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ON THE COVER

A woman walks amid destroyed Russian tanks in Bucha, Ukraine, on a Sunday in April. The Rev. Canon Cindy Voorhees, a priest from California, talks about the 14 days she spent in Ukraine recently (p.18). And Ukrainian clergyman Yuriy Yuriyovych Yurchyk spoke to TLC as fighting worsened in the days after a bombing on the only bridge between Crimea and the Ukrainian mainland (p.19).

Rodrigo Abd, AP/Creative Commons photo

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\$1.4M in Fraud Alleged in Clergy Assurance Fund

By Kirk Petersen

The executive director of the Clergy Assurance Fund (CAF) allegedly treated its coffers as his personal piggy bank for years, misappropriating more than \$1.4 million intended for the widows and orphans of Episcopal clergy in Pennsylvania, according to a forensic accounting report.

John A. Miller worked at the fund from 2001 until earlier this year, serving most recently as treasurer and executive director. The fund was founded in 1769 as the Widows Corporation. The fund had more than \$80 million in assets in 2021, according to its annual report.



Miller

In a confidential July 11 letter obtained by TLC, the fund's vice president, James L. Pope, told members of its board: "between January 2016, and March 2022, Mr. Miller made duplicates of death benefit payments using fraudulent checks, some of which contained the forged signature of the Vice President of Clergy Assurance Fund. He paid the checks to himself and deposited them in his checking account in the total amount of \$1,425,400. In addition, he had used the credit card for numerous personal expenditures, totaling \$20,363."

Reached by telephone, Pope referred an inquiry to Laura Solomon, the fund's solicitor, who did not respond to multiple requests for comment.

Bishops of the five dioceses in Pennsylvania all serve as members of the corporation — essentially the board of directors — along with dozens of elected volunteers. The president of the corporation is the Rt. Rev. Daniel G.P. Gutiérrez, Bishop of Pennsylvania, which includes the greater Philadelphia area.

"I was disappointed and devastated to learn of this potential fraud,"

Gutiérrez said. "Fortunately, it did not impact those who were seeking funds from CAF. I trust that the justice system will come to the correct resolution on this."

Pope's letter indicates that Miller was dismissed after the transactions were discovered, and the matter was referred to the Pennsylvania attorney general and the FBI. It is not clear whether any criminal charges have been filed. Miller could not be reached for comment.

A Philadelphia-based accounting firm, BBD, conducted a forensic audit of CAF finances. In a report dated June 28, BBD wrote that on multiple occasions "the payee of the death benefit was paid out of the PNC Investment account, but a separate duplicate check recorded in the accounting software as being payable to that beneficiary was cut to John Miller for the same amount as the death benefit. The authentic disbursement of death benefits to the beneficiary was recorded in the general ledger as a reduction in investment return and the duplicate payment was recorded as death benefit expense in the general ledger."

The report also alleges Miller used his corporate credit card to charge \$11,433 for personal healthcare expenses, and \$8,930 for Uber rides and transportation, among other personal expenses.

"Despite this fraud and the unrelated reductions in market values in the second calendar quarter of 2022, Clergy Assurance Fund remains very well-funded, and can fully and promptly comply with all requests for policy death benefits from beneficiaries, as well as provide its wellness and other grants as it has before," Pope wrote.

Miller's family has been involved in the organization for centuries. In the fund's 2021 annual report, Miller wrote: "only last year did I discover

that our Founder, the Rev'd Dr. William Smith, was my sixth great-grandfather!" One of the flagged credit-card payments was \$204.12 to Ancestry.com, according to the forensic report.

Smith, who was provost of what became the University of Pennsylvania, served as president of the Widow's Corporation from 1784 to 1789. Founding Fathers among the early members of the corporation included Alexander Hamilton, Robert Livingston, and John Jay. The corporation originally served three colonies, but separate organizations for New York and New Jersey split off in 1806.

These and similar funds in other East Coast dioceses long predate the Church Pension Fund, which began operations in 1917.

MP: Parliament May 'Put Pressure' on Church

By Mark Michael

Disestablishment of the Church of England as the state religion is likely if the church refuses to change its teaching on same-sex marriage, said Ben Bradshaw, a senior Labour MP, in an October 4 interview with *The Guardian*.

The Diocese of Hereford declined to allow the Rev. Canon Mpho Tutu van Furth, daughter of the late Archbishop Desmond Tutu, to officiate inside a church at her godfather's funeral. That action showed the church is "actively pursuing a campaign of discrimination" against gay and lesbian people, Bradshaw said. Tutu van Furth, an Episcopal priest, is married to Marceline van Furth, a Dutch professor of medicine.

"I hope that we might see change," said Bradshaw, the former secretary of state for culture, media, and sport. "If

not, Parliament might want to look at this. Patience is being worn very thin, and Parliament is in a position to put pressure on the church. Without change, I think we might see growing calls for disestablishment.”

Bradshaw, the son of a former canon of Norwich Cathedral and a partnered gay man, said he is a churchgoer, and a strong supporter of establishment. “I think there’s great value in the servant church that’s there for everybody, on big state occasions and on countless smaller community occasions and events,” he said.

“But the contract with the nation has to be that it is there for everybody. It’s increasingly obvious that the C of E is not there for lesbian and gay people. And not only that, but it is actively homophobic, cruel, hurtful, and institutionally hostile.”

Tutu van Furth officiated at the funeral for her godfather, Martin Kenyon, on September 29, after church leaders moved the service to a large tent next to St. Michael and All Angels’

Church in Wentnor, a village in rural Shropshire.

“The denial was hurtful because it was so unnecessary,” she told *Church Times*. “The funeral was to be an intimate gathering of family and godchildren, celebrated in a tiny parish, in what is almost the middle of nowhere. The C of E could have extended as a courtesy and a kindness the PTO [permission to officiate] to me as a visiting priest from a sister church.” Priests from outside the Church of England must obtain permission from the archbishop of the province (in this case, the Archbishop of Canterbury).

A representative of the Diocese of Hereford said Tutu van Furth had not applied for PTO. The Bishop of Hereford, Richard Jackson, consulted with Lambeth Palace on the decision, and ultimately barred Tutu van Furth from conducting the service because of the Church of England’s 2014 policy, which bars those in same-sex marriages from ordination.

In a subsequent email to the clergy of

his diocese, Jackson said, “Despite it violating all my pastoral instincts, I didn’t really have any options with the current rules about overseas PTO and the House of Bishops’ teaching document.

“I think all of us recognize the current situation is untenable and that we cannot go on kicking the can down the road. We will need a solution that will allow everyone’s conscience to be respected and acted upon. I do not underestimate the difficulty of that task. The missional costs of not doing so are just too high.”

The Church of England’s General Synod is set to debate proposals for same-sex blessings at its February 23 meeting, aiming to “establish a clear direction of travel” on the issue. The February discussion follows more than two years of engagement with *Living in Love and Faith*, a resource for discernment about “identity, sexuality, relationships, and marriage.”

The Guardian noted that when General Synod first considered authorizing

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women to serve as bishops in 2012, and voted down the measure, Parliament summoned the Archbishop of Canterbury and several other senior church officials to answer questions about the decision. Two years later, General Synod approved the measure.

ACNA Parish Joins Episcopal Diocese

By Kirk Petersen

The story played out many times — a congregation in the Episcopal Church (TEC) voted to disaffiliate from the denomination because of doctrinal differences, and ultimately joined the Anglican Church in North America (ACNA). Litigation over property ownership frequently followed, and in some cases has continued for more than a decade.

In a rare instance, a congregation is now crossing the border in the opposite direction — without a lawsuit in sight.

In an October 3 announcement, the Rev. Ben Sternke of an Indianapolis church known as The Table wrote: “After a process of discernment lasting more than a year, last week our members voted 44-4 to disaffiliate with the ACNA and pursue affiliation with the Episcopal Diocese of Indianapolis, led by Bishop Jennifer Baskerville-Burrows.”

The church cited “resisting patriarchy and empowering women” and a “commitment to social and racial justice”

among its reasons for making the move. ACNA does not permit women to be elected as bishops, and some ACNA dioceses do not ordain women as priests. “We sensed there was better alignment for The Table within the Episcopal Church (and especially the Diocese of Indianapolis) than there was within the ACNA,” the announcement said.

The Table’s announcement does not explicitly mention LGBTQ acceptance, the most potent focus of conflict between TEC and ACNA. But in her October 3 announcement, Bishop Baskerville-Burrows said The Table’s leaders have “committed to being a safe place for LGBTQ people and to joining with us in our work to dismantle systemic racism and discrimination.”

She also wrote that she spoke with the Rt. Rev. Todd Hunter, the ACNA bishop with jurisdiction over The Table, “and am assured that he intends for their transition to be peaceful and free of conflict.”

Hunter is Bishop of the Diocese of Churches for the Sake of Others (C4SO), a non-geographic body widely considered less conservative than ACNA as a whole. Hunter dissented from a January 2021 ACNA House of Bishops’ statement that discouraged using the term “gay Christian” and published guidance urging churches to engage with Critical Race Theory. Hunter and many of the C4SO’s clergy were part of a nondenominational church-planting network that joined the ACNA in 2009, and most have never been directly involved with the Episcopal Church.

In a letter to clergy, Hunter wrote: “As the Bishop of C4SO, in a spirit of brotherly love and goodwill, I release



Worship at The Table

this parish into the care of The Episcopal Diocese of Indianapolis.” When asked if the central ACNA leadership needed to approve the change, the Rev. Andrew K. Gross, communications director, said by email: “This is solely a diocesan matter.”

Congregants of The Table worship at a local Methodist church — meaning there are no church buildings over which to litigate. The congregation is not coming “back” to TEC, as it had never been part of the Episcopal Church. It was founded as an ACNA church plant in 2015.

Baskerville-Burrows wrote that The Table “will now begin the process of applying to become a missional community under Canon 20 of the Diocese of Indianapolis.” In 2,400 words, that canon describes a process that begins with a hearing held after 10 days’ notice to the three Episcopal Churches closest to the proposed mission. By the afternoon of October 3, The Table had already changed its website to read: “The Table is part of the Episcopal Diocese of Indianapolis.”

The church has three rectors: The Rev. Spencer Ruark, Sternke, and the Rev. Matt Tebbe. All are bivocational priests ordained by the ACNA. They declined to comment beyond their written announcement.

Central Florida Nominates 3 for Bishop

By Douglas LeBlanc

In finding its three nominees to become the fifth bishop of Central Florida, the search committee presented potential nominees with seven

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questions ranging from theology to evangelism and from COVID restrictions to cultural diversity.

The last two questions called for no discussion but simply a yes or no. They captured the theological divide the diocese navigates on gay marriage: a diocesan canon forbids clergy from celebrating such weddings, but General Convention's Resolution B003 (2018) requires a bishop to make provisions for them. All three nominees said they would obey both standards. The nominees are:

- The Rev. Charles (Roy) Allison II, rector of St. James Church, Ormond Beach;
- The Rev. Canon Dr. Justin Holcomb, canon for vocations in the Diocese of Central Florida; and
- The Rev. Dr. Stacey Timothy Tafoya, rector of Church of the Epiphany, Denver.

Allison, a 2012 graduate of Nashotah House Theological Seminary, is a U.S. Air Force veteran and a graduate of the U.S. Army Intelligence School at Fort

Devens, Massachusetts. He is a member of the Order of St. Luke and the Brotherhood of St. Andrew.

Holcomb, a 1997 graduate of Reformed Theological Seminary, has a Ph.D. from Emory University in theological studies. He is the author of 15 books, including *Is It My Fault?: Hope and Healing for Those Suffering Domestic Violence* (with his wife, Lindsey), *Know the Creeds and Councils*, and *On the Grace of God*. He serves on the Living Church Foundation.

Tafoya, a 2000 graduate of Seminary of the Southwest, completed a D.Min. at Denver Seminary in 2020. "A Benedictine spirituality is at the heart of my approach to life and ministry," he writes.

The first question starts on a theological note by mentioning a bishop's pledge "to be one with the apostles in proclaiming Christ's resurrection and interpreting the Gospel, and to testify to Christ's sovereignty as Lord of lords and King of kings." The question added: "What do you understand

those words to mean, and are there any you hesitate to endorse? If so, please explain."

All three bishop candidates affirmed their belief in Christ's resurrection and expressed no hesitations about the pledge.


The three nominees spoke most from personal experience in answering the second question, about how they have described the gospel to a non-believer. Each devoted a page or more to answering the question in detail.

S.C. Dioceses Settle Most Remaining Issues

By Kirk Petersen

Sometimes a change in leadership can accomplish something that previously seemed impossible.

On September 26, the Episcopal Bishop of South Carolina (on the job
(Continued on next page)



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for not quite a year at the time) and the Anglican Bishop of South Carolina (just over six months after his consecration) announced the settlement of most aspects of a decade-long property litigation that cost incalculable millions of dollars.

“This settlement was made possible after extensive, good-faith discussions between the leadership of each diocese, each of which was engaged in an open dialogue of mutual respect and good will toward one another,” said the Rt. Rev. Ruth Woodliff-Stanley, the Episcopal bishop, in a written announcement.

“This settlement agreement allows us to invest our diocesan energy, time, focus, and resources in gospel ministry rather than litigation,” wrote the Rt. Rev. Chip Edgar, the diocesan bishop in the Anglican Church in North America (ACNA). The bishops both expressed gratitude for the graciousness shown by each to the other since discussions began in April.

The two bishops met for the first time on April 21, the day after the South Carolina Supreme Court partly overruled a lower, trial court that previously appeared to fully overrule the state Supreme Court. Then in August, the state Supreme Court partly overruled its own decision from just four months earlier.

It is hard to overstate how confusing the litigation has been. Since Bishop Mark Lawrence and a majority of the congregations in the diocese left the Episcopal Church (TEC) in 2012,



Bishops Edgar (left) and Woodliff-Stanley at one of a series of recent discussions


Molly Hamilton photo

nominal control or ownership of changing subsets of the church properties has shifted from TEC to ACNA (2012) to TEC (2017) to ACNA (2020)

to TEC (April) to ACNA (August).

And the litigation is not entirely over yet. “While the settlement does not affect the remaining issues regarding the property rights of three parishes currently pending before the South Carolina Supreme Court, nor the betterments lawsuit by several parishes pending in state trial court, it does resolve all issues regarding diocesan and trustee property and assets,” Edgar wrote.

The betterments lawsuit in particular holds the potential for further expensive conflict. Under the state betterments statute, a party who makes improvements to a property, in a good-faith belief that the party owns the property, may be entitled to reimbursement if a court rules that the



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property belongs to someone else.

But the settlement resolves the vast majority of the sprawling litigation over half a billion dollars in property. The biggest single chunk of that is the 314-acre St. Christopher Camp and Conference Center on Seabrook Island, which goes to the Episcopalians. The property, which can provide lodging for more than 300 guests, sits a few hundred yards away from a four-bedroom home on a quarter acre that sold in June for \$1.2 million, according to Zillow.com.

The dioceses did not release the full details of the settlement, but both published 11 identically worded bullet points describing various aspects, while not naming any of the affected churches. Some of the provisions reflect imaginative compromises.

For example, the ACNA diocese has had possession of historical papers and silver accumulated since the Diocese of South Carolina was established in 1785 as one of the nine original dioceses of the Episcopal Church. Rather than continue to litigate over rightful ownership, the dioceses will donate disputed items to local museums or historical organizations, after each diocese has an opportunity to make images of the documents.

The Episcopal diocese has planted new congregations in three of the church buildings that were turned over by ACNA since final adjudication of ownership earlier this year. At the first of these — historic St. John's on Johns Island — the first TEC service in a decade was held on July 17.

On the same date, the large and thriving ACNA congregation that was displaced held its first service in temporary quarters at a nearby middle school. Both churches livestreamed their services, which were remarkably forward-looking, with no hint of bitterness in the video and comments of the Anglican St. John's, or of triumphalism at the Episcopal service.

"I remain hopeful that we can bring remaining parish issues to full resolution and move into a new season of ministry as two distinct dioceses working alongside each other in the same communities for the sake of the gospel," Woodliff-Stanley wrote.

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The Prime Minister’s Office has announced that one of the last acts of Queen Elizabeth II was approving the Very Rev. Dr. **David Montieth** as the new Dean of Canterbury. Montieth, a native of County Fermanagh in Northern Ireland, has served as Dean of Leicester since 2013.

During his tenure in Leicester, the dean has overseen the reinterment of King Richard III, whose remains were discovered in 2013 in a Franciscan friary, and a current renovation of the cathedral. “David shares his life in a civil partnership with David Hamilton, a palliative care and bereavement counselor,” the announcement said.

The Joint Nominating Committee for the Election of the Presiding Bishop has **created a survey** on what the church seeks. General Convention will elect the 28th presiding bishop in the summer of 2024.

October 31 is the deadline to complete the survey, found at generalconvention.org/jncepb-survey.

The committee will release the position’s profile in the spring of 2023 and open nominations in late summer.

International Christian Concern has reported that 20 Congolese Christians, including an Anglican evangelist, were martyred October 4 in the village of Kainama, Nord Kivu, Democratic Republic of Congo. Other Christians were kidnapped during an attack by Allied Democratic Forces.

Among 20 people beheaded was **Sobu Mundeke**, an evangelist with the Anglican Church of Congo, who had traveled to Kainama to look for food for his displaced family in Beni.

“We are losing believers almost every night, savagely slaughtered or shot dead by the Muslim rebels,” said Bishop Cyrile Kambale of Beni. “We do not get to know all the cases, but we can verify that since the beginning of [October], 50 have been killed and tens taken away as hostages to serve the rebels in their camps inside the forests.”

Want More Pandemic Money? It’s Complicated

By Kirk Petersen

The good news is, many churches (and other small businesses) are eligible for tens of thousands of dollars in pandemic-related credits from the federal government, through the Employee Retention Credit (ERC) program.

The bad news is that the ERC is *ludicrously* complex, even by tax-code standards. Don’t ask your volunteer treasurer or part-time bookkeeper to manage applying — pay someone to do it for you.

The goal of this article is not to tell you how to apply for ERC, but rather to help you decide if your church should consider applying — while burdening you with as little complexity as possible.

What is the ERC program?

Your church may have received a tidy sum earlier in the pandemic from the Paycheck Protection Program (PPP), which involved loans that would be forgiven if you retained your employees. ERC was launched at the same time with similar goals, but it’s less well-known, it’s structured differently, and it’s *much* more complicated.

ERC applies to the last three calendar quarters of 2020 and the first three quarters of 2021. It’s no longer an incentive program — now it’s a look-back program. It’s too late to make employment decisions based on ERC — you either kept your employees during that period or you didn’t. But it’s not too late to take advantage of the program and potentially receive a substantial windfall for your church.

What's the deadline for applying?

Employers apply for ERC by filing an amended quarterly payroll tax return, Form 941-X, said Kristin Esposito, director for tax policy and advocacy with the American Institute of Certified Public Accountants. "Generally, an employer has three years to file a 941-X to correct the previously filed Form 941." Form 941s are due the last day of the month following the quarter, so for wages paid in the initial quarter of eligibility — the second quarter of 2020 — the deadline is July 31, 2023.

Why are people not talking more about ERC, the way they did about PPP?

When PPP and ERC were passed together in 2020, you could not apply to both — you had to pick one or the other, Esposito said. "PPP was seen as a better deal," so there were far fewer applicants for ERC than the government expected, she said.

Congress later eliminated the ban on using both programs — but the outdated idea that you can't apply for ERC if you got PPP is still out there. (Even the IRS website has it wrong.)

You can't use the same *dollars* that were used for PPP to qualify for ERC, "but a lot of employers have enough payroll to cover both," said Erin Lierheimer, a product manager at Paychex, a large payroll-processing company that offers a service to process ERC applications. ADP, which competes with Paychex in the payroll business, also offers an ERC application service.

How does a church (or other small business) qualify for ERC?

There are two ways to trigger eligibility for ERC.

Trigger 1: Did you experience a significant loss of revenue during any of the last three quarters of 2020 or the first three quarters of 2021, compared with the similar period in 2019? "Significant" basically means 50 percent for 2020 or 20 percent for 2021.

Lots of churches experienced more modest drops in plate and pledge income because loyal parishioners stepped up. But keep reading. The second trigger

may affect more churches.

Trigger 2: Did your church fully or partly suspend operations because of government orders regarding, for example, the size of gatherings?

Of course you did. Well, there may be some exceptions, but a lot of churches will qualify this way. For example, if government orders caused you to place any limits on how many people can attend worship services, then you partly suspended operations. (It has to be because of a government order — your bishop's order doesn't count.)

How much money can we get?

If you Google "Employee Retention Credit," you'll see a zillion ads offering to help you apply for ERC. Many of them will bellow that you can get "up to \$26,000 per employee!" — which is true, but that's the maximum. You probably won't get that much.

Still, even a smallish church with a handful of employees might realistically qualify for \$80,000 to \$100,000.

And unlike PPP, this isn't a forgivable loan, it's a credit. As soon as you get the government check, you can spend it however you like.

What kinds of employees qualify for ERC consideration?

Here's another bit of bad news, and it uniquely affects churches. ERC is based on the salaries of the FICA-eligible employees you retained. *This means clergy salaries cannot be considered for ERC.*

Many years ago, for reasons someone thought made sense, clergy were carved out of the FICA system. Some clergy can apply to be excluded from Social Security and Medicare altogether, but most clergy pay Social Security and Medicare taxes as if they were self-employed — rather than through FICA withholding.

For most small to mid-size churches, clergy salary is the largest component of payroll, but it doesn't count toward

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Want More Pandemic Money? It's Complicated

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ERC. Even so, non-clergy salaries often make the credit program worthwhile.

How is the amount of the credit calculated?

Don't even go there.

Seriously, it can't be that complicated.

Seriously, yes it is. The ERC was created early in the pandemic, and then was modified three times, most recently in November 2021. Google will provide 80,200,000 links for "Employee Retention Credit" — but most of them are obsolete. Anything that hasn't been revised in 2022 is out of date.

The Internal Revenue Service website has a page of questions and answers about the program. (Think of it as the IRS ERC FAQ.) Under the headline on that page, the first line of bold type reads: "This Page is Not Current." This is followed by links to a bunch of PDF updates, the first of which is more than 100 pages long — and your eyes will glaze over midway through the first paragraph. Keep in mind that some parts of that document are modified by future PDFs. (Which parts? You'll have to read the other PDFs to find out.)

The IRS website is *worse than useless* regarding ERC. It's confusing, self-contradicting, and, as it says in bold type, the advice is "not current."

If you really want to try to calculate ERC yourself, a good starting point is an article in *Church Law & Tax*, a *Christianity Today* website. Buckle up: it's 6,000 words, about three times the length of this article.

OK, I'm convinced. How much will it cost to pay someone to manage the application?

There's a thriving industry of ERC preparation services, and they operate under two payment models: flat fee and contingency.

The going rate for contingency providers seems to be 15 percent, although it can range from 10 percent to 25 percent. The fee is paid after the church (or other business) receives a check from the IRS, which can take 10 to 16 weeks or more. A flat fee often ends up being less expensive, but generally must be paid before the IRS check arrives.

Which makes more sense for a church — flat fee or contingency?

Churches tend to be risk-averse and governed by volunteers, and you may understandably be reluctant to shell out thousands of dollars before being absolutely certain how much money you'll receive from the ERC. Contingency may seem like the safer bet.

On the other side of the argument, both Esposito and Lierheimer said to be cautious of contingency providers. They say some contingency providers may be overly aggressive in applying the IRS rules, which could result in an audit. (CPAs are not allowed to charge contingency fees, and Paychex charges a flat fee.)

Michael Ray is compliance manager for Five Star Tax Resolution, which provides ERC services for a 15 percent contingency. He said flat-fee providers "put a lot of things up on the internet just to validate why they need to be paid upfront."

Regarding a potential audit, "we guarantee our work," Ray said, "so that if there's an issue that should arise, we'll represent you and resolve the issue."

There are so many outfits advertising for this business — how do I pick a provider?

There are three categories of providers: Payroll firms, certified public accountants, and ERC-specific contingency companies.

Payroll: If you already work with a payroll-processing company like Pay-

chex or ADP that offers an ERC service, it probably makes sense to go with them. They want to protect their long-term relationship with you — they're not going to charge you a fee that's out of proportion to the credit.

Lierheimer declined to give specifics of the Paychex fee structure for competitive reasons, but "if your credits are on the low end, we're not charging you an arm and a leg for this. You're not going to be charged, you know, 50 percent of your credit, by any means." Paychex will decrease its fee if necessary, and if it doesn't make financial sense for you to file, it will be able to tell you that.

Paul VanHuysen, the tax director at ADP, said his firm has a different approach. It usually charges a contingency fee for the service, generally 12 to 15 percent depending on complexity, but will sometimes cap the fee at a certain dollar amount. It also does ERC applications for businesses that do not use its payroll-processing service, although that puts more burden on the client to provide precise payroll information. Paychex provides the service only for payroll-processing clients, although a church or business can qualify for the service by becoming a new payroll client.

CPAs: Business models for certified public accountants vary widely, from sole practitioners to huge consulting firms. Anecdotal evidence suggests that some sole practitioners and small firms don't want to have anything to do with ERC because it is so complex, and they would have to charge large fees to make it worth their while. Still, if your church has a relationship with a CPA, ask about ERC.

Kaylyn Varnum, coauthor of the *Church Law & Tax* article, is a partner at Batts Morrison Wales & Lee, a large CPA firm serving nonprofit clients. Her firm charges \$1,500 for an initial evaluation of eligibility for ERC. This

will deter many small and medium-size churches, but could be worth considering for a large church with complicated finances, or that operates a school or day-care center. A partner at another large accounting firm, who did not want to be identified, said his company charges \$250 per employee per quarter — which would be \$7,500 for a church with five employees that has credits for five of the six quarters.

Contingency providers: A contingency-based service has a built-in incentive to maximize the amount of a credit. You want some assurance that the service understands the ERC program and will not play fast and loose with the eligibility requirements.

Some things to consider: How long has the company been in business? Does it provide tax resolution work beyond ERC? Ray said Five Star Tax Resolution has been in business 16 years.

Luke Olson is a non-CPA employee of a Christian nonprofit based in Wis-

consin who does ERC business with a partner, operating as Hundredfold Consulting. He told TLC he had submitted eight applications for churches in the last two weeks, charging a 10 percent contingency. He cites Scripture while talking knowledgeably about the ERC program.

“There’s a lot of opportunity for embellishing, and we really need to make sure that we’re not doing that,” Olson said. “And that our clients, who really want and need the money, we need to make sure we’re not talking them into thinking they qualify for quarters that are not really qualified.”

If you’re looking for a contingency provider, ask for recommendations from other churches, your diocese, or small-business owners. Don’t be surprised if you’re met with a blank stare — ERC has not penetrated the public consciousness the way PPP did.

A good starting question is to ask the contingency provider if it makes any difference whether an employee is

clergy or non-clergy. If the answer doesn’t line up with what you’ve read here, look elsewhere.

Is the program in any danger of running out of money?

Unlike PPP, there is no set amount of money for ERC — it’s a credit against taxes paid. “If you’re eligible, you’ll get the credit,” Lierheimer said.

What was that deadline again?

To take full advantage of the program throughout the six quarters it existed, the deadline is July 31, 2023. If you miss that, it still may be worth applying, as there are subsequent deadlines every three months for the additional five quarters of the program.

Tick tock. As VanHuysen put it, “the juice is worth the squeeze.”

Kirk Petersen is a longtime member of St. George’s Episcopal Church in Maplewood, New Jersey, and has served on its vestry and finance committee.



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“Chichen Itza: Day of the Dead” (back and detail on next page)

CULTURES

Posey Krakowsky’s ‘Creole’ Quilts

Spirit-Driven Stitchin’
 Church of the Heavenly Rest
 1085 Fifth Avenue
 New York City
 November 6-December 31

Review by Dennis Raverty

Posey Krakowsky’s sumptuous quilts not only sew various disparate fabrics, surface designs, and textures to one another. They also stitch together diverse cultural

and spiritual traditions, from Pre-Columbian Mayan and Afro-Caribbean Vodun to Christian iconography, and even archaic Chinese script, in what can perhaps best be described as a visual and spiritual creole with distinct mystical connotations. A new exhibition of her work is slated for November at the Church of the Heavenly Rest’s gallery on the Upper East Side of Manhattan.

Linguistically, *creole* is a language derived from two or more mother languages, like the French-related

Creole spoken in Haiti and parts of Louisiana. Krakowsky (originally from New Orleans), makes quilts that likewise conjoin various visual languages and spiritual traditions into a new and unexpected unity that maintains and transcends the integrity of each unique component in the overall configuration of both form and concomitant faith.

In one particularly impressive quilt, “Chichen Itza: Day of the Dead,” the artist represents the sugar skulls traditionally offered to the

departed by contemporary Mexicans on All Souls Day (Nov. 2). The skulls dominate the artwork in a surprisingly whimsical arrangement.

The holiday is also sacred to African traditions, as practiced in Benin as well as in the Caribbean, where the Gede spirits, like Bawon



Krakowsky

Samdi (Creole for “Baron Saturday”), are believed to watch over graveyards and give access among the living to deceased ancestors. In both cases it is not a mournful but a joyous observance

that celebrates the living memory of the departed. Krakowsky appropriately captures the levity of the holiday, and despite the references to death, her quilt is quite exuberant, optimistic, and decorative.

Here and there are affixed to the fabric tiny “charms” such as a rooster or a crocodile, or African trade beads, as well as little stick figures running or dancing, enlivening the sensuous surface of the quilt. Surrounding the richly embroidered and embellished composition is a wide, bright orange-red border ornamented with Chinese script in an archaic style, now used only for signature seals, but originally found on ancient oracle bones used in divination. It represents, perhaps, the multiplicity and diversity of individual souls on this day, each signature referring to an ancestor (Confucian cultures have rites for the veneration of their ancestors).

The artist is a priest and serves as curate at New York’s Episcopal Church of the Ascension. That parish combines Protestant and Catholic traditions eclectically in its liturgy and identifies itself as a broad church. In her sermons, Mother Krakowsky likewise draws from a variety of different spiritual traditions, and she strives to find the commonalities in these traditions, while also respecting their individual and idiosyncratic



character. Her sermons and her artwork are cut from the same cloth, so to speak.

In an old Islamic parable, several people are with an elephant in a large tent in the dark, and each person is



from a region where no such creature is known. One of them, embracing the animal’s enormous leg, says it must be a tree. Another, holding the tail, assumes it is a vine of some sort, and to yet another person grasping the elephant’s agile trunk, it appears to be a large, writhing serpent.

Each has only part of the truth, and so their perception of the overall whole is only fragmentary. God (Allah) is the elephant, and we are the people in the darkness. Each tradition, whether Islam or Buddhism or Christianity or traditional Vodun spirituality, has only part of the truth.

Krakowsky’s quilts also have elaborate compositions on the back, and can be seen well from either side. Perhaps that’s another allusion to the value accorded to a serious consideration of alternate perspectives that might not be altogether commensurate, yet speak to a larger, all-encompassing truth. It’s not entirely evident, if one is too attached to a particular vantage — or to a patch or fragment of that quilt, which constitutes but one part of a larger and more ineffable totality.

Dr. Dennis Raverty is an associate professor of art history at New Jersey City University, specializing in art of the 19th and 20th centuries.



Brownlee

Wycliffe College photo

Ordinary Means of Grace

Forming Clergy in a Fractured Church

This interview is adapted from an excerpt of the Living Church Podcast, Episode 87. Listen to the entire interview at tinyurl.com/44bauext.

Associate editor Amber Noel welcomed the Rev. Dr. Annette Brownlee, chaplain, director of field education, and professor of pastoral theology at Wycliffe College, Toronto, to discuss ministry to ministers and forming tomorrow's clergy in a diverse Anglican context.

Tell us about your journey into chaplaincy.

I was in full-time parish ministry in the United States for 20 years — Connecticut, inner-city Cleveland, Colorado — and then around 2007, I came to Wycliffe. The students had been asking for a chaplain. The principal

was kind of the chaplain, but no one wanted to go talk to the principal for some odd reason.

Being a chaplain at a seminary is very different than being a chaplain in another kind of institution; much more similar to congregational ministry. It has a strong liturgical and sacramental component. And I'm the go-to person. People knock on my door and say, "Can I talk to you?" [Former principal] George Sumner said, "Think of this as your parish."

What's particular about Wycliffe? I have friends who have gone there, and it sounds like a Christian Hogwarts — beautiful old building. Am I wrong?

No, it really is a kind of Hogwarts.

We've got lots of degrees you can do.

It's a Canadian context, which is different than the U.S. for lots of reasons. Wycliffe is one of seven seminaries in the Toronto School of Theology. We are very ecumenical. Episcopalians are learning in classes with Baptist colleagues, Pentecostals, or students with nondenominational backgrounds. It's just a very rich way to learn. And then we're in the middle of a very diverse city.

What top three expectations do Anglican seminarians bring with them?

A sense that there's a certain way to be a Christian. Hopefully, through their classmates, through working in different congregations, through reading the history of the Church, they will

realize there are many ways to be a Christian, and they can hold their way a little bit more lightly.

The second thing is the expectation, or at least the assumption, that ordained ministry is similar to being a parishioner. I think most people who come to seminary have had the gift of being with very committed Christians. [But] lots of people in congregations are not sure why they're there, or they really don't want to grow their faith. And we're called to serve, love, and proclaim the gospel to everybody.

And people come with a lot of confidence in the power of our liturgy, for better or worse. We all know the Canterbury Trail. There are certainly more students who graduate as Episcopalians or Anglicans than enter. I don't want to negate that. But I think we can rest too easily on the power of our liturgy.

When you encourage students to explore different ways of being Christian, are there any that help them make this move from parishioner to clergy?

They do field placement in an expression of church that is not their happy place. Here is that opportunity to get out of their comfort zone and to do it with humility.

The other thing, surprisingly, is the practice of daily prayer. For some, corporate common prayer is a very new thing.

It's also quotidian. I wonder if you expend some effort to teach eager, on-fire students the benefit of the quotidian.

Absolutely. I teach a first-term course called "Life Together: Living the Christian Faith in Community." We're reading Bonhoeffer and Kathleen Norris's *The Quotidian Mysteries*, which really emphasizes ordinary means of grace.

For some, that's an enormous relief. Some who grew up in other traditions, they thought unless they were converting people every day, there's something wrong. Some students think, "Yeah, you do all the ordinary stuff, but the real action of the Holy Spirit is over

When you are ordained in the Episcopal Church, you are ordained for the whole church, not just the little happy place in the church you and your friends like.

here. We're gonna baptize, we're gonna do Communion. But the real action is sitting at Starbucks with my Bible with one person."

But the converse of that is to go to a prayer and praise service, and actually sing praise songs, and maybe have a kind of service that doesn't look like it came out of the Book of Common Prayer. Because it's not about you. When you are ordained in the Episcopal Church, you are ordained for the whole church, not just the little happy place in the church you and your friends like.

What do you see as the top discipleship needs of seminarians?

You desperately, desperately need friendships, investing in a community with other clergy or people in leadership positions. People talk all the time about the loneliness of the parish. It's real. Even if you're surrounded with loving people who love and pray with you, being ordained is different. It's supposed to be.

And guard your tongue. Psalm 34:13 says to "keep your tongue from evil speaking and your lips from lying words." It's so easy to complain. We are absolutely dependent on the other person for our salvation, and we cannot call anyone else a menace. How challenging is that? I think seminarians need to learn this, but I wouldn't certainly limit it to seminarians.

This also seems an extra-important discipline in navigating how or if to be friends with parishioners. Because you do need people you can let your hair down with.

That is tricky. I encourage students to find structured ways of having community outside the congregation,

whether that's a soccer team or an art lesson. And in my congregations, a few can be sort of bilingual: a friend, but also a parishioner. We had small children, and sometimes we carpooled, and you want your children to have friends in their congregation. But when you start to talk about the church, you let your hair down, you say, "Oh, I'm really struggling with this situation" — that's very thin ice. And one has to think about that.

You have to have friends who can understand you.

Yeah. And understand the pressures on you, you know. What keeps you up at night?

How much of an awareness is there among your students about the tensions and divisions in the Communion? Are there ways to train seminarians, not only in theology and pastoral ministry, but also in institutional savvy and grace?

I would say for some of our younger Episcopalians or Anglicans, including those who might have theological commitments different from mainstream TEC, these aren't their battles. They decide to be a part of this church knowing its drift, because there's enough wonderful stuff. There's more that unites us versus divides us. I don't think they have any expectations that they will be an agent of change in the church or an agent of conserving values. The questions will be: Will their bishops have their backs? Or will a bishop throw them under the bus if something happens?

I don't know if you can teach them [institutional savvy]. You can model grace and charity, that they would then extend into that fraught realm. We have an opportunity to do that in the classroom because we're ecumenically diverse. We have some great spirited conversations. The more passionate, the more fun. But it's a real chance to model grace across denominational or theological commitments. And I think that then extends into all other aspects of the Church. □

‘Tugged at My Heart’

By Kirk Petersen

The Rev. Canon Cindy Voorhees took a 14-day trip in August to war-torn Ukraine, to serve as a chaplain to women and children who had been raped by Russian soldiers.

The focus of the trip changed, and she didn’t meet with any rape victims. But the California priest talked with lots of Ukrainians from many walks of life, and came back with a changed perspective on the nature of war. She knew going in that Russia’s war was an existential threat to Ukraine. She came home believing it also represents a serious threat to the entire world.

A few weeks after the war began in February, St. James posted a banner of Ukraine’s blue and yellow flag and the words “Pray for Ukraine.” That brought a steady trickle of Ukrainian expats to visit the church, one of whom asked Voorhees to consider being a chaplain. A new Ukrainian friend accompanied Voorhees as an interpreter. They spent most of the trip in Kyiv and Lviv, well away from the fighting.

Voorhees spoke with THE LIVING CHURCH for more than an hour over Zoom on October 7 — before the Crimea bridge explosion and the Russian reprisals that followed. These excerpts have been condensed and lightly edited for brevity and narrative flow.

Voorhees: The more I talked to people [about visiting Ukraine], they’re like, “No way.” But I kept getting tugged at my heart. I kept waking up in the middle of the night with this inner voice saying, “You know, you need to go.” So it was not like it was planned every step of the way. It was more like, go by faith.

One of the most rewarding times was when I met with the top psychologist for the military. And we sat for three hours, while she was bending my mind. She kept saying, “That’s your Western mind, that’s your Western mind. You need to understand the culture of Russia, you need to understand what’s going on since 2014. It’s an asymmetrical attack that is targeted for



Voorhees poses with Lidiia Zamaraieva, her translator, in front of a bombed-out building in Bucha.

Photo courtesy of Cindy Voorhees

you as well. If we don’t win, it’s not going to be good for anyone.”

They’re at war. We have a Christian mindset: Love your neighbor. They say, “Great, but this is an unprovoked, unjust war.” And I said, “Well, there’s probably many people in Russia that are against it.” But the Ukrainians say, “You don’t understand the Russian mind. Russia has a cultural attitude that we are subhuman. They are superior. And they want world domination; they’ll do it by any means. [Ukrainians are] fighting for democracy and freedom, and if they lose, Russia will be empowered. And they will keep coming. This is not just, you know, restoring the USSR, this is world domination.

I guess I’m not as careless now about saying, “Love your neighbor.” It’s a deeper thought process when you’re sitting in front of a military psychologist who’s on the front line.

Would you go back?

I would if there was a purpose. I actually fell in love with the people and the culture.

Tell me about some of the people you met. You told your congregation about a family in the east who got up

in the middle of the night and realized they had to leave immediately.

When [the mother] was speaking, I envisioned her running around the house like it’s on fire, and you don’t know what to take. You grab the kids, you got the pets, and then they were on a train, and they were being packed in like sardines. And they didn’t know where they were going. And it was for 24 hours.

I think the one that sticks out in my mind the most is in Lviv. I went to a home for women and children. And this woman wanted to speak to me. She had a 4-year-old little boy, very autistic, in diapers. She said he had a school [back home] that was very good for him, very regimented. And he is so traumatized, he’s regressed into diapers. He was definitely disturbed, sitting there while we were talking, and it broke my heart.

I haven’t told anyone this. When we left, I was on a train from Lviv to Poland, and my interpreter said, “What did you think of the trip?” And I’m not a crier, but I said nothing, I just sat there and wept. I kept saying, “Give me a minute. Okay, give me a minute. I’m not a crier, give me a minute.” This went on for a little while, and she just touched my knee and she said, “Enough said.”

Five Minutes with the Former Archbishop of Donetsk



Fr. Yuriy Yuriyovych Yurchyk

By Richard J. Mammana Jr.

Ukrainian clergyman Yuriy Yuriyovych Yurchyk (Юрчик Юрій Юрійович, born 1970) has served in Orthodox, Eastern Rite Catholic, and Latin Rite Roman Catholic churches since his ordination to the priesthood in 1991. He was appointed Bishop of Donetsk and Mariupol in 1999 within the Ukrainian Orthodox Church (Kyiv Patriarchate), with responsibility for the Diocese of Luhansk, near the Russian border. He was elevated to the rank of archbishop in 2008, and has been a priest of the Ukrainian Greek Catholic Church since 2009.

Since the outbreak of the Russo-Ukrainian War in 2014 and its intensification in 2022, he has maintained extensive contacts with Western Christians through social media, including photographs of daily life in Zaporizhzhia in southern Ukraine.

TLC reached him as fighting worsened in the days after a bombing on the only bridge between Crimea and the Ukrainian mainland.

What is your daily life like during the war?

During the war, our life, of course, changed significantly. The shelling has ended in our city tonight. I'll try to sleep more after I write to you. It's 2 a.m. now and [there's] another shelling by Russian missiles.

Of course, thousands of people have left for other countries, but thousands are also seeking asylum in the cities of Ukraine. You can imagine that these people have lost all their possessions and often live in refugee shelters. Unfortunately, dozens of rockets with which the Russians destroy the civilian infrastructure of our city have become an

important part of our daily life. Before the approaching cold weather in late autumn and winter, they try to make life miserable for civilians.

What is church life like right now? Where are you worshipping?

We celebrate Divine Services in our parish churches, and I also recently opened the Office of the Ecumenical Order of St. John, where we also have an ecumenical chapel and gather for prayer: [facebook.com/OrderGothia](https://www.facebook.com/OrderGothia).

What are the needs of Christians in your part of Ukraine? How can we help?

In addition to the Divine Service, which we celebrate every day in the morning and evening, we devote a significant part of our time to humanitarian work. Now our churches have become humanitarian hubs where people receive food, clothing, and medicine. Since the beginning of the war, our city of Zaporizhzhia has been filled with refugees from the territories occupied by Russia.

Therefore, the main problem for us is the purchase of warm clothes, blankets, battery-powered table lamps, heaters, and food for people in need. We also use this office for humanitarian and cultural activities. The electricity and water cost is about \$150 per month, and there is also office rental cost.

Thank you very much, my dear friend and brother! We have many reasons to be sad. Every day, Russian missiles fly into our city, but we feel your prayers and the help of the entire American people.

Richard J. Mammana Jr. is archivist of The Living Church and the Episcopal Church's ecumenical associate.

This Year's Winners

Student Essays in Christian Wisdom

We're pleased to present the winning essay of our 13th annual Student Essays in Christian Wisdom competition. Submissions came from Anglican and Episcopal seminarians and students of theology from around the world.

Our first-place essay is by Garrett Puccetti. Puccetti is a middler at Nashotah House Theological Seminary, where he lives with his wife, Erin, and is an aspirant to holy orders in the Diocese of Central Florida. His journey into the Anglican tradition began when he visited Canterbury Cathedral, and he loves learning how sacred space informs theology and our understanding of God and creation.

Jacob Garrett placed second for his essay, "Wisdom for Life Under the Sun." Garrett is a student at Ridley College, Melbourne, Australia, and works for Manna Gum, an organization at the intersection of economics, ecology, and Christian faith. A slow-travel enthusiast, he makes his own hiking equipment from natural materials.

The Rev. James (Jay) Thomas placed third for his essay, "Concerning the Virtuous Pagan." Thomas is a senior at Nashotah House and a former nuclear surface warfare officer in the Navy. He now serves as a chaplain candidate in the Naval Reserve and a transitional deacon in the Jurisdiction of the Armed Forces and Chaplaincy.

Finally, Maxine King received an honorable mention for her essay, "Signs, Things, and the Mediation of the Ineffable: Sacramental Ecclesiology in Book I of Saint Augustine's *De Doctrina Christiana*." King is an M.Div. candidate at Virginia Theological Seminary.

Special thanks to our judges: the Rev. Dr. Annette Brownlee (chaplain and professor of pastoral theology at Wycliffe College, Toronto), the Rev. Molly Jane Layton (associate rector for congregational care and worship at the Parish of Calvary-St. George's, New York), the Rev. Dr. Matthew Boulter (rector of St. George's Episcopal Church, Austin, Texas), and the Rev. Dr. Robert MacSwain (associate professor of theology at the School of Theology, University of the South, Sewanee, Tennessee).



Southern Transept, the Abbey Church of St. Denis

Wikimedia Commons

Sacred Space and Mystical Symbolism

The Theology of Pseudo-Dionysius Reflected in the Abbey Church of St. Denis

By Garrett Puccetti

Sacred space is not simply a building. As current events and technological advancements have increasingly challenged traditional concepts of sacred space and corporate worship, it is all the more important to examine the role that sacred space plays in formation. A church building is a world of common story and symbolism, where a narrative and worldview are made manifest in works of stone and wood.¹

The Church over the centuries has used the visible tools of art and architecture to teach worshipers and engage with the senses, creating a sacred environment in which to encounter God and approach him in the sacraments. Under the influence of mystical theologians such as Pseudo-Dionysius, new concepts of sacred space moved the Western Church toward a sense of beauty in which sacred space could contribute to a believer's divinization in the divine reality of corporate worship. As illustrated by the Abbey Church of St. Denis, an innovative work of early Gothic architecture, worshipers are intimately engaged by the theology that infuses a sacred space, and a church can become an icon of God's cosmos and an aid to our union with God.

Sacred space in Western Christianity comes with many preconceived images. Light coming from stained glass, symmetrical arches of stone or wood, vaulted ceilings: these features mark many of the great cathedrals of the Western Church. They also, however, make basic claims about the nature of God, humanity, and the Church which shape our theological imagination, even to this day.

At the turn of the second millennium, Western Christians began to explore new ways to infuse the riches of Christian theology into their sacred spaces, resulting in churches that would define the West's understanding of sacred space. In 1137, Abbot Suger of St. Denis erected the west front of the famous Abbey Church, followed by a renovation of its choir.² St. Denis, though not a cathedral, was the

traditional burial place of French kings, as well as home to the relics of St. Denis, the patron saint of France. In the reconstruction of this important national place of worship, Suger had the opportunity to reinvent Church architecture for a strengthened French monarchy.³

Abbot Suger had in mind a magnificent place of worship to rival the great churches of Europe and the East. He sought to express the vision of the cosmos described in the writings of St. Denis (today understood as Pseudo-Dionysius), whose relics are in the Abbey Church, by grandly applying to architecture some of these writing's central themes.⁴

Pseudo-Dionysius frames much of his theology in terms of light and illumination. In *Divine Names*, he states that, just as the sun "illuminates each of those partaking of its light according to the capacity of each logos, just so the good, beyond the sun as the elevated archetype ... sends forth rays of goodness to all beings. All intelligible and intelligent beings, powers, and activities subsist through these rays."⁵ Light is an icon of the way in which God, here named the Good, is continually revealed. Creation is God's self-revelation, and all creatures testify to the divine light and enable human intellect to perceive it.⁶

This theme is picked up by Abbot Suger, who installed "most sacred" stained glass in his renovation and remarked on the "miraculous" light it admitted. A redesigned double ambulatory surrounds the choir of St. Denis, with chapels surrounded by stained-glass windows, so that "the entire sanctuary is thus pervaded by a wonderful and continuous light entering through the most sacred windows."⁷ These stained-glass works, representing scenes and figures taken from Scripture, educate and enlighten. They shed light on both the church itself and the mystical realities that the building and its light convey.⁸ God is revealed in the illumination of the church itself, as light is shed on worship, and in the beauty conveyed through the refraction of colors in stained glass: the Scriptures are illuminated by this light, and the glass is an illustration of rays of truth illuminating the Church by Scripture, as well as God's light shining through all creation. To enter into this light and be illuminated was to walk through the gates of heaven. The ornately ornamented façade of St. Denis is the first example of what would become a common motif in Gothic Architecture: a tympanum depicting in great detail the Last Judgment, which worshipers must pass through to enter the church.⁹ Abbot Suger drives home his preoccupation with divine light in his inscription on the gilded door of St. Denis, where he implores the viewers to look beyond the physical beauty of the church, though marvelous, and enter through its physical door to the True Door of Christ, by which the True Light can be seen.¹⁰

Pseudo-Dionysius also repeatedly addresses the concept of God's revelation in beauty. Speaking of the nature of Divinity, he writes that it "expels every discord, inequality, and non-symmetry, rejoices in self-same good order and direction, and guides those which are worthy of participating in it," pointing those illuminated by its truth and beauty toward deification.¹¹ Returning to the language of illumination and light, Pseudo-Dionysius names beauty as illuminator of ultimate truth.

Creation itself is a theophany of God, bearing testimony to him and illuminating those who seek to perceive God's revelation.¹² The desire for beauty is a natural longing of the human soul, and those who actively seek beauty out of their own nature, when rightly ordered, can ultimately satisfy this desire in union with God. Beauty, according to Pseudo-Dionysius, by being beautiful, moves beyond "having being" toward God, who is being itself.¹³

In seeking to make his church an icon of this divinization, Abbot Suger took Pythagorean ideals of architectural beauty applied to a Christian universe, a concept shared by Pseudo-Dionysius and other theologians (such as Augustine), to create an architectural scheme which prioritized and highlighted demonstrations of balance, symmetry, and magnitude.¹⁴ This physical demonstration conveys the divine breadth and "the procession of God which spreads in all," the divine length and its "power exceedingly extended to all," and the divine depth, the "incomprehensible hiddenness and unknowing to all being."¹⁵ The structure of St. Denis and the movement of Gothic architecture place the worshiper in a position to see the magnitude of God in the church's vast dimensions, the divine order of God in the symmetry and balance of the church, and the illumination of God in his creation in the light which fills, reflects on, and illuminates the microcosmos that is the church. All of this works together, thrusting the worshiper forward to the altar, a physical table that points toward a heavenly one, where Christ, the perfect center of all creation, is made manifest in a real and tangible way.

"That which is signified pleases more than that which signifies,"¹⁶ writes Suger on the altar frontal of St. Denis, in a hope that this place of worship would orient those who enter to the heavenly realities of which the church is an icon. Pseudo-Dionysius writes of a mystical cosmos in which all things are illuminated by the radiance of God, and Christ is at the center of all reality. Abbot Suger and the Gothic movement that followed him would make their churches to be physical representations of this mystical truth.

It was the hope of these great church architects that our houses of worship be more than simply buildings, but, like the sacraments which are celebrated under their roofs, that they may be a physical sign that points to a spiritual reality: that all things have their being in God, and that by his goodness he has made it possible to draw nearer to him.

¹ Richard Kiekheffer, *Theology in Stone: Church Architecture from Byzantium to Berkeley* (New York: Oxford University Press, 2004) 135.

² Robert A. Scott, *The Gothic Enterprise: A Guide to Understanding the Medieval Cathedral* (London: University of California Press, Ltd., 2003), 12-13.

³ Otto Von Simpson, *The Gothic Cathedral: The Origins of Gothic Architecture and the Medieval Concept of Order* (Princeton: Princeton University Press, 1974) 65-66.

⁴ Otto Von Simpson, *The Gothic Cathedral: The Origins of Gothic Architecture and the Medieval Concept of Order*, 103.

⁵ Pseudo-Dionysius Areopagite, Tr. John D. Jones, Ph.D., *Divine Names*

(Continued on next page)

Communion Helps Seminaries Expand Online Offerings

By Stephen Spencer

The COVID pandemic has accelerated the transition from in-person to online theological education across the Anglican Communion. While most programs still contain elements of both approaches, there is an increasing weighting toward the use of Zoom and other online platforms for learning and teaching.

Students travel onto campus less than before, and therefore have decreasing access to library facilities. This is generating a growing need for access to appropriate online resources to support their learning, especially in the field of Anglican studies.

There has long been a need for such resources for colleges run on a shoestring (of which there are many across the Communion). This need is now growing for better-off colleges as well. There are colleges in Africa and parts of Asia that maintain full-time residential learning and also need access to such resources.

Over the last few years the department for Theological Education at the Anglican Communion Office (TEAC) has been responding to this need, developing a range of resources produced by international working groups and made available through the Anglican Communion website, especially in the field of Anglican studies, and in four languages. There is a clear need for this work to continue, alongside other networking such as international webinars and regular e-bulletins, to keep colleagues in different continents in touch with each other.

A TEAC survey of lecturers and tutors across the Communion in 2021 revealed requests for resources on Anglican doctrine, especially ecclesiology, also Anglican ethics and politics, Anglican liturgy, Anglican mission and ministry, and Church history, especially pre-Reformation and 20th-century worldwide Anglicanism.

TEAC's work has been generously funded by St.

Augustine's Foundation for the last few years. This is time-limited and finishes early in 2023. In its place, the Standing Committee of the Anglican Consultative Council has approved setting up a new Commission for Theological Education in the Anglican Communion. It will have these aims:

- To give the Anglican Communion ownership and oversight of this work, demonstrating its commitment to support the learning of the whole people of God, a key component of the Season of Intentional Discipleship;
- To invite each member church (province) to nominate a commissioner, who could be a church leader and/or theological educator, to bring energy and enthusiasm to the work and help to extend its reach and impact;
- To have a clear and defined remit of resourcing online theological education, especially in those provinces where good-quality resources for Anglican formation are in short supply, with clear objectives for achieving this;
- To be able to raise funds for the work, including through colleges and seminaries becoming associate members of the commission and allowing their staff to contribute to its work;
- Not to be based in London but to be run from wherever its commissioners are living and working, though it will be supported in organizational ways by the Anglican Communion Office.

The commission will be led by Archbishop Howard Gregory of the West Indies. It will extend and enrich TEAC's work in years ahead through its commissioners coming from across the globe and through convening working groups for specific projects.

To date, around 30 commissioners have been nominated by the primates of Anglican provinces. An introductory meeting will take place in late November and the commission will be launched at the next meeting of the Anglican Consultative Council in Ghana in February 2023.

The Rev. Canon Dr. Stephen Spencer is director for theological education in the Anglican Communion.

(Continued from previous page)

and *Mystical Theology* (Milwaukee: Marquette University Press, 1980) 133, p. 693 B-C.

⁶ Otto Von Simpson, *The Gothic Cathedral: The Origins of Gothic Architecture and the Medieval Concept of Order*, 53.

⁷ Suger, *De Consecratione Ecclesiae Sancti Dionysii* (Oeuvres Complètes) 225, in Otto Von Simpson, *The Gothic Cathedral: The Origins of Gothic Architecture and the Medieval Concept of Order*, 100.

⁸ Otto Von Simpson, *The Gothic Cathedral: The*

Origins of Gothic Architecture and the Medieval Concept of Order, 120.

⁹ Otto Von Simpson, *The Gothic Cathedral: The Origins of Gothic Architecture and the Medieval Concept of Order*, 108-110.

¹⁰ Erwin Panofsky, *Abbot Suger on the Abbey Church of St.-Denis and Its Art Treasures* (Princeton: Princeton University Press, 1979) 47, 49.

¹¹ Pseudo-Dionysius Areopagite, Tr. John D. Jones, Ph.D., *Divine Names and Mystical Theology* 202, p. 972 A.

¹² Otto Von Simpson, *The Gothic Cathedral: The*

Origins of Gothic Architecture and the Medieval Concept of Order, 53

¹³ Pseudo-Dionysius Areopagite, Tr. John D. Jones, Ph.D., *Divine Names and Mystical Theology* 199, p. 956 B.

¹⁴ Otto Von Simpson, *The Gothic Cathedral: The Origins of Gothic Architecture and the Medieval Concept of Order*, 22

¹⁵ Pseudo-Dionysius Areopagite, Tr. John D. Jones, Ph.D., *Divine Names and Mystical Theology* 190, p. 913 B.

¹⁶ Erwin Panofsky, *Abbot Suger on the Abbey Church of St. Denis and Its Art Treasures*, 55.

A Lack of Ambition?

God, Grades & Graduation

Religion's Surprising Impact
on Academic Success

By *Ilana M. Horwitz*

Oxford, pp. 264, \$29.95

Review by Jean McCurdy Meade

God, grades, and graduation go together in the lives of American children. The good news is that faithful religious training helps children make good grades in school and leads to graduation from high school and beyond.

The surprising news is that these high-achieving young people do not usually aspire to enter the most selective colleges, although their grades suggest they could be admitted. That is the gist of this work by Dr. Ilana M. Horwitz, the Fields-Rayant Chair in Contemporary Jewish Life at Tulane University.

Horwitz uses 10 years of survey data and interviews of about 200 teenagers to reach her conclusions. She calls children raised with strong religious beliefs and participation “abiders.” She finds that one of four American children fit that description and are raised with what she calls “religious restraint.”

That these children are polite, respectful of authority, disinclined to be disruptive in class, and serious about their school work results in their earning better grades from teachers than their disruptive or negligent peers. She assumes that teachers give higher grades to well-behaved and diligent students, instead of concluding that such students learn more since they cooperate and do their assignments, or that intelligent students enjoy learning and so gladly do the work required and dislike disrupting class.

In all my years of teaching, I never knew a teacher who did not keep objective records on performance and issue grades chiefly on that criterion,

however kind and respectful a student might be. But it is certainly true that most disruptive and uninterested students do not make good grades, mainly because they have little interest in learning.

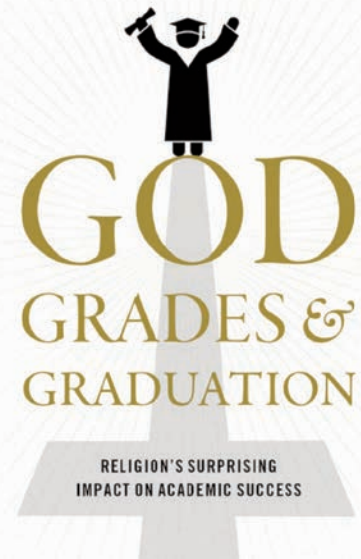
Perhaps the most significant aspect of her findings is that the advantage of religious abiders holds true for students regardless of sex, race, family income, or their parents’ degree of education. These abiders are polite and respectful because they are serious Christians who talk to God, honor their parents who have taught them their faith, regularly attend religious services, and believe God has a plan for their life.

They believe that “God is our refuge and our strength, a very present help in time of trouble” and so are not confounded by setbacks or temptations to join in dangerous or illegal pursuits like early sex, alcohol, drugs, and gangs. They believe God answers their prayers and gives them direction when life is difficult.

But their lack of ambition for top-tier colleges surprises Horwitz. She posits that their lack of ambition has something to do with their belief that God is guiding their lives, and, for girls, that a career as a mother and homemaker is their goal. Reluctance to go far from home and encounter new and perhaps disturbing philosophies, she suggests, may also be important factors.

Perhaps. But I suggest it may be because of the dramatically high tuition fees at such schools. Horwitz’s Tulane charges \$80,232 annually for tuition, room, and board for incoming freshmen. For comparison, Harvard’s tuition, room, and board is \$78,000 while Stanford is \$77,034. I seriously doubt if any student whose family is not quite wealthy could even consider applying to such schools today, regardless of grades and test scores.

ILANA M. HORWITZ



Perhaps abiders who live their lives according to their belief in God’s plan for them do not see the value in such a prohibitively expensive education, especially if high-quality state schools are available.

In her conclusion, Horwitz seems to subsume religion into social mores, asserting that religious abiders care more about the group than the individual. She writes:

How can religion be good if it places limits on people’s autonomy and endorses traditional gender roles? ... They exalt families and communities and assume that people should be treated differently according to social role or status—elders should be honored, and subordinates should be protected. They suppress forms of self-expression that might weaken the social fabric. They prize order, not equality, and value interdependence over autonomy. (p. 182.)

I cannot agree that strong belief in God and commitment to communal worship in church leads to lack of autonomy, or that following traditional sex roles is bad, but she has done a very interesting study of the academic success of children raised with religious

(Continued on next page)

Breaking Ground in Biblical Theology

Divine Scripture in Human Understanding

By Joseph K. Gordon

Notre Dame, pp. 458, \$35

Reviewed by Stephen Platten

This is a book of real significance, bestriding as it does two rather different worlds. There has arisen a tendency for a scholarly standoff between critical study of the Christian Scriptures and a so-called theological approach to biblical studies, often underpinned by Barthian assumptions.

Joseph Gordon's book recognizes this shift and tackles the underlying issues head-on. He asserts, throughout a fairly intense argument, that plurality within the canon is a given that cannot somehow be filtered off or avoided by harmonization or by creating a form of biblical theology popular two generations ago.

It is clear from the text that this volume emerged from work on a doctoral dissertation. Combined with Gordon's heavy dependence on Bernard Lonergan and Henri de Lubac, one can see why the argument is convoluted at certain points. Nonetheless, this is well worth the challenge in encountering his systematic theology of Scripture, which takes seriously the plurality and contradictions with the biblical writings, and the effects of historical and other critical study.

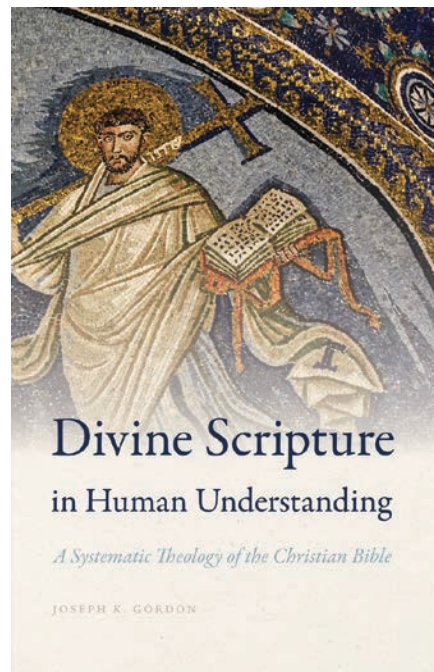
The first chapter sets a "systematic theology of the Christian Bible" within

our contemporary context; his argument here is effectively an apologetic for his thesis. Lonergan's analysis of the systematic process follows, which Gordon believes connects the scholar with the Christian community's need to communicate the message.

Chapter two is an illuminating outline of early attempts to place Scripture within the wider theological process and to analyze its function more widely. The work of Irenaeus, Origen, and Augustine is primary, and a key to this is understanding the need for a rule of faith, a lens through which Scripture is approached.

He points out sharply that there was a time within the Christian Era that predated the canon and what we describe as the New Testament. Various rules of faith were effectively short creeds. Gordon uses the Niceno-Constantinopolitan Creed as his measuring rod as the argument of the book develops.

The next phase of the argument places Scripture within the wider theological and interpretative panorama; his third chapter does this by providing "an account of the economic supernatural work of the Triune God." Gordon's preferred reference to the Triune God is something of an issue in digesting his argument. The reasons for adopting the phrase are obvious, but it does lead to a depersonalizing of the Deity, and creates something of an aridity for a community rooted in worship and adoration. This is almost certainly the very opposite of his intention. He outlines four dimensions of the rule of faith that



give structure to the chapter.

The next chapter develops this argument by positing general categories for a theology of Scripture. We encounter a rigorous analysis of the nature of the texts and something of their development within history.

Finally comes a focus on the nature of inspiration and on how one might understand the role of the Spirit in relation to the humanity of the writers. Here he engages a number of theologians as he presses home an unavoidable subjectivity in engagement with the range of biblical authors.

"There is no universal and singular 'biblical horizon,'" he writes. Perhaps one curiosity is his failure to engage with some earlier arguments on the nature of inspiration. Austin Farrer's sophisticated image-rooted theory is but one example. Maybe this is a victim of such single-minded framing of his argument in Lonergan and de Lubac? Nonetheless, this book breaks creative new ground.

The Rt. Rev. Stephen Platten is the retired Bishop of Wakefield.

(Continued from previous page)

restraint in grade and high school, in (perhaps a lower-tier) college, and even in graduate school, as one interview with an abider M.D. attests.

Adult abiders — who try to raise children with religious restraint and belief in God, worship, and communal and

private prayer — are grateful to be thus assured that their labors are not in vain.

The Rev. Dr. Jean McCurdy Meade is a retired priest of the Diocese of Louisiana who taught English, religious studies, and philosophy in public high schools, universities, and a Roman Catholic seminary.

Scripture in the Church's Life

The Doctrine of Scripture

By Brad East

Cascade, pp. 230, \$28

Review by Joey Royal

Brad East's short and unassuming title reveals the simplicity of this book, but conceals its profundity and beauty. Its main objective is simple: to describe the way God uses Scripture in the life of the Church. He does this by "showing rather than telling" in order to help the reader "understand the terms, concepts, claims, and explanations that constitute the Christian doctrine of Scripture." In this task he has succeeded admirably. This book is clearly written, concise but comprehensive, tightly argued but generous and fair.

This book is theological, in that it begins with the Triune God "who is both [Scripture's] source and subject matter." It is catholic insofar as it defers, whenever possible, to the consensus of the universal Church. Scripture is *de facto* the Church's book: "[it] has no existence apart from ecclesiastical context. Scripture is what it is within and in light of the church's tradition. ... We rightly approach it in the faith of the Church."

To read within the faith of the Church is to read it according to the Rule of Faith, the trinitarian baptismal formula codified in the ecumenical creeds that functions as "a map for Scripture's geography." In other words, some overlay is needed to ensure that the core trinitarian revelation is preserved as the Church moves across time and culture and language.

This does not mean East ignores biblical scholarship, or rides roughshod over the literary and theological complexity within the canon. He plainly

acknowledges that Scripture is an artifact, produced by human beings, that reflects the diverse and unwieldy realities of human history.

That said, the uniqueness of Scripture does not lie in its human qualities but in the ways God uses it: "They are not the oldest texts, or the most beautiful, or the most philosophically acute,

or the most religiously profound. ... What sets them apart instead is the good pleasure of God, who deputizes them to communicate his saving word to the church and the world until kingdom come". Scripture is what it is only in relation to God, and only insofar as these texts are "indexed, annexed, to the

divine desire."

As East shows the implications of the core claim — that Scripture is a divine tool used to reveal and enact God's purposes — he interacts with a range of issues. For example: Regarding inerrancy and *sola scriptura*, he concludes that "it would have been unthinkable for the church fathers to consider the sacred Scriptures sufficient apart from the requisite matrix of sacred tradition and episcopal, synodal, and conciliar exercise of interpretive authority."

Regarding the supposed supercessionism inherent in claiming the Old Testament as Christian Scripture, East argues that the early Christians represented a Messianic rather than a Pharisaic strand of Judaism, and as such represented "a fundamentally Jewish movement founded on interpretation of the Jewish Scriptures."

Regarding the belief that Scripture only has one true meaning, confined to the intended meaning of the human author, he argues instead for figural reading, which "delights in discovering or proposing the unlimited ways in which each and every jot and tittle of the Scriptures figures Christ and, in him,

all that touches his person and work."

On the authority of Scripture, East recognizes the complexity of the issue and lists a series of complicated questions about Scripture's authority (153-55), which he sees as "an implicit argument against *sola scriptura*" (158) and in favor of "a living teaching office."

Most of the time East's tone is irenic, but there is an occasional polemic, like his retort to Walter Brueggemann, who claims that supercessionism is inescapably embedded in Christian liturgy and theology: "I fail to see how this position is distinct from the claim that the gospel is untrue."

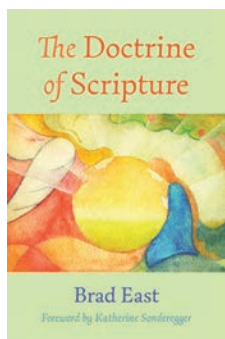
At times East's writing is beautiful, almost devotional, as when he speaks of the Church's liturgy as the "native habitat" of Scripture:

Think of Scripture as a living thing: it requires its native habitat for deep roots, good light, and rich air. That habitat is the living people of God in convocation, eager to receive together the living word of God spoken aloud for all to hear. ...

Hearing God speak, we may be — alternately or simultaneously — delighted, struck dumb, cut to the heart, edified, instructed, brought to our knees, filled with the Spirit, convicted of sin, equipped for some good work, or commissioned for a task. That is one of the many reasons why Scripture's reading is an essentially liturgical act: it occurs in that set-apart time when prayers and hymns and psalms and incense and confession and creed and Communion enwrap the self amid the body of believers and enfold the whole into the grace and mercy and love of God the blessed Trinity.

Amen. This book — clear, profound, and beautiful — deserves to be widely read and deeply pondered.

The Rt. Rev. Joseph (Joey) Royal is suffragan bishop in the Anglican Church of Canada's Diocese of the Arctic.



Why Adam Matters

In Quest of the Historical Adam A Biblical and Scientific Exploration

By William Lane Craig

Eerdmans, pp. 421, \$38

Review by Daniel W. Muth

Adam is not a particularly important figure in the Old Testament. Outside of the J account in Genesis 2-5, he is mentioned only once, as the first word of 1 Chronicles. Before the second century B.C., Adam had been seen mainly as a sort of proto-Israelite cast out of the Edenic temple/promised land in a symbol of Jewish exile.

He receives more attention in the intertestamental period (being mentioned in both Wisdom and Sirach), but only comes into his own in Paul's writing, which sets the stage for all later Christian thinking about the matter.

William Lane Craig, philosophy professor at Houston Baptist University, considers how to answer two closely related questions: (1) do Christians need to believe in a historical Adam, and (2) when and where might such a person have existed? The book covers biblical, theological, and scientific considerations of these questions.

In the first and far longer part of this book, Craig deals with the theological and biblical matters bearing on Adam's historicity. First, he considers whether acceptance of a historical Adam is a necessity for Christians. Dismissing, like the Eastern Orthodox, the need for the traditional Western understanding of original sin, he instead focuses on Christ's apparent belief in a historical Adam (Matt. 19:4-6).

Could a truly divine Christ hold a false belief? Craig draws a distinction between accepting a statement and believing it, concluding that, as a second-temple Jew, Christ might accept

a historical Adam in the way a 19th-century Christ might have accepted stories about George Washington. Subsequent disproof of the belief could have no effect on his divinity.

This leads to an extended consideration of Genesis 1-11 as primeval history akin to the myths of other cultures. Craig considers the definition of myth and its function both in ancient societies and our own, as well as its relation to similar categories such as legend and folk tale. Genesis 1-11 contains clear mythical elements, including a primeval setting, fantastic events, a divine main character, inconsistencies clearly untroubling to its author, and most of all, traditional sacred etiological narratives that constitute objects of belief for ancient Israelites.

He then notes the prevalence of genealogies in this material. These are both carefully structured to reflect the mythical aspects of the material and end in the historical progenitors of Israel, which is thereby bound to its mythological past. This, Craig concludes, classifies Genesis 1-11 as mytho-history, by which universal truths about God and man are presented in a way that both prefigures and is the organic source of historical Israel. Literal reading of this material is therefore unnecessary.

This in turn brings the narrative to the New Testament. Craig notes that New Testament authors cite extrabiblical figures (2 Peter's reference to Tartarus and Jude's to Enoch) and considers whether Paul truly considers Adam a historical character. He concludes that Paul indeed does so and that a proper Christian understanding of sin (with or without the particulars of original sin) requires such a belief.

The compatibility of such a belief with the scientific record takes up the final third of the book. He begins with an all-too-brief survey of paleoanthropology, properly concentrating on the line of demarcation between zoology and anthropology: what sorts of artifacts

demonstrate the true humanity of those who left them? Experts he defers to cite four: abstract thinking, planning depth, innovation, and symbolic behavior.

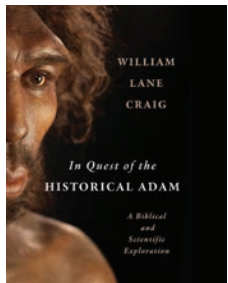
Craig surveys the anatomical evidence indicating that both the requisite cranial capacity and genetic markers of heightened intelligence are not limited to *Homo sapiens*, but extend at least through the Neanderthals and likely further back to later *Homo erectus*. He then surveys the current state of archaeology regarding early hominids for (1) ecological indicators of innovation and planning depth, (2) technological evidence of inventiveness and logic, (3) economic and social features indicating abstract thinking, and (4) evidence of using symbols.

He concludes that *Homo heidelbergensis*, dating to at least 500,000 years ago, had the cranial capacity and genetic marker for human thinking, along with a decidedly human body plan and look. He cites a genetic marker for speech that dates to this ancestor as well.

In addition, *Homo heidelbergensis* left behind composite tools (including some javelin-like spears), and evidence of organized hunting (indicative of language use and societal organization). Burials date to 160,000 years ago. Thus, grave goods and their religious symbolism are a more recent phenomenon.

Craig then considers whether there could have been a population "bottleneck" leading to a founding pair capable of influencing all subsequent generations. He notes that Adam and Eve need not be the first and only humans in their day, but rather that the population be small enough that a single couple's offspring could exert genetic influence through the entire population. He concludes that this was possible over 500,000 years ago, during the time of *Homo heidelbergensis*. This, he concludes, is Adam's species, common ancestor to both *Homo sapiens* and *Homo neanderthalensis*.

As a Catholic-trained Anglican, I found much of the early portion of the book a mite tedious. Evangelicals struggle with the incarnational nature of Scripture in a different way than



Anglicans do. Regardless, I cannot gainsay the author's landing spot. A historical Adam is necessary to the Christian faith.

Given sin's undeniability, insouciance about its cause is tempting. It's there. Who cares where it came from? This, however, concedes too much. Just as an atheism that does not address metaphysical causation of the universe fails to address the most compelling proof of God, so a Christianity that acknowledges sin but leaves it with no identifiable cause is unable to explicate its seriousness and the need for a divine sacrificial remedy.

Adam's historical plausibility does matter, and Craig presents a reasonable case for *Homo heidelbergensis*. At the same time, I think he shortchanged the latter part of the book a smidge. There are excellent arguments, particularly regarding the lack of burials or grave goods, that militate against the full humanity of any pre-*Homo sapiens* hominids. This should have been explored. Is evidence of technical mastery and abstract thinking sufficient to humanize *Homo heidelbergensis* such

that in his fall, "we sinned all"? Or is something more needed to establish Adam as mankind's true progenitor?

This illustrates a bit of a problem with the book: it needed better editing. The theological portion spent too much time on debates among academic evangelicals, while the scientific section left out too much exploration of what constitutes humanity (clearly a theological question, which nevertheless bears on the whole discussion), left too many terms undefined, and tended to rush toward *Homo heidelbergensis* as the answer without really exploring the question.

Nevertheless, this is an important book addressing an important question. It examines both biblical and scientific aspects of the matter fairly and with no small depth. That there are open questions still to address makes it part of a conversation. The book is a worthy addition to that conversation.

Dan Muth is a retired nuclear engineering manager. He recently relocated to Windermere, Florida and attends St. Alban's Anglican Cathedral in Oviedo.

PEOPLE & PLACES

Appointments

The Rev. **Raul Ausa** is rector of Trinity, Allendale, N.J.

The Rev. **Kira Austin-Young** is associate rector of St. Mary the Virgin, San Francisco.

The Rev. **Cameron Ayers** is vicar of Holy Innocents, San Francisco.

The Rev. **Tim Backus** is rector of St. Brigit's, Frederick, Colo.

The Rev. **Tom Baker** is shepherd of All Saints Minster in the Diocese of Kansas.

The Rev. Canon **Ryan Currie** is the Diocese of South Carolina's canon for common mission.

The Very Rev. **Dale Custer** is priest in charge of St. Luke's, Powhatan, Va.

The Rev. **James Dahlin** is rector of St. Augustine's, Oakland, Calif.

The Rev. Canon **Harlon Dalton** is honorary canon of Christ Church Cathedral, Hartford, Conn.

The Rev. **Lisa Eye** is interim rector of Walnut Hill Church, Lexington, Ky.

The Rev. **Aimee Eyer-Delevett** is chaplain of St. Stephen's School, Austin, Texas.

The Rev. **Megan Farr** is priest in charge of St. Anne's, Shandon, Cork, and chaplain at St. Luke's Home, Cork, Ireland.

Deaths

The Rev. Canon **William Broughton**, a decorated Navy combat chaplain who lived and worked in Israel for many years, died September 22 at 93.

A native of New Bedford, Massachusetts, Broughton enlisted in the Navy after graduating from high school and served on destroyers for four years during the Korean War. After his discharge, he earned degrees from Wheaton College and Seabury-Western, and was ordained in 1958, serving a curacy at Christ Church, Winnetka, Illinois. An archaeology scholarship in 1965 enabled him to participate in several digs in Israel, sparking a lifelong fascination with the Holy Land and its people.

In 1968, he entered the Navy Chaplain's School, and was deployed as a battlefield chaplain to the 1st and 3rd Marine Divisions. He participated in numerous combat missions, including the Mayaguez Incident, the 1975 rescue of an American merchant ship regarded as the final action of the Vietnam War. After the war ended, he served on numerous ships and naval bases, retiring in 1985 as Protestant chaplain of the Navy Amphibious Base in Coronado, California. He earned numerous medals for gallantry,



service in combat, and humanitarian service.

Broughton moved to Jerusalem in 1985, and served for nearly a decade as chaplain to the Rt. Rev. Samir Kaffity. He lived for several decades in the city, teaching courses at St. George's College, working at St. John's Hospital for the Blind, leading pilgrimages, and cultivating a wide network of friends across religious and ethnic divides. In 2008, Archbishop of Canterbury Rowan Williams awarded him the Cross of St. Augustine for distinguished service to the Anglican Communion.

Broughton never married, and is survived by several nieces and nephews and by close friend Tami Door, who cared for him until the end of his life.

The Rev. **Margaret Elizabeth (Mergie) Emery-Ginn**, a counselor and hospital chaplain who served parishes in Indiana and New York, died September 24 at 75.

Emery-Ginn grew up in Minnesota and North Dakota, and earned degrees from Cornell College and Indiana University. She worked as a mental-health counselor for several years before completing a chaplaincy residency at St. Joseph Regional Medical Center in South Bend, Indiana. She went on to serve for 11 years as chaplain at the medical center's Plymouth, Indiana, campus.

While serving as a chaplain, she pursued theological studies at Associated Mennonite Biblical Seminary, and was ordained to the priesthood in 2007. She served for two years as priest in charge of St. Elizabeth's in Culver, Indiana, before moving to Essex, New York, where she served for five years as rector of St. John's Church.

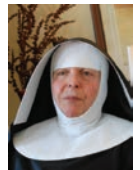
Emery-Ginn is survived by her wife, Kathleen Scott Ginn, two children, and two granddaughters.

Sister **Mary Charles**, ASSP, a popular retreat leader who taught at the St. Michael's Youth Conferences for many years, died October 5 at 83, in the 45th year of her religious profession.

Born Jean Marie Culbertson, Mary Charles was a native of Southern California and taught elementary school for several years before trying a vocation with the Order of St. Helena in Vails Gate, New York. In 1977, she transferred to the All Saints Sisters of the Poor, and spent the rest of her life in the convent at Catonsville, Maryland.

She served in many capacities in the community, including managing the kitchen, overseeing the shipping department for the convent's card shop, and assisting at the retreat house. She led scores of retreats and parochial teaching missions, and especially loved working with young people at the St. Michael's Conferences.

Mary Charles was a strong supporter of the formerly Episcopal community's 2009 decision to be received into the Roman Catholic Church. She is survived by her sisters in the community.



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Mailing address:

P.O. Box 510705

Milwaukee, WI 53203-0121

Phone: 414-276-5420

E-mail: tlc@livingchurch.org

www.livingchurch.org

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Overcome the Crowd

Zacchaeus "was trying to see who Jesus was, but on account of the crowd he could not, because he was short in stature" (Luke 19:3). Seeing the crowd but not seeing over it, Zacchaeus devised another way. "He ran ahead and climbed a sycamore tree to see him" (Luke 19:4). The "crowd" is what prevents access to Jesus, and "effort" the means of pressing through it, a point underscored by other well-known gospel stories. "Then some people came, bringing to him a paralyzed man, carried by four of them. And when they could not bring them to Jesus because of the crowd, they removed the roof above him; and after having dug through it, they let down the mat on which the paralytic lay. When Jesus saw their faith, he said to the paralytic, 'Son, your sins are forgiven. ... I say to you, stand up, take your mat and go to your home'" (Mark 2:3-5, 11). "Now there was a woman who had suffered from hemorrhages for twelve years. She had endured much under many physicians, and had spent all that she had; and she was no better, but rather grew worse. She had heard about Jesus, and came up behind him in the crowd and touched his cloak, for she said, 'If I but touch his clothes, I will be made well'" (Mark 5:25-28).

Salvation is free but not free of effort. We do our part. We press on to the upward call of God in Christ. We fight the good fight. We endure. We ask, seek, and knock. We push our way to Jesus, though it is always Jesus himself, by a grace that precedes and follows us, calling us forward. He says, "Let the little children come to me, and do not stop them; for it is to such as these that the kingdom of heaven belongs" (Matt. 19:14). We are those children, Zacchaeus, the woman with an issue of blood, the friends, and the paralytic. We are the ones who have found our way to Jesus through our effort or the effort of others, although,

as must be said again, *this effort is a grace of God.*

There is also an inner crowd that may impede us. There are myriad voices in our minds and souls, telling us we are not worthy. In a sense, they are right. Zacchaeus is a tax collector, a virtual traitor to his people. He has defrauded many and so become rich. If he has robbed the oppressed, the orphan, and the widow, his "hands are full of blood" (Isa. 1:17, 15). Contemplating the cross of Christ, we see what we human beings have done (and are doing) with our own hands. A thousand inward voices speak: "My name is Legion, for we are many" (Mark 5:9). We are tormented by sin and guilt. The burden of them is intolerable.

Our lives change when we meet, in Jesus Christ, the gift of forgiveness and healing. Sometimes we hear words of absolution; sometimes we don't, but sense them in what Jesus does. "When Jesus came to the place, he looked up and said to him, 'Zacchaeus, hurry and come down; for I must stay at your house today'" (Luke 19:5). Jesus will go to the home of a sinful man! Indeed, we sinners are his home.

Let nothing stop you. A crowd without and a legion within cannot keep you from Jesus. Push yourself and know that he is calling you. "Happy are they whose transgressions are forgiven, whose sin is covered" (Ps. 32:1)!

Look It Up
Isaiah 1:16-17

Think About It
This is a prescription for new life.

Children of the Resurrection

At the beginning of the burial rite, an anthem is read or sung. Among several options, the most popular begins with the words of Jesus from the Gospel According to St. John: "I am the resurrection and the life." The second verse draws from the Book of Job: "As for me, I know that my Redeemer lives." The third is a quotation from St. Paul: "For if we have life, we are alive in the Lord, and if we die, we die in the Lord." The final verse, taken from the Book of Revelation, strikes a note of victory: "Happy from now on are those who die in the Lord! So it is, says the Spirit, for they rest from their labors." Often recited slowly as the celebrant walks the length of the nave, this anthem of 22 lines fills the church with a solemn sense of loss and hope.

What is our hope? Job was not hoping for an ethereal heaven. He was hoping to be vindicated in his earthly body. "For I know that my Redeemer lives, and that at the last he will stand upon the earth; and after my skin has been thus destroyed, then in my flesh I shall see God, whom I shall see on my side, and my eyes shall behold, and not another" (Job 19:25-27). Christians share this hope, saying, in the words of the Apostles' Creed, "I believe in the resurrection of the body, and the life everlasting." The resurrection is a vindication of the created order. The resurrection tells us not that this life does not matter but that it matters immensely.

Writing to the Christians in Thessalonica, St. Paul tells them not to believe "that the day of the Lord is already here" (2 Thess. 2:1-2). He speaks of "the glory of the Lord" as something yet to be obtained (2 Thess. 2:14). He advises that they "stand firm and hold fast to the traditions that you were taught by us, either by word of mouth or by our letter" (2 Thess. 2:15). He prays that "our Lord Jesus Christ himself and God our Father ... comfort your hearts and strengthen them in

every good work and word" (2 Thess. 2:16-17). He warns them against certain "believers who are living in idleness" (2 Thess. 3:6). The thrust of his teaching is that we are to go on living responsibly in this world. "Now such persons we command and exhort in the Lord Jesus Christ to do their work quietly and to earn their own living" (2 Thess. 3:11-12). Hoping to share in the resurrection of Jesus Christ, we commit ourselves to this world and know that this world is on the threshold of glory.

Jesus says, "Those who belong to this age marry and are given in marriage; but those who are considered worthy of a place in that age and in the resurrection from the dead neither marry nor are given in marriage. Indeed they cannot die anymore because they are like angels and children of God, being children of the resurrection" (Luke 20:34-36).

What can we say of the angelic and embodied life we await? It will lack the anguish of mortal existence. "Sorrow and pain [will be] no more, neither sighing, but life everlasting" (BCP, p. 499). We marry and are given in marriage. We work quietly and earn our own living. We participate in the earthly city and work for its well-being, yet we do all this knowing we will be like angels among a cloud of witnesses in blazing glory.

Look It Up The Collect

Think About It

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To apply, or request a profile and additional information, please address your email to our **Selection Committee** at goodshepherd@anglicanperu.org
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