

Baltimore's Conventions Past | The Israel-Palestine Crisis

THE LIVING CHURCH

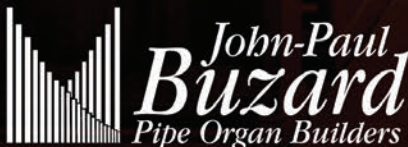
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July 3, 2022

THE LIVING CHURCH

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ON THE COVER

The first meeting of the General Convention in Baltimore in 1808 was held at St. Paul's Church in the city, in an earlier building on the same site as the current church (above). Read about conventions of the past in Baltimore on page 16.

Photo courtesy of the Old St. Paul's Church



Former Refugee to Be Secretary General

By Mark Michael

The Rt. Rev. Anthony Poggo, a South Sudanese bishop who spent his childhood as a refugee, will serve as the Anglican Communion's next Secretary General, the Anglican Communion Office announced on June 14.

Poggo, 58, was Bishop of Kajo-Keji in southern South Sudan for nine years before becoming the Archbishop of Canterbury's adviser for Anglican



Poggo

Communion Affairs in 2016. He will begin work in September, after the retirement of the current Secretary General, Archbishop Josiah Idowu-Fearon, who is completing his seven-year term of service.

Poggo will lead a staff team based at St. Andrew's House in London that supports initiatives of the Communion's four Instruments of Communion. The office is directly overseen by the Anglican Communion's Standing Committee, and has been restructured following a major review in 2020.

"It is a huge privilege to serve God in this capacity and to make my contribution to the Anglican Communion family in this role," Poggo said. "I would like to thank the Anglican Communion's Standing Committee for the trust and confidence in appointing me to lead the staff team at the Anglican Communion Office."

At a June 14 press conference, Poggo said that the major challenges facing the Communion are differences over

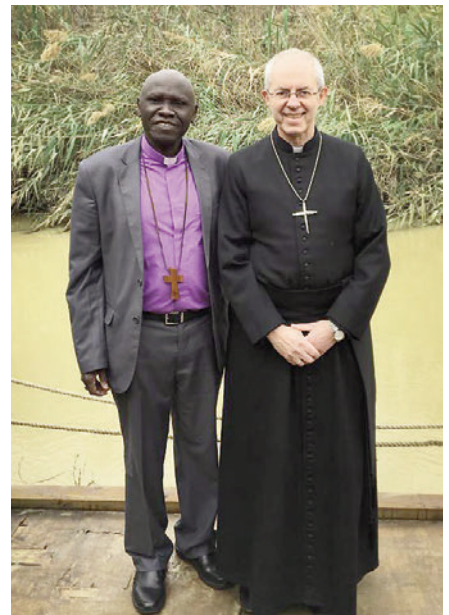
human sexuality and whether Anglican identity is defined by "being in communion with the Archbishop of Canterbury."

He said he was optimistic about the possibility of building bridges, citing his positive experience of participating in a cross-Communion group called Bishops in Dialogue. He said he has observed a lessening of hostility between the Communion's liberals and conservatives. "We have moved on, to where you can see that there is a huge change in the way Primates' Meetings have happened," he said.

Asked about GAFCON, Poggo cited approvingly a conversation he had with a primate from the Global South. "If GAFCON is for fellowship, for people who think along the same lines of orthodoxy, they are for it. But if they think of it as an alternative to the Anglican Communion, they are not for it."

Poggo is the son of a South Sudanese priest, and was forced to flee to Uganda with his family for eight years as a young child, during the first Sudanese Civil War. After graduating from Juba University in South Sudan, he began working with the mission agency Scripture Union, which produces resources for Bible reading and helps to train candidates for ministry. He earned a degree in theology at the Nairobi International School of Theology, and later an M.B.A. at Oxford Brookes University in the U.K.

He was ordained to the priesthood in 1996, and transitioned later to working with Across, a Nairobi-based ecumenical mission agency focused on providing humanitarian relief, education, medical care, and Christian education resources to the people of South Sudan. Poggo began as the leader of the group's publishing arm, and rose quickly to become its executive director, before his election as Bishop of Kajo-Keji. Poggo and his wife, Jane,



Anglican Communion Office photo

Bishop Poggo will continue advising the Archbishop of Canterbury.

have three daughters and a granddaughter.

Archbishop Welby said, "I am delighted that Bishop Anthony Poggo has been appointed Secretary General of the Anglican Communion. Over the past six years he has built up an immense knowledge of our global Communion and its people as my adviser on Anglican Communion Affairs. And in that time many people in the Communion have got to know Anthony too — and I am sure that they will join with me in welcoming his appointment."

Poggo's primate, South Sudanese Archbishop Justin Badi-Arama, added his praise for the appointment: "We thank God that out of the suffering Church in South Sudan, God has raised Bishop Anthony to this highest position. He is coming at a time that the Anglican Communion is facing many challenges. But as Mordecai said to Esther: We trust God that maybe it is 'for such a time like this' that God brought [him] up (Esther 4:14)."

Dioceses Seek Reforms After Ousting Bishop

By Kirk Petersen

Two dioceses contend that when their bishop was suspended for adultery, the Episcopal Church provided ample support for his healing and reconciliation — but virtually no support for the dioceses. They are pursuing their grievance in a highly public way, via Resolution D029, submitted with sharply worded support materials for consideration at General Convention in July.

In June 2020, the Rt. Rev. Whayne M. Houglan Jr. agreed to a one-year suspension under Title IV of church canons, after admitting to an extramarital affair. He had been Bishop of Western Michigan since 2013, and in October 2019 was elected to the additional position of provisional bishop for the Diocese of Eastern Michigan, as the two dioceses explored the possibility of reuniting. As the end of the suspension approached, the dioceses decided he should not be reinstated, and he resigned.

Resolution D095, in the bland wording of the genre, calls for a task force to review the Office of Pastoral Development (OPD) and Title IV proceedings when the respondent is a bishop, with an eye toward consistency with disciplinary actions involving priests and deacons.

The explanation submitted with the resolution reveals significant frustration on the part of the people who drafted it. Here is one of the harshest of the 22 paragraphs of explanation (emphasis in the original):

“This Title IV process actually reflects a deep systemic problem: when our former bishop had an affair, the system not only took care of *him*, it did so in extremely expensive ways, to the financial and emotional cost of those whom he had vowed to pastor, in the name of ‘healing’ and ‘reconciliation.’ The dioceses were hurt by the affair itself. Relationships and trust were damaged. The financial support expected from us for the one who had

violated these relationships was not only surprising, it was unjust.”

The dioceses say the suspension accord was negotiated by OPD with little or no diocesan input, and said the experience “was severely lacking in clarity, consistency, timely communication, and tracking of our process by the OPD.”

During the suspension, Houglan continued to draw 60 percent of his salary and full benefits. At TLC’s request, spokeswoman Katie Forsythe

provided additional details of the financial burden imposed on the dioceses. Houglan’s combined salary and housing allowance for 2020 was budgeted at \$180,000 before the suspension — up from \$137,557 for 2019, representing an increase for taking on the provisional bishop role in Eastern Michigan. She said that when Houglan resigned, the combined dioceses paid him a lump-sum severance of \$75,204.

“In the midst of MeToo, Black Lives

(Continued on next page)



Houglan

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Matter, and a worldwide pandemic, an already privileged, white male in a position of power who had betrayed his vows was given a copious amount of support,” the diocesan complaint said. “Our dioceses, by contrast, received almost none.”

After resigning, Houglund was named transitional director of Bellwether Farm, a camp and retreat center in the Diocese of Ohio. In July, he is scheduled to become interim rector of St. Chrysostom’s, a large, affluent parish in Chicago. He could not be reached through either of those employers, nor through the Michigan dioceses.

In March, Houglund was readmitted to the House of Bishops as a non-voting member, and Ousley said the reconciliation was an example of “living into the highest ideals of our Title IV process.” The dioceses said: “We hope that our ideals in The Epis-

copal Church as expressed in Title IV are actually much higher than what we in our dioceses have just experienced.”

The dioceses’ announcement said the resolution and supporting memorial “were endorsed almost unanimously by our deputations and have the full support and input of Bishop Singh.” Singh later said he did not help draft the resolution, but did review it before it was submitted, and notified both Ousley and Houglund before it was announced.

TLC asked Singh if he believes the bitter tone of D095 will help bring healing to the dioceses. “Healing is a process, and some of the process is, I think, what is expressed in this memorial and resolution.” He said he thinks it will help bring some closure “to a very painful episode in the life of the dioceses.”

He said that in his visits to churches, “I do pick up here and there some grief, and some degree of anger, and that sense of betrayal.” However, “healing is happening, and I’m seeing the fruit of it.”

COMMENTARY

Presidential Forum Delves Into Issues

By Kirk Petersen

The second and final pre-convention candidate forum had the same tone of mutual respect that characterized the first forum. This time, there was more focus on specific issues that will face General Convention in Baltimore, July 8-11. While the questions point to topics that may lead to floor debate, they didn’t produce any conflict among the candidates — although a hint of disagreement crept in.

The candidates for president of the House of Deputies are:

- The Rev. Devon Anderson, Diocese of Minnesota;
- Julia Ayala Harris, Diocese of Oklahoma;
- The Rev. Edwin Johnson, Diocese of Massachusetts;
- Ryan K. Kusumoto, Diocese of Hawaii;
- The Very Rev. Ward H. Simpson, Diocese of South Dakota.

There is one declared candidate for vice president: the Rev. Rachel K. Taber-Hamilton, Diocese of Olympia. All six participated in the second forum, while Johnson missed the first event because he declared his candidacy too late for inclusion.

Future Venue Controversy

The candidates were asked to take a position on Resolution A001, regarding the site for the 82nd General Convention in 2027. (The 2024 General Convention is to be held in Louisville, Kentucky.) They knew this question was coming, and in the responses it became clear that there will be a motion to remove Orlando, Florida, from the list of potential 2027 sites.

The effort is in response to recent legislation passed by the state of Florida regarding LGBTQ issues and access to abortion. The other proposed venues are Charlotte, North Carolina; Phoenix; Pittsburgh; and San Juan, Puerto Rico.

“While I generally believe we should stay in communion with each other,”

Lambeth Conference

The Historical Society of the Episcopal Church is pleased to provide public access to peer-reviewed articles on Lambeth Conference history published in the June 2022 *Anglican and Episcopal History*.

ANGLICAN & EPISCOPAL HISTORY

“You Share Our Story” The Historiography of the Lambeth Conference
by Benjamin Guyer

Archbishop Michael Ramsey and the Lambeth Conference
by Peter Webster

Anglicanism, the Lambeth Conferences, and International Relations in the Twentieth Century
by Andrew Chandler

hsec.us/lambeth

Kusumoto said, “there are instances I believe we need to take a stronger stand. When an individual’s civil rights, to live as who they are, are threatened due to local laws, this church can’t be silent.”

He added: “What happens to a deputy if she has complications with her pregnancy during General Convention? How would they get appropriate care on time, if the location doesn’t allow it?”

“Executive Council met in Oklahoma despite regressive state laws, and this enabled us as a body to learn more about radicalization of white nationalism by visiting the OKC bombing site,” said Harris. “We also visited Alabama shortly after a restrictive abortion law passed, which allowed us to experience the Equal Justice Initiative’s Legacy Museum and Memorial.”

However, she said, “meeting in places where people don’t feel safe is a problem.” She recently joined other deputies of color in drafting Resolution D067, committing the church to hold events only “in locations where the state and local jurisdictions do not infringe upon the rights and dignity of all attendees.”

“The church makes a public statement with its presence and money in cities where it holds General Convention, and I’m not inclined to want General Convention to happen in places that have laws that are contrary to our very hard-won resolutions, and our baptismal vows,” Anderson said.

“I’m happy with the list as it is,” Johnson said, but he would want to consider the opinions of other deputies.

Other Issues

The candidates expressed support for Resolution A129, calling on church leadership to “conduct a forensic audit of the financial assets of the church that are directly tied to historical and current racial injustices.” This resolution is one of a package of measures centered on racial “truth-telling,” focusing on such matters as historical complicity with slavery and church involvement in assimilationist Indigenous boarding schools.

“I think a forensic audit will reveal some hard, and probably some devas-

tating, truths” about the origins of church land and financial resources, Harris said. “I think it’s going to be really necessary for us to sit with the pain,” before moving to reckoning and healing.

The last question was a curve ball. The Rev. Albert Cutié, who served as moderator, noted that Presiding Bishop Michael B. Curry had established three priorities upon his election in 2015: racial reconciliation, evangelism, and creation care. “What priority would you add to that list? And then a follow-up question as part of this: which one would you remove from it?”

Cutié had been calling on candidates in seemingly random order, and you could practically hear the six candidates praying in unison: “Please don’t call on me first.”

Anderson drew the short straw, and bought some time by saying “let me think about this for a minute.” She quickly came up with an answer that would be echoed by the other candidates: “I don’t know how anybody would remove any of these from this list. Maybe this question has one answer,” she said with a laugh. Other candidates came up with potential additions, including truth-telling, joy, youth, and community development, but there was no appetite for torpedoing any of the presiding bishop’s priorities.

Lambeth Plans ‘Calls’ Instead of Resolutions

By Mark Michael

Bishops who attend this summer’s Lambeth Conference will issue “Lambeth Calls,” short statements meant to “discern what God is saying to the Church.” The shift, Archbishop of Canterbury Justin Welby said in a June 9 video, should make it clear that the conference is “not there to order people about.”

“One of the problems is that so often in the past we have had things called resolutions,” Welby said. “And in a sense, we all know what a resolution is. But when the Lambeth Conference resolves something, it doesn’t mean it’s going to happen, and that is a bit confusing. It means it just gets offered to the whole Anglican Communion, who are called to consider what it means.”

Welby said the conference would issue, at most, a dozen calls, and “each one will be carefully structured to talk about Scripture, about the tradition of the Church, and what the bishops assembled feel to be the way that God is calling them.”

“If the bishops think something is right, it doesn’t mean it’s Anglican

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thinking, that it's automatically right. It means that it is something to be tested, and thought about, and received by the whole Communion," Welby added.

"It's humble. It says, 'We offer this to you as what we think God is calling us to do.' It respects different cultures. It says, although each province is autonomous, and therefore needs to make up its own mind, they're also interdependent."

An accompanying guide laid out a series of what Welby called "the biggest issues that are facing the world today," which will be discussed by the bishops, and could become the subject of Lambeth Calls. These include mission and evangelism, reconciliation, safe church, the environment and sustainable development, Christian unity, interfaith relations, Anglican identity, human dignity, and discipleship.

The Lambeth Conference "will also

deal with some of the contentious subjects," Welby said, "but actually not with the aim of a dramatic change in the Church's teaching, but bringing us into deeper love of one another."

Lambeth Calls, he said, would become the subject of follow-up conversations, akin to the "Bishops' Conversations" focused on 1 Peter that have been convened in the last 18 months. "We will go on sharing, using modern technology, about how we respond to what we have heard from God," he said.

Most Lambeth Conferences, including the first in 1867, have issued resolutions, but their authority to constrain the actions of the Communion's member provinces has long been disputed. The bishops worded their common actions as "recommendations" at the 1878 Lambeth Conference, partly as a concession to secure the full support of English bishops, many of whom had boycotted the first gathering.

Past Lambeth Conferences have sometimes issued statements in a more exhortatory voice, most notably the 1920 Lambeth Conference, whose "Appeal to All Christian People" set the generous terms for subsequent Anglican ecumenical work and served as a major encouragement to the Faith and Order and Life and Work movements that would bring churches together in many ways in the following decades.

The last Lambeth Conference to issue traditional resolutions was in 1998. Its Resolution 1.10, which sets out a traditional understanding of human sexuality and marriage as Anglicanism's official teaching, has become the most obvious demonstration of Welby's observation that "when the Lambeth Conference resolves something, it doesn't mean it's going to happen."

Addressing Three Primates

On June 6, Anglican Communion News Service released a joint letter by Archbishop Welby and Archbishop Joshua Idowu-Fearon, the Anglican Communion's Secretary General, to the primates of Nigeria, Rwanda, and Uganda. Welby and Idowu-Fearon encouraged them to reconsider their

decision not to attend the conference, as described in an open letter they jointly issued on May 6.

"Boycotts do not proclaim Christ," Welby and Idowu-Fearon wrote. "Those who stay away cannot be heard; they will lose influence and the chance of shaping the future. All of us will be the poorer spiritually as a result of your absence."

The letter also denied the African primates' charges that the Church of England had changed its traditional teaching about marriage and asserted that Lambeth Resolution 1.10 "remains the latest expression of Anglican Communion teaching on the subject. It has not been rescinded. This resolution holds in balance the traditional understanding of marriage which is held by the Anglican Communion and the necessity to resist any form of homophobia and discrimination against homosexual people. It is important to note, always, the two sides of this resolution."

Diocese of Chicago Pays \$750,000 in Sex-Abuse Suit

By Kirk Petersen

Without admitting wrongdoing, the Diocese of Chicago reached a settlement in May for \$750,000 with a man who was sexually abused by a priest three decades ago. The *Chicago Sun-Times* reported the settlement June 3.

The Rt. Rev. Chilton Knudsen, the retired Bishop of Maine, serves as assisting bishop in the Diocese of Chicago — where she worked on the diocesan staff before becoming a bishop. The Bishop of Chicago at the time was the Rt. Rev. Frank Griswold, who later became presiding bishop.

Knudsen was serving as pastoral care officer on Griswold's staff on May 28, 1990, when an 18-year-old man met with her and said he had been sexually abused for four years by Richard Kearney, ending when he was about 16. Kearney had been vicar of St. Bride's Episcopal Church in Oregon, Illinois, and the young man was active in the parish, according to a diocesan spokesman.

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The 2,500-word *Sun-Times* article says Knudsen “didn’t immediately call the police after the 18-year-old told her Kearney repeatedly abused him.” Diocesan spokesman Jim Naughton acknowledged that Knudsen did not immediately call the police, and said the young man did not want her to do so.

The newspaper, however, reported: “The man — who now lives in the Chicago area and asked not to be named — says that’s not true. He says he was willing from the start to talk to police.” The paper noted that “clergy in Illinois weren’t required by law to report suspected child sex abuse until 2002.”

Knudsen has declined requests for interviews, Naughton said.

According to Naughton, although the diocese did not contact police until later, it quickly took action to prevent further abuse. Knudsen immediately informed Griswold of the allegations, who instructed her to tell Kearney he was suspended from parish ministry, and was not to hold services on the next Sunday. Kearney by then was rector of Church of the Annunciation in Gurnee, Illinois.

Kearney met with Griswold on June 7, 1990, admitted the abuse, and said he had abused others. “He understood that his active priesthood was over,” Griswold said in a July 5 letter to diocesan clergy. Kearney subsequently pleaded guilty to aggravated criminal sexual abuse, and was sentenced to four years in prison. He served 18 months. Kearney also was deposed from ordained ministry.

Naughton said Griswold held open meetings at both churches to discuss the abuse, provide access to social workers, and urge any other victims to speak.

“Kearney is now 81 and living in a nursing facility in Maryland, not far from his brother and sister,” the *Sun-Times* reported. “Reached by phone, Kearney says his memory comes and goes and he can’t speak with certainty about the past but acknowledges he molested kids and says he regrets doing so.”

“Yes, it was like a split personality,” Kearney told the *Sun-Times*. “I was convinced that I was in a loving, caring relationship.”

Queen’s Platinum Jubilee Marks Her 70-Year Reign

By Mark Michael

The Platinum Jubilee Service, held in St. Paul’s Cathedral in London on a bright and sunny June 3, was full of royal pageantry, dignified liturgy, and beautiful music, though the absence of the guest of honor, Queen Elizabeth II, struck a somewhat somber note.

The queen, 96, who has grown increasingly frail in recent months, watched the service on television, saying she had experienced discomfort when participating in festivities the day before.

Archbishop of York Stephen Cottrell, a stand-in for the Archbishop of Canterbury, who tested positive for COVID a few days earlier, praised the queen’s steadfast commitment to the nation, in an extended nod to her love of horseracing.

“Your Majesty, we’re sorry you’re not with us this morning in person, but you are still in the saddle. And we are all glad that there is still more to come.

“So, thank you for staying the course. Thank you for continuing to be faithful to the pledges you made 70 years ago. Thank you for showing us how service and faithfulness matter. People of all faiths and none can learn from this.”

Cottrell, who chose to write his sermon on short notice instead of preaching Archbishop Justin Welby’s previously prepared message, took Philippians 4:4-9 as his text, and focused on St. Paul’s model of leadership, which flowed from his determination to follow Christ faithfully.

The celebration is the first of its kind in Britain, and marks a nearly unprecedented milestone in modern history. Only two kings are known to have ruled longer than Queen Elizabeth: Louis XIV of France and Bhumibol Adulyadej of Thailand. If she remains queen for another two years, she will be the longest-reigning monarch in recorded history.

Changes to Convention May Cost \$1.1 Million

By Kirk Petersen

The Episcopal Church will take a financial hit estimated at \$1.1 million for the decision, on very short notice, to cut the length of General Convention in half, the Executive Council learned June 7.

The \$1.1 million estimate reflects offsetting savings the Church Center will realize by sharply reducing the

(Continued on page 11)

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number of staff and others who will attend. The Rev. Canon Michael Barlowe, executive officer of General Convention, cautioned that the true costs will not be known until after the event is over.

On May 11, the presiding officers informed the council that because of the resurging pandemic, the 80th General Convention would be cut back sharply from the planned July 7-14. Presiding Bishop Michael B. Curry and President of the House of Deputies Gay Clark Jennings appointed a 15-member General Convention Design Group to hash out the details. That work continues, but the dates were quickly locked in for July 8-11.

The Church Center can easily absorb the cost of the changes, as it ended last year with a surplus of \$6.5 million, largely due to decreased travel during the pandemic. But council members sought assurances that dioceses, some of which are struggling financially, would not face financial hardship. Each diocese pays its own expenses for sending up to four clergy deputies and four lay deputies, plus a couple of alternates and the bishop or bishops.

Barlowe explained that while the Church Center will pay a penalty for reducing the number of hotel nights, dioceses will not, and thus will save money on hotel expenses. Some dioceses may face penalties for changing airline reservations, but Barlowe said airlines, with some exceptions, are more flexible about changes and cancellations than they were before the pandemic.

No Communion Without Baptism, Theologians Say

By Kirk Petersen

Twenty-two prominent Episcopal theologians have pushed back hard against a proposal to endorse offering Communion to people who have not been baptized.

The theologians, who collectively have academic titles at eight Episcopal seminaries, signed an open letter released June 1 stating that the sacrament of Holy Communion is, and must remain, linked

to the sacrament of Holy Baptism.

“In liturgical terms, the Eucharist is understood to be the repeatable culmination of the baptismal rite of initiation, in which those who receive the elements publicly reaffirm their baptism, as the post-Communion prayers clearly indicate,” the letter says.

The signers come from across the theological spectrum, and some of them disagree on many other topics.

The letter is in reaction to Resolution C028, which the Diocese of Northern California offered for consideration at July’s General Convention. The resolution would repeal Canon I.17.7 (“No unbaptized person shall be eligible to receive Holy Communion in this Church”). Compliance with the canon varies in different parts of the church.

In the explanation submitted with C028, the diocese states: “This could help grow congregations by reducing the number of visitors who do not return because they felt excluded during Communion.”

The theologians counter: “Unlike Baptism, Holy Eucharist is therefore not intended for ‘all people’ without exception, but is rather for ‘God’s people,’ understood above as a common body united by a common faith. To require such corporate faith as confessed in the Baptismal Covenant is not exclusive or inhospitable but simply what it means to receive Communion in this Church.”

If C028 were to come to a vote, the Bishop of Northern California would

vote against it. The Rt. Rev. Megan M. Traquair told *TLC* that she’s already voted against the idea, when it was proposed in her diocese’s November 2021 convention. She was narrowly outvoted in the clergy order, and more decisively in the lay order.

“I have a great deal of respect for those who voted for it,” she said. “Hospitality and pastoral welcome are a good instinct.”

On June 5, a group of clergy and lay leaders, including the Diocese of Northern California’s deputies, three active cathedral deans, and several emeritus professors of the Church Divinity School of the Pacific issued a counter-statement on the General Convention Facebook page defending the resolution.

The signatories claim that the current canon requiring baptism before Communion is “virtually unenforceable,” and noted concern “that the language of the canon carries a tone of control and gatekeeping.”

Bishop-Elect Discusses Theology and Wife’s Health

By Kirk Petersen

The Rev. Canon E. Mark Stevenson, elected as the 14th Bishop of Virginia on June 4, has a lot of experience watching bishops at work, having served on the staff of three bishops. He was canon to the ordinary for the cur-

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(Continued from previous page)

rent and former Bishops of Louisiana, and in 2018 Presiding Bishop Michael B. Curry named him canon to the presiding bishop for ministry within the Episcopal Church, one of three senior executives responsible for pursuing Curry's primate vision.

If bishops and dioceses grant consent, Stevenson will be consecrated by his current boss on December 3. He will succeed the Rt. Rev. Shannon S. Johnston, who retired in 2018. Bishop Suffragan Susan E. Goff, who has served as ecclesiastical authority since Johnston's retirement, is retiring at the end of this year.

The May election of the Rev. Charlie Holt as bishop coadjutor in the Diocese of Florida highlighted a continuing theological debate. Holt, a conservative, pledged to uphold Resolution B012, which provides a path for same-sex marriages to occur in dioceses where the bishop objects to the practice.

"I'm supportive of the full inclusion of gay and lesbian persons in the church, fully supporting of their access to all the sacraments," Stevenson said.

He cited Hurricane Katrina, which devastated New Orleans in 2005 while he was canon to the ordinary, as helping to change his perspective. The recovery exposed racial injustices in housing and the economy, and he was sensitized to the importance of rela-

tionships by "seeing how people treated each other, and how we came together as a church and how we sometimes didn't come together as a church."

When he joined the presiding bishop's staff in 2013, "My first bit of work was dealing with domestic poverty issues. Really digging into some of the difficulties around the drivers of poverty — food insecurity, healthcare, housing — and how people who look like me tend not to have those kinds of problems. And how society and the church treats people," he said. "I had some lightbulb moments."

He spoke at length about his experience with his wife of 27 years, who suffers from dementia.

"Joy was diagnosed in 2016 with mild cognitive impairment, and progressed over the years. The lockdown year of 2020 was a gift to me, because I got to spend a year with her that I wouldn't have otherwise had, but by the end of 2020, going into 2021, I knew that it was no longer safe for me to keep her at home," he told *TLC*.

"She's been in a memory-care facility since January of '21. She has progressed far enough in her disease that she's no longer aware of her disease. I have her in a place where she's safe and taken care of, and fortunately, the blessing is that most of the time she still knows who I am. When she sees me, she recognizes me, and that's a real blessing."

The couple lives in Kentucky, and Stevenson has begun looking for a

memory-care facility in Richmond.

"What I've learned from her is that I need to check myself at the door in a pastoral situation, and simply love her for the child of God that she is," he said in a pre-election video in Virginia. "It's not my responsibility to fix her. It's my responsibility to love her, and that is the heart of being a pastor."

Stevenson is a member of the Living Church Foundation.

Bp. Edwin Leidel Jr. Dies at 83

By Mark Michael

The Rt. Rev. Edwin M. Leidel Jr., the first bishop of the Diocese of Eastern Michigan, died June 5 at 83.

"Ed was called to Eastern Michigan for his innovative spirit, his vision for lay empowerment, and his great, great humor," said the Rt. Rev. Prince Singh, bishop provisional for the dioceses of Eastern and Western Michigan.

"Ed was a pioneer, leading us into big questions of identity, structure, and call — questions we're still mining today across the Episcopal Church."

A son of Milwaukee, Leidel was a graduate of the University of Wisconsin at Madison and Nashotah House, and began his ministry in the Diocese of Milwaukee. He also served St. Timothy's Church in Indianapolis, and St. Christopher's in Roseville, Minnesota, and spent a year as acting dean of Christ Church Cathedral in Darwin, Northern Australia. He also served as an officer and chaplain in the U.S. Naval Reserves.

In the aftermath of the 2003 consecration of Gene Robinson, six rectors left the small diocese or the ministry of the Episcopal Church. Leidel's 2005 decision to depose the Rev. Gene Geromel, whose congregation had withdrawn from the diocese, was censured by 14 conservative bishops.

After his retirement as bishop in 2005, Leidel worked as a congregational coach in the Anglican Diocese of Huron in Canada. He served as provisional bishop of the Diocese of Eau Claire from 2010 to 2013. Leidel is survived by his wife, Ira; two children; and several grandchildren.

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Sri Lankan Bishops Stand with Protesters in Societal Crisis

By Neva Rae Fox

After months of social depravations and the resignation of its prime minister on May 9, Sri Lanka still faces a tough future. Throughout the upheavals, the bishops and clergy of the Anglican Church of Ceylon have stood with the populace as anti-government protests have broken out across the South Asian island nation.

Before the government's collapse, Presiding Bishop Keerthisiri Fernando and Bishop of Colombo Dushantha Rodrigo urged the government to "listen to the cries of the people" and address the escalating crisis.

Earlier this year, the Sri Lankan government defaulted on its debt to the International Monetary Fund. Shortages of foreign currency reserves have limited the country's ability to import essential goods, including fuel, cooking gas, and medicines. There have been prolonged power cuts across the nation of 22 million, as well as steep increases in inflation.

Reuters reported on May 9 that Prime Minister Mahinda Rajapaksa resigned "to make way for a unity government to try to find a way out of the country's worst economic crisis in history, but protesters said they also wanted his brother to stand down as president."

The situation continued to deteriorate after the government was toppled. Prime Minister Ranil Wickremesinghe, who was appointed to a fourth term in that office, warned of scarcities and coming difficulties: "We must prepare ourselves to make some sacrifices and face the challenges of this period."

There are 165 Anglican churches in two dioceses: Colombo and Kurunegala. While Christianity is a minority religion in the country, the Anglican Church had a prominent civic role under British colonial rule (when the island was known as Ceylon), and still operates many of the nation's most highly regarded schools.

"The ministry of the church during



Sri Lankans protest earlier this year in front of the Presidential Secretariat.

AntanO/Wikimedia Commons

this crisis has kept the church on the front page for the right reasons," said layman Nagulan Nesiiah, Episcopal Relief and Development's senior program officer for disaster resilience. "Faith voices are front and center in solidarity of protesters," Nesiiah said. On Maundy Thursday, bishops and priests washed the feet of protesters.

Nesiiah, who has lived in Sri Lanka since 2011, described street protests, economic collapse, skyrocketing inflation, and power outages that usually last seven hours a day. He said tourism, a vital industry, had been picking up, only to be stifled by another COVID wave.

On May 19, the nation's two bishops issued a strong statement after a clergy retreat focused on the theme "Christ's Love Moves the World to Reconciliation and Unity."

"We note with disappointment and deep concern the unfolding of events after the resignation of the former Prime Minister," the bishops wrote. "What we have experienced is not a system change, but merely a change of Prime Minister.

"In the past few days Parliament clearly demonstrated the validity of the claims of young protesters and civil society: that Sri Lanka's politicians are out of touch with reality and therefore Sri Lanka needs a system change."

They added: "It is becoming increasingly clear that what has now emerged, apart from a change in Prime Minister, is a 'new' government that will not

address the basic demands of the people and will brush aside the factors that led to this situation in the first place."

Their letter concluded: "The country needs, at this time of crisis, true leaders who can respond to the clear demands of the people and the present crisis in good faith. The events of the past week, sadly, demonstrate that we are missing an opportunity for meaningful change once again."

John Buterbaugh is the first Episcopal Church Young Adult Service Corps volunteer to serve in Sri Lanka. On his weblog (yascinsrilanka.wordpress.com), he writes about meeting Sri Lankans; immersing himself in a new culture; worshiping in parishes across the island; working with LEADS, a charity dedicated to the welfare of children; teaching English; and trying new foods, like guava.

He also addresses the state of emergency, the power outages, and the struggles of living in a bankrupt country.

"Amid growing tensions, the government imposed a curfew starting at 2 p.m.," he wrote May 9. "I experienced another power cut at home, this time only from 5 p.m. to 6:20 p.m. Meanwhile, I have seen (but mostly have heard) people shooting off fireworks in the streets, and I have no idea why."

He added: "Sri Lankans will have a feeling of 'win some, lose some.' The prime minister they no longer support has finally resigned, but a state of emergency, a curfew, and power cuts persist."

Gay Jennings Retires as HoD President After a Decade of Leadership

The Rev. Gay Clark Jennings is stepping down as president of the House of Deputies after serving three terms. TLC's associate editor Kirk Petersen asked her to reflect on her tenure as the second-ranking officer of the Episcopal Church. She served without compensation for most of that time, until the 2018 General Convention voted to compensate the demanding position. The interview has been lightly edited.

How has the PHoD role evolved over your tenure?

I don't think it's actually evolved, it's pretty clear in the governing documents. I think I've evolved, which you would hope any leader would do, over a tenure of 10 years.

The one thing about the role that has changed: now that it's compensated, the door is open. Never in the history of the House of Deputies have we had a slate for president like the slate we have now. It's an amazingly talented, diverse slate of people, and it speaks to the wisdom of compensating the position. Now it's not just retired or people with independent means who can serve. The current slate, there's deputies of color, it's male-female, there's a span of ages, it's just terrific.

Does the House of Bishops have sufficient respect for the House of Deputies?

It's hard to characterize the attitudes of an entire house, either bishops or deputies. Not only is it not possible, it's probably not fruitful [laughs]. With a bicameral legislature, there's an inherent tension. In the best of times, that tension is creative, productive; the two houses help each other see beyond themselves. There are of course times in our history when it hasn't been a productive tension. It feels good right now.

I have excellent relationships with

lots of bishops. I appointed a bishop to serve on my Council of Advice. I don't think that's happened before. That's been wonderful. It's very helpful to have some insight into the House of Bishops.

I think it helps that the presiding bishop and I have a good working relationship. The church sees that, the bishops see that, the deputies see that.



A light moment with the Presiding Bishop at an Executive Council meeting in 2019

Early in Bishop Curry's tenure as presiding bishop, he invited me to two meetings of the House of Bishops, which I attended. I think that was also helpful.

What lasting effects do you expect on governance from the pandemic?

I think we're living them. The pandemic's not over. I'm thinking that the 2024 General Convention is going to talk a lot about how can we best function in the governance of the church. We're already deeply into using technology in a different way than we ever anticipated. The legislative committees meeting online — there've been great benefits to that. I think there's also been unintended consequences.

One of the resolutions from the State of the Church Committee is to do a serious evaluation of this adaptive experiment. What does it possibly

mean for other uses of technology in terms of governance?

Also, what does it mean to be a member? What does it mean to be a communicant? What should we really be measuring? We measure what we value. So how do we measure average Sunday attendance? It was easy to do, prior to the pandemic. It's not so easy now. I'm married to a parish priest. Everything's changed.

What have we learned during these two and a half years? We have an enormous opportunity to consider how best to participate in God's mission through our structures.

I don't want us to fool with polity. How we do decision-making, how we distribute executive authority? How we bring as many people as possible to the table, all orders represented? That I don't want to see changed. Obviously.

I'm committed to the polity. But how we live out that polity should always be up for review and adaptation and improvement and refinement.

Is it time to revisit the recommendations of the TREC report [Task Force for Reimagining the Episcopal Church, 2015]?

Those were great people, and if you look at where some of those people are now, they are significant leaders in this church. Michael Curry was a member of TREC. [Bishop] Sean Rowe was a member of TREC. [PHoD candidate] Julia Ayala Harris; Chuck Wynder, who was on staff; Brad Hauff, our Indigenous missionary; Craig Loya, now the Bishop of Minnesota; [Bishop] Mary Gray-Reeves, who leads the College for Bishops; Kevin Nichols, the Bishop of Bethlehem.

Those people who served on TREC became like seeds in the life of the



Taking the gavel at the 2012 General Convention in Indianapolis



With children in Ghana in 2013

church. They built leadership skills, they formed relationships. Some things were adopted by the church, other things weren't. Now these leaders are advancing more contemporary solutions to some of the challenges about today's church, rather than the church of a decade ago. Think about it: the church of 2012, when TREC was formed, to 2022 — a lot has happened in those 10 years.

I don't know that we need to revisit the recommendations of TREC, but I do think the church should always be committed to looking at how its governance and structures provide the engine for mission.

I think there's a false dichotomy: mission good, structure bad. That's just not the case. I've always understood structure is the engine for mission. They're not mutually exclusive; they're inextricably linked.

One of the things TREC suggested was to reduce the size of the governing structure, the number of people on Executive Council, for example. General Convention is a hugely expensive thing, not just for the Church Center, but for the dioceses and the churches.

When people talk about reducing the size of governance, they're generally talking about reducing the number of clergy and lay voices. However, you might be surprised to hear me say this: I don't think there are enough bishops on Executive Council. There's only four who are elected [by General Convention; a fifth bishop was elected by a provincial

synod]. The Executive Council, with the chair and vice chair, that's 40 people. That's large for a board. So I think that certainly could be reviewed.

TREC also said the church needs to reimagine dioceses, bishops, and General Convention. How can we make General Convention more accessible, less expensive? We've always valued hearing the voices of anyone who wanted to testify — except you had to be physically present at General Convention to do that. By going online, anyone could testify from anywhere in the world. I don't know what the number of participants has been. I'm guessing not as high as some hoped.

High points and low points of your tenure?

Low point is the death and disability of so many deputies and former deputies from COVID. Absolute lowest point. Current deputies who have died, or have long COVID, people in their 30s.

High points have included building a greater sense of community and identity in the House of Deputies; supporting deputies in their ministry of governance.

I've worked very hard to raise up new leadership, younger leaders, leaders who identify as LGBTQ+, leaders of color. I love watching these younger deputies take on leadership, when it's challenging for them. Because they're starting families, they're starting new careers, and they're passionate, they love this church. It's not that long ago that most of our leaders were straight white men. I could pull out pictures of

previous General Conventions.

The church I was ordained into in 1979 doesn't look like the church of 2022. The face of leadership has been changing, and that's been really satisfying. I don't worry about the future, because this generational shift in leadership, I have a lot of confidence in them.

It's been satisfying watching the General Convention maintain a commitment to social justice. Racial justice, gun violence, Indigenous boarding schools, environmental justice, the #MeToo movement, sexual abuse and harassment, both in the church and beyond the church. I've been privileged to sign on to some *amicus* briefs on behalf of marriage equality, and equal rights for our trans siblings.

It's a high point to make a public witness, to say that as the Episcopal Church we believe in the full equality of all people. We're able to say that not in spite of our faith but because of it. That's enormously satisfying.

One last question, a real softball here. Who do you think should be the next PHoD?

Ha! A person who says their prayers [laughs]. Do you think I'm kidding? A person who loves this church and can work with a lot of people who may have very differing views, but a common commitment to the church, and to the gospel.

Every time I look at the pictures of those putting themselves forward, I just smile, because that couldn't happen 10 years ago. □

Hymns, Duels, Ritualists, and Prayer Books: Baltimore General Conventions Past

Emmanuel Episcopal Church,
Baltimore, host of 1871 and
1892 General Conventions



By Mark Michael

Bishops and deputies from across the Episcopal Church who convene in Baltimore for the 80th General Convention follow those who gathered at previous “Charm City” conclaves to debate the burying of duelists, sidestep Ritualist prosecution, and approve the first major revision of the American Book of Common Prayer. This, Baltimore’s fourth General Convention, will also be the only one in which bishops and deputies are not asked to approve a new hymnal. There will be masks, but — let us hope — at least a little singing, to honor the tradition.

General Convention 1808: Duels, Hymns, and a Scoundrel

In 1808, when Baltimore hosted the ninth General Convention, it was America’s third-largest city (behind New York and Philadelphia, the only cities to serve more often as hosts for the gathering). The Episcopal Church was relatively strong in Maryland, where Anglicanism had been established for over 70 years. The Diocese of Maryland was the first to organize itself, in 1780, and its initial bishop, Thomas John Claggett, was consecrated 12 years later, the church’s first on American soil.

Claggett welcomed “the House of Clergy and Laity,” as it was then called, and just one fellow bishop (William White, the presiding bishop) to St. Paul’s Church. A later building on the same site stands just a few blocks up Cathedral Hill from the Convention Center that will host bishops and deputies this summer.

Old St. Paul’s, as it is known today, was one of 30 parishes established by the General Assembly in 1692. The church had been constructed in 1730,



View of Baltimore from Chapel Hill, 1802-03

Francis Guy, Brooklyn Museum of Art

one of the first public buildings in the new city of Baltimore. By 1808, it was proving inadequate for the city's growing population (evening services during the Convention needed to be held at the newly built St. Peter's Church because St. Paul's couldn't be fitted with enough candles), and it would be torn down and replaced with a larger structure a few years later.

General Convention 1808 was a modest affair, lasting only nine days. Seven of the ten dioceses sent a total of 27 deputies, and the two attending bishops convened in the rector's parlor.

The Convention approved a significant change from the Episcopal Church's original canons, striking a provision that had allowed the House of Clergy and Laity to annul a veto of the House of Bishops by a four-fifths majority. It added 30 hymns to the hymnal, more than doubling the number authorized for use. Five of the 30 (in current versions — "Hark the glad sound," "Come, we that love the Lord," "Awake, my soul," "All praise to thee, my God, this night," and "Before the Lord's eternal throne") have been sung by Episcopalians ever since.

The convention also passed canons

forbidding ministers from marrying divorced couples and using the burial service for people killed in duels. The latter was at least an indirect rebuke of Bishop Benjamin Moore of New York, who had buried the loser of the age's most famous duel, Alexander Hamilton, in Trinity Churchyard four years earlier.

The House of Bishops also pointedly refused to consider an appeal from Ammi Rogers, a former priest of the Diocese of Connecticut, who claimed to have been unjustly defrocked by his bishop. They asserted that they had no authority to act in the case, adding that "having made a candid and impartial inquiry into his character and conduct ... they were of opinion that Ammi Rogers, far from having been treated with injustice, had not received a sentence sufficiently severe."

The bishops' judgment was apparently vindicated nine years later, when Rogers, then working as an itinerant evangelist, impregnated a young woman, Asenath Smith, and then forced her to abort their child. In one of the most infamous trials of the age, a Connecticut court found Rogers guilty of sexual assault, but was unable to prosecute him for demanding the abortion, because no law existed against the

practice. In response, the State of Connecticut passed the nation's first anti-abortion law in 1821.

General Convention 1871: Ritualism Saved

General Convention had expanded to nearly three weeks when delegates gathered again in Baltimore for the 30th Convention in 1871. Gatherings of the full convention and the House of Deputies were held in Emmanuel Church and the House of Bishops met at nearby Grace Chapel (now known as Grace & St. Peter's Church).

The bishops and deputies admitted the Diocese of Arkansas into union with General Convention and authorized a division of the Diocese of Pennsylvania, which created the present-day Diocese of Bethlehem. The convention was also the first to appropriate funds for expenses associated with the presiding bishop's ministry (\$500), though the position would not be organized as a full-time role until 1937.

Special collections were taken for relief in Chicago, where the "Great Fire" broke out on the fourth day of the gathering. Once again, a hymnal

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was approved, this time with 520 hymns. It would serve the church until General Convention returned to Baltimore, 21 years later.

The Ritualist Controversy was the real focus of attention. From the mid-1850s, priests across the Anglican Communion, influenced by the Oxford Movement, had begun intro-

ducing Catholic worship practices, including the use of vestments, candles, and ceremonial gestures. Many bishops, especially those of the evangelical school, sought to suppress these practices, believing that they expressed Catholic sacramental doctrine and encouraged superstition.

A proposed canon on ritual had failed at the 1868 General Convention,

and a group of bishops prepared a report for the convention proposing restrictions of practices they deemed “foreign to the genius and spirit of our services.” These included a ban on incense, processional crosses, colored vestments, and altar candles, as well as

Diocese of Maryland Focuses on Ministry and Mission

By Neva Rae Fox

Even though General Convention has been massively scaled back, the Diocese of Maryland remains poised to welcome Episcopalians to Baltimore this summer. Years of planning did not diminish the diocese’s ministry and mission. In some cases, outreach and social programs have grown during the preparations.

The diocese has established a General Convention website, gceighty.org, offering information on virtual and in-person walking tours, things to do in Baltimore, and the Trail of Souls.

The Trail of Souls is an online virtual tour and pilgrimage of more than two dozen sites and churches examining slavery in the state, including current effects on society. Born from the diocesan Truth and Reconciliation Commission, the Trail of Souls provides a deep examination of slavery in Maryland, starting in Baltimore in the north and concluding at the Claggett Center in the west.

In addition to the diocese’s welcoming efforts, mission and ministry remain important. A video of the bishop’s annual appeal highlights ministry, including to youth and refugees.

At the forefront of the diocese’s mission work, said Carrie Graves, diocesan canon of communications, are the extensive work on reconciliation and reparations, evidenced in grants; the Claggett Center; and the Trail of Souls.

In 2020, the Maryland Convention committed \$1 million in seed funds for reparation grants that “uplift the African American/Black communities” throughout the diocese. Major emphases are education, healthcare/eldercare, affordable housing, job creation, and environment.

On May 26, the diocese announced that the first grants, totaling \$175,000, were awarded to six organizations for a family and cultural center, crisis intervention assistance, long-term mentoring and coaching for African American boys, assistance to the formerly incarcerated, a focus on at-risk youth, and advancing racial reconciliation through home and business ownership.

The grants acknowledge that the church benefited from slavery, and “that did not sit well with us,” Bishop Eugene Taylor Sutton said in the announcement. “Forgiveness and reparations are the beginning steps on a longer process that will help us achieve full reconciliation.”

The Claggett Center, the diocese’s conference and retreat center nestled on 268 acres, features the 19th-century Hasselbach family cemetery and slave gravesite. At least two enslaved African Americans are known to be buried there.

The Diocese of Maryland comprises more than 100 congregations and 23 schools in 10 counties. Sutton has led the diocese since 2008. The Very Rev. Rob Boulter is dean of the Cathedral of the Incarnation in Baltimore.



James DeKoven

restrictions on surpliced choirs and chancel arrangements.

A committee chaired by Bishop William Whittingham of Maryland proposed a canon based on the report that passed the House of Bishops 24-19. James DeKoven, the 40-year-old warden of Racine College in Wisconsin, emerged as the champion of the Ritualists. In a dramatic speech on the floor of the House of Deputies, he urged tolerance and commended the pastoral aims of Anglo-Catholic clergy. The deputies defeated the proposed canon by a slim margin.

On the convention’s penultimate day, after many deputies had departed, the House of Bishops passed a scaled-down ritual canon, which forbade the elevation of the Eucharist’s elements and “any gesture, posture, or act implying . . . adoration” of them.

DeKoven rose to the challenge, defending the controverted practices and the teaching on which they relied: “I believe in the Real, Actual Presence of our Lord, under the form of bread and wine, upon the altars of our churches. I myself adore, and would, if it were necessary or my duty, teach my people to adore, Christ present in the elements under the form of bread and wine.”

He added: “If I prostrate myself — I

do *not* do it — but were I to prostrate myself before the altar, it would only be because I see, hidden behind all material forms, him, my own Savior, Whom I believe in, and love, and adore. And if I place upon head, upon lip, and upon breast, the sign of the cross, it is only to remind me of him and his crucifixion. And if I place upon the altar the lights that blaze and glow, it is only because they typify here on earth the seven lamps of fire which burn before the throne of God, which no canons and no General Conventions can ever put out; for *there*, Mr. President, *there*, is the worship of heaven!”

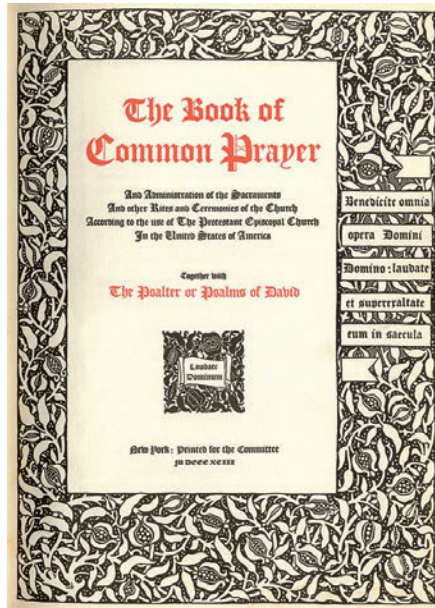
The proposed canon was defeated by the deputies, by a wider margin this time, and DeKoven emerged as the most influential leader of the nascent Anglo-Catholic movement. He would be nominated for bishop four times in the next four years, and elected by the Diocese of Illinois in 1875, but he failed to secure the necessary consents and was never consecrated.

Two years later, Bishop George Cummins of Kentucky, an evangelical stalwart, was joined by 21 clergy and lay leaders in founding the Reformed Episcopal Church (now part of the Anglican Church of North America). The rigid Reformed Episcopalians’ canons on ritual insisted on the simple Protestant worship they believed General Convention could not secure. A watered-down ritual canon was passed at the 1874 convention, but only one cleric was ever prosecuted under its provisions, and it was quietly repealed in 1904.

General Convention 1892: Prayer Book Revision

By 1892, General Convention had expanded to three weeks with related gatherings of the Women’s Auxiliary, the Christian Social Union, and the American Sunday School Institute. Emmanuel Church again hosted the major sessions, and comfortable accommodations for the presiding bishop and several other senior colleagues were provided by J.P. Morgan, who rented “one of the largest residences in the entire city” for the month.

The Convention’s most memorable accomplishment was the time-con-



suming adoption of the first comprehensive revision of the prayer book, a project that had been in development for 12 years. The conservative edit left — by express directive — the liturgy for Holy Communion untouched. But it added a Penitential Order for use on Ash Wednesday and a holy day for the Transfiguration (with the magnificent collect by one of the revision’s primary architects, the Rev. William Reed Huntington). Rubrical changes allowed for more flexibility in saying the Daily Office. A new hymnal, the church’s fourth, and the last to include only texts, was also approved.

The movement for church unity was just beginning in 1892, and the convention set up a committee to inquire into the validity of the orders of the Swedish Lutheran Church and authorized a plan for closer cooperation with the Church of England in the Japanese mission field. The church also sought to wash its hands of an early false step in ecumenical work, declaring as null and void the episcopal consecration of Rene Vilatte, an opportunistic Old Catholic priest who had previously served several Francophone missions in the Diocese of Fond du Lac.

The convention also took the — then unusual — step of issuing a political statement, an appeal “to the several governments of the Christian nations of the world” urging the peaceful arbitration of political differences and a reduction in military expenditures.

“The spectacle that is presented of Christian nations facing each other with heavy armaments, ready upon provocation to go to war and settle their differences by bloodshed or conquest, is, to say the least, a blot upon the fair name of Christian.” A commission was appointed to facilitate the personal delivery of the statement to the various heads of state who were expected to attend the Chicago Columbian Exposition of 1893.

Five new missionary jurisdictions were created in the West by the convention, including in Alaska, where the first priest had arrived less than a decade earlier, and three dioceses, Florida, Virginia, and Washington [state], received permission to divide, as rapid congregational growth was making regular episcopal visitation impractical. Church growth was also

Five new missionary jurisdictions were created in the West by the convention, including in Alaska, where the first priest had arrived less than a decade earlier.

the rationale for a resolution that set in motion the process of dividing the Episcopal Church into provinces, which the proposers (optimistically) hoped would prove an antidote to “the dimensions, costs, and unwieldiness of our Triennial Convention.”

The 2022 General Convention will be the shortest one held in Baltimore, though its costs would surely stagger the deputies of 1892, who refused to approve a royalty of one-tenth of one cent on the new prayer books and hymnal for the cause of supporting clerical widows and orphans. If this year’s proceedings prove unwieldy, this will be nothing new in the long story of our church’s work in council. Controversies come and go, but we pray that the same Holy Spirit who was at work in Baltimore many years ago will guide the bishops and deputies who gather to direct our common life today. □

General Convention Weighs Israel-Palestine Crisis

By Daniel Joslyn-Siemiatkoski

Resolutions concerning the conflict between Israel and Palestine have been a regular feature of modern General Conventions. The run-up to the 80th General Convention this year has been no different. Aside from being its own moral and political crisis, the situation in Israel and Palestine has been a proxy in the United States between progressive and conservative factions. Like so many other elements of our common life, this conflict has been subsumed into our domestic culture war.

As in past years, the majority of resolutions are the result of efforts by the Palestine Israel Network of Episcopal Peace Fellowship. This group is connected to the Friends of Sabeel North America, part of a global network that supports the work of Sabeel Jerusalem, an ecumenical Palestinian liberation theology movement. Sabeel was founded by the Rev. Naim Ateek, who now lives in the United States.

All of these interlocking entities and

figures are supporters of the Boycott, Divest, and Sanction (BDS) movement. This movement seeks to apply moral, political, and economic pressure on the policies of the State of Israel as they relate to occupation of the West Bank and restrictions on Gaza. A key tactic of the BDS movement is to equate Israeli policy on Palestinians with the apartheid-era policies of the South African government. Significant debate exists over whether this is an appropriate analogy.

The first set of resolutions advanced through diocesan conventions in the dioceses of Chicago, Olympia, and Vermont concerns apartheid. Of these, Resolution C025 has advanced through the Social Justice and International Policy Committee and were discussed further at its last meeting on June 20.

This resolution calls on General Convention to judge that the State of Israel has established discriminatory laws against Palestinians in Israel and exercises policies in the West Bank and Gaza that meet the definition of apartheid as determined by the Inter-

national Convention on the Suppression and Punishment of the Crime of Apartheid. Neither the United States nor Israel has signed this document. Further, the resolution directs Congress to withhold military funding from the State of Israel until it changes policies regarding Palestine. These resolutions were the object of debate over several online sessions, with significant numbers of people speaking for and against it.

A resolution from the Diocese of Olympia, C039, also spoke against Israeli treatment of Palestinian people. While asking President Biden and Congress to act against these policies, it made no specific recommendations on what they would be. Resolution C039 did not use the word *apartheid*, thus offering a critique while avoiding a disputed framing. C039 also was deliberated on further on June 20 and, based on committee deliberations, seems more likely to advance to a vote at General Convention.

The second set of resolutions concerns the right to boycott and freedom



Montgomery Lion/Flickr photo

of speech. One effect of the BDS movement's growth in the United States is pressure for various state pension and investment funds to divest from companies that are thought to benefit materially from Israeli policies on Palestine. Likewise, growing campus BDS movements critique college and university engagement with the State of Israel, seeing any affiliation with Israel, such as travel or visits to conferences, as morally unacceptable.

This has led 30 states to enact laws that prohibit BDS-related boycotts. In 2019, the Trump administration issued an executive order that seeks to limit some BDS-related campus activism as potentially antisemitic under provisions of the Civil Rights Act. Resolution C013 from the Diocese of Chicago asks General Convention to oppose such legislative and executive actions. In a meeting on June 2 of the Social Justice and International Policy Committee, this resolution moved to the consent calendar and likely will be passed by General Convention.

The final set of resolutions supported by the Palestine Israel Network concerns Christian Zionism. This refers to dispensationalism, a brand of evangelical Protestant theology that developed in the 19th century and emphasized the importance of Jews returning to Israel in order for the Second Coming of Jesus Christ to occur. A mission to convert Jews has often accompanied this theology. Christian Zionism is a potent element of contemporary U.S. evangelical Protestant support for the State of Israel and the activity of Israeli settlers in the occupied territories.

Christians affiliated with the BDS movement see it as vital to condemn this theology, which is what this resolution asks General Convention to do. Several versions of this resolution were debated, with C012 from Chicago advancing to the consent calendar. However, a section asking the Episcopal Church to offer teaching that distinguishes between the Israel of Scriptures encountered in the liturgy and the contemporary State of Israel was struck. The rationale of the committee was that matters of liturgy did not fall within its purview.

At the 79th General Convention in 2018, the Israel-Palestine conflict was also a topic of debate. Some Episcopal and Jewish observers of those debates perceived antisemitic undertones in some testimony. As a result, the Diocese of Maryland approved Resolution C001 for consideration. This resolution asked General Convention to denounce antisemitism and to acknowledge that in the past antisemitic rhetoric has been found in debates concerning Israel-Palestine. It also asked General Convention to defer to the Bishop of

islative committee voted to move Resolution D022, concerning the rights of religious and ethnic minorities in China, to the consent calendar.

Some markers concerning whether critique of Israeli policies has moved toward antisemitism would be rhetoric that equates Zionism with all Jews or Israelis; rhetoric that portrays a global conspiracy to stifle criticism or execute a sinister agenda; equating the Holocaust with the occupation of Palestinian territories; and a refusal to consider any entity but the State of Israel as complicit

Anglicans have been on many sides of the debate over how to resolve the rightful claims regarding the land that encompasses the State of Israel and the Palestinian territories.

Jerusalem when it considers policies and resolutions that might have unforeseen harmful effects on Palestinian Christians. The Palestine Israel Network opposed this resolution and offered about a dozen witnesses to testify against it on April 8.

The legislative committee chose to take no further action on this resolution for two reasons. First, General Convention has already denounced antisemitism, and this resolution was considered redundant. Second, although the resolution referenced consultation with the Bishop of Jerusalem in the context of the church's Constitution and Canons, this recommendation was seen as not in keeping with the polity of the church.

The fate of Resolution C001 reveals the debate about when legitimate critique of policies of the State of Israel veers into the realm of antisemitism. Certainly, any nation-state can be the object of criticism, and General Convention has passed resolutions condemning the policies of other nations before. Indeed, on June 2 the Social Justice and International Policy leg-

islative committee voted to move Resolution D022, concerning the rights of religious and ethnic minorities in China, to the consent calendar.

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The Rev. Dr. Daniel Joslyn-Siemiatkoski is Kraft Family Professor and director of the Center for Christian-Jewish Learning at Boston College.



Nashotah House photos

Nashotah House: New Attitude Drives Enrollment

Garwood Anderson just celebrated five years as president and dean of Nashotah House, a 180-year-old Episcopal seminary in the lake country west of Milwaukee. In those five years, the House has enjoyed a 93 percent increase in full-time equivalent enrollment, far outpacing its peers. According to data from the Association of Theological Schools, other Episcopal/Anglican seminaries in the country have seen growth in the same period ranging from 45 percent to minus 46 percent. Associate Editor Kirk Petersen caught up with Anderson on June 1, as seminarians were leaving campus for the summer. The interview has been lightly edited for brevity and clarity.

What's behind Nashotah's dramatic growth in enrollment?

There's a pretty strong hustle factor that comes from our staff. They do great work in telling our story, and taking every opportunity to extend hospitality, stay in touch with people, really work the admissions process in a personal way that's pastoral and engaged with people's vocations and options.

We've improved some administrative processes, and that's always a factor.

We know Nashotah House has a bit of a checkered history. It depends on who you ask, what they've heard about us. We place a real premium on getting people here in person, so they're actually seeing the place, seeing what we do, meeting our staff, meeting our faculty, engaging with our students. So they're not just dealing with a rumor, an impression that was formed somewhere else.

However they came to us, we find they

usually leave with a favorable impression.

We've done a lot to build new bridges, and/or repair bridges, to different ecclesial circles. A lot of what I do is to make sure that possible sending entities have a clear and up-to-date story on what makes us tick.

Most people who are making decisions on behalf of seminarians are dealing with impressions that are probably outdated.

Tell me more about the checkered history.

Nashotah House has had seasons where it's probably related to parts of the church more antagonistically or defensively. Now we try to relate to the whole church affirmatively, just being happy to be who we are. Happy to be creedal, biblical, orthodox, Anglo-Catholic, committed to community formation, and not feeling the need to be against anything.

There've been seasons where Nashotah House has been better known for the boundaries that it established rather than the invitations that it offered.

What kind of boundaries?

Let's say you were an Episcopalian, but you didn't really see yourself as a high churchman, or Anglo-Catholic. Today we wouldn't tell you this is not your kind of seminary. If you visit us, you'll see liturgies in the mainstream of Anglo-Catholicism, but you could find yourself very happy here even if you don't ascribe to that churchmanship, for example.

Or, theologically, you might see

yourself to the left of Nashotah House on any given issue. Well, you'd be welcome to be a student here. We're not looking for folks to sign some sort of statement of agreement. We're looking for folks who want to come with an open mind and learn from what we have to offer.

We're pleased to serve an Episcopal Church constituency, which of course is our long history and heritage. We also serve without regret the Anglican Church in North America and various continuing churches.

If you feel like you can't inhabit a space where another jurisdiction is present, we'd like you to come and see what it looks like when Christians of differences live together in harmony with one another. As everyone knows, the mutual hostility in the Anglican world hasn't advanced anyone's cause.

Talk about the split between the ACNA and TEC, the numbers at Nashotah House, how many are on which track.

The last time I looked at the numbers under a microscope, it was remarkably even. Overall, 45 percent of our students were Episcopalians, 45 percent were ACNA, and 10 percent were something else. It was really split down the middle.

In the residential, M.Div. [master of divinity], section of the seminary, the balance is a little more toward Episcopalians. In the advanced-degree programs, like the S.T.M. [master of sacred theology] and doctor of ministry, the balance is a little bit more toward ACNA, continuing, and non-Anglicans.

Our faculty are eight Episcopalians



Anderson

and two from the ACNA, and we have some key staff from both, also.

What is it like having both on campus? There's been so much hostility over the last decade.

When they're in relationship with each other, hear each other's stories, understand where each other's coming from, it really doesn't take long before jurisdictional differences fade into the woodwork.

There's an ever-present mutual teasing of one another, but it's an affectionate teasing.

We live in a bit of an ideal situation, in that we have a prescribed, enforced community life in which we worship and pray with one another. It's kind of hard to pray with one another day after day, believe the same core tenets of the Christian faith, seek to walk the same walk, and not recognize one another as brothers and sisters. You almost have

to will yourself to be in hostility with one another, and our environment doesn't encourage that.

What effect has the pandemic had on your operations?

We were able to continue to grow our enrollment despite the pandemic. I know it's a cliché, but we tried to be as nimble as we could be. So we did some infrastructural changes, with technology, classroom remodeling, to make remote participation seamless.

The pandemic deeply affected our residential way of life for a season, but it didn't affect our delivery of education.

The season of isolation was very, very difficult for all of us. We're accustomed to being together, and we're really structured to be together. I would say we exercised proper caution, but not a severe or fearful caution. We were together, and masked, and spaced, a little ahead of other institutions, and we're not aware of any spreading of COVID through seminary events. Some of our people have had COVID, but it came from outside sources. We had no severe cases. In our residential community we were 95, 96 percent vaccinated, quickly. We made a priority of that.

Talk a bit about the long-term financial viability of the institution.

That's the important question for sure. If Nashotah House were packed to its current limits, we would probably max out at student-generated revenues of 55, possibly 60, percent of our total need. The rest has to come out of endowment and annual fundraising. Right now, probably 45 percent of our needed revenue comes from students.

Nashotah House has a long history of running a deficit, and we've still not overcome that, despite the growth in our student enrollment. There's still a tremendous amount of work to be done in development, and that's what I devote the lion's share of my time to.

The days of direct-mail campaigns, and hoping and wishing that alumni would put the seminary on their back and fund it, or that there would be a single donor or two that would solve all of our problems — we don't live that way anymore. We just have to tell our

story, make friends, find those people who really believe in what we're doing, and understand the strategic importance of this institution for the good of the churches that we serve.

How big is your endowment?

All told, it's \$10 or \$11 million. It's really quite small for our size. We have a \$4 million budget, roughly. Increasing the endowment is a top priority. It's hard to raise the endowment when you have lived with a deficit. People are less motivated for endowment gifts if they're not sure the seminary is on solid fiscal footing. So job one is closing that deficit altogether, between the growth in enrollment and growth in our annual giving, and then raising endowment gifts that take us the rest of the way.

How much of a deficit are we talking about?

It varies. A deficit of 10 to 15 percent, sometimes as much as 20 percent, has not been unusual. Our fiscal year ends the 30th of June, and we'll see how our end-of-year fundraising efforts go. We've had a very good spring, and we hope to close that gap significantly, but we do expect to have a deficit at the end of the year.

What Nashotah House has had in its favor is that it owns very desirable land. At different seasons it has sold off to developers or conservationists. That's helped to see us through seasons that were thin. At this point we don't consider that an option. The 70 acres where we do our ministry, we don't plan to sell any land.

We place 100 percent of our graduates, but I have a demand coming to me for three or four times what we graduate. There's a desire to hire our students as full-time priests, and we can't supply the church as many as they would like. Normally that's a good problem, unless you can't solve the supply-chain issue.

There's a narrative out there that there aren't jobs for Episcopal or Anglican priests. That's not our experience. I'm sure there are people having a hard time finding positions, but it seems to me that there is a demand for folks who are well-trained, well-formed. □



Communion and Disagreement in the New Testament: Acts 15

COMMON COUNSEL

The following essay is excerpted from a chapter in When Churches in Communion Disagree, ed. Robert Heaney, Christopher Wells, and Pierre Whalon (Living Church Books, now available at Amazon.com).

By Wesley Hill

One of the prominent themes for discussion and debate in the Episcopal Church at present is the theological status of moral disagreement. How are we to give a theological account of disagreement among Christians over moral issues, and how might we point the way toward its resolution or at least amelioration? The pitched battle for same-sex marriage (or marriage equality) rites has all but dissipated, at least in its most recent form, given the outcome of the 79th General Convention in 2018 — which “memorialized” the 1979 Book of Common Prayer, thus guaranteeing that a traditional understanding of marriage as the union of male and female will remain available as one teaching, alongside the recently approved alternative marriage liturgies. Via Resolution B012, the 79th General Convention also made rites of marriage for same-sex couples available in every diocese and parish that wishes to use them, while providing a mechanism for traditionally minded bishops to appropriate oversight of such parishes to another bishop. This truce of sorts, whereby two teachings about marriage sit uneasily alongside one another, seems to have lowered the temperature on at least one moral disagreement. At the same time, General Convention signaled a recognition that more theological work remains to be done by commissioning a Task Force on Communion Across Difference, the report of which was published in 2021

(available online in *The Blue Book 2021*).

After long centuries, the divided churches of East and West are by now used to reflecting theologically on the status of doctrinal disagreement. But we are much less sure of the status of moral disagreement. In our own context, work on what the Archbishop of Canterbury has called “good disagreement” has in many ways only just begun. The Church of England Conversations regarding sexuality in 2015-16 were forthright in acknowledging that theological reflection on moral disagreement was still in its infancy, and they postponed any possibility of a common mind on the matter for the foreseeable future, while calling for Christians to “consider together what the practical consequence of disagreement might be” and enjoining charity and Christlike humility in the process.

As we Anglicans continue to engage the question of the theological status of moral disagreement in our own churches and ecumenically, one of our tasks is to return to Scripture for illumination and instruction. Just here, one particular text has recommended itself as especially germane in Anglican debates about sexuality: the so-called “Jerusalem Council” in Acts 15, in which Peter, Barnabas, and Paul recount to James and the other Jerusalem apostles and elders the effects of their missionary proclamation of Jesus as Messiah among the Gentiles. That the Gentiles receive the Spirit apart from being circumcised and observing other dictates of the Mosaic law counts, says Peter, as certification that they are acceptable before God through Christ as they are and do not need to be circumcised in order to attain justified status (vv. 7-11). For many readers in recent decades, this text has suggested, by analogy, that

there is warrant for the full inclusion of lesbian and gay couples in our churches, apart from their having to accept traditional heterosexual behaviors or mores. Additionally, perhaps more for “traditional” or “conservative” readers, Acts 15 has loomed large in discussions of moral disagreement because of the manner of adjudicating such disagreement that it displays.

I do not want to relitigate these long-running debates. I do want to offer three theses arising from reflection on Acts 15 that ought to help guide our discernment of the theological status of moral disagreement. Put differently, I won’t argue for one particular “side” in the disagreement over sexuality. I will argue for how I propose the two opposed sides ought to go about appealing to Acts 15 in the context of their disagreement.

My first thesis is simple: *The disagreement over the circumcision of Gentile converts in Acts 15 is best understood as a genuine moral and theological disagreement.*

Many modern interpreters would have us approach Acts 15 as an example of a disagreement about “ceremony” or “ritualism” as opposed to “morality” or “theology.” For first-century Jews, however, the circumcision of the flesh was not disconnected from what we would call the moral or ethical life. Not only was circumcision commanded in the Mosaic law and thus part and parcel of what the law would describe as a life of obedience; it was also understood as the visible and effectual renunciation of the evil impulse that dominated Jewish understanding of temptation, moral struggle, and the quest for a life of virtue. For the Jerusalem apostles to disagree with Paul and others about whether Gentile

believers in Jesus as the Messiah needed to be circumcised is therefore properly a disagreement about moral behavior with theological, and not just sociological, ramifications. Acts 15 is much more relevant to our current moral and theological disagreements than we might have initially thought.

My second thesis relates to the much-discussed verdict that James renders in Acts 15:13-21. After Peter, Barnabas, and Paul complete their narrative recounting of how God performed signs and wonders through them among the Gentiles and bestowed the Spirit on the Gentiles without their having first gotten cir-

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cumcised, James summarily concludes: “Simeon has related how God first looked favorably on the Gentiles, to take from among them a people for his name. This agrees with the words of the prophets” (vv. 14-15). However, as several readers have pointed out, this translation reverses what the Greek says: “with this the words of the prophets agree.” Many who have sought warrant in Acts 15 for the inclusion of non-celibate LGBTQ believers in the Church today have placed enormous weight on the direction of James’s formulation in the latter,

more literal translation. James appears to subordinate the inscripturated prophetic word to the missional experience of Peter, Barnabas, and Paul; which, in turn, may seem to warrant the subordination of the supposed scriptural prohibition of same-sex sexual intimacy to the experience of observable LGBTQ holiness and acceptance in contemporary contexts.

Were this the only possible construal of the text, it would seem to forecast the settling of moral disagreement by one “side” of our current ecclesial division simply giving up its position and capitulating to the other side. Those who believe that they should not (or cannot) bless same-sex unions as Christian marriages would, like James, need to allow contemporary experience to override their prior understanding of Scripture and thus surrender their previous belief. Here, however, it is crucial to note that St. James still treats the words of the prophets as abidingly authoritative. It is not so much that experience alters or reconfigures the scriptural word. It is that experience is treated as illuminative of the scriptural word, with Scripture retaining its authoritative role, albeit in a newly unveiled form.

What Acts 15 envisages, in other words, is a more complex, dialectical and hermeneutical process, in which missionary experience sheds new light on Scripture and in which Scripture, in turn, validates or confirms what experience has taught. The party at the council in Jerusalem concerned to safeguard the scriptural deposit is not shown to be simply in the wrong. Their understanding of Scripture is, to be sure, transformed, but their basic commitment to scriptural authority is left intact. This, finally, suggests my second thesis: *The search for reconciliation and unity of mind does not require either “side” in an intractable moral disagreement to surrender its conviction regarding what is good. What is required is a willingness to be led by the Spirit into new understandings that may recast, without necessarily overturning, previously held convictions.*

This way of framing the quest for unity is commonplace in ecumenical theology. Many have suggested that a similar posture ought to obtain when the

churches face moral disagreements. Oliver O’Donovan has tied this approach to the churches’ moral disagreement over human sexuality. As he writes:

The only thing I concede in committing myself to ... a process [of dialogue between “gay-affirming” Christians and “traditional” Christians] is that if I could discuss the matter through with an opponent sincerely committed to the Church’s authorities, Scripture chief among them, the Holy Spirit would open up perspectives that are not immediately apparent, and that patient and scrupulous pursuit of these could lead at least to giving the problem a different shape — a shape I presume will be compatible with, though not precisely identical to, the views I now hold, but which may also be compatible with some of the views my opponent now holds, even if I cannot yet see how. I do not have to think I may be mistaken about the cardinal points of which I am convinced. The only thing I have to think — and this, surely, is not difficult on such a subject! — is that there are things still to be learned by one who is determined to be taught by Scripture how to read the age in which we live (*Church in Crisis*, p. 33).

This is the posture Acts 15 encourages. Instead of prompting the question, “How can the other side be made to see things my way?” the text appears to suggest that both “sides” of a moral disagreement may find themselves transformed as they together engage the experiential and scriptural contours of their disagreement. The disagreement may or may not be thereby resolved, but it will almost certainly be given a more promising shape.

Third and finally, *Acts 15* suggests that moral disagreement is enclosed within the missional, reconciling purpose of God and is superintended by the Spirit.

When we attempt to draw connections between Acts 15 and our contemporary experience of moral disagreement, we should attend to the

(Continued on next page)



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placement of the chapter in the larger structure of Acts as a whole. First, we have the opening frame: “In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach.” This framing implies that what will follow in the narrative to come is the record of what Jesus continues to do

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and teach after his Ascension, through the agency of the poured-out Holy Spirit, including the vicissitudes, detours, and tensions of the Acts narrative. And this providential work in the midst of conflict and brokenness is foregrounded when the opening of chapter 8 records the outcome of the persecution the believers in Jerusalem endure. As St. Luke says, “all except the apostles were scattered throughout the countryside of Judea and Samaria” (Acts 1:1). The violence the Church suffers is made to serve her mission, as Jesus had forecasted at the narrative’s beginning (1:8). Persecution leads to the fulfillment of Jesus’ prediction. The Lord guides and governs even the narrative’s most unassimilable elements, bending them to a higher purpose.

The same pattern holds with respect to chapter 15. The disagreement between the apostles over the status of uncircumcised Gentiles becomes the



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doorway into the second missionary journey of Paul, leading to evangelism in Macedonia and elsewhere. The conflict among the apostles was not ancillary to this outcome. It was ingredient to it.

This suggests, I believe, that we must do more than merely ask about the theological status of moral disagreement and how to go about achieving unity of mind and spirit among contemporary believers. We must also inquire into what we might call a pneumatology of moral disagreement. Acts 15 suggests that our task is not merely to strategize an end to moral disagreement but also to probe, amid ongoing disagreement, what God’s strange purposes might be in permitting believers to remain at odds with one another over moral matters (cf. 1 Cor. 11:19).

Such an inquiry should not lead to theological fatalism. We should not use the Spirit’s ability to work in and through human recalcitrance and folly as an excuse to rest content with disagreement, throwing up our hands and declaring that it must be God’s will for us since we cannot find a way beyond it. But nor should we fail to recognize that the Spirit can make use of human conflict as well as concord. The command to maintain unity of Spirit, even in its breach, *will* be caught up in the Spirit’s work of judgment and purgation. How might our moral disagreement appear in a new light if we ask, through prayer, study, and debate, how God is acting in, through, and beyond it?

The Rev. Dr. Wesley Hill serves as associate professor of New Testament at Western Theological Seminary and visiting scholar at Church of the Incarnation, Dallas.

Church Pension Group Stays Connected

By Mary Kate Wold

I joined the Church Pension Group over a decade ago after a career that had spanned law, government, and business. I have been an active Episcopalian for most of my life, serving on the vestries of my local congregations and as a chancellor. When presented with the opportunity to work here, I felt a true calling. Leading this organization appeared to be a perfect opportunity to serve the church more deeply, putting my professional expertise to work in a unique and meaningful way.

One of the most appealing aspects of my new role was the opportunity to get out and around and to witness the varied ways our participants spread the gospel. Sitting with leaders, retirees, clergy, and lay employees in the United States and abroad, I heard stories of ministry ranging from triumph to extraordinary challenge. Those experiences, as well as candid and helpful feedback, have continually shaped our strategy and informed our work.

In March 2020, when the COVID-19 pandemic grounded us, closed our offices, and forced us to sit at computers in our kitchens and dining rooms, I worried about losing connection with the people we serve. How would we continue to care for — and learn from — the people who count on us for benefits and insurance and music and books?

Like many other organizations, we leaned heavily on online platforms to connect. We quickly realized that we were able to expand our reach and invite new people into conversation — just as so many parishes were discovering with online worship and coffee hours. In the past, we had hosted educational conferences and panels on topics such as socially responsible investing (cpg.org/Insights&Ideas) with upward of 100 people in the room.

During the pandemic, we began



Wold

drawing multiples of those numbers to our virtual events — and with far greater diversity. We also were able to harness Zoom to continue a series of listening events that engaged clergy and lay employees of various demographics. Findings from those events have informed our forthcoming report on parity in compensation and benefits for church workers, which I hope many will read and find enlightening.

We used technology to convene as a board too, with some necessary adjustments. Having trustees in Europe, Hawaii, and parts in between, the Church Pension Fund's board needed to expand our already demanding schedule, with meetings packed into the middle of each day. Even then, we had trustees joining before daybreak and signing off at bedtime.

But dedicated and true to our fiduciary responsibilities, the board remained focused and committed to serving participants and the church. We acted swiftly to leverage an emergency fund, enabling us to waive pension assessments temporarily and defer premium payments for the neediest parishes and institutions. And the board has continued to study the evolving needs of the church and our role in addressing them.

What I found especially gratifying

even during the most dire pandemic days was that we could give our clients peace of mind. Volatile financial markets raised concerns among the people we serve; however, throughout the pandemic, we have been able to assure them that our finances are in order and their benefits will be paid. We have long conducted annual stress tests of our portfolio to gauge the likelihood that we can meet our pension obligations well into the future. Our informed, steady, long-term investment strategy and a disciplined approach to financial management continue to give us confidence that all will be well (bit.ly/3Krz6v0).

In March, we hosted our first post-lockdown face-to-face board meeting, and CPG's offices in New York and Vermont reopened fully in mid-April. (Our Hong Kong office, where we have three colleagues, has remained open off and on throughout the pandemic.) As I walked through the halls and welcomed my colleagues back, I was surprised by how normal everything felt. It seemed like we had never been apart. Many of us also are back to traveling, and it is great to be reunited with people from all over our beloved Episcopal Church.

The past two years have been a challenge for everyone, but we at CPG have found blessings too. We have engaged with new audiences, expanded our networks, provided peace of mind when people needed it most, and learned new ways of being together and getting our important work done.

I pray that we never face anything like the last two years again. But if the unthinkable occurs, I have even more confidence than I did in March 2020 that CPG is ready for it.

Mary Kate Wold, chief executive officer and president of the Church Pension Group, is also a member of the Church Pension Fund's board of trustees (cpg.org).

Bishop Kim Myers Worked to Light the Dark Streets

By Robert Tobin

The decades after the Second World War were a time of both renewal and upheaval for the Episcopal Church, as they were for all mainline denominations in the United States. After years of economic depression and global conflict, the 1950s saw Americans drawn back to religious life in record numbers. As the membership of these churches grew, so did the call for more ministers, programs, and facilities, especially in the suburbs spreading rapidly across the country.

Meeting this demand was a new generation of Episcopal leaders, many of whom had been profoundly influenced by their experiences during the war. They brought back with them a belief in churches' obligation to transform society and to lead Americans in honoring the values they had fought for abroad. Mainly from middle-class, educated backgrounds, these men were confident of their place in the established order, and by extension of their right to reform it.

Yet they could not anticipate how the changes sweeping across American life would alter their position and that of the institutional church. Over a half a century later, Episcopalians are still struggling to make sense of all the ways the post-war period redefined their sense of collective identity and national calling.

Although not widely remembered today, among the most passionate and eloquent figures of this generation was C. Kilmer (Kim) Myers, who served as Bishop of California from 1967 to 1979. Born and raised in upstate New York, Myers (1916-81) was received into the Episcopal Church while an undergraduate at Rutgers University. After attending Berkeley Divinity

School, he was ordained priest in 1940 and continued his studies at Yale until joining the war as a chaplain in 1944.

After his discharge from the Navy, Myers taught at General Seminary before pursuing ministry among the urban poor. This led to his appointment in 1949 to the parish of Grace Church Van Vorst in Jersey City, where he was joined by Paul and Jenny Moore and Robert Pegram. Inspired by the example of the Anglo-Catholic slum priests in England, Myers and his friends immersed themselves in the life of the community, instituting an open-door policy at the rectory and setting up activities for local children.

He remained unequivocal about his motives for pursuing ministry under what were often difficult circumstances. So, when invited by another pastor to merge the work at Van Vorst with a larger, non-denominational effort, Myers responded tersely: "Count me out. I'm in Jersey City to make all the Episcopalians I can."

This brief story highlights why Myers was to become both a provocative and compelling figure in the years to come. His subsequent ministry among the youth gangs of New York's Lower East Side, recounted in his 1957 book *Light the Dark Streets*, made him a model among the growing numbers of Episcopal clergy eager to revive the church's presence in inner cities.

He embraced the civil rights movement and was

vocal in his criticism of Episcopalians' genteel reluctance to confront social inequality. In doing so, however, he insisted on rooting his activism in a language of doctrinal orthodoxy that was to prove increasingly unpopular among other liberals. For Myers, this meant a constant appeal to Catholic sacramentalism as the organizing feature of human life.

In a 1958 pamphlet, *Baptized Into the One Church*, he made the case in dramatic terms. "To live the life of the Church is the only life," he wrote. "Why did we try to find answers to life's problems somewhere else? Why did we struggle with problems of race and class and ideology before we understood and accepted the Good News of God in Jesus Christ?" Dedicated as he was to active social witness, Myers remained adamant that such witness could only be lasting and meaningful when derived from a traditional Christian faith.

The early 1960s saw the Episcopal Church reach its zenith in institutional growth and stability. Under the leadership of Presiding Bishop Arthur Lichtemberger, the church sponsored a range of experimental programs seeking to





Myers at a Vietnam war protest in San Francisco 1967.
Archive photo: Religious News Service

Opposite page: Myers became suffragan bishop of Michigan in 1964.

address the many changes of American life. Among these was the Urban Training Center for Christian Mission, an interchurch initiative launched in 1963 to empower ministers engaged in frontline urban ministry. Despite his reservations about formal church union, Myers readily embraced this kind of ecumenical cooperation and left his work in Manhattan to become the Chicago-based center's first director.

Predicting that most of the middle-class clergy coming to the center would never have experienced "poverty and ostracism in their gut," Myers decided students should spend the first week of each course living on the streets and thereby relying upon the good will of strangers. He believed this practice of taking what became known as "the Plunge" was especially important, given that "the human locking of hands and meeting of eyes is not the norm within our caste-conscious Episcopal Church."

Precisely because of his longstanding devotion to ministry among the dispossessed, some of his colleagues were perplexed when, after only a year, he left the Urban Training Center to become suffragan bishop of Michigan. Once again, though, his theology informed his activism in ways that defied the expectations of the time.

Convinced that to be truly Catholic, the church must remain fully engaged with all segments of society, he rejected any model of ministry that identified solely with one sort or condition of person. By extension, to accept the office of bishop was not to abandon a ministry of compassion and reform, but to hold it in tension with ministry among the powerful, and in so doing, to embody the hope of sacramental unity.

This vision of episcopacy was put to

the test once Myers succeeded James Pike as Bishop of California in 1967. In electing him, Bay Area Episcopalians thought they were replacing one prominent liberal with another. Like Pike, Myers had been fervent in promoting racial equality and opposing the Vietnam War. Yet he maintained a strong sense of the church as a context in which opposing groups should remain welcome amid division. When anti-war activists proposed to hold a service at San Francisco's Grace Cathedral at which draft cards would be burned, the bishop refused their request, arguing that the church must instead "espouse the middle way between the two unacceptable extremes in the present social polarization."

For those who had come to associate Kim Myers with the cutting edge of Episcopal social witness, this was a disappointingly moderate position. Yet as he subsequently admitted, becoming a diocesan bishop had forced him to consider the dynamic between his prophetic impulses and his responsibility to ensure the health and stability of the diocese.

As with all mainline denominations, the Episcopal Church saw its fortunes undergo a dramatic shift from the late 1960s onward. Inherited assumptions about the place and purpose of institutional life were increasingly contested across society and within churches. Notwithstanding his enthusiasm for progressive causes, Myers found his traditionalist views of episcopacy challenged in fundamental ways.

"It used to be that as a bishop you knew what your role was," he remarked in 1972, but now that role had become much more ambiguous. "People today want someone to direct them, but not authority figures."

In the face of such cultural confusion, Myers remained committed to a vision of the church built on order and hierarchy. Although his Anglo-Catholicism led him to oppose the ordination of women to the priesthood, he nonetheless affirmed the practice once General Convention authorized it in 1976.

This readiness to render obedience to the corporate wisdom of the church was in marked contrast to the behavior

of certain other bishops, who unlike Myers had kept quiet during the ordination debates but refused to cooperate with the change once it was instituted. Not for the first time, Myers demonstrated a willingness to flout conventional wisdom, pushing Episcopalians of all stripes to take seriously both the pain and potential offered by social change.

Looking back on Myers's life and ministry, it is hard to imagine that he would be elected a bishop in today's Episcopal Church. Since his death 40 years ago, Episcopalians have retreated steadily from the robust confession-alism he championed, downplaying any suggestion that the church's sacramental life might make exclusive demands upon its adherents. In the aspiration to be inclusive, they have traded his brand of doctrinal rigor for more generic ideas about human flourishing and social betterment.

Yet even if it is obvious that Myers's effort to combine theological orthodoxy with progressive activism was never going to be a practical template for the whole church, his example remains instructive. Not least, he serves as a standing rebuke to those who assume that Christian faithfulness and social engagement must, sooner or later, end up being mutually exclusive. He did not resolve this tension but showed in his own person the possibility of living by it.

He was ultimately willing to do so because he believed the Episcopal Church, as a reformed part of the church Catholic, had a unique role to play in reconciling American society. That the church should ever seek to downplay its denominational distinctiveness in a bid to remain relevant would therefore have been alien to him. For Kim Myers, to be an Episcopalian was a gift to be embraced in all its complexity.

*The Rev. Dr. Robert Tobin is a priest in the Church of England. From September, he will assume the post of chaplain to the Old Royal Naval College in Greenwich, London. His book, *Privilege and Prophecy: Social Activism in the Post-War Episcopal Church*, was published in April by Oxford University Press.*

So Much Still to Say

To Speak to Our Time
Choral Works by **Samuel Adler**
Gloria dei Cantores. \$13.50

Review by Christopher Hoh

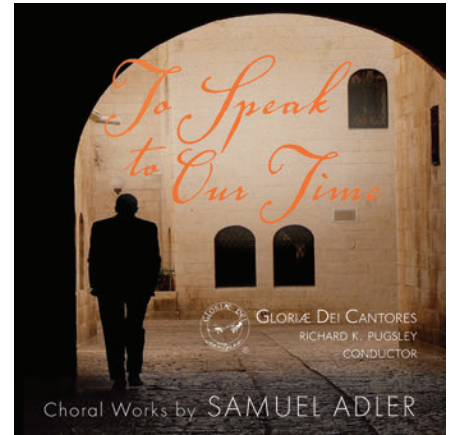
That Samuel Adler was a great composer was no revelation. Nor that he was a refugee from Nazi Germany. Nor that he headlined composition faculties at Eastman and Juilliard for decades. Nor that his hundreds of works transcended countries and religions. Nor even that he was a real mensch. But that he is composing prodigiously at age 94 — that was a surprise most pleasant. And he still has something to say.

In this album of choral works, Gloria dei Cantores returns to territory the ensemble knows well. Its long love affair with the composer shows in fine, moving renditions. Richard K. Pugsley directs the forces with superb musical sense. “To Speak to Our Time,” the main work, presents eight movements for choir and two violins. Lucia Lin and Julianne Lee shine in violin

duets preceding each chorus, sometimes spare and angular, other times lyrical and lush.

“Chor Der Wandernden” (Chorus of the Wanderers) presents poet Nelly Sachs’s anguish in powerful, disturbing phrases, yet the refugees’ heavy tread and soul-crushing rejection is raised by soprano Diana Shannon’s bright, moving solos. “Psalm 121” (“My help comes from the Lord”) in Hebrew constitutes the next chorus. Its expansive music reassures in mostly homophonic sound while flowing with devotion and energy.

“Psalm 111” (“In you, Lord, have I trusted”) animates a particularly beautiful chorus through the Latin Vulgate text. Smooth unison lines recall chant origins, alternating with ravishing full-choir verses. In the final movement the violins join a grand chorus based on Isaiah 60 in William Cowper’s English versification (“Hear what ... the Lord hath spoken”). Its luminous music provides us the afflicted with a glorious promise of heaven. Throughout, the performers rise to the shifting demands of the music with a rich, confident sound.



Adler’s music is grounded in expanded 20th-century harmony, using crunches to move the music along rather than settling into today’s clichéd cluster chords; he maintains and develops melodic interest rather than holds static tones in suspended animation. It is not easy listening, but multi-layered musical activity suited to the multiple levels of meaning in the texts, deep and satisfying to my ear. Eight tracks of varied sacred anthems explore a range of moods and showcase the chorus in varied styles. The material, all in English and most accompanied, is ample for decent amateur choirs.

“Let Us Rejoice” pairs sopranos and altos with bells in lively celebration; the singers here sound particularly sweet. A tranquil “Psalm 23” begins in Hebrew, then turns to English; the choir in this emotes beautifully, whether on unison phrases or harmonized passages, under a masterful organ halo.

The album closes with a setting of “Amazing Grace” for choir and organ composed, as requested, as if Aaron Copland had written it. It’s a testament to Adler’s grace that he accepted the commission and delivered yet another gem. Again, Gloria dei Cantores provides a sensitive, reverent performance. This is a recording I will listen to repeatedly and gladly give to others.

Christopher Hoh is a composer/publisher and artistic consultant based in Arlington, Virginia. He is also a retired U.S. career diplomat and lifelong musician and concertgoer.

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Repairing and Transforming

Realizing Beloved Community

Report from the House of Bishops
Theology Committee

Edited by **Allen K. Shin** and **Larry R. Benfield**
Church Publishing, pp. 232, \$28.95

Review by **Scott Bader-Saye**

Presiding Bishop Michael Curry has made racial justice and reconciliation among the central foci of his ministry. Using the language of “beloved community,” he has appealed to the Episcopal Church and the wider culture for attention and action on racial justice. In 2017 he called on the House of Bishops Theology Committee to produce a report on this topic. This book gathers the various pieces of that work.

The book contains both English and Spanish versions of the text. The main chapters cover the topics of white supremacy, practices of listening, reparations, and the doctrine of discovery. Appendices give examples of reparation projects in the Episcopal Church and further resources for the work of beloved community.

The chapter on white supremacy traces the ways Anglo-Saxon exceptionalism and anti-Blackness combined in the United States to produce a racist system that not only infected the nation but also the church. The authors acknowledge that the language of “white supremacy” is “loaded with political baggage” but they address this not by avoiding the challenge of this language but by situating it within the distinctly theological language of sin, confession, and repentance.

The concept of beloved community is unpacked in this chapter and given historical context in the writings of Josiah Royce, Howard Thurman, and Martin Luther King Jr. This is one of the most interesting and helpful sections of the book, though it ends too soon. Given the ubiquity of the language of beloved community, it would be easy for

the term to become a cipher, an empty expression of an aspiration without particular content or moral force. An entire chapter devoted to analyzing and interpreting this term would have been appreciated.

The chapter on listening emphasizes the importance of receptivity for beloved community, especially the practice of hearing the stories of the silenced. The authors give a road map for the chapter in the introduction: “We need to listen to Scripture, the patristic writings, our liturgical formulae, and the stories of the silenced” (35). One might rightly wonder why the patristic writings are specifically named but not the writings of Black theology, but one does not have to wonder too long, because it turns out even the patristic writings are largely ignored. The chapter veers widely from the proposed route and becomes a grab bag of thoughts about listening and narrative. That said, the chapter provides a fruitful examination to baptismal theology, a helpful analysis of competing narratives, and a hopeful invitation to unearth voices hidden in archives.

The volume moves next into a discussion of reparations. It begins with a history of the reparations conversation in the Episcopal Church going back to the 75th General Convention in 2006, at which various resolutions called the church to repent of its participation in the sin of slavery, to seek restorative justice, and to support “proposals for monetary and non-monetary reparations” (62).

Some dioceses began to implement these resolutions, including intentional reflection on what reparations would look like at a diocesan level. Many dioceses did not. The authors of the report do an excellent job of weaving reparation into the work of beloved community so that it becomes obvious that we cannot create communities of love if we do not repair what is materially broken.

The final chapter on the doctrine of discovery addresses the logic of colonialism that began and now sustains

patterns of injustice. The doctrine of discovery names a theological argument made by the church in Europe in the 15th and 16th centuries to justify support for colonial expansion.

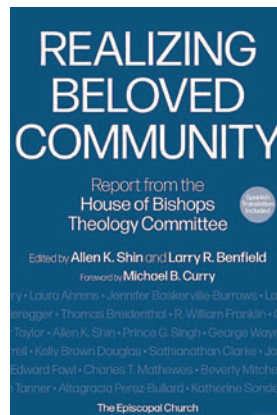
At its heart, the doctrine of discovery asserted that “other territories and peoples are empty commodities to be exploited” (76). This pattern of conquest and exploitation is compared with the actions of the ancient Babylonians and Assyrians — an easy biblical comparison to affirm.

It would have been helpful (though more theologically challenging) for the authors to wrestle with the harder question of how this pattern existed in Israel’s conquest of Canaan, which became the paradigmatic theological justification for later Christian conquest. Can Christians affirm that God commanded the conquest of Canaan and not thereby justify a general theological rationale for conquest and colonization?

This is a welcome and important statement by the House of Bishops Theology Committee that will strengthen and continue the church’s important conversations about beloved community. It challenges us not to stop with conversation but to move on to action — repairing and transforming relationships through acts of material repentance.

In the conclusion, the authors write, “This document is an attempt, above the babble, to listen to Jesus Christ, the Savior. It is an attempt, a beginning; not everything that must be said and will be learned through testing and through continued obedience can be said here. But it is an attempt to *hear*” (83) — to hear the Redeemer call us to the narrow way of love. This document is a successful and welcome invitation to hear that call and to bring the resources of our tradition to bear on what is, at this moment, the church’s most important work.

Dr. Scott Bader-Saye is academic dean and Helen and Everett H. Jones Professor of Christian Ethics and Moral Theology at Seminary of the Southwest, Austin, Texas.



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Appointments

The Rev. **Sarah L. Akes-Cardwell** is priest associate at St. John's, Lafayette Square, Washington, D.C., and chaplain of Holy Trinity School, Bowie, Md.

The Rev. **John Alexander** is interim rector of Christ Church, Woodbury, N.J.

The Rev. **Nina L. Bacas** is interim associate rector of Grace, Alexandria, Va.

The Rev. Dn. **Danielle Baker** is clergy in charge of St. Paul's, Morris Plains, N.J.

The Rev. **Robert Certain** is interim rector of Messiah, Gonzalez, Texas.

The Rev. **Shawn Clerkin** is vicar of St. John's, Franklin, Pa.

The Rev. **Julia Joyce Domenick** is associate rector at St. John's, Boulder, Colo.

The Very Rev. Canon Dr. **John P. Downey** is supply priest at St. Paul's, Harris Hill, Buffalo, N.Y.

The Rev. Dn. **George Dredde**n is clergy in charge of Trinity and St. Philip's Cathedral, Newark, N.J.

The Rev. **Charles Everson** is the Diocese of West Missouri's vocations missionary.

The Rev. **Rose Ann Felty** is interim rector of St. Paul's, Brownsville, Texas

The Rev. Canon Dr. **Tom Ferguson** is the Diocese of Central New York's canon for formation and mission.

The Rt. Rev. **Martin Field** is interim rector of St. Luke's, Worcester, Mass.

The Rev. **Cole Gruberth** is priest associate at St. Peter's, Del Mar, Calif.

The Rev. **Alicia Hager** is parish deacon at Grace, Holland, Mich.

The Rev. **Doug Hale** is vicar of St. John's, Bandon, Ore.

The Rev. **Pattie Handloss** is interim priest at St. Andrew's, Hanover, Mass.

The Rev. **Paige Hanks** is priest of pastoral care at Good Shepherd, Austin, Texas.

The Rev. **Sun-Hwan Spriggs** is parish deacon at St. George's, Maplewood, N.J.

The Rev. **Annie Jung** is associate priest at Trinity, New Orleans.

The Rev. **Maria (Mia) Kano** is priest in charge of St. Andrew's, East Longmeadow, Mass.

The Rev. **Steve Karcher** is rector of Ascension, Pueblo, Colo.

The Rev. Dr. **Linda Karpuch** is interim priest at Trinity, Upper Marlboro, Md.

The Rev. **Amy Newell-Large** is curate for parish life at St. John's Cathedral, Denver.

The Rev. Dr. **Patricia Miller** is interim rector of St. Matthew's Snellville, Ga.

The Rev. **Tom Momberg** is priest in charge of All Saints', Memphis, Tenn.

The Rev. Dn. **Larry Norfleet** is parish deacon at St. Peter's, Lewes, Del.

The Rev. **Will Packard** is rector of St. Andrew's, Burke, Va.

The Rev. Canon **Hugh R. Page Jr.** is vice president for institutional transformation and adviser to the president at Notre Dame University, South Bend, Ind.

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

The Rev. **Perrin Radley** is priest in charge of

the Cathedral of All Souls, Asheville, N.C.

The Rev. **Shelton Radix** is supply priest at St. Stephen's, Beverly, and St. Stephen's, Riverside, N.J.

The Rev. Canon **Debbie Royals**, Pascua Yaqui, is the Diocese of Arizona's canon for Native American Ministry, vicar of St. Andrew's, Tucson, and leader of the Four Winds, a new community serving the Indigenous people in the Tucson area.

The Rev. Canon **Jason Shank** is interim dean of St. Paul's Cathedral, Buffalo, N.Y.

The Rt. Rev. **Kirk Smith** is interim dean and president of Church Divinity School of the Pacific, Berkeley, Calif.

The Rev. **Joanne Tetrault** is associate rector of Holy Comforter, Lutherville, Md.

The Rev. **Margaret Tuttle** is interim priest at St. Mary's, Chappaqua, N.Y.

The Rev. **Noah Van Niel** is priest in charge of Christ and St. Luke's, Norfolk, Va.

Ordinations

Diaconate

Alabama: **Michael Sean Harber, Shari Bishop Harrison, John Ira Kennedy Jr.**

Central Gulf Coast: **Amanda Doshier** (assistant, St. James, Fairhope, Ala.), **Kenneth White-Spinner** (deacon in charge, St. John's, Monroeville, Ala.)

Dallas: **David Leo Beadle, Tyler Joe Been, Samuel Cassidy Roth Cripps, Ian Geoffrey Hyde, Gavin Edward McAdam, Jacob Robert Nichols, Jose Ignacio Martinez Gama Olivares, Naomi Blythe Asher Sundara, Nathan John Webb**

East Carolina: **Ashley Simpson, Gregory Smith, Whit Stroud, Rhonda Thomas**

Eastern Oregon: **Sean Rogers** (deacon in charge, St. Matthew's, Ontario)

Easton: **Susan Leight**

Hawaii: **Frank Condello II**

Kansas: **Daryl Clayton Stanford**

Los Angeles: **Stacey Forte Dupré, Timothy Paul Hartley, Ryan Michael Macias, Brian Joseph Tucker, C. Susanne Wright-Nava**

Maryland: **Jennifer Nicole Grimelli, Karen Lairrairie Mercer, Les Allen Roberts**

Priesthood

San Diego: **Nancy Burnett** (assistant rector, St. Bartholomew's, Poway), **Katherine Gordon, Lilia Mendoza** (priest for Latino Ministry, St. Paul's, Yuma, Ariz.), **Brian Petersen** (priest in charge, Holy Cross, Carlsbad)

Southern Ohio: **Patricia Marie Rose** (priest resident, St. Stephen's, Columbus)

Southwest Florida: **Scott Eugene Nonken** (chaplain, St. Anselm's Chapel, University of South Florida, Tampa)

Springfield: **Marisa Crofts** (curate, Emmanuel, Champaign)

Vermont: **Melanie Combs, Linda Moore, Elizabeth Preysner** (associate chaplain, St. Andrew's School, Middletown, Del.), **Michael Burton Reinke** (curate, Faith, Merrimack)

West Texas: **James Buzzini** (priest in charge, All Saints', Pleasanton)

Receptions

Long Island: **Andrew Michael Garnett** (from the Roman Catholic Church)

Retirements

The Rev. Dr. **Christopher Agnew** as priest in charge of St. Paul's and St. James', Montross, Va.
The Rev. Canon **Frank Alton** as vicar of St. Athanasius', Echo Park, Los Angeles.

The Rev. Dr. **Gerald Beritela** as vicar of Emmanuel, East Syracuse, and Church of the Saviour, Syracuse, N.Y.

The Rev. **Sid Breese** as vicar of Epiphany, Independence, and Ascension, Neodesha, Kan.

The Rev. **Kate Bryant** as rector of Leeds Church, Markham, Va.

The Rt. Rev. **Anthony Clavier** as vicar of St. Thomas', Glen Carbon, and St. Bartholomew's, Granite City, Ill.

The Rt. Rev. **Clifton Daniel III** as dean of the Cathedral of St. John the Divine, New York.

The Rev. **Mary Davisson** as executive director of the Baltimore International Seafarers' Center.

The Rev. **Mary Cole-Duvall** as rector of St. Timothy's, West Des Moines, Iowa.

The Rev. **David DeSalvo** as priest in charge of St. John the Baptist, Sanbornville, N.H.

The Rev. **Ennis Duffis** as rector of St. Anne's and St. John's, Lowell, Mass.

The Rev. **Judith Ferguson** as rector of Holy Innocents, Highland Falls, and St. Mark's, Fort Montgomery, N.Y.

The Rev. **Robert Gahler** as priest in charge of Trinity St. Paul's, New Rochelle, N.Y.

The Rev. **Mariano Gargiulo** as rector of St. James', Ridgefield, N.J.

The Rev. **Michael Gerhardt** as priest in residence at Christ Church, Hackensack, N.J.

Deaths

The Rev. Canon **Matthew Thomas Locy Corkern**, a priest with a deep love for liturgy, pilgrimage, and the Anglican tradition, died April 24 at 49, after a difficult struggle with ALS and frontotemporal dementia.

A native of Brookhaven, Mississippi, Corkern earned two degrees in history from the University of Richmond before studying for the ministry at Yale Divinity School. He served on the staffs of St. John's, McLean, Virginia, and Christ Church Cathedral, Nashville, and then became rector of Trinity, Mobile, Alabama, in 2009. Corkern's final post was nine years as rector of Calvary, Summit, New Jersey.

In the wider church, he served as national chaplain of the Vergers' Guild of the Episcopal Church and as an officer of the Most Venerable Order of the Hospital of St. John of Jerusalem. Corkern had a great love of Canterbury Cathedral, making an annual pilgrimage there for many years and serving as a trustee and executive chair of the Friends of Canterbury Cathedral-U.S.

He and a classmate began what has become Berkeley at Yale's annual pilgrimage to Canterbury, and he led 45 pilgrimages during his 20 years of ministry. He found great joy in seeing the faith of others grow through the experience of pilgrimage, and forged deep friendships with fellow travelers.

He is survived by his parents, a brother, and his son, Preston Coke-Corkern.

(Continued on next page)



PEOPLE & PLACES

(Continued from previous page)

The Very Rev. Canon **Edmund Bruce Partridge**, who wrote a widely used course for training lay readers and had a knack for reviving distressed parishes, died April 23 at 89.



Born in West Orange, New Jersey, to British immigrants, Partridge studied business administration and physics at the University of Pittsburgh and served in the U.S. Army during the Korean War before entering General Seminary to train for the priesthood.

He was ordained in 1962, and after a curacy at St. Peter's Church in Essex Fells, New Jersey, he served for four years on the staff of Executive Council in New York, working especially on the development of lay ministry. He served as rector of St. James' Church in Wichita, Kansas, for four years, and then returned to the Diocese of Newark, where he served in interim ministry for nearly two decades, helping several troubled parishes to refocus their ministries and begin new seasons of vitality. Near the close of his active ministry, he served for three years as dean of Trinity and St. Philip's Cathedral in Newark.

In 1969, Partridge wrote *The Church in Perspective*, a widely used curriculum for training lay readers, and he also taught homiletics at Washington National Cathedral's College of Preachers. He was a great lover of animals and a classic-car aficionado. He is survived by his wife, Lynn, two siblings, eight nieces and nephews, and his 18th dog, Chappy.

Sister **Benedicta Ward**, SLG, an Anglican nun who taught for decades at Oxford and was one of the world's foremost authorities on medieval monastic spirituality, died May 23 at 89.

Born Florence Margaret Ward in Durham, England, she studied history at the University of Manchester before entering the Sisters of the Love of God, a contemplative community, at 22, taking the name Benedicta of Jesus. She would live at the Convent of the Incarnation, the order's motherhouse, at Fairacres in South Oxford, until the end of her life.

Ward earned her doctorate in history in 1978, studying with Sir Richard Southern at St. Anne's College, Oxford. She was a fellow of Wolfson and Harris Manchester Colleges, and taught undergraduates for nearly 40 years as a member of the university's history and theology faculties.

She was the author of 16 books, including the definitive English translations of the *Sayings of the Desert Fathers* and Anselm's *Prayers and Meditations*. She wrote extensively on Anglo-Saxon spirituality, and drew on her decades of monastic life to write influential treatises outlining the monastic roots of Anselm's theology and asserting that Julian of Norwich, long presumed a nun, was almost certainly a widowed laywoman with children.

Ward is survived by her sisters in the community.

SUNDAY'S READINGS | 4 Pentecost, July 3

2 Kgs. 5:1-14 or Isa. 66:10-14 • Ps. 30 or Ps. 66:1-8

Gal. 6:(1-6), 7-16 • Luke 10:1-11, 16-20

Wait for Him

Jesus sends 70 of his disciples out into the world to announce his peace and the arrival of God's kingdom: "Whatever house you enter, first say, 'Peace to this house!'" (Luke 10:5). This common greeting carries with it in this instance the implied "peace that passes all understanding," which comes only from receiving and knowing Christ. "Say to them, 'The kingdom has come near to you'" (Luke 10:9).

Jesus Christ is the "king of glory, king of peace," and he awaits the heart's full and open embrace. It is no shame, then, to say, as did poet George Herbert, "I will love thee, I will sing thee, I will praise thee, I will move thee, I will bring thee." Through an envoy of disciples, Jesus knocks at the door of our homes and the hidden chamber of our hearts. Moreover, the disciples are agents of Christ's healing. "Whenever you enter a town and its people welcome you, eat what is set before you; cure the sick who are there" (Luke 10:8-9). The peaceable kingdom of Christ is a place of wholeness, respite, solace, and healing. We are invited to listen to this Word and receive it.

On the one hand, we are those sent out to announce and heal. Such a ministry calls for a "spirit of gentleness," a capacity to discern another's burden and to know when that burden may be shared and when it may not (Gal. 6:1). "Bear one another's burdens" (Gal. 6:2). "All must carry their own loads" (Gal. 6:5). Doing this work, we "sow to the Spirit," relying utterly on the direction and providence of God. We go on doing what is right and press on in hope and humility when *right* is not clear. Always, we announce the peace of Christ, the arrival of the kingdom, and we offer healing in word and deed. Again and again, we will be stretched and challenged by this work, delighted by apparent success at times in conquering demons, and humbled by missteps, misfortune, and mistakes. Failure may even help, purging our

desires until with "pure affection" our ministry becomes God's ministry, fitted precisely to person and circumstance.

On the other hand, we are the recipients, those awaiting a word of comfort, hoping that healing may come. The messenger of Christ's good news and the agent of Christ's healing touch may be anyone or anything. We do not set the terms and conditions. We wait, in hope and humility. Like Naaman, commander of the king of Aram, we may be surprised at the source of our healing and its terms. Naaman's wife hears from her captive servant girl that there is a prophet in Israel who can heal Naaman of his leprosy. Naaman, traveling with a letter of recommendation and gifts from the king of Aram, goes to Israel. Eventually, he meets the prophet Elisha, who tells him to go wash in the Jordan seven times. Naaman is outraged. "I thought that for me he would surely come out and stand and call on the name of the LORD his God, and would wave his hand over the spot, and cure the leprosy!" (2 Kgs. 5:11).

He protests that he could have washed in the rivers of Damascus. Though ill, he wants to set the terms of his healing, and with that willful obstinance, he remains diseased. Only as he submits to God's appointed prophet and prescribed action is he finally healed.

Jesus, the Great Physician, may come to us in ways unexpected. Can we be open? Can we be surprised? Has he not already spoken to us and healed us by alien rhetoric and strange physics, coming at an unknown hour?

Look It Up
Psalm 30:2-3

Think About It
Healing is a rescue from death.

Unexpected Lovingkindness

A lawyer asked Jesus, “Teacher, what must I do to inherit eternal life?” Jesus asked the man what is written in the law. He replied, “You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind and your neighbor as yourself” (Luke 10:27). Responding as if the man had passed a brief exam, Jesus said, “You have given the right answer; do this, and you will live” (Luke 10: 28). The right answer is often the easiest part. Acting upon and living out the call to love God and neighbor is quite another matter, requiring total commitment, searching discernment, and constant divine assistance. Just as we do not know how to pray as we ought, we do not know how to love God as we ought, nor our neighbor as we should.

Helping us to understand neighbor love, Jesus tells a story in which love, as life-saving assistance, is given by a person the victim would not otherwise choose. A man is going down from Jerusalem to Jericho. He falls into the hands of robbers, who strip him, beat him, and leave him for half-dead. A priest first and then a Levite, walking along the road, see the man and pass him by. “But a Samaritan while traveling came upon him, and when he saw him he was moved with compassion. He went to him and bandaged his wounds, treating them with oil and wine. Then he put him on his own animal, brought him to an inn, and took care of him. The next day he took out two denarii, gave them to the innkeeper, and said, “Take care of him; and when I come back I will repay you whatever more you spend” (Luke 10:33-35).

The man left half-dead is, we may presume, Jewish, and the Samaritan who rescues him is, as his religion taught, a “bearer of the true faith of ancient Israel as expounded by Moses and as practiced at Mt. Gerizim in ancient times” (*Harper’s Bible Dic-*

tionary). The Samaritan practiced a religion similar to that of the Jews, yet different in notable ways, not least in the claim to be bearers of the true faith of Israel. As is well known, religions that are similar but different are notorious for engendering suspicion and conflict. And so, when Jesus asked a Samaritan woman for a cup of water, she asked him, “How is it that you, a Jew, ask a drink of me, a woman of Samaria?” (John 4:9). An explanatory note follows: “Jews do not share things in common with Samaritans.” Jews and Samaritans do not touch each other!

The Samaritan man walking along the road to Jericho and seeing the injured man is *moved with compassion*. In a sense, this is not so much a story about religion as it is about one common and renewed humanity. The Samaritan provides all possible assistance, and the injured man has no choice but to accept it passively. In this story, the neighbor is not someone we love but someone by whom we are loved, and we decide nothing about who helps us and how we are helped. The Samaritan man is “the gospel that has come to you” (Col. 1:5-6). We can almost see the Samaritan man working *in persona Christi*: “You did not choose me, but I chose you” (John 15:16). It is precisely this unexpected compassion, and all practical help freely given, that inspires real love. “We love because he first loved us” (1 John 4:19).

Look It Up

Luke 10:30

Think About It

He whom you don’t expect comes at an hour you don’t expect.

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

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

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

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

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

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The Better Part

There are two spiritual ways corresponding to two different dispositions and, perhaps, different callings: the way of action and the way of contemplation. In the story of Jesus' visit to the home of Martha and Mary, Martha busied herself with the customary duties of hospitality, while Mary "sat at the Lord's feet and listened to what he was saying" (Luke 10:39).

Hospitality is a very high value in this culture, so Martha cannot be said to be doing anything other than a very good work. She is, after all, preparing, we would guess, food and drink for Jesus. Still, we notice that Martha is distracted by many things and irritated that Mary doesn't help her. It's as if, even if for a moment, Martha thinks that action is everything. Jesus corrects her: "Martha, Martha, you are worried and distracted by many things, but few things are needed — indeed, only one. Mary has chosen the better part, which will not be taken away from her" (Luke 10:41-42).

Mary has chosen the better part, and yet both parts are vital. We see this in the visitation of three men to Abraham by the oaks of Mamre. First, Abraham shows deep reverence. "When he saw them, he ran from the entrance of the tent, and bowed to the ground." Then, he insists that his guests stay for a meal: "My Lord, if I have found favor with you, do not pass by your servant. Let a little water be brought, and wash your feet, and rest yourselves under the tree" (Gen. 18:3-4). With the assistance of Sarah and a servant, the meal is prepared and Abraham sets it before his guests. All the while, the guests remain silent; when the meal is presented, Abraham is silent too, as if listening to wordless speech. "He stood by them under the tree while they ate" (Gen. 18:8). Mary sits and listens; Abraham stands and attends in contemplative stillness.

There are good works that we must walk in. Inasmuch as we have done a

good work to the least of our brothers and sisters, we have done so to Christ. St. Paul says rather sharply, "anyone unwilling to work should not eat" (2 Thess. 3:10). Do we not often pray that God may give us "a spirit to think and do always those things that are right"? And yet our actions can be spoiled by distraction, even bitterness, and our spiritual lives can be choked amid agitation and compulsive activity.

We need that better thing. We may finally sit with Jesus when we realize who he is: the Word made flesh, the Word of life, God manifest in the flesh, our Lord and God, the Alpha and the Omega. He is before all things, the source of all things, the governance and guidance of all things, and their final and proper end. Thus, the salvation he brings is not only for human beings but for the whole of creation.

"He is the image of the invisible God, the firstborn of all creation, for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers — all things have been created through him and for him. He himself is before all things, and in him all things hold together. ... For in him all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things" (Col. 1:15-20).

When Christ comes to your home, a holy hour begins.

Look It Up
Colossians 1:27

Think About It
Christ at your home is Christ in you.

Our Father

“And it came to pass that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, ‘Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil’” (Luke 11:1-4).

The word *our* is, in some sense, the key to this prayer. Even the most solitary supplicant prays “for the whole state of Christ’s Church and the world” (BCP, p. 328). We pray the Our Father together with and for our brothers and sisters.

In a treatise on the Lord’s Prayer, St. Cyprian, third-century bishop, theologian, and martyr, reminds us that prayer is always *public, common, and for all*, even if said privately. The following translation, though somewhat dated, may serve by its strangeness to focus our attention. Read it slowly. “Before all things, the Teacher of peace and the Master of unity would not have prayer to be made singly and individually, as for one who prays to pray for himself alone. For we say not, ‘My Father, which are in heaven,’ nor ‘Give me this day my daily bread’; nor does each one ask that only his own debts should be forgiven him; nor does he request for himself alone that he may not be led into temptation, and delivered from evil. Our prayer is public and common; and when we pray, we pray not for one, but for the whole people, because the whole people are one” (*Ante-Nicene Fathers*).

Jesus prayed for the world even in his agony. “Lord Jesus Christ, you stretched out your arms of love on the hard wood of the cross that everyone might come within the reach of your saving embrace” (BCP, p. 101). We are

called to pray with open hearts for the whole world and everyone. And yet we fail almost before we begin. We do not hold the whole world in our prayer as we ought, but this difficulty is precisely why we return to prayer repeatedly. In prayer, the heart is broken and expanded over time.

Turning to another commentary on the Lord’s Prayer from a quite different time, the 19th century, we hear again an emphasis on the word *our*. Frederick Denison Maurice writes, “Much of the practical difficulty of the prayer lies assuredly in the first word of it. ... When we pray, we are praying for them [the people we feel to be separated from us by almost impassible barriers] ... we are praying for them and with them; we cannot speak for ourselves without speaking for them; if we do not carry their sins to the throne of God’s grace, we do not carry our own; that all the good we hope to attain there belongs to them just as much as to us, and that our claim to it is sure of being rejected if it is not one which is valid for them also. Yet all this is included in the word ‘Our.’” (“Sermon on the Prayer Book and the Lord’s Prayer”; word order altered slightly).

We pray for all sorts and conditions of men, yet we fail to embody and believe our prayer.

We try again. Going to the throne of grace, we try to break open our hearts. We pray a ceaseless prayer from the heart: “Our Father who art in heaven.”

Look It Up

Luke 11:9

Think About It

Ask, seek, knock. The door God opens is your heart.

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