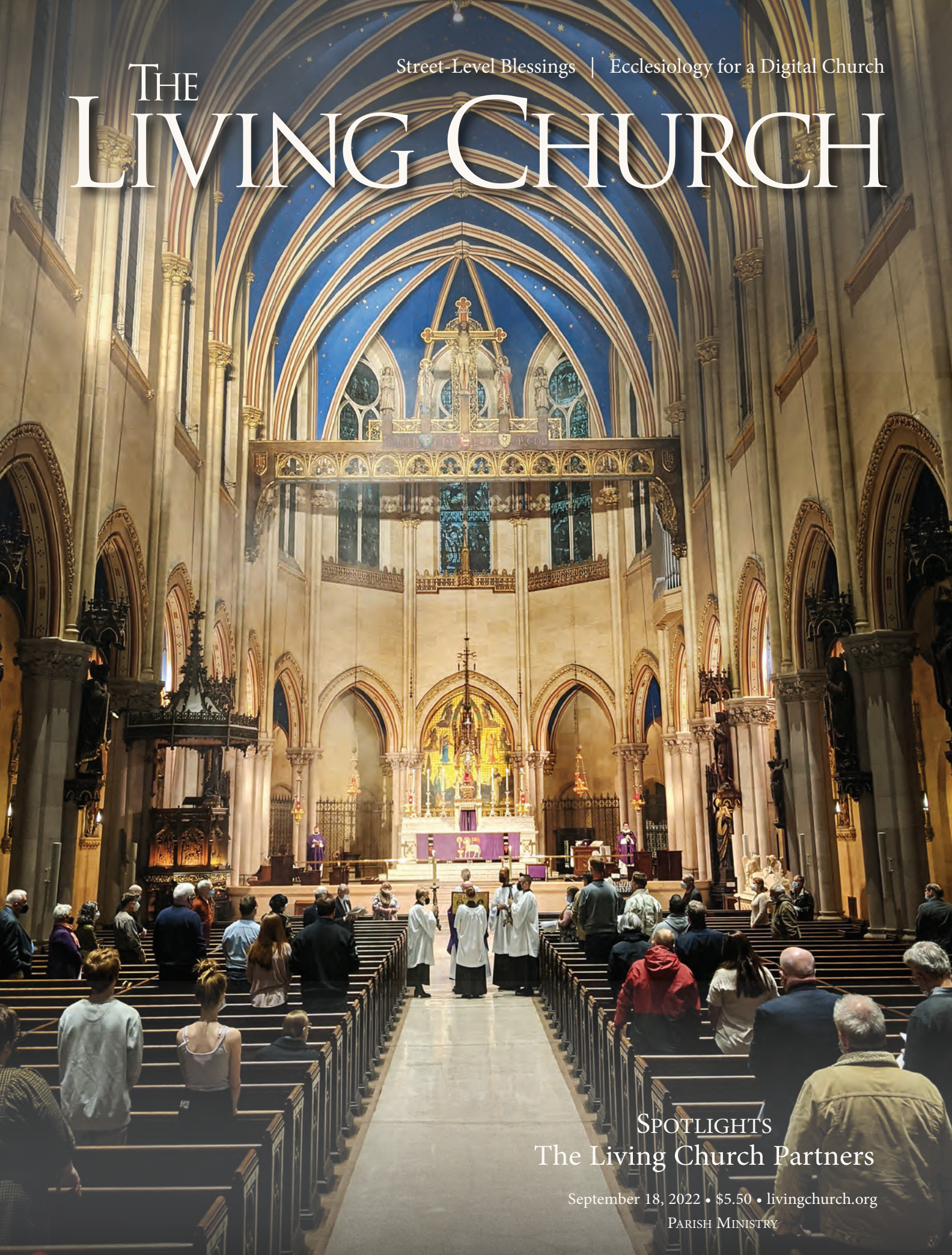


Street-Level Blessings | Ecclesiology for a Digital Church

THE LIVING CHURCH



SPOTLIGHTS
The Living Church Partners

September 18, 2022 • \$5.50 • livingchurch.org

PARISH MINISTRY



CELEBRATE YOUR CHURCH'S IMPACT

This year, honor your church's impact in changing the lives of millions through partnership with Episcopal Relief & Development. The Congregational Recognition Program celebrates those congregations who have faithfully joined the organization in ***working together for lasting change*** and names them as Hope, Impact or Transformation Partners.



Go to episcopalrelief.org/recognition to complete an application for your church. The application deadline is **Friday, November 25, 2022**



2021 Recipients

Impact Partners

St. James Episcopal Church, Roanoke, VA
Holy Spirit Episcopal Church, Missoula, MT
Christ Episcopal Church, Glenrock, WY

Hope Partners

Christ Church, Charlotte, NC
St. Peter's Episcopal Church, Charlotte, NC
St. Peter's Episcopal Church, Greenville, SC
Episcopal Church of the Epiphany, Richardson, TX

September 18, 2022

THE LIVING CHURCH

NEWS

- 4 Two Charged with Arms Trafficking in Haiti
By Kirk Petersen
- 6 GAFCON's European Branch Plans 4 Consecrations
By Mark Michael

FEATURES

- 11 [The Living Church Partners 2022](#)
- 48 Sharing the Blessings on Manhattan's Streets
By Retta Blaney
- 50 We the People: Assessing John Henry Hobart's
Evolving Vision | By R. William Franklin
- 52 Preaching the Gospel Amid Tragedy, Trauma, and Evil
By David Lee Jones

CULTURES

- 54 Turner's Apocalyptic Vision | By Dennis Raverty

BOOKS

- 56 *Ecclesiology for a Digital Church*
Review by John Mason Lock
- 58 *The Pastor's Bookshelf* | Review by Samuel Adams
- 58 *Hidden Mercy* | Review by Michael Tessman
- 60 *Black and Episcopalian*
Review by Brandt L. Montgomery

OTHER DEPARTMENTS

- 61 People & Places
- 62 Sunday's Readings



ON THE COVER

The Church of Saint Mary the Virgin has been a vibrant presence near Times Square for 150 years. It is one of the Living Church Partners, which we feature in this issue (see page 11).



48



50

Two Charged with Arms Trafficking in Haiti

By Kirk Petersen

A priest serving as executive secretary of the Diocese of Haiti has been arrested on arms-trafficking charges, along with an accountant for the diocese, after a seizure of weapons addressed to the diocese, according to published reports. The accountant stands accused of sending diocesan funds to an international arms trafficker on several occasions since 2017.

Haiti Liberté, a weekly newspaper, reported that the Rev. Frantz Cole was arrested August 17, and subsequently “was relieved by the Episcopal Church of Haiti of all his responsibilities as diocesan executive secretary and priest in charge of the Parish of Our Lady of the Annunciation in Bolosse.”

The accountant, Jean Gilles Jean Mary, was arrested separately on August 23, according to *Le Nouvelliste*, a daily newspaper.

The arrests stem from the July 14 seizure by customs officials in Port-au-Prince, the nation’s capital and largest city, of shipping containers “holding 18 ‘weapons of war,’ four handguns and nearly 15,000 rounds of ammunition that were shipped from the United States to the Episcopal Church of Haiti, which said the documents had been falsified and that it had nothing to do with the containers,” Reuters reported.

Le Nouvelliste reported August 25 that several “senior priests” in the diocese called on the Standing Committee to resign in the wake of the allegations. The Standing Committee has been the ecclesiastical authority of the diocese since a 2018 election was nullified. The election’s winner, the Rev. Joseph K. Delicat, failed to receive the necessary consents from half of all standing committees and diocesan bishops.

The president of the Standing Committee, the Rev. Jean Madoché Vil, voluntarily cooperated with the authorities’ investigation, according to *Haiti Liberté*, which also said the Standing

Committee issued an August 19 press release denying that the diocese has any involvement in arms trafficking.

The Diocese of Haiti is the largest diocese in the Episcopal Church, with more than 97,000 baptized members reported for 2020. It is also the most troubled diocese, located in the poorest country in the Western Hemisphere.

Haiti has been beset in recent years by violence and natural disasters, including the assassination of the country’s president in July 2021. Barely a month later, a major earthquake killed more than 1,300 people. There is widespread gang violence, and kidnapping for ransom is a major criminal industry.

“The church is functioning in a civil society that many characterize as a failed state,” said the Rt. Rev. Todd

Ousley, who oversees the church’s relationship with the Caribbean nation, in remarks to Executive Council in October 2021. He could not be reached for this report.

The dysfunction in society is echoed in the polity of the church, in which “there seem to be irreconcilable conflicts between factions” among both clergy and laity, Ousley said in October. He praised members of the Standing Committee then: “They are not always in agreement with each other, but I have to say, by and large they have done a remarkable job of providing direction and leadership.”

Efforts to reach Vil or anyone else with the Diocese of Haiti were unsuccessful. Church Center spokeswoman Amanda Skofstad said the church would have no comment.

Diocese of Florida Plans Second Election

The Diocese of Florida will hold a second bishop coadjutor election, Bishop Samuel Johnson Howard said August 26.



Holt

The Rev. Charlie Holt, whose election as bishop coadjutor was called into question amid objections to the election rules, withdrew his acceptance of the result, but could stand again as a nominee.

Holt’s decision was announced August 19 by the diocese’s Standing Committee. In response to the statements by Holt and the Standing Committee, the Episcopal Church’s Office of Public Affairs released a statement August 20 saying the churchwide consent process for the May 14 election will not proceed.

“Please know that it is my hope and desire to be your next bishop,” Holt wrote in withdrawing his acceptance.

“If so confirmed and consecrated in good order, I will serve you with love, faithfulness, and wholeheartedness in the Holy Spirit.”

Withdrawing was his “moral responsibility,” Holt said, after the church’s Court of Review issued a report concluding that the election had not been conducted appropriately. “The election process must be cured for the good of the Diocese of Florida,” Holt said.

A central concern prompting the review was whether the diocese met the required quorum of resident clergy, given that rules were changed two days before the May 14 election to allow clergy to participate remotely while lay delegates had to appear in person. Some of the delegates filed a formal objection asserting that diocesan canons do not allow for remote voting and therefore those who did vote remotely did not count toward a quorum.

The diocese referred the formal objection to Presiding Bishop Michael Curry,

who forwarded it to the court, which essentially sided with the objectors.

The court concluded “a clergy quorum was not reached” in accordance with the diocese’s election process. Furthermore, “the irregularities in the convention process itself cast a shadow over the legitimacy of the election,” the court said, and “the action of the diocese in changing its manner of voting two days prior to the election was fundamentally unfair to the delegates of the convention and the candidates.”

The court cannot order any action by the diocese, though its findings would be included with the request for consent to the election that is sent to all diocesan standing committees and bishops with jurisdiction. A majority of each must issue consent before a bishop-elect can be consecrated, and the court’s findings cast doubt on whether Holt’s election could receive the required consents, a step that typically is a formality.

“I humbly ask that the Standing Committee take whatever steps it may deem appropriate to cure any irregu-

larities in my election,” Holt said in his letter. “I understand that this may include termination or suspension of the current consent process and that the bishop may choose to convene another convention to elect a bishop coadjutor for the Diocese of Florida.”

Howard had called for electing a bishop coadjutor because of his plans to retire by fall 2023. He will reach the church’s mandatory retirement age of 72 next year. The bishop coadjutor would then be installed as the next diocesan bishop.

South Carolina High Court Revises Property Ruling

By Kirk Petersen

“The case is over.”

Thus spake the South Carolina Supreme Court in a ruling dated April 20, referring to the nearly decade-long litigation over ownership of church properties in the state. Less than four

months later, the same court essentially decided: Not really.

In an August 17 opinion, the court ruled that six church properties in six South Carolina cities rightfully belong to parishes affiliated with the Anglican Church in North America (ACNA). In April, the same court had ruled that these properties (and others) belonged to the Episcopal Church (TEC) and its Diocese of South Carolina.

The April decision was a clarification of an ambiguous mishmash of five overlapping 2017 opinions — one by each member of the Supreme Court — that appeared to have awarded the same properties (and others) to TEC. Thus, the latest decision can be seen as the court overruling its previous overruling of itself.

Except it’s more complicated than that.

The six churches are a subset of eight churches that individually filed petitions for rehearing after the April decision. The other two petitions were rejected.

In turn, the eight churches are a
(Continued on next page)



Evensong at Epiphany Seattle

SUNDAYS AT 5:30 PM PT / 8:30 PM ET

The Epiphany Choir returns on September 11, at our first Choral Evensong service of the season! Join us every week on Sundays and Thursdays, in person, via livestream, or on your favorite podcast platform. For more information about how to access this timeless service online, scan the QR code below:



Sacred Music to Refresh your Soul

Sung at the close of day in cathedrals and churches throughout the world, Choral Evensong is a service of Evening Prayer, derived from the ancient offices of Vespers and Compline. The choir sings the traditional evening prayers of the church that have been offered for centuries, while the congregation listens, joins in the hymns, and adds their own prayers to those of the choir. It is an opportunity for peaceful meditation before the start of a busy week.

Choral Evensong is brought to you by Music at Epiphany, the music ministry of Epiphany Seattle. Our mission is to deliver excellence in sacred music for the spiritual well-being of every person it touches. Other musical offerings this year include:

HANDEL'S MESSIAH

7:30 PM, DECEMBER 9 & 10, 2022

CHRISTMAS LESSONS & CAROLS

5:30 PM, DECEMBER 18, 2022

PERGOLESI'S STABAT MATER

7:30 PM, MARCH 10, 2023

EPIPHANYSEATTLE.ORG/MUSIC


WANTED:
**Faithful
 Parish Priests,**
*Ready for
 Adventure!*



The Diocese of The Arctic
 Full-Time Positions with Benefits.
 Multiple Opportunities.
 Minimum 3 year commitment.

www.arcticnet.org
exe_officer@arcticnet.org

**BCPs, Hymnals and other
 published resources
 beyond your reach, financially?**
**A book grant from The Bible
 and Common Prayer Book
 Society of The Episcopal
 Church may help.**



We give books at no charge,
 including S&H, to worshipping
 communities in need.

We also assist Congregations served
 by Episcopal Chaplains in the Armed
 Forces, as well as prisons, nursing
 homes & health related facilities and
 educational institutions.

For more information or to
 make a request contact us at:
biblesandprayerbooks@gmail.com
www.biblesandprayerbooks.org

(Continued from previous page)

subset of the 14 churches awarded to TEC in April. Also in that ruling, 15 other churches were awarded to their ACNA parishes. The two Dioceses of South Carolina (Episcopal and ACNA) decided in May to accept that result, and let pass a deadline to petition for rehearing.

But eight individual ACNA-affiliated parishes did ask the court to reconsider the ruling it had just made. Given that the court had just declared “the case is over,” it appeared to be a Hail Mary pass — or rather, eight such passes.

Sometimes, Hail Mary passes are caught. The six previously TEC-bound churches awarded to ACNA on August 17 are:

- Church of the Holy Cross, Stateburg
- Church of the Holy Comforter, Sumter
- St. Jude’s, Walterboro
- Old St. Andrew’s, Charleston
- St. Luke’s, Hilton Head
- Trinity, Myrtle Beach

The court denied a petition from Church of the Good Shepherd, Charleston. It previously declined to consider a petition from Christ Church, Mount Pleasant.

The Episcopal Diocese of South Carolina said it will review its options in response to the August 17 ruling. The corresponding ACNA diocese said: “With today’s revised opinion, all property ownership questions are finally settled.”

After the August 17 ruling, the vacationing Bishop Woodliff-Stanley wrote a pastoral letter to her diocese. “The Court today referenced these churches as property, but the people of the diocese know all too well that it’s not about simple real estate,” she wrote. “I am particularly mindful that when a decision we understood to be final is subsequently reversed again, it creates a distinct kind of pain and anger.” Over the decade of litigation, the nominal ownership (or control) of the six churches has switched from Episcopal to ACNA to Episcopal again, and now back to ACNA.

GAFCON’s European Branch Plans 4 Consecrations

By Mark Michael

The Anglican Mission in England, a GAFCON-affiliated church body, has announced plans to consecrate four assistant bishops at a service in a Vineyard church in Hull, England, on October 21. Tim Davies and Lee McMunn, plus two bishops still to be named, will serve under the Rt. Rev. Andy Lines, who since 2017 has led the group’s 30 conservative evangelical congregations in the British Isles and continental Europe.

Davies and McMunn, who both lead network congregations in Yorkshire, were confirmed by the network’s synod in June. They will assist Lines within the Anglican Mission in England, the larger of the network’s two convocations. Two further bishops will serve in the Anglican Convocation in Europe (ACE), a group of seven churches in Scotland, Wales, Southwestern England, Germany, and Portugal.

GAFCON, founded in 2008 as the Global Anglican Future Conference, says it “works to guard and proclaim the unchanging, transforming gospel through biblically faithful preaching and teaching.”

Many large Anglican provinces in the Global South that continue to participate in the Canterbury-based Instruments of Communion are part of GAFCON, but the body has also set up church structures for conservative congregations and dioceses within the territory served by progressive Anglican provinces in the Global North.

These GAFCON structures, which are not recognized by Canterbury as part of the Anglican Communion, include the Anglican Church in North America, the Anglican Network in Europe, and the newly launched Diocese of the Southern Cross in Australia.

“The election and appointment of these servants of Christ is a testament to the work of the Holy Spirit in the mission,” said Nigerian Archbishop Ben Kwashi, GAFCON’s chairman.

“We are grateful and humbled that the Lord will choose Lee and Tim, with their families, to serve, along with other servants in mission, to be faithful dispensers of the Word, problem solvers, Bible teachers, and servants of the sacred ministries of the Church.”

The Anglican Mission in England is strongly focused on planting churches. In June, it announced a “10:20 Planting Plan,” which aims to create 10 new congregations across England by the end of 2025 and another 20 by the end of 2030. The plan lists 50 communities where church leaders believe new churches can be started.

Though the network was only founded in 2020, Lines has been ministering to congregations that broke away from the Church of England and the Episcopal Church of Scotland since 2017, when he was consecrated by the Anglican Church in North America as a missionary bishop to Europe. The ACNA’s Archbishop, Foley Beach, served as Lines’s chief consecrator, and will assist him in consecrating Davies and McMunn in October.

Archbishop Justin Welby firmly opposed Lines’s consecration, stating in a pastoral letter: “The idea of a ‘missionary bishop’ who was not a Church of England appointment would be a cross-border intervention and, in the absence of a Royal Mandate, would carry no weight in the Church of England. Historically, there has been resistance to cross-border interventions and ordinations from the earliest years of the universal Church’s existence.”

GAFCON Australia Launches Parallel Jurisdiction

By Robyn Douglass

The headlines in the Australian papers were blunt: Anglican Church splits.

At GAFCON’s Australasia Conference in Canberra on August 17, the conservative movement announced retired archbishop Glenn Davies of

(Continued on next page)

THE *Episcopal* CHURCH 

BLESS

2022 Annual Appeal

THE BLESS ANNUAL APPEAL OF THE EPISCOPAL CHURCH supports the ministries and mission of your church, from **Creation Care to Becoming Beloved Community**, and so much more. Please consider making your gift today.




Change Lives

Seeking an ordained Episcopal priest to serve as Executive Officer for Mission and Ministry.

A valued member of the leadership team, this person will provide spiritual support to more than 1,600 employees supporting children and families in six states.


Rooted solidly in the Episcopal tradition, SFM serves a diverse, non-denominational, and inclusive client base.

Spiritual-centeredness is essential to our care for each other and for those we serve through foster care, adoption, family preservation, behavioral health, and other programs.

We’re looking for a spiritual leader who will help shape, grow, and sustain the spiritual commitments of SFM.

Learn more at SaintFrancisMinistries.org/ministryposition. Contact Alison.Kossover@St-Francis.org to introduce yourself.



We practice in Title IV of the Constitution and Canons of the Episcopal Church regarding accountability and ecclesiastic discipline, leading negotiations, advising and navigating charges against clergy related to canonical offenses.

Contact lhodges@rrsfirm.com

Lisa Paul Hodges, Partner
 Richards Rodriguez & Skeith LLP
 816 Congress Ave, Ste 1200 | Austin, TX 78701
 Office: (512) 391-8215 Cell: (205) 873-1515

(Continued from previous page)

Sydney as the first bishop of its new Diocese of the Southern Cross. The shell entity had already been set up in July 2021.

“There are now two Anglican jurisdictions in Australia,” the organization declared on its website.

Bishop Richard Condie of Tasmania, chairman of GAFCON Australia, told *TLC* that Australia’s General Synod in May was a catalyst for the launch, as was the recent Lambeth Conference — which the bishops of Sydney and Tasmania did not attend.

“The decisions at the recent General Synod, the 2020 Appellate Tribunal opinion that opens the way to blessings for same-sex marriages, and the watering down of standards of behavior in changes to Faithfulness in Service [a national code of conduct] are examples of this. The Diocese of the Southern Cross is responding to that division by providing an Anglican home for those who feel they need to leave,” he said.

Condie said no existing parishes or dioceses are part of the new diocese, but one new parish in Queensland had been formed. The new church’s website says if any parishes join, existing parish

property will not transfer to the new church. Disputes between the Episcopal Church and departing ACNA parishes have led to years of litigation in the United States.

Archbishop of Adelaide Geoffrey Smith, the Australian primate, said that while a new “company” has been established by members of the Anglican Church, it has “no formal or informal relationship or connection with the Anglican Church of Australia.”

“The meeting of the General Synod held in May this year clearly affirmed the view that marriage is between a man and a woman, and declined to affirm same-sex marriage,” Smith said. (The Houses of Clergy and Laity voted strongly for a motion declaring that marriage is between a man and a woman, but the measure failed narrowly in the House of Bishops. Some bishops argued the motion was unnecessary because it was affirming the existing teaching of the church.)

“It is perplexing therefore that the leaders of this breakaway movement cite the reason for this new denomination as the failure of General Synod to explicitly express an opinion against the blessing of same-sex marriages.

“It is always easier to gather with those we agree with. But in a tragically

divided world, God’s call and therefore the church’s role includes showing how to live together with difference. Not merely showing tolerance but receiving the other as a gift from God.”

The conservative Archbishop of Sydney, Kanishka Raffel, was adamant that the Diocese of Sydney would not be leaving the Anglican Church of Australia, saying the diocese was committed to reforming the Australian church from “within our ecclesial structures.”

He said he was sad that the Diocese of the Southern Cross “had become necessary, but I extend the hand of fellowship” and asked for God’s blessings on Bishop Davies.

The Sydney archbishop is having his cake and eating it too, according to the Rev. Dr. Matthew Anstey, associate professor at Charles Sturt University.

He said the Sydney diocese has participated in irregular ordinations of bishops before, but these have always been outside the country.

Anstey says the hardest part of this action is that “they are supporting a group within Australia — the rationale is that people may not trust their bishops or do not believe their bishops are Christians.”

Virginia Welcomes Retired Liverpool Bishop

The Rt. Rev. Paul Bayes, who retired early this year as Bishop of Liverpool in the Church of England, will serve as a visiting bishop in the Diocese of Virginia while the diocese prepares for the consecration of Bishop-elect Mark Stevenson on December 3.

In announcing his appointment, the Rt. Rev. Susan Goff, bishop suffragan and ecclesiastical authority, noted that Bayes is familiar with the Diocese of Virginia through the Triangle of Hope, a “covenantal community” comprising Virginia, Liverpool, and the Diocese of Kumasi, Ghana.

His appointment in Virginia runs from mid-September through December 5.

Virginia announced on August 16 that the Rt. Rev. Jennifer Brooke-Davidson will become assistant bishop in the Diocese of North Carolina upon




 Our Little Roses
 Foreign Mission Society
 PO BOX 530947
 Miami Shores, FL 33153-0947

Sponsor a vulnerable girl for just \$2 a day. Make a life-changing difference.

www.ourlittleroses.org


completing three years as assistant in Virginia on September 22.

Diocese of Ohio Nominates 3 Rectors

Three rectors — one from the Diocese of Chicago and two from the Diocese of Newark — are nominees for 12th bishop of the Diocese of Ohio. They are:

- The Rev. Anne B. Jolly, rector of St. Gregory's Church, Deerfield, Illinois;
- The Rev. Dr. Elaine Ellis Thomas, rector of All Saints Parish, Hoboken, New Jersey; and
- The Rev. Diana L. Wilcox, rector of Christ Church, Bloomfield and Glen Ridge, New Jersey.

Jolly is president of Chicago's Standing Committee, which has led the diocese in the absence of a bishop. The Rev. Paula Clark was to become the diocesan in April 2021, but has been recovering from a stroke she had before the consecration. Before St. Gregory's, Jolly served Good Shepherd, Austin; St. Paul's, Chattanooga; and Christ Church, Greenville, South Carolina.

Thomas, rector of All Saints since 2018, moved to Hoboken from St. Paul's Memorial Church in Charlottesville, Virginia, where she was associate rector and chaplain of Episcopal student ministries at the University of Virginia. She was a central figure in the clergy response to alt-right marches in Charlottesville in the summer of 2017. She is president of the Standing Committee in the Diocese of Newark.

Wilcox has been at Christ Church since 2014 and has served other churches large and small. She was vice president of the diocesan council, has been a member of the Cross Roads Camp board, and was a chaplain at Montclair State University, where she lectures occasionally. She is the author of a children's book, *Why Isn't God a Girl?: A Young Girl's Journey to See the Image of God in Herself*, published by Imagine & Wonder.

An election to choose a successor to the Rt. Rev. Mark Hollingsworth will be held November 19 during the diocese's convention. Bishop Hollingsworth is expected to retire in 2023.

Christian World Mourns Metropolitan Kallistos

Metropolitan Kallistos of Diokleia, the revered Eastern Orthodox theologian who converted as a young adult, died in the early hours of August 24.

The Secretary General of the Anglican Communion, the Most Rev. Dr. Josiah Idowu-Fearon, expressed his sympathy in a letter to Ecumenical Patriarch Bartholomew.

"It is with great sorrow that I heard

today of the death of His Eminence Metropolitan Kallistos of Diokleia," he wrote.

"Metropolitan Kallistos' stature as an internationally recognized theologian was immense," Idowu-Fearon wrote. "Anglicans in particular owe him a great debt."

He added: "Metropolitan Kallistos

(Continued on next page)

CALL THE COMMUNITY TO WORSHIP

with the inspiring, rich sound
of cast bronze bells!



Refurbished 1842 cast bell with new ringing equipment
Trinity Parish Saint Augustine, FL



The Verdin Company

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



(Continued from previous page)

was co-chair of the International Anglican-Orthodox Theological Dialogue and had a significant role in the Agreed Statement 'In the Image and Likeness of God: A Hope-Filled Anthropology.'"

Timothy Ware was born in Bath, England, in 1934. He discovered Eastern Orthodoxy while still a

schoolboy, but it was another 24 years before he converted. He was educated at Westminster School and Magdalen College, Oxford.

The Orthodox Church, the first of his many books, appeared in 1963. In 1965, the year in which he was ordained deacon, he completed a doctoral thesis for Oxford University on the ascetical writings of St. Mark the Monk.

He took the name Kallistos upon his ordination to the priesthood. He was

charged, in addition to his academic work, with establishing a Greek Orthodox Parish in Oxford. At the time the Russian Orthodox Parish of the Annunciation worshiped at St. Gregory's House, and offered hospitality to the newly formed Greek Orthodox Parish of the Holy Trinity. The two parishes oversaw the building of the church, which now stands on Oxford's Canterbury Road, and which they share in equal partnership.

"Many of us still remember Father Kallistos from this time, and how the rigors of his academic work were combined with his parish duties," the Rev. Ian Graham, parish priest, wrote on Holy Trinity's website. "His teaching in sermons and talks, his love shown in confession and pastoral care, and above all his prayer with and for his people, will be abiding memories."

Bishop Frank Carr Dies

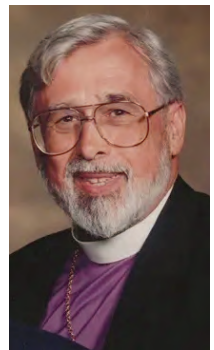
By Kirk Petersen

The Rt. Rev. William Franklin (Frank) Carr Sr. died peacefully at home in Murfreesboro, Tennessee, on August 7, surrounded by his family. He was 84. Carr served as bishop suffragan in the Diocese of West Virginia from 1985 to 1990, when he left to become assistant bishop in the Diocese of Upper South Carolina, retiring in 1994.

In 1985, Carr was serving as assistant to Bishop Robert P. Atkinson in West Virginia when Atkinson called for the election of a bishop suffragan, the first (and thus far the last) in the diocese's history. Carr was elected.

Four years later, in an election for bishop suffragan, the diocesan convention chose the Rev. John Smith of Vermont. Carr accepted his call to Upper South Carolina the next year.

In addition to Lena, his wife of 62 years, Carr is survived by four children, four grandchildren, and a great-grandchild. A funeral was held August 13 at Holy Cross, Murfreesboro.



Carr



Episcopal
Relief & Development
Working Together for Lasting Change



Join us in creating lasting change all over the world.

Women. Children. Climate.

episcopalrelief.org

1.855.312.4325

Partner Spotlights 2022

Letter from the Editors

Dear reader,

We started publishing Partner Spotlights three years ago as a small gesture of thanks to our Partners, allowing them to share their stories and profiles with the wider Episcopal Church and Anglican Communion.

Living Church Partners commit each year to donate sacrificially to the Living Church Foundation. Some are longtime colleagues and friends who have stood by us faithfully through many seasons of growth and change. Others have newly jumped onboard, pledging part of their budget in support of our ministry.

This is also meant to be a gift to you. We want you to see the unity-in-fellowship your support and readership encourages. As you peruse the stories in the following pages, we hope you do so reflectively and joyfully, and that you are moved by the diversity of personality, ministry, and signs of providence at work among us.

A complete list of all our Partners is available at livingchurch.org/partners.

To become a Partner, contact the Rev. Mark Michael (mmichael@livingchurch.org).

Thank you to all of our Partners and to the communities they serve.

Yours in Christ,

The Editors





Consortium for Christian Unity

Last year we requested your prayers for our beloved co-director, Tom Noland. We regret that Tom passed away in January, following a two-year battle with cancer.

Tom was an international journalist and writer, a retired Fortune 100 executive, and a consummate family man and lover of life. He devoted three-plus decades to the field of corporate communications at Humana Inc., where he was senior vice president and chief spokesperson. Tom served on the vestries of Calvary and St. Francis in the Fields Episcopal churches in Louisville, Kentucky, and

for 25 years he co-wrote and taught church-based adult education courses, Bible studies, and book discussions with his wife, CCU co-director Vivian Ruth Sawyer. Their retirement plans included expanding the Consortium in pursuit of reconciliation and unity among the many denominations of followers of Christ.

In his final months, Tom was excited about forging a link between the Consortium and the Community of St. Anselm at Lambeth Palace, with the intention of the Consortium becoming the fundraising channel for tax-free American donations to the U.K.-based

Community, since the missions of both organizations are to bring diverse Christians together through prayer and fellowship. We are in the process of exploring IRS-approved ways of creating that connection.

Tom is remembered as singularly accomplished, effortlessly charming, invariably supportive, persistently cheerful. He leaves a legacy of profound joy. As we enter this new season, we are grieving our loss, yet we expect that God's providence will deepen our hearts and open new doors for his work.



All Saints Church

Chevy Chase, Maryland

In early January, All Saints ministry leaders discussed how to re-engage with a community emerging from the pandemic. We needed something simple to execute that would share the gospel of Jesus with the local community. The Alpha course had previously been well-received, so we asked the Lord: Please guide us if Alpha is in your plan for All Saints, and help us to identify whom we should serve.

Less than 12 hours later, we received an unsolicited email from a stranger named Margie, a resident at Knollwood military retirement community just over a mile away, specifically requesting Alpha! The clarity and speed with

which the Lord answered that prayer was amazing. Praise Jesus!

With the help of Margie and her crew of enthusiastic residents, we kicked off Alpha during Lent. Twenty-five residents signed up — not all churchgoers or even believers — and kept returning every week.

Alpha was such a success that when we wrapped up, the sweet residents of Knollwood requested we return with a Bible study. What joy it is to serve a God who so clearly answered a simple prayer by calling All Saints Church to partner with neighbors just around the corner from us in Washington, D.C.



Diocese of Long Island

Members of the Diocese of Long Island enjoyed a bustling winter and spring while still coping with the lingering consequences of the pandemic.

Across Brooklyn, Queens, and Nassau and Suffolk counties, the ministries of our parishes continue to uplift the dignity of our neighbors, serving and sharing meals, tutoring children, growing fresh produce in organic gardens, and more.

These ministries, with the financial support of Episcopal Ministries of Long Island, distributed 346 tons of produce and nutritious food, served more than 80,350 meals, and provided 1,433 hours of training and educational programs in support of our neighbors.

The Diocesan Reparations Committee also launched the inaugural Barbara C. Harris Scholars Program for Truth and Reparations, which recently awarded \$10,000 scholarships to eight students who were the descendants of enslaved people. The awards were presented at a joyous inaugural Juneteenth celebration at the Cathedral of the Incarnation on June 19.





Diocese of West Texas

This year, the Rt. Rev. David Reed selected a verse from 1 Thessalonians to inspire our congregations: “Encourage one another and build each other up.” He shared why he chose this phrase: “Now it’s time for us to look up, look outward, and take up the shared work of building and rebuilding the body of Christ. It is time to regather, reconnect, and re-engage the life and ministries of the Church.”

We give thanks as churches transition back to in-person worship and engagement. This summer, the diocesan World Missions team is supporting global mission trips while strengthening our relationship with the Church in

Navajoland and the Diocese of South Dakota. Camp Capers will celebrate 75 years of transforming relationships with Jesus Christ.

Immigration and Refugee Ministries reopened Plaza de Paz Respite Center earlier this year to provide daytime welcoming services, including meals and assistance with travel arrangements.

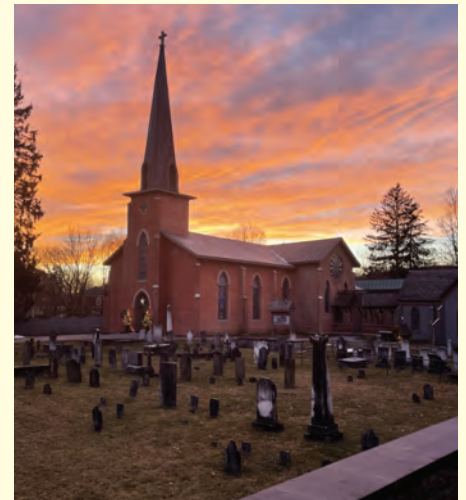
Bp. Reed reminds us: “Pray for grace, wisdom, and courage to reclaim, and find joy in, that childhood vocation wrapped up in the image of God in which you are created. Our Lord Jesus has given us everything we need to do the work he calls us to.”



Christ Church

Cooperstown, New York

Beginning with an act of pastoral grace by our first rector, the Rev. Daniel Nash, in 1800, we have existed to seek, serve, and share Christ with our neighbors in Cooperstown and in Otsego County. In 2022, we are grateful to gather together and celebrate the sacraments, and we are excited and blessed to have our nursery and Sunday school up and running again. We love to hear the voices of children on Sunday mornings.





St. Francis Episcopal Church

Potomac, Maryland

This year, we partnered with a local synagogue and a mosque to sponsor two Afghan families, the Wahdats and Nasims, as they resettled in our community after U.S. troops withdrew from their homeland. It has been a whole-parish effort, from members of the youth group recording audio books to help young Madiyah Wahdat learn English, to parishioners providing free dental care and coaching family members on using modern sewing machines and following American rules of the road when driving. We pray for the Wahdat and Nasim families week by week, and share in the excitement of seeing them make friendships, find work, and become more confident in navigating life in this very different part of the world.

The partnership has also helped us grow in friendship with our Jewish and Islamic neighbors. We have shared together in worship services, youth activities, and dialogue sessions focused on why “welcoming the stranger” is an important moral focus of the different faiths we profess. We hope God will use this work as a witness for unity and peace in our deeply divided world.



Christ Church Cathedral

Nashville, Tennessee



The testimony for Christ in the public square is part of what Christ Church Cathedral owns as vocation in downtown Nashville, assembling for worship, praise, and witness in the shadow of the Capitol steps.

The Sunday evening BreakingBread@6 service is led by a jazz quartet on last Sundays of the month. Worship leaders and others often sing and chant on Broadway before worship, encouraging passersby to join in the evening worship.

Prayers for peace and for the people of Ukraine have continued without ceasing since the start of Russian aggression. “Tying the fence” blue and yellow has been the order of the day, asking for an end to war and for the peace of Christ to prevail.



Diocese of Dallas

The Diocese of Dallas has continued to guide a steady influx of young men and women who are discerning their call to Holy Orders. Most recently the diocese ordained nine people as transitional deacons who are now serving as curates in our parishes.

In addition to our robust ordination program, we've developed ecumenical partnerships with African American churches in Dallas, with a model of sharing leadership and learning from each other. St. Matthew's Cathedral, led by the Very Rev. Rob Price, has built strong relationships with True Lee Bap-

tist Church, where priests, pastors, and congregations united for a march in recognition of Juneteenth, and with Impact Church, where the two congregations share in worship, Bible study, and evangelism. Another example of these partnerships is Our Savior Church partnership with Victory Outreach Church, whose members share in ministry to the neighborhood, providing fresh produce from their church garden to needful residents living in a food desert.

The diocese has paid particular attention to youth this year, with a post-COVID return to camp that brought

children from all corners of North Texas to share in outdoor fun and deepen their faith. We also partnered with Champions Camp, a program that helps disadvantaged youth receive professional guidance for obtaining academic and athletic scholarships to college, while also preparing them for success once they leave high school.

Additionally, the diocese harnessed the talent of the Rev. Canon Dr. Victor Austin, who prepared a popular post-COVID catechesis with other clergy in the diocese for use in churches and small-group study.





Diocese of Massachusetts

In 2022, we're living into a renewed mission strategy for becoming the people God created us to be: disciples of Jesus and seekers of justice. We're collaborating with the Diocese of Western Massachusetts on projects including creation care and ending gun violence. Our Racial Justice Commission is leading us in discernment about what form reparations might take in our context; we are welcoming new staff to help lead our youth and young adult ministries; and our annual convention will bring us together around pressing questions of discipleship and what the call of love means for us here and now.



St. George's Episcopal Church

Dayton, Ohio

We have been busy at St. George's, getting our lives put back together and moving forward after the depredations of the pandemic. The stage was set for 2022 with a magnificent Christmas concert featuring Melanie Penn and her original album *Immanuel*. Fellowship opportunities featured gatherings at a local craft brewery, and our outreach provided food and clothing for our community.



Episcopal Church of New Hampshire

How can the church meet people where they are? Our School for Ministry forms clergy whose call has been confirmed but who choose not to attend residential seminary. Our Digital Mission welcomes the spiritually curious online and provides contemplation and conversation. Church of the Woods in the wilds and wetlands of Canterbury provides a place of spiritual practice for those who haven't found a home in walled churches, or who long for a place and community for communing with God and nature. In all these things, we celebrate our purpose, which is to claim the power of God's love as we share Jesus Christ with others.



St. Luke's Episcopal Church

Baton Rouge, Louisiana

A few months ago, Elijah "Eli" Palmer, a 20-year-old member of our church, died unexpectedly. This admired and adored young man grew up in St. Luke's Church, attended St. Luke's School, and volunteered every chance he could. In his memory, we've established the Eli Palmer Shepherd's Fund for youth programming and ministry, and this fall St. Luke's new administration and Eli Palmer Youth Building will open to celebrate life, family, and community.



Diocese of Southern Ohio

Around Gallipolis, St. Peter's Episcopal Church is known as "the Loaves and Fishes church" for hosting the 30-year-old ministry that provides a hot noon meal one Sunday a month. St. Peter's and the neighboring churches with which it collaborates in Loaves and Fishes also make available to their guests items such as used clothing and shoes, toiletries, diapers, and feminine hygiene products. Its location in downtown Gallipolis also makes its front yard an ideal spot for the town's Tiny Pantry box. People from all over the community donate canned goods that are available to anyone in need.

The Church of the Good Shepherd, Athens, sits smack dab in the middle of the campus of Ohio University. Since 2017, the congregation has operated the CrossRoads Café, which sells coffee and tea for \$1. Patrons may buy coffee for others, or if short on cash, can just take a cup.

Across the state in western central Ohio, the two congregations of the Northern Miami Valley Episcopal Cluster — Church of Epiphany, Urbana, and Church of Our Saviour, Mechanicsburg — are doing what many small churches find it hard to do. They are growing. New members are attracted by the two congregations' friendship with the LGBTQ community and by the Episcopal Church's willingness to talk about issues of race and racism.

The Diocese of Southern Ohio is made up of 71 congregations across 40 counties. We are led by the Rt. Rev. George Wayne Smith, our provisional bishop. Prayers for our diocese during this time of transition are welcome!





Diocese of Louisiana

Under the leadership of the Rt. Rev. Morris Thompson, we've prioritized diversity and racial healing. The number of female clergy in leadership positions has increased by 166 percent since 2021. We elected our first female bishop, the Rev. Canon Shannon Duckworth. A Latino ministry was added to reach out to the growing and underserved Hispanic population in the New Orleans metropolitan area. The Racial Healing Commission has held well-attended Dismantling Racism trainings. We have begun to turn our attention to the difficult conversation surrounding reparations.

Like everyone, we are recover-

ing from the emotional toll of the COVID-19 pandemic. We also continue to recover from the damage of Hurricane Ida and the six other storms that have affected Louisiana since 2020. One of the greatest strengths of our diocese is the ability to draw together and support one another in times of crisis. We are grateful for the assistance received from individuals across the church and from our long-term partner in disaster response, Episcopal Relief & Development.

For those of us on the coastline, climate change is never far from our minds. The work of creation care hits home and is a top priority.



Christ & St. Stephen's Episcopal Church

New York City

We're a neighborhood church in the middle of Manhattan, composed of two old parishes, established in 1793 and 1805 respectively, that reaches out to the Upper West Side community in a multitude of ways. In addition to worship — in-person, Zoom, and livestreamed — we offer a daily takeaway lunch program for our neighbors in need; a school for beginners, nursery, and pre-K students; and an active concert series, which provides a performance venue in our music-loving Lincoln Center neighborhood, enhancing the lives of local musicians and those who come to hear them.





Diocese of Springfield

In the past year, we've uncovered more surprising storehouses of adaptivity and resilience, by God's grace, than any of us would have thought possible. A survey of this year's deanery reports uncovered a widening capacity of worshipful imagination, new tools for connecting with one another, and innovative measures for meeting the demands of the common good. Stalwart and faithful laypersons have emerged in impressive numbers (and with impressive skills) to assure continuity in our parishes during times of transition in local ordained leadership. This period of introspection, tenacity, and transition was felt by all of us, together, as we diligently prayed and worked toward the election of our new bishop, the Rt. Rev. Brian Kendall Burgess. The healthy, peaceable, and unifying election process was soaked in constant prayer for the guidance of the Holy Spirit and the faithful future of our little corner of the Jesus movement. We may rightly hope that the strength and imagination learned in this past year might elegantly align with God's grace at work in the pastoral leadership of Bp. Burgess, that we might more faithfully worship, witness, and serve in God's name in the year ahead. As some familiar in-person events resume and some windows of leadership transition close, the Diocese of Springfield continues, ever more mindful of the weight of human need (locally and globally), but ever more hopeful of the wild abundance of God's grace poured out for us, to us, and through us in Christ's name.





Diocese of Florida

Prison ministry has formally been a ministry within our diocese since 1987, but our involvement dates back to the founding of Kairos Prison Ministry in 1967. This prison ministry mission exists to encourage, assist, and equip the church to respond to the pastoral and sacramental needs of the incarcerated. It also serves their families, ex-offenders, victims, and those who work with the incarcerated. There are over a dozen prisons in the diocese, with 32,000 inmates, and over a dozen clergy and trained laity to spread God's love through this ministry.

With the onset of COVID, all functioning prisons within the diocese were affected by restrictions. But with restrictions easing, we have been re-establishing this ministry this year, mindful that Jesus began and ended his ministry speaking of prisoners (Luke 4, Matthew 25).

The diocese has also facilitated related efforts, including Operation New Hope, an employment enterprise for returning citizens, a justice think tank at Florida State University, and a state-wide initiative for voters' rights for returning citizens.



Diocese of Iowa

This year already seems to be flying by. We're again enjoying in-person events like visitations with our new bishop, the Rt. Rev. Betsey Monnot, and youth gatherings, and we're looking forward to our annual summer retreat. Our work toward becoming beloved community continues through education, training, partnerships, and advocacy. We've also tried out a new online Bible study pairing the popular TV series *Schitt's Creek* with the week's gospel reading. We hope to continue creating spaces to reflect and share, and remember not to not take ourselves too seriously.





Diocese of West Virginia

October 13 is a date the Rt. Rev. W. Michie Klusmeyer, seventh Bishop of the Episcopal Diocese of West Virginia, should remember easily. The date is the anniversary of his consecration and the planned date for his retirement, and the beginning of his 22nd year of Episcopal ministry. After serving as bishop for 21 years, he will retire in 2022. At that time, Matthew D. Cowden, who is serving as bishop coadjutor, will become the diocese's eighth bishop. Change is rare in the Mountain State. In slightly more than 180 years, only seven bishops have shepherded the church in West Virginia.

As the diocese honors our retiring bishop, we prepare for the transition. While Bishop Klusmeyer makes his final parish visits during the coming months, Bishop Cowden continues similar trips to meet and be greeted by those whom he will lead come October 14.

Klusmeyer leaves a legacy of working diligently for equality and justice. His work includes the creation of a Diocesan Commission on Racism and Diversity, as well as programs to bring respect and support to those suffering from substance abuse disorders and poverty.



Church of the Redeemer

Sarasota, Florida

You hear them all over downtown Sarasota. You hear them inside apartments and condos, offices and restaurants. Boaters even hear them echo across the bay.

Our five bronze bells hang 65 feet above the ground, the tower a tall and striking offering to God. They were dedicated in 1967 — a gift from Mrs. Irene Almeda Hope in memory of her husband, Frank Radford Hope — and they ring throughout the day, calling people to Morning and Evening Prayer, marking noontime, tolling at funerals, and chiming at weddings. And, of course, they ring joyfully every Sunday morning.

Each bell has its own special character. The bass bell weighs 3,335 pounds, holds sound for three minutes, and can be heard for several miles. The St. Joseph Bell, an F-sharp, is inscribed with the words, “O ye humble and holy men

of heart, bless ye the Lord.” This bell is rung at the beginning of services, calling people to worship.

Recently, a new resident of a condominium adjacent to Redeemer was captivated by the sound of the bells. He hadn’t been to church in a long while, but after hearing the bells, he felt like they were calling to him — like God was calling to him — urging him to come to church. So he listened. Now he’s a member of Redeemer.

This year, our parish has called people to God in many different ways, new and old. Sometimes, a livestreamed service, a Google search, or an Instagram post encourages someone to come to church. Other times, it’s an article in a newspaper or an invitation from a friend. And sometimes, it’s the steady, comforting sound of church bells.



Episcopal Church of the Incarnation

Dallas

To be human in this age is to live with perpetual change. To be Christian is to entrust one's life to the faithful care of Jesus amid these changes.

This year, Church of the Incarnation has endured significant changes. In three months, our beloved rector, Tony Burton, retired; our vice rector moved away; and our assistant rector of formation was promoted to vicar at St. Martin's Houston. Amid these changes, we are seeking to be ordinary Christians by entrusting our parish to the pierced hands of the Good Shepherd.

In just a short time, our Lord has been faithful by calling the Rev. Dr. Christopher A. Beeley (pictured) as our next rector. The speed and health of this transition is a tribute to the faithful participation of our lay members, who generously gave and served — some

even showed up weekly to pray for the rector search. Vestry members also renewed their devotion to Christ, praying much, listening well, and pursuing the unity that comes by way of following the Holy Spirit. Dr. Beeley was unanimously elected by the vestry as our 16th rector.

He begins his new role after serving as the director of the Anglican Episcopal House of Studies and Jack and Barbara Bovender Professor of Theology, Anglican Studies, and Ministry at Duke Divinity School. Before joining the Duke faculty, he taught for 16 years at Yale Divinity School. An accomplished theologian and the author of several books, he is also an experienced preacher and priest, having served in eight churches.

At Incarnation, we are thrilled about our new rector and ever more committed to our Good Shepherd, Jesus Christ.



Church of Saint Mary the Virgin

New York City

We celebrated our 150th Anniversary in 2020. Serving the area originally known as Longacre Square — now called Times Square — the church has been a vibrant presence in our neighborhood.

Our hallmarks are three: Anglo-Catholic tradition, beautiful music, and dedication to serving the community. Under the leadership of interim rector Sammy Wood and associate rector James Ross Smith, we're casting an eye toward modern churchgoers while still upholding worship traditions. With music director and composer and organist Dr. David Hurd, a renowned Aeolian-Skinner organ, and ideal acoustics, we can regularly host world-class artists like organist Paul Jacobs and the vocal ensemble the Tallis Scholars.

The church's neighborhood outreach initiatives are a backbone of parish life. Neighbors in Need, our monthly drop-in program, distributes clothing, toiletries, and other goods to those who need them. Saint Mary's team for the AIDS Walk is consistently in the top 10 fundraisers, raising more than \$55,000 in 2022.

An astonishingly beautiful edifice (as this is being written the church is completing work on a major renovation and restoration of its historic façade) and the congregation's dedication to its Anglo-Catholic heritage and the neighborhood cements the place of Church of Saint Mary the Virgin as the Episcopal Parish of Times Square.





Grace Church

New York City

Grace Church draws its members from the greater New York metropolitan area. Since relocating to the Greenwich Village area of Manhattan in 1846, we have enjoyed an especially close relationship with this neighborhood south of Union Square, and we strive to serve whoever comes inside our doors. Following the pandemic closure we have steadily been reopening: adding back in-person worship services, social events, and hands-on outreach projects. We do require

vaccination, which has allowed the return of the common cup to our Eucharists and mask-optional worship. This summer our choristers embarked on a concert tour of Ireland. Our glorious Gothic Revival building on Broadway is open every day of the week for anyone who wants to enter, rest, pray, or find inspiration.

We rejoice at the recovery of New York City and trust that in a small way we are contributing to it in our neighborhood.



Holy Spirit Episcopal Church

Waco, Texas

People get told every day that they only matter if they can prove it. We're creating spaces where you don't have to prove anything. You matter to God. You matter to us. In 2022, many people without church homes chose Holy Spirit because they were treated like they matter. Every first-time guest gets a mug, and every second-time guest gets invited to serve. Most third-timers help carry forward the gifts for Communion! Showing people they matter is our gift to our community.





St. David's Episcopal Church

Wayne, Pennsylvania

Exploration. Joy. Laughter. Solemnity. All of it holy. This is what 2022 has looked like at St. David's, especially from the view of our family worship service. This new service was begun in the fall of 2021, with weekly Scripture stories told through drama and drawing. Geared to children approximately 5 and younger, and those who love to worship with them, this service encourages children to participate in the liturgy and the Holy Eucharist. Each week as they arrive, children select how they would like to help for the day: preparing for worship, carrying something in the procession, or setting the table at the Offertory. In this way, they are beginning to learn the rhythm of worship, the responsibility of participating, and the words of our prayers in a way that welcomes them as they are. We are regularly welcoming families we have never seen before, and over the course of the year we've seen an average of 35 people each week. The Rev. Elizabeth Colton and Emily Given, director of Christian formation, have mentioned that they love seeing how several generations of one family attend together. The joy on everyone's faces is what shines brightest. The past two years of pandemic have meant so few faces in church — and less of the faces of young people. To see them having fun, learning, praying, and participating gives so much hope in the God they are coming to know.





Diocese of Oklahoma

This past year, Oklahoma received the third-highest number of Afghan refugees in the country. We partnered with Catholic Charities to assist in resettlement efforts. Around the same time, the diocese began offering micro-grants to encourage congregations to experiment with new ways to enhance vitality and reach out to their neighbors. Trinity, Tulsa, received a vitality grant to help begin the 1,000 Yards Project, compensating Afghan refugees for handmade items using yarn, knitting, and crochet supplies. The inspiration for this new ministry came when members of the congregation discovered that many Afghan women liked to crochet. Coordinator of the 1,000 Yards Project, Jen-

nifer Ratliff Towner, explained, “I felt called to help because I would want someone to reach out to my family if we were ever displaced.”

To date, over 140 handmade crochet items have been created. Other diocesan micro-grants have been given for a range of diverse projects, from reusable shopping bags, to creating a dog park for the community, to building model airplanes with children and seniors. The micro-grants are just a small part of a new congregational vitality vision in the diocese that includes a menu of training options and a congregational vitality assessment in partnership with the Episcopal Church Foundation and FaithX.





St. Martin's Episcopal Church

Houston

Parishioners are looking forward to celebrating St. Martin's 70th anniversary on a special Anniversary Sunday, Oct. 2, with Max Lucado (pictured), teaching minister at Oak Hills Church in San Antonio. Lucado will preach at the 9 and 11:15 a.m. traditional services, teaching adult Sunday school in between. (The 11:15 a.m. service will be livestreamed.)

The evening before, he will give a short homily, and then Amy Grant, Grammy Award-winning Christian artist, will take the stage for a long-awaited Stewardship Celebration Concert. Lucado will lead a special Monday breakfast meeting with the Men of St. Martin's Bible study.

As it reaches its 70th birthday, St. Martin's continues to carry the good news to the city of Houston and beyond in ways its original founders likely could not have imagined. Monday

through Friday, parishioners wake up to a popular email devotional written by St. Martin's clergy.

These daily words started going out when COVID set in and have become a constant source of encouragement and comfort. Parishioners like them so much, they often forward them to friends, and soon the friends are regular subscribers too.

As St. Martin's grows under the leadership of its fourth rector, the Rev. Dr. Russell J. Levenson Jr., it looks for new ways to reach out to neighbors. Sterling's Market, a farmer's market, brings children, pets, and parents to campus from 9 a.m. to 1 p.m. on Saturdays. It opens with prayer just as vendors finish setting up their booths, and soon the parking lot is buzzing with pets, children, and shoppers of all ages.





St. Mark's Episcopal Church

Austin, Texas

This year saw one service return to a glorious almost-normal — the wonder of unveiled faces, the crescendos of choral praise; some even shaking hands again — while another, our COVID-era experiment called Picnic Eucharist, seems here to stay. Call it our attempt to Keep Worship Weird here in Austin, but we just love having church outside. It took a pandemic to open our eyes to the opportunities for neighborly hospitality inherent in our own property, but now — thankfully — we can't unsee what God revealed to us in exile.



Messiah Episcopal Church

St. Paul, Minnesota

Messiah Episcopal Church is a Spirit-filled and Evangelical-Anglican congregation in the Highland Park neighborhood of St. Paul. We are grateful for growth this past year, as we introduced new ways to welcome members through the Alpha course and our house group ministries. Burmese Karen Anglicans have been part of Messiah since 2007. Not being able to worship in person for much of the pandemic has taken a toll on this community. We have begun a discernment process to assess the possibility of a Karen language “church within a church” model.



St. Michael and All Angels Episcopal Church

Tucson, Arizona

We are in the midst of a joyful transition. After 11 years serving as associate priest for family ministry as well as school chaplain, the Rev. Clare Yarborough celebrated her last Mass with us on June 12. On that date we held receptions after two Masses to thank her for preaching, teaching, baptizing, and feeding us with the Word of God and the Bread of Life. Farewell and thank you, Mother Clare!

In July, we will welcome the Rev. Kristin Neily Barberia to take over both roles. She comes to us from Pacific Palisades, California, where she has served since 2007 as chaplain at St. Matthew's Parish School. She previously served as associate to the rector at St. Matthew's from 1995 to 2000.



Mockingbird Ministries

Mockingbird has continued its work of proclaiming the unconditional grace of God to a weary world. Spring 2022 heralded the return of our annual conference in New York City, with historian Tom Holland and writer Anne Helen Petersen as keynote speakers. We also published the “Success and Failure” issue of our print journal, which features interviews with musician Bruce Cockburn, psychologist Madeline Levine, and *Ted Lasso's* Nick Mohammed. We are also gearing up for the release of David Zahl's new book, *Low Anthropology*, out this month.



S. Stephen's Episcopal Church

Providence, Rhode Island

We're a small but faithful Anglo-Catholic community in the heart of Providence and Brown University. Our new rector was installed on the Feast of St. Michael and All Angels in 2021. In 2022, we said a warm farewell to James Busby, who retired after 29 years of leading our esteemed music program. With new advertising for Evensong and Benediction, and offerings such as Faure's *Requiem* on Remembrance Sunday, we've seen increased attendance of first-time worshipers, and worship is beginning to return to pre-pandemic levels. Some folks can walk from their homes; others drive from an hour away to be with us.

Church of the Good Shepherd

Corpus Christi, Texas

Church of the Good Shepherd has much to celebrate as we experience a time of growth. The last two years have really helped us to appreciate and celebrate being together. Our congregation is enthusiastic about coming together for worship, Christian formation, and fellowship. But it's the milestone moments that really reflect the growth of our church community. Baptisms have been on the rise in the last year. And we confirmed a large

class of both sixth graders and adults this past spring, with our congregation acting as loving cheerleaders of faith.

The Holy Spirit is filling the people of Good Shepherd. We are truly blessed with a special closeness as a church family. We share a connection through worship and the sense of family and community that we feel when together. Together we are "Changing Lives, Sharing Christ."





Parish of Calvary-St. George's

New York City

As a single parish with two church buildings — one in Gramercy Park and another in Stuyvesant Town — Calvary-St. George's has always tried to emphasize unity. We are a single neighborhood church that happens to be in two different neighborhoods. During the pandemic we had to broaden our idea of neighborhood even more than we could have imagined. By putting resources into our Sunday livestream and offering a regular online Bible study, we now have people across the country who call our parish home. The Storymakers Sunday school curriculum, developed right here in our growing youth and family ministry, has made its way to churches across the world this year.

Even so, it's the return of in-person gatherings during the week where we have seen the most enthusiasm. From our weeknight newcomer class, "Your

Church," to our thriving small-group ministry that meets in homes across Manhattan, Brooklyn, and Queens, to our young-adult ministry and other community groups, we have found a way to grow without losing our commitment to community.

What unites our community? Keeping our ministries and events rooted in the gospel, first and foremost. Our deep commitment to theological teaching and preaching is what binds together people from many different backgrounds — and many locations.



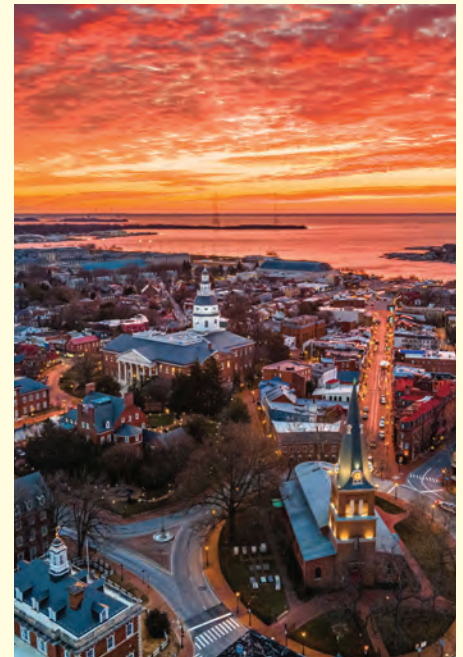


St. Michael and All Angels Episcopal Church

Lake Charles, Louisiana

The last two years look Resurrection-shaped for St. Michael's. Recovering from the devastating hurricane season of 2020, we have grown in faith and in resilience. Worshiping in Bishop Noland Episcopal Day School for a year while construction work was completed, we are back in our church with expanded space for Godly Play classes, additional restrooms, and a larger nursery.

Jesus came to set the captives free. We believe supporting the healing, life-giving work of 12-Step groups is holy work. Going beyond reconstruction, St. Michael's broke ground on a new facility to house our growing addiction-recovery groups. The new Recovery House will host three or more AA groups daily and multiple Al-Anon groups weekly. A prayer garden and open-air family life pavilion are also being constructed. God is truly making all things new!



St. Anne's Parish

Annapolis, Maryland

St. Anne's has been fortunate to re-tool various ministries through the pandemic, welcoming new members through a revitalized catechetical process, and gathering for hybrid Evening Prayer in-person and over Zoom. An exciting new ministry has emerged as well. We have over 1,500 spokes on our iron fence. Members of the community tie their prayer requests on the spokes of the fence, and a group of committed Iron Rosary volunteers laminate the prayer cards and re-tie them onto the spokes so the community can read and pray over the cards.

St. Matthew's Episcopal Church

Richmond, Virginia



Like just about every other church in the world, we are slowly returning to normal, and trying to resist the temptation to return to normal. Presented with a golden opportunity to rediscover each other, our identity, and our mission, we've been back in church just about long enough now to begin taking everything for granted again. But there remain just enough reminders that Jesus makes all things new to keep us from altogether forgetting that the old has passed away. Our recovery groups multiplied during the pandemic. Singles and families we did not know before found us during the pandemic. And opportunities to serve our neighborhood, invisible to us before, are now increasingly obvious and practicable, including a new partnership with a local charter school serving some of our city's poorest families. Jesus Christ is the same yesterday, today, and tomorrow, and he never stops showing us that we don't have to be.



St. Martin's by the Lake

Minnetonka Beach, Minnesota

In with “old” prayer book Eucharists, lectionary preaching, and service to the poor. Out with strategic plans and dazzling music. Throw in a sprinkling of modern technology (Zoom hybrid Sundays) and the result: actual adult convert baptisms this Easter, multiple adult confirmations, giving rising by 18 percent, and attendance steadily outpacing our pre-COVID numbers. The pandemic forced us back to basics, and the Holy Spirit has deepened us as a result. “Innovate or die”? No. Change or die? Maybe, but it looks like Cranmer beat us to it.



St. Matthew's Cathedral

Dallas

In the midst of a renovation project, we suffered a fire that inflicted major damage on a historic building and significant smoke damage throughout our campus. But God's grace has filled us with encouragement: homeless ministry has moved outside the walls of the cathedral; children's ministries have found a new home in our chapel and nave, bringing children even more deeply into the heart of the parish; and we co-hosted VBS with a Black congregation which is without a church home this summer. A destructive fire unleashed the flame of the Holy Spirit, who is making us new.



St. Timothy's Episcopal Church

Winston-Salem, North Carolina

In 2022, we are rebuilding on what is most important. We have looked deep in the past to prepare for the future. Our small groups are now based on medieval guilds and societies, and each has a devotional focus and work of mercy. We have said the Daily Office and celebrated Holy Eucharist almost daily. We have given 86 infants a sacred burial through the Society of St. Joseph of Arimathea. For the 10th year, our parish hall was a homeless shelter every night until March 15. We are preparing to return to the Holy Land on pilgrimage in July.

Trinity Parish

St. Augustine, Florida



This year has been a time of great change for a church that has been sharing the faith and forming the faithful for 200 years. We welcomed more than 100 new members in 2021 and appear to be on track for the same in 2022.

We've acquired land for a second campus and preschool and are hard at work designing buildings and raising funds, and we'll begin a launch team for that campus this fall. Our longstanding work on local feeding ministries continues, and our new Alpha program is helping people seeking “roots for thriving in an unrooted world” by introducing them to the love of God in Christ.



Trinity Episcopal Church

Red Bank, New Jersey

Trinity is the little church around the corner right in the center of the small town of Red Bank. It is the home to many recovery and cultural organizations, as well as the local senior center. The building was badly damaged from wind and water, but in 2021 we undertook a major restoration of the building. Pictured is the mayor of Red Bank presenting a proclamation to the rector declaring June 11, 2022, as Trinity Rededication Day.



All Saints Episcopal Church

Jacksonville, Florida

During 2022, All Saints has continued to see familiar faces return to the pews, as well as experience real growth in new members seeking Christ in our community. We have been thankful to return more fully to worship, outreach, Christian education, and hands-on adult, youth, and children's ministries.

This past year we were blessed with the arrival of a new curate, the Rev. Sarah

Minton, and celebrated new adult and youth members for our growing parish music programs. At the same time, All Saints continues to work hard in partnership with United Community Outreach Ministry here in Jacksonville to reach out to the poor and feed the hungry through volunteer and financial support, food drives, ecumenical partnerships, and Meals on Wheels.

Brotherhood of St. Andrew

Louisville, Kentucky



What Brothers Andrew were formed by a group of men at St. James Cathedral in Chicago back in 1883. The focus then was to provide food, clothing, and shelter to the area's homeless men and youth. Since that time, service extended to our troops during times of war. Today we are involved in spreading the gospel of Christ to men and youth through our ministries of evangelism and mentoring, veterans, recovery, Scouting, social justice, and racial healing amid and beyond the Episcopal Church and Anglican Communion.

Episcopal Church in Minnesota

As with so many across the Episcopal Church and beyond, 2022 has been a year of tentative reemergence into our “new reality.” Our faith communities are joyfully regathered in person, and finding innovative ways to continue in relationship with members of the community who participate virtually. The lessons we learned during the height of the pandemic — that vestry meetings can, indeed, be held over Zoom; that when we step outside our front doors, our neighbors are eager to meet us — continue to draw us out into the work God is already doing in our neighborhoods and to renew the church.

In a time when the painful brokenness of our world is so evident — in the staggering division in our country; the degradation of the rights of women, LGBTQ+ people, people of color, and the most marginalized; and with the specter of violence looming over daily life everywhere — Minnesota Episcopalians are learning the limits of our power to shape the world in God’s image. Instead, we are leaning into the ancient practices of our forebears, renewing our commitment to the grounding, life-giving practices of daily prayer, dwelling deeply in Scripture together, and joyfully sharing the stories of Jesus’ transforming love in our lives and in our communities. We are equipping lay leaders around the diocese to lead vibrant communities, and are deepening the ties that bind our Episcopal faith communities together with peer coaching, cohorts, and story-sharing.



Bible and Common Prayer Book Society



Someone called us the “best kept secret in the Episcopal Church.” Even though we have been in existence for more than two centuries, every day we encounter people who have never heard of our ministry. In the last decade we have given away more than 20,000 Books of Common

Prayer, for free to worshipping communities, almost evenly divided between English and Spanish — plus Bibles, hymnals and songbooks, and other church-related publications. Imagine how much more we could do if people knew we existed. Tell someone about us!

Church of the Holy Faith

Santa Fe, New Mexico

This has been a banner year for us. We offered our first Ashes to Go on the Santa Fe Plaza, engaging with more than 50 surprised passersby. We called our transitional deacon to be our new assistant rector and celebrated her ordination to the priesthood at Holy Faith in a very moving liturgy. We seek to call a family minister to serve our ever-growing number of families with young children. We gathered gift cards for people who had lost their homes in the wildfires that raged across New Mexico. We are adding a Fifteenth Station of the Cross. We look forward to hearing about our rector's sabbatical upon his return, after making retreats at three monasteries to build upon the Benedictine foundation of our parish. In all we do, we try to follow our mission to encourage everyone into an ever-deepening relationship with Jesus Christ.



Diocese of Fond du Lac

We are a people of God's mercy and delight. Rooted in the missionary spirit built by Jackson Kemper, we're exploring reunification of the three Episcopal dioceses in Wisconsin to better equip us to be the church God is calling us to be in these times. Hundreds have experienced this spirit in Faithful Innovations, a congregation-based practice of listening, discernment, and small experiments. Since 1926, thousands have experienced this spirit at summer camp in community, creation, and cloister. This spirit is reflected in annual Eucharistic Festivals, a time of diocesan worship and devotion. This spirit is also reflected in our companion diocese relationship with the Anglican Diocese of Masvingo, Zimbabwe. We're a diocese of vital congregations, prayer, and missionary church.



Diocese of Mississippi

We continue to push ahead in ministry with hope for the future as well as concern for the ever-present challenges of COVID-19. After two years on hiatus, our summer camping program at Camp Bratton-Green began anew. During the pandemic pause, capital funds were put to work in rebuilding our cabins and dining hall. The new accommodations were greeted with great joy.

The Rev. Andy Andrews joined the diocesan staff as Missioner for the Beloved Community and Congregation Vitality. A vibrant community supports this ministry and meets routinely to encourage efforts toward racial reconciliation and justice. The diocese is also involved in an exciting project to create a Center for Racial Justice in Jackson.

Trinity Church in Natchez is in the process of celebrating its 200th year of ministry. This year of remembrance and celebration will come to an end when Trinity hosts our diocesan convention in January 2023.



Diocese of Pennsylvania

This year we took the lessons of the pandemic and reimagined what it means to be the Church. We rolled out our final phase of Casting Nets, a startup plan for churches that mirrors the process for a startup business. By guiding churches in looking deep inside themselves and even more deeply at their communities, Casting Nets gives them freedom to focus on how best to use their gifts to meet their neighbors' needs. We continue to strive to make the business of church easier, providing tools to free up churches for vital work in their communities, and not more time spent doing administrative tasks. Our Serviam Institute also went live. A partnership with Villanova University, it offers training that equips lay and clergy with the tools to function more effectively. Our media center continued to offer new trainings, equipment loans, and free assistance in video production, livestreaming, and social media, using technology to spread the gospel. Most importantly, we have learned to lean on each other and to see ourselves not as 135 individual churches but as one people and one diocese. Churches coordinate to share worship, ministry, and resources, allowing us to proclaim Jesus Christ all the more faithfully.



St. Francis in the Fields

Louisville, Kentucky

This year we've been deepening our connection with Christ and with our neighbors — both inside and outside the walls of the church. Our bishop welcomed 18 adult and six youth confirmands to St. Francis. Most of our adult confirmands were new to the Episcopal Church and Anglican tradition, and we're thrilled they found a home here. In addition to enriching our worship through song, our music program helped us welcome members of the broader community by hosting the Louisville Orchestra and a screening of the classic *Phantom of the Opera* with live organ improvisation accompaniment. We had 56 children participate in our Christmas pageant — complete with adorable costuming and stage makeup provided by church members. Our youth mission team returned to David, Ky., to provide supplies and friendship to at-risk youth in an underprivileged community. A team of generous volunteers turned a Louisville house into a home and continue to provide support to a refugee family from Afghanistan. We give thanks to God the Father and our Lord Jesus Christ for continuing to equip us for ministry in Louisville and beyond, and we offer our work to God's glory!



St. George's Episcopal Church

Nashville, Tennessee

Some of the most beautiful moments at St. George's this year have been about togetherness. After a season of "Coming Home" to St. George's in the fall of 2021, we can't seem to stop spending time together. Thanks to the stirring of the Holy Spirit, we celebrated our highest-ever Easter Sunday attendance this year, followed by a rousing crawfish boil the next week. With almost 500 adults, youth, and children gathered around tables groaning with food, we laughed and smiled and opened our hearts to one another in Christian love. We have created more and more opportunities for fellowship, reminding ourselves what it means to be part of a community and how it feels to be loved and known by your church family.

With our gaze set toward the fall, we are harnessing this energy by inviting each member of our community to participate in God's ministry at St. George's. Through a new tool called Ministry Match, launched on Pentecost, we are helping members discover how to match their unique gifts and passions with specific ministry opportunities in the church and community. We can't wait to see how the Holy Spirit will move at St. George's this year.





Christ Episcopal Church

San Antonio, Texas

Agility and generosity characterize Christ Church these past two years. While offering worship streaming from the first day of the COVID-19 lockdowns, we moved our Sunday worship celebrations outdoors, attracting hundreds of worshippers in the city hungry for in-person fellowship. Realizing many of our neighbors were suffering due to lack of work, we provided through our Sidewalk Saturday ministry a week's groceries for over 22,000 individuals in 2021, along with necessary toiletries, clothes, food for their pets, and vibrant worship. We're on track to provide for even more individuals and families in 2022, as we strive to forge a community among those who have been set adrift and feel entirely alone.

Hosting our first Christmas pageant in two years, 75 primary-age children took the stage, a sign that new life at Christ Church was afoot. To that end, we are implementing a comprehensive Christian formation ministry from nursery through high school. Parents will be offered a class studying the same gospel themes as their children, which will open the door to fruitful faith discussions in our families. Equally exciting in 2022 is what we have learned about ourselves through the Renewal Works inventory. Our

leadership will be encouraging our parishioners to undertake daily and weekly habits that will lead them into a closer walk with Christ and with one another. A pandemic is no match for the grace of our Lord!



Saint John's Episcopal Church

Tulsa, Oklahoma

Saint John's has had a truly remarkable 2022! The beauty of our traditional worship and music carried us through the darkest times of the pandemic, and we continue to offer inspiring rites through choral Evensong on Sundays (in person and livestreamed). We've experienced a revitalization of our ministry to children and families, as well as a renewed enthusiasm for the Scripture and apostolic teaching. As our parish life continues to thrive, we're reaching outside of its bounds to partner with Tulsa's many helping organizations, including the feeding ministry, Iron Gate.





Diocese of Tennessee

For us, 2022 has been about being together again in Christian community. All of our churches have had some type of widely attended in-person gathering, from parish picnics for over 300 to small churches with 40 in attendance at a Sunday worship service. We kicked this “year of Christian community” off with our in-person convention in January. Over 150 clergy and lay leaders attended. The overwhelming response was one of being glad to worship together, plan together, and just be together. The year has continued in that vein as Bp. John Bauerschmidt has visited parishes and confirmed, received, and baptized over 150 so far! (He has even had a meal or two along the way.)

Our churches continue to see stronger attendance as we leave the first years of the pandemic behind. While we are blessed that most of our congregations were able to switch to online services, being able to worship together is at the core of who we are as Christians. Many of our churches have started Sunday school again for all ages, with one church seeing a doubling in offerings for adults, as well as an increase in children and youth participation.

We still have a way to go in our recovery, but we know that now is the time for us to go deeper, in communion with God and with each other in Christ.





Diocese of Virginia

With joyful thanksgiving, the Diocese of Virginia welcomes the Rev. Canon E. Mark Stevenson, whom we elected as our next bishop diocesan. We eagerly anticipate his ordination and consecration on December 3. We are excited for Canon Stevenson to begin his ministry with and among the people of the diocese. Thanks be to God!



St. John's Episcopal Church

Oklahoma City

We're a vibrant mission whose commitment to our historic love of the Anglican liturgy is held together with renewed focus on outreach within the neighborhood where we've been present for 60-plus years. St. John's has a wide and inspiring reach, even as a mission: we have a vibrant choir and acolyte ministry, host a music school for 50 young students, host several resource rooms for Afghan refugees who shop on-site twice weekly, and play host to our neighbors as their de facto park on our beautiful 10-acre site. Worship and outreach have always been preeminent concerns of this wonderful church community. The vicar, Fr. Nate Carr, is committed to mastering the art of bivocational ministry and one day writing about it for the larger Communion.



Society of Mary, American Region

After a two-year pandemic hiatus, we joyfully resumed our in-person Annual Mass and Meeting at the Church of St. Uriel the Archangel, Sea Girt, New Jersey, on May 14. The small but enthusiastic congregation of local parishioners and Society members traveled from as far away as Virginia, upstate New York, and Chicago to attend. A St. Uriel parishioner, Joseph Mahon, led recitation of the Holy Rosary, followed by sung Mass, at which Fr. John Conner, a newly ordained priest from Morrisville, Pennsylvania, preached. At the meeting, following a delicious luncheon catered by the parish, we honored our retiring treasurer Dr. David B.J. Chase with a certificate of appreciation and a French statuette of Marie Reine in recognition of his 40 years of service. Plans are currently underway to hold the next Annual Mass and Meeting in May 2023 at the Cathedral of All Saints in Albany, New York.



Diocese of Texas

We started off on a great note in 2022 and continue to make great strides. Through our Racial Justice Initiative, we awarded thousands of dollars in scholarships to eligible students for the current spring semester. This is just one of our success stories within this trailblazing initiative. The Episcopal Diocese of Texas serves as a guiding light for other dioceses across the country exploring interest around this work, meeting with them and sharing our experiences.

We had our first in-person Diocesan Council since 2020, just before the pandemic began. It was great to be “live.” Congregations, church plants, missional communities, and campus missions are all thriving. Christ Episcopal Church, Cedar Park, was able to eliminate over \$3 million in debt for 1,652 families through RIP Medical Debt. The return on that investment was life-changing. One of our church plants, Misión Santa Fé, Plum Grove, established during the pandemic, recently celebrated two graduates who were awarded scholarships. We have celebrated graduates of the Iona School for Ministry, as well as the ordination of 22 deacons.

Also exciting: the Episcopal Church in North Texas and the Episcopal Diocese of Texas are looking forward to reuniting. In June, both dioceses convened and overwhelmingly agreed to reunite (and authorized the hiring of a bishop assistant). At General Convention in July, the House of Bishops and House of Deputies at General Convention approved reunification. This is a momentous season! We look forward

to what God has in store for us as we continue our work in bringing people to God.





St. Mark's Episcopal Church

Venice, Florida

We are enjoying a season of growth and renewal in 2022. The Rev. Mike Rau spent his first year as rector evaluating church systems and structures, and we're continuing to make improvements. We're launching a new website and quarterly magazine, have developed an intentional newcomers process, have rebranded our day school, and have commissioned new logos for the church and school.

Through a newly developed new members class, St. Mark's welcomed more than 40 new members to the parish this spring. The first class session focused on the Episcopal Church and Anglican Communion, while the second was all about St. Mark's. Many of our new members are already engaged in the life of the parish beyond worship. And thanks to a generous bequest, we tithed \$150,000 to Family Promise of South Sarasota County. We have actively supported this ministry for years and plan to deepen our commitment to supporting its mission.



St. Paul's Episcopal Church

Murfreesboro, Tennessee

This year St. Paul's is all about the food. One of our youth built a tiny pantry for our cold-nights women's shelter. It gets filled multiple times most days by members and neighbors. It gets emptied just as often, blessing our homeless friends, our working-poor neighbors, and those who are hungry just for today. During Lent we resumed Soup Suppers, which were splendid. Members and our homeless friends gathered to eat, laugh, and pray together.

St. Thomas's Church

Toronto

Established in 1874, St. Thomas's is one of the earliest Anglo-Catholic congregations in Canada. Our beautiful red brick building (completed 1893) was designed by parishioner and renowned architect Eden Smith, and is considered a gem of the Arts and Crafts movement.

St. Thomas's has long been associated with excellent liturgy and music as well as teaching and learning. The parish is committed to outreach programs such as its Friday Food Ministry, refugee resettlement support, and Christian education for all ages. Located near the University of Toronto's downtown campus, including its graduate school of theology for the Anglican tradition, St. Thomas's has a long history of forming women and men for lay and ordained ministry throughout the church.

In July 2021, the parish welcomed Father Nathan Humphrey as its eighth rector, and his induction (delayed by the pandemic) took place on Trinity Sunday 2022. In addition to infant baptisms this year, two adults were baptized at the Easter Vigil: an undergraduate and a refugee. Over the past year, St. Thomas's has focused on addressing accessibility issues and expanding communications capabilities, including the installment of a sound and webcasting system launched in June.





Grace Episcopal Church

Ocala, Florida

Located in historic downtown Ocala, we are a vibrant community of believers who seek to enjoy God and reflect his unconditional love by meeting the spiritual and practical needs of others. We have offered three Alpha courses over the last year and have seen seven people come to faith, as well as many others' faith strengthened. We've seen parishioners show an overflow of generosity to share God's love in a tangible way, too. At the beginning of the year, we were blessed to pay off \$650,000 in medical debt for several individuals and families in deep need of relief, allowing them to enter 2022 unburdened.

In March, while Fr. Jonathan French's son Micah was serving in the U.S. Air Force at Aviano Air Base in Italy, Micah and his wife, Victoria, shared that their Italian church had taken in some Ukrainian refugees and was converting its nursery and Sunday school classrooms into dorms, providing for the refugees' basic needs, and helping them find placement until they are able to return home. When Fr. Jonathan heard their story and realized that Serenissima Ministries needed financial resources, he brought the need to our parishioners. They gave \$10,000 in the first week, and as word spread and giving continued, Grace had sent over \$51,000 to Serenissima by late May. We are humbled by how God is using us to touch lives within the church and local community, as well as across the world.



Saint James School

Hagerstown, Maryland

Set in the rolling hills of central Maryland, Saint James School was founded by Bishop William Whittingham and the Rev. Dr. William Augustus Muhlenberg in 1842. Since then, we've remained faithful to our Tractarian roots and Anglo-Catholic identity. A boarding school with students from 27 countries, we are a remarkably diverse yet small community: 235 students with a 1 to 7 teacher to student ratio.

Saint James figured prominently in the battles of Antietam and Gettysburg, so we're no strangers to challenging times as we continue to navigate the pandemic. This year, we were happy to have all of our students living and learning back on campus. We were most especially grateful to regather as a community for our daily morning chapel, including a Eucharist on Wednesdays. The 49 members of the Class of 2022 experienced many ups and downs during their time at Saint James, but we are confident that they will live up to our mission of being "leaders for good in the world."



Saint Thomas Church Fifth Avenue

New York City

Community and growth are two words that describe Saint Thomas in 2022. As we continue to adapt to the changing demands of the pandemic, we've resumed weekly coffee hours, held sold-out concerts featuring our world-famous choir of men and boys, hosted the Rt. Rev. and the Rt. Hon. Baron John Tucker Mugabi Sentamu, former Archbishop of York, during Holy Week, and baptized, confirmed, and received 30 new members so far this year. Each day we strive to meet the spiritual demands of the moment by fostering an oasis of prayer and calm in bustling midtown Manhattan. That includes not only daily shrine prayers and Masses, weekly Evensongs, and a Sunday 11 a.m. Eucharist, but also a new children's choir and a reimagined 9 a.m. Sunday service, theology lectures offered both in person and online, and our digital ministry, which reaches 1,000-plus households each Sunday.



Church of St. John the Divine

Houston

This year has seen St. John the Divine continue to GATHER in community, GROW deeper in faith, and GO into the world sharing our Christian lives with others.

Holy Week marked a return to the familiar as our community gratefully resumed our regular Holy Week service schedule. We welcomed over 2,000 souls on Easter Day and continued the outdoor sunrise Easter Vigil service that we began last year.

Groups and studies continue to flourish, with over 400 people participating in Lent study groups, and we are serving our community through a new monthly food drive that benefits a local food pantry. To date, over 1,700 pounds of food that will make over 1,450 meals has been donated, with more to come. We look forward to relationally engaging our local community more as the year progresses. We are excited to welcome new friends into our church family and build relationships with them.





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

LEARN HOW BRIGHT AND SUNNY ACTIVE SENIOR LIVING CAN BE

Enjoy the delight of the Sunshine State with Westminster Communities of Florida, offering communities throughout the state featuring great options to fit your lifestyle. Choose from waterfront, suburban and city locations, all part of our not-for-profit, faith-based family. Discover an active lifestyle to meet every interest, made sunnier by wellness of body, mind and spirit. No matter what choice you make, you'll enjoy services and amenities like restaurant-style dining, housekeeping and more. Plus, rest easier with the assurance of supportive services available on campus.

*Call today to learn why a Westminster Community
is the brightest choice you can make.*

(844) 948-4877

Live Well. Be Happy.



www.WestminsterCommunitiesFL.org

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



Sharing the Blessings on Manhattan's Streets

By Retta Blaney

Rush-hour traffic streams north on Madison Avenue, and people hurry along the sidewalk on their way to work. Similar scenes are unfolding all over midtown Manhattan, but at 35th Street, with buses stopping noisily just feet away, a priest in white alb and green stole stands quietly waiting in front of the church on the corner.

Few people notice, and even fewer stop. But those who pause and venture over have an encounter unlike that of any other morning commuter. They meet the Rev. Adrian Dannhauser, and to meet her is to feel God's presence.

"The tradition of my childhood was so much focused on testimony, witness, and evangelism," says this former Southern Baptist. "That evangelical view is part of what I am. It's why I'm out there. My evangelism is not proselytizing. It's just sharing God's love."

Dannhauser, 44, who was recently designated as the Church of the Incarnation's priest in charge, has been out there on the sidewalk every Tuesday morning from 9 to 9:30 for more than five years. With the 158-year-old neo-Gothic Episcopal church behind her and an A-frame sign with the chalked message "Ask Me for a Blessing. God knows you need one" beside her, she is a pastoral presence for people she may never see again, as well as for those who return weekly.

The stories of these spiritual encounters can now be widely appreciated through the publication of Dannhauser's book *Ask Me for a Blessing (You Know You Need One)*, with a title slightly modified from her sign at the suggestion of her editor at Broadleaf Books. In a foreword, Presiding Bishop Michael B. Curry compares Dannhauser to Jesus, who started his ministry in a house of worship

before taking it to the streets: "The stories she relates are sometimes humorous and often poignant, and throughout all of them is the thread of human need, heartfelt connection, and divine love."

Sidewalk ministry brings with it the unexpected, like the time Dannhauser had an unusual request for a blessing. A man looked at her and asked, "Why does everyone want to have sex with me?" This would leave many priests floundering for a way to respond, but Dannhauser discerned the hurt behind the question and recognized the need for healing.

"Tell me more about that," she said, which led to a discussion of his feelings of being objectified. "We had a pretty fruitful conversation about dignity and worth. My pastoral skills definitely kicked in."

Those skills kicked in a half-dozen times on the last Tuesday in July. At first most people either didn't notice her or glanced at the sign and kept going. After about five minutes, a man in his 40s who said he had seen her there before made that the day to briefly discuss family matters. Not wanting the encounter to be too much too soon, Dannhauser blessed him with an air cross rather than on his forehead.

"You just kind of have to feel it out," she said after he left. "It was more of a conversational prayer."

Lenore Ritter, a member of the vestry, arrived next for her weekly blessing, followed by Nelson Rosa, who works in insurance across the street and stops whenever he sees Dannhauser there.

"You get peace of mind," he said. "Anything you can do in this crazy world. It's like Mom telling you it will be OK, but she's not here."

Another man was on a call but asked Dannhauser when she would be there

again and said he'd be back.

In contrast, the next encounter was a long one. A Jewish man in his 70s asked, "Is this a special holiday?" before questioning her about Christianity and sharing his concern that the number of Jews was diminishing. Her blessing for him was a prayer that more people would find God through Judaism. He expressed surprise that she didn't try to convert him.

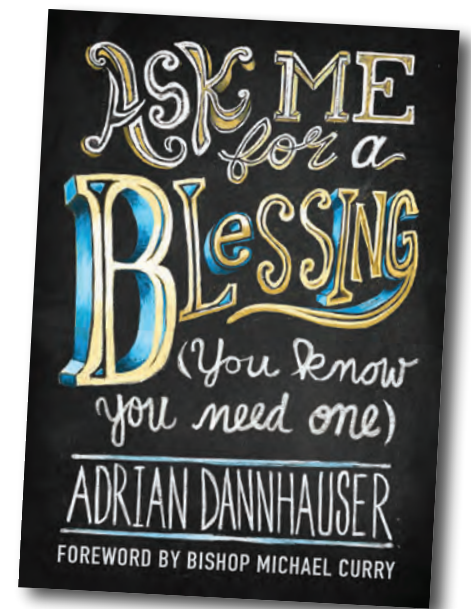
"He was a talker," she said later. "That happens. I don't usually take that long, but when I get to talk about Christianity I will."

Her final petitioner was a woman who hesitated before putting on her mask and waiting for the Jewish man to leave. She said she needed "God all over in everything." Dannhauser prayed that the power of Jesus would be in her life, that whatever she touched would flourish, and that God would make her a blessing.

In between these up-close encounters, a bus driver slowed and waved and Dannhauser made the sign of the cross for him.

The evangelical side of Dannhauser that inspires her sidewalk ministry is part of the reason the Rev. J. Douglas Ousley hired her as his associate rector in 2015.

"We both had an evangelical background," said Ousley, who retired in December 2019 after 34 years as Incarnation's rector. "I felt that gave her an enthusiasm for the gospel, yet she had



a modern perspective on social justice. She just had a personality that bubbled over with joy and enthusiasm.”

Ousley admits he was skeptical about the blessings but gave his approval because they could be a way to combine “both religion and direct action, and we could pray for people.”

Although he says this ministry should have “a strong, outgoing person,” the introverted rector filled in a few times. His favorite memory is from one morning when he was with a person while another waited.

“When New Yorkers see a line, they think there’s something important.” The line began to grow. When people reached Ousley and found out he was offering a blessing, some left but others stayed. “People told me amazing personal things and asked for prayers.”

The evangelical background that Ousley appreciated in Dannhauser almost kept her from becoming a priest. The diocese’s Commission on Ministry turned down her candidacy for ordination because she was considered too evangelical. Bishop Mark S. Sisk overrode the commission, and she was ordained in 2013. She now sits on the commission that rejected her.

Being a priest in charge of a Manhattan Episcopal church was never on Dannhauser’s radar growing up in Newton, Mississippi, which had only one Episcopal church. Her mother told her, “Those are the smart people.”

She “bounced around” the Methodist and Presbyterian traditions in her 20s while at Duke University and Vanderbilt University Law School. When she moved to New York in 2003, with the intention of practicing bankruptcy and financial restructuring law for two years before settling in North Carolina with a small firm, she worshiped at a nondenominational church in Times Square, where she loved the praise band but “would suffer through the sermons.” Her boyfriend, a non-practicing Catholic, suggested she try Trinity Wall Street, which was near

where she lived and worked.

“I had never even looked at it,” she said.

As it turns out, her first experience of an Episcopal liturgy wasn’t the usual Sunday service. It was the day in April 2004 that the Rev. Dr. James H. Cooper was being installed as Trinity’s 17th rector.



“It always feels like a little trinity when someone stops to speak with me: the person, me, and the Holy Spirit swirling around us.”

—The Rev. Adrian Dannhauser

“It was Handel’s *Messiah* and all the bells and whistles.” As she sat reading the prayer book, “I had tears streaming down my face.” She was touched by the theology and “how social justice was woven into the fabric at Trinity Church.”

What ultimately tipped her into the Episcopal Church was the 2003 consecration of Gene Robinson, an openly gay man, as Bishop of New Hampshire.

“I thought, ‘How amazing that you can be gay and that’s not a problem for God.’ That’s probably what drew me in the most.”

Confirmation, which she told her mother was “like a Pentecostal experience,” followed, leading ultimately to Berkley Divinity School at Yale, where she helped start the Episcopal Evangelism Network and began praying for

people on the streets of Stamford, Connecticut, with a fellow seminarian. Her intention was to be a professor of religion and law, but “the call to ordination started to creep in” and she entered discernment.

Among the ways she meets her social-justice call now is as chair of the diocese’s Task Force Against Human Trafficking. This busy life also includes her husband, Jess, the commissioner of the city’s Administration for Children’s Services, and their 13-year-old daughter, Callaway.

All of this has been grist for the mill of Dannhauser’s book, which she calls “a mishmash of anecdotes, biography, and sermons.”

She offers several definitions of blessing, one of which is God reaching through us to touch another person.

“This is what my ministry is all about,” she writes, “and why I am blessed in it. It always feels like a little trinity when someone stops to speak with me: the person, me, and the Holy Spirit swirling around us.”

She also turns personal stories into theological reflection. An example is the story of an afternoon when she was walking her daughter home from preschool and Callaway said she would carry her backpack if her mother would carry her. “Funny how she thought if *she* carried her backpack, it would lighten my load.”

Dannhauser relates this to God’s love for us. “God is the one who carries us while we carry our backpacks. God doesn’t wear the backpack for us, removing hardship or erasing workload. But God helps us carry those things because God carries us. Christ’s yoke is easy, and his burden is light, as Matthew 11:30 reminds us, no matter how many children with backpacks are in his arms.”

Watch a WABC report on Dannhauser’s ministry: 7ny.tv/3Q01kRi.

Retta Blaney has won nine journalism awards and is the author of *Working on the Inside: The Spiritual Life Through the Eyes of Actors*, which features interviews with Kristin Chenoweth, Ann Dowd, Edward Herrmann, Liam Neeson, Phylicia Rashad, Vanessa Williams, and

We the People

Assessing John Henry Hobart's evolving vision

By R. William Franklin

In the 15 years after the War of 1812, the population in the region between Utica and Buffalo, New York, increased 150 percent. The Second Great Awakening's revivalist preaching made tens of thousands of converts. Noting the work of Pentecostal fire, observers called the region "the Burned-Over District."

New York's third Episcopal bishop, John Henry Hobart, was also at work, traveling by horse, stagecoach, and canalboat to make his case for "evangelical truth and apostolic order." Hobart had the energy of 10 men; horses dropped under his exertions. He died in September 1830, at only 54, in Auburn, along the same route he had taken while tending to two projects he considered most important to his role as bishop: the conversion of the Oneida people and the founding of a college, which now bears his name.

Hobart's ideals and values established him as the most important leader of the 19th-century Episcopal Church. He was committed to an Anglicanism founded on the republican principles he traced in the American Revolution and the primitive Christian Church. He saw bishops as part of an apostolic succession, while also advocating a church governed not by a monarch but "the people," with bishops elected by the clergy and laity.

Marking the 200th anniversary of Hobart College, we can see that its namesake struggled to realize some of his values. There were contradictions between his "We the People" credo and his aversion to the Church's participation in secular politics, which steered him away from early crusades against slavery and toward complicity in the forced relocation of Native Americans.

A New Church for a New Nation

John Henry Hobart was born in Philadelphia in 1775, the son of a ship's captain of New England Puritan stock, like many of

the white settlers who would populate western New York. The Hobarts were members of Christ Church in Philadelphia, the largest Anglican church in the Colonies, whose rector, William White, became the first Bishop of Pennsylvania and then the presiding bishop of the Episcopal Church. White baptized, confirmed, and ordained Hobart, and was his primary teacher and mentor.

But for Bishop White, Anglicanism could have easily disappeared in America. Before the American Revolution, the Anglican churches in the Colonies were part of the Church of England, an established state church, which during the Revolution became the church of the enemy. By the end of the war, there were fewer than 10,000 Episcopalians in America. Anglicanism survived because William White laid out the intellectual and structural foundation of a new Protestant Episcopal Church. He was its George Washington and its St. Peter.

In his short pamphlet, "The Case of the Protestant Episcopal Church Considered," published while the war with Britain still raged, White proposed a church based not upon the sovereignty of a monarch but upon the sovereignty of the people. His theory of church government allowed Anglicanism to survive in a republic, with the people having a crucial role in electing bishops as well as deputies to a General Convention, which would have ultimate authority over the church.

If White was the St. Peter of this new church, Hobart was its St. Paul. He faced a daunting task. The social and political upheaval of war with Britain — first the Revolution, then the War of 1812 — put the new Episcopal Church at a great disadvantage. It was clearly overshadowed by a multi-denominational evangelical movement, which



John Henry Hobart

had become America's dominant form of Christianity.

Evangelicals emphasized the necessity of a conversion experience, a forceful and singular encounter with divine grace. Evangelical denominations also encouraged political engagement, especially in curtailing public amusements and the sale of alcoholic beverages, as well as the abolition of chattel slavery.

Hobart's primary response to evangelicalism was church planting. He quadrupled the number of Episcopal clergy in New York, and confirmed 15,000 new Episcopalians. For 19 extraordinary years, he advanced a vision of church that allowed more freedom to its members — freedom from an elaborate confessional creed and a strict code of behavior; freedom from the pressure to show evidence of a conversion experience; freedom to exercise reason and include scientific insights in religious and moral decisions. In his best-known work, *An Apology for Apostolic Order and Its Advocates* (1807), Hobart unveiled the motto of his High Church movement:

“My banner is Evangelical Truth and Apostolic Order.”

Missions to the West

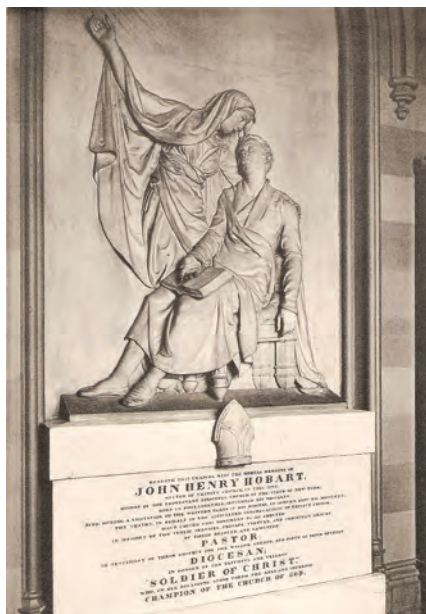
With the construction of the Erie Canal, Hobart turned his attention to the western region of the state, both its Native American and transplanted New England populations. In October 1818, just four years after his consecration, he visited the Oneida tribes and invited their chiefs, with their people, to join the Episcopal Church. He commissioned a translation of the Book of Common Prayer into the Oneida language and consecrated St. Peter's Church at the settlement called Oneida Castle. On that occasion he confirmed 89 Oneidas and licensed Eleazar Williams, an Oneida candidate for holy orders, as a lay reader and catechist to officiate in the native language.

During Hobart's missions to the Oneidas in 1818, he visited Geneva, which he believed would be a strategic location for influencing the whole of western New York. The village was home to an academy, founded in 1798, which Hobart ventured to expand into a college — one that, with Episcopalians on its board, would be friendly toward the church.

Geneva College, renamed Hobart College in the 1850s, was seen as part of the church's mission to the West. But unlike the other Episcopal college in the state, Columbia College in Manhattan, Geneva was not to be under the control of the Episcopal Church. The new college was not to exclude any student on account of religious tenets, and Episcopal students were not to enjoy any privileges. Hobart's intent was not to expose undergraduates to any intense Episcopal indoctrination, but rather to shield young people from the narrowing influence of evangelicalism. Ultimately, Hobart's vision for the college was to educate future leaders of the West — farmers, merchants, manufacturers, mechanics, lawyers, physicians, and politicians.

Contradictions and Evolutions

Despite the relatively progressive vision he had for Geneva College, Hobart's High Church movement eschewed secular politics. His ecclesial



Bishop Hobart's monument, Trinity Wall Street
Silver gelatine print, 1896, *The American Architect and Building News*

approach was modeled on the tiny communities of the Church's first four centuries. The Church, he believed, should be truly catholic, universal in its aims and missions. But it should avoid the Church of England's mistake of engaging too deeply in worldly issues. While debates over slavery split the Presbyterians, the Methodists, and the Baptists into separate denominations, Hobart avoided public discussion of the subject entirely.

To avoid potential divisions over race, he privately prepared for holy orders Peter Williams, a Black lay reader, rather than encouraging his study at General Theological Seminary. In 1814, Hobart helped secure a grant from Trinity Church to found St. Philip's, in lower Manhattan, the first Black Episcopal church in the state. Five years later, he consecrated St. Philip's, though he wouldn't permit the parish's clergy or members to attend diocesan conventions. In 1826, Hobart ordained Williams as New York's first Black priest, and allowed him to join the American Anti-Slavery Society. After a mob ransacked St. Philip's in 1834, however, Hobart's successor forced Williams to resign from the society.

Although Hobart made strenuous efforts to include Indigenous tribes in the Church, he cooperated in their relocation from New York to Wisconsin. The Church of the Holy Apos-

cles in Oneida, Wisconsin, where they ultimately settled, was dedicated in Hobart's memory. A 2019 history of the Wisconsin Oneidas and the Episcopal Church, however, notes that Eleazar Williams, the deacon Hobart had assigned to the church, played a key role in advancing this destructive move, “ignoring the Oneidas' best interests and collaborating with land speculators and the government for his own self-aggrandizement.”

Though flawed and unevenly applied, the Hobartian commitment to all people can be seen in the trajectory of the church and of the college he founded. By the mid-1830s, Geneva College had matriculated its first Native student, Abraham La Fort, and its first Black student, Isaiah De Grasse. In 1844, Peter Wilson, a member of the Cayuga Nation, became the first Native American to graduate from Geneva Medical College, and in 1849 Elizabeth Blackwell became the first woman in America to receive a medical degree. The founding of William Smith opened Hobart College's faculty, facilities, and administration to women (though the classes were separated by sex).

Considering this trajectory, it is fitting that Presiding Bishop Michael B. Curry is a 1975 graduate of Hobart College. Listen closely and you can hear a fuller embodiment of John Henry Hobart's vision of “We the People” in Bishop Curry's vision, which envisions “individuals, small gathered communities, and congregations whose way of life is the way of Jesus and his way of love, no longer centered on empire and establishment, no longer fixated on preserving institutions, no longer shoring up white supremacy or anything else that hurts or harms any child of God.”

The Rt. Rev. R. William Franklin is the 11th Bishop of Western New York (resigned), assisting bishop in the Diocese of Long Island, and a faculty member of Episcopal Divinity School at Union Theological Seminary. He thanks Judy Stark and Denise Fillion for their input on this article. A version of this article appeared in the bicentennial edition of Hobart College's The Pulteney Street Survey.

A close-up photograph of a person's hand holding a lit candle. The hand is open, palm facing up, and the candle is held between the fingers. The flame is bright yellow and blue, casting a warm glow on the skin. The background is dark with several out-of-focus circular light sources, creating a bokeh effect. The overall mood is contemplative and somber.

Preaching the Gospel Amid Tragedy, Trauma, and Evil

By David Lee Jones

May 24 was like any other day, until I heard the riveting music from TV news that signals a tragedy. I heard of multiple fatalities in Uvalde, Texas, only three and a half hours from my home in Austin.

I sensed an inner voice nudging: “You should go. Pack a suitcase and go right now.” But indecision prevailed. I should call someone before I just drive down there — find out if they need chaplains or grief counselors. So, I called for three days — the police department, superintendent’s office, and several local churches. They were all swamped but gracious. Once I found a hotel with an opening for several nights, I packed my bag and left.

The Ministry of Presence

I arrived in Uvalde around 5 p.m. on May 26, donned my collar, and walked directly to the Willie de Leon Civic Center, the epicenter of community grief counseling. It was closing for the day just as I arrived. I introduced myself to one of the school counselors, who thanked me for coming and asked me to find her in the morning.

Something told me to linger at the Civic Center. I chatted with two Department of Public Safety officers. Eventually a woman and her young daughter came seeking counseling. I've learned in times of trauma that what is needed most is not our words, but rather our irenic *presence* and capacity to listen calmly and patiently.

As soon as I saw the little girl's lifeless eyes and her stoic, flat affect I knew she was traumatized. I've seen that look before. She explained that she encountered the gunman firing his rifle as he entered the school. She hid by herself for an hour and twenty minutes, terrified he would return to kill her. I spent almost three hours with her and her mom. As I prayed for them, she buried her head in my chest and sobbed.

"If Only"

I have learned this universal truth: after tragic events, human beings seek spiritual and existential meaning amid trauma. Three thoughts usually surface: (1) Why did this happen to us? (2) *If only* this or that had happened (or not happened) this tragedy wouldn't have transpired this way. (3) How can we transform the negative into something positive?

In John 11:21, Martha says to Jesus: "If only you had been here, my brother Lazarus would not have died." Jesus answered Martha with just five words: "Your brother will rise again." In the midst of trauma, tragedy, and evil, it is pastorally and homiletically helpful to acknowledge these two competing narratives.

First, we must offer voice and the space for people's painful laments and questions. Second, the gospel compels us, *when the time is right*, to remind our flocks and the entire world: "Your loved one will rise again." Third, we must encourage persons to discover creative ways to find hope where there is despair, through spiritual practices like building

crosses, praying, lighting candles, and donating our time, talent, and treasure.

Going Through Good Friday

A clinical supervisor often reminded me that human beings possess an innate drive to bypass painful experiences and find immediate relief and resolution. A nurse once told me: "The deeper and dirtier the wound, the more it should be left *open*." Her point is that if you suture a deep, dirty wound before it has been thoroughly flushed and debrided, it will become infected and you'll have to open it again.

Trauma counselors remind us that people grieve in their own ways in their own time. In our anxiety as pastors, we often want to apply *chronos* (our time) to bereavement when it needs to unfold in *kairos* (God's time). One former professor's admonition, "You have to go through Good Friday before you get to Easter," rings true. We must learn to be still and walk non-anxiously with hurting people in their own time and at their own pace.

Although every community offers grief counseling after such tragedies, my personal experience would better describe it as shock counseling. It usually takes several days after such unspeakable tragedy before most people can begin to grieve. The deep work of grieving comes later — slowly, in layers — much like peeling an onion. You peel off a couple of layers and cry, and then do it again the next day, and the next. Depending on the severity of the trauma, certain onions take a lifetime to peel.

The Presence of an Absence

One of the most profound spiritual experiences for me was visiting Uvalde's town square, where 22 wooden crosses bearing the victims' names — 19 children, two teachers, one teacher's husband, felled by a heart attack — surround a fountain. I sat on one of the benches for a long while and took in as much as anyone can. No one should try to absorb it all. It's simply overwhelming.

Eventually I stood silently in front of each cross, read each name, prayed, listened respectfully to what loved ones said about each person, and pondered who each person was. My heart sagged as I tried to imagine the sheer terror of their last moments.

The word *surreal* does not give full

voice to what I experienced. The best way to describe my experience is what Dr. James Loder, writing in *The Transforming Moment*, calls "the presence of an absence." As Loder describes it, such profound experiences cannot be fully divined simply as a death or the absence of the life now gone. If you can sit non-anxiously with the experience long enough, you feel the presence of the absence. You discover that the void has an unmistakable "holy presence." For Loder, the "presence amidst the absence" is "the Holy." It is both ironic and counterintuitive — like Paul being blinded on the Damascus road in order that he might see.

Few biblical images are as hopelessly stark as the valley of dry bones in Ezekiel. What is remarkable about this text is that God doesn't tell Ezekiel the bones will live, but rather asks Ezekiel, "Can these bones live?" Metaphorically, we are asked the same question after profound tragedies. As I sat in the bottom of community despair on Uvalde's town square, that question hung prevalent in the air.

Christ's Resurrection Has the Last Word

Ultimately, in God's *kairos*, what we preach after tragedy, trauma, and evil events is the sure and certain hope of eternal life through the miraculous resurrection of our Lord. Despite evil and unspeakable tragedy in the world, we are ultimately people of the cross who follow a risen Savior. Death, no matter how horrible, has lost its sting, and nothing can separate us from God's eternal love. "Let not your hearts be troubled": God has prepared a place for us in heaven where there "is no more crying or pain anymore."

We preach with theological conviction that death and evil do not have the last word. Christ's sacrificial resurrection is God's last word — lovingly offered to bring hope to a broken and hurting world. God never promised to protect and insulate us from all suffering and heartache, but God surely promises to be fully with us amid all of our pain and suffering. Emmanuel — God is with us. And that is good news.

The Rev. David Lee Jones, Th.D., is affiliate professor of pastoral theology at Nashotah House Theological Seminary.



Slave Ship

CULTURES

Turner's Apocalyptic Vision

By Dennis Raverty

The exhibition *Turner's Modern World*, organized by the Tate Gallery in London and Boston's Museum of Fine Arts, focused on Joseph Mallord William Turner's later work, among the most radical painting executed anywhere during the entire 19th century. The exhibition's title was inspired by the five-volume magnum opus of the Victorian art critic John Ruskin, *Modern Painters*.

Ruskin asserted that Turner was

among the greatest of living artists, because he had elevated modern landscape to the sublime level that had formerly been reserved for biblical, mythological, or historical subjects. These alone were considered capable of expressing lofty ideas and addressing the deep moral and spiritual issues that were simply not attainable through modern subjects or mere landscape.

Below history, religious, and mythical subjects (in the ranking of the day) were treatments of the nude, alone and in multifigured composi-

tions. Lower still were portraits and genre scenes of everyday life, while situated even below that were landscape and still life, occupying the very bottom rungs on the ladder.

While Turner was employed by the Royal Academy in London, he was not teaching painting to advanced students as we might expect, but rather was instructing beginners in the mechanics of linear perspective, a modest task that was, however, thought to be suitable for a landscapist. Despite his now-celebrated painterly virtuosity, he never rose in

the ranks of the conservative academy beyond teaching the elementary mechanics of rendering.

Turner worked in two distinct manners: a somewhat conservative and serene treatment of landscape, inspired by French Baroque painter Claude Lorrain, and a much more radical and agitated style, evident in his mature and late work, such as *The Slave Ship*. Once Turner had firmly established himself at the academy, he started to become the radical virtuoso of the brush for which he is so famous today, painting with lavish abandon and an irrepressible, almost expressionistic, fury. Avant-garde modernism, from Impressionism through postwar abstraction, is heavily indebted to his groundbreaking Romantic vision.

The same year that Turner's painting was first exhibited at the 1840 Salon of the Royal Academy, two separate international conferences on slavery met concurrently in London. Although the slave trade had been officially abolished in Britain, companies still profited enormously from trade with colonies in the New World, where slavery was still legal and where many export commodities, such as sugar or tobacco, were tied to slave labor. *The Slave Ship* is an emotionally gripping plea for the end of slavery everywhere as an abomination against God and nature.

Turner's painting is based on an incident that occurred 50 years earlier, when a deadly virus struck a large ship carrying hundreds of slaves shackled together. Because the slave ship carried insurance for "cargo" lost at sea, the slaver decided to throw overboard not only the dead but also those he feared might die, all to be devoured by piranhas. He did this to claim the full insurance money upon his return. Here and there can be seen manacled brown hands or feet emerging from the torrential waves, spotted with human blood, seagulls descending for the ghastly spoils.

The ship is tossed to and fro like a toy — the angry sea, the gusting wind, and the typhoon coming on, even the blindingly white sun, the windswept clouds in the overcast sky



Morning After the Deluge

— all of nature seems to be furious with this irresponsible, reckless, and inhuman travesty of justice. The thick, viscous paint is troweled on vigorously with a knife, then spread and smeared by the artist's fingers, as well as the brush. The result is a visceral, agonizing scream in paint. And the narrative is almost entirely conveyed without figures, allowing the sea, the sky, and the sun to tell all.

Although not religious in a conventional sense, Turner, the son of a barber, had been raised a Methodist, and a strong sense of justice continued to be an important element of his work throughout his career. This social responsibility of the artist is combined with an apocalyptic sense of drama that is almost biblical in works like *The Slave Ship*, and conveys the moral outrage of both the painter and the sympathetic viewer.

In one of his few paintings with openly biblical themes, *Morning After*

the Deluge, the artist depicts Moses as a diminutive figure, inscribing the story of the Flood and envisioning the aftermath of the deluge as he writes it all down centuries later, the sea swarming with human visages representing not only those who had died but also those generations that had not yet been born.

What makes Turner principally a painter of the modern world (as opposed to the biblical world) is his use of recent and contemporary events, like the slaver's ship, to imbue universal themes of human tragedy, corruption, shame, and an almost mystical transcendence with a strong apocalyptic, moral, and social imperative.

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

Is Digital Church Really Pentecost 4.0?

Ecclesiology for a Digital Church

Theological Reflections for a New Normal

Edited by Heidi Campbell and John Dyer

SCM Press, pp. 224, \$64

Reviewed by John Mason Lock

The opening weeks of the COVID-19 pandemic were for many clergy and laity the first experience of online worship. Churches have been using online tools (websites, email, and various social media) for years, but for the vast majority of Christians, online worship was a novel experience.

A new collection of essays edited by researchers Heidi Campbell and John Dyer seeks to provide a theological perspective on hastily constructed emergency measures. The editors have chosen a dozen or so authors from a range of ecclesiastical backgrounds and locations who represent a diverse spectrum of views and experiences: an African Pentecostal theologian, a Roman Catholic priest, several professors at Protestant seminaries, and a feminist lay preacher in the Catholic Church, among others.

Although this is a new collection written after the pandemic began, each of the authors had conducted research on the effects of digital culture on the Church before the pandemic. Pastors who were thinking and making decisions on the fly, with little or no reflection on the development, have not been included, and this is understandable.

Just as the pandemic saw the rise of an army of lay experts on epidemiology, so in the Church everyone seemed to have a rigid opinion about online worship. I was open to hearing from those who have been wrestling with questions about digital culture and ecclesiology before COVID.

Perhaps the best argument to emerge out of these essays is that the Church

has always employed technology to support mission, ministry, and worship. Paul and the apostles wrote letters that involved the technology of writing and scrolls. There was a tension between the presence of the apostle and the mediated form of that presence through a letter, yet the letter was a valid form of the apostle's presence and voice.

In contemporary times, multiple technologies support mission and worship. From microphones and sound systems to electronic and digital instruments, we use these tools without thinking much about their role as mediating technologies. The categorical rejection of online worship does not square with the history of the Church and its continuous use of various technologies to spread the gospel.

I appreciated the repeated assertion that in-person worship is fundamentally superior to online worship. Most of the authors make the argument that online worship is valid and may even present opportunities not afforded by traditional forms of worship. One wonders how long ago these essays were written — a year? Longer? With the flurry of omicron passed, the moment seems to have shifted. Today the need to justify online worship seems much less urgent than the need to convince the average churchgoer that it is safe and beneficial for most to return to in-person worship.

Some common themes emerge from the essays. For example, a number of authors object to the claim that online worship is less embodied than in-person worship. After all, they say, the person engaged in virtual worship is not outside the body, and things like the position of the body while watching online worship express the embodied dimension of online worship. Others suggest that “vir-

tual worship” can be a misleading phrase if it implies something less real than in-person worship.

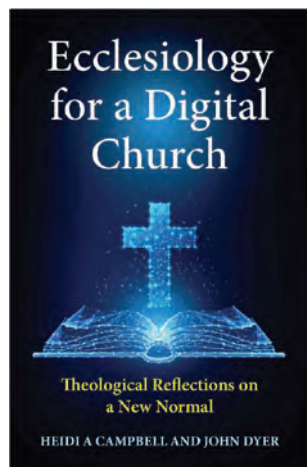
As the subtitle suggests, the editors believe we're in a “new normal.” Online worship is not a temporary response to an extraordinary set of circumstances but a threshold into a new epoch of being the Church. One author claims we are entering “Pentecost 4.0,” and the use of digital technology will, like the first Pentecost, cross linguistic barriers as Christians share fellowship across time, space, and even language.

Time will tell whether the forms of worship adopted during COVID were just temporary measures or if, in fact, they represent a new normal or even a new Pentecost. I take issue with those who say things like “Church will never be the same,” and I wonder if such claims do harm in diminishing the comfort and encouragement that the average churchgoer received from worship before the pandemic.

Some of the essays veer off into provocative and what I would consider outlandish visions of worship in the future. Writing from a feminist-liberationist perspective, Kate Ott claims that “maximizing forms of digital media can contribute to liberative ecclesiological practices.” In other words, we need more online worship, not less, to help marginalized voices come to the fore.

Another haunting vision comes from Bala Musa and Boye-Nelson Kiamu, who suggest that digital technology will allow leaders to tailor the worship experience more perfectly in the way Facebook tailors a news feed: “when the spiritual atmosphere of worship or outreach is moderated by a computer algorithm that tells the minister, whether a real person or a robot, what the emotional and spiritual states and needs of the worshipers are, ministry can be curated and calibrated to satisfy those needs.”

Heidi Campbell, one of the editors, makes perhaps the most thought-provoking and provocative argument in the entire volume. During the height of the



pandemic, I joked that the slogan for virtual church should be “It’s twice as hard to make and half as good.” What my slogan reveals is that, as Campbell points out, I and many pastors (not to say most Christians) see worship as the production of a worship experience.

Campbell makes the unsettling argument that this is unsustainable and unhealthy: “Churches have primarily become about producing a programmed event rather than building communal interactions and relationships.” I think Campbell is right that people come to church for relationships and a sense of community. Pandemic worship may offer an opportunity to use digital technology to connect members of our churches more profoundly and to recognize that the worship event we’re producing from week to week may not be as attractive and binding as we think.

This collection is thought-provoking, but I would stop short of calling it essential reading. Our current ecclesial moment is too much in flux to build any kind of sustained, convincing argument about the future of digital worship. The essays left me hungry for relevant topics that received little attention. What of hybrid church? It seems to be the way many churches are emerging from the pandemic.

Several authors make the helpful distinction between a broadcast service on Facebook or YouTube and a more interactive platform like Zoom. Broadcast worship has been used for decades by evangelicals and Catholics, but worship that allows interaction between viewers is really novel. Is a hybrid form of worship that includes real interaction between online and in-person participants a possibility? What are the theological and pastoral implications of such a practice?

I wish there had been more reflection and engagement with the now well-documented fact that social media damage young people. Digital church may be a new frontier, but does it risk compromising the gospel if it doesn’t offer a word of judgment about digital culture and its destructive and toxic elements?

The Rev. John Mason Lock is rector of Trinity Episcopal Church, Red Bank, New Jersey.

Dedicated to preserving and sharing Episcopal and Anglican Church history since 1910.

The Historical Society of the Episcopal Church



Join us at hsec.us

THE HOLY ROOD GUILD
DESIGNERS AND CRAFTERS OF VESTURE FOR THE SACRED LITURGY



Visit us at www.holyroodguild.com

St. Joseph's Abbey | Spencer, MA 01562-1233

Toll Free: 866.383.7292 | Fax: 508.885.8758

Forming a Weighty Soul

The Pastor's Bookshelf

Why Reading Matters for Ministry

By Austin Carty

Eerdmans, pp. 182, \$19.99

Review by Samuel Adams

I remember being at a casual lunch with some recently graduated seminary classmates and one of our beloved professors, an accomplished theologian and a priest who had spent many years in parish ministry. Someone asked what one piece of advice he would give to newly ordained clergy. His answer? "Set aside an entire afternoon a week for reading as part of your work — not reading for sermon preparation or adult formation, but simply for your own edification."

If that advice sounds like the sort of wishful thinking that would only be cooked up by a head-in-the-clouds academic, Austin Carty would like a moment of your time.

With this accessible and thoughtful offering, Carty, a young Baptist minister, seeks to convince pastors to think of reading not as a luxury, but as a vocational responsibility. He highlights reading's role in developing gravitas, "of forming a soul with enough weightiness to be attractive."

As Carty argues, commitment to wide, regular reading (particularly lit-

erary fiction) plays a vital role in forming pastors in a world increasingly captive to the winds of social media, the tyranny of the urgent, and the otherwise "swift and varied changes of the world."

The book is divided into three sections. In the first section, Carty lays out a case for why being a "pastor-reader" is so important. He draws on wisdom from mentors, beloved pastors, and writers (Eugene Peterson is at the top of the list), and distills research on the formative power of reading.

In the second section, Carty fleshes out why reading is a vocational responsibility. He highlights various ways that "reading forms us specifically as ministers, sharpening our vocational skills and greatly expanding our pastoral range," whether in preaching, pastoral care, or organizational leadership.

The third section offers insight and advice on how to become a pastor-reader by incorporating this important discipline into your daily rhythm of life and work. There are helpful tips in this section, and good advice on how to approach texts with a proper spirit.

But the real gift of the book is Carty's sheer delight in and passion for reading. After spending just a few minutes with *The Pastor's Bookshelf*, I began to look at my bookshelf of half-finished and not-started books, and I felt a renewed eagerness to pick up one and dive in.

The Rev. Samuel Adams is vicar of St. Augustine's, Oak Cliff, Dallas.

Compassion for the Suffering

Hidden Mercy

AIDS, Catholics, and the Untold Stories of Compassion in the Face of Fear

By Michael J. O'Loughlin

Broadleaf Books, pp. 281, \$28.99

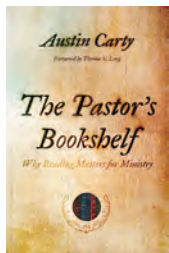
Review by Michael Tessman

In recent years we have lived to witness the deaths of over 1 million people in the United States (6.3 million worldwide) from COVID. These staggering losses compare to over 6 million in the Holocaust and 1.3 million American deaths in all wars (1775-2022).

Every year, my parents' generation remembered where they were and what they were doing on December 7, Pearl Harbor Day (1941), just as many of us do on November 22 (1963) and September 11 (2001). Timelines tend to mark news-grabbing people, events, and occasions, while the more obscure people and occurrences tend to be forgotten. For example, few noticed on May 18, 1981, when the *New York Native*, an influential gay newspaper, published the first report on the disease that became known as AIDS. The headline was "Disease Rumors Largely Unfounded."

On June 5, 1981, the Centers for Disease Control's *Morbidity and Mortality Weekly Report* described five cases of *Pneumocystis carinii* pneumonia among previously healthy young men in Los Angeles; all of them were gay, and two were dead. It took until July 3, 1982, for *The New York Times* to report those cases (on page A20, alongside a patriotic song for use the next day) and nearly another year (May 25, 1983) for the story to become front-page news.

Fully 40 years later, amid another deadly virus (this one of pandemic proportions), Michael J. O'Loughlin's *Hidden Mercy* provides a timely reflection on the personal, social, and polit-



Skip Higgins | 225-937-0700

Carruth Higgins | 225-937-8590

www.custommovers.net

"Moving Episcopal clergy to new ministries since 1982."

- Clergy discounts
- Only one survey/ 3 estimates
- Major van lines represented
- Full value protection plans
- Late pick-up/delivery penalties*
- Internet satellite tracking
- 24/7 cell phone contact to assure your peace of mind

CUSTOM MOVERS – FHWA Lic. #MC370752
*Certain Restrictions apply

ical effects of HIV/AIDS. Well into its fifth decade, the virus and its derivative diseases have deep implications for the ethical, moral, and theological facets of a church in decline and a society rapidly disintegrating.

As a national correspondent of the Jesuit magazine *America*, O'Loughlin is an experienced journalist as well as a Roman Catholic. His perspective is broad, if not always deep, yet the book aims to reach into a hidden dimension of the Catholic Church's ministry to persons with AIDS and those ministering to them, clergy and laity alike.

I was reminded of my first pastoral encounter with AIDS while serving a suburban congregation in Fairfield County, Connecticut, in the early 1980s. Asking if I would mind having to gown and mask up because of her nephew's condition, my parishioner spoke in a hushed tone, her fear and grief (tinged with shame) palpable, as I assured her I would see him at St. Vincent's Hospital in Bridgeport that afternoon.

The 20-something young man I met

that day remains vivid in my memory. Officiating at his funeral a few weeks later, I knew it was the beginning of a marathon in which I would meet countless others during chaplaincy to an HIV/AIDS hospice, serving as ecumenical board vice president alongside St. Mary's Hospital in Waterbury.

O'Loughlin weaves many such stories through a masterful telling of often overlooked realities: that Roman Catholic hospitals, in keeping with their commitment to the Corporal Works of Mercy, were among the first responders when other religious and nonsectarian healthcare institutions were fearful and cautious. Nursing homes and extended-care facilities would come along later to provide dedicated HIV/AIDS and palliative care.

If the book has any flaw it would be O'Loughlin's use of this medium for his coming out story. Compelling though this is, it can occasionally interrupt his narrative's emphasis on the many vibrant, often unsung individuals and ministries that courageously provided essential care amid uncertain support

by church and state alike.

The concern is that the book be marketed primarily to LGBTQ readers rather than capturing the readership of a much larger, broader audience. O'Loughlin admits that he has only skimmed the surface, and that many more stories need recounting.

On the whole this is a book for our times. Both inspirational and sobering, it can help us face into the marathon that COVID is becoming, even as AIDS moderates to a sprint, given newer medications, changes in formerly toxic public opinion, and supportive aid from church and state, at long last. That both Pope Francis and Dr. Anthony Fauci made endorsements is praise enough, and a Catholic writer's dream come true. We have come a "far piece on the road to glory, having a farther piece to travel yet." Michael O'Loughlin is a capable and worthy journeyman.

The Rev. Michael Tessman, a retired priest and former professor of pastoral ministry at Nashotah House, lives in Rhode Island.

Center your heart and mind on God each day with *The Upper Room Disciplines*.

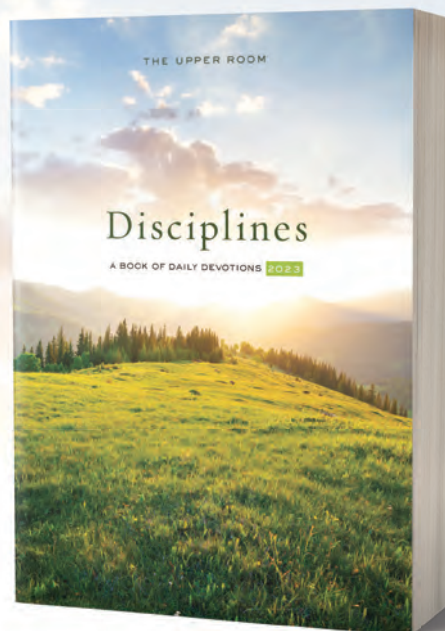
Readings in this year-long, Revised Common Lectionary-based devotional will awaken and strengthen your awareness of God's presence in your daily life. Each week a different Christian thought leader offers daily meditations, scripture readings, and prayers that will help you engage God's Word.

Print 9780835819855.. \$16.99

Enlarged Print... 9780835819862.. \$19.99

Also available in eBooks

Learn more about *Disciplines* and special offers at UpperRoomBooks.com/Disciplines



Living the Inclusion We Profess

Black and Episcopalian

The Struggle for Inclusion

By Gayle Fisher-Stewart

Church Publishing, pp. 176, \$19.95

Review by Brandt L. Montgomery

The Rev. Gayle Fisher-Stewart's *Black and Episcopalian* offers a survey of the Black diaspora's presence within the Episcopal Church, insights from Black Episcopalians about being Episcopalian, and questions for personal reflection. For individuals and parishes desiring a volume addressing issues of race that is accessible for all levels, Fisher-Stewart provides a good resource.

"Is it possible to be Black *and* Episcopalian?" The author says yes, but only if the church takes certain actions. If the church takes seriously the call to Christian discipleship, creates space for all people to bring their whole selves to the Lord's table, and goes all-in with Jesus in his mission to change the world, "maybe then, I can be Black *and* Episcopalian" (p. 161).

While she's right overall, one of Fisher-Stewart's points deserves some extra attention. She asks as part of her "Beginning Words":

What does it mean to be part of a faith tradition that has anti-Blackness as a value? What does it mean to be Black in the Episcopal Church, born out of the Church of England, which, if it did not birth slavery, was its midwife and breathed life into it, and which also has anti-Blackness in its DNA? (p. 10)

The Episcopal Church, via its descent from the Church of England, the mother of the Anglican tradition, is an institutional branch of the one, holy, catholic, and apostolic Church. Though what is today the Episcopal

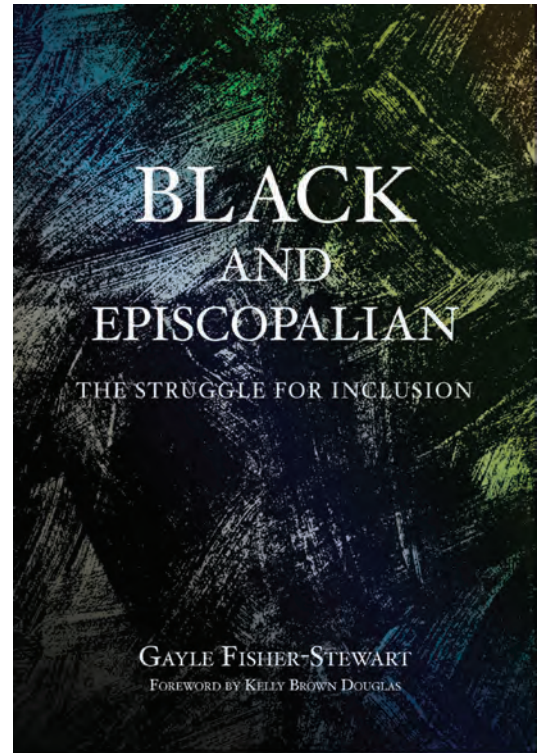
Church was formed through specific actions of individuals at a particular time, its Anglican heritage, through various historical circumstances, goes back to the time of the apostles, who themselves were ordered by Christ for gospel ministry. And the ministry of Christ was and is anchored within God's master plan, which decrees that every nation shall come to the rising of God's light (Isa. 60:3). Race, a human construct, is a foreign concept to God's desire and will for the world.

If Anglican Christianity is rooted in apostolic tradition, its teachings passed down from Christ to the apostles to us, then the Episcopal Church, an Anglican Christian tradition, does not have anti-Blackness as a fundamental value. We see this in the way that remnant Black Episcopalians after the Civil War remained Episcopalians due to their interpretation of Anglicanism's catholicity. They rightly saw in and interpreted from the Church's catholic theology God's embrace of *all* persons.

The Episcopal Church's claim of being part of the one, holy, catholic, and apostolic Church requires nonconformity to this world through the transformation of minds, recognizing that all people are one in Jesus (Rom. 12:2; Gal. 3:28). As Harold Lewis notes in his *Yet with a Steady Beat*, Black Episcopalians have reminded their denomination through their very presence of the actual fullness of catholicity.

The 1979 prayer book, which firmly situated the Episcopal Church's worship in the catholic tradition, aims to bring that heritage's key claims to life in practical action. As Marion Hatchett

notes in his important commentary, the liturgy's central focus is the death and resurrection of Jesus, remembered and renewed through the wor-



shipping community's action.

The flexibility of the prayer book's rubrics allows for a greater diversity in words and actions, highlighting the gathering of all races into the Church's life. Recalling Jesus' universal sacrifice, the liturgy transcends the world's racial classifications and limits. There are many rooms in God's house, all equal in value (John 14:2).

Fisher-Stewart is, though, right that anti-Blackness is part of our church. The Episcopal Church's anti-Blackness is because of its members, not its theology or liturgy. Many Episcopalians have not lived up to their tradition's precepts. Actions have not always matched with the catholic theology Episcopalians have professed and taught.

Human sin is what has made the Episcopal Church complicit with racism. That complicity has been passed down to successive generations of Episcopalians. Sometimes the complicity was intentional; sometimes it was unconscious. Nonetheless, the complicity has marred the experience of many. Fisher-Stewart's book helps us see this.

From Fisher-Stewart comes the call for all Episcopalians to live out our Lord's prayer that we be one as he and God the Father are one (John 17:22). The fellowship Christ calls us to have with others is meant to make us a distinctive people, the distinction designed to draw others into the eternal fellowship we have with God.

Here I note Fisher-Stewart's second suggestion from her "Sending Words," namely to "challenge single-race churches to expand their base through active evangelism." Though she frames this toward every single-race parish, I think it particularly prudent for single minority-race parishes to ponder. There are legitimate reasons, historical and otherwise, for the existence of minority-race parishes.

Yet if we are asking white Episcopalians to make welcome space for minorities in their naves, should not single minority-race parishes do the same as part of the Church's quest to become beloved community? Are the days of single minority-race parishes coming to an end? Are we already at those days?

Fisher-Stewart's *Black and Episcopalian* is a timely book. It is a good reminder in these times for all of us to live by what we profess as Episcopalians. God is pushing us to be better than what we have been before. He is beckoning us to work toward and live by his master plan for all of creation. "For God gave us a spirit not of fear but of power and love" (2 Tim. 1:7). If we will live by this truth, then we don't have to be so-and-so and Episcopalian. We can fully be, in the words of Presiding Bishop Michael Curry, the Episcopal branch of the Jesus movement.

The Rev. Dr. Brandt L. Montgomery is the chaplain of Saint James School in Hagerstown, Maryland.

PEOPLE & PLACES

Appointments

The Rev. **Lindsey Briggs** is rector of St. Mary's, Saint Paul, Minn.

The Rev. **Linda Brown** and **Jesse Brown** are interim executive co-directors of Cathedral Ridge, Woodland Park, Colo.

The Ven. **Amy Bryan** is archdeacon of the Diocese of Arizona.

The Rev. **Robert Bunker** is priest in charge of St. Philip's, Laurel, Md.

The Rev. **Tami Burks** is priest in charge of St. Thomas', Mamaroneck, N.Y.

The Rev. **Dan Burner** is interim rector of All Saints', Phoenix.

The Rev. **Susan Burnham** is rector of St. John's, Sonora, Texas.

The Rev. **Jason Burns** is parish deacon at St. John's, Northampton, Mass.

The Rev. **J. Michael Cadaret** is priest in charge of St. Bartholomew's, Richmond, Va.

The Rev. **Brian Cain** is interim vicar of Resurrection, Gilbert, Ariz.

The Rev. **Julie Calhoun-Bryant** is priest in charge of Emmanuel, East Syracuse, N.Y.

The Rev. **Lynn Campbell** is interim priest at Advent, Medfield, Mass.

The Ven. **Cindy Campos** is archdeacon of the Diocese of San Diego.

The Rev. **Steve Capitelli** is rector of St. Francis, Menomonee Falls, Wis.

The Rev. **Ed Cardoza** is missionary for property stewardship in the Diocese of Massachusetts.

The Rev. **Kyle Carswell** is rector of St. Timothy's, West Des Moines, Iowa.

Kevin Cassaday is the Diocese of Lexington's missionary for communications.

The Rev. **Daphne Cody** is interim rector of St. James the Less, Northfield, Ill.

The Rev. **Richard Gonzalez** is rector of St. Luke & St. Peter, Saint Cloud, Fla.

The Rev. **Luis Gomez** is priest in charge of Mediator, Bronx, N.Y.

The Rev. Canon **Pat Grace** is interim rector of Emmanuel, Southern Pines, N.C.

The Rev. Dr. **Chip Graves** and the Rev. **Lisa Graves** are priests in charge of Holy Spirit, Tuckerton, and St. Stephen's, Waretown, N.J.

The Rev. Canon **Tim Grayson** is the Diocese of Maryland's canon for pastoral services.

The Rev. **Michael Greene** is rector of St. Paul's, Albany, N.Y.

The Rev. **Rob Griffith** is rector of St. Gabriel's, Titusville, Fla.

The Very Rev. **Barry J. Harte** is interim dean and rector of the Cathedral of the Nativity, Bethlehem, Pa.

The Rev. **Dorothy Hartzog** is interim priest at Trinity, Clarksville, Tenn.

The Rev. **Hal Hayek** is staff chaplain at University of Wisconsin Health, Madison.

The Rev. **Louis B. Hays** is interim rector of Christ Church, Bluefield, West Virginia.

The Rev. **Thomas Heard** is interim rector of Ascension, Chicago.

The Rev. **Georgina Hegney** is long-term supply priest at Gethsemane, Sherrill, N.Y.

The Rev. **Bob Henderson** is rector of Trinity, Fuquay-Varina, N.C.

The Rev. **Sherman Hesselgrave** is interim rector of St. Michael and All Angels, Portland, Ore.

The Rev. **Olivia Hilton** is assistant rector at St. Anne's Church, Annapolis, Md.

The Rev. **Shiane Lee** is parish deacon at Christ Church and San Marcos, Tarrytown, N.Y.

The Rev. **Jouyoung Prisca Lee-Pae** is associate for Pan-Asian Ministry, Saint Thomas Fifth Avenue, New York.

The Rev. Dr. **Austin Leininger** is rector of Christ the King, Arvada, Colo.

The Rev. **Melanie Lewis** is rector of Christ Church, Millwood, Va.

The Rev. **Amy Richter** is interim rector of All Saints', Frederick, Md.

The Rev. **Colby Roberts** is rector of St. Timothy's, Yakima, Wash.

Ordinations

Diaconate

Spokane: **Patricia Joan Munts**
Springfield: **Dante Anglin, Robert Armidon, Jonathan Butcher, Michael Clark**

Vermont: **Lars Hunter, Bram Kranichfeld, Darcy Mercier**

Virginia: **Sam Bush** (assistant rector, Christ Church, Charlottesville)

West Missouri: **Krista Diane Heuett, Collin Kenneth Larimore**

Western Michigan: **Alicia Hager, Alexander Quick, Derek James Quinn, Kurt Aaron Unangst, Joanna DeHaan Unangst**

Wyoming: **Dena Knox**

Priesthood

Long Island: **Matthew Paul Sanfilippo**
Maryland: **Lauren Marie Bloom, Mark Andre Lobb, Ryan Columba Salamony, Kathleen Marie Schotto, Sara Elizabeth Yoe** (assistant rector, St. Francis', Timonium)

Mississippi: **Becca Walton** (curate, All Saints', Tupelo)

Nevada: **Gerald Dean Jones** (assistant priest, Christ Church, Las Vegas), **Carolyn Fern Maestretti** (priest in charge, St. George's, Austin), **Peter Dean Steinbrenner** (assistant priest, Epiphany, Las Vegas)

Northwest Texas: **Erin Courtney Jones** (associate priest for ministry development, St. Andrew's, Amarillo)

Church Secularizations-Closures

Christ the King, Taylor, Mich.
St. Andrew's, Mastic Beach, N.Y.
St. Christopher's, Cozard, Neb.
St. James, Griggsville, Ill.
St. John's, Bowling Green, Ohio
St. Mark's, Wadsworth, Ohio
St. Mary's, Carle Place, N.Y.
St. Mary's, Ferndale, Calif.
Trinity, Valley Stream, N.Y.

Deaths

The Rev. Canon **Constance C. Coles**, a pioneering priest who served as the Diocese of New York's canon for ministry, died August 10 at 77 after a brief struggle with pancreatic cancer.

Coles grew up in Glen Cove, New York, a direct descendent of Robert Coles, an English Quaker, who founded the community in 1668. She became an Episcopalian as a girl and graduated from Wells College, and then Union Theological Seminary. After working as a Christian educator for several years, she was ordained in 1978, beginning her ministry at the Church of the Epiphany in Manhattan.

As rector of All Saints' in Harrison, she was the third woman to be a rector in the Diocese of New York. She was active in community ministry there, and a highlight was her role organizing an interfaith

(Continued on next page)



EDITORIAL

Executive Director and Publisher Dr. Christopher Wells

Editor The Rev. Mark Michael

Managing Editor John E. Schuessler

Associate Editor Kirk Petersen

Associate Editor Amber Noel

Copy Editor Douglas LeBlanc

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

Digital Media Manager The Rev. Andrew Russell

Administrative Assistant Joanna Pawlisch

Administrative Assistant Stephanie Schramm

Editor of Covenant Dr. Eugene R. Schlesinger

ADVERTISING

Advertising Sales Patrick Shanley
(312) 919-1306 • patrick@kevinshanley.com

Classifieds classifieds@livingchurch.org

ARCHIVES

Richard J. Mamma, Jr.

BOARD OF DIRECTORS

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

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

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

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

Kathleen Alexander, Potomac, Md.

Richard Clements, Oklahoma City, Okla.

The Rt. Rev. Christopher Cocksworth, Coventry, U.K.

The Rev. Kino Germaine Lockheart Vitet, Brooklyn, N.Y.

Marie Howard, Jacksonville, Fla.

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

The Rev. Clint Wilson, Harrods Creek, Ky.

EDITORIAL AND BUSINESS OFFICES

Mailing address:

P.O. Box 510705

Milwaukee, WI 53203-0121

Phone: 414-276-5420

E-mail: tlc@livingchurch.org

www.livingchurch.org

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

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

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

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

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

© 2022 The Living Church Foundation, Inc. All rights reserved. No reproduction in whole or part can be made without permission of THE LIVING CHURCH.

(Continued from previous page)

memorial service on the town green just days after the terrorist attacks in 2001.

She served as canon for ministry for 12 years, shaping the formation of dozens of deacons and priests. She was also a long-serving trustee of the Cathedral of St. John the Divine and board member of the Metropolitan Japanese Ministry.

Coles is survived by her husband of 53 years, William McKeown, and their two children.

The Rev. Dr. **William Rankin**, a former dean and president of Episcopal Divinity School who founded a healthcare network in Malawi, died July 22 at 80.

Rankin grew up near Syracuse, New York, and studied at Duke and Episcopal Theological Seminary before being ordained to the priesthood in 1967. He began his ministry as a curate at Trinity Church, Elmira, New York, before moving to California, where he served as an assistant at All Saints' in Pasadena.

His ardent support for the Civil Rights Movement and for initiatives aimed at ending poverty and bringing peace led him back to Duke, where he received a degree in public policy and a doctorate in Christian ethics.

After 10 years as rector of St. Stephen's in Belvedere, California, he was called to Episcopal Divinity School in 1993, and served for five years as dean and president, as well as professor of Christian ethics and social issues, including *Countdown to Disaster* (1981), a critique of the nuclear arms race.

Rankin returned to California to become vice president of the United Religions Initiative, an organization founded by Bishop William Swing of California that seeks to unite religious leaders from across the world to share in peacemaking and justice projects. In 2000, with neurosurgeon Charles Wilson, Rankin founded the Global AIDS Interfaith Alliance (GAIA). Originally focused on medical support during the worst of Africa's AIDS crisis, the organization has since expanded its work to disease prevention and treatment across rural Malawi, orphan care, micro-loans for women-led businesses, and scholarships for trainee nurses.

He retired as GAIA's president in 2011, and assisted until his death at St. John's in Ross, California, where his son-in-law is the rector. Rankin is survived by his wife of 57 years, Sally, two children, and two grandchildren.

The Very Rev. **George Bull Salley Jr.**, who served parishes in South Carolina and Georgia, died August 10 at 85.

Born on his family farm near Orangeburg, South Carolina, Salley graduated from the University of South Carolina. After four years as a U.S. Army Intelligence officer, he worked as an accountant before answering a call to ministry. After graduating from St. Luke's School of Theology at the University of the South, he was ordained to the priesthood in 1974.

He was the founding vicar of St. Alban's in Lexington, South Carolina, and then served as rector of All Saints' in Cayce for seven years. In 1985, he became rector of St. Michael and All Angels in Savannah, where he served for 15 years, while being a leader on numerous diocesan committees and dean of the Savannah Convocation.

In retirement, Salley extensively researched the history of his and his wife's families, and became a member of more than 40 lineage societies. He also served as interim rector at St. George's in Savannah and as priest associate at the Collegiate Church of St. Paul the Apostle.

Salley is survived by his wife, Anne, two children, and two granddaughters.



SUNDAY'S READINGS

15 Pentecost, September 18

Jer. 8:18-9:1 or Amos 8:4-7 • Ps. 79:1-9 or
Ps. 113 • 1 Tim. 2:1-7 • Luke 16:1-13

Scandalous Servant

It's been called the most baffling of Jesus' parables, this tale of the unjust steward. Some New Testament scholars suggest that Luke himself didn't know what to make of it. Thus, he tacked on to the end of it the assorted and rather contradictory sayings from Jesus about money. Like spare keys in a junk drawer, surely one must fit.

Perhaps Luke is right, and Jesus really is trying to say something about money. Certainly, many devote themselves to it with a breathtaking passion. Mammon is a god well-served, and wisely too. Like the greedy merchants of our Old Testament lesson, many can think of nothing but its claims on their life. Religion, recreation, honesty, self-respect — all must be sacrificed on its altar. "When will the sabbath be over," they ask, "that we may sell grain?" — and they fail to see a bit of irony or pathos in the question. Would that God be served so carefully, so wisely. If we managed his affairs with the same "shrewd dealing," think how many more friends there would be to greet us in the age to come.

Perhaps Jesus himself is the scandalous servant, playing fast and loose with the Master's account book. The Pharisees balked at his open display of mercy. He welcomed the most unsavory of followers, and raced ahead of the customary process for repentance and forgiveness. In short, as William Murdoch has written, this parable is a tale of the "roguery of grace." Jesus absolved debts that could never be paid. His kingdom is for everybody — short sales left and right. This Messiah never saw a friend he didn't like. What the Pharisees miss is that the Son is just like that scandalous Father of his, who, as St. Paul tells us, desires "that all should be saved and come to know the truth."

Look It Up

Read Leviticus 25 and Luke 4:19. If Jesus understood his kingdom as the beginning of an age of jubilee, what

might this mean for the forgiveness of debts in this parable?

Think About It

In interpreting this parable, St. Augustine wrote: "We can understand that we have to give alms and that we must not really pick and choose to whom we give them, because we are unable to sift through people's hearts." Is his advice reflected in your approach to giving?

SUNDAY'S READINGS

16 Pentecost, September 25

Jer. 32:1-3a, 6-15 or Amos 6:1a, 4-7

Ps. 91:1-6, 14-16 or Ps. 146

1 Tim. 6:6-19 • Luke 16:19-31

Hope

While under house arrest, Jeremiah hears the word of the Lord telling him that his cousin Hanamel will visit, and that he will bear these words: "Buy my field that is at Anathoth, for the right of redemption by purchase is yours" (Jer. 32:7). Securing this portion of land, even if occupied by a foreign nation, Jeremiah lays claim in hope that a homeland free of foreign domination will yet await his descendants. "Judah will recover her freedom" (*Jerome Bible Commentary*, p. 328). Imprisoned, he is planning by the inscrutable providence of God for his people's eventual return home after Babylon exhausts its power, falls to the Persians, and the Persian king, Cyrus, though unknowingly serving the one true God, allows the Jews to migrate home.

"Now faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). Faith, hope, and love take the long view, and they alone remain (1 Cor. 13). In this great hope, Jeremiah can see a future deliverance despite his peril. "Because he is bound to me in love, therefore will I deliver him; I will protect him because he knows my name" (Ps. 91:14). Such intimate words are never to the individual alone, but to the nation. "The Lord sets the prisoners free," the prophet thinks, even as he sits confined, knowing that a small plot of land contains a promise of liberation. Thus, the prophet prays, "I will praise the Lord as long as I live" (Ps.

146:2). Hope is not lost, nor can it be taken, for it is drawn up from a well of grace that will never be exhausted. Into the centuries of centuries hope lives.

Hope grows in the face of need, for need creates yearning. Jeremiah hoped, as did St. Paul, as did Polycarp, all under house arrest. Could a man going to his death be more hopeful? "God the Father of our Lord Jesus Christ, and the eternal high priest himself, Jesus Christ the Son of God, will build you up in all faith and truth and gentleness, without anger and in patience and forbearance and tolerance and self-control" (Polycarp, 12, 1-14).

Fill every need to the full, however, and a gaping chasm may be fixed between the heart and the yearning of hope. Sate every need, stuff the stomach, bruise the brain with alcohol, take only the finest of everything, and you will discover that you are not grieved over the ruin of Joseph, or the ruin of anyone, the emaciated Lazarus, or the millions who look like him (Amos 6:6; Luke 16:19-31). When the senses are always full, they are dull.

Impossible though it is for a rich man to enter the kingdom of heaven by his own merit, God is able by grace, and by the force of a command that is the costly consequence of grace, to help the rich man hope again, to help the rich man move from his heart to the world. God begins with a crisis, a judgment, truth-telling. You brought nothing into this world, you will take nothing out. Trapped by senseless and harmful desires, many people have plunged into ruin and destruction. Do not be haughty or set your hope on uncertain riches, but on God. Be rich in good words, generous and ready to share. Take hold of that life which is really life (1 Tim. 6:6-19). The imperative follows the indicative. You will take nothing out of this world! Many rich people plunge into ruin and destruction! Your hope is that God will get you, and help you give.

Look It Up

Read Psalm 146:4. Feel what it is saying.

Think About It

The restless heart is hoping.

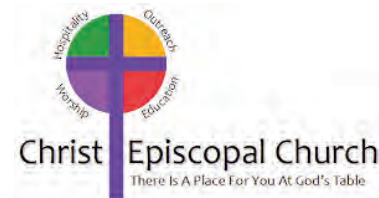
CLASSIFIEDS

FUNDRAISING



Where is God calling your faith community today? Need to fund your vision? We want to hear your story. Contact us to explore how our strategic, spirit-centered approach can help you succeed: admin@corecapitalcampaigns.com Learn more at: www.corecapitalcampaigns.com

POSITIONS OFFERED



FULL-TIME RECTOR: Christ Church, Springfield, Ohio, joyfully announces that it is seeking candidates to be our next full-time rector. Christ Church seeks to serve Christ through hospitality, education, outreach, and worship. These cornerstones of our faith community have helped us to know Christ in our own lives and to serve Christ in others, and we hope to continue to listen to and serve God's call to us by building upon and growing our ministries built upon these cornerstones.

We are seeking someone:

- Excitement about working with us
- Entrepreneurial spirit and vision
- Open to helping us explore new ways of thinking about who we are and what we do in Christ's name
- Open to experimenting with ways of equipping lay leaders, energizing worship and formation, and reconciliation with the events of history
- Ability to balance the hopes and dreams of people from many different age cohorts, backgrounds, circumstances, and so forth
- Lead us in imagining new ways of reaching out to those who have been sidelined by the church

Visit the Episcopal Diocese of Southern Ohio website: job opportunity section which can be found under the Resources for Leaders tab at episcopalianconnection.org

You will also be asked to provide some personal information along with a cover letter, resume/CV, and other documents that you feel necessary to provide.

If you have any questions, please contact the Rev. Canon Michael Spencer, Canon for Transitions and Congregational Ministry, at [mspencer@diosohio.org](mailto:m Spencer@diosohio.org) or 800-582-1712

PRIESTS WANTED for adventurous call. Modest wages, extreme weather, vast landscape, high stakes. Glory and worldly status doubtful. Satisfaction and joy in case of success. Contact Canon Liz Easton, Diocese of Nebraska. leaston@dioneb.org. (402) 341-5373

PART-TIME RECTOR: Rainforest, mountains, ocean, no city stress. Small, historic church seeks part-time rector. We offer full benefit package. St. Andrew's Church, Aberdeen, Washington, has an active, dedicated group of welcoming, inclusive people. We seek an energetic, forward-looking priest who also values tradition, is outgoing, has good leadership skills, and can deliver relevant sermons. For more information, go to our website at standrewsgraysharbor.com, and click on profile.

Contact Search Comm. at standrewsgh@comcast.net

RECTOR: Christ Episcopal Church in Valdosta, Georgia, seeks its next rector. We value worship, fellowship, and outreach, and we house a vibrant Preschool and thriving campus ministry. We seek a strong pastor, preacher, and teacher who nurtures the spiritual gifts of others.

Parish Profile: bit.ly/CECValdosta22

A gift that costs nothing in your lifetime.

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



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

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

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

All it takes is a simple signature.

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



More simple ways to make your mark on the future:

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

Interested?

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

<http://brothersandrew.plannedgiving.org>

Or contact:

plannedgiving@brothersandrew.net

(502) 450-5640

The Brotherhood of St. Andrew

Making a difference in the Kingdom of God since 1883

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

