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May 8, 2022

# THE LIVING CHURCH

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### ON THE COVER

Photographer Asher Imtiaz writes, "I looked at places beyond my city to document refugee communities. I looked into several cities where Episcopal Migration Ministries has an affiliate and received an invitation to visit Tucson, Arizona, in January. This photo essay is part of a body of work to document the community in Arizona, and this first one includes people from Burundi" (p. 10).



# Archbishop Mark MacDonald Resigns Amid Allegations

By Mark Michael

The Most Rev. Mark MacDonald, the Anglican Church of Canada's first Indigenous Archbishop, resigned and formally relinquished his exercise of ordained ministry on April 20, following allegations of sexual misconduct. *Anglican Journal* reports that no criminal charges are expected against MacDonald, who served earlier as a priest and bishop within the Episcopal Church for nearly two decades.

"This is devastating news," Archbishop Linda Nicholls wrote in a pastoral letter that accompanied the announcement. "The ripple effects of this misconduct will be felt throughout the Church both in Canada and internationally, but most especially within the Sacred Circle and Anglican Council of Indigenous Peoples. We mourn with them."

MacDonald has served as chief pastor of Indigenous Anglicans in Canada since 2007, leading the community toward greater self-determination. In 2019, the Council of Indigenous People was formally constituted as a self-governing church within the Anglican Church of Canada, and MacDonald's role was elevated to an archbishopric.

Last month, MacDonald was awarded the Cross of St. Augustine by the Archbishop of Canterbury, an award for distinguished service to the Anglican Communion, in recognition of his nurture of Indigenous leadership and self-determination. He has also served as North American president of the World Council of Churches since 2013.

Nicholls announced that the Rt. Rev. Sidney Black, a member of the Blackfoot Confederacy, would serve as the church's interim Indigenous Bishop.

Black was Indigenous Bishop in the Diocese of Calgary from 2017 to 2019, ministering to congregations across Southern Alberta.

MacDonald's resignation may pose challenges for approving a set of foundational texts for the common life of Indigenous Anglicans in Canada. In late February, the church's Council of Indigenous Ministries released *The Covenant and Our Way of Life*, texts similar to a constitution and set of canons, but reflecting distinctly Indigenous understandings of law, governance, and community life.



MacDonald

The two texts are scheduled for approval at the next Sacred Circle, the community's churchwide gathering, which had been planned for May, but which appears to have been postponed. In her pastoral letter, Nicholls said, "Bishop Sidney and the Anglican Council of Indigenous Peoples will need the prayers of the whole Church as they discern the next steps in confirming the *Covenant and Our Way of Life* documents."

MacDonald, 68, has native ancestry through both his parents and grew up among the Ojibwe people. He was ordained in the Diocese of Minnesota, and served parishes in Minnesota, Oregon, and Wisconsin before being elected the seventh Bishop of Alaska in 1997.

He served in that diocese, which has a large community of Indigenous Episcopalians, until his election as the Anglican Church of Canada's Indigenous Bishop in 2007. He was also an assistant bishop in the Episcopal Church in Navajoland from 2007 to 2009.

The Episcopal Church's public affairs officer, Amanda Skofstad, confirmed that no allegations of sexual

misconduct have been received dating from MacDonald's ministry as a bishop in the Episcopal Church.

## S.C. Supreme Court Divides Parish Properties

By Kirk Petersen

The South Carolina Supreme Court ruled unanimously April 20 that half of the disputed properties held by the Anglican Church in North America (ACNA) belong instead to the Episcopal Church (TEC) and its diocese.

In a 36-page decision, the court ruled that 14 of 29 disputed parish properties must be turned over to TEC, while 15 others are rightfully owned by ACNA congregations. The court ruled that the 314-acre St. Christopher Camp and Conference Center, operated by the Anglican diocese, belongs to TEC's diocese.

This was the second time the state Supreme Court considered the case. In 2017, the five justices each issued separate opinions that appeared to decide various parts of the case based on different 3-2 votes. That ruling was interpreted at the time as awarding the properties to TEC, while remanding enforcement to the trial court.

But the lower circuit court ruled in 2020 that the higher court's decision actually favored the ACNA-affiliated parishes.

"The current Court was given the unwelcomed task of interpreting the collective result of five separate opinions of the Justices of the 2017 Court — none of which gained a majority of votes — because a collective result could not be discerned from the opinions themselves," the court wrote.

Ownership of the 29 parish properties hinged on whether each parish had acceded to the Dennis Canon, a provi-

sion enacted by the 1979 General Convention stating that local church properties are “held in trust for this Church and the Diocese thereof.”

The court’s ruling settled the question of accession by sorting the 29 churches into nine categories, based on parsing the language each church used years ago in affiliating with the Episcopal Church. Under South Carolina law, a trust exists only if the entities involved intend to create it.

The differences among some of the churches are subtle. For example, in its 2000 constitution, the Church of the Redeemer in Orangeburg said the church “shall conform to” the TEC canons. “The phrase ‘shall conform to’ is an agreement to comply with some future requirement,” the court ruled, but does not indicate the church “had the present intent necessary to create a trust.”

Church of the Good Shepherd in Charleston, on the other hand, said in its 2006 constitution that it “adopts the bylaws and canons” of the Episcopal Church. In referring to Good Shepherd and eight other churches, the court wrote, “While none of these documents specifically mention the Dennis Canon, we find the language ‘adopt’ or ‘accede to’ represents a sufficient affirmative present action — in light of the knowledge these Parishes had of the Dennis and Diocesan Canons.”

“From our decision today, there will be no remand. The case is over,” the ruling said.

## Court Says Slave Trader Memorial Must Stay

By Mark Michael

A church court has denied Jesus College, Cambridge, permission to remove from its chapel a marble monument to Tobias Rustat, a 17th-century benefactor who was also an investor in the slave trade.

David Hodge, deputy chancellor of the Church of England’s Diocese of Ely, ruled March 23 that the case brought forward by Jesus College’s master

Sonita Alleyne was based on a “false narrative” about the source of the benefactor’s wealth. Jesus College had sought permission to move the monument honoring Rustat, who is buried in the chapel, to an exhibition hall elsewhere on the campus, where it could be given more context.

Hodge’s 103-page judgment ruled that removing the Grinling Gibbons carving would cause considerable harm to the chapel’s historical and architectural significance, and faulted those seeking its removal for spreading contested information that the substantial gifts Rustat made to the college came from slave trading.

The Archbishop of Canterbury, Justin Welby, had argued for the relocation of the monument. “Why is it so much agony to remove a memorial to slavery?” he asked, bemoaning that Alleyne must look at a memorial to a financier of slavery “every time she sits in her stall.”

Hodge said the memorial “may be employed as an appropriate vehicle to consider the imperfection of human beings and to recognize that none of us

is free from all sin; and to question our own lives, as well as Rustat’s, asking whether, by (for example) buying certain clothes or other consumer goods, or eating certain foods, or investing in the companies that produce them, we are ourselves contributing to, or supporting, conditions akin to modern slavery, or to the degradation and impoverishment of our planet.”

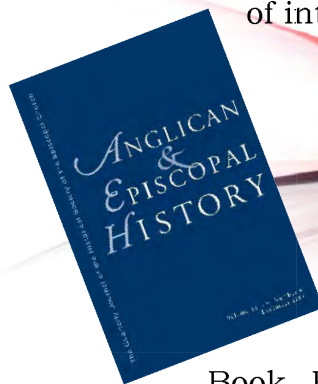
He concluded, “I bear in mind also that whilst any church building must be a ‘safe space,’ in the sense of a place where one should be free from any risk of harm of whatever kind, that does not mean that it should be a place where one should always feel comfortable, or unchallenged by difficult, or painful, images, ideas or emotions, otherwise one would have to do away with the painful image of Christ on the cross, or images of the martyrdom of saints.

“A church building is a place where God (not the people remembered on its walls) is worshiped and venerated, and where we recall and confess our sins, and pray for forgiveness. When-

(Continued on next page)

## Looking for Book Reviews?

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ever a Christian enters a church to pray, they will invariably utter the words our Lord taught us, which include asking forgiveness for our trespasses (or sins), ‘as we forgive them that trespass against us.’ Such forgiveness encompasses the whole of humankind, past and present, for we are all sinners; and it extends even to slave traders.”

Rustat (1608-94), a courtier to King Charles II, created the first fund for the purchase of books for the Cambridge University Library and made numerous gifts to Jesus College. In the 1660s, Rustat became an investor in the Royal African Company, which some historians say sent more enslaved Africans to the Americas than any company in the history of the Transatlantic Slave Trade.

Alleyne, a former media producer born in Barbados, established a Legacy of Slavery Working Party shortly after her election as Jesus College’s master in 2019. The working party determined in 2020 that the monument’s celebration of Rustat was “incompatible with the chapel as an inclusive community and a place of collective well-being.”

## David Booth Beers, 86, Led Property Litigation

By Kirk Petersen

David Booth Beers, who for more than a decade led the Episcopal Church’s litigation strategy in property disputes



Beers

with departing dioceses and parishes, died April 3 after a brief illness. He was 86.

Beers served as chancellor, or chief legal adviser, to four presiding bishops, starting in 1991 under Edmond L. Browning. He retired from the non-salaried role in 2019 under Michael B. Curry. In between, he served Frank T. Griswold and Katharine Jefferts Schori.

“I am grateful to have learned the ropes from a man whose intelligence, wit, and love of the Church and its people were his hallmarks,” his successor, Mary Kostel, told *TLC* by email. “David’s enthusiasm for serving the Church was infectious, his energy for the next challenge boundless.”

In the wake of the 2003 consecration of Gene Robinson as the first openly gay bishop, conservative bishops, priests, and lay leaders began making plans to leave the Episcopal Church. This led to a complicated, multi-jurisdictional legal battle over the ownership of church property, which continues in some places to this day.

Beers was a native of New Haven, Connecticut. He graduated from Trinity College in Hartford, and received his law degree from the University of California at Berkeley. He spent most of his career at Goodwin Law in Washington, D.C. He was a part-time professor of classics at George Washington University, and taught classes at all levels in Latin and Greek.

He is survived by his wife, Margaret Graham Beers, and their five children.

## Two Louisiana Nominees

On April 1, the Diocese of Louisiana announced a slate of two internal candidates for bishop: the Rev. Frederick DuMontier Devall IV, rector of St. Martin’s Church in Metairie; and the Rev. Canon Shannon Rogers Duckworth, the canon to the ordinary.

The successful candidate will succeed the Rt. Rev. Morris Thompson, Louisiana’s 11th bishop, who has served since 2010. The diocese confirmed on April 11 that no additional nominations were received by petition.

Devall, 52, is a Louisiana native and a graduate of Sewanee and Virginia Theological Seminary. He has served his entire ministry within the diocese, first as curate at St. Luke’s in Baton Rouge, then as a vicar and college chaplain in New Orleans, and for the past 17 years as rector of St. Martin’s, a medium-sized parish in a New Orleans suburb.

Duckworth, 46, is a graduate of Millsaps College in Jackson, Mississippi, and General Seminary, and served in the Diocese of Mississippi for 12 years before becoming Bishop Thompson’s canon to the ordinary in 2013.

She began her ministry as a curate and vicar of rural parishes, and later served at St. Andrew’s Episcopal School and St. James’ Church in Jackson.

The election will be held May 14 at Christ Church Cathedral, New Orleans.

## Briefly

Nominations for the **Diocese of New York’s** 17th bishop are being received until April 29, and candidates will be announced in September. The election is scheduled for December 3. The bishop will serve as a coadjutor to the Rt. Rev. Andrew Dietsche until he retires in March 2024.

The **Diocese of New Jersey** released the profile for the search for its 13th bishop on April 18. Nominations are being received until May 9. Candidates are expected to be announced in late October, and the electing convention will be held January 28, 2023. The Rt. Rev. William Stokes will retire when his successor is consecrated in June 2023.



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Perspective

# Sewanee Strives to Transform Its Culture

By Kirk Petersen

Despite an embarrassing setback caused by racial slurs shouted at a March 2021 lacrosse game, Sewanee: The University of the South is working methodically to transcend its history and become a more diverse and inclusive institution.

Sewanee — founded by slaveholding Episcopal bishops just before the Civil War — has hired an experienced chief diversity officer from a large university. She has the rank of vice provost and heads a six-person diversity, equity, and inclusion office.

A committee of scholars, students, staff, and alumni is studying all the historical figures whose names are on buildings and places on the 13,000-acre campus in Sewanee, Tennessee, so that renaming decisions will be based on sound research.

The university's Roberson Project on Slavery, Race, and Reconciliation has a wealth of information and takes an unflinching look at the institution's history ([new.sewanee.edu/roberson-project](http://new.sewanee.edu/roberson-project)).

The tagline of the Roberson Project website is "Confronting Our Past: Seeking a More Just Sewanee." This assessment of the university's progress is based on hours of interviews over several months with faculty, staff, and students at Sewanee, and extensive reading in the Roberson files.

To explain this unusual level of research for a single story, I need to step into the narrative.

When news of the lacrosse incident hit the national press, I knew very little about Sewanee, beyond the fact that an Episcopal seminary was there.

On March 13, 2021, some students repeatedly shouted racial epithets at members of a visiting lacrosse team, to the extent that play was halted while all spectators were cleared. The Episcopal

connection meant *TLC* should cover it.

I learned that Sewanee is owned not by the Episcopal Church as a whole, but by 28 Southern dioceses. In an effort to explain the unusual structure, I looked into its historical roots.

And I was utterly *appalled*. The three primary founding bishops collectively "owned" hundreds of enslaved people. They were *champions* of slavery who preached that it was an institution blessed by God. One of them became a major general in the Confederate army. The university was slow to admit Black students, and to this day is well below the national average.

After nearly five years of covering news for *TLC*, I felt thoroughly steeped in the governance and culture of the church. Racial issues have been a recurring theme.

Presiding Bishop Michael B. Curry has made racial reconciliation one of his top priorities. He led the Executive Council on a daylong pilgrimage to a museum of the horrors of lynching. George Floyd's murder was a *TLC* cover story. There have been multimillion-dollar reparations commitments in the dioceses of New York, Texas, and others, and at Virginia Theological Seminary. I wrote many of those stories.

If I had no clue about Sewanee's historical entwinement with slavery, I realized there must be lots of other Episcopalians who are equally unaware.

I set out to fix that.

Under the headline "Sewanee Confronts Reminders of Its Racist Past," my article on the lacrosse incident began:

"Recent events have brought into sharp focus the uncomfortable fact — not widely discussed in Church circles — that the Episcopal Church owns and governs the only university in America that was created for the explicit purpose of perpetuating slavery."

Sewanee was in the news again when its vice chancellor and president, Dr. Reuben E. Brigety II, abruptly resigned in December 2021 after 18 months on the job, and when he later was named U.S. ambassador to South Africa. Even though the events had little or nothing to do with slavery and racism, I took the opportunity to remind readers about the university's early history.

While researching this article, I interviewed Bishop of East Carolina Robert

Skirving, who since 2018 has been the university's chancellor. The chancellor is elected for a six-year term from among the bishops of the university's 28 constituent dioceses, and chairs the Board of Trustees.

I started by admitting sheepishly that I may have been a bit too hard on Sewanee in my prior coverage. The bishop was gracious. He said that while he had been approached by people demanding that he "do something" about the tone of the coverage, "I wasn't put off by what you had to say," because he saw truth in it.

Skirving added, "I think at Sewanee we get tired of that being the only truth that gets communicated."

Point taken. Here is some additional truth.

Dr. Sibby Anderson-Thompkins spent 14 years as a diversity and inclusion administrator at the University of North Carolina at Chapel Hill, which has about 18 times as many students as Sewanee. She was recruited to "the Mountain," as Sewanee's vast forest campus is known, as the university's first chief diversity officer, starting in August 2021.

"I would not have taken on this role if I truly did not believe that we were at this pivotal moment as an institution where we were all committed to bringing about and bringing forth real change," she said.

She has focused in her first few months on researching the demographics and culture of the university. "This is a new direction for Sewanee," she said, and there is a lack of data. Anderson-Thompkins said the student body is about 4 percent Black, compared to a nationwide average of 12 to 13 percent. There is no recent data on the racial composition of faculty and staff.

Beyond demographics, the university also is participating in the National Assessment of Collegiate Campus Climates, an initiative of the University of Southern California. According to a survey conducted before the lacrosse incident, half of white students reported feeling moderately or completely welcome in the surrounding community, compared to only 20 percent of students of color.

"Before there is a real campaign to bring in more diverse students, there's some work that we need to do on

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building a healthy, supportive culture and climate where students can feel safe, can feel a strong sense of belonging and connection and community,” Anderson-Thompkins said.

The Rev. Benjamin King is professor of Christian history and an associate dean at the Sewanee School of Theology, and a member of the working group of the university’s Roberson Project on Slavery, Race, and Reconciliation. The project is named after the first tenured Black professor at Sewanee, Houston Roberson, who died at age 58 the year before the six-year project began in 2017.

The extensive Roberson Project research is difficult to find on the Sewanee website. There is no path to navigate to it, not even a bland History link on the About page. You have to know the research is there, and search for *Roberson* or *slavery*.

Sewanee was established under the jurisdiction of 10 statewide Episcopal dioceses — the forerunners of the 28 Southern dioceses that now own the university. The bishops of the dioceses of Alabama, Arkansas, Florida, Georgia, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, and Texas were members of the initial Board of Trustees. All were slaveholders.

“The project is incredibly busy, having just in the past week participated in three conferences, one of which we sponsored at a remote campus,” King said. That involved the team’s Locating Slavery’s Legacies database project seeking participation from other Southern universities to create a database of Confederate memorials and monuments on American campuses. It’s a Sewanee-led effort to “analyze and understand the impact of Lost Cause movements on higher education in the United States in the 160 years after emancipation.”

“I would argue that the history of the university is the history of the Episcopal Church. It’s not as if the Episcopal Church was enlightened on the question of slavery,” King said. “Very few Episcopalians, North or South, wanted to talk about slavery as an issue, and preferred

just to ignore that, because so much of the money upon which these institutions depended was slaveholding money.

“As the Episcopal Church undergoes this reckoning with race, Sewanee’s actually quite well placed to be part of that conversation.”

The Rev. Gene Manning is a member of the Names and Places Committee researching the namesakes of buildings, streets, and geographical locations such as bluffs. The committee is developing a framework for deciding whether to remove or retain the names of historical figures, or provide additional context about the individual.

Manning said the committee hopes to make its final recommendations to the Board of Regents by the end of the year. “They’ll have a full report on who the person was, their connection to the Confederacy and the Lost Cause or the Jim Crow era; we’ll give them a bibliography and a recommendation,” she said. Manning is a retired subdean at Christ Church Cathedral in Nashville, and a member of the Board of Regents.

Three students shared their thoughts on the racial climate at Sewanee. Yuriria Rodriguez and Audra Ryes are seminarians pursuing master of divinity degrees, and Klarke Stricklen is an undergraduate who recently became Sewanee’s first African-American Rhodes Scholar.

Ryes, a mother of three sponsored by the Diocese of Louisiana, is a first-year student, so she was not on campus during the lacrosse incident. She shrugged off the question of why she would want to attend a seminary with Sewanee’s history.

“Every space has a racist history,” and Black people deal with that daily, she said.

“Sewanee is a white space. And as a person of color who’s getting ordained in the Episcopal Church, there’s a 90 percent chance that I’m going to be in a white space,” she said.

Rodriguez is a mother of two and a musician who immigrated from Costa Rica to attend the Jacobs School of Music at Indiana University. She was raised Roman Catholic, and while studying in Indiana she was invited to conduct a Spanish-language choir at an Episcopal church.

“When I came to the Episcopal church, I noticed that there was a

woman preaching,” she said. “It was powerful, and I said, you know what, this is me! I’ve always been an Episcopalian, I just never joined the church before.” She became director of Hispanic music at Christ Church Cathedral in Indianapolis.

As she was discerning a call to the priesthood, she was invited to Sewanee to sing and conduct the choir. “I realized that Sewanee had a full Spanish Eucharist every other week,” she said. “It was beyond aspirational, it was an actual thing that Sewanee was doing.” She had “an overwhelming spiritual experience,” and knew she had to apply to Sewanee.

Stricklen, who will begin her Rhodes Scholarship in Oxford in September, plans to become a civil rights attorney. She knew nothing of Sewanee’s history when she enrolled, and was attracted by the opportunity to study in a smaller community, rather than at a large state school.

While at Sewanee, she spent a summer working as an intern for the Roberson Project, which she incorporated into her studies. “Part of my senior thesis is looking at the institutions that John Armfield promoted as a slave trader, including the ‘fancy trade,’ which was the sexual trafficking of enslaved women,” Stricklen said, in an interview on the Sewanee website.

Armfield, an original trustee and benefactor, was one of the richest slave traders in the country. A bluff at the far western edge of the campus is named after him.

Was Stricklen bothered that the university closed its investigation into the lacrosse incident without determining who had shouted the racial slurs? “I don’t think I was necessarily upset at the closing of the case. I think I was more upset at the unwillingness of peers who were at the game to come forward,” she said.

Rodriguez and Skirving expressed similar disappointment in what Bishop Skirving called “the kind of culture we’ve had in place for too long, that allows the keeping of secrets.”

“We all would like transformation, especially around racial issues, to come around faster, and sooner. It feels so urgent, not just for Sewanee but for the entire Episcopal Church, and for our society,” Rodriguez said. “But it definitely is work that takes time. It takes transformation of the heart.”



# Kenyan Diocese: ‘Disability Is Not Inability’

By Jesse Masai

**E**velyn Telo, who lives with disability, was just out of high school in 1996. A committed Anglican from the Diocese of Eldoret in northwestern Kenya, she was eager to find help in her mobility.

“I was directed to the Presbyterian Church of East Africa’s Kikuyu Hospital (in Central Kenya) for rehabilitation. From the experience, God gave me the heart to change other people,” she said.

The neighboring Diocese of Kitale was carved out of the mother diocese of Eldoret in 1997.

“A Community-Based Rehabilitation (CBR) project, birthed in Eldoret, moved to Kitale in the same year,” said Telo, who is now the project’s full-time coordinator in Kitale.

The Rt. Rev. Dr. Emmanuel Chemengich, Bishop of Kitale, said the CBR emerged out of a survey on the status of people served by the church.

“During the exercise, we discovered that there are some people who had been ignored by their families and community due to their disabilities,” he said. “We offered rehabilitation services to affected community members by sensitizing their families and the wider public. Then, as now, our main aim is to enable them to reach their full potential.”

The diocese started with six children in its one clinic in Kitale.

“We began by liaising with doctors and other specialists in this town,” Telo said. “We also trained 72 community health workers and clergy to aid in making referrals to us, which we would then refer to others. Increasingly, those living with disability are being recognized as normal people who need our care and an enabling environment.”

Telo has served as a therapist since 2003.

She added: “Some elders and local leaders resisted our intervention. Collaboration with Kenya’s Ministry of Health opened doors, especially through primary health care. We also

began venturing into socioeconomic welfare. Our children have since [transitioned] from elementary school to higher institutions of learning and the workplace. Stigma is less, with reduced abandonments.”

The project is currently running in Trans-Nzoia, West Pokot, Turkana, Elgeyo-Marakwet, Baringo, and Bungoma counties in Kenya’s Rift Valley and Western regions.

Activities have included training to reduce stigma toward people with disability; identification and regrouping of affected persons; civic education at the communal level; organizing for clinics and referral cases at the diocesan level; arranging for packages to enable home rehabilitation programs; following up on beneficiaries to ensure they lead transformed lives; and advocacy to promote the well-being of affected individuals.

**T**hrough priests, church elders, lay readers, and national and local government officials, the diocese continues to identify more persons living with disability.

“Our main objective is to bring the face of God to humanity, make all humanity understand that we are made in God’s image, and prove to the world that disability is not inability,” Bishop Chemengich said.

According to diocesan statistics, generated in conjunction with partners in



Milly Ogola

the health sector, the project has reached 1,357 people who suffer with neurological conditions and a further 2,470 grappling with other disabilities, including intellectual disabilities, visual impairment, and cleft lip and palate. Some patients are 18 and younger.

In collaboration with Africa Inland Church’s Kijabe Hospital, Cure International, Bethany Kids, and Kitale Country Hospital, the diocese now offers six free clinics annually in its main hall.

One of CBR’s miracle stories with Kijabe Hospital involves Milly Ogola.

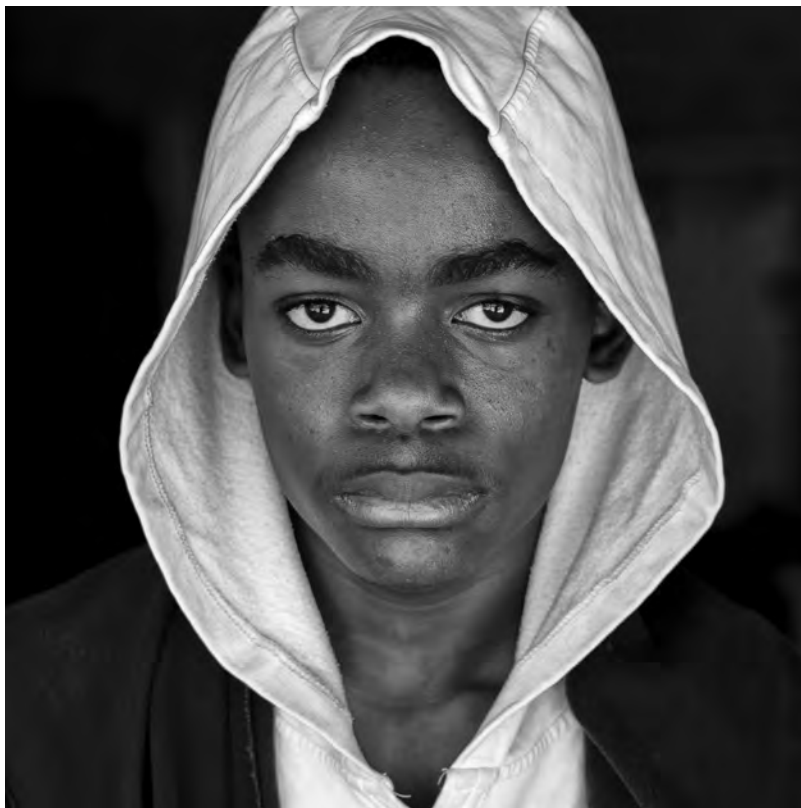
“She came to our office at the age of 4, with a case of spina bifida,” Chemengich noted. “She was referred to the hospital for surgery. She continued learning and completed high school, before proceeding to college. She is now a businesswoman.

“Considering the scope of the program, our primary and urgent challenge is mobility amongst physically challenged children and adults. There is a high demand for wheelchairs, special chairs, elbow crutches, walking frames, pop for casting clubfoot, and prosthesis limbs.

“We need our own hospital to provide services in proximity. Wheelchairs, especially for children with palsy, are of particular concern to us. Over 70 people are currently on our waiting list. It is a sensitive area of ministry which requires support.”

## Annual Need for Support Equipment: Diocese of Kitale

CASES	Ages	Item	No.	Unit Cost	Total Cost
Cerebral palsy	5-16	Wheelchairs	30	\$228	\$6,840
Tricycle	5-17	Wheelchairs	18	\$189	\$3,402
Ordinary Wheelchair (unable to walk)	5-20	Wheelchairs	22	\$213	\$4,686
Axillary crutches		Wheelchairs	10	\$20	\$200
Elbow crutches		Crutches	10	\$20	\$200
<b>Total Cost</b>					<b>\$15,328</b>



## Tucson, Arizona

### The Burundian Immigrants

A photo essay by Asher Imtiaz

Wim Wenders, a German director of two of my favorite films — *Paris, Texas*, and *Wings of Desire* — is also a photographer. “The most political decision you make is where you direct people’s eyes,” he writes in *The Act of Seeing* (Faber & Faber, 1997). This is something I have reflected on a lot in recent times. Where to direct people’s eyes?

In my previous essay for TLC, I talked about how my photography is deeply subjective. I photograph the themes I carry inside myself. When I decided to document refugees and asylum-seekers in 2016, I moved into an apartment building in the south part of Milwaukee that was home to hundreds of refugees. I was not just going to a place occasionally to take photos and interact with people. I was living among them, and I lived there for two and a half years.

Being in that community, I had the privilege of listening to countless firsthand accounts of people fleeing persecution, conflict, and unrest, living with uncertainty and fear. I also enjoyed those friendships each day — sometimes by being invited to their apartments to share meals. That really helped me in

developing relationships with people on a deeper level.

After the forced break from documentation for a couple of years because of COVID-19, I was waiting for an opportunity to meet people. I wanted to stay with the idea of developing relationships before taking portraits — something similar to “Slow Journalism,” as Matt Norman described it in *National Geographic*.

I started looking at places beyond my city to document refugee communities. I looked into several cities where Episcopal Migration Ministries has an affiliate and received an invitation to visit Tucson, Arizona, in January. I have since returned multiple times to visit the refugee community there. This photo essay is part of a body of work to document the community in Arizona, and this first one includes people from Burundi, including Promise (photo above).

*Asher Imtiaz is a frequent contributor to TLC. He lives in Milwaukee and attends Eastbrook Church, a diverse, multiethnic church in the city.*

## Aline and her son, Alex

“I don’t want to forget my language.” Aline’s family fled to Tanzania from Burundi as refugees. She was born in Tanzania and moved to the United States when she was 17.

“Struggle. That’s the first thing I remember from my time there,” she said. “We struggle too much. No food, no job, no clothes, no nothing. But we cannot forget. Some people forget where they come from.”

She is planning to visit Burundi for the first time in her life next year. “I have a lot of family, but I don’t know them and they don’t know me.”

“When they come here, they change,” she said of some from Burundi. “They want to be black Americans. They don’t want to speak their language. That’s no good. I speak my language [Kirundi].”





## Synthia

“A significant moment for me was in eighth grade, when I was chosen to be a speaker for the promotion ceremony, and they asked me to tell my story. Right there, telling my story, I realized that I wasn’t a little scared girl anymore. I could become someone bigger and better.” Synthia moved from Tanzania to Tucson with her family in 2015.

“One of my core memories is moving from one camp to another all the time,” she said. “And every time you have to build your own house. While you’re building your own house, you’re living in a tent. I remember helping my father. We would make our own bricks, and then dry them, and then we would start building. We stayed in the last self-made home for three years, and after many immigration interviews we finally moved to the United States.”

Synthia’s father, Egide, spent 18 years in several refugee camps from 1997 to 2015. She was born in Mtabila, Tanzania, as the second of eight children. After Burundi’s

civil war that began in 1993, Synthia’s mother and father fled to Tanzania separately for safety. They met in Tanzania, where they got married and started a family.

“I was born in Tanzania. As my parents are from Burundi, I say I am Burundian,” she said. “Now I am American because I got my citizenship here in the U.S.”

Synthia was 13 years old when she moved to the U.S. “It wasn’t easy in the start. I was laughed at for who I was and how I dressed. Everything was new, including the language and the culture when we arrived in Tucson.”

“Instead of going out for sports or clubs my senior year, I got a job to support my parents and help with my siblings,” she said. “I or my parents cannot afford to send me to university. I want to join the army. They have good programs and an opportunity for me to explore. That way I can get an education.” Synthia is preparing for her Armed Services Vocational Aptitude Battery test.



## Douglas

“It hurts me, it kills me,” Douglas said about not living with his family. “When I look at other families happy together and enjoying themselves, I imagine if this can be me and my family.”

Douglas moved to the United States in 2016 with his parents. He is the oldest child and has five siblings. He was born in Tanzania and lived in the refugee camps.

“My mother is from Tanzania and my father is from Burundi. I am mixed,” he said. “My parents started fighting and having issues a few months after we moved here. They got divorced later.”

His mother and other siblings moved to Illinois and his father moved to Ohio. He has been living with Aline and her family for the last couple of years.



“This experience made me learn things about life that I did not know. I can be something else. I have to learn how to build a great family, and I cannot do what my parents did,” he said.

“I finished high school last year and am now working on getting to the community college to start police training. I want to join the police department. Then, after five years working there, I can join the FBI. I don’t have my green card yet. I am waiting for my green card.”

## Cynthia and her son, Golden

“I gave birth to my son when I was almost 19 years old. It was a sin, I know,” she said. “Many times when you give birth and have a child, you don’t want to do anything in life, leave school, or stop things. It was too hard. After a break, I finished senior year of high school. I went to college. I prepared meals and worked hard. I know many girls who don’t continue and they just stop. I continued.”

Cynthia moved to the United States in 2015, when she was 16, with her mother and brother, Jethro.

“My grandma was my best friend and she’s getting old,” she said. “She left Mutabira and went back to Burundi when I was 6 years old. I really need to see her next year. I know it can be dangerous to visit.”





## Goshen Church choir during Sunday worship

I attended Goshen Church on April 3. Burundians are the majority of its members, joined by people from a couple of other African countries. The worship was in Kirundi and Swahili. I was the only non-African in attendance, so they arranged an interpreter especially for me. That was very kind of them.

Evode Karemesha is the senior pastor, and a visiting pastor preached that Sunday. When the sermon ended, there were a couple of worship songs and another sermon was preached by Jackson Ngano. Samson Bushasha interpreted in English.

It is normal to have multiple sermons and services that last two to three hours. When this worship service ends, a Congolese community meets at the same place to worship God.

Egide Guhungu, in the photo above, is Synthia's father. Her mother is third from the right. They joined the church earlier this year. Synthia is excited about a summer trip when they are going to Iowa to meet other folks from Burundi and other African countries to worship and pray together. The Goshen Church choir's name is Gethsemane.

"Singing was something I loved," Synthia said. "I would sing all the time, whether in the shower,

cooking, or doing household chores. I remember one day my mom told me that I wasn't good, and my whole family agreed! I thought they were lying because I enjoyed it and sang all the time. I thought I was good. But I realized that I wasn't as good as I thought when I started singing in the older choir. So I practiced every chance I could and became good at it. After a year, I was confident because I knew how much time I invested in it. Now I lead the children's choir."



Richard  
with the car  
he purchased  
two days  
earlier



“I was born in Burundi, I grew up in Tanzania, I went to Congo and Rwanda. I was all over,” he said. “Before I was born, my parents became refugees in Rwanda after the 1972 genocide. That’s where they got married. Life in Tanzania was very difficult. It was very difficult. I stayed in a refugee camp in Tanzania from 1997 to 2012. We were not authorized to go out of camp. In 2012, we

were forced to return to Burundi. The government of Tanzania said there is peace in Burundi. I stayed in Burundi for three years, but again went to Tanzania.”

Richard moved to the United States in the fall of 2021. “Life is good here. You eat and you walk,” he said. “Right now I’m looking for a second job, because I don’t have full health insurance.”



Loveness

## Burundi Refugee Crisis Context

Refugees who fled Burundi in 1972 escaped a series of mass killings committed by a Tutsi-dominated government against members of the Hutu majority. Estimates suggest that 150,000 to 250,000 people were killed, while an estimated 150,000 fled. That time is referred to as Ikiza (great calamity or scourge).

Many Burundians also left and became refugees was during Burundi's civil war from 1993 to 2005. Almost all of the Burundi people fled to neighboring countries: Rwanda, Uganda, Tanzania, and the Democratic Republic of the Congo.

According to the Arizona Refugee Resettlement Program, 1,310 refugees from Burundi were resettled in the state between 1998 and 2021.



Alyana



# A Broader Anglican Ecology

## COMMON COUNSEL

*The following essay is excerpted from a chapter in “God Wills Fellowship”: Lambeth Conference 1920 and the Ecumenical Vocation of Anglicanism, ed. Christopher Wells and Jeremy Worthen (Living Church Books, forthcoming this spring).*

By Hannah Matis

Are Anglicans called to unity today? If so, how might our behavior impact the wider Christian Church?

Ephesians 4 entreats all Christians to “bear with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace.” Of course, Ephesians goes on to describe the different functions of the various members of the body, in what Gregory the Great once called “unity in diversity” (see R.A. Markus, *Gregory the Great and His World*). While I acknowledge the gift of authority granted to us in the historical episcopate, as a church historian and a specialist in the early Middle Ages in particular, I see diversity, even theological diversity, as the concrete reality of the Christian historical experience. The early Church developed in multiple urban centers simultaneously throughout the Roman Empire; the wholesale destruction of Jerusalem ensured, among other things, that there would be no one city that both claimed to be the single head of these various communities and could really make good on that claim. This regionalism is to some extent glossed over or concealed by modern Western notions of what constitutes systematic theology. Any patristics scholar can tell you that even the great ecumenical councils of the Church are best understood as way stations along the road of ongoing Christian theological debate, rather than destinations where unity was fully achieved. In fact, coun-

cils such as Chalcedon were most destructive of Christian unity when their conclusions were imposed by fiat (see here the research of Rowan Williams, Lewis Ayres, Peter Brown, and others). In the work both of reconciliation and of theological debate, an easy trap is to hustle participants toward a happy ending or easy resolution that they cannot yet feel or affirm. Unity cannot be achieved by forcing a theological settlement on people prematurely. I refer the British to their own history in this regard.

So, should we give up? By no means! But let us at least be realistic about the nature and scale of the problem. At Lambeth 2022 the bishops of the Anglican Communion will be dealing with an unprecedented level of cultural and theological diversity within and without the Church, of a sort their forebears of 1920 could not have imagined. At the same time, Lambeth in 1920 had experienced the heyday of the international missionary movement and met in the wake of the Great War. Lambeth 2022 will be meeting in a world in which nationalistic political rhetoric appears to be more attractive and effective than it has for several generations. For these reasons, among others, the Church in the West now possesses a local, provincial — in the negative sense of the word — understanding of its place within the Anglican Communion.

I see some of the effects and affects of this in my professional situation. The Episcopal Church has always been a minority denomination in America, and in many places mimics the congregationalist sea in which it swims. Add to that the ecumenical pattern of the contemporary Episcopal Church. Case in point: a majority of my students at Virginia Theological Seminary were not born into the Episcopal Church, and many are very new to the Anglican tra-

dition. As a faculty we often feel that we spend three years educating our seminarians into a basic, introductory understanding of the church they have just joined, rather than anything more advanced. In both the Church of England and in the Episcopal Church, many of our students are also significantly older — with a lifetime’s experience in their local area, but little sense of the wider Anglican world. If we as teachers do our jobs well, we complicate somewhat our students’ understanding of how to define “the Church” or “their church,” to make it greater than their local community, their local diocese, or their national church. A week ago, I was at a meeting of Virginia Theological Seminary’s Center for Anglican Communion Studies, where without exception every student present begged for resources with which they could educate their local parishes that were, willfully or otherwise, clueless about the Anglican Communion and the Lambeth Conference. I found this both depressing and hopeful.

As the Anglican Communion heads into Lambeth 2022 and whatever will follow, I believe we are all called to explain, and even reinvent, our church as something *beyond* a gathering or a network of bishops and primates. Historically, the Church has of course always formulated its doctrine via gatherings of bishops, and such gatherings still potentially possesses great authority with which to do so. The Lambeth Conference has, however, never arrogated that authority to itself. To be sure, if it looks like a synod, and meets like a synod, and sounds like a synod, why doesn’t it operate as one? On the other hand, if it were a synod, how would it connect the congregationalist parishes of Virginia, the English Home Counties, and Sydney’s Western Suburbs?

If we are to have real communion, if real reconciliation between us is to take root, we need to teach a new generation of clergy and laypeople what the Communion is and why it matters. Given our recent acrimonious history, all of us need to explain how walking together is a positive good, even if something like a patient witness to bro-

kenness is the best we can muster until a season for true growth arrives. *A bishop brings his diocese*, it was once said about the Lambeth Conference. How do bishops carry Lambeth home? And is it really just the *bishops'* responsibility? How does the Anglican Communion properly claim the consultative and communicative role allotted to the laity in the Anglican Consultative Council (ACC)? How might the laywoman bring her diocese to the ACC, and how can she bring the ACC home? As she does so, she will bring the Anglican Communion home as well, and thereby a part of the worldwide Church of Christ.

Lambeth 1920 suggested that the Anglican Communion should be a microcosm of the Church's engagement with the world, as the cataclysmic effects of World War I drew the bishops together in repentance. With this as a guiding principle, many forces will, or should, draw us together again, across our many differences. Pragmatic, ecumenical practicums in the substance of *walking together* will, I believe, be essential, not least to show the world why the Anglican Communion matters. Here, I would highlight four forces that should inspire a united Anglican response.

Now and in the coming decades, climate change will affect all human beings, most notably in the Global South. But the greatest share of responsibility, and indeed repentance, must be borne by the North. For many of our brothers and sisters, drought, water shortages, harvest failure, storm damage, flooding, and rising sea levels, all of which we place under the umbrella of "climate change," are the inescapable issue of our day. And when might it become the apocalypse of our day? The fifth Anglican mark of mission is to strive to safeguard the integrity of creation and sustain and renew the life of the earth. Up to now this has been hazy and largely aspirational. As Western society comes under pressure to change its habits, even radically, for the next generation, climate change presents a pastoral problem in need of address. Can we congratulate ourselves for recycling peanut butter jars and buying Tesla pickup trucks? An honest reckoning with the problem can

also help replace the provincial and isolationist attitudes of both past and present with something more concertedly international and interconnected. Likewise, in the Global South, a green energy revolution could transform society in many unexpected ways, which in turn will challenge how the Church can support its people. This necessarily would open new opportunities for communication, mission, and pastoral care in remote areas.

A second, related force for change and potential unity among us is the plight of the refugee and the immigrant, whose numbers, we are told, will only increase in coming decades. The face of the Anglican Communion in the Episcopal Church *is*, overwhelmingly, the refugee and the immigrant. Our lone seminarian at VTS from the diocese of Nebraska — a historically very white, rural, agricultural part of Midwestern America — is a Dinka from South Sudan. The Sudanese refugee community, however, has maintained an ambivalent relationship, at best, with the Episcopal Church. Refugees and immigrants in our churches can potentially serve as cultural ambassadors between our different contexts. Both the Global South and the Global North should unite in their support.

The third force for change and potential unity is the experience of contemporary Christian martyrs. Christians are often the poor and dispossessed right now, including Anglican Christians, notwithstanding, and in some cases because of, our privileged imperial past. Let all Christians, and all Anglicans, tell the stories of the martyrs, grieve and rejoice together without vengeance, honor one another in the storytelling, and draw near in their sacrifice, remembering that the Son of Man had no place to lay his head.

The fourth force for change and potential unity is the teaching of our own Anglican tradition. There *is* an Anglican tradition of scholarship and teaching, and it is a tradition worth preserving. We almost lost Notre Dame Cathedral several years ago, through a sincere, but clumsy, desire to renovate. It required supreme courage from the firefighters of Paris for us to prize again what almost slipped away. Are we in

danger of losing the good — as well as the bad, contradictory, and ambiguous — treasures of our tradition through similar neglect or misplaced desires to innovate? If we do not develop new educational structures by which to transmit and explain the faith, we will lose it. Certainly we will lose its range, depth, and complexity. To make an analogy with ecology, if we do not create the theological equivalent of a seed bank, what will survive will be multiple, disparate, vulnerable regional monocultures. From the standpoint of someone who designs and plans seminary curricula, I find myself constantly wanting to use more voices from around the Communion in my classes, and not always knowing where to begin. Wouldn't it be wonderful if we had a body of Anglican theology — Anglican theologians, lay and ordained — writing in their local languages, with facing-page English translation?

**I**n the face of these serious challenges, let me sound a note of calm. In his recent book *Christ: The Heart of Creation*, Rowan Williams notes, in a discussion on Dietrich Bonhoeffer and Eric Przywara, that both "see the primary Christian calling in the modern age as a recovery of apostolic reticence — not a nervous self-consciousness about professing faith in public but in a sense the exact opposite, a confidence that God's active indwelling does not need to be insisted upon either with exaggerated aesthetic gestures or with anxious political aggressiveness." God's indwelling does not require grand gesture because, as Williams goes on to say, "Christian ethics is not about dramatic and solitary choices for individual good or evil but the steady building of a culture of durable mutuality and compassion." In the world created and saved by Christ, we see God's grace most clearly as "durable, attentive love."

Durable mutuality and compassion. Durable, attentive love. What is fellowship, what is communion, what is Christian witness pointing toward Christian unity, if not these?

*Hannah Matis is associate professor of Church history at Virginia Theological Seminary.*

# A Home, a School, a Family

*Holy Land Institute for the Deaf teaches students self-sufficiency.*

By Neva Rae Fox

For more than 50 years, the Holy Land Institute for the Deaf (HLID) has taught and guided children and young adults dealing with deafness or hearing challenges, without regard to religion or background. Its tree-lined, sunny campus, in the Kingdom of Jordan, is a key institution of the Episcopal Diocese of Jerusalem and a beneficiary of the Episcopal Church's Good Friday Offering.

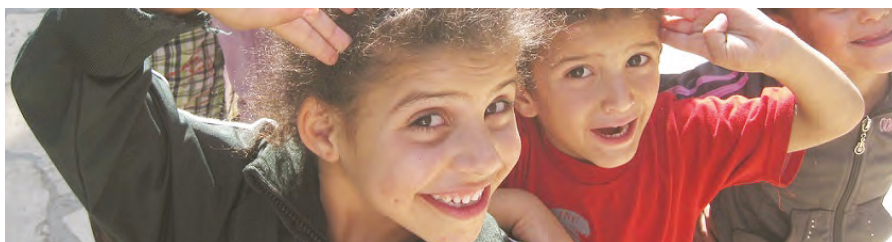
"The institute is a boarding school for deaf students and deaf-blind students," said the Rev. Wadie N. Far, who served as HLID's chaplain for three years and is now vicar of the Arabic-speaking congregation at St. George's Anglican Cathedral in Jerusalem. "It's the only one of its kind in Jordan. It offers and provides deaf students a chance for school training and vocational training."

Ages among the 100-plus students range from 3 to 24. The students, mostly Christians and Muslims, are from different countries: Jordan, Israel, Palestine, and Lebanon.

"HLID offers a remarkable, loving, safe haven for these most vulnerable of children, many of whom are very poor," said Heidi Shott, communications director for American Friends of the Episcopal Diocese of Jerusalem.

"You must have another language to serve the deaf," said the Ven. Luay Haddad, HLID's director. "You must speak the language of love."

Founded in 1964 in Salt, Jordan, and opened by the late King Hussein, HLID began with 32 children and four teachers. The institute added vocational training by 1980. HLID cele-



Photos courtesy of the Holy Land Institute of the Deaf

brated its Golden Jubilee in 2014.

The criteria for school admittance focus on a key area. "We don't look at citizenship, financial resources, religious affiliation," Far said. "We look at *Can we help this student?*" If a child can't be assisted by the school, such as a student who is deaf and autistic, "We can point them to someone who can help," he said.

The curriculum is thorough. A comprehensive basic academic program (math, history) for high school students readies them for mandatory Jordanian secondary exams. Those areas are coupled with Arabic sign language and speech therapy. Added to that is extensive vocational training, designed

to prepare students for self-sufficiency in adulthood: traditional crafts like mosaic-making, cooking and restaurant skills, metalworking, and sewing.

Far stressed the legacy and importance of the institute. "It is really important, because when a child graduates from school, some have gone off for more education. Others can go and get a job because of their training. They are productive members of society."

The teachers, Far said, "are old and young, Christian and Muslims, all walks of life, Jordanians and those from other countries. Some are deaf, some are graduates of the school, others are called to this ministry."

Far believes the teachers are special. “It takes a lot. If you look at it as a job, it can be overwhelming. If you look at it as a ministry, it is rewarding.”

Fadileh al Hiary, deputy head of school and head of the kindergarten department, understands her students because she was once one of them.

“When I first came to kindergarten, I wasn’t able to understand what the teacher was telling us — what the

“The ministry is larger than the deaf programs,” Far said. “They have great outreach programs. They work with people in the Jordan Valley, providing people with disabilities with care they need, or helping people with low incomes. There are outreach programs with refugees.”

“One particularly lovely part of the boarding program at HLID is that every student is required to do a chore:

the Lord is with us, but I take comfort also that we have wonderful friends surrounding the diocese with so much love, affection, and support.”

“If HLID were not here, deaf students would not be able to achieve anything,” al Hiary said. “It would be downhill from now on. We’d go back to what we had before — being in the streets and not knowing anything, being illiterate. I might have been illit-

*“If the school was not here, our students would be on the streets.”*

—Hatem al Wishah

numbers were or my name or anything,” she said. “But then it was like my eyes opened, with God’s grace. Even though I was older, I was able to quickly catch up with the other students.”

She also serves as a member of the committee that awards certificates for legal translators of the Jordanian Supreme Council for the Disabled.

Asma Masadeh, head of the deaf-blind section and a member of the Jordanian Supreme Council for the Disabled, is another former student.

“Attending this school gave me a lot of self-confidence to work with students,” Masadeh said. “As a student at HLID, I was required to work in a lot of departments: the boarding house, with the deaf-blind students, in the vocational training. Those opportunities to work across the school departments helped to increase my confidence in myself and my abilities.”

“In Jordan, HLID is the only school for deaf-blind students. If we don’t teach deaf-blind students, their parents cannot help them, and they will sit in their rooms without learning anything. If HLID were not here to support them, they would suffer a great loss.”

HLID offers more than reading, writing, and arithmetic.

taking part in the weekly cleaning of campus involves all students,” Shott said. “Older students may opt for their chore to assist the youngest students with daily activities, or it might be assisting one of the deaf-blind students of any age with navigating the campus, mealtimes, bedtime.”

HLID offers to teach sign language to parents and family.

“We are entrusted with this mission in the Holy Land — to be a beacon of hope, love, and peace in this world,” said the Most Rev. Dr. Hosam Elias Naoum, Archbishop of Jerusalem and dean of St. George’s Cathedral in Jerusalem. “We do this ministry not only for ourselves, but we do this on behalf of every single Christian. I trust not only that

erate if HLID had not been here for me.”

Metal shop teacher Hatem al Wishah, a graduate of HLID who returned after serving in the army, described the importance of an HLID education and experience.

“If the school was not here, our students would be on the streets,” he said. “They would not be able to learn or to be as strong as they are now. They are learning how to work in the community and to be a part of the community. They can earn their own money and be productive people in the community.”

“The Holy Land Institute for the Deaf is a home, it’s a school, it’s a family,” Far said. “If the HLID was not there, the children would be on the streets.”

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# Foundation Connects Faith and the Arts

By Retta Blaney

Two longtime colleagues in the arts world have formed the Foundation for Spirituality and the Arts (FSA) to encourage artistic expressions of faith.

“We’re imagining a kind of hub on a very small scale, but significant enough for deep conversations to emerge and relationships to be built,” said Leeza Ahmady, director of programs for the foundation, which was incorporated in New York City last year. “We both have deep roots and connections to the arts world.”

Her partner in this venture is Tyler Rollins, who closed his art gallery in the Chelsea neighborhood of Manhattan in late 2020 to become the foundation’s executive director.

“This kind of project is not a sidebar,” Rollins said. “It really requires full-time dedication.”

The foundation will offer residencies, gatherings, exhibitions and six-month fellowships for scholars and art managers to gain practical experience in administration, graphic design, fundraising, and programming.

The foundation held its first event November 1 in Charleston, South Carolina. “Reflections on Contemporary Art and Faith: An Inspiring, Poetic, and Discursive Evening” featured a panel discussion and Q&A. Rollins and Ahmady discussed their personal and professional experiences and their plans for the foundation.

They were joined by Amina Ahmed, an artist working in New York, London, and Tehran. She gave a talk, “Standing Under Our Ancestors: Understanding Our Mother,” centered on the Virgin Mary’s revered role in Islam.

Elijah Siegler, a professor of religious



A discussion panel with Leeza Ahmady (left), Amina Ahmed, and Tyler Rollins at the inaugural collaboration of the Foundation for Spirituality with the Arts and the College of Charleston.

studies and film scholar at the College of Charleston, moderated the discussion. The event was hosted by the College of Charleston’s Religious Studies Department.

Close to 45 people attended the free event. Intended as an intimate gathering, it attracted a mixed group of artists, students of art and religious studies, people of various faiths, and educators. A video of the program will be posted later this spring at the fellowship’s website ([fsa.art](http://fsa.art)).

“We had overwhelmingly positive feedback from people who said it’s such a needed organization,” Rollins said. “That was very affirming, that there would be immediate resonance

in terms of what we’re trying to do.”

They are now preparing for a larger event scheduled for May in Charleston.

The foundation will welcome a new round of young religious scholars into its fellowship program this spring. Last year two fellows, one in curatorial experience and the other in graphic design, spent two days a week for six months learning from Rollins and Ahmady.

“They got their hands into establishing a foundation, seeing the birth of a new venture,” Ahmady said. “They can use that as a stepping stone to a real position.”

The foundation will also offer a fully funded residency program with juried



Arahmaiani, *Flags Project*, 2006-ongoing. Performance at various sites around the world.  
**Below:** Amina Ahmed presents “Standing Under Our Ancestors: Understanding Our Mother,” at the foundation’s inaugural event in Charleston.

selection, alongside less structured residency retreats for individuals and small groups. Based in downtown Charleston, FSA’s residency program will be offered to visual artists, writers, and composers exploring themes of

religiosity and spirituality in their work. Theologians, philosophers, and spiritual leaders will be invited to interact with resident artists and arts professionals in hope of prompting possible collaboration, exchanges, and connections between art and spirituality. Residents’ three- to six-week stays include travel, room and board, and private studio and workspace.

Rollins, 53, has more than 20 years of experience in New York City’s contemporary art world, gaining an international reputation as an advocate for artists from the Asia-Pacific region. In 2008 he opened a public gallery space, Tyler Rollins Fine Art, with a program focusing on internationally active mid-career artists from Southeast Asia. The gallery participated in some of the world’s top art fairs.

Ahmady, who is in her late 40s, directed New York’s Asia Contemporary Art Week, the premier United States platform for museums and galleries dedicated to showcasing artists and dialogues from across Asia, including the Middle East. She began this work in 2005 and continued until leaving to work full time for the foundation.

Faith is important to both

founders. Rollins, who grew up in a Presbyterian family in Durham, North Carolina, now worships at Grace Church Cathedral in Charleston. Ahmady, born in Afghanistan, is a practicing Muslim.

Through their experience, both founders observed a lack of support for artists of faith or spiritual leanings in the contemporary art world, though they realize there is nothing novel in the idea of linking spirituality and art.

“They’ve always been connected,” Ahmady said. “Our job is to uncover what might have been going on that hasn’t been framed. Modernity and secularism may have caused a seeming disconnect. Our conversations could tap into that and bring it to light.

“It’s a two-way street. The institutional art world can benefit from dialogue with faith communities, and faith communities can be incredibly enriched by creative people. We can have a stream flowing both ways in terms of inspiration.”

Rollins thinks the COVID-19 pandemic has fostered people’s appreciation for a spiritual connection to the arts.

“It’s something we’ve been thinking about for many years, conjoining faith and spirituality, for artists to have a space to kind of flourish in this nexus between the two,” he said. “There’s a kind of secular model of inspiration, and the sense of connection with faith traditions has been a bit sidelined in recent decades.

“Spirituality is hardly ever addressed as the channel through which all creativity flows. Certain sectors of our culture have sort of given up on each other. We’re hoping to be a force for positive change.”

*Retta Blaney is the author of Working on the Inside: The Spiritual Life Through the Eyes of Actors, featuring interviews with Kristin Chenoweth, Ann Dowd, Edward Herrmann, Liam Neeson, Phylicia Rashad, Vanessa Williams, and many others.*



# New Dialogues on Faith and International Law

## Christianity and International Law

An Introduction

Ed. by Pamela Slotte and John D. Haskell

Cambridge, pp. 515, \$39.99

Review by Elisabeth Rain Kincaid

Although described as an introduction, this text should not be understood as a primer or a preliminary explanatory text. Rather, the collection seems intended as an introduction to new dialogues related to the growing academic subfield of Christianity and international law.

This sense of introducing may help provide some form to the two themes the editors designate as guiding the volume: that of beginnings (“genesis”) and that of the worshipping community’s practices (“liturgy”). The editors describe their hope that this dialogical approach will expand beyond traditional academic boundaries and modes of production while illustrating the limits of the field.

Given the contested nature of each of the terms within the project, and the diversity of the scholars writing the essays, including theologians, historians, legal scholars, and human-rights scholars, the approaches and topics vary widely.

Given the broad discourse and diverse disciplinary approaches of the selection, assessing the overall success of the project is challenging. Rather, the reader’s focus invariably turns to the worth of the parts. Several essays in particular may be of interest to *TLC* readers.

Tiziana Faitini and Dante Fedele’s essay on “Christianity and the Birth of Ambassadorial Deontology” (41-58) considers the overlap between Chris-

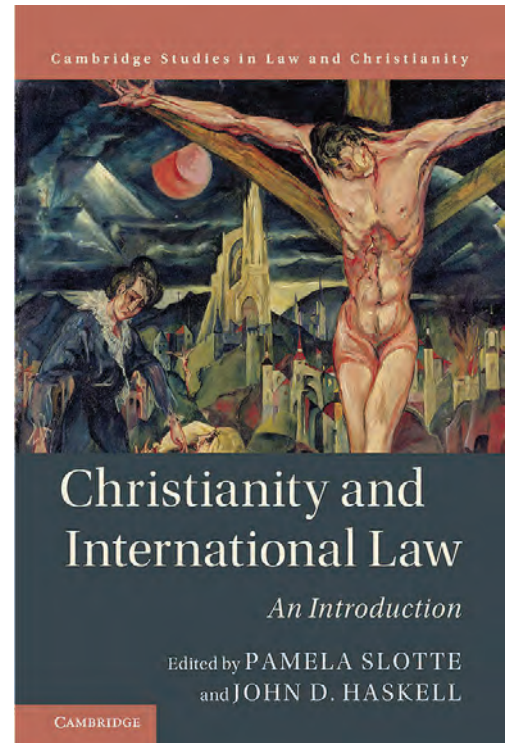
tian theology of angelic messengers, prophets, and even the mission of Jesus Christ with the classical Roman concept of the duty (*officium*) of the civic leader to contribute to the ethical understanding of ambassadors.

In “God, Sovereignty, and Intervention Outside Europe” (91-114), David Lantigua considers the logic used by both the Puritans and the Spanish scholastic theologians to justify (or critique) colonial conquest of the respective lands of English and Spanish domination in the New World. Lantigua argues that this logic of neocolonialism has been incorporated in many ways into current, allegedly atheological, international law and provides the possibility of intervention.

While appropriately critical, Lantigua also offers an alternative to theology of conquest in the work of the Spanish Dominicans such as de Las Casas, and their modern incorporation into the theology of Pope Francis.

Jennifer Beard’s essay, “The Significance of Charity to International Law” (115-38), explores the development of the early polity and practices of charity to the poor within the Henrican and Elizabethan English church and the extension of the authority of the Crown, creating the possibility of the later expansion of sovereign power into the arena of international law.

Andrew Preston, in his essay “Standards for a Righteous and Civilized World: Religion and America’s Emergence as a Global Power” (233-45), narrates the relationship between the American ecumenical movement, Protestant theological liberalism, and American statesmen that drove the nation’s turn from isolationism to



internationalism and its subsequent engagement with international law. The essay provides important and chastening historical background for all Christians considering how religion should contribute to current political questions related to America’s role on the international stage.

Given the multiple points of contact between Anglicanism and Orthodoxy, Elena Namli’s essay on “Orthodox Christianity and Human Rights Law” (317-36) raises challenging questions about how a theological tradition’s points of doctrine, including theological anthropology, can enhance, challenge, and be challenged by international human-rights law.

*Dr. Elisabeth Rain Kincaid is assistant professor of ethics and moral theology at Nashotah House Theological Seminary.*



# An Adventurous Archdeacon

## A Window to Heaven

The Daring First Ascent of Denali  
America's Wildest Peak

By Patrick Dean

Pegasus Books, pp. 336, \$27.95

Review by Rob Price

From the hills of the Lake District in his native England, to the post-Civil War cattle ranches of West Texas, to the Gold Rush settlements along the Yukon River, and finally to the peak of Denali, Hudson Stuck was an adventurer with a prayer book in his hand and wanderlust in his heart. Patrick Dean engagingly tells the story of this intrepid churchman and missionary whose greatest accomplishments were made off the mountain's peak.

Dean may be permitted some salesmanship in seeking a wider audience for the story of an Episcopal priest by presenting it as a high-adventure, overcoming-nature narrative like recent books about explorer Sir Ernest Shackleton. He artfully begins the book with his hero gasping for breath at 20,000 feet just below the summit, hoping that his four-man team will make its goal. Dean does not linger on Denali, but turns quickly to ask the more significant question of how Stuck found himself there.

Hudson Stuck followed the path taken by many young men and women in the British Isles and came to the American West in search of adventure and fortune. Winding up a cowhand in West Texas, Stuck developed his renowned capacity for physical exertion.

But he astutely realized that unless he possessed the capital to buy land, he would never earn enough as a cowboy to have his own ranch. He did possess, however, a keen intelligence, and was admitted to the University of the South, where his lifelong love of lit-

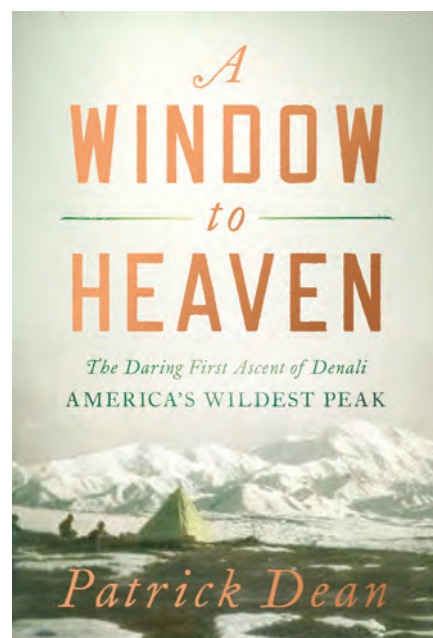
erature (especially Shakespeare) and natural talent for leadership and organizing others began to flourish. After graduation, he returned to a small town in West Texas, where he served briefly as a parish priest, before Bishop Alexander Garrett recruited him as the dean of St. Matthew's Cathedral in Dallas.

In Dallas, Stuck's exceptional gifts in organizing new ventures began to bear fruit: he established a school for boys as both a ministry and a feeder to his beloved Sewanee; started and coached several football teams that drew youth into the orbit of the cathedral and its Anglican life; and founded homes for abused children and the aged and a night school to teach literacy to cotton-mill workers.

In a commitment to social justice, he organized the women's associations of Dallas to put political pressure on state and local leaders to outlaw child labor. In all these endeavors, Dean describes Stuck as a priest whose community activism dynamically synthesized the Muscular Christianity and Social Gospel movements.

Answering the call to be Archdeacon of Alaska checked all of the boxes for Stuck:

- the opportunity for adventure on an already storied frontier;
  - a physically vigorous life mushing sled dogs in the winter or navigating the Yukon River in the summer, in order to visit the many missions under his charge;
  - providing mentorship to native Alaskan young men whom he taught to read, and then secured formal training in the lower 48 to prepare them for leadership;
  - and using his privilege to advocate for Native Americans' rights and cultural identity everywhere from the Royal Geographical Society to New York society, to the White House.
- Along the way, he founded new con-



gregations (having special success among Athabascans and Inuit) and libraries to compete with the saloons for the time of young miners. Stuck relentlessly fundraised in churches in the lower 48 to make it all happen and borrowed money in the meantime, to the consternation of his bishop.

Dean effectively demonstrates how summiting Denali was the culmination of the archdeacon's organizational and advocacy skills and of his deepest commitments to justice for Native Americans, raising up young leaders, and the proclamation of the gospel through feats of adventure suffused with Anglican piety. The account of him leading morning and evening offices above 17,000 feet was a particular delight.

While noting how Stuck's social position also complicated these commitments in the eyes of postmodern readers, Dean presents a fine model of a missionary whose entrepreneurial energy, community influence, commitment to include the marginalized in the Church, and sheer derring-do contemporary Episcopalians would do well to emulate.

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

# A Personal Testing of the Branch Theory

## William Palmer

The Oxford Movement  
and a Quest for Orthodoxy

By Robin Wheeler

Holy Trinity Seminary Press, pp. 324, \$47.95

Review by Richard Mammana Jr.

Among the most eccentric figures to come out of the Oxford Movement was the Anglican deacon William Palmer (1811-79), who devoted his career to a personal testing of the Branch Theory: the idea that the one Catholic Church exists on earth in three parts with apostolic derivation: Roman, Anglican, and Eastern.

Robin Wheeler's new biography — a revision of his 2003 doctoral dissertation at Durham — is a detailed account of Palmer's extraordinary life as a kind of pilgrim between West and East, remembered but infrequently today as "an ecclesiastical Don Quixote." (The dissertation is available for free at [bit.ly/wheelerphd](http://bit.ly/wheelerphd).)

The son and grandson of Church of England parish priests, Palmer arrived at Magdalen College, Oxford, in 1826 as a pious 15-year-old autodidact and graduate of Rugby School. He did not associate closely with the leaders of the Oxford Movement, and he had left the university temporarily by the publication of the first *Tracts for the Times*.

Palmer was ordained deacon in 1836 with no intention of proceeding to the priesthood, and he emphatically declined a license to preach. Extended travels in France made for a close experience of Roman Catholicism, then an unusual field of knowledge for an Anglican clergyman.

It was in France that his first concerns about the Branch Theory arose: how could Church of England clergy minister in France, a traditionally Roman Catholic country, without transgressing problems of jurisdiction?

(This was well before the re-erection of a Roman Catholic hierarchy in England in 1850.) In 1837, he caused a minor controversy by wearing a stole over his surplice — an action that drew the condemnation of E.B. Pusey and the stern rebuke of his father-mentor and presaged much later Ritualist developments.

By the early 1840s, Palmer became a public pamphlet controversialist, writing with some intensity about the establishment of the joint Anglican-Lutheran bishopric at Jerusalem that functioned from 1841 to 1886. He also began a profound engagement with Orthodoxy, sparked in part by a Russian princess's regular reception of Holy Communion at the Anglican chaplaincy in Paris.

If the princess could receive Communion there, surely Palmer would be welcome to receive it in Moscow. He traveled to Russia and spent 1840 and 1841 making unsuccessful formal requests to receive Communion on the basis of his status as a communicant in good standing of the Church of England. He also made extensive contacts in the Russian theological world, and circulated his privately printed treatise in Latin on the Thirty-nine Articles (which anticipated Newman's Tract 90 by five years).

Subsequent travels to Greece — including Mount Athos — and Ottoman Egypt, Constantinople, and Jerusalem offered further familiarity with the Orthodox world and eventual disillusionment over diversity of opinion within Orthodoxy about the validity of Anglican baptisms. Palmer became a Roman Catholic somewhat abruptly at Rome in 1855, provoking

widespread displeasure among his Anglican friends and confusion among his Orthodox friends.

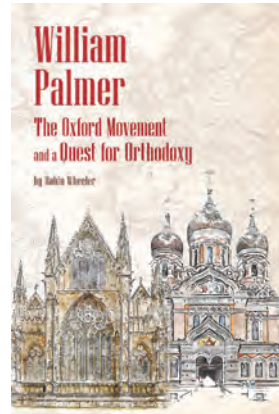
His beloved Branch Theory was never accepted by two-thirds of its supposed constituents, either during his life or after it. He never became a pro-Roman controversialist, and spent the remainder of his life writing a six-volume account of Russian church history under Patriarch Nikon (1605-81). When Palmer died of pneumonia in a Roman palazzo 24 years after his conversion,

thousands of his books were sold as scrap for butter-wrappings by his literary executor, John Henry Newman.

Although this is the only book-length account of Palmer's interesting life, it did not undergo careful editing in the transition from dissertation to paperback. Long sections in French and Latin are untranslated, and there is a lack of post-1985 scholarly material on Palmer or the wider field of Anglican-Orthodox relations.

There is little discussion of the sources of funding for his vast travels, publication efforts, and self-directed ecumenical undertakings (he had received substantial family bequests, and his brother the Earl of Selborne was Lord High Chancellor of Great Britain, facts mostly elided in the biography). All of Palmer's works were digitized in the late 1990s, and his voluminous unpublished manuscript diaries from decades of ecclesiastical travel await further exploration at his beloved Magdalen College and at Lambeth Palace Library.

*Richard J. Mammana Jr. is the Episcopal Church's associate for ecumenical and interreligious relations.*



## PEOPLE & PLACES

### Appointments

The Rev. **Rod Gordon** is rector of St. Peter's, Oak Grove, Va.

The Rev. **Shirley Smith Graham** is the Diocese of Virginia's interim transition minister.

The Rev. **Raymond Hage** is supply priest at St. John's, Huntington, W.V.

The Rev. **Matthew Handi** is priest in charge of St. Luke's, South Glastonbury, Conn.

The Rev. **Ray Hanna** is rector of St. Stephen's, Erwin, N.C.

The Rev. **Jeanne M. Hansknecht** is rector of St. Paul's, Brighton, Mich.

The Rev. **Spencer Hatcher** is executive director of the Barbara C. Harris Camp and Conference Center, Greenfield, N.H.

The Rev. **Tom Hawkins** is rector of St. Paul's, Payson, Ariz.

The Rev. **Lesley Hay** is priest in charge of St. John's, Havre de Grace, Md.

The Rev. Canon **Blair Pogue** is the Episcopal Church in Minnesota's canon for vitality and innovation.

The Rev. **Keith Pozzuto** is rector of Christ Church, Temple, Texas.

The Rev. **Douglas Remer** is priest in charge of St. Giles', Pinellas Park, Fla.

The Rev. **Tom Reese** is priest in charge of All Souls', Stoneybrook, N.Y.

The Rev. **Robin Reeves-Kautz** is rector of St. Timothy's, Lake Jackson, Texas.

The Rev. **James Reho** is rector of St. Catherine's, Temple Terrace, Fla.

The Rev. **Omar Reyes** is priest in charge of St. Alban's, St. Pete Beach, Fla.

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

### Secularizations-Closures

St. Elizabeth's, Redford, Mich.

St. Mark's, Santa Clara, Calif.

St. Peter's, Chesterfield, Ill.

St. Thomas', Campbellsville, Ky.

Trinity, Chicopee, Mass.

Trinity, Flushing, Mich.

### Deaths

The Rev. Canon **Frederick F. (Fritz) Kramer**, a priest who established ministries to troubled Native American youth and the dying, died

March 29 at his home in Newton, Iowa, at 95.

Kramer grew up in Evanston, Illinois, and served in the U.S. Army during World War II in the Philippines and Occupied Japan.

After his military service, he graduated from Northwestern University and Berkely Divinity School at Yale.

He was ordained in 1953 and began his ministry on the White Earth Reservation in Minnesota as vicar of Samuel Memorial Church, Naytahwaush, and St. Philip's, Rice Lake. He was appointed the Diocese of Minnesota's archdeacon for Indian work, and became an advocate for Native American youth who were sent to reform schools for truancy, which led to establishing the Archdeacon

Gilfillan Treatment Center in Bemidji.

In 1966, he became the rector of St. Stephen's in Newtown, Iowa, and began serving as chaplain at Skiff Medical Center. He helped establish the Hospice of Jasper County and served as a staff chaplain for 20 years. He also served on the local foster care review board, and sponsored the HaThi family as they resettled in the U.S. after the Vietnam War.

Through Rotary International, he hosted guests from many countries at his home, as well as numerous campaign organizers, journalists, and two presidential candidates during primary campaigns. In recognition of his ministry, he was made a canon of the cathedrals in Minneapolis and Des Moines, and was awarded a Doctor of Divinity by the Seminary of the Southwest.

Kramer is survived by Carol, his wife of 65 years, two daughters, and three grandchildren.



The Rev. Dr. **James Fidelis Tuhoy**, a musician and advocate for the marginalized, died April 8 at 84.

A native of Thurles, County Tipperary, Ireland, Tuhoy entered All Hallows Seminary in Dublin at 17 to train as a Roman Catholic mission priest. While working in London one summer during his seminary studies, he earned enough to buy a glossy silver piano accordion that he played for more than half a century.

He was ordained in 1961 and sent to serve as an assistant in parishes in Pensacola, Florida, and Gadsden, Alabama. In Gadsden, a group of Irish Sisters of Mercy worked in parish schools and helped Tuhoy teach Sunday school in a mission church in Fort Payne. Tuhoy and one of the nuns, Elma, then Sister Marion Margherita, eventually fell in love, and after he resigned his ministry, they married.

He became executive director of Interfaith Mission Service in Huntsville and was received into the Episcopal Church as a priest in 1980. He helped to establish a soup kitchen for the homeless in Birmingham while serving at St. Andrew's Church, where he entertained the diners with his accordion and singing.

He also served as chaplain at the University of Alabama at Birmingham for 12 years, establishing a campus anti-war organization and organizing so many anti-nuclear rallies that he earned an FBI

file, which he regarded as a badge of honor.

In 1992, Tuhoy became rector of St. Michael and All Angels Church in Anniston, where he helped to establish a local chapter of Parents and Friends of Lesbians and Gays. He served for the final 10 years of his ministry as rector of St. Andrew's, Montevallo, retiring in 2009.

He was famous for his musical gifts and good humor, and Birmingham's bar owners would fight over who could get him to play for their St. Patrick's Day celebrations. Even after his struggles with Alzheimer's sent him to a memory-care unit, he delighted in belting out "Danny Boy" for his fellow residents.

Tuhoy is survived by his wife of 51 years, their two children, and two grandsons.

The Rev. Dr. **John Henry Westerhoff III**, a scholar of Christian education, died February 25 at 88.

A native of Paterson, New Jersey, Westerhoff felt a call to ministry as a young man, and following studies at Ursinus College and Harvard Divinity School, he was ordained to the ministry of the United Church of Christ in 1957. He



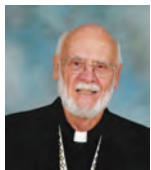
served churches in Maine and Massachusetts, and then worked for the UCC's Board for Homeland Ministries.

While earning his doctorate in education from Columbia University, he became editor of

*Colloquy: Education in Church and Society*, an influential journal in the field. He lectured at Harvard, and became professor of theology and Christian nurture at Duke Divinity School in 1973. Shortly thereafter, he published the first of several books, the influential *Will Our Children Have Faith?* He also served for many years as editor of the journal *Religious Education*.

He was ordained as an Episcopal priest in 1978 and served as an associate at the Chapel of the Cross in Chapel Hill, North Carolina, until he retired from Duke in 1994. He moved to Atlanta and served as interim rector at St. Bartholomew's Church before moving to St. Luke's, where he founded the Institute of Pastoral Studies. His final ministry was as a priest associate and resident theologian at St. Anne's Church in Atlanta. He also served for two years as visiting professor at General Seminary.

Westerhoff is survived by Caroline, his wife of 30 years, five children, and eight grandchildren.



✠  
**Frances Perkins  
Feast Day**

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Proprs: Lesser Feasts and Fasts, 2018, p. 224

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## The Call

“Jesus said to her, ‘Woman, why are you weeping? Whom are you looking for?’ Supposing him to be the gardener, she said to him, ‘Sir, if you have carried him away, tell me where you have laid him, and I will take him away.’ Jesus said to her, ‘Mary!’ She turned and said to him in Hebrew, ‘Rabbouni!’” (John 20:15-16). Jesus reveals himself not by his appearance but by his voice and, more specifically, by the invocation of Mary’s name.

Naming is incredibly important both to God, who knows all things by their name, and to humans, who experience the world as intelligible precisely through language and by assigning names. “The LORD God formed every animal of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called every living creature, that was its name” (Gen. 2:19). Through language, the world enters the mind and consciousness of humanity.

To a far greater degree, all creation, though outside of God, is in him. God is ever thinking and naming the universe. “Lift up your eyes on high and see: Who created these? He who brings out their host and numbers them, calling them all by name, because he is great in strength, mighty in power, not one is missing” (Isa. 40:26). “He determines the number of the stars; he gives to all of them their names” (Ps. 147:4). Naming implies a specific and intimate knowledge. To the mind of God, “not one is missing.”

Human language is, in some sense, always defective. We perceive and understand only in part. Mary sees a man, and inwardly she names him a gardener. It is only when the risen Lord addresses her that she renames him as the One he is. Her language is purified and perfected by the call of Christ. Hearing her name spoken, she knows him suddenly as Master and Lord. In a similar way, every disciple of Jesus Christ hears a personal calling from

Christ. “My sheep hear my voice. I know them, and they follow me. I give them eternal life, and they will never perish. No one will snatch them out of my hand” (John 10:26-28).

We are called by name and known, it seems, even by the craft or work we do. Of course, our lives are completely open to God, but there is something truly touching in hearing that Tabitha made tunics and other clothing and that Simon was a tanner. Some disciples were fishermen, some tax collectors, some beggars, some prostitutes. God knows who we are, what we do, how we support ourselves in the world, the moral compromises we make, and the forgiveness we need.

Why does Christ call us and behold our lives? “I give them eternal life, and they will never perish” (John 10:28). The supernatural life that Christ promises begins in nature, where we are and where we live our mortal lives.

Using the raising of Tabitha as an illustration, we learn not that all the dead may rise again, like her or Lazarus, to a second round of earthly life. Rather, this is a resurrection story, a story in which life passes over into the everlasting life of God. What happens? Tabitha becomes ill and dies. Two disciples summon Peter, and without delay, Peter “got up.” That is, employing the verb “to rise,” *Peter rose*, and then, at the command of Peter, *Tabitha rose* from her bed, and, finally, extending his hand to her, *Peter raised her up*.

Christ comes to us, names us, commands us to rise with him, and extending his hand, he grasps us, as he did when Peter sank amid turbulent waves, and when Adam and Eve were in Hades.

Look It Up  
The Collect

Think About It

He knows you by name. Rise with him!

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## Cosmic Praise

“The circumcised believers criticized him, saying, ‘Why did you go to uncircumcised men and eat with them?’ Then Peter began to explain to them, step by step, saying, ‘I was in the city of Joppa praying, and in a trance I saw a vision. There was something like a large sheet coming down from heaven, being lowered by its four corners; and it came close to me. As I looked I saw four-footed animals, beasts of prey, reptiles, and birds of the air. I also heard a voice saying to me, ‘Get up, Peter; kill and eat.’ But I replied, ‘By no means, Lord; for nothing profane or unclean has ever entered my mouth.’ But a second time the voice answered from heaven, ‘What God has made clean, you must not call profane.’ This happened three times; then everything was pulled up again to heaven” (Acts 11:2-10).

A large sheet came down and then was pulled up to heaven again. Jesus came down from heaven and then ascended into heaven. “Little children,” Jesus says, “I am with you only a little longer. ... Where I am going you cannot come” (John 13:33). We behold, and then we interpret what we no longer see.

Peter’s vision of a sheet illustrates the full implication of the Incarnation. Jesus assumes a human body, and his body partakes of and sanctifies the whole created material world. Commenting on the baptism of Jesus, Gregory of Nazianzus says, “Jesus comes to sanctify the Jordan for our sake and in readiness for us ... The Spirit descends in bodily form like the dove that so long ago announced the ending of the flood and so *gives honor to the body that is one with God*” (Oration 39).

The body so honored is the body of Jesus and, by implication, all human bodies and the whole creation of which the human bodies are a part. In Christ, then, all things are sanctified, and this is precisely the meaning of the sheet containing animals regarded formerly as unclean and profane. No longer are

foods unclean or profane, nor is humanity divided between them and us. There is one common humanity and one universe that together are sanctified and participate in praise of Almighty God. A Latin hymn for Lent makes this clear, saying that not only do humans sing a new song, having been renewed through forgiveness, but the totality of things praises the Trinity: *Te rerum universitas, clemens, adoret, Trinitas*.

Part of our vocation as Christian people is “to give voice to every creature under heaven,” to join in a vast cosmic chorus of praise to the Creator. Psalm 148:1-11 calls for such praise, listing participants: the heavens, the heights, all angels, all his hosts, sun and moon, shining stars, heaven of heavens, waters above the heavens, the earth, sea monsters and all deeps, fire and hail, snow and fog, tempestuous winds, mountains and hills, fruit trees and cedars, wild beasts and cattle, creeping things and winged birds, kings of the earth and all people.

Everything is holy and called to praise God. Writing on prayer, Tertullian gives a touching and true picture of the world praising God: “The angels, likewise, all pray; every creature prays; cattle and wild beasts pray and bend their knees; and when they come forth from their stalls and dens, they look up heavenward with no idle mouth, vibrating the air/spirit in their own way. Even the birds ascending are led up to heaven, and, instead of hands, expand a cross of wings and say something that seems like a prayer” (*De Oratio*, 9).

Let everything praise the name of the Lord.

### Look It Up

A Song of Creation (BCP, p. 88)

### Think About It

Praise him and highly exalt him forever.

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Send letters of inquiry, resume and OTM portfolios to Transition Minister, the Rev. Meredyth Albright at [transitionfdl@gmail.org](mailto:transitionfdl@gmail.org).



The 2022 World Christianity Summer Institute, “Grief, Resilience, and Hope amid the Pandemic,” will take place July 18-22 at the Cambridge Centre for Christianity Worldwide, Westminster College, Cambridge, England. We will welcome theological students, educators, researchers, and any Christian interested in learning about Christianity in other parts of the world. We will focus on how the COVID-19 pandemic is impacting churches and their communities, locally and worldwide, and how they are responding. We will listen attentively to God and each other while we consider working together to create better societies built on care, compassion, and justice as we live through this pandemic. For more information or to apply by April 14, contact: [centre@cccw.cam.ac.uk](mailto:centre@cccw.cam.ac.uk).

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