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ON THE COVER

Musicians at the 2021 reopening of Church of the Crucifixion in Philadelphia. In the Diocese of Pennsylvania, the bishop is committed to keeping church properties rather than selling and using the proceeds for the rest of the diocese (see page 18).

Photo courtesy of Church of the Crucifixion

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After a Nearly 18-Month Delay, Chicago Welcomes Bishop

By Kirk Petersen

Paula Clark was supposed to become Bishop of Chicago in April 2021 — but suffered a stroke two weeks before the ceremony.

Then in November, her husband, Andrew — her “soulmate” — died of cancer.

Some people were skeptical that she would ever take office. She didn’t share that skepticism. After countless hours of physical, occupational, and speech therapy; after discontinuing use of a walker; after starting to work part time in early 2022; after all that, she knelt in front of Presiding Bishop Michael B. Curry on September 17 in Lombard, a Chicago suburb.

A gaggle of attending bishops laid hands on her, and Curry intoned, “We pray that the heart of this, your servant, whom you have chosen, will be filled to be a bishop in your church.” He completed the consecration, then helped Clark to her feet.

“You good?” Curry asked Clark. “Okay, bishop!” And the 13th Bishop of Chicago turned to face her flock and her well-wishers.

Clark has made tremendous progress, but some level of disability will always remain. “I will have exercises that are related to the stroke for the rest of my life,” she told TLC in May. “It’s just part of what you do to stay nimble, right? So it’s a part of who I am now, the exercise regime is part of what I do, so that’s forever.”

Her voice has strengthened since that interview, but a flat and nasal tone creeps in from time to time. She speaks somewhat slowly, but does not struggle to find words. She walks unaided, with small steps.

Her work has become part of her recovery, and her recovery has become part of her ministry.

“I’ll also be a spokesperson for disability rights,” she said in May. “Being



Clark

differently abled, I’ve come to realize that that part of my being is very important. I will not shy from speaking about that, because we as a society have a long way to go where that’s concerned.”

“You have walked through the valley of the shadow of death,” Bishop of Washington Mariann Edgar Budde told Clark in her sermon. “And by God’s grace, and with the love and support of so many; with your own sweat, and tears, you’ve come out on the other side. And so you know — not merely in your head, but in your bones — that nothing can separate you, or any of us, from the love of God in Jesus Christ.”

Clark was canon to the ordinary in Washington at the time of her election, so Budde was her boss. “Being in the presence of Paula Clark, and watching her in action, is like taking a master class in Christian leadership,” Budde said — even more so since traversing the valley.

In thanking the people who had supported her through many months, Clark said, “You’ve always been a people who had a faith that would move mountains. And together, we’re gonna move some mountains.”

At the beginning of her sermon, Budde gave a shout-out to another

new bishop, 1,400 miles away. “There is another gathering of equal joy about to begin in the Episcopal Diocese of Utah,” where Phyllis Spiegel would be consecrated the 12th Bishop of Utah. “And Phyllis told me that she would be watching [this] service online until the procession begins in Salt Lake, so will you join me in greeting Bishop-elect Spiegel?” She led a raucous round of applause.

The Diocese of Utah video shows Spiegel being consecrated by former Presiding Bishop Katharine Jefferts Schori. After she received her crozier from Bishop Scott Hayashi, Spiegel said, “I have always been told that I wear my emotions on my face, so I guess you can pretty much see the joy that is in my heart right now is exploding on my face. But let me tell you, I think that still has to be a fraction of what is actually inside of my heart this day.”

Joy was the order of the day. “I think we just broke the joy meter here,” Curry said.

North Indian Primate Accused of Corruption

By Douglas LeBlanc

Police in the state of Madhya Pradesh have arrested the Most Rev. Prem Chand Singh, Bishop of Jabalpur and primate of the Church of North India, on charges of cheating, breach of trust, and forgery. Police say they confiscated Rs 2.02 crores (\$253,000) in Fixed Deposit Receipts and \$18,000 (Rs 14.3 lakh) in cash from the bishop’s home.

OpIndia reported that the bishop was detained for questioning as he returned from Germany at Dr. Babasaheb Ambedkar International Airport near Nagpur. Singh reputedly had been vacationing in Germany after

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the Lambeth Conference.

The Economic Offenses Wing of Madhya Pradesh police has accused the bishop of diverting about Rs 2.7 crores, collected as students' fees between 2004-05 and 2011-12, to religious institutions and misusing the money for his personal needs.



Singh

Police believe 174 bank accounts are linked to the bishop.

Madhya Pradesh Chief Minister Shivraj Singh Chouhan said officials will investigate whether the money was being used for "religious conversion or any other illegal activity."

The Church of North India was formed as a merger of several Protestant mission churches in 1970. It inherited the substantial land holdings and trust funds of the colonial-era Church of England's Indian dioceses, some of which date back to the early 19th century.

Disputes about the disposition of church land holdings and allegations of corrupt dealings have plagued the church in recent years. The Diocese of Chotanagpur attempted to secede from

the church in 2020 in a dispute involving the unauthorized leasing of valuable church-owned real estate.

In 2014, the Church of North India's treasurer, Prem Masih, was charged with fraud in connection with the lease of a plot in Mumbai's high-end Colaba neighborhood that was entrusted to the historic Afghan Memorial Church. A former Bishop of Lucknow, the Rt. Rev. Morris Edgar Dan, was deposed in 2013 after being charged with forgery and fraud in a case involving the sale of lands belonging to the Lucknow Diocesan Trust.

The primate of the neighboring Church of South India, the Most Rev. A. Dharmaraj Rasalam, was elected to his post in 2020 despite allegations that he benefited from aspiring students paying large bribes to secure admission to a Church of South India-owned medical school in Karakkonam.

New York Announces 5 Bishop Nominees

By Douglas LeBlanc

The Diocese of New York has announced a five-person slate, including one woman and one gay man, in its search for the diocese's 17th bishop.

Two of the nominees are priests of the diocese, another is from the adjacent Diocese of Long Island, and another two are from Connecticut and North Carolina:

The Rev. Matthew Foster Heyd, rector, Church of the Heavenly Rest, Manhattan;

- The Rev. Stephanie M. Johnson, rector, St. Paul's Episcopal Church and Day School, Riverside, Connecticut;
- The Rev. Matthew Hoxsie Mead, rector, Parish of Christ the Redeemer, Pelham, New York;
- The Rev. Steven D. Paulikas, rector, All Saints' Church, Brooklyn, New York;
- The Rev. Robert Jemonde Taylor, rector, St. Ambrose, Raleigh, North Carolina.

All the nominees touched on aspects of parish ministry that inform their understanding of the diocese's profile.

Heyd answered a question about social justice: "Four Januarys ago we sat in a New York City court room for the murder trial of a police sergeant who killed our parishioner. The parishioner was a 68-year-old African American woman who was mentally ill. She was experiencing a schizophrenic episode, and instead of calling for support the neighbors called the police. When the police came, they shot her in her nightgown inside her bedroom. The church — my congregation and others in our city — were her family. So we showed up every day to witness to her wife that she was a child of God and worthy of dignity."

Johnson tied social justice to the climate: "Over my years as an eco-minister, my understanding of care of creation has evolved. Initially, I saw my role as a steward of creation, caring for the world because of love of God and love for future generations. That still remains true as congregational greening, community gardening, and energy efficiency are important to the lives of many congregations and God's earth."

"As I've engaged more broadly in the church and nation around the climate emergency, it is apparent that the climate crisis is at the intersection of so many of our social justice ministries: environmental racism, food insecurity, the plight of refugees,

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immigration, and poverty.”

Mead wrote about how his relationship with Christ shapes his ministry: “I didn’t realize how important Jesus had become in my life until I chose Disney World over Holy Week — spring break often falls during Holy Week, and so [preachers’ kids] aren’t able to leave town like many other kids can, so I leapt at the opportunity when it came up as an adult. On Good Friday I felt my intentional absence from Church so deeply that I realized I was called to give my life in service of Jesus Christ, and I started discernment for the priesthood immediately. People laugh at me when I tell them this story: ‘Jesus called you o’er the tumult of Space Mountain.’ Fair enough, but I think it says something about my calling that not even the Magic Kingdom could provide a happy place free from the disturbance of the Holy Spirit when I had literally taken a vacation from Christ.”

Paulikas wrote about how his relationship with Christ shapes his ministry: “I renew my faith most mornings by saying the Daily Office and/or practicing centering prayer. I also keep a spiritual journal, which I’ve done since I was a kid. These personal spiritual practices are the bedrock of my daily life and ministry and keep me connected to God. They empower me to be present spiritually and emotionally in leading worship, preaching, pastoral conversation, and in administrative tasks. But I also find God in the personal interests that point to different modes of holiness. I’m an amateur cellist and voracious Spotify listener, read poetry most days, and have always loved travel and languages.

“Finally, I have found Christ in embracing my life as a queer person, which has made me a more authentic Christian and effective pastor. LGBTQ+ people brave enough to claim a place in church have no option other than to live out the truth that the Holy Spirit works through all parts of who we are. Someone recently told me that just being a gay priest was all the ministry they needed from me; may we all be so blessed that simply being the people God created us to be is a ministry to others.”

Taylor wrote in response to a question about the effects of COVID on ministry: “Henri Nouwen wrote that we become effective ministers when we pastor out of our woundedness. COVID-19 continues to inflict new wounds while unmasking old wounds. Healing begins by acknowledging that life’s messiness, conflict, the unknown, and uncertainty are welcomed places to start. Saint Mary Magdalene visited the tomb, entered a messy, uncertain, unknown, and dangerous space, and encountered the Risen Savior. The type of Christian spirituality that is helpful during this time is the apophatic or ‘way of unknowing.’ We, like Moses, can release control to God who heals and transforms when Moses in Exodus 20:21 entered the ‘thick darkness where God was.’”

The diocese will allow 25 days for receiving nominees by petition.

State Funeral Recalls Queen’s Life of Service

By Mark Michael

Queen Elizabeth II’s life of faithful service was honored in a solemn and majestic state funeral at Westminster Abbey on September 19, followed by a committal service at St. George’s Chapel at Windsor Castle, where she was buried beside her husband, Prince Philip, in the Royal Vault.

Many news outlets suggested that 4.1 billion people around the world viewed the service, which would make it the most watched event in history. For the four preceding days, she had laid in state in nearby Westminster Hall, and tens of thousands waited in lines stretching up to 8 kilometers to pay their respects. Many heads of state, including President Joe Biden, were among the 2,000 invited guests at the Abbey service.

“The pattern of many leaders is to be exalted in life and forgotten after death,” said Archbishop of Canterbury Justin Welby in his homily. “The pattern for all who serve God — famous or obscure, respected or ignored — is that death is the door to glory.

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“Her Late Majesty famously declared on a 21st birthday broadcast that her whole life would be dedicated to serving the nation and commonwealth. Rarely has such a promise been so well kept! Few leaders receive the outpouring of love that we have seen,” he said.

Welby recalled that the queen’s 1952 coronation began with silent prayer, an act of allegiance to God, and cited her faith in Christ. Her moving assurance in a COVID lockdown broadcast that “we will meet again,” he said, pointed to the fact that “Christian hope means certain expectation of something not yet seen.”

The funeral opened with William Croft’s stirring setting of the Burial Sentences and Henry Purcell’s “Thou Knowest, Lord.” Other music for the service included Herbert Parry’s majestic “My Soul, There is a Country”; a specially composed setting of Psalm 42 by Judith Weir, the Master of the Queen’s Music; and Ralph Vaughan Williams’s “Taste and See,” which was composed for her coronation.

The congregation sang “The Lord’s My Shepherd,” which grew in popularity after its use at the queen’s wed-

ding in 1947, as well as “Love Divine, All Loves Excelling,” and the Victorian evening hymn “The Day Thou Gavest, Lord, Is Ended,” with its poignant closing lines:

So be it, Lord: thy throne shall never,
Like earth’s proud empires, pass away;
thy kingdom stands, and grows for ever,
till all thy creatures own thy sway.

The State Trumpeters of the Household Cavalry sounded the last post after the blessing and, after a two-minute silence, the Reveille. The National Anthem — now “God Save the King”— followed, and then a lament, “Sleep, Dearie, Sleep,” played by the Queen’s Piper from high in a gallery.

A shorter committal service followed later in the day at St. George’s Chapel, led by the Rt. Rev. David Conner, the Dean of Windsor. Only about 800 guests were in attendance, many of them members of the Royal Household. Near the end of the service, the Instruments of State — the Sceptre, the Orb, and the Imperial State Crown — were removed from the top of the queen’s coffin by the Crown Jeweler and solemnly placed on the altar by the dean, a recognition of the end of her reign, the

longest in British history.

The queen was interred at a still later private service, attended only by members of her family, in the King George VI Chapel in the Royal Vault beneath St. George’s Chapel. The chapel had been commissioned by the queen in 1962 as the final resting place for her parents, King George VI and Queen Elizabeth the Queen Mother; her sister, Princess Margaret; and herself and Prince Philip.

Washington National Cathedral hosted a service of thanksgiving for Queen Elizabeth’s life on September 21, which was attended by Vice President Kamala Harris and Speaker of the House Nancy Pelosi. Presiding Bishop Michael B. Curry, like Welby, referenced her 1947 pledge in his homily: “She kept her word. We are here to give God thanks that it is possible to serve and keep your word.”

Similar tribute services were held in several Episcopal dioceses, including Albany, Dallas, Los Angeles, and Texas.

Kenya’s Anglicans Remember Queen Elizabeth II’s Witness

By Jesse Masai

When she climbed the ladder at Central Kenya’s Treetops Lodge on February 5, 1952, the 25-year-old Princess Elizabeth had no way of knowing how much her world was about to change. Upon the death of King George VI the next day, she descended the ladder as queen, and her husband, Prince Philip, became Duke of Edinburgh.

St. Phillip’s Church, in Naromoru, the nearest large town, observed a service of prayer and reflection honoring the queen on September 17.

“To congregants here, the memory of Queen Elizabeth II is alive,” the British High Commission in Kenya reported, “from a tree she planted now in its 70th year to a blue carpet sent from Westminster after her visit.”

The 96-year-old British sovereign died September 8, after a 70-year reign. The church’s history in Kenya dates

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The commemoration Sunday service at St. Phillip's Church, Naromoru, Kenya

to 1844, when it was no more than a plant of the Church Missionary Society along the Eastern Africa seaboard. It became the Anglican Church of Kenya in 1998, and today it has 5 million members in 39 dioceses.

Jane Marriott, the United Kingdom's High Commissioner to Kenya, joined several dignitaries at Nairobi's All Saints Cathedral on September 18 for a remembrance of Queen Elizabeth's life. The cathedral is 2.1 kilometers from the State House where the queen was proclaimed as the new monarch.

"Serving people is one of the ways of finding fulfilment in this world, and among the best ways of contributing [to] furthering God's work of changing the world and making it a better place. Each are called to serve and not oppress others out of our positions," Kenya's Primate, Archbishop Jackson Ole Sapit, said in a homily delivered on his behalf by the cathedral's assistant provost, the Rev. Evans Omollo.

He added: "The Christian faith, when genuinely practiced, can tear down the structures and systems that promote hate, unforgiveness, poverty, murder, disease, ignorance, and unhealthy competitions. Only in Christ Jesus can we find cure for our fast-decaying moral values. We say so because throughout her long life, Christ's example and teachings became the foundation of the life of Her

Majesty, the queen. It seems that her prayer from the start of her reign has been answered as she joins the heavenly hosts in eternity."

The archbishop wryly noted that if it had been an African memorial service, "we would have asked her to go say hello to King George VI and Queen Victoria."

The queen was hosted for state visits in Kenya by founding President Jomo Kenyatta in 1972, and by his successor, Daniel arap Moi, in 1979 and 1983.

Moi visited Buckingham Palace in 1991, and former President Uhuru Kenyatta made the trip in 2018.

"She is officially the most traveled head of state of all time," the archbishop said. "And in those travels, Her Majesty ensured that she promoted the U.K. government's mission through its development programs covering health, education, governance, justice, economic development, climate change, humanitarian work, defense, and social protection."

Several British settlers and their families still call Kenya home, as the nation continues to serve as a hub for British and wider Western interests in East and Central Africa.

Nevertheless, new President Dr. William Ruto drew the ire of some Kenyans when he signed the queen's condolence book at the U.K High Commissioner's residence in Nairobi's leafy suburb of Muthaiga on September 15. Ruto's critics said Britain has yet to atone for the sins of its colonial past.

Ruto joined Rwanda's Paul Kagame, chair-in-office of the Commonwealth, and Senegal's Macky Sall, chairman of the African Union, alongside several other African leaders for the monarch's state funeral in London on September 19.

The archbishops of Cape Town and Nigeria also sent their condolences.



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Retiring West Va. Bishop to Assist Presiding Bishop

By Kirk Petersen

The Rt. Rev. W. Michie Klusmeyer was on his final approach to retirement. He was looking forward to an October 13 landing, 21 years to the day after his consecration as Bishop of West Virginia.

Nothing but clear skies ahead. His successor, Bishop Coadjutor Matthew Cowden, was consecrated in March and cleared for takeoff. Klusmeyer and his wife were looking for houses in the Milwaukee area, where they have family.

Then, Presiding Bishop Michael B. Curry offered him a job.

Klusmeyer, 66, who goes by Mike, grew up near Chicago. “Being a Chicago boy and an Anglo-Catholic, when the Church or your boss says something, you say ‘Sir, yes sir,’” he told TLC.

And so it came to pass that on October 17 — a whole three-day weekend after his last day as Bishop of West Virginia — Klusmeyer will start his new job as canon to the presiding bishop for ministry within the Episcopal Church. He’ll be one of three senior program officers responsible for pursuing Curry’s vision as presiding bishop.

As the Public Affairs Office said in a September 13 announcement, “Klusmeyer will, among other duties, support Curry’s ministry with pastoral assistance and strategic advising, including serving as liaison and representative to bishops within the church and overseeing preparations for gatherings of the House of Bishops.” He’ll also help the presiding bishop plan diocesan visitations and bishop consecrations, as well as preparations for the 2024 General Convention.

“I am thrilled that Bishop Mike has agreed to serve on my staff in this capacity,” Curry said in the announcement. “Both in his diocesan ministry and in his role on the Council of Advice, he has proven himself a wise follower of Jesus, a judicious adviser, and a trusted colleague and friend.

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Bishop Mike's vast experience and good humor will be deeply appreciated as we walk together as a church in Jesus' Way of Love."

"Three-day weekend" overstates the break Klusmeyer will have between jobs. One of his retirement parties is scheduled that weekend, and he'll need to board an airplane on October 16. The Executive Council holds its first meeting since General Convention on October 17-20, in Phoenix, and senior staff generally attend the thrice-yearly meetings. It will be the first Executive Council meeting Klusmeyer has ever attended.

Klusmeyer readily acknowledges he's doing things backwards. The normal progression is to hold the "ministry within" portfolio first, and *then* acquire a mitre and crozier as a diocesan bishop. That's the trail blazed by his two predecessors. Canon Michael Buerkel Hunn has been Bishop of the Rio Grande since 2018, and Canon Mark Stevenson was elected Bishop of Virginia in June. He'll be consecrated in December.

"I'm excited to be doing this, I'm thankful for the presiding bishop's trust and confidence, and our friendship that we've had for a long time," Klusmeyer said. "And in July of 2024, we will elect the next presiding bishop, and I will gladly and gracefully help to transition myself out of a job."

Kenya's New President Strikes Interfaith Note

By Jesse Masai

Kenya's fifth president, Dr. William Ruto, has vowed to enhance collaboration with the East African nation's faith communities.

"I commend the church in particular, and in equal measure the Islamic religious leadership, for their considerable support to us and our campaign," Ruto said during his inauguration on September 13. "We also appreciate them for continuously exploring avenues for interfaith understanding and solidarity, which have gone a long way to enhance tolerance and cohesion

in Kenya."

Kenya's August 9 election was the latest face-off between the country's major political factions. Past disputes, which initially focused on land rights, gave rise to prolonged ethnic conflict. In violence that followed the 2007-08 election cycle, an estimated 1,000 people were maimed, raped, or killed, and more than 500,000 displaced.

An evangelical Christian, Ruto supported what he calls "bottom-up economics," beating longtime opposition

leader Raila Odinga, a member of All Saints Anglican Cathedral in Nairobi, who favored a reformed welfare state.

In a unanimous ruling on September 5, the country's Supreme Court confirmed Ruto's 50.49 percent win over Odinga's 48.85 percent.

Odinga had the backing of former President Uhuru Kenyatta, his opponent in the nation's last two contests, in a striking reversal of loyalties among Kenya's historic political elite. Kenyatta is

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a scion of Kenya's founding President Mzee Jomo Kenyatta, who favored the global West, and served from 1964 until his death in 1978. Jomo Kenyatta fell out with Odinga's father, founding Vice President Jaramogi Oginga Odinga, who supported strengthened relations with Communist China and the Soviet Union.

The election was also seen by some as a referendum on Kenya's reforming constitution of 2010, which was approved by wide margins in an August 2010 referendum. The constitution, which seeks to overcome ethnic rivalry by spreading power and resources to 47 counties, also includes significant anti-corruption measures and human-rights protections that have been praised by activists around the world.

Odinga, who championed the reforms, wanted Kenya's American-style presi-

dency reviewed to provide more centers of power in the executive branch for representatives from different ethnic groups, whose strained relations are a continual challenge. Kenya's first four presidents have been drawn from the dominant Kikuyu and Kalenjin tribes. Odinga has often identified himself as both ethnically Luo and Luhya, from Western Kenya, while Ruto is Kalenjin, from the Northwest.



Ruto

The proposed changes were criticized by Ruto, who claims the country's economic situation is more urgent. Ruto led evangelicals in opposing the 2010 reforms, claiming in part that they were extremely liberal.

Odinga, who has not conceded defeat, issued a statement on September 12, saying Kenya's electoral body "did not conduct a fair and free election," and that the Supreme Court's ruling "was not based on facts and the law."

"This is the moment Kenya has been waiting for," Sapit said before the elec-

tion results were revealed at the National Tallying Center in Nairobi. "The nation has been anxious, but we want to urge all Kenyans: let now us put our anxieties aside. The Bible says the end of a matter is better than the beginning. We want to urge the country to remain united. We have families to look after. An economy to grow. Children who will go back to school. We want our nation back."

The Archbishop of Canterbury, Justin Welby, weighed in the same evening: "I applaud and support Archbishop Jackson Ole Sapit of the Anglican Church of Kenya in calling for peace, prayer for Kenya, and only constitutional forms of dissent. Kenya is a strong democracy — may all her people flourish in peace, and may God bless all those working for that peace."

Archbishop Sapit, who has avoided commenting on Kenya's electoral situation since then, joined other clergy on August 20 for what he called a pastoral visit to Odinga, and affirmed that the losing politician and his family are Anglicans.

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Sister Priscilla

‘Last Deaconess’ Priscilla Jean Wright, 1934-2022

By Neva Rae Fox

The Rev. Deacon Sister Priscilla Jean Wright, the last living deaconess of the Episcopal Church, died September 11 at the Community of the Transfiguration in Glendale, Ohio. She was 88.

Sister Priscilla said in a March TLC article that being called the last deaconess “always makes me laugh,”

adding, “Phoebe and Lydia were in the class before me.” (Saint Phoebe and Saint Lydia were contemporaries of the Apostle Paul.)

In her 58 years of ministry, she served in the Dominican Republic, Navajoland, Puerto Rico, Virginia, Texas, and Ohio. She loved working with children: “Just be around a 4- or 5-year-old and they will ask you anything.”

After joining a Canterbury Fellowship while studying anthropology as an undergraduate, she trained as a deaconess. In 1962 she completed a master’s degree in Christian education from Seabury-Western Theological Seminary.

She was set apart as a deaconess in 1964. Six years later, General Conven-

tion authorized ordaining women alongside men as deacons, and recognized previously ordained deaconesses as deacons. Sister Priscilla made her life vows on January 25, 1971.

She said the two greatest changes she witnessed firsthand were deaconesses entering the full diaconate “and not just glorified ministry,” and women’s ordination to the priesthood, which General Convention approved in 1976.

Sister Diana Doncaster of the Community of the Transfiguration praised Sister Priscilla’s “faithfulness to her vocation, to her community, both of which she knew were ways of loving God. How she loved serving as a deacon. She embodied what it is to be a deacon.”



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Episcopal Health Foundation Given Unrestricted \$20M

MacKenzie Scott, who has given away at least \$12 billion since her divorce from Amazon founder Jeff Bezos, has donated \$20 million to the Episcopal Health Foundation (EHF) based in Houston.

The foundation says it is “improving health, not just health care, in Texas.”

“This gift recognizes our central commitment to raise community voices so those most affected by inequalities can determine the best ways to take charge of their own health,” said Bishop C. Andrew Doyle, chairman of EHF’s board. “At the same time, we’ve helped more than 100 Episcopal congregations organize and focus their efforts to have the greatest impact on their communities’ health.”

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D.C. Initiative Opens Churches to ‘the World Around Us’

By Dylan Thayer

Few priests exude entrepreneurial energy quite like the Rev. Jenifer Gamber. It is a muggy June day when we settle in for brisket tacos and seafood soup at a Mexican restaurant near Washington National Cathedral to discuss Gamber’s work as program director for the Tending Our Soil initiative, a program developed by the Diocese of Washington in conjunction with a \$1 million grant from the Lilly Endowment. But the heat, humidity, and heavy food do not slow her down.

Tending Our Soil, Gamber said, invites us to return to Christ’s basic questions: “Who are we and who are our neighbors?” Gamber laments the lack of outward focus in many Episcopal parishes, and wants Tending Our Soil to challenge that mentality.

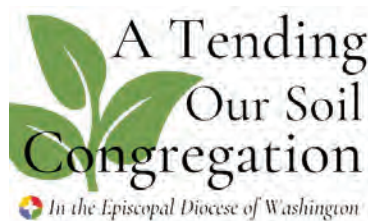
“My experience of some Episcopal churches is ‘Let’s round up the troops, circle up the wagons, and settle in for the long decline.’ People don’t say that, but their actions reflect such an inward posture,” she said. “Tending Our Soil is intended to open us up to the world around us.”

Tending Our Soil will last for five years, and will eventually reach 36 parishes in the Diocese of Washington — 12 congregations will begin each of the first three years. Gamber insists all congregations, in the diocese and beyond, can do the hard work of reevaluating their relationship with their neighborhood.

For parishes that say they do not have enough money, time, people, or other resources, she cites the parable of the mustard seed. “Out of little can

come much. We do have enough,” she says, her eyes filled with conviction. “Every community has all the gifts it needs to fulfill God’s mission for that community.”

The communities that participated in Tending Our Soil’s first cohort, beginning in September 2021, have shown Gamber’s optimism is not mis-



placed. The Rev. Shivaun Wilkinson, associate rector at St. John’s, Olney, laughingly labels her inward-focused parish a “church of friends” when considering the successes of Tending Our Soil’s first year.

“The biggest success,” she said, “has been forcing the people in our church to go outside and talk to people.” Tending Our Soil helped St. John’s clarify its years-long struggle to welcome newcomers, and the parish has now formed a new ministry for that purpose.

The Rev. John Kellogg, rector of Christ Church Capitol Hill, faced a similar dynamic in his congregation. Like St. John’s, Christ Church was growing steadily before the pandemic, but wanted to take a closer look at how to improve its organizational structure to support this growth.

In addition, Capitol Hill has faced big demographic changes in the past

two decades, with more families and young children moving into the neighborhood. Blending long-timers with newcomers takes work, Kellogg stressed, and Christ Church’s members wanted to think more strategically about how to open their doors to the new members of their neighborhood.

“Tending Our Soil has helped spur some conversations that we’ve known we needed to have,” he said.

The Rev. Kate Heichler, rector of Christ Church, La Plata, and Christ Church, Wayside, knows the feeling well. Both her congregations are participating as one team in Tending Our Soil (it was “natural,” she said, given that they collaborate on so much else). The team appreciated the time spent on each church’s mission and vision statements and strategic plans.

Heichler also noted that both parishes enjoyed high levels of engagement with the initiative, a theme echoed across the diocese. Yet when considering their neighborhood demographics (as with other parishes, the number of young families in Wayside and La Plata is growing), both parishes realized their faith formation programming and engagement with rising generations needs work in the next year.

And Heichler is looking for a big idea, as exemplified in both churches’ new mission statement: “To connect people with the fiercely accepting love of Jesus.”

With a long history of reaching out to the community, the Tending Our Soil team at St. Dunstan’s, Bethesda, did not have any difficulty conceiving of the parish as a fulcrum for service

“We don’t need to come up with one grand solution. We just need to try things.”

—Karen Edwards

to others, said Karen Edwards, senior warden.

Edwards said much of the team’s work has centered on visibility and welcoming: improving the website, plugging into neighborhood Listservs, or putting up signage on the Capital Crescent Trail, which passes through the parish’s backyard. The challenge, Edwards emphasized, is inviting the entire parish along in the team’s work. “We don’t need to come up with one grand solution. We just need to try things,” she said. “And I think Tending Our Soil has inspired us to try things.”

Perhaps no parish has tried quite so many things as Church of the Ascension, Silver Spring. The Rev. Joan Beilstein, the rector, called Tending Our Soil “one of the best congregational vitality programs in a while.”

In the past year, Church of the Ascension has started hosting Tommy’s Pantry, feeding over 600 people a month. The parish also launched a street ministry and has begun hosting summer camps on the parish grounds. Tending Our Soil has encouraged Church of the Ascension to focus less on attendance and finances, but paradoxically, the church grew robustly in both areas during the past year.

“Tending Our Soil has helped us look outside the box and think about doing church in new ways,” Beilstein said with a beam as she launched into all the things the team is hoping to try in the next year.

What great bushes grow from such tiny seeds (Matt. 13:31-32).

Dylan Thayer is parish coordinator at St. Paul’s, K Street, Washington, D.C.





Cathedral of St. the Divine photo

Global Blessings for the Community at the Crossing

By Richard J. Mammana Jr.

Global, national, and local religious leaders gathered at New York's Cathedral of St. John the Divine on September 8 for the inauguration of an intentional ecumenical community called the Community at the Crossing.

The brainchild of the cathedral's acting dean, the Rev. Dr. Patrick Malloy, the Community at the Crossing has been in formation for seven years as an emerging work of the Roman Catholic-originated *Chemin Neuf* movement, which has 2,000 permanent members in 30 countries.

The community will be an intentional center for worship, service, study, and ecumenism, like the Community of St. Anselm at Lambeth Palace. One member of the Community of St. Anselm is a founder of the Community at the Crossing.

The Community at the Crossing

takes its name from the area of a cross-shaped cathedral where the two axes meet.

The model of ecumenical monasticism draws on the communities at Taizé in France and Chevetogne in Belgium, where Christians of differing liturgical and theological backgrounds share daily life in the highest degree of communion possible while undertaking ministries of service, formation, and education.

Presiding Bishop Michael Curry offered a blessing and reflection on the gifts of intentional Christian community as he welcomed the assembly: "These religious communities and the lives of the religious have often been lighthouses to help human civilization find its way to a way of life grounded more deeply in the ways of compassion, in the ways of justice, in the ways of kindness, in the way of God's love." He commended the community for "showing us the way to find life abun-

dant meant for each."

Pope Francis was the first homilist in a multilingual service, bringing video greetings of encouragement in Italian to the community's initial members: "The future of faith in our world passes through Christian unity. My heart rejoices when I think that the Catholic archdiocese and the Episcopal diocese are working hand in hand. ... Dear young people who will spend a year here of community life, Christian formation and discernment, prayer, service to the youth and the poor: you will be a witness to God's love and tenderness."

A large congregation witnessed the launch of the community, along with a processed choir of monastics from Roman Catholic and Anglican backgrounds, and clergy from African Methodist Episcopal Zion, Armenian Apostolic, Evangelical Lutheran, Mennonite, Orthodox, Presbyterian, Reformed, and United Methodist churches. The two-hour service of

Choral Evensong was webcast live and concluded with a candlelight reception for the community's new members and their guests.

Archbishop of Canterbury Justin Welby also brought greetings in a recorded homily for what he called "an almost miraculous occasion: the birth of a new community." He described the legacy of the Chemin Neuf community at Lambeth, and the gifts Chemin Neuf will bring to the Cathedral of St. John the Divine, as well as New York City as a whole.

"The religious life matters profoundly to the Church," Welby said. "It has always been the place where renewal begins. Without communities of prayer, one doesn't see renewal. The Community at the Crossing is a sign of renewal in the world, in your city, in the Church."

An Orthodox priest read a third homily written by Patriarch Bartholomew of Constantinople, the first

among equals for Orthodox Christians, following Scripture readings in French and English and a Magnificat and Nunc dimittis setting by young Pennsylvania composer and organist Daniel Ficarri.

"Today you are establishing an ecumenical community at the heart of one the largest, liveliest cities in the world: a door to the compassionate nature of God, and a door to the communal nature of the Church," the patriarch said. "Such is surely the authentic expression of monasticism.

"Monasticism has never existed for itself, but has always burned like a candle of intercession to the loving Lord for the life of the world. Our hope and prayer for this new house of Chemin Neuf is that it may become a place of contemplation and consolation, another bronze door that will reflect the light of Christ to the world and welcome all those that labor and are heavy laden."

The Rt. Rev. Dennis V. Proctor, president of the African Methodist Episcopal Zion Church's board of bishops, led intercessions "for the completion of the good work begun among us today," and for the four inaugural members of the community.

Bishop Andrew Dietsche of the Episcopal Diocese of New York preached a fourth homily at the end of the service, offering the Chicago-Lambeth Quadrilateral as a statement of ecumenical values that the Community of the Crossing will embody, and sharing stories from his life and ministry about the power of healthy ecumenical relations.

He blessed the assembly and the retiring procession, which sang a hymn to the tune of Gustav Holst's *Thaxted* with the words "O God beyond all praising." The tune, with the words "I vow to thee, my country," is used regularly at church and cultural events in the United Kingdom. □



Evensong at Epiphany Seattle

SUNDAYS AT 5:30 PM PT / 8:30 PM ET

The Epiphany Choir returns on September 11, at our first Choral Evensong service of the season! Join us every week on Sundays and Thursdays, in person, via livestream, or on your favorite podcast platform. For more information about how to access this timeless service online, scan the QR code below:



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Sung at the close of day in cathedrals and churches throughout the world, Choral Evensong is a service of Evening Prayer, derived from the ancient offices of Vespers and Compline. The choir sings the traditional evening prayers of the church that have been offered for centuries, while the congregation listens, joins in the hymns, and adds their own prayers to those of the choir. It is an opportunity for peaceful meditation before the start of a busy week.

Choral Evensong is brought to you by Music at Epiphany, the music ministry of Epiphany Seattle. Our mission is to deliver excellence in sacred music for the spiritual well-being of every person it touches. Other musical offerings this year include:

HANDEL'S MESSIAH

7:30 PM, DECEMBER 9 & 10, 2022

CHRISTMAS LESSONS & CAROLS

5:30 PM, DECEMBER 18, 2022

PERGOLESI'S STABAT MATER

7:30 PM, MARCH 10, 2023

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St. James' King Street, Sydney



A plaque refers to Major General Lachlan Macquarie, who commissioned the building.

CORNERSTONES

Sydney's Mother Church

By Robyn Douglass

Imagine worshipping in a church built by rogues and thieves. It was designed by an architect who had a side hustle in forgery, which landed him at the ends of the known earth 200 years ago.

Australia has precious few Georgian buildings. European settlement arrived in the form of shiploads of convicts in 1788, and by the time the colonies got around to building civic monuments, Victorian grandeur had become the fashion.

St. James' in King Street is remarkable on many levels, being built by convicts, completed in 1824, and standing as the oldest church in Sydney. (Ungrateful convicts burned the first church down in 1798.)

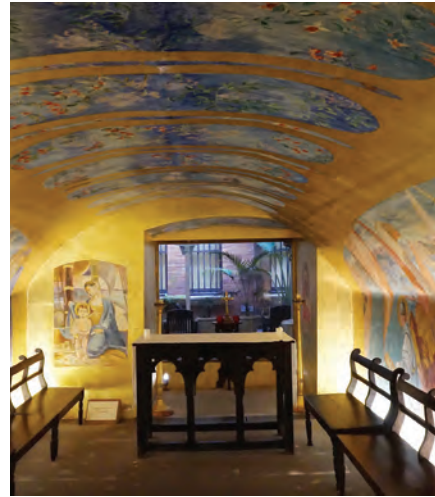
The parish is marking its bicentenary from 2019 to 2024. While COVID blew a hole in the celebrations, there have been some special services, and a new pipe organ will be installed.

St. James' was designed by Francis Greenway, an architect who escaped execution but was transported (deported) from England for forgery. His skills were sorely needed in the new colony, so he was granted a "ticket of leave" and designed many buildings.

Much later, Greenway appeared to have tried forgery again. He died on his Australian country property in 1835,

but his son became an archdeacon and conducted services at his father's best monument.

Major General Lachlan Macquarie, the progressive governor of the day, had appointed Greenway to design law



The children's chapel in the crypt

courts on the site, but changed his mind and decided a church was needed more. St. Andrew's Cathedral was another 40 years coming. St. James' is opposite Greenway's barracks and next to the courts and Hyde Park. It is a beautiful precinct.

Building began in 1819 and Greenway was dismissed in 1822, mostly for political reasons. Governor Macquarie had been keen to establish a proper township, but his overseers in Great Britain

were anxious about this expanding role. A commission of inquiry reiterated that transportation to Australia was to be "an object of real terror," not a free passage to a land of civic improvements.

Greenway was swept aside, but St. James' survived his departure. A service held there in June 1822 was attended by "several hundred Crown prisoners" who were "orderly, respectful, and attentive."

There is real evidence that the design of St. James' was simplified to meet political pressure. During renovations in the 1970s, a semi-circular portico was discovered, but it had been replaced by simple rectangular porticoes with the straight lines that builders love. What passed for plain in 1820 has nothing on post-industrial concrete blandness, so to modern eyes its simplicity verges on elegance.

In February 1824, St. James' was consecrated by the improbably Rev. Samuel Marsden, better known as "the flogging parson." An architectural historian described it as "a true 18th-century preaching box," an auditorium for convicts to hear the word of God.

At first, it held a mixed congregation. There were a couple of hundred prisoners whose attendance was compulsory, but there's no record of whether services were effective as punishment or inspiration. Convicts were joined by officials and increasing num-



St. James' interior, remaining gallery

bers of free settlers.

With a couple of restorations, Greenway's exterior stands, but the interior has been renovated many times, in tune with changing tastes. Galleries were erected to seat hundreds of worshipers, although after 1846, the convicts got Sundays off.

There are marble monuments around the walls — common in English churches but unusual in Australia. Alongside some notable Australian leaders and sportsmen, there are inscriptions to explorers and soldiers “speared by the blacks,” “slain by Aborigines,” and “treacherously murdered.” There's no mention of crimes against these people, although one faithful native servant, Jackey Jackey, is honored for his role as the sole companion in an adventurer's “conflict with the savages.”

Early on, the church was a base for the Diocese of Sydney, schools, and a theological college, but changing fashions nearly wiped it out. As Sydney grew into a township and then a city, its convict origins became a source of shame. St. James' lost its resident population as the city became a commercial hub. It was nearly destroyed to

make way for a railway station.

But enlightened leadership renewed the interior and maintained the church's ministry to the poor and derelict who camped under its verandas.

People also kept traveling to St. James' for its expression of Anglicanism. As the Sydney diocese became more uniformly evangelical, St. James' pursued and upheld Anglo-Catholic traditions. In the early 20th century, there was a bruising standoff between the priest and the archbishop of the day over liturgical vestments.

Downstairs there is a crypt, rare in Australia, and it contains an astonishing chapel. It was painted in 1929 by a group of artists who wanted to bring a hymn alive to children, so Christ and the holy family are seen sailing into Sydney Harbour, complete with native flowers and birds, and the unfinished Harbour Bridge. “The Children's Chapel,” as it is now known, features young Australians, all blue-eyed and blonde.

These days, the first thing visitors see as they enter the church is an acknowledgment of the original custodians of the land, Cadigal Clan, and a request for prayers for traditional

owners “and all the Indigenous people of this country who have honoured this land as sacred for thousands of years.”

St. James' vision, within the conservative Diocese of Sydney, is to create “an open, inclusive, and engaging sanctuary for all, regardless of social standing, sexuality, race, or religion.”

Art has replaced dark galleries, and the thriving parish of 600 maintains its ministry to people in the heart of a great city. The boxy auditorium that was perfect for sermons is now perfect for music, and the parish hosts regular concerts, including free lunchtime recitals for city workers to enjoy.

Outside, you could almost walk by a sculpture of someone sleeping on a park bench. Closer examination pulls you up short when you realize who is in your midst. A replica of Timothy Schmalz's sculpture of “Homeless Jesus” is just below a stone plaque honoring architect Francis Greenway and the artisans and laborers who built the church.

There's no mention of the thieves and rogues whose work was guaranteed. Jesus surely remembers them. □

“I don’t think a church ever needs to be sold.”

—Bishop Daniel Gutiérrez of Pennsylvania

New Churches in Old Buildings

By Kirk Petersen

When a church closes, often the diocese will sell the property. It can be a heart-breaking transition, but the opportunity to use the proceeds for the rest of the diocese is a bit of a silver lining.

But the Bishop of Pennsylvania doesn’t see it that way.

In more than six years of leading one of the largest dioceses in the Episcopal Church, the Rt. Rev. Daniel G.P. Gutiérrez has not sold a single church. “There were 133 when I got here; now there’s 136,” he told TLC.

“I don’t think a church ever needs to be sold,” he declared. “I think you recast your nets to the other side and see how you can repurpose it.”

Gutiérrez said, “It’s easy to sell a church, put the money in the endowment, and then what happens? You lose a place to proclaim Jesus Christ. And to me, I just cannot stand that.”

That’s a sharp contrast with his predecessor, Bishop Charles E. Bennison Jr., who closed 19 churches and sold 13 during his tenure, from 1997 to 2012.

When Gutiérrez was consecrated in 2016, he set out to restore the bonds of trust between churches and diocesan leadership. Diocesan bishops are required by canon to visit every church in the diocese at least once every three years. Gutiérrez set out on what he described as a pilgrimage, to visit all 133 churches within his first year.

“And in a lot of our smaller churches, the first thing they would ask me was, ‘Bishop, you’re not here to close us, right?’ Because there was no trust. That was always the solution — close and sell, and put [the proceeds] in the endowment,” he said. “I promised them, I will not give up on you if you do not give up on yourself.”

Some churches were already closed



Bishop Gutiérrez at the reopening of the Church of the Crucifixion, Philadelphia

and sitting empty. “The first week, [Church of the] Crucifixion [in South Philadelphia] was handed to me, along with St. Stephen’s in Center City, and St. John’s here in Norristown, and basically they said we’re selling them. And I told them immediately, ‘No we’re not,’” Gutiérrez said.

All three have reopened — repurposed in different ways. The bishop calls them “resurrection churches.”

Crucifixion, founded in 1847 as the second Black church in the diocese, is where worshipers included singer Marian Anderson and sociologist W.E.B. Du Bois. But the neighborhood had changed by 2021, when it was reopened as a magnet church for Hispanics.

St. Stephen’s, founded in 1823, stopped holding services in 2016, and the few remaining parishioners dispersed to nearby Episcopal churches. When it reopened in 2017, it offered services only on weekdays, to avoid competing with neighboring parishes on Sunday mornings. The church is a

block away from Thomas Jefferson University Hospital. “It’s for people who are suffering while they’re visiting people in the hospital,” Gutiérrez said, as well as for hospital staff. The church recently added a Sunday service — in the afternoon.

St. John’s in Norristown, a northwestern suburb, was founded in 1812. It closed in 2015. The diocese renovated the spacious rectory as office space, and in 2019 moved the diocesan headquarters there — after more than two centuries of being headquartered in Philadelphia. Norristown has a large Mexican American community (Gutiérrez is Mexican American), and St. John’s now offers services in English and Spanish. “There’s a lot of parking space,” Gutiérrez said.

Another resurrection is in the works — perhaps the most innovative of the bunch. St. Philip-in-the-Fields in Oreland, just outside the city limits, closed in 2016. “We’re going to create a place in partnership with the animal humane [society] to house animals in the old

church hall,” Gutiérrez said. “These are animals that have been abused or abandoned, or their owners have passed away, and it’s a halfway house for animals before they get adopted. But we’re also inviting people who are unchurched to come and bring their animals and walk, and have community, and we hope that once they get there, and we’re doing something different, that the Holy Spirit will allow them to be part of this community.”

Jennifer Tucker, the diocese’s canon for communications, explained that initially, no animals will be housed overnight, for zoning reasons. The church will have a dog run behind the building, and provide a daily change of scenery for animals housed at a nearby shelter. It will be a lay-led congregation, opening in the spring of 2023, with worship services every day except Sunday.

Tucker grew up worshipping at St. Philip’s. She recently moved back to the neighborhood after many years in the city, along with her husband, daughter, and two dogs, to be a part of the lay leadership.

The diocese also plans to plant five “house churches” at the beginning of the year, in a model based on what the bishop called “the best strategy for building churches that’s ever been created,” as described in Acts of the Apostles. “We’re going to use some of that,



Quinceñera at St. John’s Church, Norristown

where they share things, and they meet in houses and study Scripture. And we’re going to get a priest in there once a month to celebrate Eucharist. And hopefully they’ll invite families, and they’ll invite people who’ve been shut in, and then from there, we will start growing.”

The Rev. Yesenia Alejandro, vicar at Crucifixion, is herself an innovation, as she has never attended seminary. She grew up Roman Catholic in Puerto Rico, was a nondenominational pastor in Philadelphia for a decade, and ran a non-profit organization.

Gutiérrez designed a rigorous three-year curriculum for her. “She had to meet all the requirements of the Commission on Ministry, for the Episcopal Church, and pass the GOEs, and she did,” he said, referring to the General Ordination Exam.

“They asked me if I’d be willing to go to the Church of the Crucifixion as a Hispanic missionary for South Philly. And of course, I said yes! I’m excited, I want to start something,” Alejandro said.

She quickly found that “the Latino community of South Philadelphia did not know what an Episcopal Church was,” she said. “We’ve had to go out to the community and talk about who we are as a church, and what is the Episcopal Church, what is it that we offer?” After five months as a missionary, she was named vicar of Crucifixion in 2021.



St. Stephen’s Church in City Center

(Continued on next page)

(Continued from previous page)

The church distributes free groceries on Tuesdays and Fridays, and hosts yoga classes and AA meetings. It even has a softball team. “We do a lot of the services out in the baseball fields, we go out to the park,” she said. Average Sunday attendance is about 45 — a smidgen below the median weekly attendance for Episcopal churches nationwide.

Crucifixion was relaunched to serve the Latino community, but also ministers to Asian Americans, African Americans, and whites. The church holds a bilingual service — Alejandro preaches in both English and Spanish, and lessons alternate between the languages.

She can’t translate for Asian Americans, but “they get very excited with the music. When the music starts, everybody’s dancing!”

Alejandro and a strong cadre of volunteers do all this without an office staff, although she has substantial administrative support from the diocese. “She doesn’t have to do budgeting. She doesn’t have to do church reports. We’re doing that internally,” Gutiérrez said. “A lot of what churches consider you need staff for, we’re doing that for her, so she can go out and do ministry.”

The diocese plans to create a 501(c)3 company “that will take up all those administrative duties for our small churches, all that stuff that takes up so much time administratively, and detracts from going out and preaching the good news,” he said.

Although the diocese has not sold any churches during Gutiérrez’s tenure, it has sold some ancillary buildings, including at Crucifixion. The new ministry there has been funded in part



Celebrating at Church of the Crucifixion, Philadelphia

by the sale of the adjacent parish hall, which was being used by a theater company. Renovations proceed at the church to provide some of the facilities that were housed in the parish hall, including a kitchen and more restrooms. “Maybe it’s not as large as it originally was, but we didn’t lose the church, we didn’t sell the church,” the bishop said.

Gutiérrez is very intentional about doing things differently. “I don’t want to be the best at everything, I want to be the first to do things that no one else is doing,” he said.

His approach will not directly translate to some other dioceses. “We’re a wealthy diocese, we have a large

endowment,” he said. Pennsylvania ranked 11th among 112 dioceses for 2020, with more than 36,000 baptized members. And however traumatic the process may have been, the sale and closure of many churches under Bishop Bennisson gave Gutiérrez more flexibility to keep the remaining churches and try new things.

The point is to try something new.

“I tell my staff: ‘Fail. Fail often, and fail daringly. Because if we’re not failing, we’re not trying,’” Gutiérrez said. “If you can, fail cheap, which is always good, but let’s fail. We have to show that we have a strong belief and we’re willing to take chances in the name of Jesus.” □



Guadalupe procession at St. John’s

Shifting Soundscapes and High Drama

Drone Mass

Jóhann Jóhannsson

Deutsche Grammophon, \$13.98

Review by Christopher Hoh

Jóhann Jóhannsson's *Drone Mass* made a splash at its 2015 premiere and at last is available as a recording. It is not a Mass. Nor is the music defined by drones (a constant pitch against which other sounds are heard). The composer called it an oratorio, yet the nine movements for eight singers, string quartet, and electronic sounds do not tell a story or even have a discernible text.

The work explores shifting soundscapes, offering extraordinary music as

The work explores shifting soundscapes, offering extraordinary music as a vehicle for contemplation.

a vehicle for contemplation. The piece uses voices instrumentally, singing on sustained vowels with little relation to syntactic text or extramusical context.

Gnostic writings in Coptic provide the textual point of departure. The Theater of Voices and the American Contemporary Musical Ensemble under Paul Hillier's direction deliver spotless, satisfying performances while sublimating themselves to the atmosphere as a whole.

"One Is True," the first movement, evokes polyphonic organum in its opening moments but soon blossoms into a kaleidoscope of rhythmic punctuation, drones, melodic licks, harmonic changes, and other effects. Its energy suggests the universe growing ever grander yet ever connected and organic.

Other listeners will likely perceive other images; that lack of specificity seems intentional. Jóhannsson died in 2018 and left few hints about meaning in this work; he noted that he had no specific thoughts about how some concrete ideas relate to each other, but "they have some kind of poetic resonance, which is usually enough for me."

The next sections, "Two Is Apocryphal" and "Triptych in Mass," settle down with calmer pace, while always evolving in intriguing turns of phrase and harmony. Think of Steve Reich and Arvo Pärt at their best. "Two" is quieter, while "Triptych" builds to a mass of sound, adding more electronics and distortion along with string scrapings and vocal phrases, and then it fades away.

"To Fold and Remain Dormant" is the fourth movement, beginning with deeper calm before slightly unstable, irregular low electronics join. Next the voices and strings sound slowly above and then evaporate, leaving the sound of a machine falling asleep.

The fifth movement, "Divine Objects," showcases strings to start. Powerful, expressive playing brings beauty to both high repeated figures and low lyrical lines. After nearly three minutes, the voices add chords that lie between the

high and low strings in tempo and in pitch. It is hypnotic, settling into near-silence as a kind of climax. This feels like the central point of the work, or culmination of a first New Age symphony before a second one begins.

"The Low Drone of Circulating Blood," movement six, opens darkly, with slides, sirens, distortion, and brooding lows. It is never harsh or loud, however, just kind of unsettling. The next movements are "Moral Vacuums" and "Take the Night Air." They offer a slow respite

and a pointillistic essay. To close, "The Mountain View, the Majesty of the Snow-Clad Peaks, From a Place of Contemplation and Reflection" is the longest movement (and title). It sets a Coptic mantra of vowels that can be read as a Greek hymn: "Who exists as Son for ever and ever, you are what you are, you are what you are." It is a moving apotheosis.

Jóhannsson's film-score skill imbues *Drone Mass* with continual movement, even drama, despite minimalist roots. These extraordinary singers and players (and electronic sounds) combine in seamless ensemble, finely balanced and sensitively layered. By the end, I had undergone a journey — if not in the cosmos then through whatever ruminations were conjured in my mind. In this, the work seems not exactly new but rather timeless.

Christopher Hoh is a composer/publisher and artistic consultant based in Arlington, Virginia. He is also a retired U.S. career diplomat and lifelong musician and concertgoer.



Risk-Taking Canadian Hymnal

Sing a New Creation

The Anglican Church of Canada
Church Publishing, pp. 344, \$23.95

By Marty Wheeler Burnett

“Nowhere in Scripture are we commanded to sing an old song.” —The Rev. Dr. Carl P. Daw Jr.

Sing a New Creation is the Anglican Church of Canada’s new hymnal supplement to *Common Praise* (1998). Although it contains some hymns and service music already available to Episcopalians, much of the material has been created or come into use during the decades since the Episcopal Church published its most recent hymnal supplement.

There is much to explore in this new collection. Unlike denominational hymnals, which must be comprehensive in scope, supplements have greater liberty to take risks and include a wider range of musical styles.

It is always interesting to read a hymnal’s preface to understand the committee’s objectives. The task force responsible for *Sing a New Creation* articulates several guiding principles:

- Responding to the expressed needs of congregations
- Selecting settings that are “attractive and enjoyable to sing”
- Including texts and tunes by Canadian Anglican writers and composers
- Providing a global perspective with material from diverse cultures and languages

The volume also focuses on including texts and tunes by women. This may be one of its most significant contributions.

The supplement recognizes that a

variety of accompanying instruments are desirable, depending on musical style and cultural practices. While some hymns can be accompanied by organ, others include piano accompaniments, guitar chords, or suggested percussion parts. Some are set in traditional, four-part harmonizations, while others feature unison singing.

The rise of global hymnody in recent hymnals is reflected in this supplement. The index notes a wide variety of hymns and tunes with sources ranging from Argentina to Zimbabwe. There are also hymns and service music containing multiple languages suitable for bilingual worship.

The contemporary trend of “paperless music” is represented through a variety of simple songs that can be taught by rote. These hymns are marked with an image of a human ear on the bottom corner of the page, making it easy to thumb through the book and locate materials.

I recently moderated a panel discussion of Episcopal musicians who use *The Hymnal 1982* and its supplements in their parishes. I asked them to identify topics that need more hymns. Some categories they mentioned are represented in *Sing a New Creation*: the Eucharist; baptism; the Holy Spirit; healing; repentance and forgiveness; and evening hymns. Additional topics were stewardship, Christian unity, and creation care, as well as texts by various saints commemorated in our calendar, and accessible settings of canticles for congregational singing. These topics are not as thoroughly addressed in the new Canadian supplement.

In the introduction, the editors make specific mention of their inclu-

sion of hymns of lament. We currently see hymn poets from several denominations writing these texts in response to an expressed need. It will be interesting to see if these hymns become a part of our standard repertoire.

For those planning worship, the usefulness of a hymnal relies on its indices and supporting materials. This supplement would be enhanced by the publication of a leader’s guide with background information and performance suggestions. The introduction indicates that these materials may eventually be available online.

The collection includes subject, scriptural, and first line indices, as well as listings of authors, composers, sources, and tune names. A metrical index is not included. One practical matter: the book is only available in a pew edition. There is not a spiral-bound edition designed to lie flat on a music rack or stand.

The layout of the book is remarkably clean, readable, and user-friendly. Those familiar with the excellent hymn collections of Selah Publishing Company will recognize its handiwork in typesetting this supplement.

With such a wide range of materials, *Sing a New Creation* is worth exploring, particularly for its diverse collection of global hymnody, hymns by women, and works of Canadian poets and composers. Perhaps the Episcopal Church will find inspiration to pursue its own new creation in the years ahead.

Marty Wheeler Burnett, D.Min., is associate professor of church music and director of chapel music at Virginia Theological Seminary.



Fresh Perspectives on Church Music

Ponder Anew

Conversations in 21st-Century Church Music

Edited by Jessica Nelson

Church Publishing, pp. 208, \$19.95

Review by M. Jason Abel

Ponder Anew, edited by Jessica Nelson — organist and choir-master at St. Andrew’s Episcopal Cathedral in Jackson, Mississippi — features fresh new perspectives on post-pandemic church music from important figures in the field. Nelson frames the context of *Ponder Anew* in

Using laugh-out-loud stories, Nelson shows how work between clergy and musicians can go awry.

the church musician’s vocation: “who we are and what, exactly, it is that we are meant to be doing.”

David Sinden’s essay, “Tablets and Technology,” reflects on the opportunities technology brings for extending the worship experience, while also examining the limits it can have on our liturgical life. The benefit of online worship, he believes, comes at the cost of ensemble singing, the awareness of sacred space, and the inability to share Communion with one’s fellow worshippers.

Bishop Deon Johnson writes about the importance of being intentional in our music selections, reminding us that our music and songs reflect our hospitality. Given that the America of today is so culturally diverse, he argues that sticking solely to one set of cultural metaphors may not speak to some churchgoers. Similarly, images of

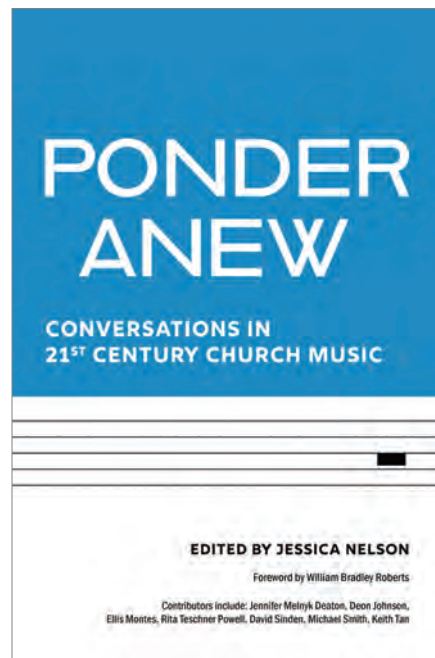
God in the Bible are vast and varied, and Johnson encourages us to embrace the richness of language and styles to expand the wonder of God to a larger audience.

Perhaps the most arresting essay in this collection is Nelson’s “You Will See Rare Beasts and Have Unique Adventures.” Using laugh-out-loud stories, Nelson shows how work between clergy and musicians can go awry. This oft-strained working relationship exists largely due to the failure to remember that both *ideally* share in the common goal.

Rather than only list problems, Nelson offers practical solutions to avoid common pitfalls that can disrupt a healthy partnership: the importance of documentation, mutual accountability, avoiding micromanagement, and capitalizing on strengths rather than focusing on weaknesses. This chapter should be shared in every seminary classroom, diocesan clergy retreat, and church musician conference.

Keith Tan’s essay on Contemporary Christian Music covers the healthy tension that can exist in differing worship styles, while also offering suggestions for incorporating contemporary music into a more traditional liturgical environment. Michael Smith shares his thoughts on using the music program for what it is: faith formation. He explains how a church’s music ministry is about much more than just making music. It can also be a powerful tool of evangelism.

Ellis Reyes Montes discusses the importance and benefits of incorporating cross-cultural interactions in music. The relationships formed from these encounters help to prevent cultural appropriation. By working with, listening to, and learning from those in the community whose works one wishes to borrow, one can offer the music with more authenticity.



Additional chapters include discussions with a wide range of professional church musicians. They each reflect on their calling and on the parts of their ministry that leave them most enthused.

The conclusion features six sermons focusing on church music. I found each deeply inspiring. Sermons from the funerals of Gerre Hancock and Ray Glover reflect on the awesome legacy these two church musicians have left for the Episcopal Church. Sermons shared from the Association of Anglican Musicians and the Mississippi Church Music Conferences offer timeless words of inspiration and support.

Ponder Anew is a rich resource for today’s church musicians, clergy, and seminarians. There is something in this highly recommended collection to challenge and motivate all of us who seek to provide a vibrant and relevant ministry of music.

M. Jason Abel is director of music at Christ Church, Alexandria, Virginia.

An Enduring Witness

Abbeys and Priors of Britain

By Stephen Platten

Pitkin Books, pp. 96, £9.99

Review by Simon Cotton

That Henry VIII closed them down, leading to the demolition of many of them, is the first thing that comes to the mind of many British people when hearing this book's title. They may know about Augustine coming to England in A.D. 597, but not that he was a Benedictine who led a band of 40 monks.

Written by Bishop Stephen Platten,

The arrival of the Black Death in the mid-14th century presaged a period of decline for some monasteries, but religious life in all the abbeys and priories received a mortal blow in the 16th century, with closure and asset-stripping. The deep piety of most communities counted for nothing. Nor did their role in their communities as sources of education and medical care, as well as hospitality for travelers.

After the Dissolution of the Monasteries in the 1530s, a few of the buildings survived in use, such as Westminster Abbey and St. George's Chapel, Windsor. Others included abbeys at Bath, Selby, and Tewkesbury and cathedrals at Can-

Centuries after the Dissolution, many of these buildings survive, and they are the subject of this book.

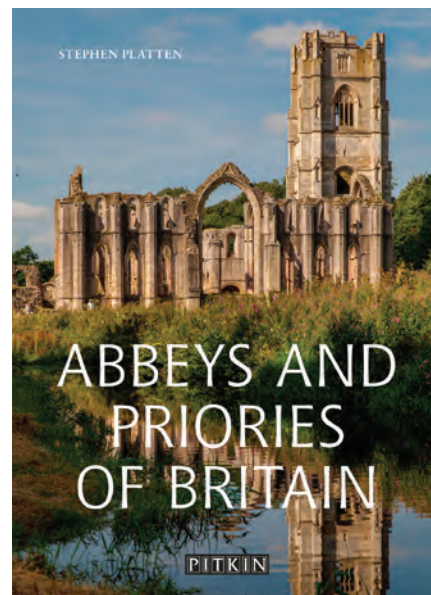
former dean of Norwich Cathedral (a medieval Benedictine priory), this book illustrates and relates the history of 67 abbeys and monasteries of England, Wales, and Scotland. They range from the remoteness of Iona and Lindisfarne to town abbeys like Bath and Tewkesbury, and shrines with Royal connections, like St. George's Chapel, Windsor, and Westminster Abbey.

Likewise they include buildings that remain in use, including Pluscarden Abbey in Scotland, the sole medieval monastery in Britain still working as originally intended, and many ruins. The biggest expansion of monasteries in England took place in the 12th century, and we see today an inheritance of that in the Romanesque (Norman) architecture found in many of the buildings, paralleled in many English cathedrals.

terbury, Norwich, Ely, Rochester, Worcester, Winchester, Carlisle, and Durham. In other cases, the abbey church's nave became the parish church (Binham and Wymondham in Norfolk).

Sometimes, especially in more populous areas, the whole building was purchased for parochial use, like Dorchester (Oxfordshire) or Selby (Yorkshire). At those monasteries deep in the countryside, especially Cistercian houses, demolition was the almost invariable fate. Of these, Abbey Dore in Herefordshire is a rare survivor, though lacking its nave. It was restored in the 1630s by Lord Scudamore, a follower of Archbishop Laud.

So often these buildings have been looted for building stone, sometimes as soon as the monks had left. Thus in mid-Wales the Cistercian abbey of



Cwmhir was dissolved in 1536, and almost immediately several of the 13th-century arcade piers were acquired by the parishioners of nearby Llanidloes and used in the reconstruction of their parish church, topped by an angel roof of 1542.

Centuries after the Dissolution, many of these buildings survive, and they are the subject of this book. Some are amazing ruins, possibly the best known being the northern houses such as Rievaulx, Fountains, and Jervaulx. Increased interest in the 19th century led to the conservation of the ruins and, although not covered here, increasing religious tolerance meant the building of new Catholic monasteries, including Ampleforth (Yorkshire), Belmont (Herefordshire), Buckfast (Devon), Caldey (Wales), and Downside (Somerset).

A very well-written and well-illustrated book, this will serve as a valuable introduction to many readers, possibly providing holiday itineraries too.

Dr. Simon Cotton is honorary senior lecturer in chemistry at the University of Birmingham in the U.K. and a former churchwarden of St. Giles, Norwich, and St. Jude, Peterborough. He is a member of the Ordinariate of Our Lady of Walsingham.

The Creator Amid the Moderns

God in the Modern Wing

Viewing Art with Eyes of Faith

Edited by Cameron J. Anderson and G. Walter Hansen

IVP Academic, pp. 216, \$29.99

Review by Ben Lima

What hath Art Basel to do with Jerusalem? Perceiving an aggressive secularism on the part of modern art institutions, many religious believers are quick to dismiss recent art movements entirely, taking comfort instead in more familiar work from the Age of Faith. *God in the Modern Wing*, which originated in a lecture series sponsored by Christians in the Visual Arts and Fourth Presbyterian Church in Chicago, more than makes its case that this dismissal is too hasty, and that great modern art has much to say about transcendence (even if this is often obscured by curatorial presentation).

The greatest lesson from the book is that although, if absolutely determined to do so, a viewer *can* interpret modern art in an entirely secular fashion, it is much more rewarding to visit the modern wing while keeping both the Creator and creation in mind. Its most stimulating chapters look at the work of individual modern masters; by contrast, the broader introductory pages, which discuss questions of art and modernity at a more general level, can be easily breezed through by those already persuaded of the topic's importance.

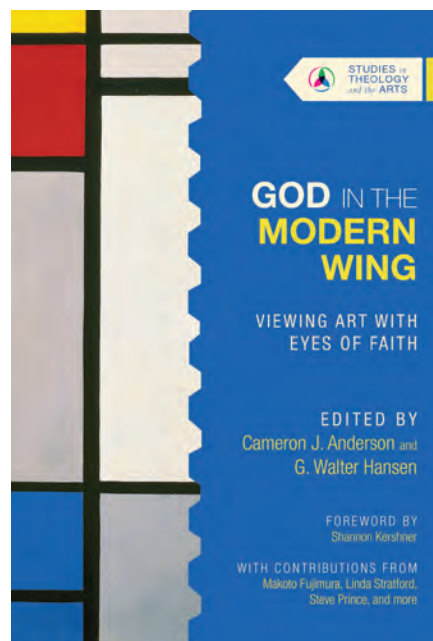
For readers whose knowledge of the field has been shaped by the wall labels posted by militantly secular museums, each chapter will yield new insight into a part of the modern canon. Constantin Brancusi's columns were interpreted by Mircea Eliade in terms of the *axis mundi* that connects earth and heaven, while none other than Jean-Paul Sartre saw Alberto Giacometti's emaciated figures

as "dances, made of the same rarefied substance as the glorious bodies promised to us by Scripture." The play of presence and absence in Picasso's cubism is related to apophatic and cataphatic accounts of Being, with reference to Aquinas.

The unforgettably degraded human figures in Philip Guston's painting are shown to be jeremiads on the "darkness of the human heart," in a chapter by Guston's former student Bruce Herman (a brilliant painter himself), who relates that Guston broke down and wept upon encountering Piero della Francesca's frescoes of the Legend of the True Cross in Arezzo. From an era shadowed by Auschwitz and Hiroshima, there are absorbing discussions of Jackson Pollock's work in terms of matter and spirit; of Barnett Newman's published reflections on *lema sabachthani* ("The unanswerable question of human suffering ... this question that has no answer"); and of coming face to face with the abyss in Mark Rothko's aniconic voids, which "pulverize idols."

Most ambitiously, Matthew J. Milliner demonstrates that the theological virtues can be used as a matrix to interpret modern art as a whole, via brief discussions of three individual artists: Marc Chagall (love), René Magritte (faith), and Salvador Dalí (hope). Milliner offers a brilliant model for faithful and constructive engagement with all of modern art, and yet the question nags: if *all* art can be read with eyes of faith, is the issue of the artist's belief, or lack thereof, *entirely* irrelevant?

To mildly cavil, I would say that some of the discussion of social-activist art remains too immanent, with not quite as much transcendence as I would have liked. And naturally, any such edited volume will have some gaps in its coverage. Readers interested in the most thorough introduction to this field might look to Jonathan A. Anderson



and William Dyrness's *Modern Art and the Life of a Culture: The Religious Impulses of Modernism* (IVP, 2016).

TLC readers might be especially interested in the writing of the late E.A. Carmean Jr., a former curator at the National Gallery of Art and later museum director in Fort Worth and Memphis, who retired to become a lay canon in the Diocese of West Tennessee, teaching at St. George's in Germantown and contributing sensitive and widely read columns on art and religion to *The Wall Street Journal*.

Most encouraging, however, is that this book is part of a dynamic conversation — several of its contributors and dialogue partners have come out with significant works in the last year alone (including Milliner, Herman, Anderson, and Makoto Fujimura), and there are more to come. Carmean, who died in 2019, would have been pleased to see it.

Ben Lima (@lectionaryart on Twitter) is an art historian and critic, and a parishioner at Church of the Incarnation in Dallas.

PEOPLE & PLACES

Appointments

The Rev. **Peter Ackerman** is rector of Christ Church, Chaptico, Md.

The Rev. **William (Billy) Adams** is associate for church growth at St. Elizabeth's, Ridgewood, N.J.

The Rev. **Brian Alberti** is priest in charge of St. Stephen's, Troy, Mich.

The Rev. **Marcel Algernon** is priest in charge of St. John's, Pine Island, Fla.

Ms. **Linda S. Allport** is dean of Bloy House, Los Angeles.

The Rev. **Laura Altman** is priest in charge of St. Martha's-Word of Hope, Lexington, Ky.

Rev. Canon **Lucy Amerman** is the Episcopal Church in Colorado's interim canon to the ordinary for mission and administration.

The Rev. **Jami Anderson** is interim dean of St. Matthew's Cathedral, Laramie, Wyo.

Dr. **Liza Anderson** is teaching professor of church history and ascetical theology at General Theological Seminary, New York.

The Rev. **Tim Burger** is interim rector of St. Patrick's, Albany, Ga.

The Rev. **Nancy Burnett** is associate rector of St. Bartholomew's, Poway, Calif.

The Rev. **Michael Bye** is interim priest in charge of St. David's, Cheraw, S.C.

The Rev. **Denise Cabana** is priest in charge of St. James', New London, Conn.

The Rev. **Bryan Caller** is vicar of St. Stephen's, Sweetwater, and All Saints, Colorado City, Texas.

The Rev. **Julie Carson** is interim priest at Holy Spirit, Sutton, Mass.

The Rev. **Philene Ware Dunn** is supply priest at St. John's, Centreville, Va.

The Rev. **Michael Dunnington** is interim pastor of St. Stephen's, Ferguson, Mo.

The Rev. **Charles Durland** is shepherd of the Little Church on the Prairie Minster in the Diocese of Kansas.

The Rev. **Carl Edwards** is parish deacon at St. David's and Bethany House & Garden, Topeka, Kan.

The Rev. **Susan Eibner** is chaplain for the Episcopal Hospital Chaplaincy program at Dartmouth-Hitchcock Medical Center, Lebanon, N.H.

The Rev. **Reed Freeman** is rector of St. James, Lake City, Fla.

The Rev. **Ed Frost** is priest in charge of Our Saviour, Milford, N.H.

The Rev. **Bill Fulton** is vicar of St. Germain's, Hoodsport, Wash.

The Rev. **Mark Galbraith** is interim pastor of Trinity, Escondido, Calif.

The Rev. **Ignacio Gama** is curate of Epiphany, Richardson, Texas.

The Rev. **Joseph (Gray) Hodsdon** is associate rector of St. James, Wilmington, N.C.

The Ven. **Marti Holmes** is interim deacon in charge of All Saints', Montgomery, Ala.

The Rev. **Evelyn Hornaday** is priest in charge of St. Michael's, Independence, Mo.

The Rev. **Jennifer Hornbeck** is priest in charge of Transfiguration, San Mateo, Calif.

The Rev. **Jan Hosea** is interim rector of St.

Mary's, Albuquerque, N.M.

The Rev. Dr. **James Hubbard** is rector of St. Paul's, Salem, Va.

The Rev. Dr. **Duncan Johnston** is rector of St. John's, Montgomery, Ala.

The Rev. Dr. **Chris Jones** is associate rector of St. George's, Nashville.

The Rev. **Scott Jones** is priest in charge of St. Sebastian's by-the-Sea, Melbourne Beach, Fla.

The Rev. **Dixie Roberts Junk** is priest in charge of St. Paul's-San Pablo, Kansas City, Kan.

The Rev. **Eric Kahl** is the Diocese of Florida's chaplain to retired clergy.

The Rev. **Benita Keene-Johnson** is interim rector of Holy Trinity, Baltimore.

The Rev. **Andrew Kellner** is interim priest in charge of St. Asaph's, Bala Cynwyd, Pa.

The Ven. **Bryant Kibler** is interim rector of Calvary, Ashland, Ky.

The Rev. **Stewart Lucas** is vicar of Holy Innocents', Atlanta.

The Rev. **Jason Lucas-Green** is rector of St. Ambrose, Foster City, Calif.

The Rev. **Joy Magala** is interim priest at St. Mary's, Los Angeles.

The Rev. **Ken Malcolm** is the Seminary of the Southwest's director of field education.

The Rev. **Roberto Maldonado** is priest in charge of St. Matthew's, National City, Calif.

The Rev. Canon **Patrick Malloy** is acting dean of the Cathedral of St. John the Divine, New York.

The Rev. **Sean Maloney** is rector of All Saints', Chelmsford, Mass.

The Rev. **Jacob Robert Nichols** is curate of St. James', Dallars.

The Rev. **Scott Nonken** is dean of the Diocese of Southwest Florida's School for Ministry.

The Rev. **Marlee Norton** is interim rector of St. Mark's and Olivet, Alexandria, Va.

The Rev. **Bryan O'Connell** is rector of Holy Innocents', Valrico, Fla.

Ms. **Carmen Piggins** is the Diocese of Michigan's missionary for young people's ministry.

The Rev. Dr. **Alvaro Pinzon** is associate rector for Hispanic ministries at St. Dunstan's, Houston.

The Rev. **David Potter** is curate at St. John's, Georgetown, Washington, D.C.

The Rev. Dr. **Marci Pounders** is rector of St. John the Apostle, Pottsboro, Texas.

The Rev. **Eleanor Prior** is priest in charge of St. Andrew's, Methuen, Mass.

The Rev. **Dan Puchalla** is interim rector of Atonement, Chicago.

The Rev. **Sarah Puryear** is priest associate at St. George's, Nashville.

The Rev. **Alex Quick** is children and family minister at St. Andrew's, Grand Rapids, Mich.

The Rev. **Judy Quick** is parish deacon at St. James, Alexander City, Ala.

The Rev. Dr. **Hillary Raining** is director of the Center for Christian Spirituality at General Theological Seminary, New York.

The Rev. **Betsy Randall** is rector of Epiphany, Richardson, Texas.

The Rev. Dr. **Cynthia Rasmussen** is assistant professor of public theology and eco-justice at Colgate Rochester Divinity School, Rochester, N.Y.

The Rev. **Erin Rath** is rector of St. Francis, Scottsbluff, Neb.

The Very Rev. **Craig Smalley** is dean of the Cathedral of the Advent, Birmingham, Ala.

The Rev. **Wes Smedley** is chaplain and mission advancement manager at St. Leonard's Ministries, Chicago.

The Rev. Dr. **Bobby Smith** is provost of Christ Cathedral, Salina, Kan.

Mr. **Corey Smith** is dean of the chapel and spiritual engagement and vicar of St. Philip's Chapel at Voorhees University, Denmark, S.C.

The Rev. **Greg Smith** is parish deacon at St. Mary's, Kinston, N.C.

The Rev. **Sarah Smith** is curate of St. Paul's Cathedral, Oklahoma City.

Dr. **Tim Snyder** is assistant professor of contemporary spiritualities and associate dean of digital learning at General Theological Seminary, New York.

The Rev. **Robert Solon Jr.** is priest in charge of St. Paul's, Put-in-Bay, Ohio.

The Rev. **Jacqueline Soltys** is rector of Good Shepherd, Norfolk, Va.

The Rev. **Thomas Sramek Jr.** is rector of All Saints', Hillsboro, Ore.

The Rev. **Daryl Stanford** is curate of the Love-Emitting Disciples Minster (Grace, Chanute; St. Timothy's, Iola; and Calvary, Yates Center) in the Diocese of Kansas.

The Rev. **Noah Stansbury** is campus missionary for Austin Canterbury, Texas.

The Rev. **Alyssa Stebbing** is curate of St. Paul's/San Pablo, Houston.

The Rev. **Derek Stefanovsky** is priest in charge of St. Peter's, Monroe, Conn.

The Rev. **Sarah Stewart** is rector of St. Paul's, Burlingame, Calif.

The Rev. **Peter Stimpson** is priest in charge of Merchant's Hope Chapel, North Prince George, Va.

The Rev. **Kathy Trapani** is interim rector of St. Anselm's, Lafayette, Calif.

The Rev. **Stephen Trever** is priest in charge of St. John's, Tuckahoe, N.Y.

The Rev. **Joanna Unangst** is curate of Trinity, The Woodlands, Texas.

The Rev. **Kurt Unangst** is curate of St. Isidore's, Spring, Texas.

The Rev. **Ashley Urquidi** is priest in charge of All Saints', Virginia Beach, Va.

The Rev. **Mark Van Wassenhove** is interim rector of St. Michael and All Angels, South Bend, Ind.

The Rev. **Dale Van Wormer** is associate priest for formation and liturgy at St. John's, Tampa, Fla.

Deaths

The Rev. **John R. Neilson**, a U.S. Marine Corps veteran of the Korean War, died May 4 at 89.

Born in New York City, he was a graduate of Lycoming College and Philadelphia Divinity School. He was ordained deacon and priest in 1961, and served parishes in New Jersey for all of his ordained ministry. He was named rector emeritus of All Saints Episcopal Church, Scotch Plains, after serving as its rector from 1969 to 1997.

Among his involvement in many church and civic groups, he was an oblate of the Order of St.

Benedict and a prelate of the Order of the Noble Companion of the Swan, an international order of Christian chivalry and knighthood.

Fr. Neilson is survived by Sandy, his wife of 59 years; his sister, Anne; a son; and two grandchildren.

The Rev. Canon **Nancy Grace Van Dyke Platt**, whose ministry focused on pastoral care, died September 14 at 84.

A native of Kane, Pennsylvania, she was a graduate of Hobart and William Smith Colleges and Seabury-Western Theological Seminary. She worked as a medical technologist before pursuing ordained ministry. She was ordained deacon in 1975 and priest in 1980.



After completing seminary, she served at Church of the Epiphany and Bishop Anderson House in Chicago. She became rector of St. Matthew's Church in Hallowell, Maine, in 1984, and remained there until retiring in 2004.

Her writing on pastoral care included "Betrayal and Healing: The Aftermath of Judas' Kiss," in *The Journal of Pastoral Care* (with Richard H. Hall), and the books *Pastoral Care to the Cancer Patient and So You Think You Don't Know One? Addiction and Recovery in Clergy and Congregations*. Bishop Chilton Knudsen designated her as a canon upon Platt's retirement.

She is survived by two sons, a daughter, and seven grandchildren.

The Rev. **Diane L. Rhodes**, whose second-vocation calling as a priest was marked by generosity and care for the poor, died September 14 at 73.

Born in Pittsburgh, she was a graduate of the University of Chicago and worked in management with the Illinois Bell Telephone Co. for many years before sensing a call to ordained ministry.



In 2004 she completed seminary at Drew Theological School. She was ordained deacon and priest in 2005. She became rector of St. Andrew's Episcopal Church in Harrington Park, New Jersey, in 2007, and remained there until her retirement 14 years later.

The mayor of Harrington Park expressed gratitude for her years of service to the borough, including assistance to homeless people.

An obituary prepared by the family noted wryly that her compassion extended to a National Football League team: "She will be remembered by many, young and old, for her passion and compassion, as well as her support of all those in need (including the Pittsburgh Steelers, of whom she was a dedicated fan)."

She is survived by a sister-in-law and two nephews.

The Rev. **Harry Steadman Tipton** joined a church at 13 because of the kindness Christians showed him after his mother's death. He died September 10 at 85, after many years of

repeating his favorite saying: "Ain't Jesus good?"

Born in Knoxville, Tennessee, he was a graduate of Louisiana State University and Seabury-Western Theological Seminary. He was ordained deacon in 1965 and priest in 1966. After seminary, he was priest in charge at Holy Comforter Church, Lecompte, and Trinity Episcopal Church, Cheneyville, Louisiana.

He joined the U.S. Air Force as an officer and chaplain, serving 21 years and retiring as a major. He received many honors, including the Air Force Commendation Medal with three oak leaf clusters. His years in the Air Force took the family to Osan, South Korea; Adana, Turkey; and several cities in the United States.

After retiring from the Air Force, Fr. Tipton served as rector of Church of the Epiphany in Crestview, Florida. He was passionate about prison ministry and served as a chaplain in the Florida state prison system for 10 years.

Fr. Tipton is survived by his former wife, five children, and 15 grandchildren.

The Rev. **James (Jim) Malcolm Warrington**, who served in the Army during World War II and the Air Force during the Vietnam War, died August 17, one month shy of 96.

Born in Boston to parents who moved frequently during the Great Depression, he attended Virginia Military Institute (VMI) for one semester before he was drafted into the U.S. Army during World War II. After the war, he was deployed to Munich, where he worked on securing and rebuilding the city.

When his Army enlistment was over, Warrington completed his studies at VMI and then joined the newly created U.S. Air Force ROTC program. After graduation, he served in the Air Force Reserve while working in the Department of Defense and the National Security Agency (NSA).

After five years working at the NSA, he sensed a call to ordained ministry. He completed a degree at the University of the South's School of Theology, and was ordained deacon in 1960 and priest in 1961. He served as an assistant priest in Tenafly, New Jersey, and McLean, Virginia, and earned a master in business administration from Fairleigh Dickinson University in 1966.

Fr. Warrington enlisted in the Air Force as a military chaplain during the Vietnam War. His desire to serve as a military chaplain was inspired by his having known the Rev. George L. Fox, one of the four Dorset Martyrs, who perished on the SS *Dorchester*.

At the end of his military career, Fr. Warrington settled in northern Virginia, living for decades in Falls Church. Until he entered a senior living facility in 2010, he lived a simple life without television, internet, or air conditioning. His life was filled with God, books, friends, pet cats, and his collection of model trains.

He is survived by a nephew, two nieces, and a grandniece.



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 4. Other classes mailed through the USPS: 0
- C. Total paid distribution: 2,834
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- E. Total non-requested distribution: 1,367
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I. Percent paid and/or requested circulation: 67%
Electronic copies:
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1. Outside-county as stated on form 3541: 1,322
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 3. Other classes mailed through USPS: 0
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A Life's Work

“Not to us, O LORD, not to us, but to your name give glory” (Ps. 115:1).

We have lost our original likeness to God, and in that loss have wandered far from home, to a land of depravity and evil, pride and dissension. For that reason, we find that “we have no power in ourselves to help ourselves” (Collect, Lent 3). Our help, our only help, is from the Lord, the maker of heaven and earth (Ps. 121:2).

There is, however, a proper sense in which we may and should assert the *dignity of the human person*, even in sin. God has created us, redeemed us, and sustains us in love moment by moment. God is the author of human worth and dignity, and so, even after we had fallen into sin, God, in love, rescued what he had made. In the words of Eucharistic Prayer A, “Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.” Precisely here we find the infinite worth and value of every human life.

Although our salvation is utterly from God, we are called to “work out our salvation.” God, working in us and through us, sets us to the plow. There is work to be done. In this work, God keeps watch, does not slumber, preserves us from evil, and keeps us safe. God is our shade against the heat of the day and our solace in the night hours (Ps. 121:4-8). “The LORD shall watch over your going out and coming in, from this time forth for evermore” (Ps. 121:8).

What, then, are we to do? Of the many works to which we are called, these are vitally important: striving with God and humans, the study of sacred Scripture, teaching, and prayer.

These are the work of a lifetime, requiring constancy and determination. We will not have faith for long unless we learn, like Jacob, to strive with God and humans. Faith is a struggle waged day after day; faith is endurance and perseverance.

The study of Scripture equips us for good works. This also is the work of a lifetime. “All scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness, so that everyone who belongs to God may be proficient, equipped for every good work” (2 Tim. 3:16-17).

Teach the faith. “In the presence of God and of Christ Jesus, who is judge of the living and the dead, and in view of his appearing and his kingdom, I solemnly urge you: proclaim the message; be persistent whether the time is favorable or unfavorable; ... As for you, always be sober, endure suffering, do the work of an evangelist, carry out your ministry fully” (2 Tim. 4:1-2, 5). How the faith is taught will differ according to circumstances and one's station in life, but everyone may bear the message of good news.

Pray without ceasing. “And will not God grant justice to his chosen ones who cry to him day and night? Will he delay long in helping them? I tell you, he will quickly grant justice to them” (Luke 18:7-8a).

Look It Up
2 Timothy 3:14

Think About It

Continue in what you have learned. Endure to the end.

Righteousness and Humility

Jesus “told this parable to some who trusted in themselves, that they were righteous and regarded others with contempt” (Luke 18:9). The well-known parable of the Pharisee and the tax collector may be heard as a straightforward vindication of the penitent tax collector, as if to suggest that the righteousness of the Pharisee is of little or no value. The Pharisee in the parable and those listening to Jesus stand under judgment because they “trusted in themselves” and “regarded others with contempt.” Righteousness, a life rightly ordered toward the love of God and one’s neighbor, is in no sense condemned. “Blessed are those who hunger and thirst for righteousness, for they will be filled” (Matt. 5:6).

The Pharisee and the tax collector are both in the temple; they have both come to prayer. In this regard, they are both to be commended. “How dear to me is your dwelling, O LORD of hosts! My soul has a desire and longing for the courts of the LORD; my heart and my flesh rejoice in the living God” (Ps. 84:1). Moreover, the temple of God is home to creation itself, to all being. “The sparrow has found her a house and the swallow a nest where she may lay her young; by the side of your altars, O LORD of hosts, my King and my God. Happy are they who dwell in your house! They will always be praising you” (Ps. 84:2-3).

In the temple, a house of prayer for all of creation, the Pharisee and tax collector stand together. It should be noted, however, that the Pharisee deliberately “stands by himself,” as if sensing that his high moral status distinguishes him from other people. The Pharisee confesses that he is not a thief, a rogue, an adulterer, or even like “this tax collector.” The Pharisee, it should be admitted, is, in some objective sense, a righteous man. Further, he says that he fasts twice a week and gives a tenth of all his income. The tithe he refers to is for the relief of the

poor. The Pharisee embodies a central ethical tenant to care for the poor. “Give to the Most High as he has given to you, and as generously as you can afford” (Sir. 35:12).

The tax collector, regarded by the people of his time as a traitor and thief, makes no claim of moral righteousness. Indeed, he acknowledges his moral deficit both through his gestures and words. He stands far off, he does not look up to heaven, he beats his breast. He says, “God, be merciful to me, a sinner!” In his penitence, the tax collector acknowledges the goodness of righteousness, a goodness he utterly lacks. He cannot, therefore, trust in his moral virtue but must plead for the mercy of God.

The tax collector went to his home justified because he humbled himself before God. Justified, he could not remain the same. “Happy are the people whose strength is in you! whose hearts are set on the pilgrims’ way. ... They will climb from height to height” (Ps. 84:4, 6). The moral transformation of the tax collector is the untold portion of the parable. The Pharisee, though a righteous man in many ways, does not return to his home justified, because he trusted in his righteousness and regarded others with scorn. His moral goodness was spoiled by a spiritual pride that set him as a judge against other people.

If he had prayed in humility, he would have seen that his righteousness was not yet perfect, or a pretext for judging others.

Look It Up

Luke 18:13

Think About It

The mercy we seek is assured.

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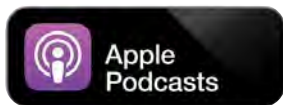
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