

THE
LIVING CHURCH

5 Under 25

Broadway Blessing



A Legacy of Kindness
in Elizabeth, New Jersey

January 8, 2023 • \$6.50 • livingchurch.org

PARISH MINISTRY

A gift that costs nothing in your lifetime.

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



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

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.



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



January 8, 2023

THE LIVING CHURCH

NEWS

- 4 Partnership Ensures Survival of Smaller GTS
By Kirk Petersen

FEATURES

- 14 Sunday Schools Build Back After COVID Challenges
By Bonnie N. Scott
- 18 5 Under 25: Conversations with Emerging Episcopal Leaders | By Weston Curnow
- 22 A Legacy of Kindness at St. John's, Elizabeth, N.J.
By Charles Hoffacker
- 24 Broadway Blessing: A Prayerful Pause for Actors
By Neva Rae Fox
- 26 Fistfuls of Tears, Fistfuls of Joy | By Steve Rice

CULTURES

- 28 Posing the Eternal Questions | By Pamela A. Lewis

BOOKS

- 30 *Repackaging Christianity* | Review by Charlie Clauss
- 31 *Witness to Dignity* | Review by W.L. Prehn
- 33 *The Malines Conversations*
Review by Richard Mammana Jr.
- 34 *Sonorous Desert* | Review by Elizabeth Orens
- 35 *Archbishop William Temple* | Review by Charles Hoffacker
- 36 Reading and the Spiritual Imagination
Review of four books by H.S. Cross

OTHER DEPARTMENTS

- 12 *De terra veritas*
- 39 People & Places
- 42 Sunday's Readings

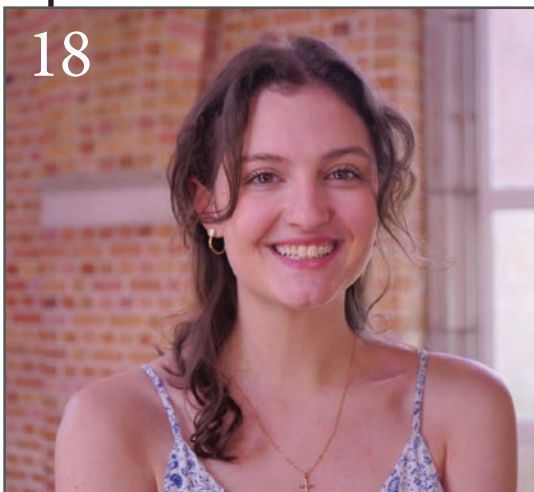


ON THE COVER

Worshippers exchange the peace at St. John's Church, Elizabeth, New Jersey. The Rev. Charles Hoffacker writes about his recent visit to this parish of his ancestors (p. 22).



14



18

Partnership Ensures Survival of Smaller GTS

By Kirk Petersen

America's two oldest Episcopal seminaries have completed the partnership they've been working toward for months, with Virginia Theological Seminary bringing its relatively vast resources to bear to save General Theological Seminary from extinction. But while GTS will survive, it will bear little resemblance to the institution that has prepared seminarians for the priesthood in the past two centuries.

On November 29, the GTS Board of Trustees appointed the Very Rev. Ian S. Markham, president of VTS, to the additional role of president of GTS. The Very Rev. Michael DeLashmutt, who had been acting president and dean of GTS, was named dean of the chapel and senior vice president.

In a joint interview with TLC a few days after the vote, Markham and DeLashmutt said the arrangement ensures that GTS will continue as a degree-granting institution and a physical presence in New York City, where the Episcopal Church has its headquarters.

"We're committed to not selling the campus," Markham said, despite the potential value of five acres in the West 20s in Manhattan. "And we're also committed to maintaining distinctive GTS-related programming, of which the high-quality, low-residency M.Div. is going to be the flagship."

At least for the near future, the hybrid master of divinity program will be not just the flagship, but the only ship. After a handful of remaining residential students graduate in May, General Theological Seminary will no longer enroll students in master's programs in spiritual direction, ministry, theology, and sacred theology, nor in the doctor of ministry program. And GTS will no longer offer the immersive experience of the traditional three-year, residential master of



The chapel at GTS

gts.edu



A graduation procession at VTS

vts.edu

divinity program.

A majority of current GTS students already participate in a hybrid program, with lectures and events delivered online for most of the year. The entire class gathers on-campus for three "intensive weeks" each year of the program, in September, January, and May. There are 55 students enrolled in the various GTS degree programs, and "fewer than 10 live full-time on the Close," Markham said later by email.

"We are recruiting cohorts of 15 students per year into the hybrid M.Div. program. The program is designed for students to complete their degree in four years or less," he wrote.

General's transformation has been wrenchingly swift. As recently as November 2020, General's leadership was committed to the residential model. Then-President Kurt H. Dunkle said the seminary would continue "to lean into that being the default option," even though it had begun making pandemic-related accommodations for seminarians with health concerns.

Dunkle, who had announced his pending retirement earlier that month, succinctly described the benefits of the residential model.

"At General, we do two things: education and formation. Education hap-

pens mostly, but not exclusively, in the classroom. Formation happens exclusively, almost, outside the classroom, like in chapel, and at lunch, and walking around on the Close, and sitting around at night drinking a beer, or a lemonade," he said. "For General, and a handful of other seminaries — Virginia, Sewanee, Southwest — we've made very clear statements that in-person education and formation are not just important, but essential, because the Church is a high-touch business. It's about human interaction and human relationships. Seminary needs to be the same way."

But the pandemic had other ideas.

Only two students started in the residential M.Div. program in the fall of 2021, DeLashmutt said. "And that was a signal for us that we needed a significant change."

With the help of a Lilly Endowment grant, the GTS trustees spent several months in "a prayerful, and also data-informed, decision-making process," DeLashmutt said. "And the research pointed in two directions for us. The first was that in order for the seminary to continue to fulfill its educational mission, we needed to move in the direction of a low-residency model. And to find a way that we could bring

theological education into the context of students around the country who were not just unable to attend residential seminary, but perhaps weren't called to attend residential seminary — but still deserve the very best education that they could possibly have.”

Second, “we needed to pursue a partnership with another institution that would help us to live into our third century of mission,” he said.

They didn't have to look far, because GTS already had a budding partnership with VTS, the largest and most affluent Episcopal seminary. It began in 2018 with the launch of TryTank: An Experimental Laboratory for Growth and Innovation, funded jointly by the two seminaries. The institutions announced in early 2021 that they were looking for ways to expand the partnership, a move they said was driven not by financial concerns, but by opportunities to offer seminarians access to the faculty and resources of both institutions.

“The only reason this is going to work is that we're both stable organizations,” Dunkle said at the time. He acknowledged the disparity between the institutions — at the time, VTS had four times the enrollment and five times the endowment of GTS.

But then General's financial health deteriorated quickly, and by June 2022, leaders of both institutions were raising alarms at an online legislative hearing before General Convention. The hearing concerned Resolution A139, which would end the last formal ties between GTS and General Convention.

Unified Seminary

General Theological Seminary was founded in 1817, and the vision at the time was that it would become a unified seminary serving the entire church. Thus General Convention retained considerable control of General's governance. But VTS was founded in 1823, Nashotah House in 1842, and the School of Theology at Sewanee: The University of the South in 1857, all with governance structures independent of General Convention. These challenges to the unified-seminary vision reflected broader conflict

within the church and the country.

General Convention's control of GTS dwindled in the coming two centuries, but until this year, General Convention still retained the right to approve or disapprove any changes to the GTS constitution and bylaws. VTS considered that a deal-breaker.

DeLashmutt warned in June that if A139 failed to pass, “Plan B is the shrinking of the [campus] footprint and focusing exclusively on hybrid

learning, and Plan C would be looking at some sort of significant sale or development of the institution, and possibly ceasing instruction for a period of time. This is a high-stakes vote for us.” The resolution passed without opposition.

At the time of the legislative hearing, both Markham and DeLashmutt rejected the idea that GTS would become a “subsidiary” of VTS. “That

(Continued on next page)

Paris & Normandy River Cruise

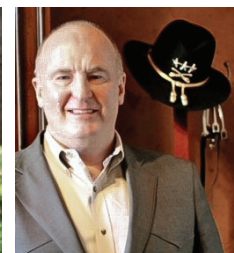
May 24 - June 1, 2023

Normandy Beaches, Rouen, Giverny, Le Havre and more!



Guest Speakers:

The Rev. Dr. Russell Levenson & Lt. Gen. Rick Lynch



Christian Journeys of a Lifetime

Individuals & Groups Welcome!



Journeys of Paul Cruise

September 15 - 24, 2023

Thessaloniki, Athens, Corinth, Rhodes, Ephesus and more!

Guest Speakers:

The Rev. Justin & Susan Lindstrom



EO 
Educational Opportunities Tours

50TH
ANNIVERSARY
EST. 1973

www.eo.travel/episcopal
The Rev. Donald Fishburne
Director of Travel Ministry
donald@donaldfishburne.net

(Continued from previous page)

has a distinctive set of legal connotations. So I don't think you can say that, actually," Markham said. "The word we're using is affiliation."

But even if GTS does not meet some legal definition of a subsidiary, that term fits in a descriptive sense. In addition to Markham's dual role, two of his senior executives from VTS have assumed similar positions at GTS. The Rev. Melody Knowles is the head of academic affairs for both seminaries, and Jacqueline Ballou is chief financial officer. The VTS Board of Trustees expanded to 40 people, with 32 from Virginia and eight from General.

There undoubtedly is more consolidation yet to come, and the uncertainty has created a tense atmosphere on General's campus. One faculty member, who spoke on condition of

anonymity, said faculty, staff, and seminarians alike are anxious about what the future will bring. The same person questioned whether the smaller program offering would continue to justify even the modest size of the current faculty. The GTS website lists 10 core faculty members, including Markham, DeLashmutt, and Knowles.

"We're in a review season, which will last some months," Markham said.

Chapel Restoration

Financial pressures remain, because of the need to address "significant deferred maintenance" on the GTS campus, DeLashmutt said. "I would say that the thing that we're most excited about is moving forward with restoration of the Chapel of the Good Shepherd, which includes structural work on the tower, addressing the roof, and restoring the chapel itself."

He described the chapel as "a rare jewel in that it has been given for the service of education, formation, and training within the Episcopal Church." But it is no longer an exclusively Episcopal jewel. Since 2019, Good Shepherd New York, a non-denominational church, has been the only congregation worshipping at the chapel on Sundays. The seminary is discontinuing daily chapel services in the spring.

The partnership between GTS and VTS is the latest example of a changing business model among Episcopal seminaries, and indeed in the broader world of theological education.

In 2019, Trinity Church Wall Street, with \$8 billion in assets from Lower Manhattan real estate, reached across the country to acquire Church Divinity School of the Pacific in Berkeley, California.

In 2017, Episcopal Divinity School closed shop in Cambridge, Massachusetts, and relocated to New York as the Episcopal track of the ecumenical Union Theological Seminary.

In 2013, Seabury-Western merged with Bexley Hall to form Bexley Seabury. The downsizing of the Episcopal seminary structure has been inevitable since 1970, when the Pusey Report called for reducing the number of seminaries from 11 down to five or fewer, because of declining enrollment.



Ulu'ilakepa

Polynesians, Indigenous Canadians Choose Archbishops

By Douglas LeBlanc

The Rev. Sione Ulu'ilakepa of Fiji and the Rt. Rev. Christopher A. Harper of Saskatoon will soon be consecrated as archbishops.

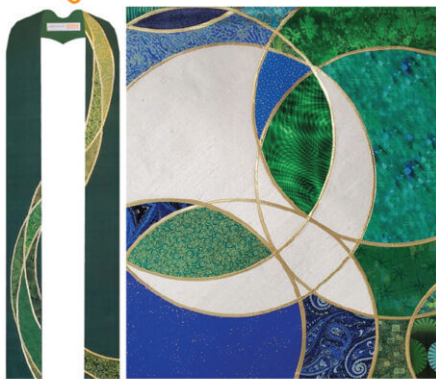
Ulu'ilakepa — principal of St. John the Baptist Theological College, Suva, Fiji — was elected as Bishop of Polynesia. He will become one of three archbishops and primates in the Anglican Church in Aotearoa, New Zealand, and Polynesia. He is scheduled for consecration in March. A priest for 30 years and a liturgist, he will succeed Archbishop Fereimi Cama, who died on July 2, 2021, at age 66.

Harper, Bishop of Saskatoon, has been appointed National Indigenous Anglican Archbishop and Presiding Elder of the Sacred Circle. A consecration date has not yet been chosen for Harper. Harper will succeed Archbishop Mark MacDonald, who resigned in April amid allegations of sexual misconduct. MacDonald, former Bishop of Alaska, had served in the Anglican Church of Canada for 15 years.

Harper will shoulder responsibility for implementing *The Sacred Circle: The Covenant and Our Way of Life*, a foundational document for the Canadian Anglican Indigenous Church issued in February 2022 that will establish it as "a full, equal but separate, self-governing partner" of the Anglican Church of Canada.

Ulu'ilakepa was confirmed as Bishop-

jeffwunrow designs



making ordinary time
extraordinary since 2005

jeffwunrow.com





Harper

oline Chum, co-chairs of the Anglican Council of Indigenous Peoples (ACIP).

“Archbishop-elect Chris Harper brings years of experience in ministry among and with Indigenous Anglicans, urban and on reserve,” Nicholls said. “He has a passion for walking together with respect that will be essential as the Sacred Circle within the Anglican Church of Canada establishes its way forward. I look forward

to working with Chris as we learn together how God is calling us to witness to this new relationship.”

“*Gitchi-Meegwetch* [great thanks] to everyone for their prayers and blessings during the selection process for our presiding elder,” Chum said. “We look to you now to continue your support for Indigenous Ministries and our National Indigenous Anglican Arch-

(Continued on next page)

elect of Polynesia by majority assent of General Synod Te Hīnota Whānui, which makes him archbishop-elect of the three-Tikanga Church, *Anglican Taonga* reported.

“Fr. Sione is a deserving successor to Archbishop Winston Halapua and Archbishop Fereimi Cama, with a decades-long track record of ministry and leadership throughout Polynesia,” said the Most Rev. Don Tamihere, Archbishop of New Zealand. “I have known Fr. Sione for a long time. He is a good person, and he has a shepherd’s heart.”

Archbishop Philip Richardson, Bishop of Waikato and Taranaki, also welcomed the archbishop-elect: “Under Fr. Sione’s oversight and guidance, this will be a great season in the life of this church and his wonderful diocese.”

Ulu’ilakepa has led Tongan and Fijian communities in formation and training, helped develop climate disaster preparedness strategies, nurtured work in youth CIVA training, and supported the No Pelestiki plastic-free campaign.

In his liturgical work, this year he created “Together in Christ We Move,” a song and dance in Tonga and English. It was included in the opening worship service of the World Council of Churches’ General Assembly in Germany in late August.

“The Church is the voice of our voiceless, our marginalized, and those of us who are vulnerable,” Ulu’ilakepa said on *Anglican Taonga*. And the Church must listen to the cry of the land and the ocean which is our home ... those voices call for a new proclamation of the good news of God.”

Harper’s appointment was announced by Archbishop Linda Nicholls, primate of the Anglican Church of Canada, and the Rev. Canon Dr. Murray Still and Car-

CELEBRATE THE
JOYS OF EASTER
with the inspiring, rich sound
of cast bronze bells!



The Verdin Company

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



The Particularity of Scandal

By Douglas LeBlanc

(Continued from previous page)

bishop, Chris, as we journey to our Sacred Circle 2023. We are truly blessed. Thanks be to God.”

“We at ACIP were unanimous in our choice of Bishop Chris Harper for the next National Indigenous Anglican Archbishop,” Canon Still said. “I have known him since I first became active in the Sacred Circle in 1993 at Minaki Lodge in Kenora.

“Bishop Chris played a leadership role at that gathering when residential school survivors shared their painful stories. He is a pastoral man with vision and administrative skill. He also preaches well and knows the Christian and traditional spirituality. Walking in two worlds, Bishop Chris can gently bridge the two traditions at a time this is desperately needed.”

Born in Saskatchewan and a member of the Onion Lake Cree Nation, Bishop Harper is a graduate of Wycliffe College, Toronto.

Joshua Heath, a junior research fellow at Cambridge University, earned himself lasting notoriety November 20 when he speculated that Jesus had a transgender body, at least after a Roman soldier pierced his side during the crucifixion. Heath floated this theory during an Evensong sermon in Trinity College Chapel, prompting at least one worshiper to speak of heresy while leaving in protest.

He based his sermon on his interpretation of several artworks, including two paintings: Jean Malouel’s *Pietà* (1400), and Henri Maccheroni’s *Christs* (1990). He further argued that in the Prayer Book of Bonne of Luxembourg (14th century), Christ’s side wound “takes on a decidedly vaginal appearance.”

“In Christ’s simultaneously mascu-



Jean Malouel’s Pietà

Wikipedia image

line and feminine body in these works, if the body of Christ as these works suggest is the body of all bodies, then his body is also the trans body,” Heath said, according to a report in *The Telegraph*.

“Heath also drew on non-erotic depictions of Christ’s penis in historical art, which ‘urge a welcoming rather than hostile response towards the raised voices of trans people,’” *The Telegraph* added.

Pietà reflects the traditional wound in Christ’s side, at a considerable distance from the vagina. That Christ’s blood flows from there to the groin is not a 15th-century artist somehow anticipating 21st-century notions of embodiment. *Christs* is so abstract that only the title suggests any connection to the figure described in the New Testament.

Telegraph columnist Suzanne Moore, even while maintaining that the Church of England has more serious matters to resolve, was unpersuaded by Heath’s skills in interpreting art.

“The vagina is not a wound,” she wrote. “What a peculiar way to think.”

British media attempted to drag Archbishop Rowan Williams into the frame because he was Heath’s doctoral adviser while serving as master of Magdalene College. What was Heath’s focus in that doctoral thesis? “Language and Metaphysics in the Thought of Sergii Bulgakov.”

Heath’s sermon has managed to turn the scandal of particularity (a reference to Jesus becoming God incarnate as a Jewish man 2,000 years ago) into the

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

The Historical Society of the Episcopal Church



Join us at hsec.us

particularity of scandal.

This is not the first time Jesus' body has been borrowed to make a point. Consider art that depicts Jesus' body covered with HIV-related scars. Consider Adventist painter Harry Anderson's kitschy image of a giant Jesus awaiting admission at the United Nations, or Mormon painter Jon McNaughton's *Last Supper of a Blessed Nation*. Consider popular images of the Holy Family, traveling because of a compulsory census, as representing besieged immigrants.

Yes, Jesus comes to us in the distressing disguise of the poor, as Mother Teresa often observed. Yes, holy work of compassion and mercy should occur among people with HIV and besieged immigrants. Yes, we should refrain from treating other people with hostility.

But Christians should tremble before reducing Jesus' image into an icon for any political or social cause. There is already ample theological reason to relieve suffering. It starts with the clear biblical declaration that all human beings are created in God's image and thus have an inherent dignity. It continues with the Old Testament prophets and Jesus stressing God's concern for the poor and oppressed.

If a person treats Jesus' body as a rhetorical cudgel in making such connections, that tells us more about the person's habits of thought than it does about the Redeemer's identity.

New York Elects Its 17th Bishop

By Douglas LeBlanc

The Diocese of New York has elected as its bishop coadjutor a self-described mystic who believes a bishop should be an "organizer of our witness together to a world that deeply needs to hear a message of grace, hope, and love."

The Rev. Matthew Foster Heyd, rector of Church of the Heavenly Rest since 2013, was elected on the fourth ballot on December 3. Heyd led from the first ballot in the clergy order, and

traded the lead in the lay order with the Rev. Steven D. Paulikas, rector of All Saints' Episcopal Church Park Slope in Brooklyn.



Heyd

There were five nominees on the first ballot, and the election was settled when only Heyd and Paulikas remained. The other three nominees were the Rev. Stephanie M. Johnson, rector of St. Paul's Church, Riverside, Connecticut; the Rev. Matthew Hoxsie

Mead, rector of Christ the Redeemer, Pelham, New York; and the Rev. Robert Jemonde Taylor, rector of St. Ambrose Church, Raleigh, North Carolina.

Heyd is a graduate of University of North Carolina at Chapel Hill, Yale University, and General Theological Seminary. He retains an accent from his native state of North Carolina, but he has spent all of his ordained min-

(Continued on next page)

WORLD-WIDE PRIVATE SMALL GROUP TRAVEL

EGYPT, GREECE,
THE HOLY LAND,
IRELAND, ITALY,
TURKIYE, JORDAN
& MORE!

EOX
www.eo.travel/EOX



(Continued from previous page)

istry in the Diocese of New York. Mark Sisk, Bishop of New York from 2001 to 2013, ordained Heyd as deacon and priest in 2009.

Heyd wrote that New York is “where my children were baptized. It’s where I’ve served the church, both as lay leader and as priest. My daughter was confirmed in the Cathedral where I was ordained. We’ve lived through responses to 9/11 and the pandemic. Our whole family marched with Black Lives Matter after George Floyd’s murder.

“A decade ago I was part of a bishop election back home in North Carolina,” he added. “I’ve said ‘no’ to every nomination since in both congregational and bishop’s searches.

“But New York is home and I owe an enormous debt to the Church here. I

believe deeply in our people and our possibilities. I know that we can thrive — if we change together.”

Heyd described his love of mysticism and ascetic theology as emerging from his post-seminary life, when he was preparing for marriage.

“I weighed much more than I should, my ADHD was disrupting my life, and I had begun to deal with the rising anxiety that I’ve now experienced in my entire adult life,” Heyd wrote in his profile. “Finding a practice of the presence of God changed my life. I have a wonderful little book that my mother and I have read for a very long time that is a modern translation of Benedictine spirituality. There’s one line at the beginning of the book that goes like this, *It is for us to train our hearts to live in grace and, when we fail, to begin again each day.* Practice opens us to Grace. A rhythm of life opens us to experience the dynamic transcendence of a living God.”

Diocese of Ohio Elects Accidental Episcopalian

By Kirk Petersen

She became an Episcopalian as a young adult because she “wanted to get married in the pretty church downtown.”



Jolly

Her husband encouraged her to take a job as an Episcopal lay professional, but later said “his worst nightmare was me wanting to go to seminary and be a priest” — which she had no intention of doing. She had three small children at the time, she liked her job, her community, and her life, and she laughed at her rector the first time he suggested seminary. And the second time. And the other times.

Both spouses evolved in their thinking. She got ordained, their children grew up, it turned out that she had administrative skills, and on November 19, the Rev. Anne B. Jolly was elected bishop coadjutor of the Diocese of Ohio. Assuming she receives the necessary consents from bishops and standing committees, she’ll be consecrated April 29. When the Rt. Rev. Mark Hollingsworth Jr. retires later this year, Jolly will become the 12th Bishop of Ohio.

She’s already been about as close to a bishop diocesan role as a person can be without a pointy hat.

Jolly has served since 2016 as rector of St. Gregory’s in Deerfield, Illinois, a North Shore suburb of Chicago. Since 2019 she also has been president of the Standing Committee of the Diocese of Chicago. Along with the rest of the Standing Committee, she became the ecclesiastical authority for the diocese when Bishop Jeffrey Lee retired at the end of 2020 without a successor in place. It was supposed to last about four months, until Paula Clark’s consecration as Bishop of Chicago.

But Clark suffered a stroke in April 2021, 10 days before her scheduled consecration, and Jolly settled in for a longer haul. Throughout Clark’s recovery, Jolly never wavered in her determination to see Clark eventually



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



consecrated. When that happy day arrived in September 2022, Jolly presented the crozier to the new bishop.

“Paula is extraordinary,” Jolly told TLC. “She’s not the same person she was. But she’s a wonderful person, she’s 110 percent of who she is now. And ‘who she is now’ has tremendous gifts to offer the church and the world. And her episcopacy won’t be the same episcopacy it would have been. But it’s going to be an extraordinary episcopacy.”

Jolly was not looking to become a bishop, but while spending nearly two years at the helm in Chicago, she discovered that “I like complex systems. I like that level of thinking and organizational structure.” Despite COVID, the extended transition, and the health issues of the incoming bishop, the experience “was life-giving to me at the time, and so that was part of my discernment.”

When the Diocese of Ohio issued its bishop search profile, several people told her, “You really need to look at this. I looked at it, and then it hit my gut.”

It echoed an epiphany she had more than a decade earlier, while serving as the lay director of parish life ministries at Christ Church in Greenville, South Carolina (“the pretty church downtown,” to which the Jollys had returned after a hiatus in Atlanta).

She started her six-year stint there as director of stewardship, tasked with raising back the half-million dollars in the church’s budget that evaporated quickly after Gene Robinson was elected as the first openly gay bishop in the Episcopal Church in 2003.

“I quickly learned that you don’t just raise money in a church. It’s all about engagement, and relationships,” she said. Her duties expanded until she was in charge of “pretty much everything the clergy didn’t do.”

The Rev. Bob Dannals was the rector who kept urging her to go to seminary. Before he moved on to a new role, he made her promise to at least have a conversation with the Rev. Patty Rhyne, a fellow priest at Christ Church.

“Her story was one of complication, right? It’s complicated to be a wife. It’s

complicated to be a mother. It’s complicated to be a woman and go to seminary and do these things, with all of those things happening in your life. And it was one of those weird things that’s happened a few times in my life. I just knew it ... that some of those complications were soon to be mine. And I just started crying.”

It took a while, but she eventually found the courage to tell her husband, David, that she felt called to be a priest. “And he was not enjoying that line of thought. We both had to wrestle with that for a while,” she said with a laugh.

David Jolly travels for his work, and called her from the road one day to tell her he was at Virginia Theological Seminary. “Why are you at Virginia Seminary?” she asked incredulously. “I know this is what you’re called to do,” he replied. “So I just wanted to see what it was gonna take.” As it turned out, her discernment process led the family to the School of Theology at Sewanee in Tennessee. She served churches in Tennessee and Texas before being called to St. Gregory’s in Deerfield.

(Lest anyone wonder whether David Jolly has qualms about his wife taking on an even larger role in the church, he posted on Facebook after her election: “Anne’s steadfast love of God and ministry amazes me every day and I am so

proud of her. I look forward to continuing on this journey of faith and ministry alongside my best friend.”)

Jolly’s family of origin wasn’t big on attending church, but her mother was seeking something, so they sampled a few denominations when she was young. “And in middle school for maybe a year, we went to an Episcopal church in Greenville.”

She joined the other kids her age in some classes they were taking at St. James Episcopal, and she loved the youth leaders. “They were college students, and I just thought they were the best thing since sliced bread.” Years later, she was told she could only be married at the pretty church downtown if she were a member, and to be a member she would have to be confirmed as an Episcopalian. “Wait!” she said. “I was confirmed as an Episcopalian. In middle school.”

So there was a lot of randomness along the way to the 206th annual convention of the Diocese of Ohio in Cleveland, where Jolly was elected on the second ballot from a slate of three female candidates. The two other candidates were both from the Diocese of Newark: the Rev. Dr. Elaine Ellis Thomas, rector of All Saints Episcopal Parish, Hoboken, New Jersey, and the Rev. Diana L. Wilcox, rector of Christ Church in Bloomfield and Glen Ridge, New Jersey.

PLAN FOR GROWTH IN 2023

Bible Study Media offers small group, Lectionary-based, Bible studies for every season of the church year.

LENT

- THE CRUCIFIED LIFE
- WATERS OF BAPTISM

EASTER

- THE RESURRECTED LIFE
- A LIVING HOPE

ADVENT

- FACE THE DAWN
- PREPARE THE WAY
- THE KING IS COMING

ORDINARY TIMES

- PILGRIM'S PATH
- HONEST PRAYER

FALL

- THE GREAT I AM

PENTECOST

- THE SPIRIT-FILLED LIFE

HEARTS ALIVE

- SUNDAY SCHOOL
- CHILDREN'S CHURCH

DISCOVER MORE →

Bible Study Media Igniting Hearts. Engaging Minds. www.biblestudymedia.com



On Letting Florida Decide

In 2020, I served as an election judge in my town. The pandemic had left the county board short on volunteers, and I was glad to carry on a family tradition, as my mother has staffed the poll for decades in our hometown. I participated in a day-long training session a few weeks beforehand, most of it focused on the processes for registering and certifying voters and handling the machines used to collect ballots.

We were warned that there might be “poll watchers” focused on finding process flaws, but election day itself was quiet and uneventful. The highlight at our site was a visit from the Swiss ambassador, who had come to see for himself that American democracy was just as efficient and undramatic as he had always supposed.


Claims of widespread ballot tampering and faulty machine tabulations were being raised almost as soon as we poll workers headed for home. Former President Trump could not believe he had lost. The crowds at his rallies were so much bigger, his supporters said. His fans showed so much more enthusiasm. Only a massive conspiracy, abetted by compliant poll workers, could explain his crushing defeat in the Electoral College and a four-point gap in the popular vote. I think, like most poll workers, I was thoroughly unconvinced.

President Trump’s blustering is but the most egregious example of a growing trend in American politics. More elections are challenged than ever before, despite major advances

in digital security. The concession phone call on election night is almost a quaint relic of the past. For some who call themselves statesmen and stateswomen, it’s almost impossible to let the people decide.

The people of the Diocese of Florida chose the Rev. Charlie Holt as their bishop coadjutor on

with more complaints. Most are technical, one concerns a clerical error, another alleges a complicated conspiracy behind the granting of canonical residency by Florida’s current bishop. Perhaps the objections will mean the hearing panel must rule on the case for a second time. They pointedly did not convince the electors of the Diocese of Florida, who



It seems more likely that the objectors just can’t imagine that the people really decided that Charlie Holt, an outspoken defender of traditional marriage, should be their bishop.

November 19 for the second time. That should surprise no one, because he won the most votes in both houses on all three ballots the diocese’s electors have cast. But a small group of clergy and lay delegates just can’t be convinced that there isn’t a conspiracy behind it.

They lodged a series of procedural objections to Holt’s first election on May 14, and after a hearing panel found that voting irregularities “cast a shadow on the integrity of the election,” Holt withdrew his acceptance. After he won again, they are back

spent more than three hours patiently listening to them being raised before decisively electing Holt again on a single ballot.

If they fail in persuading the hearing panel, the objectors have already begun trying to dissuade bishops and standing committees across the church to refuse consent to the diocese’s election. This would follow earlier attempts to tar Holt as a bigot by cherry-picking comments from a panel discussion where he was asked to honestly describe a failing.

Can't we expect more of Christians, who have pledged to "maintain the unity of the Spirit in the bond of peace" (Eph. 4:3)? We are brothers and sisters, who ask together that God would "look graciously" on us and "guide our minds" (BCP 818) when we choose our leaders.

Perhaps the objectors are really just process purists, and the standing committee just can't help making little mistakes — though the investment it made in a parliamentarian and a canon lawyer for the November 19 vote must have helped.

It seems more likely that the objectors just can't imagine that the people really decided that Charlie Holt, an outspoken defender of traditional marriage, should be their bishop. After all, only five of the Episcopal Church's domestic diocesan bishops still uphold this teaching. In an original field of five strong candidates, Charlie Holt was the only outsider, and the only clear conservative. Many of the leading objectors come from the diocese's wealthiest and most socially prominent parishes. They are well-connected and respected in the wider Episcopal Church. Echo chambers can be blue as well as red.

Perhaps it's just unimaginable to the objectors that leaders like Charlie Holt represent the views of hundreds of thousands of Episcopalians, many of them among our church's most gifted and committed young leaders. Maybe they can't see that making a place for theological conservatives to exercise leadership in this church will play a crucial role in the long-term work to bridge divides in the Anglican Communion.

Could they have forgotten the 2015 House of Bishops' Mind of the House Resolution? It said of the Communion Partners, who share Holt's convictions about Christian marriage: "they are an indispensable part of who we are as the House of Bishops

of The Episcopal Church. Our church needs their witness." Do they know of the more than three years of work across our church to foster "communion across difference," of dialogue across charitable disagreement and arrangements to ensure that those of different convictions continue to flourish and use their gifts for ministry?

Elections only work among people who can trust each other, bound together by mutual loyalty to a greater community. Factionalism, usually abetted by litigiousness, is an ominous sign for any community that aims to be strong enough to form its members in meaningful ways. Perhaps, for a nation as diverse as ours, deep partisan rancor must simply be endured, and we can hope for little more than carefully brokered, temporary truces.

Can't we expect more of Christians, who have pledged to "maintain the unity of the Spirit in the bond of peace" (Eph. 4:3)? We are brothers and sisters, who ask together that God would "look graciously" on us and "guide our minds" (BCP 818) when we choose our leaders.

Charlie Holt has shown remarkable grace and self-control during this ordeal. He has repeatedly affirmed the gifts of his fellow candidates and emphasized his commitment to healing the diocese's divisions. He said in a recent email to the diocese that the seemingly unending process has brought him to his knees, but also helped him encounter afresh God's mercy, which flows from the life-giving cross.

The framers of the Episcopal Church's system for selecting bishops were not actually cribbing from the American Constitution, despite what people sometimes say. They looked back to the Acts of the Apostles, to a model of prayerful discernment by the whole people of God, with the Holy Spirit's choice revealed in an open process (c.f. Acts 1:12-26, 13:1-3).

The framers required that the leaders of other dioceses recognize those elected as new bishops "to be of such sufficiency in learning, of such soundness in the Faith, and of such godly character" to exercise this ministry. This was intended to foster interdependence and mutual respect, a nod toward Catholic order, not a means for ensuring ideological conformity on the theological controversies of the day.

The process of elections and consents is rooted in our claim to be part of Christ's one, holy, catholic, and apostolic church. If we, like the apostles, are witnesses of Christ's resurrection and sharers in the redeeming work of his cross, we should be able to hear and obey the Spirit's prompting just as they did. Because he has loved us, we ought also to love one another, deferring to each other, even when common decisions challenge our personal convictions. The Episcopal Church will be stronger and more faithful if it lets Florida decide, endorsing its chosen leader for the holy work God and the people have called him to do.

Mark Michael



Masked children in Sunday school at Calvary-St. George's

Calvary-St. George's photo

Sunday Schools Build Back After COVID Challenges

By Bonnie N. Scott

Episcopal Sunday schools across the country have long struggled to make do with very little. For some churches, that has meant a lack of funding, resources, teachers, or even children.

Melina Smith is children's program director at Calvary-St. George Church in New York City and executive director of

“As difficult as it was for me to try to watch a church service and create a worship environment in my living room, I think [children] had the same struggles, if not more, trying to create that atrium feeling at home.”

StoryMakers NYC, which designs Christian resources for children. “In terms of church attendance, many children, even before COVID, were attending Sunday school six to eight times a semester, meaning that churches are charged with spiritually forming children in only 12 to 16 hours within a given year, which can seem like an impossible task,” she said.

“Even before the pandemic, it was really important for us to reconsider how we were engaging in formation with kids, because attendance was already dropping,” Smith said. “This has pushed us forward into a place where we have to reconsider how we engage and make it meaningful.”

Sunday school took a major hit during the COVID-19 pandemic. Nearly half of churches surveyed in a Hartford Institute for Religious Research study reported major disruptions in their religious education programs in the last two years.

The long-term effects are uneven among congregations. Evangelical churches have reported fewer educational disruptions. Churches with 100 or more congregants had an easier time retaining programming for children and youth, compared with churches of fewer than 50 average Sunday worshipers. With differing COVID restrictions across the country, location has also played a large factor in whether Sunday schools have returned to normal.

For the Episcopal Church, questions about Sunday school involve the future of the church. With pandemic disruptions fueling an already steady decline in attendance, some worry whether new generations will remain active in churches.

Children’s ministry and Sunday school directors struggled with the same pandemic challenges experienced by teachers all over America. Materials designed for classrooms had to be adapted for online classes. Children were forced to adapt to computer resources that some had never used before, and that were not well-suited for the youngest children. This was an especially difficult transition for Sunday school programs that previously stressed engaging with physical space.

Calvary Episcopal Church in Summit, New Jersey, uses the Catechesis of the Good Shepherd, which is based on Montessori methods. Pre-pandemic, its children’s ministry had anywhere from 18 to 40 children each Sunday. They gathered in a space called “the atrium,” a room with soaring ceilings meant to evoke a sense of awe and reverence, even for the youngest child. In this space, children prayed, sang, and read Bible stories before the pandemic.

When the COVID-19 pandemic forced worship and Sunday school online, children struggled with the transition. “Kids were definitely not able to engage with the material in the same way over Zoom,” said Sadie Bennett, children’s coordinator at Calvary. “As difficult as it was for me to try to watch a church service and create a worship environment in my living room, I think they had the same struggles, if not more, trying to create that atrium feeling at home.”

In the spring of 2020, many children’s programs tried to offer take-home projects or materials that did not require screen time, especially for younger children, for whom using Zoom was virtually impossible. The success of these materials, however, largely depended on already overburdened parents’ abilities to become Sunday school teachers. This was an especially overwhelming task for parents with many children of different ages, with all the distractions of a home environment.

“The parents really had to become the catechists, and so much of the children’s spiritual development depended on how much prayer language and spiritual formation they were able to get at home,” Bennett said. “With the lack of Sunday school reinforcement, it really does get trickier for parents, especially during those early pandemic times, when they were focusing on just getting through the day. Inserting faith into discussions is sometimes the most families can do. Sometimes parents feel uncertain how to express their faith with their children, so they rely on Sunday school for that spiritual formation.”

While many children’s programs struggled

(Continued on next page)

Sunday Schools Build Back After COVID Challenges

(Continued from previous page)

with online programming, especially as the pandemic lingered into the fall and winter of 2020 and outdoor options dwindled, the effects of the lockdowns and indoor restrictions on children varied from state to state. Just as school districts opted for online learning or reverted to in-person classes, Episcopal Sunday schools faced scattershot approaches.

“Even though we went virtual and stayed that way for almost two years, we stayed engaged throughout the whole process,” said Smith of Calvary-St. George’s, which has between 30 and

warmth of summer, outdoor worship and Sunday school resumed.

“Christ Church offered worship in person during 2020 when so many churches, even in the area, weren’t,” Plummer said. “Being able to take your kids somewhere, even if it was outside, and being able to have Communion really seemed to impact people and kept them engaging with the church. The result was that our community really grew. Having families absolutely begets more families.”

Nearly 30 percent of Christ Church’s congregation consists of children, Plummer said, and this growth shows no sign of diminishing.

For churches like Calvary, which remained closed to in-person Sunday school until recently, hosted fewer coffee hours, and offered less adult formation, new families have not been quick to join. Some children have experienced noticeable changes in their spiritual development.

“We missed out on a huge developmental window for them,” Bennett said. “But I trust in the process, and I trust in the Spirit. Some of the concepts that most of them get in Level 1 of our programming come into Level 2 not having as much of a grasp of those concepts, but that’s OK, and we just go back over them again. Ultimately, though, I’m not too worried about the children. It will happen at their own pace. All we can do is make the material available when they’re ready for it.”

Bennett says that at Calvary, “the children are even more engaged, focused, and calmed in the atrium space than they were before the pandemic. With all of the Zoom, it’s been so refreshing to physically be in a space that feels special and spiritual. I think the kids, just like us adults, are subconsciously thankful to be with others again.” □



Sunday school at Calvary Church, Summit, New Jersey

Calvary Church photo

40 children in its program on a given Sunday. “That consistent engagement has meant our numbers, pre- and post-pandemic, have remained the same.”

Through the fall and winter of 2020 in Tulsa, Oklahoma, the warm weather made it possible to continue outdoor worship and Sunday school for Christ Church Episcopal until nearly December. Once the weather turned, all activities moved indoors with masking.

Christ Church’s numbers, both for adults and children, have grown significantly in 2022. Sara Plummer, director of children’s ministry at Christ Church, attributed that growth both to strong church leadership and sustained programming throughout the pandemic.

While worship moved exclusively online for a short time in the spring of 2020, by the first



PAINT AWAY THE WINTER BLUES WITH ACTIVE SENIOR LIVING

Embrace warm winter living in the Sunshine State with Westminster Communities of Florida. We offer spectacular waterfront, suburban and city locations throughout the state, all part of our not-for-profit, faith-based family. At our Life Plan Communities, every residence is maintenance-free. We'll take care of everything while you're out enjoying the things you love and a lifestyle enhanced by social, wellbeing and lifelong learning opportunities. Best of all, you'll find safety and security for the future with our full continuum of care, including Assisted Living, Memory Care and Nursing Care, to support life's changing needs. Don't just take our word for it. Contact us today to learn how sunny active senior living can be!

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

Call Suzanne at (844) 948-4548 today to learn more about our communities!



www.WestminsterCommunitiesFL.org

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

Live Well. Be Happy.



5 Under 25

Conversations
with Emerging Episcopal Leaders

By Weston Curnow

When General Convention met in Baltimore in the summer of 2022, church leaders made a pragmatic decision but painful signal: they chose to protect young people from COVID-19 by cancelling the Official Youth Presence (a feature since 1989) and the Young Adult Festival (which has met alongside the convention since 2003).

Disappointed by General Convention, I set out to meet some members of the Episcopal Church's next generation of leaders. These are five of them.

Weston Curnow is an English and philosophy student and Episcopal peer minister at the University of Kansas in Lawrence.



Macy Kendzior of Gainesville, Florida

Macy Kendzior is working on a post-baccalaureate degree in educational science at the University of Florida, after recently completing a degree in speech pathology, communication science, and disorder.

Macy grew up in the Episcopal Church, and remained active in church while in college, working across one campus and two dioceses.

Macy serves as president of Chapel House, also called EpiscoGators, at the University of Florida. As president, Macy is in charge of coordinating meals, planning retreats, networking with students, and making students aware of the opportunities at Chapel House.

In the fall semester, Macy was offered the opportunity to serve as student liaison to her bishop, the Rt. Rev. Samuel Johnson Howard of the Diocese of Florida.

Macy also serves as the events director of DaySpring, the Diocese of Southwest Florida's summer camp in Parrish, 160 miles south of Gainesville.

Macy wants the church to know that a young person's interest and dedication to ministry do not equate to a call to priesthood. "We often hear of young people as being the Church of tomorrow, but that is not true," she says. "We are the Church of today."

Macy hopes God will continue to use her as a lay minister to do the work of the Church.



Julian Manresa of Cambridge, England

Julian Manresa is studying theology and philosophy of religion at Clare College, Cambridge. Julian was raised evangelical and has always shown a keen interest in Scripture. At 17, Julian found the Episcopal Church through Church of the Resurrection in New York City. Originally drawn to Anglo-Catholicism, Julian says his faith has its foundations in Anglicanism's responsive and academic Protestantism.

As an undergraduate at Yale studying comparative literature, Julian was sustained in his faith by the life of multiple parishes. Julian mentions the Church of the Advent in Boston as the place where he began to develop his academic and missional approach to relational faith. "At the Church of the Advent, I found great intellectual engagement."

Julian believes that with the privilege of studying in prestigious spaces comes the responsibility to witness to those who might otherwise not take Christianity seriously.

"God is before me in my studies, and in studying and witnessing, I am engaging in worship," he says. Julian uses his learning to appeal to his peers, sharing the gospel in a way palatable to them: "Knowledge is not mere acquisition, but knowledge of God's truth."

Inspired by the life and work of 20th-century Anglican academics, Julian hopes to use his abilities within the academy to cultivate personal holiness and a missional attitude.

Julian calls on the Church and her people to have their faith "on the ground," witnessing to people's conditions and being the missionaries God calls his people to be.



Gage Woodyard of Lincoln, Nebraska

Gage Woodyard is the director of St. Benedict's Ministries in Omaha, a monastic community of the Diocese of Nebraska. Among many other duties, Gage's work includes supervising St. Benedict's urban gardens, managing the food pantry, and coordinating weekly community dinners.

Gage grew up Episcopalian and was heavily involved in Episcopal St. Francis Canterbury at Kansas State University, where he studied kinesiology.

Gage's hopes the church will strike a balance: young people will be granted the leadership they need to respond to their times while avoiding overloaded responsibility and ministerial burnout.

For Gage, God is everywhere: in the people he feeds, in the gardens he tends, and in the monastic rhythm of prayer. Gage hopes he can take what he is learning at St. Benedict's and encourage others to found communities of prayer, service, and fellowship.



Ellie Singer of Houston

Ellie Singer grew up in a Jewish and Unitarian-Universalist family and converted to Christianity while at Georgetown University, where she studied economics and theology. Today, Ellie serves the church as a social-media specialist, a small-business owner, an editor, a small-group facilitator, and a delegate to the United Nations' Climate Change Conference in Glasgow (COP26).

Ellie was drawn to the church through Commonplace: Episcopal-Lutheran Ministry at Georgetown. Ellie appreciated Commonplace's support for women in ministry and its stance on LGBT rights. "I was called to my ministries by a movement of the heart," Ellie said of her time in college. "God knew my path before I had taken my first step."

Unifying her diverse forms of ministry is a pervading commitment to community and sustainability. As the owner of Common Prayer Shop, Ellie creates vestments and gifts made from sustainable materials. As managing editor for podcasts at *Earth & Altar* magazine, Ellie helps those traditionally without a platform share their stories. As she hosts monthly conversations with the Great Middle — a group of Episcopalians from the central United States, from the Rockies to the Great Lakes — she helps people reflect on God's love and how best to show that love to the world.

Though a strong advocate for youth in leadership, Ellie stresses what Gen Z has in common with other generations: "Aside from our approach to technology, we are the same; there is nothing new under the sun." Ellie hopes, through her myriad ministries, to speak to the universal needs of people and show them that God is with them.



Andrew Loran Raines of Durham, North Carolina

Andrew Loran Raines is an aspirant studying at Duke Divinity School. Andrew grew up Southern Baptist. During his junior year of high school, he encountered Anglicanism at an Evensong service for the sesquicentennial celebration of his local Episcopal church.

As an undergraduate, Andrew joined the Episcopal Center at Duke, where he was confirmed, occasionally preached, and — in his senior year — served on the vestry.

Andrew began his studies at Duke with a major in biomedical engineering. While attending a college dinner, he was seated next to theologian William Willimon, dean of Duke Chapel at the time, and later a United Methodist bishop in Alabama.

Andrew said that by the end of the dinner, Willimon told him, “You are going to be a preacher” — the very thing Andrew was avoiding. “God gives you aggravating people to tell you to be a priest,” Andrew says.

Since that dinner, the trajectory of Andrew’s life and studies has vindicated Willimon’s prediction. In the summer of 2022, Andrew was selected to serve as a steward at the 15th Lambeth Conference in England. In addition to meeting the Archbishop of Canterbury, presiding and diocesan bishops, and other church dignitaries, Andrew worked alongside young adults from around the world.

Andrew said he felt the Holy Spirit knitting together progressives and traditionalists in love and commitment. After Lambeth, Andrew remained in England for the rest of summer, interning at All Saints Notting Hill in London.

Andrew wants the Church to know that young people are looking neither for the Republican nor the Democratic parties at prayer, but rather a moderate place of prayer. “Young people are so lonely, and are looking for community in other places,” he says. “It will be the Church that can offer truly satisfying community as a member of the body of Christ.”

Andrew hopes to take his research further and see where God leads in his ministry.



Worship at St. John's Church on the second Sunday in Advent

A Legacy of Kindness: St. John's Church, Elizabeth, New Jersey

By Charles Hoffacker

After many years away, I decided last fall to visit the graves of my forebears in New Jersey and to worship at what was their parish for generations: St. John's Church in Elizabeth, New Jersey.

St. John's is located in the historic heart of Elizabeth, an area known as Midtown. The seat of Union County and New Jersey's fourth-largest city, Elizabeth is home to 130,000 people. This church is positioned to grow as a center for ministry, in the immediate neighborhood and beyond.

My visit to St. John's made me aware of a legacy of kindness, and I will describe examples: the welcome home extended to a loyalist rector during the Revolutionary era, the successful inclusion of European immigrants in the 19th century, and a current ministry by and for newly arrived Latino people. These are only a few episodes from a long history of a parish that obeys the gospel.

Founded in 1706 by missionaries

of the Society for Propagating the Gospel in Foreign Parts, St. John's was planted in a major New Jersey community close to New York and originally known as Elizabethtown or Elizabeth Town.

For many years, the rector of St. John's was Thomas Bradbury Chandler (1726-90), a loyalist during the American Revolution and a strong advocate for episcopacy in North America. In Chandler, St. John's parishioners had a prominent and learned priest.

Beginning in 1775, Chandler lived in England for 10 years, then accepted an invitation from St. John's to return as rector. A cancer subsequently developed on his face that kept him from many official duties. Vestry members demonstrated Christian character by insisting that he continue in office and live in the rectory, even when incapacitated.

The ability of Chandler and his congregation to transcend deeply held political differences is also apparent in how his daughter Cather-

ine married Revolutionary War General Elias Dayton's younger son, also named Elias.

The general's older son, Jonathan Dayton (1760-1824), was the youngest person to sign the U.S. Constitution. Both Thomas Chandler and Jonathan Dayton are buried at St. John's.

The British government appointed Chandler as the first Bishop of Nova Scotia in 1785, but he declined the appointment due to ill health. Chandler contributed in many ways to the founding of the Episcopal Church, such as promoting contacts that resulted in Samuel Seabury's consecration by Scottish Episcopal bishops in 1784.

Many of Chandler's papers were destroyed, but a 1790 catalog of his library survives that lists nearly 2,000 books. This catalog became a major source for a new biography: *The Folly of Revolution: Thomas Bradbury Chandler and the Loyalist Mind in a Democratic Age* by S. Scott Rohrer, published in March 2022 by Penn State University Press.

Church figures for the second half of the 19th century show substantial expansion at St. John's.

St. John's anticipated this period of growth by erecting its building in 1860 with a seating capacity of 700, which makes it the largest Episcopal worship site in New Jersey. Its interior recalls St. Mary's, Oxford, and its exterior recalls Merton College, Oxford. Many immigrants must have found their way to this new church. Among them were my Hoffacker ancestors, immigrants from Germany, who were attracted to both St. John's and the Episcopal Church. My great-grandfather's descendants came to include faithful laypeople, and three of us became Episcopal priests.

I know little about how the Hoffackers became Episcopalians, but St. John's must have done something significant to attract and retain them. There were, after all, other religious options available in their new homeland. Similar developments no doubt occurred in other families newly arrived in Elizabeth who opted for St. John's. Kindness must have had something to do with it.

A popular exercise among Episcopalians today is to ask how they came to their current congregation, which may have been their first encounter with the Episcopal Church. One of the most popular factors is the kindness and interest demonstrated by some specific person. In that person, the congregation showed a welcoming face, demonstrated a hospitality



that began to incorporate a new person into the congregation.

I believe my forebears encountered this at St. John's, and I am grateful they did. I hope that any new arrival at an Episcopal church today will have a similar experience.

When my wife, Helena Mirtova, and I visited St. John's on a Sunday in November 2022, the building looked very different than it must have appeared to my ancestors in the 19th century. The mid-Atlantic urban climate had its effect over many decades, as had delayed maintenance. But the place was alive, and we found ourselves on the receiving end of kindness.

The people at St. John's are now Latino and working class, accurately reflecting their neighborhood. The liturgy, which was in Spanish, followed Rite II, as we saw while using a bilingual prayer book produced by Episcopalians in Europe. Perhaps a hundred people attended the service. Men and women, adults and children, were all well-represented. People seemed happy to be present, at home in their church.

A welcome impression I received was of people assisting one another. In many congregations, those engaged in social services and those receiving services constitute two distinct groups. At St. John's, they appeared to be a single group. Those helping knew from experience what it was like to receive help.

This congregation includes recent arrivals from several Latin American countries, above all Colombia. Their pastor, Father Jorge Martinez, is from the Dominican Republic. Last November a service at Trinity Cathedral in Trenton, New Jersey, included the confirmation or reception of 40

people from St. John's.

Periodic liturgies at St. John's welcome people to their new church and their new country. My wife, an immigrant from Latvia, was deeply moved to learn of these services of welcome and to see a video of Father Martinez marking each new arrival with the sign of the cross.

The church operates an immigration center that offers the services of an attorney. Food, clothing, and emergency housing are available. The immigrants served by St. John's not only face legal, economic, and cultural challenges in settling into their new homeland. Because many have been traumatized by violence at one time or another and bear deep emotional scars, psychological and spiritual counseling and support are an essential part of ministry among them.



Fr. Martinez

St. John's is an old parish with a young congregation. Father Martinez has served there for only a short time, much of it coinciding with the COVID-19 pandemic. But his ministry there is already fruitful, with many hopes for the future, including a youth soccer team. The church's physical plant is vast, a resource for parish and community activities. Father Martinez and his congregation are people of hope. They are willing to work hard to realize visions rooted in the gospel, and they know that kindness is contagious.

The Rev. Charles Hoffacker is a priest of the Episcopal Diocese of Washington who lives in Greenbelt, Maryland. His son-in-law, Daniel Gage, provided photos for this article.



Broadway Blessing

A Prayerful Pause for Actors

By Neva Rae Fox

Retta Blaney is a university professor and award-winning journalist whose spirit is grounded in the Episcopal Church (she is a member of Holy Trinity in Manhattan) and whose heart belongs to Broadway.

Blaney is the spark and driving force behind the annual Broadway Blessing, which she described as “an interfaith service of song, dance, and story which brings actors together for a good season.”

Blaney is a frequent contributor to TLC, writing most recently about the Foundation for Spirituality and the Arts. Her blog, *Life Upon the Sacred Stage*, “highlights news, reviews and insights into the worlds

of faith and the performing arts.”

Broadway Blessing celebrated its 25th anniversary in September and draws between 200 to 500 people. It’s held on the second Monday in September “because Mondays are dark in the theater world.”

Blaney started Broadway Blessing when she was a writer for *Backstage*, the performing arts weekly. “I regularly talked to young actors who were struggling to make it in their profession and feeling the discouragement of frequent rejection,” Blaney said. “I wanted to bring them together for a joyful event that celebrated their giftedness and would send them out with hope.”

Actors often face difficulties, unemployment, and long down times, she said.

Blaney is not an actress and “never had any desire to be one,” but she believes in a strong connection between faith and the arts.

In her book *Working on the Inside: The Spiritual Life Through the Eyes of Actors*, she related the early years of Broadway Blessing and shared tales of Liam Neeson, Vanessa Williams, Phylicia Rashad, and the late Edward Herrmann.

In her experience, actors are reticent about mentioning their faith, wanting to avoid accusations of proselyting. But when asked, most are quick to offer their insights.

An article from *Broadway World* quoted Herrmann about the annual event: “It’s reassuring to know there are so many people out there you know who believe in God, and want to take that part of their life and dedicate it to the theatre, because theatre is a very spiritual endeavor. They come from every conceivable denomination.”

Blaney said her book presents “ten chapters, each one an element of the universal spiritual life — ‘Faith,’ ‘In the Moment,’ ‘Listening,’ ‘Silence,’ ‘Prayer,’ ‘Self-Knowledge,’ ‘Community,’ ‘Hospitality,’ ‘Ritual,’ and ‘Transformation.’ I talked to actors about how those elements are part of their professional and/or personal life.”

Some Episcopal clergy are mentioned as well. “For the end of each chapter I interviewed Jewish and Christian clergy about how those elements are also part of organized



Retta Blaney (left), with the Rev. Adrian Dannhauser, priest in charge, Church of the Incarnation.



Olivia Hardy sings at the 25th anniversary of Broadway Blessing. Lauren Yarger photo

religion,” she said. “Bishop [Catherine] Roskam commented on ‘Community’ and [the Rev.] Bill Doubleday was the Christian commentator on ‘Transformation.’”

Broadway Blessing is an interfaith service “because inclusivity is important to me. I want everyone to feel welcome. It is free and open to all.

“We open with Rabbi Jill Hausman of the Actors’ Temple processing in and singing a prayer. She is also a cantor who has sung with operas around the world. This is a way for people to center and get quiet, and the Episcopalian in me loves a procession.

“The pastor/rector/dean of whatever church/cathedral we are in gives a welcome. The Broadway Blessing Choir sings show music throughout, ending with a sing-along.

“An actor offers a theatre reflection. Among those who have filled this role are Lynn Redgrave, Boyd Gaines, Melissa Errico, Marian Seldes, Frances Sternhagen, and Herrmann.

“Musical theatre stars sing solos, and we often have actors performing parts of plays they are in — those are solo, too. Among those who have

taken part in some way are Chita Rivera, Stephanie J. Block, James Barbour, Mary-Mitchell Campbell, Tituss Burgess, Kathleen Chalfant, Billy Porter, and Broadway Inspirational Voices.

“We have a reading from the Hebrew Scriptures, dancers, and a candle-lighting ceremony.”

For many years Broadway Blessing met at St. Clement’s, the site of this year’s celebration. St. Clement’s says on its website that it “serves the theatre district community, symbolized by our famous Mass in the Theatre (most Sundays). We remain the third oldest, continually operating Off Broadway Theatre in New York City.”

Broadway Blessing met at the Cathedral Church of St. John the Divine for five years when the Rev. Thomas Miller served as canon for liturgy and the arts. “I was pleased to have Broadway Blessing at the cathedral,” Miller said. “It seemed like the event had outgrown the worship spaces available in the Theatre District.”

He reflected on this year’s event. “I felt it was so right for it to be back in the theatre neighborhood. It was

“In many ways, the Broadway Theatre is a small town or village embedded in a global city.”

—Thomas Miller

SRO, but I don’t think anyone was turned away. Neighborhood is key to Broadway Blessing’s significance. In many ways, the Broadway Theatre is a small town or village embedded in a global city. So, the coming together of Lutheran, Roman, Episcopal churches, along with the Actors’ Synagogue, in an ecumenical/inter-faith initiative is what lots of towns, villages, and cities across America do.”

Miller added: “Since the cathedral days, as I observed this year, Broadway Blessing continues to attract younger talent and is an impressive showcase of rising stars, in addition to the attraction of more seasoned performers. This year’s lineup included Lee Roy Reams, Marta Sanders, and Jeff McCarthy as well as a bunch of ‘kids’ undertaking their first Broadway roles. Lots of energy there, as you can imagine.” □



THE LIVING CHURCH
INSTITUTE

May 24-June 4, 2023
Exploring Anglican Heritage
A Pilgrimage for Friends of The Living Church
Registration now closed.

June 7-16, 2023
African conference on Life in Communion with the Anglican
Communion Office and St. Paul’s University, Limuru, Kenya
Registration available soon.

October 2023
A preaching conference at the Parish of Calvary-St. George’s, New York
Registration available soon.

Visit the Calendar of Events at
livingchurch.org/tlci to register and learn more.



Mosaic of Christ in supplication, from the facade of the Church of All Nations in Jerusalem.

Lawrence OP photo

Fistfuls of Tears, Fistfuls of Joy

By Steve Rice

This essay was first published on December 1 on Covenant, the weblog of THE LIVING CHURCH.

When you do something over and over, it sometimes requires a bit of effort to mentally engage with what you are doing. My confessor once told me to focus on the verbs in the eucharistic prayer to discipline my attention when it wandered during the Mass. I find it helpful: “And here we *offer* and *present* unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee.” It’s been good advice. Before Mass, I’ve started to say the vesting prayers in Latin. I have tremendous interest in language but, sadly, no

aptitude. Saying the prayers in Latin forces to me to slow down, meaning I must start vesting earlier. It also requires that I focus on the words. When I put the maniple on the wrist of my left arm and tie the strings, I am drawn into the prayer: *Merear, Domine, portare manipulum fletus et doloris; ut cum exultatione recipiam mercedem laboris* (May I be worthy, O Lord, to bear the maniple of tears and sorrows, that I may with joy receive the fruit of my labors).

The maniple’s origins are ancient. It was an ornamental handkerchief, used to wipe sweat from the brow. Before the maniple developed to hang from the arm, it was folded and carried as a bundle in the hand. The word reveals this origin: *manus* (hand) and *plena* (full). It’s a handful.

May I be worthy, O Lord, to bear

the *handful* of tears and sorrows.

In reflecting on the current state of our COVID/post-COVID parish life, I am torn. I’m beyond tired talking about it, and yet I don’t think we’ve talked about it enough. I don’t mean discussions about restrictions or modes of transmission, but rather about the spiritual pain and damage that has been done. The wounds that we bear and the wounds we, clergy and laity, must dress and address in others.

I don’t think clergy are talking to one another. I think we are afraid we will be exposed as failures. We craft our livestreams to show less of the congregation and purposely post pictures of children and families when they show up. Pre-COVID stalwarts of prayer and participation are now

twice-a-month at best. Good friends have turned to ghosts. When asked about attendance, even though we know the exact number, we respond with vague generalities. PPP is now spent and on stewardship, 2023 is the Wild West.

Am I the only one? Without thinking hard, I can come up with nearly a dozen friends who have resigned from parish ministry in the past year. Friends are drinking too much. One died from the poisonous medicine prescribed by his addiction.

We have *fistfuls* of tears and sorrows.

When I'm to the point of being done, of checking again to see my earliest retirement date (February 2035), tired of bleeding from innumerable digs and cuts, I am both chastised and comforted before Mass when I put on the maniple. The cloth that symbolically wipes the sweat from my toil reminds me why I am a priest. I have been called to unite myself with the cross of Jesus Christ and to serve as a living sacrifice. I cannot be surprised that it is hard. I cannot be shocked that it will sometimes hurt.

An Orthodox monk once shared a story about his spiritual father, who was the subject of jealousy and slander. When the elder heard of gossip and lies spread about him, he praised God, saying those lies would lead to the sanctification of souls. Have I praised God when I've received hard news? Have I praised God when I heard the sting of unfair criticism or gossip? While I've put on the maniple, have I truly worn it?

When we tie the maniple around our wrists, we are binding our lives to the tears and sorrows of the people in our care. Their sorrows, we need to be reminded, are almost always graver than our own and represent a suffering we have not experienced and cannot imagine. Bound together,

I have found that I pause longer when putting on the maniple than any other vestment.

we carry our bundles of tears and sorrows to the altar, where they are joined to the sacrifice of Jesus Christ.

St. Paul wrote to the Romans that “we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God’s love has been poured into our hearts through the Holy Spirit that has been given to us” (Rom. 5:3-5).

The maniple is a liturgical string around our finger, an ornamental device for memory. God loves us so much that through Jesus Christ, he has turned the pain of suffering into an avenue toward hope. The maniple is only worn at the celebration of the Holy Eucharist. It is not worn in processions, it is not worn at the Office, it is only worn by the priest (and deacon) when the Sacrifice of Jesus Christ is made present under the sacramental signs.

That liturgical discipline makes a significant statement to everyone gathered at the Eucharist. Our sufferings, tears, and sorrows are properly directed to the altar and not to Twitter, not to the bottle, and not to bitterness. Only the altar can bring us in contact with the substance of hope.

Psalm 126:6 echoes the traditional vesting prayer for the maniple. “Those who go out weeping, bearing the seed for sowing, shall come home with shouts of joy, carrying their sheaves.” In Latin, *qui seminant in*

lacrimis in exultatione metent, qui ambulans ibat et flebat portans ad seminandum sementem veniens veniet in exultatione portans manipulos suos. Instead of carrying their bundles (*manipulos*) of tears and sorrows, those who have united their sufferings with Christ will come home with fistfuls of joy.

I have found that I pause longer when putting on the maniple than any other vestment. I try to remember those in my care who are currently suffering. I think of my own wounds endured for the sake of fidelity. When tying the maniple, I ask the Lord to untie my pride from my heart. I ask for grace to praise when I'd rather complain. It has strengthened my priesthood and brought me closer to the wounds of Christ.

The use of the maniple was never abrogated. It simply fell into disuse, along with the accompanying prayer. I encourage the restoration of both. It is a reminder that the priesthood is a labor that comes with handfuls of suffering and tears of sorrow, both our own and from those we serve. It is a reminder that we sow those sufferings in the wounds of Christ, planted in the eucharistic sacrifice. It is a reminder that all who come to Jesus Christ will never walk away empty-handed but will carry their sheaves of joy. Fistfuls.

The Rev. Steve Rice is rector of St. Timothy's Episcopal Church in Winston-Salem, North Carolina.

Posing the Eternal Questions

Medieval Treasures from the Glencairn Museum

The Philadelphia Museum of Art
Gallery 307, Main Building
2600 Benjamin Franklin Parkway
Through November 30, 2023

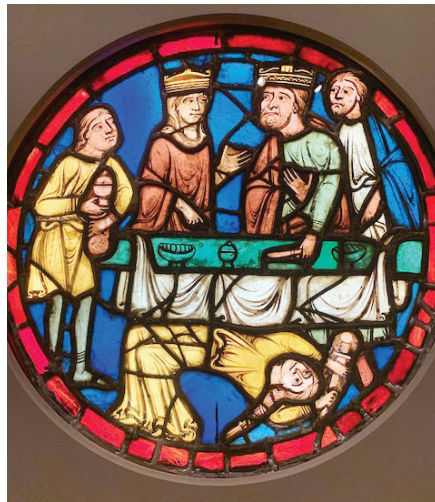
By Pamela A. Lewis

Founded as a religious community in the late 19th century by members of the Swedenborgian New Church, the small borough of Bryn Athyn is located about 15 miles north of Center City Philadelphia. Despite its modest size, Bryn Athyn is home to some of the area's most remarkable architecture, its buildings reflecting the religious faith and vision of the community's earliest residents.

Glencairn was built in Bryn Athyn by Raymond Pitcairn (1885-1966) in a style harking back to medieval Romanesque architecture. Pitcairn and his wife, Mildred, were devoted members of the New Church. He had no formal training in architecture, but had previously supervised the construction of Bryn Athyn Cathedral, a Gothic and Romanesque complex.

Both buildings' designs developed gradually, relying on scale and full-sized plaster models rather than on architectural plans. The craftsmen, working with designers in shops and studios built on-site for them, provided creative input. But above all, Glencairn was Pitcairn's residence (into which he and Mildred moved in 1939), designed to house and showcase his outstanding collection of medieval objects, purchased as inspirational models for the artists who worked on the cathedral.

In 1980, the building and its contents, including the art collections, were given to the Academy of the New Church Secondary Schools. The collections of the academy's museum, located on the campus library's top



Salome Dancing Before Herod

floor, moved to Glencairn, and merged with the Pitcairn collections to create what is now known as the Glencairn Museum.

Glencairn serves as a museum of religious art and history, continuing the intellectual legacy of the museum of Academy of the New Church, while providing visitors with the opportunity to explore the religious beliefs and practices of a variety of cultures and eras.

Glencairn, while renovating its National Historic Landmark building, has allowed the Philadelphia Museum of Art to display 17 of its important stained-glass panels, stone sculptures, and works in ivory that are rarely lent from its collection.

Though unknown to visitors, this fine exhibition is the latest manifestation of a longstanding and rich connection between the Philadelphia Museum of Art and the Glencairn Museum, dating back nearly a century. The quality, condition, and artistic importance of Pitcairn's loans and gifts are as exceptional as those from European and American collections, and helped shape the Philadelphia museum's medieval exhibitions.

They derived from a shared vision: to show medieval art, "not as isolated

things" (Pitcairn's words), but within what Glencairn Museum's director Brian Henderson calls "an intentional, immersive architectural environment that transports us through time and allows us to engage with medieval works in a space that evokes their original setting."

For this reason, Pitcairn is recognized as an important figure in the history of collecting medieval art in the United States.

Art to the medieval world was didactic. All that humans needed to know was taught in the stained-glass windows and the carvings in wood and stone that graced the exterior and interior of churches. To the *sancta plebs Dei*, the holy common people of God, the church building was *Biblia pauperum*, the Bible of the poor, through which they learned the sacred stories of the Scriptures.

Medieval iconography's enduring power and appeal also lay in large measure in its ability to communicate directly with viewers, inspiring devotion while also teaching them how to navigate their way through their earthly lives. The selection of Glencairn's excellent examples of Spanish ivories, architectural sculpture from southern France, and stained-glass panels from the Abbey Church of Saint-Denis gives modern visitors a sense of what it would have been like and would have meant for their medieval predecessors to look upon these works.

With their jewel-like colors and serving as a means for transmitting light into the otherwise somber interiors of churches, stained-glass windows (which, more precisely, were stained and painted) were a luxury, produced by highly skilled artisans. They also functioned as sermons preached with images that acquainted literate and illiterate viewers with theo-



Lazarus and Dives

logical concepts, as well as with key biblical events and figures.

Some of the finest works from Glencairn's stained-glass program (all produced during France's great artistic flowering of the 12th and 13th centuries) are included in this show, representing the superb craftsmanship and artistic imagination of the glassmakers, as well as the discerning eye of their collector.

"The Flight into Egypt," dating from around 1145 and commissioned by the powerful Abbot Suger, whose renovation of the Abbey Church of Saint-Denis was critical in developing the Gothic architectural style, is one of the most beautiful and well-preserved panels from this renowned church. Among Suger's innovations was replacing church walls with a skeletal



Flight into Egypt

structure that made it possible to incorporate the glowing multicolored windows, which became the dominant form of monumental pictorial expression for centuries.

In gemlike blues and reds, the stained and painted panel depicts Mary, Joseph, and the infant Christ on their journey to Egypt to escape King Herod. The artist has added a twist of legend to this sensitive interpretation of the gospel account by showing Jesus commanding a date palm to bend down so his hungry mother can pick the fruit.

The infamous scene of Salome dancing for King Herod is framed within a red-bordered roundel, from the John the Baptist window of the Church of Saint-Martin, Breuil-le-Vert in Oise, France (ca. 1235). A long dining table divides the panel in half, above which stand the king (holding a knife), his wife, Herodias, and attendants. Within the tight space of the window's lower half is Salome, her eyes fixed on Herod, while she dances for him in an extremely angular position. She also holds a sword, a possible reference to the Baptist's imminent beheading.

One would have to have a heart of stone to not be moved by the "Capital with Parable of Lazarus and the Rich Man" (1150-60) from the Abbey Church of Moutiers-Saint-John (Côte-d'Or), an outstanding example of medieval stone carving that has retained its narrative power, despite time's wearing away of the figures and

other details that cover all sides of the massive object. Placed on the church exterior, the capital — which tells Jesus' parable of the rich man Dives, who ignores the suffering of a beggar, Lazarus — exhorted viewers to remember their responsibility to care for the less fortunate.

Medieval stone carvers were particularly adept at fitting sculptures into limited spaces, yet without sacrificing the story the stones were meant to tell. "The Temptation of Christ" (ca. 1150), from the Collegiate Church of Saint-Gaudens (Haute-Garonne, France), illustrates this, in that the two marble blocks forming this sculpture group were part of a square support in the corner of the church's cloister.

Turning the corner, viewers would have encountered the shocking confrontation, as told in Luke's gospel (Luke 4:1-13), between Christ and Satan, who leeringly challenges the fasting Jesus to turn the stone he holds in his left hand into bread. While these expertly carved figures depict a pivotal moment in the life of Christ, their juxtaposition presents to the viewer a choice between two very distinct ways of being in the world.

Raymond Pitcairn was a modern man who asked the eternal questions: Is there a higher power? How am I called to live my life? What will happen to me after death? He sought the answers through the art he collected, because for him, the purpose of art was to raise our minds to higher, more spiritual things, and to encourage self-reflection and self-interrogation.

Medieval art (with a preference for French medieval art), he believed, was especially well-suited to this. It embodied and expressed the "beauty of holiness," and obliged the viewer to engage with it "from the inside," and to thereby be transformed. It is an invitation we should always accept, to a conversation in which we will always take delight.

Pamela A. Lewis is a member of Saint Thomas Church, Fifth Avenue, in New York City. She writes on topics of faith.



The Temptation of Christ

Tracing Alpha's Story

Repackaging Christianity

Alpha and the Building of a Global Brand

By Andrew Atherstone

Hodder Faith, pp. 320, \$26.95

Review by Charlie Clauss

In the latter half of the 20th century, Christianity faced a variety of challenges. Two world wars had delivered severe blows to the hubris of those who thought modern progress would lead inevitably to the perfection of humanity and its societies. Thinkers such as H. Richard Niebuhr had carved out a place for a traditional view that saw humanity as needing salvation from sin. They created a neo-orthodoxy that for a time held sway, especially in North America mainline churches. By the early part of the 1960s, however, that influence was waning.

In *Repackaging Christianity*, Andrew Atherstone narrates the birth of the evangelistic program known as Alpha in the setting of Holy Trinity, Brompton (HTB). In under 30 years (Alpha began in 1977, but its current form dates to 1993), just under 29 million people across the globe have participated in an Alpha program. With extensive access to archives, Atherstone tells in detail the factors that led to Alpha's growth and evolution.

Several early threads are woven together in the Alpha tapestry. Atherstone shows how the history of Alpha is inseparable from that of HTB. By the 1950s and early '60s, HTB, founded in 1829, was a traditional Anglican parish with a strong choral music program, staid Sunday worship, and a connection to the upper economic stratum in surrounding neighborhoods. There were signs of renewal, including a strong healing ministry.

Another thread involved events at a

nearby parish. A ministry called the Kitchen was connecting with youth and students. Its worship music group, Cloud, was developing a classical/folk/light rock sound. After criticism that they were acting like a church, members of the Kitchen choose to join St. Paul's, Onslow Square. The Kitchen and Cloud reinforced St. Paul's existing youth ministry, as well as pushing toward a less formal style. All this joined the mix in which Alpha would be born when St. Paul's and HTB merged in 1976.

The Kitchen and Cloud were both influenced by the Jesus People revolution happening in the United States. Festivals featuring both music and speakers were happening in the U.K., patterned on those from the U.S. The main import was John Wimber, who founded the Vineyard movement. Wimber was a frequent visitor to HTB, and it would not be too much of a stretch to call HTB a Vineyard church.

In her book *When God Talks Back*, anthropologist T.M. Luhrmann uses her five-year field study of Vineyard churches to describe Wimber's movement as a form of Christianity that highly values a direct experience of God in both worship and prayer. Its foundations are rooted in the counterculture, especially along the West Coast of the United States. Wimber's interaction with HTB places this experience-oriented Christianity deep within HTB and, by extension, Alpha. Only one individual will have more of an effect on HTB, and Alpha, than John Wimber: Nicky Gumbel.

That Gumbel is the central figure in Alpha is not to denigrate the parts

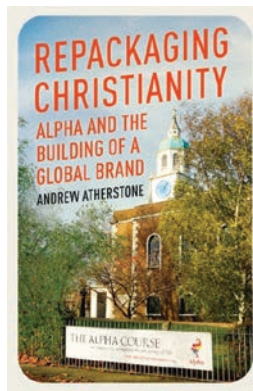
played by several other individuals, but from the moment Gumbel receives the reins of Alpha (1990), his influence and importance are unmatched. He takes what was a course intended for new Christians and turns it into a vehicle for evangelism. Gumbel's focus, attention to detail, and passion for evangelism all contribute to Alpha's growth in the three decades he is in charge. Like Billy Graham, Gumbel does not let anything dilute the evangelistic content or aim of Alpha.

Most of *Repackaging Christianity* covers the growth of Alpha under Gumbel's leadership. There

are numerous stories of conversions; miracles; famous people who attend Alpha; reactions, pro and con, from Christians and non-Christians; the global reach of Alpha; Gumbel's books; and more stories of what an Alpha course is like. Archbishop Justin Welby shows up several times as a friend of Alpha. Three details make this an important book for people interested in the continued growth of Christianity in the 21st century.

First, Alpha is embraced by many Roman Catholics. Like C.S. Lewis's description of *Mere Christianity*, Alpha provides an entry for people coming to Christianity. Lewis spoke of his work as a hallway of Christianity, with meals in each room along the hallway. Likewise, Catholics have used Alpha as an introduction into a stripped-down Christianity, and then offered further courses to introduce converts to the specifics of their church. This unofficial partnership between a Protestant Alpha and Roman Catholicism reveals a core strength of Alpha's narrow evangelistic focus and its ecumenical potential.

Second, Nicky Gumbel was willing to adapt and change Alpha. Early on, Alpha did not have much to say about the active Christian life. Disci-



plishment was not covered in any systematic way, and it does not appear in Atherstone's index. Subjects such as human sexuality were present, but Gumbel tended to avoid them as distraction from the main presentation of the gospel.

But as Alpha received more criticism for not covering questions of social transformation, he began to address these topics. Often, he would change an example in a talk or one of his books from a traditional individual conversion story to an example with more community or societal implications. Prison ministry provided Alpha the perfect connection between the quest to convert the individual and the place of Christians in justice.

Third, the emphases of Wimber and Alpha are a direct response to what Ross Douthat in *Bad Religion* calls accommodationists, who claim that Christianity must be changed to make it more palatable to modern people, by eliminating the supernatural and moral teaching that contradicts the broad cultural drift in libertine directions. Alpha highlights the direct action of God in the lives of Christians. Both skeptics and traditionalist Christians attack Alpha for this. Christians who attack Alpha are open to the charge of sour grapes. The charge of being happy-clappy seems a spiteful response to the life and vitality Alpha creates through the Holy Spirit.

Repackaging Christianity provides a historic foundation upon which to follow the future of Alpha as it continues to work on a global stage. With Nicky Gumbel's retirement, that future could be very open-ended. Whatever that future, Alpha has provided a powerful platform for a particular style of Christianity that desires a more intimate experience of God, and desires to see both individuals and societies changed by the gospel of Jesus Christ.

Charlie Clauss is a member of the Church of the Messiah, Saint Paul, Minnesota.

Faith and Character

Witness to Dignity

The Life and Faith of George H.W. and Barbara Bush

By Russell J. Levenson Jr.
Center Street, pp. 352, \$29

Review by W.L. Prehn

Without a community to bestow it, there can be no authentic dignity. Dignity is given to someone by those with whom the person loves, works, worships, cries, and laughs. A community will not bestow dignity on one of its members unless that person manifests integrity and honor, which must be accompanied by justice, prudence, temperance, and courage. It has been ever so, as Plutarch's *Lives* demonstrates. If dignity is bestowed by others, this does not mean that the virtues incorporating dignity cannot be taught, learned, and practiced to the end that they become habitual. The lives of George H.W. and Barbara Bush contradict the notion that good parenting, good education, and good breeding are useless to the rest of the world. Their noteworthy dignity in 30 years of public service included integrity, honor, and a simple Christian faith that bore much good fruit.

Russell Levenson, rector of St. Martin's Church in Houston, is straightforward about the ultimate purpose of *Witness*. It is to inspire the reader "to be more like Barbara and George." Chapter after chapter, and page after page, Levenson tells us why the Bushes were worth knowing and why we should want to be like them. Likewise, by zeroing in on the life and work of two eminent parishioners, Levenson makes us privy to the various ingredients that make a parish church life-giving and extraordinary. This disclosure of the secrets of "the St. Martin's Way"

is entirely applicable to we who live many miles from Houston.

Witness to Dignity is a moral tale. It is a powerful story for these troubled times when power is taken for virtue and demagoguery mistaken for statesmanship. Yet the book is free of ideology and partisan politics. If the Bushes were in retirement above all that, so is Levenson. His noteworthy



tact allows him to exclude politics so that we can see George and Barbara as fellow Christians. Levenson wants to "remind folks that having godly, dignified leaders of character is not only possible but necessary; that what happens in private life matters in public life, and vice versa."

Hence Levenson's book gives us the opportunity to see "the tall, stately, exuberant Bush" as more than an American president. The book argues that George Bush's first purpose in life was to be one of the disciples and subjects of King Jesus. Discipleship began early in his life and never ended. The president and his first lady saw the need to say their prayers, be in church as often as possible, and do what good churchmen do to support their parish and the

(Continued on next page)

(Continued from previous page)

advance of the gospel.

What we saw is what we got. At his inauguration on the capitol steps in early 1989, Bush's first act as president was to ask Americans to pray with him. He believed that the God who delivered him from probable death at sea in 1944 would surely hear the prayers of a faithful nation asking for God's grace and wisdom at the beginning of a new administration. About the duties and responsibilities of a Christian, Barbara was as much a leader as her husband, and she was certainly as decisive. She had at once a predisposition for charity and a predilection for knowing who really needs it. She had a habit of telling those around her that they all *would* say a prayer, or *would* give to a certain approved cause, or *would* of course participate in an event because it was the right thing for Christian people to do. Most of us need such leadership most of the time. Barbara's personality was imposing to persons who were not inclined to see the good and then do it. She was not a theologian or an intellectual. She was a woman of action, just as her husband was a man of action. Together they did much good in this world.

Levenson notes that George and Barbara did not wear their faith on the sleeve. In this respect, they were typical Episcopalians. But they were not typical Episcopalians in other ways. For instance, they would spontaneously ask for or lead prayers, even in very public places. In restaurants, they wanted all to hold hands around the table while one or the other thanked God for the food and other blessings. Faith informed the president and first lady in everything they did or determined to do, whether hastening the fall of the Iron Curtain, serving as commander in chief, intelligently conversing with ideological opponents, or enjoying friends and family at their coast house in Maine. Whether in the

White House or as senior citizens in suburban Texas, George and Barbara trusted in God and possessed an active faith. People all over America and the world noticed.

Even as they were leading the free world between 1980 and 1993, George and Barbara were the sort of parishioners for which every pastor hopes. They gave generously of their time, talent, and treasure to parish projects, large and small, to charities and good works, and to various and sundry ministries in Houston and abroad. Whenever the clergy needed George or Barbara to help with a matter — for example, to nudge someone in the parish to participate in a parish-wide initiative — the first couple agreed with alacrity to do what they could to get a ball rolling. It follows that the biographer argues that George and Barbara's membership at St. Martin's was crucial to the quality of public service they gave to the nation for almost 30 years. "There was a kind of contagious optimism that preceded them and followed them."

Barbara was sophisticated about works of charity. Her counsel and leadership helped St. Martin's realize its heartfelt dream to be a major center of faith-based philanthropy. For such purposes, the parish aims to use 25 percent of its revenue per annum; \$40 million have been raised for such purposes since 2007. On one level, the 352 pages of the book form an exposition of St. Matthew's Gospel, especially the 25th chapter, where we find the powerful words, "If you do this to the least of these my brethren, you do it unto me," and the eighth verse of the 10th chapter — "Freely you have received; do thou freely give."

This is a wonderfully good book and would make an excellent gift. The prose rolls along effortlessly. The biographer is a consummate storyteller who knows how to properly use humor, deep ideas, sentimental episodes, true accounts of eminent Americans, and well-described examples of faith in action to drive home

his thesis that God is real and Christ's faithfulness is indeed great. One important feature of this biography is the way it points up the good work and faithful service of the many Bush staffers who served from the White House and Washington years to the last years of retirement. They too are rendered by Levenson as admirable and dutiful servant leaders.

In *Witness to Dignity*, Levenson frequently describes what he calls "the demonstrable presence of God." The author's faith, love, learning, and knowledge of the Lord come through again and again in these pages. When Barbara's health went into precipitous decline in the spring of 2018, Levenson was by her and the president's side as they spoke of "going home" and what the translation from mortal to eternal life entails. The first lady died on April 17 of that year. The president departed this life only seven months later. Levenson wants to encourage the reader to know that the precious and sad moments surrounding death are yet often the scene of an encounter with God.

Governor Jeb Bush writes in the foreword of *Witness to Dignity* that his parents were people of "high purpose" and "decency, integrity, kindness, and charity for all." Both of his parents "showed us dignity." Russ Levenson witnessed this remarkable dignity close-up. He wrote the book to be an inspiration to others. Life is short. We have the liberty to decide in any moment whether we shall live for others or ourselves. Levenson's story of George and Barbara Bush encourages us to lift up our hearts, to believe in the Lord, and to seek best we can to do God's will. As President Bush said to one of his grandsons, "God is good, but his love has a cost: We must be good to one another."

The Rev. Dr. W.L. (Chip) Prehn is an Episcopal priest, writer, and partner of Dudley & Prehn Consultants, which specializes in helping families find the right boarding school fit.

Friendship and Unity

The Malines Conversations

The Beginnings of Anglican-Roman Catholic Dialogue

By Rowan Williams

Paulist Press, pp. 64, \$16.95

Review by Richard Mammana Jr.

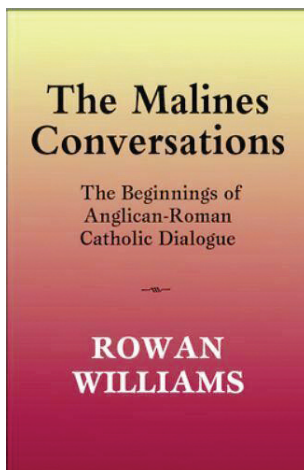
Malines is the French name for a Flemish city near Antwerp called Mechelen today and usually known in English as Mechlin. It was the site of informal but important conversations about unity by Roman Catholics and members of the Church of England between 1921 and 1927 — the “Malines Conversations” that are reckoned as the precursors of all subsequent Anglican-Roman Catholic dialogue.

Anglicans and Roman Catholics have remained in constant conversation since the 1534 and 1558 acts that made the monarch head of the Church in England, and even after the 1570 papal bull excommunicating Queen Elizabeth I. This interaction was necessarily almost always antagonistic and controversial rather than irenic, but it continued up until and after the 1896 bull *Apostolicae curae* declared Anglican ordinations “absolutely null and utterly void.”

A small group of individuals — organized on the Roman Catholic side by the Vincentian priest Étienne Fernand Portal (1855-1926) and by the English layman Charles Lindley Wood, Viscount Halifax (1839-1934) — conceived of the need for a change in the mode of conversation from antagonism to direct encounter.

Désiré-Joseph Cardinal Mercier (1851-1926) invited them to Belgium to begin this process.

The major interlocutors were Halifax and English Anglo-Catholics Charles Gore, Walter Howard Frere, and J. Armitage Robinson, joined by French and Belgian Catholics Hippolyte Hemmer (1864-1945), Pierre Battifol (1861-1929) and Jozef-Ernest Van Roey (1874-1961). Van Roey was later a hero of the Belgian resistance to Nazism.



They met in different configurations beginning in December 1921 at the episcopal palace in Malines. Archbishop Rowan Williams carries the story forward in this new, short book.

Williams guides the reader through the personalities (most now forgotten except by specialists) and their problems and contexts, looking especially at the Petrine ministry but

also at the nature and limits of doctrinal acceptance within the Church. In other words, “Does the definition of doctrine happen simply as an organic outgrowth of the Church’s self-understanding or as a response to the sort of crisis that endangers the fundamental integrity of faith?” — and must all parts of the Church accept all parts of defined doctrine?

The Malines Conversations ended after six years, diminished by the deaths of Cardinal Mercier and Étienne Portal and by the absence of English Roman Catholics as dialogue partners. The conversations resulted in a striking proposal by Dom Lambert Beauduin (1873-1960, himself not an official member of the conversations) for *l’Église Anglicane unie non*

absorbée (“the Anglican Church United, But Not Absorbed”).

They blazed a path picked up later by the Anglican-Roman Catholic Consultation in the United States (since 1967), the Anglican-Roman Catholic International Commission in 1969, the International Anglican-Roman Catholic Commission for Unity and Mission (since 2001), by numerous local and national relationships, and indeed by a new informal and international Malines Conversations Group since the beginning of its regular meetings in 2013.

This essay is unlike the usual ecumenical fare with its rosters of meetings and their minutes and resolves, perhaps few of which have direct effect on the lived experience of the churches they involve. Because Williams is a theologian and poet, a multilingual explorer of the Christian imagination and experience, his surprisingly brief introduction to Malines is a happy reflection on the growing awareness among Anglicans and Roman Catholics of the imperative to ecclesial unity. It is also a wonderful exposition of the fact that lasting ecumenical work grows out of committed friendships among persons who make it their work to speak and write on behalf of their traditions in the best voices they have.

Williams himself and Pope Benedict XVI renewed the historic commitment to the goal of “full visible communion in the truth of Jesus Christ” in 2006 — a goal never since repudiated on either side despite acknowledged obstacles. The conversations begun in Malines proceed in the common life of our churches today. To paraphrase the late American Orthodox theologian Matthew Baker: the fathers of Malines are ahead of us, with Christ; we are running to catch up with them.

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

The Rewards of Deep Listening

Sonorous Desert

What Deep Listening Taught Early Christian Monks — and What It Can Teach Us

By Kim Haines-Eitzen

Princeton, pp. 168, \$19.95

Review by Elizabeth Orens

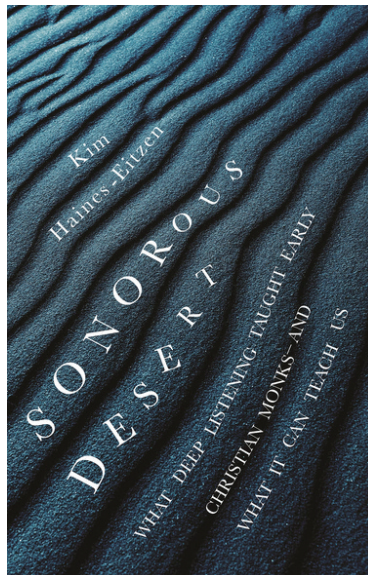
Next to my desk is a pile of treasured books about silence, solitude, and the desert fathers: Martin Laird's *Into the Silent Land*, Sarah Maitland's *A Book of Silence*, Rowan Williams's *Where God Happens*, and Benedicta Ward's edition of *The Desert Fathers*. I'm delighted to add Kim Haines-Eitzen's *Sonorous Desert* to these old favorites. In a world overwhelmed by noise and distraction, these books invite us to experience the value of inner stillness and solitude.

Haines-Eitzen is a scholar of early Christianity and early Judaism at Cornell University. Her current research explores the relationship between sound and silence in the life of the desert mothers and fathers of the early Church. She argues that deep listening to desert sounds (thunder, wind, water, birds, the howls of wolves, the hisses of snakes) had the paradoxical effect of deepening their life of prayer and their inner peace.

Haines-Eitzen describes how the practice of *hesychia* (a Greek word meaning silence, solitude, quiet, stillness) gave the desert monastics an inner freedom from outer disturbances. It is a spiritual practice that begins by attentive listening to nature (the wind, rain, the call of a bird) and progresses to a place of profound stillness.

She quotes Thomas Merton, who said in his lectures on *hesychasm* (1962): "The sun on the stones and

light and shadow, these are things that you don't pay too much attention to, but they're healthy and they create a certain atmosphere of silence. They help interior silence." It is this attunement to nature and the inner life, says Haines-Eitzen, that we need today as we search for a quieter, less stressful life.



Haines-Eitzen's research requires not only imagination, but also new methods and the innovative use of technology. Scholars in other fields are making the same point, including Karen Bakker in *The Sounds of Life: How Digital Technology Is Bringing Us Closer to the Worlds of Animals and Plants*.

And so, Haines-Eitzen turns to acoustical science. Listening to the sounds of the desert with the aid of high-quality microphones and field recordings, she discerns what might have been the sound experiences of the desert monastics.

Haines-Eitzen's stories about her experiences in the desert complement her scholarly research. She recounts childhood vacations with her family in the Negev and the Sinai

deserts. She describes as well how she and her family spend summers in an off-the-grid house in the desert of southeastern Arizona. It is here — and at other desert sites such as the remarkable cliff monastery, St. George of Choziba — that Haines-Eitzen continues her field recordings to explore the relationship of sound, silence, home, and belonging.

She explains in her prologue the significance of combining her personal story with historical research: "*Sonorous Desert* is my attempt to listen to the history of early Christian desert monasticism and to reckon with my own relationship to this history, to recognize that my own longings for quiet solitude, the sounds of nature in remote places, and the experience of belonging have been shared by others."

And she succeeds, weaving together research, spiritual practice, science, and autobiography with remarkable craft and sensitivity.

Haines-Eitzen reveals the profound rewards of deep listening. As she unfolds the wisdom of the desert fathers and the meaning they found in solitude and community, I wish that she had reflected further on the effect sonority had on their common life and their experience of faith, healing, forgiveness, and reconciliation.

Some readers may find the author's balance between historical research and personal experience awkward, but Haines-Eitzen has written an engaging and inspiring book that provides much needed reflection on the significance of nature, sound, and silence in a noisy age.

The Rev. Elizabeth Orens is an honorary assistant at St. Paul's, K Street, in Washington, D.C., and rector emeritus of St. James, Parkton, Maryland.

A Servant Who Continues to Lead

Archbishop William Temple

A Study in Servant Leadership

By Stephen Spencer

SCM Press, pp. xii + 206, \$36.99

Review by Charles Hoffacker

William Temple was the most influential Archbishop of Canterbury of the 20th century, yet since his early death in 1944, relatively few books about him have appeared, many of them before 1970. Stephen Spencer, director for theological education at the Anglican Communion Office in London, has done much to address this shortage with his *William Temple: A Calling to Prophecy* (2001) and his helpful anthology, *Christ in All Things: William Temple and His Writings* (2015). Now comes a third title from Spencer, *Archbishop William Temple: A Study in Servant Leadership*.

In this worthwhile new contribution, Spencer recounts the life of Temple interspersed with major sections on books he produced at different stages of his life. The reader is thus freed to approach a prodigiously productive life in a way that is almost leisurely, if that term can appear in a sentence describing anything about William Temple. F.E. Iremonger's 1948 life of Temple, written four years after the archbishop's death, remains a standard work, but this third book by Spencer benefits from perspectives from the decades since then.

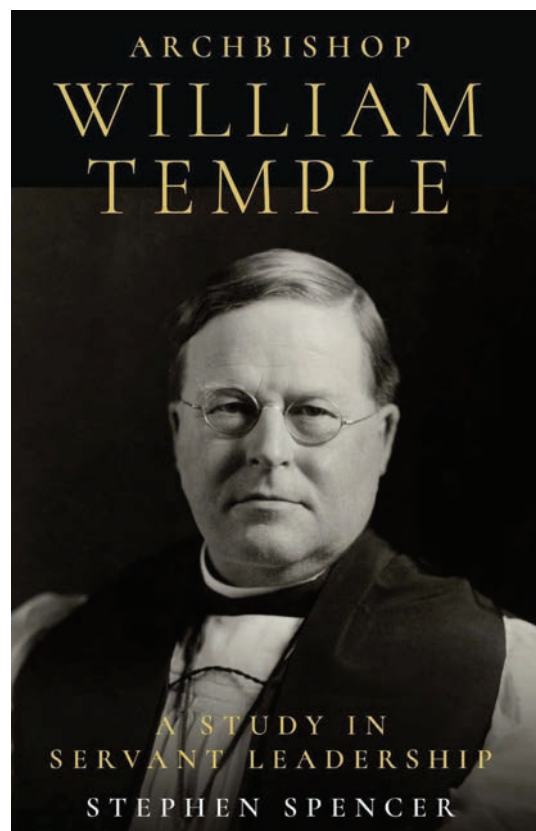
A Study in Servant Leadership is a phrase that speaks to our time. Christian interest in servant leadership has roots in Jesus washing his disciples' feet at the Last Supper. The work of Robert K. Greenleaf (1904-90), a self-described businessman and seeker, has recently made servant leadership a recommended practice in many

sorts of organizations and among their officers and directors. His work is carried on today by the Robert K. Greenleaf Center at Seton Hall University in South Orange, New Jersey.

Servant leadership is not explicitly discussed at great length in Spencer's new book. Instead, what we have is, as his title promises, a study in servant leadership in the life of one extraordinary man, William Temple. Spencer studied that life at great length, and his readers who do so, even a little, will gradually recognize Temple as a servant leader worth emulating, even though their circumstances differ drastically from his.

Temple was a person of extraordinary intellect, boundless energy, and persistent stability. When Temple was a teenager, his father Frederick, already a bishop, became Archbishop of Canterbury. His career path may have looked smooth to many, but he experienced serious obstacles and failures in his early years.

While he came to occupy three of the leading sees of the Church of England (Manchester, York, Canterbury), he increasingly rejected prelacy in favor of prophecy and service, challenging both church and society and working for changes mandated by human need. "He was academically active, but it was his work making things happen, being involved in organizations and in being an incredibly energetic figure, that is really at the heart of his legacy," Frances Knight observes in



her essay, "Why Study William Temple?"

Spencer goes further. Temple "was not just an academic or teacher, or an activist and campaigner, or a man of prayer and evident spirituality, or a larger-than-life or charismatic figure, or a person of unassuming humility who despite his privileged upbringing found his own way in life, but was all of these rolled into one, a person of simple integrity and holiness. He was both a prelate and a servant, a paradox and a gift."

Temple was a leader who through his example continues to serve, a servant who through his example continues to lead.

The Rev. Charles Hoffacker, a priest of the Episcopal Diocese of Washington, lives in Greenbelt, Maryland, with his wife, Helena Mirtova.

Reading and the Spiritual Imagination

Haunted by Christ

Modern Writers and the Struggle for Faith

By **Richard Harries**

SPCK, pp. 256, \$41.99

Longing for an Absent God

Faith and Doubt in Great American Fiction

By **Nick Ripatrazone**

Fortress, pp. 300, \$27.99

Heart of Darkness

A Guide to Reading and Reflecting

By **Joseph Conrad**

and **Karen Swallow Prior**

B&H, pp. 240, \$17.99

The Scandal of Holiness

Renewing Your Imagination in the Company of Literary Saints

By **Jessica Hooten Wilson**

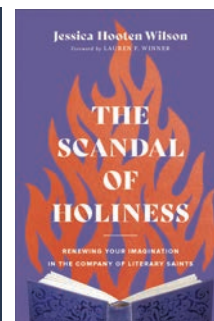
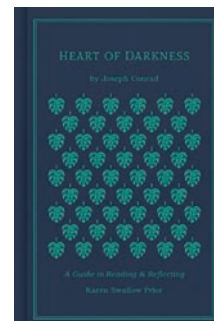
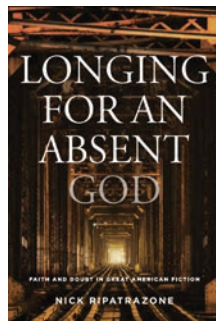
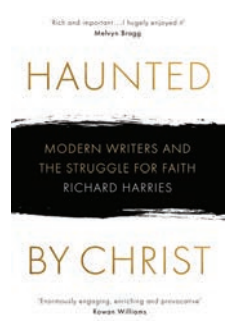
Brazos, pp. 240, \$24.99

By H.S. Cross

Picture a Venn diagram of writers, classicists, and Christians. Here Faith and Literature conversations happen. One conversation that has echoed across the past 10 years asks, *Where have all the Christian writers gone?* It tends to focus heavily on Flannery O'Connor and hold new literature in suspicion. Our culture has lost its religion, it says, and consequently literature has gone to seed.

While there is some truth in this perspective, it is incoherent to hold to it while also trying to create literature that considers matters of faith. Giving in to the pessimism behind it belies a lack of historical perspective and, essentially, a lack of faith in the living God moving through the world yesterday, today, and always.

A second conversation is undertaken in Richard Harries's *Haunted by Christ*. Harries is a former Bishop of Oxford and a British literary commentator who has written prolifically across his long career. This book considers notable writers since Dostoevsky



whose work has sometimes or often touched on themes of faith.

Its title is evocative, but it reads like the script of a BBC series taking a gentle leaf through some writers Harries loves. If you would like a chatty survey, Harries will provide it, but be prepared for lots of plot summary and the kind of extemporaneous quoting you might expect from a thespian reminiscing from his dressing room.

Be prepared also to field a lot of personal opinion spun as authority. Harries's insights are not earth-shattering, and to the extent that he's arguing anything, he seems to be against a shallow 20th-century understanding of these writers and for an appreciation of their spiritual engagement. In his chapters on Emily Dickinson and Gerard Manley Hopkins, he praises both poets for their "cheekiness" and "boldness" in railing against God; but his take, rather than make the poets seem edgy, instead betrays a tired view of faith, one in which tumultuous honesty toward God is somehow novel and transgressive.

Why not simply place Hopkins and Dickinson in the tradition of the psalms and discuss how they responded with before-their-time modern forms? Why is wrestling with existence and suffering necessarily a "struggle with faith"?

This conversation is familiar yet stale — because it is apologetic toward the culture, and because it assumes a position of atheism or agnosticism on the part of the educated reader. What it

does not assume is a hunger, even or especially inchoate, for something deeper, more real, more surprising, and more eternal than the chaff and noise of contemporary letters.

A third conversation is what Harries's subtitle promises but does not quite deliver: a discussion of writers and characters who frankly contend with religion. Nick Ripatrazone's *Longing for an Absent God* enters this conversation. Ripatrazone's focus is American Catholic fiction, whether its authors are sincere, ambivalent, or lapsed.

Ripatrazone steps straight into *Where have the great Catholic writers gone?* He answers: *They are here.* He wants to explore what it means to be a Catholic literary writer, what Catholic fiction is, and what it offers American letters that is unique. He argues that "Catholic storytelling, like the Catholic Mass, is a mixture of performance and symbolism — and the confidence that derives from a liturgy that finds God in all things."

In his journey from O'Connor to Phil Klay, he explores "the meaningful literary differences between lapsed and practicing Catholic writers." He believes that writing can be Catholic by virtue of an author's Catholicism, a belief rooted in the acknowledgment that Catholicism is both a faith and a culture — indeed, a worldview — and once a person has been born or received into it, there's no escaping it.

Regardless of Ripatrazone's roping off of Catholicism as a unique literary

perspective, his project offers a survey of 20th- and 21st-century novelists such as Graham Greene, Toni Morrison, Cormac McCarthy, Don DeLillo, and others whose Catholic faith shapes their storytelling, their aesthetic, and the longings within their work. The non-Catholic reader might be forgiven for wondering why Catholics' favorite subject seems so often to be Catholicism, but Ripatrazzone draws extensively from his subjects' fiction and expository writing to ground his argument in the thoughts of the authors; thus his project succeeds at its stated aims.

A fourth conversation seeks to reclaim classic literature for the Christian of today, particularly for the serious Christian who may believe that fiction is spiritually frivolous or a waste of time. B&H Publishing has released new editions of classic novels (*Heart of Darkness*, *Sense and Sensibility*, *Jane Eyre*, *Frankenstein*, *The Scarlet Letter*, *Tess of the d'Urbervilles*) edited and introduced by Karen Swallow Prior, research professor of English and Christianity and culture at Southeastern Baptist Theological Seminary.

Prior writes prolifically about English literature and Christianity, and her popular podcast *Jane and Jesus* geeks out with guests from different backgrounds and professions discussing the characters in *Pride and Prejudice*, their personal and moral challenges, and what Austen's novels can reveal about life and the pursuit of virtue.

The books in this series are beautifully designed and invite readers to tackle the classics and discover how spiritual reflection and literary enjoyment can go hand in hand. Prior's introductions provide basic background and interpretive framing. There are some helpful footnotes, and the chapter queries are academically grounded without being abstruse. If you want to read these novels and feel as though you are auditing Prior's literature course, these editions deliver.

Also reclaiming literature for the spiritually serious is Jessica Hooten Wilson's *The Scandal of Holiness*. Wilson's chapters comprise one side of a conversation about reading consciously as a Christian. She identifies

themes and lenses pertinent to the novels, which might be overlooked on first reading, and explores how the stories can shape our imaginations and thereby make us better people, more equipped for life with God.

Her introduction outlines thinking about the spiritual function of imagination through C.S. Lewis and others, and argues that if we are not cultivating our imaginations actively with good literature, then they are being cultivated passively by a degrading, idolatrous culture. In the body of the book, Wilson covers a variety of 20th-century novels grouped into themes that represent different approaches to sanctification.

"The Communion of Saints" treats Lewis's *That Hideous Strength* and the consequences of choosing communities based on untruth or on holiness. "Liberating Prophets" follows Wilson's musings on the urge to develop a "prophetic imagination" (to speak against wrong in the world) through the novels of Julia Alvarez and Zora Neale Hurston.

Each chapter contains personal and autobiographical reflection by Wilson, a discussion of one or more novels, and Wilson's philosophical or theological musings on a particular aspect of imagination. It would have been helpful to have chapter subtitles announcing the novels to be discussed, but in Wilson's analysis, the novels are secondary to a broader meditation on sanctification.

Wilson, and Lauren Winner in the foreword, frame this discussion in part for Christians who consider fiction inferior to theology or those who are wary of exposing themselves to the unedifying strains of modern culture. Wilson's project has merit in that it turns over some novels worth reading and suggests ways that engaging with them might in fact enhance the development of a reader's spiritual and human experience. Does she reflect on the artistic genius and unique accomplishments of these works? Not so much. Hers is essentially a self-improvement mission.

What are art and fiction for? Lewis, quoted in Wilson's introduction, describes his childhood attraction to the imaginative world of literature:

"Nearly all that I loved I believed to be imaginary; nearly all that I believed to be real I thought grim and meaningless" (*Surprised by Joy*).


Most everyone knows the experience of being enchanted by a novel and wanting to go inside the book or to *be* one of the characters. If a novel is worth its name, if it is genuinely inspired in the theological sense, then a reader will also find something *alive* in the story, something that escapes the novelist's control, the reader's control, the critic's control, indeed a trace of *Creator Spiritus*.

While reading to develop spiritual imagination is a worthy goal, it's important not to let it resemble a vitamin regimen. Want to work on your sensitivity to creation and invigorate your calling to care for it? Here is Walter Wangerin's *Book of the Dun Cow* in context with Tolkien and others. Want to wrestle with sin and become a saint? Here is *Kristen Lavransdatter*, about which Wilson is not wrong, even if her meditations somewhat defang what an epic literary masterpiece can do to you if you let it.

Which leads us to a fifth conversation, one particularly suited to the consideration of living authors: How do literary writers present, explore, and dramatize — to an audience they must assume is less religiously educated and formed than previous generations — the movements of God? How can literature re-enchance a culture starving for art that engages language in the service of beauty, truth, and humaneness?

Perhaps you love to read. Perhaps you wish you read as avidly as you once did. Perhaps you have a book group or you're thinking of forming one. What questions go to the heart of the matter? Is something important going on between the artist and our Creator and Redeemer, through the medium of literary art, with the mediation of the Holy Spirit? And does that thing have any bearing on readers, people of faith, lovers of literature — in short, on you?

H.S. Cross is a novelist (Grievous, 2019; Wilberforce, 2015), nonfiction writer, and English tutor of middle and high school students. She lives in Savannah.



Change a life
with a planned gift
to TLC.

BEQUESTS | RETIREMENT FUNDS | LIFE INSURANCE | LIFE INCOME GIFTS

TLC plugs me into relationships and dialogue with Anglicans from around the globe and just down the road. Listening to their voices helps me and my parish understand how we can seek and serve the kingdom of God together.

— The Rev. Dr. Kristine Blaess
St. Paul's Episcopal Church,
Murfreesboro, TN

The Living Church is an independent, entrepreneurial ministry that reaches round the globe to help transform the Episcopal Church and the Anglican Communion. Our endowment is invested with the Episcopal Church Foundation, a well-regarded nonprofit ministry. Their more than \$400 million program is managed by State Street Global Advisors, one of the largest managers of assets in the world.

Contact the Rev. Mark Michael, interim executive director, at mmichael@livingchurch.org to discuss your options.



THE
LIVING CHURCH

SERVING THE ONE BODY OF CHRIST

PEOPLE & PLACES

Appointments

The Rev. **Michael Barham** is director of student services and recruitment at Church Divinity School of the Pacific, Berkeley, Calif.

The Rev. **Kenli Barling** is parish priest of Christ Church, Newcastle, and St. Francis on the Prairie, Wright, and assistant priest at Good Shepherd, Sundance, Wyo.

The Rev. **William Boyles** is associate rector of St. Luke's, Mountain Brook, Ala.

The Rev. **Bill Bradley** is bridge priest at St. James, Groveland, Mass.

The Rev. **Jeremy Bradley** is curate of Calvary, Richmond, Texas.

The Rev. **Mandy Brady** is interim rector of St. Christopher's by-the-Sea, Key Biscayne, Fla.

The Rev. **Ann Bridgers** is interim priest at Transfiguration, Bat Cave, N.C.

The Rev. **Justin Briggie** is rector of Good Shepherd, Friendswood, Texas.

The Rev. **Isaiah Brokenleg** is long-term supply priest at Grace, Madison, and St. Mary's/Our Blessed Redeemer, Flandreau, S.D.

The Rev. Dr. **Ann J. Broomell** is interim rector of Calvary, Charleston, S.C.

The Rev. **Emily Rowell Brown** is associate rector at Christ Church, Tuscaloosa, Ala.

The Rev. **Matthew Buccheri** is rector of St. Edward the Martyr, New York.

The Rev. **Furman L. Buchanan** is priest in charge of Christ Church, Mt. Pleasant, S.C.

The Rev. **Lynn Bullard** is parish deacon at St. Matthew's, Madison, Ala.

The Rev. **Sarah Cowan** is priest associate at Holy Communion, Memphis, Tenn.

The Rev. **David Cox** is rector of St. Michael and All Angels, Mission, Kan.

The Rev. **Samuel Roth Cassidy Cripps** is curate of St. John's, Dallas.

The Rev. **Michelle S. Dayton** is superintending presbyter for St. Katherine's, Martin, and the Pine Ridge Mission (St. Michael's, Batesland; Advent, Calico; Mediator, Kyle; Holy Cross, Pine Ridge; St. Julia's, Porcupine; Christ Church, Red Shirt Table; Gethsemane, Wamblee), S.D.

The Rev. **Rebecca Debow** is interim rector of St. Andrew's, Birmingham, Ala.

The Rev. **Christopher Decatur** is interim priest in charge of Holy Comforter, Drexel Hill, Pa.

Ms. **Caroline Doyle** is the Diocese of Kentucky's interim director of youth and young adults.

The Rev. **Monique Ellison** is rector of Messiah and St. Matthias', Baltimore.

The Rev. **Philip Emanuel** is parish priest of Christ Church, Lancaster, S.C.

The Rev. **Jason Emerson** is rector of St. Patrick's, Dublin, Ohio.

The Rev. **Annie Etheredge** is priest in charge of Epiphany, New Iberia, La.

The Rev. **Paul Evans** is associate rector of Grace & Holy Trinity, Richmond, Va.

Canon **Jim Forsyth** is an honorary canon of the Diocese of California.

The Rev. Canon **Willis R. Foster** is the Diocese of Southern Virginia's canon for diversity.

The Rev. Canon **Tyrone Fowlkes** is canon for congregational life at Philadelphia Episcopal Cathedral.

The Rev. **David Frederickson** is priest in charge of Zion, Manchester Center, Vt.

The Rev. Canon **Ashley Freeman** is the Diocese of the Central Gulf Coast's canon to the ordinary and missionary for discernment.

The Rev. **Este Gardner** is priest in charge of St. Bartholomew's, White Plains, N.Y.

The Rev. Canon **Jay Gardner** is canon pastor of the Cathedral Church of the Advent, Birmingham, Ala.

The Rev. **Terry Goff** is parish deacon for Redeemer, Mobile, Ala.

The Rev. **C. Neal Goldsborough** is interim rector of Christ Church, Glen Allen, Va.

The Rev. **Viktorija Gotting** is associate rector of St. Christopher's, League City, Texas.

The Rev. **Giuliana M. Gray** is director of the Sewanee Ministry Collaborative at the University of the South's School of Theology.

The Rev. **Jennifer Grimelli** is assistant rector at St. Andrew's, Glenwood, Md.

The Rev. Dr. **Gretchen Grimshaw** is priest in charge of Trinity Church, Brooklyn, Conn.

The Rev. **Dan Gross** is rector of Grace, Kingston, Pa.

The Rev. **Sharon Hausman** is priest in residence at St. John's, Boonton, N.J.

The Rev. **Meredith Day Hearn** is rector of All Saints', Cincinnati.

The Rev. **Travis Helms** is assistant priest at St. John's, Jackson, Wyo.

The Rev. **Elizabeth Henry-McKeever** is priest in charge of St. Michael's, Little Rock, Ark.

The Rev. **Lane Hensley** is interim rector of St. Paul's, Milwaukee.

The Rev. **David Henson** is rector of St. James, Hendersonville, N.C.

The Rev. Canon Dr. **Miguel Hernandez** is the Anglican Diocese of El Salvador's canon for education.

The Rev. **Vicki Hesse** is vicar and co-director of Cathedral Ridge, Woodland Park, Colo.

The Rev. **Krista Heuett** is curate of All Saints, East Lansing, Mich.

The Rev. **Christopher Heying** is rector of St. James, La Grange, Texas.

The Rev. **Diane Hill** is priest in charge of St. James, Portsmouth, and St. Mark, Suffolk, Va.

The Rev. **Heather Hill** is rector of St. Paul's, Hudson, Wis.

The Rev. **Robert Hill** is rector of St. Peter's, Louisville, Ky.

The Rev. **Donna Hines** is rector of Glebe Church, Suffolk, Va.

The Rev. **Robyn Hinkle** is associate rector for mission and outreach at St. Michael and All Angels, Dallas.

The Rev. **Katie Hudak** is curate for the Big Bend Mission (St. James', Alpine; Santa Inez, Terlingua; Chapel of Sts. Mary and Joseph, Lajitas, Texas).

The Rev. **Nathan G. Huddleston** is associate rector of Christ Church, Georgetown, Washington, D.C.

The Rev. **Christy Huffman** is parish deacon at St. John's, Pensacola, Fla.

The Rev. **Nate Huffman** is chaplain at Naval Air Station, Pensacola, Fla.

The Rev. **Edward Hunt** is rector of Holy Trinity, Onancock, Va.

The Very Rev. **Sarah Frances Hurlbert** is dean of the Cathedral of All Souls, Asheville, N.C.

The Rev. **Michael Hurst** is senior associate rector at Redeemer, Sarasota, Fla.

The Rev. **Ian G. Hyde** is curate of Good Shepherd, Terrell, Texas.

The Rev. **Lilian Hyde** is interim rector of St. Andrew's, Pearland, Texas.

The Rev. **Donna Ialongo** is rector of St. Benedict's, Bolingbrook, Ill.

The Rev. **Carver Israel** is interim rector of St. Andrew & St. Monica, Philadelphia.

The Rev. **Gary Jackson** is rector of Grace, Port Orange, Fla.

The Rev. Canon **Shancia Jarrett** is canon for formation at the Cathedral of the Incarnation, Baltimore.

The Rev. Canon **David H. Johnson** is interim rector of St. Paul's, Magnolia Springs, Ala.

The Rev. **Kristian Kohler** is assistant rector for liturgy and congregational care at St. Anne's in-the-Fields, Lincoln, Mass.

The Rev. **Ellen Kohn-Perry** is priest in charge of St. Paul's, Chatham, N.J.

The Rev. **Mary J. Korte** is rector of Christ Church, Rolla, Mo.

The Rev. Dr. **Rhonda M. Lee** is interim rector of St. Luke's, Durham, N.C.

The Rev. **Joanna Leiserson** is interim rector of St. Anne's, West Chester, Ohio.

The Rev. **James Liberatore** is interim rector of St. Stephen's, Beaumont, Texas.

The Rev. **Mitchell Lindeman** is priest in charge of Ascension, Wakefield, R.I.

The Rev. Dr. **Janet Lombardo** is pastor of Good Shepherd Lutheran Church, Laconia, N.H.

The Rev. Canon **Cody Maynus** is priest in charge of All Saints', Northfield, Minn.

The Rev. **Valerie Mayo** is director of Beloved Community Initiatives at Seminary of the Southwest, Austin, Texas.

The Rev. **Meghan Mazur** is priest in charge of St. Philip's, Fort Payne, Ala.

The Rev. **Gavin McAdam** is curate of St. Mark's, Irving, Texas.

The Rev. **James McAdams** is rector of St. Francis of Assisi, Indian Springs, Ala.

The Rev. **Kathy McAdams** is priest in charge of Grace, North Attleboro, Mass.

The Rev. Canon **Ramelle McCall** is the Diocese of South Carolina's canon for leadership.

The Rev. **Leah McCullough** is co-director of Cathedral Ridge, Woodland Park, Colo.

The Rev. **Kendra McDonald** is associate rector for children, youth, and families at All Saints', Austin, Texas.

The Rev. **Gregory McIntyre** is rector of St. Patrick's, Mooresville, N.C.

The Rev. **Kathryn McKey-Dunar** is priest in charge of Trinity, Trumbull, Conn.

The Rev. **Andrew McLarty** is rector of Redeemer, Brookhaven, Miss.

The Rev. **Suzie McNiff** is parish deacon at

(Continued on next page)

(Continued from previous page)

Christ Church, Greenwich, Conn.

The Rev. **Andy McQuery** is rector of Christ Church, Oberlin, Ohio.

The Rev. **Nelson Mendoza** is priest in charge of Our Savior, New York.

The Rev. **Garrett Mettler** is priest in charge of St. Stephen's, Armonk, N.Y.

The Rev. **Anna Olson** is interim rector of Good Shepherd, Silver Spring, Md.

The Rev. **Mack Olson** is the Diocese of Northern California's missionary for church life.

The Rev. **Ally Perry** is rector of Trinity, Wetumpka, Ala.

The Rev. Canon **Stephen Pessah** is the Diocese of Florida's canon for the Apalachee Region.

The Rev. **Brian Petersen** is curate of St. Bartholomew's, Poway, Calif.

Ms. **Kate Riley** is the Diocese of Maryland's canon for youth.

The Rev. **Daniel D. Robayo** is vicar of St. Mary Magdalene, Manor, Texas.

The Rev. **Suzi Robertson** is rector of St. Stephen's, Seattle.

The Rev. **Sarah Robbins-Cole** is interim assistant for youth at St. Andrew's, Wellesley, Mass.

The Rev. Canon **Charles Robinson** is pastoral associate at Hickory Neck, Toano, Va.

The Rev. **Lawrence Robles** is parish priest of All Saints Christo Rey, Watsonville, Calif.

The Rev. **Christopher Rodgers** is priest in charge of St. James', Sonora, and St. Matthew's, San Andreas, Calif.

The Rev. **Beth Scriven** is interim rector of St. Luke's, Ypsilanti, Mich.

The Rev. **Marco Serrano** is shepherd of Free State Minster in the Diocese of Kansas.

The Rev. Dr. **Valorie Mulvey Sherer** is priest in charge of Emmanuel, Webster Groves, Saint Louis.

The Rev. **Shawn Sherrade** is vicar of St. John's, Abilene, Kan.

Ms. **Sarah Shipman** is executive director of Episcopal Migration Ministries.

The Rev. **Jay Sidebotham** is associate rector at St. James', New York.

The Rev. **John Deepak Sundara** is vicar for evangelism and worship at St. Martin's, Houston.

The Rev. **Naomi Sundara** is chaplain of St. Martin's Preschool, Houston.

The Rev. **Thomas Szczerba** is associate rector at St. David's, Radnor, Wayne, Pa.

The Rev. Dr. **Marcel Tabone** is priest in charge of St. Barnabas by-the-Bay, Villas, N.J.

The Rev. **Jennie Talley** is priest in charge of St. John's, Wilmot, and Trinity-St. Paul's, New Rochelle, N.Y.

The Rev. **Mike Tess** is priest in charge of St. Mark's, Beaver Dam, Wis.

The Rev. Canon **Calhoun Walpole** is parish priest at St. John's, Johns Island, S.C.

The Rev. Dr. **Jennifer Walters** is rector of All Saints', Peterborough, N.H.

The Rev. **Patrick Ward** is rector of Holy Spirit, Orleans, Mass.

The Rev. **Doug Wasinger** is rector of St. Mark's, Corpus Christi, Texas.

The Rev. **Nathan Webb** is curate of St. James

on the Lake, Kemp, Texas.

The Rev. Dr. **David J. Weidner** is interim priest in charge of St. Peter's, Jacksonville, Fla.

The Rev. **Jason Wells** is priest in charge of St. Matthew's, Goffstown, N.H.

The Rev. Dr. **Brian Wilbert** is interim rector of Grace, Sandusky, Ohio.

The Rev. **Rachel Wildman** is priest in charge of Trinity, Canton, and Trinity, Stoughton, Mass.

The Rev. **Dan Wilfrid** is transition bridge priest at St. John's, Walpole, N.H.

The Rev. **Susan Anslow Williams** is interim rector of St. George's, Milford, Mich.

The Rev. **Ryan Willis** is vicar of St. Peter's, Pittsburg, Kan.

The Rev. **Lee Winter** is rector of Christ Church, Bay Saint Louis, Miss.

The Rev. **Leah Wise** is curate of Grace, Houston.

The Rev. **George C. Wong** is priest in charge of St. John's, Kula, Hawaii.

The Rev. **Mike Woods** is vicar of St. Elizabeth's, Buda, Texas.

The Rev. Canon **Stuart Wright** is the Diocese of Maryland's canon for administration and transition ministry.

The Rev. **Ben Wyatt** is priest in charge of Holy Nativity, Indianapolis.

Dr. **Thea Mirabella Maeve Wyatt** is dean of the Iona School of the Diocese of Olympia.

The Rev. Canon **Raja B. Zabaneh** is rector of St. Paul's, Jacksonville, Fla.

The Very Rev. **James Zotalis** is dean of the Cathedral of Our Merciful Saviour, Faribault, Minn.

Ordinations

Priesthood

Albany: **Karla Parsons Banach** (priest in charge, St. Francis Mission, Albany), **Jonathan Paul Beck** (assisting priest, Cathedral of All Saints, Albany)

Arizona: **Erin Cox Oney** (assistant and chaplain, Ascension Church and School, Paradise Valley), **Shawn Rutledge** (vicar, St. Peter's, Casa Grande), **Craig Smith**, OP (interim vicar, Resurrection, Gilbert)

Missouri: **Margaret Barry Goldstein** (curate, Transfiguration, Lake St. Louis), **Joshua David Huber** (curate, Calvary, Columbia)

New York: **Stacey Marie Carpenter** (curate, Christ Church, Christiana Hundred, Wilmington, Del.), **Eliza Aryeequaye Davies** (priest associate, St. James the Less, Scarsdale), **Nicole Regina Hanley** (priest in charge, St. Andrew's, Walden, and St. Francis of Assisi, Montgomery), **Meredith Anne Marguerite Hawkins**, **Alexander Herasimischuk** (priest in charge, Zion, Wappingers Falls), **Molly Jane Layton** (associate rector, Calvary-St. George's, New York), **Mary Katharine McCarty** (curate, Christ's Church, Rye)

Newark: **Danielle D. Baker** (priest in charge, St. Paul's, Morris Plains), **George Dredden III** (priest in charge, Trinity and St. Philip's Cathedral, Newark)

Northern Indiana: **Amy Lepine Peterson** (assisting priest, St. Joseph's, Durham, N.C.)

Northwest Texas: **Ashley Taylor Colley** (curate, Holy Trinity, Midland)

Olympia: **James Ayuen** (parish priest, St. John's Sudanese, Tukwila), **Mary Bol** (parish priest, St. John's Sudanese, Tukwila), **Daren Chidester**, **Allen Hicks**, **Baudelina Paz**, **Linzi Stahlecker** (curate, St. Mark's Cathedral, Seattle), **Pam Tinsley** (assisting priest, St. Andrew's, Tacoma)

West Texas: **Matthew Robert Bloss** (deacon in charge, St. John Chrysostom, Delafield, Wis.)

Retirements

The Rev. **Michael Burg** as parish deacon at Grace, Sheboygan, Wis.

The Rev. **Enrique Cadena** as parish priest of San Pablo, Phoenix

The Rev. **Michael Carroll** as priest in charge of St. John's, Waterbury, Conn.

The Rev. **Peter Cheney** as rector of St. Ann's, Kennebunkport, Maine

The Rev. **Young Choi** as vicar of St. Francis Korean Church, McLean, Va.

The Rev. **Sue Cole** as rector of St. Luke's, Wilton, Maine

The Rev. **Phil Cooke** as vicar of St. Mary's, Ramona, Calif.

The Rev. **Kathleen Dorr** as priest in charge of St. Gabriel's, East Berlin, Conn.

The Rev. **Celia Ellery** as rector of Good Shepherd, San Angelo, Texas

The Rev. **Thomas Eoyang** as rector of Holy Comforter, Drexel Hill, Pa.

The Rev. **Alan Feltner** as priest in charge of St. Bartholomew's, Mio, Mich.

The Rev. **Marian Fortner** as interim rector of Christ Church, Bay St. Louis, Miss.

The Rev. **Tom Furrer** as priest in charge of Trinity, Wethersfield, Conn.

The Rev. **Keith Gentry** as rector St. Paul and St. Andrew, Kenbridge, Va.

The Rev. **Bob Gilman** as interim rector of St. Paul's, Petersburg, Va.

The Rev. **Connie Gilman** as associate rector of Trinity, Portsmouth, Va.

The Rev. **Mary Gregorius** as rector of St. John's, Pleasantville, N.Y.

The Rev. **Julian (Bunker) Hill** as parish priest of St. Thomas', Sturgis, S.D.

The Rev. **Beth Hixon** as rector of Epiphany, Royersford, Pa.

The Rev. **Geoffrey Hoare** as rector of St. Alban's, Washington, D.C.

The Rev. **Martie D.V. Johnson** as vicar of Holy Cross, The Rocks, Street, Md.

The Rev. **Marge Kiss** as parish deacon at St. Thomas of Canterbury, Greendale, Wis.

The Rev. **Eric LeBrocq Jr.** as rector of St. John's, Sealy, Texas.

The Rev. **Donald Lowery** as rector of Holy Innocents, Henderson, N.C.

The Rev. **David R. Lynch** as rector of Resurrection, Blue Springs, Mo.

The Rev. **Rich Martindale** as rector of St. Paul's, Henderson, Ky.

The Very Rev. **William McClure** as rector of Trinity, Alpena, Mich.

The Rev. **Kent McCall** as parish deacon at St. Paul's, Kansas City, Mo.

The Rev. **Helen McKee** as parish priest of Trinity, Gretna, Va.

The Rev. **Ciritta Park** as rector of Redeemer, Bethesda, Md.

The Rev. Canon Dr. **Francisco Pozo** as vicar of Christo Rey, Trenton, N.J.

The Rev. **Darrell Proffit** as interim rector of Holy Comforter, Spring, Texas

The Rev. **Wendy Rozene** as parish deacon of St. Anne's, Windham, Maine

The Rev. **Patrick Rudolph** as parish deacon of St. Paul's, Marinette, Wis.

Deaths

The Rev. **Carol Lee Cook**, who grew up in a "happily bohemian" family and once worked at Apple Inc., died November 17 at 73.

Born in Los Gatos, California, she was a graduate of Macalester College, San Francisco State University, and Church Divinity School of the Pacific. She was ordained deacon in 1990 and priest in 1991, and served parishes in the Diocese of California for all her ministry.

She was rector at St. Bartholomew's Church, Livermore, from 1991 to 2010 and an adjunct professor of religion at Las Positas College from 2002 to 2010. She then served as an associate priest at St. Clare's Church in Pleasanton.



The Rev. **Donald Lillpop**, who blended a love of music with his vocation as a priest, died September 23 at 84.

Born in Greenfield, Massachusetts, he was a graduate of the University of Massachusetts at Amherst and Berkley Divinity School at Yale. He also studied at the Leland Powers School of Radio, TV, and Theater in Boston.

Lillpop met his wife of 62 years, Joanne, through mutual friends while studying at Berkley Divinity School, and they married in 1960. He was ordained deacon and priest in 1959, and served at parishes in Connecticut, Florida, Massachusetts, and Vermont.

The Lillpops loved to sing in community choirs throughout their lives, and he often played piano at family gatherings and organ during church services.

Joanne Lillpop died in July. The Lillpops are survived by a daughter, three sons, seven grandchildren, and four great-grandchildren.

James H. Litton, a cofounder of the Anglican Association of Musicians who helped compile *The Hymnal* (1982) and edited the Episcopal Church's *Plainsong Psalter* (1988), died November 1 at 87.



Born in Charleston, West Virginia, he was a graduate of Mason College of Music and Fine Arts and Westminster Choir College, and did post-graduate studies at Canterbury Cathedral.

In his career of more than 60 years, he served at American Boychoir School; Washington National Cathedral; St. Bartholomew's Church, New York City; Trinity Church, Princeton, New Jersey; Christ Church Cathedral, Indianapolis; and Trinity Episcopal Church, Southport, Connecticut.

He was an assistant professor of organ and head of the church music department at Westminster Choir College and the C.F. Seabrook

Director of Music at Princeton Theological Seminary. He also served as visiting lecturer at Virginia Theological Seminary and Sewanee: The University of the South.

Both Litton and his wife of 54 years, Lou Ann, died from complications of Alzheimer's disease. He was her caregiver until she preceded him in death. The couple met each other in seventh grade, united by their love of music. They married after completing college in 1957.

He is survived by a sister, a daughter, three sons, and three grandchildren.

The Rev. **Richard M. Louis**, who emphasized compassion and inclusion in his ministry, died November 12 at 89.

Born in Brooklyn, New York, he was a graduate of Colgate University and Episcopal Theological School. He was ordained deacon and priest in 1959.

He served as a hospital chaplain at St. Luke's Hospital and Memorial Sloan Kettering Cancer Center in New York City, where he ministered to young patients and their parents. At St. Luke's, he met M. Kristan Bertelsen, and they married in 1965.

He served for the rest of his ministry in the Diocese of Newark. While he was rector of St. Mark's in Teaneck, New Jersey, the parish installed a stained-glass window that honors the spirit of unity. His longest tenure was at St. John's Memorial Church in Ramsey, from 1979 until his retirement in August 2000.

Fr. Louis and his wife lost both a son and a grandson to death. He is survived by his wife, a brother, a son, a granddaughter, and two grandsons.

Canon **Peter Ng**, a native of China who grew up in Hong Kong and devoted nearly three decades of his life to the Episcopal Church's work in Asia and the Pacific, died December 10 from cancer. He was 74.



Ng moved to the States in 1969 and worked for the church from 1989 until his retirement in 2017. He served three presiding bishops.

The Rev. David Copley, director of global partnerships and mission personnel, remembered Ng as "a mentor, spiritual guide and wise elder."

"Peter Ng was always more than the 'Partnership Officer for Asia and the Pacific,'" Copley told David Paulsen of Episcopal News Service. "He was always there as a support, giving gentle guidance and encouragement to those with whom he worked."

Ng helped the Episcopal Church in the Philippines move from a missionary district to an autonomous province of the Anglican Communion.

The Rev. Dr. **Harold V. Smith**, who taught singing for many years before becoming a priest, died November 2 at 87.

Born in Muncie, Indiana, he was a graduate of Ball State Teachers College, Ball State University, and Episcopal Theological Seminary in

Kentucky. In 1981 he earned a Doctor of Musical Arts degree from Ball State in vocal performance.

He taught music at public and private schools in Indiana, Kansas, and Kentucky. He also taught choral and vocal music at the College of Southern Idaho in Twin Falls, and directed the Darke County [Ohio] Oratorio Society and the Eastern Wyoming College Community Choir.

He was ordained deacon in 1988 and priest in 1989, and served churches in Indiana, Nebraska, and Wyoming before his retirement in 2008.

He worked as a news photographer for Muncie Newspapers and was in charge of the darkroom at Warner Gear and the *Richmond Register* in Kentucky.

He was preceded in death by his first wife, Barbara J. Lundy Smith. He is survived by his wife of 46 years, Christine Moore Smith; a daughter; and a son.

The Rev. **John R.K. Stieper**, SSC, who was rector of the Church of St. Columba in Hanover Park, Illinois, for more than three decades, died October 24 at 87.

Born in Chicago, he was a graduate of DePauw University and Yale University. He also did graduate study at the University of Montpellier (France) and the University of Oxford. He was ordained deacon in 1961 and priest in 1962.

During his years at St. Columba (1964-2000), he raised funds, oversaw construction of church and school buildings, and provided spiritual leadership. He also taught at Seabury-Western Theological School and was administrative director of St. Leonard's House in Chicago.

He is survived by two sisters, two sons, and two grandsons.

The Rev. **Harry Arthur Woggon**, a specialist in intentional interim ministry, died November 26 at 85.

Born in New York City, he was a graduate of Hamilton College, the University of Oregon, and General Theological Seminary. He was ordained deacon in 1963 and priest in 1964. He served as a priest and school chaplain in Iowa, Maryland, New York, North Carolina, South Carolina, and Virginia.

He also worked as an administrator, counselor, and therapist for the mental health system of North Carolina. In his focus on intentional interim ministry, he helped parishes experiencing difficult transitions. He wrote three books: *Transfigured into Wholeness*, *Gratitude's Attitude: A Pioneer's Pilgrimage*, and a collection of poetry, *Journey to the Center*.

He is survived by his wife of 63 years, Genelda Kepley Woggon, a son, three daughters, and 10 grandchildren. One of his daughters, the Rev. Karla Woggon, is rector of Church of the Ascension in Hickory, North Carolina.



SUNDAY'S READINGS

1 Epiphany: The Baptism of Our Lord, January 8
Isa. 42:1-9 • Ps. 29 • Acts 10:34-43
Matt. 3:13-17

Public, Private, Noise, and Silence

Jesus “came from Galilee to John at the Jordan, to be baptized by him” (Matt. 3:13). John objects, saying, “I need to be baptized by you” (Matt. 3:14). We may, although for different reasons, share John’s objection. John would have preferred to be baptized by Jesus because he recognized Jesus as “one who is mightier than I.” We may object by asking why the one who “knew no sin” undergoes a baptism for the forgiveness of sins. Jesus says, “Let it be so now; for *it is proper* for us in this way to fulfill all righteousness” (Matt. 3:15). “It is proper” suggests that this is the right time for Jesus to declare his absolute identification with sinners. In the words of St. Paul, “For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God” (2 Cor. 5:21).

Jesus became what we are so that we might become what he is. It is precisely in Jesus’ abasement, his coming down to us, his assuming our nature, that we stand where Jesus is, so that everything said of Jesus is said of us. “And when Jesus had been baptized, just as he came up from the water, suddenly the heavens were opened to him and he saw the Spirit of God descending like a dove and alighting on him. And a voice from heaven said, ‘This is my Son, the Beloved, with whom I am well pleased’” (Matt. 3:16-17). Strikingly, there is something deeply private and public in this revelation. It seems the heavens are opened only “to him” and he alone “saw the Spirit of God descending like a dove,” and yet the voice from heaven makes this public announcement.

Like Jesus, we are the public revelation of the sons and daughters of God. Christ alive in us casts a light so that we “shine like stars in the world” (Phil. 2:15). We bear in our bodies and souls evidence of God’s public pronouncement.

And yet to each disciple there is a secret opening to heaven, a secret descent of the Spirit, a gift hidden in mystery, real and unspeakable. There is, in a sense, a gift of the Spirit we cannot share.

Jesus sends us out into the world as his shining sons and daughters. Within, we carry our secret treasure. Now, we see the same world, but we see it differently. We see God in all his redeeming work. We listen, and the world sounds forth anew. The noise of nature becomes the voice of God. The Lord is upon the waters, upon the mighty waters. The Lord thunders with a powerful voice; the Lord breaks the cedars, makes Lebanon skip like a calf, splits the flames of fire, shakes the wilderness, and strips the forest bare. The world cries out, “Glory!” (Ps. 29:3-9). God is loud and powerful.

We also see and sense contrasting quietness, gentleness, and nonviolence that have come into the world. “He will not cry or lift up his voice, or make it heard in the street; a bruised reed he will not break, and a dimly burning wick he will not quench; he will faithfully bring forth justice” (Isa. 42:2-3). The gentleness of Jesus is a call to live honorably and quietly in the obscure exercise of one’s daily tasks.

The sons and daughters of God go forth, bearing a light more brilliant than the noonday sun. Together, they are Christ’s body. As individual members, they are secret temples. They see and hear God everywhere, the God of wondrous noise and of piercing quiet.

LOOK IT UP: This week’s collect

THINK ABOUT IT: Baptized into his name, that is, into his *life*

2 Epiphany, January 15

Isa. 49:1-7 • Ps. 40:1-12 • 1 Cor. 1:1-9
John 1:29-42

Night

In union with Christ, we are bold to say, “Our Father who art in heaven.” We say these words as the adopted sons and daughters of God in whom Christ dwells. Christ himself prays in us to

the Father. Our prayer is first his, and so we pray confidently and boldly, knowing that all our prayers, sanctified by the Spirit, enter the courts of heaven and find their rest in the beating heart of the Father. “God, who searches the heart, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God” (Rom. 8:27). In such prayer, nothing “will be able to separate us from the love of God in Christ Jesus our Lord” (Rom. 8:39). The searched heart knows Christ and is known by him.

God is not divided; thus, where God is, he is wholly. In this sense, we already have all that God is. God is the unending source of our confidence and the wellspring of prayer. However, our capacity to experience and appropriate the fullness of the divine life is limited both by our human condition and moral state. Confidence, then, must be augmented by profound humility. Like John the Baptist, we may say, “Here is the Lamb of God who takes away the sin of the world! ... After me comes a man who ranks ahead of me because he was before me. I saw the Spirit descending from heaven like a dove, and it remained on him. ... I myself have seen and have testified that this is the Son of God” (John 1:29-30, 32, 34). Amid these affirmations, John says twice, “I myself did not know him” (John 1:31, 33).

The way of knowing is the way of unknowing. There is always more of God to experience, to know, to love, to serve, and to adore. “How wonderful, and *beyond our knowing*, O God, is your mercy and loving-kindness to us, that to redeem a slave, you gave a Son” (Exultet, Easter Vigil). “O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways” (Rom. 11:33). Our knowledge of God is true, and our prayer to him efficacious. Yet we have not attained to the fullness of God. Thus, our lives are marked by confidence and humility, boldness and deep silence before the mystery of God. We are summoned to a “high cliff,” a summit beyond all creation.

The psalmist gives us words: “He lifted me up from the desolate pit, out

of the miry bog, and set my feet upon a rock, making my steps secure. He put a new song in my mouth, a song of praise to our God. Many will see and fear, and put their trust in the LORD” (Ps. 40:2-3). “You have multiplied, O Lord my God, your wondrous deeds and your thoughts towards us; none can compare with you. Were I to proclaim and tell of them, they would be more than can be counted” (Ps. 40:5-6). Entering more deeply into the divine darkness, God will “strengthen [us] to the end;” where he is all in all (1 Cor. 1:8).

Go forth in God, confident but free of all arrogance. Be faithful in many small steps to the high cliff of divine contemplation. Humility is the sure way of ascent.

LOOK IT UP: 1 Corinthians 1:4

THINK ABOUT IT: “For in every way we have been enriched in him, in speech and knowledge of every kind. . . so that you are not lacking in any spiritual gift” (1 Cor. 1:5, 7). And yet we proceed in humility, because the riches of God are inscrutable, the knowledge of God beyond all knowing.

3 Epiphany, January 22

Isa. 9:1-4 • Ps. 27:1, 5-13 • 1 Cor. 1:10-18
Matt. 4:12-23

True Light

An Old Testament prophecy finds its fulfillment. Isaiah speaks on behalf of God, saying, “In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time he will make glorious the way of the sea, the land beyond the Jordan, Galilee of the Gentiles. The people who walked in darkness have seen a great light; those who lived in the land of deep darkness — on them light has shined” (9:1-2).

The lands mentioned, Zebulun and Naphtali, were annexed by the Assyrians in the mid-eighth century B.C., making them Gentile territory, a condition the prophet calls “gloom” and “anguish” and “deep darkness.” It is indeed a bitter thing to have one’s freedom and identity stolen, a home-

land conquered. This very same bitterness was deeply felt in the time of Jesus as the Jewish people suffered under Roman occupation.

Moreover, on a personal level, it should be mentioned that it is virtually impossible for anyone to live this life without moments or even seasons of gloom and despair, anguish, and tears. Again and again, we cry out for help, for light, for strength, and liberation. “The LORD is my light and my salvation; whom then shall I fear? The LORD is the strength of my life; of whom then shall I be afraid?” (Ps. 27:1)

Jesus steps onto the world’s stage, fulfilling the old prophecy. “Now when Jesus heard that John had been arrested, he withdrew to Galilee. He left Nazareth and made his home in Capernaum by the sea, in the territory of Zebulun and Naphtali, so that what had been spoken through the prophet Isaiah might be fulfilled: ‘Land of Zebulun, land of Naphtali, on the road by the sea, across the Jordan, Galilee of the Gentiles—the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned’ (Matt. 4:12-16). Jesus launches his ministry in Gentile territory, indicating that his ministry shines as a light to both Jews and Gentiles and is, therefore, universal in scope.

We may tease out the meaning of Christ as “Light to the Nations” by listening closely to one of our old friends, Pope Leo the Great.

“Taught then, dearly beloved, by these mysteries of Divine Grace, let us with reasonable joy celebrate the day of our first-fruits and the commencement of the nations’ calling: ‘giving thanks’ to the merciful God ‘who made us worthy,’ as the Apostle says, ‘to be partakers of the lot of the saints in light: who delivered us from the power of darkness and translated us into the kingdom of the Son of his love’; since as Isaiah prophesied, ‘the people of the nations that sat in darkness, have seen a great light, and those who dwelt in the land of the shadow of death, upon them the light has shined’” (“On the Feast of the Epiphany,” sermon iii).

Standing in the presence of this light, we ourselves become lights in the

world. Again, Pope Leo guides us. “While [a disciple] himself keeps the brightness of a holy life, he points to many the way to the Lord like a star. In which regard, dearly beloved, ye ought all to help one another in turn, that in the kingdom of God, which is reached by right faith and good works, ye may shine at [children] of light.”

He is the light, and we are his luminaries in the world.

LOOK IT UP: The collect of the week

THINK ABOUT IT: The glory of the Lord is often the light of the Lord!

4 Epiphany, January 29

Micah 6:1-8 • Ps. 15 • 1 Cor. 1:18-31
Matt. 5:1-12

What the Lord Requires

The Old Testament prophets tell us again and again that social and economic injustice is an affront to human dignity and a denial of the sovereign claim God makes upon our lives. Listen to the prophet Micah speaking for God: “O my people, what have I done to you? In what have I wearied you? Answer me! For I brought you up from the land of Egypt, and redeemed you from the house of slavery; and I sent before you Moses, and Aaron, and Miriam” (6:3-4). God’s people may, to their detriment, forget the mighty works of God in ages past and so come to believe that God is no longer living and true, no longer the one who “governs all things both in heaven and on earth” (collect).

Seemingly untethered from the source of all being and the transcendent ground of moral purpose, human beings easily fall into the most depraved behavior, subjecting one another to vile abuse. The prophet Micah could see the poor exploited everywhere he turned. Speaking out, he gave the world one of its great religious lines: “[W]hat does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God?” (6:8). In these words of the prophet, we have our social and moral

(Continued on next page)

EDITORIAL

Editor & Interim Exec. Director The Rev. Mark Michael

Managing Editor John E. Schuessler

Associate Editor Kirk Petersen

**Associate Editor & Director
of the Living Church Institute** Amber Noel

Associate Editor Douglas LeBlanc

Assistant Editor Bonnie N. Scott

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

Editor at Large Dr. Christopher Wells

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

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

Kathleen Alexander, Potomac, Md.

The Rev. Kristine Blaess, Murfreesboro, Tenn.

Richard Clements, Oklahoma City, Okla.

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

Canon Carrie Boren Headington, Dallas

The Rev. Dr. Justin Holcomb, Orlando

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

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 12 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: \$65 for one year; \$115 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
4-6 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.

© 2023 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)

obligation to one another laid bare.

Although this work will never be completed in this life, God requires that we make an effort. God asks us to cooperate with everyone of goodwill to conform this earthly kingdom to the unimpeded will of God in the kingdom of heaven. We can and should do this work, however we may, in the sphere of our influence. Of course, it will not always be clear what justice and kindness and humility require, but often enough, it is perfectly clear. Assessing one's moral duty demands an unflinching honesty. We might ask, "What does this moment ask of me?"

Psalm 15 reads like a meditation on the prophet Micah. Justice, kindness, and humility look like this: "Lord, who may dwell in our tabernacle? Who may abide upon your holy hill? Whoever leads a blameless life and does what is right, who speaks the truth from his heart. There is no guile upon his tongue; he does no evil to his friend; he does not heap contempt upon his neighbor. In his sight the wicked is rejected, but he honors those who fear the LORD. He has sworn to do no wrong and does not take back his word. He does not give his money in hope of gain, nor does he take a bribe against the innocent. Whoever does these things will not be overthrown" (Ps. 15).

We have perhaps said too often in church that faith, and not works, is the means by which we receive the gift of salvation. The truth is, faith without works is dead, and we know this quite well. We are summoned to work out our own salvation in fear and trembling. Do we not ask God to help us "do all such good works as thou hast prepared for us to walk in" (BCP, p. 339)?

There is work to do, good work, and noble work. What can you do to make the small corner of your life more just and more kind? Be honest. Humble yourself, and walk before your God, knowing that you will stand before the great judgment seat of Christ.

LOOK IT UP: Matthew 5:6-7

THINK ABOUT IT: Hunger and thirst for justice. Be merciful. Humble yourself in the presence of the One who is.

5 Epiphany, February 5

Isa. 58:1-9a (9b-12) • Ps. 112:1-9 (10)

1 Cor. 2:1-12 (13-16) • Matt. 5:13-20

A True Interpretation

Jesus comes not to abolish the law but to fulfill it. This requires, he suggests, observance even of the smallest details — "not one letter, not one stroke of a letter, will pass from the law until all is accomplished" (Matt. 5:18). Jesus is not commending a slavish literalism, but insists that the authority of Scripture is subordinate to his authority: "You have heard it said to those of ancient times ... *But I say to you*" (Matt. 5:21-22).

Jesus is the interpretive-exegetical key to the Old Testament. Indeed, he is the interpretive key that opens the Father's heart. "No one has ever seen God. It is God the only Son, who is close to the Father's heart, who has made him known" (John 1:18). Speaking to Philip, Jesus says, "Whoever has seen me has seen the Father" (John 14:9). Jesus is Lord over Scripture. And he is the way to the Father. We are dealing here with a sublime and elevated view of Jesus, the One who was in the beginning with God and is God. In the words of a well-known New Testament hymn and confession: "God has highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11).

Turning us toward Scripture, Jesus directs us to an "exceeding righteousness," an observance deeper than the mere letter. Jesus would have us read Scripture so that our lives become "salt" to the earth. As salt, our lives are holy and purified; they give a savory taste, like a condiment of joy, to this sinful and broken world. Our lives are light. "Let your light shine before others, so that they may see your good works and give glory to your Father in heaven" (Matt. 5:16). The fulfillment of Scripture in our lives is the whole world giving glory to our Father in heaven!

We have, by the indwelling of the Spirit, the very mind of Christ. The prophet Isaiah mentions a particular observance: fasting. Outwardly, fasting

is often accompanied by public displays of “humility,” bowing the head, and the wearing of sackcloth and ashes. Inwardly, however, fasting and any other public religious observance may be spoiled by wrong motives and a corrupt heart. “Look,” says the prophet, “you serve your own interests on your fast day, and oppress all your workers. Look, you fast only to quarrel and fight and to strike with a wicked fist” (Isa. 58:3-4).

Fasting is a form of abstinence intended, in part, to deepen human empathy. When you feel your need, the needs of the world come into sharper focus. The prophet tells us about a true fast: “Is not this the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover them, and not to hide yourself from your kin?” (Isa. 58:6-7). “If you remove the yoke from among you, the pointing of the finger, the speaking of evil, if you offer your food to the hungry and satisfy the needs of the afflicted, then your light shall rise in the darkness and your gloom be like the noonday” (Isa. 58:9-10).

True fasting is a life of compassion. A true interpretation of Scripture unfolds in merciful lives that bring salt to the earth and cast light upon the nations.

LOOK IT UP: Psalm 112:4-6

THINK ABOUT IT: The observant are merciful and full of compassion.

6 Epiphany, February 12

Deut. 30:15-20 or Sir. 15:15-20 • Ps.

119:1-8 • 1 Cor. 3:1-9 • Matt. 5:21-37

Deed and Disposition

St. Paul’s opening salutation to the Church in Corinth is both sincere and provocative. He is genuinely grateful for the gifts of the Spirit they have received and, for that very reason, troubled by evidence those gifts have been abused.

He says, “I give thanks to my God always for you because of the grace of

Paul reminds the
Corinthians that every
servant of God is assigned
by the Lord and directs
the community toward
God, that is, unity
in Christ, rather than
quarreling.

God that has been given to you in Christ Jesus, for in every way you have been enriched in him, in speech and knowledge of every kind — just as the testimony of Christ has been strengthened among you — so that you are not lacking in any spiritual gift as you wait for the revealing of our Lord Jesus Christ. He will strengthen you to the end, so that you may be blameless on the day of our Lord Jesus Christ. God is faithful; by him you were called into the fellowship of his Son, Jesus Christ our Lord” (1 Cor. 1:4-9).

Though richly blessed, the Corinthians must be strengthened to the end, remaining blameless unto the day of our Lord Jesus Christ, preserving the fellowship of his Son. In other words, spiritual gifts do not themselves guarantee a healthy Christian community. Paul begins his criticism: “For as long as there is jealousy and quarreling among you, are you not of the flesh, and behaving according to human inclinations? For when one says, ‘I belong to Paul,’ and another, ‘I belong to Apollos,’ are you not merely human?” (1 Cor. 3:3-4).

He then reminds them that every servant of God is assigned by the Lord and directs the community toward God, that is, unity in Christ, rather than quar-

reling. “What then is Apollo? What is Paul? Servants through whom you came to believe, as the Lord assigned to each. I planted, Apollos watered, but God gave the growth” (1 Cor. 3:5-6). St. Paul is profoundly concerned that the community has fractured because of a specific action and its accompanying disposition. There is outward quarreling and inner jealousy. Indeed, a Christian community may, in this way, violate its vocation as “God’s field, God’s building” (1 Cor. 3:9).

A similar concern about action and inner motive occurs in a discourse of Jesus. “You have heard that it was said to those of ancient times, ‘You shall not murder’; and ‘whoever murders shall be liable to judgment.’ But I say to you that if you are angry with a brother or sister, you will be liable to the judgment, and if you insult a brother or sister, you will be liable to the council; and if you say, ‘You fool,’ you will be liable to the gehenna/hell of fire” (Matt. 5:21-22).

Murder destroys a human relationship, but so do insults and offensive speech, and the nursing of rage. Adultery is a sin, but it would never occur if not preceded by sustained attention, that is, “a view to desire her” (Matt. 5:28; my literal trans.). The words about an eye or hand that scandalize the body underscore the need to subject the ecclesial body to discipline in order to preserve the common good. The teaching on divorce is concerned with subsequent harm to the man or woman.

In sum, Jesus is promoting a community in which there is an equal concern for maintaining right actions and good intentions that promote the common good. To that end, Jesus wants his disciples to restore any breach in fellowship. “[B]e reconciled to your brother or sister, and then come and offer your gift” (Matt. 5:24).

Deeds matter, and so do inner dispositions. Be careful until the day of our Lord Jesus Christ. Seek peace and pursue it.

LOOK IT UP: The Collect for Purity

THINK ABOUT IT: Cleanse the thoughts of our hearts.



THE LIVING CHURCH PARTNERS

SPONSORS

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

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

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

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

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

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

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

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

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

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

Harrod's Creek, Kentucky
**ST. FRANCIS IN THE FIELDS
EPISCOPAL CHURCH**
6710 Wolf Pen Branch Rd.
502.228.1176
stfrancisinthefields.org

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

New Orleans, Louisiana
DIOCESE OF LOUISIANA
1623 Seventh St.
504.895.6634
edola.org

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

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

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

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

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

New York, New York
**THE CHURCH OF SAINT MARY
THE VIRGIN**
145 West 46th St.
212.869.5830
stmvirgin.org

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

GUARANTORS

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

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

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

Washington, D.C.
**WASHINGTON NATIONAL
CATHEDRAL**
3101 Wisconsin Ave. N.W.
202.537.6222
cathedral.org

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

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

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

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

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

Venice, Florida
ST. MARK'S EPISCOPAL CHURCH
513 Nassau St. S
941.488.7714
stmarksvenice.com

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

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

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

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

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

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

Shreveport, Louisiana
**ST. MARK'S EPISCOPAL
CATHEDRAL**
908 Rutherford Street
318.221.3360
stmarkscathedral.net

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ASSOCIATES

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

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

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

Jacksonville, Florida
**EPISCOPAL CHURCH OF
OUR SAVIOUR**
12236 Mandarin Rd.
904.268.9457
oursaviourjax.org

Jacksonville, Florida
SAN JOSE EPISCOPAL CHURCH
7423 San Jose Blvd.
904.733.0352
sjeds.org

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

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

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

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

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

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

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

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

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

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

Minnetonka Beach, Minnesota
**ST. MARTIN'S BY THE LAKE
EPISCOPAL CHURCH**
2801 Westwood Road
952.446.6115
smartinsbythelake.org

St. Paul, Minnesota
MESSIAH EPISCOPAL CHURCH
1631 Ford Pkwy.
651.698.2590
messiahepiscopal.org

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

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

Somerville, New Jersey
ST. JOHN'S CHURCH
158 W. High St.
908.722.1250
stjohnsomerville.org

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

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

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

Millbrook, New York
ST. PETER'S CHURCH, LITHGOW
696 Deep Hollow Rd.
845.745.8160
stpeterslithgow.org

New York, New York
MOCKINGBIRD MINISTRIES
561.414.3563
mbird.com

St. Alban's, New York
**EPISCOPAL CHURCH OF ST. ALBAN
THE MARTYR**
116-42 Farmers Blvd.
718.528.1891
stalbanepiscopalqueens.org

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

Raleigh, North Carolina
ST. MICHAEL'S CHURCH
1520 Canterbury Rd.
919.782.0731
holymichael.org

Winston-Salem, North Carolina
**ST. TIMOTHY'S EPISCOPAL
CHURCH**
2575 Parkway Dr.
336.765.0294
sttimothysws.org

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

Oklahoma City, Oklahoma
**ACADEMY OF CLASSICAL
CHRISTIAN STUDIES**
405.478.2077
theacademyokc.org

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

Tulsa, Oklahoma
**SAINT JOHN'S EPISCOPAL
CHURCH**
4200 S. Atlanta Pl.
918.742.7381
stjohnstulsa.org

Philadelphia, Pennsylvania
**PHILADELPHIA EPISCOPAL
CATHEDRAL**
23 S. 38th St.
215.386.0234
philadelphiacathedral.org

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

Providence, Rhode Island
**SAINT STEPHEN'S EPISCOPAL
CHURCH**
114 George St.
401.421.6702
sstephens.org

Hendersonville, Tennessee
ST. JOSEPH OF ARIMATHEA
103 Country Club Dr.
615.824.2910
stjosephofarimathea.org

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

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

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

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

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

Prosper, Texas
ST. PAUL'S EPISCOPAL CHURCH
420 South Coit Rd.
716.495.2333
stpaulsprosper.org

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

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

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

To become a TLC Partner, please contact the Rev. Mark Michael, mmichael@livingchurch.org or (607) 544-4300.

“Buzard Organs Sing and Help Us Sing.”

Just as you want your choirs to sing to their full potential, we voice every pipe to sing its “sweetest song.” Every pipe is voiced to maximize its musical potential, so that it blends and balances with all the other pipes, creating sound that envelops the room and supports singing. As our Opus 45 clients observed, “Buzard Organs sing, and help us sing.”

