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“ I BELIEVE THE ONLY HOPE FOR MAINLINE CHRISTIANITY IS TO DISMANTLE WHITE SUPREMACY—FIRST IN OUR PENS AND THEN IN OUR COMMUNITIES. THIS IS THE CALL OF DISCIPLESHIP. ”

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September 19, 2021

THE LIVING CHURCH



ON THE COVER

A new Parish Life Center is part of a massive expansion at St. Martin's Church, Houston, where roughly 66,000 square feet has been added to the campus [see "The Marvel of St. Martin's Houston," p. 10].

Photo courtesy of St. Martin's Episcopal Church

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TEC Pays \$4.5 Million to ACNA's Fort Worth Diocese

By Kirk Petersen

The Episcopal Church (TEC) has paid \$4.5 million in legal fees and expenses to the Fort Worth diocese of the Anglican Church in North America (ACNA), in a mediated settlement after more than a decade of litigation involving an estimated \$100 million in church properties.

After 12 years of wins and losses along the way, TEC lost its final appeal when the U.S. Supreme Court declined to hear the case. That left standing a Texas Supreme Court ruling that the ACNA diocese is the continuing “Episcopal Diocese of Fort Worth,” and thus owns the \$100 million in disputed property. The TEC diocese changed its name to the Episcopal Church in North Texas.

“The Episcopal Church made the payment in order to resolve the matter — with no admission of liability — to protect and defend all loyal Episcopalians in North Texas and allow them the freedom to move forward in their congregations,” said a statement released by Amanda Skofstad, public affairs officer for the Episcopal Church.

“This case was only one in a series of cases over the last decade and a half nationally in which the Episcopal Church, and a number of its dioceses, have successfully protected hundreds of millions of dollars of property held in trust for the denomination and its future generations.”

“The proceeds will allow the Diocese to settle certain deferred expenses and to return to investing in ministry and the growth of God’s Kingdom,” the ACNA diocese said in a news release. “Parishes that were legally constrained by plaintiffs’ (TEC’s) objections from undertaking new construction are finally free to resume these projects.”

“For 12 years, we’ve deferred the normal work of a diocese,” Suzanne Gill, director of communications for the ACNA diocese, told *TLC*.

Katie Sherrod, director of communications for the Episcopal Church of North Texas, said the settlement was paid by the Church Center, not the diocese, as “an incarnational symbol of their support for our diocese, and we are very grateful.”

The \$4.5 million settlement is a large amount of money by the standards of both organizations. It represents just more than 10 percent of the Episcopal Church’s \$44.4 million budget for 2021, and is nearly three times the ACNA diocese’s 2021 budget of \$1.6 million. Gill said the settlement does not cover all of the diocese’s expenses for the 12-year litigation.

After the U.S. Supreme Court declined to hear the appeal, six Episcopal churches had to vacate the buildings in Fort Worth and its suburbs where they had worshiped for years. Episcopal News Service reported that while one of the churches chose to disband, the others have settled into temporary homes to resume worship. ACNA congregations are worshipping in two of the vacated churches, including the largest, All Saints’ Fort Worth, while the other four buildings remain empty.

Afghans ‘Not a Normal Resettlement’ for EMM

By Neva Rae Fox

In a Zoom presentation the day after the deadly bombing at the Kabul airport, Episcopal Church staff stressed the urgency of the humanitarian situation in Afghanistan and appealed for help, donations, and patience.

In the presentation, titled *Neighbors Welcome: Episcopal Migration Ministry Responds to Afghanistan*, Episcopal Migration Ministries (EMM) and the Office of Government Relations presented step-by-step suggestions for both immediate and long-term help.

“The images have been devastating, heartbreaking, hard to fathom,” said Rebecca Blachly, director of government relations. “There are many factors we can’t change at this time, but there are things that we can do.”

“The situation is extremely fluid, as yesterday’s tragic event shows,” said Cris Ramon, a consultant for the Office of Government Relations. “It changes day to day.”

“It has been tumultuous for a few weeks,” said Allison Duvall, EMM’s senior manager for church relations and engagement. “This is not a normal resettlement. This is a humanitarian emergency.”

EMM and its partner organizations throughout the country have been addressing the desperate needs of the influx of Afghans as quickly as possible and are appealing for help from the church.

“We need our community,” Duvall said. “We need you. We need our congregations to help. This is an emergency situation.”

She added, “It’s the work of building community as they find a safe place to raise their children.”

The presenters touched on five key areas of need and support: housing, advocacy, volunteering, donations, and sponsorship.

Duvall said that short- and long-term housing is desperately needed: “dorms, private homes, vacant rectories, places to live.”

Sponsorship groups, Duvall continued, can consist of eight to more than 20. “It really depends on the local

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affiliate on what that sponsorship would look like.”

“This is an emergency,” Duvall said. We need you with us. Needs will vary. Patience is the key. This is long-term welcoming work.”

Duvall noted that the Afghanistan emergency is “in addition to the ongoing work of EMM. That doesn’t mean that the emergency needs of other groups have gone away. Those needs remain.”

As for the future, Ramon stated, “This is not going to end immediately.”

“This is an unfolding situation,” Duvall said. “Please be patient.”

Kendall Martin, EMM senior communications manager, said it is important to keep the plight of Afghanistan in the forefront. “We need to stay connected, even when the media moves on,” she said.

Maine Bishop Mandates Clergy Vaccinations

By Kirk Petersen

The Bishop of Maine has mandated that all 240 clergy in the diocese, and the 14 members of the diocesan staff, must be vaccinated against COVID-19 by the end of September, becoming the first diocese (with an asterisk) to set such a mandate.

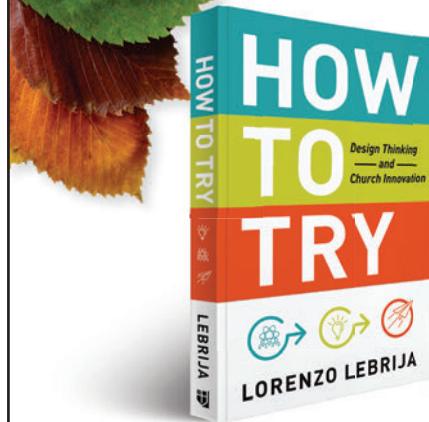
The asterisk involves the Diocese of Oregon, which earlier in August mandated vaccinations for diocesan staff, but not for clergy, who were strongly encouraged to be vaccinated. Both dioceses have exceptions for people who have been advised against vaccination by a physician.

The Maine announcement has been widely publicized nationally. Ironically, any actual effect may happen outside the diocese, which encompasses the entire state. There appears to be very little vaccine resistance among either the clergy or the 1.3 million people in the state. Well over half the clergy have reported they already are vaccinated.

There’s also comparatively little COVID in Maine. Among the 50 states, Maine ranks 50th in new COVID cases in the seven days ending

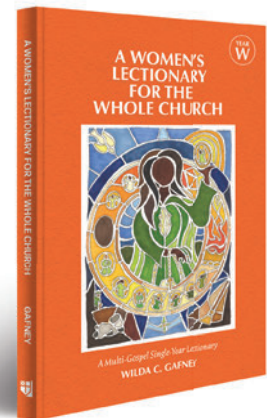
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New Books This Fall



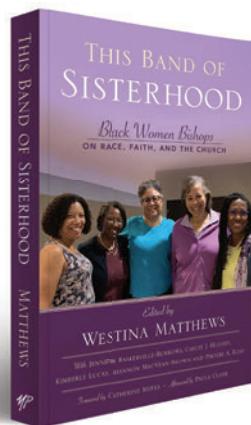
“Lorenzo’s process encouraged us to move from insights to innovations within our community and helped us overcome the invisible barriers that kept us from trying. His process is simple, thoughtful, and faithful; and it works.”

— Sean Steele, vicar, St. Isidore Episcopal Church, Spring, Texas
9781640653474 | \$16.95



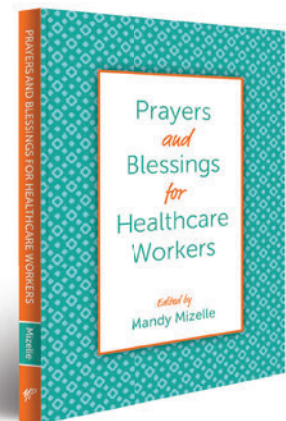
“I did not know how much my soul needed *A Women’s Lectionary for the Whole Church* until I began reading it, but now I suspect that I will never prepare another sermon or devotional without consulting it.”

—Chanequa Walker-Barnes, PhD, author
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This groundbreaking new book brings together the first five Black women to be elected diocesan bishops within the Episcopal Church for a candid conversation on race and the future of the church.

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(Continued from previous page)

August 25, according to a *New York Times* database.

The Rt. Rev. Thomas Brown, Bishop of Maine, is not surprised that Maine has the fewest new COVID cases. “Mainers are terribly resilient and terribly relational, and so there is a lot of regard for neighbors,” he told *TLC*. “Political ideology, religious differences, they sort of pass away in the face of wanting to look out for each other.”

Conservative Bishop Assists in Albany

By Kirk Petersen

The Diocese of Albany is seeking a new bishop because the Rt. Rev. William H. Love left the Episcopal Church after not complying with General Convention’s 2018 decision on same-sex marriage rites. In the interim, the diocese has appointed an

assisting bishop who shares Love’s theological perspective on marriage.

In the historically conservative diocese, the Rt. Rev. Michael G. Smith is prepared to listen to both sides. “Since I identify as a theological conservative, I believe I have a special responsibility to reach out across the aisle to theological liberals,” Smith told *TLC* by email. “I think I have a good track record of genuine relationships of friendship and respect with people with whom I disagree in the House of Bishops.”

The diocesan Standing Committee announced August 16 that Smith, who retired in 2019 after 15 years as Bishop of North Dakota, will serve as assisting bishop during the search. He and Love were two of the eight diocesan bishops who vetoed access to same-sex marriage liturgies in their dioceses, before Resolution B012 was passed in 2018 to forbid the veto power.

Smith, 65, will not lead the diocese, as a provisional bishop would — the Standing Committee will continue to be the ecclesiastical authority. “Bishop Smith will walk alongside us to provide episcopal ministry focusing on Sacramental and Pastoral responsibilities including regular regional Confirmations. Bishop Smith will also assist the diocese with other duties that are reserved for a bishop,” the committee wrote in the announcement.

Smith has played a role in multiple dioceses since his retirement, and has joked that his business card should read “Have Mitre, Will Travel.”

In addition to spending one week per month in Albany, he said he will continue in his role as a part-time assistant bishop in the Diocese of Dallas, where he also spends about one week per month. Smith teaches “Ascetical Theology and Spiritual Practices” through the diocese’s Stanton Center for Ministry Formation. He also will continue to serve as a part-time assisting bishop for the Navajo Area Mission, supporting Indigenous leadership formation there and in Alaska.

Adding two more states to the mix, he is an enrolled member of the Citizen Potawatomi Nation of Oklahoma, and when he is not on the road he lives in Minnesota. His wife, the Rev. Lisa

White Smith, is the rector of Church of the Epiphany in Plymouth, a western suburb of Minneapolis.

Smith chairs the steering committee of Communion Partners, a group that supports the traditional teachings of the Church regarding marriage and other subjects, and is a frequent contributor of Daily Devotional messages for *TLC*.

“As one of the original members of the Communion Partners, I can tell you that the ministry of reconciliation has been one of our highest priorities, whether at the local, national, or international level,” he said.

Churches Assess Hurricane Damage

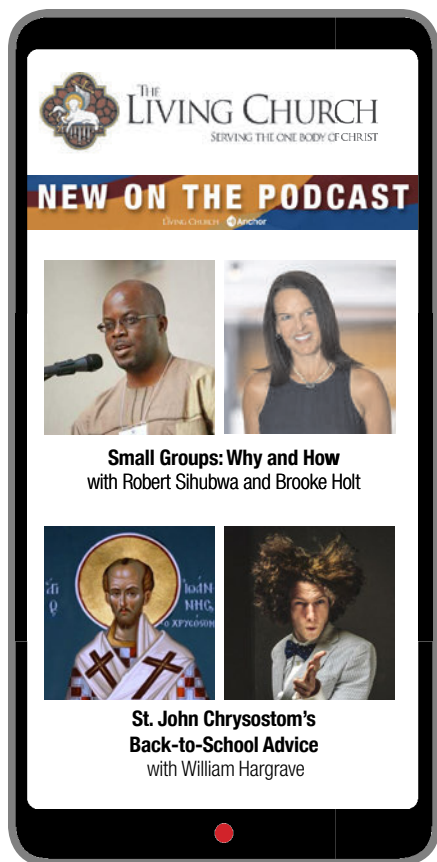
By Neva Rae Fox

On the 16th anniversary of the devastating Hurricane Katrina, the same Gulf Coast region was hit with Hurricane Ida, a Category 4 storm at the time it made landfall.

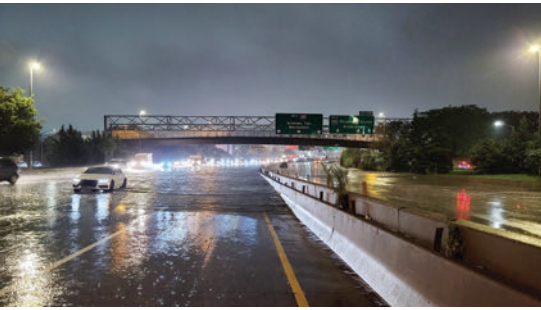
CNN reported on August 30 that Ida weakened to a tropical storm, but life-threatening flash flooding is feared. “At least one person is dead and nearly half the state of Louisiana is without power, including the entire city of New Orleans,” CNN reported.

“We have a long recovery ahead of us,” said Karen Mackey, Diocese of Louisiana communications director. “This is where we are the morning after the storm. The roads are impassable. We will survey the church property as soon as possible. We are currently checking in with clergy and clergy with their parishioners today. We are working closely with Episcopal Relief & Development. They are an invaluable resource and partner.”

Well in advance of the approaching hurricane, the Diocese of Louisiana issued resources, statements, prayers, and advice along with posting links to the Disaster Preparedness Guide, the Episcopal Asset Map Hurricane Tracker, and Church Insurance. Its website advised: “Be sure that you secure personal and church property. This includes parish registers, sacred vessels, important documents, and



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The remnants of Hurricane Ida brought fierce storms and flooding to the Northeast, including the Long Island Expressway in New York City. Tommy Gao/Wikimedia Commons

keys. It is also advisable to make a video inventory of your space, if possible.”

Before the storm hit, Louisiana Bishop Morris Thompson wrote, “Please remember to make preparations, evacuate if needed, heed to warnings of local officials and forecasters, and make sure that you are connected with others who can help you in time of greatest need. In addition, we as the diocese will draw together to support one another. It is what we do best.”

Hurricane Ida prompted the rescheduling of the diocese’s listening sessions in its new bishop search.

Bishop Jake Owensby, Diocese of Western Louisiana, posted on Facebook, “The storm crashed into Louisiana and only brushed against Western Louisiana. We are working with the state VOAD (Voluntary Organizations Active in Disaster) and Episcopal Relief & Development in order to respond most effectively. At the moment we are seeking to aid those who fled the storm into our region. Central LA hotels are full and people have gone to shelters. Our recovery work from last year’s hurricanes (Laura and Delta) continues with the help of ER&D. Being actively involved in that work has prepared us to assist with emergency relief for our sister diocese.”

In the Diocese of Mississippi the Rev. Scott Lenoir is the disaster preparedness and response team coordinator, and editor of *The MS Episcopalian*. “All Episcopal Churches in south Mississippi are okay or sustained minor damage,” he said. “The Mississippi Coast, in general, fared better than expected. Full assessments will take place as soon as possible. All vol-

unteers are asked to wait for an all-clear from the MS Emergency Management Agency before going to a disaster area with supplies or debris removal work.

“[Southwest Mississippi] has sustained a lot of damage ... especially in the McComb/Magnolia area; 100,000 homes and businesses did not have power as of 5 a.m. Monday. According to the *Sun-Herald* in Biloxi, only 20% of Coast had power outages.”

Bishop Lambert Assists in Springfield

The Rt. Rev. Paul Lambert has joined the Diocese of Springfield as assisting bishop, and will serve during the search and transition for the XII Bishop of Springfield. Lambert served as suf-

fragan bishop of the Diocese of Dallas from 2008 to 2016, when he retired.

Before his election he served congregations in California, Kansas, and Texas, and was canon to the ordinary in Dallas. He has been active in churchwide governance, and is a member of Communion Partners.

The XI Bishop of Springfield, Daniel Martins, retired at the end of June after a modified sabbatical during which he shared ecclesiastical authority with the Standing Committee. Martins served as bishop since 2011, and is a member of Communion Partners and secretary of the board of The Living Church Foundation.

The diocese has been nominating and screening potential candidates, and expects to hold an electing synod on December 11. Consecration is scheduled for May 21, 2022.

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AGES 5-14

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One Man's Treasure Helps One Man at a Time

By Neva Rae Fox

An organization modestly based in a warehouse and dependent on volunteers and donations has provided much-needed help to thousands of men for nearly two decades. Since its founding in 2005, One Man's Treasure has assisted more than 14,000 men released from Texas state prisons who call the greater Dallas area their home.

One Man's Treasure has one purpose: to provide men who have been released from prison with clothing and shoes. "It's a simple ministry but it's vital," said Annette Jenkins, executive director. "We decided we are going to focus on one thing: clothes to go to church, to go to work, to go to their children's baseball games, so they can look like everyone else. They don't have to worry about clothes.

"The goal is to make him understand that people care."

One Man's Treasure "recognizes the

barriers this vulnerable population face and the need for the community, especially the church, to reach out to assist these returning men as they seek to reenter with dignity and hope," Jenkins said.

With its roots in Kairos, a well-known Christian prison ministry for laity and clergy, One Man's Treasure became a 501(c)(3) in 2013.

Citing her calling through Kairos, Jenkins connected with One Man's Treasure in 2008 and became executive director in 2010.

A member of St. James on the Lake in Kemp, Texas, Jenkins described the many challenges newly released prisoners experience. "Someone who has been incarcerated for 20 years and now faces cellphones, charge cards for gas pumping, so much more. The world has changed so much."

COVID-19 has affected One Man's Treasure in many ways: fewer clothing and monetary donations; rising prices; greater need from the men. Nonethe-



Praying over the clothing

less, in 2020, 1,477 men were helped by One Man's Treasure, with more than 800 to date in 2021.

At One Man's Treasure, "60 percent of clothing is donated. We make sure it is in very good condition because we don't want them to think that they are getting secondhand clothes," Jenkins said. "They are getting clothes for them to wear and fit into the public."

One Man's Treasure relies on area faith-based organizations. "A lot of the donations come through clothing drives in churches," Jenkins said. "Then there are individuals who will donate directly, such as widows, because they know where the clothes will be used and that gives them a level of comfort."

Underwear and socks are purchased, mostly in bulk, through an arrangement with Fruit of the Loom.

Upon release from Texas state prison, the state provides men with minimal help: a bus ticket, \$100, and one outfit, whether it fits or not.

The process is simple. Released adults call One Man's Treasure, based in a warehouse in Rockwall, near Dallas. "They never come into our facility," Jenkins said. "Transportation is a big challenge for those who have been released from prison."

One Man's Treasure tries to make it easy for the men. "We ask their color preference, sizes, if they have opportu-



A volunteer sorts garments.

Photos courtesy of One Man's Treasure

nities for a job, if they need special clothing for a job, like warehouse work or construction work,” Jenkins said.

From there, volunteers prepare individual packages consisting of “four or five shirts, pants, underwear, socks, a tie for an interview, and in the winter, a coat, hat, and gloves, shoes. It’s enough clothes for a week’s work.”

In a 10-minute video about the program, Bryan Kelley remembered when he was released after 22 years of incarceration. “I never Googled anything, I never sent an email, I never used a cell phone or a debit card. The world went on.”

“Have you ever felt like you don’t belong, like everyone you encounter singles you out as an outsider?” Kelley asked. “Such is the experience of our returning citizens in Texas each year. They are returning to society after years — sometimes even decades — of absence wearing a mismatched, ill-fitting set of clothes given them at release by people who don’t necessarily care about their successful re-entry. What if we could bless them with clothes that would help them fit in and feel like they belong? Clothes that would help them get a job and graft seamlessly into society?”

Kelley, who now leads a ministry called Prison Entrepreneurship Program, continued, “One Man’s Treasure did that for me seven years ago when I released after 22 years in prison. Since then I have become the CEO of another prison ministry, and I’m currently serving on the board of directors for OMT. It wasn’t the clothes that enabled my adjustment and change, but they were a big part of a great start. Obviously we can’t expect everyone that receives clothes from OMT to become CEO, we should expect them to do much greater than that!”

One Man’s Treasure works with more than 50 organizations, including the Texas Department of Criminal Justice’s Reentry and Integration Division, Rehabilitation Division, Dallas Region 2 Parole Division; Windham School District; chaplains in state prisons; transition homes; government and local agencies; and ecumenical churches and groups. Area Episcopal partners are Holy Trinity by the Lake,



Individual packages of clothing are ready for delivery (above and below).

Heath; St. Michael and All Angels, Dallas; St. Justin’s, Canton; and St. James on the Lake, Kemp.

Jenkins cited the Episcopal Diocese of Dallas, which “has been extremely supportive of what we do.”

One Man’s Treasure boasts 150 volunteers, of whom 80-90 are shepherds directly assisting men and delivering clothes. “We’re not a big organization,” Jenkins said. “Our resources are not huge.”

To many, it’s important to return the kindness. “Some keep in touch, some have come back after they have become established and became a shepherd to make deliveries,” Jenkins said. “They make wonderful shepherds, as they understand the overwhelming challenges the men are facing.”

Information on other services is offered to each man. “We have a resource guide for the Dallas area that we put together with the Episcopal Foundation of Dallas listing sources for food, job placements, substance abuse programs.”

One Man’s Treasure is a ministry. “We follow the call of Christ in Matthew 25,” Jenkins said. “But it is also to take that man who wants to change the direction of his life and be that hand up for them.”

Among its honors, in 2016 One Man’s Treasure was awarded the Governor’s Texas Department of Criminal Justice Reentry and Integration Division Criminal Justice Volunteer Service Award.

Jenkins has a message for the Episcopal Church: “When we talk about evangelism, we can show God’s love by reaching out to these men who are the most overlooked men. We can give them a chance.” □





Fr. Levenson leads the first service in the new Parish Life Center on August 22.

Photos courtesy of St. Martin's Church

EYEWITNESS

The Marvel of St. Martin's, Houston

By Christopher Wells

On Nov. 10, 1982, Vice President George H.W. Bush found himself in Red Square attending the state funeral of Leonid Brezhnev, General Secretary of the Communist Party. Alongside the vice president were 32 heads of state, 15 heads of government, and 14 foreign ministers, including Yasser Arafat of the PLO, India's Indira Gandhi, Cuba's Fidel Castro, and Pierre Trudeau of Canada. As he met beforehand with the grieving Mrs. Brezhnev, she had told Vice President and Mrs. Bush, "We must all work hard for peace," and the vice president's mind went to this as he watched the grand procession, arriving in front of Lenin's tomb, behind which Brezhnev would be buried in the Kremlin. Amid all the fanfare — a parade of eulogies, 300 strings, a mili-

tary march, as well as the ceremonies of the night before — something was missing, thought the vice president. What?

Back home in Houston some weeks later, Vice President Bush had the opportunity to articulate his feelings in remarks offered to his home parish on Sunday, Dec. 26, 1982. The gaping hole in Brezhnev's funeral had been God himself, Bush said. "There was no hope, no joy, no life ever after. No mention of Christ, and what his death meant to so many. It was very different — so discouraging, in a sense."

Real hope, however, beyond loneliness, *can* be had, he continued. Amazingly enough, standing in Red Square, the vice president had

thought of St. Martin's Church — of our joy all year long, but especially at

Christmas. If only their country was one nation under God. If only the kids there had grown up with a Christmas angel. ... If only they had [faithful ministers] taking the hopeful, joyous message of Jesus into their lives, peace would be so much easier to achieve.

"We *shall* continue to pursue peace," Bush concluded. "We must succeed in achieving it. After all" — and here one imagines him looking up from a podium in the parish hall and smiling with a kindly confidence in the face of numerous friends and stalwarts of the Episcopal establishment — "St. Martin's has given us a clear shot."

This story, recounted by rector Russell J. Levenson Jr. in his homily on Aug. 22, perfectly captures the audacious ambition and global vision that have characterized

St. Martin's Episcopal Church in Houston from its founding. Planted in 1952 by its entrepreneurial first rector, the Rev. J. Thomas Bagby, St. Martin's sits in the upscale subdivision of Tanglewood, which opened in 1949, several minutes' drive from downtown Houston. George H.W. and Barbara Bush moved into the area from Midland in 1959 and promptly joined St. Martin's, where they raised their five children, and to which they would return on leaving office in 1993. George met James A. Baker III on the tennis court at the nearby Houston Country Club and they became fast friends. Baker would work on Bush's first congressional campaign in 1966 before serving as Chief of Staff for President Reagan and Secretary of State for President George H.W. Bush.

Fast-forwarding to today, these very men, Bush and Baker, served with their spouses as honorary co-chairs of St. Martin's just-completed "Building for the Ages" campaign, reportedly the largest capital campaign in Episcopal Church history, conducted by what has grown to be the largest congregation in the Episcopal Church. At last count, baptized membership sat at 9,627; average Sunday attendance pre-COVID was 1,445.

On the death of George and Barbara

in 2018, son Neil and his wife, Maria, stepped in to see the campaign through on behalf of the Bush family. James Baker, 91, and his wife, Susan, were present and in fine form for the duration of recent festivities marking the completion of the project.

The campaign launched in 2018 with a pricetag of \$55 million and finally came in at a whopping \$67 million, \$4 million of which has yet to be raised. The result presents a massive expansion, adding roughly 66,000 square feet to a campus now totaling 294,000 square feet or 15 acres, with a further 58,000 square feet of renovations. Newly added are six beautiful gardens, each with its own character ("Pastoral," "Nativity," "Peace," etc.), nestled here and there amid newly constructed Parish Life, Children's Life, Pastoral Care, and Music centers, in addition to a new Maintenance Building and Central Plant.

The crown jewel of the renovation is the renamed Christ Chapel, which presents a glorious, Gothic overhaul of the original church, constructed in 1959. Decked out with 14 stained-glass windows, rose window, Magnificat Organ with 1,557 pipes built by Casavant in Quebec, and an altar stone made of 12th-century Caen, retrieved during a recent restoration of Canter-



From left: Bishop Don Wimberly, Susan Baker, Wendy Wimberly, and James Baker, in front of a new bronze bas-relief of the Bakers displayed in the Pastoral Care Center.

bury Cathedral and sent on with best wishes from Dean Robert Willis, Christ Chapel provides an intimate space for smaller pastoral affairs like weddings and funerals. The larger, light-filled Parish Life Center now houses the contemporary Family Table and Riverway worship services. The cavernous main church at the center of the campus was left untouched, having been completed in 2004.

What is St. Martin's secret sauce? I am biased. I live in Dallas, drove down the road for the festivities, and count the folks at St. Martin's as longtime friends. But their

(Continued on next page)



Christ Chapel and the Nativity Garden



The Magnificat organ in Christ Chapel

(Continued from previous page)

success stands objectively as a marked achievement, one that all Episcopalians might rightly wish to celebrate and study.

Fr. Levenson (“Russ”) cuts an attractive figure of leadership and has done an excellent job harnessing the energies and potential of the place. A glance at the historical timeline of the parish reminds us that St. Martin’s *just completed* a major, \$25 million expansion of the campus in 2012, when three new buildings and associated ministries were added, most notably the Hope and Healing Center & Institute. Pre-COVID, the center served 41,600 clients annually.

And this is the tip of the iceberg of outreach at St. Martin’s. Forty recovery and support groups meet on the campus. They count 3,951 annual volunteers. Fully 25% of the parish budget has gone to outreach since 2007, when Levenson arrived. That’s \$42 million in the last 14 years.

To visit St. Martin’s is to find a well-oiled machine of friendliness, apparent zeal for the work at hand, and a fantastically competent staff of 220 persons, including 15 (full- and part-time) clergy. Russ, a quintessential Southern gentleman, native Alabamian, and Virginia Theological Seminary grad, presides over all with a warmth and enthusiasm that is infectious. He is a people person and encourager, evincing at once Anglican bona fides and downhome roots.

The Aug. 21 celebration of the completed campaign ascended to a folksy

parish picnic. Having visited the BBQ buffet, we settled into a 90-minute tour de oldies, from “I Want to Hold Your Hand” to “Amazing Grace,” “May the Circle Be Unbroken,” and finally “Deep in the Heart of Texas,” led by Russ (guitar) and his wife Laura (flute) singing harmonies, backed by a first-class bluegrass band. (A highlight here was their cover of Emmylou Harris’s “Angel Band” with Laura Levenson on lead.)

Levenson, longtime vice-rector Martin Bastian, and others will emphasize that the key to their success is preaching the gospel of Jesus Christ faithfully. No doubt, the tone and tenor of St. Martin’s is low-church evangelical in the key of John Stott, but the

accent of Stott may also be significant, for St. Martin’s evinces a love for the mother country. Lord Carey has been a frequent visitor, and several of the current clergy, all women (the Rev. Dr. Suse E. McBay, the Rev. Jane P. Ferguson, and the Rev. Gill Keyworth), hail from England.

In this respect, Levenson et al. have done a deft job of guiding St. Martin’s — after the example of the elder President Bush; and Houston is the most diverse city in America — out into the wider world. This fits with St. Martin’s steady support for the vision of Communion Partners in the Episcopal Church, given to encouraging the Anglican Communion’s confident traditionalism in service of greater unity and ecumenical recognizability.

Here, finally, we should note a family resemblance between the success of St. Martin’s and a host of similar parishes in Texas and surrounding dioceses — from St. John the Divine in Houston (ASA 817) to Church of the Incarnation, Dallas (ASA 1,284); Christ Church, San Antonio (ASA 491); All Souls, Oklahoma City (ASA 401); and then, hopping over the old South: Church of the Redeemer, Sarasota (ASA 835); the Cathedral Church of St. Luke, Orlando (ASA 444); and Trinity Church, Vero Beach (ASA 366). All are the largest (or second- or third-largest) in their dioceses and all



are allied with Communion Partners, even when their dioceses do not identify as conservative on the hot-button question of Christian marriage.

All, moreover, may be mapped within what scholar John Shelton Reed calls “a Southern sphere of influence.” Most of Texas, Oklahoma, and Florida did not and would not embrace the epithet *Dixie*, and majorities in these states would not have voted for Al Smith, Strom Thurmond, Adlai Stevenson, Barry Goldwater, and George Wallace. For the most part (save north Florida), these states fall outside that critical cultural demarcation “where kudzu grows.” But they all, broadly, are Baptist, immersed in country music, transfixed by college sports, and identify with Southern accents and Southern cooking. (See Reed’s rollicking *My Tears Spoiled My Aim*, among many other volumes.)

Is part of the success of these parishes a certain Southern embrace of counter-culturalism? A stubborn traditionalism that refuses to be silenced, rolled over, or forgotten? A conviction that the past is, in a phrase, not past at all but rather prologue? Yes, if by that we mean, in this context, the *Christian* past rather than the American Southern past. These churches are Episcopal and not Baptist. All are internationalist, varying liturgical preferences notwithstanding, in a way that ought properly to be called *catholic*. And asking the leaders of these churches who is showing up is instructive. Yes, they count a certain percentage of the country club set of yore. But with them comes, increasingly, a throng of sojourning evangelicals, non-denoms, and charismatics in search of something apostolic: bishops, the Eucharist, and a living embrace of Christianity as practiced before the First Great Awakening.

Looking ahead, it seems safe to bet on a continued demographic advantage of Southern cities as Americans move away from the Northeast and Midwest in search of work, most especially to access the explosive economy of Texas. This is patently true in the Episcopal Church, as well, glancing at the numbers of the larger parishes in places like Louisville, Nashville, Birmingham, and



The Music Center dedication choir in the new rehearsal hall

cities in Georgia, among others. As David Goodhew has shown, the Episcopal Church is “rebalancing” itself in a Southern direction. For over 30 years, Province 4, encompassing the Southern states of the U.S., has been the largest in average Sunday attendance. Add to that the blunt fact that the South is less secular than the rest of the nation.

Bush was, of course, not from Texas; he grew up in Connecticut, the son of an investment banker and two-term senator. He did, however, “get there as fast as he could,” as the saying goes. Fresh out of Yale College in 1948, the 24-year-old Bush and Barbara moved to the Southwest to escape the shadow of their elders — and, with their help, to make a start in oil. In the words of a friend and supporter, Bush liked “the can-do spirit of Texas, its quasi-frontier attitude, the feeling that anything is possible; you can come down here and start all over again.”

To an old-fashioned conservative like me, that idea is partly terrifying. Give me the “Old Europe” derided by George Bush the younger, and with it the sound mind and long historical memory of Augustine, Aquinas, and Hooker. Give me the grand old architecture and world-class universities of the American Northeast, including the greatest city in the U.S., New York.

But another part of me warms to the sentiment of an escape and reboot, in Texas or other parts of this vast land, less freighted with, let’s be honest, the continuing confusion of the *original*

Yankee reboot. See Puritanism, after all, and the flight from history that occasioned our founding in Boston, Philadelphia, and environs, as putative reinvention in the mode of discovery.

How much better would the world be without the funky religions that bubbled out of upstate New York as time went on, Mormonism leading the pack?

If, perhaps by some divine rebalancing of the history of American trauma, a broadly Southern swath within the U.S., burdened by historical memory and prepared to atone, can give voice to some new hope, we should welcome it. Walker Percy and friends long since set off on this mission, and their work has received a broad reception, not least by our own tribe. To be sure, Trumpian nationalism, so popular in red states, does not fit here, but the Republican establishment, in the train of both Bush presidencies, has resisted Trump from the start. Republican Episcopalians, wherever they may be found these days, would overwhelmingly take the establishment side.

The new/old word from Episcopal traditionalists in the South may not exactly be one for the ages, but we could settle for the foreseeable future — a generation or two. We need more healthy pragmatism and can-do optimism. In that spirit, I say: Up with the Texas-sized reboot of the reboot. Up with a broadly catholic and evangelical Anglicanism that speaks in a Southern, and Southwestern, accent.

St. Martin’s Church is a TLC Partner.

Charles Henry Brent and a Post-Pandemic Vision for Christian Unity

By R. William Franklin

Bishop Charles Henry Brent was a prophetic leader of the Episcopal Church in the early 20th century. What does his vision of Christian unity contribute to our post-pandemic Episcopal Church?

Brent was elected the first missionary bishop to the Philippines in 1901, and his influence was such that the new Prime Bishop of the Episcopal Church in the Philippines is named Brent Alawas. He was chief of chaplains of the American Expeditionary Force in France (1917-18), leading 1,300 chaplains of multiple denominations and faiths. In 1918 he was installed as IV Bishop of Western New York. He appeared on the cover of *Time* in 1927, and when he died in 1929 *The New York Times* published an editorial commemorating his service to humanity.

Brent is commemorated further in our Lesser Feasts and Fasts. From 1910 he led the emerging Faith and Order ecumenical movement, and for these reasons in 1921 he was invited to deliver the Duff Lectures of the ancient Scottish universities on the topic of mission and unity in the light of the First World War and the Great Pandemic of 1918-20. This article commemorates the centenary of those lectures.

The list of prestigious university theological lectures, speaking to major issues of the day, included the Duff Lectures. The oldest are the Bampton Lectures at Oxford, founded in 1702. And there are the Hulsean Lectures at Cambridge (1790). The Duff Lectures were founded in 1879 to honor Alexander Duff (1806-78), a Scottish missionary to India and a major force in Indian education. Thus the lectures were intended in some way to link mission to social issues of the day.

There was a requirement that the lectures should soon be published. The lectures appeared in print in 1930 as *The Commonwealth: Its Foundation*

and *Pillars* (D. Appleton and Co.).

The topic of the published lectures: What should the mission of the Church be in response to the multiple disasters of 1914-20? The answer was clear: the rapid progress of the denominations toward one United Christian Church that could serve as the preliminary pillar of a new world commonwealth of humanity.

Brent framed his argument between two emerging realities: a crisis of social instability and the emergence of new secular models for international cooperation, from which Christian denominations might learn.

For Brent, it was clear that World War I was an international catastrophe, a significant turning point for the political, cultural, and economic climate of the whole earth. Four great monarchies had disappeared. The German, Russian, and Irish Revolutions could lead to totalitarianism. There was an upsurge of racial violence in North America and South Africa, with incipient racial genocide against Jews in Russian pogroms, and with the Turkish destruction of Armenians.

War and genocide were directly related to the Flu Pandemic of 1918-20, which caused perhaps 100 million deaths worldwide. Though called the “Spanish Flu,” this was another international threat to stability.

As Brent was writing the Duff Lectures and then revising them, two international political institutions took shape. The League of Nations was the first world intergovernmental organization, founded in 1920, to maintain world peace through collective security, disarmament, and the settling of international disputes through conferences. There were eventually 58 member states of the league’s Governing Assembly. Although the United States never joined, Bishop Brent was invited to preach at the service that inaugurated the league in Geneva, of which he said, “The meeting of a League of Na-

tions was more full of hope than in any other period of history.”

The British Commonwealth of Nations was not officially established until 1930, though it was based on an agreement hammered out in 1926. When Brent first gave his lectures, the question of whether and how the British dominions should be related to the Mother Country was a greatly debated issue. The future of Ireland was a major focus. How would the new Irish Free State retain some connection, however symbolic, to the British Crown?

In the Anglo-Irish Treaty of 1921, the term “British Commonwealth of Nations” was substituted for British Empire in the wording of the oath to be taken by members of the Irish Parliament. As an expansion of this understanding of a “commonwealth” as a community of equal institutions, in the Balfour Declaration of 1926, which established the Commonwealth, Britain and the dominions agreed that they were “equal in status, in no way subordinated one to another in any aspect of their domestic or external affairs, though united by common allegiance to the Crown, and freely associated as members of the British Commonwealth of Nations.”

Brent was a Canadian by birth, and his principal biographer, Alexander Zabriskie, speaks to the influence of this secular model on his ecumenical ecclesiology: “An analogy to Brent’s idea of Church unity was the British Commonwealth, of which the bond of unity was personal loyalty to the King, rather than organic constitutional or legislative ties.”

The great ecclesiological theme of the revised Duff Lectures is this: Thousands are leaving churches because of the rivalry of the denominations. No one denomination can claim to be the Church of Jesus Christ. Brent was opposed to all concepts of the Episcopal Church as “the National Church,” pursuing any kind of an “establishmentar-

ian ideal.” He wrote to his own diocese as he was revising the lectures: “My lesser loyalty is to the communion of which I am a member. I can see nothing but disaster in matching religions.”

Brent’s term for the Church is “the Body of Christ.” He repeats again and again, “The Church *is* the Body of Christ. It is a visible social organization composed of all united to it through Baptism in the name of the Father, Son, and Holy Spirit.” The One Church is already composed of “all Christian Communion throughout the world which confess Our Lord Jesus Christ as God and Savior.”

There were four pillars of the One Church as Commonwealth:

1. Universal: denominations must seek cooperative ministry across national borders.

2. The welcome of a variety of ecclesial structures: Brent believed the United Church was not one in which everything had to be done by everyone in the same way. The activities of congregations might be managed in keeping with a variety of polities: episcopal, presbyterian, and congregational. There should be latitude in doctrinal formulations.

3. A framework for a variety of styles of worship: Such a church, Brent said, should make room for four types of worship: a rich, historic liturgy, non-liturgical worship with contemporary materials, a form of silent meditation with brief teaching, and a frankly revivalist style of worship.

4. Ethics and morality are a key part of ecumenism: “We are talking in these days of the unification of the Church along lines of faith, but we have got to be even more elementary and go into the sphere of morals.”

The First World Conference on Faith and Order, over which Brent presided in August 1927, marked the first major advance toward a united Church based on these four principles. There were 400 official delegates gathered in Lausanne, Switzerland, from 40 nations, representing 127 autonomous churches.

What has been the impact of the ecumenism of a century ago on Episcopalians today? There has been a good deal of Life and Work cooperation between different denominations along

the lines of the great Stockholm “Life and Work” Conference of 1925, assisting those severely harmed by the pandemic and the struggles after the death of George Floyd. Ecumenical and interfaith coalitions have been built. A more expansive and deeper ecumenical mission has been building among Episcopal bishops, for example. A College for Bishops salon met for the first time on June 29 to discuss proposals for shared ministry across denominational lines.

Bishops have become more outspoken. Bishop Kevin Nichols of Bethlehem, in a passionate speech to the Moravian/Episcopal Coordinating Committee meeting in June, sounded a



passionate note: “The only way forward is partnership. Unless we learn to share our resources, we will die.” And Bishop Nichols referred specifically to the need for sharing by the more liturgical churches with all of their gatekeeping-style reliance on restrictive canons and rubrics.

Since the onslaught of the pandemic there has been some sharing of Brent’s four marks of ecumenism, in the light of violence and disease, with members of the General Convention Task Force on Ecumenical and Interreligious Work, the Episcopal Diocesan Ecumenical and Interreligious Officers, and members of our dialogues with

other denominations. It is possible to observe in the proposed resolutions to the 80th General Convention of the Episcopal Church some reflections of the expansive, generous spirit of the four marks of Brentian ecumenism.

There is a resolution to study a “limited exchange agreement” to make possible the sharing of clergy between the Episcopal Church and the Presbyterian Church (USA). Another resolution seeks approval of “Churches Beyond Borders,” a document which establishes full communion relationships, ensuring the permanent interchange of clergy and sacraments, between two primarily United States and two Canadian Anglican and Lutheran Churches. Other resolutions commend further study of other documents which can make possible full communion with some Methodists and also with the Evangelical Lutheran Church of Bavaria. Finally, as to the place of ethics and morality, the Task Force on Ecumenical and Interreligious Work will host a series of in-person consultations on this question as formulated by the Secretary of the Task Force, Marisa Tabizon Thompson: “Does full communion demand equal affirmation, agreement, and acceptance of Episcopal Church ethics by the other party?”

In the words of Margaret Rose, ecumenical and interreligious deputy to the presiding bishop:

“If there is anything we have learned during this pandemic it is that there is an ecumenism of suffering as Pope Francis, often says. Out of that suffering has emerged a commitment to join together for healing and worship, an exchange of gifts, and a deepening of relationships across issues, theology, and ecclesiology we might previously thought of as ‘church dividing.’ The pandemic has in fact been ‘church uniting’ and has encouraged us to come together sharing resources, experiences, worship and theological gifts.”

The Rt. Rev. R. William Franklin is Assisting Bishop of the Diocese of Long Island, a member of the faculty at the Episcopal Divinity School at the Union Theological Seminary, and chair of the General Convention Task Force on Ecumenical and Interreligious Work.

Intimate Partner Violence

By Anne O. Weatherholt

As churches and people of faith adjust to the effects of the COVID-19 pandemic, one of the more chilling statistics from the past several months, other than the death toll, is the rise in incidents of domestic abuse. Lockdown conditions, along with business closures and children learning from home, created a Petri dish for tension and stress in the household.

Isolation is one of the well-recognized conditions of Intimate Partner Violence (IPV), and the separations enforced by the pandemic, in many cases, prevented victims from avoiding their abusers or seeking support. When congregations return to worship, prayer and practice, there is an opportunity to help prevent and respond to those seeking hope and understanding from their faith.

Churches Have a Role

While much has been written about the response to IPV, there is less written about how to prevent it. Churches and faith-based organizations are often oblivious to the messages they send,

nity can be a wonderful place of safety, information, and support for those who are abused. Persons of faith need to know that God does not condone abuse, that suffering is not always redemptive, and that love does not have to hurt. There is an old fable that while many are rescuing those drowning in the river, it is just as important to go upstream to find out why so many people are falling into the river. There are techniques churches can use to prevent people from falling into the river of IPV, but they must be applied in a conscious, consistent fashion.

The place to begin, always, is with prayer and worship. In a spontaneous survey of participants in my workshop “The Church Responds to Domestic Violence,” less than 1 percent have ever mentioned IPV in a sermon or prayed for the abused, survivors, and abusers in the Prayers of the People. This is a consistent percentage each time I ask workshop participants. They often believe they have addressed this issue, but do not realize that their well-intentioned and theologically correct references to forgiveness, marital love, and family unity can place barriers in front of those who live daily in fear and distress.

Those who work with victims of abuse report that women who seek counseling feel they have failed God and have not been able to “carry the cross” that God has given them.

the expectations they set, and the ways that barriers discourage members from knowing the signs of abuse and seeking help promptly, before the cycle of violence ends in separation, divorce, or even death.

On the other hand, the faith commu-

National statistics consistently report that three of five individuals have experienced abuse or know someone in their close circle of family or acquaintances who has experienced emotional or physical abuse. Religious leaders must keep this in mind when looking

at those gathered for worship. There are many in the pews who successfully hide their bruises, emotional pain, and terror about returning home behind the façade of being a good Christian. The ordinal asks priests to “preach ... [and] nourish Christ’s people from the riches of his grace.” Persons who are abused need to hear in a specific manner that suffering unjustly in marriage is not part of God’s plan or redemption.

What Prevents a Healthy Response?

Several key barriers must be addressed directly to create a space of safety and grace for Christ’s people who are abused. Denial and fear, which are a result of intimidation from an abuser, can cloud the way abused persons receive the words of Scripture. Our support of the Sacrament of Marriage may cause us to assume that most incidents of abuse are isolated. Abused persons may feel shame and failure when surrounded by others they may think are doing well in their relationships. Issues of privacy and confidentiality, and the belief that problems within a marriage or relationship are private, may keep both clerics and laity from asking key questions about safety and well-being, and assume that the harm taking place is exaggerated. Abusers show two faces, and may be charming and involved in volunteering, especially in key positions. Clerics may be afraid to take sides when asked to intervene or address abusive behaviors, and local congregations may not feel equipped to address serious issues surrounding abusive behavior.

Those who work with victims of abuse report that women who seek counseling feel they have failed God and have not been able to “carry the cross” that God has given them. A woman may believe it is God’s will for her to suffer and that that breaking her vow is a greater sin than the abuse. The abused often believe they can change

the hearts of their abusers by complying, through prayer and by redemptive suffering.

Tackling Biblical and Canonical Foundations

Premarital counseling provides an opening for clerics to unpack the meaning of covenants and the honor the spouses' promise to uphold. Qualities of healthy relationships and conflict resolution can be addressed, along with the reference in the Constitution and Canons that states when marital unity is imperiled by dissension, it shall be the duty, if possible, of either or both parties, before taking legal action, to

sometimes irreparably compromised. Divorce involves grieving, letting go, and embracing the hope that God's grace offers. Forgiveness unfolds gently over time, not erasing the past, but redeeming the memories and effects of trauma. Offering consistent encouragement, active listening, and the promise of God's time is a path of healing and wholeness.

Ideas for Addressing Prevention

A great way to build prevention is to observe "Domestic Violence Awareness Month" in October. Churches can contact local shelter activists and invite them to speak at adult forums, supply

group and ask if members have experienced bullying or sexual pressure. You may be surprised to find that many of your youth have already been victimized and may feel isolated and spiritually abandoned. Begin with asking the students to look up bit.ly/violentdates on their digital devices. Let them explore the topics and share their experiences if they are willing. Share the "power and control" wheel with them (bit.ly/violencewheel) and talk about religious or spiritual abuse. Teach them about the idea of "Scripture twisting," when certain portions of the Bible regarding relationships between husbands and wives are taken out of context and used as spiritual weapons. Discuss ways for them to build self-esteem and learn assertiveness when pressured or controlled in a relationship.

Finally, don't give up: The wall of silence surrounding Intimate Partner Violence is thick with bricks of fear, shame, isolation, and discouragement. National statistics show that survivors often leave more than 10 times, going back to abusive relationships again and again before finding a way out. Church leaders may find a lack of interest in discussing the issue of Intimate Partner Violence, defining it as a legal matter, not a spiritual one.

Many persons choose to deny the reality that there are abusers or the abused sitting near them in church. However, the promises of the kingdom of God include life that is abundant, free, and filled with the gifts of the Holy Spirit. "Love is patient, love is kind" is not just advice for individuals who are in love, but the description of the powerful love of God that directs the Christian community.

The Rev. Anne O. Weatherholt (anne-weatherholt@gmail.com) is a retired priest in the Diocese of Maryland. She is the author of Breaking the Silence: The Church Responds to Domestic Violence, (Morehouse, 2008). She offers a four-hour workshop for clergy and laity, "Recognition and Response to Domestic Violence in the Church."

Offering consistent encouragement, active listening, and the promise of God's time is a path of healing and wholeness.

lay the matter before a member of the clergy, who has a duty "to act first to protect and promote the physical and emotional safety, and only then, if it be possible, to labor that the parties may be reconciled" (Canon 19.1).

A "way out" needs to be offered, often again and again, which may mean leaving the abusive household in an emergency situation, to go to a shelter or another safe location, or take advantage of legal procedures such as separation orders to ensure the safety of the abused and any children or pets and vulnerable persons in the household. In serious cases, when the abuser refuses to recognize any responsibility or participate in court-ordered or other programs, divorce may be the only option.

Rather than calling the marriage a failure, sensitive clerics and laity can support and assist persons as they navigate the complicated steps and issues of divorce—financial, legal, emotional, and spiritual. When the spiritual covenant is broken by abuse then the vows of marriage have been grievously and

literature, and address concerns from church members. Add a petition to the Prayers of the People or a collect addressing those who are abused. (Samples are found in my book *Breaking the Silence*.) Preach about the nature of forgiveness, justice, and trauma. Acknowledge that there are members present who have experienced abuse and have become "survivors." If you know people who are survivors, ask them if they are willing to tell their story. Ask the local shelter for ideas about what it most needs and take up an offering and collect supplies.

Educate church members in the basics of the cycle of violence using resources from national or state websites. Provide a link to the National Hotline (thehotline.org) somewhere on the church website. There are many online resources, and every state has its own network of providers serving those who are abused. Most providers also offer "Alternatives to Violence" programs for offenders.

Host a special session for a youth

Australian Church Confronts 'Emergency' of Domestic Violence

By Robyn Douglass

Australians love “mateship,” but the stereotype of tough manliness has a dark underbelly. Australia as a whole is grappling with the ugly truth of domestic violence. One in six women and one in 16 men has experienced violence by a current or previous partner.

A recent report reveals that church-going Anglicans are just as or more likely to be exposed to domestic violence than ordinary Australians — and most victims (88%) did not seek help from their churches.

The survey, conducted by NCLS Research and Australia's General Synod, was conducted in December 2019. It involved more than 2,000 men and women.

When asked whether they had ever been in a violent relationship with a partner, 22% of Anglicans said they had. This compares with 15% for the equivalent group of the general Australian public.

The report said that when asked about their experiences over a lifetime and given examples of abuse, 38% of the general population had experienced IPV but 44% of Anglicans had.

The convener of the national Family Violence Working Group, the Rev. Tracy Lauersen, told *The Living Church* that it is the first known national denominational study of intimate partner violence, and was prompted by the General Synod in 2017.

“Violence against women is a national emergency, and the Anglican Church of Australia wants to be part of the solution,” she said.

Lauersen said the survey is “ultimately a good news story for the church, as the research and resulting report and ten commitments can be used to propel important prevention action in our own church, and encourage other Christian churches and other faith groups to address this issue.”

Nevertheless, the Anglican Church of Australia has taken a public whipping over the issue. Prominent Sydney Anglican journalist Julia Baird asked in the *Sydney Morning Herald*: “Where is the urgency, the garment-tearing, the rage, shame, fury and thunder from the church, that this is happening in its ranks?”

The Primate's response was more muted. “All Anglicans will feel deep sadness over these results,” Archbishop Geoffrey Smith said. “But armed with this data, we can develop a better response to protect those within our church communities from domestic violence.

“There is a strong resolve among the church leadership to address the problem and to provide an appropriate response and adequate support for victims.”

The General Synod report said that some church teachings, including that marriage is lifelong and that forgiveness should be unconditional, can be harmful to those suffering from abuse.

The Movement for the Ordination of Women Australia drew a link between the prevalence of domestic violence and an interpretation of men's headship found particularly in the Pauline pastoral letters, Timothy and Titus. MOW said Paul's authorship of these letters is questioned by most modern scholars, and it contradicts his earliest

letter, Galatians, where “in Christ there is neither male nor female.”

The doctrine of headship of men is promoted by the Sydney Anglican Diocese and spread around Australia,” said the Rev. Dr. Lesley McLean, MOW's president. “This theology preaches the submission of women to men, and is harmful within the marriage, but also to the general well-being of women and men who are brought up to believe that women must not question the dictates of men, nor hold an office in the church where they teach or preach to men.”

“You don't get much about headship from Jesus,” McLean told *TLC*.

“If men want to see God only as ‘father,’ they need to be careful — they may be seeing God in their own image.”

The Christian gospel, she said, says that God's love is for everyone, and Christians are ordered to bring this radical love to those most in need of it.

“When the church fails to act on that, we lose credibility as well,” McLean said.

Rev. Dr. Steven G. Ogden says masculinity problematic in the church. He says many churches, like dysfunctional families, have been infected by an excessive sense of entitlement, in which “father knows best.”

The author of *Violence, Entitlement and Politics*, published in September, Ogden told *TLC* that based on his study of family and military violence, “an excessive sense of entitlement is predominantly a masculine gender pattern, fostering a predisposition to controlling and/or violent behavior. It thrives in a culture of entitlement.

“A culture of entitlement is characterized by proprietorial thinking. In domestic violence, for example, pro-

“A culture of entitlement is characterized by proprietorial thinking. In domestic violence, for example, proprietorial thinking is often the catalyst, and justification, for controlling and/or violent behavior (‘you are my wife’).”

prietorial thinking is often the catalyst, and justification, for controlling and/or violent behavior ('you are my wife')."

While there have been some responses from around the country, the Melbourne diocese is addressing the challenge — not only of dealing with violence in families, but addressing the culture in which abuse thrives.

Since April 2018, the diocese has been running a Prevention of Violence Against Women program that has been highly praised for its vision and practical training.

Last year, the diocese received funding from agencies including the state government to run a pilot program to prevent violence against women in faith communities.

Five parishes took part, from very different parts of this sprawling city. Archdeacon Nick White explained that while the diocesan program deals directly with family violence, the pilot "looked upstream," to challenge the cultural understanding of what is appropriate and what's respectful in relationships.

That such a project launched in a city under hard lockdown for 112 days straight speaks to the churches' commitment to a difficult issue. Indeed, COVID-19 lockdowns made the response more pressing, as family violence was reported to increase during that time of high pressure.

The pilot project offered a range of resources, from Bible studies to age-appropriate activities for young people.

Lynley Giles was on the steering committee for the program in her parish, St. Thomas's, in suburban Burwood. The parish has four Sunday congregations: two services in English, one in Cantonese, and one in Mandarin.

Giles had been a marriage counselor in church agencies for many years, and while she had plans for retirement, is still in demand for her advice and guidance. She has heard many heart-breaking stories from Christian and non-Christian couples, and said some of the saddest stories are from church communities that blithely assume abuse does not happen in Christian relationships.

"There are many churches who cannot believe anyone in their congrega-

tion would be abusive to their partner," she said.

At St. Thomas's, home groups were the focus for discussion. A questionnaire about gender balance in the church and its leadership prompted lively discussions, which were followed up by a series of sermons on equality, power, and stereotypes. Four Bible studies followed, and material was translated so all congregations could take part.

Giles, the former chairwoman of Christians for Biblical Equality, warns that the doctrine of headship can enable abusers.

"It doesn't mean that everyone who teaches headship is abusive, but the doctrine gives them permission if they are that way inclined," she warned.

In Melbourne's inner city at St. Augustine's Moreland, the parish coun-

"It doesn't mean that everyone who teaches headship is abusive, but the doctrine gives them permission if they are that way inclined," she warned.

cil and vicar, the Rev. Angela Cook, jumped at the chance to be involved in the pilot.

The parish set up a steering committee that, like St Thomas's, required staff and lay leaders to complete training.

"Every person on that committee could tell a story — 'my sister was in a relationship,' 'I was in an abusive relationship prior to the one I am in now,' or 'my father was a minister and we used to have women turning up on our doorstep with black eyes,'" Cook said.

Just being able to speak about those experiences was liberating, she said, because there is so much shame associated with the issue.

"It's not something we talk about. We say it doesn't happen here, or it doesn't happen in 'good' churches, and I think the reality is family violence happens in society and it happens in churches.

"Step one for me has been helping churches realize that just because that man is a good person or just because everyone is nice doesn't mean that

power and control issues, coercion, and emotional violence aren't going on."

Lynley Giles stresses that not all abuse in families is violent.

"I get clients who, when I ask them about violence, will react and say 'Oh no, my partner is not violent.' But they will tell me a story of terrible control — you know, he controls the money, he controls who she sees or what she does," Giles said.

"We have to be really careful of using the word *violence*. People see it as hitting, pushing, or punching, when some of this other behavior is even worse."

Both parishes have appointed a trained safety officer people can approach in a crisis if they don't feel confident speaking to the minister in charge. Cook said even having the posters up to advertise their services made it clear that the parish was working on it.

Participants say there is much more work to be done, but this has been a good start.

At St. Augustine's, a series of action points have been stymied by yet another lockdown. The challenges ahead include getting more people trained and developing appropriate support for perpetrators as well as victims, particularly when the couple comes from the church.

Cook has been proud that the diocese was on the front foot, leading the way in helping the wider community change its culture by making churches safe and healthy.

"Jesus says we move from death to life; we want to move from a culture of darkness to light, from a place that ignores or silently maybe condones these unhelpful patterns or relationships to an environment that says this is something we are aware of.

"We are actively trying to help people be healthier in their relationships and in our community."

Gender-Based Violence and the Anglican Communion in Africa

By Dr. Esther Mombo and Jesse Masai

Euphoria over the growth of the church in Africa has been a subject of study for a while now. Coupled with this has been the phrase “Christianity in Africa is miles wide but only inches deep.” Though not uniquely African, it provides a view of the social and religious challenges in today’s world. The reasons for questioning the depth of African Christianity include the levels of religious, social, and political issues that are alive in both the church and society, especially harmful ethnicity. Prof. Joseph Galgalo has observed that “the blood of ethnicity is stronger than the water of Baptism.” Despite the questioning, the Anglican Church of Kenya is among the fastest-growing faith communities in Africa, leaping from being part of the Diocese in Equatorial Africa formed in 1884, to today’s 39 dioceses in the East African nation alone.

In 1994, the Church of the Province of Kenya celebrated 100 years. The church has continued to offer spiritual and community services to most parts of the country. With a strong British history, marks of colonialism remain vivid, especially in its structure. Despite challenges from other denominations, it has had a comparably stronger space from which to work. The An-

glican Church has been identified with having a voice on political, economic, religious and ethical issues, particularly in regard to the image of God in all creation.

The church has also been identified with such kingdom values as truth, love, justice, integrity, and reconciliation. The exemplary work on social justice has been in the areas of political and economic empowerment for the vulnerable in society. It is through these interventions that most of the

church’s bishops have been known, notably the late Rt. Rev. Henry Okullu, the late Rt. Rev. Alexander Muge, and the late Rt. Rev. David Gitari. These bishops were being faithful to the constitution of the church and its tradition on the Scriptures:

The province being in full communion with the Anglican Churches throughout the World receives all the canonical Scriptures of the Old and the New Testaments,

Unlike the West, where doctrinal and theological issues are causes of disputes and divisions, the Anglican Church in Kenya is divided along culture, tribe, class, and community.



given by inspiration of God, as containing all things necessary for salvation and being the ultimate rule and standard of the faith of the church.

The church proclaims that all human beings are made in the image of God, and therefore, of equal value and dignity in the sight of God, and while careful to provide for the special needs of different people committed to its charge, allows no discrimination in the membership and government of the church based on grounds of racial, tribal or gender difference.

These bishops raised issues about violence inasmuch as it affected men and women in society and challenged the state on the same. Thus, the church grew both in number and in defining its position on social-political issues. A random look at African media points to alarming levels of violence against women which, in some instances, has been normalized. Men and boys also experience violence, increasingly documented in conflict countries, especially when gender identity conflicts with gender norms.

Violence is defined as an overt act of aggression directed toward an opponent, causing much pain, injury, and fear. Violence is also taken as a demonstration of force and power against the other person. Violence can also be hidden, veiled, and subtle but equally disastrous and destructive. Violence as a harmful use of power can be experienced emotionally, psychologically, socially, physically, economically, sexually and even religiously. We examine gender-based violence within Christian circles and its effects on the growth and development of a church.

The use of gender here is not a synonym for sex. Gender refers to the widely shared expectations and norms within a society about appropriate male and female behavior, characteristics, and roles. It is a social cultural construct that differentiates women from men and defines the power relations between them. Gender-based violence,

therefore, takes place anytime and anywhere, including in homes, schools, hospitals, offices, markets, shops, and churches. Gender-based violence also affects all women irrespective of class, education, tribe, race, or religious affiliation.

Anglican churches differ from each other in their cultural norms, traditional values, and patterns of ministry and worship. Unlike the West, where doctrinal and theological issues are causes of disputes and divisions, the Anglican Church in Kenya is divided along culture, tribe, class, and community. The common factor in the different Anglican churches is gender-based violence, especially against women. Some forms of the violence can be described as an intricate, interconnected network of attitudes and actions. Women, in particular, suffer covert and hidden violence in churches.

Reasons for gender-based violence differ from one person to another, but may be economic, social, political, or theological teachings and interpretations of the texts. Most scholars, however, believe gender-based violence stems out of patriarchy, the ideology of which is alive and strong in the church. The patriarchal understanding of relationships is foundational, not only to gender-based violence but also the inability for those who are being violated to seek liberation. Patriarchy means the rule of the father and it refers to a system of legal, social, economic, political, and religious relations that has existed for centuries and that reinforces the idea of the male as the head over all persons in an institution. In its contemporary sense, this domination extends to include other marginalized groups in society. In all these cases, it involves the oppressive exercise of power by fathers, husbands, lovers, employers, government officials, unjust laws and cultural norms over others. The assumption underlying patriarchal attitudes is that men were meant to be in charge in life while women were destined to accept accessory roles, mainly those of providing men with heirs and looking after the home.

It is also observed that the ideology of patriarchy presupposes that men are strong, aggressive, domineering, and

forceful. This places social power exclusively in their hands and reinforces the distortions of the actual relations between the sexes. In a male-dominated society, women are denied equal access to political, education, economic, and legal powers. It is these patriarchal attitudes and behaviors that contribute to and the fear of speaking about it. In this regard, it is an important aspect in the growth and development of the church in Africa and the Anglican Church in particular.

Gender-based violence in Kenya

We began by observing that the Anglican Church in years past was noted for standing up for social justice, based on its historical heritage and loyalty to the Scriptures. For this, the Church was trusted in the services that it offered. However, there seems to be a silence over issues around gender-based violence, mostly against women. This is in view of the violence within churches because of policies and practices that prevent women's access to leadership.

There is also the reality of clergy abuse, sexual misconduct, control over some women workers and apathy to deal with these issues in sensitive and just ways. The irony of this is the fact that women form a greater mass of the church membership and the Mothers' Union, which is one of its backbones. Ideally, this should result in the church taking a much stronger stance against gender-based violence and create structures to deal with it since a majority of its membership is female. The challenge is biblical, theological, and ethical.

Sadly, there is no safe and sacred space with the respect and a willingness to listen and understand the pains of the wounded. The Anglican Church has a great capacity to create protected spaces for healing and restoration for survivors alongside confession and repentance for perpetrators. There has to be a willingness to be radical and use other lenses for ministry, which may well become a voice of the voiceless.

Dr. Esther Mombo is associate professor of theology at St. Paul's University, Limuru. Jesse Masai is a freelance journalist, also based in Limuru.

Sublime Heights

Review by Mac Stewart

In one of the most intimate moments depicted in the Gospels, John the Evangelist, the beloved disciple, reclines on the breast of Jesus (John 13:23). For St. Augustine, this moment is a sign of something special about the Fourth Gospel. Jesus loved all the apostles, of course, but in John's reclining on Jesus we are shown that Jesus loved John "in a more familiar way than the rest," and that he therefore commends to us all the more the "divine excellence" of his gospel (*Homilies on the Gospel of John*, 119.2). John, having drunk divine secrets from that breast, proclaimed them openly to the world, raising his preaching "to a much more sublime height than the other three [evangelists]" (Homily 36.1).

It is not surprising, therefore, that Augustine sought throughout his ministry to comment on the whole of John's Gospel in homiletical form. New City Press, in its marvelous Works of Saint Augustine series, has done the English-reading public a great service by recently completing the second installment of the two-volume set. This is not the first translation of the homilies in English — they can be found in the 19th century Nicene and Post-Nicene Fathers and 20th-century Fathers of the Church series. But this translation by Fr. Edmund Hill, OP, with edits by Allan Fitzgerald, OSA, should bring this understudied portion of Augustine's corpus into prominence, matching as it does the quality and clarity that has characterized so much of the late Dominican's many translations for the series.

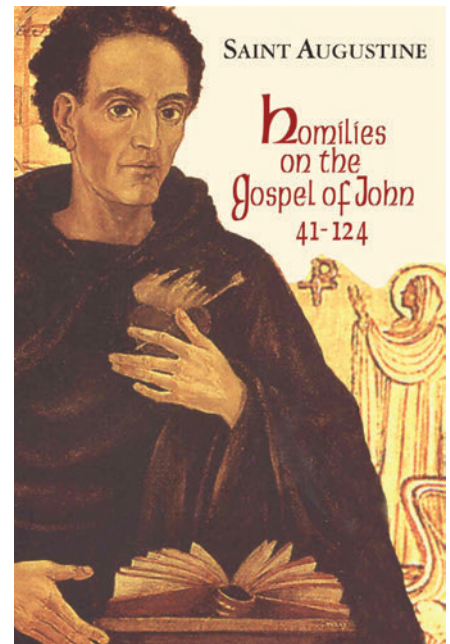
Those who have yet to encounter Augustine the preacher could hardly find a better place to begin. We find here nearly everything that has made him a leading light in the theologically pastoral and pastorally theological tra-

ditions of the Christian West; it is no accident that these homilies turn up regularly in the matutinal nocturns of the traditional breviary. Augustine understands himself, as a preacher of the divine Word, to be on a joint foraging expedition with his listeners. He seeks to be nourished by the Scriptures as much as he can manage, and then to serve to others what has nourished him (Homily 2.1).

He shows great confidence in the capacity of his hearers to walk alongside him, a confidence born of the conviction that he is not their true teacher. That role is already taken by Christ, the Inner Master, who speaks directly to the souls of his own. Thus, Augustine the preacher is free to range widely with his co-foragers, to ask demanding questions of the text, and rarely to assume that he has found the only definitive answer. Of course, he also recognizes that some of his listeners will be more fit for foraging than others. John himself, he says, provided ready nourishment for the "little ones" even as he invited "more grown-up minds" to "exercise" in Scripture's obscurities (Homily 18.1).

We find here some of the major themes of Augustine's mature theological work: a set of homilies early in the series largely concerned with recalling the Donatists to the unity of Catholic charity (1-16); a lovely collection on John 6, including rich expositions of Jesus' "Bread of Life" discourse (24-27); and a handful of homilies occupied with affirming, against the Arians, the inseparable operations of the Father, Son, and Spirit (17-23).

This last set is particularly noteworthy, as it gives a clear window into Augustine's robust and sophisticated theology of the Trinity, rendered here in a more pastoral mode than in his great doctrinal treatise *De trinitate*. Indeed, Augustine brings that great



Homilies on the Gospel of John

2 volumes

By St. Augustine

New City Press, pp. 604, \$39.95 each

tome to a close by citing a passage in a previously delivered homily of his on John (*The Trinity*, 15.27.48, citing Homily 99). This is a wonderful sign of Augustine's priorities: he thought his dogmatic theological treatise was best rounded off with a homiletical word, and his preaching was theologically rich enough that it could serve that purpose to great effect.

This new edition comes with useful tools for study: a detailed topical table of contents for each homily in the first volume (the first 40 of 124 homilies); a useful general index for all the homilies at the end of the second volume; and a good introduction (also in the first volume) by veteran Augustine scholar Allan Fitzgerald orienting the reader to Augustine's style and chief concerns.

The Rev. Mac Stewart, a priest of the Diocese of North Carolina, is studying for a doctorate in historical theology at the Catholic University of America.

The Intersection of the Timeless and Time

Review by W.L. Prehn

Jeffrey Bilbro's thoughtful book about American media is not for those who produce the news but for us who consume the news. The book is refreshingly free of political inuendo and naïve ideological conceits. Bilbro asks a great question: What is the purpose of the news? The answer to this question might be different for a Christian. Bilbro's simple answer is powerful: What we need to know is what helps us love our neighbor.

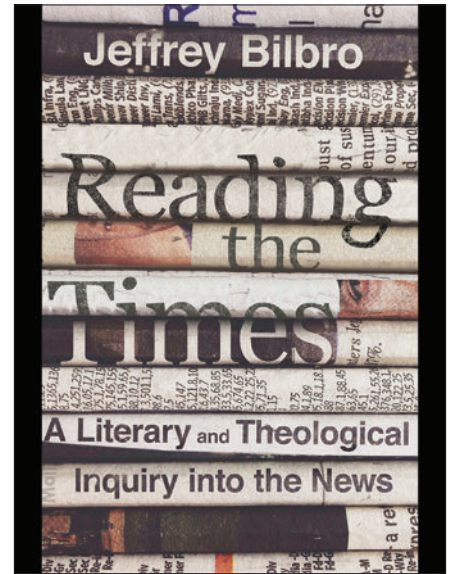
As the Church appeared to recede during the pandemic, the media assumed an even more central position in many American households. We have had the leisure to learn that many of our top journalists — who wield enormous power and broadcast opinions on almost every subject — are poorly educated, gullible, or both. If so many of the American media have become “a shrieking Cassandra” (Lee Siegel); if mainline media appear to have lost their ability to determine what is and what is not objective reality; if news sources are reluctant to print true reporting because it would reinforce “the other side,” then we have much about which to be alarmed. In any case, we should not assume that the media are a neutral means of communication and information.

The author of *Reading the Times* intelligently asks how Christians ought to use the news so that the news does not use us. We must develop a discerning, critical intelligence to go along with our ambition to be — by grace — pure of heart. Bilbro is obviously rooted in our religion's Source — the Word made flesh — and sustained by our religion's practice of diurnal prayer. It is the Word who will provide the principal light by which we must

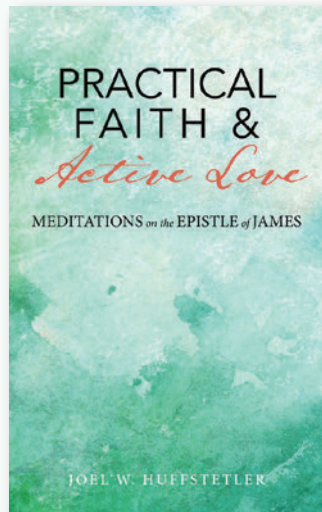
see and assess the world around us. It is by prayer that we are taken away from the chatter of the marketplace of ideas and the noise of the world. Jesus the Christ is our fundamental identity, and nothing else.

We need to stop and think about what we are reading, watching, and hearing. “When the news sets itself up as the light of the world,” writes Bilbro, “it is usurping the role that rightly belongs only to the Word proclaimed in the gospel. But when the news helps us attend together to the ongoing work of this Word, it plays a vital role in

(Continued on next page)



Reading the Times
A Literary and Theological Inquiry
Into the News
By Jeffrey Bilbro
InterVarsity Press, pp. 200, \$24



Paperback 128 pages \$16.95
ISBN 978-1-949643-79-4 paper
ISBN 978-1-949643-80-0 ePub

Published by Apocryphile Press
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Practical Faith & Active Love Meditations on the Epistle of James

by Joel W. Huffstetler
Rector, St. Luke's Episcopal Church
Cleveland, Tennessee

“Short and elegant meditations by a first-rate scholar-priest.”

—Mark D. Chapman
Professor of the History of Modern Theology,
University of Oxford

“Accessible, gracefully provocative and drenched in the reckless mercy of God.”

—Mark Oakley
Dean, St. John's College, University of Cambridge

“A game plan for life.”

—Joan Cronan
Athletic Director Emeritus, University of Tennessee

(Continued from previous page)

enabling us to love our neighbor.”

If we would be the beloved community, Christians must be well-informed but not overinformed and definitely not deformed into accepting envy, anger, and social division as the normative situation for creatures made in the image of God. If the news excites us to work against charity and fellowship, then Bilbro says that it cannot be good news and we may as well ignore it.

Bilbro heartily approves of Thoreau’s well-known counsel: “Read not the

times, Read the Eternities.” T.S. Eliot’s words from *Four Quartets* (“Dry Salvages”) seem to fit his project even more precisely. Thoughtful Christians should seek to “apprehend/The point of intersection of the timeless/With time.” As Eliot well understood, that point of intersection is the Incarnation; that is truth and this truth is the cornucopia of the truly vital information.

Harry Blamires wrote 60 years ago that “what is born of the secular mind nourishes the secular mind” (*The Christian Mind*). Blamires wrote that

what distinguishes the Christian mind is its habit of looking at all things in this world *sub specie aeternitatis*. Among the marks of the Christian mind is its indispensable “supernatural orientation.” If we relent and regard the news media as the last word, our Christian intellectual morale will collapse, our frame of reference and set of criteria for adjudicating truth and falsehood will go out of focus.

Bilbro would not approve of our ignoring the news. What he wants us to do is enter the tradition of those strong believers — Frederick Douglass and Dorothy Day among them — who modeled wise and faithful responses to current events. We must not confuse time and eternity, for then we are susceptible to utopian or to *any* strongly held belief or ideology. Bilbro reminds us that St. Augustine wrote *The City of God* because his flock was shocked that God would allow the fall of a Christian empire. The Bishop of Hippo immediately saw that this assumption rested on a confusion of time and eternity. With the idea of the Two Cities, Augustine gave his flock a way to keep things straight. “The arc of history does not bend toward the Roman eagle or liberal democracy,” says Bilbro. “Rather, all its events are relative to the crucified and risen Word. And Christians must learn to read the events of chronos in that light.”

The author of *Reading the Times* is learned, judicious, and wise. His knowledge of English and American literature and of the theology of the historic Church is impressive and skillfully employed throughout, and his experience with the Daily Office will resonate with Anglicans. Bilbro is an editor of the increasingly favored *Front Porch Republic*. *Reading the Times* likewise shows him to be a major voice among those who would enthrone Christ Jesus upon their praises.

The Rev. Dr. W.L. Prehn is a principal of Dudley & Prehn Educational Consultants and priest in charge of St. Mark’s in Coleman, Texas.

A Spiritual Journey into the Holy City

Review by Robert D. Edmunds

The Rev. Andrew Mayes draws us into the rich world of the Old City of Jerusalem. Through its historic gates, he invites us to share in the spirituality of the three Abrahamic faiths, introducing us to great theologians as well as local religious leaders while providing thought-provoking issues for personal reflection and discussion.

Gateways to the Divine, Transformative Pathways of Prayer from the Holy City of Jerusalem, is but one of his books on spirituality and insights from Jerusalem. It is designed for anyone with an interest in spirituality, personal or universal.

Leading us through the different sectors of the Old

City, Mayes takes us on a theological journey made personal with digestible quotes from saints and great theologians of the past to the humble stories of contemporary Jewish, Christian, and Muslim workers and residents. This is the lure of this book and the gateways of Jerusalem, whether one

has visited or not.

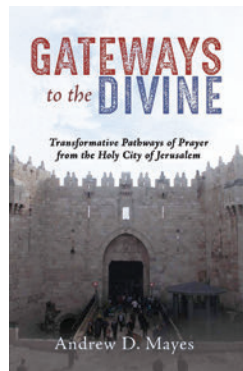
Innovative, enlightening and beautifully written, *Gateways to the Divine* brings Mayes’s gifts as a spiritual director to those who seek greater peace and understanding, personally and globally. The design allows it to be used by people of any faith by selecting chapters of personal interest, including the last two chapters, which focus on common threads shared by all Abrahamic faiths.

It is an excellent resource for personal reflection or for any religious study group. For Christians, it would be a helpful educational tool in Christian formation for all seminarians and parish study groups.

This is an excellent, easily read book that would ben-

efit anyone seeking greater spiritual enrichment or appreciation of the three Abrahamic faiths and the dynamics between them.

The Rev. Canon Robert D. Edmunds is the Episcopal Church’s Middle East Partnership Officer.



Gateways to the Divine

By Andrew D. Mayes
Cascade Books, pp. 170, \$22

Scripture and Ethics

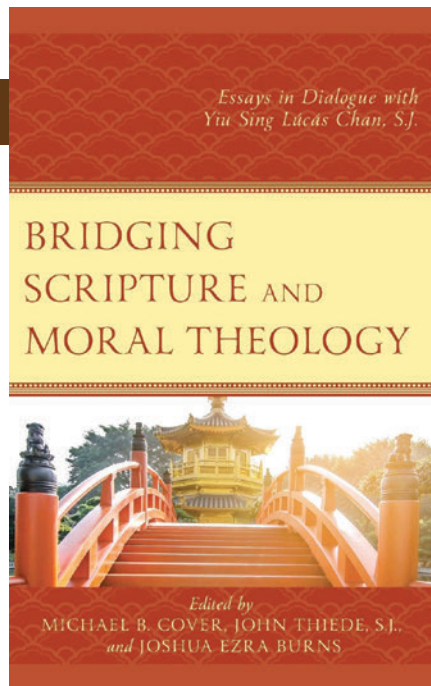
Review by Deonna D. Neal

Bridging Scripture and Moral Theology: Essays in Dialogue with Yiu Sing Lúcas Chan, S.J., published in 2019, is one of a number of edited volumes of essays published in honor of Chan, who died unexpectedly in 2015 just weeks short of his 47th birthday of an apparent heart attack. Born in Hong Kong in 1968, Chan was a Jesuit priest and theologian at Marquette University whose primary field of study was theological ethics.

He was considered a bridge-builder because he brought people together across a range of Eastern and Western religious traditions to be in dialogue with one another on these topics. Most notably, Chan did comparative studies of Confucian and Christian ethics and was recognized as one of the first Asian theologians to try to build the bridge from his side.

Chan's work in theological ethics is also held in high esteem because he seeks to bring scriptural studies and moral theology back into conversation with one another. This is no easy task, since theology as a discipline in the West has fragmented into various sub-disciplines, such as Old Testament studies, New Testament studies, church history, moral theology, pastoral theology, and ascetical theology. Each of these sub-disciplines has its own methodology and is often studied independently from the others.

Chan's guiding conviction that motivated almost all his work was that ethics had to be in dialogue with biblical scholarship and that scholars of the Bible need to understand sound ethical theory. He thought that virtue ethics would be a good bridge between these two sub-disciplines, and it is the direct



Bridging Scripture and Moral Theology

Essays in Dialogue with Yiu Sing Lúcas Chan, S.J.

Edited by Michael B. Cover, John Thiede, SJ, and Joshua Ezra Burns

Rowman & Littlefield, pp. 268, \$100

subject of at least two essays in the book.

Given the interdisciplinary nature of Chan's work as well as the different interests of the contributors, the editors most likely had a difficult time figuring out exactly how to organize the book. For example, topics covered in these essays range from discussions of issues related to social justice and how such practices are scripturally informed as well as broader discussions on Chan's methodology in cross-cultural contexts, e.g., Latin America and Africa.

Hence, the editors settled on organizing the book into two broad sections: "Cross-Cultural, Theological, and Eth-

ical Dialogues" and "Scriptural Dialogues." Most of the contributors are fellow colleagues or former students of Chan's at Marquette University. Nearly all are Roman Catholic, with a few Protestant writers (and one Episcopal priest, the Rev. Dr. Michael B. Cover, who writes for *TLC* and *Covenant*). A handful of writers hail from other religious traditions and from countries such as Africa, Brazil, and Germany.

The intelligent lay reader will find the contents of the book difficult. It is written by academics for academics, especially for those working in the field of theological ethics and comparative ethics with a Roman Catholic bent. As such, each chapter assumes the reader has a broad familiarity with a vast range of theologians, Protestant and Catholic alike, as well as the current state of scholarship on virtue ethics, social justice, scriptural studies, and political theology and philosophy. I think the book would have also benefitted by having a stand-alone editors' introduction to the life and work of Chan, perhaps with a list of publications.

Despite this book's unlikely readership outside of academia, it will serve as an important reference work for future scholars working at the intersection of Scripture and moral theology as well as comparative theological ethics. The book is also a testament to the kind of positive effect one can have on a field of study even over such a very short lifetime.

It is clear from all the essays that

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Tools in Pastoral Context

Review by Poulson Reed

Do we need another book on leadership? Perhaps not, given the glut of them in both secular and faith circles, especially in recent years. Still, there is room on the crowded bookshelf for this brief but useful resource: *Pastoral Leadership: For the Care of Souls* (part of the Lexham Ministry Guides series) by Harold Senkbeil and Lucas Woodford.

Senkbeil and Woodford bring to this project over 60 years of wide-ranging experience between them, as Lutheran pastors (Missouri Synod), teachers, and writers. That deep background undergirds the book with reassuring, practical wisdom. Frequent stories about their ministry successes and mistakes ring true.

At the heart of the book is a pressing question in the Church today: to what extent should clergy draw from the techniques and tools of the for-profit sector (especially in leadership, management, and strategic planning) in our role as pastors of congregations? Senkbeil and Woodford find a largely satisfying middle ground: such tools are useful, and worthy of both study and practice, but are always secondary to the care of souls.

It is common for clergy to pursue continuing education (and even additional degrees) from business and

management schools as a practical complement to seminary formation. Many clergy dive, or at least dip our toes into leadership classics like *Good to Great*, *The 7 Habits of Highly Effective People*, *The Effective Executive*, and so on. Terms like “level 5” and “adaptive” leadership are widespread in clergy gatherings.

Senkbeil and Woodford’s book is a welcome companion to these kinds of leadership resources, especially for new clergy, grounding them in their proper theological and pastoral context: “[P]astors are not chief executive officers any more than churches are businesses. If pastors try to run a church and cultivate quality leaders without caring for their souls, that congregation is going to be spiritually dead in the water, no matter how impressive its outward metrics may be.”

Of course, nothing prevents us from caring pastorally for our people, preaching the gospel, and teaching spiritual disciplines, while also managing effectively, casting vision with our lay leaders, and developing strategic, measurable approaches for serving our neighbors.

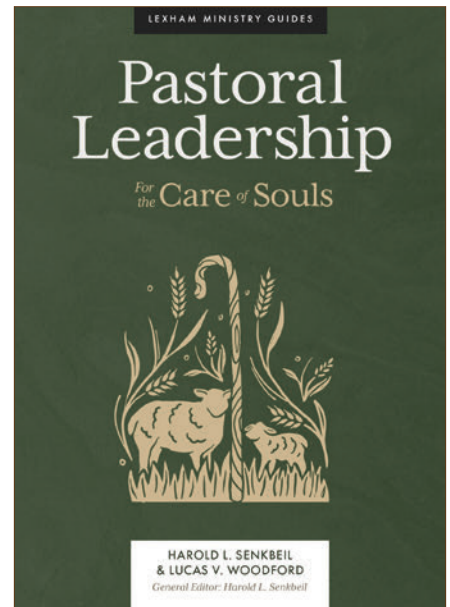
But the temptation to the kind of attention-getting, egocentric, “success”-obsessed leadership that the world worships is strong, as the authors acknowledge. Constant focus on cultivating humility and discipline

(Continued from previous page)

Chan was not only a highly respected scholar, but also a humble and faithful human being who positively influenced all of those who came in contact with him. This is especially evidenced by the heartfelt poems written by two of the contributors that open and close the book. My hope is that those who

follow in Chan’s footsteps will be able to help make the field of theology more integrated, for the benefit of the Church and global society as a whole.

The Rev. Dr. Deonna D. Neal is a priest associate at St. John’s Episcopal Church in Montgomery, Alabama, and an independent scholar in theological ethics.



Pastoral Leadership

For the Care of Souls

By Harold Senkbeil and Lucas Woodford

Lexham Press, pp. 208, \$17.99

ship, leading from the back, and following our true leader, Jesus, is sometimes easier said than done when under pressure.

The most poignant chapter of the book, especially in these pandemic times, is on what the authors call “Pastoral Depletion Syndrome.” With more than half of pastors across denominations leaving congregational ministry altogether within their first five years of service (even before the pandemic), it is frightening to think of the psychological and spiritual cost that ordained ministry can demand.

The authors again offer wise counsel from experience for depleted leaders: every pastor needs a pastor (and friends, and a good therapist). Reach out before irreversible damage is done. And cling to Christ, our Good Shepherd. As pastors lead, feed, and protect our flock, using tools both ancient and new, the most essential soul for which to care may well be our own.

The Rt. Rev. Poulson Reed is the Bishop of the Episcopal Diocese of Oklahoma.

PEOPLE & PLACES

Deaths

The Rev. **Richard Lloyd Aiken**, 90, who spent most of his ministry as a chaplain in church-run college-prep academies, died July 26 at age 90.



Aiken was born in New York City in 1930 and educated at St. Thomas Choir School, South Kent School, and Trinity College. He received his master's degree in divinity from Virginia Theological Seminary in 1956 and a master's degree in education from Harvard University in 1964.

He was ordained to the priesthood in Hawaii in 1956. He served as assistant and associate rector for the Church of the Holy Nativity, Aina Haina, Oahu, until 1960. He then served at private schools in Connecticut and New Hampshire.

After spending summers on Cape Cod since childhood, Aiken became a year-round resident of Truro, Massachusetts, in 1981, running his filling station, Jack's Gas, on Route 6 and cutting and splitting firewood for friends and customers all over the lower Cape. Jack's Gas gave many young people their first work opportunities across the years and kept Dick connected to his community and in service to others.

A descendent of British mariners, Dick loved to sail and knew the waters of Cape Cod, the Islands, and much of coastal New England. Always the adventurer, his sailing horizons broadened over time to include many winter trips to the Virgin Islands where his good humor, kindness, and interest in people drew many new friends.

He is survived by two children and three grandchildren.

Church (1971–91), Fuller worked to establish a parish endowment fund and to build the parish hall and classrooms. He was deeply involved in civil rights and justice ministries, including housing justice. He became friends with farm labor leader Cesar Chavez. According to his wife, he was instrumental in bringing Chavez and area farmers to a meeting at All Saints to begin the process of negotiation for better conditions for farmworkers.

While at All Saints, Fuller served on several diocesan boards, including the Peace and Justice Commission, Evangelism Commission, Hunger Task Force, and Hispanic Commission.

Before his ministry at All Saints, Fuller served in the Diocese of El Camino Real as rector of St. Stephen's Church, San Luis Obispo (1964–71), and concurrently as chaplain at Cal Poly San Luis Obispo. A rash of student suicides led him to help establish the city's first suicide help line.

John Fuller was born in El Reno, Oklahoma, on August 8, 1929. He attended Oklahoma State University, graduating in 1948. He then earned a degree at the U.S. Naval Academy and served five years in the Navy as a paymaster, attaining the rank of lieutenant. After his discharge, he worked for Lockheed Aircraft, helping design propulsion systems for airplanes.

Discerning a call to ministry, he attended Church Divinity School of the Pacific, where he earned a master of divinity degree. Bishop Francis Eric Bloy of the Diocese of Los Angeles ordained him to the diaconate on Sept. 7, 1961, and to the priesthood March 1, 1962. He served as curate from 1961 to 1963 at All Saints-by-the-Sea Church, Santa Barbara, which had sponsored him for ordination.

Fuller wrote occasionally for *The Living Church*, particularly on death and dying, a topic he explored after his eldest son died from leukemia at the age of 10. According to his wife, he wanted people to know that "before you were born there were people awaiting your arrival to shower you with love. When you die you will be greeted by people waiting to shower you with love."

"That brought a lot of people great comfort over the years," Jarrel Fuller told *The Episcopal News* of Los Angeles.

Survivors include his wife of 27 years; two daughters and a son from his first marriage; a step-

daughter; four grandchildren; and a stepgrandson.

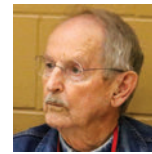


The Rev. **Robert J. Gearhart Sr.**, a U.S. Army veteran and a priest for 48 years, died August 19 at age 83.

Gearhart was born in 1938 in Camden, New Jersey. He enlisted in the United States Army as a young man, serving from 1956 to 1959. He was a graduate of Temple University, St. Joseph's College, and Nashotah House Theological Seminary. He was ordained to the priesthood in 1973.

As a priest he served parishes in Pennsylvania, Wisconsin, and his longtime home state of Nebraska.

He is survived by two sons, a grandson, and a sister.



The Rev. **Ray Kline Grieb**, who served as a priest for 60 years, died January 23, a day after his wife, both of complications from COVID-19. He was 86.

Grieb was born in Pueblo, Colorado, in 1934 and raised in Nebraska and Pennsylvania. He was a graduate of Nashotah House Theological Seminary and ordained to the priesthood in 1961.

He served churches in Colorado, Michigan, Nebraska, Utah, and Wyoming. He was divorced from his first wife, and lost his second wife to cancer.

Ray is survived by two sons, a daughter, three stepsons, two stepdaughters, and numerous grandchildren and great-grandchildren.

The Rev. **Steven Wayne Mues**, a former CEO of St. Jude's Ranch for Children in Boulder City, Nevada, died July 29. He was 73.

Mues was born in 1948 in McCook, Nebraska. He was a graduate of the University of Nebraska at Kearney, Episcopal Divinity School, and United Theological Seminary of the Twin Cities.

He was ordained to the priesthood in 1973. He served churches in Kansas, Minnesota, and Nebraska. He served as CEO of St. Jude's Ranch during a transitional period. He is survived by his wife of 52 years, a daughter, two grandchildren, and a sister.



Elizabeth (Betsy) Higginbotham Chapman, wife of the Rev. Alton J. Chapman and a music director in the Diocese of Southwest Florida, died July 22 at 74.

Betsy was born in 1946 in Tampa, Florida. After receiving her bachelor's and master's degrees in music from the University of South Florida, she worked as a music teacher and choir director for parishes including St. James House of Prayer Episcopal Church, Tampa. St. Clement's Episcopal Church, Tampa, St. Luke's Episcopal Church, Land O' Lakes, and a church in Iowa.

She married Alton Chapman in 1970 at St. James House of Prayer. Together they had three children. Throughout their lives, they often worked together in the same parishes. She was a lifelong and active member of the Daughters of the King and Episcopal Church Women. Most recently she attended St. James House of Prayer and St. Chad's Episcopal Church, both in Tampa.

She is survived by her husband, a daughter, two sons, two grandchildren, and a brother.

The Rev. **John Paul Fuller** died July 15 in hospice care at his home in Oxnard, California, where he served from 1971 to 1991 as rector of All Saints Church. He was 91, and had been in failing health for several years.

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THE LIVING CHURCH is published 20 times per year, dated Sunday, by the Living Church Foundation, Inc., at PO Box 510705, Milwaukee, WI 53203. Periodicals postage paid at Milwaukee, WI, and at additional mailing offices.

SUBSCRIPTION RATES: \$60 for one year; \$108 for two years. Canadian postage an additional \$10 per year; Mexico and all other foreign, an additional \$60 per year.

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 510705, Milwaukee, WI 53203-0121. Subscribers, when submitting address changes, should please allow 3-4 weeks for change to take effect.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

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Grant us, Lord, not to be anxious about earthly things, but to love things heavenly. Help us, O God, to set our mind on things that are above, above space and time, above all need, above the cycle of life and death. Take us to that place of eternal peace where joy and gladness reign and where the happiness of one is the shared happiness of all. Help us to contemplate the highest things. And yet, O Lord my God, you have sent your Son into the world; and you have sent us into the world in the power of his spirit.

We lift up our hearts, and we put our hands to the plow. We have heaven to hope for and the earth to walk upon in good works and righteousness. In union with Christ, we sit close to the Father, and we endure on earth. Our contemplation, though always directed to God, moves in two directions, above and below. "May your thought be with the Almighty, and may your prayer be directed to Christ without intermission," says Thomas à Kempis. And because we cannot always consider the highest things, he recommends, "rest in the passion of Christ; willingly dwell in his sacred wounds. Endure with Christ and for Christ, if you want to rule with Christ" (*Imitatio Christi*, Lib. 2, 1, 1-16).

"[Jesus] was teaching his disciples, saying to them, 'The Son of Man is to be betrayed into human hands, and they will kill him, and three days after being killed, he will again.' But they did not understand what he was saying and were afraid to ask him" (Mark 9:30-32). In a sense, no less than the first disciples, we fall silent before the mystery of the cross. We are rightly stunned and shocked by the wickedness of "human hands." We are startled even more by the forgiveness of Christ. What is happening?

Jesus Christ is the righteous one. He is light shining in the darkness. The world, so exposed, reacts with a vengeance. The Book of Wisdom

describes how the ungodly react to the righteous. "The ungodly by their words and deeds summoned death; considering him a friend, they pined away and made a covenant with him, because they are fit to belong to his company" (Wis. 1:16). "Let us lie in wait for the righteous man, because he is inconvenient to us and opposes our actions; he reproaches us for sins against the law, and accuses us of sins against our training" (Wis. 2:12).

We think of Jesus' teaching, his healing, his love. We are perhaps afraid to consider Jesus in another way, as the one who exposes human evil. And so, as the author of Wisdom writes, "the very sight of him is a burden to us" (Wis. 2:15). The prophet Jeremiah, speaking of plots against himself, speaks as well of the passion of Christ. "Let us destroy the tree with its fruit, let us cut him off from the land of the living so that his name will no longer be remembered" (Jer. 11:19).

The world wanted a dead and forgotten Jesus.

In the death of Jesus, the evils of this world were fully exposed, spent, and forgiven. Jesus rose from the dead not to destroy his tormentors but to show the victory of life itself. As the sons and daughters of God, we walk through the valley of the shadow of death, and yet death has been served notice by the victory of Christ over death. Christ has conquered death, setting in its place a new and deathless humanity.

Look It Up

James 3:17

Think About It

Pure, peaceful, gentle, yielding, merciful, good fruit, no partiality or hypocrisy. In other words, the new being.

Surgery and Recovery

There is little risk that we will take this passage literally: "If your hand causes you to stumble, cut it off; it is better for you to enter life maimed than to have two hands and to be thrown into hell, to the unquenchable fire. And if your foot causes you to stumble, cut it off; it is better for you to enter life lame than to have two feet and to be thrown into hell. And if your eye causes you to stumble, tear it out; it is better for you to enter the kingdom of God with one eye than to have two eyes and to be thrown into hell, where the worm never dies, and the fire is never quenched" (Mark 9:43-48). We have our doubts, severed hands and feet, torn out eyes, hell and the worm that never dies, and fire that never wanes. Where is the love? Jesus, meek and humble of heart, where are you?

We stumble in what we do (the hand), where we go (the foot), and what we behold (the eye). We stumble toward death and hell. All have sinned, and all are lost. So Christ has come, not merely to be with us in this condition, but to purge and transform us. His love is surgical. He tells us to cut off the hand, amputate the foot, put out the eye, but it is his purging grace that does this, leaving us in what seems greater need. Then, as in the miracle stories of Christ and of his disciples throughout the ages, the grace of Christ heals the maimed, the lame, the blind, the deaf, raises even the dead. Having purged and healed, Christ gives a new work to do, a new path to walk, new insight to behold all his redeeming work. Jesus Christ, then, is not a little religion added to our questionable lives. He is the great physician, the one who burns away the dross of sin and death and gives new and everlasting life. Jesus Christ is our death and resurrection.

We have been cleansed, purged, and stripped in the waters of Baptism. We have renounced Satan and all the spiritual forces of wickedness that corrupt

and destroy the creatures of God. Anointed with holy oil, we have been marked as Christ's own forever. This sacred seal upon the forehead is also a sign of healing and resurrection. Christ, the perfect fulfillment of the law, revives the soul, is sure and gives wisdom to the innocent, is just and rejoices the heart, is clear and gives light to the eyes, is clean and endures forever, is true and righteous, is more precious than gold, sweeter far than honey (Ps. 19:7-10).

It takes a measure of imagination to read Scripture rightly; it takes patience and sifting. The God who created all things out of his infinite love cannot hate his created being. And yet that very same love refuses to leave us subject to the power of sin and death. The mercy of Christ is the medical intervention of Christ. He cuts out the cancer of death and then provides a path to healing and life.

Jesus is not trying to make us a little better; he intends to make us new beings, participants in his eternal life. He will tell us what to do (for Christ), where to go (to Christ), and what to behold (Christ's redeeming works and Christ himself). And because his command is perfect freedom, our obedience is also our freedom.

Look It Up

Mark 9:42-47 and Ps. 19:13

Think About It

Purgation and then "I shall be whole and sound."

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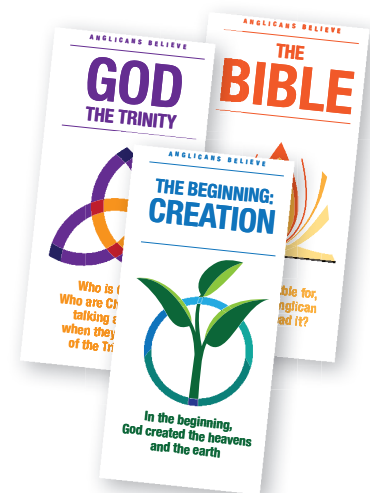
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