

Nourishing Young Adults The Thief of Time and the Triumph of Eternity

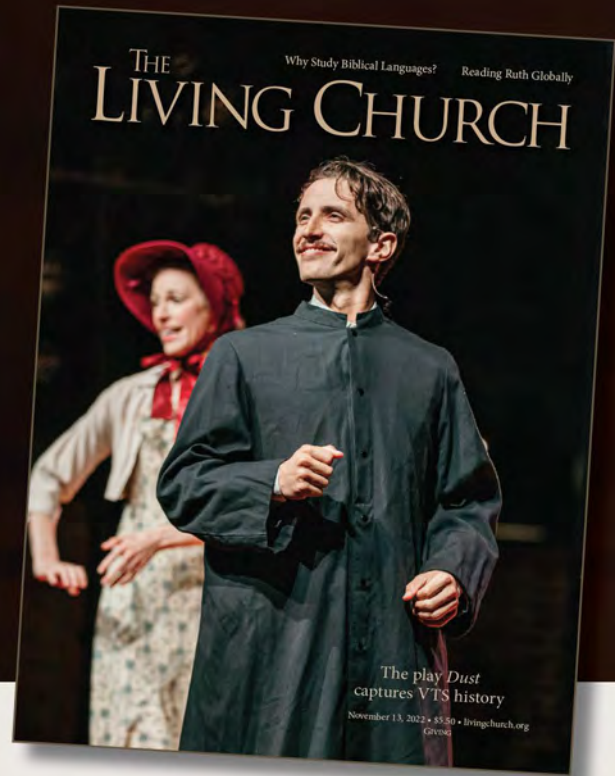
THE LIVING CHURCH



A Hearty Thanks

November 27, 2022 • \$5.50 • livingchurch.org

ADVENT



Special Christmas Offer!

One-year gift subscriptions: \$9.95
You SAVE: \$45.05 (82%)

The Living Church makes the perfect Christmas gift for family and friends—they will remember your generosity as they receive each issue throughout the year.

To receive this special price, go to:

livingchurch.org/christmas2022



THE
LIVING CHURCH
SERVING THE ONE BODY OF CHRIST

November 27, 2022

THE LIVING CHURCH

NEWS

- 4 ANALYSIS: Bishops Say Church of England
Must Change on Marriage | By Andrew Goddard

FEATURES

- 12 Nourishing Young Adults | By R. Wesley Arning
14 COVENANT
The Thief of Time and the Triumph of Eternity
By John Mason Lock
16 Beyond Lambeth 2022: Possibilities and Limits
By Joseph Wandera
18 The Anglican Origin of the Seven Social Sins
By Charles Hoffacker
20 Handling a Disturbance During Worship
By Sue Careless

BOOKS

- 21 *Fantasy and Myth in the Anthropocene*
Review by Christine Havens
22 Five Children's Books from IVP Kids
Review by Dane Neufeld
23 *Low Anthropology*
Review by Mac Stewart
24 Christianity, Politics, and the Afterlives of War in Uganda
Review by Emmanuel Katongole

OTHER DEPARTMENTS

- 10 *Cæli enarrant*
25 People & Places
26 Sunday's Readings



ON THE COVER

Christopher Wells speaks at Lambeth Palace in London in 2019 as part of the God Wills Fellowship conference. **Below:** Dr. Wells at the Lambeth Conference this summer. While he was there, he was named the Anglican Communion Office's Director of Unity, Faith, and Order. His final column as executive director of the Living Church Foundation appears on page 10.



Frank Logue photo

NEWS ANALYSIS

Bishops Say C of E Must Change on Marriage

By Andrew Goddard

Looking toward the House of Bishops bringing proposals relating to marriage and sexuality to the Church of England's General Synod in February, several bishops have called for change, breaking a polite silence that has prevailed senior leaders, and eliciting responses from prominent evangelicals.

The College of Bishops' gathering on October 31 to November 2 was informed by the *Living in Love and Faith* (LLF) curriculum published two years ago, and two follow-up texts, *Listening with Love and Faith* and *Friendship and the Body of Christ*.

For many years now, throughout the production and engagement phases of LLF, most bishops have said little about its subject matter. Many expected this period of *pardah* to continue now that the bishops are focusing so much time and attention on what direction the Church of England should take. This

has, however, not proved to be the case.

The Bishop of Oxford, Steven Croft, published a 52-page essay, *Together in Love and Faith*, two days after the college met. Croft described his journey from what he previously described as "orthodox and generous to those who took a different view" (p. 5) to now affirming same-sex marriage. He calls on the Church of England (pp. 23-24) to allow public services that bless same-sex civil partnerships and solemnize same-sex marriage, and to remove current restrictions on clergy and ordinands (whose civil partnerships are expected to be celibate and who cannot enter same-sex marriages).

Croft is also clear that those holding traditional views must have freedom of conscience and "a legitimate and honorable position," and that this will require "differentiation of provision and oversight," perhaps in the form of "an alternative province and structure within the Church of England or a system of oversight from a neighboring

diocese" (p. 47). He favors this over a new compromise that falls short of same-sex marriage.

All three area bishops in Oxford diocese expressed their support of his proposals on marriage (though not on

It is unclear whether there will be more public statements from bishops, particularly evangelicals and others supportive of traditional teaching and discipline, in coming weeks.

such a radical form of visible differentiation), as did the bishops in Worcester (John Inge and his suffragan, Martin Gorick, a former archdeacon in the Diocese of Oxford) and the Bishop of Portsmouth.

It is unclear whether there will be more public statements from bishops, particularly evangelicals and others supportive of traditional teaching and discipline, in coming weeks. Those holding such views in the wider church are concerned that episcopal silence will create anxiety and a momentum for change.

Theologian Ian Paul, on his weblog *Psephizo*, and the Rev. Joshua Penduck, writing for the weblog *Fulcrum*, have offered strong critiques. It seems likely, however, that most bishops want to avoid bringing episcopal divisions into the public spotlight.

Among the factors driving the Bishop of Oxford appears to be his sense he should have been clearer about his changed position earlier, and his concerns about the gap between the

Build a Longer Table: The Holy Family



Help EMM build a longer table of welcome. Become a monthly sustaining supporter in 2023 and receive a free EMM calendar featuring original artwork by Kelly Latimore Icons.
iam.ec/emmsustainers



#GIVING TUESDAY



established church and English culture. This is already leading to some calls for Parliament to act if the church will not change. Also important, though, have been his discussions with those who disagree with him, including about their need for structural changes should the church change its position.

The Rev. Vaughan Roberts has issued a response of similar length to Croft's document. Roberts is a leading evangelical, rector of St. Ebbe's in Oxford, and a founding member of Living Out, which encourages Christians — "especially those who experience same-sex attraction — to flourish through faithfulness to biblical teaching on sexuality and identity."

In a promising sign, Roberts and Croft had clearly consulted about their respective contributions. The tone of Roberts's response is irenic and respectful, while robust in its rejection of the arguments Croft advances for change. It is much more supportive of the Church of England's need to address structural questions to resolve its deep disagreements.

Roberts says he believes that elements of Bishop Croft's acceptance of differentiation of ministry and oversight offer "a hopeful basis for a potential way forward for the Church of England out of the present unsatisfactory situation" (p. 1-2) and wholeheartedly agrees that any solution "must be founded on love and respect" for all, whatever view they take on these contentious issues" (p. 37).

This tone and desire to find a consensus settlement, rather than a confrontational debate in which winner takes all, is the fruit of both LLF and a sustained period of private conversations. It is a hopeful sign that, as recently advocated in a video by the Church of England Evangelical Council, a better way may be found through "learning from elsewhere." But the chances of reaching an agreed teaching and discipline on marriage and sexual ethics (I have traced some of the options at *Psephizo*) still seems slim.

The Rev. Dr. Andrew Goddard is tutor in ethics at Ridley Hall, Cambridge. From 2017 to 2020 he served as a theological consultant to the Living in Love and Faith project.



Bishop Felix Orji presided during worship at Holy Trinity Cathedral Church in Houston earlier this year.

Holy Trinity Cathedral Church screenshot

Bishop Switches Sides in ACNA–Nigeria Clash

By Mark Michael

A Nigerian bishop in the United States, backed by his diocesan board, has reversed his decision of three years ago and changed his diocese's affiliation from the Church of Nigeria to the Anglican Church in North America. The Church of Nigeria has suspended him from ministry in response.

The decision by Bishop Felix Orji, OSB, who leads the Anglican Diocese of the West, occurs amid concerns by the Church of Nigeria's primate, Archbishop Henry Ndukuba, about potential liberalism on same-sex unions in the ACNA. Orji also expressed concerns about efforts by the Church of Nigeria to establish a fully independent Anglican church in North America.

The Diocese of the West's board voted 16-1 to join the ACNA, though one of Orji's suffragan bishops, Bishop Celestine Ironna, rector of Christ Anglican Church in Marietta, Georgia, will remain affiliated with the Church of Nigeria, as will its cathedral in Houston.

"We should not do things simply because we want to do so and because

we don't want to be under 'white people' or the cheap blackmail that 'ACNA will/might bless same-sex unions in the future,'" Orji wrote in an October 28 statement circulated by the Church of Nigeria's media outlet.

"No Anglican province is sinless — I know that because I've done ministry in four Anglican provinces. It is a horrible thing to imply of our GAFCON partner," he said, speaking of the way the Church of Nigeria had categorized the ACNA.

The contention about the ACNA's reliability on traditional marriage likely stems from a March 2021 dispute within the ACNA over a pastoral letter issued by the church's bishops that discouraged the use of the term "gay Christian." Dozens of ACNA clergy signed a protest letter that urged churches to become places where gay people could "share all their story, find community, and seek support."

But Ndukuba condemned the pastoral letter as too weak, describing it as "tantamount to a subtle capitulation to recognize and promote same-sex relations among its members, exactly the

(Continued on next page)

(Continued from previous page)

Davis d'Ambly Liturgical Artist

The finest quality
custom liturgical Art
firmly grounded in
the traditions of
the Church

- Paintings
- Altarpieces
- Woodcarvings
- Furnishings
- Vestments
- Altar Hangings

www.liturgicalartist.com
(610) 955-2462



same route of argument adopted by The Episcopal Church (TEC). ... These actions which fueled the crisis that has broken the fabrics of the Anglican Communion should not be repeated by ACNA.

“The deadly ‘virus’ of homosexuality has infiltrated ACNA,” he said.

The Church of Nigeria has taken a series of steps toward creating an independent jurisdiction within North America that is not part of the ACNA.

In 2005, under the leadership of then-primate Archbishop Peter Akinola, it created CANA, the Convocation of Anglicans in North America, to receive parishes that were severing ties with the Episcopal Church, most notably a group of several large churches in the northern Virginia suburbs. CANA’s first bishop, Martyn Minns, had led Truro Church in Fairfax, Virginia, out of the Episcopal Church.

Orji’s Diocese of the West was created by CANA in 2011, when he was consecrated. The Diocese of the West now comprises 40 churches in 24 states and four Canadian territories. Many of the 84 clergy listed in its 2021 diocesan directory have Nigerian names. Others, like Orji’s canon to the ordinary, the Rev. Don Armstrong, are former Episcopalians. Armstrong led part of Grace and St. Stephen’s Episcopal Church of Colorado Springs into CANA in 2007.

When the ACNA was formed in 2009, CANA was a member jurisdiction, but its bishops and churches also retained an allegiance to the Church of Nigeria. In 2019, Ndukuba’s predecessor, Archbishop Nicholas Okoh, consecrated four bishops for ministry



REMEMBER!

SOCIETY OF KING CHARLES THE MARTYR
40th ANNUAL SOLEMN MASS OF S. CHARLES, K.M.

You are invited to join us at
ST. BARNABAS’ PRO-CATHEDRAL (APA)
Dunwoody (near Atlanta), Georgia USA
11 a.m., Sat., 28 January 2023
+ **WATCH FOR STREAMING INFORMATION +**

Celebrating & Preaching:

The Most Rev Chandler (Chad) Holder Jones SSC,

Presiding Bishop, Anglican Province of America

Followed by **BUFFET LUNCHEON**, reservations required, \$17/person

Check to “St Barnabas Anglican Church” – memo “SKCM”

Send by 17 Jan. to S. Barnabas, 4795 N. Peachtree Road,

Dunwoody GA 30338 USA

Local contact: (770) 457-1103 or parishlife@stbarnabasatl.org

<https://www.stbarnabasatl.org>

SKCM-AMERICAN REGION SOCIETY INFO

In the Americas since 1894 +++ Oxford Movement patrimony

Join our 500-member growing devotional society –

Open to all Christians in the U.S., Canada & elsewhere

Visit our website; click on “Join or Contribute”

Website: <http://www.skcm-usa.org> ... Email: membership@skcm-usa.org

Stay up to date on news
of the Episcopal Church
and Anglican Communion.
livingchurch.org

in the United States, and created the Anglican Diocese of the Trinity. The four bishops and the new diocese had an exclusive allegiance to the Church of Nigeria and were never part of the ACNA.

The Church of Nigeria then asked CANA's two dioceses to choose between membership in the ACNA and the Church of Nigeria. The Virginia-based CANA East diocese, led by Bishop Julian Dobbs, voted for affiliation with the ACNA, and is now the Anglican Diocese of the Living Word (the Rt. Rev. Bill Love, former Episcopal Bishop of Albany, is part of this diocese). Orji's diocese, CANA West, chose the Church of Nigeria.

A year later, the Church of Nigeria created the Church of Nigeria North American Mission (CONNAM), identifying its mission focus as Nigerian Americans. Orji was designated as the CONNAM's coordinating bishop. In 2021, Ndukuba consecrated Holy Trinity Cathedral in Houston as a

center for CONNAM's ministry.

He returned to the United States in June to dedicate new CONNAM churches in Harrisburg, Pennsylvania, and Newark, New Jersey.

Orji's departure seems to have been triggered by a final step toward independence for CONNAM, the October 7 approval of bylaws for the body that fully incorporate it as a distinct church, indicating an intention to remain permanently in North America.

In his statement, Orji indicated that he had always believed CONNAM would be temporary, and cited a letter from Akinola that said of CANA, "we have no desire to cling to it. CANA is for the Communion, and we are more than happy to surrender it to the Communion once the conditions that prompted our division have been overturned."

"It is up to each of us to believe the truth or to deceive ourselves," Orji added. "But let it be said that the three Missionary Bishops of CANA/CONNAM (Bishop

Minns, Bishop Dobbs, and Bishop Orji) have said the same thing. We cannot all be lying. We all got this understanding from the same source, and we all got into trouble for reminding the [Church of Nigeria] of this promise made on its behalf by her former Primate."

Archbishop Foley Beach of the ACNA welcomed Orji and his diocese. "Over the last few years, Bishop Felix Orji and I have maintained a personal friendship," Beach said. "In the midst of a complicated situation, he has demonstrated integrity and sacrificial leadership, and I am happy to have received him."

A statement by the Church of Nigeria said that Archbishop Henry C. Ndukuba "deeply regrets the recent public utterances and actions of Bishop Orji against the authority of the Church of Nigeria, which has precipitated a moment of crisis in the mission field in North America," and he "prays for quick resolution and peace, urging all members and clergy to remain calm."



Empowering Faithful Leaders

DOCTORAL PROGRAMS IN:

Ministry Development • Educational Leadership • Christian Spirituality

Applications due Jan. 10, 2023: For more information, visit www.vts.edu/doctor.



Bishop of Atlanta Leaves PB Nominating Committee

By Kirk Petersen

A change of membership on the Joint Nominating Committee for the Election of the Presiding Bishop raises questions about what, if anything, it may indicate about the identity of potential candidates.

The Rt. Rev. José McLoughlin, Bishop of Western North Carolina, replaces the Rt. Rev. Rob Wright, Bishop of Atlanta, who resigned from the committee. Both bishops are young enough to serve a nine-year term before reaching the mandatory retirement age of 72. When the next presiding bishop's term ends on November 1, 2033, Wright will be 69 and McLoughlin will be 64.

The announcement did not give a

reason for Wright's resignation, but he told TLC he stepped down to focus on leading the Diocese of Atlanta, the seventh-largest domestic diocese in the Episcopal Church. "I had to really look at my calendar in terms of the time commitment," he said, adding that it was not the only membership he has discontinued.

When asked if he resigned to clear the way for potentially being nominated himself, he said, "Were I interested in being presiding bishop, I never would have put my name in for the nominating committee." But when pressed on the question, he did not reject the possibility entirely. "That's not how we preach in this church," he said, adding that it's not the role of any individual to make a decision like that, but rather a discernment process between the individual and the church.

"I know right now I'm quite happy serving as Bishop of Atlanta," he said.

Nothing in the canons prohibits nominating a member of the nominating committee, but it could be awkward.

There are four other bishops on the committee:

- Jennifer Baskerville-Burrows, Bishop of Indianapolis, who will be 67 in 2033
- Mark Lattime, Bishop of Alaska and co-chair of the committee, who will be 67 in 2033
- Phoebe Roaf, Bishop of West Tennessee, 69 in 2033
- Audrey Scanlan, Bishop of Central Pennsylvania, 75 in 2033

There also is nothing in the canons to prohibit electing a presiding bishop who would have to retire before the end of the term, but it would surely be considered a negative factor in an election. Curry will be a few months away from mandatory retirement when his term ends. The election will be held in the summer of 2024 at the 81st General Convention, in Louisville, Kentucky, with the winner taking office on November 1.

Fifteen of the 20 members on the nominating committee were elected online in June 2021 after the General



VTS Travels

The Holy Land • Austria • Turkey

Pilgrimages 2022-23

The Holy Land

October 15–26, 2022 **SOLD OUT**

October 27–November 7, 2022

January 7–18, 2023

January 19–30, 2023 **SOLD OUT**

Austria

November 27–December 2, 2022

Turkey

March 13–19, 2023

March 18 – April 1, 2023

Contact: bhawkins@vts.edu or velie@vts.edu

Convention was postponed due to the pandemic, with the remaining five appointed by Presiding Bishop Michael Curry and the Rev. Gay Clark Jennings, then-president of the House of Deputies. The committee has held eight online meetings and has met twice in person.

The canons specify that the elected members of the committee include five bishops, five clergy (at least one of whom must be a deacon), and five lay people. The president of the House of Deputies appoints two members of age 16 to 21, and the two presiding officers jointly appoint three more members “to ensure the cultural and geographic diversity of the Church and the skill sets needed for effective service on the Nominating Committee.”

The committee will nominate at least three bishops, and additional names could be added by petition. Only bishops will get to vote for their preferred candidate. The House of Deputies will then hold an up-or-down vote and could theoretically veto the selection, although it’s hard to imagine that level of conflict between the two houses.

New Jersey Nominates 5 from 4 States for Bishop

By Kirk Petersen

The Diocese of New Jersey has announced a slate of five candidates to become the 13th Bishop of New Jersey, succeeding the Rt. Rev. William (Chip) Stokes, who will retire in June 2023 after serving since 2013. The candidates include two parish priests, a cathedral dean, and two diocesan canons:

- The Rev. Canon Dr. Dena Cleaver-Bartholomew, canon to the ordinary, Diocese of Rhode Island
- The Rev. Canon Dr. Sally French, canon for regional ministry and collaborative innovation, Diocese of North Carolina
- The Very Rev. Troy Mendez, dean, Trinity Episcopal Cathedral, Phoenix
- The Rev. Janine Schenone, rector, Good Samaritan Episcopal Church, San Diego

- The Rev. Dr. Mauricio Jose Wilson, rector, St. Paul’s Episcopal Church, Oakland, California

The October 30 announcement touched off a 30-day petition period, closing at 5 p.m. November 29, during which additional nominations can be made. Meet-and-greet meetings will begin in early January 2023, with an electing convention scheduled for January 28. The new bishop is scheduled to be consecrated on June 24.

Cleaver-Bartholomew is a graduate of Yale Divinity School, and has two additional graduate degrees from Emory University. She is married to a United Church of Christ minister. She was born into a military family in France and has lived in 11 states, and served as a priest in six dioceses: Atlanta, Los Angeles, Michigan, Ohio, Central New York, and Rhode Island, where she has been the bishop’s chief of staff since 2017.

French grew up in Toronto in a secular home, and was baptized, confirmed, and sponsored for ordination through campus ministries at the University of Toronto, where she received both her undergraduate degree and her master of divinity. She has an additional graduate degree from Virginia Theological Seminary. Before joining the bishop’s staff in 2020, she served churches in North Carolina, New York, and the Canadian province of Alberta.

Mendez has been dean of Trinity Episcopal Cathedral since 2014, and previously served congregations in California. He is a 2009 graduate of Virginia Theological Seminary, and has served on the seminary’s board of trustees since 2013. Before answering a

call to priesthood, he spent a decade in sales and marketing, and held managerial positions at Delta Air Lines and General Mills.

Schenone grew up Catholic, and in her childhood heard she could not be a priest because she was a girl. She joined the Episcopal Church as an adult after seeing an ordained woman distribute Communion. She raised a daughter alone after being divorced by her husband, and has lived by a vow of celibacy since 2004. She is a Third Order Franciscan, a graduate of Yale Divinity School, worked as a technical writer before the priesthood, and has served congregations in New York and California.

Wilson is a lifelong Anglican and Episcopalian whose father was the Anglican Bishop of Costa Rica and presiding bishop of the Province of Central America. After training and working as an accountant in Costa Rica, he obtained his master of divinity from General Theological Seminary in New York, and has two additional graduate theological degrees. He served churches in Costa Rica and New York before taking his current role in California in 2009.

The Diocese of New Jersey’s see city is Trenton, and it shares the state with the Diocese of Newark, which encompasses the densely populated northern third of the state. The Diocese of New Jersey included the entire state when it was formed in 1785 as one of the nine original dioceses of the Episcopal Church. It now has 144 congregations, and its 2020 membership of 34,788 makes it the 12th-largest domestic diocese.



Skip Higgins | 225-937-0700

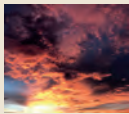
Carruth Higgins | 225-937-8590

www.custommovers.net

“Moving Episcopal clergy to new ministries since 1982.”

- Clergy discounts
- Only one survey/ 3 estimates
- Major van lines represented
- Full value protection plans
- Late pick-up/delivery penalties*
- Internet satellite tracking
- 24/7 cell phone contact to assure your peace of mind

CUSTOM MOVERS – FHWA Lic. #MC370752
*Certain Restrictions apply



The Word Is a Wedding

*The heavens declare the glory of God,
and the firmament shows his handiwork.*

—Psalm 19:1

While preparing me for confirmation, my mentor at Yale Divinity School, who became my godmother, taught me that the proper mood of Anglican theology is praise: glorifying God, in grateful prayer. Our theology — and spirituality, the two being indistinguishable — ought not be antagonistic, much less angry. Arguments will crop up, errors will need correcting, and the Church will always need defending and reforming. But the heart of our tradition, and its relentless focus, should be the triune God himself, who may be known as he is revealed in Scripture and in the apostolic tradition of the Church's worship and reflection. Around this divinely given center, all other questions of faith, order, and the Christian life may be arranged and wisely considered. As we lose sight of this center, we fly apart into one and another opposed party, defined by rancorous dispute and supposed irreconcilable difference.

To be sure, Orthodox and Roman Catholic theology subsists in these same spiritual and theological sources, from which various Protestant adumbrations of the faith likewise seek sustenance. These sources are the wellsprings of the Church herself, founded in God's life. The apostolic Church of the first few centuries would have agreed that a quadrilateral of Holy Scripture, the creeds (which organize and summarize Scripture), the principal sacraments of baptism and the Eucharist, and an episcopal office together constitute the pillars of ecclesial life. Add to these a living liturgy and a flourishing monastic movement and you have an evangelical mission capable of propagation far and wide — for instance, to England by the Benedictine monk Augustine in 597. This primitive synthesis anchored the Western Church for more than a millennium before the 16th-century Reformation, and still sustains ecumenically catholic patterns of prayer, including our own Anglican tradition, which conserved so much that had come before. My godmother urged all her students to adopt the discipline of an at least annual monastic retreat, and to cultivate a habit of daily prayer, starting with authorized offices for morning and evening, which could be modified or replaced by alternatives when praying privately.

A decade downstream of her formative labors, I found myself in Milwaukee one September day in 2009 about to write my first column as editor of *THE LIVING CHURCH* and needing, John Schuessler advised, to

choose a name or title for the series. Only a moment's reflection yielded the idea of Psalm 19, which calls as its witness *the heavens* to demonstrate how human beings ought to proclaim the "glory" of God (v. 1), that is, his awe-inspiring creative power and steadfastness. God, of course, is a speaker, and so all of creation must, as a feature of its creatureliness, similarly communicate, both with God as source and with the other companions and co-laborers God provides.

To state a thesis, the heavens "declare" God's glory by displaying his "handiwork" (v. 1). The psalmist has in view the beauty and vastness of the heavens, including all the stars, and the play of light and darkness throughout the day and into the night in its unstinting astonishment. Thus, the psalm celebrates the unending relay of day to day and night to night, each telling a "tale" to the next and so imparting "knowledge," albeit without "words or language" or "voices" (vv. 2-3). The very passage of time is suffused with sacramental significance because it is superintended by intelligent heavenly bodies that steadfastly narrate the meaning of events, pointing to the creator God who brings all things continuously into being. In this way, the heavens, drawing attention to their outward glory, utter a spiritual word that focuses our minds and hearts upon the author of glory, whose intelligence, once recognized, can only captivate creaturely thinking and imagining.

What, therefore, in the psalmist's view, is on God's mind? What does God wish to say? The answer comes, first, in a characterization of the nature of the word, or "message," in this case: as a "sound" sent "into all the lands." As ever, God is concerned with the whole. His creative mission necessarily reaches "to the ends of the world" (v. 4). On this count, the heavens bear witness to the consistency of God's character, bent on speaking and calling and ordering even the cosmos — and the cosmos first of all, as a prologue, a protoevangelion — into a fullness of catholic and apostolic faith and life.

This leads the psalmist to his star witness, who embodies the most dramatic instance of God's heavenly loquaciousness: the singular and glorious sun. Likened to a bridegroom "coming forth" each morning "out of his chamber," the sun "rejoices like a champion to run its course" across the great expanse of the sky, designed by God as a "pavilion" for this purpose (v. 5). Here the nuptial imagery adds another layer of sacramental signification that may be read both in terms of hastening to a wedding day and the promised pleasures that the subsequent feast will entail. Indeed, the sun "goes forth from the uttermost edge of the heavens and runs about to the end of it again; nothing is hidden from its burning heat" (v. 6; cf. 1 Cor. 7:9). The outward and

visible means are placed in service of a purifying, spiritual end, writ as an impressively powerful *burning*, duly conscripted.

At this point, the psalmist seemingly changes direction entirely, turning to an extended meditation on the “law of the LORD,” which is “perfect” and “revives the soul,” just as his “commandment . . . gives light to the eyes” (vv. 7-8). On reflection, however, we see the constancy of God’s speaking and communicating in creation, now incorporating the call of human beings similarly to *speaking acceptable words* (v. 14). And we find here, as well, an intimation of the nuptial character of salvation, set forth by Paul in his letter to the Ephesians as the sacramental coupling of Christ and the Church. Read in this way, the celestial bridegroom of verse 5 reflects *and* prefigures the law, testimony, statutes, commandments, and judgments of the LORD (vv. 7-9), understood as figures of the Word of God. This Word, uttered eternally by the Father, oversees, mediates, and subjects himself to all subsequent divine communication, incorporating the Scriptures, the call of Israel, and the greatest surprise of incarnation “in the fullness of time” (Gal. 4:4). In every case, God’s Word and words are shared lavishly, as gifts of his very self, even to the end (John 13:1), so that the bride may be made “holy by cleansing her with the washing of water by the word” (Eph. 5:26). Along this passionate road, which was and is a way of suffering and death, Christ continuously “presents the Church to himself in splendor, without a spot or wrinkle or anything of the kind — yes, so that she may be holy and without blemish” (Eph. 5:27).

A lofty account of marriage, and certainly “a great mystery,” as Paul admits (Eph. 5:32), since it enlists our coupling and cleaving and wrestling with one another “out of reverence for Christ” as a singular icon of Christ’s love for the Church (5:21; see 5:25). Mysterious; but, like all the sacraments, also explicable as a divinely ordered therapy, offered as a means of grace along the pilgrim road marked Hope for Glory. We know what Paul is getting at. We have not only heard but also “seen with our eyes,” “looked at and touched with our hands,” our own marriages and those of our parents, siblings, and friends, all of which “concern the word of life” (1 John 1:1), wittingly and unwittingly. Sweet and seasonable fruit sits alongside the foulness of rancorous rebellion, variously and recurrently, even in the same marriages; for “the word of God is living and active and sharper than any two-edged sword, piercing until it divides soul from spirit, joints from marrow.” God forms and refines our hearts and draws us to himself in a sanctifying process that takes at least a lifetime. “Before him no creature is hidden, but all are naked and laid bare to the eyes of the one to whom we must render an account” (Heb. 4:12-13).

This, finally, is the *word* of Psalm 19 for all acolytes of the Word made flesh, including stewards of words made print and byte who would be Christians. The message subsists in the passion of God and is his life. For this reason, it can only proceed according to his timeline, in

conformity to his pattern of self-giving, in unity with his Son, scripturally and sacramentally.

Of course, the suggestion that communications media would do well to court crucifixion is likely to elicit chuckles, and understandably so. These are not the easiest days for journalists, amid a deafening din of posturing, partisanship, and bullying that threatens to drown out civil discourse and respectful debate. We do well to support and encourage trustworthy, reliable, respectful voices wherever they may be found, and to teach the better way of patient listening, humble service, forgiveness, kindness, and gentleness.

We also, however, should be realistic about the nature of the struggle at hand. St. Paul, ever ready to call a spade a spade, notes that “the word about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God” (1 Cor. 1:18). This is surely true. Christian speech, properly crucified, will always fly in the face of secular ambition. We expect the slaves of mammon and power-hungry sycophants to drown in their own self-referentiality and self-promotion, but it will — ought — not be so among us (see Matt. 20:26). Our countercultural call is instead to cultivate crucified words, fed by the passion, nourished in the soil of resurrection, offered to the communion of saints and to all people of good will who hunger for the bread of life. In this way, we may manage to make ourselves ready for the marriage of the Lamb. That is, the Lord, by his grace, may grant us “to be clothed with fine linen, bright and pure,” namely, “the righteous deeds” and words “of the saints” (Rev. 19:7-8).

A personal coda may not go amiss. This will be my last column for THE LIVING CHURCH, and I must say a hearty thanks for the pleasure of serving as publisher and sometime editor of this venerable institution. I have counted it both an honor and a joy. I carry with me a continuing commitment to the mission and vision of TLC and stand wholeheartedly by our strategic plan and the stolid staff and board now charged with carrying the work forward. I carry, for now, as editor at large, the duties for which will be worked out in time with my successor, and I am grateful to continue as a *Covenant* contributor and a member of the governing foundation.

Let us pray for one another. Pray, please, for the ministry of the Living Church Foundation: that it may continue to flourish and courageously carry forward its ministry in service of the one Church, for her healing and wholeness. Pray, too, for the Anglican Communion: that it may answer, more and more, the call of God to visible unity with all Christians, starting at home. May we all be one!

Please pray also for me, as I head to London and the Anglican Communion Office, and for my fiancée, Laura, to whom I will be wed on the Feast of the Holy Innocents, in a few short weeks.

May the words of our mouths and the meditations of our hearts be acceptable in your sight, O LORD, our strength and our redeemer.



Nourishing Young Adults

By R. Wesley Arning

Young adults don't attend church retreats as many previous generations did. Life is too busy, with too many demands, to give up an entire weekend. Yes, they may disconnect from the world while on vacation at some Instagram-worthy cabin in the Rockies, but surely they won't pay money to do that with their church.

Yet there we were, gathered at a common table for an outdoor dinner, 70 young adults from four parishes in Texas (St. John the Divine, Christ Church Cathedral, St. Martin's, Houston, and Church of the Incarnation, Dallas) for a weekend retreat in September.

After the Radical Vocation Conference in 2021, young-adult leaders at these four churches began to discuss what a conference would look like for those who are called to vocations as lay persons.

It quickly morphed into a retreat to help young adults see their place within the Church. It needed to be a retreat for our age demographic and would speak to a widespread longing. What does it mean to have a seat at the table, that the Church is not just for our parents, but for us as well? We named it the Nourish Retreat, and invited the 20-and-30-somethings of our parishes to join us for a week at Camp Allen.

This was not your typical parish retreat. The first talk didn't begin until 10 a.m., and the last event on the schedule (pajama Compline) started at 10 p.m. The Rev. Matt Marino led four talks that challenged participants to live as followers of the risen Jesus. We used the image of a redwood tree, which has shallow but interconnected roots, to represent our call to be connected to God and each other.

We hoped to start small and see where this could lead in the years ahead. It was evident that participants longed for a place to talk with peers about faith, and the opportunities and challenges of young adulthood. As we discern how we might offer this retreat again, we are excited about expanding it. Young adults are not only being nourished but also empowered to live into their baptismal calling.

The Rev. R. Wesley Arning is an associate priest for young adult and small group ministry at St. Martin's Episcopal Church in Houston.



Photos by Wesley Arning and Jon Brewer





The Thief of Time and the Triumph of Eternity

By John Mason Lock

This essay was first published on December 23, 2022, on Covenant, the weblog of THE LIVING CHURCH.

As a culture we are at a low point for the reading and enjoyment of poetry. Most people say they don't like poetry, and poetry has been relegated to the specialist as an oddity that requires special insight and education to read and appreciate. In college I had the good fortune to receive some of the best advice on reading poetry. I was trying to write a paper on the 17th-century metaphysical poet George Herbert, and my professor insisted that before I took pen to paper, I had to memorize the poem upon which I was trying to write. In an age when computers function as external memory, and rote memorization is treated as onerous, it seems like odd advice, but there is a kind of intimacy that grows from memorization. Black ink on the page becomes living word in the mind. I found that memorization aided not only understanding but also enjoyment of poetry.

I recently was introduced to a short poem — fit to be memorized — by the great John Milton. “On Time” seems particularly appropriate for our soon-concluding season of Advent. For me, Milton’s *Paradise Lost* is the greatest poem in English — equal parts piercing, sublime, and true. “On Time” is the work of a less mature mind, but this is all relative. Even Milton’s youthful mind was capable of profundity beyond the muse of nearly all.

The poem is about the relationship between time and eternity. It assumes something that we all know to be true: that time is a thief. Time takes things and people away from us. It corrupts even good things. Consider the person who hoards so much that whatever he is hoarding actually goes bad. The cache of produce greedily purchased while on sale predictably turns sour before it can be consumed. Our body

and outward appearance age and decline, wounding our vanity and challenging the fixed mental image of a younger, more fit version of ourselves.

Time also catches up with us, and we realize that perhaps our dreams and ambitions will not be achievable within the reasonable time frame of our remaining years. Time is a thief of even good and noble goals. How many great noble men and women are there who have died with projects half-finished or projects merely envisioned and never realized? With time we also lose certain physical and mental abilities. What we could do at 18 or 25 or even 50 suddenly seems insurmountable. Time takes away some of our strengths, leaving us unable to do what we would do. As various proverbs put it, youth is wasted on the young, or, my personal favorite, a French proverb that Faulkner often quoted, “If youth knew; if age could.”

We cannot give an accounting of how time is a thief without acknowledging the loss of loved ones and friends whom time removes from us either by death or distance, and in a very real way, these people who have so enriched our lives and made it, to a certain extent, worth living, are irreplaceable. The variety of human people, the tapestry of our species, is amazing, and yet no one is altogether a suitable substitute for another. We are left to acknowledge the stark reality that life has been impoverished by the absence of our dearest and best.

From thinking of time as a thief, it is also a short step further to imagine time as an enemy. Here we find all the grim imagery around death, such as the grim reaper who comes sickle in hand to strike us down suddenly. In my own pastoral work, I have seen this time and again and been witness to how these losses age and dishearten those who are left behind, those who suffer the wearying assaults of thieving time. You can see it in their faces if you look carefully.

In Milton’s poem, time is pictured as a glutton who greedily swallows all of these things, taking away our loved

ones and friends, our ambitions and plans, our faculties and abilities. From this human standpoint, time would seem to be our enemy, but not for Milton and not for us as Christians, because for us time has a purpose and direction: namely, eternity. The passing of time takes us that much closer to eternity. Furthermore, time may be a thief, but it also takes away some of the bad things as well. We sometimes lose in forgetfulness negative and painful experiences. Unhealthy and destructive ambitions are not realized, much to our own benefit, what we might call the grace of unanswered prayers.

I'm also struck how problems that seem insurmountable somehow with time are resolved. You might be dealing with one issue with your child that seems insurmountable and intractable, and then one day, it somehow has been resolved and you're on to the next problem. I remember as a young person not realizing that this is a regular and predictable pattern in life. Problems seemed to be all-encompassing, with no discernible light or hope for resolution. A few years later those problems have become a distant memory, and a new set of problems is at hand. With age and time, problems seem less daunting because of the wisdom drawn from experience that life is full of problems. In fact, life in this world is a succession of problems.

In Milton's poem, time is such a glutton that in the end he will consume himself, and then the eternal Day of the Lord will begin.

For when as each thing bad thou [Time] hast entomb'd,
And last of all, thy greedy self consum'd,
Then long Eternity shall greet our bliss
With an individual kiss

This is our great hope as Christians. This world is not the end. One of the reasons, I think, we know this is because we see the evidences of God's goodness all around us. There is so much goodness and joy and beauty in the world. These will survive in the eternal day of God. All that is good and beautiful and true will find its true home because all of these good things come from the Lord, and the Lord's goodness cannot pass away. Time has not stolen them away; all those good things are stored securely in the bank of eternity.

In the popular caricature of Christianity, faith is more a list of *thou shalt not*s than a serious, wise, and deep way of life. Despite the caricature, Christianity isn't just about renunciation and being deprived of certain enjoyments. This false caricature of Christianity is corollary to the false notion that Christians are dour and somber and unable or unwilling to enjoy life. Undoubtedly some are this way, but this is not true to the faith. If eternity is the place where all good things have a true and lasting home, Christians ought to be those who can discern and appreciate the good around them right now. Undoubtedly there are many false worldly pleasures, whose duration is so brief, that are, in the end, not pleasures at all because they bring us to grief. These false goods will not last.

But Christians ought to be those who develop a palate for enjoying all the good the Lord lays out at the table he has

prepared for us. We ought to be the true Epicureans — not debased ones, whose philosophy is a cloak for hedonism — who are dedicated to discerning the vestiges of the Lord's goodness wherever they may be found. St. Paul famously wrote from his jail: "Rejoice in the Lord always, and again I say, rejoice!" (Phil. 4). It's critical to remember the context when we recite the familiar words. Christians ought to be people of real and sustained joy, whatever the trouble or adversity that is besetting us now. The reality of eternity compels us not to take flight from the world but to find and enjoy the goodness of God.

We can find counter-examples aplenty, people who buckle under the realities of time. Cynical and jaded, they're chronically unhappy with the world. Others, by contrast, give themselves over to hedonism. Time is a thief, so I will try to collect as many selfish pleasures as possible in my brief hours and days. Christians ought to be far more realistic. We know that time and existence are difficult. Life is a trial, a test, and sometimes even a catastrophe. That's why it can be hard to discern those gifts and good things all around us, but discern them we must. Rejoice in the Lord always, again I say rejoice! Our belief in the triumph of eternity is a call to us not to renounce and forsake time and the world but to find, discern, and appreciate all the good that belongs to eternity, those things that will never pass away from the Lord's sight because he made them.

So, after this perhaps excessively protracted introduction, here is Milton's poem. Kindly read it aloud as a tentative first step toward memorization, and enjoy it as something good, true, and beautiful from the Lord's hand.

On Time

Fly envious Time, till thou run out thy race,
Call on the lazy leaden-stepping hours,
Whose speed is but the heavy Plummets pace;
And glut thy self with what thy womb devours,
Which is no more then what is false and vain,
And meerly mortal dross;
So little is our loss,
So little is thy gain.
For when as each thing bad thou hast entomb'd,
And last of all, thy greedy self consum'd,
Then long Eternity shall greet our bliss
With an individual kiss;
And Joy shall overtake us as a flood,
When every thing that is sincerely good
And perfectly divine,
With Truth, and Peace, and Love shall ever shine
About the supreme Throne
Of him, t'whose happy-making sight alone,
When once our heav'nly-guided soul shall clime,
Then all this Earthy grosnes quit,
Attir'd with Stars, we shall for ever sit,
Triumphing over Death, and Chance, and thee O Time.

The Rev. John Mason Lock is rector of Trinity Church, Red Bank, New Jersey.

Beyond Lambeth 2022: Possibilities and Limits

By Joseph Wandera



I am reflecting on how Lambeth speaks to our ministry in the rural diocese of Mumias, Kenya, through the lens of embodiment. The story of incarnation compels me to imagine how Lambeth 2022 could translate into the life of ordinary believers. My approach to Lambeth is largely phenomenological: what I saw “with my own eyes,” as we say in Africa; the smell, touch, and place.

It was my first Lambeth Conference, having been ordained bishop five years ago. Ours is a largely rural diocese, with 170 congregations, reaching over 100,000 learners mostly in Anglican-founded primary and secondary schools and colleges, and an average congregational attendance of 14,000. Our worship is lively, and our fellowship is deep, as people bear each other’s joys and challenges. Pastoral care is done by many, but especially the laity, as clergy are fewer in number and must also engage in administration and other aspects of ministry; and in rural Kenya, communication is difficult. A strong youth movement, and women’s organizations including Mothers’ Union, are all doing tremendous ministry work, especially to those on the margins.

In a previous podcast with TLC, I shared my experiences at Lambeth — largely positive stories of fellowship and mutual learning alongside delegates from diverse parts of the communion.

Clearly, much work and prayer went into planning for the conference. The Archbishop of Canterbury, Justin Welby, and his wife, Carolyn, were splendid hosts throughout the gathering, and it was an experience of a lifetime to be with them at both their “old and new palaces” — in Kent and London — alongside a mammoth crowd of bishops and their spouses. The now-departed monarch, Queen Elizabeth II, wrote each one of us a letter, which I still keep, full of warmth and witness.

The topics of discussion at Lambeth were impressive: mission, sustainable development, safe church, and so on.

Nigerian novelist Chimamanda Ngozi Adichie has reminded us of the danger of a single story and how impressionable and vulnerable we all can be in the face of a story. Thus, we need what the father of the African novel, Chinua Achebe, once called “a balance of stories.”

The Lambeth Conference is a gathering of the Anglican Communion’s bishops, involving around 650 bishops from over 40 countries for consultation and fellowship. It has convened roughly once every ten years since 1867 and was recently held in August 2022 in the city of Canterbury.

Real fellowship and communion is built over time and needs patience and trust-building.

Such balance enables a recovery of dignity and equal humanity. A balance of stories enables us to confront issues of power. Power here is the ability not just to tell the story of the other person, but also make it the definitive assessment of that person.

Earlier, Archbishop Welby had expressed the hope that Lambeth would be an occasion for “fruitful dialogue” as Anglicans negotiate “a postcolonial model” for a communion created in the era of empire.

Conceptualized as one of the instruments of unity, Lambeth 2022 also reflected deep alienation — historical disparities across the Anglican Communion in terms of where power rests and its embodiment in space, and damaged fellowship around issues of sexuality, with some declining to come to the Lord’s Table, while others appeared to be in a celebratory mood.

Staged in the forested city of Kent, Lambeth’s location, infrastructure, and guarded fellowship reveal beneath it that grand narrative of negotiated unity.

Notions of space, place, and locality are fluid and carry meaning. For instance, power and political dynamics are expressed through space. Expressions are found in architecture, the denotation and definition of city, in maps, and so on. Thus, fruitful as Lambeth was, it was also a human phenomenon in a spatial rather than solely temporal framework, and is an abiding geographical project. Is it conceivable that the exercise of hegemony might leave space untouched? How about having the next Lambeth in Kenya’s capital, Nairobi, or elsewhere?

The organizers made serious attempts to have pre-Conference conversations online among the bishops, although many bishops in my contexts faced the challenge of an unreliable internet infrastructure.

The sheer magnitude of the numbers at Lambeth were overwhelming, especially so for the less outgoing members in attendance.

Set up in an alienating space, and with the diversity and large numbers, it was quite easy for one to be reduced to a

spectator in the deliberations.

Thankfully, the gadgets given to be used for voting were withdrawn quite early during the meeting. These gadgets could have further diminished our common human dignity and stolen true embodiment through fellowship at Lambeth.

But Lambeth was not without gadgets in other forms. Many bishops spent considerable time taking pictures of the imposing Canterbury Cathedral, among other landmark sites.

It was quite common during the breaks to see a number of bishops, especially from the West, rushing to set up in a corner and convey news of the conference back to their home dioceses, using their digital devices. At one point, I was invited by an American bishop to be interviewed for his home diocese. How was I to communicate the deliberations at Lambeth back home to my largely rural congregations, where our infrastructure is limited, and smart phones are a luxury they cannot afford?

I made one or two new friends and strengthened old friendships. The rest of the interactions were quick, numerous polite gestures and moving on. It is quite possible that many bishops departed from Lambeth without having established any real human connections.

It seems to me that real fellowship and communion is built over time and needs patience and trust-building. As soon as we left the hallowed precincts of Canterbury, it was gone. Some attempts at emails were answered with pre-recorded email messages: “I am now on holiday in France” and so on. Some emails remain unanswered! My hope is that the emails will be answered so that we continue to be in fellowship and journey together after holidays are over.

I am now back in Mumias. Lambeth is now past, and I am left with some questions. How do I unpack Lambeth for my parishioners at Indangalasia parish? My diocese is growing in numbers, and we desire partnerships for mission and discipleship. How could I tap into the Lambeth fellowship around these twin concerns? Yes, there was an excellent presentation from the Arch-

bishop of York and some good seminars about discipleship, but that was it. On the temporal side of things, life is unbearably expensive in Kenya. Soaring youth unemployment, school dropouts due to lack of fees, deaths due to unaffordable health care, choking foreign debt, hunger in many parts of Kenya due to climate change. I am not certain that Lambeth enhanced solidarity around our existential troubles. Should it?

Lambeth may have attempted to discuss these issues in broad ways, but it did not deal with some of the historical injustices that have created the systems of unjust relationships and harsh realities.

The many open avenues for the anticipated generous hand of fellowship over such burning issues seem either not to be there, or to be there only minimally. In Lambeth 1998, issues of foreign debt were discussed, and bishops called for a cancellation of debts held by the majority world. In Kenya, for example, our foreign debts, which run into trillions of shillings, would have to be paid beyond my generation if no interventions are forthcoming. Yet while at Lambeth 2022, one could sense a crippling fatigue creeping in over our burning questions. Maybe bishops have more pressing domestic challenges to be able to listen actively and with compassion. And how do we tell our stories of suffering without seeming transactional?

The Christian story is woven around the event of the Incarnation, and so embodiment such as what we experienced at Lambeth was an experience of a lifetime. However, such embodiment ought to be extended to our communities in real ways if it is going to have impact.

There is need for a new orientation around Lambeth, making it more relational, and sustainable around our common issues.

Thankfully, we are all on a pilgrimage, and Lambeth remains a powerful reminder of our connectedness as followers of Jesus.

The Rt. Rev. Dr. Joseph Wandera is Bishop of the Anglican Diocese of Mumias, Kenya.

The Anglican Origin of the Seven Social Sins

By Charles Hoffacker

In a sermon at Westminster Abbey on March 20, 1925, Frederick Lewis Donaldson proposed this list of seven social sins:

Wealth without work
Pleasure without conscience
Knowledge without character
Commerce without morality
Science without humanity
Religion without sacrifice
Politics without principle

A newspaper clipping about Donaldson's sermon reached Mohandas K. Gandhi, who published the list in the October 22, 1925, issue of his *Young India* newspaper. Gandhi remains widely remembered throughout the world. In contrast, Canon Donaldson is largely forgotten. Who was that man in the pulpit that day?

Frederick Lewis Donaldson (1860-1953) was a Church of England priest and Christian socialist who occupied a series of parish and cathedral positions, including 22 years as vicar of St. Mark's, Leicester. His assignments included three poor curacies in London.

In June 1905 he became the chaplain for a march of the unemployed from Leicester to London and back. At Trafalgar Square he addressed a huge gathering of the jobless. Special services for the marchers took place at Westminster Abbey and St. Paul's Cathedral.

In 1913 Donaldson led a deputation of Church of England clergy to Prime Minister H.H. Asquith and demanded women's suffrage. He was greatly opposed to the First World War and became active in the subsequent peace movement.

Donaldson served as a canon of Westminster Abbey from 1924 to 1951. His various positions included steward,

treasurer, archdeacon, receiver-general, and subdean.

After an ordained ministry of more than 65 years, Donaldson was past 90 when he retired and became the first canon emeritus of Westminster. He and his wife, Sarah Louisa (1860/1-1950), had two sons and four daughters. Their ashes are buried together in Westminster Abbey.

What is the connection between Donaldson's seven social sins and the seven deadly sins?

The seven deadlies do not appear as a list in the Episcopal Church's Book of Common Prayer, but the Litany of Penitence (pages 267-69) refers to each of them.

Donaldson's list of social sins does not stand in simple contrast to the seven deadly sins; the latter are not merely individual transgressions. The two lists are related in a more complex way.

Each social sin recalls how our sinfulness produces a certain "without" in each case, which infects a major sphere of human existence — wealth, pleasure, knowledge, commerce, science, religion, politics — so that it opposes human flourishing. However valuable each of these spheres may be, none remains safe from the possibility of cheapening and corruption.

We misuse these lists when we apply them simply to criticize other people and not to examine ourselves first and foremost. Both lists help us recognize that all of us are trapped in sin and can be raised to genuine life only through the grace and mercy of God.

Reflection on both lists is a worthwhile practice. Here are introductory thoughts on the social sins.



Frederick Lewis Donaldson

©National Portrait Gallery, London

Wealth without work

Wealth tends to create rivalries and divides people from one another as they identify themselves and others according to their possessions. Work, especially shared work and work for the common good, can have an alleviating effect. While humility is always hard to maintain, wealth often enshrines pride, while the rigors of work sometimes break it down. The attention given to work or wealth must not deflect us from focusing on what the community's welfare requires. Work is not to be avoided; it belongs to the human vocation.

Pleasure without conscience

Two misleading and opposite directions are possible regarding pleasure.

Simply to disallow pleasure is sinful if this means rejecting, without a higher purpose, something good that God provides. To place no limits on pleasure is also sinful, for it amounts to substituting pleasure for God. These two directions both bypass conscience, the ability to make determinations that will issue in wise choices. Our choices are not private, as they influence, however indirectly, other people and the world in general. Nor must we deny ourselves certain opportunities to decide. Choices must be made.

Knowledge without character

Any form of education worthy of the name is not limited to transmitting information and technique. Another essential is shaping character. Our teachers shape us in a moral way; they help us to become people. Our stories of student years recall the personalities of teachers more readily than simply the content they presented. Character is shaped, for good or ill, at every level of schooling and in every subject area. If education is in crisis anywhere, the solution may well lie in restoring the formation of character, a development that will provide both students and teachers with relief, even delight.

Commerce without morality

Economics must not be determined by market forces only. Companies cannot answer simply to stockholders. All stakeholders merit a place at the table, including workers, government, corporate officials, and environmental advocates. To look on life solely in monetary terms is to distort and damage what's needed for human flourishing: healthcare, education, democratic participation, community involvement, and religious commitment. A more expansive view of economic rights would be a boon. We are not simply an economy, but a society.

Science without humanity

Science appeals to our wonder and

curiosity, enriching human life through applications of many kinds. All this research must be governed by a humane ethic, which respects every form of life and the abundance of this planet. In the face of increasingly apparent environmental devastation, there is a growing consensus among the peoples of the earth that a strong environmental ethic is the most pressing moral imperative of our time. No second planet is available for our use. Scientific and technological enterprises must be marked by restraint in favor of protecting life.

Religion without sacrifice

Look around at American Christianity, and costly discipleship in obedience to the gospel seems to be in short supply. In its place appear many substitutes: entertainment, power politics, assorted tribalisms, maintenance rather than mission, vacuous theologies, and an absence of consecrated imagination. Our consumer society produces consumer congregations aimed at personal satisfaction, peace of mind, and insistent self-righteousness in an uncertain world. The walls are starting to crack, however. Death and resurrection have happened before.

Politics without principle

Too often politics is another name for fear. Whether candidate, incumbent, or ordinary citizen, we may fear our opponents or even people of our own party. We fear the influence of money

in politics and how hard it is to get out the vote. We regret that compromise, decency, and respect so rarely characterize relationships across the aisle. Loaded with these sorrows, it's hard to fight the good fight, believe in the future, and stay confident in our democracy. We recall what drew us into the struggle. If only Lady Liberty would smile again on us and the entire nation, even our opponents!

In 1973 E.F. Schumacher published a small, wise book, *Small Is Beautiful: Economics as If People Mattered*. It remains popular and of perennial value. Schumacher titled one chapter "Buddhist Economics." Charles Fager, writing for *The Christian Century*, asked if the book was more informed by Catholic sources such as encyclicals, John Henry Newman, Étienne Gilson, and Thomas Aquinas.

Schumacher grinned. "Of course. But if I called the chapter 'Christian Economics,' nobody would have paid any attention!"

The situation of the seven social sins is similar. Because Gandhi publicized this list, many people assume it is Hindu wisdom transported to the West. It is instead Christian wisdom first announced by an Anglican priest from the pulpit of Westminster Abbey, and like any true wisdom, it is a gift meant for one and all.

The Rev. Charles Hoffacker is a priest of the Episcopal Diocese of Washington who lives in Greenbelt, Maryland.



We practice in Title IV of the Constitution and Canons of the Episcopal Church regarding accountability and ecclesiastic discipline, leading negotiations, advising and navigating charges against clergy related to canonical offenses.

Contact lhodges@rrsfirm.com

Lisa Paul Hodges, Partner
Richards Rodriguez & Skeith LLP
816 Congress Ave, Ste 1200 | Austin, TX 78701
Office: (512) 391-8215 Cell: (205) 873-1515

Handling a Disturbance During Worship

By Sue Careless

Churches want to be welcoming, safe places, but what happens when someone enters who disturbs worship, or could prove violent? How should the clergy and congregation respond?

This September a young man who lives on the streets of a Canadian maritime city entered an Anglican church just as the service was about to begin. He was smoking. One of the wardens asked him to put his cigarette out.

“God will forgive me,” he replied. The warden explained that the city wouldn’t. The man put it out in the empty but felt-lined collection plate, then lit another. The warden said he could go outside and smoke and then re-enter. Otherwise, the warden would have to call the police. This time the man obliged.

When the organist began to play the introit for Holy Communion, however, the man followed the crucifer up the stairs into the chancel. The man faced the congregation and defiantly held a small New Testament high over his head.

When the priest entered the chancel, he approached the man and told him the service was starting and he would have to sit down. The man was insistent that he would not and asked why couldn’t everyone be up at the front on this higher level — why just the clergy? Why were they so special?

The introit ended and the priest announced the first hymn: “Holy, Holy, Holy.” The priest tried to reason with the man, but he wouldn’t budge. As one of the wardens approached, the priest asked him to call 911.

The priest announced a second hymn. An awkward moment ensued as the priest and the man stared at each other. The priest firmly told the young man he could still leave on his own; if not, the police would be arriving soon.

The priest announced a third hymn, and the congregation and organist

obliged. With nothing to lose, the priest held out his hymnal and pointed to the verse and line. To his surprise, the man began to sing!

During a fourth hymn, the two continued singing together. During a fifth hymn, the police arrived. Without a fuss, the man descended the chancel stairs and left quietly with the officers. The priest followed them out and invited the man to breakfast in the church hall the next morning.

The service continued. Only at the end, before the recessional hymn, did the priest tell the congregation that he had met the young man at an earlier service and had a good conversation with him. He knew the man wasn’t drunk or high on drugs. He also sensed the man had no weapon.

Four men in the congregation later told the priest that they were watching closely and were ready to step in if things turned physical. No one left the service, but the hymn-singing allowed those with children or the elderly to slip quietly away if they wanted to.

The church did not press charges, but the police suggested a workshop on de-escalating incidents for the clergy, wardens, and the volunteers helping at the church’s breakfast program for people living on the street.

Later in the week, the same young man returned to the breakfast program in the church basement but became aggressive with other diners. Church leaders decided he will not be served inside the building again but will be served outside. He will not go hungry, but he cannot pose a threat to those inside.

Many of the homeless people who attend the church breakfasts carry

some sort of weapon for self-defense on the streets. If the weapon is visible, they are asked to hand it over until after the meal. The church has received not only knives but lead pipes, hammers, chains, and baseball bats. There have never been any guns. Many of the weapons are forgotten and left behind.

What Can We Learn?

Wardens need to be alert at all times to what is happening during worship. The clergy cannot be expected to see or hear all that is going on. Wardens need to have their cell phones ready so they can respond quickly and call 911 when necessary.

The congregation needs to be kept calm. Singing hymns kept things normal and no one left their pews.

Speaking to an intruder by first name — “Hi, I’m Paul. What’s your name?” — is a friendly approach and is likely to elicit a similar response.

Speaking firmly but calmly is important so that things don’t escalate. Volume and tone of voice are critical.

Be aware of the intruder’s personal bubble or space. Don’t come too close. If the person is seated, don’t hover. Never touch.

No exit should be blocked, so the intruder can leave unhindered. Keep a way open.

A trained negotiator at the later workshop said that if someone is having an emotional outburst, a rational response is not effective. Rather than ask “Why are you acting like this?” try “What are you feeling? What is making you feel this way?” Empathizing helps more than a logical argument.

If you have certain rules, post them in a public place so they can be mentioned.

Have a backup plan if things get out of hand. Someone showing physical aggression requires a different approach.

Consider having only one door unlocked once a service begins, but be sure people inside can still leave from all doors (a fire safety regulation).

Consider installing a silent alarm that wardens or clergy can activate remotely to notify police.

Consider having your local police station offer a training workshop to all your staff and volunteers.

Seminaries need to give at least one day's training on de-escalation techniques.

Certainly, a medical emergency such as a heart attack or epileptic seizure can also disturb worship, but it is not a

threat to other people. There is likely a doctor or nurse present in the congregation and an ambulance can be called. Still, some first-aid training for church staff would help.

With training and careful attention,

churches can offer gospel hospitality amid order and safety for all who have gathered.

Toronto journalist Sue Careless is senior editor at The Anglican Planet.

BOOKS

Tales of Radical Hope

Fantasy and Myth in the Anthropocene

Imagining Futures and Dreaming Hope in Literature and Media

Edited by Marek Oziewicz, Brian Attebery, and Tereza Dėdinova

Bloomsbury Academic, pp. 250, \$34.95

Review by Christine Havens

This headline flashed on my cell phone's lock screen recently: "Breaking: A second round of drastic water cuts from the Colorado River is set to hit Arizona, Nevada, and Mexico as climate change-driven drought deepens the water shortage in the Southwest." Just a few weeks earlier, I was helping lead a book study of *The Water Knife*, a climate fiction (cli-fi) classic by Paolo Bacigalupi, at the invitation of the Diocese of Arizona's Creation Care Council. This apocalyptic, dystopian novel, published in 2015, takes place in a drought-stricken American Southwest of the near future. The story occurs mostly in Phoenix, with California, Nevada, and Arizona the main participants in a violent water-rights battle.

The Rev. Pam Hyde, the diocese's canon of creation care, said the group felt that using climate fiction rather than nonfiction for a book study would offer participants "something to grab onto" for conversations centered on creation care. Churches are needed at the forefront of this mission to counter "resistance to change the way we use the earth." Book studies are one option in the diverse approaches the diocese hopes will answer questions like "Why is the church getting into climate-

change issues?" and "What does climate change have to do with me?"

What intrigues me is that when I included *The Water Knife* in the list of titles I gave the council, I really did not think the group would choose it because of its bleak outlook and not-so-favorable view of Christians (Google "Merry Perrys"). And yet two of the participants have recommended it to other book clubs they belong to.

This brings me to *Fantasy and Myth in the Anthropocene: Imagining Futures and Dreaming Hope in Literature*, an intriguing and complex project edited by three literature scholars, Marek Oziewicz, Brian Attebery, and Tereza Dėdinova, that explores the ecological influence of fantasy and mythological literature. Oziewicz's introduction sets the tone of the anthology as he asserts that the "greatest challenge facing humanity in the twenty-first century is how to transition to an ecological civilization."

One way to do this, according to this collective of storytellers, is to change our narratives. The stories told thus far, in which humans have positioned themselves at the apex of creation as well as in opposition to nature, helped to usher in the "urgencies" of what we call the "Anthropocene," such as climate change. Oziewicz argues that the proliferation of dystopian literature results in part from an awareness that the systems we have in place are not sufficient to make the changes necessary for the earth to survive, let alone thrive.

Literary scholars examine a variety of fantasy narratives, ranging from TV shows such as *Captain Planet* to



movies like Disney's *Moana* to books from authors including J.R.R. Tolkien, Ursula Le Guin, J.K. Rowling, and Kim Stanley Robinson. The group eschews "discussions of dystopia," instead looking to encourage "counternarratives that mobilize resistance, offer visions of equitable futures, and jumpstart conversations about translating visions into lived realities."

Woven between the scholarly work, which, despite efforts to avoid jargon, still reads like academic writing, are evocative intervals — poems, reflections, illustrations — that offer the same plea from popular authors such as Jane Yolen, Katherine Applegate, and Jon Scieszka.

Works like this anthology and *The Water Knife* often express a popular impression that Christian teaching is ineffective or, indeed, responsible for that sense of exceptionalism entrenched in humans who consider themselves unconnected with creation. While this assessment stings, we must acknowledge that humans generally remain as

(Continued on next page)

(Continued from previous page)

stiff-necked as the Israelites wandering in the desert when it comes to admitting our responsibility for the effects of climate change.

If creation care councils want to address such questions, then the urgings in *Fantasy and Myth* should be heeded. They may go far to help persuade people that we do not have to live in a dystopian world; that we cannot focus solely on end-of-the-

world stories but on “how can we work together to change the world” stories, like those found in “hopepunk,” a sub-genre known for these tales of “radical hope.” Sound familiar?

One question I proposed in the study guide for *The Water Knife* was “What is your takeaway; does this novel inspire you to action in regard to creation care?” After reading *Fantasy and Myth*, I want to ask this: What is your takeaway from reading Scripture?

How can these stories, which form the heart of our discipleship, help us work together to nurture God’s creation, of which humans are a part?

Christine Havens is a poet and writer and a graduate of the Seminary of the Southwest whose work has appeared in The Anglican Theological Review and Mbird, the blog of Mockingbird Ministries. She has an entry in this year’s AdventWord.

Gospel Truths for Kids

Josey Johnson’s Hair and the Holy Spirit

By **Esau McCaulley**
Illustrated by **LaTonya Jackson**
IVP Kids, pp. 32, \$18



vision. More than once I have been excited about a new book, only to feel by the end that the author was trying to push an unwanted or divisive agenda. I like to enjoy a book with my kids without worrying about what it is communicating about the Christian faith that my wife and I have tried to instill in our children.

Five recent books from IVP Kids accomplish this very thing. *Josey Johnson’s Hair and the Holy Spirit* by Esau McCaulley tells a simple story about an African American girl who learns about the creative power of the Holy Spirit, and the love God shows in the wide variety of creation. My daughters sat still and attentive beside me, enjoying vibrant illustrations of Josey in the hair salon, while the meaning of Pentecost was brought home in a very concrete and practical manner.

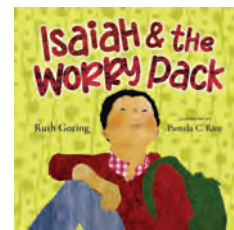
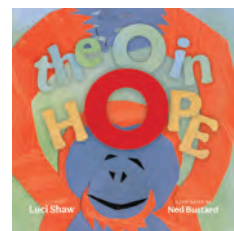
The Celebration Place by Dorena Williamson is another story about the place of racial diversity in God’s kingdom. While such a theme could slip into Sunday school clichés, the illustrations have an immediacy and realism that stand off the page. The themes of the cross, Pentecost, and new creation anchor a narrative that touches briefly on African

American and Indigenous peoples.

The O in Hope by poet Lucy Shaw is a different kind of book that meditates on the typology of the letter O and its various shapes in the natural world. This may not sound like a gripping theme for 6-year-olds, but each page offers a surprise both visual and linguistic. The final page links this collage of resemblances and patterns within the embrace of God’s love and illustrates how, beneath all these various connections, there is a good and loving Lord.

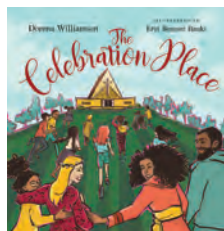
For the child who cannot fall asleep and for the parent who is out of ideas, Ruth Goring’s *Isaiah and the Worry Pack* tells the story of a young boy’s struggle with insomnia. Through a dialogue with his mother, Isaiah imagines walking and talking with Jesus in the woods and the fields.

Isaiah learns to tell Jesus about his worries and fears, and Jesus speaks to Isaiah through the objects and ideas the young boy already understands. This is a touching story that describes the life of prayer in the heart of a child, without having to use the word. It is a wonderful imagining of how a young person can converse with the Lord and draw comfort from his presence.



The Celebration Place

God’s Plan for a Delightfully Diverse Church
By **Dorena Williamson**
Illustrated by **Erin Bennett Banks**
IVP Kids, pp. 32, \$18



The O in Hope A Poem of Wonder

By **Luci Shaw**
Illustrated by **Ned Bustard**
IVP Kids, pp. 32, \$18

Isaiah and the Worry Pack

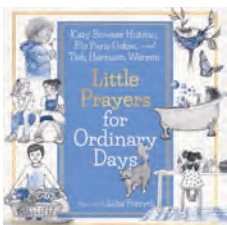
Learning to Trust God with All Our Fears
By **Ruth Goring**
Illustrated by **Pamela C. Rice**
IVP Kids, pp. 32, \$18

Little Prayers for Ordinary Days

By **Tish Harrison Warren**,
Flo Paris Oakes, and **Katy Hutson**
Illustrated by **Liita Forsyth**
IVP Kids, pp. 32, \$15

By **Dane Neufeld**

I suspect many Christian parents struggle to find artistic and engaging books that also offer a stable and traditional theological



Finally, *Little Prayers for Ordinary Days* by Tish Harrison Warren, Flo Paris

Oakes, and Katy Hutson is a real gem. These prayers are clearly written by parents of young children, or by people who are still children. The language is simple but expresses the emotion and urgency of a child's world. Most of the prayers brought knowing smiles to my children's faces, and we will certainly use these in the future.

There are prayers for waking up, playing with friends, and going to bed.

A number of prayers will be favorites of parents, such as "For waiting," which begins, "God, it is so hard to wait!" or "For doing chores," which begins, "Dear God, sometimes it's hard to do work."

My kids suggested I might benefit from "For when I have lost something." Typical of all the prayers, this one begins with a common occurrence and challenge, and ends by relating it to a deeper theological truth. Next time I'm rushing around the house searching for my phone, I will try to pray:

"Thank you that you love me so much that you always — always, always, always — come after me to find me."

These are lovely books that could easily find a place in any home or church library. The authors and illustrators have done a good thing to support families and church communities, as we work together to share the wisdom and love of the gospel with the next generation.

The Rev. Dane Neufeld is incumbent of St. James Anglican Church, Calgary.

Higher Living Through Lower Expectations

Low Anthropology

The Unlikely Key to a Gracious View of Others (and Yourself)

By David Zahl

Brazos, pp. 208, \$26.99

Review by Mac Stewart

One of the gifts of Dave Zahl's work has been the way he persistently sings the song of grace for souls languishing under a weight of perceived expectations. His new book sings this song in a new key, sensitively attuned, as always, to the cultural indications that people are yearning for such a song.

Its basic premise is that many of the neuroses of our time — tribalization, anxiety, loneliness, burnout — can be traced to a falsely inflated anthropology, a mostly tacit and unexamined belief that humans are highly capable beings, endowed with a possibility for achievement that requires only sufficient effort and the appropriate strategy. He calls this faulty philosophy "high anthropology," and finds it lurking behind everything from graduation speeches to social media to a judgmental attitude toward others.

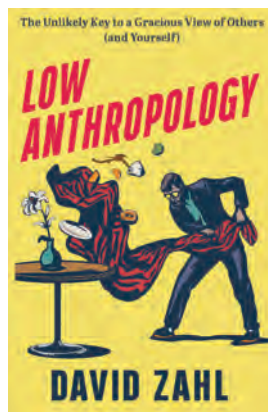
Zahl's concern is eminently pastoral, as he sees in the souls he has shepherded over decades of church work, especially with young adults, the "fallout" of a "tireless perfectionism"

that is "killing us" (23). Beyond the clear and statistically verifiable destructiveness of the impossibly high expectations people now set for themselves — anxiety meds among college students, Zahl notes, doubled between 2007 and 2019 (*before* the pandemic) — he makes the compelling case that even the heightened societal divisiveness we have seen in recent years is traceable to this "high anthropology."

If we assume that people are essentially reasonable, in control of themselves, motivated by an uncomplicated desire for peace and the common good, and perfectly free to do the right thing (according to our own sense of what is right, good, and reasonable), then we are setting ourselves up to be sorely disappointed. When someone's behavior falls well short of our expectations, we will inevitably conclude the person must be different from us. Such expectations, therefore, create divisions.

When, on the other hand, we embrace what Zahl calls a "low anthropology," it leads not only to a more gracious view of ourselves, but also to a solidarity with others that is grounded in our common weakness rather than in impossibly high standards.

Such an anthropology has three basic



"pillars." First, it embraces limitation, rejecting the fantasy that "full optimization" of our powers is within reach (48). Second, it acknowledges the conflicted nature of our willing, a phenomenon that Zahl calls "doubleness." Here he has in mind Romans 7 and *Confessions* 8: so often we find our will for the good

outmaneuvered by irrational impulse or constricted by bad habits. Third, a low anthropology recognizes our inveterate self-centeredness, Zahl's less heavily freighted term for sin, understood via Augustine, as being "curved in on the self."

Together, these pillars can produce a healthier approach to our relationships with others and with ourselves, revealing to us the way we try to avoid our native weaknesses by fantasy and projection, and making us humbler, more courteous, and compassionate, and equipped with good humor as we broach inevitably contentious matters (including politics and religion).

Zahl has a gentle and affable way in this book of inviting a nevertheless incisive and therefore ultimately healing self-examination, for which the reader will be grateful. I worry some-

(Continued on next page)

(Continued from previous page)

times that Zahl is inclined to conflate holiness with achievement — and, in (rightly) rejecting the soteriological significance of the latter, also minimizes the importance of the former. But he also makes it clear that the view he proposes in no way means to reject the real place of sanctification in the Christian life; he only rejects (again, rightly) that it is something we can effect by ourselves apart from the work of grace.

Still, I do wonder whether a full picture of Christian anthropology does not include a picture of the human that is, in fact, sky high. God became human so that humans could become gods, says the old patristic axiom, and the Fathers weren't pulling that from nowhere: "he has granted to us his precious and very great promises," that we might "become partakers of the divine nature" (2 Pet. 1:4).

True, we can only attain to these heights by first embracing our lowli-

ness; indeed, nothing short of death will free us from our limitation, doubleness, and self-centeredness. But the low anthropology that such a death requires leads, in the end, to the highest anthropology imaginable: to the divinized human nature that already sits, in its Source and Exemplar, at the right hand of the Father.

The Rev. Mac Stewart is priest associate at All Saints', Chevy Chase, Maryland.

Hope Amid Confusion

Christianity, Politics, and the Afterlives of War in Uganda

There Is Confusion

By Henni Alava

Bloomsbury, pp. 288, \$115

Review by Emmanuel Katongole

Northern Uganda, predominantly a Christian region, was embroiled in a war beginning in 1996 that pitted the military against a series of rebel movements, most notably the Lord's Resistance Army, led by Joseph Kony. During this 25-year war, thousands of children were abducted and forced into the Lord's Resistance Army, hundreds of civilians were maimed, raped, or killed, and millions were displaced from their homes.

While the fighting has now stopped and people have returned to their homes, the aftershocks linger. What role do Christian churches, Anglican and Catholic churches in particular, play in postwar efforts of healing and reconstruction? How do they imagine a postwar future of peace? What resources do churches offer to Christians who struggle to reconstruct, rebuild, and move on with their lives in the aftermath of war? How do religion and politics interact in shaping postwar hopes and dreams?

These are the questions that Henni Alava, an anthropologist and development studies specialist, engages in *Chris-*

tianity, Politics, and the Afterlives of War in Uganda: There Is Confusion. Using many case studies and notes from extensive ethnographic research, she proposes the notion of "confusion" (*anyobanyoba*) to highlight the embedded nature of the church in the social, material, and political realities of Northern Uganda.

The distinctions we often assume between politics and religion, church and state, spiritual and material, individual and social, do not hold. Even the notion of "postwar" is misleading, for the violence and memories of the war do not disappear with the silence of guns. Instead, these memories descend and meander in and through the fabric of everyday social life.

Attending to this weave of the ordinary, in which the memory of the past may be conveyed through practices, gestures, and deliberate silences, invites the researcher into a delicate posture of listening and attentiveness. This is a journey of friendship, in which the distance between the researcher and her subject becomes increasingly blurred.

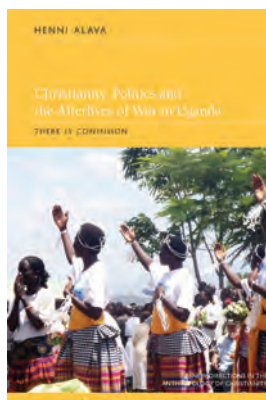
Alava's book is therefore as much about the afterlives of war in Northern Uganda as it is about her encounter with the lives of Christians in the wake of the war. In this encounter, she listens to and empathetically describes both

the lives of her friends in Northern Uganda as well as her vulnerability within the encounter. This is what makes Alava's work an engaging form of scholarship — anthropology as accompaniment — that both questions and extends the boundaries of the discipline.

Scholars interested in the relation between church and state, and in the role Christianity plays in Africa's social history marked with violence and political uncertainty, will have a lot to learn. This is not a book only for scholars. The realities it deals with — violence and its aftermath, disruption and reconstruction in the wake of war, suffering and hope — are not limited to Northern Uganda.

Alava offers a glimpse into the promises and complexities of coping amid adversity, and ways of negotiating various social, material, spiritual, and institutional dynamics. Christianity can provide visions of hope and engender tangible practices of that hope. It is this "unsettled uncertainty" of Christianity in Northern Uganda that competes, contends, and collaborates with other social, political, material, and religious visions that Alava masterfully explores.

The Rev. Dr. Emmanuel Katongole is professor of theology and peace studies at the University of Notre Dame.



PEOPLE & PLACES

Appointments

The Rev. **Tyler Been** is curate of Holy Cross, Paris, Texas.

The Rev. **Scott Bellows** is interim priest at St. Mary's, Barnstable, Mass.

The Rev. **Chanta Bhan** is assistant priest at St. Matthew's, Austin, Texas.

The Rev. **Michael Blaess** is priest in charge of Redeemer, Shelbyville, Tenn.

The Rev. **Rebecca Blair** is priest in charge of St. Anne's, Stockton, Calif.

The Rev. **Joy Blaylock** is the Diocese of the Central Gulf Coast's missionary for discipleship.

The Rev. **Bob Blessing** is interim priest in charge of St. Andrew's, La Mesa, Calif.

The Rev. **Brian Bon** is associate rector of Good Shepherd, Austin, Texas.

The Rev. Dr. **Matthew Boulter** is rector of St. George's, Austin, Texas.

The Rev. **Nicola Bowler** is acting dean of the Cathedral Church of St. Paul, Des Moines, Iowa.

The Rev. **Kelly Carlson** is chaplain in the clinical pastoral education residency program at Legacy Emanuel Medical Center, Portland, Ore.

The Rev. **Stacey M. Carpenter** is curate at Christ Church, Christiana Hundred, Wilmington, Del.

The Rev. **Guillermo Castillo** is vicar of Iglesia Episcopal de San Pablo, Phoenix.

The Rev. **Brian Chace** is treasurer of the Diocese of Eastern Michigan.

The Rev. **Cristi Chapman** is rector of St. David's, Friday Harbor, Wash.

The Rev. **Everett Charters IV** is priest in charge of St. Gabriel's, Portland, Ore.

The Rev. **Omar Cisneros** is curate at St. Patrick's, Broken Arrow, Okla.

The Rev. **Anne Clarke** is rector of St. Clare of Assisi, Ann Arbor, Mich.

The Rev. **Jack Clarke** is priest in charge of Trinity, Haverhill, Mass.

The Rev. **Jon Coffey** is interim rector of Christ Church, Philadelphia.

The Rev. Canon **Patrick Collins** is interim rector of St. Stephen's, Orinda, Calif.

The Rev. **Susan Langle** is priest in partnership at Epiphany, Newport, N.H.

The Rev. **Collin Larimore** is assistant priest at Grace, Carthage, Mo.

The Rev. **Kathy Lawler**, OEF, is dean of the Diocese of Northern California's School for Ministry.

Ms. **Heather Lawrence** is the Diocese of San Diego's campus missionary.

The Rev. **Judy Lee** is interim deacon in charge of St. Paul's, Montevillo, Ala.

The Rev. Dr. **E.F. Michael Morgan** is interim priest at St. Peter's, Perth Amboy, N.J.

The Rev. Canon Dr. **Kevin Moroney** is priest in charge of Grace, City Island, N.Y.

The Rev. **Donna S. Mote** is rector of St. Paul's, Key West, Fla.

The Rev. **Pamela Mott** is priest in charge of Grace, Bath, Maine.

The Rev. **Brandon Mozingo** is rector of Holy Spirit, Cumming, Ga.

The Rev. Dr. **Shaw Mudge** is priest in charge of St. Mary's, Manchester, Conn.

The Rev. **Kay Muller** is priest in charge of Our Saviour, Okeechobee, Fla.

The Rev. **Jo-Ann Murphy** is priest in charge of St. Margaret's, Woodbridge, Va.

The Rev. **Gregory Perez** is priest in charge of St. Stephen's Memorial, Lynn, Mass.

The Rev. **Eric Rohrs** is rector of St. Stephen's, Richmond, Va.

The Rev. **Gerardo Romo-Garcia** is vicar of St. Andrew's, Yaphank, N.Y.

The Rev. **Ella Roundtree-Davis** is parish deacon at St. Matthew's, Savannah, Ga.

The Rev. **Eric Rucker** is priest in charge of St. Andrew's, Des Moines, Iowa.

The Rev. **Kije Mugisha Rwamasirabo** is chaplain at St. Anne's Episcopal School, Middletown, Del.

The Rev. **Jim Said** is vicar of Good Samaritan, Brownsburg, Ind.

The Rev. **Rachelle D. Sam** is associate dean for strategic implementation and priorities at Virginia Theological Seminary, Alexandria, Va.

The Rev. **Amanda Sampey** is priest in charge of Trinity, Meredith, N.H.

The Rev. **Joshua Samuel** is priest in charge of Resurrection, Kew Gardens, N.Y.

The Rev. **Meredith Kadet Sanderson** is priest in charge of St. James', Hyde Park, N.Y.

The Rev. **Susana Santibanez** is the Diocese of Arizona's canon for Hispanic ministry.

The Rev. **Jerry Sather** is priest in charge of

St. Francis, Palos Verdes Estates, Calif.

The Rev. **Ramona Scarpace** is priest in charge of St. Paul's, Minneapolis.

The Rev. **Robert Thompson** is interim rector of Nativity, Fort Oglethorpe, Ga.

The Rev. **Bruce Todd** is priest in charge of Good Shepherd, East Falls, Pa.

Ordinations

Diaconate

Ohio: **Leah L. Romanelli DeJesus, Lonny J. Gatlin, Maureen M. Major, Albert J. Muller, Robin R. Woodberry**

Maine: **Carlisle Blind, George Cooper, Nancy Ludwig, Heather Sylvester**

Michigan: **Gerardo Joel Aponte-Safe**
Milwaukee: **Rebecca Terhune, Jeanette Lynn Zobel**

Mississippi: **Vicki Lynn Miller**

Missouri: **Mtipe Dickson Koggani** (parish deacon, Christ Church Cathedral, St. Louis), **Erin Pickersgill** (parish deacon, St. Timothy's, Creve Coeur), **Jessica Brooke Wachter** (parish deacon, St. Alban's, Fulton)

Northwest Texas: **Susan Pigott** (pastoral assistant, Heavenly Rest, Abilene)

San Diego: **Michael Kilpatrick, Pete Martin**

Southern Ohio: **Dan Carlson, Jake Cunliffe**

Southern Virginia: **Jean Mackay Vinson**

Springfield: **Robert Armidon, Jonathan Butcher**

Tennessee: **Charles McClain** (vicar, St. Matthew's, McMinnville), **David Nichols** (curate, St. Michael's, Raleigh)

(Continued on next page)

Dedicated to preserving and sharing Episcopal and Anglican Church history since 1910.

The Historical Society of the Episcopal Church



Join us at hsec.us

Correction:

The Rev. **Debra Trakel** is interim rector of St. Boniface, Mequon, Wis.

(Continued from previous page)

Texas: **Donna Marie Brackett** (parish deacon, St. Christopher's, Houston), **Jeremy Charles Bradley** (curate, Calvary, Richmond), **Kristin Leigh Braun** (curate, St. David's, Austin), **Corinne Danielli** (parish deacon, St. Mark's, Bellaire), **Christopher Scott DeVore**, **Jason Thornton Eslicker** (curate, Holy Family, Chapel Hill, N.C.), **Rhonda A. Fanning** (deacon in charge, St. John's, Sealy), **Linda Ford** (parish deacon, St. Philip's, Hearne), **L. Celeste Gardner Geldreich** (curate, Good Shepherd, Kingwood), **Katherine Elizabeth Gould** (assistant chaplain, Episcopal High School, Houston), **Robert Edward Gray** (parish deacon, St. Aidan's, Cypress), **Carrie D. Hirdes**, **Karen L. Jaworski** (parish deacon, Good Shepherd, Tomball), **Robert Jerger** (vicar, St. Clare's, Tyler), **Joshua B. Kulak** (curate, St. Michael's, Austin), **Andrew Charles Lazo** (curate, Messiah, Winter Garden), **Meghan Joanna Mazur**, **Joy Ione Irene Walker Miller** (curate, St. Mark's, Beaumont), **Annelies Gisela Moeser**, **Mary Elizabeth Robbins**, **Alyssa Claire Stebbing** (curate, St. Paul's/San Pablo, Houston), **Michael J. Thomas**

Virginia: **Susie Harding**, **Dawn McNamara**
West Missouri: **Vicky Lyn Anderson**, **Adam Anthony James**, **Jean Marie Long**, **Barbara J. Wegener**

West Texas: **Matthew Robert Bloss**, **Barbara Duffield**, **Jamie George**

Western Michigan: **Trish Harris**, **Mark Kelley**, **James Mitchel**

Wyoming: **Dena Knox**, **Christy Laughery**

Priesthood

Western North Carolina: **Logan Chas Lovelace**, **Ian Grey Williams** (curate, St. John in the Wilderness, Flat Rock)

Deaths



The Rev. **Reed H. Freeman**, who served as an interim rector since 2012 in the Diocese of Florida, died October 26. He was 82.

Freeman was born in Milton, Massachusetts. After his graduation from the Massachusetts Institute of Technology in 1963, he worked in the chemicals industry, both in the United States and Europe, for three decades.

He graduated from the University of the South's School of Theology in 1996, and was ordained deacon the same year. He was ordained to the priesthood in 1997, and spent his 25-year ministry in the South. He served churches in Florida, Georgia, Mississippi, and North Carolina.

Freeman is survived by his wife, Nancy; three children; and seven grandchildren.

The Rev. Deacon **Helen Kay Hunter**, a school-teacher who became a deacon at 61, died September 14 at 75. Born in Shreveport, Louisiana, she was a graduate of Louisiana Tech University and Northwestern State University.



After retiring as a teacher, she was ordained to the diaconate in 2008, and served at St. Matthias

Church in Shreveport. She collected paintings by Clementine Hunter, and she loved to keep a garden.

She is survived by a brother, a sister, a son, and a grandson.

The Rev. **Sterling Majors Minturn**, who grew up in northwestern Louisiana and spent most of his ministry in greater New York and Chicago, died October 31 at 89.

Born in Slidell, Louisiana, Minturn was a graduate of Northwestern State University and General Theological Seminary.



After being ordained deacon in 1962, he was assigned to St. Clement's in Manhattan to help develop an outreach to people working in theater, which continues to this day. He then became a curate at St. Paul's Chapel of Trinity Parish, and was ordained priest in 1963.

In 1968 he founded ARCHEUS, an employee assistance organization. Minturn and his partner, Robert (Sniff) Sniffen, eventually settled in South Orange, New Jersey. Sterling donated his Sundays to All Saints, West Orange, while he traveled between Chicago and New York for his work with ARCHEUS.

After Sniffen's death and upon Minturn's retirement from ARCHEUS, he moved to Chicago, where he was an assisting priest at Church of the Atonement beginning in 2005.

He is survived by two brothers, a brother-in-law, and many nieces and nephews. He will be interred at the Cathedral of St. John in New York.

The Rev. Dr. **Peter McCoy Strimer**, whose love of helping the poor drew him to St. Mark's Cathedral in Seattle, died October 18 at 68.

Born in Delaware, Ohio, Strimer was a graduate of Duke University, the University of Connecticut, Yale Divinity School, and The Ohio State University. He was ordained deacon in 1980 and priest in 1981.



Strimer served as associate rector at Trinity Episcopal Church in Columbus, Ohio, where he expanded the Open Church Program and provided services to homeless families and individuals.

As the vicar of St. John's Church in Columbus, Ohio, he helped foster a weekly food program, a transitional housing project, and a literacy center.

In 1995, Strimer came to Seattle because friends sent him articles about the work St. Mark's Cathedral was doing with the homeless. He was hired by the Very Rev. Frederick Northup, dean of St. Mark's, as an urban worker. At St. Mark's, he recruited and trained volunteers to assist the Capitol Hill Decency Principles Project to end hunger and homelessness.

From 2003 to 2006 he served as the Diocese of Olympia's communications missionary. He served St. Andrew's in Seattle as rector from 2006 to 2014. In 2019, his final calling was to Epiphany in Seattle as an assisting priest. He taught children's sermons and adult classes, including "The History of the Book of Common Prayer" and "A Popular History of the Episcopal Church."

SUNDAY'S READINGS

1 Advent, November 27

Isa. 2:1-5 • Ps. 122 • Rom. 13:11-14

Matt. 24:36-44

Time Known and Unknown

Advent is the beginning of the church year, so we find ourselves faced with the question of time. Today is a new beginning. All the works of our lives and all the days of our lives begin, continue, and end in God, from whom and by whom and in whom are all things. Advent asks this fundamental question: What time is it? Or, what is this beginning?

From St. Paul, we have an answer. "You know what time it is, how it is now the moment for you to wake from sleep. For salvation is nearer to us now than when we became believers; the night is far gone, the day is near" (Rom. 13:12). And because salvation is so near, the apostle Paul advises that we "lay aside the works of darkness," which he describes as reveling and drunkenness, debauchery and licentiousness, quarreling and jealousy. The Baptismal Covenant refers to the same evils and more in three questions of renunciation. The candidate for baptism, as well as parents and godparents, are asked to reject Satan and all the spiritual forces of wickedness that rebel against God, the evil powers of this world that corrupt and destroy the creatures of God, all sinful desires that draw you from the love of God.

Now is the time to wake up, refuse evil, "put on the armor of light," and learn to "live honorably as in the day" (Rom. 13:12-13). Putting on the armor of light, we "put on the Lord Jesus Christ" (Rom. 13:14). We wear a vestment of light more brilliant than the noonday sun and walk confidently as children of the light. The Season of Advent says, "Now is the time to shine!"

We know it is time to wake up, but we do not know the exact time of the Lord's arrival at the end of history or even the manner of the Lord's visitation from moment to moment.

Repentance and the Flame

Jesus says, "But about that day and hour no one knows, neither the angels in heaven, nor the Son, but only the Father" (Matt. 24:36). He then mentions the story of Noah and the flood, saying that "in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day Noah entered the ark, and they knew nothing until the flood came and swept them all away" (Matt. 24:38-39). The arriving flood was an utter surprise.

Jesus tells of two people in the field and two women grinding at the mill. One will be taken and one will be left. Again, a startling surprise. Lastly, he tells about a thief who arrives at night, saying, "If the owner of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into" (Matt. 24:43). In a sense, this is a time we can only await with vigilance. "Therefore you also must be ready, for the Son of Man is coming at an unexpected hour" (Matt. 24:44).

Wake up, look up, and live this day as if Christ is about to arrive. We say as much in the Nicene Creed. He is about to come to judge the living and the dead.

Living this way, we claim every moment as precious, every day as a gift, and everything a miracle. Christ is coming to us, to our hearts and our souls. He issues a call to vigilance. "This is the day that the Lord has made; let us rejoice and be glad in it" (Ps. 118:24).

Rise up and look up. For behold, your Savior comes.

Look It Up

Psalm 122

Think About It

You are the house of the Lord, the place of his appearing.

John the Baptist adapts himself to the demands of a wild and arid place. He wears clothing of camel's hair and girds himself with a leather belt; he eats locusts and wild honey. His prophetic voice comes out of the wilderness, a place of testing, a time of trial, far from the city of viperous men. He is the forerunner, the one about whom Isaiah prophesied, "The voice of one crying in the wilderness: 'Prepare the way of the Lord, make his paths straight'" (Matt. 3:3).

Preparation for the coming of the Lord requires moral transformation. So he says, "Repent, for the kingdom of God has come near" (Matt. 3:2). The straight path is narrow, demanding, and open only to those who "bear fruit worthy of repentance" (Matt. 3:8). This seemingly stern message is greeted with approval by "the people of Jerusalem and all Judea" (Matt. 3:5). The call to repentance means that life can be different, change is possible, forgiveness and renewal arrive with the "kingdom of heaven." Therefore, one can imagine the people confessing their sins with both remorse and joy. "Happy are they whose transgression is forgiven, and whose sin is covered. Happy are they to whom the LORD imputes no iniquity, and in whose spirit there is no deceit" (Ps. 32:1-2).

What Ananias said to Paul so long ago continues speaking to us today: "Get up, be baptized, and have your sins washed away, calling on his name" (Acts 22:16). Although sacramental baptism is administered but once, the call to repentance and the offer of forgiveness and renewal are perennial themes for the Christian to contemplate. Every day is a day of renewal.

The crowds from Jerusalem and Judea go out to John. They approve his message and willingly submit to it. A small subset of the crowd, however, the Pharisees and Sadducees, who are also "coming for baptism," fall under a harsh condemnation. John says to

them, "You brood of vipers! Who warned you to flee from the wrath to come? Bear fruit worthy of repentance. Do not presume to say to yourself, 'We have Abraham as our ancestor'; for I tell you, God is able from these stones to raise up children to Abraham. Even now the axe is lying at the root of the trees; every tree therefore that does not bear fruit is cut down and thrown into the fire" (Matt. 3:7-10).

The Pharisees and Sadducees presume that their ancestry insulates them from "the wrath to come." Furthermore, they do not live as those "bearing fruit worthy of repentance." These hard words are a warning also to religious leaders today, and to anyone who presumes a privileged exemption from the hard work of bearing fruit, that is, living a life that befits the arrival of the kingdom of God.

John speaks of "one who is more powerful than I" (Matt. 3:11). He says of Jesus, "His winnowing fork is in his hand, and he will clear his threshing floor and will gather his wheat into the granary; but the chaff he will burn with unquenchable fire" (Matt. 3:12). Strangely, this is a fire of love. It burns away sin and death, guilt and sorrow and pain, sighing and groaning. It purifies and makes all things new. When the chaff is burned away, a new being remains, a new life united ever more deeply to Christ our God.

John the Baptist calls us to repent, to prepare the way of the Lord by reforming our lives in conformity to the will of God. Christ is the loving flame that ignites this transformation!

Look It Up

Isaiah 11:6-9

Think About It

Here is a vision of Christ's peaceable kingdom.

EDITORIAL

Editor & Interim Exec. Director The Rev. Mark Michael

Managing Editor John E. Schuessler

Associate Editor Kirk Petersen

**Associate Editor & Director
of the Living Church Institute** Amber Noel

Associate Editor Douglas LeBlanc

Correspondents Robyn Douglass, Neva Rae Fox,
G. Jeffrey MacDonald, Jesse Masai

Editor at Large Dr. Christopher Wells

Administrative Assistant Joanna Pawlisch

Administrative Assistant Stephanie Schramm

Editor of Covenant Dr. Eugene R. Schlesinger

ADVERTISING

Advertising Sales Patrick Shanley
(312) 919-1306 • patrick@kevinshanley.com

Classifieds classifieds@livingchurch.org

ARCHIVES

Richard J. Mamma, Jr.

BOARD OF DIRECTORS

President: The Rt. Rev. Dr. John C. Bauerschmidt, Nashville

Treasurer: The Rev. S. Thomas Kincaid III, Dallas

Kathleen Alexander, Potomac, Md.

The Rev. Kristine Blaess, Murfreesboro, Tenn.

Richard Clements, Oklahoma City, Okla.

The Rt. Rev. Christopher Cockworth, Coventry, U.K.

Canon Carrie Boren Headington, Dallas

The Rev. Justin Holcomb, Orlando

The Rev. Kino Germaine Lockheart Vitet, Brooklyn, N.Y.

The Rev. Dr. Walter L. "Chip" Prehn, Boerne, Texas

The Rev. Clint Wilson, Harrods Creek, Ky.

EDITORIAL AND BUSINESS OFFICES

Mailing address:

P.O. Box 510705
Milwaukee, WI 53203-0121

Phone: 414-276-5420

E-mail: tlc@livingchurch.org
www.livingchurch.org

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

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

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

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

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

© 2022 The Living Church Foundation, Inc. All rights reserved.
No reproduction in whole or part can be made without permission of
THE LIVING CHURCH.

A Mysterious Work

In the Eastern Orthodox tradition, before the moment of baptism, a child is stripped naked and handed to the priest, who fully immerses the child three times in the name of the Holy Trinity. As the child emerges from the water each time, a splash of water no doubt hits the parents, godparents, the priest, and assisting servers. It is a beautiful moment when a life, though a gift and though beautiful, is transferred to higher existence; a mere human becomes the vehicle and home of Christ. In the moment of stripping, the child is exposed in all vulnerability.

This naked exposure reveals the totality of human life. What will happen in time? How weak are we, really? The moment comes — it always does, inevitably — when we know how low and vulnerable we are. The prophet Isaiah, speaking to the nation in a time of devastation, speaks no less about us, collectively and personally. Life can be, at times, a dry land, a desert waste, a wilderness, a hopeless string of one apparently meaningless event after another. People are weak and feeble and fearful. They are often blind to the glory of God and deaf to the voice of the Word. People are oppressed, bound, and cast down. As every medical professional knows, particularly in the prosperous West, and especially in the United States, depression and anxiety are epidemic. There is a lot of despair at hand, and it should be named and it should be faced. There is, thankfully, medical help that is often effective, but deeper questions lurk in all this human despair.

Baptism is preemptive action. Baptism acknowledges that we need “grace and mercy” not simply as a momentary dose of divine kindness, but as a real participation in the life of God. The naked and vulnerable human being is plunged into the waters of baptism to emerge anew as a son or daughter of God who is the household of God. The kingdom of God is at

hand in baptism. God is at work, and something extraordinary happens as the life of Christ is transferred, in the power of the Spirit, to the newly baptized. In this moment and all subsequent moments baptism does its mysterious work.

The Scriptures help us describe it. The parched earth becomes glad, the desert rejoices and blossoms and sings. The glory of the Lord is seen with the eyes of faith. Hands are strengthened, feeble knees are made firm, the fearful heart becomes strong and confident, the Word of God is heard in Scripture, tradition, every human discipline, and in all the wonders of nature. The tongue is the instrument of a new song (Isa. 35:1-6). “The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have good news brought to them” (Matt. 11:4-6). We may take offense at these words, if we read them in their most literal sense, but that would be to read them wrongly. They are signs and metaphors of new life that is mysterious and hidden and yet absolutely real. In baptism we meet the grace of Christ, the energy of Christ, the power of Christ, the unadulterated reality of Christ, and from that reality a new life begins.

Anything that may happen to any human being may happen to a Christian. We are in the world. We share all the sufferings and joys of humanity. But our lives are not merely human. They are the home of God, who brings life from death.

Look It Up
Matthew 11:2

Think About It
Baptized into Christ, you have everything. There is no other.

God-Bearers

It is first a human story. In the long saga of wars and rumors of wars, Syria has entered an alliance with the northern kingdom of Israel against the southern kingdom of Judah. Ahaz, king of Judah, hears the Lord telling him to ask for a sign: "Let it be deep as Sheol or high as heaven" (Isa. 7:11). The king, however, trembles at the prospect of testing the Lord. The prophet Isaiah speaks: "The LORD himself will give you a sign. Look, the young woman is with child and shall bear a son, and shall name him Immanuel" (Isa. 7:14). Is the woman the king's wife? Is the child Hezekiah? Is the Bible telling us again that the story goes on? Ruin will not be total as long as parents dare, in hope, to bring their beautiful babies into this broken world. A child will be born. Let this human story move us. A new life has arrived, a new face, a new image of God, an irreplaceable gift.

Just below the surface of this human story, there is a divine story. There is a young woman named Mary who is found to be with child of the Holy Spirit. There is a man named Joseph who has the dream of an addressing angel: "Joseph, son of David, do not be afraid to take Mary as your wife, for the child conceived in her is from the Holy Spirit" (Matt. 1:20). The angel, quoting Isaiah, says: "A virgin shall conceive and bear a son, and they shall name him Emmanuel." "Emmanuel," the angel says, means "God with us" (Matt. 1:23). The young woman and the man had no marital relations until she had borne a son. Their marriage is more than human love, steeped in the enfolding presence of Spirit, addressed by an angelic voice. Their human love is deeper and richer because God is the mysterious center of their lives. God has come to each of them separately. God brings them together. In a sense it is not wrong to say that God consummates their marriage. God makes them one in the providential miracle of their

calling. Together, they will lean over the crèche and behold the Messiah. God has made them parents.

Mary and Joseph are, as we are too, God-bearers. They bring this child to the world, and they announce by the witness of this strange birth that every person summoned to faith comes by a divine act. Human agency must say, "Let it be to me according to your word," but even this is a gift of preventive grace. Our story follows a similar narrative. "Through the Spirit, through whom Christ was conceived and born, we are born again by a spiritual birth" (Gregory the Great, Epistle 31). In a sense, faith is always a virgin birth. "But to all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God" (John 1:12-13). Even as these words fall from our confessing tongue, "Thou art the Christ, the Son of the Living God," Jesus is quick to teach us: "Flesh and blood has not revealed this to you, but my Father who is in heaven" (Matt. 16:17). The Spirit awakens faith and makes us newborn people united to the one all-redeeming Christ.

Advent is a time for all times. Every day we wait for the Lord's visitation. And as the Lord comes to us anew, we ourselves are renewed, awakened in the Spirit, born from the Spirit.

Look It Up

Read Romans 1:1-7. What is your new life? The obedience of faith.

Think About It

"Ever ancient, ever new" (St. Augustine)

CLASSIFIEDS

FOR SALE

10" lindenwood nativity set. 17 pieces and platform. Handcarved, colored and gilded by the Demetz Art Studio in Italy. #1918 by Bernardi, discontinued. Was \$4,600 in 1992. \$4,000. 609-777-5433.

POSITIONS OFFERED

VICAR: Grace Episcopal Church, Lopez Island, Washington, is seeking a half-time vicar. We have a newly constructed vicarage. Lopez Island is a unique, rural community of about 2,500 people that is diverse by age, background and thought. It is also a popular tourist destination—the population doubles in the summer. Grace Church is a small congregation, representative of the larger community in its range of ages, backgrounds and needs. We are looking for a candidate with energy, intelligence and education, an appreciation of the arts and Anglican culture, who can establish credible relationships to a wide range of parishioners, young and old, liberal and conservative. The new vicar/priest in charge will be able to build new programs, strengthen ties to the community, and enlarge the congregation. Grace welcomes candidates regardless of race, gender or sexual orientation. Parish Profile and more detailed job description at gracelopezisland.org. Please send 1) cover letter addressed to the Search Committee of the Congregation, 2) resume, and 3) Office of Transition Ministry Profile to the Rev. Canon Arianne Davison, adavison@ecww.org

ASSOCIATE: Christ Episcopal Church in Covington, Louisiana, is a historic, vibrant, growing, and loving church located in a desirable area north of New Orleans. We are a program size parish seeking a full-time associate priest to join our dynamic team of clergy and lay leaders.

The associate rector has responsibilities for formation, outreach, and pastoral care. The associate will also interact with Christ Episcopal School and our affiliated retirement community, Christwood. This position reports to the rector.

For inquiries, please contact The Rev. D. Seth Donald at rector@christchurchcovington.com or 985-892-3177 (christchurchcovington.com)

Anglicans Believe

Catechesis for Episcopal parishes

Anglicans Believe is developed by the editors and writers of The Living Church as a beautiful and portable teaching tool for Episcopal congregations. Focused on basic topics of Anglican theology, these rich resources can be shared for use in virtual and in-person contexts, such as:

- Transitioning visitors to community
- Small groups
- Sunday school and confirmation classes
- Marriage counseling
- Ministry training

The back panel includes space for customizing with parish information.

Choose from 12 different topics; pamphlets are sold in packages of 10 copies for \$14.95 each. Sample packs: \$19.95/each.

Order now:

bit.ly/AnglicansBelieve



THE LIVING CHURCH Partners

SPONSORS

Carlsbad, California
ST. MICHAEL'S BY-THE-SEA
EPISCOPAL CHURCH
2775 Carlsbad Blvd.
760.729.8901
stmichaelsbythesea.org

Vail, Colorado
EPISCOPAL CHURCH OF THE
TRANSFIGURATION
19 Vail Rd.
970.476.0618
episcopalvail.com

Jacksonville, Florida
DIOCESE OF FLORIDA
325 N. Market St.
904.356.1328
diocesefl.org

Ocala, Florida
GRACE EPISCOPAL CHURCH
503 SE Broadway St.
352.622.7881
graceocala.org

Orlando, Florida
DIOCESE OF CENTRAL FLORIDA
1017 E. Robinson St.
407.423.3567
cfdiocese.org

Santa Rosa Beach, Florida
CHRIST THE KING EPISCOPAL
CHURCH
480 N. County Hwy. 393
850.267.3332
christthekingfl.org

Sarasota, Florida
CHURCH OF THE REDEEMER
222 South Palm Ave.
941.955.4263
redeemersarasota.org

Vero Beach, Florida
TRINITY EPISCOPAL CHURCH
2365 Pine Ave.
772.567.1146
trinityvero.org

Winter Park, Florida
ALL SAINTS EPISCOPAL CHURCH
338 E. Lyman Ave.
407.647.3413
allsaintswinterpark.org

Augusta, Georgia
CHURCH OF THE GOOD
SHEPHERD
2230 Walton Way
706.738.3386
goodshepherd-augusta.org

Savannah, Georgia
ST. JOHN'S CHURCH
1 W. Macon St.
912.232.1251
stjohnssav.org

Springfield, Illinois
DIOCESE OF SPRINGFIELD
821 S. Second St.
217.525.1876
episcopalspringfield.org

Harrod's Creek, Kentucky
ST. FRANCIS IN THE FIELDS
EPISCOPAL CHURCH
6710 Wolf Pen Branch Rd.
502.228.1176
strfrancisinthefields.org

Louisville, Kentucky
THE CONSORTIUM
FOR CHRISTIAN UNITY
615 Breckinridge Lane
502.899.7613
theconsortiumforchristianunity.org

New Orleans, Louisiana
DIOCESE OF LOUISIANA
1623 Seventh St.
504.895.6634
edola.org

Chevy Chase, Maryland
ALL SAINTS CHURCH
3 Chevy Chase Cir.
301.654.2488
allsaintschurch.net

Hagerstown, Maryland
SAINT JAMES SCHOOL
17641 College Rd.
301.733.9330
stjames.edu

Potomac, Maryland
ST. FRANCIS EPISCOPAL CHURCH
10033 River Rd.
301.365.2055
strfrancispotomac.org

Minneapolis, Minnesota
EPISCOPAL CHURCH IN
MINNESOTA
1101 W. Broadway Ave.
612.871.5311
episcopalmn.org

Red Bank, New Jersey
BIBLE AND COMMON PRAYER
BOOK SOCIETY
247 Broad St.
732.842.2743
biblesandprayerbooks.org

New York, New York
THE CHURCH OF SAINT MARY
THE VIRGIN
145 West 46th St.
212.869.5830
stmvirgin.org

New York, New York
PARISH OF CALVARY-ST. GEORGE'S
61 Gramercy Park N.
646.723.4178
calvarystgeorges.org

New York, New York
SAINT THOMAS CHURCH FIFTH
AVENUE
1 West 53rd St.
212.757.7013
saintthomaschurch.org

New York, New York
TRINITY CHURCH WALL STREET
74 Trinity Pl.
212.602.0800
trinitywallstreet.org

Cincinnati, Ohio
DIOCESE OF SOUTHERN OHIO
412 Sycamore St.
800.582.1712
episcopaliansinconnection.org

Oklahoma City, Oklahoma
ALL SOULS' EPISCOPAL CHURCH
6400 N. Pennsylvania Ave.
405.842.1461
allsoulsock.com

Oklahoma City, Oklahoma
DIOCESE OF OKLAHOMA
924 N. Robinson Ave.
405.232.4820
epiok.org

Toronto, Ontario
ST. THOMAS'S CHURCH
383 Huron St.
416.979.2323
stthomas.on.ca

Norristown, Pennsylvania
DIOCESE OF PENNSYLVANIA
23 E. Airy St.
215.627.6434
diopa.org

Wayne, Pennsylvania
ST. DAVID'S EPISCOPAL CHURCH
763 S. Valley Forge Rd.
610.688.7947
stdavidchurch.org

Knoxville, Tennessee
DIOCESE OF EAST TENNESSEE
814 Episcopal School Way
865.966.2110
dioet.org

Nashville, Tennessee
DIOCESE OF TENNESSEE
3700 Woodmont Blvd.
615.251.3322
edtn.org

Nashville, Tennessee
ST. GEORGE'S EPISCOPAL CHURCH
4715 Harding Pike
615.385.2150
stgeorgesnashville.org

Dallas, Texas
CHURCH OF THE INCARNATION
3966 McKinney Ave.
214.521.5101
incarnation.org

Dallas, Texas
DIOCESE OF DALLAS
1630 N. Garrett Ave.
214.826.8310
edod.org

Houston, Texas
CHURCH OF ST. JOHN THE DIVINE
2450 River Oaks Blvd.
713.622.3600
sjd.org

Houston, Texas
DIOCESE OF TEXAS
1225 Texas Ave.
713.520.6444
epicenter.org

Houston, Texas
ST. MARTIN'S EPISCOPAL CHURCH
717 Sage Rd.
713.621.3040
stmartinsepiscopal.org

San Antonio, Texas
CHRIST EPISCOPAL CHURCH
510 Belknap Pl.
210.736.3132
cecsa.org

San Antonio, Texas
DIOCESE OF WEST TEXAS
111 Torcido Dr.
210.824.5387
dwtx.org

West Brattleboro, Vermont
JERUSALEM PEACEBUILDERS
P.O. Box 2020
802.254.0068
jerusalempeacebuilders.org

Charleston, West Virginia
DIOCESE OF WEST VIRGINIA
1608 Virginia St. E.
304.344.3597
wvdiocese.org

GUARANTORS

Beverly Hills, California
ALL SAINTS'
504 N. Camden Dr. #3202
310.275.0123
allsaintsbh.org

Meriden, Connecticut
EPISCOPAL CHURCH
IN CONNECTICUT
290 Pratt Street, Box 52
203.639.3501
episcopalct.org

Washington, D.C.
CHRIST CHURCH, GEORGETOWN
31st and O Sts. NW
202.333.6677
christchurchgeorgetown.org

Jacksonville, Florida
ALL SAINTS EPISCOPAL CHURCH
4171 Hendricks Ave.
904.737.8488
allsaintsjax.org

Miami, Florida
DIOCESE OF SOUTHEAST FLORIDA
525 NE 15 St.
305.373.0881
diosef.org

Parrish, Florida
DIOCESE OF SOUTHWEST FLORIDA
8005 25th St. E.
941.556.0315
episcopalswfl.org

Venice, Florida
ST. MARK'S EPISCOPAL CHURCH
513 Nassau St. S
941.488.7714
stmarksvenice.com

Des Moines, Iowa
DIOCESE OF IOWA
225 37th St.
515.277.6165
iowaepiscopal.org

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

Fort Thomas, Kentucky
ST. ANDREW'S EPISCOPAL
CHURCH
3 Chalfonte Pl.
859.441.1092
standrewsforthomas.org

Louisville, Kentucky
BROTHERHOOD OF ST. ANDREW
620 S. 3rd St. Suite 203
724.266.5810
brothersandrew.net

Lake Charles, Louisiana
ST. MICHAEL AND ALL ANGELS
EPISCOPAL CHURCH
123 W. Sale Rd.
337.477.1881
stmichaelslc.com

Shreveport, Louisiana
DIOCESE OF WESTERN LOUISIANA
4321 Youree Dr. Ste. 400
318.442.1304
epiwl.org

Shreveport, Louisiana
ST. MARK'S EPISCOPAL
CATHEDRAL
908 Rutherford Street
318.221.3360
stmarkscathedral.net

Jackson, Mississippi
DIOCESE OF MISSISSIPPI
118 N. Congress St.
601.948.5954
dioms.org

Morristown, New Jersey
ST. PETER'S EPISCOPAL CHURCH
121 South Street
973.538.0555
stpetersmorristown.org

Albuquerque, New Mexico
DIOCESE OF THE RIO GRANDE
6400 Coors Blvd. NW
505.881.0636
dioceserg.org

Santa Fe, New Mexico
CHURCH OF THE HOLY FAITH
311 E. Palace Ave.
505.982.4447
holyfaithchurchsf.org

Brooklyn, New York
CHURCH OF ST. MARK
1417 Union St.
718.756.6607
stmarkchurchbrooklyn.org

Cooperstown, New York
CHRIST CHURCH
46 River St.
607.547.9555
cecoop.net

Garden City, New York
DIOCESE OF LONG ISLAND
36 Cathedral Ave.
516.248.4800
dioceseli.org

New York, New York
GRACE CHURCH
802 Broadway
212.254.2000
gracechurchnyc.org

New York, New York
CHURCH OF ST. EDWARD
THE MARTYR
14 East 109th St.
212.369.1140
saintedwardthemartyr.com

Oklahoma City, Oklahoma
ST. JOHN'S EPISCOPAL CHURCH
5401 N. Brookline Ave.
405.943.8548
stjohnsokc.org

Toronto, Ontario
ST. PAUL'S BLOOR STREET
277 Bloor St. E.
416.961.8116
stpaulsbloor.org

Tulsa, Oklahoma
CHRIST CHURCH EPISCOPAL
10901 S. Yale Ave.
918.299.7510
christchurchtulsa.org

Columbia, South Carolina
DIOCESE OF UPPER
SOUTH CAROLINA
1115 Marion St.
803.771.7800
educsc.org

Murfreesboro, Tennessee
ST. PAUL'S EPISCOPAL CHURCH
116 N. Academy St.
615.893.3780
stpaulsmurfreesboro.org

Nashville, Tennessee
CHRIST CHURCH CATHEDRAL
900 Broadway
615.255.7729
christcathedral.org

Corpus Christi, Texas
CHURCH OF THE GOOD SHEPHERD
700 S. Upper Broadway
361.882.1735
cotgs.org

Houston, Texas
ST. FRANCIS EPISCOPAL CHURCH
345 Piney Point Rd.
713.782.1270
sfch.org

Navasota, Texas
CAMP ALLEN
18800 FM 362
936.825.7175
campallen.org

Waco, Texas
ST. ALBAN'S EPISCOPAL CHURCH
2900 W. Waco Dr.
254.752.1773
stalbanwaco.org

Richmond, Virginia
DIOCESE OF VIRGINIA
110 W. Franklin St.
800-DIOCESE
thediocese.net

Richmond, Virginia
ST. MATTHEW'S EPISCOPAL
CHURCH
1101 Forest Ave.
804.288.1911
stmattsrva.org

Appleton, Wisconsin
DIOCESE OF FOND DU LAC
1051 N. Lynndale Dr. #1B
920.830.8866
diofdl.org

SOCIETY OF MARY,
AMERICAN REGION
Fr. John D. Alexander, Superior
somamerica.org

ASSOCIATES

Tucson, Arizona
ST. MICHAEL AND ALL ANGELS
EPISCOPAL CHURCH
602 N. Wilmot Road
520.886.7292
smallangelstucson.org

San Diego, California
ALL SAINTS' EPISCOPAL CHURCH
625 Pennsylvania Ave.
619.298.7729
allsaintschurch.org

Washington, DC
DIOCESE OF WASHINGTON
Mount Saint Alban
202.537.6555
edow.org

Jacksonville, Florida
EPISCOPAL CHURCH OF
OUR SAVIOUR
12236 Mandarin Rd.
904.268.9457
oursaviourjax.org

Lake Mary, Florida
ST. PETER'S EPISCOPAL CHURCH
700 Rinehart Rd.
407.444.5673
stpeterslakemary.org

Pensacola, Florida
DIOCESE OF THE CENTRAL
GULF COAST
201 N Baylen St.
850.434.7337
diocgc.org

St. Augustine, Florida
TRINITY PARISH
215 Saint George St.
904.824.2876
trinitysta.org

Tallahassee, Florida
HOLY COMFORTER EPISCOPAL
CHURCH
2015 Fleischmann Rd.
850.877.2712
hc-ec.org

Savannah, Georgia
COLLEGIATE CHURCH
OF ST. PAUL THE APOSTLE
1802 Abercorn St.
912.232.0274
stpaulsavannah.org

South Bend, Indiana
DIOCESE OF NORTHERN INDIANA
117 N. Lafayette Blvd.
574.233.6489
ednin.org

Des Moines, Iowa
DIOCESE OF IOWA
225 37th St.
515.277.6165
iowaepiscopal.org

Baton Rouge, Louisiana
ST. LUKE'S EPISCOPAL CHURCH
8833 Goodwood Blvd.
225.926.5343
stlukesbr.org

New Orleans, Louisiana
ST. PAUL'S EPISCOPAL CHURCH
6249 Canal Blvd.
504.488.3749
stpaulsnola.org

Annapolis, Maryland
ST. ANNE'S PARISH
199 Duke of Gloucester St.
410.267.9333
stannes-annapolis.org

Boston, Massachusetts
DIOCESE OF MASSACHUSETTS
138 Tremont Street
617.482.5800
diomass.org

Minnetonka Beach, Minnesota
ST. MARTIN'S BY THE LAKE
EPISCOPAL CHURCH
2801 Westwood Road
952.446.6115
stmartinsbythelake.org

St. Paul, Minnesota
MESSIAH EPISCOPAL CHURCH
1631 Ford Pkwy.
651.698.2590
messiahepiscopal.org

Concord, New Hampshire
DIOCESE OF NEW HAMPSHIRE
63 Green St.
603.224.1914
nhepiscopal.org

Red Bank, New Jersey
TRINITY EPISCOPAL CHURCH
65 West Front Street
732.741.4581
trinityredbank.org

Trenton, New Jersey
DIOCESE OF NEW JERSEY
808 W. State St.
609.394.5281
dioceseofnj.org

Greenwich, New York
DIOCESE OF ALBANY
580 Burton Rd.
518.692.3350
albanyepiscopaldiocese.org

New York, New York
CHRIST & SAINT STEPHEN'S
EPISCOPAL CHURCH
120 W. 69th St.
212.787.2755
csschurch.org

New York, New York
MOCKINGBIRD MINISTRIES
561.414.3563
mbird.com

St. Alban's, New York
EPISCOPAL CHURCH OF ST. ALBAN
THE MARTYR
116-42 Farmers Blvd.
718.528.1891
stalbanepiscopalqueens.org

Chapel Hill, North Carolina
CHURCH OF THE HOLY FAMILY
200 Hayes Rd.
919.942.3108
chfepiscopal.org

Winston-Salem, North Carolina
ST. TIMOTHY'S EPISCOPAL
CHURCH
2575 Parkway Dr.
336.765.0294
sttimothysws.org

Dayton, Ohio
ST. GEORGE'S EPISCOPAL CHURCH
5520 Far Hills Ave.
937.434.1781
stgeorgesdayton.org

Oklahoma City, Oklahoma
ACADEMY OF CLASSICAL
CHRISTIAN STUDIES
405.478.2077
theacademyokc.org

Tulsa, Oklahoma
SAINT JOHN'S EPISCOPAL
CHURCH
4200 S. Atlanta Pl.
918.742.7381
sjtulsa.org

Philadelphia, Pennsylvania
PHILADELPHIA EPISCOPAL
CATHEDRAL
23 S. 38th St.
215.386.0234
philadelphiacathedral.org

Pittsburgh, Pennsylvania
DIOCESE OF PITTSBURGH
325 Oliver Avenue, Suite 300
412.721.0853
episcopalpg.org

Providence, Rhode Island
SAINT STEPHEN'S EPISCOPAL
CHURCH
114 George St.
401.421.6702
sstephens.org

Hendersonville, Tennessee
ST. JOSEPH OF ARIMATHEA
103 Country Club Dr.
615.824.2910
stjosephofarimathea.org

Lookout Mountain, Tennessee
CHURCH OF THE GOOD SHEPHERD
211 Franklin Rd.
423.821.1583
gslookout.com

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

Dallas, Texas
ST. MATTHEW'S CATHEDRAL
5100 Ross Ave.
214.823.8134
episcopalcathedral.org

Lubbock, Texas
DIOCESE OF NORTHWEST TEXAS
1802 Broadway
806.763.1370
nwtodiocese.org

McKinney, Texas
ST. PETER'S EPISCOPAL CHURCH
400 N College St.
972.562.1166
stpetersmckinney.com

Prosper, Texas
ST. PAUL'S EPISCOPAL CHURCH
420 South Coit Rd.
716.495.2333
stpaulsprosper.org

Tyler, Texas
CHRIST CHURCH
118 S. Bois d'Arc
903.597.9854
christchurchtyler.org

Waco, Texas
HOLY SPIRIT EPISCOPAL CHURCH
1624 Wooded Acres Dr.
254.772.1982
holyspiritwaco.com

ANGLICAN HERITAGE PILGRIMAGE

Join THE LIVING CHURCH

May 24 - June 5, 2023

Canterbury

Windsor

Norwich and Walsingham

Oxford

Salisbury and Stonehenge

Winchester

Herbert's Bemerton, Keble's Hursley, and Ferrar's Little Gidding

REGISTRATION ENDS DECEMBER 1

Canterbury Cathedral. Photo by DAVID ILLIFF. License: CC BY-SA 3.0

Write to pilgrimage@livingchurch.org
or call 607-544-4300 for more information

