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ON THE COVER

The 17th-century tower of St. Melangell, Pennant Melangell, Powys, Wales, with its smaller timber belfry stage was rebuilt in 1877, like much of the rest of the church. Its design, though, is much older, and part of the north wall is 12th century (see page 14).

Simon Cotton photo



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COVID Cases Pose Questions for General Convention

By Kirk Petersen

At least three people who attended a four-day Executive Council meeting in Puerto Rico have tested positive for COVID, casting a spotlight on concerns about the much larger, eight-day General Convention scheduled for early July.

The Rev. Gay Clark Jennings, 71, president of the House of Deputies and vice chair of the Executive Council, reported on her Facebook page April 26 that she had tested positive and was having mild symptoms. “I don’t feel terrible, but I don’t feel great,” she told *TLC*.

Council member Julia Ayala Harris, 41, of Oklahoma said she has taken three COVID tests, only one of which was positive, but at-home test kits warn about the possibility of false negatives. She has “flu-like symptoms” and is quarantining, she said. The identity of the third person has not been disclosed.

There are 40 members of Executive Council, a handful of whom were participating virtually. Including staff, visitors, and news media, total attendance was about 60. Secretary of General Convention Michael Barlowe said he had heard from about 30 of the people there who have tested negative.

General Convention is expected to bring 5,000 or more people to the Baltimore Convention Center, July 7-14, with some additional activities before and after.

The Rev. Patty Downing, council member from the Diocese of Delaware, voiced her concern about General Convention at the council meeting. “What is the mission-critical issue of the gospel of Jesus Christ that will occur at the 80th General Convention that is worth the risk? We have proven at this meeting and our previous forums that there are other options,” she said.



Executive Council's outgoing class, gathered in Puerto Rico

Kirk Petersen photo

Virtual participation at General Convention, however, is not permissible under the canons and constitution of the church, “which I’m 99 percent sure after this General Convention will be looked at more carefully,” Barlowe told the council.

Barlowe and Jennings both explained to the council that working groups have been developing contingency plans for the past few months, and those plans are available at bit.ly/GC80health.

Council Supports Indigenous Programs

By Kirk Petersen

While meeting on “lands that were tended by the Taíno peoples, taken from them and renamed San Juan, Puerto Rico,” the Executive Council made two substantial commitments in support of Indigenous people at its April 20-23 meeting.

The council approved:

- A multi-year commitment to retain independent historians to study and document the extent of the Episcopal Church’s complicity in the Indigenous boarding school movement, which sought to “kill the Indian and save the man”; and
- A two-year pilot program with Bexley Seabury Seminary to develop culturally responsive theological education programs for Indigenous clergy and lay leaders.

The boarding school initiative will be overseen by a 15-person committee, a majority of them Indigenous Episcopalians with a variety of tribal affiliations. The effort will be led by one or more historians independent of the Episcopal Church, “to ensure the integrity of any conclusions reached, no matter how difficult those may be for the church.”

In the late 19th and early 20th centuries, hundreds of thousands of Indigenous children were removed from their families, sometimes by force, and shipped to boarding schools

hundreds of miles from their homes. At the schools, the children were forced to cut their hair and wear European-style uniforms, and were punished for speaking their native languages. Some were subject to various forms of abuse, and some never returned home.

Many of the hundreds of boarding schools were run by the Roman Catholic Church, but the Rev. Dr. Bradley Hauff, missionary for Indigenous ministries, told the council at a previous meeting that there were at least nine Episcopal boarding schools.

The committee will make regular reports about the progress in thoroughly documenting the extent of Episcopal complicity in the assimilation efforts, and will develop advocacy initiatives to respond to the findings. The committee will continue its work through the end of the 2027 General Convention, subject to possible extension.

As for the theological education initiative, Hauff told a council committee that there currently are only four Indigenous students at Episcopal seminaries, a situation he described as “a crisis.”

Hauff, an enrolled member of the Oglala Sioux Tribe, has multiple graduate degrees, including a master of divinity. Financial and cultural considerations make it impractical for many Indigenous people to pursue a traditional, three-year residential MDiv program.

“We need an educational program that will not require us to relocate, to leave our families and our cultural context, and that also is sensitive to Indigenous models of learning,” he told a committee hearing.

Under a memorandum of understanding approved by the council, the Episcopal Church and Chicago-based Bexley Seabury will collaborate on two theological education projects: a “competency-based, mentor-assessed” MDiv program for up to 10 students; and a “Two Plus Two” undergraduate program in applied theology for lay leaders, in conjunction with Sitting Bull College in North Dakota, also for up to 10 students.



Bishop Morales addresses the meeting of the Executive Council.

Kirk Petersen photo

Bishop Morales: ‘Bienvenido a Puerto Rico’

By Kirk Petersen

The Rt. Rev. Rafael Morales Maldonado was consecrated the seventh Bishop of Puerto Rico in July 2017 — just in time to respond to the worst natural disaster in the recorded history of the island.

On September 20, 2017, Hurricane Maria slammed into the island after dropping just below Category 5 status, killing nearly 3,000 Puertoorriqueños, devastating the electrical grid, and destroying many structures.

A month before Morales’s consecration, Executive Council convened one of its thrice-yearly meetings in the Condado Plaza Hilton, an oceanfront hotel in San Juan. After the hurricane, it became inevitable that the council would visit again, if only to inject some money into the economy. After COVID restrictions canceled plans last year, the council returned to the same hotel for a four-day meeting, April 20-23.

Morales addressed the council on April 21, and in introducing him, Presiding Bishop Michael B. Curry had high praise for his disaster response.

“Bishop Morales, and the clergy, and lay leaders of this diocese, rallied like I’ve not seen anywhere else,” Curry said. “They gathered all the resources of this diocese — the St. Luke Medical System, the congregations. ... They had MASH-unit hospitals. They didn’t wait for the patients to come to the hospitals. They took the hospital to the patients, including in the mountains, including in remote areas, all over this island.”

“If Jesus were here, he would go to the people,” Morales said.

He noted that this year marks 150 years of Anglicanism in Puerto Rico, dating back to when the island was a Spanish colony. He said Spain’s dominant Roman Catholic Church had allowed Anglican churches to open on two conditions: they could not open the front doors, and could not ring bells. He drew a laugh by explaining that when Americans took over the island in 1898 after the Spanish-American War, “we open the doors, and we ring the bell.”

That first bell-ringing occurred at Holy Trinity Church in Ponce, which

(Continued on next page)

(Continued from previous page)

still has what is now called the Religious Liberty Bell, Morales said.

The diocese is a key provider of social services, operating three Episcopal schools and a 350-bed San Lucas Hospital in Ponce. Morales said the diocese is working toward opening a second hospital in the San Juan area. The Seminario Episcopal San Pedro y San Pablo in the San Juan suburb of Trujillo Alto has 25 seminarians, and is working toward accreditation. The diocese also operates a radio station.

Last November, a new diocesan center was dedicated in San Juan. In addition to gathering all of the administrative offices in one place, the building features a recording studio and a print shop.

Ohio Rector Spiegel Elected Bishop of Utah

By Mark Michael

The Rev. Phyllis Spiegel, rector of St. Anne's Episcopal Church in West Chester, Ohio, was elected as the 12th Bishop of Utah on the first ballot at a convention held at St. Mark's Cathedral in Salt Lake City. She will succeed the Rt. Rev. Scott Hayashi, who has led the diocese since 2010.

The other candidates for bishop were the Rev. Canon Rob Droste, canon for congregational development and mission in the Diocese of New Jersey, and the Rev. Canon Janet Wag-



Spiegel Diocese of Utah photo

goner, canon to the ordinary for the Episcopal Church in North Texas.

Spiegel has served congregations in Virginia and Ohio for the last 18 years, holding numerous leadership posts at the diocesan level, with a special focus on youth and ministry discernment. A native of Southwest Virginia, she taught school in Kenya, was a Girl Scout executive, and owned and operated a retail store for birders before beginning her studies for ministry at Virginia Theological Seminary. She is a single mother, a vegetarian, and a nature lover.

Under Hayashi's leadership, the diocese has advocated for progressive positions on immigration reform, gun control, and same-sex marriage, in the largely conservative state.

In an interview with Salt Lake City's KSL News Radio, Spiegel expressed appreciation for Hayashi's focus, and said she plans to follow his example:

"Right now, we are facing so many issues on the environment. We are facing so many issues on immigration, on healing past harms that have been done, and certainly, by the church, all of those social-justice issues are right at the top of my heart. That's our reason for being in this world."

Juan David Alvarado Elected Primate

By Mark Michael

The Rt. Rev. Juan David Alvarado, Bishop of El Salvador, was elected Archbishop and Primate of the Anglican Church in Central America at a provincial synod in Guatemala City on April 29. He will serve a term of four years as leader of the province, and succeeds the Most Rev. Julio Murray, Bishop of Panama.

The Anglican Church in Central America, often known by its Spanish acronym IARCA, consists of five national dioceses: Costa Rica, El Salvador, Guatemala, Nicaragua, and Panama. It was constituted as an independent province of the Anglican Communion in 1998. The province has around 35,000 members, in a mostly Roman Catholic and Pentecostal region of 30.1 million people.

Alvarado, 60, has served as Bishop of El Salvador since 2015, the second native Salvadoran to serve in this role. A native of Antigua Cuscatlán, a municipality just outside San Salvador, the national capital, Alvarado is a graduate of San Salvador's Instituto Tecnológico Centroamericano. He is married to the Rev. Irma Alvarado, and they have two children.

The five national dioceses were initially created by the Episcopal Church. Panama is the oldest, founded in 1919 out of mission efforts associated with building the Panama Canal. The other four were established in the late 1960s.

When the IARCA was founded, the Diocese of Honduras chose to remain part of the Episcopal Church. With 39,000 members, it is larger than the five dioceses of IARCA combined, and is by far the largest diocese in the Epis-



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copal Church's Province IX (whose five other dioceses are in South America and the Caribbean).

The Diocese of Belize, located in what was formerly the colony of British Honduras, was established through the English Society for the Propagation of the Gospel's mission work, and is a constituent diocese of the Church in the Province of the West Indies.

Freedom and Dignity for Pakistani Women

By Kirk Petersen

Alice Garrick is working to liberate sex workers in Pakistan, with the support of the Church of Pakistan. But the support has not always been there.

"My priest, my pastors, my bishop, they always work against us" in the past, she told a small gathering at Episcopal Divinity School at Union on April 26. "They said, sister Alice, you know you are not doing good things in church. Church work is spiritual growth. Church work is praying, singing, worship. But you are bringing prostitution to the church."

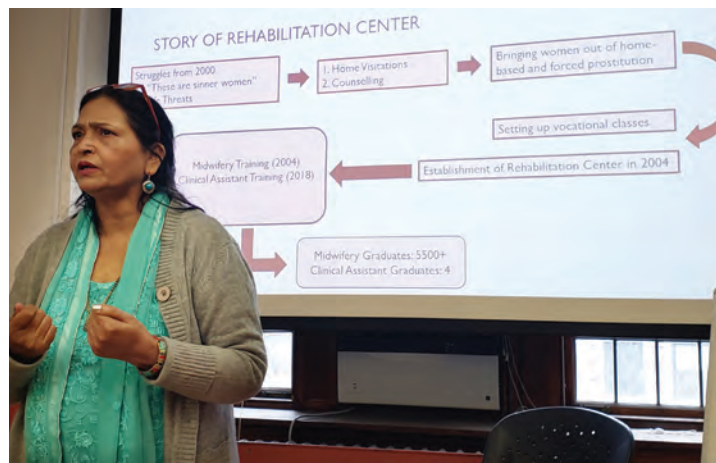
She would point out, to no avail, that Jesus Christ did not shun prostitutes.

In the late 1990s, a group of women approached Samuel Azariah, who was then the Bishop of Raiwand in eastern Pakistan. "Bishop, you must do something for us. Please, we want to be free, because we are in sex trade, forcefully," Garrick recounted. "We don't want to live in it."

The women persisted long enough that the bishop asked Garrick, who had already worked for the diocese's Women Development and Service Society, to become executive director and address the problem.

The Women's Desk, as the group is known informally, started a rehabilitation center in 2004, and invited commercial sex workers to "share their stories and pain, and together find a solution," Garrick said.

Out of that came a midwifery program that so far has trained 6,500 women. During the question period after Garrick's presentation, it became



Garrick at Episcopal Divinity School

Kirk Petersen photo

clear that a midwife in Pakistan is roughly equivalent to a nursing assistant in the United States — a role with duties and capabilities beyond delivering babies. The 18-month program involves a year of classroom instruction and then six months of training at a teaching hospital.

Young men and boys are also at risk of being pushed into commercial sex work, and a separate but equivalent program has trained four young men as clinical assistants.

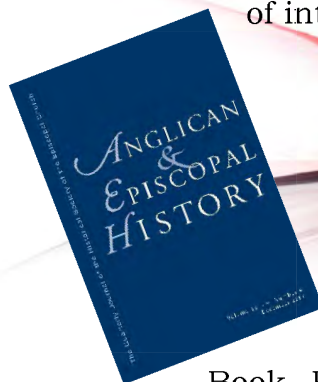
She said graduates of the program are readily able to find jobs, despite their past history as sex workers, and have "a source of income, and dignity."

The program has been so successful that other dioceses are looking to replicate it. The Women's Desk is also involved in other social-justice efforts, working with persecuted trans people and HIV/AIDS patients, and in opposition to anti-blasphemy laws.

These days Garrick has the full support of the Bishop of Raiwind, Azad Marshall, who also serves as moderator (primate) of the Church of Pakistan. The diocese has sent her on a two-month expedition to the United States to make connections, raise awareness, and gain support. She said the cost of the midwife and clinical assistant programs is \$2,100 annually per student.

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Visible Communion Between Churches

COMMON COUNSEL

The following essay is excerpted from a chapter in *When Churches in Communion Disagree*, ed. Robert Heaney, Christopher Wells, and Pierre Whalon (Living Church Books, forthcoming this spring).

By Jeremy Worthen

The theology of communion is a substantial subject. In the New Testament, those who believe in the good news of Christ have him in common, and therefore are in communion with one another and with God by *sharing in Christ*. To believe in him is inseparable from life in him (as St. Paul insists), remaining in him (in St. John's language), and following him (as all the Gospels display). In terms of Christian doctrine, the primary meaning of communion is the relationship of human persons with one another and with the eternal persons of the triune God that unfolds from sharing in the person and work of Jesus Christ.

To speak of communion *between churches*, rather than communion between persons in the Church, or the communion between persons that makes the Church, is thus to use the language of communion in a secondary and derivative way. We Anglicans have grown accustomed to this secondary, inter-ecclesial usage of *communion* in the last two centuries. In the classic texts of the 1920 Lambeth Conference, we see the primary communion of Christians in the Church described as "fellowship," while capital-C *Communion* is reserved for that which multiple churches share. The two meanings are obviously interconnected but not identical.

In Catholic Christianity in the early centuries, and (with some differences) in the Orthodox and Roman Catholic

churches today, the distinction between interpersonal and inter-ecclesial communion is not so sharply drawn. Members of different Catholic or Orthodox churches — in various geographical locales and jurisdictions — are understood simply as members of the one Church because they share a "fullness" of faith and life. They are in communion with one another in the Church on the same basis that they are in communion with others in their

The communion between Anglican churches across national boundaries must be different from the union that should exist *visibly* between Anglican churches and every other part of Christ's Church in every single and specific place.

"particular" church, namely, by sharing in Christ. Here also, however, the need for an account of communion *between churches* — beyond the communion of the one Church that includes all churches — arises as we start to wonder whether one plus one always equals one (as well as two) in our ecclesial arithmetic. This is the work of ecumenism: to wrestle with realities of division and the lack of "full communion" between churches that nonetheless profess some shared bond of faith with those from whom they

are, to varying degrees, divided.

For our part, Anglicans traditionally have insisted *both* that our churches are part of the one Catholic Church *and* that, added together, they do not constitute a single, Anglican Church. One can explain this irreducible plurality in terms of a historic Anglican aversion to forms of universal authority in the Church, together with a theological instinct that *Church* should carry with it specific expectations regarding authority and oversight. Our accustomed Anglican way of thinking and speaking also follows directly from the historical intertwining of the roots of the Anglican Communion with the roots of the ecumenical movement. Lambeth Conferences up until at least the mid-20th century understood Anglican churches as first and foremost *part* of the Catholic Church *in their nation* or country. Accordingly, the communion between Anglican churches across national boundaries must be different from the union that should exist *visibly* between Anglican churches and every other part of Christ's Church in every single and specific place.

In this classically Anglican perspective, "our" Communion of churches becomes both a passing sign and a potential instrument of the one communion in Christ that should bind together — again, *visibly* — all the united, Catholic churches in every place. In this view, the Anglican Communion in no way serves as a substitute for local union; communion between parts of Christ's body in different places, however salutary, does not obviate the call to unity with all Christians and churches in each place. For this reason, we have, as a global communion of churches, avoided the term *Anglican Church*. There are only local Anglican churches seeking the visible unity throughout the world of the one Catholic Church. When that goal is attained it will indeed be true to describe the plurality of united churches in communion with one another in every place as just that: the one Catholic Church. At that point, the need to separate inter-ecclesial from interpersonal communion will fall

away, as the differences between particular churches will no longer inhibit the making visible of the unity between all who share together in the one Lord Jesus Christ.

Even as we seek visible Christian unity, Anglican churches remain bound to one another with strong and distinctive bonds that merit the description “Communion.” In fact, the pattern of our life together in communion resembles the shape of our ecumenical labor — from local unions with other churches, like the united churches of South Asia, beginning with the formation of the Church of South India (in 1947), to inter-ecclesial communion, like that with the Old Catholic Churches of the Union of Utrecht (from 1931), or the agreement between the Episcopal Church and the Evangelical Lutheran Church in America (in 2000). It’s hard to overstate the significance of the fact that the Chicago-Lambeth Quadrilateral (of 1886 and 1888) began life as a goad to local ecumenism but quickly came to function as an enduring outline of Anglican identity. The close connection has perhaps grown weaker in the last 50 years, but the Anglican Covenant of 2009 still spoke of a distinctly “ecumenical vocation” of Anglicanism.

In the end, Anglican self-reflection about our own communion cannot help but shape how we relate to other Christian churches, and vice versa. As we seek to sustain communion as Anglicans — interpersonal and inter-ecclesial — and to deepen communion with others, the same call to visible Christian unity may be heard. This call, from Jesus himself, invites us to look away from our own interests and identities to that which we share in him, namely, “one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all” (Eph. 4:5-6).

The Rev. Canon Dr. Jeremy Worthen serves as team rector of Ashford Town Parish, in the Diocese of Canterbury. He previously served as Secretary for Ecumenical Relations and Theology at the Council for Christian Unity in the Church of England.



Bottled water is unloaded in Suva, Fiji, headed for a shipping container to Tonga.

Anglican Missions NZ photo

Anglicans Bring Relief After Tongan Volcano

By Robyn Douglass

The Pacific island nation of Tonga took a battering from an underwater volcano’s eruption early this year, but Anglicans were well-positioned to respond to disaster.

The January 15 explosion of Hunga Tonga-Hunga Ha’apai spread ash across Tonga, and triggered a tsunami. Waves of 5 to 10 meters crashed 500 meters inland, and the ash plume rose 19 kilometers into the atmosphere.

Three people died from the ash plume, which also caused serious damage to housing, transportation, and communication.

Over 80 percent of Tonga’s 100,000 people were affected, and 50 percent had no access to safe drinking water.

Around 90 percent of Tongans rely on fishing and agriculture, and their source of food and income was cut off.

The disaster struck as the country braced for a potential first wave of COVID-19.

The Rev. Simote Vaisima Finau was born in Tonga, and now serves as a chaplain to the Australian navy. He was aboard the HMAS Adelaide, which was immediately sent to Tonga with emergency supplies.

Finau spoke on ABC Radio about his shock when he saw Tonga after the volcano’s eruption. The land, he said, was completely gray, not the green island of his memory.

Anglican mission agencies have worked together to provide relief. Tearfund NZ, Anglican Overseas Aid Australia, the Anglican Board of Mission of Australia, Anglican Aid of Australia, USPG, Episcopal Relief and Development, and the Barnabas Fund gave financial support. Anglican Missions

(Continued on next page)



Anglican Missions NZ photo

Bottled water, non-perishable food, and emergency supplies are packed into the container bound for Tonga.

New Zealand Church Split May Be a Preview for Australia

By Robyn Douglass

If the Anglican Church of Australia's General Synod approves the blessing of same-sex unions when it meets on May 8-13, GAFCON Australia is all set to go its own way. In July 2021 it established what its chairman calls "a lifeboat church" — the Diocese of the Southern Cross.

The Anglican Church in Aotearoa, New Zealand, and Polynesia (ACANZP) faced a comparable split in 2018. The GAFCON-affiliated Church of Confessing Anglicans Aotearoa/New Zealand formed the next year.

Same-sex blessings were approved in Aotearoa (Maori) and New Zealand (European), two of the church's three "tikanga," or partners.

The Diocese of Polynesia (Pasefika) has said that blessing same-sex unions would be "a breach of island laws, customs, and the expressed wishes of Anglicans in the islands." There is no legal recognition of same-sex relationships in the Cook Islands, Fiji, Samoa, and Tonga, the nations served by that diocese.

So how large was Anglican division in New Zealand?

Professor Peter Lineham, a historian of the New Zealand church, speaks as a member of both Anglican and Baptist churches, and as a gay man. He said the decision to bless same-sex relationships had little effect on the wider community and that such blessings remain rare.

"The LGBT community is not that impressed by the ... very, very cautious tiptoeing into the water. And

Anglicans Bring Relief After Tongan Volcano Blast

(Continued from previous page)

of New Zealand joined the Diocese of Polynesia in managing the project.

Project manager Karen Chute-Delaivoni, in Fiji, said the support from so many places was appreciated.

"I think the positive outcome to this disaster would be the unity shown by members and bodies of the Anglican Church worldwide in helping respond to the needs of the Tongan people and communities," she told *TLC*.

Seven parishes are involved: five on the main island of Tongatapu, and one each from the smaller islands of Ha'apai and Vava'u.

The first requirements were shelter, water, and food, and clearing debris and ash.

In the medium term, needs included repairing water supplies, restoring gardens and farms, repairing church buildings, and providing support for those suffering from post-traumatic stress disorder.

Agencies and volunteers helped distribute emergency goods to 500 households (about 5,000 people) during February.

In March and April, tasks turned to

rebuilding evacuation shelters and consulting communities about restoring fishing and agriculture. Fences are being repaired so livestock can be restored to pastures.

Anxiety persists, particularly among older Tongans, Finau said. He said many older people who fled to high land are afraid to come down in case of another tsunami, and they experience renewed trauma during thunderstorms.

"There is a lot of uncertainty," he said. "It will take a long time for them to heal."

The Anglican Board of Mission stressed that the project is "community-centric," meaning residents determine projects by saying what they need most.

"Anglican parishes, which are largely implementing this project, comprise affected community members," the mission board said. "They are well-equipped to ensure the interests of the wider community are fulfilled."

Donations to support relief may be made to Anglican Missions New Zealand (angmissions.org.nz).



Lineham: The number of Confessing churches makes “a very limited impact.” *NZCatholic photo*

how many blessings have been conducted of same-sex marriages? I would say virtually none,” he told *TLC*.

He said the change allowed gay clergy to be open about their lives, and allowed gay people to contemplate ordination without dissembling about their partners.

The Confessing church has gathered 17 congregations, which Lineham describes as “a very limited impact” in a nation of 5 million people and about 500 Anglican congregations. Confessing churches meet in schools and community halls and, amid COVID-19, online.

The Rt. Rev. Jay Behan, bishop of the Confessing church, said the departure from ACANZP was deliberate.

“We all intentionally walked away from our buildings without entering into legal disputes or battles, so the vast majority of the churches have no buildings and meet in schools and/or other community buildings,” he told *TLC*.

Professor Lineham said the New Zealand church’s legal structure is very clear — Anglican church buildings do not belong to local congregations, but are held in trust for the diocese.

In some parishes, Lineham said, a split had been brewing for some time and the church’s decision on same-sex unions was a catalyst.

The most affected area was the Diocese of Christchurch, where

Behan was a parish priest. The region was already reeling from earthquakes in 2010-11, which destroyed the cathedral and other churches. That loss precipitated a decade-long conflict about whether to rebuild the 19th-century cathedral or replace it with something modern.

There are now three Confessing parishes in Christchurch, but Lineham believes the diocese is recovering from what was a “significant blow.”

ACANZP’s General Synod offered a compromise to parishes that oppose same-sex blessings. Congregations that belong to the Anglican Community of St. Mark accept their bishop’s authority, and may refrain from same-sex blessings.

The community’s website says it represents “1,300 individual Anglican Christians and nine parishes across New Zealand, from Auckland to Dunedin.”

Lineham said some strongly evangelical parishes that might have been expected to join this community declined because they have LGBT members.

This may be linked, Lineham suggests, to evangelicalism becoming more mainstream in the ACANZP.

“There is more space for evangelicals in the Church of the Province of New Zealand than there has been for a long time, and I think that the tone of bishops’ meetings has shifted significantly,” Lineham said. He cited the leadership of Archbishop Don Tamihere, an evangelical who oversees the Maori tikanga. No churches in that tikanga have affiliated with the Confessing Church or the Community of St. Mark.

As for the future of the Confessing Anglicans, Behan said that is in God’s hands.

“I see us continuing to hold out the good news of Jesus in these islands,” he said. “We will continue to preach the Word, administer the sacraments, provide a home for any who can no longer remain within ACANZP, and

continue to do mission and ministry, including planting churches.”

New Zealand has a strong Protestant community, with particularly large numbers of Presbyterians. The Presbyterian Church of Aotearoa New Zealand, the nation’s largest Presbyterian denomination, affirms traditional Christian doctrine on same-sex relationships, but there is

“We all intentionally walked away from our buildings without entering into legal disputes or battles, so the vast majority of the churches have no buildings and meet in schools and/or other community buildings.”

— Jay Behan

significant pressure for change from urban churches.

Lineham thinks Confessing Anglicans may find growth from disaffected members and congregations if the Presbyterian Church changes its practice or teaching.

“I don’t think they have a large enough platform to grow by themselves, but there are a couple of things you can’t readily estimate, and those are tensions within Presbyterianism and in some other denominations,” he said.

“This might in fact lead to some kind of middle space where the traditional Protestant churches might opt out from a range of churches and find common territory.”

Oh Stay, Boomer

By Robert Price



Illustration from photo by Matt Wiebe/flickr

This essay was first published on February 18 on Covenant, the weblog of The Living Church.

I was nonplussed when my dad told me over a decade ago that he was retiring after 39 years of congregational ministry. I'm certain that deep down it was because our dads are always young and indestructible to us, until they're not. After all, retirement is followed ineluctably by, well, you know. And that's a glass of cold water in the face to any child, even, or maybe especially, an adult one with kids of his own. Anyway, that's my excuse for being insensitive — the more accurate word would be “a jerk” — and reacting as if he had somehow just barely missed the cut for the track team because he stopped one lap short of the mile. “Couldn't you do just one more, and finish with an even 40?” I asked in complete earnest. Being the pastor (and dad) he is, he took it in stride:

“Even St. Paul received the 40 minus one,” he quipped.

My anticipation of the retirement of other Boomers, however, has been more sanguine. I'd even say enthusiastic. For a Gen Xer, blaming the Boomers for the conflicts in and failures of the Church (would you get over Vietnam and bra burning, already?) and hoping that they would shuffle off before burning the whole house down in their relentless pursuit of purity in either Truth or Justice is a bit of a pastime. As an excuse, I should note that we were encouraged to do this by Boomers themselves as they spoke to us in seminary 20 years ago about how with the coming clergy shortage half our class would be called to do Great Things (while not mentioning that one of those things might be to turn the lights off after everyone leaves), or warned one another and us that unless the Decade of Evangelism or the next Five Year Plan of BHAGs worked marvelously well, the institution was as

good as dead. As for the first, I remember the words of my mentor and earliest Anglican inspiration, the World War II-generation Dean Michael J.C. Allen, “The time is coming when being an Episcopal bishop will be like being an admiral in the Swiss navy.” Of course, in his day, they had *real* bishops! Additionally, Gen Xers — the famous “slacker generation” — are less than impressed by five-year plans, and we found the predictions of doom less than inspiring. Clearly, we would have to find our own reasons to get out of bed in the morning, rather than to “change the world” or “save the Church” or “include all” in congregations that include fewer and fewer actual members.

But I've recently had a change of heart, and it's the coronavirus's fault. Actually, it has more to do with the opportunity to serve my bishop and diocese as the canon for

congregations for a year and a half. But the two are very much related. As the diocesan transitions officer, I saw firsthand how the pandemic dramatically accelerated retirements. Clergy who in February of 2020 had every intention of going three more years in full-time ministry are stepping away: frustrated by the need to master digital forms of communication; exhausted by the stresses of keeping a parish together pastorally and financially when everyone had to be distant; wounded by the truly unfair criticisms of both sides of the safety debates of Coronatide that created a no-win game of scorekeeping; unable to do the things they learned as the basics of ministry; starved of the positive relational feedback that helped them to carry on. They are *done*. Some waited until they “got their people through it,” which we all thought was when the vaccines rolled out. But that only slightly delayed their departure from their cures.

The stories can be replicated and multiplied across the entire deployment system. The shortage is here; with the increased retirements there are not enough clergy to go around. Perfectly sound parishes with an ASA under 100, especially those in smaller towns, are finding it nearly impossible to find a rector to call. Parishes that only five years ago had a pool of a half-dozen candidates now have no suitable applicants and can remain empty for two years or more. In the meantime, the lack of clergy leadership and energy creates a vicious cycle as the loss of momentum and financial support makes it more difficult to attract a new full-time priest as each month passes. Transition officers find themselves accused of willful negligence, as if they are “sitting on a treasure chest of golden resumes and refusing to share them,” as one colleague put it. There is simply no one to send even for an interview.

So, to my Boomer friends and colleagues I now say: please stay. Please. For the love of Pete. Even one year.

Two would be awesome. Making it to “mandatory” would be saintly. We need you. It’s that simple. Stay.

This isn’t coming from parental transference in your case, my friends. Rather, it’s from the knowledge that if you are the rector of a parish with under 100 ASA, you may not be replaced until you are replaced by a vicar. Even larger, stronger ones — if they are not in a metroplex with the amenities that younger clergy frequently stipulate as a condition of their service — will have significant difficulty. Please stay in place as long as you can to give dioceses time to raise up the young clergy who can serve your people. For clergy in program or resource parishes, or serving on diocesan staff in either purple or black shirts, staying just a little longer can reduce the upward draft in the system, allowing younger clergy to gain the experience needed to successfully take on your roles.

Another key need will be experienced associates in program or resource parishes: these churches are competing directly with smaller parishes for younger talent. If you truly cannot serve in the first chair any longer, can you extend your ministry by serving in the second chair, and offer a younger clergy person the opportunity to be “mentored from below”? If you are already retired, can you contact your diocesan bishop or canon, and make yourself available to serve a parish for reduced hours at “pension max” salary? Or serve on a resource staff in a similar way? Your gifts in ministry, your wisdom, your experience, are desperately needed *across the system*. If a widespread move was made in this direction by the Boomers remaining in active full-time service, I think it would make an appreciable and enormously positive difference in the Church. Cumulatively, if each of you stayed on a year longer than you might have meant to, or wanted to, but did anyway for the sake of the gospel and Christ’s Church, it would help the long-term stability of

the parish deployment system and prevent scores of parishes from becoming missions or ultimately dissolving.

The Church Pension Fund has an important role to play here, as well. Rules that were originally intended to protect clergy from parishes taking advantage of them in their late 60s need to be loosened. CPF needs to trust the oversight of diocesan officials and their protection of clergy’s interests and give clergy and parishes the flexibility to have “retirements in place.” Yes, certainly have time limits: one year, two would be better. But CPF can give clergy the tools to stay in ministry as long as possible and minimize the disruption in parish life that I think is happening systemically in the Episcopal Church. We are in a new set of circumstances: CPF should adjust to the realities of *this* market.

Finally, Boomers, a word of encouragement. As I said, we need you. The basics of ministry and leadership are coming back and in many ways are more important than ever. You have something to teach and wisdom to pass on. Yes, you can do that in retirement, but there is no replacement for being able to work side by side with you in the daily toil. What you may lack in technological acuity and social media legerdemain, you more than make up for in a mature hermeneutic and institutional know-how. As someone who is in the second half of life, but perhaps still early in the third quarter, I know the joy that comes from feeling like I have less to prove than when I started. I have to think you have a double share of that joy. Don’t worry about saving the Church — that was never your job, Boomer! — just give us a year or two more of *servicing* the church, and let us profit by your example. The risen Jesus works beside you, and he is known for saving the best wine for last.

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

Chasing the Hare to Pennant Melangell

St. Melangell, Pennant Melangell, Powys, Wales

By Simon Cotton



The 12th century church may have been built by Rhirid Flaidd.

Getting to Pennant Melangell is a memorable journey in itself. Beyond Llangnog, the last three miles are up a very narrow single-track road, the remote Tanat Valley growing narrower and steeper as you head down Cwm Pennant. The hills get closer and at some times of the year you look at purple-headed mountains that remind you of Cecil Frances Alexander's hymn, "All Things Bright and Beautiful"

Melangell (Monacella) was a seventh-century Irish princess who escaped a forced marriage and settled here in search of tranquility, living as a hermit. According to legend, Brochwel Ysgithrog, Prince of Powys, was out hunting one day, pursuing a hare. His hounds chased it into a thicket, where they found the hare sheltering under Melangell's cloak. The prince gave her the valley, where she could set up a religious community. After her death, Melangell's tomb became a place of pilgrimage. Devotion to her survived the Reformation.

Part of a much smaller settlement than it once was, the 12th-century church (and the shrine) may have been built by Rhirid Flaidd (d. 1189), a local chieftain and landowner. Set in a circular churchyard of early origin, the oldest part of the church is 12th-century. The churchyard contains sev-

eral yew trees, four of them believed to be 2,000 years old.

The 17th-century tower with its smaller timber belfry stage was rebuilt in 1877, like much of the rest of the church. Its design, though, is much older, and part of the north wall is 12th century.

The building was in a bad way in the 1980s and was substantially restored and rebuilt in 1988-92. The main change was the replacement of an 18th-century *cell-y-bedd* (grave chamber) that had become unsafe (it stood on the site of the original apse). The rebuild put a new apse on the 12th-century foundations.

The big changes inside during the restoration involved the screen and shrine. The 15th-century screen would once have been one of the fine screens of the Welsh Marches. It was dismantled after the Reformation, and partly restored at the west end of the church. In 1989 the screen was reassembled with a new loft that incorporates the remarkable carved frieze depicting the legend of Melangell.

The part of the frieze shown in the picture below shows the prince's huntsman on the left with his horn, which is said to have cleaved to his lips; Melangell facing the viewer; and the hare. In front of the screen hangs a striking timber candelabrum of 1733. On the other side of the screen are the Apostles' Creed, Decalogue, and Lord's Prayer in Welsh (moved from the east



The rebuilt shrine of Melangell



The prince's huntsman (left), Melangell, and the hare



On the other side of the screen are the Apostles's Creed, the Decalogue, and the Lord's Prayer in Welsh.

Simon Cotton photos

wall, where they once formed a reredos). These are 18th-century, like the Hanoverian Royal Arms of George I.

The shrine of Melangell, dating from 1160-70, was destroyed at the Reformation, and its stones dispersed among other stones in the walls of the church and lychgate. The shrine was rebuilt, partly in 1958 and then completely in 1988-92. Described as the earliest surviving Romanesque shrine

in northern Europe, it now occupies pride of place in the chancel.

A note in the register in 1723 says: *Mil engyl a Melangell Trechant lu fyddin y fall* (Melangell with a thousand angels Triumphs over all the powers of evil).

Further reading:

A.M. Allchin, *Pennant Melangell: Place of Pilgrimage*, Oswestry, 1994.

John Hainsworth, *Saint Melangell's*

Church: A Historical Guide, Oswestry, 2005.

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

New Song from a Hallowed Shrine

Dove, Weir, and Martin: Choral Works

Westminster Abbey Choir

Hyperion Records, 70 min., \$15.50

Review by Stephen Platten

Westminster Abbey holds a special place in the world of sacred music. Orlando Gibbons, Henry Purcell, and William Croft, alongside a panoply of others, were organists there. The choir has a consistently distinguished reputation, and the abbey has been the host of so many national occasions in the life of England. These pieces by three living composers exemplify this, inasmuch as a number of the works included in this collection were commissioned for their first performance in the abbey for such occasions. These three composers are each different in style, although they share in common their key mentor in the person of Robin Holloway.

The collection begins with perhaps the most avant-garde of the three, Jonathan Dove. Having attended a gathering where we were all cajoled into making and performing an opera, with Dove in the director's chair, I can reflect directly on his originality and musical intelligence. Opening the collection is his "Vast Ocean of Light,"

which breathes an extraordinary spaciousness, a reaching out to the heavens. This spaciousness is captured frequently in his music and is there in abundance in the third work here, "They Will Rise," written for the service at Westminster Abbey that marked the centenary of the Royal Air Force. This time the heavens are clearly visible, not only in a metaphysical sense. His "Missa Brevis" is stunning with its lyrical first movement and then the very powerful Gloria with a strong and resonant organ holding all together and ringing with laudatory praise.

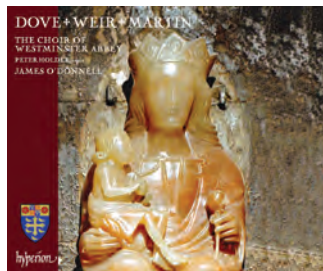
Judith Weir moves us into a more tentative and even a rather more conservative mood. The first piece, "The True Light," is ethereal in feeling and has less sense of direction, in contrast with the Dove pieces that precede it. But it was written to commemorate the end of the Great War, and again for an Abbey service. Its wistfulness captures the uncertain atmosphere of those years well, and the second piece by Weir, "His Mercy Endureth for Ever," offers something similar, this time commissioned for a service remembering VE Day. Her third piece, "Truly

I Tell You," was written for a Commonwealth Day observance in 2015 and uses verses from Psalm 8 ("When I consider the heavens"). It concludes with a gentle prayer for unison choir, completing the anthem, which is set as a musical triptych.

Mathew Martin is the youngest of the three composers, born in 1976. Once again, there is a strong contrast with the more reflective patterns of Weir's work for solemn occasions. "In the Midst of the Temple" begins with powerful strains from the organ, a pattern which recurs elsewhere in Martin's contributions; it ends with echoes of the melody titled "Westminster Abbey," which is often used for the hymn "Christ Is Made the Sure Foundation." The canticles of his "Westminster Service" are spirited; then, a different mood follows with the lower-key (in a figurative sense) "Sitivita anima mea." The text of "O Oriens" is one of the "Great Os," an Advent antiphon — a ghostly appearance of the melody "O Come, O Come, Emmanuel" is followed by some exciting music heralding the arrival of God among us in Christ. The final piece, "Behold Now Praise the Lord," again uses strong and deep organ tones to capture the essence of the divine.

Both choir and organ are impeccable throughout. At times the diction is slightly fuzzy, but that is partly dependent on the nature of both text and music. The recording is first class. This is a marvelous introduction to three outstanding contemporary composers for any music lover with a devotional heart.

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



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Strength for a Demanding Journey

Walking Each Other Home

Spiritual Companionship
for Dementia Caregivers

By Jean M. Denton

Morehouse Publishing, pp. 176, \$16.95

Review by Christine Havens

Part of my everyday morning routine is word-based puzzles in *The New York Times*. First I do Mini Crossword, then the Spelling Bee, then Wordle, then Quordle (Wordle x4). It usually doesn't take me too long to solve any of these, with the exception of the Spelling Bee. Mostly I do these puzzles for enjoyment, but lately it's also become a canary in a coal mine, allaying fears of early-onset Alzheimer's or other age-related dementia.

The more likely scenario is that within five years, I will be a caregiver for my parents, one of whom, while not having Alzheimer's, is probably on the way to a dementia diagnosis. I am far from the only one who will experience life in this manner. This makes Jean M. Denton's *Walking Each Other Home* vitally important.

Companionship is the key for those undergoing a life with this diagnosis. As Denton points out early on: "No dementia is solitary, especially for those whose lives have intertwined. We walk together, caregiver and care recipient, each having a different experience with the same dementia. We walk together even if we are living apart. We walk each other home, even though dementia takes us to different destinations." Both of the people within the bond of caring need companionship, and often the spiritual aspect is neglected. *Walking Each Other Home*

addresses this need.

Denton devotes space in chapter three, "What It Means to Care," to emphasizing how much "caregiving is minimized and marginalized, viewed as a private matter rather than a social responsibility." She wants to open that perspective, as well as the view that women are society's natural, and only, caregivers.

While this book is focused on the individual, Denton's background in public health and in nursing suggests that she would love for individuals to advocate together for a change in attitudes toward this crucial role. More than once does she remind the reader that all of us "are caregivers, will be caregivers, or will be care-receivers."

Walking Each Other Home is not a read-straight-through memoir, as other chronicles of dementia have been, though it does function in part as a memoir of Denton and her husband, Tom, who died of Alzheimer's.

The format is that of a devotional, divided into five engaging and accessible parts that map out what life with a dementia care-receiver might look like. Each part is then subdivided into chapters, each of which includes a bit of memoir, followed by Denton's reflection on that experience, wisdom in the form of a poem or passage from a spiritual guide (the Gospels, Wendell Berry, Emily Dickinson), and questions for the reader to reflect on. All of this is quite apt for the author's stated purpose to "help you articulate your own spiritual story."

Denton's experience as a spiritual director and Episcopal priest, not to mention her journey with her late husband, shines in her professional and pastoral writing. Her afterword wraps all up by talking about what success looks like. Denton's excellent caregiving in *Walking Each Other Home* makes this a book every cleric should keep a few copies of on the shelf, in order to

give to those in such situations.

When my turn comes to be a caregiver for a parent with dementia, this book will be one of my companions, thanks to the Dentons' journey of faith in love.

* * *

Superficial, but Still Appreciated

The Stranger in the Lifeboat

By Mitch Albom

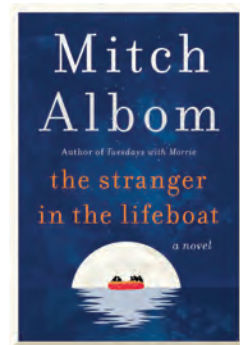
Harper, pp. 271, \$23.99

Review by Christine Havens

Mitch Albom's latest novel, *The Stranger in the Lifeboat*, opens with a mystery. Survivors from a shipwreck, adrift in a lifeboat, pull a young man from the ocean. It's been three days since the yacht they were on suffered a catastrophic event and sank. There's no way this person could have survived in the ocean for that long.

To deepen the mystery, he tells the group of 10, in response to their queries, "I am the Lord." He has appeared because he has heard their pleas for help, but he can only save them if all in the raft "believe I am who I say I am."

The story moves on from there, unfolding slowly in a notebook kept by Benji, one of those employed on the *Galaxy*, a yacht owned by a billionaire who has gathered other elites for a "Grand Idea" cruise in order to jumpstart their creativity to further improve the world. Albom also gives readers chapters that show the discovery of the raft a year after the wreck, as well as news broadcasts intended to give con-



text for the voyage and for some of the passengers who ended up on the raft.

Ron Charles uses the phrase “superficial spirituality” as a descriptor as he utterly pans the book in his review for *The Washington Post*. I tend to agree with his assessment; that phrase stuck with me when I saw it on Twitter while I was reading the book. It seems apt and applicable to much of what many people like, given the novel’s bestseller status.

Other reviews, such as the one from *Kirkus*, are more positive, asserting that Albom’s fans will love it and that it is a thoughtful, heartfelt story sure to make readers cry. I must admit to a moment of misty eyes at one point.

The book felt at times like a *Twilight Zone* episode or like the series *Lost*, with easy answers about how God works in the world and how our fates are justly determined by God. That early-on restriction given by the Lord about salvation does not coincide with what I learned at seminary. I also felt manipulated into that moment of tears by one of the clichés of theodicy — a child drowning at the age of 4.

There are other clichés, too — such as the rebellious Irishman blowing up the yacht in payback for the excesses of the rich (trust me, this is not a spoiler). Despite my largely incredulous marginalia scribbled as I read, I do not want to totally dismiss Albom’s work. What I did appreciate is that reading *Stranger in the Lifeboat* provoked me into rereading the Gospels, and into reconsidering some works of theological fiction that offer deeper insight into questions of God and salvation, such as *Piranesi* by Susannah Clarke or C.S. Lewis’s *Till We Have Faces*.

What I valued in Albom’s work was the reminder that God does love us, even if we can only perceive that and witness it to others in our own very human, superficial ways.

Christine Havens is a poet and writer and a graduate of the Seminary of the Southwest whose work has appeared in The Anglican Theological Review and Mockingbird Ministries’ blog, mbird.

Establishment, Virtue, and Perfect Freedom

WASPs

The Splendors and Miseries of an American Aristocracy

By Michael Knox Beran

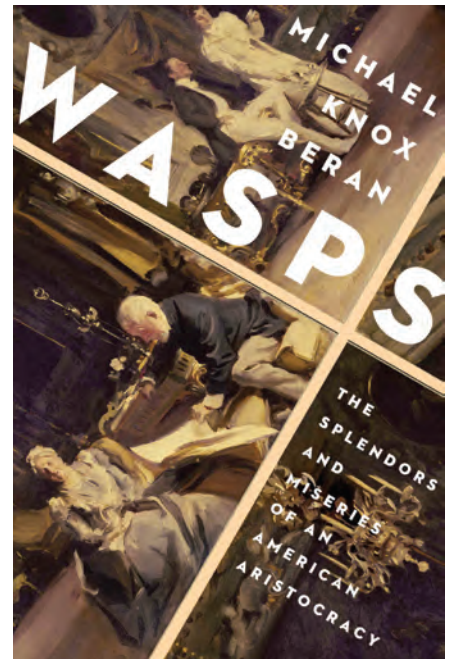
Pegasus, pp. xiv + 530, \$30

Review by W.L. Prehn

Michael Beran’s great book appears for most of the journey to be an elegy or an epitaph, but in the end it is neither. *WASPs* is rather a sauntering, fascinating, brilliant, and ultimately hopeful essay reminiscent of the ponderous writing of Montaigne. Beran’s work leaves the strong impression that (to borrow an idea from Mark Twain) the death of WASP culture has been greatly exaggerated.

Not that Beran is always positive about WASPs or their legacy. His ethnological sketch is plenty skeptical, but it admires WASPs on the sly. The story is at once bright and shadowy, hopeful and dejected. Beran’s very ambivalence about the White Anglo-Saxon Protestant establishment in America between the Gilded Age and the Vietnam War leaves an opening in his mind’s eye for the possibility that there is a light shining in the darkness. The epigraph to each of the 37 chapters of this book is a quotation from Dante’s *Divine Comedy*. While the word *commedia* denotes a happy ending, our Virgil leads us through infernos and purgatories aplenty.

Beran was prepared at Groton and is an Ivy League-educated lawyer who lives with his family in Westchester County. He knows of what he writes. He has written several highly praised books and is a contributing editor of *City Journal*. Beran articulates what everyone knows but cannot, or would not, say: that there has been an aristocracy in democratic America and, if



the people of this American elite failed to bring us the republic of poetry to which their personal formation aspired, what Beran calls Dante’s “fair sheepfold,” we nonetheless find their high aim inspiring. This story is entirely relevant to Episcopalians, since the lines charting the rise and fall of the WASP establishment in the United States will suffice to indicate the progress and the regress of the Episcopal Church.

Who are the WASPs Beran writes about? It is a sizeable company and a Who’s Who. It includes the personages and circles of Theodore Roosevelt, Phillips Brooks, Vida Scudder, Henry James, Henry Stimson, T.S. Eliot, George Santayana, Walter Lippman, Eleanor Roosevelt, Franklin Delano Roosevelt, Whittaker Chambers, Edmund Wilson, Jacqueline Bouvier Kennedy, Joe Alsop, the Bushes, and scores of others.

The longest of Beran’s many long

(Continued on next page)

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footnotes explains the motto of Groton School, *Cui servire est regnare*. It is the Latin translation of this line in a familiar prayer book collect: “whose service is perfect freedom.” Beran’s exegesis of the motto is masterful and proves that this maxim is not patrician but thoroughly Christian. Who achieves self-rule and thus freedom will have done so by total service of a king, Jesus.

That Beran goes to such pains to make the meaning of the motto clear is a significant sign of the *agon* driving

The old habits and virtues of civic culture would go a long way to making things better.

his essay. While *Cui servire est regnare* is a signpost found at the intersection of Christian faith and establishment elitism, Beran wants us to understand that the high WASPs were aiming for something never reducible to class, race, gender, ethnicity, sexuality, or one’s chosen ecclesial affiliation.

Beran includes an important quotation from Reinhold Niebuhr’s *Moral Man and Immoral Society* (1932): “The moral attitudes of dominant and privileged groups are characterized by universal self-deception and hypocrisy.” But Niebuhr’s words are only half-true. Discrimination, seeing what’s what and what is real, and good judgment — these must be accounted virtues, and WASPs are known for them. Dr. Johnson insisted that “judgment is forced upon us by experience.” Elites in any country have experienced much. This is one reason for their debilitating complexes, but it also explains wisdom and advantage. We can be confident that elite Americans will be trustworthy judges, bellwethers, setters of tone, and routinely cursed for being so human.

Beran’s assessment of the American situation seems entirely rational. We once had leaders whose virtues usually overpowered their vices. Today we

have vicious leaders who believe power is virtue. In any case, Beran proves his ambivalent WASP credentials by finding our country “an antiseptic space” that is “scrubbed of anything that might speak to the heart” (439). Deeply informed by the Christian religion, the high WASPs believed in the dignity and potential of human nature.

Failing to realize the progress they imagined, they often despaired but they did not seek to assuage their existential pain by “mating with machinery.” It takes him 355 pages to get there (we do not mind his many fascinating *excursi*), but Beran at last suggests that, in the unsatisfying phenomenon we call “America,” our very best people have in fact served well and have intelligently adumbrated our Ideal Type. The profound shortcomings of the existing Thing are lamented along the way, but the vision remains.

Beran believes the stakes are high. If the old WASPs often failed to use their power and advantages to effect the regeneration they craved, they aimed for the correct target. Today’s elites are “morbidly technical, beguiled by rockets, spaceships, and synthetic ventures in immortality” and *not* on “the path to the fair sheepfold.” The old habits and virtues of civic culture would go a long way to making things better.

“Both our elites and those who challenge them defend their ideas of human thriving not through appeals to the good, or to a higher conception of excellence, but by promises of greater or more widely diffused material abundance; given a certain income, the requirements of flourishing are then largely met. Matter and utility triumph over the longing for virtue, beauty, and *areté*.” Aristotle and Beran agree. Seeking after the merely useful does not “become free and exalted souls” but slaves.

The Rev. Dr. W.L. Prehn is a principal of Dudley & Prehn Educational Consultants and priest in charge of St. Mark’s in Coleman, Texas.

Apologetics for Our Time

Humbler Faith, Bigger God

Finding a Story to Live By

By Samuel Wells

Erdmans, pp. 272, \$22.99

Review by Leander Harding

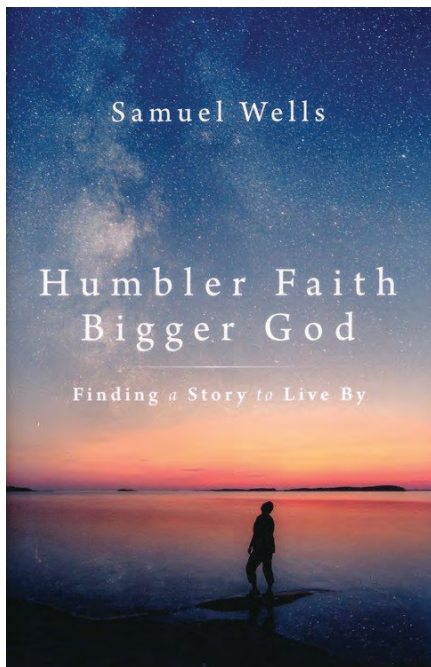
Sam Wells is a well-known priest in the Church of England who has served on both sides of the Atlantic. He is the rector of St. Martin-in-the-Fields in London and has more than 40 books to his credit.

This is an intriguing book of apologetics, built around what Wells has found the 10 most common objections to the Christian faith. They are: crutch for the deluded, catalogue of betrayals, fairy tale for the infantile, drug for the poor, intolerant poison, perpetrator of terrible harm, cause of endless conflict, one path among many, arrogant narcissism, and cruel fantasy. He divides these into five complaints about God and five about Christians.

I find the most winsome part of the book its organizational scheme. Rather than offering a militant defense against each of these accusations, Wells wants to take them seriously and use them as an opportunity for reflection, repentance, and retrieval of a deeper and more nuanced understanding of the apostolic faith, the humbler faith, and the bigger God of the title.

The structure of each chapter is an adaptation of St. Thomas Aquinas’s method in the *Summa*. Wells wants to combine the clarity of St. Thomas with the “tenderness of the pastor-theologian.” Each chapter begins with what he calls “the old, old story: a broadly traditional orthodox Christianity.” The challenges to that account are then presented.

There follows a “rival story,” which is “what an educated, rational, contemporary person would generally think.”



Wells then points out problems with the rival story and ends each chapter by offering his own “story to live by.” The story to live by is a reconstruction of the standard telling of the Christian story that takes on board legitimate critique by a combination of *ressourcement* and necessary adjustments that Wells believes must be made in the light of contemporary knowledge and culture.

I consider the strongest part of the book its recognition of legitimate criticisms as a way into a more comprehensive and catholic view of the great tradition. The execution of the plan is uneven. It is a very challenging task to summarize great sweeps of biblical and theological material in the space of a few pages. The result is sometimes brilliantly articulate and sometimes too condensed and opaque to help someone without more than a little theological literacy.

In the preface Wells identifies himself as a preacher first and writer second. It is an effective homiletical technique to introduce a memorable word and use that word as a mnemonic device around which to build the sermon. An example is his use of the

word *forever*. In the chapter “Crutch for the Deluded,” Wells introduces the Thomistic distinction between essence and existence as a way of thinking about God. He affirms that *forever* is another word for essence.

Essence then becomes personified as the personal God who does not want to let existence spiral away in dissolution and who then resolves to restore the relationship between essence and existence that existence had sundered. We then move quickly to the Resurrection and the promise that “essence being with existence was no temporary gesture but a forever thing.”

I can imagine that this account is much more compelling when delivered by a passionate preacher who has developed a relationship with a congregation over time. Timbre of voice and that vast communication that comes through presence and connection can fill in this outline.

I think it would be hard to follow without the personal presence of the preacher to open it up. There is a similar presentation on the Trinity based on being as “being with.” I admire the efforts to bring the great tradition into evangelism and apologetics, but I think Wells is asking a lot from the causal reader with only the printed page to guide her.

Wells takes up the contentious issues of sexuality in the chapter on “Intolerant Poison.” He believes that new science and social understandings require a revision of the traditional Christian sexual ethic, and he affirms same-sex marriage. He believes the ethic of the old story, properly understood, was against sexual exploitation in unequal power relationships; and that the culture that gave rise to the Bible did not know homosexuality is not a choice and did not know about faithful, monogamous, and affirming relationships between persons of the same sex. Both assertions are debatable. But Wells asks for understanding of those who are cautious about the “social and biological” context.

When he comes to the story to live by, Wells presents a lovely argument for exclusive sexual fidelity between married persons based on an exposition of the commandment against coveting as an ethic of thanksgiving and contentment with the infinite depth of God’s blessings. The good gifts God gives are always “enough.” Properly understood, the gift of another person has an infinite depth. There is always enough there to appreciate, to understand, and to serve.

Properly understood, the gift of another person has an infinite depth. There is always enough there to appreciate, to understand, and to serve.

The book ends with a study guide and a contemporary creed that is a combination of paraphrase and exposition of the historic creeds. The book would certainly provide the basis for an interesting discussion in some settings, and seems just right for the metropolitan urban setting where Wells ministers.

I think it would be a good choice for those who have some background in the faith and have been alienated by the concerns that Wells describes. I think it would be less useful as first evangelization or first catechesis.

Wells is attempting an inviting and yet faithful presentation of the apostolic faith that embraces in the most generous way some of contemporary culture’s most sacred values. I think he goes a bit too far in the direction of cultural accommodation, but I can imagine that for others it will be just right.

The Very Rev. Dr. Leander S. Harding is dean of the Cathedral of All Saints in Albany, New York.

Better Democracy Through Disagreement?

Why Religion Is Good for American Democracy

By Robert Wuthnow

Princeton University Press, pp. 328, \$29.95

Reviewed by D. Stephen Long

Robert Wuthnow's informative work is filled with insights about religions' role in American democracy. Religions, he claims, oppose tyranny because of the conflicts they generate (chapter 1); contribute to liberty of conscience through the "multiple options" set forth on participation in war (chapter two); require freedom of assembly to accommodate their diverse forms (chapter three); promote human dignity across the political spectrum by addressing indignities (chapter four); keep alive discussions of inclusion on emigration and citizenship (chapter five), and on wealth disparity through the prosperity gospel, philanthrocapitalism, faith-friendly initiatives, and Catholic social teaching (chapter six); and lead debate on health and vaccines through "resistance, adaption, and advocacy" (chapter seven).

Reading this too hasty summary should produce confusion in the reader. One might have presumed that religions are good for American democracy because of their unifying or reconciling character, but Wuthnow makes the opposite claim. The diversity and disagreements religions produce, internally and externally, require democratic means for their accommodation. Religion is good not as a unifying force but "because of religion's capacity to bring diverse values, interests, and moral claims into juxtaposition with one another."

Religions are less useful because they promote peace, truth, or goodness, and more because they are sites of

contestation. Wuthnow's argument is framed by the agonistic pluralism set forth by political philosopher Chantal Mouffe. Democracy flourishes when it is agonistic.

Deliberative democracy that seeks to ground it in reasonable consensus (John Rawls or Jürgen Habermas), or a neo-Aristotelianism that affirms a rational, comprehensive conception of the good to which politics can be ordered (Alasdair MacIntyre), he says, diminishes democracy by preempting messy, divergent, and irreconcilable interests for a premature unity. Contra Plato's noble lie, Augustine's tranquility of order, or even R.J. Rushdoony's Christian nationalist Reconstructionism, religion serves democracy best not through its unifying potential but in its divisiveness. The argument is intriguing, but one must accept Mouffe's noncognitive political philosophy, with its paradoxical claim that conflict integrates, for it to work.

Wuthnow's work is a sociology of religion; it is neither a theology nor an ethics. He can describe events without moral evaluation, such as J.C. Penney and Conrad Hilton's affirmation of faith because it was good for business, the U.S. Supreme Court's use of Paul Tillich's ultimate concern to define religion, or the fact that sex workers regularly set up business at revivalist camp meetings. There is much more to learn in his well-crafted narrative, but do not expect him to make theological or ethical evaluations, or at least to make them too explicit. They are present. After all, *good* is in the title.

Description and evaluation are finally inseparable, even to a careful sociologist like Wuthnow. He is rightly concerned about "autocratic tenden-

cies" in Western democracies that have led to an unhealthy "polarization." He does not let the reader know about this concern until the concluding pages, but I think it sets the context for the work and offers two possible interpretations.

On the one hand, Wuthnow alleviates the anxiety of those who think religions in America are contributing to the decline of democracy. We need no more handwringing over how to fix religion if it is to be good for democracy. Messy religions contribute to democracy by their messiness.

On the other hand, Wuthnow acknowledges that authoritarian tendencies in religion threaten democracy. This second interpretation is not in tension with the first. They work together because of his alternative prescription on how to address these tendencies. Democracy is agonistic pluralism. Religions should take their place within it.

The advantage of Wuthnow's analysis is that it steers clear of pious, sentimental claims like "Let's just find common ground," or "Can't we discover what unites us?" He also avoids the all too common bland appeal to centrism. Refreshingly, he does not ask us to "meet in the middle." Give us the edges, let them present their arguments, and let's debate what is right or wrong about them.

The disadvantage is that it might underwrite the claim that expressions of interest alone, rather than truth, reason, or goodness, form the basis for political society. It might be too descriptively accurate. If so, we may have no rational means to adjudicate our differences, even our polarization.

Dr. D. Stephen Long is Cary M. Maguire University Professor of Ethics at Southern Methodist University.



Light on a Crucial Theological Voice

Karl Barth

A Life in Conflict

By Christiane Tietz

Translated by Victoria J. Barnett
Oxford, pp. 480, \$32.95

Review by J. Scott Jackson

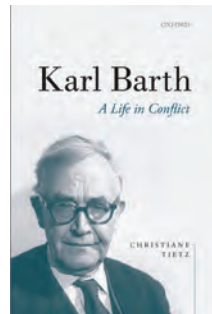
From his childhood in Bern, Switzerland, Karl Barth showed a penchant for starting brawls, just as his revolutionary theology still inspires debate five decades after his death. Barth's shadow looms large over modern Christian thought, and one century after his incendiary *Epistle to the Romans* (second edition) was published, avid interest in his work grows apace, as conferences and monographs parse his massive oeuvre with increasing precision and detail.

Given his legacy as a seminal ecumenist thinker, often accounted among the likes of a Calvin or an Aquinas, Barth has not heretofore been the subject of a critical biographical monograph — until Christiane Tietz of the University of Zurich published her definitive, erudite, yet accessible work, recently translated into English.

Drawing from recently published material, including personal correspondence released to the public by Barth's descendants, Tietz's work fills a major scholarly lacuna and deserves wide readership among pastors, teachers, students, and lay believers. The density, prolixity, and rhetorical complexity of Barth's writings — especially his 13-volume *Church Dogmatics* — have daunted, perplexed, and discouraged myriad would-be readers.

Works on Barth's theology abound; Tietz puts flesh on the passionate and fraught human being who birthed it. We find here Barth as a precocious theology student, chafing against his father's moderate conservatism while

he pursued immersion in modernist theologies in Berlin and Marburg. We see, later, a loving father of five, wrestling with his grief in the funeral homily for his son, Matthias, who died at age 20 after a climbing accident.



Most notably, Tietz sheds new light on one of the most excruciating and notorious aspects of Barth's life — a four-decade affair with his lover, “secretary,” and theological collaborator, Charlotte von Kirschbaum, who lived in the Barth household from 1929 until 1966, when she moved into a nursing home. Though theologically astute, she was content to work by his side and in his shadow day to day in their home office, compiling secondary sources, culling critical reviews of his work, and offering her feedback.

The author also insightfully helps to clarify Barth's public theology and fraught political engagements, subjects of increased attention in recent scholarship. At the outset of World War I, Barth's disillusionment with leading German academics who endorsed Kaiser Wilhelm's militarist nationalism spurred him to reject liberal Protestant theology and ethics, seeking a new foundation in the wholly other God of the New Testament, the Reformers, and Kierkegaard.

In the post-war chaos that fostered the National Socialist insurgency, Barth, a Swiss national working in the German academy, overcame his initial reluctance to enter the fray publicly and he joined the Social Democratic Party. Barth soon became a leader of the Confessing Church movement that resisted, perhaps too haltingly, Nazi efforts to coopt and control German Protestant churches.

Barth was a principal author of the

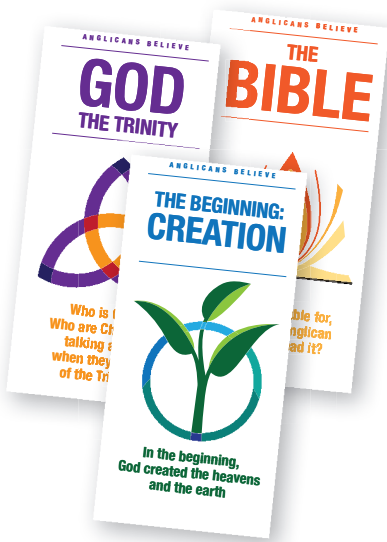
Barmen Declaration (1934), which asserted the freedom of the gospel and sole lordship of Jesus Christ over against all temporal rulers. Barth later regretted his failure to condemn the scapegoating of Jews that came to genocidal fruition in the Final Solution. Such was the notoriety of Barth's protest that Hitler personally reviewed his dossier. Barth eventually was banned from speaking and his writings were confiscated.

Barth's refusal, as a civil servant, to sign an unqualified oath of loyalty to the *Führer* sparked an official inquiry that estranged him from some members of the Confessing Church resistance and culminated in his dismissal from the University of Bonn. Barth incisively came to see National Socialism as a totalizing, anti-Christian religion that threatened ruin and destruction of all human values.

Controversy dogged Barth back in his homeland, as he repatriated at the University of Basel, where he taught until 1961. He angered Germans by urging Czech Christians to resist the Nazi takeover of their country, and accusations that he violated Swiss neutrality led to (unsuccessful) official efforts to censor him. Later, during the Cold War, Barth demurred from explicitly criticizing Communist regimes as he had the fascists, eliciting harsh criticism from Brunner, among others.

Theological strife followed Barth to the latest stages of his unfinished *Dogmatics*, as his rejection of infant baptism garnered criticism. Though Barth's life and work will no doubt continue to engender controversy, Tietz ably demonstrates that Barth's voice can continue to inform the quest for an authentic discipleship and theology.

J. Scott Jackson is a theologian, independent scholar, and writer living in Northampton, Massachusetts.



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The Rev. **Catherine A. Ballinger** is associate rector of St. Paul's, K Street, Washington, D.C.

The Rev. **Kevin Barron** is the Diocese of Central Pennsylvania's associate for congregational vitality and Shaped by Faith.

The Rev. **Eric Biddy** is rector of St. Paul's, Augusta, Ga.

The Rev. **David Blank** is interim rector of St. David's, Lansing, Mich.

The Rev. **Nathan A. Biornstad** is rector of St. Wilfrid of York, Huntington Beach, Calif.

The Rev. **Lisa Bornt** is interim rector of St. Mark's, Highland, Md.

The Rev. **Kathy Boss** is priest in charge of Good Shepherd, Nashua, N.H.

Ms. **Sarah Stonesifer Boylan** is dean of the Diocese of Central Pennsylvania's Stevenson School for Ministry.

The Rev. **Tim Crellin** is rector of St. Paul's, Gardner, Mass.

The Rev. **Sylvia R. Czarnetzky** is assisting priest at St. Monica's, Naples, Fla.

The Rev. **Joshua Daniel** is associate rector at St. Columba's, Washington, D.C.

The Rev. **Adrian Dannhauser** is priest in charge of Incarnation, Manhattan, New York.

The Rev. **Judy Davis** is interim rector of St. Mark's, Richmond, Va.

The Rev. **Guilherme De Acevedo** is priest in charge of St. Paul's, Patchogue, N.Y.

The Rev. Canon **Ben DeHart** is canon of the Cathedral of the Advent, Birmingham, Ala.

The Rev. **Ted Estes** is interim priest at St. Philip's, Joplin, Mo.

The Rev. **Christopher Exley** is rector of All Hallows', Wyncote, Pa.

The Rev. **David Faulkner** is rector of St. Cyprian's, Lufkin, Texas.

The Rev. **Claire Field** is associate rector of Trinity, Marble Falls, Texas.

The Rev. **Don Fleischman** is priest in charge of Good Shepherd, Sun Prairie, Wis.

The Rev. Canon **Holly Herring** is rector of St. Anthony in the Desert, Scottsdale, Ariz.

The Rev. **Allen Hill** is chaplain of Episcopal University Center, Florida State University, Tallahassee, Fla.

The Rev. **Rachel Hill** is vicar of Grace Mission, Tallahassee, Fla.

The Rev. Dr. **Lucy Lind Hogan** is assistant priest at All Saints', Frederick, Md.

The Rev. **Kerry Holder-Joffrion** is priest in charge of the Episcopal Church of West Kauai, Kalaheo, Hawaii.

The Rev. **Carole Horton-Howe** is priest in charge of St. Thomas of Canterbury, Temecula, Calif.

The Rev. Canon **George Kavoov** is the Diocese of Lexington's canon missionary.

The Rev. **Thea Keith-Lucas** is chaplain at Massachusetts Institute of Technology, Cambridge, Mass.

The Rev. **Ron Keel** is interim rector of Christ Church, Springfield, Mo.

The Rev. **Karen Kelly** is interim rector of St. Paul's, St. Joseph, Mich.

The Rev. **Jennie Ketner** is interim priest at All Saints', Wheatland, Wyo.

The Rev. **Tom Ketner** is interim priest at St. John the Baptist, Glendo, and Christ Church, Glenrock, Wyo.

The Rev. **Yein Kim** is priest for congregational life at Trinity, Wall Street, New York.

The Rev. **R. Douglas Kirby** is interim associate rector of St. John's, Lafayette Square, Washington, D.C.

Mr. **Charles LaTour** is head of the upper school at St. Martin's Episcopal School, Metairie, La.

Ms. **Tanna Leclair** is Eastern Region youth missionary for the dioceses of Eastern and Western Michigan.

Ms. **Lauralyn Lee** is chief of staff and chief operating officer at the Washington National Cathedral, Washington, D.C.

The Rev. **Angela Lerena** is associate rector of St. Michael's, Colorado Springs, Colo.

The Rev. Dr. **Cynthia Lewis** is priest in charge of St. Christopher's, Boulder City, Nev.

The Rev. **Steve Lindsay** is deacon in charge, Ascension, Parkesburg, Pa.

The Rev. Canon **Tracie Little** is the Diocese of Eastern Michigan's canon to the ordinary.

The Rev. **Peggy Lo** is rector of St. Alban's, Austin, Texas.

The Rev. **Kit Lonergan** is priest for welcome and care at Trinity Church, Boston.

The Rev. Dr. **Matthew McCormick** is interim rector of St. Thomas', North Charleston, S.C.

The Rev. **David McElwain** is rector of St. Alban's, Worland, and parish priest of St. Andrew's, Basin, and St. Andrew's, Meeteetse, Wyo.

The Rev. **Kit McLean** is priest in charge of All Saints', Ponchatoula, La.

The Rev. Canon **Andrea McMillan** is priest in charge of All Saints', Beverly Hills, Calif.

The Rev. **Daniel McMillan** is parish deacon at St. Andrew's by the Sea, Pacific Beach, Calif.

The Rev. **Bruce McPherson** is interim rector of St. David's, Roland Park, Baltimore.

The Rev. **Dan Messier** is interim rector of St. Andrew's, Nogales, Ariz.

The Rev. **Garrett Mettler** is interim priest at St. Stephen's, Armonk, N.Y.

The Rev. **Kerri Meyer** is priest in charge of Trinity, Litchfield, Minn.

The Rev. **Richard Miles** is interim rector of Grace, Georgetown, Washington, D.C.

The Rev. **Chris Miller** is middle school religion teacher and chaplain at St. Stephen's & St. Agnes School, Alexandria, Va.

The Rev. **Megan Miller** is associate for children and lifelong formation at Trinity, Indianapolis.

The Rev. **Paula Miller** is rector of St. Michael and All Angels', Lincoln Park, Detroit.

The Rev. **Virginia Monroe** is interim rector of St. Thomas', Huntsville, Ala.

The Rev. Dr. **Jenny Montgomery** is assistant rector at St. Paul's, Richmond, Va.

The Rev. **Helen Moore** is interim priest at St. Andrew's, Hanover, Mass.

The Rev. Canon **Richard Norman** is the Diocese of Southwest Florida's chief of staff.

The Rev. **Mark W. Ohlemeier** is priest in charge of St. George's, Belleville, Ill.

The Rev. Dr. **Jennifer Oldstone-Moore** is rector of St. Andrew's, Greencastle, Ind.

The Rev. **David Peebles** is priest in charge of Epiphany, Tallassee, Ala.

The Rev. **Christopher Phillips** is assistant rector at St. Mark's, Washington, D.C.

The Rev. **Adam Pierce** is associate rector of Trinity, Indianapolis.

The Rev. **Joie Baker Pierce** is priest in charge of St. Mary's, Fleeton, Va.

The Rev. **Jenn Pilat** is priest in charge of St. Anselm's, Shoreham, N.Y.

The Rev. **Sarah Reynolds** is associate rector at St. John's, Bethesda, Md.

The Rev. **Steve Rorke** is interim rector of St. John's, Broad Creek, Fort Washington, Md.

Ms. **Michelle Ruiz** is the dioceses of Eastern and Western Michigan's assistant for communications.

The Rev. **Carol Sedlacek** is the Diocese of Oregon's interim missionary for special projects.

The Rev. **Nikki Seger** is associate rector of St. Boniface, Sarasota, Fla.

The Rev. **Jean-Pierre Seguin** is parish clergy at Grace, Port Jervis, N.Y.

The Rev. Canon **Barbara Harrison Seward** is rector of Trinity, Easton, Pa., and the Diocese of Bethlehem's Southern canon missionary.

The Rev. **Phillip Shaw** is interim rector of St. Luke's, Prescott, Ariz.

The Rev. **Susie Shaefer** is the Diocese of Michigan's associate for transitions and local ministry.

The Rev. **Serena Sides** is interim rector of St. Bartholomew's, Nashville, Tenn.

Ms. **Bronwyn Skov** is the Episcopal Church's Safe Church manager.

The Rev. Canon **Barbara Harrison Seward** is the Diocese of Bethlehem's Southern canon missionary.

The Rev. **George Sherrill** is priest in charge of Trinity, Roslyn, N.Y.

The Rev. **David Showers** is interim rector of St. Luke's, Eastport, Md.

The Rev. **Melesa Skoglund** is rector of St. Thomas of Canterbury, Greendale, Wis.

The Rev. Canon **Chad Slater** is the Diocese of West Virginia's canon to the ordinary.

The Rev. **Claudia Wyatt Smith** is priest associate at St. Alban's, Cape Elizabeth, Maine.

The Rev. **Felicia Smith Graybeal** is rector of St. Paul's, Fort Collins, Colo.

The Rev. **Colville Smyth** is interim rector of St. Matthew's, Chandler, Ariz.

The Rev. **Ginger Solaqua** is interim priest at Our Redeemer, Lexington, Mass.

The Rev. **Jim Speer** is priest in charge of St. James', Higganum, Conn.

The Rev. Canon **Stephanie Spellers** is priest associate at St. Bartholomew's, Manhattan, N.Y.

The Rev. Canon **Michael Spencer** is the Diocese of Southern Ohio's canon for transitions and congregational vitality.

The Rev. **Marion Sprott-Goldson** is vicar of Advocate, Chapel Hill, N.C.

The Rev. **Lionel Starkes** is priest in charge of St. Matthew's, Las Vegas.

The Rev. **Jim Steen** is interim rector of Epiphany, South Haven, Mich.

The Rev. Sr. **Diane Stier** as rector of St. John's, Mount Pleasant, Mich.

The Rev. **Lucy Stradlund** is associate rector for liturgy and pastoral care at St. Paul's, Win-

ston-Salem, N.C.

The Rev. Canon **Chris Streeter** is the Diocese of Central Pennsylvania's canon to the ordinary for congregational life.

The Rev. Dcn. **Trisha Thorne** is executive director of the Diocese of New Jersey's Episcopal Community Services.

The Rev. **Ed Thornely** is associate rector at St. Patrick's Church and chaplain at St. Patrick's Episcopal Day School, Washington, D.C.

The Rev. **Mary Thorpe** is interim rector of Christ & Grace Church, Petersburg, Va.

The Rev. **Sara Thorpe** is parish deacon at Christ Church, Kensington, Md.

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

Ms. **Diane Trupiano** is the Diocese of Michigan's associate for communications and events.

The Rev. **Elizabeth Wigg-Maxwell** is priest in charge of St. Andrew's, Harrington Park, N.J.

The Rev. **Jane-Allison Wiggin** is priest in charge of St. Luke's, New Orleans.

The Rev. **Hannah Wilder** is associate rector of St. Andrew the Apostle, Encinitas, Calif.

The Rev. Dr. **Christopher I. Wilkins** is rector of St. Mark's, Silver Spring, Md.

The Rev. **Richard Wineland** is chaplain at the Episcopal School of Nashville.

Mr. **Randy Winton** is director of summer camp and youth programs at Camp Weed, Live Oak, Fla.

The Rev. **Sammy Wood** is interim rector of St. Mary the Virgin, Manhattan, New York.

The Rev. **Sarah Wood** is lead chaplain at Trinity School, Manhattan, New York.

The Rev. **Dee Woodward** is bridge priest at St. James', Groveland, Mass.

The Rev. **Korey Wright** is rector of St. Thomas', College Station, Texas.

The Rev. **Tim Yanni** is rector of St. John the Baptist, Glendale, Ariz.

The Rev. **Justin Yawn** is priest in charge of St. Francis in-the-Field, Ponte Vedra Beach, Fla.

The Rev. **Tammy Young** is rector of St. John's, Little Silver, N.J.

The Rev. Dr. **Alfred T.K. Zadig Sr.** is priest associate at Christ Church, Westerly, R.I.

The Rev. **Luther Ziegler** is interim pastor of Holy Trinity Evangelical Lutheran Church, Newington, N.H.

The Rev. **Elizabeth Ann Zivanov** is interim rector of Christ Church, Las Vegas.

Retirements

The Rev. **Katy Anderson** as parish pastor of All Saints', Heppner, Ore.

The Rev. **James Barnhill** as rector of St. Peter's, Jacksonville, Fla.

The Rev. **Michael Bartolomeo** as rector of Trinity, Northport, N.Y.

The Rev. **Margaret (Toppie) Bates** as priest associate at St. James', Skaneateles, N.Y.

The Rev. Canon **Dedra Ann Bell-Wolski** as priest in charge of Christ Church, St. Marys, Ga.

The Rev. **Mary Kay Brown** as rector of St. David's, Ashburn, Va.

The Rev. **Karen Campbell** as rector of Christ Church, Sag Harbor, N.Y.

Canon **Jerry Carroll** as the Diocese of

Albany's canon for administration

The Rev. **Nils Chittenden** as rector of St. Stephen's, Armonk, N.Y.

The Rev. **Lynn Collins** as rector of St. John the Evangelist, Lynbrook, N.Y.

The Rev. **Rebecca Crise** as parish priest of St. Mark's, Paw Paw, Mich.

The Rev. **Christine J. Day** as rector of All Saints', Johnson City, N.Y.

The Rev. **Meg Decker** as rector of Trinity, Escondido, Calif.

The Very Rev. **Sandra DePriest** as vicar of Good Shepherd, Columbus, and St. John's, Aberdeen, Miss.

The Rev. **Hugh Dickinson** as associate priest at St. Mark's, Grand Rapids, Mich.

The Rev. **Michael Ellis** as rector of St. Francis in-the-Field, Ponte Vedra Beach, Fla.

The Rev. **Paula Englehorn** as priest in charge of Good Shepherd, Macomb, Ill.

The Rev. **Manuel Faria** as rector of St. Peter's, Beverly, Mass.

The Rev. **Richard Hamlin** as priest in charge of St. Paul's, Angelica, and Christ Church, Cuba, N.Y.

The Rev. **Michael Harmuth** as assisting priest at St. Michael and All Angels', Dallas.

The Rev. **John R. Henry** as vicar of St. Peter's, Chesterfield, Ill.

The Rev. Dr. **Kevin Huddleston** as the Diocese of Milwaukee's canon for finance and administration.

The Rev. **Chris Huff** as rector of St. George's, Summerville, S.C.

The Rev. **Brenda Husson** as rector of St. James', Manhattan, New York.

The Rev. **Tony Hutchinson** as rector of Trinity, Ashland, Ore.

The Rev. Canon **Susan Joplin** as canon for spirituality at St. Paul's Cathedral, Oklahoma City.

The Rev. **John Kirkman** as parish priest of St. John's, Ionia, Mich.

The Rev. **David Knight** as associate priest for pastoral care at St. Stephen's, Richmond, Va.

The Rev. **James T. Kodera** as rector of St. Luke's, Hudson, Mass.

The Very Rev. **Shannon J. Leach** as rector of Grace in the Desert, Las Vegas.

The Rev. **Christie Leavitt** as priest in charge of St. Matthew's, Las Vegas.

The Rev. **Jim Liberatore** as rector of St. Andrew's, Pearland, Texas.

The Rev. Canon **E.T. Malone Jr.** as rector of Trinity, Scotland Neck, N.C.

The Rev. **Chris Mason** as priest in charge of Holy Family, Mills River, N.C.

The Rev. **Phebe McPherson** as rector of Epiphany, Odenton, Md.

The Rev. **David Niemyer** as rector of St. Mark's, Richmond, Va.

The Rev. Dr. **Martha Overall** as priest in charge of St. Ann's, Bronx, N.Y.

The Rev. **Terry Pannell** as rector of St. Mary the Virgin, Provincetown, Mass.

Mr. **Peter Pereira** as treasurer and chief financial officer of the Episcopal Church in Hawaii

The Rev. **David Pike** as rector of St. David's, Lansing, Mich.

(Continued on next page)

PEOPLE & PLACES

(Continued from previous page)

The Rev. **Patrick Raymond** as rector of Ascension, Chicago.

The Rev. **William Rich** as assisting priest at Trinity, Boston.

The Rev. **Rhonda K. Rubinson** as priest in charge of Intercession, Manhattan, New York.

The Rev. **Phil Seitz** as priest in charge of St. Mark's, Atlanta, and Christ Church, East Tawas, Mich.

The Rev. **Chuck Sharrow** as vicar of St. Paul's, Brownsville, Texas.

The Rev. **Frank Sierra** as priest in charge of St. Philip's, Joplin, Mo.

The Rev. **William Spaid** as canon missionary of the Diocese of Eastern Michigan's Southern Region.

The Rev. Canon **Scott Slater** as the Diocese of Maryland's canon to the ordinary and chief of staff.

The Rev. **Bonnie Smith** as priest in charge of St. Thomas', Windsor, N.C.

The Rev. **Carol Stewart** as priest in charge of St. John's, Wellsville, N.Y.

The Very Rev. **William L. Stomski** as dean of Trinity Cathedral, Reno, Nev.

The Very Rev. **Robyn Szoke-Coolidge** as dean of the Diocese of Central Pennsylvania's Stevenson School for Ministry.

The Rev. Dr. **Cynthia Taylor** as rector of Holy Comforter, Martinez, Ga.

The Rev. **Nelson Tennison** as priest in charge of All Saints', Ponchatoula, La.

The Rev. Canon **Allysin Thomas** as associate rector of St. Bartholomew's, Poway, Calif.

The Rev. **J. Barry Vaughn** as rector of Christ Church, Las Vegas.

The Rev. **Carol L. Walton** as priest in charge of St. Timothy's, Henderson, Nev.

The Rev. **Stephanie Yancy** as rector of St. Titus', Durham, N.C.

The Rev. Dr. **Alfred T.K. Zadig Sr.** as priest in charge, All Saints', Warwick, R.I.

Deaths

The Rev. **Lori Marleen Lowe**, SSAP, who nurtured clerical vocations among young adults and founded a religious order for older women, died April 25 at 75.



Lowe was a native of Atlanta, and a graduate of Georgia State College and Candler Divinity School. She was ordained in 1986, and served as an assistant and interim rector at four parishes in greater Atlanta and western Georgia before becoming rector of St. Mark's Church in LaGrange, Georgia, where she remained for 14 years. She later served parishes in the dioceses of Maryland and Chicago, and was rector of Grace Church, Sterling, Illinois, at the time of her death.

She directed the Diocese of Atlanta's Discerning Young Vocations Experience program for many years and stayed in touch with grad-

uates who served as priests.

In 2005, she was among the founders of the Society of St. Anna the Prophet, a religious order for women over the age of 50 devoted to elder care, pastoral outreach, worship, and service. Members of the order were present and offered prayers and support to the family during her last hours at Emory Hospital Center. Lowe is survived by her husband, the Rev. William McLemore, six children and stepchildren, and 11 grandchildren and step-grandchildren.



The Rev. Canon **Peter LeValley Spencer**, who led St. Paul's Church, Wickford, Rhode Island, to major growth in a 31-year ministry, died April 7 at 83.

He was a native of West Warwick, Rhode Island, growing up near his family homestead, built by his ancestors in 1722. He studied chemistry and religion at Brown University, and then served as a naval officer on active duty for two years before preparing for ministry at General Seminary.

After his ordination, he became curate of St. Paul's, Pawtucket, Rhode Island, before moving to Wickford in 1967. He became rector in 1971, and worked to develop a "community that is not dependent on clergy." Over his decades of ministry (the longest tenure in St. Paul's 315-year history), the congregation doubled in size, and developed a deep focus on ecumenical cooperation and service to the needy. In retirement, he assisted in parishes across Rhode Island.

He loved hiking and tending his garden and vineyard, always with a loyal black dog at his side. Spencer is survived by Eugenia, his wife of 61 years, four children, and four grandchildren.



The Rev. **Thomas H. Troeger**, a hymn writer and professor of homiletics and church music, died April 3 at 77.

Troeger grew up in New Jersey and upstate New York, and after study at Yale and Colgate Rochester Divinity School, he was ordained to the ministry of the Presbyterian Church (U.S.A.) and served a congregation in New Hartford, New York, for seven years. He was ordained to the ministry of the Episcopal Church in 1999, while retaining his ministerial status in the PCUSA.

In 1977, he became a professor of preaching and pastoral ministry at Colgate Rochester Divinity School. He later served for 14 years as a preaching professor and dean of academic affairs at Iliff School of Theology. His final 10 years of teaching were spent at Yale's Institute of Sacred Music.

Troeger was the author of 24 books, including four books of poetry; and wrote more than 400 hymn texts, including many focused on science and contemporary ethical issues. He was a regular columnist for *Lectionary Homiletics* and *The American Organist*, and received a lifetime achievement award from the North American Academy of Homiletics. He is survived by his wife of 54 years, Merle Marie.

SUNDAY'S READINGS

6 Easter, May 22

Acts 16:9-15 • Ps. 67 • Rev. 21:10, 22-22:5

• John 14:23-29 or 5:1-9

Everyone, Everything, and One Christ

“**F**or you are a people holy to the LORD your God; the LORD your God has chosen you out of all the peoples on earth to be his people, his treasured possession. It was not because you were more numerous than any other people that the LORD set his heart on you and chose you — for you were the fewest of all peoples. It was because the LORD loved you and kept the oath that he swore to your ancestors, that the LORD has brought you out with a mighty hand, and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt” (Deut. 7:6-8).

We, who are the chosen witnesses of the resurrection of Jesus Christ, may speak in similar words. We are God's chosen people, his treasured possession, his beloved children, who through the victory of Christ have been delivered from the house of slavery, that is, sin and death.

The Jewish people are an elect nation, the disciples of Christ an elect people, and all peoples of the earth are, in some sense, global partners in God's universal call. As St. Peter says, “I truly understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him” (Acts 10:34-35). Indeed, from a Christian perspective, all people and all creation are the raw material of a growing and living Church. This is not a matter of absorbing and dissolving differences into one dominant and domineering Church. Rather, all people with their varied gifts and all creation in its manifold and rich variety are the living stones from which the new creation is built up and enriched.

In Christ, God is calling and reaching out to every family, language,

people, and nation. "Let the peoples praise you, O God; let all the peoples praise you. Let the nations be glad and sing for joy, for you judge the people with equity and guide all the nations upon earth. Let the peoples praise you, O God; let all the peoples praise you. The earth has yielded its increase; God, our God, has blessed us" (Ps. 67:3-6).

We can learn from heaven and recall that the Church is a foretaste of a heavenly home. In his great revelation, St. John says, "And in the spirit he carried me away to a great, high mountain and showed me the holy city Jerusalem coming down out of heaven from God. I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. And the city has no need of sun or moon to shine on it, for the glory of God is its light, and its lamp is the Lamb. *The nations will walk by its light, and the kings of the earth will bring their glory into it.* Its gates will never be shut by day — and there will be no night there. *People will bring into it the glory and the honor of the nations*" (Rev. 21:10, 22-26).

The kings of the nations and all people bring their splendor, gifts, and wealth into the holy city, not as payment for entrance but as an acknowledgment that every blessing comes from above. This diverse multitude of saints walks amid divine light, drinks from the water of life, eats from the tree of life and draws healing from its leaves. What is this vision but a return to Eden and an ideal vision of a truly catholic Church in all its staggering diversity?

Thy will be done, on earth as it is in heaven!

Look It Up

Isaiah 60:3

Think About It

Christ is the true light to which all nations are drawn.

City of God

Incredibly, we hear Jesus praying for the Church of our time. "I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me" (John 17:20-21).

We believe because we have received the Word of life from others, who in turn received it from others and they from others in a long evangelical chain reaching back to Jesus and his first disciples. The staggering diversity of time and place does not undercut the essential oneness of the Church. Jesus prayed that the Church may be one, and his prayer should be regarded as both petition and answer.

We say in the Catechism that "The Church is one, because it is one Body, under one Head, our Lord Jesus Christ" (BCP, p. 854). Sharing in the life of the Head, the body shares in the glory that the Father gives to the Son and the Son to the Father, which glory Jesus calls "the love with which you [the Father] have loved me" (John 17:26).

A supernatural infusion of glory and love — that is, the Holy Spirit — elevates the Church and all her members into a divine vocation and existence such that present life is a foretaste of divine communion in the Holy Trinity. In some real and mysterious sense, we are on the threshold of glory, united to the source, purpose, and goal of all creation. We are one in Christ, but we are not yet perfectly one, for Jesus prays "that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me" (John 17:23).

While the path toward complete union with Christ is, in the end, assured, it remains at times perilous in this life because it requires the dissolution of the old humanity and all the evil to which it is continually tempted.

Human beings build cities, adopt customs, and exact punishments against those who offend accepted mores, often with horrid cruelty: nakedness, beatings, stocks, prisons, solitary confinement, all for the advancement of a social order of quite limited scope (Acts 16:20-24). Within defined parameters, the earthly city may show signs of peace, order, and high culture, but it is built and sustained by a ritual of violence. City-states are prodigious in finding reasons to war with other city-states, always for the preservation of some higher good. Humans are also willing, in various ways, to enslave each other or otherwise use each other as mere instruments for economic gain. A slave girl possessed by a demon is treated not as a person in need of sympathy and healing, but as a tool who "brought her owners a great deal of money by fortune-telling" (Acts 16:16).

The Spirit of the risen Lord enters this situation to create something new. At the command of Paul, the demon comes out of the girl. That deliverance, of course, "disturbs the city and its customs," and so provokes the force of the state against Paul and Silas. They are stripped, beaten, cast in prison, and have their feet fastened in stocks. But the risen Christ is an earthquake, the shaking of foundations, the opening of doors, and the unfastening of chains. The risen Christ disturbs the city to create a new one in which the glory and love of God are seen in every person and revered in everything.

Look It Up

Acts 16:33

Think About It

You are baptized. Now wash someone's wounds.

Three Meanings

The Jewish Feast of Pentecost was an agricultural festival celebrating the gift of land and the grain harvest. Pentecost became associated with the giving of the law, ten words, to Moses. Because Pentecost was a pilgrim festival, we observe “devout Jews from every nation under heaven living in Jerusalem” (Acts 2:5). These three meanings are fulfilled in Jesus Christ. The Lord Jesus is our land, harvest, and Word.

A New Land: Walking in the way of Christ is to step into a “land of unlikeness,” a new world, a redeemed and sanctified creation. The Spirit says to the churches, “Let the heavens rejoice, and let the earth exult, let the sea and its fullness sound forth; let the fields rejoice and all that is in them. Then all the trees of the woods will rejoice at the presence of the Lord, because he comes, because he comes to judge the earth” (Ps. 96:11-13, Vulgate). Jesus said, “Believe me that I am in the Father and the Father is in me; but if you do not, then believe me because of the works themselves” (John 14:11). Of the innumerable works of Christ, the Incarnation is a miraculous work and a great affirmation of the world of soil and water and living things. “O Lord, how manifold are your works! In wisdom you have made them all; the earth is full of your creatures. Yonder is the sea, great and wide, creeping things innumerable are there, living things both small and great. There go the ships, and Leviathan, that you formed to sport in it. These all look to you to give them their food in due season; when you give it to them, they gather it up; when you open your hand, they are filled with good things” (Ps. 104:24-28).

The Grain Harvest: Telling a parable, Jesus says, “The kingdom of God is as if someone would scatter seed on the ground, and would sleep and rise night and day, and the seed would sprout and grow, he does not know how. The earth produces of itself,

first the stalk, then the head, then the full grain in the head” (Mark 4:26-28). Jesus is the seed, the stalk, the head, and the mature grain. He is the first fruits of those who have fallen asleep. He is bread from heaven. The nourishment of his life passes from him to us, though in no way diminishing his nutritive power. We become what he is, and this is especially clear in the mystery of baptism and the Eucharist.

Using Leo the Great as a guide, consider two passages. Speaking of baptism, Leo says, “For the renunciation of the devil and the belief in God, the passing of the old state into newness of life, the casting off of the earthly image, and the putting on of the heavenly form — all this is a sort of dying and rising again, whereby he that is received by Christ and receives Christ is not the same after as he was before he came to the font, for the body of the regenerate becomes the flesh of the Crucified.” Of the Eucharist, he says, “What else is brought about by the partaking of the Body and Blood of Christ than that we pass into that which we then take, and both in spirit and body carry him everywhere?” (Sermo 12, De Passione).

The Word: Ten words were given to Moses. The Word became flesh and dwelt among us. A flaming tongue speaks to us in our dialect, and we know the mighty works of God.

Look It Up
Romans 8:17

Think About It
That very Spirit bears witness to our spirit.

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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.

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Original Experience

At the end of St. Matthew's gospel, we hear what is commonly called the Great Commission. "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to obey all that I command you. And remember, I am with you always, to the end of the age" (Matt. 28:19-20). In obedience to that command, the disciples and their successors spread out across the globe. "You will be my witnesses," Jesus said, "in Jerusalem and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8). As they went, they carried with them the mystery of the trinitarian name.

In our liturgical calendar, today is designated Trinity Sunday. In the appointed collect, we pray that we may "acknowledge the glory of the eternal Trinity" and "worship the Unity" (BCP, p. 176). The words *glory* and *worship* suggest awestruck reverence and exuberant praise. "O Lord our Sovereign, how majestic is your name in all the world!" (Ps. 8:1). "Glory to you, Lord God of our fathers; you are worthy of praise; glory to you. Glory to you for the radiance of your holy Name; we will praise you and highly exalt you forever" (Cant. 13, BCP, p. 90). The exalted and radiant name of God is announced at the end of Canticle 13: "Glory to you, beholding the depths, in the high vault of heaven, glory to you. Glory to you, Father, Son, and Holy Spirit; we will praise you and highly exalt you forever" (Cant. 13). Nearly everywhere we turn in the liturgy, the triune name of God is used: the opening sentence of the Eucharist — "Blessed be God, Father, Son, and Holy Spirit" — the Gloria, Scripture, the Creed, the prayers, hymnody, even gestures. Do we not cross ourselves in the name of the Father and of the Son and of the Holy Spirit?

As with all the mysteries of the Christian faith, we are called to redis-

cover for ourselves a kind of primitive experience, the original power and excitement that lay behind the Church's commitment to one Triune God. Jesus says, "I still have many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come. He will glorify me, because he will take what is mine and declare it to you" (John 16:12-14). The passage is dense.

In the life of the Church, collectively and among all her members individually, the Holy Spirit, the Advocate and guide, is leading us into all truth. The Spirit in me and you, the Holy Spirit of God, is our guide, and teacher, and comforter. But the Spirit does not "speak on his own." Rather, "the Spirit will take what is mine" — what belongs to Jesus — "and declare it to you." The Spirit bears witness to the Son. Moreover, "the Spirit [bears] witness with our spirit that we are children of God" (Rom. 8:16).

The Spirit makes us sons and daughters of God by adoption and grace, and thus we stand "in Christ." And so we are bold to cry out, "Abba, Father"; we are bold to say, "Our Father who art in heaven." One Spirit unites us to the one Son who is in the bosom of the one Father. The Spirit of God in us leads us directly, even now, into the heart of God.

Look It Up

Romans 5:5

Think About It

The Holy Spirit is the Spirit of love.

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