

Lead, Church of England | StoryMakers: A Children's Curriculum

THE LIVING CHURCH



The Church Responds
to the Crisis in Ukraine

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

Education

The Beauty of Holiness

We rejoice with St. Timothy's, Winston-Salem, North Carolina, on the completion of beautiful renovations to its church, including the dedication and consecration of two altars, a baptismal font, and a pulpit on the First Sunday in Lent. The service led by the Rt. Rev. Samuel Rodman, Bishop of North Carolina, included the baptism of Gray Tyrey, a high school senior who discovered the church through its YouTube lecture series, and the confirmation of 12 others. St. Timothy's is a TLC partner, and an article in *The Living Church's* October 4, 2020, issue focused on the vision behind the project.

Andy McLean photos





March 27, 2022

THE LIVING CHURCH

NEWS

- 5 The Church Organizes Its Ukraine Efforts
By Kirk Petersen

EDITORIAL

- 10 Lead, Church of England

FEATURES

- 12 StoryMakers Broadens its Curriculum Audience
By Lauren Anderson
- 15 Churches Address Crisis in Ukraine
By Richard Mammana
- 17 The Crisis of Faith That Is Ukraine | By Mark Edington
- 19 The Peacemakers of Bunia | By Jesse Masai

CULTURES

- 20 Memory, Simulation, and a Usable Past
By Dennis Raverty

BOOKS

- 22 *Discovering Luke* | Review by Garwood Anderson
- 23 *Brazos Theological Commentary on the Bible: Ephesians and 1 & 2 Thessalonians*
Review by Rob Price
- 24 *A Letter to the Church and the Next Generation*
Review by Sloane Graff
- 25 *The Apostles' Creed: For All God's Children*
Review by Emily R. Hylden

OTHER DEPARTMENTS

- 26 People & Places
- 28 Sunday's Readings



ON THE COVER

Washington National Cathedral illuminated in the colors of the Ukrainian flag (See page 15)

Colin S. Johnson / Washington National Cathedral photo



12



20

Church Organizes Its Ukraine Efforts

By Kirk Petersen

When disaster strikes, Episcopalians who want to help often try to do so through the church. The plight of the Ukrainian people has touched a lot of hearts, but finding an Episcopal way to donate is a bit complicated.

Episcopal Relief & Development is the go-to option for many kinds of crises, but Europe is not a major focus of its efforts. ERD has a regional office in Ghana and partnerships with organizations on the ground in two dozen countries, primarily in Africa and Latin America, in addition to its extensive work in the United States.

On February 28, four days after the Russian invasion, the agency announced: “Working through the Action by Churches Together Alliance (ACT Alliance), Episcopal Relief & Development will provide cash, blankets, hygiene supplies, and other needed assistance” to people fleeing violence in Ukraine.

ACT Alliance is headquartered in Switzerland, and has partnerships in 120 countries around the world. Its members include 140 faith-based organizations. It does not appear to have any Ukraine-based members, but announced February 26 that its Hungarian member, Hungarian Interchurch Aid, had sent 28 tons of food and hygiene products to refugee centers in the southwest Ukrainian cities of Berezhiv and Uzhhorod.

“Episcopal Relief & Development is not a member of the ACT Alliance, but we have been affiliated observers for over 15 years,” said Stephanie Quick, media relations manager for the agency. “Several of our sister Anglican agencies are members. We work directly with the ACT Alliance as a complement to our work with Anglican partners in disaster response. A recent prior example where we worked with ACT was in response to the Nepal earthquake in 2015.”

She said donations made through the Ukraine relief page (bit.ly/erdukraine) will be earmarked for Ukraine.

For refugee crises, thoughts turn to Episcopal Migration Ministries, but it operates solely in the United States. Spokeswoman Kendall Martin told *TLC* that Ukrainian refugee resettlement in the United States could become a possibility if the crisis becomes protracted. EMM would become involved as one of the nine organizations that manage refugee resettlement for the federal government.

One upstate New York church has found an innovative way to help on a small scale. St. Mark’s Episcopal in LeRoy, which is southwest of Rochester, sponsored a “stitch-in” on March 12, based on a cross-stitch pattern from a stitcher who lives in Kyiv. For a \$10 donation, participants received a pattern, fabric, floss, and needle, with all proceeds going to UNICEF’s appeal for Ukrainian children.

There are not a lot of close cultural

ties between the Ukrainian Orthodox Church and the Episcopal Church, but *TLC* did locate a half-Ukrainian Episcopal priest on Long Island who was formerly a member of the Ukrainian church.

The Rev. John Shirley, priest in charge at St. Mary’s in Ronkonkoma, is an advocate of donating through the people who are most affected. He strongly vouches for the Ukrainian Orthodox Church of the USA as a responsible charitable organization. “There won’t be 78 cents of the dollar spent on overhead,” he said, for money donated through the church’s donation appeal (bit.ly/ukrainianorthodox).

CEEP Rebrands as EPN, Reflects Expanded Mission

By Kirk Petersen

In 1985, representatives of a dozen Episcopal congregations with substantial endowments gathered one day at

(Continued on next page)

Apply now to earn a Certificate of Continuing Education in PASTORAL MINISTRY AND SOCIAL ISSUES

Preparing Church leaders to address current social justice issues impacting the world

Visit lextheo.edu to find out more!

Lexington THEOLOGICAL SEMINARY

(Continued from previous page)

House of the Redeemer on the Upper East Side of Manhattan.

Despite their affluence, the congregations had financial concerns. Earlier in the decade, the economy had been through the worst recession since World War II, and some churches were spending down their endowments. The group formed an organization for the narrow purpose of supporting responsible endowment management, and called it the Consortium of Endowed Episcopal Parishes (CEEP).

The name evoked images of old money, and sounded somewhat outdated from the start. (When is the last time you've said the word *consortium* aloud, other than in reference to CEEP?) Membership was limited to well-endowed churches (a restriction that was quietly eased somewhat in 2013).

The organization expanded its interests over the years, and it began run-

ning the largest annual conference of any Episcopal organization. Finance was still a primary focus, but by 2020 the program also included workshops on communications, evangelism, and a variety of liturgical topics.

Then the world changed, and CEEP began rapidly evolving with it. Executive Director Joe Swimmer said the organization already had been planning to develop online programming, and the pandemic kicked that effort into high gear. The first webinar on church response to COVID aired on March 18 — just one week after two dioceses suspended all in-person worship and the National Basketball Association canceled the rest of its season.

CEEP had skin in the game. The annual conference had just been held in Louisville, Kentucky, on February 19-22 — and six people in a workshop later tested positive for COVID. All have recovered.

The organization now has sponsored more than 150 online workshops, attended by 35,000 people, Swimmer said. Many of the workshops

focus on endowments and other financial topics, but there are also subjects ranging from racial equity to spirituality to current affairs to mental health.

Given all of this, Swimmer told *TLC*: “This seemed like the natural moment for us to begin to more fully express our work in parish ministry, and not be tied so much to the idea of endowment.” So at its recent conference in Atlanta, the organization unveiled a new name: the Episcopal Parish Network (EPN).

It's the group's second rebranding in a little more than three years. At the beginning of 2019 the name was changed from the Consortium of Endowed Episcopal Parishes to The CEEP Network. While that was also an effort to de-emphasize endowments, it may have had the effect of calling more attention to the word. (“Remind me what CEEP stands for?”)

The new name eliminates any reference to endowments, and it swaps *consortium* for *network*. The name now centers on the organization's primary focus: the parish.

Q:

Why is the Pastoral Leadership Initiative at Seminary of the Southwest so important?

A:

Future priests who enroll at Southwest will now find robust cost-of-living scholarship support that matches the rich academic and vocational offerings for which Southwest is known.

**Don't let cost be an obstacle to your calling.
Learn More Today!**

ssw.edu



SEMINARY OF THE
SOUTHWEST

Swimmer said that while EPN is supportive of dioceses and the church as a whole, its primary interest is in the parish, and “we are focused on the work on the corner of wherever that parish may be.”

EPN is seeking to expand its membership, and while Swimmer expects that members “are generally going to be resourced,” they don’t have to have an endowment. “Fifty years from now, 100 years from now, these parishes will still be there,” he said. “They will be doing the work that they were set up to do, which is serve their community, build their community, preach the gospel, offer the sacraments.”

The organization is committed to supporting less-affluent parishes, which is why all of those webinars have been offered free. It still costs money to attend the annual conference, but Swimmer said the keynote addresses from this year’s conference will be posted online soon.

The webinars are funded by member dues, which start at \$750 annually and range upward into the thousands. Dues historically have been tied to the size of a parish’s endowment, but Swimmer said a new dues structure is being developed.

EPN gathered 550 people in Atlanta on February 23-26 “for the first major conference in the church since COVID hit,” Swimmer said, emphasizing that there were safety precautions tied to masks, testing, and vaccine status.

“I really hope in Jacksonville next year there won’t be a mask in my hand,” he said.

TLC has partnered with Episcopal Parish Network on several initiatives, including webinars.

House of Bishops Welcomes a Canadian

A former diocesan bishop in the Anglican Church of Canada has been received as a bishop in the Episcopal Church, after receiving consent from a majority of standing committees and bishops diocesan.

In 2019, *TLC* reported that the Rt. Rev. Fraser Wynn Lawton was resigning as Bishop of Athabasca to

become rector of St. Dunstan’s Church in Mineola, a rural parish in the Diocese of Dallas, and would serve also as an assisting bishop. As a result of the consents his title has been upgraded to assistant bishop. He is now officially an Episcopal bishop, with a vote in the House of Bishops.

He continues as rector of St. Dunstan’s while supporting Bishop of Dallas George R. Sumner, along with Assistant Bishop Michael Smith, the retired Bishop of North Dakota.

Sumner is a member of the Living Church Foundation, which publishes *TLC*. Lawton, Smith, and Sumner all are members of Communion Partners, a group that advocates for the traditional teachings of the Church.

Richards Consecrated in Upper South Carolina

Daniel P. Richards was consecrated the IX Bishop of Upper South Carolina on February 26 at Trinity Episcopal

Cathedral in Columbia.

Richards was ordained in 1996 as a Southern Baptist pastor, according to his biography on the diocesan website, but was confirmed as an Episcopalian the following year.

After that, he attended Church Divinity School of the Pacific in Berkeley, California, and was ordained an Episcopal priest in 2003.


“I am excited that you all have broad theological diversity and love each other. The Episcopal Church needs to be a whole church,” Richards said, according to Episcopal News Service. “We need traditional teaching, faith, and practice even as we reach out to our neighbors in ways that stretch us. We need to pass on the faith that was given to us, and we need to be willing to pass it on to anyone who will follow Jesus.”

The diocese includes 62 churches in the western half of South Carolina, with Columbia as the see city.



Richards

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

Briefly

Bishop-elect **Juan Carlos Quiñonez** received the required majority of consents from standing committees and bishops diocesan, clearing the way for his consecration as Bishop of Ecuador Central on May 17. He was elected November 6 and will be the first Afro-Ecuadorian to hold the position.

Ecuador Central, based in the capital of Quito, is one of two Episcopal dioceses in the country, and has 21 churches and 716 members, according to the Episcopal Asset Map. The other is Ecuador Litoral, based in Guayaquil and encompassing the coastal region, which has 17 churches and 7,900 members.

The Rt. Rev. **Gregory O. Brewer** has called for the election of a successor, announcing he will retire as Bishop of Central Florida in 2023. Brewer made the announcement at the diocesan convention on January 29.

A search committee has been

formed, working toward an electing convention on January 14, 2023. Brewer will hand his crozier to the new bishop on June 10, 2023, less than a month before he reaches the mandatory retirement age of 72.

The Archbishop of Canterbury made a three-day visit to Pakistan in late February “to show support to its Christian community.” He met with the Prime Minister, Imran Khan, to discuss freedom of religion and social cohesion in the country, and visited with survivors of terrorist attacks and survivors of the Rev. William Siraj, who was murdered in January while traveling home from a church service. At All Saints, Peshawar, the site of a 2013 terrorist bombing, he laid the foundation for a new Center for Interfaith Harmony and Reconciliation.

The Anglican Church of Canada has postponed its General Synod until 2023 or beyond, a move which the primate, Archbishop Linda Nicholls, described as “a casualty of the pandemic.” A joint meeting of the national

gatherings of the church and the Evangelical Lutheran Church in Canada had been planned for the summer.

Forma, the network for Christian formation in the Episcopal Church, has become a ministry of Lifelong Learning at **Virginia Theological Seminary**. The organization had previously been affiliated with Episcopal Church Foundation. “Welcoming Forma to our VTS family feels like a homecoming. The seminary’s commitment to Christian formation is deep and broad,” said Dr. Elisabeth Kimball, the associate dean of Lifelong Learning.

England’s **Ripon Cathedral** will celebrate its 1,350th anniversary with a series of events honoring its founder, St. Wilfrid, a bishop and missionary, who was buried there in 710. Planned events include a *Son et Lumiere* show recreating the saint’s miracles, art installations in its Anglo-Saxon crypt, musical events, lectures, special services, 27 flower displays, and the traditional Saint Wilfrid’s Day Procession through the city in July.



Bicentennial Pilgrimages

France • England • Salzburg • The Holy Land

Book Now to Experience the Most Inspiring Destinations

Plan your 2022 adventures with Virginia Theological Seminary. We offer a diverse portfolio of travel opportunities, including exciting pilgrimages to the Holy Land, as well as carefully designed new itineraries. Limited spaces are available for these pilgrimages, which are part of Virginia Theological Seminary’s historic Bicentenary during 2022-2023.

Who is better at sharing the wisdom of the Desert Fathers and Mothers than the Rt. Rev. Frank T. Griswold III, 25th Presiding Bishop of The Episcopal Church? Having renowned scholar Malcolm Miller at Chartres is as good as it gets! Who better to lead a “treasure hunt” in England than the Very Rev. Ian S. Markham, Ph.D.? Advent in Salzburg will provide memories for a lifetime!

For more information, please contact Victoria Elie at (703) 461-1730 or velie@vts.edu.

Space is limited.

Gothic France

May 13–23, 2022

Pilgrimage to the Holy Land

August 11–22, 2022

“Grace & Gardens” in England’s ‘green and pleasant land’

September 8–20, 2022

Pilgrimages to the Holy Land

October 15–26, 2022

October 27–November 7, 2022

Advent in Salzburg

November 27–December 2, 2022

Epiphany Pilgrimages to the Holy Land

January 7–18, 2023

January 19–30, 2023

GAFCON Chair Expects ‘Robust Conversation’ at Australia Synod

By Robyn Douglass

The Australian General Synod was due to meet in 2020, but COVID has postponed that — twice. It’s now scheduled for May 8-13 on the Gold Coast in Queensland — bang in the center of the region that suffered catastrophic floods at the end of February. Arks ahoy.

While the vexed question of the church’s blessing of same-sex unions has not gone away, the pause may have taken some heat out of the discussions.

TLC spoke to Bishop Richard Condie in Tasmania recently. Tasmania is Australia’s smallest state — an island south of the mainland, about the same size as Ireland. The Anglican church there is an extra-provincial diocese, outside the five metropolitan archdioceses.

Condie is also chairman of GAFCON Australia, a position he held before being elected to Tasmania. In July 2021, GAFCON Australia set up a legal entity, the Diocese of the Southern Cross. Condie describes it as a lifeboat, prepared before the ship goes down.

“A parish or a church could join it as an affiliate. Right now nobody has, but it’s there in case they need it,” he said.

The flight to GAFCON’s alternative structure is one solution in case the Australian church hits the rocks. We’ve been in stormy waters before — break-away Anglican churches arose when women were ordained to the priesthood in the 1990s.

Condie is careful when he explains why this issue is a deal-breaker for some, in the way that ordination of women or remarriage of divorced people was not.

For conservative Anglicans, not just evangelicals, he said, it is a matter of salvation.

“1 Corinthians 6 has a very disturbing list of the sins which exclude you from the kingdom of God, and so to bless a sin that the Bible teaches excludes you from the kingdom of God makes this issue one of primary salvation importance,” he said.

“There’s a complementarity in marriage which is lost in same-sex marriage. It’s not just picking one verse, there’s an overarching biblical theology of marriage, which assumes and relies on complementarity; otherwise the marriage of Christ and his bride in Revelation doesn’t make any sense.”

In contrast, Condie said, the ordination of women and remarriage after divorce were not salvation issues, although “many of us live with the tensions of those two matters in the church with different views; we live with that.”

Should the church agree to bless same-sex unions, Anglicans “of tender conscience” will be unable to receive the ministry of their diocese or their bishop, Condie said, and GAFCON’s aim is to stand with them.

Church Court Challenge

In August 2019, the Diocese of Wangaratta’s synod approved a liturgy for blessing same-sex couples. It was challenged in the Appellate Tribunal, the Australian church’s highest court.

In 2020 the tribunal ruled 5-1 that the blessing service was consistent with the church’s ruling principles, stressing that the liturgy does not “involve the solemnization of matrimony.”

Condie said a split would not be of GAFCON’s making, and said he is pleading for some kind of “amicable arrangement in Australia to care for these faithful, faithful Anglicans who really feel that what the church is doing is undermining salvation.”

He added: “I would love for the General Synod to be debating its own solution to the care of these Anglicans. That would be great. But every time I suggest that, people say it’s too hard. It is really hard, but I think that would be the best solution. In the absence of that solution, we are proposing this.”

Condie is also frank about the pastoral dimension of the issue, on both sides.

“While I have a conservative reading of what the Scriptures say about it, we are dealing with people who we love.

“My heart yearns for same-sex-attracted Christians. I know many that are trying to live according to the biblical standards of celibacy in their same-sex attraction and they are trying to do that faithfully, and they, along with same-sex-attracted Christians who believe that the Scriptures allow them freedom in their sexuality, these are all people who God loves, these are all people made in God’s image.

“The debate about doctrine on same-sex marriage can’t be divorced from the people, and that makes it extremely painful.

“I am reluctant to speak about it, yet my convictions are we are going to put people in serious spiritual danger if we don’t.”

COVID has brought few blessings, but Condie says it may have been a gift to the Anglican Church of Australia. While he still expects “robust conversation” in May, synod has had extra time to consider, and pray, for the church’s future.

MOVING?

CLERGY
RELOCATION
CENTER

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

800-733-0930

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

www.clergyrelocation.com • info@clergyrelocation.com

Lead, Church of England

Officially, the Church of England is not first among equals of the Anglican Communion's provinces, and the foundational texts of the Communion's life and work carefully avoid the beloved, if also loaded, phrase *mother church*. Officially, we are all equal, called alike to communion as the "limit to autonomy," as *The Windsor Report* said.

But the Church of England has an undeniable centrality to our common life. The Anglican Communion's churches all descend from, imitate, and share in her missionary impulse and have been blessed by her financial generosity. Her liturgy, architecture, devotional ethos, and party system, variously adapted, compose much of what unites and fractures us.

The Church of England is no longer the Communion's largest province, but she provides a disproportionate share of its intellectual leadership and has a unique convening power amid our sad divisions, due to a persistent willingness to steer the middle course and keep open as many doors as possible. The Anglican Communion Office has always been in London, and now relies largely on the Church of England's financial backing.

And, of course, the Church of England's primate, the Archbishop of Canterbury, is the Communion's chief spiritual leader, one of its four Instruments of Communion, and the convener of the other three.

But the Church of England is unlike all the rest of the Anglican Communion's provinces in important ways. She is the Communion's only ancient church, heir to an unbroken chain of episcopal succession. She alone remains established by law, with a unique place at the center of her nation's spiritual life, despite the mass secularization of the society she serves. Of all of us, she would be best positioned to say, "I have no need of you" (1 Cor. 12:21), while remaining what she has always claimed to be. The rest of us should be grateful that she has, so far, resisted the temptation.

Not that, in the haphazard, albeit graced, history of the development of our Instruments of Communion, she hasn't

sometimes toyed with the idea. Many English bishops, including the Archbishop of York, refused to attend the first Lambeth Conference, fearing that its decisions might compromise the Church of England's autonomy. Most of the ideas that have led to the development of common councils and structures have been championed by other provinces, and none of the Communion's secretary generals have been Church of England clerics. The Anglican Covenant's ratification process famously died in her dioceses, where it failed to garner enough support to advance to the General Synod.

If, in the words of the Windsor Continuation Group — taken up in turn by the Inter-Anglican Standing Commission on Unity, Faith and Order (IASCUFUO) — the Anglican Communion suffers from "an ecclesial deficit," the Church of England has a special responsibility to start filling it. The main constraint on the Anglican Communion's ability to develop a more robustly ecclesial life is probably not disagreement about human sexuality or a penchant for ecclesiastical border-crossing but the Church of England's hesitancy to take the lead in sacrificing some of its autonomy.

The main constraint on the Anglican Communion's ability to develop a more robustly ecclesial life is the Church of England's hesitancy to take the lead in sacrificing some of its autonomy.

chant for ecclesiastical border-crossing but the Church of England's hesitancy to take the lead in sacrificing some of its autonomy.

In light of all this, we welcome the Archbishops' Council proposal (bit.ly/canterburyglobal) for significantly increasing the wider Anglican world's representation on the commission that selects the Archbishop of Canterbury. It is just the kind of small step that has borne fruit in the past, and the fact that it comes from the Church of England makes this even more likely.

The Windsor Continuation Group's 2007 report recognized the increasing weight that was being placed on the Archbishop of Canterbury's "personal ministry of primacy," and suggested the sharing out of some of his duties with others, such as a second bishop appointed to oversee Communion affairs, or a system of regional *apokrisarioi*, that is, bishops charged with facilitating Communion work in their own provinces.

The proposal of the Archbishops' Council uses a more businesslike approach to work toward the same goal. A more diverse panel, it concludes, would reckon appropriately with the realities of the archbishop's diary, as he spends a full quarter of his time on Communion business. It also takes its cues from Justin Welby's awareness of the deep ambiguities of the Church of England's colonial past and his desire, as a white man, to lead with a humbler spirit — matters made even more relevant by a worldwide reckoning over racial justice. The proposal's tacit assumption is that an archbishop chosen by a wider range of people would be better equipped for the Communion-wide focus of his or her role, while also collecting more social capital for his or her primatial ministry.

It leaves untouched the near impossibility of the archbishop's role, but does invite the rest of the Communion to "consider, consultatively and collaboratively," if the role should be recast in several ways, including imagining a future Archbishop of Canterbury who is not a citizen of the United Kingdom.

The invitation ought not go unanswered and should properly be accompanied with a Communion-wide consideration of the role of the church the archbishop will lead. Is the Church of England, in fact, first among equals, and if so, how should our structures accommodate this? She is undoubtedly our mother, but what are the bounds of filial

deference and responsibility? This is a huge matter that should inspire new ecclesiological research, and that IAS-CUFO, when it resumes its work, could consider.

Unsurprisingly, the proposal has surfaced some knee-jerk anti-papalism, although it proposes no change in the archbishop's duties, much less the theological weight of the archbishop's pronouncements. The papacy has itself come in for a reevaluation in the last few decades, and Pope Francis continues to shake things up, in a bid to achieve a healthy balance between the local and universal. Anglicans, facing the same global complexities, will not make progress by ignoring them.

Others have pointed out that no other Anglican province would welcome outside involvement in the selection of its leadership. It would be a fair point if the Church of England were like every other province. It remains singular in many ways, not least in the unique dual role its primate is called to assume.

Thanks in part to Justin Welby's business background, the Church of England now has, for the first time in millennia, a strapline: "simpler, humbler, bolder." It's a reasonable summary of this proposal, and of the kind of common life based on mutual responsibility and interdependent love that it could help to foster among Anglican Christians. May the Holy Spirit grant General Synod wisdom and a passion for communion as it debates the idea in coming months. □

Wycliffe College
AT THE UNIVERSITY OF TORONTO

Advanced theological studies for a career in the academy or the church

Explore Anglican Theology, Biblical Interpretation, Liturgics, Pastoral or Practical Ministry, and more under the guidance of caring scholars and priests who are comitted to the church.

ROOTED IN THE ANGLICAN TRADITION **FLEXIBLE STUDY OPTIONS** **CLOSE-KNIT CHRISTIAN COMMUNITY**

wycliffecollege.ca

• Doctor of Ministry (DMin) • Doctor of Philosophy (PhD) • Master of Theology (ThM) • Master of Divinity (MDiv)
• Master of Theological Studies (MTS) • Master of Theological Studies in Development (MTSD) • Master of Arts (MA)

StoryMakers Broadens its Curriculum Audience

By Lauren Anderson

Jacob's Well Community Church in Evergreen Park, Illinois, was in transition. When its children's pastor left to take a position elsewhere amid a pandemic that had already disrupted the rhythms of church life, pastor Scott Moore began searching for a new approach to children's education.

The central Illinois evangelical church has in recent years aligned itself with the church calendar and lectionary under the direction of Moore, whose spirituality has been shaped by Anglican theology.

Moore hoped to find a curriculum rooted in the gospel message that would also introduce the youngest members of Jacob's Well to the liturgical year and bring more cohesion between "kids church" and the worship taking place upstairs on Sunday mornings. He didn't want the church to build something from scratch.

"I just knew we needed something different for the season that we were in, both in our church and our growth and who we're becoming. And with the difficulties that were introduced by the pandemic, we needed something that was going to be able to pivot quickly from being church-based to home-based," Moore said.

He found StoryMakers (storymakersync.com), a curriculum incubated at the Parish of Calvary-St. George's in New York City and linked with Mockingbird Ministries. Delivered through booklets — called "zines," short for magazines — StoryMakers annually guides grade schoolers through 40 weeks of lessons designed to draw them into the Bible story through social-emotional prompts and vibrant visuals.

The program found initial traction within dioceses of the Episcopal Church when it launched in 2019, and it's now used in roughly 400 churches, spanning denominations and membership sizes.

Children at Jacob's Well are among a growing number of young learners across the country discovering the Word of God through StoryMakers.

The curriculum was born out of a



StoryMakers' "Emoji Prayer Color Wheel" exercise helps kids identify their feelings and take them to God in prayer.

need at StoryMakers' founder Melina Smith's parish.

When Smith, a behavioral health professional, and her husband, the Rev. Jacob Smith, moved to New York City for his appointment to Calvary-St. George's, she recognized a gap in its children's education offerings.

Tapping into the Manhattan parish's network of artists and creatives, Smith launched a summer program, called Creative Arts Camp, designed to engage children in the story of the Bible through art. From the outset, Smith was mindful of the program's evangelistic potential. Done right, it could not only engage members of the parish, but also draw in families who didn't have strong ties to the church.

"We didn't want to create a VBS because that's not really that sexy in New York," she said. At Creative Arts Camp, "kids had this physical experience of the story of the Bible, and they went into classes and retold the story for themselves. And as kids saw themselves in the story and retold the story, memory

was built. Then you get positive associations in a church setting, and that increases the likelihood that kids are going return to church. ... We wanted them to come, have this really awesome experience, and then consider, 'Maybe I want to go there in the fall. Maybe I would go to Sunday school there.'"

The free program grew over the years to a pre-pandemic peak of 150 children in the summer of 2019. Other church leaders began asking how they could replicate the ministry in their parishes. Smith saw an opportunity to expand the program beyond Calvary-St. George's.

She approached Mockingbird Ministries (she is a board member) with the idea for what would become StoryMakers, the Creative Arts Camp concept re-envisioned as a year-long experience.

Smith raised funds throughout 2018 and 2019 while working with a small team to develop content.

The team had just begun publishing its first zines before the COVID-19 pandemic shuttered church doors everywhere, rendering weekly worship and



Melina Smith (left) with StoryMakers team members Echo Chen and Karen Weber. Photos courtesy of StoryMakers

educational programs virtual.

StoryMakers' reach has grown in the past two years despite those headwinds. Besides Smith, who is full time, its staff includes five freelance design illustrators, two freelance editors, and two positions related to customer service and distribution. The team continues to build out its offerings, with plans to launch curriculum for teens this year.

While Mockingbird has served as its fiscal sponsor since its launch, StoryMakers is pursuing 501(c)(3) status in New York as it continues to grow.

Recognizing a need among smaller parishes, the organization has partnered with dioceses as part of their memberships, offering quarterly trainings with volunteers.

Churches using StoryMakers find it addresses both pedagogical and practical concerns: The curriculum engages with Scripture in a serious manner but doesn't require a burdensome level of prep time for volunteers.

And as the pandemic has many Sunday school programs toggling between in-person and virtual meetings, StoryMakers' digital resources have provided a lifeline.

When Fellowship Lutheran Church in Tulsa, Oklahoma, had to convert its children's chapel to video lessons, Michelle Palmer, the children's, youth, and family minister, created her own

videos guiding students through StoryMakers' curriculum.

"Months later, when we were back in person together, they remembered the story," Palmer said. "I realized, 'OK, this really worked.'"

With StoryMakers, each Bible story — or "adventure" — starts with a visual prompt to pique children's interest: What colors do you see? What do you feel? What questions do you have?

The artistic integrity of the curriculum is about more than just aesthetics, Smith said.

"We believe art is the back door to the heart," she said. "The Church, for adults, has always taken art seriously, and I think we just need to make that same connection for kids."

StoryMakers' content isn't obvious; it communicates familiar stories in surprising ways. A literal illustration of Esau and Jacob's reconciliation in Genesis might depict the brothers embracing one another, for example. On the pages of StoryMakers, they are floating toward one another in hot-air balloons.

"When I'm meeting with the artist, we're always saying, 'This can't be on the nose,'" Smith said. "We want this to be imaginative. We want this to spark curiosity."

The curriculum's cycle has children reading both the Old and New Testa-

ments throughout the year, including special series for Lent and Advent. Other lessons highlight days within the church calendar, such as All Saints Day, and heroes of the faith, or "StoryMakers of the past," like St. Augustine.

Its design often uses surrealism to illustrate Old Testament passages and comic and manga-style art for New Testament texts — a visual cue for children to recognize the shift in narrative.

It also draws out nuances that might otherwise be skimmed over — highlighting stories like king Melchizedek breaking bread in Genesis as a foreshadowing of Christ. The role of women in the Bible, such as the bravery and faith of the midwives in the opening Exodus narrative, are brought to the forefront.

"There's a lot in the Bible ... and there's a lot of cool stuff for kids to discover; we want to bring that to light," Smith said.

The four-week Advent series takes kids through the "epic arrival of Jesus," based on the Year C lectionary readings. The Advent 1 zine opens with an illustration of a cosmic scene — the surface of an orange planet and a ray of light heading toward its surface. It sets the stage for a rich text: the first chapters of Genesis and the Gospel of John. Kids are asked to consider these questions: "If you could shout anything into being, what would it be?" and "Who do you think is the ultimate light?"

"Kids do the scripts and put themselves in the stories," Palmer said. "It's really awesome. It's a way to help them to engage with the stories in the Bible without it being too heady. Sometimes those stories can be pretty confusing, so it's putting it in words that kids can understand and help them to tell the story, and they are also getting to play. It makes it really special."

Capturing kids' innate sense of wonder should be chief among the goals of any curriculum, said Dr. Amelia Dyer, coauthor of the Episcopal Children's Curriculum, which was widely used in the early 2000s.

"The most important thing is not to lose the sense of awe or surprise that young children particularly have," said Dyer, the James Maxwell Professor Emerita of Christian Education and Pas-

(Continued on next page)



Michelle Palmer (center), children's, youth and family minister at Fellowship Lutheran Church, created weekly video guides to accompany the StoryMakers curriculum.

(Continued from previous page)

toral Theology at Virginia Theological Seminary. “And if we can hold on to that in some way through Sunday school — that’s the goal of Godly Play, that was the goal of ECC, and I hope that is the goal of other curriculums as well — not to tell them what the answer is but to allow the children to use their imagination and guide them.”

Kids benefit from having the space to ask questions and envision themselves inside the stories as they bridge the gap between ancient texts and their lives. And by integrating social-emotional prompts that invite children to bring their whole selves to church, StoryMakers aims to build positive associations with church, Smith said.

“We take kids seriously in that we trust their emotional and visual intelligence,” she said. “I think curriculum often leans hard on information and facts, which we do integrate with our content; but simultaneously, we know we’re raising a visual generation.”

Smith is mindful of the current cohort of parents of school-aged children — those who grew up in the 1990s, who may have complicated feelings about their early church experiences. For many Millennials, memories of work sheets, flannel graphs, sword drills, and Popsicle stick crafts are asso-

ciated with a rigid engagement of Scripture they have since left behind.

“How can we draw those families back into church who may have negative experiences with the Church? They may open this thing up and think, ‘This is so different from what I grew up with; maybe I’ll give it a chance,’” Smith said. “We sort of thought of the burned-out Christian and the most unlikely when pursuing StoryMakers.”

StoryMakers doesn’t shy away from the complexities of the Bible story, including its accounts of rebellion and human frailty, recognizing those same patterns show the need for God’s intervention in the world.

Moore has found StoryMakers’ ethos resonates with his approach to expounding the Scriptures: Some passages are just difficult to exposit, and many don’t lend themselves to pithy takeaways.

“I’ve been preaching regularly for five or six years, and the thing I’ve known all along — but has become more and more real the more frequently and longer I’ve had to preach — is that application or a moral at the end of a sermon is not adequate, and I don’t think it can be adequate for kids’ ministry either,” he said.

Young readers need a better framework for reading the Bible, including tools that will continue to serve them as

they grow older. It’s natural to focus on the hopeful texts, such as God sparing Noah’s family, but what about the less palatable parts, like the flood?

“StoryMakers, I feel, just lets the story be the story without having to boil it down to a point or moral or application, and they’re really aware that kids need to engage this as whole people,” Moore said. “They need to be able to ask questions about the bewildering parts of the story instead of papering over it. They need to be able to think about how they themselves would feel if they were in those moments with Noah or with Abraham or with Mary in Bethlehem. ... I really feel like in our better moments of using this curriculum over the last year, the kids have been able to grab a sense of just how large their faith can be.”

Smith hopes building a healthier relationship with Scripture will help tether young people to their faith as they grow older.

“We want them to have these great experiences in the moment, but really we’re thinking ahead down the road,” she said. “How are we increasing the likelihood that kids are going to return to church when they’re in college and when they’re young adults?”

At Jacob’s Well, Moore expects StoryMakers will help ease the transition from “kids church” to regular Sunday worship in the pews.

“For better or for worse, that’s what we’re doing upstairs. We’re engaging a cycle of readings,” he said. “Sometimes the stories are hard, and yet we’re not going to give up on this story that’s been given to us so graciously by God and that we’ve been called to participate in.”

The hope is that children, not unlike adults, will have ears to hear the good news in God’s Word as it’s told again and again.

“Children will take the story as they are able to perceive it at their developmental level,” Dyer said. “They’re not going to get all the nuances. But that’s why the lectionary comes around every three years. Every time we hear it, we hear something new in it — even if it’s an old familiar story.”

Lauren Anderson is an associate editor of BizTimes in Milwaukee.



Kyiv, December 2018 Photo: The Presidential Administration of Ukraine via Wikimedia Commons

Churches Address Crisis in Ukraine

By Richard J. Mammana Jr.

That it may please thee to make wars cease in all the world; to give to all nations unity, peace, and concord; and to bestow freedom upon all peoples,

We beseech thee to hear us, good Lord.

—The Great Litany, Book of Common Prayer, p. 151

The Russo-Ukrainian War is a conflict between primarily Orthodox Christian countries. For the first time since the demise of Yugoslavia between 1992 and 1995, devout Christians are killing one another on a vast scale over claims of territory and geopolitical power.

Russia's full-scale invasion began on February 24, but Christians throughout

the world have watched the region with concern since the 2014 Russian military annexation of Crimea. A dispute about ecclesiastical sovereignty preceded the invasion and resulted in a 2018 schism between the ancient see of Constantinople and the Moscow Patriarchate.

Taking guidance from 2 Corinthians — “Mend your ways, heed my appeal, agree with one another, live in peace” — Christian leaders were outspoken in their words of caution before the most recent outbreak of war. Since it began, they have been almost of one voice in offering words of comfort and solidarity to the Ukrainian people, asking God's blessing on all who suffer violence and the effects of war — and giving reproof to the Russian leaders who have directed the invasion.

Echoing earlier papal pronounce-

ments over the use of military force in the Iraq War and in Afghanistan, **Pope Francis** visited the Russian Embassy in Rome on February 25 with an appeal “to those with political responsibility to examine their consciences seriously before God, who is the God of peace and not of war.”

Pope Francis designated March 2, Ash Wednesday, as an international day of intercession and fasting for the people of Ukraine, “in order to be near to the suffering Ukrainian people, to be aware that we are all brothers and sisters, and to implore God for an end to the war.”

Most Orthodox leaders have likewise spoken with clarity before and since the invasion to call for an immediate and nonviolent end to the conflict. On February 27, **Patriarch Bartholomew** of Constantinople voiced his support for

(Continued on next page)

(Continued from previous page)

Metropolitan Epiphanius of Kyiv and the people of his country:

Our thoughts are constantly with the wounded and with the families of the innocent victims, irrespective of their ethnic identity, and we pray for the rest of their souls to the Lord of Life and Death.

Let reason prevail, love for fellow human beings, reconciliation and solidarity, the light of the Risen Christ, the gift of life.

Metropolitan Tikhon of the Orthodox Church in America — which has remained miraculously outside the fray of the Moscow-Constantinople schism — was still more direct:

I ask that the hostilities be ceased immediately and that President Putin put an end to the military operations. As Orthodox Christians, we condemn violence and aggression.

To our beloved Ukrainian brothers and sisters, as well to all of you who are certainly troubled and concerned about these recent developments, I offer the words that the Lord Himself offers to us through His Psalmist: “The Lord will give strength to His people; The Lord will bless His people with peace” (Ps. 29:11).

An indication of the close alliance between Putin’s Russian state and the Moscow Patriarchate, however, was clear in **Patriarch Kyrill’s** February 27 reference to Ukrainian soldiers and civilians resisting the invasion as “evil forces who have always fought against the unity of Russia and the Russian Church.” Notwithstanding this remark, he also called for prayer, relief efforts, and the avoidance of harm to non-combatants:

I call on all parties to the conflict to do everything possible to avoid civilian casualties. I appeal to the bishops, pastors, monastics, and laity to provide all possible assistance to all victims, including refugees and people left homeless and without means of livelihood. I call on the entire fullness of the Russian Orthodox Church to offer a special, fervent prayer for the speedy restoration of peace.

In the first week of the invasion, a

group of 300 Russian clergy signed a petition carefully opposed to Kyrill’s state-loyalist emphases:

We remind you that the Blood of Christ, shed by the Savior for the life of the world, will be received in the sacrament of Communion by those people who give murderous orders, not into life, but into eternal torment. We remind you that the life of every person is a priceless and unique gift of God, and therefore we wish the return of all soldiers — both Russian and Ukrainian — to their homes and families safe and sound.

The Christian communities of the West have been univocal in their sentiments of prayerful attention to the developing situation.

On February 24, the day of the invasion, Archbishop of Canterbury **Justin Welby** and Archbishop of York **Stephen Cottrell** condemned the Russian attack on Ukraine as “an act of great evil”:

Placing our trust in Jesus Christ, the author of peace, we pray for an urgent ceasefire and a withdrawal of Russian forces. We call for a public decision to choose the way of peace and an international conference to secure long-term agreements for stability and lasting peace.

The archbishops have called members of the Church of England and the Anglican Communion to regular prayer, a call repeated by the Diocese in Europe, Anglican mission agencies, the Scottish Episcopal Church, the Church in Wales, the Church of Ireland, the Church in Scotland, the British Methodist Church, English Baptists, the United Reformed Church, and most other church bodies in the United Kingdom and Ireland.

On February 24, American religious officials also issued a wide-ranging appeal and prayer with unusual wording available to date only on the website of the Evangelical Lutheran Church in America, but circulated internally by email and signed by Presiding Bishop **Michael Curry** along with leaders of the ELCA, the Christian Church (Disciples of Christ), the Christian Methodist Episcopal Church,

the Islamic Society of North America, the Moravian Church, the Presbyterian Church (USA), the Reformed Church in America, Religions for Peace, the United Church of Christ, and the United Methodist Church:

Oh Divine, most mighty, most merciful, our sacred stories tell us that you help and save your people. You are the fortress: may there be no more war. You are the harvest: may there be no more hunger. You are the light: may no one die alone or in despair. Oh Divine, most majestic, most motherly, grant us your life. Amen.

The U.S. Conference of Catholic Bishops struck a different note on the first Friday in Lent, March 4:

In this time of crisis, we echo the appeal by Pope Francis to those “with political responsibility to examine their consciences seriously before God, who is the God of peace and not of war . . . who wants us to be brothers and not enemies.” We join with the Holy Father in praying that “all the parties involved refrain from any action that would cause even more suffering to the people, destabilizing coexistence between nations and bringing international law into disrepute.” We also join in solidarity with the Ukrainian Orthodox Churches and the Ukrainian Catholic Church in the U.S. who are all united in prayer for their people and their homeland.

Conciliar bodies such as the World Council of Churches, the Canadian Council of Churches, and the National Council of Churches of Christ in the USA have also lifted their voices, expressing the good and pious awareness of Christians in any part of the body that we suffer in company with those who suffer anywhere.

Online commentators have questioned the audience for many of these sympathetic statements, prayers, and appeals, none of which appear to have been translated into Russian or Ukrainian. They are nevertheless an overwhelming expression of the global Christian mind in a moment when neutrality has become impossible.

Perhaps the most eloquent and powerful statement among many official

O God, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; defend us thy humble servants in all assaults of our enemies, that we, surely trusting in thy defense, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

—The Collect for Peace, BCP Morning Prayer

БОЖЕ, творче мира, що любиш злагоду, в пізнанню тебе маємо вічне життя наше, а в служенню тобі маємо повну волю: Борони нас, смиренних слуг твоїх від воронжих нападів, щоб ми, упевнившись на твою оборону, не настрашилися ніяких напасників; у Христі Ісусі Господі нашім. *Амінь.*

—Ukrainian translation of the Collect for Peace
(Cambridge University Press, 1926)

pronouncements appeared as a March 7 letter to the editor in London's *Times* over the name of the Rt. Rev. Lord Williams of Oystermouth, better known as Rowan Williams, former Archbishop of Canterbury:

Many will have hoped to hear from the Orthodox Church in Russia some acknowledgment of the shocking — not to say blasphemous — absurdity of Orthodox Christians engaging, at this season of all seasons, in indiscriminate killing of the innocent, insanely reckless attacks on nuclear facilities (endangering their own homeland as well as the wider environment), the unashamed breach of ceasefire agreements, and an attack on one of the most significant Holo-

caust memorials in Europe. It is not too late for the leadership of the Church in Russia to call for (at the very least) a credible ceasefire as Lent begins. Those of us who owe a lasting debt to the thought and witness of Christian Russia through the centuries find it hard to believe that all the moral norms of warfare painstakingly explored by Christians in both East and West from the earliest ages onwards have been forgotten.

Richard J. Mammanna Jr. is the Episcopal Church's associate for ecumenical and interreligious relations and a member of the Connecticut Academy of Arts and Sciences. He also serves as archivist for the Living Church Foundation.

The Crisis of Faith That Is Ukraine

By Mark Edington

This essay was first published on February 24 at Covenant, the weblog of The Living Church.

As I write these words, units of the Russian army have moved across the national boundary into the eastern areas of Ukraine.

As you read them, it may be the Russian military, together with its intelligence apparatus and cyberwarfare capabilities, will be invading that sovereign country.

For weeks, Western leaders have been caught between disbelief that a war could break out in 21st-century Europe, and outrage at the Kremlin's incrementally more egregious violations of international norms and human rights. But neither our incredulity nor our outrage has proved very effective as a deterrent.

These are not mere abstractions to the Church in Europe. Fewer than 500 miles separate the Ukrainian border from a parish of the Convocation of Episcopal Churches in Europe. A mission congregation of ours, a gathering of Christians who sought affiliation with us precisely because of our stance on the inclusion of LGBTQ people in the full ministry of the church, worships today in Tbilisi, Georgia; people there wonder whether their country will be next on Putin's list.

And our sisters and brothers in the Church of England maintain a chaplaincy in Kyiv — which meets in a German Lutheran church.

Do these things matter to us? Should they? Do we have any right to speak on matters of high policy? Will these words of mine get me another few dozen heated emails about the inappropriateness of the church speaking about matters of state?

We are consumed right now by other matters, issues where we see a clear alignment between the claims of

(Continued on next page)

(Continued from previous page)

the gospel on our lives as citizens. Racial justice. The fight against white supremacy. The damage we have wrought on God's creation.

Do we have any bandwidth left for "a quarrel in a faraway country between people of whom we know nothing"?

Seen from the perspective of the church in Europe, this is not a rhetorical question; it is an urgent necessity. And the reason for that is simple: ultimately, what is happening at this moment in Ukraine is not mere politics, but a crisis of faith.

I came to this ministry traveling what might politely be called an unusual path. My first dozen years in professional life were not in the church, but in international relations. I worked for a policy research nonprofit — a "government contractor" — where I and my colleagues thought about and wrote about the security problems of Europe. We thought about how to make sure the presence of the U.S. military in Europe would stand as a clear sign of our commitment to stand with our allies who built democratic regimes out of the nations shattered by World War II.

My years in that career were evenly divided between two worlds — the world before the Berlin Wall fell, and the world after. In that verdant moment for the emergence of democracies, it was all too easy to believe that democratic government was the ineluctable unfolding of history, along an imperfect, bumpy, but irreversible path.

But those of us who watched those years closely came to see, with a combination of both awe and dread, that democratic government is something else. It is, in the end, an act of faith.

And that is why this is, yes, an urgent matter for us — and for you. Because faith is our business. Said more elegantly — and more appropriately — by responding to God's invitation to us, we stand for the necessity of faith in the creation of a just social order.

Don't get me wrong here. Writing as I am from a place already living at the end of Christendom, I am not saying this to make a triumphalist Christian

claim. But I am saying, as Bonhoeffer taught, that the work of government is godly work, because it is the means by which in this fallen world the potential

The radical equality of all people before the throne of grace is a central claim of the Christian faith.

God has planted in each human being is either encouraged to flourish, damaged — or destroyed.

Our baptismal covenant binds us to the claim that each human being is to be seen as having inherent dignity. The radical equality of all people before the throne of grace is a central claim of the Christian faith. It is not something that can be proven on the basis of evidence, or achieved through scientific reasoning; holding that claim as a firm conviction utterly depends on our ability to act in faith, because the evidence of human behavior too often gives us evidence to the contrary.

What this demands of us is not only that we have faith in our loving, liberating, life-giving God; it demands that we have faith in each other. Said more sharply, it demands that we have faith in the inherent dignity of all people, even those who disagree with or disdain us. Holding that faith is not easy; it requires nothing less than the discipline of love. Not the Hallmark-card variety; the difficult, rigorous, hard sort of love the Presiding Bishop keeps teaching us about.

As Episcopalians, we are adept to the point of expertise at critiquing the moral failures of our government. Doing so is almost a sport for us. But we should not for a moment forget that a direct line can be drawn between our faith claim that all people are created with inherent dignity and worth, and another radical faith claim: that all people are created equal, and that they are endowed by God with certain inalienable rights.

That, too, is a faith claim. And if we

lose the capacity for faith — including the capacity for faith in each other — then no government premised on that claim, whether our nation or our democratically governed church, can long endure.

"At their core," David Brooks has written,

the liberal powers radiate a set of vital ideals — not just democracy and capitalism, but also feminism, multiculturalism, human rights, egalitarianism, L.G.B.T.Q. rights and the dream of racial justice. These things are all intertwined in a progressive package that puts individual dignity at the center. If the 21st century has taught us anything, it is that a lot of people, foreign and domestic, don't like that package and feel existentially threatened by it.

Those ideas did not emerge into the world *ex nihilo*. They were set loose by the radical claims of the Christian gospel. We no longer own them, but they are our ideas; they arise out of our awareness of what was accomplished for us by the life, death, resurrection, and ascension of Jesus Christ, and they demand of us not only a response *in* faith to God, but a response *of* faith toward all humanity.

Set in these terms, our sisters and brothers in Ukraine today have the audacity to confront us with a simple, searing question: Do you have faith in us? Do you have faith that we, too, are possessed of that same integrity, sharers in those same rights inherent in our humanity, equally children of God who deserve no less than you do the right to govern ourselves free of intimidation and fear?

That is the crisis of faith in Europe today. That is the crisis of faith in democratic government, of human possibility, crystallized by this moment. And however we choose to respond, we in the West will have little to offer unless we can first show that our faith in God is strong enough to instill in us the discipline of maintaining faith in, and love for, each other.

The Rt. Rev. Mark Edington is Bishop in Charge of the Convocation of Episcopal Churches in Europe.

The Peacemakers of Bunia

By Jesse Masai

Bernard Bisoke, the Anglican Church of Congo's provincial youth coordinator, runs a peace center in the regional capital of Bunia.

Bunia is part of Ituri Province, which the U.S. State Department has warned is frequently beset by "crime, civil unrest, terrorism, armed conflict, and kidnapping."

"We embarked on this journey in 2017, when we began seeing trauma among our youth, occasioned by killings, violence, and destruction of property, he told *TLC*. "We are airing *The Jesus Film*, teaching women, convening assemblies, and demonstrating life skills while growing maize and cassava on land a local chief gave us."

"This center is creating a safe space for solutions, ecumenical interaction, and discipleship. It is helping us usher in healing and reconciliation," the 50-year-old said.

A typical day at the facility begins with prayer, followed by seminars in topics like healing from trauma, mediation, deliverance ministry, discipleship, outreach to women, and basic literacy. The program also includes workshops on creating batik, and hosts a choir whose program of musical training incorporates peace-building activities.

An Anglican congregation has also formed through the peace center's efforts. From an initial group of 15, Rwampara Church now has a membership of 350 adults. Its Sunday school draws about 400 children.

Bisoke said that Bunia and the wider Eastern region of the Democratic Republic of Congo host at least 64 camps for internally displaced persons (IDPs).

"Bunia alone has an estimated 200,000 people in four such camps. Rwampara, with villages near this center, has 600,000 persons. We also have IDPs from North Kivu. It is not easy. Wars destroy livelihoods. Many of them are dying because of a lack of food and other basic amenities," he said.



Meals are served at the peace center.

From 1999 to 2004, a Church Mission Society partner from the United Kingdom sponsored Bisoke's education at Daystar University in Kenya, where he obtained an undergraduate degree in business administration, biblical studies, and peace and reconciliation. While he would like to pursue further studies in diplomacy, he believes his intellectual formation in the central African nation has equipped him to serve his people.

"We have a borehole serving 20,000 households, whose members previously trekked for five to seven kilometers in search of water amidst rape and kidnapping. We have trained 120 women how to read and write letters, telephone messages, and Scripture. We have witnessed the restoration of 350 traumatized women, who are now moving on with their families and daily chores," he said.

"We have trained 374 women in cloth-making, which has opened a door for their families to earn a living. One of the women lost her eight kids in war. Only one survived. She was devastated. We prayed for her. She returned to herself.

"We are encouraged that 12 alumni from our discipleship classes are now preaching the gospel," Bisoke said.

Amid the DRC's political instability, violence, and limited resources, Bisoke and his team strive to devote themselves to God and his suffering people.

"They have lost everything," he said. "We are teaching them to listen to and

focus on God. We would like to develop the discipleship program further so as to end the killings. We need a safe house for the ladies and a radio station dedicated to peacebuilding. A modern resource and retreat center to generate income is also critical."

Already, the team has 14 acres, for a Rwampara Peace Center Agape, which Bisoke believes can accommodate a children's center.

His wife, Furaha (Swahili for "joy"), shares in his passion for the little ones.

Despite suffering from a tumor, which has blocked her eyesight for five years, the 38-year-old community development and accounting graduate — also from Daystar University — pioneered Baraka Academy in 2005.

The school began by focusing its work on orphans from the Nilotic Hema and Bantu Lendu communities. A high school section was added to the academy in 2010, bringing its combined population of learners to over 600 orphans.

"We have land in nearby Shari to feed the learners, though war and climate change have both affected our indigenous crops. We have opened a branch of our school there," she said.

"Our alumni are becoming peacemakers. They are giving up on revenge. To serve the next generation of learners, we need modern buildings, furniture, and books for both the primary and secondary sections. Give, but also pray and come join us in this labor of love." □

Memory, Simulation, and a Usable Past

By Dennis Raverty

In 1918, literary critic Van Wyck Brooks wrote that Americans were engaged in a search for what he called a “usable” past — that is, a believable, overarching narrative about the past that would inform and make sense of the present and give us an awareness of our collective identity.

Such was the idea of “Manifest Destiny” that drove the settling of the West (and rationalized the displacement of its native peoples). After the closing of the frontier, Brooks wrote, Americans were casting about for a new historical paradigm. So strong is this desire for a usable past, he claimed, that if it doesn’t exist, we will invent one. This is especially true in relatively young nations like the United States.

The art found in churches all over Europe is often centuries old and thereby connects viewers directly with the past and with living tradition, but in the United States most churches are decorated with sculptures and paintings made much later. And while sometimes these are European originals or direct copies of them, they are more often executed as a respectful *homage* in emulation of great art of the past, in order to recall or “conjure up” a collective memory through imaginative artworks suggesting an earlier historical period or, in some rare cases, as highly skillful, self-conscious simulations in anachronistic styles.

The altarpiece at the small wedding chapel in New York City’s Holy Transfiguration Episcopal Church (the “Little Church Around the Corner”) is a depiction of the marriage of Mary and Joseph that is intended to suggest the era of the late Middle Ages. The holy couple are shown in strict profile, which makes them seem more two-dimensional and flatter (like gothic art), and their garments are decorated



Siennese Madonna

with gold leaf patterns that likewise suggest medieval sources.

However, the figures are closer in style to Howard Pyle's masterful *Robin Hood* illustrations of the late 19th century than to anything actually from the late medieval period. Rather than simulating the historical style, the artist eloquently and convincingly creates the effect of that semi-legendary period of chivalry, painted in the spirit of the romanticized medieval revival of the late Victorian period.

At the nearby church of St. Mary the Virgin, the impressive wooden statues of the apostles that adorn the nave, by German sculptor Johannes Kirchheimer, are in the style of late medieval artist Tilman Riemenschneider. The dark wood is finished naturally, with only a few touches of gilding and color (a hallmark of Riemenschneider's style).

The gilding of the sculptures at St. Mary's is of aluminum tinted with color rather than actual gold (which gives a similar effect). To further the illusion of being in a centuries-old gothic church, the brick walls of the interior space of the nave are painted in fresco to resemble stone veneer.

The faux marble walls at St. Mary's, like the altarpiece of the Virgin's wedding at Transfiguration, are part of the setting or theatrical tableaux, created more for their overall visual effect as part of an ensemble than for historical accuracy or truth to materials (both are High Church, Anglo-Catholic parishes).

Sometimes, however, such artworks are carefully executed in a painstakingly, historically accurate style of the past, and although not a direct copy, are nonetheless almost flawless simulacra of the real thing. This sometimes includes purposely stressing the surface by making it chip or crack, as in an icon in the narthex of the chapel at Holy Cross Episcopal Monastery in upstate New York, which one of the monks explained to me was done in order to give it the appearance of great age (although the icon was actually painted in the last half of the 20th century).

One of the most exquisite of these almost flawless simulacra is surely the melancholy Madonna and Child in a side chapel at Epiphany Episcopal



Wedding of the Virgin (detail)

Church in New York City, which according to an appraiser was painted during the last decade of the 19th or the first decade of the 20th century. It is in the style of Sieneese art from the 14th century, characterized by a flowing linearity especially evident in the rounded forms of the Madonna's drapery and in the embossed, gold-leaf fringe of her cape that cascades in a series of delicate curves that extends to the floor, falling in soft folds, adding a rich decorative element to the surface. But the simulation runs deeper and even has complex psychological dimensions.

We see the mother and child at an intimate moment of intense personal interaction. Mary's slender, downcast eyes seem to look right past her divine son, as if she were lost in some melancholy reverie. Even the little angels playing musical instruments below seem unable to soothe her profound sadness.

Christ's extraordinarily compassionate, concerned, yet fearless expression almost amounts to a parent/child reversal of roles. The toddler looks directly into his mother's downcast eyes, as if to comfort her in her distress and sorrow in this incredibly tender and intimate scene. Yet never does it descend into that maudlin sentimentalism characteristic of so much late Victorian art. Rather, it is chastely and humbly executed very much in the spirit as well as the style of a Sieneese master from the Trecento (even the



wooden panel on which it is painted is severely warped, as if hundreds of years old).

In the early 20th century, Pablo Picasso famously stated that "Art is a lie," and this partial quotation has been taken out of context and used for a hundred years to imply that Picasso's work was insincere and that he was a fraud. But the entire remark suggests something quite different. "Art is a lie — that reveals the truth."

That is, if a work of art is really authentic, it strives for truth on some level and, at the same time, it has this quality of "revelation," even if it is essentially illusory (or a simulacrum). A dedication to truthfulness (especially truth to materials) and an almost mystical sense of revelation are important and often overlooked values in the moral universe of early 20th-century modern art.

In works like the Madonna at Epiphany, it is not an avant-garde but a conservative tradition of new "old" art — that is, later work created in self-consciously earlier, anachronistic styles. It is intended to open the viewer to a prayerful and contemplative state of mind, as well as to forge a link with authentic traditions and help the contemporary Christian construct a usable past.

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

Following the Magnificat

Discovering Luke

Content, Interpretation, Reception

By Joel B. Green

Eerdmans, pp. 247, \$22

Review by Garwood Anderson

Recent decades have seen the proliferation not only of the biblical commentary but of various guides and introductions to biblical books, corpora, and genres. Into this crowded field comes the recent SPCK/Eerdmans series, *Discovering Biblical Texts*, of which Joel Green's *Discovering Luke* is among the more recent titles.

There are reasons for especially high hopes with an entry on the Gospel according to Luke by Joel Green, associate dean of the Center for Advanced Studies and professor of New Testament at Fuller Theological Seminary. A prolific New Testament scholar, with dozens of volumes to his name, Green is also a dean of Lukan interpretation and, as biblical scholar, an interdisciplinary polymath.

His Eerdmans commentary on the Gospel of Luke (NICNT, 1997) is worth the price for the introduction alone, full of interpretive adventures, and we await its sequel on Acts in the not too distant future. Moreover, Green has proven a leading voice from the biblical studies world on the theological interpretation of Scripture.

In this regard, *Discovering Luke* does not disappoint. Several features of this survey distinguish it from others. For starters, we might say that *Discovering Luke* is decisively oriented toward the *reading of* rather than the *making of* Luke. One notes Green's relative ambivalence toward issues usually preoccupying New Testament introduction: establishing authorship, date, provenance, audience, occasion, and sources. The reader is spared long discussions of positions and to-and-fro arguments on each of these matters.

Instead, Green avers that the answers to such questions are intrinsically speculative — indeed, usually circular — and, more importantly, largely inconsequential for reading and interpretation of the text. This should not be mistaken for a scholarly abdication of responsibility, but rather a reconsideration of scholarly business as usual.

Take the vexed question of authorship, for example. While Green tentatively affirms Luke, the companion of Paul, as the probable author of the Gospel, he is right to say that little if anything is gained by asserting or even *knowing* such a thing (if it could be known). In the end, what can be known of the flesh-and-blood author is little more than what can be inferred directly from the writings. Nothing meaningful is gained for reading the text by extrapolating a textually back-filled authorial profile. So it is with most such questions.

In place of questions of critical introduction, Green offers what amounts to a sustained reflection on the Magnificat as it is unfolded and refracted through the text of the Third Gospel. To begin with, Mary's Song is used as the case study for a survey of history. In what I regard as the most successful section of the book, Patristic, medieval, Reformation, post-Reformation, modern, and postmodern readings of the Magnificat prove a useful conceit for illustrating characteristic features of each era.

Green's approach is even handed, careful not to dismiss approaches that are less intuitive to modern consciousness, or that have more recently fallen on hard times. Of course, the survey can only be representative — this is not a book devoted to the history of biblical interpretation — but Green's selections are effective, and the twists and turns of biblical interpretation are given an account not only fair but insightful.

Nor is *Discovering Luke* a catalog of modern Lukan scholarship, a “what are they saying about” road map. Instead,



JOEL B. GREEN



Green's dialogue trends interdisciplinary — social science, narratology, neuroscience, and cognitive linguistics — rather than another intramural scrimmage on the field of biblical studies. The cited Lukan scholarship tends toward the most recent and specialized rather than the better-known modern classics, and, as expected, synchronically oriented studies are preferred over technical “behind the text” analysis.

As one on a recent hiatus from Lukan scholarship, I found this a welcome feature, while I was less sure, as a teacher, if I would prefer “Green's take on Luke” over a more prosaic survey, introducing students to a larger cast of characters. Of course, no one book can do everything, or it proves uninteresting in the attempt.

The choice to highlight the Magnificat is carried out throughout the volume and proves a felicitous integrative tactic, inasmuch as numerous Lukan themes are already introduced, albeit *in nuce*, later to be enfolded in the ministry and teaching of Jesus. Green thus makes the most of the Gospel's liberative motifs, the reversal of fortune, God's favor upon the poor, the ways in which cultural norms are

upended, and so on. By the end of the volume, a certain level of repetition has accumulated from this “preferential option” for the Magnificat.

Meanwhile, other seemingly important matters are left largely untreated. For example, Luke features Jesus as a teacher — notably the Sermon on the Plain, especially the preponderance of parables, Luke’s eschatological discourses (e.g., chapters 12 and 21) — but these do not factor significantly in Green’s account. Likewise, Christology, eschatology, and the law, which predominate so many studies of Luke-Acts, receive relatively short shrift here.

Green’s thematic appeal to the Magnificat raises a question his narrative approach might have explored with more subtlety: the complex continuity

and discontinuity of expectation and fulfillment found in Luke’s opening chapters and its subsequent unfolding narrative.

How does the Magnificat — or Zechariah’s Benedictus, or Simeon’s Nunc Dimittis, or, for that matter, John the Baptist’s prophetic preview (3:1-14) — finally resolve in the narrative of Jesus in Luke (and Acts, for that matter)?

Do Mary and Zechariah’s prophecies unfold as the characters seem to expect?

Was the axe *already* laid at the root of the tree as John the Baptist portends, or how so?

How do the revolutionary notes sounded by Mary and Zechariah (some have thought even zealous)

actually come to pass — or do they? — and how does this accord with Luke’s apparent pacifism or, for that matter, what some read as the quietest political apologetic of Acts?

By treating the Magnificat as a straightforward adumbration of themes, the reading of the succeeding narrative is illumined but also perhaps flattened.

In the end, *Discovering Luke* excels in what it chooses to do, clearing its own path and supplementing and complementing more-worn alternatives, sending the reader back once again to the Gospel.

Dr. Garwood Anderson is president, provost, and professor of New Testament at Nashotah House Theological Seminary.

Commentaries Catholic and Reformed

Ephesians

By Michael Allen
Brazos, pp. 208, \$28

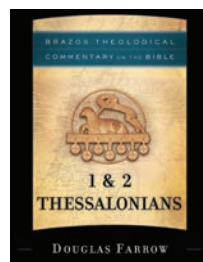
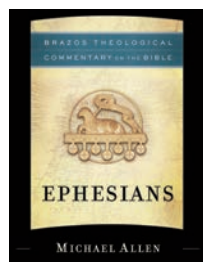
1 & 2 Thessalonians

By Douglas Farrow
Brazos, pp. 336, \$30

By Rob Price

The Brazos Theological Commentary on the Bible is an ecumenical effort to interpret the Scriptures from within the breadth, boundaries, and commitments provided by the Nicene Creed. Authors are encouraged to use the doctrinal tradition of the whole Church rather than the methods of modern biblical scholarship.

Occasionally, contributors effectively synthesize the fullness of the Church’s reflection on a particular book of the Bible as they draw insights from across theological traditions. Robert Jenson’s commentary on Ezekiel, Jaroslav Pelikan’s on Acts, and Joseph Mangina’s on Revelation are



particularly winsome examples. The series also accomplishes its ecumenical ambitions through publishing treatments of Scripture that are self-consciously written from within a particular stream of the Church’s witness. Michael Allen’s recent commentary on Ephesians, written from a Reformed perspective, and Douglas Farrow’s Roman Catholic take on the Thessalonian correspondence, offer a brace of theological reflections on St. Paul from across the Reformation divide.

For Allen, the Letter to the Ephesians is first and foremost a witness to the total sovereignty of God. He eschews the “New Perspective” on Paul and its emphasis on the Apostle’s multiethnic ecclesial vision as the primary

content of “the mystery of Christ” (Eph. 3:4) and “grace” as the God-given power to preach that inclusive good news to the Gentiles.

Instead, Allen focuses on a Reformed metaphysics throughout the commentary, which he argues draws us away from human inventions/idols (such as sociological perspectives on the text) and into Christ, who is all in all. *Totus Christus* is his repeated exegetical aspiration. I found his apophatic description of particular offices of ministry, and even the sacraments, as “empty” spaces *within which* God can do his work (rather than modes of human endeavor) particularly powerful.

Absolute commitment to God’s love and power being the first and last word of all Scripture shines throughout: “when speaking of polity, our first word must always be a particular word of confession: Jesus Christ is Lord of the church.” Allen rejects a virtue ethic, arguing that Christ and his body is the content and form of all ethics, and our only strength is God’s prior and sus-

(Continued on next page)

(Continued from previous page)

taining strength in us (which certainly helps him finesse the nettlesome “sub-mission” and “household” pericopes). Allen parses every verse in depth, sometimes going word by word, celebrating grace as the eternal and omnipotent will of God in making us a people that glorify his Son as the Spirit shapes us into his beautiful image.

Douglas Farrow’s *1 & 2 Thessalonians* is a tale of two commentaries. His exposition of Paul’s first letter is a meditation on the Apostle’s encouragement to the *ecclesia* to be joyfully steadfast to one another and to the Lord Jesus while discerning the way of grace and peace amid a hostile culture. Drawing comprehensively on patristic sources from Irenaeus to Chrysostom, as well as contemporary Christians as diverse as N.T. Wright and Joseph Ratzinger, he

addresses the text thematically, paragraph by paragraph.

The treatment of 1 Thessalonians 1-3 is devotional, in the deepest and most encouraging sense. Farrow’s articulation of Catholic teachings on human sexuality (provoked by 1 Thess. 4:1-8) is particularly trenchant, and I found his exposition of purgatory as an essential aspect of God’s graceful desire to make us capable of truly receiving and loving him to be irenic and enlightening.

However, Farrow’s tone changes dramatically at 2 Thess. 2:1-5ff, as the

“man of lawlessness” gives rise to 70 pages (of 300) of dark ruminations on that mysterious figure, the infidelities of the Church’s clergy, the utter corruption of our culture, and the just perdition of a good part of humanity. The commentary simply does not recover from a shockingly negative and disappointing ending to an exposition that begins in such a thoughtful, charitable, and catholic manner.

The Very Rev. Rob Price is dean of St. Matthew’s Cathedral, Dallas.

Reaching the Next Generation

A Letter to the Church and the Next Generation

Spiritual Growth through the Witness of James
By **Robin T. Jennings**
Elk Lake Publishing, pp. 202, \$15.99

Review by Sloane Graff

The Church is losing the next generation. Extensive research has shown that younger people are not participating in Church life, at alarming rates. This is true across denominations. The phenomenon is a growing challenge for both clergy and laity.

The Rev. Robin T. Jennings, former rector of St. Francis in the Fields Episcopal Church in Harrods Creek, Kentucky, became acutely aware of this in his ministry and decided to do something about it by writing his latest book, *A Letter to the Church and the Next Generation: Spiritual Growth through the Witness of James*.

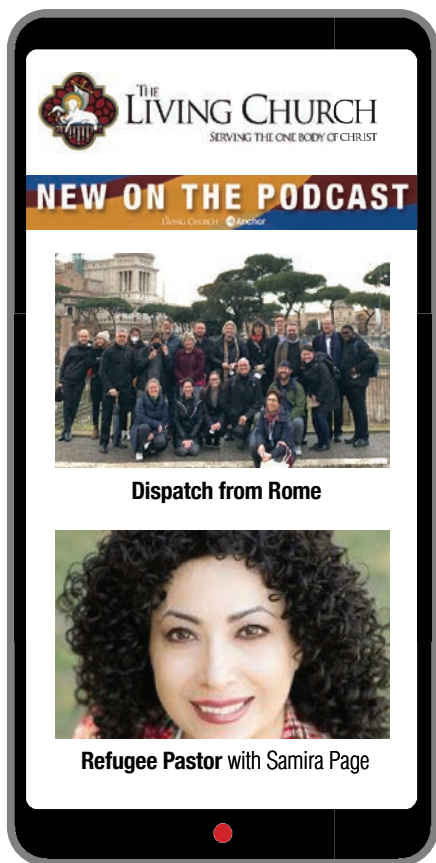
Research by the Barna Group provides the empirical data that show the Church is losing the next generation. Jennings uses several of Barna’s studies as a springboard to discuss why this generation is losing touch with the

Church. He spends the bulk of his efforts building a case for what can be done about it.

He uses the Letter of James as a guide for what can be done to help stem the tide of declining Church participation among younger people. The book is composed of 12 chapters, each with a bullet-point summary and a short spiritual exercise to reinforce concepts. This structure makes the book ideal for a small group or class study. Jennings writes in a comfortable, casual style.

The book is grounded in the biblical truth articulated throughout the Book of James. One of the challenges of reaching young people is that they have an endless supply of truths they can follow. Jennings builds the case that the first call of the Church is to profess the Truth as revealed in the life, death, and resurrection of Jesus Christ. Soft-peddling or diluting the gospel is not the way to reach the next generation, as churches that use this strategy will not be successful. Jennings is clear on this point.

Perhaps the most significant takeaway of the book is the contention that reaching the next generation is not primarily the job of the clergy. It is the



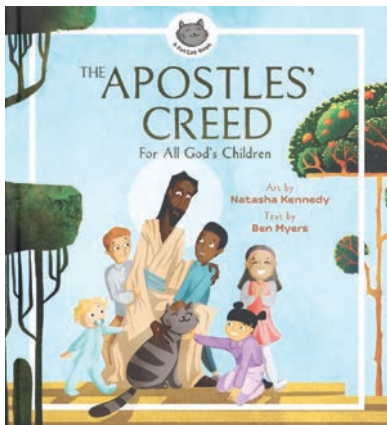
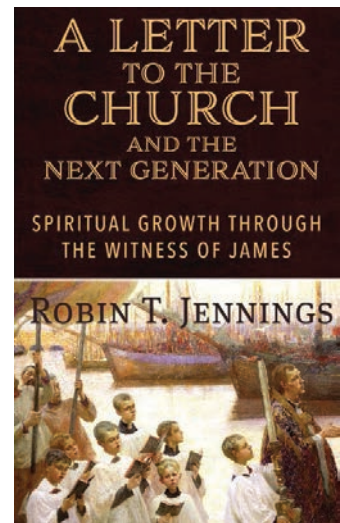
Livingchurch.org/podcast

job of the person in the pew. Certainly clergy have a key and absolutely essential role in teaching and preaching the gospel, but the laity has the numbers and reach for the greatest effect. In a sense, every Christian is, or should be, a priest.

Jennings builds the case that restoration will come through spiritual mentors and their relationships with new or younger Christians. Much of the emptiness and alienation of many in the younger generations is the result of their looking for ultimate satisfaction in all the wrong places, such as material suc-

cess, power, or sensual satisfactions. These things are not dead ends in themselves; used for God's intents and purposes, they are true blessings. It is when they become ultimate ends and sources of meaning that their futility is apparent. It is the task of spiritual mentors to help the next generation understand the true source of fulfillment, which can only be found in a relationship with God.

Sloane Graff is former senior warden of St. Francis in the Fields, Harrods Creek, Kentucky, and a member of the Brotherhood of St. Andrew.



The Apostles' Creed

For All God's Children

By **Ben Myers**.

Art by **Natasha Kennedy**

Lexham, pp. 48, \$17.99

Making Catechism Beautiful

Review by Emily R. Hylden

Beautifully illustrated, with Jesus and scenes from his first-century Middle Eastern life in accurate hues, this volume in the FatCat series shows great intentionality in both its “showing” and “telling.” An opening page expounds on the series’ strange title, affirming catechism as a fat, or rich and deep, offering of faith.

Each spread explicates a line of the Apostles’ Creed, using repetition — just like the creed and traditional catechisms — to draw young minds

into the Christian imagination as it’s been shared and taught for centuries. Echoes of Scripture and hymnody abound in facing pages as the book moves through the doctrines of the creed, provided by Dr. Ben Myers of Brisbane, Australia.

As the series name suggests, there’s great richness and depth to mine. There are biblical resources, as well as prayers and offerings for short family liturgies, at the back of the book, making this volume appropriate for most of elementary school. My 5-year-old anticipated some of the questions

and answers offered in the text, impressing upon me the book’s ability to pitch an appropriate pedagogical level and tone.

Let me be clear: unless you want to search for theological answers long past bedtime, this is not a book to pull off the shelf for winding down at night. Nor is it a volume that demonstrates in vivid language or inspiring scopes the height and depth and breadth of God’s love for us, but neither does the creed often leave me in raptures, or our catechism bring me to tears!

The Rev. Emily R. Hylden lives in Lafayette, Louisiana, with her scholar-priest husband and three young boys. She blogs at emilyhylden.com and hosts the podcast Emily Rose Meditations.

PEOPLE & PLACES

Appointments

The Rev. **John Adams** is rector of Christ Church, Martinsville, Va.

The Rev. **John J. Agbaje** is interim rector of Grace in the Desert, Las Vegas.

The Rev. **Nancy Burnett** is curate of St. Mark's, City Heights, San Diego.

The Rev. **Katherine M. Bush** is associate rector of Calvary, Memphis, Tenn.

The Rev. **Laura Cochran** is rector of St. Aidan's, Alexandria, Va.

The Rev. **Chris Cole** is priest in charge of Grace, Muskogee, Okla.

The Rev. **Cathey Dowdle** is assistant rector at St. Bartholomew's, Poway, Calif.

The Rev. **Georgia DuBose** is interim rector of Trinity, Martinsburg, W.Va.

The Rev. **Julian Eibin** is interim rector of Epiphany, Odenton, Md.

The Rev. **William (Skip) Eller** is deacon vicar of St. Aidan's, Tulsa, Okla.

The Rev. **Marlene Forrest** is rector of St. Philip's, Richmond, Va.

The Rev. **Peter Fraser-Morris** is priest in charge of St. Luke's, Simeon, Va.

The Rev. **Carol Gadsden** is priest in charge of Holy Advent, Clinton, Conn.

The Rev. **Jonathan Galles** is rector of St. Paul's, The Dalles, Ore.

The Very Rev. **Ed Howell** is dean of the Diocese of Northern California's Russian River Deanery.

The Rev. **Kelley Hudlow** is the Diocese of Alabama's missionary for clergy formation.

The Rev. **Phil Jackson** is rector of Trinity, Wall Street, New York.

The Rev. Canon **Alan James** is interim canon missionary for the Southern Region of the Diocese of Eastern Michigan.

The Rev. Dr. **David Johnson** is rector of Resurrection, Longwood, Fla.

The Rev. **Daniel Kline** is co-rector of St. Paul in the Desert, Palm Springs, Calif.

The Rev. **Andrew Kryzak** is associate rector of Christ Church, Georgetown, Washington, D.C.

The Rt. Rev. **Jay Lambert** is rector of St. Philip's, Jacksonville, Fla.

The Rev. **Bradley J. Landry** is rector of All Saints', Homewood, Birmingham, Ala.

The Rev. **David Langille** is rector of Messiah, Saint Paul, Minn.

The Rev. **Alan Murchie** is associate rector for music and education at Trinity, Trumbull, Conn.

The Rev. **Jo-Ann Murphy** is interim rector of St. Bartholomew's, Laytonsville, Md.

The Rev. **Bertram Nagarajah** is parish deacon at St. Margaret's, Washington, D.C.

The Rev. **Anne Nicholson** is assisting priest at St. John's, Beltsville, Md.

The Rev. **Thomas Ortung** is interim priest at St. Andrew's, Tacoma, Wash.

The Rev. Dr. **Sarah Kye Price** is St. Margaret's Visiting Professor of Women in Ministry at Church Divinity School of the Pacific, Berkeley, Calif.

The Rev. **C. Michael Pumphrey** is interim rector of St. Andrew's, Leonardtown, Md.

The Rev. **Derek Quinn** is priest in charge of St. Paul's, Elk Rapids, and outreach coordinator at Grace, Traverse City, Mich.

Ms. **Crystal Ramirez** is the Diocese of Michigan's director of administration.

The Rev. **Deborah Rankin** is priest in charge of St. Peter's, Huntington, W.Va.

Bro. **Thomas Steffensen**, SSF, is chaplain of the Diocese of Northern Michigan.

The Rev. **Edward Sunderland** is interim priest at Intercession, Manhattan, New York.

The Rev. **Greg Syler** is priest in charge of All Saints', Oakley, Md.

The Rev. **Nigel Taber-Hamilton** is interim rector of St. John's, Snohomish, Wash.

Ms. **Sara Tavela** is the Diocese of South Carolina's coordinator of communications.

The Rev. **LeBaron Taylor** is supply priest at St. Andrew's, Mobile, Ala.

The Rev. **Jason Terhune** is vicar of St. Barnabas', Richland Center, Wis.

The Rev. **Julie D. Vice** is priest in charge of St. Paul's, Elko, Nev.

The Rev. **Laurence Wainright-Maks** is priest for outreach at Good Shepherd, Austin, Texas.

The Rev. Canon **Frederick Walker** is priest in charge of St. Stephen's, Jamaica, Queens, N.Y.

The Very Rev. **Sean Wall** is dean of St. Michael's Cathedral, Boise, Idaho.

Ordinations

Diaconate

Atlanta: **Karen Elizabeth Anderson, Andrew Thomas Blakemore, William Perry Drosos, Andrew Taylor Gordon, Trey**

Brandon Phillips

California: **Miguel Martinez Bustos, Stephen Alexander Tiffenson**

Central Florida: **Marcia Arlene Allison, Eleanor Beverly Brown, Jonnette Mare DeMarsico, Patricia Roberts Orlando**

Central Pennsylvania: **Alyssa Renee Pasternak Post**

Chicago: **Kendall Batten-Kalantzis, Andrea Billhardt, William Olivier Bouvel, Kathy Hand, Timmothy J. Holt, Brenda Da Valle Lotesta, Barnabas Eliah Pusnur**

Easton: **Susan Elaine Leight**

Florida: **Charlie Erkmann**

Indianapolis: **Jason Fortner, J el Mu oz**

Kentucky: **Billy Adams, Ken Casey, Pete Womack**

Long Island: **Claire Dean Mis, Matthew B. Tees**

Louisiana: **Annie Jung**

Maryland: **Lauren Marie Bloom, Mark Andrew Lobb, Ryan Columba Salamony, Kathleen Marie Schotto, Sara Elizabeth Yoe**

Michigan: **Katherine Beck-Ei, Eric Braun, Thomas Ferguson, Donna Lockhart**

Missouri: **Angela Margaret Ferree, Joshua David Huber**

Nebraska: **Mark Alan Fredrickson, Roy Allen Phillips Jr., Rebecca Smith**

Nevada: **Cassandra Marie Beattie** (parish deacon, All Saints', Las Vegas), **Gerald Dean Jones, Carolyn Fern Maestretti, Peter Dean Steinbrenner**

New York: **Stacey Marie Carpenter, Nicole Regina Hanley, Meredith Anne Marguerite Hawkins, Alexander Herasimtschuk, Molly Jane Layton, Mary Katharine McCarty**

Newark: **Danielle Baker, George Dredde**

Northern Indiana: **Amy Lepine Peterson**

Northwest Texas: **Ashley Taylor Colley**

Oklahoma: **Omar Cisneros, William E. Eller III, Wayne E. Hanway, Sarah E. Smith, David L. Thomas**

Southwest Florida: **Amy Matthews Feins, Anne Elizabeth Hartley** (curate, St. Thomas', St. Petersburg), **Sandra Kjaer Rogers**

Virginia: **Paul Evans, Suzanne Hood, Stacy Kelly, Kevin Laskowski, Kevin Newell, Natalie Perl Regan, Julie Rodriguez, Winnie Smith, Leah Wise**

Washington: **Catherine Manhardt, David Frederick Potter**

Western New York: **Jessica Frederick, Andrew Schule**

Western North Carolina: **Logan Chas Lovelace, Adam Wade Nygren, Ian Gray Williams**

Wyoming: **Susan McEvoy** (parish deacon, St. John's, Powell)

Priesthood

Atlanta: **Edgar Otero Ruiz** (priest in charge, St. Anthony's, Winder)

Central Florida: **Jonathan Jameson** (curate, St. John's, Savannah, Ga.)

Connecticut: **Melina Dezhbod** (missional curate, Holy Spirit, West Haven)

Chicago: **Jihan B. Murray-Smith** (associate, Holy Spirit, Lake Forest)

East Carolina: **Katherine Nicholson Mitchell** (assistant, St. Peter's, Washington),



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

Leslie Enid Roraback (curate, St. Andrew's on-the-Sound, Wilmington)

Florida: **Joshua Loewen-Samuel** (curate, Holy Trinity, Gainesville)

Georgia: **Susan Chase Gage** (St. Barnabas & Christ the King, Valdosta)

Kansas: **Ronnie Dillon Green** (curate, Wichita Minster), **Karen Elisa Schlabach** (youth, campus, and digital missionary, Diocese of Kansas), **Shawn Travis Sherraden** (associate, Covenant, Junction City), **Ryan Lee Willis** (associate, St. Peter's, Pittsburg)

Kentucky (for Northern California): **Barbara Gausewitz White** (associate rector, St. Francis in the Fields, Harrods Creek)

Massachusetts: **Benjamin David Crosby** (honorary assistant, Christ Church Cathedral, Montreal)

Michigan: **Amy Joanne Eld Maffeo** (chaplain, University of Michigan Health), **George Lane Dischinger III** (assisting priest, Cathedral of St. Paul, Detroit)

Missouri: **Jeffrey Robert Goldone** (chaplain, SSM Cardinal Glennon Children's Hospital, St. Louis)

Newark: **Carrie Cabush** (curate, Calvary, Summit), **Katherine Rollo** (associate, Holy Spirit, Verona), **Lorna Woodham** (priest in charge, Christ Church, Budd Lake)

North Carolina: **Angela Cheri Compton-Nelson** (assistant, Holy Family, Chapel Hill), **Alice Graham Grant** (associate, St. Paul's, Cary, N.C.), **Mawethu Ncaca** (curate, St. Titus, Durham), **Marisa Anne Sifontes** (associate, St. John's, Roanoke, Va.)

Northern Michigan: **Bradley Jefferson Pickens** (missioner, Diocese of Northern Michigan), **April Stace** (director of contextual and competency-based learning and visiting professor of practical theology, General Theological Seminary, New York)

Northwest Texas: **Rachel Lei Petty** (rector, St. Christopher's, Lubbock)

Northwestern Pennsylvania: **John Wise** (priest in charge, St. Clement's, Greenville)

Ohio: **Jon Michael Coventry** (priest in charge, Trinity, Alliance)

South Carolina: **Christian Paul Basel** (curate, St. Michael and All Angels, Dallas, Texas)

Southwestern Virginia: **Benjamin Cowgill** (curate, St. John's, Lynchburg)

Texas: **Larry Adams-Thompson** (vicar, St. John's, Marlin), **Christine Elridge Brunson** (curate, St. Aidan's, Cypress, Texas), **Ryan Ashlea Hawthorne** (curate, Palmer Memorial, Houston), **Joel C. McAlister** (curate, St. Francis, Tyler), **Jason Phillip Myers** (curate, Holy Family, Houston), **Beth Anne Nelson** (curate, St. Dunstan's, Houston), **Lynn A.K. Osgood** (priest in charge, St. Joseph's, Salado, Texas)

West Tennessee: **Sarah Cowan** (curate, St. Mary's Cathedral, Memphis, and Barth House Campus Ministry, University of Memphis), **Amanda McGriff** (curate, St. George's, Germantown, and chaplain, Methodist Hospital, Memphis)

West Texas: **Dustin Barrows** (parish priest, St. Stephen's, San Antonio), **Keith A. Davis**

(curate, All Saints, Corpus Christi), **Allie Melancon** (assistant, St. Thomas, San Antonio)

Deaths

The Ven. Dr. **Kathleen M. Moore**, an educational and community leader who served as archdeacon of the Diocese of Southwest Florida and dean of its school for ministry, died February 18, at 70.

Moore was a native of Driffield, a market town in the East Riding of Yorkshire. After studying modern languages at Durham University, she taught English in Europe for several years before moving to the United States in 1977 to study counseling at Troy State University.

She earned a doctorate in curriculum and instruction from the University of South Florida, and worked as an administrator there for 24 years, retiring as an associate vice president for academic affairs. She founded the university's Women in Leadership and Philanthropy program and a faculty awards program (now named for her) to recognize research and creative programs focused on women's issues.

Moore served on the board of several Tampa-area charities focused on religious education and care for those in crisis. In 2018, she became a member of the city's Athena Society, an organization for community leaders who are dedicated to promoting equality and opportunities for women. She also sang in several community choirs and was a devoted patron of local musical institutions.

Moore was an active lay leader at St. John's Church in Tampa for many years before answering a call to ordination to the diaconate in 2016. The next year, she was appointed archdeacon of the diocese, and then became the dean of its school for ministry in 2018. She also helped develop programs within the Iona Collaborative, the network of ministry training programs coordinated by the Seminary of the Southwest.

"She was a wonderful colleague, a great deacon of intellect with a serving heart, and a distiller of creative formation in the lives of the diaconate of this diocese," said the Rt. Rev. Dabney T. Smith, Bishop of Southwest Florida.

Moore is survived by her husband, Nicholas.

The Rev. **William Norgren**, who led the Episcopal Church's ecumenical work for 20 years, died February 24, at 94.

A Marylander, Norgren studied at William and Mary and General Seminary before his ordination to the diaconate and the priesthood in 1953. He served as an



assistant at Resurrection, Kew Gardens, New York, and as a tutor and fellow at General for several years before undertaking further study at Oxford.

From 1959 to 1971, during a time of dynamic social change and ecumenical advances, Norgren served as executive director of the National Council of Churches' Commission on Faith and Order, coordinating theological dialogues between member churches. He was an invited Episcopal Church observer at the Second Vatican Council.

Norgren became the Episcopal Church's assistant ecumenical officer in 1971 and became ecumenical officer four years later. He coordinated significant advances in the Episcopal Church's relationships with the Roman Catholic and Orthodox Churches, as well as with American Lutherans and Polish National Catholics.

During a brief stint as the Episcopal Church's world mission partnership officer for Europe, he visited the U.S.S.R. to offer encouragement for Christians living under communist restrictions. He also came out of retirement to assist in negotiations that led to the full communion agreement between the Episcopal Church and the Evangelical Lutheran Church in America. He was honored with the Doctor of Divinity by General and Berkeley at Yale.

Throughout his ministry, Norgren was a priest of the Diocese of New York, and assisted at the Church of the Ascension, Trinity Wall Street, and St. Thomas Fifth Avenue. He was a devoted member of the Fellowship of St. Alban and St. Sergius and a lover of music.

The Rev. **Steven Clark Wilson**, who had a dynamic ministry at Grace Church, Carthage, Missouri, for more than two decades, died February 14, at 56, after a long struggle with cancer.

A native of Lebanon, Missouri, he studied at Drury University, Missouri State, and Yale Divinity School, as well as in Heidelberg and Jerusalem. He was ordained in 1994 and began his ministry as an assistant rector at Christ Church, Alexandria, Virginia, where he also served as a volunteer chaplain at the Pentagon.

He became rector of Grace Church in 1999, and under his leadership the parish doubled in size while lowering its average age. He instituted a thriving Latino ministry, and helped the parish completely restore its historic building, install a new 1,100-pipe organ, and create a large garden of biblical plants.

He also held numerous leadership roles in the Diocese of West Missouri, was a two-time deputy to General Convention, and served on the boards of the American Friends of the Episcopal Diocese of Jerusalem and the Boone and Violet Porter Charitable Foundation. He served on the boards of three local hospitals and was a leader in the Cursillo movement.

Wilson is survived by his wife of 19 years, Melinda, and by their two children and a grandson.

A New Point of View

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. Mammana, 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.

The following paragraph is an exercise in thinking strictly from a human point of view regarding the appointed Gospel reading.

Tax collectors, sinners, and all reprobrates may expect to receive, if there be any justice, exactly what they deserve, if not in this life, then in a proportionate punishment to come on some other shore. The younger son in the parable, the one who asked for his inheritance early, who "squandered his property in dissolute living," who fell into ruin and poverty, finally coming to himself, considered begging for his father's mercy and asking to be placed among the servants. He does not expect to be restored as a son; he does not expect compassion and forgiveness. At most, he hopes for pity, demotion, and food enough to survive. The older son, if we imagine him seeing his younger brother's petition accepted, would likely still be embittered, though also touched by a doleful pleasure in his brother's humiliation. A human point of view is often a world at war, a cold justice in which persons count for little or nothing, a world in which forgiveness is forbidden.

In the Gospel story, evil is not ignored. God is not mocked. Justice is served, though in a way we would never have imagined. "For our sake," says St. Paul, "he made him to be sin who knew no sin, so that in him we might become the righteousness of God" (2 Cor. 5:21).

In his suffering and death, Jesus stands where the sinner is, under the judgment of sin, and he bears the full cost of our rebellion against God. This would mean nothing if not for the corresponding role of Jesus as the "righteousness of God," the righteous one who knew no sin. We are adopted or grafted into the sinless one, and thus our forgiveness is absolute and complete. Jesus stands with us amid human evil, which he conquers; we stand with him in his deathless life. Because of

this, "we regard no one from a human point of view; even though we once knew Christ from a human point of view, we know him no longer in that way" (2 Cor. 5:16). We regard Jesus as the Savior and ourselves as the saved. We regard Jesus as the one who forgives, and ourselves as the forgiven.

We have entered a new world! "So if anyone is in Christ, there is a new creation: everything old has passed away; see everything has become new" (2 Cor. 5:17)!

"Happy are those whose transgressions are forgiven, whose sin is covered. Happy are those to whom the LORD imputes no iniquity, and in whose spirit there is no deceit" (Ps. 32:1-2). "In Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us" (2 Cor. 5:19).

The unbearable beauty of Nina Simone's voice is, I believe, an invitation to this new world. "It's a new dawn, it's a new day, it's a new life for me, and I'm feeling good. ... And this old world is a new world and a bold world for me" ("I'm Feeling Good"). Nina Simone is music and hip-dancing. She wears the best robe and a royal ring. She eats choice food and celebrates because she is utterly alive, found, and freed. Even if, unknowingly, she stands *in persona Christi*, and she invites us with the allure of divine beauty, divine joy, and divine celebration.

No longer thinking from a human point of view, we see on all sides "the produce of the land," not bread falling from heaven, but the bread that is already here. We see the whole creation as an outward and visible sign.

Look It Up

Genesis 1:1

Think About It

The first new day.

Surpassing

An exercise in gratitude early in the morning can transform the day. “Come, let us sing to the LORD; let us make a joyful noise to the rock of our salvation! Let us come into his presence with thanksgiving; let us make a joyful noise to him with songs of praise! For the LORD is a great God, and a great King above all gods. In his hand are the depths of the earth; the heights of the hills are his also. The sea is his, for he made it, and the dry land, which his hands have formed” (Venite, Ps. 95:1-5). See it all with your mind’s eye: the depths of the earth, the heights of the hills, the sea, and the dry land — and give thanks from the heart to almighty God.

The day could profitably end with similar thoughts. “Almighty God, Father of all mercies, we your unworthy servants give you humble thanks for all your goodness and loving-kindness to us and to all whom you have made. We bless you for our creation, preservation, and all the blessings of this life” (General Thanksgiving). Again, pause in the awareness that you have been created, are preserved in being from moment to moment, and enveloped in the manifold blessings of this life.

Do we not have family, friends, and neighbors? We have helpers and healers in our lives. We are blessed with memory, reason, and skill. We have so much for which to be thankful, and it is good to express our gratitude. Looking over his life, St. Paul counted his blessings. Among other things, he was especially grateful for his membership among the Jewish people and the religious zeal that marked his character. In his time and place, these were goods to be cherished. “Circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee, as to zeal, a persecutor of the church; as to righteousness under the law, blameless” (Phil.

3:5-6). He was both proud and genuinely thankful for his pedigree and his accomplishments.

To this point, nothing has been said about the “surpassing value of knowing Christ Jesus,” an experience that relativizes all other blessings. Christ is that “immeasurable love” that redeems the world. Far above all other gifts, there is the singular blessing of being “found in him,” and because in this life that experience is never fully realized, we constantly press on in the life of Christ. “I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, if somehow I may attain the resurrection from the dead. Not that I have already obtained this or have already reached the goal; but I press on to make it my own, because Christ has made me his own” (Phil. 3:10-12). The greatest blessing of all is “the prize of the heavenly call of God in Christ Jesus,” because, in union with Christ, we become, incredibly and miraculously, the sons and daughters of God.

In a sense, if considered comparatively, all other blessings are as if nothing. “I regard everything as loss,” says St. Paul, “because of the surpassing value of knowing Christ Jesus my Lord” (Phil. 3:8). And yet Christ is the key to a renewed appreciation of all creation because Christ is the *Christus totius orbis terrarum*. Compared to Christ our God, transient beings are as if nothing, and yet every finite being exists and continues to exist by the will and love of God. Creation, then, seen in Christ, is a blazing sacrament of love. So, pour from your heart an anointing love upon Jesus, then notice the fragrance that fills the world.

Look It Up

Isaiah 43:19

Think About It

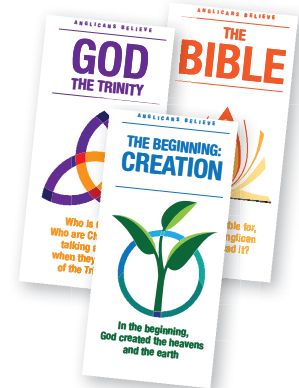
A new world.

CLASSIFIEDS

POSITIONS OFFERED

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 smmvtepisopal@gmail.com.

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>.



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



THE LIVING CHURCH Partners

SPONSORS

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

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

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

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

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

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

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

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

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

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

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

Harrods Creek, Kentucky
ST. FRANCIS IN THE FIELDS
EPISCOPAL CHURCH
6710 Wolf Pen Branch Rd.
502.228.1176
stfrancisinthefields.org

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

GUARANTORS

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

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

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

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

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

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

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

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

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

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

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

Shreveport, Louisiana
ST. MARK'S EPISCOPAL CATHE-
DRAL
908 Rutherford Street
318.221.3360
stmarks cathedral.net

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ASSOCIATES

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Minnetonka Beach, Minnesota
ST. MARTIN'S BY THE LAKE EPIS-
COPAL CHURCH
2801 Westwood Road
952.446.6115
smartinsbythelake.org

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

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

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

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

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

New York, New York
MOCKINGBIRD MINISTRIES
561.414.3563
mbird.com

Queens, New York
CHURCH OF ST. ALBAN THE
MARTYR
116-42 Farmers Blvd.
718.528.1891
stalbanepiscopalqueens.org

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

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

Oklahoma City, Oklahoma
ACADEMY OF CLASSICAL CHRIS-
TIAN STUDIES
405.478.2077
theacademyok.org

Philadelphia, Pennsylvania
PHILADELPHIA EPISCOPAL CA-
THEDRAL
23 S. 38th St.
215.386.0234
philadelphiacathedral.org

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

Newport, Rhode Island
ZABRISKIE MEMORIAL CHURCH
OF ST. JOHN THE EVANGELIST
61 Washington St.
401.848.2561
saintjohns-newport.org

Hendersonville, Tennessee
ST. JOSEPH OF ARIMATEA
103 Country Club Dr.
615.824.2910
stjosephofarimatea.org

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

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

Irving, Texas
EPISCOPAL CHURCH OF
THE REDEEMER
2700 Warren Cir.
972.255.4171
redeemer-irving.org

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

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

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

River Hills, Wisconsin
ST. CHRISTOPHER'S EPISCOPAL
CHURCH
7845 N. River Rd.
414.352.0380
stchristopherswi.org



Give to the future of Episcopal witness.

BEQUESTS | RETIREMENT FUNDS | LIFE INSURANCE | LIFE INCOME GIFTS

“A strong Episcopal Church needs the Living Church. We need the theological depth, the spectrum of voices, and the invitation to be thoughtful, imaginative, and faithful. Supporting TLC’s Endowment helps ensure our witness into the future.”

— *The Very Rev. Dr. Ian Markham*
Dean and President
Virginia Theological Seminary

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