

Learning to Be a Guest | Protecting Your House of Worship

THE LIVING CHURCH

Blessing
the Homeless



March 13, 2022 • \$5.50 • livingchurch.org

Parish Ministry

A gift that costs nothing in your lifetime.

*With a simple signature
you shouldn't forget.*



If you've ever opened a bank account, set up a retirement plan, or applied for life insurance, you completed a form to say who will inherit the money in those accounts someday. Then again, the customer service rep may have forgotten to discuss it.

But this opportunity is too good to miss! It's a simple form, done right on the spot, and it keeps your money out of probate. No attorneys, no hassle for your heirs, no extra expenses tacked onto your estate. There's no limit to the amount you can leave someone. And you should include your church in addition to The Brotherhood of St. Andrew.

As you decide who will inherit your accounts, will you please consider including us along with your loved ones? It's a very simple, yet powerful way to provide long-lasting future support for our mission. (Plus, save your heirs up to 65% tax on your retirement assets!)

All it takes is a simple signature.

It's your money, and you deserve the right to say what happens to it.



More simple ways to
make your mark on the future:

- » Make a gift through your will and trust
- » Give life insurance you no longer need
- » Donate appreciated stock and save on taxes
- » Consider a gift of real estate
- » Make a gift that gives you fixed income payments for life
- » Make a gift that protects your assets
- » Donate from a Donor Advised Fund

Interested?

For more information about this and other planned giving opportunities, visit:

<http://brothersandrew.plannedgiving.org>

Or contact:

plannedgiving@brothersandrew.net

(502) 450-5640

The Brotherhood of St. Andrew
Making a difference in the Kingdom of God since 1883

A worldwide ministry to men and youth in the Episcopal/Anglican Communion & beyond



THE LIVING CHURCH

March 13, 2022

NEWS

- 4 Church of Canada Faces Sex-abuse Allegations
By Kirk Petersen

FEATURES

- 12 Blessing the Homeless | By Susan Fortunato
14 Podcast Helps Small Congregations Thrive
By G. Jeffrey MacDonald
16 Unlocking the History of the Deaconesses
By Neva Rae Fox
18 Sister Priscilla, the Last Deaconess, at 87 | By Neva Rae Fox
20 The Gifts of Online Church
By Amy Denney Zuniga and Robin Denney
21 Three Steps to Protect Your House of Worship
By Neal Duckworth
22 The Living Church Donors 2021
28 'Holding Feet to the Fire' on Racial Justice in the
Church of England | By Rosie Dawson

CULTURES

- 30 *Lykz* Offers Healing for the Digital Generation
By Retta Blaney

BOOKS

- 32 *On Living Well* | Review by Matt Erickson
32 *Busking the Gospel* | Review by Licia Affer
33 *How to Try* | Review by Kristine Blaess
34 *Preaching by Heart* | Review by Amy C. Schifrin
35 *Leaving Emmaus* | Review by Christine Havens

OTHER DEPARTMENTS

- 9 *De terra veritas*
36 People & Places
38 Sunday's Readings



ON THE COVER

The Rev. Susan Fortunato: "As we continue to struggle with the pandemic, remember that it is always the poorest in our society who suffer the most" (see p. 12).

Photo © 2021, David M. Rider. All rights reserved.



Church of Canada Faces Sex-abuse Allegations

By Kirk Petersen

A senior official of the Anglican Church of Canada allegedly failed to safeguard the confidentiality of “three survivors of sexual violence perpetrated by men ordained as clergy,” according to an open letter posted on a new website, #ACCtoo, on February 17.

In an interview with *TLC*, the coauthors of the website said they had chosen to air the allegations publicly after nearly a year of seeking accountability from church leadership.

The open letter says the survivors “hoped their stories would show how their allegations of sexual assault were mishandled by four Anglican Church of Canada institutions: three dioceses and one school.”

Archbishop and Primate Linda Nicholls issued a statement that apologized to the three women while taking issue with unspecified portions of the account on the website. “I remain available to meet with those harmed by our actions to personally acknowledge that apology as well as to clarify misrepresentations in the ‘open letter.’ I hope they will contact me if they would find such a meeting helpful,” she wrote.

The open letter was written and posted by two doctoral candidates at the Toronto School of Theology, Michael Buttrey and Carolyn Mackie. Mackie told *TLC* that as part of their studies they had researched how churches and theological institutions respond to sexual violence. The letter solicits signatures, and attracted nearly 100 names in the first 24 hours online. The letter says it was reviewed and approved by the three survivors before it was posted.

Buttrey and Mackie declined to provide any further information about the nature of the alleged sexual violence, or

to identify the senior official or the four church institutions accused of mishandling the information.

The open letter says the three survivors had spoken in confidence in February 2021 with a journalist at the *Anglican Journal*, a newspaper pub-



lished by the ACC. The journalist was asked to provide a draft of the article to an ACC official, and then asked to provide a list of the institutions allegedly involved.

“We believe that the *AJ* staff provided this list under duress, and only after being assured the draft would not be circulated to the four institutions involved. We understand that a high-ranking official of the ACC then chose to send the draft outside of the General Synod office to each of these four institutions,” the open letter says.

The draft was a work in progress, and included notes and email excerpts that were not intended for publication. One of the survivors was identified by name in the document, and the others were identifiable by the institutions, despite the use of pseudonyms.

The survivors learned of this and demanded that the institutions delete all copies of the document. When some refused, the journalist and the editor of the *Journal* resigned. They are not identified in the open letter, but *Anglican Journal* reported September 1 that editor Matthew Townsend and writer Joelle Kidd had resigned in June. No reason was given for the resignations, either then or subsequently.

Nicholls’s statement said: “In regard

to the steps we took, a full review through an independent investigator revealed miscommunication and misunderstandings about journalistic practice that led to an inappropriate sharing of a draft of the article before it reached its final stage. The former editor and staff writer were invited to participate in the review, but did not.”

Townsend, who was news editor of *TLC* before he joined the *Anglican Journal*, disputed the archbishop’s account. “It is completely inaccurate to say that the writer and I did not participate in the review. I spent hours

on the phone with the investigator and offered to provide whatever documentation would be of interest; the same is true of the writer,” Townsend said by email.

“I read over the investigator’s transcripts and read the report. After receiving the investigator’s report, which I found mostly unsatisfactory, including misspellings of my own name, I was invited to participate in a one-on-one discussion with the primate regarding the report. This was not something I felt comfortable with, so I declined.”

Kidd told *TLC* by email, “I support the survivors and their efforts to hold the church accountable through this letter.” She declined further comment.

The archbishop’s statement is on the ACCtoo website, but as of this writing is not available on the ACC’s website. ACCtoo said it was publishing the statement at the archbishop’s request, and wrote: “The Primate’s response does not address our three calls to action, nor does it identify any misrepresentations in our open letter. If the leadership of General Synod believes there are any misrepresentations in the open letter, we would encourage them to name them, either privately or publicly, so that they can be corrected.”

The three calls to action appear at the end of the open letter:

1. Release the unredacted findings of the investigation to a representative chosen by the survivors;

2. Require the resignation of the ACC church official who circulated a draft of the *Anglican Journal* article to four institutions outside the General Synod office;

3. Submit an apology for publication in the *Anglican Journal* that summarizes the investigation report, confesses wrongdoing, and presents a plan of action that is a worthy beginning of repentance.

“We’ve heard from multiple sources at General Synod that it is a toxic work environment,” Buttrey said. “The leadership is responsible for this.” In 2019, Nicholls became the second woman elected to lead a province of the Anglican Communion, after former Presiding Bishop Katharine Jefferts Schori of the Episcopal Church.

Mackie said that in the face of sexual abuse allegations, the ACC’s response “is always a self-protective stance. I think unless they actually repent, and they’re honest and transparent, and take responsibility, the church will not survive.”

The two are pursuing their doctorates at the Toronto School of Theology’s Regis College, a Jesuit school, but both say they are Anglicans and attend Anglican churches.

“We care about the church, and we want the Anglican Church to be a good, healthy, and safe place,” Buttrey said. “If we didn’t, we’d just leave, and encourage others to do so.”

Prayer Book Debate Begins Again

By Kirk Petersen

General Convention’s Prayer Book, Liturgy, and Music Committee scheduled three sessions of online legislative hearings on February 19 to hear testimony on 25 proposed resolutions, many of them related to prayer book revision, a hot topic at the 2018 Con-

vention. Hearings on resolutions are being held online for the first time this year, and before General Convention convenes in July.

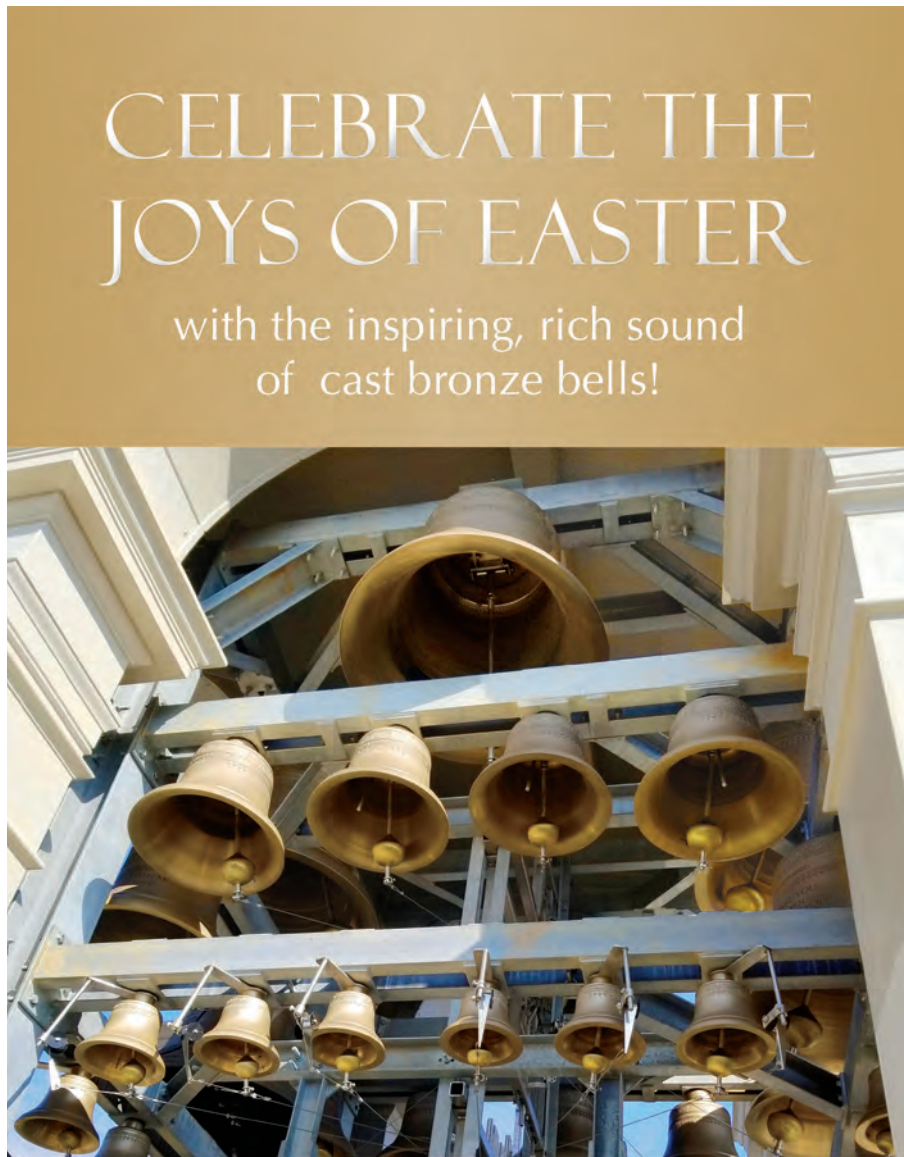
Among the 25 resolutions to be considered, Resolution A057 calls for continued consideration of changes in liturgical language and practices under principles spelled out in the 31-page Blue Book report of the Task Force on Liturgical and Prayer Book Revision.

Another potentially controversial

measure, Resolution A059, arguably redefines “Book of Common Prayer” altogether: “The Book of Common Prayer is understood to be those liturgical forms authorized by the General Convention as provided for in Section 2 of this Article.” Section 2 specifies passage at two consecutive General Conventions.

Over the years, many liturgies and other worship resources have been

(Continued on next page)



The Verdin Company

Cast Bronze Bells | Digital Carillons
www.verdin.com 800-543-0488



(Continued from previous page)

approved by General Convention, either for trial use or as alternatives to the liturgies in the BCP. The task force that sponsored the resolution maintains a website with a long list of such resources, although most do not meet the test of having been approved in identical form in consecutive General Conventions.

Other potential hot buttons include changes to the *Lesser Feasts and Fasts* Calendar, which honors the people considered saints by the Episcopal Church. Resolution D012 would immediately add Bishop Barbara Harris, the first female bishop in the Anglican Communion, who died in 2020. Episcopal News Service reported in September on a “growing movement” to establish a feast day for Harris.

The resolution would bypass the typical practice of requiring two consecutive General Conventions to approve additions to *Lesser Feasts and Fasts*. It also runs counter to proposed Resolution A010, “Lesser Feasts and Fasts Revision Principles,” which among other things states: “It should normatively be the case that a person be included in the Calendar only after two generations or fifty years have elapsed since that person’s death.” Advocates on behalf of Harris cite past cases when these provisions have been waived.

Resolution D011 would remove the Rev. William Porcher DuBose from *Lesser Feasts and Fasts*. DuBose, a noted theologian, was also an officer in the Confederate Army whose family owned more than 200 enslaved persons.

C of E Synod: Financial Woes, Safeguarding, Boilers

By Mark Michael

Financial worries, varied progress on safeguarding and evangelism, and new specs for church boilers dominated conversation at the February 8-10 session of the Church of England’s General Synod at Church House in London. A testy exchange over the hiring of the church’s new appointments secretary, Stephen Knott, provided a rare moment of drama in the session, the first of three scheduled for the year.

The Rt. Rev. Martin Seeley of St. Edmundsbury and Ipswich, chair of the church’s Ministry Council, said that pandemic-related financial challenges are already threatening the “ambitious aspirations” of Vision and Strategy, the church’s plan for recruiting younger clergy and planting thousands of new churches that was launched last year.

“We have got a long-term Vision and Strategy and short-term pressures around finance, and those two timetables don’t meet,” Seeley said. Some cash-strapped dioceses are poised to cut stipendiary posts just as record numbers of new ordinands are entering the job market, a concern flagged in *Perspectives on Money, People, and Buildings*, a paper circulated to bishops last year.

In response to synod member questions, Seeley also expressed concern

about clergy well-being as more multi-parish benefices are being created in response to funding shortfalls. (A multi-parish benefice is a grouping of two or more parishes under a single incumbent or ministry team.)

The Church of England currently has 2,151 such benefices, and 331 of them contain more than five churches (one has 29). “I think we are in serious danger of creating impossible jobs, and many jobs have become impossible, where the ministry for the cure of souls becomes the ministry of managing a team,” he said.

Possible Restructuring

On the same day, a confidential paper prepared last September for the church’s bishops about restructuring episcopal ministry in light of similar financial pressures was leaked by *Church Times*. Of the church’s 42 dioceses, 27 are operating with deficit budgets. The paper bemoans financial inequalities between dioceses, poor alignment between diocesan territories and current populations, and costly duplication of “back office” staffing.

Various proposals are considered, all focused on maintaining a commitment to episcopal ministry with “a territorial focus,” while also reducing administrative burdens for bishops and focusing more resources on parish clergy and chaplains in “front-line ministry.”

Possible solutions include shrinking the number of dioceses through mergers (like the Yorkshire reorganization that created the Diocese of Leeds 11 years ago) or the creation of larger regional dioceses, aligned with civic jurisdictions instead of ancient cathedral cities.

Term limits could be possible, as well as designating more “non-territorial missionary bishops,” with ministry focused on a given portfolio. This could follow the model of the Rt. Rev. Ric Thorpe, who has led church-planting across the Church of England since 2015 under the title of Bishop of Islington, a see made redundant decades ago.

While General Synod did not directly address the issues and proposals in the paper about bishops, it

(Continued on page 8)

MOVING?

- Clergy Discount
- Guaranteed Dates
- 3 Estimates with only 1 survey
- All Major Van Lines

800-733-0930

www.clergyrelocation.com • info@clergyrelocation.com



Ask for a clergy moving specialist and discover why thousands of churches, clergy and seminarians have relied on us for over two decades.

Buzard organs are built to last!

St. George's Episcopal Church
St. Mark Lutheran Church
Belleville, Illinois
Opus 12, installed 1998



New organs, rebuilding, & restoration



112 West Hill Street
Champaign, IL
www.Buzardorgans.com
(217) 352-1955

johnpaul@buzardorgans.com | John-Paul Buzard, President & Artistic Director
keith@buzardorgans.com | Keith Williams, Director, Service Department
FredB@buzardorgans.com | Fredrick Bahr, Director, Tonal Department

15-year warranty on new instruments
What may we Build, Rebuild, or Restore for you?

(Continued from page 6)

did commend a report on work toward merging most of the Church of England's national activities and institutions into a single body.

"'Humbler, simpler, bolder' is our aim, with a special emphasis on 'simpler' — enabling our governance structures to serve the mission and ministry of the church more straightforwardly and effectively," said the Rt. Rev. Andrew Watson, Bishop of Guildford, who will lead the next phase of the effort, focused on consulting with key stakeholders in church and state.

Appointment Questioned

During question time on the session's first day, Welby was repeatedly quizzed about the choice of Stephen Knott, a gay married man, who has worked at Lambeth Palace since 2013. The appointments secretary coordinates the selection process for bishops, cathedral deans, and other senior roles, and an internal hiring process was used. Some conservatives have criticized Knott's selection at a time when the church is set to consider changing its teaching and practice on same-sex relationships through engagement with the Living in Love and Faith course.

The synod's questioners, though, probed whether efforts had been made to encourage non-white candidates to apply for the job. In a written reply, Welby explained that the post had been advertised to all employees of the National Church Institutions, 15 percent of whom were from "global majority" backgrounds. "A number of experienced and potentially appointable NCI staff applied, and all who applied were invited to interview."

Rebecca Chapman, a synod member who formerly worked in communications at Lambeth Palace, asked if the selection panel had been made aware of seven possible breaches of employment law associated with Knott's handling of her maternity leave in 2016-17. Her question was ruled out of order.

Safeguarding Concerns

The chair of the church's new Independent Safeguarding Board (ISB),

Maggie Atkinson, told the synod on February 8 that there are serious lingering problems in handling cases of alleged abuse, including a "child-unfriendly" system, and a failure to prioritize safeguarding complaints among the staff administering it.

Atkinson's report noted that survivors and complainants often struggle with overly complex structures and promises about redress that are never implemented, or are "seriously delayed and bound about with legalistic defensiveness." Some also complain of "slow, institutionally defensive responses, with the person making a disclosure often disbelieved, alongside a continued sense that 'institutions' and the potential of upset for the accused matter more than, rather than as much as, the person making disclosures."

She also noted that the system's tendency to move quickly from an initial inquiry to a formal and complex complaint process is often intimidating for children and young people, who would be better served by addressing their concerns directly in the context where help was first sought.

Evangelism and Boilers

The Rt. Rev. Rachel Treweek, Bishop of Gloucester, reported to the synod that "Setting God's People Free," a church-wide initiative, had succeeded in creating a "change in culture" among Anglicans in the last five years, with laypeople becoming much more confident in sharing their faith.

The progress report explained that three parts of the project would continue: Everyday Faith, a digital portal focused on equipping and supporting personal evangelism; Everyday Church, a website that shares creative tips for congregations; and the Discipleship Enablers Network, a group focused on connecting lay ministry leaders and sharing best practices.

The Synod put some teeth into a 2020 commitment to move toward net-zero carbon emissions by 2030 by a series of amendments to the church's Faculty Jurisdiction Rules, which govern approvals for significant changes to church buildings. The new rules make it easier for churches to implement carbon-reducing changes

like adding electric pew heaters and charging stations for electric cars.

But they also require diocesan permission for "like for like" replacements of boilers that use fossil fuels. Churches that ask for traditional boilers must also explain how they have given "due regard" to the net-zero targets.

This story draws from extensive coverage in Church Times. See also "Holding Feet to the Fire on Racial Justice in the C of E" in this issue.

Briefly

The Diocese of Idaho elected the Rev. **Joseph (Jos) Tharakan** as its XIV bishop on February 19. He was elected on the first ballot.



Tharakan was born in Kerala, India, and grew up in a Roman Catholic household. He was received into the Episcopal Church in 2006 by Bishop Larry Maze of the Diocese of Arkansas.

He will move to Idaho from Springfield, Missouri, where he has served as rector of St. James Church.

The other two candidates were the Rev. Thomas Ferguson of the Diocese of Massachusetts and the Rev. Kenneth Malcolm of the Diocese of Texas.

Tharakan's consecration is scheduled for June 25.

The Very Rev. **Robert Willis**, Dean of Canterbury since July 2001, has announced that he will retire from his ministry at midnight on May 16, the eve of his 75th birthday. Willis may be best known for his near-viral daily Morning Prayer videos, filmed from the Deanery Gardens during the pandemic, with a starring role played by the deanery cats.

"Dean Robert has been one of the most exceptional deans of the post-war period, overseeing Canterbury Cathedral's life of worship, prayer and witness with creativity and imagination," said the Archbishop of Canterbury. "He is deeply loved, not just at the Cathedral but across the Diocese of Canterbury, the Church of England, the Anglican Communion, and far beyond."



De terra veritas

Learning to Be a Guest

We could hear the hospitality crew a quarter mile before they came into view. The thumping bass of dance music cut through the dust of the trail and the haze of the Castilian sun. There hadn't been a water pump for seven miles this hot day. We hoped a local teenager might be selling some bottles of water off the back of his truck along this oddly isolated stretch of the Camino de Santiago.

We were soon greeted by a great laughing man, swaying to the music with a big watermelon perched on his belly and a machete in his right hand. “*Buen Camino!*” he called out, as he slashed off slices of the juicy fruit. More fruit was piled on the table behind him, alongside packets of chips and bottles of water.

We sat in the shade for a few minutes, chatting with a French couple with backpacks of their own and a student pilgrim from Munich. We closed our eyes and listened to the music. It was all free, a work of mercy for the pilgrims, offered for the simple love of giving.

My family and I encountered generous hospitality of some kind every day of the six weeks we spent last August and September walking the medieval pilgrimage road from Saint Jean Pied de Port to Santiago (relying on the generous support of colleagues at TLC and St. Francis Church who granted me the gift of a sabbatical). A farmer stopped his tractor to give us an armload of tomatoes. A pile of apples sat on a stump at the edge of an orchard, the hand-lettered sign reading “*Por Los Peregrinos*” (for the pilgrims). Friendly people often stepped forward to give us directions. A road-crew worker noticed our younger son in tears over losing his MP3 player and promised to scour the route and call us back if he saw anything.

The hospitality was part of the infrastructure along the way. We filled our canteens at fountains inscribed with centuries-old notices of pious bequests

and rested in the shade of massive medieval church porches, designed as overflow shelters for poor pilgrims who couldn't afford rooms in the inn.

We spent joyful hours in houses of hospitality that are famous in the lore of modern pilgrims, where abundant food and drink are laid on for free. One was in a dirt-floored barn, where we sat on dusty couches drinking coffee and eating day-old cake, as a student fiddled with an ancient guitar. Lingered and striking up conversations came naturally in such places, and we formed many friendships in those gracious haunts.

When we paid a pittance to stay in a private hostel, the *hospitaleros* often lived right alongside, sharing their humble kitchens and living rooms with a constantly rotating series of one-night guests. Our boys read storybooks to the three-year old daughter of one host, who found calling them her “little brothers” hilarious.

The grace we were shown along the way changed things. Indeed, many *hospitaleros* framed their own pilgrim credentials from journeys past, and viewed their role as a vocation, a way of “giving back to the Camino,” which had transformed their own life. One host tacked up a tattered engraving of the corporal works of mercy on his dining room wall. There it was, “helping the pilgrims” — right alongside feeding the hungry, clothing the naked, and burying the dead.

“Helping the pilgrims” doesn't find hits way onto most modern lists of mercy, but pilgrims in their broadbrimmed hats, with staffs and water gourds, can often be spotted on Renaissance and Baroque depictions of these evangelical duties. The medieval ideal was that pilgrims went, like the apostles, with “neither purse nor scrip” (Luke 10:4), begging their bread along the way. The famed chickens housed within the Cathedral of Santo Domingo de la Calzada lived on such bread, and would



The Michael family at the Cruz de Ferro, the Camino's highest point, near Manjarin, Spain.

Photos courtesy of Fr. Mark Michael's family

supposedly, like proper pilgrims, refuse morsels bought with coin. When the pilgrims were sparse, the cathedral chapter sent a child around town to collect for their feed.

The Camino's two great saints, Domingo de la Calzada and Juan de la Ortega, were deeply involved in the practicalities of welcoming pilgrims, and could well be classed as founders of the hospitality industry. Domingo “of the causeway” healed sick pilgrims and built a road and several bridges (he's the patron of civil engineers). Juan “of the thistle” founded a monastery to shelter pilgrims in one of the Camino's most treacherous sections (his epithet gestures both at the severity of the landscape and the rapacity of the local bandits). Deep traditions of hospitality were formed over the centuries, sustained by thousands of pious benefactions by local believers and pilgrims who wished to give thanks for the graces they had received.

In one sense, the generous hospitality we experienced, alongside so many other contemporary pilgrims, is in continuity with that honorable heritage. But after 19th-century confiscations closed nearly all of Spain's monasteries

(Continued on next page)



De terra veritas

(Continued from previous page)

and reappropriated most of its ecclesiastical endowments, the tradition had to be reconstructed from scratch in the past 40 years, in a world where consumerist paradigms govern everything, including mass tourism.

How does the Camino manage to sustain the old culture of hospitality? What makes the Camino different?

Modern pilgrims, as a rule, make their way with both purse and scrip. Tourism boards play a role in popularizing the Camino, and residents in these communities (which would otherwise be entirely off the tourist routes) rightly see them as an essential part of their economic futures. That said, I once lived and ministered in a tourist town (Cooperstown, N.Y., home of the Baseball Hall of Fame), where we regarded our summer visitors as a necessary evil. I occasionally offered advice to a bewildered stranger on the sidewalk, but I never asked one into my home or stood on a street corner slicing off chunks of watermelon.

The difference in this case is that the pilgrim knows himself to be a guest, in a way that is unusual for a modern Western person. Despite all the advantages of smartphones, finding your way, a place to sleep, and something to eat can be surprisingly difficult in the rural areas along the pilgrim road. My family and I were surprisingly vulnerable, depending on the grace extended by strangers in ways we seldom need at home. The hospitality extended with no strings attached, as a genuine free lunch, continually fostered joy and real relationship.

Similarly, the Camino evinces a rare homeliness on the landscape of what is now called the hospitality industry. Our own, more familiar cultural norms distance us in all sorts of ways from the people who prepare our meals and provide us with places to sleep. It's easy to view these experiences as mere transactions, fully under the control of the one paying the bill. It's undeniably different when your host is hanging your laundry alongside her own or snoring

unusually loudly in the next room, and when her child is romping with yours in the back garden.

We were truly grateful to be treated with such kindness and warmth at the end of a tiring day's journey. Disappointingly few of our hosts were visibly Christian (the "House of the Goddesses" laid on the most generous free meals), but we recalled the elaborate kindness in the Bible's accounts of lavish welcome: Abraham's feast for the three visitors, Mephibosheth in David's hall, the master who "will gird himself and have them sit at table, and he will come and serve them" (Luke 12:37).

Perhaps the bread could have been fresher, the Internet less spotty, the hallways recently swept, but who could be hard-hearted enough to complain?

Like many pilgrims, I tried to keep my smartphone off as much as possible along the trail, but I occasionally listened to podcasts on lonely stretches. I could still taste the free coffee from a makeshift hospitality stand in an olive orchard when I listened to a sobering episode of *This American Life* about the pandemic experience of essential workers.

In one of the show's segments, "The \$25 Tip," a former hospitality worker, Shelly Ortiz, told what it had been like waiting tables at a pricey Asian fusion place in Phoenix during the height of the pandemic. A restaurant worker since the age of 15, Ortiz had always been upbeat and confident, good at her job.

But it hadn't been easy. Like most restaurant workers, she was used to dealing with rude customers and shrugged off crude sexual comments thrown at her. She developed methods of "dissociating," separating her identity as a person from the role she was called upon to play at work. Commenting on an abrupt brunch customer, Ortiz said she thought, "I am not a human to her. I have never been a human to her.... I would think, 'this is not me. This is just a person who's serving, and you're going to take home the money.'"

The fear that Ortiz felt about going back to work in May 2020 made that dissociation harder to sustain: "I would have people say, 'pull down your mask, I want to see how much I should tip

you.' They would want to see how pretty I was before they tipped me. ... I would have comments before, but when the pandemic came, it hit harder, because they wanted me to risk my safety to see if I was cute."

An exchange with a couple who were trying to be kind pushed her over the edge. They left a comment card for her, with a smiley face. "Thanks for making things feel normal," it said.

"I was livid," Ortiz remembered. "I was like, 'Things are not normal. ... Thousands of people are dying down the road at the hospital, and I'm here serving you a margarita, because I have to, because I have to live. It was such an intense moment for me, a realization that I'm here to create a fantasy, that things really aren't as bad as they are."

"I saw a lack of kindness and courtesy, and it was constant. I definitely saw my job differently with my COVID goggles. That was what made it really ugly for me."

The day after a coworker tested positive for COVID, Ortiz walked out of her job and never came back. She says she'll never work in the restaurant industry again.

Ortiz is, of course, not the only service-sector worker who looked at her job through COVID goggles and decided it just wasn't worthwhile anymore: 4.5 million Americans quit their jobs in November 2021, the highest number on record since the Labor Department started tracking figures two decades ago. Low-wage service sector employees, like Ortiz, account for the largest share.

It's time for us to think seriously about our culture's surprising unfamiliarity with genuine hospitality. Higher wages and rules ensuring safer working con-





Scenes from the trail, including (opposite) on the trail near Sarria, Spain (top left) Philip Michael's new pair of shoes, halfway down the trail, (center left) The Michael Family on the heights above Astorga, Spain, (lower left) Peter Michael with one of the famed cathedral chickens of Santo Domingo de la Calzada, (right) first day of the Camino, Saint Jean Pied-de-Port, France.

ditions will only do so much to address the problem.

Quite simply, we have forgotten how to be guests. Customers and service providers alike presume a transactional bottom line, and we all get what we pay for.

My experience as a guest on the Camino helped me to see a different way of relating to those who feed us and provide us with a place to sleep. Servers like Ortiz are taking genuine risks to do their work. Why wouldn't we share a few words of kindness in return and aim a little higher on the tipping scale?

If we were but a little more attentive, we might find unexpected graces extended. We might discover real interest from a waiter eager to connect and encourage. We might notice the

love and care of cooks and cleaners, who take pride in making, restoring, and sharing beautiful things.

God's economy is anchored in gift. Like the generous father in Jesus' most beloved parable, God throws his arms around us and drapes our shoulders with the robe of righteousness. He feeds us with the very best, though we dare not "presume to gather the crumbs from under his table." For love of us, he takes the form of a servant, and becomes obedient even unto the death of the cross.

From such generosity, like the bashful one in Herbert's great poem, our souls draw back. We are "guilty of dust and sin," to be sure, but also self-possessed, wary of what must be surrendered to accept the invitation and the profound dependence it implies.

Like those invited first to the wedding banquet in Jesus' parable, we often reach for excuses that subtly reinforce our self-importance.

But God is a wise host, insistent in calling us to conversion, earnest in his longing that his house be filled.

"Love took my hand, and smiling did reply,
 Who made the eyes but I?
 Truth Lord, but I have marred them: let my shame
 Go where it doth deserve.
 And know you not, says Love, who bore the blame?
 My dear, then I will serve.
 You must sit down, says Love, and taste my meat:
 So I did sit and eat. (*Love III*)

If we have, as a people, forgotten to be guests, there's no better school than Love's table.

—Mark Michael

Blessing the Homeless

By Susan Fortunato

I am standing outside a homeless shelter with a crowd of about 50 shelter guests, staff, and a few elected officials. With me are Brother Thomas Steffensen of the Society of St. Francis; Pharoah, a poet and former resident of the shelter; and Christa Hines, executive director of Hudson River Housing.

We lead the prayers.

Pharoah has a salt-and-pepper beard, a large smile, and a perpetual twinkle in his eye. He reads a poem called *Nobody* that he wrote for the occasion. Brother Thomas lights the candles as I read the names of the 33 people who died on the streets in Poughkeepsie in 2021. The last name added was Julie Holley, a friend of mine, who died December 20.

The “Lost but Not Forgotten” service occurs every year on the Winter Solstice, December 21, the longest night of the year. It is a chance to remember those who needlessly die on the streets. Most won’t have an obituary, a funeral, or any way for loved ones to grieve.

It is also an opportunity for the community to reflect on the conditions that those without homes are forced to endure, to raise awareness about homelessness in our community, and to work to eliminate it.

Hudson River Housing is Poughkeepsie’s affordable housing agency and runs the homeless shelter. The shelter was founded in the 1980s in the Parish House of Christ Church, in the home in which I live today. My church had lost some of its involvement with the shelter over the years. In 2016, shortly after I arrived as rector of Christ Church, I was invited to serve on the agency’s board.

In 2018, the first year I was asked to lead the “Lost but Not Forgotten” service, a fire at a house on Academy Street — thought to be abandoned — killed four people who had been living there.

Without access to electricity, they had used candles for light. One of those candles started the fire. The



All photos © 2021, David M. Rider. All rights reserved.

Fortunato and a friend, Pharoah, at the winter solstice memorial, at which candles were lit in remembrance of those who died on the streets in 2021. Also, gifts were handed out.

house was about a block from my church.

I remember hearing the sirens that night. They proved a wakeup call for me.

Until that moment, I had given little thought to the realities that homeless men and women face every day.

I was aware, of course, that people were homeless. I had been involved in providing meals and other outreach in the community. What I didn’t appreciate was the extent to which people who are homeless are forced to create lives that are largely invisible to the rest of us.

The fire opened my eyes to the complexity of homelessness. I learned to ask better questions of those coming to the church looking for help: “Where are you sleeping? Who is helping you? What do you need? Do you have family or friends who can help you?”

Those questions have helped me develop more meaningful relationships

and go beyond handing out \$10 or \$20 from my discretionary fund. As relationships deepened, it has allowed my congregation to become more involved as well.

Tonight, the chairman of the outreach committee, Bill Riggs, and Barbara Ann Fonts, who coordinates our monthly dinners at the shelter, have come with me. They have brought large boxes filled with socks, gloves, sweaters, hats, and scarves that parishioners have donated through our Advent Giving Tree.

Mike, a big man with a thin beard and mustache, has intellectual disabilities. He loves the bright purple hat he finds in the box. Barbara Ann finds a bright purple scarf that matches it. Mike holds them side by side and smiles broadly. A woman with a broken arm comes forward and tells us this is her first day at the shelter. A survivor of domestic abuse, she has only the thin clothes on

her back. We find her two sweaters, a coat, gloves, a scarf, and a hat.

Inspired, Bill turns to me and says, “We have found a new annual event.”

The National Alliance to end Homelessness has not released data since the pandemic, but we have evidence in Poughkeepsie that COVID has made being homeless even worse.

Though the state government still has a moratorium on evictions, the number of people living inside the homeless shelter — defined as “sheltered” homeless — has increased during the pandemic.

That increase could be because other options, like sleeping on a friend’s couch or other informal ways that people cope without permanent housing, were eliminated as people isolated to combat the pandemic. People living outside — defined as “unsheltered” homeless — had a harder time finding help. Without crowded streets, there were fewer chances to find charity and many feeding programs were closed, especially those that offered time indoors. COVID, at least here in New York’s Hudson Valley, has meant that coping strategies for the homeless have been greatly reduced.

Homelessness should not exist in the wealthiest county in the world’s history. It represents the failure of society to address inequality. Our healthcare system is broken. People with addiction and mental-health issues are released before they are properly treated. Without family support, those who lose their jobs, or are temporarily unable to pay their bills, can quickly find themselves in a shelter.

As millions of Americans live paycheck to paycheck, any disruption to income — an injury or illness, a business closing, a car repair, the birth of a child, an episode of depression or anxiety, or domestic abuse — can cause people to lose their housing.

Looking out at the faces of those in the shelter this year, I am struck by their gratitude. Being here, in the parking lot of the homeless shelter with a folding table for an altar and the poem of a former homeless man for scripture, helps me remember why I am a priest.

These people are hungry for their experience to be named and blessed,



for their friends to be remembered by name, for someone to see them and to recognize them as holy.

Being here is as close to the manger as I can get — and that’s good enough for me.

As we continue to struggle with the pandemic, remember that it is always the poorest in our society who suffer

the most. Men and women who find themselves without homes this year need most what the church is best able to give: the ministry of presence and the recognition that every person is made in the image of God.

The Rev. Susan Fortunato is rector of Christ Church, Poughkeepsie, New York.

Podcast Helps Small Congregations Thrive

By G. Jeffrey MacDonald
Correspondent

Small Episcopal congregations have found a voice in the podcast world. And like a mustard seed, that voice is designed to grow big while heightening appreciation for what's small.

The Small Churches Big Impact podcast debuted in December with a provocative format that lets priests challenge conventional wisdom and dispel myths about small church life. For example, 12 minutes into the first episode, two hosts took aim at an oft-repeated stereotype.

"We hear so much in the church that there's no such thing as part-time ministry, there's just part-time pay, and I don't think that's true," said the Rev. Susie Shaefer, former part-time vicar of St. John's Church in Clinton, Michigan. She's now associate for transitions and local formation in the Diocese of Michigan.

Her peers on the podcast roundly agreed: the congregational work of part-time clergy really is part time. Practitioners maintain boundaries to make it fair and healthy. That needs to be understood, not dismissed.

"Part of what hopefully this podcast does is affirm people that it's OK to call BS on the structures and the systems that tell us the untruths about the work that we do," said the Rev. Leyla King, rector of Thankful Memorial Church in Chattanooga, Tennessee, in the introductory episode. "Because the structures and the systems are not familiar — like, intimately familiar — with the work that we do."

The podcast is a project of the Small Churches Big Impact Collective, which began to take shape in 2018. That's when a cohort of Episcopalians serving small churches found each other through Young Clergy Women International. Ideas first shared in an online forum evolved to spawn the podcast with support from a two-year, \$10,000

grant from the College of Pastoral Leaders at Austin Presbyterian Theological Seminary.

Founding members are six female Episcopal priests who, when the podcast launched, were all serving part time in congregations with no more than 65 attending on an average Sunday. Along with Shaefer and King, founders include the Rev. Rebekah Bokros Hatch, rector of St. Alban's Church in Simsbury, Connecticut; the Rev. Allison Sandlin Liles, priest in charge of St. Stephen's Church in Hurst, Texas; the Rev. Kit Lonergan, former rector of St. James Church in Groveland, Massachusetts, and current priest for welcome and care at Trinity Church in Boston; and the Rev. Stacy Williams-Duncan, rector of Little Fork Church in Rixeyville, Virginia.

Founders say they're tired of being told they're off-track because their approaches don't mirror the work of larger congregations. They're eager to celebrate how small churches operate differently and effectively. For example, shrinking the vestry reduces stress and fosters better working relationships than trying to function like "baby big

church" with too many seats to fill.

They're also motivated to encourage colleagues who feel lonely, devalued, or misunderstood in a church world that lionizes the large.

"It goes back to that feeling of isolation that people endemically have when they just don't feel like they belong to the popular group," Hatch said in a group interview with *TLC* on Zoom. "That's been a real place of resonance across generations and across lay and clergy populations."

As of mid-February, 1,500 people had downloaded at least one episode of the podcast. Some in positions of influence are listening. The Diocese of Central New York is using SCBI ideas to shape new benchmarks for measuring congregational vitality and to inform revision of its canons, said the Rev. Canon Carrie Schofieldt-Broadbent, canon for transition and church development.

"I'm taking notes from this podcast," she said. "We'll be relooking at assumptions that the church has held for decades about what is helpful and what is not."

Reimagining vitality indicators is key, King says, because conventional metrics don't account for much of the energy and health in congregations today. For instance, hers has one of the highest percentages of children per capita in the Diocese of East Tennessee. But that important barometer, among others, doesn't stand out in the annual report, which instead emphasizes average Sunday attendance and gross giving levels.

"What we're trying to do is open people's eyes," King said. "There's all this anxiety and fear about the church dying because we're only using this one set of metrics. It frustrates me to no end."

Though seeking appreciation for small-church ministry is hardly new, today's religious landscape has brought fresh urgency to the cause. In that regard, the podcast fills a timely niche, not only for the Episcopal Church but



Leyla King

Photo by Allison Kendrick



Top left to bottom right: Rebekah Bokros Hatch, Leyla King, Allison Sandlin Liles, Susie Shaefer, Kit Lonergan, Stacy Williams-Duncan

for other denominations as well.

As worship attendance shrinks, more churches are entering the small category. In the Episcopal Church, the median average Sunday attendance declined steadily year over year from 57 in 2016 to 50 in 2020, according to parochial reports. Seventy-five percent of Episcopal congregations now have fewer than 100 in worship on an average Sunday.

Most churches across America are

copal priests do not serve in a “traditional” model, i.e., full time in one setting. Instead, these 56 percent serve in “emerging” ministry models that can be part-time paid, non-stipendiary, or spread over multiple part-time roles in various settings.

What’s needed now, according to SCBI members, are systems and messaging that convey what’s working and what’s possible in small churches and in

profession in order to demonstrate the completeness of their call to priesthood,” she said. “We need to let go of this idea that in order to be called to priesthood, you’re only called to priesthood. That’s never been part of our story.”

She noted that Episcopal priests have always had concurrent vocations as spouses and as parents. If tomorrow’s priests were encouraged to maintain credentials and keep working in other fields, they could more readily say yes to part-time ministry positions because they’d have sufficient income to make it work.

With no shortage of canards to expose and alternatives to discuss, the podcasters plan to keep adding episodes and seasons for the foreseeable future. Fans can expect over time to hear a broader range of voices, including those of men, laypeople, and congregational leaders in other denominations. What’s not likely to change is the premise that small is beautiful and has a lot to offer to the rest of the church.

“We are trying to reclaim something that I think has always been at the heart of Christianity,” Williams-Duncan said. “I’m not sure we are creating something new. But I do think we are bringing back an emphasis on something that could be transformative and life-giving to our church.”

In the Episcopal Church, the median average Sunday attendance declined steadily year over year from 57 in 2016 to 50 in 2020, according to parochial reports.

small: 69 percent have fewer than 100 in worship, and 44 percent have fewer than 50 in worship, according to a Faith Communities Today survey of 15,000 congregations in 2019-20.

Faced with financial challenges, congregations are using the small-church playbook by turning to part-time clergy. The Church Pension Group reports that 56 percent of active, working Epis-

part-time ministry positions.

But many who feel called to part-time ministry alongside another profession have been pressured by discernment committees to give up prior careers, said Williams-Duncan, who’s known many recent seminarians through her teaching experiences.

“They were pushed to articulate their willingness to let go of their previous

Unlocking the History of the Deaconesses

By Neva Rae Fox

A 100-year-old gold-embossed book may be the key to uncovering important Episcopal Church history that might otherwise have been lost. *The Memorial Book of the Retirement Fund for Deaconesses* offers details to the early days of the Order of Deaconesses.

The Memorial Book was found in a corner of historic St. Thomas Church in Christiansburg, Virginia. In December it was delivered to the New Jersey-based Fund for the Diaconate and to a core group of deacons dedicated to researching history.

“We have recovered a piece of history,” said the Rev. Deacon Keith McCoy, president of the fund.

The struggle to put the pieces together was sparked by efforts to

present the Order of Deaconesses for inclusion in *Lesser Feasts and Fasts*. The Deaconess Calendar Day Workgroup of the Standing Commission on Liturgy and Music presented a report to include the deaconesses, active from 1857 to 1970. The request is expected to face scrutiny by General Convention this summer.

This committee work opened the door to examine deaconesses and their contributions to society and the church.

The Rev. Deacon Theresa Lewallen, fund grants administrator, transported *The Memorial Book*, which provides a list of donations to help deaconesses in retirement, the most recent dating back more than six decades to the 1960s.

“When I opened the book, I noticed that it has calligraphies, it has early dates, and it also has large and small donations in honor of, in memorial of, or just a donation,” she said.

The next step for the fund is to review the entries, matching the donors to an incomplete list of deaconesses. The deacons could not estimate how long this painstaking task would entail. Nonetheless, they are dedicated to their ultimate goal of unearthing the names and history of these courageous, and mostly overlooked, women.

“Deaconesses are an old religious community, dating to the earliest days of the church,” McCoy said. In about 500 they “faded away” in the Western Church, McCoy added, only to be reestablished in the early 1800s as part of the Lutheran social-gospel movement in Kaiserwerth, Germany.

In the Episcopal Church, this undertaking started in September 1857 in Baltimore with six women. While some of them are known — Adeline Blanchard Tyler, Catherine Minard, Carrie Guild, and Evaline Black — others have been lost to history. “We don’t know the names of the other two,” McCoy said.

Their first call to ministry was nursing wounded soldiers in Maryland.

“Deaconesses never did anything liturgical,” McCoy said. “Theirs was a servant ministry. They founded and operated schools, hospitals, orphanages.”

The call to deaconesses spread to other parts of the church. Deaconesses became official at General Convention in 1888. Some of the more recognizable names of deaconesses over the years are Harriett Bedell in Florida and Anna Alexander in Georgia (the winner of the 2018 Lent Madness Golden Halo).



Deacon Keith McCoy examines the book for the first time.

Right: Deaconess candidates, 1914



The Diocese of New York joined the movement early on. According to documents offered by Wayne Kempton, archivist and historiographer of the Diocese of New York, “The New York Training School for Deaconesses was founded in October 1890, by the Rev. William R. Huntington, D.D., as a school where women might be trained to meet the requirements of the Canon on Deaconesses, drawn by him and passed largely through his efforts.”

Construction started in 1910 for a school building on the close of the Cathedral Church of St. John the Divine.

The New York archives has more than 30 years’ worth of newsletters, annual reports, reports to General Convention, and other key materials spanning from 1938 to 1968.

Mark Duffy, canonical archivist and director of the Episcopal Church Archives, said there are “two excellent general histories. The first, written by Mary Donovan in 1986, provides an overview of the deaconess movement through 1900. The second, written by Pamela Darling in 1994, covers the period from 1900 to 1965.”

There are still gaps to fill. “As we try to collect our history, we don’t have many items,” McCoy said. “The records of 1927 to mid-1970s were microfilmed, but we don’t know where they are. We’re just trying to find out where we came from, our history, anything we can proclaim as a part of our history. We as deacons have been too busy doing ministry to stop and collect these stories.”

The fund continues to follow leads in various places, including the dioceses of New York and Chicago, the New York Public Library, and the corporate archives of Citibank.

“We’re not even midway in our journey,” McCoy said. “But we are definitely on the road.”

“The Episcopal Church over the past 50 years has really forgotten about the role and contribution to the church by the deaconesses,” said the Rev. Deacon Geri Swanson of New York. “They were the heroines of the church. Many died in genteel poverty, penniless. If it weren’t for the fund, they would have had nothing. If we don’t preserve the history, it will be lost.” □



1928	July 5	Paddock, Rt. Rev. Robert L., D.D.	\$ 250.00
<i>First payment on \$1000 pledge in loving memory of Deaconess Alice Knight and in appreciation of Deaconesses Charlotte M. Boyd and Edith C. Smith, Williamstown, Mass.</i>			
Dec 11		Titell, Mrs. S. Harrington	50.00
<i>In memory of Deaconess Edith Hart Honolulu, Hawaii</i>			
1929	July 30	Paddock, Rt. Rev. Robert L., D.D.	250.00
Nov. 6		Soule, Mrs. Richard H.	100.00
<i>In loving memory of Deaconess Alice A. Knight Boston, Mass.</i>			
1930	Aug 12	Mleston, Deaconess Mary W.	4,000.00
<i>In memory of Mary Frances Santos Boston, Mass.</i>			
Oct. 6		Trinity Church Mothers Club	350.00
<i>In appreciation of Deaconess Victoria Jones New Haven, Conn.</i>			



The record of early donations



Sister Priscilla (bottom left) in a recent online conversation.

Meet Sister Priscilla

The Last Deaconess, Still Active at 87

By Neva Rae Fox

More than five decades ago, while studying anthropology in college and attending the school's Canterbury Fellowship, Priscilla Jean Wright felt a call to servant ministry. Now, at age 87, she is still active as a deacon.

Sister Priscilla is the last of the deaconesses. With a wide smile and a quick wit, Sister Priscilla is happy to share her experiences. But being called the last deaconess “always makes me laugh.” Referring to the friends of St. Paul, she joked “Phoebe and Lydia were in the class before me.”

“I’m 87 years old — that’s older than dirt,” she said, laughing. “Fortunately, I have a good sense of humor.”

Her history is important to the Episcopal Church, and the Fund for the

Diaconate is reclaiming the history of deaconesses. This summer, General Convention will consider whether to include the Order of Deaconesses, active from 1857 to 1970, in *Lesser Feasts and Fasts*.

The Rev. Keith McCoy, president of the fund, explained that the honorific *Sister* was often used for deaconesses.

In 1962, Sister Priscilla studied at Seabury-Western Theological Seminary, now known as Bexley Seabury Seminary, for her training as a deaconess. That era “doesn’t seem that long ago,” she said. “Time really goes faster when you are having fun.”

In her nearly 60 years of active ministry, Sister Priscilla has served in many places: Ponce, Puerto Rico; the Dominican Republic; Navajoland; Virginia; Texas; and Ohio, where she resides at the Community of the Trans-

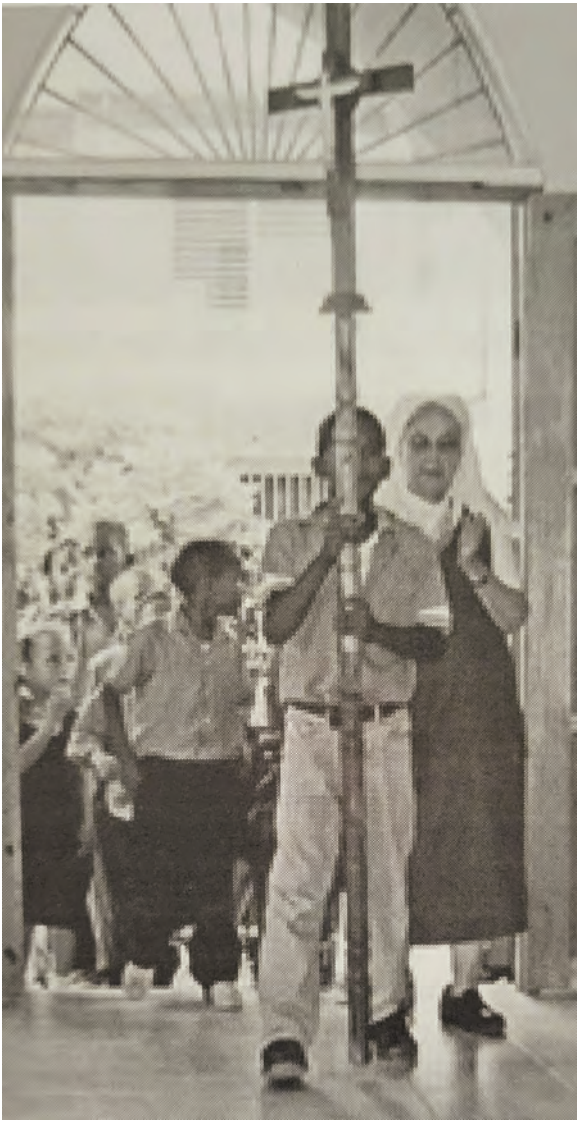
figuration. (She was happy that Cincinnati was awash in Super Bowl fever, although she is “not a football fan — I like to see horses run.”)

Her ministry is filled with “a lot of happy moments. I think the first place I worked at was in Navajoland, and I liked that very much.”

Another happy moment was when “they finally let me serve as a deacon.” General Convention voted in 1970 to eliminate the Order of Deaconesses in favor of ordaining women as deacons.

But that step wasn’t without obstacles. “I had to let them know I wasn’t going to be a priest,” she said. General Convention approved ordaining women to the priesthood only six years later.

Of particular joy was her ministry with children. “Be around a 4- or 5-year-old — they will ask you anything,”



From newspaper clippings: Sister Priscilla with (left) students from the school of Iglesia del Buen Pastor, San Pedro de Macoris, Dominican Republic; (upper right) members of the Latin American Experience, a 2011 study tour organized by the Association of Episcopal Deacons; (lower right) visitors to the school in San Pedro de Macoris.

she said with a wink. “I’m happiest working with little kids. They’re just hysterical.”

Her ministry also saw heartbreaking moments. “One of the saddest memories I have was very dramatic.” She was called to offer prayers with the family of a young Navajoland man murdered in his bedroom by an intruder. “That was terrible,” she said, dropping her voice. “That was a murder. I have seen people die, but that was terrible.”

Of particular importance to her formation was a visit with Deaconess Evelyn May Ashcroft, who had been in Shanghai in 1937 when war broke out between China and Japan. During World War II, she was transferred to a war camp in the Philippines, where she

ministered to other prisoners. “She told us that that they were supposed to be killed,” Sister Priscilla recalled, “but the Americans came to save them.”

She named Deaconess Ashcroft as a significant role model. “She was in a concentration camp. She was great. She was ahead of her time.”

When Sister Priscilla was called to ministry, the requirements to become a deaconess were clear and simple. “You had to be a pious lady,” she said. “You had to be a member in good standing in the Episcopal Church. No scandals in your life. You had to have an orderly life. You didn’t have to have a college degree.”

Sister Priscilla celebrates what she considers the two biggest changes in the church that she witnessed: women’s

ordination to the priesthood, and deaconesses entering the full diaconate “and not just glorified ministry.”

Sister Priscilla offered advice to those who discern a call to ordained ministry. “You need to ask, what does your family think of it? What is it about the diaconate or priesthood that you are called to? Just because you like to dress up in fancy clothes? Pray about it. Talk to the Lord about it.”

She’s specific in her hopes. “I hope the church continues to grow in the way of love and accepting everybody.”

She has witnessed a lot, but she remains active and undaunted. It appears that, after all these years, the only thing keeping Sister Priscilla in place are COVID restrictions. □

The Gifts of Online Church

By Amy Denney Zuniga and Robin Denney

Amid unprecedented shutdowns during the COVID pandemic, churches tumbled into a time of necessary creativity and online engagement. Some have rejected online church as though it were the death of incarnational community. We are Episcopal priests in charge of mid-sized neighboring churches in Northern California. In the last two years our congregations have raised money and invested in streaming equipment run mostly by volunteers. We are committed to continuing hybrid worship and formation both in person and online, an approach that connects our congregations with new people, builds community, and meets a diversity of needs.

Churches of all sizes and denominations in the West are experiencing decline. The pandemic has broken us out of a preservation mode by pushing us to respond instead to what is in front of us. A new Millennial member commented, “The church in the pandemic has accidentally met the needs of my generation. I wonder if that will continue?” Younger generations are experiencing community and connection, and digesting information primarily through digital means.

Refusing to invest time and resources in quality online content is like locking the doors of our buildings. A number of new members joined our congregations during the shutdown. Most now worship with us both in person and online. Others worship with us from out of the area, but likewise support the church financially and offer their time — one person rebuilt a parish website.

Creating these online platforms has been difficult. Even now we feel we have only scratched the surface of their potential, but it has already deepened individual involvement and broadened the range of who can fully participate. People engage with our online services for different reasons: mobility, illness, anxiety, recent trauma, or hectic lives. Attendance at worship once a month was the average involvement of active members pre-pandemic. Many of our members now attend online or watch the sermon in weeks that they don’t attend in person, which deepens their connection to the community.

We also have members who cannot connect with online worship and choose to engage solely in person. In the end, individuals discern what a meaningful religious experience looks like for them. We trust that people know they need face-to-face contact with other human beings and will seek it when they need it.

The nature of worship is both embodied and transcen-

dent. We worship in bodies. We move our bodies, breathe, and sing. In worship, we feel the Spirit of God, who connects us to something more than ourselves. Our Anglican tradition emphasizes the Communion of Saints. When we lift our voices in prayer and song, we are joined by all the faithful who have gone before, and we join with our siblings in Christ around the world today. The transcendence of digital space has made this spiritual reality more present for us.

We have worshiped with new friends in other parts of the Anglican Communion: the United Kingdom, Brazil, Jerusalem, Nazareth, and New York. We have regular visitors from other parts of the world. A Roman Catholic nun in Colombia regularly worships with us. A man in India whose local church did not have an online presence during the Delta surge attended a funeral we shared online, which helped him with the grief he was experiencing from so many deaths. These random encounters have made the Communion of Saints real for us and our people.

Christianity has always been dynamic, a religion changed and interpreted through a diversity of contexts and languages. Now is the time for breaking open creativity and diversity as we search for the next iteration of the Church. In an era of increasing divisiveness in the civic arena, this breaking open of our worship and ideas about the nature of community encourages churches to become places where barriers are crossed, and we can meet the Spirit of God in each other.

We understand that not every church will have an online presence, and that good and meaningful ministry also happens offline. We still value and place equal emphasis on our physically gathered communities. However, we believe widespread online worship is an innovation as seismic in its impact on Christianity as the Gutenberg Bible. Church leaders who pass up this gift are refusing to meet people where they are. We are a religion founded on the teachings of Jesus, who crossed the civic divisions of his time to embrace those on the margins. Whatever the future looks like, the Church will continue to exist, as Archbishop William Temple said, “primarily for the sake of those who are still outside it.”

The Rev. Amy Denney Zuniga is rector of Grace Church, St. Helena, and the Rev. Robin Denney is the rector of St. Mary’s, Napa, California.

We believe widespread online worship is an innovation as seismic in its impact on Christianity as the Gutenberg Bible.

Three Steps to Protect Your House of Worship

By Neal Duckworth

Houses of worship are not the safe refuge they once were. The Federal Bureau of Investigation's recently released report on Hate Crime Statistics for 2020 highlighted how churches, synagogues, and mosques are all vulnerable to violent attack, arson, vandalism, theft, and other crimes. Of the more than 8,000 incidents in the United States, religious bias was the third-highest cause of hate crimes, with 13.3 percent of all victims being targeted due to their religion and 3.4 percent of the incidents at houses of worship. While attacks on Jews and Muslims led the list, Sikh, Christians, Mormons, and others all felt the fear, pain, and frustration from being targeted for their religious beliefs.

The Department of Homeland Security developed a Security Guide for Mitigating Attacks on Houses of Worship in 2020 that provides a very detailed analysis of attacks before 2020, with a specific focus on armed attacks, vehicle ramming, bombs, and arson. Always remember that crimes may occur inside or outside of the building, so parking lots should be considered part of church property.

Houses of worship are often seen as soft targets because of being unoccupied for extended periods, and the schedule of services and activities are almost always posted online. The high costs of technical security measures will usually be outvoted in support of more hands-on assistance to parishioners.

Here are three ways to enhance security, as well as increase staff and congregation confidence, while not breaking the budget.

Doors and Windows — The most efficient method for safeguarding your house of worship is by ensuring your doors and windows are locked, and that the locks work. Some older doors may have a gap between the door and jamb that make defeating the lock easy. Ensure the doors are open during services and locked afterward. Some churches have even begun locking the doors when services begin and posting an usher to open the door for late arrivals.

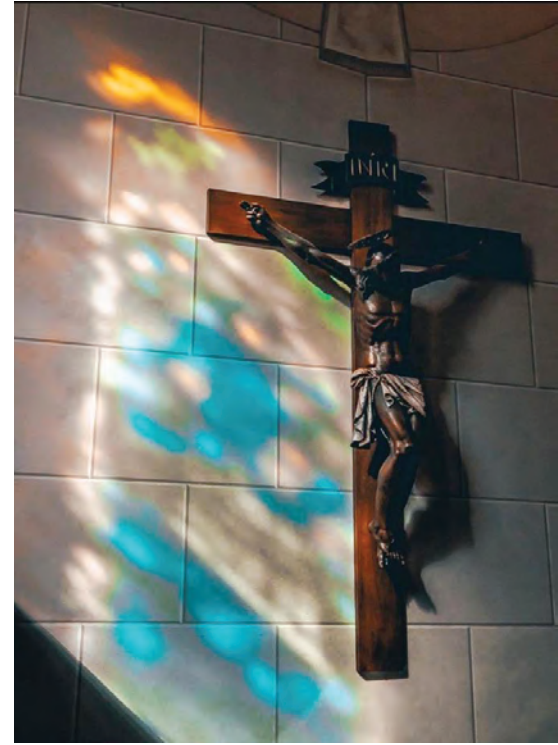
If you are replacing windows, research the sturdiest models, to prevent objects such as incendiary devices, rocks, and bricks from being thrown through. Also consider using a stick-on security film to windows to prevent shards of glass from weather or projectiles from dispersing inside the building.

Landscape and Lighting — Many houses of worship can easily reduce places where criminals may hide by taking a walk-around at night and in the daytime to review landscape and lighting. Bushes and low-hanging tree limbs must be trimmed back to prevent hiding spots for criminals and to maximize the reach of illumination. Swap out old exterior lights for LED lights to increase brightness and expand the reach of illumination by installing flood lights and motion detectors, if funding permits.

Train Staff and Ushers. In a time of crisis, such as an active shooter event, fire, or natural disaster, have your staff ready and able to assist. While some houses of worship that have a more clearly identified threat may employ armed security guards, not all churches require this action. Churches should consider providing jackets to key personnel to clearly identify them during a crisis as they give directions. Consider forest green, gold, or another color that will clearly stand out in a crowd. Uniformed staff may also provide deterrence to criminals by standing outside as people enter and exit and walking around outside looking for unusual things or persons.

A common security practice is to "Initiate a Hello" to unknown or suspicious persons to gauge the risk they

pose, which often serves as a deterrent. Staff should also be trained to establish barricades within interior rooms, and to organize fighting back during an active shooter event, if necessary. Techniques to fight back might include throwing hymnals and prayer books, dropping chairs from balconies or



Seth Herlinger photo

lofts, or other distractions to support the escape or protection of the congregation.

If your house of worship is subject to threats of violence or has experienced previous incidents, consider applying for funding to add additional security measures such as cameras and additional lighting through the Nonprofit Security Grant Program run by the Federal Emergency Management Agency. There is no way to mitigate all threats, especially when faced with decreasing attendance and competing financial priorities. But these steps will raise the consciousness of security among your staff and, by extension, your parishioners.

Neal Duckworth is a retired U.S. Marine and a former intelligence officer, and the co-owner of D2 Northeast Solutions, a security consultancy.

2021

Living Church Donors

From all of us at the Living Church Foundation, *thank you* for your generous support, which sustains our ministry. "The Lord bless you and keep you: The Lord make his face to shine upon you, and be gracious to you: The Lord lift up his countenance upon you, and give you peace" (Num. 6:24-26).

\$10,000+

Will and Kay Beecherl
Canon David R. and Barbara Pitts
Charles M. Royce
The Rev. Paul Tracy
Lana Valenta

Hamilton Roddis Foundation
St. Martin's Episcopal Church, Houston
Trinity Church Wall Street, New York
Virginia Theological Seminary

Episcopal Diocese of Oklahoma
Episcopal Diocese of Southern Ohio
Episcopal Diocese of Springfield
Episcopal Diocese of Tennessee
Grace Episcopal Church, Ocala, Fla.
Parish of Calvary-St. George's, New York
Saint James School, Hagerstown, Md.
St. David's Episcopal Church, Wayne, Pa.
St. Francis Episcopal Church, Potomac, Md.
Trinity Episcopal Church, Vero Beach, Fla.

The Rev. Nathan Ritter
The Rev. John Saunders
John E. & Dawn M. Schuessler
The Rev. Chase and Wendy Skorburg
Marschall and Debra Mitts Smith
The Rev. Canon E. Mark and Joy Stevenson
The Rev. Michael Tessman
Steven Tomlinson and Eugene Sepulveda
James Gordon Vaughter
Casey Warsham
Dr. Christopher Wells

\$1,000+

Kathleen and Leigh Alexander
The Rev. W. Frank Allen
Dr. Garwood and Dawn Anderson
David and Elizabeth Aughinbaugh
Dan and Marne Wittung Baker
The Rt. Rev. John and Caroline Bauerschmidt
David Booth Beers
The Rev. John Blossom
Canon Carrie Boren Headington
The Rev. Lawrence N. Crumb
G. William Haas
Catherine Illingworth
Asher Imtiaz
Mark and Dianne LaRoe
The Rev. Dr. Russell J. Levenson
The Rt. Rev. Edward S. Little II
The Rt. Rev. Daniel H. Martins
Dr. and Mrs. John McCardell

\$5,000+

The Rev. and Mrs. Norman J. Catir Jr.
The Most Rev. Michael B. Curry
The Very Rev. Kurt H. and Cathleen Dunkle
The Rt. Rev. Samuel J. and Marie Howard
Thomas Kelsey
David E. and Peggy Mason
The Rev. Mark Michael
The Rt. Rev. James and Diane Stanton
Dr. Paul Teschan

All Saints Episcopal Church, Winter Park, Fla.
Church of the Incarnation, Dallas
Church of the Redeemer, Sarasota, Fla.
Episcopal Diocese of Dallas
Episcopal Diocese of Florida

All Saints Church, Chevy Chase, Md.
All Souls' Anglican Foundation,
Oklahoma City
Christ Church Cathedral, Nashville
Christ Church, Cooperstown, N.Y.
Christ Church, Tulsa, Okla.
Christ Church, Georgetown, Washington, D.C.
Christ Episcopal Church, San Antonio
Christ the King Episcopal Church,
Santa Rosa Beach, Fla.
Church of St. John the Divine, Houston
Church of the Good Shepherd,
Corpus Christi, Texas
Church of the Holy Faith, Santa Fe, N.M.
Collegiate Church of St. Paul the Apostle,
Savannah, Ga.
Episcopal Church in Connecticut
Episcopal Church in Minnesota
Episcopal Diocese of Central Florida

Episcopal Diocese of the Central Gulf Coast
 Episcopal Diocese of East Tennessee
 Episcopal Diocese of Iowa
 Episcopal Diocese of Long Island
 Episcopal Diocese of Mississippi
 Episcopal Diocese of Olympia
 Episcopal Diocese of Pennsylvania
 Episcopal Diocese of Southeast Florida
 Episcopal Diocese of Upper South Carolina
 Episcopal Diocese of Virginia
 Episcopal Diocese of West Texas
 Episcopal Diocese of West Virginia
 Grace Church, New York, N.Y.
 Holy Spirit Episcopal Church, Waco, Texas
 Society of Mary, American Region
 St. Alban's Episcopal Church, Waco, Texas
 St. Andrew's Episcopal Church, Ft. Thomas, Ky.
 St. Francis Episcopal Church, Houston
 St. Francis in the Fields Episcopal Church,
 Harrods Creek, Ky.
 St. George's Episcopal Church, Nashville, Tenn.
 St. John's Church, Savannah, Ga.
 St. Mark's Episcopal Cathedral, Shreveport, La.
 St. Mark's Episcopal Church, Brooklyn, N.Y.
 St. Matthew's Cathedral, Dallas
 St. Matthew's Episcopal Church, Richmond, Va.
 St. Michael and All Angels Episcopal Church,
 Lake Charles, La.
 St. Paul's Episcopal Church, Murfreesboro, Tenn.
 UKirk SMU, Dallas

\$500-999

Dr. Alan D. Bauerschmidt
 The Rev. Dr. Jerome W. Berryman II
 The Rev. Sarah Bronos
 Mrs. Milo G. Coerper
 Russell Crain
 The Rev. Canon William Derby
 Georgia T. Flournoy
 The Rt. Rev. R. William Franklin
 George V. Furrer
 The Rev. Dr. Christopher G. Girata
 William Latham
 The Rev. Melvin L. Low
 The Rev. Andrew Mead
 Robert and Sandra Mebus
 John O'Connor
 The Rev. Dr. Ephraim Radner
 Janet W. Thomas
 The Rev. Stockton Williams
 The Rt. Rev. GERALYN WOLF and Tom Bair
 The Very Rev. Paul Zahl

All Saints Episcopal Church, San Diego
 Brotherhood of St. Andrew, Louisville, Ky.
 Christ and St. Stephen's Episcopal Church,
 New York, N.Y.
 Christ Cathedral, Salina, Kan.
 Christ Episcopal Church, Tyler, Texas
 Church of the Holy Family, Chapel Hill, N.C.
 Episcopal Church of New Hampshire
 Episcopal Church of St. Alban the Martyr,
 St. Albans, N.Y.
 Episcopal Diocese of Massachusetts
 Episcopal Diocese of Southwest Florida
 Episcopal Diocese of Western Louisiana
 Holy Comforter Episcopal Church,
 Tallahassee, Fla.
 St. George's Episcopal Church, Dayton, Ohio
 St. Joseph of Arimathea Episcopal Church,
 Hendersonville, Tenn.
 St. Luke's Episcopal Church, Baton Rouge, La.
 St. Mark's Episcopal Church, Austin, Texas
 St. Mark's Episcopal Church, Venice, Fla.
 St. Martin's by the Lake, Minnetonka Beach, Minn.
 St. Michael and All Angels Episcopal Church,
 Tucson, Ariz.
 St. Michael's by-the-Sea, Carlsbad, Calif.
 St. Paul's Bloor Street, Toronto
 St. Paul's Episcopal Church, New Orleans
 St. Peter's Episcopal Church, McKinney, Texas
 St. Peter's Episcopal Church, Morristown, N.J.
 Trinity Episcopal Church, Red Bank, N.J.
 Trinity Parish, St. Augustine, Fla.

\$250-499

Mr. and Mrs. Gareth and Julia Aden
 Sarah Baker
 Clinton Best
 Andrew Bradford
 The Rt. Rev. Kevin S. Brown
 Leroy A. Claxton Sr.
 Sr. Jean Gabriel
 The Rev. Julia M. Gatta
 The Very Rev. Robert Giannini
 Thomas and Barbara Gresik
 Benjamin and Rachel Guyer
 Charles Hocking
 The Rev. Walter L. (Chip) Prehn III
 The Rev. Jeffrey R. Richardson
 Terence Shepherd
 The Rev. Paul B. Smith
 Can Stein
 The Rev. Benjamin Straley
 The Rev. Samuel Tallman
 Catherine Twomey

The Rt. Rev. William C. Wantland
 Edwin and Kathe Williamson

Philadelphia Episcopal Cathedral,
 Philadelphia

\$100-249

The Rev. Colin Ambrose
 Dr. Philip Ambrose
 The Rt. Rev. Stephen Andrews
 John Armitage
 The Rev. John Asel
 Robert Ashcom
 Alta J. Bates
 Blake Norris Battin
 The Rev. Gail Bernthal
 Donna Berry
 The Rev. Canon Robert Black
 The Rev. Ned F. Bowersox
 Doris P. Bradley
 Richard Brewer
 The Rev. Ellis Brust
 R. Stuart Bush
 The Rev. Dean Calcote
 Benjamin S. Carroll
 Charles Cesaretti
 Bruce Chapman
 The Rev. E. Allen Coffey
 The Rev. Harvey G. Cook
 Janet Dantone
 The Rev. Stephen Degweck
 Henry R. Dehart
 The Rev. Henry L. Doyle
 Gary Dreier
 Gail A. Evans
 Ryan Fischer
 Scott Fleischer
 Donald Forrester
 William L. Gatlin
 Cynthia E. Grantz
 The Rt. Rev. Francis C. Gray
 Mr. and Mrs. William Gretz
 The Rt. Rev. Matthew Gunter
 David Gury
 Sharon M. Hansen
 Donald Harrison
 R.T. Henderson
 Michael Houle
 The Very Rev. Kenneth Hunter
 Eleanor Iselin
 Edward Johnson
 Daniel Joyce

(Continued on next page)

(Continued from previous page)

Dr. John C. Keene
George A. Kimball
Peter Larsen
Gail Lasalle
Joseph Lavela
Dr. H.L. Lawson Jr.
Betty Lewis
The Rev. D. Fredrick Lindstrom
The Rt. Rev. Richard Lipka
Stewart R. MacDonald
Robert MacFarlane
The Rev. Karl E. Marsh
The Rev. Stephen McWhorter
The Rev. Dr. Jean A. Meade
The Rev. James E. Merold
Peter Metcalf
The Rev. Kathleen S. Milligan
The Rev. Canon Charles J. Minifie
Richard F. Mitchell
Vincent Molina
The Rev. Gwynneth Mudd
David Munson Jr.
The Rev. Dr. Louis Oats
The Rev. Dr. C. Bryan Owen
The Rev. Charles Parthum
Elena Pascal
The Very Rev. John D. Payne
The Rev. Canon J. Peter Pham
The Rev. Nathaniel W. Pierce
The Rev. Thomas Pumphrey
The Rev. Phillip J. Rapp
Patricia Reuss
Elizabeth W. Reynolds
George Robb
The Rev. Fredrick A. Robinson
The Rev. Bruce Monroe Robison
The Rev. Charles Rowins
Melinda Rudder
The Rev. Dr. William Sachs
The Rev. Dr. Alfred L. Salt
Crawford Sandefur
Robert Scott
The Rt. Rev. Gordon P. Scruton
Dr. Grace Sears
Kevin Shanley
The Rev. Bruce Shipman
James W. Skardon
Jacqueline Soltys
The Rt. Rev. Andrew St. John
Gordon Stenning
Laurel Stewart
The Rev. Mac Stewart
A. Richard Strauss
The Rev. Nancy Streufert

The Rt. Rev. Eugene Sutton
The Rev. Robert Terhune
David Turner
The Rev. Christina Van Liew
The Rev. Teunisje Velthuisen
The Rev. William D. Razz Waff
William Weaver
Chip Webb
Waring Webb
The Rev. Edward Weiss
David Wells
The Rev. Chip Whitacre
Charles Wicks
Steve Woodward
Ann Woody
The Rev. Douglas Worthington
The Rev. Martin Yabroff

\$5-99

George and Glen Ackerman Behr
Thomas Isaac Adamson
John T. Albosta
The Rev. Timothy Alleman
E. Michael Allen
The Rev. Eddie Alleyne
Leland Alper
The Rev. Andy Anderson
Gregory Anderson
Diana Ardley
The Rev. Avelino Baguyos
Jackie Bailey
The Rev. David Barney
Jonathan Barrett
The Rev. Frederick Bartlett
Helen Benton
Sarah Berlin
David Bickel
Allison Biederman
John E. Bird
Jean K. Birkett
Jay Blossom
Canon Lewis Bohler Jr.
Stanley Bordelon
Michael Boschaert
The Rev. David J. Boyles
The Rev. Kathleen Bradford
Lex Breckinridge
Brian Brennan
The Rev. Christian F. Brocato
John Brooks
Delbert Brown
The Rev. Clint Brown
Dr. Katharine Brown

Mr. and Mrs. Robert Buck
Kathryn Bunch
David Burris
James Burt
Ellen Campbell
Michael Cannon
The Rev. Dr. Robert J. Carabin
Dorothy Carey
The Rev. Steven Carroll
Jonnie Cassell
Bernadette D. Chapman
The Rev. Ward S. Clark Jr.
The Rev. Sheelagh Clarke
The Rev. Dr. Stewart Clem
The Rev. Franklyn Colebrooke Sr.
Carol Corwell-Martin
The Rev. Leonard Cowan
The Rev. R. David Cox
Victoria Cravens
The Rev. Robert Cristobal
Valarie H. Crosdale
Mary Cushing
The Rev. Teri Daily
George H. Dawson
Penelope Dawson
The Rev. Robert F. de Wolfe
Dr. Caroline Deegan
Julie Demler
David Dennehy
Gregory Depardo
The Rev. Michael F. Devine
Patricia Dixon
Virginia Dougherty
The Rev. Marilyn K. Dressel
Barbara Drewry-Zimmerman
The Rev. Robert Duerr
Noreen Duncan
The Rev. Dr. Rosemarie Duncan
Billie Durham
Ann C. Dutton
The Rev. Alex Dyakiw
Florence K. Eastham
Ed Edwards
Thomas Ehrmann
Bervin Elliot
The Rev. Frederick Erickson
Charles Everett Jr.
The Rev. Leonard Faris
Jane Farris
The Rev. Robert H. Fessler
The Rev. Michael Floyd
Deirdre Ford
The Rev. Charles A. and Leslie Ford
Anna M. Foster
The Rev. Stephen Foster Whaley

Joseph Frank
The Rev. Leonard Freeman
Herbert Gant
The Rev. Laurie Garramone
The Rev. W. Gedge Gayle
The Rev. Erminie George
The Very Rev. Philip Getchell
The Rev. Robert Godley
Dr. Kimberly Golden
Byron Golson
The Rev. David Goodpaster
Frank G. Goodwin
Margaret H. Gordon
H. Carlyle Gravely
Judy L. Gray
The Rev. Geoffrey Gwynne
The Rev. Robert Haden
The Rev. Edwin F. Hallenbeck
Dr. Michael Halvorson
The Rev. Roger Hamilton
Hazel Hanson
The Very Rev. Dr. Leander Harding
Joseph Harmon
The Rev. Walter Hartt
Paul Harvey
William Hawkins
The Rev. Valerie Hayes
The Rev. Victoria Heard
Arnold W. Hearn
Frank Hill
Judith Hodge
Bro. Dan Hoffman
The Rev. Scott Hollenbeck
Jerome A. Holmes
The Rev. Joyce Holmes
The Rev. David B. Hoopes, OHC
George Howlett Jr.
The Rev. Nathan Humphrey
Franklin E. Huntress Jr.
Gene Hutloff
William Iber
The Rt. Rev. Russell E. Jacobus
David Jenkins
Wilmar Jennings
The Rev. Dr. Douglas P. Johnson
The Rev. Angela Jones
The Rev. Charles Jones
The Rev. Dr. Richard J. Jones
William Conrad Jones
Kevin Kehus
Marjorie M. Kellner
The Rev. David W. Kent
Dianne Kilday
The Rev. and Mrs. Edward A. King
Hosea Kirkland

Karen Knowles
Beverly Kolcum
Mary Kostel
The Rev. Frederick F. Kramer
Christopher Kurth
The Rev. John P. Lambert
The Rev. Gilbert Larsen
The Rev. Donna J. Larson
The Rev. Tambria Lee
The Rev. Dr. Sharon Lewis
Pamela Lewis
William Lewis
Bettsy Lima
Eric Linder
The Rev. Michael Lloyd
The Rev. William D. Loring
The Rev. Richard Loring
The Rev. Paul Lundberg
Jan Maas
Norman MacArthur
Laurence MacDonald
John MacDonald
Robert Mace
Marjie Mack
Marta T. Maddy
Mary Jane Mahoney
The Rev. Christopher S. Martin
The Rev. Hoyt Massey
Julie Maxam
David McCarthy
Carol McCrary
The Rev. John McDowell
Donald McKenzie
The Rev. William P. McLemore
The Rev. Timothy P. McRee
The Rev. Randy Melton
Reginald Mervine
Ernie Miller
David Miller
Suzanne Miller
Kelly Mitchell
Sidoux Mitchell
The Rev. Brandt Montgomery
Willis Moore
Karen Morgan
The Rev. Dr. William Morley
The Rev. Paul H. Moser
The Rev. David R. Mosher
Margaret V. Moss
Cynthia Moten
The Rev. Kay Mueller
The Rev. Jeremiah Mustered
The Rev. Jerome J. Nedelka
The Rev. Genevieve Nelson
Robert Nelson

The Rev. Frederick Nestrock
Elizabeth Q. Nevius
The Rev. Russell Newbert
The Rev. John Newell
The Rev. Canon Oliver O'Donovan
Daniel J. O'Neal
The Rev. Steve Pace
Christine Palmer
The Rev. Sara Palmer
The Rev. James Parker
The Rev. Ronald Parker
D.M. Parkes
The Rev. Carol Pearce
Linda Pederson
The Rev. Dr. Diane Pella
The Rev. Dcn. Raymond Perica
The Rev. John H. Peterson
Beverly Phillips
Ian Physick
Jacqueline Polomski
The Rev. Walter Pond Jr.
The Rev. Gerald W. Porter
The Rev. Roger Porter
The Rev. Dcn. Bill Power
The Rev. Dr. Robert C. Preece
The Rev. Elizabeth Preston
The Rt. Rev. Kenneth L. Price
The Rev. Scott R. Quinn
The Rt. Rev. John L. Rabb
Steph Rantz
William H. Remele Jr.
John Rhodes
Charles Ridge
Laura Robert
The Rev. Raymond Rockwell
David Rodgers
Logan Rodriguez-Davis
The Rev. Rodney Roehner
Edward Ruffley
The Rev. Fleming Rutledge
The Rev. Gregory and Margaret Sammons
Eugene Sawney
The Rev. Joslyn Schaefer
The Rev. Rick Schark
The Rev. Peter Schellhase
Nan C. Scinta
Celinda Scott
The Rev. John Scott
The Rev. Vincent Seadale
The Rev. Christian Senyoni
Chris Shaw
Gary Shaw
The Rev. Warren Shoberg
Dr. John Simmons

(Continued on next page)

(Continued from previous page)

Peter F. Sipperley
Ruth Anna Skowronski
The Rev. Sean Slack
The Rt. Rev. William E. Smalley
Thomas G. Smith
The Rev. Harmon Lee Smith
Col. Gregory Smith
Jane Smith
David Smythe
James Snyder
The Rev. Dr. John Sorensen
Sandra K. Squires
Dr. William Stafford
Henry C. Starnes Jr.
Ginny Stehling
Margie Stevens
The Rev. Charles Stewart
The Rt. Rev. William Stokes
Katherine Storms
Omah C. Straub
Robert Sullivan
The Rev. Rosemari Sullivan
Tom Summers
Dr. and Mrs. David and Karin Svahn
Bob Swope
The Rev. Jonathon Sy
The Rev. Michael Tan Creti
James Temprow
John Thies
Lydia M. Thompson
Florence E. Thompson
Joseph Tilly
The Rev. Charles Todd
John A. Tomoso
Dr. David C. Tontonoz
Vincent Tortorello
Edward Touraine
Bonnie Trahan
Jeanene Trout
The Rev. Dn. Nancy B. Truscott
Cris Turnage
Barbara D. Turner
The Rev. Brian Turner
Dennis Ullery
The Rev. Paul Van Sant
Robert Vance
The Rev. Robert Vanderau
The Rev. Winfred Vergara
Alice D. Vinik
Robert Wagner
The Rev. Mark E. Waldo
The Rev. Jeffrey Walker Reich
Harry Walton
The Rev. Philene Ware Dunn
Edward L. Warner

The Rev. Anne Warrington Wilson
The Rev. Dr. Rebecca Watts
Dr. Joseph Webb
Barbara Werner
Donna Weston
Gregg White
Sr. Ann Whittaker
The Rev. Jack Whitenour
Connor Wiggins
The Rev. J. Douglas Wigner
H. David Wilson
Calhoun Winton
The Rev. John Withrock Jr.
The Rev. Robert F. Wollard
Mary Wright
The Rev. Robert Wyatt
The Rev. Christopher Yoder

Endowment Fund Gifts

Kathleen and Leigh Alexander
The Rev. W. Frank Allen
Dr. Garwood and Dawn Anderson
The Rt. Rev. John and Caroline Bauerschmidt
David Booth Beers
Clinton Best
The Rev. John Blossom
Canon Carrie Boren Headington
The Rev. and Mrs. Norman J. Catir Jr.
The Rev. Lawrence N. Crumb
The Most Rev. Michael B. Curry
The Rev. Canon William Derby
The Very Rev. Kurt H. and Cathleen Dunkle
Benjamin and Rachel Guyer
G. William Haas
Paul Harvey
The Rt. Rev. Samuel J. and Marie Howard
Catherine Illingworth
Thomas Kelsey
Dianne Kilday
Mark LaRoe
The Rt. Rev. Edward S. Little II
The Rt. Rev. Daniel H. Martins
David E. and Peggy Mason
Canon David R. and Barbara Pitts
Charles M. Royce
The Rev. Chase and Wendy Skorburg
The Rt. Rev. James and Diane Stanton
The Rev. Canon E. Mark Stevenson
Dr. Paul Teschan
The Rev. Michael Tessman
Steven Tomlinson
James Gordon Vaughter
The Rt. Rev. GERALYN Wolf and Tom Bair
The Very Rev. Paul Zahl


Episcopal Diocese of Dallas
Hamilton Roddis Foundation
Virginia Theological Seminary

In Memory

Dr. John M. Aden
John D. Draughon
The Rt. Rev. D. Bruce MacPherson
Elizabeth Matthews
The Rev. Robert J. Reuss
Tommy Valenta
The Rev. Berry Whenal

In Honor

The Rev. Jordan Hylden
The Rev. Mark Michael
The Rt. Rev. Steven A. Miller
The Rt. Rev. Michael Smith



Give to the vision.

BEQUESTS | RETIREMENT FUNDS | LIFE INSURANCE | LIFE INCOME GIFTS

“With its fidelity to catholic and evangelical Christian faith, embracing a vision of one Church, TLC is inspirational, comprehensive in scope, and dynamic in relevance — so needed today! That’s why I support TLC.”

— The Rev. Dr. Fredrick A. Robinson
St. John’s Church, Tampa

The Living Church is an independent, entrepreneurial ministry that reaches round the globe to help transform the Episcopal Church and the Anglican Communion. Our endowment is invested with the Episcopal Church Foundation, a well-regarded nonprofit ministry. Their more than \$400 million program is managed by State Street Global Advisors, one of the largest managers of assets in the world.

Contact Dr. Christopher Wells, Executive Director, at cwells@livingchurch.org or (574) 323-7095 to discuss options, or go to livingchurch.org/donate to give immediately.



THE
LIVING CHURCH

SERVING THE ONE BODY OF CHRIST

‘Holding Feet to the Fire’ on Racial Justice in the Church of England

By Rosie Dawson

Dioceses in the Church of England will have their “feet held to the fire” as the Archbishops’ Commission on Racial Justice tours the country to examine their racial justice work. The commission, set up in response to the report *From Lament to Action* (published April 2021), will review all aspects of the church’s work on racial justice.

It is led by Lord Boateng, a Labour peer and the first Black person appointed to the U.K. Cabinet in 2002. In a challenging speech to the church’s General Synod in February, Boateng invited members to meet with his team: “We are here on a journey as we seek racial justice. We will wash your feet, but we will sometimes hold them to the fire.”

“It was encouraging that the church was challenged by someone who is outside of our structures,” said the Rev. Sonia Barron, a General Synod member and a member of the commission. “He said that the church is supposed to lead the way, and yet today’s government front bench is more diverse than we are. That was a very powerful challenge to us.”

Boateng told Synod members that he found the past failures of the church to implement its past recommendations to address racial injustice, catalogued in *From Lament to Action*, “chilling.”

“It is a scandal,” he said. “And it has to be addressed. It will require inten-

tionality; it will require resources ... it will require each and every one of you to embrace it, to see that in every parish and diocese there is a strategy.”

Commission members first visited the Diocese of Bristol at the end of January. The city was rocked by Black Lives Matter protests that followed the death of George Floyd in May 2020. Protesters toppled the statue of the slave trader Edward Colston and threw it into the harbor.

The Bishop of Bristol, the Rt. Rev. Vivienne Faull, set up a task force to challenge racism in the diocese, sup-

ported, the history of this city as a slave-trading port, and the ways in which middle-class people as a whole profited from it,” she told *TLC*.

“We have also been talking to Bristol people of African heritage about what it felt like to walk past the Colston statue day after day. The next step is to ask what we can do to repair that injustice. That starts with the recognition that the slave trade was just the start of the racial injustice experienced by many in this city.”

In March the commission will visit Liverpool, another British port with



Lord Boateng addresses the General Synod

Church of England photo

port black and minority clergy in the diocese, and address the diocese’s historic engagement with the slave trade. A three-month research project on memorials throughout the diocese concluded at the end of last year.

The cathedral set up a separate research project into its memorials. The Dean of Bristol, the Very Rev. Mandy Ford, said she welcomed the opportunity to share that work with the commissioners during their visit.

“It’s given us a much more nuanced understanding of the people memori-

historical involvement in the slave-trade triangle. It partners with the dioceses of Virginia and Kumasi (Ghana) in a Triangle of Hope project that combats contemporary slavery and human trafficking. At a more grassroots level, the Slavery Truth Project is working to help local churches acknowledge their past involvement with slavery.

“Of course we need to work on the history of slavery and its connection with the church, but just as importantly there’s an ethnic diversity borne of 21st-century migration in many of

our cities,” said Canon Philip Anderson of Liverpool Cathedral, who is also on the commission. “The commission is challenging us to get better data about the reality of this engagement.

“We have a Farsi-speaking congregation based at the cathedral and a local Anglican church serving the Chinese community, but the Anglican church here, as elsewhere, still has more work to do in engaging with the faith of more recent Christian migrants.”

The commission will visit Truro (Cornwall), one of England’s most rural dioceses, in April. Its population of half a million swells to 4 million during the holiday season.

“We are small, fragile, and on the

“Our churches feel the challenges of a fast-changing world more keenly, but it also gives us an agility to try things out.”

— Bishop Hugh Nelson

edge, geographically, missionally, and economically,” said the Rt. Rev. Hugh Nelson, Bishop of St. Germans. “That means our churches feel the challenges of a fast-changing world more keenly, but it also gives us an agility to try things out.”

Last year the diocese held a study day on racial justice with Black Voices Cornwall and Dr. Sanjee Perera, the archbishops’ adviser for minority ethnic Anglican concerns. Training about unconscious bias was run for all clergy, readers, and diocesan staff ahead of the event.

“We thought that perhaps people would say that these issues aren’t relevant because there’s less diversity in Cornwall,” said Rebecca Evans, the diocese’s ministry and parish development officer. “But we didn’t hear people say that at all. People said things like it was part of being a Christian to

love their neighbor, whoever that is. There’s also a strong feeling among many Cornish people that they are themselves a minority group, and so we’re seeking to harness that perspective in encouraging a wider discussion around issues of race.”

The diocese is putting the finishing touches on a new equity, diversity, and inclusion policy. “I expect the commission to ask some sharp questions about that,” said Bishop Nelson. “They may ask us how we don’t lose the focus on race when the strategy is also dealing with issues around gender and disability. But we are up for robust challenge and look forward to the conversations.”

In his address to General Synod, Boateng raised the question of how the church’s racial justice work was to be financed. There was widespread consternation last year when a *From*

Lament to Action recommendation to appoint a racial justice officer in every diocese appeared to have been shelved.

The Diocese of Bristol is working to appoint such an officer, although details of how it will fund this have yet to be made public. Bishop Nelson says the Diocese of Truro has no budget for its racial justice work. “It’s culture change that we’re aiming for, not a project or initiative,” he said. “Everyone working on it is doing it as part of what they already do.”

Liverpool, which has fewer historic endowments than any other diocese, pins its hopes on outside support to fund its racial justice work.

Perera has been preparing a bid for national funds, including profits from the Church Commissioners, to help dioceses implement their plans, including the possible appointment of racial justice officers. □

GRANTS

The Historical Society of the Episcopal Church invites applications for grants of up to \$2,000 to preserve the heritage of the Episcopal Church and its antecedents.

RESEARCH AND PROJECTS

Grants for research, projects conferences, and publication relating to the history of the Episcopal Church and worldwide Anglican Communion.

ROBERT W. PRICHARD PRIZE

\$2,000 award for the best Ph.D., Th.D., or D.Phil. dissertation which considers the history of the Episcopal Church (including 17th and 18th century British colonies) and worldwide Anglican Communion.

LEARN MORE
hsec.us/grants



Lykz student workshop Photo by Mike Maney

Lykz Offers Healing for the Digital Generation

By Retta Blaney

Christopher G. Smith and his wife, Alana, stood in front of an empty theater on West 41st Street. Everyone else had gone and soon the marquee would be darkened. *Amazing Grace*, the musical that Christopher created and nurtured all the way to the Great White Way over a dedicated 17 years, was closing, its Broadway run concluding after only four months.

“It was the end,” Smith said. “Obviously we were very sad, because it was the end of a dream as far as we knew.”

What they didn’t realize was that another dream was heading their way. A woman who recognized them from the show’s publicity and had read that Alana was recovering from breast cancer approached to tell them her story. She was being treated for cancer and, when her energy allowed, she went to see *Amazing Grace*. That closing matinee, Oct. 25, 2015, was her eighth time.

“It was such a transformative moment,” Smith says, recalling that

encounter during a phone interview from his home office in Huntingdon Valley, Pennsylvania.

While it seemed the transformation was just for their low spirits that Sunday afternoon, in time they would realize a seed had been planted for their next show.

The couple had heard similar accounts of how the musical inspired by the life of John Newton had touched people deeply. They wondered what it was about this story of a slave trader turned abolitionist and Anglican cleric that had such a healing effect. They turned to the Internet and found the research of Antonio Damasio, a University of Southern California professor who had studied how stories of gratitude change the brain, enabling people to better handle stress and depression.

“We were like, ‘Wow. This really heals people.’”

About this same time they were hearing more news accounts of the near-epidemic proportions of anxiety, depression, and cyber-bullying affecting young people, much of it brought on by the disconnect created by over-reliance on video games and social media. They wanted to help.

“We decided to create a musical into which we could build actual mindfulness and neuroscience techniques into a story they would like,” said Smith, 52.

They believed the key was to catch these young people through what mat-

tered to them, so they created a show based on the popular world game genre that would be instantly familiar. They developed the idea together, with Christopher writing the script, the electro-pop score, and 17 original songs.

The result is *Lykz*, a high-energy musical about finding friendship and self-worth in the lonely digital world. The title, pronounced *likes*, refers to a feature of several social media platforms and games. In the musical, likes are a metaphor for the labeling that occurs when people judge themselves by the opinions of others. Many young people become obsessed with earning multiple likes as a source of self-esteem.

“Our goal is to transport the audience into a game world where characters never touch and all anyone cares about is getting and giving likes,” Smith says.

The story centers on Clarence and Clara, two social outcasts. Clarence desperately wants approval but he’s awkward, speaks with a stammer, and is not good at the dance and gymnastics the popular kids use to gain approval. Clara intervenes by teaching him coping techniques involving breathing, movement, and visualization.

Soon they will set out on a quest to unravel the mysteries of their universe and stop a cataclysm they alone acknowledge. On the journey, the audience sees them grow through adversity and self-discovery, finding the tools they need to overcome a



Benjamin Brown (left) and Christopher Smith Photo by Pete Safran



Gabrielle Greene Photo by Pete Safran

legacy of labeling and rejection.

Smith says this is done subtly, through song, so young audience members won't realize they are being taught techniques. But they will absorb these techniques through the music and, he hopes, apply them automatically.

"It's part of the story. We never say, 'This is a technique.' They get it in a deeper level so they won't have to think about it."

The Smiths have consulted mental-health professionals and done extensive research into mindfulness and other psychological and neuroscience practices used to fight anxiety and depression.

"That's the way we want to help young people," Smith says. "We basically model how to make a friend and connect to overcome the negativity. It's about the core, the community. We have to get everybody back to the core."

Smith sees no better way to do this than through theater.

"Theater is one of the oldest communication techniques and one of the most powerful."

The show will be a multimedia production with gymnastics and dance. He envisions a set that will transport audiences into game world — very boxy with primitive shapes and lots of projections. The story will intensify as Clara realizes she and Clarence have to teach the other characters how to connect, or they will all be destroyed.

"It's kind of a nail-biter," Smith says.

Now that the script is complete, Smith is ready to send it to directors and is looking for a developmental theater to stage a production. The Smiths have put up their own money to bring the show to this point, but Smith will not disclose how much they have invested.

Besides this theater angle, the show has an educational component, for which a nonprofit has been created. In time this element will create programs to teach the techniques in schools and eventually develop Clarence and Clara as characters in graphic novels and TV shows.

"It's not just making a show to go on stage and it's done when it's done. We want to build relationships with young people that will continue."

They have been doing this throughout the show's progression, visiting local high schools to invite feedback.

"They've been involved in every step," Smith says. "We let them read it (taking part in table readings) and we hear their questions. When you're building something for young people, you've got to listen."

That outreach is set to grow wider.

"We're working on a plan to have a

national, or possibly worldwide, contest where young people could submit a demo for a chance to actually be a part of a virtual reading of the work this summer," he said, adding that interested students can find out more by visiting the show's website, lykz.live.

Gabrielle Greene has been involved with the show's growth since last summer. The 17-year-old high school junior now plays Clara as part of the developmental cast.

"I love the message the show is trying to present about mental health and speaking up for yourself," she said during a phone interview from her home in Oreland, Pennsylvania. "I wish I had had that as a kid."

Greene already has a Broadway musical credit to her name; she was one of the children in *School of Rock* for a year when she was 12 and 13. She says people her age who have grown up with technology "think too much about getting validation from other people and not themselves."

She says "a new innovative musical" like *Lykz* will fill an unmet need by creatively presenting themes young people may not want to address.

"We need something to bring us together to face adversity with strength and perseverance. This musical will do just that."

Smith shares Gabrielle's high expectations for the future of *Lykz*. He believes Broadway is a possibility.

"A lot of people thought it would be impossible that *Amazing Grace* would go all the way to Broadway."

But it did, and after that on to a national tour of nearly two dozen American cities. It has also been performed in Nairobi and England and was the show that opened the theater at the new Museum of the Bible in Washington, D.C., where it played for more than 100 performances. It is now available for licensing.

"I have a powerful belief this is the right story, and we'll see how far it goes."

Retta Blaney is a nine-time journalism award-winner and the author of Working on the Inside: The Spiritual Life Through the Eyes of Actors. She wrote for TLC about Amazing Grace in our January 4, 2015, issue.

Peterson as Your Pastor

On Living Well

Brief Reflections on Wisdom for Walking in the Way of Jesus

By Eugene H. Peterson

Waterbrook, pp. 240, \$20

Review by Matt Erickson

In his memoir, *The Pastor*, Eugene Peterson describes a wilderness experience of struggle in his vocation — a “badlands” — that leads him to a rebirth in his calling as a pastor.

Returning from a sabbatical, Peterson decides to remove his academic diplomas from the walls of his study, replacing them with framed portraits of three pastoral mentors to guide him: John Henry Newman, Alexander Whyte, and Baron Friederich von

Hügel. Many pastors I know would vie for Peterson to be among their three. Many of us, in fact, might not mind having Eugene Peterson serve as our pastor, if he were still alive.

The release of *On Living Well: Brief Reflections on Wisdom for Walking in the Way of Jesus* may give us a taste of what that would be like. Edited together from Peterson’s unpublished writings and sermons by Paul J. Pastor, many of these brief pieces are taken from Peterson’s weekly newsletter to the church he pastored, Christ Our King Presbyterian Church in Bel Air, Maryland.

The book is organized into five thematic sections, but the reader will be rewarded just as well by dipping into the content wherever the page might fall open. At one point Peterson encourages believers to remember they are “saints” instead of “cogwheels,” while in another place he invites them to be “a congregation who prays.” In several places Peterson’s imaginative capacity to bring scriptural stories to

life, such as in “Lazarus in Spring,” reminds us why his rendering of Scripture, *The Message*, continues to speak so powerfully.

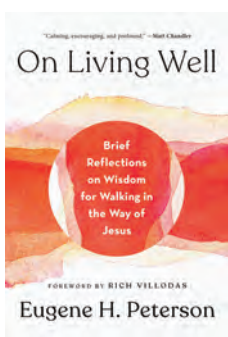
On other pages his unique ability to render familiar aspects of the Christian life in unfamiliar ways with thought-provoking turns of phrase hits home. In “The Inside Story,” we read: “Prayer grants access to inwardness, to the God-action that is taking place within us. This God-action is the most distinctive thing about us” (53). There is a varied richness to the writings contained here that is both thought-provoking and devotional, bringing both reflective stillness and exuberant joy for our life with God.

A minor drawback to the volume

comes in one fine detail of formatting. Page numbers only occur on the second, third, or fourth page of each reading, making it difficult to return later to a particular reading you enjoyed.

Otherwise, this book is a great gift, particularly to those who already cherish Peterson’s work. These gathered words of wisdom reinforce many themes already found in his writing, but deliver them with a sense of pastoral intimacy few had the chance to enjoy. If we want Peterson as a pastoral presence in our lives, this readable book offers a doorway into what we search for.

The Rev. Matt Erickson is senior pastor of Eastbrook Church, Milwaukee.



Ministry from the Margins

Busking the Gospel

Ordained Ministry in Secular Employment

By James M.M. Francis

Sacristy Press, pp. 168, \$22.95

Review by Licia Affer

In *Busking the Gospel*, James M.M. Francis invites us to reflect on the experience of ministry in secular employment through the metaphor of busking, or “playing music in a public place for voluntary donations.”

I find the metaphor intriguing, as it resonates with the ministry of Jesus as expressed at the edge and from the margins of the accepted and codified temple priesthood and characterized by a distinctive and fundamental quality of improvisation.

The author identifies four keys characteristics of Jesus’ ministry that find parallels in the work of those who minister in secular employment: contextuality, spontaneity, provisionality, and

perseverance. A minister in secular employment daily lives the reality of “meeting people where they are” in the places and spaces where they spend most of their time, not as a visitor but as part of the system. He must have the ability to respond to circumstance and opportunity.

In other words, he must possess the necessary facility to “play to the audience” when the audience is paying attention. In addition to the general changes and chances of life in the 21st century, the cleric serving in a secular environment is subject to the constant transitions and transformations that occur in the workplace, as they affect the community around her and her vocation. Such a cleric must be steadfast, since nontraditional ministries



require constant reassessment and are often subject to questioning, criticism, and indifference, as well as compliments.

Francis draws a clear distinction between priests who have a secular job, primarily regarded as a source of income, and priests who choose to express their ministry holistically, both in worship and work, and are at home in two places and uncomfortably not completely in both. Ministers in secular employment are committed to bringing together their ministry and their place of work, eschewing set parameters and boundaries and remaining open to serve exactly where they are needed.

Francis makes the case that the Church still does little to prepare clergy for ministry outside of the conventional context of the parish and that ministry in secular employment is an authentic form of ministry in its own right that needs and deserves attention, training, and resources.

At a time when the institutional Church struggles to be present to and to support the many faith communities that are unable to fund traditional full-time ministry centered in the parish, *Busking the Gospel* reminds the reader that there is no one way of being a priest and no one way to respond to the need of the world. He doesn't present this as a new way of

living out one's ordination, but as embracing the ministry in accordance with the example of Jesus.

As dioceses continue to reflect on their work of discernment and experiment with new ways to form clergy away from the traditional residential seminary setting, this book is interesting reading for bishops, members of commissions on ministry and parish discernment committees, and all those discerning a call to ordained ministry — with helpful insight for all clergy who continue to reflect on their sense of call.

The Rev. Canon Licia B. Affer is the Diocese of Southeast Florida's canon to the ordinary.

The Holy Work of Trying

How to Try

Design Thinking and Church Innovation

By Lorenzo Lebrija

Church, pp.128, \$16.95

Review by Kristine Blaess

I love to try. Sometimes I try more successfully, and sometimes less. So it was with pleasure that I read *How to Try: Design Thinking and Church Innovation* by Lorenzo Lebrija. This slender book is a framework for those who enjoy trying new things and don't always know how. It is also an encouragement and a practical map for those who cringe in the face of change. *How to Try* emerges from Lebrija's work with TryTank, a joint venture between Virginia Theological Seminary and General Theological Seminary.

TryTank was founded as a place to think, explore, and innovate; in short, as a place to try things as the Church prepares for the future. God is at the center of this trying, and people are the focus. Employing an insight from David Kelley's Design Thinking Movement, trying focuses on creative

problem-solving *for the sake of people* — people in the Church, people not yet in it, and people who need to give and receive its ministry.

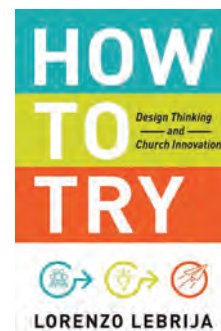
How are we to try? Lebrija offers three simple (but not necessarily quick or easy) steps: generating insights, developing ideas, and trying. This process of trying invites us into mindsets that can prime us for creativity and positive risk-taking. Curiosity, playfulness, and courage can be developed for the sake of our gospel proclamation.

I appreciate how Lebrija's process of trying helps me navigate ditches I am prone to fall into. On the one hand, sometimes I am in too much of a hurry, employing the "Ready, Fire, Aim" style of leadership. On the other hand, sometimes I perfect plans too long to actually implement them. Lebrija's process moves a group thoughtfully but with momentum to the point of trying. No lackadaisical research or perfectionism are permitted here. Rather, we are encouraged to prayerfully do our due diligence and then act boldly. Failure is merely one more opportunity to learn.

This process also naturally works against the lone wolf syndrome, in which one person is tempted to go it alone. Instead, the process encourages the engagement of concentric circles of participants as a team seeks counsel, creates more teams to complete tasks, and reports back. The process can help us discern a corporate vision and bring others into it.

I recommend *How to Try* as a practical, encouraging field manual for those who like to tinker and for those who would rather not. With its clear explanations, sample questions and emails, and retreat agenda, any leadership team will be blessed to have a copy in hand. The Holy Spirit is inviting all of us into the holy work and play of trying as we follow Christ into the future.

The Rev. Kristine Blaess is rector of St. Paul's, Murfreesboro, Tennessee.



Preaching from the Memory Palace

Preaching by Heart

How a Classical Practice Helps Contemporary Pastors to Preach without Notes

By **Ryan P. Tinetti**

Cascade, pp. 114, \$17

Review by Amy C. Schifrin

Preachers, Ryan Tinetti wants you to put down your sermon manuscript. Put it down and step into the Memory Palace, an internal room in which all that that you need to preach is arranged for you to call upon as you address the gathered assembly with God's Word. Its rooms are shaped like the rooms that you know through lived experience (such as a childhood home) and to which you are drawn.

What is fundamental is that you know the rooms in this palace so well that you can close your eyes and see them. You

will fill these rooms with the images that will become the spoken words of your sermon, so that without reading or memorizing the text of your sermon you can keep your eyes, your focus, and your body posture directed toward those who have come to hear a word of life.

In the first chapter, Tinetti introduces the reader first to the Greek orators and to the Church Fathers who were actively engaged in the art of rhetoric. He provides a succinct and clear overview of classical rhetoric, focusing on the three modes of persuasion and the five "canons" of rhetoric. Since such knowledge is not included in every seminary curriculum, this alone is worth the price of the book. It is fruitful knowledge regardless of whether one preaches with a manuscript. A wise preacher can use this concise presentation to

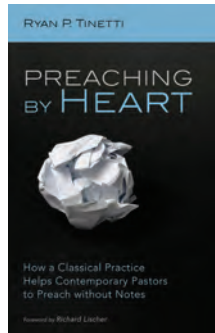
analyze and reflect upon preaching.

Tinetti's second chapter focuses on the art of memory and its importance within the five canons of rhetoric, the distinctions between natural and artificial memory (yes, it easier for some than for others, but as with any art, discipline and practice hold the possibilities of improvement), and a mnemonic design of places and pictures through which spatial recall and the potency of images work to create an accessible memory bank for a given sermon. Quintilian, Cicero, and Aristotle are among Tinetti's guides, and he carefully uses their words to lead his fellow preachers into agreement with his method of creating Memory Palaces in which the preacher connects content to unforgettable images.

This delightful historical presentation of rhetoric leads smoothly to chapters three and four, in which he guides the preacher in how to use this knowledge of classical rhetoric in preparation and encouragement. He provides strategies and straightforward how-to guidance, so that a preacher who has never preached without a manuscript may become emboldened to do so.

Tinetti also offers his reader a view into a few of his late 20th- and early 21st-century homiletic guides. He speaks of moves à la David Buttrick, chooses a form from Paul Scott Wilson, and weaves the wisdom of Richard Lischer throughout. In so doing he demonstrates that there is not simply one way or one homiletic structure in which to employ the art of memory. (It would work quite seamlessly with a Lowry Loop, among others.)

In like manner, his five-day guide, based on canons of classic rhetoric, would serve any preacher well as a reminder that Saturday night is not the time to start prepping. Most important,



Full-Time Rector All Saints Church, Chevy Chase, MD Episcopal Diocese of Washington

Sharing Christ's Love | Transforming Lives | Building God's Kingdom

We seek a new Rector to preach the Gospel and lead our growing church. We strive for Spirit-filled worship, Bible-based teaching, strong youth ministry, local outreach, global mission, and being salt & light in the community. For more information, please visit our website: allsaintschurch.net/rector-search

he makes it quite clear that if you are going to preach from the heart, your preparation will have some different internal steps than if you choose to preach from a manuscript or an outline.

There are moments when Tinetti overstates his case, for there are word-smiths gifted with natural delivery who can indeed engage their congregations so they meet the living God and the gifts he has to bring. But even for those

who are so gifted, trying out such a practice for a season bears the potential of renewing one's preaching.

Another route would be to start "preaching by heart" in a non-Sunday morning setting such as a nursing home, county jail, or funeral parlor, where people are simply thankful to hear a word of mercy and eternal love. Even if such preachers return to meticulously crafting each comma and

phrase for the Sunday sermon, there is a chance that their hearts will be renewed by the knowledge that God is with them even when everything isn't perfect.

The Rev. Dr. Amy C. Schifrin, STS, is the president emeritus of the North American Lutheran Seminary and associate professor of liturgy and homiletics at Trinity School for Ministry, Ambridge, Pennsylvania.

Grounded Theology

Leaving Emmaus

A New Departure in Christian Theology

By Anthony D. Baker

Baylor University Press, pp. 214, \$34.99

Review by Christine Havens

In 2014 at the Last Gathering, a tradition at the Seminary of the Southwest during which graduating students are lovingly roasted, friends of mine read a haiku that said something like this:

Tony Baker To /
ny Baker Tony Baker /
Tony Baker Tony

Too many syllables, but it definitively expressed my admiration for the seminary's professor of systematic theology, for whom I worked as a research assistant and who was a part of my thesis committee. I have a definite bias toward his latest work because it brings a rosy nostalgia for all that I experienced and learned.

So of course, I have read both of Baker's other two books. His first, *Diagonal Advance: Perfection in Christian Theology* (2011), is comparable in style and scope to Rowan Williams's academically oriented works, and his monograph, *Shakespeare, Theology, and the Unstaged God* (2020), is a non-secular exploration of the Bard's works through a theological and humanist lens.

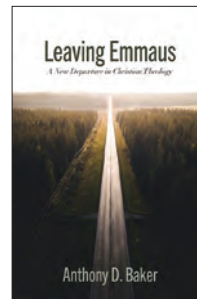
Sadly, neither *Diagonal Advance* nor *Unstaged God* will reach a wide audience. They are excellent, solid books that will live in libraries or on the

bookshelves of scholars, priests and theology professors. Both show the extent to which Baker has been journeying as a student of theology, sharing his knowledge in the classroom, and forming priests and other scholars.

Baker's new book, *Leaving Emmaus: A New Departure in Christian Theology*, leaves no doubt, though, that he is a grounded teacher of Christian formation, not just a sower of dissertations. Despite its brevity, this work is substantive, taking as its departure point, in the preface, a concern that "Christians have, in various ways, always failed to live up to our biblical and theological vision in one way or another."

Baker provides examples of this through snapshots of continued social injustice, such as refusing safety to refugees ("aliens in the land"). He then steps out onto the path, reaffirming that what he calls constructive theology is intimately connected to the real world through the witness of real people, who have spoken in and through Scripture, novels, poetry, and in their lives of their encounters with God.

The Emmaus experience in Luke 24 is the starting point from which Baker departs into a creative and accessible theological pilgrimage, walking the stones of all that Christians have personally experienced — the Trinity, sin, sacrifice, church, and prayer — and not quite building an entirely new road. Instead, each stone is examined



and sometimes reshaped, or gaps are filled by voices previously unused, unheard, because of their ethnicity.

In this compelling book, Baker advocates, as an apologist for theology, for readers to "leave home"; in other words, to not rely solely on their lived experience of God, but to engage with the many other witnesses who have testified in God's language — theology.

Leaving Emmaus is a book meant for the real world, for daily lived experience as human beings in a created world. As Baker says in his discussion of eschatology in the conclusion: "The work of God is not dependent on what we do, and yet our participation in God's work of healing ourselves and the world around us is how this saving work happens within and around us." This is a work meant to be shared and discussed in book groups, by lay people as well as clergy, not just used to seed another book meant for insiders only.

One of the running gags at Last Gatherings were video clips of Tony being portrayed with his head in the clouds, staring out windows, lost in otherworldly thought. What the depictions missed is his feet on the ground on the road out of Emmaus, a guide to a new vision of a life in Christ.

Christine Havens is a poet and writer whose work has appeared in The Anglican Theological Review and Mockingbird Ministries' blog, mbird.com.

PEOPLE & PLACES

Appointments

The Very Rev. Canon Dr. **Christopher Brown** is the Diocese of Dallas's canon to the ordinary and dean of the Stanton School for Ministry.

The Rev. **William J. Buracker** is interim rector of All Saints, Chevy Chase, Md.

The Rev. **Walt Burgess** is interim rector of Copley Parish, Joppatowne, Md.

The Rev. **Joe Chambers** is rector of Trinity, Danville, Ky.

The Rev. **Don Chancellor** is interim rector of Nativity, Greenwood, Miss.

The Rev. Canon **David Ulloa Chavez** is the Diocese of Arizona's canon for border ministries.

The Rev. **Cindy Christopher** is parish deacon at Trinity, Towson, Md.

The Rev. **Lawrence Civali** is priest in charge of St. Paul's, West Chester, Pa.

The Rev. **Richard Clark** is associate rector at St. John's, Charlotte, N.C.

The Very Rev. **Vanessa Clark** is dean and rector of Trinity Cathedral, Omaha, Neb.

The Rev. **Steve Clifton** is interim priest at Grace, Sandersville, Ga.

The Very Rev. **Samuel Colley-Toothaker** is dean of St. James' Cathedral, Fresno, Calif.

The Ven. **Loretta Collins** is the Diocese of Easton's archdeacon.

The Rev. **Charles Collwell** is interim rector of St. Margaret's, Plainview, N.Y.

The Rev. **Sally Cook** is extended supply priest at St. Andrew's, Pickerington, Ohio.

The Rev. Canon **Amy Chambers Cortright** is the Diocese of Lexington's canon to the ordinary.

Ms. **Claire DeBow Cotten** is the Diocese of Alabama's director of mission funding.

The Rev. **Don Davidson** is interim priest in charge of St. Paul's, Flint, Mich.

The Rev. **Charlie deGravelles** is priest in charge of Nativity, Rosedale, La.

The Rev. **Annemarie Delgado** is executive director of the Wyoming Interfaith Network.

The Ven. **Hailey McKeefry Delmas** is the Diocese of Northern California's archdeacon.

The Rev. **Cathy Dempsey-Sims** is long-term supply priest at St. James, Batavia, N.Y.

The Rev. **Elizabeth DeNauw** is vicar of St.

Stephen's, Colebrook, N.H.

Mr. **Rob Devlin** is executive director of the Southwestern Association of Episcopal Schools.

The Rev. **Melissa Dezhbod** is chaplain resident for Danbury Hospital, Danbury, and missional curate of Holy Spirit, West Haven, Conn.

The Rev. **Isaiah Gibson** is a church planter in the Diocese of Texas.

The Rev. **Desmond Goonesekera** is assistant rector for pastoral care at Holy Apostles, Katy, Texas.

The Rev. **Billie Mae Gordon** is interim priest at St. John's, Holbrook, Mass.

The Rev. **Beth Hendrix** is curate of St. Mark's Cathedral, Shreveport, La.

The Rev. **Lise Hildebrandt** is interim priest at St. John's, Gloucester, Mass.

The Rev. Dr. **J. Lee Hill** is the Diocese of Virginia's missionary of racial justice and healing.

The Rev. **Donna Hines** is priest in charge of Glebe Church, Suffolk, Va.

The Rev. **Jean Hite** is priest in charge of St. Raphael's, Fort Myers Beach, Fla.

The Rev. Canon **Tim Hodapp** is the Episcopal Church in Connecticut's canon for mission advancement and coaching.

The Rev. **Richard Hogue** is associate for congregational life at St. Paul's Cathedral, San Diego, Calif.

The Rev. **Joyce Holmes** is priest in charge of St. Wilfred's, Sarasota, Fla.

The Rev. **Portia Hopkins** is chaplain of the Belfry at the University of California-Davis.

The Rev. **Wendy Huber** is rector of St. Peter's, Basalt, Colo.

The Rev. **Abidhanathar John** is priest in charge of Ascension, Rochester, N.Y.

The Rev. **Benita Keene Johnson** is assisting clergy at Cathedral of the Incarnation, Baltimore.

The Rev. **Candine Johnson** is chaplain of St. Margaret's School, Tappahannock, Va.

The Rev. Canon **Kellaura Johnson** is the Diocese of Texas' canon for transition ministry.

The Rev. **Natalie Johnson** is interim rector of St. Paul's, Seattle.

The Rev. **Copeland Johnston** is rector of St. Thomas, Bath, N.C.

The Rev. **Kathleen Smith Jones** is parish

deacon of Grace, Brunswick, and St. Luke's, Brownsville, Md.

The Rev. **Roberta Kraft** is chaplain of St. Francis House, University of Wisconsin, Madison.

The Rev. **Charles Kramer** is priest in charge of St. Andrew's, Walden, and St. Francis of Assisi, Montgomery, N.Y.

The Rev. **Jeff Krantz** is vicar of St. David's, Laurinburg, N.C.

The Rev. Dr. **Susan Kraus** is priest in charge of St. Columba's, Boothbay Harbor, Maine.

The Rev. **Liz Kronenberg** is vicar of St. John's, La Verne, Calif.

The Rev. **Denise LaVetty** is parish deacon at Incarnation, Manhattan, N.Y.

The Rev. **Karen Davis Lawson** is rector of St. David's, Cambria Heights, Queens, N.Y.

The Rev. **Alison Lee** is interim priest at Epiphany, Flagstaff, Ariz.

The Rev. **Nathaniel Jung-Chul Lee** is associate rector at St. Mark's-in-the-Bowery and Incarnation, Manhattan, N.Y.

The Rev. **John Lein** is rector of Trinity, Milford, Mass.

The Rev. **Jon Levelle** is priest in charge of Emmanuel, Adams, N.Y.

The Rev. **David Matson** is priest in charge of St. Matthew's, Lisbon Falls, Maine.

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

The Rev. Dr. **Jane Maynard** is interim priest at St. Thomas, Medina, Wash.

The Rev. **Stephen Mazingo** is senior associate rector for family ministry at St. John's, Wake Forest, N.C.

The Rev. **Gayle McCarty** is interim rector of St. Timothy's, Southaven, and Holy Cross, Olive Beach, Miss.

The Rev. **Margaret McGhee** is rector of St. Paul's, Manhattan, Kan.

The Rev. **Dorian McGlannan** is interim rector of St. Stephen's, Oak Harbor, Wash.

The Rev. **John McGinn** is interim priest at Trinity, Marshfield, Mass.

The Rev. **Brandon McGinnis** is assistant rector of St. Paul's, Waco, Texas.

The Rev. **Lisa Stanley McIndoo** is rector of Holy Apostles, Collierville, Tenn.

The Rev. **Dylan Mello** is the Episcopal Church in Connecticut's Northwest and Southwest Region missionary.

The Rev. **Steve Meysing** is rector of Our Savior, North Platte, Neb.

The Very Rev. **David Michaud** is dean of the Diocese of Easton's Southern Convocation.

The Rev. **Susan Rebecca Michelfelder** is interim rector of Good Shepherd, Rocky Mount, N.C.

The Rev. **David Miller** is rector of St. Anne's, DeSoto, Texas.

The Rev. **Derek Miller** is rector of St. Peter's, Ellicott City, Md.

The Rev. Canon **Kathleen S. Milligan** is priest in charge of St. Stephen's, Newton, Iowa.

The Rev. **Galen Mirate** is rector of St. Paul's, Albany, Ga.

The Rev. **Alex Velez Montes** is the Diocese of Texas's missionary for congregational vitality.



Skip Higgins
225-937-0700

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 Rev. **Matthew David Morris** is associate priest and digital missionary at Grace Memorial, Portland, Ore.

The Rev. Canon **Dan Morrow** is priest in charge of Ascension, Munich, Germany.

The Rev. **Jonathan D. Musser** is rector of St. Anne's, Damascus, Md.

The Very Rev. **Richard Nelson** is dean of the Diocese of Georgia's Albany Convocation.

The Rev. **Benjamin Udochukwu Nnaji** is priest in charge of St. David's, St. Edmund's, St. Simeon's, and Mission San Juan Bautista, Bronx, N.Y.

Ms. **Aubrey O'Connor** is the Diocese of Idaho's diocesan coordinator and assistant to the bishop.

The Rev. **Timothy O'Leary** is rector of St. Barnabas, Glen Ellyn, Ill.

The Rev. **Cameron O'Riley** is associate priest at All Saints, New Albany, Ohio.

The Rev. Dr. **David Perkins** is interim rector of Christ Church, Valdosta, Ga.

The Rev. Dr. **James Pevehouse** is priest in charge of St. Mark's, Beaumont, Texas.

The Rev. **Patrick Pierce** is interim rector of St. Mark's, Lappans, Md.

The Rev. **Richard Pike** is interim priest at St. Stephen's and St. Martin's, Brooklyn.

The Rev. **Jose Manuel Pinell Mendieta** is priest in charge of St. Mark's-La Guadalupana, Wilson, N.C.

The Rev. **Paul Pradat** is rector of Christ Church, Tuscaloosa, Ala.

The Rev. **Victoria Pretti** is rector of St. Martha's, Bethany Beach, Del.

The Rev. **Ben Randall** is senior associate rector of Galilee Church, Virginia Beach, Va.

The Rev. **Genevieve Razim** is rector of All Saints, Austin, Texas.

The Rev. Dr. **Robin Reed** is rector of St. Francis, Lake Placid, Fla.

The Rev. **Elizabeth Rees** is upper school chaplain at St. Stephen & St. Agnes' School, Alexandria, Va.

The Rev. Canon **Alison Reid** is the Diocese of Louisiana's canon missionary.

The Rev. **Jesus Reyes** is rector of St. Luke's-San Lucas, Vancouver, Wash.

The Rev. **Dawn Reynolds** is rector of St. Andrew's, Florence, Ore.

The Rev. **Winston Rice** is interim rector of Christ Church, Covington, La.

The Rev. **Christopher Richardson** is the Diocese of Southern Ohio's associate for children, youth, and campus ministry.

The Rev. **Nathan Ritter** is rector of Christ Church, Cooperstown, N.Y.

The Rev. Canon **Jason Roberson** is the Diocese of Southeast Florida's canon for congregational vitality and transitions.

The Rev. **Steven Spicer** is rector of Grace, Hopkinsville, Ky.

The Rev. **Nancy Springer** is associate rector of St. Francis, Canyon Lake, Texas.

The Rev. **Cameron Spoor** is assistant vicar of Incarnation, Austin, Texas.

The Rev. Dr. **Lee Stephens** is vicar of St. Bede's, Cleveland, Okla.

Dr. **Travis Stevens** is the Diocese of

California's vocations officer and chaplain to Stanford University, Palo Alto.

The Rev. **J. Mac Stewart** is associate priest at All Saints, Chevy Chase, Md.

The Rev. **Leslie Stewart** is the Diocese of Texas' missionary for congregational vitality-new communities.

The Rev. **Keisha Stokes** is rector of Zion, Palmyra, N.Y.

The Rev. Dr. **Shawn Strout** is associate dean of chapel and assistant professor of worship at Virginia Theological Seminary, Alexandria Va.

The Rev. **Michael Sweeney** is middle school chaplain for St. Christopher's School, Richmond, Va.

The Rev. **Steven Tamke** is rector of Christ Church, Manhasset, N.Y.

The Rev. Dr. **James Taylor** is rector of St. George's, The Villages, Fla.

The Rev. **Rachel Thomas** is the Episcopal Church in Connecticut's Southeast and South-Central Region missionary.

The Rev. **John D. Willard** is superintending presbyter of Rosebud Mission West, Mission, S.D.

The Rev. **Jim Williamson** is priest in charge of St. Edmund the Martyr, Arcadia, Fla.

The Rev. **Reese Wiggins** is parish priest of St. Stephen's, Innis, La.

The Rev. **Peter Wong** is rector of Trinity, New Orleans, La.

The Rev. **Christian Wood** is rector of St. John's, Tampa, Fla.

The Rev. **L.D. Wood-Hull** is rector of All Saints, Western Springs, Ill.

The Rev. **Joseph Woodfin** is rector of St. Peter's, Fernandina Beach, Fla.

The Rev. **Whitney Edwards Zimmerman** is vicar of Varina Church, Varina, Va.

Secularizations-Closures

Blessed Sacrament, Green Bay, Wis.

Christ the King, Stayton, Ore.

St. Alexis, Jackson, Miss.

St. Cuthbert's, Oakland, Calif.

St. Cyprian's, Detroit

St. George's, Chadwicks, N.Y.

St. John's, Great Bend, Kan.

St. Paul's, Brownville, N.Y.

St. Peter's, Bloomfield, N.Y.

St. Stephen's, Elwood, Ind.

Deaths

The Rev. **Robert Grant Two Bulls**, a priest, sailor, artist, and cowboy who served mission congregations on Indian reservations in South Dakota and Utah for more than 40 years, died February 5, at 87.

Two Bulls was born in a log cabin at Red Shirt Table on the Pine Ridge Reservation in South Dakota, and was given his Lakota name "Sunka Blo" by a warrior of the same name who had survived the Battle of Little Bighorn in 1876. Sunka Blo foretold that Robert would lead a long life.

Two Bulls owned his first horse at 5 and

worked on his family's cattle ranch until he enlisted in the U.S. Navy at 18, in the midst of the Korean War. He served on the USS Radford, and was in the Marshall Islands during Operation Ivy and Mike.



After his honorable discharge, Two Bulls trained as an auto body painter. He worked at Howard's Body Shop in Rapid City for 25 years, and used his creative

gifts to paint award-winning murals and complex designs on car parts, many of which expressed his faith in God and his pride in the heritage of his people.

He discerned a call to the ministry and trained at the Niobrara Summer Seminary before his ordination in 1978. He began his ministry on the Pine Ridge Reservation, serving as rector of Christ Church in Red Shirt Table from 1980 to 1986. He later served congregations in Rapid City and in Whiterocks, Utah, on the Ute Reservation. He returned to his hometown in 1998, continuing to assist in congregations while raising and training horses on his ranch.

Two Bulls was preceded in death by his wife, Delores, and is survived by five children, including the Rev. Twilla Two Bulls and the Rev. Canon Robert Two Bulls, as well as 13 grandchildren and 18 great-grandchildren.

The Living Church
SERVING THE ONE BODY OF CHRIST

NEW ON THE PODCAST

MISSIONAL LITURGY with Shawn McCain

FRESH WORDS ON JOHN with David Ford

BEARING WITNESS IN 200 PULPITS with Mark Jefferson

Livingchurch.org/podcast

Death and Resurrection

EDITORIAL

Executive Director and Publisher Dr. Christopher Wells

Editor The Rev. Mark Michael

Managing Editor John E. Schuessler

Associate Editor Kirk Petersen

Associate Editor Amber Noel

Copy Editor Douglas LeBlanc

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

Digital Media Manager The Rev. Andrew Russell

Administrative Assistant Stephanie N. Schramm

Editor of *Covenant* Dr. Eugene R. Schlesinger

ADVERTISING

Advertising Coordinator Rebecca Terhune

MARKETING

Kevin Shanley & Associates

Marketing Consultant: Samuel Cripps

ARCHIVES

Richard J. Mamma, Jr.

BOARD OF DIRECTORS

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

Vice President: Dr. Grace Sears, Berea, Ky.

Secretary: The Rt. Rev. Daniel H. Martins, Springfield, Ill.

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

Richard Clements, Oklahoma City, Okla.

Marie Howard, Jacksonville, Fla.

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

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.

“At that very hour some Pharisees came and said to [Jesus], ‘Get away from here; for Herod wants to kill you’” (Luke 13:31). God so loved the world that he gave his only Son, yet the Son, even now, lives and moves among evildoers, foes, adversaries, armies encamped against him, and rumors that war will arise (Ps. 27:2-4). He is repeatedly attacked by demons in search of “an opportune time” (Luke 4:13).

Still, Jesus remains firm in his resolve to cast out demons today and tomorrow and on the third day. Seemingly compelled within his absolute freedom, Jesus moves inexorably toward Jerusalem, the city that kills and stones its prophets. “He came unto his own, and his own received him not” (John 1:11). Rejected by the world, Jesus advances in his mission of sacrificial and anguished love. “How often,” Jesus says, “have I desired to gather your children together as a hen gathers her brood under her wings, and you were unwilling” (Luke 13:34).

Arriving in Jerusalem, Jesus enters a vortex of human and cosmic evil. “For false witnesses have risen against me, and they are breathing out violence” (Ps. 27:16). Betrayal, trial, scourging, the way of the cross, and the cross itself drain the life from his body. Finally, he breathes his last, hands over his spirit to the Father, and to the Church, symbolized by a cluster of women named Mary, including the mother of Jesus, and the beloved disciple, all gathered at the foot of the cross (John 19:25). “It is finished,” Jesus says from the cross (John 19:30).

Has all come to ruin? Is this another human being thrown away like trash? It certainly looks that way if we suspend for a moment the hidden victory. Jesus says, according to St. Luke, “on the third day I finish my work,” which may allude to his arrival in Jerusalem, but something is haunting in the use of the passive voice wrongly “corrected” in English translations. Jesus says, “I am

finished.” There is a strong suggestion of complete defeat and destruction, which is the aim of Jesus’ judges, tormentors, and crucifiers.

A body of humiliation hangs on the cross. On the third day, a glorious body bursts forth from the grave (Phil. 3:21). “Rising from the grave, [Jesus] destroyed death and made the whole creation new” (BCP, p. 374). In the Resurrection of Jesus Christ, we see love beyond measure. And we hear love saying, “Father, forgive them; for they do not know what they are doing” (Luke 23:34). Jesus is what Jesus commanded: love for one’s enemies. In this way, he reaches the unrighteous and the sinner; he goes all the way to the bottom of human depravity bearing the antidote of everlasting love.

From the few clustered at the foot of the cross, from his frightened and scattered disciples, from his tormentors and crucifiers, Jesus begins to build his Church. He reaches out his loving arms that the whole world might come within his saving embrace. Imagine it. Step out into a dark sky on a cloudless night. Look up and count the stars, if you are able to count them. So shall the members of the Church be (Gen. 15:5).

St. Anthony, the best-known of the early Egyptian monks, says this: “Though mocked and often persecuted by kings, the Church has filled the world. For when has the knowledge of God so shone forth? Or when has self-control and the excellence of virginity appeared as now? Or when has death been so despised except when the cross of Christ appeared?” (Athanasius, *Vita Santi Antoni*).

The Church is Christ’s body risen from the dead.

Look It Up
Philippians 3:21

Think About It
All things subject to him rise with him.

Not Consumed

Good news may, at times, come in the form of a warning. Is it not, after all, a good thing to be spared an unnecessary calamity?

Reminding us of the tragic fate of the Israelites in the wilderness, St. Paul says, "God was not pleased with most of them, and they were struck down in the wilderness. Now these things occurred as examples for us, so that we might not desire evil as they did" (1 Cor. 10:5-6). Jesus tells of "Galileans whose blood Pilate mingled with their sacrifices" (Luke 13:1). He mentions as well "eighteen who were killed when the tower of Siloam fell on them" (Luke 13:4). Three stories of death and destruction are told as a warning. Do you think that these people were worse sinners than you are? "No," says Jesus, "but unless you repent, you will all perish just as they did" (Luke 13:5).

For good reason, nearly every public liturgy of the Church includes a confession of sin and a call to amendment of life. Absolution then falls like clean water, washing away sin and death, making us new again in the newness of Jesus Christ. Although baptism is never repeated, it is often recalled, as if every day is a baptismal day. Every day is a day of illumination, as baptism has been called, a day to see again, like Moses, "a flame of fire out of a bush" (Ex. 3:2).

Incredibly, the flame does not destroy the bush but perfects it. "The bush was blazing, yet it was not consumed" (Ex. 3:2). In this image, we see not only the mystery of the Incarnation but also the mystery of every act of grace in nature. Grace leaves the bush as a bush, unharmed, yet illuminated and perfected. We meet this light again and again — a light-infused cloud by day, a pillar of fire by night, the radiant skin of Moses after speaking with God, Jesus as the light of the world, we ourselves as luminaries in the world and shining in a dark place. The fire of God destroys nothing because God cannot

hate anything he has made. God so loved the world that he sent his only Son, the true light that enlightens everyone coming into the world.

The God who speaks from a burning bush, saying, "I AM WHO I AM" wills in perfect love and freedom that "we may be who we are," uniquely, and irreplaceably. God wants us to be our true selves, free from oppression and compulsion. God hears our cries of affliction and comes to set us free, free to worship him without fear, free to be, in the deepest and truest sense, ourselves.

Turning to a modern spiritual master, Thomas Merton, we pull these strands together. "It is not only human nature that is 'saved' by the divine mercy, but above all the human *person*. The object of salvation is that which is unique, irreplaceable, incommunicable — that which is myself alone. This true inner self must be drawn up like a jewel from the bottom of the sea, rescued from confusion, from distraction, from immersion in the common, the nondescript, the trivial, the sordid, the evanescent" (*New Seeds of Contemplation*, p. 38).

St. John of the Cross says nearly the same thing: "It is a wonderful thing and worth relating that this flame of God ... does not consume and destroy the soul in which it so burns. And it does not afflict it; rather, commensurate with the strength of love, it divinizes and delights it, burning gently" ("Commentary on The Living Flame of Love"). In the grace and flame of God, we are reborn as *true persons*.

Look It Up

Psalm 63:2

Think About It

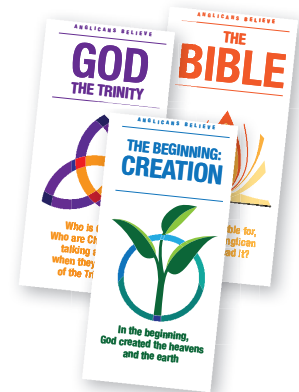
You are the holy place where God *is*.

CLASSIFIEDS

POSITIONS OFFERED

SCHOOL CHAPLAIN/ASSOCIATE RECTOR, St. Thomas Parish, Coral Gables, Florida: St. Thomas Episcopal Church and School seeks a full-time school chaplain and associate rector to nurture the spiritual life of our 425-student pre-K–5th grade school, and to serve as part of the parish clergy team. Please see our profile and position description at <https://bit.ly/STEPSchaplain22>.

PART-TIME RECTOR: St. Mary's in the Mountains Episcopal Church, in the charming four-season resort village of Wilmington, Vermont, nestled in the Green Mountains, a reasonable drive to NYC and Boston, seeks a part-time priest. A harmonious, financially strong, and progressive small parish with a strong spiritual and musical bent, we are inspired by the love of Christ to provide extensive outreach to our community through our musical programs, evangelism, and material support of those in need. Please join us. Contact: The Rev. Canon Linda L. Grenz, transition@diovermont.org and smmvt Episcopal@gmail.com.



Anglicans Believe Catechesis for Episcopal parishes

This is a challenging season for Christian formation. We want to help you creatively reach and teach:

- Newcomers to faith or to Anglicanism
- Newcomers to your congregation (online or in-person)
- Those preparing for baptism and confirmation
- Anyone interested in deepening their faith

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



*We honor your service.
Contact us to learn
about special incentives
for those who served
the church.*

SWIM AWAY THE WINTER BLUES WITH ACTIVE SENIOR LIVING

Embrace warm winter living in the Sunshine State with Westminster Communities of Florida. We offer spectacular waterfront, suburban and city locations throughout the state, all part of our not-for-profit, faith-based family. At our Life Plan Communities, every residence is maintenance-free. We'll take care of everything while you're out enjoying the things you love and a lifestyle enhanced by social, wellbeing and lifelong learning opportunities. Best of all, you'll find safety and security for the future with our full continuum of care, including Assisted Living, Memory Care and Nursing Care, to support life's changing needs. Don't just take our word for it. Contact us today to learn how sunny active senior living can be!

*Call Suzanne at (844) 948-4548 today
to learn more about our communities!*



Live Well. Be Happy.

www.WestminsterCommunitiesFL.org

Bradenton | Jacksonville | Orlando | St. Augustine | St. Petersburg | Tallahassee | Winter Park

