students are Black.

In recent years, Sewanee has begun a systematic effort to confront and move beyond the uglier elements of its history. The recruitment of Brigety as the university's first Black vice chancellor and president is part of that effort, as is the Roberson Project.

In September 2020, after a long summer of racial unrest following the murder of George Floyd, the Board of Regents issued a statement saying "the University of the South categorically rejects its past veneration of the Confederacy and of the 'Lost Cause' and wholeheartedly commits itself to an urgent process of institutional reckoning in order to make Sewanee a model of diversity, of inclusion, of

intellectual rigor, and of loving spirit in an America that rejects prejudice and embraces possibility.”

As for the racial epithets at the lacrosse game, Patterson said the university continues its investigation to determine the identities of the students responsible, but no one had been identified as of late March.

Anglican Schools Caught Up in Nigerian Hijab Conflict

By Mark Michael

Violence erupted at several historically Christian schools as clashes between Christian and Muslim groups continued into a fifth week in Ilorin, Nigeria’s seventh largest city. The 10 schools at the center of the crisis, at least two of them Anglican foundations, refuse to allow Muslim students to wear the hijab.

On March 22, Muslim youths described as “hoodlums” by local media broke into Cherubim & Seraphim College, a secondary school associated with an African-initiated church movement in Sabo-Oke, a district of Ilorin. They chased away the school’s students before being dispersed by police.

Later in the day, while Maluum Tauheed Bello, a local educational official, was addressing an angry crowd outside the school’s gates, shots rang out from inside nearby Baptist and Apostolic churches.

Violence erupted, with crowds throwing rocks and other objects at the church. Angry crowds armed with cutlasses and broken bottles attacked several other local churches, Sunrulere Baptist Secondary School, and St. Barnabas Primary School, an Anglican-founded institution, while local Christians took to the street to protect their property.

Tensions have been building since February 19, when Kwara State officials suspended classes at 10 historically Christian schools, after Sunrulere Baptist Secondary School staff refused to admit a female student who came to school wearing a hijab. At least two of the 10 schools, Bishop Smith Sec-

ondary School in Agba Dam and St. Barnabas Secondary School in Sabo-Oke, were founded by Anglican missionaries.

After listening to the claims of Christian and Muslim leaders and deliberating for nearly a week, the Kwara State government declared on February 25 that the historically Christian schools have no right to enforce their traditional ban, and that the ministry of education will develop a uniform head covering. “Any willing schoolgirl with the approved hijab shall have the right to wear same in public/grant-aided schools,” said Mamma Jibril, secretary to the Kwara State Government.

The ten schools are all considered grant-aided, their expenses supported by public funding. Though all were founded by missionaries in the early and mid-20th century, they were seized by the state during rule by a military junta in 1974.

In an interview with *The Guardian* of Lagos, Jibril said, “[State] laws are very clear about the status of these schools and the rules guiding them. Such rules include pluralism in recruitment of students and teachers. These schools, being public-owned, are to adhere to policies of government.

“The court has flatly rejected arguments over the years that these schools still belong to either the Muslim or Christian missionaries. So, the government totally rejects claims some organizations are still laying to these schools because the law does not know such claims. The fact that some of these schools retain the names of their founding organizations is purely honorary and in memories of their contri-

butions to education. It does not translate to such missionary bodies owning the schools.”

This claim is contested by many of Ilorin’s churches, who have sued the state government for ownership, with the support of the powerful local chapter of the Christian Association of Nigeria (CAN). The case is now before Nigeria’s Supreme Court.

CAN’s general secretary for Kwara State, Joseph Daramola, claims the government’s ruling is an attempt to preempt the court’s decision. “While the government may give directives on its own schools, it ought to respect the schools it does not directly own or started and respect the religious cultures of such schools as well,” he said.

The Kwara State government initially attempted to reopen the ten schools on March 1 but delayed in response to threats of violence. Angry crowds have attacked school property several times in recent weeks, and truckloads of sand were dumped in front of the gates of several schools. Public safety officials have repeatedly called for peace and toleration in a city with a relatively strong tradition of good relations between the two religious communities.

During the weeks that the government kept the schools closed, some congregations organized gatherings at the schools, asserting their historic claims. Members of St. Barnabas Anglican Cathedral held a worship service at the gates of St. Barnabas Secondary School on March 18. *The Premium Times* reports that an unnamed cleric from the cathedral said in a short sermon, “This is a period for us to be fervent and secure our schools.”

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De terra veritas

Priestly Sacrifice

You've probably seen "your pastor before and after coronavirus" memes on your Facebook feed. Over the course of a year, wrinkles sprout and wild hair proliferates, or cuddly Grogu morphs into a wearied ancient Yoda.

We're all tired, saddened, and anxious for the future, some more than others. As

with so many other effects of the pandemic, clerical agonies have not been equitably distributed. Some priests have died of the Coronavirus, others continue to suffer from its long-haul form or bear the guilt of having passed it to others.

Some have lost their jobs or struggled to stay on top of repeated leadership crises and expanded pastoral care duties. We've all had to learn new things and we've all made mistakes and shouldered the burden of decision-making in the face of conflicting advice.

Crises bring out the best and the worst in all of us. Sometimes when we least expect it, we find God using them to define the course of our allotted task, laying down unmistakably the particular cross he summons us to bear.

It's worth remembering that the clergy have been here before. For nearly two millennia, they have tended the flock as plagues raged and floodwaters rose, as fiery arrows whizzed through the air and bombs fell from the sky. There's a long tradition of clerical crisis memoirs. Most tell a familiar story: a few moments of heroic glory, some tragic errors, and mostly trying

to keep it together in the face of monotony, with God's help.

Nicholas Monsarrat's 1973 novel, *The Kappillan of Malta*, presents a moving example of the genre. It's set during the island's 1940-42 siege by the Luftwaffe, when Malta became the most bombed place in human history. It's told from the perspective of Salvatore Santo-Nobile, a Roman Catholic priest known to his people as "Dun Salv."

The son of a British ship captain and the heiress of one of the island's ancient noble families, Dun Salv combines florid Mediterranean piety (and a first-rate relic collection) with an Anglican-style pastoral pragmatism (and a taste for Victorian hymns). He relinquished the privileges of his name to become a humble parish priest, though he dutifully attends his aged mother, the baroness, for ceremonial coffees at the family's tumbledown palazzo. Dun Salv is a thoroughly good man, conscientious and self-giving: a rarity in modern clerical fiction.

When the first German bombing raid reduces his nearly completed parish church to rubble, Dun Salv follows his homeless flock into a series of

catacombs beneath the Cottonera Lines, a series of Baroque-era fortifications. He sets up his traveling altar in the midst of the chaos, and for two years tries his best to keep order as hundreds of people and their domestic animals eat, sleep, argue, fall in love, and die around him. Dun Salv tends the wounded, secures morsels for the hungry from shortage-strapped shopkeepers, and relates the island's long history of heroic fortitude in a series of narrative homilies.

The Kappillan of Malta is emphatically not a tale of social distancing. But human drama being what it is, there are plenty of striking parallels to our times. Conspiracy theories run wild in the desperate city, and the best of souls, like Dun Salv's earnest sacristan, Nero, suffer most severely. When supplies run perilously short, some are greedy and treacherous, while others are breathtakingly generous. There's a quick-blossoming romance, as Dun Salv's pretty niece falls for a dashing British airman. The priest's shifty brother-in-law becomes an outright Fascist traitor, a grotesque parody of his worst features.

In the end, Dun Salv is done in by a punctilious brown-noser, Monsignor

Scholti, who reports him for violating social gathering restrictions for public worship. It's nothing to do with six-foot distances, of course; the exhausted Dun Salv had forgotten to obtain a dispensation of place for his sacristan's wedding in the catacombs. But more than a few priests worry these days about legal niceties getting in the way of pastoral care — and who might get wind of what couldn't not be done, and email the bishop.

Dun Salv, too, has his bout of crisis *Anfechtung*, when he slips out of his penalty box at a remote monastery, worn down almost to the point of forsaking his faith and his vocation. He's tempted to seduce Maddalena, a peasant woman who takes him in. She recoils from his touch. "You poor man" is all she needs to say.

He flees, and speeds back to Valletta. "Robbed of honor, a cripple of the faith, he must return to his sole service, even if only for a short while," Dun Salv resolves. "They that wait upon the Lord shall renew their strength." He prayed with all his might that it would prove so. And it does, in a series of gripping plot twists amid the island's deliverance. If only we could swap a haphazard vaccine rollout for the arrival of the Royal Navy's Italian fleet to mark our hour of triumph.

Those who answer Christ's call to feed his sheep are called to a particular kind of conformity with his suffering people. St. Paul admits to "daily pressure because of my anxiety for all the churches" (2 Cor. 11:28), and likens his concern for the Galatians to the pains of a woman in labor (Gal. 4:19).

There may be room here for some sort of "self-care," as we say, but we should think more deeply about what this concept comes to. Would St. Paul have been a better priest for participating in a diocesan Zoom mindfulness program? How would one "set clear boundaries" in a catacomb full of homeless refugees?

To take up the care of souls is to give oneself to suffer alongside them — bearing burdens together, and returning exhausted to the altar, to find there once more the God of our joy

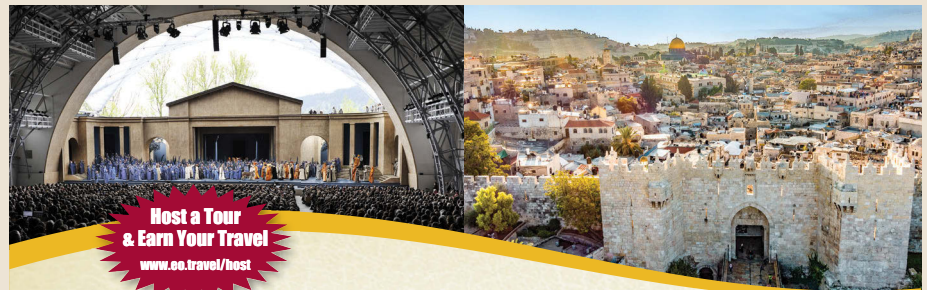
and gladness. The priesthood is not a calling for heroes or cowards, but for ordinary men and women who give themselves over to God, trusting that he will renew their strength, building up and making complete all that is truly needed (cf. Col. 1:24).

Father Al Zadig, who participates in the lectionary text study hosted by *The Living Word*, regularly says that he's never known a better time to be a priest. Father Al is 90, and this year he celebrates the 60th anniversary of his

ordination. He doesn't mean that it's an easy time to be a priest, or even a necessarily rewarding one, at least not in this life. But this is a time when the gospel speaks with directness and power, when sacramental commerce in things ultimate and transcendent is profoundly needed.

Let us imitate our Master in his weariness and pain, trusting that all good and enduring things can only be built from such labor.

—Mark Michael



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Disciples, Prepare to Visit All Nations



Iona Island ruins | Nina Nicholson photo

By Kirk Petersen

Pandemic restrictions show signs of easing, so is it time to start thinking about scheduling that trip to the Holy Land, or a pilgrimage to Anglican cathedrals and abbeys?

Maybe — if you're willing to make a leap of faith.

To find out, *TLC* spoke with several companies that specialize in faith-based tourism. All of them said they are expecting a veritable explosion of business for 2022. “The real challenge is going to be that there is so much demand,” said Rowena Drinkhouse, co-owner of Reformation Tours. “Hotels are getting booked out.”

Three major events are helping to drive traffic for 2022.

- A village in the German Alps has staged the Oberammergau Passion Play once a decade for nearly four centuries — in thanksgiving for surviving a 17th-century plague. The 2020 performances were postponed until 2022, when performances will be held from May 14 to October 2.
- Queen Elizabeth — the Defender of the Faith and Supreme Governor of

the Church of England, among other duties — will celebrate 70 years on the throne, with a four-day Platinum Jubilee in June 2022.

- And then there's the Lambeth Conference, the roughly decennial gathering of Anglican bishops from around the world, hosted by the Archbishop of Canterbury. It also was postponed from 2020, and is now scheduled for July 27 to August 8, 2022.

Many companies are booking tours in the fall of 2021, and a few even in the late summer — but that's where the leap of faith comes into play. You'd be putting a deposit on a tour that is not currently possible, because of travel restrictions. (Many countries have a mandatory 10-day quarantine for international travelers, which puts a real crimp in a nine-day tour.)

But Educational Opportunities Tours, “the largest provider of Christian travel to the Holy Land, according to the Israel Ministry of Tourism,” expects Israel to open this summer, said Mark Yeh, marketing director of the Florida-based company. (Disclosure: EO is marketing a Living Church tour to the Holy Land in October.)

“Israel is the world leader in vaccinations,” said the Very Rev. Dominic Barrington, a transplanted Church of England priest who serves as dean of St. James Cathedral in Chicago. In between those duties, he's the one-person U.S. branch of Lightline Pilgrimages of the United Kingdom, and has led almost 50 pilgrimages to the Holy Land.

Barrington said his tours put all their money in the hands of Christian communities in the Holy Land, which he considers both an ethical imperative and a good marketing gambit. He also does Anglican-heritage tours in the United Kingdom. (Disclosure: He's in the early stages of planning a Living Church tour of the United Kingdom for 2023.)

The first thing to consider is whether you want to join a tour being marketed to the public, or create a custom tour for members of your church or diocese.

“I advise people that we need ideally more than a year” to plan a custom trip, said Jim Wallace, owner of Scotus Travel. He's a retired minister in the Church of Scotland who has also served a Presbyterian congrega-

tion in the United States, and his one-person company arranges trips only in Scotland.

Iona Abbey, founded 14 centuries ago, is a major draw for Episcopalians and Anglicans in Scotland, and Wallace notes that the first presiding bishop of the Episcopal Church, Samuel Seabury, was consecrated in Aberdeen in 1784 by the Scottish Episcopal Church.

Eric H. Doss and his wife, Heather, are the owners of Progressive Pilgrimage. She's a full-time Presbyterian pastor, which gave them an income to survive the pandemic. "2020 was going to be a huge year for us," he said ruefully, but all their trips had to be canceled.

He recommends 18 months to organize a custom tour group, and pitches an interfaith tour experience, with three leaders on Holy Land tours: an Orthodox Jew, a Palestinian, and an Israeli Arab Christian woman. "To have one person be the voice of your experience in Israel does a disservice," he said.

Donald Fishburne is a retired Episcopal priest who helps clergy and lay leaders plan pilgrimage groups, working with EO. He's not planning anything earlier than 2022, "because I think that's prudent. I think anyone who's going to host a pilgrimage, or a faith-based trip, is naturally going to be more cautious than the general public."



Wall of the Old City, Jerusalem

Arno Smit photo via Unsplash

So what happens if you book a trip and have to cancel, either for personal reasons or because of the pandemic? Cancellation policies are all over the map, and are often adjusted in real time. A lot depends on whether the tour company has committed to hotels or airfare. "Many hotels are trying to be more flexible on refunding," said Lilo Natinas, president and owner of Journeys Unlimited. She said airlines generally are not as flexible, and prices may be high because of demand.

Airlines are likely to insist on a vaccination certificate or a clean COVID test before flying in each direction. Yeh said tests can often be purchased at airports, or tour operators can make arrangements for a testing company to come to the hotel.

Several operators strongly recommended purchasing trip insurance, especially given the uncertainties of the pandemic. Edita Kronic of Select Travel said policies typically cover not just trip cancellation, but also medical expenses overseas, which Medicare won't pay.

"We've had to have people airlifted from foreign destinations to come home and get medical attention, and you're looking at \$75,000 or \$80,000 without insurance, she said.

"People are saying, look, I'm spending \$4,000 to go on a trip, I'll spend another \$400 to have peace of mind, and I'll buy that travel protection," she said.

Large travel companies often offer trip insurance as part of booking. Smaller companies don't, but in either event there's a very competitive market for trip insurance. Pay attention to what is and isn't covered, and shop on coverage, not on cost.

Traveling with a church group can be a way for parishioners to spend quality time with their priest or minister, after a year of worship-by-Zoom. Booking through a Christian tour company will bring you closer to your Christian heritage.

"In London, you'll not just see the Tower of London, but you'll also see the church where John Newton pastored," Drinkhouse said. Newton was an 18th-century slave trader turned Anglican priest turned abolitionist, and he also wrote hymns, including "Amazing Grace."

"You can sing 'Amazing Grace' in that church," she said. □



St. Mary Woolnoth, John Newton's London church. Wikimedia Commons

In Disneyland's Shadow, Two Churches Work Together to Help Struggling Employees

By Neva Rae Fox, Correspondent

While the pandemic forced society into isolation, two Los Angeles area churches and their clergy grew attached through cultural crossover services and pastoral support, all while transcending language and socioeconomic differences and barriers.

Anaheim, widely known as home to Disneyland and a sprawling convention center, is “a working-class community in Orange County,” said the Rev. Juan Jimenez, rector of historic St. Michael's Church.

When he arrived in 2000, “the church had a declining English-speaking congregation and a growing Spanish-speaking one,” Jimenez said. “The Spanish-speaking congregation was made mostly of immigrants from Mexico, many of them undocumented. They came from small towns and farms, and some were illiterate in both English and Spanish.”

Pre-pandemic, average Sunday attendance was 425 in four services — two Spanish, two English. “The Eng-



St. Michael's Church, Anaheim
Janet Kawamoto/Diocese of Los Angeles photo

lish services were focused on second and third generation Latino/as who prefer English to Spanish,” Jimenez said.

With Disneyland, many hotels, and restaurants in the parish's back yard, “The majority of the people work in the hospitality, housecleaning and gardening industries,” Jimenez said. Because of COVID-19, “many are out of work, and the ones who are still working are exposed to the disease daily.”

Like churches across the country, St. Michael's postponed in-person services in March 2020. “The area around the church has been one of the hardest affected by the pandemic in Orange County,” Jimenez said. “We have buried more than 10 members and many families have been infected.”

Only 20 miles away, St. James Church in Newport Beach, “a predominantly white congregation in an upscale demographic location,” was seeking a relationship that would develop into mutual ministry, said the Rev. Canon Cindy Evans Voorhees, vicar.

St. James looked to St. Michael's for a partnership with a “large sister congregation. St. Michael's has been especially hit hard with COVID-19 because a majority of the congregation is Latinx and live in multi-generational homes.”

St. James recognized in St. Michael's “a significant number of parishioners have been furloughed from working at their service industry jobs, particularly Disneyland,” Voorhees said.

“I approached Fr. Jimenez at St. Michael's about six months ago to see how he was doing and could tell he was having a very challenging time meeting his pastoral care obligations,



The Rev. Canon Cindy Voorhees with children at St. James Church, Newport Beach. Lissa Schairer photo

which were overwhelming, while navigating livestream services, and maintaining a budget without a plate offering,” she said. “Over the course of a few conversations, we found that we had a lot in common theologically.”

An in-person visit led to collegial support between the clergy and financial support for St. Michael’s. “We now text or email back and forth to see how we and our congregations are doing,” Voorhees said. “We also decided that we would try to do some cultural crossover worship services once the pandemic has ended. For instance, we will most likely celebrate Good Friday together and have a Fiesta in the summer. We also talked about a pulpit exchange because I can do a Spanish Mass when I have to.

“The St. James leadership and congregation unanimously supported the relationship with St. Michael’s,” and the next step was financial, which has been substantial. “My congregation unanimously agreed to financially support his church at \$1,000 per month for 2021,” Voorhees shared.

Prayerful partnership was next. “We also have incorporated the name of his church into our prayers of the people and the eucharistic prayer when appropriate,” Voorhees said. “So, my congregation is consistently reminded that we are in a sister relationship.”

The relationship will not end once restrictions are lifted. “I expect that once the pandemic is more under control, we will have more combined services and other activities,” Jiminez said.

He remains optimistic. “It is going to be a growing experience for both churches. There is a great disparity — socioeconomic, linguistic, and cultural — between the two. In everyday life, the folks from St. Michael’s would be servants, gardeners, pool cleaners, or nannies to the members of St. James. But if we cannot learn to love and care for each other in the name of Christ, we are doomed.”

Voorhees hopes for “a mutually beneficial spiritual relationship and cultural exchange. I also hope this is a long-lasting relationship where we share each other’s successes and burdens as we move toward the common goal of bringing in the kingdom of God. □



Fire & Ice, 2021. Acrylic, oil bar, mixed media on canvas. 140x120x3.5cm. Abi Moffat

CULTURES

London Artists Explore ‘The Wilderness’

By Amber Noel

The Haven+ London is the only charity of its kind in the United Kingdom. It focuses on the mental and emotional well-being of artists, with special concerns for mental health and spiritual care. The story of how it came about starts with a 5-year-old in Brazil.

When he was a little boy, the Rev. Peterson Feital — now known as “the Showbiz Rev” or just “the Rev” — received a prophetic word at his church in Rio de Janeiro that he would someday go to England. So he set about becoming an Anglophile: reading English lit, watching British TV shows, learning the language and slang. (Next time you catch your kid reading *Harry Potter*, watch out. You might have a future C of E priest on your hands.)

In childhood, too, an artistic vocation — and a very energetic personality — emerged, which became an effective way to deal with a complicated life. Already Peterson was the only churchgoer in an anti-Christian family and a survivor of emotional and sexual trauma.

But artistic energy, he found, is not

always so easy to bring to the Church. The energy and the practical needs of a creative often manifest a life of intensity, deep exploration, and unpredictable spiritual, emotional, and financial needs.

As a young man, he became disturbed by the inability (or awkwardness?) of the churches he knew to deal with artists among them — including himself as a budding minister — to understand their temperaments and vocations, not to drive them away when they became a handful, or shut down their ideas.

It was also difficult for parishes not to overuse the artists among them for free work, like Christmas plays, Easter cantatas, and beautification projects. Much less could he find congregations that knew how to nurture, welcome, shelter, or disciple creatives. Peterson even developed an eating disorder for a time, under the stress of stifling his gifts while serving God’s people.

This tension is precisely where his current ministry as missionary to the creative industries and founder of The Haven+ began to take root. He’d found the good news of Jesus embodied in the institutional Church, but also found there a lack of understanding. What passes for “artistic temperament” may be often enough a lack of self-discipline or a need for attention. But what about when it is someone’s calling?

Discerning real vocation and nurturing unique callings, whether inside or outside the Church, with an eye to spiritual transformation for everyone involved — that’s what “the Showbiz Rev” is passionate about. But it’s also vital for the Church to bring not just more stress for creatives, or more requests for free art, but gifts of healing and hope — for everyone from Tony Award-winning actors to graphic designers struggling to pay rent.

This is what lies at the root of the particular work of The Haven+. It is a community run by a network of artists, counselors, clergy, and other professionals, through a website, and serves as a kind of clearinghouse for

(Continued on next page)

CULTURES

(Continued from previous page)

mental/emotional health resources and spiritual care.

It provides safe spaces like discussion and support groups, mental health resources and pastoral connections, and opportunities like exhibits and performances to any artist who gets in touch, but especially to creatives working in and around London. It is currently raising funds to launch an emergency mental health hotline.

The Haven+ does not proselytize, and is undergirded by a language and mission of care intentionally applicable to

those of any religion or none. Peterson is not shy, however, about using Scripture and Christian language in encouraging artists to deeper exploration of their creative crafts, as well as their experiences and souls. Their latest project is a case in point.

In this Easter season, The Haven+ has curated an exhibition that features visual and performing art reflecting on experiences of 2020 and the COVID-19 pandemic, through the lens of Jesus' 40 days in the wilderness. This exhibit, The Wilderness Project, is installed in every available space of St. Pancras New Church in London, and is meant to be an immersive experi-

ence for visitors as well as a spiritual exercise for those contributing work.

With a financial aim to raise £150,000 for the charity this year, it's also a practical opportunity for artists and The Haven+ to make a little money. Anything on display may be bought, with 30 percent of the royalties supporting The Haven+ and the rest going to the artist, from March 28 to May 10, the beginning of Mental Health Awareness Week.

Ric Stott, a London-based visual artist and writer and a contributor to the exhibit, is also its curator. When asked what excites him about this work, he said it is partly the practical aspect:

At a time when opportunities for artists are sparse, it is good to offer space to showcase new work, and creatives come to life when they have something to work towards. So much of the art world can be elitist and uncaring, and The Haven+ offers a safe space for artists [who] feel vulnerable — seeking excellence in creativity, for sure, but also having a pastorally sensitive ear.

He also hopes, he said, that the exhibit will be good, not just for London, but for the entire United Kingdom, and for the communities of all who have contributed globally:

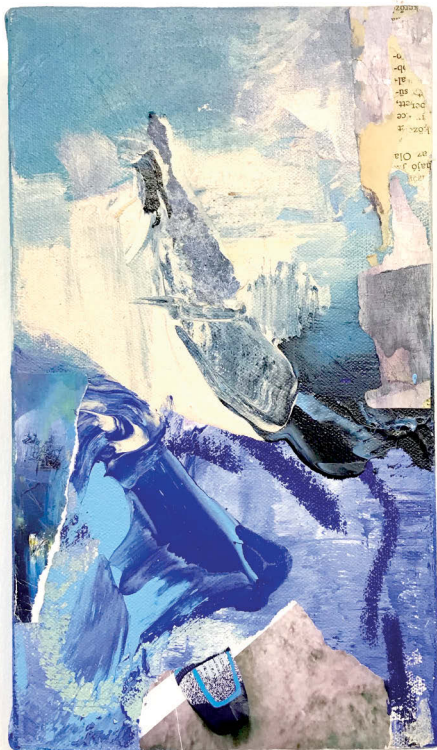
The theme of the exhibition itself is also important at this moment in our collective experience. The last 12 months have been a wilderness year for most of us: social frameworks and patterns of life that we have been used to have broken down, fear and uncertainty abounds, and even our identities and sense of self become fragile. All these experiences resonate with the story of Jesus in the wilderness, and inviting artists to make work that reflects on this enables both the artists and the viewers of the work to consider how this year of pandemic has impacted on our own lives and souls.

One of the advantages that art has in enabling this exploration is that rather than presenting straightforward and easy answers, art can hold the ambiguities, questions, and pain without bypassing the difficult feelings that lead to healing. There is no shortcut from Lent to Easter Day without undergoing the desolation of Good Friday, and artists can serve us by helping us to understand what that complicated and painful journey looks like in our own lives.

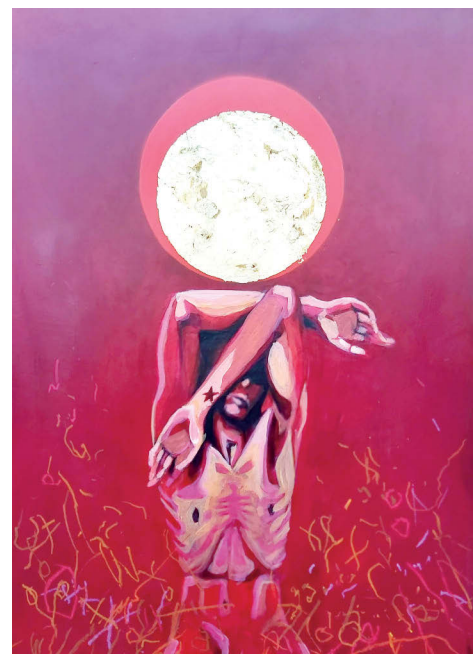
When artists thrive, communities and cultures thrive. This is because artists have a gift for sensing, gathering, and interpreting our experiences back to us in meaningful, imaginative, and often enlightening ways. In a sense, they see, hold, and express what is common to us all, even the complex and difficult, the dark and dreadful, the Good Fridays of our experiences, even when we don't always see it or want to. In learning to meet artists where they are and care for them, the Church seizes the opportunity to embrace, learn from, tenderly care for, and disciple the whole human experience.

And what happens when Christians provide artists with a safe environment in the name of Jesus? "They're coming to Jesus," Peterson said.

Learn more about the mission of The Haven+ and Peterson's ministry at thehavenlondon.com.



Azul, 2020. Acrylic, oil bar, mixed media on canvas. 14 x 24.5 x 4 cm. Abi Moffat

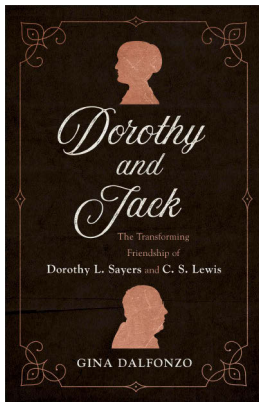


Icon of a Resurrection. Acrylic and gold leaf on board. 85cmx61cm. Ric Stott

An Inspiring Friendship

Review by Andrew Lazo

Within the wide world of books about C.S. Lewis (known as “Jack” to close friends), one need not look far to find a category I



Dorothy and Jack

The Transforming Friendship
of Dorothy L. Sayers and C.S. Lewis

By Gina Dalfonzo

Baker Books, pp. 202, \$17

call “Lewis and _____” books. These necessarily vary in quality.

Happily, Gina Dalfonzo’s deeply engaging study *Dorothy and Jack* offers an excellent example. In wonderful, informed warmth and detail it explores a friendship long overdue for examination.

Part relational biography, part literary and theological history, *Dorothy and Jack* benefits from considered reading of, and wide-ranging research into, both authors. This book leans heavily on both sides of their correspondence during the years between Sayers’s first admiring letter to Lewis in 1942 and her death in 1957.

This period was immensely productive for both writers, and the good humor and literary conversation flowed fast and thick between them. Of particular interest, their conversations about the sexes, along with the

fact of Lewis’s close friendship with Sayers, does much to shed light on these complex issues, which at times troubled both writers.

Their unusual friendship offered Sayers and Lewis a kind of witty solace and welcome common ground during a season when they both sorely needed it. It gave Sayers relief from a husband uninterested in literary matters, and in some way offered Lewis a model of feminine friendship soon to be fulfilled by his wife, Joy Davidman.

And, Dalfonzo notes, Sayers and Davidman enjoyed each other immensely. As in a number of areas, this examined arc of Dorothy and Jack’s friendship offers an amiable lens through which to look at each of their lives.

The book is not without a few small faults. While the narrative is widely and deeply informed, occasional errors occur, and at times the research leans too heavily on secondary sources with problems of their own.

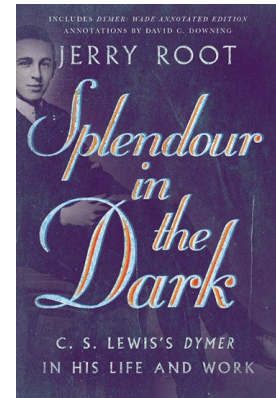
Nevertheless, *Dorothy and Jack* shines brightly. This study brings both authors to vibrant, believable life such that it almost acts like an animation to the printed page—we feel this friendship.

Reading *Dorothy and Jack* offers us the unique pleasure of enjoying not only the rich prose of both Sayers and Lewis, but also the inviting, informed, and eminently balanced writing style of Dalfonzo, a feature sorely lacking in much literary analysis. *Dorothy and Jack* supplies a considerable need we hardly knew we had until now.

* * *

Reality Is Iconoclastic

Splendour in the Dark, a magisterial new edition of C.S. Lewis’s longest work as an atheist, offers readers fascinating insights into the immensely



Splendour in the Dark

C.S. Lewis’s *Dymmer* in His Life and Work

Wade Annotated Edition

By Jerry Root

Annotations by David C. Downing

IVP Academic, pp. 256, \$18

popular Christian apologist years before his conversion. It provides a rare and detailed glimpse of Lewis at a transitional period in his intellectual, spiritual, and imaginative formation.

In 1926, five years before converting from atheism to theism, and then to Christianity, Lewis for a second time tried his hand at making a name for himself as a poet. In 1919, a first volume of poetry, *Spirits in Bondage*, drew little acclaim and nearly no sales; the publisher burned the unsold copies.

His next attempt, the book-length narrative poem *Dymmer*, fared little better. Composed in rhyme royal, the poem tells of “a man who, on some mysterious bride, begets a monster: which monster, as soon as it has killed its father, becomes a god.” The poem has proven almost wholly inaccessible; by Lewis’s admission, *Dymmer* “found some good reviews and almost no readers.”

Alister McGrath attributes this

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second failure, which effectively ended Lewis's long-standing ambitions as a poet, to the fact that "Dymer, considered as a poem, simply does not work," a blunt, accurate assessment. Nevertheless, *Dymer* captures a key moment in Lewis's career. As one essay in this edition suggests, poetic success would likely have steered Lewis along a very different path.

Splendour in the Dark comprises something of a glorious anomaly: a carefully curated edition, with notes and commentary, of a fumbling detour on the road toward success. It's a bit like a pristine recording with compelling liner notes of the early Beatles backing up Tony Sheridan in Hamburg, before their big break.

The clear highlight of this edition comes from the apparatus. David C. Downing's careful annotations help (as well as anything could) to unpack the poem. After the poem, the edition reproduces the Hansen Lectures on *Dymer* by Jerry Root, one of the world's most engaging experts in Lewis studies.

Root masterfully develops his longstanding argument about the Lewisian theme "All reality is iconoclastic." Root demonstrates carefully how the motif not only occupies a central place in Lewis's thought and work but also helps make critical sense of *Dymer*. Essays by three interlocutors expand on Root's thorough, insightful work.

Readers attempting Lewis's longest poem (with all its flawed significance) will find no better, more helpful edition than *Splendour in the Dark*.

A scholar and speaker on C.S. Lewis and a candidate for holy orders in the Diocese of Texas, Andrew Lazo is pursuing an MDiv at Virginia Theological Seminary and a doctorate in Romantic theology at Northwind Seminary.

Lewis the Philosopher

Review by J. Scott Jackson

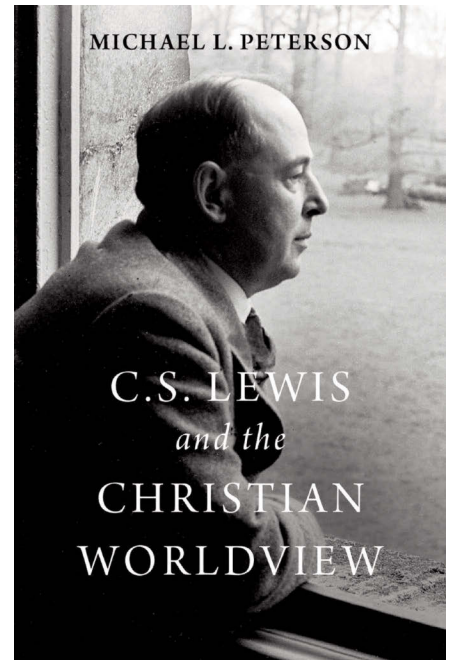
Near the end of his life in 1963, C.S. Lewis exchanged several letters with Thomas Van Osdall, a chemistry professor at Ashland University in Ohio, who sought from the lay Christian apologist, novelist, and English professor advice and support for a planned book on science and culture. In these letters, published for the first time in Michael L. Peterson's superb study, Lewis shows his interest in contemporary physics, but he reiterates a clear distinction between the theories, say, of quantum physics and metaphysical truths like the reality of free will. Lewis, whose faith had been wrenched by his wife's death from cancer, also shares a moving pastoral concern for Van Osdall, who lost his teenage son in an auto accident.

Robertson, who teaches at Asbury Seminary in Kentucky, paints a lucid portrait of Lewis as a Christian thinker who sought, and to a remarkable extent achieved, a coherent philosophy integrating his intellectual and existential quests to understand and to live in obedience to ultimate truth.

Though he was no professional philosopher, Lewis as a young scholar had tutored undergraduates in philosophy and briefly considered pursuing it as his professional vocation. His incessant pursuit of philosophy as a way of life helped frame his gradual conversion from atheist materialism, to idealism, to orthodox Christian theism.

After he embraced classic Christianity in 1931, Lewis brought his evangelistic zeal for a reasonable faith to the public through addresses, sermons, articles, and works of fantasy (especially his Space Trilogy, the *Chronicles of Narnia* and his stunning novel, *Till We Have Faces*).

Drawing widely from the Lewis corpus, Peterson offers a topical survey of key



C.S. Lewis and the Christian Worldview

By Michael L. Peterson

Oxford, pp. 240, \$29.95

questions in the philosophy of religion and theology, and a defense of a Lewisian take on these topics. The text is capped with a glossary of key terms and a timeline of Lewis's life, which render it a valuable resource for Lewis scholars, philosophers, and college students, especially.

Lewis, as Peterson shows, was rooted in Western philosophical realism in the tradition of Plato and Aristotle, Augustine and Boethius, Aquinas and Hooker. In this worldview, God and creation are ontologically real and, to some extent, objectively knowable through reason and revelation. Lewis believed the existence of a human rationality, the universal sense of right and wrong across time and cultures (which he called "the Tao" — or way), and the persistent desire for a fulfillment (which he called "Joy") that the finite world cannot provide are clues

to an ultimate, transcendent reality.

Theologically, Lewis' mature worldview, as Peterson shows, was thoroughly supernaturalist, affirming a triune, loving God who miraculously acts in history to redeem sinful human beings — preeminently in the “Grand Miracle,” the incarnation of Jesus Christ, the God-man. God's commitment to fellowship with free creatures entails the risk of suffering and evil and the possibility that some humans will reject the offer of grace for all eternity. Participatory communion with the Triune God is the telos of human existence.

Despite his traditionalist bent, Lewis challenges some established tenets of classical theism — suggesting, for example, that the attribute of timelessness might not befit a truly relational deity. Moreover, he admits he cannot resolve the enigma of petitionary prayer within a world governed by an omniscient divine providence.

Lewis's unwavering commitment to philosophical and theological realism put him out of step with common intellectual currents of his time and ours — for example, the existentialist claim that all truth is subjective, or

postmodernist views of religion as non-objectifiable ways of life. Peterson treats troubling objections to Lewis's project from secular philosophers, revisionist theologians, and biblical scholars perhaps a bit too breezily.

Nonetheless, he does an able job of presenting Lewis's thought as coherent and intellectually defensible — making Lewis a worthy conversation partner among contemporary thinkers.

J. Scott Jackson is a theologian, independent scholar, and writer living in Northampton, Massachusetts.

Beyond Narnia

An 11-Book Theological Quest through New Lands

By Christine Havens

The *Chronicles of Narnia*, C.S. Lewis's seven beloved novels, have spiritually formed people of all ages and denominations. His work fueled my passion for the spaces, secular as well as religious, in which literature and theology intersect.

In the 50-plus years since first reading his tales, I have traveled in Lewis's domain often. Like others, I encountered other works of science fiction and fantasy that also shaped my faith and understanding. I offer here 11 titles (a fellowship, if you will) that I would argue are just as important for Episcopalians to read. While these books are not all explicitly faith-based, or written by Christian authors, they address issues that are important to Christian belief: theodicy, eschatology, free will, loving our neighbors.

The theological terrain beyond Narnia is challenging and uplifting, and expanding all the time. Making these selections was not easy—there are so many options. Leaving off classics like Frank Herbert's *Dune*, Tolkien's *Lord of the Rings*, and Ursula Le Guin's *The Left Hand of Darkness*, though, makes room to explore new voices in the genre.

The authors occupy a range of beliefs. The late Terry Pratchett professed himself an atheist, and yet his Young Adult novel *Nation* is easily one of the best works on faith and doubt I have ever read. Author Philip K. Dick is a special case who warrants a short paragraph. I have included a trilogy, and just because we're traveling beyond Narnia doesn't mean we have to leave Lewis behind.



Published in 1956

Till We Have Faces

A Myth Retold

By C.S. Lewis

HarperOne, pp. 368,
\$16.99

Going beyond Narnia means reading Lewis's last published fictional work. *Till We Have Faces* is a powerful retelling of the Greek myth of Cupid and Psyche, told from the perspective of Orual, one of Psyche's older sisters, who is in essence a possessive, insecure Everywoman. This is Lewis at his most vulnerable, the “intuitive intellectual,” as he's been called, revealing his heart and his head to readers, laying bare God's love for us.

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Published in 1990

Good Omens

The Nice and Accurate Prophecies of Agnes Nutter, Witch

By Terry Pratchett and Neil Gaiman

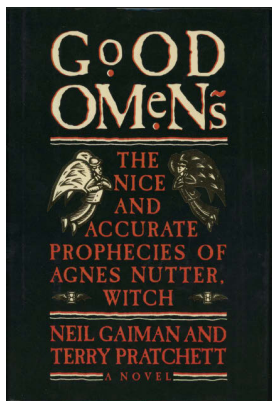
Wm. Morrow, pp. 491, \$26

Since being published 30 years ago, *Good Omens* has been beloved of fantasy readers everywhere and helped

establish Gaiman and Pratchett as masters of their craft. The book is largely a parody about the coming of the Antichrist.

Both stories draw on the Book of Revelation as a main source, but *Good Omens*, in its playful British way, ques-

tions Christian eschatological and apocalyptic beliefs, rather than reinforcing a desire to bring about an end. While neither author is Christian, both have a grounding in theological thinking. Reading this alongside Revelation would make for a great book study. A great question to explore is the authors' epigraph about G.K. Chesterton.



Published in 1993

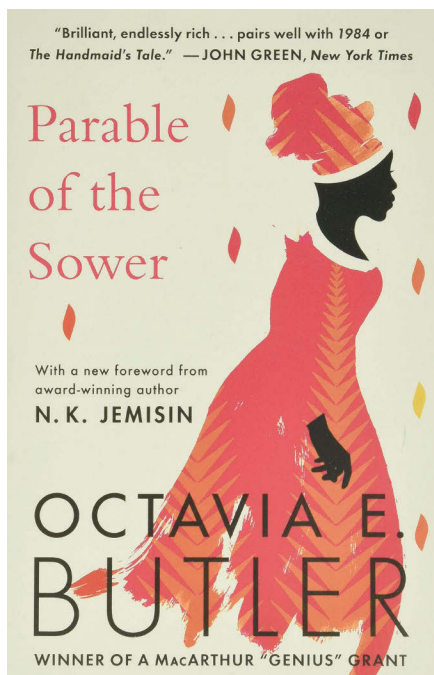
Parable of the Sower

By Octavia Butler

Grand Central Publishing, pp. 345, \$24

Butler, the first prominent Black woman to publish science fiction, situates her dystopian tale in Jesus' parable in Luke 8:5-8, as well as in Yoruban, Buddhist, and Taoist traditions.

The story begins in mid-2024; teenaged Lauren Olamina and her family live in a walled community near Los Angeles. Butler envisions a United States beset by climate and political crises, in which might makes right.



Social and economic injustice is rife. Olamina becomes a visionary leader, developing a new religion in response to the traumatic times, calling it Earthseed, in which God is Change. Under-scoring her theology are questions of theodicy, free will, and community. Explore this novel with some womanist readings of Scripture or with *The Way of Love*, from the Episcopal Church.

Published in 2019

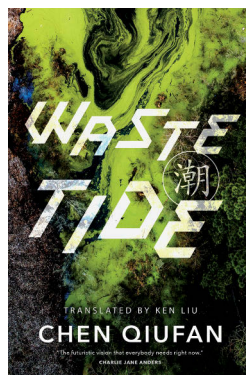
Waste Tide

By Chen Qiufan, trans. by Ken Liu

Tor Books, pp. 347, \$17.99

Qiufan's debut novel, originally published in China in 2013 and based on his experience, is a complex, near-future thriller rich in questions of moral complicity in humanity's desire to live lives of convenience.

Silicon Isle, off the coast of Guangdong province, is basically one large recycling center for much of the world's tech waste. The



migrant workers who sort all the material are considered "waste people," easily and readily disposed of. Threads from Paul's epistles are found alongside Chinese and Buddhist beliefs, all of which falsify the notion that the corruption and greed are the norm.

Published in 2015-17

The Broken Earth Trilogy

By N.K. Jemisin

The Fifth Season

Orbit Books, pp. 498, \$16.99

The Obelisk Gate

Orbit Books, pp. 433, \$17.99

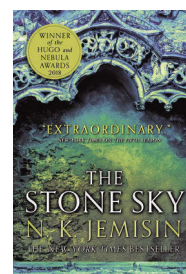
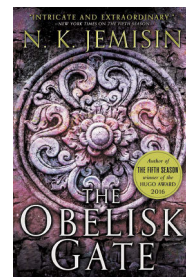
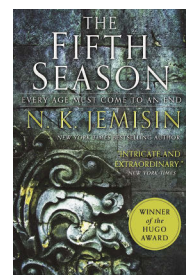
The Stone Sky

Orbit Books, pp. 445, \$17.99

"It was too much for him, the knowledge that all of this had happened before," Jemisin writes in *The Stone Sky*. "That he was the scion of a people abused; that those people's forebears were, too, in their turn; that *the world as he knew it could not function without forcing someone into servitude.*"

Each of the books in this series won the Hugo Award. Jemisin is one of many women and people of color who are revitalizing the science fiction and fantasy genre. Imagine a world in which some of the population are considered animals and enslaved so that others might benefit.

The oppressed people in this trilogy have an innate ability to manipulate anything stone-related and for that difference are reviled and controlled by those in power. Jemisin explores issues of racism and oppression, violence and liberation, love and hatred, and what reconciliation might look like.



Published in 2017

It Devours!

A *Welcome to Night Vale* Novel

By **Joseph Fink** and **Jeffrey Cranor**

HarperCollins, pp. 347, \$16.99

Fink and Cranor began chronicling the happenings in Night Vale — a weird, friendly town somewhere in the American Southwest — in the *Welcome to Night Vale* podcast in 2012.

The wonderfully quirky happenings related by Cecil Baldwin, Night Vale’s radio personality, became beloved by many, leading to the publication of three novels. The town’s denizens include angels, Nephilim, sentient glowing clouds, time travelers, and regular humans.

It Devours!, the second novel, is a heartfelt, humorous, balanced observation of the faith-versus-science argument, especially when both sides resort to extremes.



Published in 2019

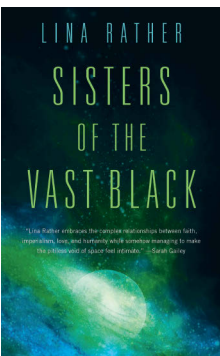
Sisters of the Vast Black

By **Lina Rather**

Tor Books, pp. 159, \$16.99

What happens to religious orders and practices when humans begin to colonize the other planets in our solar system and beyond? Lina Rather imagines one possibility, grounded in Roman Catholic mission.

The Sisters of the Our Lady of Impossible Constellations, or the Order of St. Rita, travel the outer reaches of colonized space, dedicated to serving small, newly founded colonies. Their ship is alive—bioengi-



neered from *Elysia chlorotica* (a small green sea slug) into vessels large enough for interstellar space. Intrigue and rebellion are interwoven with questions of the sacredness of life (human and animal) and the tension between faith and good works.

Published in 2020

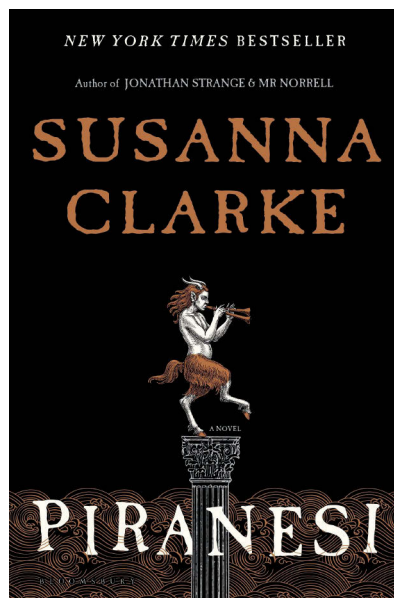
Piranesi

By **Susanna Clarke**

Bloomsbury Publishing, pp. 245, \$16.99

Clarke’s first novel, *Jonathan Strange and Mr. Norrell* (2004), won the Hugo Award. While that novel was over 700 pages and packed with 200+ footnotes of worldbuilding, *Piranesi* is tantalizingly sparse and erotic.

With echoes of Narnia, Clarke also draws on the work of Owen Barfield, the “first and last of the Inklings,” whose writing is not as familiar as that of Lewis and Tolkien. The story is told by the title character, a simple soul who lives in a labyrinthine, mysterious House, and whose only other human contact is the Other. Through his notebook entries, Clarke slowly unspools *Piranesi*’s story, leaving readers with an unforgettable tale that goes to the very why of creation.



Publishing in May

Project Hail Mary

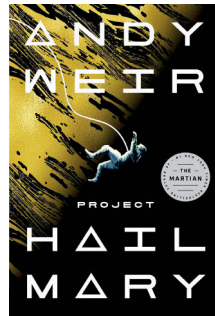
By **Andy Weir**

Ballantine Books, pp. 496, \$28.99

Andy Weir’s debut novel, *The Martian* (2011), quickly became a best-seller and an award-winning movie. His third book is even better.

Weir postulates a near-future scenario in which most life on Earth faces extinction from interstellar phages that are essentially draining power from the sun. In a race against time, three scientists are sent to a nearby star system, the source of the lifeforms, to bring back a solution.

Project Hail Mary asks the fundamental Christian question: what will loving your neighbor as yourself look like should we ever encounter extra-terrestrial life?



About Philip K. Dick (1928-82)

Many people have enjoyed Philip K. Dick’s work, even if they haven’t read his books. Quite a few of his 44 novels have been made into films or TV series, most notably *Blade Runner*, from his novel *Do Androids Dream of Electric Sheep?* (1968).

Dick was definitely a seeker, curious about theology and spirituality. He also heavily experimented with drugs. He was an Episcopalian at one point before his death in 1982, but also held very gnostic beliefs.

Dick’s novels — *VALIS* and *The Transmigration of Timothy Archer*, especially — reflect his deep exploration of themes such as theodicy and humans as *imago dei*. He wanders far from orthodoxy, but for adventurous readers, he is well worth reading.

Christine Havens is a poet and writer and a graduate of the Seminary of the Southwest whose work has appeared in *The Anglican Theological Review* and *Mockingbird Ministries’* blog, mbird.com.

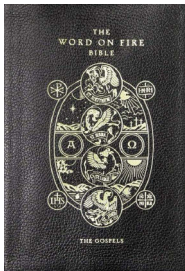
A Beautiful Bible for Nones

Review by Nathan J.A. Humphrey

The *Word on Fire Bible: The Gospels* is the only study Bible I know of whose intended audience is nones, the ever-increasing demographic segment of the United

The Word on Fire Bible

The Gospels
Word on Fire,
pp. 592, \$25.99



States population with no religious affiliation.

It is “designed to appeal to nonbelievers, searchers, and those with far more questions about religion than answers,” as Roman Catholic Bishop Robert Barron writes in his introduction, noting that as of 2019, over a quarter of the U.S. population was unaffiliated, and among millennials, 40 percent are nones.

In addition to serving as an auxiliary bishop of Los Angeles, Bishop Barron oversees a media marketing powerhouse, Word on Fire Ministries, whose mission is to make converts to the Roman Catholic Church. In addition to obtaining a handsome leather-bound edition, I also bought five sturdy paperback copies, on the theory that I might follow the example of an Episcopal priest I know in Texas who hands them out to seekers. I have yet to give any of them away, although I have one or two people in mind who might benefit from them. After using this study Bible for several months, I remain ambivalent whether I would be acting as an evangelist for Christ alone or simply coopted into a cult of personality.

This study edition of the four Gospels (future editions of the New Testament epistles are in the works) is attractively laid out in a single column

and punctuated throughout with sidebars. These include commentary by the Church Fathers, “recent author” commentary (think John Henry Newman, G.K. Chesterton, Fulton Sheen, Thomas Merton, Hans von Balthasar, and Joseph Ratzinger), and, of course, copious commentary by Bishop Barron, including Greek word studies.

The real selling point for me, however, came in the beautiful full-color works of art interspersed throughout the Bible associated with various passages, along with art appreciation essays and commentary aimed at drawing us “nearer to Christ through what Pope Francis calls the *via pulchritudinis* (the way of beauty).”

These art works, in fact, inspired a sermon series this past Advent and Christmastide, and I believe the commentary enriched my preaching and sharpened my skills in presenting the gospel to those who are not already Christians, or newly growing in their faith. I have found it to be a great source of homiletical inspiration and sound teaching.

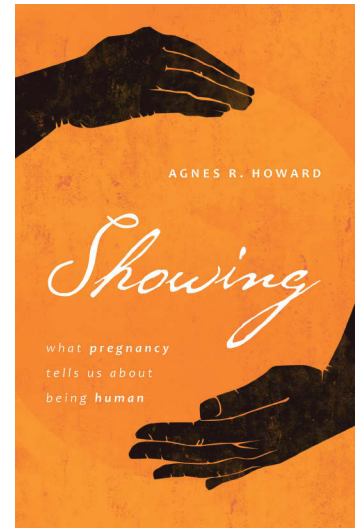
The biggest problem with *The Word on Fire Bible: The Gospels* is that its clear orientation to the Roman Catholic Church stirs up envy that Anglicanism has no parallel offering. Not even the *C.S. Lewis Bible* can compete. I can imagine what a theologically sound Anglican study Bible for seekers would look like, but I can’t conceive of how such a Bible would ever be published. In the meantime, we have this resource to offer nones who are open to encountering Jesus. But it does raise the question of what else it might be selling that Episcopal and Anglican evangelists might not want to market.

The Rev. Nathan J.A. Humphrey is the rector of the Zabriskie Memorial Church of Saint John the Evangelist in Newport, Rhode Island and rector-designate of St. Thomas’s Anglican Church in Toronto.

A Welcome Theological Birth

Review by Jeff Boldt

Pregnancy is not a popular theological topic, so it was a gift to read this volume by Agnes Howard. She observes a lack of affirming emphasis



Showing

What Pregnancy Tells Us
about Being Human

By Agnes Howard

Eerdmans, pp. 216, \$21.99

on the woman’s work in childbirth in both ancient and modern contexts.

Woman’s work here is not narrowly construed but rather embodies goods universal to humans and fundamental for life. Thinking well about childbearing is helpful to women and morally important in the way it witnesses to the fact that, in St. John Paul II’s words, “existence is co-existence.”

Howard’s second chapter will be useful to anyone interested in the history of European ideas about embryology and birth and how these medical ideas cast women in an almost completely passive role. And while more accurate scientific understanding has made it clear that women indeed con-

tribute half the genetic material, the displacement of midwives for obstetricians has tended to focus more on the fetus than on the woman's experience.

But mothers are the first witnesses to the unique formation of a new person. This is implicit in the way that increased knowledge has, rightly or wrongly, also increased the woman's burden of responsibility for this new life — regimens of neo-natal vitamins, abstention from alcohol, awareness of physical limits.

By contrast to the more utilitarian ethic behind this medical culture, Howard draws on the tradition of virtue ethics to discuss pregnancy practices that encourage human flourishing. The "theological virtue" of love sits alongside the "classical virtues" that pregnancy requires. Prudence, for example, is necessary for guiding behavior that will influence the unborn child, but also for defeating overwhelming worries.

Courage is necessary to face both the physical burden and the real possibility of birth resulting in death. This overall work can be characterized by a "conscious immolation" different only in degree from the exemplary life and maternal death of St. Gianna Beretta Molla.

Howard could have connected the sacrificial dimension of childbearing to the Christian's second birth resulting from Christ's labors. More than a mere metaphor, our resurrection fulfills procreation by overcoming our mortal births.

Her fifth chapter includes an excellent discussion of the way pregnancy changes one's identity. Her section on lineage is particularly helpful. Here again, however, I felt that the need for a theological complement to Howard's natural-law approach. If the expectant mother is bringing her ancestors into relationship with those who do not yet exist, how much more our new birth in Christ?

Indeed, the resulting Pentecostal adoption of the nations into Israel's family is reversing humanity's division

at Babel (see Acts). In any case, in order to reverse the Goyish gnosticism so prevalent in North American Christianity, we need to take Howard's book seriously, and her suggestions for

marking pregnancy with the kind of ritual importance that we give to death.

The Rev. Jeff Boldt is a priest in the Diocese of Toronto.

Two Witnesses for Christ

Review by Charles Hoffacker

Lutheran pastor and theologian Dietrich Bonhoeffer was executed by the Nazis near the end of World War II. Alexander Men, Russian Orthodox priest and theologian, was murdered in 1990, probably at the instigation of the Soviet government. Both were articulate and faithful witnesses for Christ against totalitarian regimes.

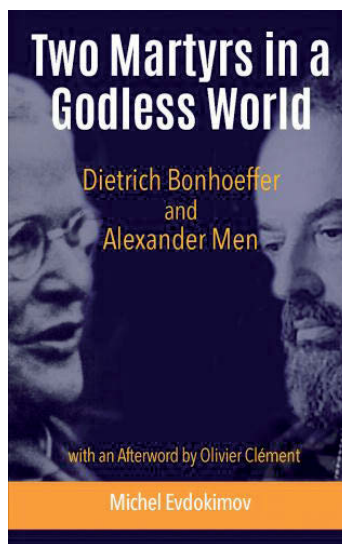
Michel Evdokimov provides biographical sketches of each and explores how their faith flourished under enormous pressures: "Far from being sad about empty churches, they wish to set on fire the hearts of those who remain faithful, who most certainly hold the future of humanity in their hands."

"The Common Mission of Christians in the Secular City," Olivier Clément's insightful afterword, explores the Church's prospects in the new, secular, urban society of today.

"We speak of a God who is not useful, who cannot be consumed," Clément writes. "What counts today is the face and not the word." He recommends that today's Christianity "replace the logic of dominance with the logic of generosity."

This slender volume succeeds in provoking thought and prayer.

The Rev. Charles Hoffacker, an Episcopal priest, lives in Greenbelt, Maryland.



Two Martyrs in a Godless World

Dietrich Bonhoeffer
and Alexander Men

By Michel Evdokimov

with an afterword by Olivier Clément

New City Press, pp. 94, \$24.95



Join the Tradition

THE LIVING CHURCH

is pleased to announce the 12th annual

Student Essays in Christian Wisdom Competition

Any Anglican student enrolled in a bachelor's or master's degree program (BA, MDiv, MA, or equivalent diploma; not ThM or other secondary degrees) in a seminary or theological college of the Anglican Communion or accredited ecumenical equivalent may submit an essay of 1,500 to 2,000 words.

Essays may address any topic within the classic disciplines of theology (Bible, history, systematics, moral theology, liturgy). We also welcome essays written to fulfill course requirements. We will give special consideration to essays that demonstrate a mastery of one or more of the registers of Christian wisdom and radiate a love of the communion of the Church in Jesus Christ, the Wisdom of God.

1st place: \$500 ♦ 2nd place: \$250 ♦ 3rd place: \$175

Students may send essays (in Word or RTF) to essaycontest@livingchurch.org
no later than **June 15, 2021**.

Entries should include the student's full name, postal and email addresses,
and the name and address of the student's school.

PEOPLE & PLACES

Appointments

The Rev. **Fred Clarkson** is rector of La Sagrada Familia, Newton Grove, N.C.

The Rev. **Barbi Click** is parish deacon at St. Paul's, Carondelet, Mo.

The Very Rev. **Kim Coleman** is archdean of the Diocese of Virginia.

The Rev. **Emily Collette** is Birmingham Episcopal campus minister in Alabama.

The Rev. Canon Dr. **Chris Corbin** is rector of Trinity, Oshkosh, Wis.

The Rev. Canon **Portia Corbin** is rector of St. John's, New London, Wis.

The Rev. **Bert Daly** is rector of St. Francis of Assisi, Lake Placid, Fla.

Ms. **Zibi Davidson** is the Diocese of Georgia's chaplain to retired clergy and spouses.

The Rev. **Judy Davis** is rector of Emmanuel, Richmond, Va.

The Rev. Canon **John Day** is priest in charge of St. Mary's, Elk Grove, Calif.

The Rev. **Charlie Deaton** is rector of St. George's, Clarksdale, Miss.

The Rev. **Patricia Grace** is interim rector of St. Stephen's, Durham, N.C.

Mr. **Erik Guzman** is the Diocese of Central Florida's director of communications.

The Rev. **Lynn Hooks** is deacon at St. Margaret's, Baton Rouge, and Nativity, Rosedale, La.

The Rev. **Susan Mills** is vicar of Christ Church, Blaine, Wash.

The Rev. **Betsey Monnot** is priest in charge of St. Clement's, Rancho Cordova, Calif.

The Rev. Dr. **Kevin Moroney** is priest in residence of St. Peter's, Clifton, N.J.

The Rev. **Thomas Morris** is interim rector of St. Cyprian's, Lufkin, Texas.

The Rev. **Tom Mousin** is rector of St. Peter's, Portland, Maine.

The Rev. **Penny Nash** is interim rector of All Saints', Richmond, Va.

The Rev. **Joe Robinson** is interim priest at Holy Spirit, Orleans, Mass.

The Rev. **Cara Rockhill** is priest in charge of St. Paul's, Newton Highlands, Mass.

The Rev. **Brad St. Romain** is interim rector of St. Augustine's, Metairie, La.

The Rev. **Peter Wong** is priest in charge of Trinity, Baton Rouge, La.

Aaron Wright is executive director of the Bishop's Ranch, Healdsburg, Calif.

Deaths

The Rev. **James Easter**, a career salesman who retired early to serve as a deacon at All Souls' Church in Oklahoma City, died March 8 at 89.

He grew up in Baltimore, and after his graduation from Bowling Green State University, enlisted in the U.S. Army, and served as an aviator during the Korean War. After being discharged, he became a sales representative for numerous furniture and mattress companies and worked in several states before settling with his family in Oklahoma City in 1964.

He was ordained as a deacon in 1994, and his

ministry focused on home and hospital visits, as well as preaching and service through Habitat for Humanity. He hung countless doors and installed many kitchen counters over the years.

Easter was preceded in death by his wife, Colleen, and is survived by two sons, two grandsons, and two great-grandsons.

The Rev. **Rogelio Panton**, a Panamanian priest who served churches in New York City, Denver, and Newark, as well as in his native country, died in Panama on February 19 at 72.

Panton trained for the priesthood at the former Episcopal Seminary of the Caribbean in Puerto Rico, and following his ordination, served congregations in Panama City before coming to New York in the mid-1970s. After serving a congregation in Colorado, he changed careers, and worked in hospitality management with Wyndham Resorts.

He returned to the ministry and served a church in Panama before moving to Newark, New Jersey, where he served as an assistant priest at Trinity and St. Philip's Cathedral before becoming priest in charge of St. Barnabas Church. He retired to Panama in 2012 and remained active at Saint Luke's Cathedral in Panama City.

Panton is survived by a daughter and a granddaughter, as well as four siblings.

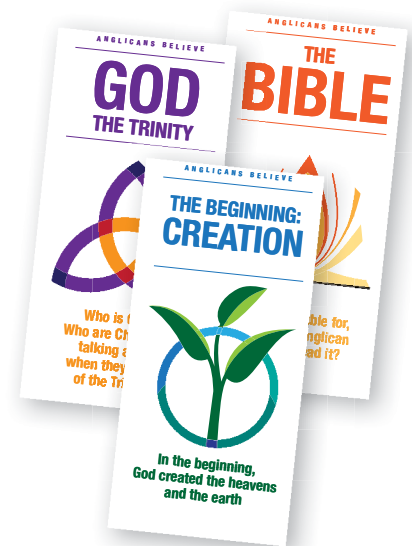
The Rev. **Thomas Haines Schultz**, OHC, a spiritual director, counselor, and confessor, died on March 16 at 87 in his 59th year of religious profession.

He was a native of Pittsburgh, and after earning a bachelor's degree at the University of Pittsburgh, he entered Nashotah House to train for the ministry. He was ordained in 1959 and was admitted shortly afterward as a postulant to the Order of the Holy Cross.

He served as a missionary at the Order's house in Liberia from 1962 to 1965, and in various community roles in houses in New York, Dallas, South Carolina, and San Francisco. His final post was as chaplain at Mount Calvary Monastery in Santa Barbara, California, from 2008 until the order closed the monastery about a year ago, when he moved into a nursing home.

Schultz was the author of *The Rosary for Episcopalians* (1992), and a member of the American Counseling Association. He was awarded a doctorate of divinity by the Church Divinity School of the Pacific in 2006.

"He was a well-loved spiritual director and confessor who enjoyed both people and a good cup of tea," said Brother Robert Sevensky, OHC, the assistant superior of the order. "His love of God was evident in the way he presided at the Eucharist, with deep reverence and care, and in his simple homilies, which always had some nugget to ponder. Tom's past year was spent in a nursing home, where his spirit remained cheerful and engaged until the end."



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“Two [disciples] were going to a village called Emmaus, about seven miles from Jerusalem, and talking with each other about all these things [concerning Jesus] that had happened. While they were talking and discussing, Jesus himself came near and went with them, but their eyes were kept from recognizing him” (Luke 24:13-16).

Jesus asked questions, listened, and interpreted the Scriptures concerning himself. Still, they did not recognize him. As evening drew near, the disciples urged Jesus to stay with them and share a meal. “When he was at table with them, he took bread, blessed and broke it, and gave it to them. Then their eyes were open, and they recognized him” (Luke 24:30-31).

Suddenly, he vanished from their sight, and the disciples asked themselves, “Were not our hearts burning within us while he talked to us on the road, while he was opening the scriptures to us?” (Luke 24:32)

The two disciples returned to Jerusalem to report to the others. “While they were talking about this, Jesus himself stood among them” (Luke 24:36). Still, they did not truly recognize him. “They were startled and terrified, and thought that they were seeing a ghost” (Luke 24:37).

Even as the Risen Lord reveals himself, his disciples do not, at first, know him. They are overwhelmed by a sense of lost hope, the terror of what may come, and the confusion of disbelief. We sometimes feel just as they did. However, we do not remain in sorrow, fear, and doubt forever because Jesus shows himself to us, as to them, alive in his body.

“Look at my hands and my feet; see that it is I myself. Touch me and see; for a ghost goes not have flesh and bones” (Luke 24:39). Jesus reveals himself in the breaking of bread; he eats broiled fish as a living human being.

We are among those who have not

seen and yet believe. And yet with the eyes of our faith opened, “we may behold him in all his redeeming work” (Collect). We see him in Scripture, the breaking of bread, his hand, his feet, his side, flesh, and bones. Again and again, Scripture and tradition use realistic and graphic language when speaking of the Lord.

This passage from St. Irenaeus is but one early example: “If flesh may not be saved, neither has the Lord redeemed us with his blood, nor is the chalice of the Eucharist a communion of his blood, nor is the bread we break a communion of his body. Indeed, blood can only come from veins and flesh, and whatever else makes up the substance of a human being. The Word of God became all of this and redeemed us by his blood ... and because we are his members, and we are nourished through creation, he himself gives creation to us. ... The cup, which is part of creation, he calls his own blood, from which our blood increases; and the bread, which is from creation, he calls his body, from which our bodies increase” (*Against Heresies*, Lib. 5, 2, 2).

The Risen Lord is made of flesh and bone; he stands among his disciples as a living human raised from the dead forevermore. Through the holy catholic Church, the body and blood of Christ come to us in sacramental form, not only to strengthen our faith but even, in some sense, to increase our blood and body, thereby making Christ incarnate in us. In this way, we feel Christ and know him in our flesh and bones, blood and breath.

Look It Up

Luke 24:40

Think About It

See the wounds in his risen body. Listen as he says, “It is I myself.”

Your Name and the Name of Jesus

“Supposing him to be the gardener, she said to him, ‘Sir, if you have carried him away, tell me where you have laid him, and I will take him away.’ Jesus said to her, ‘Mary!’ She turned and said to him in Hebrew, ‘Rabbouni’ (which means Teacher)” (John 20:15-16). Hearing her name, she believed and cried out to the risen Lord.

Every moment of every day is an occasion to listen to the mystery of one’s name spoken by the risen Lord. “Grant that when we hear his voice we may know him who calls us each by name” (Collect). The call of Christ is a summons reaching deep into one’s identity; it penetrates the chambers of the heart, the marrow of the bone, and the mystery of consciousness. To hear Christ is to feel one’s being vibrate with life and vitality, renewal and hope, forgiveness and strength to meet the days ahead.

Mary stood weeping at the tomb. In some ways and some measure, we are all living in “the valley of the shadow of death” (Ps. 23:4). It may seem a bit old-fashioned to speak in this way, but a line from the *Salve, Regina* rings hauntingly true. “We, the exiled children of Eve, cry out to you. To you, we sigh, groaning and weeping *in this valley of tears.*” Even now, millions of human beings will start their day with bitter grief and a thirst for hope.

In the valley of the shadow of death, Jesus comes as the good shepherd. He gives green pastures and calm waters, revives the soul, and paves a footpath of righteousness. He protects and defends. He provides food and anoints with the oil of gladness. His goodness and mercy are everlasting, and his house a home forever (Ps. 23). Dangers persist, of course. “In the world you face persecution,” Jesus says and promises. “But take courage; I have conquered the world” (John 16:33). The wolf is coming for the flock, but the Good Shepherd lays down his life

for the sheep (John 10:12, 14). “I am with you always,” Jesus says, “even to the end of the age” (Matt. 28:20).

Jesus is speaking, calling us each by name. Hearing him, we discover the cause of our wellbeing. “There is salvation in no one else, for there is no other name under heaven given among mortals by which we must be saved” (Acts 4:12). One’s name (identity) is not obliterated but assumed into the name of Christ. “It is no longer I who live, but it is Christ who lives in me” (Gal. 2:20). There is profound personal affirmation “in Christ” that promotes proper humility. ‘Not to us, O Lord, not to us, but to your name give glory’ (Ps. 115:1).

One’s name is drawn up into the many names of Christ. And who is Christ? In a passage on the purpose and power of Christian prayer, Tertullian lists, perhaps unknowingly, varied names and identities of Christ. “He calls the souls of the dead from death, gives strength to the weak, heals the sick, exorcises the possessed, opens prison doors, and frees the innocent from chains. He cleanses from sin, drives away temptations, stamps our persecution, comforts the fainthearted, gives new strength to the courageous, brings travelers safely home, calms the waves, confounds robbers, feeds the poor, overrules the rich, lifts up the fallen, support those who fall, sustains those who stand” (*Treatise on Prayer*, Cap. 28-29).

The name of Jesus is your name. “He saves” and “He saves *you.*”

Look It Up
Hymn 535

Think About It

“Name him with awe and wonder and with bated breath.”

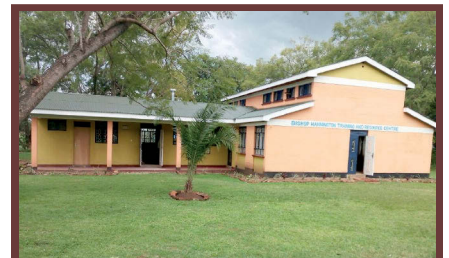
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Pilgrimages 2022

The Holy Land

France

England

Bicentennial Pilgrimages: We Are Ready When You Are

All of us have “cabin fever.” Most of us are trying to follow “religiously” the CDC guidelines. As you contemplate returning to travel, remember our flexible booking policy which lets you plan your future travel with complete peace of mind. If you change or cancel up to 15 days prior to departure in the event of a COVID-19-related reason—whether at home or at your travel destination—you will receive a credit toward future travel associated with VTS. So, book with confidence.

EPIPHANY PILGRIMAGES TO THE HOLY LAND

with the Rt. Rev. Frank T. Griswold III and the Rev. Barney Hawkins IV, Ph.D.:

Pilgrimage 1:

January 8–19, 2022

Pilgrimage 2:

Closed

GOTHIC FRANCE

with the Very Rev. Ian S. Markham, Ph.D. and the Rev. Barney Hawkins IV, Ph.D.:

May 20–30, 2022

GRACE & GARDENS “IN ENGLAND’S GREEN AND PLEASANT LAND”

with the Very Rev. Ian S. Markham, Ph.D. and the Rev. Barney Hawkins IV, Ph.D.:

Early September 2022; exact dates to be announced soon.



VIRGINIA THEOLOGICAL
SEMINARY

For more information, please contact Victoria Elie at (703) 461-1730 or velie@vts.edu.