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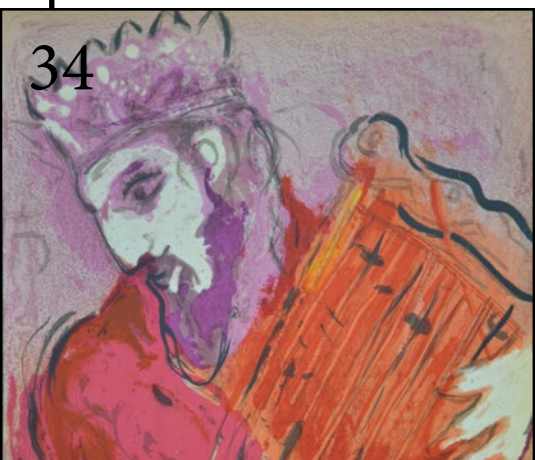
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### ON THE COVER

"In my situation there are so many German cockroaches. They're so gangster, I feel like I pay rent to the cockroaches, right?" —Lolo, a friend of homeless people in Victoria Park, Halifax, Nova Scotia. (See "Homeless in Halifax," p.16)



14



34



Oren Rozen/Wikimedia Commons

Posters in Tel Aviv call for the return of Israeli hostages taken to Gaza.

NEWS | November 26, 2023

# Bishops Decry Attacks on Israel, Subsequent War

By Douglas LeBlanc

**H**amas terrorists from the Gaza Strip attacked Israeli civilians on the morning of October 7, killing more than 1,400, wounding more than 2,000, and kidnapping more than 200. Hamas said that by October 23, 3,547 were killed in Israeli airstrikes.

The attacks by Hamas, the subsequent airstrikes by Israel, a terrorist missile shot at Israel that fell in a courtyard at Al Ahli Arab Hospital, and a likely ground invasion by Israel Defense Forces all prompted public remarks by bishops and other clergy. Most of the statements condemned the attacks of October 7, while also

expressing their hope that Israel and Hamas might curtail the war that has followed those attacks.

“The evil and heinous terror attacks by Hamas on people in Israel were crimes against God and humanity,” the Archbishop of Canterbury said October 18. “Israel has a legitimate right and duty to defend itself, and to pursue a proportionate and discriminate response to establish its security. The rules of war are there to safeguard civilians and the value of every human life. They must be upheld to the highest degree possible amidst the chaos of conflict; otherwise the cycle of violence will continue for generations to come.”

President Joe Biden has pledged sup-

port for Israel, while he arranged for humanitarian aid to be delivered into the Gaza Strip.

In a statement issued October 17, Presiding Bishop Michael B. Curry focused largely on a call to prayer.

“Right now, I ask you to pray fervently for the birthplace of the Abrahamic faiths and for all its people. Pray for those who have been hurt, harmed, or killed — regardless of who they are or who did it.

“Pray also for the leaders and people of the entire region, that they will remember God’s mercy, and that they will find the way to a just peace where all may live in safety and security as God intends.”

## Presiding Officers Urge Respect on Executive Council

By Kirk Petersen

Tensions between the staff and elected leadership of the Episcopal Church have flared to an extent that the church's presiding officers sent a letter admonishing the Executive Council to treat church employees with more respect.

One senior professional who declined to be identified told TLC the perceived hostility from council members has been severe enough to prompt discussions among some longtime employees about whether they want to continue working for the church.

The letter and underlying conflict were the subject of two private discussions at the subsequent Executive Council meeting, which was held online October 24-27. There was very little acknowledgment of the letter in public discussion.

The "foundational teaching of our faith calls us to treat each other with respect, assume positive intent of one another, and be responsible for our own impact," said the letter, signed by Presiding Bishop Michael B. Curry and President of the House of Deputies Julia Ayala Harris.

The letter urges council members to take several Safe Church courses, including those on bullying, power and relationships, and healthy boundaries.

"We are called to debate. Let's discuss vigorously and openly in session. But, let's remember to challenge ideas, not individuals, and always assume the best and respect one another's dignity," the letter said.

"Let us open our ears to hear and, if we have something to say that will impact Executive Council, let us bring it to Executive Council first, not in the press or on social media." That admonition seems to have been taken to heart. More than a dozen council members and staff declined to discuss the letter with TLC. Curry and Ayala Harris declined to answer written questions.

After the October Executive Coun-

cil meeting, the Rt. Rev. Scott Hayashi, the retired Bishop of Utah, said that in the past "there has been some very, very pointed questioning of staff" by members of Executive Council, to the extent that "I think if I were on staff, I would be wondering about what's going on." He noted that Executive Council can make budget decisions that affect staff.

The September 11 reminder of religious and social norms comes at a time of substantial unease for the church's

senior leadership. Curry has been in and out of the hospital for months, and spent time in intensive care after surgical removal of an adrenal gland and benign mass. Executive Council's meeting was moved online to accommodate his participation.

In the first substantive meeting of the new council in December 2022, new members briefly derailed appointment of a longtime council member to the position of chief operating officer, citing diversity concerns.

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Dr. Sultan Al Jaber, president-designate of COP28, met with Pope Francis on October 11.

## Papal Exhortation Seeks Action on Climate Change

By Emilie Teresa Smith

October 4 is the feast day of Pope Francis' namesake, and on that date the pope released *Laudate Deum*. Like its sister document, the encyclical *Laudato Si'*, released on the same date in 2015, this papal exhortation lands right in the fight to address the complexity of climate change.

In *Laudate Deum*, Francis is unsparing in his criticism of the greed and short-sightedness he believes are driving the crisis.

Dr. Andrew Thompson, director of the Center for Religion and Environment at the University of the South's School of Theology, says the pope is "clearly affirming the scientific consensus around climate change. For that to come from such a prominent religious leader is really significant."

"Pope Francis's identification of the 'technocratic paradigm' has been one of the major hallmarks of his pontificate," said Dr. Lucas Briola, assistant professor of theology at Saint Vincent College in Pennsylvania. "It names quite well the deeper cultural crisis that afflicts our common home, harm-

ing both human and natural ecologies alike."

Thompson concurs: "I do think his critique of the 'technocratic paradigm' is an apt diagnosis of the spiritual and ethical blindness that underlies the climate crisis, and his turn to indigenous peoples as an example of a 'healthy ecology' seems helpful." A more thorough exchange with Indigenous concepts of the interconnection of all creation, mentioned in *Laudate Deum*, can be found in a more complete form, Briola said, in an earlier papal exhortation, *Querida Amazonia*, delivered after the 2019 Synod on the Amazon.

"The most powerful tool this document can offer is the radical examination of conscience it affords," Briola said. "The theme of praise bookends *Laudate Deum*. The most fundamental question of *Laudate Deum* is: What do we praise? What do I put my hopes in? What structures our collective lives in a definitive way? What ultimately shapes our economy, politics, and culture? To answer that question in any way other than God is to doom ourselves and our common home."

## England's Bishops Commend Rites for Same-sex Blessings

By Mark Michael

The Church of England's bishops announced October 9 that they will commend prayers for blessing same-sex unions for clergy to use in their parishes. Canonical authorization by General Synod of stand-alone blessing services will be delayed until at least 2025.

Twelve conservative bishops issued a dissenting statement four days later, alleging that the plan fails "to safeguard the pastoral stability, mission, and unity of the church," while LGBT activists in the church complain that it shows a loss of nerve.

The draft version of *Prayers of Love and Faith*, released in January, contains 17 pages of prayers and readings for the pastoral care and blessing of people in same-sex relationships. An additional 12 pages provide liturgical guidelines on incorporating the prayers and readings into a Service of the Word or Holy Communion, as well as two sample services.

Liturgies have been formally "commended for use" in the Church of England for nearly 40 years, beginning with special liturgies for Lent, Holy Week, and Easter in 1985. In a study of Canon B5, Andrew Goddard, tutor in ethics at Ridley Hall, Cambridge, noted that 26 liturgies have been commended by the bishops since then, but nearly all have been entirely uncontroversial.

The liturgical guidelines section of *Prayers of Love and Faith* would, however, be subject to the authorization process outlined in Canon B2, which requires two-thirds approval by all three houses of General Synod. The bishops said they plan to expand the normal B2 process to include consultation with all dioceses, and that it would not be complete until 2025.

In February, the bishops had also promised General Synod to delay proceeding until all parts of the proposal (prayers, pastoral guidance, and reassurance for those who object)

had been thoroughly vetted. Archbishop of York Stephen Cottrell said then that he could not commend the prayers without pastoral guidance and reassurance for objectors. "I think we need to get together and sit down and start talking about what kind of reassurance could there be. Disagreement doesn't have to lead to division," Cottrell said in February.

But the bishops' press release acknowledged that this will not be honored, as it states that while the prayers will proceed, work continues on pastoral guidelines affecting the life and work of the clergy (including decisions on whether they can enter same-sex marriages and must continue to abstain from sex outside of marriage). Further work is underway, it noted, "to provide pastoral reassurance and formal structural pastoral reassurance" for those who object to the changes.

Twelve evangelical and Anglo-Catholic bishops responded to the press release on October 12, criticizing the

lack of consultation with General Synod, and questioning if *Prayers of Love and Faith* actually meets Canon B5's bar of not being "indicative of a departure from the doctrine of the Church of England."

"Indeed, legal and theological advice the House has received suggest clearly to us that the decisions of the House may fall short of this commitment," they added.


"We are also firmly of the view that we need to adhere to the commitment made to bring the *Prayers of Love and Faith*, the pastoral guidance and pastoral reassurance (including whatever formal structural provision is necessary) to Synod as a single package, rather than doing so in a piecemeal fashion."

For some advocates of same-sex blessings, though, the bishops' plan is cowardly. Prominent LGBT activist Jayne Ozanne wrote on X, "This is an absolute farce. The bishops are doing

(Continued on next page)


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all they can to obfuscate & delay, proving yet again that the @ChurchofEngland does not really truly want to welcome #LGBT+ people. ... Fears about hypothetical legal challenges have won out, showing we are an institution that is run by lawyers, not bishops.”

## Wyoming Bishop on Leave After ‘Alleged Indiscretion’

By Kirk Petersen

The Rt. Rev. Paul-Gordon Chandler, Bishop of Wyoming since February 2021, “has been placed on administrative leave due to pending Title IV

allegations against him,” the Public Affairs Office announced October 16. Public Affairs Officer Amanda Skofstad declined to release any details beyond the brief announcement.

The Rev. Megan W. Nickles, chair of the Wyoming Standing Committee, said in a message to the diocese that it involves “an alleged indiscretion with a member of our Diocesan team, although the allegation did not come from within the Diocesan team itself.” Nickles did not respond to requests for comment.

Chandler, born in 1964, is the third bishop known to have faced disciplinary charges in the past year, and the announcement comes in the wake of controversy over whether bishops receive a “free pass” in Title IV cases. It also came just one business day after disclosure of significant tensions in the leadership of the church, regarding allegations that some Executive Council members have treated staff with disrespect.

Chandler is the author of four books and has extensive international experience. At the time of his election in Wyoming, he was rector of Church of the Epiphany in Doha, Qatar. He previously served as rector of churches in Egypt and Tunisia, and founded CARAVAN, an international nonprofit dedicated to “using the arts to further our global quest for a more harmonious future, both with each other and with the earth,” according to the organization’s website.

## Virginia Seminary Marks ‘Flaws and Faithfulness’

By Mark Michael

Virginia Theological Seminary (VTS) marked 200 years of ministry with four days of special lectures, worship services, and events for families on its campus in Alexandria, Virginia, on October 11-14. Seminary officials framed the events as “an opportunity to think about both the positive and negative aspects of its history,” and focused on several global partnerships and the continuing work



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Rashid Mahi photo

Henry Russell and his children and grandchildren stand with a portrait of their ancestor, James Solomon Russell, the first graduate of Bishop Payne Divinity School. Gerald Byrd (right) painted the portrait.

toward healing and racial justice.

In a sermon at the crowded Festival Eucharist in Immanuel Chapel, the Very Rev. Ian Markham, who has served as Virginia's dean and president since 2007, said, "Let us mark the journey of Virginia Theological Seminary, a journey of 200 years, a journey of sin and grace, of flaws and faithfulness ... a journey that has not ended. We still have much further to go.

"Today we tell the complete story of the past. We especially honor those names that we have suppressed. ... Their spirit and their prayers can never be truly snuffed out. They live on this campus, and we intend to honor them and to hear what they have to say to us today," he added.

The Protestant Episcopal Seminary of Virginia opened in 1823, in rooms loaned by St. Paul's Church, with two teachers and a class of 14 men. It was intended by its founders as an evangelical alternative to the Episcopal Church's first seminary, the General Theological Seminary of New York.

Long famous as a center for training missionaries, the seminary's Immanuel Chapel continues to bear

the charge "Go Ye into All the World and Preach the Gospel." It is now the largest and most financially secure Episcopal seminary, and its former rival, General Seminary, became a formally affiliated institution under VTS's control in 2022.

In 2019, VTS created a \$1.7 million endowment to make reparations for its historical complicity in slavery and racial injustice, the first major Episcopal institution to do so. Dividends from the fund are providing compensation to the descendants of slaves and undercompensated Black laborers who worked on its campus in past generations.

In the spirit of recognizing forgotten heroes, on October 13 the seminary dedicated a portrait of James Solomon Russell, the first graduate of Bishop Payne Divinity School.

Founded in Petersburg, Virginia, with financial support from VTS in 1878, Bishop Payne Divinity School trained Black seminarians and lay leaders for ministry in the Episcopal Church until its eventual merger with VTS in 1953. It was named for the Rt. Rev. John Payne (1815-74), a

(Continued on next page)



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(Continued from previous page)

VTS graduate and the first Bishop of the Diocese of Liberia in West Africa. The Russell portrait will hang in the seminary's Bishop Payne Library.

Russell was a deeply influential missionary and educator who mentored many seminarians and priests, and was the first archdeacon appointed to oversee Black churches in the Diocese of Southern Virginia. He founded St. Paul's College, a historically Black four-year Episcopal college in Lawrenceville, Virginia, in 1888. He is honored on the Episcopal Church's calendar of saints on March 28.

The college closed in 2013 due to financial challenges, but several of its graduates were present for the celebration, including the Rev. John Harmon, Bishop-elect of Arkansas. K. Christopher Stephen, a classmate of Harmon's who serves as president of St. Paul's College 4 Life, a community-education center located on the former campus site, offered the prayer of dedication for the painting.

Joshua Waits, the seminary archivist and member of the class of 2024, commissioned Gerald Byrd, a Black artist from Carrollton, Georgia, to paint the portrait. One of his classmates, Charlotte Meyer, paid for the framing.



Chung

"Fifty years ago, the library was named to honor and preserve the work of Bishop Payne Divinity School, as well as its graduates, who gave of themselves, that they may bring the liberating gospel to the oppressed. Today, our seminary commits to acknowledging our historical participation in that oppression and working towards reparations and reconciliation," Waits said at the ceremony.

### Titus Chung Will Lead South East Asia Province

By Mark Michael

The Rt. Rev. Dr. Titus Chung, who has served as Bishop of Singapore since 2020, was elected as the seventh archbishop and primate of the Church of the Province of South East Asia on September 27.

The church includes dioceses in Malaysia and Singapore, as well as missionary deaneries in Vietnam, Cambodia, Laos, Thailand, Indonesia, and Nepal, and is thought to be the Anglican Communion's fastest-growing province by Anglican Communion News Service.

The province has been involved in Anglican realignment for more than two decades, and follows a more centrist position among Global South churches, playing a leading role in the Global South Fellowship of Anglican Churches (GSFA) and participating actively in the Canterbury-based

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Chung, 57, will succeed Archbishop Melter Tais in February 2024, when his four-year term as primate ends. Tais will remain the Bishop of Sabah, one of the church's four dioceses.

Chung is a systematic theologian who earned a doctorate in theology from the University of Edinburgh and taught for several years at Trinity Theological College in Singapore before becoming a bishop.

## Three Retired Bishops Died in Late October

By Mark Michael

The Rt. Rev. Russell Jacobus, a pastorally focused Anglo-Catholic who completed a lifetime of ministry in Wisconsin by serving for 19 years as Bishop of Fond du Lac, died October 24 at 79.

"Bishop Jacobus was a wonderful pastor and faithful bishop. He brought faithful change to the Diocese of Fond du Lac (not least opening it to the ministry of female priests) and shepherded it through some challenging times with clarity, kindness, and good humor," said Bishop Matt Gunter, his successor.

"I appreciated his counsel. He was a good steward of a healthy diocesan spirit, and I am grateful for his ministry."



Jacobus



McNutt

He was born in Milwaukee, and graduated from the University of Wisconsin-Milwaukee before preparing for the ministry at Nashotah House. Jacobus was elected as the seventh Bishop of Fond du Lac in 1994.

Jacobus took a principled conservative position in the conflicts that roiled the Episcopal Church in the aftermath of Gene Robinson's consecration as Bishop of New Hampshire. He was a founding member of Communion Partners, a movement within the Episcopal Church that upholds traditional teaching and works for deeper unity within the Anglican Communion. In 2004, when tensions were especially high, he made a pastoral visit to each of his clergy for a chat over coffee during the season of Lent, a gesture that helped keep the diocese united despite significant theological differences.

The retired bishops of two Mid-Atlantic dioceses, the Rt. Rev. **David Joslin**, eighth Bishop of Central New York, and the Rt. Rev. **Charlie Fuller McNutt Jr.**, seventh Bishop of Central Pennsylvania, died a day apart, October 24 and 25.

Joslin, 87, was a native of New Jersey, and followed his father into Methodist ministry after graduating from Drew University's theological school. He became an Episcopalian, and after further study at Episcopal Divinity School, was ordained as a priest in 1965, and served parishes in New Jersey, Delaware, Rhode Island, and Minnesota.

In 1991, he was elected as coadjutor to the Rt. Rev. O'Kelley Whitaker of Central New York, and became bishop diocesan the next year. His episcopal ministry focused on congregational

renewal and ecumenical ministry.

"Bishop Joslin entered his episcopate in Central New York prayerfully and thoughtfully, two traits he brought to his entire tenure. From 1991 through the turn of the century, he was a steady and visionary leader for our diocese," said the Diocese of Central New

York's 10th bishop, the Rt. Rev. DeDe Duncan-Probe.

"I'm grateful for the ways that Bishop Joslin was faithful in his ministry, especially his support for women in ministry. He lived out his call as a leader with grace and I treasure the conversations we shared and the opportunity I had to know him as a sibling in Christ."

McNutt, 92, was a native of Charleston, West Virginia. He studied at Washington and Lee and at Virginia Seminary, and was ordained to the priesthood in 1956 by the Rt. Rev. Wilburn Campbell, Bishop of West Virginia.

He was elected as bishop coadjutor of the Diocese of Central Pennsylvania in 1980, and succeeded the Rt. Rev. Dean T. Stevenson as diocesan bishop in 1982.

The Rt. Rev. Audrey Scanlan, Bishop of Central Pennsylvania, told TLC that she had spoken with two senior clergy in the diocese about McNutt's ministry.

"Both of them said that Charlie was a 'pastor first,' caring for his clergy and recognizing the responsibility that he had to shepherd his people. He was noted as being "very much present in the parishes of the diocese" traveling across the length and breadth of the diocese in the 'pre-technology' (i.e., Zoom) days, understanding the importance of his presence and support." □



Joslin



Photos courtesy of Christopher Beeley

Christopher and Shannon Beeley, and some of his fellow members of the Anglican-Orthodox Theological Dialogue, take a break near the Cathedral Church of St. George the Martyr in Jerusalem.

## LETTER FROM JERUSALEM

# Working on Anglican-Orthodox Unity in the Shadow of War

By Christopher Beeley

**W**e thought it would be an auspicious time to visit the Holy Land. On October 3, my wife, Shannon, and I traveled to Jerusalem for the 50th anniversary meeting of the International Commission on Anglican-Orthodox Theological Dialogue. What began as a gathering for the cause of unity between the second- and third-largest global Christian churches soon became a brutal morality tale for the broader work of peace in our world.

The commission gathered at the Cathedral Church of St. George the Martyr in Jerusalem, hosted by Anglican Archbishop Hosam Naoum, primate of Jerusalem and the Middle East.

Yet our meeting was anything but routine. It was both moving and disturbing to work for Christian unity as war was breaking out around us. The Anglican-Orthodox Dialogue has a venerable history, and its many statements are available through the Anglican Communion's website. In this year's document, *Organ Donation: A Hope-Filled Gift*

(*the Jerusalem Statement*), the two churches register their agreement on the sacredness of human life and the dignity of human bodies. We express broad support for the life-saving practice of organ donation, which in many cases can be an act of profound Christlike love for one's neighbor. We also note that significant ethical concerns remain, such as the widespread practice of individuals being coerced into donating their organs. Most challenging of all is the question of when a person is truly dead so that their organs can be ethically harvested, as when someone suffers full brain death yet their heart is enabled to keep beating and their tissues preserved from decay by artificial respiration.

In its theological foundations, the *Jerusalem Statement* affirms both the dignity of human bodies as an essential part of the human person made in the image of God, and also the fleeting and corruptible nature of our earthly existence, regardless of how advanced our medical practices may become. In light of these realities, the centrality of Christ's suffering, death, and bodily transformation through the cross and resurrection, and consequently the



The team portrait



Wordsmithing in the cathedral



Praying together

hope of Christians in the resurrection of our own bodies, become all the more pressing for a Christian understanding of human life and well-being in our technologically advanced age.

Formal doctrinal work is of course only half the story of a successful ecumenical dialogue. The other half is personal, relational, and liturgical. We are already a fraternal group, with some relationships dating from over a decade ago; yet our time in Jerusalem came with an extra sense of affection and camaraderie. The minority status of Christians in the Holy Land brings with it an impetus for cooperation and a desire for visible unity among the churches. We shared this ethos as we worked and prayed together. On the fateful day of October 7, our planned visit to Galilee was cut short by the violence erupting from Gaza. On our drive north to Mt. Tabor, we spied plumes of dark smoke off to the west, in the direction of Tel Aviv. We soon received news that Hamas had fired thousands of rockets into Israel.

For four days we remained sequestered at the cathedral, where we continued to work and pray, to share meals, and to breathe the air of the garden. On the fourth day, we finally ventured out for a private visit to the Holy Sepulchre. We were met with the bizarre sight of the Old City almost entirely empty in the middle of the day, as if in an episode of *The Twilight Zone*. Thankfully, we managed to finish our task — a blessed distraction during several days of watching and waiting — completing the *Jerusalem Statement* while the nascent war occupied our prayers. We took some confidence from the belief that Jerusalem is relatively safe by comparison due to the limited range of Hamas rockets and the inherent protection of the Islamic holy sites, which a radical Muslim would not want to destroy.

We heard warning sirens several times and the occasional explosion. At 8:59 a.m. on Monday the 9th, in the midst of a working session, an alert sounded on my phone from Israel's Home Front Command app telling us that rocket and missile fire was expected to hit our area in 90 seconds. We sat on the floor against the thick stone walls and prayed and checked our phones and kept working on our paper. The explosion was not terribly close, but it was not too far away either.

As the conflict rapidly escalated, it became clear that we must flee for safety. Members scrambled to find new flights or other ways out of the country. As alarming as it was to know that we were in an active war zone, over time it became even more difficult simply not to know how we

would get out, with family and friends more worried with each news story that appeared.

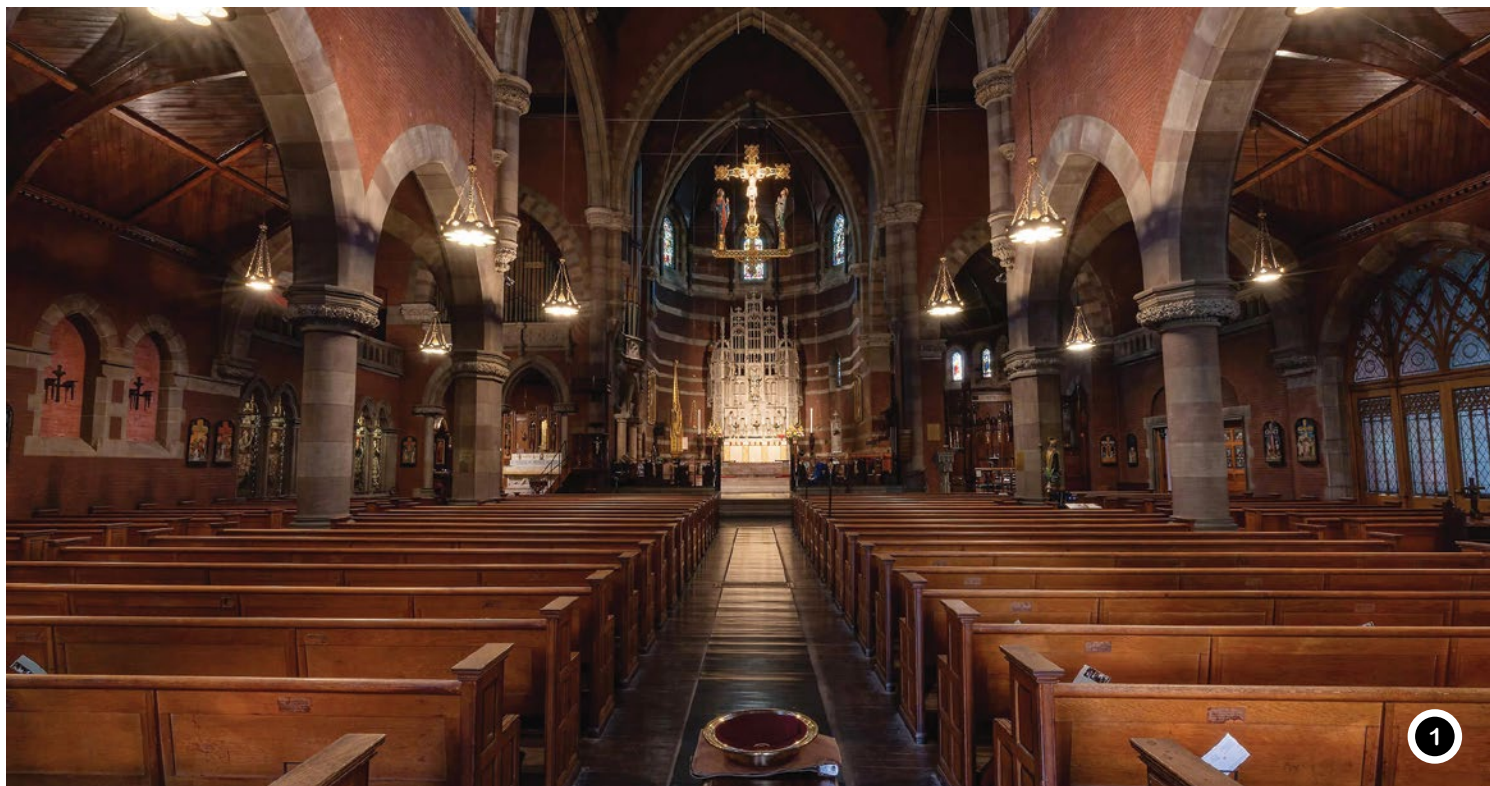
American flights were cancelled immediately, leaving no secondary options. Meanwhile, the State Department gave no information about how American citizens would be evacuated or our travel rerouted. Although we had registered through the proper channels and spoken to otherwise helpful workers in the U.S. Congress, Senate, and Embassy in Jerusalem, we were essentially on our own. Before long we learned that over 500 other Americans had the worse fate of being trapped in Gaza, not to mention those taken hostage by Hamas.

On a third-hand suggestion from an informed friend, we decided to leave by car through Jordan. On Thursday the 12th, five of our group rode north in a taxi through the West Bank past the Israeli security checkpoint to the Sheikh Hussein Bridge, where we crossed the River Jordan and made our way back south to Amman. From there we flew to Dubai and eventually back to the United States.

The irony was everywhere apparent that our work for Christian unity took place in a region where Jews, Christians, and Muslims are being torn apart by violence. How ironic, as well, that our work focused on life-saving medical procedures while human life was being senselessly taken away. The news on our return of the bombing of the Anglican diocesan Al Ahli Arab Hospital — a catastrophic loss of human life, Christian ministry, and interfaith mission — was the most bitter of all.

In an email I sent to my parish soon after the conflict began, I lamented the horrific violence that Hamas had inflicted on Israeli civilians. I also noted that most Christians in the Holy Land are Palestinian Arabs. We are called to “pray for the peace of Jerusalem” (Ps. 122:6) in every respect — for the peace of the Heavenly Jerusalem, the mystical body of Christ encompassing God's people throughout all ages, and the peace of the present earthly city and its war-torn land. We pray, too, for Palestinian and Israeli Christians and for the ministry of Archbishop Naoum and the Diocese of Jerusalem. For we know that, in this age, the work of unity will never end.

*The Rev. Dr. Christopher Beeley is the rector of the Episcopal Church of the Incarnation in Dallas. For 20 years he taught patristic theology and Anglican tradition at the divinity schools of Yale University and Duke University.*



# Our Churches of the Advent

By Mark Michael

**F**or a church dedication, “Church of the Advent” is particularly Episcopalian. The Church Pension Group records 44 Episcopal institutions bearing the name, including one cathedral (in Birmingham, Alabama), 36 parishes and missions, five schools, a preaching station on the Pine Ridge Reservation in South Dakota, and a retreat house in New Orleans.

The 1891 study *On the Dedication of American Churches* noted that there were then 20 Episcopal churches so named, one of the more popular choices within a subset of dedications to “events and mysteries” of the faith. The authors, who give their names only as “two laymen of the Diocese of Rhode Island,” describe the popular Episcopal practice of dedicating churches to such occasions as “a custom, unobjectionable in itself, but really Roman.”

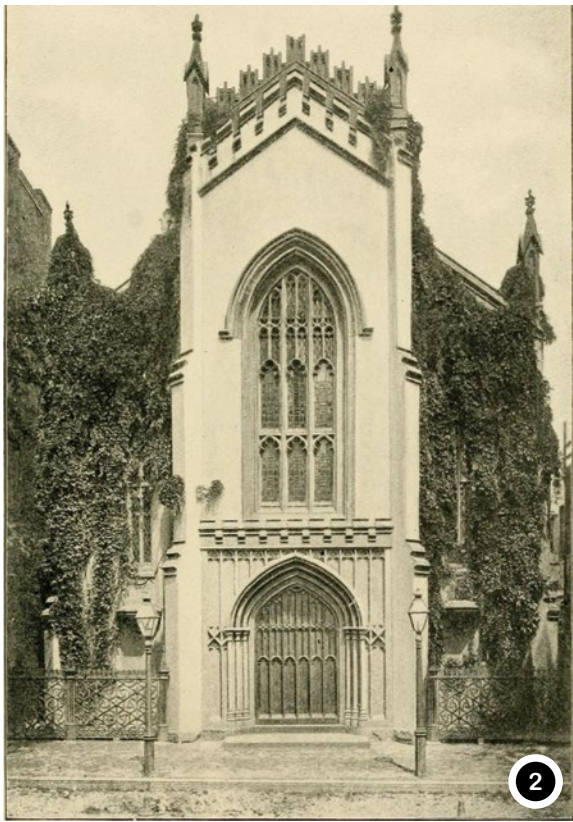
While there are certainly many Roman Catholic churches dedicated to the Ascension, the Incarnation, and the Annunciation, I was unable to identify any Catholic Church of the Advent in the United States, though there are numerous Lutheran and Anglican Church in North America congregations with the name, as well as a Western Rite Orthodox church in Atlanta. To be fair to the two laymen, there is only one Anglican Advent Parish in the British Isles, in Cornwall. It takes its name not from the season, but from St. Adwen or Adwenna, a fifth-century Welsh princess, traditionally a patron of sweethearts.

Our first Church of the Advent may have been the one founded in Philadelphia’s Northern Liberties in 1842

(decades later, a Polish-language congregation, but now long closed). The most famous is surely the Anglo-Catholic shrine parish on Boston’s Beacon Hill, which began gathering for worship on the first Sunday of Advent, 1844. It was founded out of a conviction, as an early history says, that “the time seemed to have come to throw off the shackles that had bound [Massachusetts Episcopalians] for so many years to Puritan tradition, and to reaffirm, by a more distinctive teaching and ritual, the Catholic doctrines always held by the Anglican Church.”

Such a program of teaching and ritual continues to define congregations like Advent, Baltimore, and the Advent of Christ the King, San Francisco, but it hardly applies to the largest of our Advents, the cathedral in Birmingham, a renowned center of evangelical piety and low-church worship, with an average Sunday attendance of 612.

Wherever they gather and however they worship, the people of our Churches of the Advent acclaim our coming King and discern the signs of his presence in the world they serve in his name. May they lead us all in crying out with all creation: “*Maranatha* — Come, Lord Jesus” (1 Cor. 16:22).



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1. The Church of the Advent, Boston; 2. Church of the Advent, Philadelphia; 3. Church of the Advent of Christ the King, San Francisco; 4. Cathedral Church of the Advent, Birmingham, Alabama; 5. Church of the Advent, Baltimore; 6. Advent Episcopal Chapel-Calico Community, Pine Ridge Episcopal Mission, South Dakota







# Homeless in Halifax

Known for its deep roots in Canadian history, Atlantic Canada's most populous city offers a more dystopian view of the country's present: hundreds of tents have spilled into public squares and parks as officials grapple with an unprecedented housing shortage.

TLC spoke with current and former tenters — and with church and community leaders tasked with trying to ameliorate a crisis seen more and more across North America.

By Matthew Townsend  
Photography by Trinity Gadway

One of the most iconic public spaces in Atlantic Canada, Halifax's Grand Parade is home to city hall, St. Paul's Anglican Church, monuments, and — as of mid-October — around three dozen tents serving as makeshift homes.

Two crisply dressed men, late in their middle years, converse next to a display of cookies at an Atlantic Superstore in Dartmouth, Nova Scotia.

“Well, you’re lucky to have a roof over your head,” one says to the other. Their conversation continues, making mention of the homeless encampment near the old jail, and the tents that have been popping up there — and all over the Halifax Regional Municipality, of which Dartmouth is a part.

“More and more show up every day,” the other says.

Conversations like these are easy to overhear in Halifax: at the store, on the ferry, at restaurants, at church, and in the streets. Like other parts of the world, Halifax has long had a resident homeless population — a typical mix of street people who are struggling with behavioral or mental health issues, coping with recent financial shortfalls, or who otherwise prefer a more itinerant way of life. But in the last two years, homelessness in the coastal Canadian city has become far from typical, with exploding numbers of unhoused and underhoused people from demographics that have never before faced the prospect of sleeping in a public park. The problem has become so visible that it is as impossible to ignore as it seems difficult to address.

“Up until a few years ago we did not have this problem,” Sam Austin, deputy mayor of Halifax, told TLC. “In 2018, the point-in-time count recorded 18 people that were homeless and living outside. That number grew. It was up to 74 last year, and this year it was 178, and those are always undercounts as well, because you don’t necessarily reach everyone. So, really, that’s quite an exponential growth curve, and suddenly people are confronted with folks living on our streets, when that was not part of our reality in any major way just a few years ago.”

The Rev. Dr. Kyle Wagner, rector of Christ Church in Dartmouth, oversees a hub for social support. “It feels like society is crumbling,” he said. The parish has operated a food pantry for 40 years and hosts a community fridge that exchanges food between haves and have-nots. Close to an encampment site and some supported housing locations, Christ Church also hosted a provincially run shelter last

winter until the province shut it down.

“I read articles on the Great Depression, and I think that’s what we’re in,” Wagner said. Numbers at the food bank have exploded, increasing from 60 to 70 clients before the pandemic to 150 now. Christ Church works with Feed Nova Scotia, which multiplies client counts by three to estimate household size, meaning the parish now helps feed closer to 500 people every week. “People who have never accessed a food bank before are now using it regularly.”

Knowing just how many people are sleeping rough in Halifax is a challenge, as a few different organizations track homelessness in the city. One of them, the Affordable Housing Association of Nova Scotia, counted 1,029 actively homeless people in the city, with about 40 percent of them women, more than a 500 percent increase since 2019. Meanwhile, inventory of rental units in the province is extremely low. According to the Canada Mortgage and Housing Corp’s January 2023 Rental Market Report, Halifax has around a 1% vacancy rate, the second-lowest in Canada. The same report indicated a record increase in average rents in Nova Scotia.

“Overall, same-sample average rent increased by 8.9%, despite Nova Scotia legislating a temporary 2% rent cap for existing leases in November 2020,” the report said.

High costs, low vacancy, and more homeless people than ever have translated into encampments on a previously unseen scale. With few options to place people in housing, the city council voted to designate encampment sites last year,

though they are far from the only sites in which people are living outdoors.

Austin said this policy has given people places they could go legally while also allowing the city to encourage them to live in parks that are better suited to encampment. However, he said, the decision also amounted to an admission that people would have to live outside in a place that gets plenty of wet, cold weather.

“It is, I think, a good policy, but man, it’s kind of dystopian in a lot of ways,” Austin said. “It’s trying to make the best of an awful situation, but is it actually helping things?”

“It feels like society is crumbling. I read articles on the Great Depression, and I think that’s what we’re in.”

—The Rev. Dr. Kyle Wagner,  
Rector, Christ Church Dartmouth

Mel is 73 — almost 74 — and before the summer, he had never been homeless before. When he spoke to TLC, he was living in a tent on the Grand Parade, Nova Scotia’s most prominent public square. Like all the homeless people TLC spoke with on the streets of Halifax, Mel was most comfortable sharing only his first name.

The Grand Parade is home to Halifax’s city hall and St.

Paul’s Anglican Church, the oldest Protestant church in Canada. At its center is a cenotaph commemorating those who died in Canada’s wars, along with a monument to police officers injured in the line of duty. Other than on Nov. 11 — when many hundreds gather for Remembrance Day ceremonies honoring war dead — the Grand Parade is characterized by its open space. Mel’s tent was one of



Mel, seen in front of city hall, lived on the Grand Parade for months before he found housing — or before housing found him. After a local news story aired about the never-before-homeless senior living in a tent, a landlord came to his tent to offer him a home. He told Global News he “thought it was a dream.”

around 30 or so on the day he spoke with TLC.

Mel had been living in housing designated for seniors, but repeated issues with noisy neighbors prompted him to move out in April. “I just walked out of there,” he said. “I couldn’t take it anymore.” He visited family in Newfoundland and then sought out old friends in Barrie, Ontario. After that, he returned to Halifax in June, where he found his only option would be living in a tent.

Mel said he spent his career working as a cleaner, including at the hospital at the Stadacona Naval Base in Halifax. He retired when his knees could no longer take the work. He was due for a full knee replacement, but he couldn’t move forward with any procedures; tents are not ideal for surgical recovery.

The Grand Parade is not a designated tent site. Mel said he pitched his tent there for safety. Every homeless person TLC interviewed said that encampments, especially those more secluded, can attract problems — drug dealers go in search of clientele, while others arrive hoping to procure cheap drugs or sex. The visibility of the Grand Parade discourages these activities, a plus for people trying to avoid trouble.

Nevertheless, trouble still comes. The Grand Parade is near the heart of the city’s nightlife; Mel said that univer-

sity students come at night and bring noise and harassment. “They get crazy here at nighttime, running around,” he explained. “‘Get out of my park. You shouldn’t be here.’ And calling us lazy bums and drug dealers and everything else.

“I have never had anything to do with drugs,” Mel said. “I haven’t had a cigarette since I was 18 years old. And a beer? A case of beer will last me three weeks.”

The Grand Parade is a significant tourist site, and Mel said he has interacted with some. “I’ve said hello to them, or smile, stuff like that. Some of them, they put their hands up to their face. ... A couple people passed along here two days ago, and one gentleman says, ‘Huh, another Vancouver.’”

Mel said he couldn’t see Halifax becoming “another Vancouver,” where homelessness has long been higher, as people won’t tolerate the colder weather. October had been warm, but Mel said he was ready to put his tent behind him — and that he wouldn’t last much longer sleeping rough in a tent.

“I get so tired of going to it,” he said. “I’m just tired of it.”

Mel made his escape a few days after he spoke with TLC: a local affiliate of Canada’s Global television network ran an interview of him, and a landlord came down to the Grand Parade and offered him a place to stay. After months of living in a tent, Mel had a roof over his head — he had become one of the lucky people who escape.





Tents flank a view of the Cathedral Church of All Saints and the offices of the Anglican Diocese of Nova Scotia in Victoria Park. Homeless residents of the park told TLC that the Rev. Ray Carter, deacon at the cathedral, had helped them access bathrooms and charging locations at the cathedral. One resident, Kathryn, said the city provides only a single portable restroom for tenters in the park.

### “Band-Aids” for Hemorrhages

According to Darrin Smith, an independent advocate for homeless people, the avenues of support — shelter and supported housing, social assistance funding, healthcare, and food pantries — amount to a “Band-Aid” not meeting current need. Smith, who has been involved with street missions at St. Paul’s, thinks the numbers are severely undercounted and that the province has failed to acknowledge the existence of some encampments, such as one in Halifax city’s oceanside Point Pleasant Park.

“Now it’s not just bleeding, it’s hemorrhaging,” Smith said. “So Band-Aids aren’t working.”

For example, Smith cited news that a 400-unit community of affordable housing was facing “demoviction” — demolition and eviction of the 1,500 residents there.

“I got a couple [of homeless] families that work. I got a husband and a wife and a child who are living in a utility trailer, because social services says he makes too much money, but yet they can’t afford to pay rent as well as heat,” Smith said.

Austin talked about the gap between what people can receive in income assistance and rising costs of living. “If you’re homeless in this province, you get \$380 a month to survive on,” he said. “Could you feed yourself and everything else you need for \$380 a month?”

Austin said social assistance rates haven’t been adjusted since 1996. “Of course people are going to end up doing things like panhandling and stealing.”

Vince Calderhead agreed. He is an attorney with Pink Larkin in Halifax and an advocate for improved social

assistance. He has talked to people in encampments to learn about their situations.

“Social assistance rates, by definition, are a policy decision, and so when you set rates that are at 30 percent of the poverty line, then you are choosing to have people live in that depth of poverty,” he said. “By not increasing rates at all, you’re effectively decreasing the standard of living by that amount, and look what we have.”

No public housing has been constructed in Halifax in 30 years, in spite of the city growing by more than 200,000 people since then.

“The scale of the challenge has changed dramatically in the last two to three years as people saw their rents and mortgage rates skyrocket,” said Claudia Chender, a member of the legislative assembly for Dartmouth. “Until recently, governments in Nova Scotia have not been contending with historically low vacancy rates and rapidly increasing interest rates.”

In fact, Nova Scotia is facing a shortage in more than just public housing. In a 2021 interview with CBC News, real estate consultant Neil Lovitt said the province had a shortfall of more than 20,000 units in the previous five years. Chender cited an even higher number for the years ahead. “We need to build 70,000 more units to make up the shortfall by 2030, including tens of thousands of affordable units and stronger tenant protections to keep people housed,” she said.

And then there’s healthcare. At the start of September, 142,000 Nova Scotians were on a waiting list for a family

doctor, according to the CBC. A 2023 report from Medi-map, a service for booking medical appointments, indicated that Nova Scotians wait longer than any other Canadians to see a walk-in doctor and that their wait times swelled from 44 minutes in 2021 to 83 minutes this year. Meanwhile, emergency rooms across Nova Scotia make headlines for wait times — and for the rate at which patients give up and leave the hospital without seeing a doctor.

The multitude of problems in Nova Scotia helped Premier Tim Houston lead his Progressive Conservative party into a majority government in 2021. His party holds sufficient votes (should its members agree) to enact change in Nova Scotia, at least when funding allows.

“We don’t want to see anyone sleeping rough and are working hard to put in place the supports that are needed to keep people safe,” Krista Higdon, a spokeswoman for the provincial government, told TLC.

**K**athryn’s path to homelessness started when she was declared missing while travelling in Quebec. “I ran out of cash and my phone broke at the time,” she said. She was declared missing for 14 days.

“When I got back, my landlord had already started the eviction process against me,” Kathryn told TLC. “I thought the tenancy board was going to be impartial, and I was really wrong. I learned that the hard way.”

Kathryn said she wanted to pay rent that was due, but that issues regarding undisclosed roommates were raised. “I thought that the tenancy board would be looking for the truth, but they weren’t,” she said. “But I’m okay with that, but everyone else is also experiencing that and I can’t wait to just talk to people, and just let them know exactly what to do in these situations.”

Kathryn was evicted on July 18.

“I lived in my car for a while,” she said. Then she found the encampment in Halifax’s Victoria Park, which lies across the street from the Anglican Cathedral Church of All Saints. “I found a family here. Because in my car I was alone, and food was a struggle, and no one understood what I was going through. Here, everyone understands what I’m going through, because we’re all in it together. To me, this

She referenced “a number of recent investments to support people experiencing homelessness.” Among those investments, Higdon said, are 417 units of supportive housing that have opened in the last two years. Higdon also cited three Dartmouth hotels that had been converted into homeless shelters with integrated healthcare services, as well as increased funding for housing support workers across the province. The province, she said, has also committed to funding drop-in centers.

On the Grand Parade, St. Paul’s has been trying to serve its new neighbors through some existing ministries. The parish has been inviting tenters to Wednesday lunches. The Rev. Canon Paul Friesen, rector of St. Paul’s, said the parish has also brought extra food and groceries to the encampment. “Informal communications are important,” he said, “speaking with tenter organizers/advocates, working together on cleanup, etc.”



is my tent town, this is my village, these are my people, I’ve got my girls around.”

Like Mel, Kathryn said people from outside of the encampments can bring trouble, looking for drugs or sex, including someone who had propositioned her. “I’m like, ‘No. No, no, no, no.’ You learn really quickly — you don’t let anyone past the boundaries of your body in the street,” she said. “They just all want to give you drugs at first, and it’s like, ‘Please, let me give you all this,’ but you know there’s strings attached at the end of that.”

“To me, this is my tent town, this is my village, these are my people, I’ve got my girls around.”

—Kathryn, a resident of Victoria Park

Kathryn said living on the street has meant coming to trust

her intuition and herself. But she has also formed strong relationships. She’s been learning from others how to winterize her tent, for example, and said people look after one another. She expressed concern about the number of people who are homeless now — “They’re going to have some people die, if they don’t do something soon” — but also clearly found bright sides to her situation.

“Honestly, I was scared to death of being homeless. It almost broke my mind. And once I actually experienced it, it was such a relief,” Kathryn said. “And a reset. And this is how we’re supposed to live, in little villages, and I’m experiencing how humanity started.”



### **Pandemic Subsidies, Inflation Rises**

Kevin Little, outreach facilitator for the Connections That Work program of the Public Good Society of Dartmouth, has been working among food-bank clients in the area for 15 years. During the pandemic, he delivered food due to restrictions at food banks. “What I saw was all kinds of money going out — not a ton of money, but certainly

enough money that people could live and feed themselves,” he told TLC. “But we all knew that that time was going to come to an end.

“Eventually, housing started to go up and up and up and up. And groceries started to go up and up. And all of the sudden, the food bank, which had always been ... the same number of clients ...

“The numbers doubled and tripled, the food banks were just totally overwhelmed,” he said, “and they don’t know, the volunteers, what they’re going to do. Because they don’t have enough food for all the people who are coming to food banks.”

At Christ Church, Wagner has also noticed how church and nonprofit resources are no longer keeping up with need. In the shelter Christ Church hosted last winter, Wagner knew of “two gentlemen that had full-time, well-paying jobs, but just couldn’t afford to rent,” he said. “That’s a crisis, in my opinion. If you’re making a half-decent wage and you can’t afford food or shelter, something’s

wrong with the system.”

The priest said this increased pressure feels like “offloading” of essential governmental services onto the church, having to contend with aging demographics, limited staff, and pews that aren’t as full as they used to be. “We’re constantly needing volunteers,” he said. “A lot of the volunteers will get burned out. They can only volunteer so much.”

Some community members who have no affiliation with Christ Church have started helping out, he said. Students at Dartmouth High School are starting to volunteer, as well.

“I don’t think a lot of people realize how much the church does,” he said. “Now that [the food bank] has exploded in use, people cannot deny the work the church is doing. It’s in their face, it’s in the media, they themselves are starting to experience it.

“When people call [provincial helpline] 211 for help, 211 is diverting them to churches. That hasn’t happened in a long time, or ever.”

The middle class, Wagner said, is starting to feel the pinch, and this group is most likely to put pressure on the government to step up. “People that never were worried about the cost of groceries are now worried about the cost of groceries: \$10 for a box of cereal.”

At the food bank, “people are angry,” Wagner said. “There’s a lot more anger at the food-bank door. People are frustrated based on their circumstance. Whether they don’t have food or can’t see a doctor, sometimes we take the brunt of that. “Something has to change.”



Matthew Townsend

A couple walks past a lone tent in Dartmouth Cove. Individual tents can be seen all over the city. Jason, whose tent is pictured, told TLC that moving away from designated sites can provide more security by way of less human drama, though he said someone stole this tent a few days after this photo was taken.



Like Mel, Jason said he had never been homeless. The 43-year-old native Nova Scotian talked with TLC next to his tent in Dartmouth Cove. Around dinnertime and under sunny skies, the former chef talked as he cooked packet noodles and canned tuna over a butane stove.

“No good being a chef and no food to cook,” he said. “I just want things to get better.”

Jason was staying at one of the designated sites but left for the same reasons Mel cited: drug activity and “drama.” Unlike Mel, Jason said he had a history with drug use, as well as six years of sobriety.

Jason said he was living in Ontario with his fiancée and that their lives were going well. They had a few cars and a nice home. In 2021, his fiancée died in a horrific car accident. That, combined with the financial troubles caused by COVID, brought Jason back to Nova Scotia.

After falling out with a girlfriend in Dartmouth, Jason found himself living in a tent — trying to get clean and avoid trouble.

Jason said one of the hard parts about being homeless is the things people say and the judgments they offer. “I don’t think they realize that people have different types of life,”

he said. They think it’s easy, he said, to climb your way out of a personal crisis.

“If you knew what it was like to live like this, you would not even dare think to put someone down or judge them or make them feel the way that you’re making me feel, because it’s not nice to hurt someone that’s already hurting inside, and to put someone down that’s already down. It just makes people more miserable,” he said.

“Something needs to be done. There’s too many of us that are out here struggling, and the ones that really need to get into the shelters and the hotels ... are the ones that can’t get in. Like me, I’ve been trying to get in for months, and I can’t get in. And I’m down there every day, and all my friends are getting in. And I hang with them for two months and they’re getting in, and I’ve been trying to get in longer than them.

“So I don’t know what’s going on. It’s not nice.”

Jason’s tent had disappeared from the cove by the middle of October; he had decided to leave after belongings were stolen from his tent when he wasn’t there. Before leaving, he said he would try to find a more secluded place to stay.





Matthew Townsend photos

Jason, who worked as a chef before becoming homeless, prepares a dinner of packet noodles and canned tuna on a warm autumn day in Dartmouth Cove. Protein, he says, is hard to procure and prepare when living in a tent.

### “Stop Pointing Fingers”

Questions remain about just how homeless Nova Scotians will find a way out of the cold this winter.

On September 12, those questions boiled over at a meeting of Halifax’s city council and the premier. As reported by Global, one council member asked Premier Houston how he sleeps at night, given the scope of the crisis, while others suggested the city was in the midst of a humanitarian crisis. “Maybe having the Red Cross come in will embarrass the province into doing their bloody job,” said Lisa Blackburn, who represents Beaver Bank.

For his part, Houston said the crisis was “everyone’s problem.” The premier said, “Pointing fingers and blaming somebody else, I mean that’s for other people to do. But what I would say is, it would be appropriate for the council to look in the mirror a little bit, too.”

Amid finger-pointing and animosity at different levels of government, and with burnout in churches and other organizations, advocacy is the best course of action, said both activists and the homeless.

“People should be advocating directly to the Houston government, especially to the premier’s office and government MLAs [Members of the Legislative Assembly] who can raise this issue at their caucus table and put the pressure on the premier that is required to move the needle,” said Chender, leader of the province’s New Democratic Party. “The provincial government has responsibility for housing and must be the ones to urgently act to address this crisis.”

Smith agreed, saying churchgoers, like all taxpayers,

should be doing the same thing: “Starting to question what the Nova Scotia government and the federal government are doing, and start asking the stronger questions as to why they’re not doing it properly.”

“So many things need to happen,” said Christine Hoehn, a parishioner and retiree who serves as volunteer coordinator of Christ Church’s food pantry. “I think ultimately we need to advocate for minimum income ... people cannot afford housing and food. There is no housing? Okay, so we advocate simultaneously for housing and fair income, whatever that is and whomever you lobby for that.”

Hoehn told TLC, “We need to advocate politically, but we also need to advocate in our own social strata, because that can do a lot and change.”

Part of her advocacy is “amongst my friends, amongst my kids, amongst my kids’ friends who are in their 40s.” She said her grandchildren are conscious of what they’re seeing in the street. “Being conscious of what’s going on — I think that’s already a big step.”

Wagner, who examined politics within Anglicanism in his doctorate, said parishioners who think they are apolitical often take political actions without knowing it. “I think the church has to take a larger role in advocacy because it’s the right thing to do, but also because we’re struggling to be the service provider.”

For example, Wagner said that a \$15 minimum wage only just came to Nova Scotia, eight years after it was first recommended. “The structures have to be changed. Or they have to be ripped down or built up again.”

“If you knew what it was like to live like this, you would not even dare think to put someone down or judge them.”

—Jason, a homeless resident of Dartmouth Cove





James, who spoke briefly with TLC in Victoria Park, is an artist working to improve his mental health.



Lolo is friends with Kathryn; she spent all of last winter in a tent in Victoria Park. She lives with complex post-traumatic stress disorder and is on the autism spectrum. She has a home but visits friends living in Victoria Park, where TLC spoke with her.

In Lolo's view, underlying economic and social conditions have sent people into the streets.

"Even if you can get the housing, it's all slum housing that is worse for your mental health. In my situation there are so many German cockroaches — the landlord isn't providing pest treatment. They're so gangster, I feel like I pay rent to the cockroaches, right?"

The mental-health-to-homelessness pipeline is of particular interest to Lolo, as are the ways in which housed people think of homelessness. She said landing in a mental health ward quickly leads to loss of your job, especially for hospitalizations of more than a week. Then a person is funneled into disability in order to pay for medications, "so they just throw a bunch of medications at you. And then you're kind of stuck on a loop where it's like, okay, I can't work on these medications. I can't do any better."

And for women, homelessness can also be more attractive than being in an abusive situation, especially if they are struggling with other issues. Being housed through a relationship can become exploitative, and any inability to cook or have sex can mean a quick loss of interest. In a tent, she said, women don't need to worry about this pressure.

Another pressure reduced by homelessness, Lolo said, is that to achieve potentially impossible life transformations while already down on your luck.

"There was a gentleman that lived in this park, he used to be a lobster fisherman. Someone stabbed him, and he was no longer able to lobster-fish, and he lost everything.

He lost his house. He lost everything. And it's like, you're in your 30s, how are you going to pull out of that? All you've done is lobster-fish. You're never going to find anything with that level of skill — that you can't use anymore — that's even going to be close to that level of payment.

"Why would you even want to work hard, when you already experienced an apocalypse in your life? You experienced your life ending and now you're here."

Whether unhoused or underhoused, people are stuck in circumstances where they are unlikely to improve the quality of their social interactions and where, to maintain their limited subsidies, their entire lives come under scrutiny. The strings attached to social assistance programs tie people to those programs. "It used to be you couldn't even have a car and be on disability. And now, you can't have any more than \$1,000 in your bank account and be on disability. So, I have severe disability. If I get sick, I live alone, I can't have savings in case I need to get medications or in case I need to order food if I can't leave my place?"

Lolo said the city and province should be setting people up for success: helping people find employment that suits their disabilities, relaxing asset-related eligibility for disability, and even teaching homeless people better camping skills, first aid, and the basics of tent-mending.



Lolo feeds pigeons in Victoria Park.

### "It's About Love and Compassion"

Kevin Little spoke about centering conversation on compassion. "One way to get everyone together and to talk about this thing is to start with the basics: Don't we all think we should not have tents? Don't we all think we should not need to beg for food to eat?"

According to Little, acting out of compassion doesn't involve merely big-picture conversations, but changing how people behave in their daily interactions. He said he finds that many people providing social services to the poor will not return clients' phone calls. "When I call the agency and I ask why, their response is, 'Because we don't have anything to give them.'"

Little said he tells agencies that he doesn't like giving bad news, either. But "when you don't call the client back, not only do they not get what they're hoping to get, but they also feel that nobody cares.

"There are a lot of people I talk to who feel they don't matter. Not just because they're living homeless or they don't have enough food, but because when they call people who they think can help them, they don't get a call back. I always call people back. Always."

"The simple teachings of Christ can certainly change the nature of the world today," Kyle Wagner said. "The gospel is a perfect formula to push for change. I think Christ, at the time, was radical, and it was political. To me, Christ and God are in this whole equation, more so than ever before."

The task for Anglicans, he said, is to bring the gospel's message of compassion to leaders in government, and to ask them to adopt those teachings — not as a religion, but as a compassionate way of governing. "If you could apply the gospel to government agencies, it'd be wonderful to see what would happen," he said.

"We have a model. How boisterous are we going to be with proclaiming the gospel? That's the challenge for the Church, and it's certainly a challenge for parishioners. The Church is not perfect; we've screwed up many, many times and hurt lots and lots of people. But if you look at the gospel message, it's a good message. It's about love and compassion for the sick, the elderly, the poor, the young."

*Matthew Townsend is the former news editor of The Living Church and former editor of the Anglican Journal. He lives in Dartmouth, Nova Scotia.*



St. John's Cathedral photos

The Rev. Canon Broderick Greer, the cathedral's canon precentor, often presides and preaches at the Wilderness service. A rotating groups of artists play as the Wilderness Musicians.

# Finding Hospitality in the Wilderness

*St. John's Cathedral in Denver uses innovation and outreach for a Sunday evening service.*

By Zane Johnson

Each Sunday evening, St. John's Cathedral in Denver is filled with the smoke of incense and the ethereal sounds of the Wilderness Musicians, a rotating group of artists. After the sermon and a sung recitation of a simple creed, worshipers wander between prayer stations lining the stony halls before reconvening for Communion.

Among the prayer stations are Byzantine icons of the Blessed Virgin

and her Son, several large urns with candles, and a few tables topped with guided meditations — on the Incarnation, for example, and St. Athanasius' assertion that "God became man so that man might become God."

The Wilderness service began in the mid-2000s, when the Very Rev. Peter Eaton was dean. His wife, Kate Eaton, created a multimedia service featuring contemporary music by local artists in a contemplative atmosphere. With a focus on bringing back into the fold those who might be uncomfortable

with — or even traumatized by — the typical way of worshiping God, the service has fostered an individual experience of the Divine.

"This explains a lot of the choices we make," says Dan Hurley, a longtime leader of both the Wilderness and St. John's centering prayer group. "We are not propositional in our approach to religion. We are experiential."

The Rev. Amy Newell-Large, who frequently presides at the Wilderness, described its aesthetic as "ancient-future," honoring the forms and wisdom

of the past while imagining a future of greater connectivity and inclusion. “Spiritual nourishment is authentic, open, and creative, allowing for generative energy to move us forward in hope,” she said. “The Wilderness helps nourish those qualities and connects us with the stream of Christian hope, past, present, and future.”

One way the Wilderness uses ancient-futurism is in concrete expressions of Christian hospitality. Newell-Large said that many people who attend the Wilderness are spiritual wanderers, who have come from many traditions or no tradition and are seeking spiritual nourishment.

For Newell-Large, who has a professional background in hospitality and a graduate degree in interreligious dialogue from Naropa University, hospitality is an important fulfillment of her vocational call. “My experience with mindfulness, Buddhist meditation, and a Jesuit education makes me uniquely positioned to receive the spiritual wanderers drawn to the Wilderness.”

At a recent service, Newell-Large gave a homily on a Lakota retreat she attended, whose leader frequently said, “OK, relatives!”

“Jesus told us to call each other friends,” Newell-Large said, noting the resonance between Lakota and Christian hospitality, and the latter’s opportunity to include the other members of creation, from the stone of the cathedral walls — “our original ancestor;” in Lakota thought — to plants and animals.

St. John’s focuses on LGBTQ parishioners and community members, especially during Pride Month, when the cathedral typically sees an influx of regular visitors.

“Pride is a huge part of our ministry to the people of Denver and Colorado as other faith groups continue to marginalize LGBTQI+ people in Colorado and beyond,” said Evans Ousley, St. John’s communications director. “We wanted to show that people aren’t just accepted; they are loved and celebrated and invited to show up as their authentic selves.”

One of the results of the service’s outreach efforts is increased partic-



ipation of millennials. St. John’s 20s and 30s group, led by the Rev. Canon Broderick Greer, has been the entry point for many of the newcomers to the church. While the Wilderness isn’t specifically promoted among this group, there has been more crossover between these ministries in recent years.

“We make a big deal of that,” Newell-Large said about the group for 20s and 30s. “There is a page on our website devoted to the group. All the activities are promoted on our calendars, we use pictures from our events, we have programming specifically for this group. Newcomers frequently tell me this was important in their decision to come to St. John’s, [that] we have a place for them.”

The Wilderness continues to attract people of all ages, even children and teens and their families. Parishioner Tiare Weak said she has found a welcoming and supportive home in the Wilderness for her and her son, who is transgender.

After falling away from faith in her 20s, she returned to the Episcopal Church, admiring its blend of Protestant and Catholic attributes. She landed at St. John’s after her son’s

beloved youth minister became the director of Christian formation for the cathedral. When youth group was out of session for the summer, they would attend the Wilderness together.

“After several significant life changes, my son and I were called to attend this service more regularly, as it was a time to continue to be with one another in God’s community,” Weak said.

The Wilderness is a space where she and her son, now a teenager, can connect with each other and with God. Like many, she values the inclusivity and the introspective nature of the Wilderness. She wants teenagers and young adults to know that they don’t need to leave God and that there is a welcoming and supportive place for them at St. John’s.

“For myself, the Wilderness will continue to give me space to look inward to come to know Jesus more through the liturgy, so I can better serve. Most importantly, my family is eternally grateful to God for putting the loving community at St. John’s into our lives.”

*Zane Johnson is a freelance writer and doctoral student at Denver University and the Iliff School of Theology.*

# “This Life, This Rich, Anchored Life”: *I, Julian: A Reader’s Guide*

Review by Christine Havens

“**T**his life, this rich, anchored life.” Simple words, profound words. Words from a person who has fulfilled her calling from God.

Claire Gilbert gives these words to Julian of Norwich in the prologue of *I, Julian*, her imaginary testament of the faith journey of this beloved mystic, writer, and saint as told to Thomas Emund, a historical person who serves in the fictional role of the anchoress’s confessor and friend. Thomas has come to the anchoress in the year 1403 wanting her life story.

Not much is verifiable about the life story of the historical Julian, as Gilbert notes at the back of the book. An anchoress was attached to St. Julian’s Church in Conesford, which is roughly 11 miles northwest of Norwich, until 1416. The surviving manuscripts ascribed to her have been dated to the 15th century and later.

A legacy of 20 shillings for a “Julian recluz a Norwich” appears in a will in 1416. There are a few other such legacies, and Margery Kempe, another medieval mystic, notes their meeting in her book, written around 1413. This is, in essence, all that is documented about the first woman who wrote a manuscript in English. We have no paintings, no descriptions of her, no details whatsoever. Just her voice.

In writing *I, Julian*, Gilbert embodies Julian, giving her an incarnate form as opposed to leaving her a disembodied voice from the medieval past. Gilbert, who wrote her doctoral dissertation on Julian and ecological consciousness, quite ably deconstructs Julian’s Short Text, which records the “showings” she received from God in 1373, and her later Long Text, a deep examination of her visions written by Julian nearly 20 years after the initial revelations. Her words provide context for the plausible guesses Gilbert makes in her manuscript.

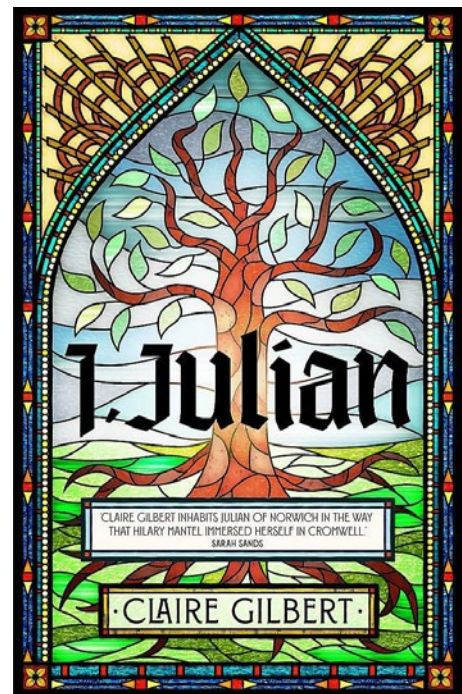
Julian begins her tale to Thomas by recounting the first traumatic event in her life — the death of her father during the Great Pestilence of 1348-49. Gilbert has the family living outside the walls of Norwich; Julian is an only child and wanders frequently through the forest, contemplative even then. She is scarred by the death of her father, and this is when her fraught relationship with God and the Church begins. Julian envisions a God angry with humanity since he’s sending so many devastating illnesses; she looks for ways to appease him, finally settling on asking for three wound-vows — contrition, compassion, and longing for God — after hearing a Franciscan friar preach.

In 1373, Julian falls ill. It is here, near death, that she receives her showings from God. These scenes are some of the strongest in the book. Gilbert’s Thomas Emund enters her life for the first time, imagined as the one who holds the crucifix. Julian also credits him as the spiritual turning point in her life: “What would my life have been if you had laughed with the others when I said I raved, Thomas?”

Julian’s course is set once she recovers, though it takes years before she feels called to be an anchoress, one who is locked into a small cell attached to a church and devotes her life to contemplative prayer. While anchorites had some contact with others, they were considered dead to the world. Chapter 38 is one of the most evocative in the novel as Gilbert has Julian describe the requiem Mass and being sealed in the cell.

Once she is alone, Julian says, “I have never felt so fully alive.” Though she has times of doubt and times of hardship, she feels she has realized her vocation, her relationship with God. Gilbert uses the anchor metaphor throughout the book to ground the reader in Julian’s faith and her words.

The remainder of Julian’s storytelling follows the course of events in medieval



*I, Julian*

By **Claire Gilbert**

Hodder & Stoughton,

Pp. 329, \$27

England: the Peasants’ Revolt, the advent of the Wycliffites, and the violent suppression of heresy by the Catholic Church. In this dangerous atmosphere, Julian decides to write a reflection of her visions in English so that anyone can read them and see that God meant them for everyone to mark and understand.

*I, Julian* is a remarkable undertaking, giving shape and form to a voice that still inspires Christian, secular, and spiritual readers to this day. Gilbert anchors readers in Julian’s life, using her gift of vibrant imagination — and what a gift to receive.

*Christine Havens is a writer and a graduate of the Seminary of the Southwest. She is passionate about literature and theology. Her work has appeared on Mockingbird Ministries’ blog, Mbird, and in Soul by Southwest, literary journal of SSW.*

# *I, Julian* Discussion Guide

You might use the Collect for the Feast of Julian of Norwich from the Lesser Feasts and Fasts Calendar of the Episcopal Church as your discussion group's opening prayer:

Triune God, Father and Mother to us all, who showed your servant Julian revelations of your nurturing and sustaining love: Move our hearts, like hers, to seek you above all things, for in giving us yourself you give us all. *Amen.*

1. Is Claire Gilbert's novel your first encounter with Julian of Norwich? If not, where have you encountered her before? If yes, what are your first impressions?
2. Julian of Norwich is called a mystic. How would you define a mystic, and do you feel mysticism plays a role in Christianity today?
3. The epigraph reads, "What follows is a work of the imagination." Do you think this type of imaginative experiment is spiritually helpful, or aesthetically enjoyable? Both? Neither?
4. From her childhood through her sickness in 1373, Gilbert's Julian struggles in her relationship with God: "longing for an angry God I did not love, my hard unfruitful work to appease that invented God" (113). What influenced this view? Have you ever felt that way about your relationship with God?
5. In chapter 28, the Elm Hill women have the Mary-versus-Martha argument about which is more needed in the world, deeds or contemplative prayer. How does this debate manifest itself in the 21st century?
7. In this story, guilt and grief play a large part in helping Julian discern how God is calling her to life in Christ. Has your grief or guilt ever helped you hear God's voice? What else helped Julian in her discernment? What else has helped you?
8. Julian wonders, "Why does God come to such as we?" — to those who consider themselves of "no consequence" such as herself and the Virgin Mary (109). How is Julian answered? Have you ever gained insight from considering Mary and her role in God's work?
9. The themes of reception and conception appear throughout *I, Julian*. Do you find either theme resonating in your faith journey?
10. Toward the end of her life, the character of Julian wrestles deeply with the contradictions between the violence and failings of the Church and Christ's peace and perfection. How do you understand the Church as the nurturing body God gives us, on her way to final union with Christ, but also deeply flawed and sinful?

Listen to an author interview on The Living Church Podcast, wherever you get your podcasts.





Lawrence Lew, OP/Flickr

## COVENANT

# Who Is Left Behind?

## An Advent Meditation

By Wesley Hill

*This essay was first published on December 22, 2022 on Covenant, the weblog of THE LIVING CHURCH.*

One of the gospel readings appointed for the Advent season used to send chills up my spine when I heard it as a child. “Then two will be in the field,” Jesus says, conjuring the image of two virtually indistinguishable fellow workers engaged in the same form of toil. “One will be taken and one will be left.” Then he repeats the story for emphasis: “Two women will be grinding meal together; one will be taken and one will be left.” Then he spells out the implied imperative: “Keep awake therefore, for you do not know on what day your Lord is coming” (Matt. 24:40-42).

When I heard that gospel in my childhood, I assumed

Jesus was talking about “the Rapture,” which one of the revered teachers in my church tradition had described as the end-of-history “carrying away of the church from earth to heaven” (Charles Ryrie, *Basic Theology*, p. 537) before the beginning of the “Great Tribulation” on earth.

The imagery I had in mind was from the 1972 film *A Thief in the Night*, which had, as N.T. Wright said its theology would, “frightened [me] into some kind of (distorted) faith.” In the film, which was popular in many fundamentalist and evangelical spaces in the next several years (until its copycat, the *Left Behind* series of books and movies, replaced it in the mid-’90s), various characters wake up to find that housemates, relatives, friends, and coworkers have vanished spontaneously, leaving behind still-running lawnmowers, kitchen mixers, and the like. Its theme song

was Larry Norman's 1969 hit "I Wish We'd All Been Ready": "A man and wife asleep in bed / She hears a noise and turns her head / He's gone / I wish we'd all been ready / Two men walking up a hill / One disappears and one's left standing still / I wish we'd all been ready."

One minute there are two friends sitting in a restaurant having a conversation, and the next minute one of them has disappeared. The theological framework behind this plot lies in "premillennial dispensationalism," an interpretation of history's end that has Jesus returning to rescue (or "rapture," from the Latin *rapere*, "to seize or snatch away") his true believers, while the rest of humanity endures the brutal seven-year dictatorship of the "Antichrist," who makes life on earth the penultimate hell before the final judgment — when Jesus returns, again, to inaugurate the millennial golden age.

According to Wright, though, dispensational interpretations of Jesus' picture in the gospel — of two people working side by side when one of them is "taken" — almost certainly have it backward. As with a midnight raid on an unsuspecting village or when you hear a knock on the door from the secret police, those who are "taken" shouldn't be understood as being whisked away to safety. No, the ones left behind are lucky. It's those who are "raptured" who are heading for a jail cell or worse.<sup>1</sup>

What, then, is Jesus' point in the Advent gospel reading? It seems to be something like this: There is a catastrophic conclusion the world is hurtling toward. So stay alert. Keep your eyes peeled. Don't fall asleep. Because you don't know when you might be taken off-guard by an enemy. And mostly because you want to wait and watch for me when I come for you, as I promise to do.

The trouble is, when you read the rest of the story the gospel tells, it doesn't go well for the people whom Jesus exhorts to keep alert. On the night when he was betrayed and arrested, he asked for his friends to stay up with him in vigil: "I'm very sad. It's as if I'm dying. Stay here and keep alert with me" (Matt. 26:38). But they eventually succumb to drowsiness. They fail to link arms with Jesus in his direst time of need.

And yet the forecasted outcome never materializes. The three men who fell asleep — Peter, James, John, whom Jesus had predicted would be "taken" in judgment if they didn't keep alert — are the ones who are, contrary to the way this plot is supposed to unfold, "left" or spared. And the one who did stay awake, who prayed all night to the God he called "Father," who could have called in an unbreachable angelic fortress to encircle and defend him, was the one

1 "It should be noted that being 'taken' in this context means being taken in judgment. There is no hint, here, of a 'rapture,' a sudden 'supernatural' event which would remove individuals from terra firma. Such an idea would look as odd, in these synoptic passages, as a Cadillac in a camel-train. It is a matter, rather, of secret police coming in the night, or of enemies sweeping through a village or city and seizing all they can. If the disciples were to escape, if they were to be 'left,' it would be by the skin of their teeth" (N.T. Wright, *Jesus and the Victory of God*, p. 366).

2 Karl Barth, *Church Dogmatics* IV/1, p. 118.

"taken" into custody. From there, he endured a sham of a trial, with its usual physical and psychological brutality. And the next morning, before noon, he was strung up on a death stake to await the suffocating fate that, all things being equal, could have been and should have been the fate of his friends instead.

It's at that stark, singular point where we can glimpse the deepest meaning of all the prophetic, end-times, judgment imagery that saturates our readings during Advent. All the lurid images — the sudden darkness, the earthquakes and convulsions of the supposedly stable order of the world, the people being secreted away in the night to suffer unknown tortures — all of them come to a head when Jesus dies, alone, on the cross. He suffers our fate. He is, as Karl Barth said, the Judge judged in our place.

In Advent we're asked to face up to the truth that a final reckoning, a last judgment, has been promised, and maybe one of the reasons so many cherish this part of the Church year is because we know firsthand the dread of it on the horizon. But the deepest truth of Advent is that the judgment has, in its truest and fullest sense, already taken place. It has fallen on Jesus, for our sake. And so, in Advent as in every other season, "Christians will never find that they are called to anything other than hope — for themselves and the world."<sup>2</sup>

*Wesley Hill is associate professor of New Testament at Western Theological Seminary, Holland, Michigan, and an assisting priest at Trinity Episcopal Cathedral, Pittsburgh.*



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# An Inspired Life

## White Robe

Fremont County Pioneer Museum

[oncaravan.org/whiterobe](http://oncaravan.org/whiterobe)

Lander, Wyoming

Summer 2023

By Melissa Strickler



When I entered the Washakie Gallery inside the Fremont County Pioneer Museum, Brian Whelan's *White Robe* exhibition alongside traditional Native American artwork had such a sense of connectedness, it reached well beyond powerful art sharing a space. This sacred place was brimming with the Spirit-driven life of the Rev. John Roberts and his journey on this earth.

Brian Whelan, an acclaimed Irish artist, is an exquisite storyteller. The 13 commissioned works of art capture each phase of the pastor's existence. Starting with his early days in Wales and the Celtic culture that formed him, Whelan's mixed-media art leads you through years and locales, finally planting Roberts at the Wind River Indian Reservation in 1883. Roberts faithfully devoted a life of service to the Eastern Shoshone and Northern Arapaho for 66 years. Roberts was fondly nicknamed White Robe by the indigenous people of the Wind River Reservation, Wyoming.

At first glance, Whelan's skilled fusion of contemporary, folk art, mixed media, and vivid rich colors draws you in, but it is his sheer knowledge of the subject that keeps you locked in place, wanting to learn more. Indeed, he has the gift of story.

The exhibition has 12 works of art measuring 12-by-24 inches and one larger masterwork titled *Servant of God*, which is 36-by-48 inches.

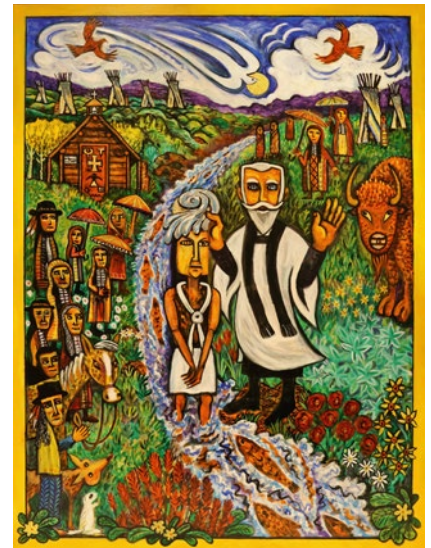
A work titled *Heritage* was what I revisited again and again. The iconic images Whelan incorporated in the work were spot-on. Roberts understood the importance of Native American traditions, and how necessary they were as a whole, and individually to the members of the Wind River Reservation.

In the artwork, Whelan paints a tepee filled with young Native American girls around a drum. As the girls are striking, you can hear the continuing resonant beat of a prayer circle. The evening sky is deep with color, and a white dove, full of meaning, hovers above on the evening breeze. Lush green prairie grass says it is early in the summer, and there are red roses blooming wild in the tall grass.

Red roses are a symbol of the Shoshone Tribe. Nearby there is a small log church, with a warm light glowing over the doorway, an open invitation to come in, where you will be welcome. A white horse wanders in the background, free and proud.

White Robe stands outside the tepee. He is a sentinel keeping watch over the young girls, making sure no one disturbs them, as they worship Creator God in their familiar ways. There is a depth of peace that reaches out through this work. It will stay with me for a long time.

*White Robe* will travel to several sites in England and Wales in 2023 and 2024, before returning to a permanent home at the Fremont County Pioneer Museum.



From top left: *Calling, Family*, *Chief Washakie's Gift, White Robe*; above: *Servant of God*

Fremont County Pioneer Museum photos

*Melissa Strickler is a painter and iconographer based in Lander, Wyoming.*





*Mystical Crucifixion*, 1950

All images courtesy of the Bowden Collections

## CULTURES

# Dreaming the Bible

## Chagall Show Comes to Toronto

By Sue Careless

### Marc Chagall and the Bible

The Great Hall  
Wycliffe College, Toronto

**M**arc Chagall and the Bible has traveled to 30 different venues in five years, and a recent showing at Wycliffe College, in partnership with Imago, represented its first appearance in Canada. The free exhibition showcased 10 etchings and 42 luminous color lithographs by the renowned artist Marc Chagall (1887-1985). These prints are from the Bowden Collections, which offer a variety of traveling exhibitions on spiritual themes. Collector and artist Sandra Bowden delivered a lecture September 12 at the college.

Moishe Chagall was born in 1887 into a devout but poor Hasidic family in Vitebsk, in what is now Belarus. Although Chagall later lived in Berlin, Moscow, New York, Paris, and St. Petersburg, he never forgot his Jewish *shtetl* and would often portray its simple village life in his works.

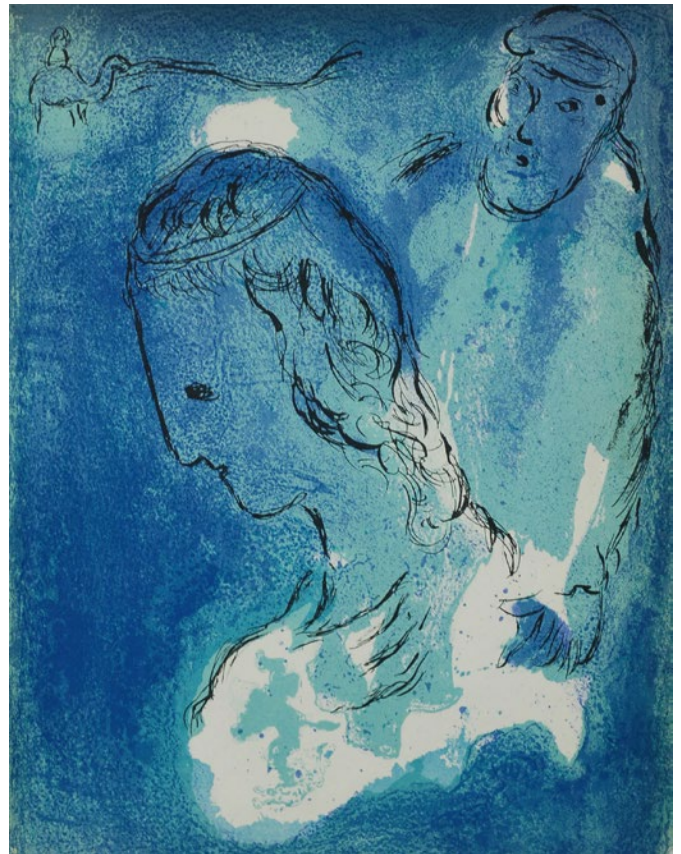
Vitebsk's population was divided between Hasidic Jews and Russian Orthodox Christians. Young Moishe's first exposure to art likely occurred when he slipped into the Russian churches and spied their glorious icons. Virtually all the Jewish inhabitants of his *shtetl* were murdered during the Holocaust, so Chagall could only return to it in his imagination. And so we see in his art his village of wooden houses — sometimes set on fire — and the domes of Orthodox churches.

Although Judaism has restrictions about the pictorial por-

(Continued on next page)



David and His Harp, 1956



Sarah and Abraham, 1956

trayal of certain religious subjects, Chagall managed to use his fantasy and folk imagery to circumvent those restrictions.

“I did not see the Bible, but I dreamed it, even as a child,” Chagall said. “Since my childhood, [the Bible] has filled me with a vision about the fate of the world and inspired me in my work. ... I see the events of life and works of art through the wisdom of the Bible. Since in my inner life the spirit and world of the Bible occupy a large place, I have tried to express it.”

In describing his childhood nightmares, Chagall alludes to the frightening imagery of the near-sacrifice of Isaac by his father. In the etching *Sacrifice of Abraham*, the patriarch appears dressed in a heavy Hasidic coat and black hat.

Chagall has an almost childlike visual vocabulary. A number of motifs reoccur in his work: a cow represents the rural life par excellence; a tree suggests life; a rooster implies fertility; a flying herring commemorates his father’s profession as a fishmonger; a donkey is considered a peaceful and good-natured animal; two candlesticks refer to the Sabbath; a goat is a symbol of atonement; and angels substitute for an image of God.

But along with rural and Jewish symbols, many of his works include a Madonna and Child. And over 100 pieces include the crucifixion as a reference or the main subject. Two colored lithographs in this exhibition demonstrate his attraction to the crucified Christ.

In *Mystical Crucifixion*, a prayer shawl covers Jesus’ loins, lest we forget that he was a Jew. Does this also symbolize the sufferings of the Jewish people? Christ is off to one side while a mother and child occupy the other side. Is he portraying the Madonna and Christ child, or his wife, Bella, with their child, Ida? Or both? In the middle dominating the lithograph is a huge red heifer, the appointed sacrifice for the birth of the firstborn.

In *Christ in the Clock*, the crucifixion image is perhaps more problematic for some viewers. Instead of a human head, we see a clock and an inscription nailed to the cross containing simply Chagall’s name.

“For me, Christ is a great poet, the teaching of whose poetry has been forgotten by the modern world,” Chagall wrote. The crucifixion is also one of the most poignant symbols of suffering in all of human history.

Unlike many of his contemporary Russian emigres after the Holocaust, Chagall pursued neither realism nor abstract art. In her biography of Chagall, Jackie Wullschlager wrote:

It is impossible to overestimate how eagerly in the 1950s and 1960s a society shattered by war and stunned by the horrors of the Holocaust, and for whom the building of an international peace was the paramount political idea, hungered for an art whose themes were love and religion and welcomed them especially from a Jewish artist-survivor able to encap-

... sulate a lost world in a particular, instantly recognizable set of images. ... Chagall's was a narrative art that met the psychological needs of the age and gave pleasure and consolation as no other visual artist of his stature did at that time.

Chagall delivered art with “an easily accessible spiritual message,” Wullschlager added, while the abstract expressionism of Mark Rothko, another Jewish artist, was “incomprehensible” to the public of that day. “Chagall was a human painter in an age of abstraction.”

Chagall was not drawn to landscapes. In fact, there is no horizon in his works, no separation of earth and the heavens. Instead, all his figures, animals, and objects are caught up in both the earthly and divine. There is a mystical merging. Heaven comes down, with swooping angels and earthly beings lifted up to heaven in a mystical dance. Only Adam and Eve seem grounded in *Paradise I*.

And while there are moments of tender stillness, as in *Abraham and Sarah*, more often Chagall's world is alive with movement. In *Creation*, birds, animals, and angels swirl around a central vortex of a sun/moon image.

Rather than creating depth and a clear vanishing point, Chagall keeps almost all his figures in the foreground. Any distant objects are just made smaller. And in the same work there is often both suffering and joy, playfulness and pathos.

Women are a recurring image in this biblical collection: Eve, Sarah, Hagar, Rachel, Tamar, Rahab, Naomi, Ruth, Michal, Bathsheba, Vashti and Esther. Ruth's story is told in five lithographs and Eve's in eight. These are no Sunday-school pictures — there are many nudes — but the Bible comes alive in these prints.

In *Paradise I* we see Adam and Eve cojoined at the waist, while in the portrayal of the morally fraught narrative of *David and Bathsheba*, the two are cojoined at the head, David staring at the viewer while Bathsheba is seen in profile.

Bowden considers Chagall the foremost Jewish visual interpreter of the Bible in the past century. Bowden is a painter and printmaker whose work has been exhibited in the Vatican Museum of Contemporary Religious Art, the Museum of Biblical Art in New York, and the Haifa Museum.

For Bowden, Chagall's lithographs are “luminous; the color radiates off the page.” The etchings are more intimate, but both make Scripture more alive.

The collector challenged her audience at Wycliffe: “Is there something in your home that tells those who enter, these are a people of faith?” Observant Jews place a mezuzah by their front door. “We can't impact the world unless we have a visual vocabulary.”

She shows great generosity in making her various collections available to not only museums and art galleries but also colleges and churches. At one church in North Carolina, a fire broke out and endangered her entire Chagall collection. Yet firefighters doused the flames and managed to carry out all 59 pieces. The water damage was significant, but parishioners, many of them artists, and then art restorers rushed in to dry and preserve the works. Only one piece was lost. Despite this loss, Bowden believes sharing

her collections with the public is worth the risk.

### A History of These Images

In 1930 French art dealer Ambroise Vollard commissioned Chagall to create etchings for a series of illustrated books, including the Bible.

Between 1931 and 1934, in preparation for such a monumental project, Chagall visited the Holy Land for two months, and then went to Amsterdam to study the biblical paintings of Rembrandt and El Greco.

He returned to France and, by 1939, he had finished 66. Vollard died that same year. When the series of 105 etchings was completed in 1956, it was published by Edition Tériade.

*Marc Chagall and the Bible* contains 10 of the 105 etchings but also all 42 colored lithographs from his 1956 and 1960 suites of the Bible.

Art historian Jean Leymarie has described these drawings by Chagall as “monumental” and “full of divine inspiration. ... Each picture becomes one with the event, informing the text with a solemn intimacy unknown since Rembrandt.”

But not long after Chagall began his work on the Bible, Hitler gained power in Germany. In 1937 Joseph Goebbels ordered about 20,000 works from German museums confiscated as “degenerate.” Although Germans had once adored Chagall, the Nazis now made a mockery of his art.

After Germany invaded France, the Chagalls moved south from Paris to Vichy, France, unaware that French Jews were being rounded up and sent to concentration camps. In 1941, at almost the last moment, the family escaped to America. Chagall lived in New York for seven years, then in 1948 he returned to live permanently in France. His beloved wife, Bella, had died in New York.

Chagall had been swept up in the horrors of European history between 1914 and 1945: world wars, revolution, ethnic persecution, the murder and exile of millions. He represented this in his art, with subjects that included the crucifixion and scenes of war.

As an adult, Chagall was not a practicing Jew, and remained ambivalent about religion. Yet through his art he tried to suggest a more universal message, using both Jewish and Christian imagery.

At the opening of the Chagall Museum in Nice, France, the artist said, “My painting represents not the dream of one people but of all humanity.” □



*David and Bathsheba*, 1956



## Benedict, Holy Cross Founder Flank Christ in Icon

By Richard Mammana Jr.

November 25 is the annual commemoration of James Otis Sargent Huntington (1854-1935), one of the founders of the Order of the Holy Cross, the first stable American religious community for men in the Episcopal Church.

The monastic's father was F.D. Huntington, Bishop of Central New York and a convert from Unitarianism. After preparation at Harvard and a now defunct divinity school in Syracuse, Huntington was ordained to the priesthood in 1880.

While on retreat at S. Clement's, Philadelphia, he decided to form a distinctly American community dedicated to missionary work and prayer among the poorest residents of New York City, in close cooperation with the Sisters of St. John Baptist now based at Mendham, New Jersey.

Huntington was superior of the Order of the Holy Cross for a number of non-consecutive terms during his half-century as a monk, the last three decades of which were spent at West Park, New York, in the first lasting purpose-built monastery since the reign of Henry VIII. In addition to his work concentrated in the Hudson Valley, Huntington founded schools for

boys and girls in Connecticut, New York, and Tennessee, and a mission in Liberia.

A recent installation in the chapter room of Huntington's monastery — where monks reflect on community life by reading a chapter of their rule — is a striking triptych by American iconographer Zachary Roesemann of Sacred Icons. Roesemann's studio is in the Mission House at the Church of St. Mary the Virgin, New York.

The triptych takes the traditional form of a Byzantine deesis icon, whose name comes from the Greek δέησις, for *supplication* or *petition*. Most deesis icons show the Lord enthroned as Pantokrator, or the ruler of all, with the Virgin to the viewer's left and St. John the Baptist at the viewer's right. This icon shows St. Benedict on the left and Huntington on the right.

Depicting this modern saint on an icon posed challenges, because there are no surviving color photographs of Huntington. Roesemann worked with four pictures and three portraits of the monastic founder to make an informed decision about his probable eye color. The portraits are familiar to visitors and retreatants from the great hall, stairway, and library at

West Park. While Huntington wore glasses, traditional icons never show spectacles because the saint's vision is now perfected in the transfigured and fuller direct vision of God.

Huntington stands in a formulaic pose wearing the order's habit and offering his monastery, and by extension the community he founded, to Christ. St. Benedict holds his sixth-century Holy Rule in a mirrored offering in the black Benedictine habit.

The Lord blesses both — and the community — from the center, supporting a jeweled and clasped book of the Gospels. The three sections of the triptych are tied together by the Hudson River to the immediate east of the monastery. In a further blend of Byzantine inspiration with Western subject matter, the titles above the Pantokrator and on his nimbus are in Greek, while the identifications of the monastic saints are in English.

The triptych is in an area of the monastery where only the monks have a routine reason to see it. Retreatants should ask the guest master if they wish to see it in person.

See Zachary Roesemann's work at [sacredicons.net](http://sacredicons.net)

# Advent for Our Age

## Advent

The Season of Hope  
By Tish Harrison Warren  
IVP, pp.128, \$20

Review By Beth Maynard

**G**ift book-sized, and purple-colored like its namesake, *Advent: The Season of Hope* finds Tish Harrison Warren offering an accessible and reflective take on the first season of the liturgical year. As part of the Fullness of Time series from evangelical publisher InterVarsity Press, the book is unsurprisingly aimed at readers attracted by, but lacking familiarity with, liturgical communities and the historic Christian mindsets by which they live.

The preface calls them “families and small groups looking for ways to recover ancient practices.” Readers who have logged many years in the Episcopal Church will thus mostly find the topics and facts presented familiar — just imagine the last several Advent adult education offerings at any active parish. However, that audience might find this book helpful for a different kind of recovery: learning how to explain and describe practices we may take for granted without realizing how well they connect with contemporary preoccupations and longings. If we’ve been doing Advent unreflectively, we needn’t be evangelicals to benefit from this presentation of it.

Warren’s book comprises a series of quick chapters, each neatly titled with a number: three advents of Christ, four themes of Advent, two prophets, four prayers, eight practices. In addition to covering these promised topics in a broad way, she sprinkles in brief quotations from a large selection of authors (with ample footnoting), argues gently and repeatedly for trying on the historic Christian understanding of this season, and shares some stories from her household.

Some chapters draw on standard

Advent framings: the “three comings of Christ” in the Incarnation, at the end of time, and in the present moment (or in the Blessed Sacrament if you’re Anglo-Catholic). The “four prayers” are simply collects for each of Advent’s Sundays (though some of the texts will come as a surprise to members of liturgical denominations that do not use the Anglican Church in North America’s 2019 prayer book).

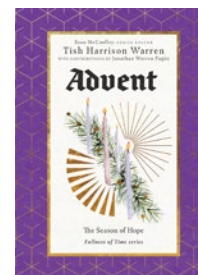
In other chapters, though, Warren allows herself to create a personal outline, for example, presenting the themes of Advent as “waiting and hope, darkness and light, repentance and rest, emptiness and filling.” Another section lists the particular practices of Advent as including the Ignatian examen and the prayer-fasting-almsgiving trio more usually associated with Lent. There’s nothing at all wrong with either of those proposals, of course, and the author writes about them ably; still, one would want to note that they are not the time-honored wisdom of the Church Catholic about this season, but an individual take.

The mix of classic and individualistic in this book perhaps draws on the

widespread recent discussions on social media and blogging platforms about Advent, along with new ideas of how to observe it. If you’ve been listening to this conversation (due in part to Fleming Rutledge, to whom this work owes a large debt), you’ll have noticed the insight that there is something about Advent that makes it especially apropos for the 21st century. Its eschatological character, its bent toward lament with a promise in the background, and its antidote to the narcissistic chaos of consumer culture could speak vividly to a world exhausted by excess and hungry for hope, if we let them.

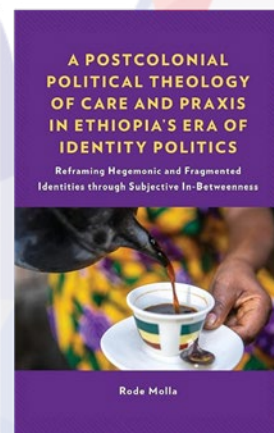
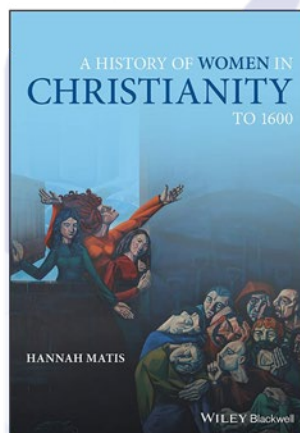
Diverse pieces of those recent discussions are smoothly repackaged here, and Warren does a particularly good job noting the social-justice implications of the season. That fact alone means that this book fills a need: what other work covers the complex themes of Advent for non-specialists, much less does it in a way that is conversant with contemporary preoccupations?

(Continued on next page)



VIRGINIA THEOLOGICAL  
SEMINARY

Recent Faculty  
Publications



[www.vts.edu/faculty](http://www.vts.edu/faculty)

(Continued from previous page)

The book is more devotional than academic, but some readers will certainly learn from it. Unfortunately, there are a few errors of fact here and there. A section about the O Antiphons is especially awkward in its misunderstandings, but how many people will such things really bother?

Another quirk is verbal; while the book mostly seems confident in recommending the serious and sustained

practice of this eschatological season, it veers now and again into a nervous, teenage-sounding, apologetic tone: “bizarre if not downright Scroogey,” “trippy, cosmic imagery,” “being a total killjoy,” “no Advent honor roll.” These moments bring a reader up short amid writing that is usually pastoral and assured.

Despite the particularity of its intended audience and its mix of individualistic and community-formed

teaching, *Advent: The Season of Hope* would be a good choice for many Christians to dip into. In fact, we might do that before and not after Advent I, hoping that this little book will help us, in Warren’s words, become “more profoundly filled with longing for God’s deliverance of all the world, including ourselves.”

*The Rev. Beth Maynard is a retired priest of the Diocese of Springfield.*

## Advent with the Beasts

### All Creation Waits

The Advent Mystery of New Beginnings  
Children’s Edition

By Gayle Boss; illustrations by Sharon Spitz  
Paraclete. pp. 64. \$20.99

Review By Cole Hartin

Upon opening the cover of this lovely book and thumbing through past the table of contents, you’ll find a note:

“This book is a kind of Advent calendar. The pages are numbered — Advent 1, Advent 2, Advent 3 — for the days of December leading to Christmas, like the little doors on an Advent calendar. And like an Advent calendar, this book’s ‘doors’ are meant to be opened slowly, one — and only one — each day.”

These instructions are important because they remind parents and their children to slow down, to savor each image, to listen to the music of the

words. As we parcel out waxy chocolate to our children, we might read aloud about these creatures each day throughout the Advent season.

*All Creation Waits* is a kind of bestiary set to an Advent tune. Each day, the life of some creature unfurls before our eyes, with an accompanying prose poem that describes the animal’s hibernal activity. Lushly illustrated, each page opens to dream-like portraits of animals in their habitats.

The color palette is cool, as we might expect for a book written about winter, and the viewer is rewarded for looking deeply. These are not illustrations one can skip over with a quick glance. A refrain in the bottom corner of each illustration reminds the reader that “The dark is not an end. It’s a door. It’s the way a new beginning comes.”

We meet a painted turtle whose work is to wait, and a muskrat during

his winter swim. We see little brown bats huddling together to stay warm, an opossum creeping in the dark, and we watch a lake trout laying her eggs where she herself was born.

Do you ever wonder how honeybees survive the cold? Tens of thousand sccluster together in their hive. And as Boss writes, “Each bee knows that to live through winter they all must dance and shiver together.”

Finally, on December 25 we meet Jesus the Christ in the barn with Mary and the animals. We are told, “When the sheep-men found the child they saw what all creation is waiting for — a human at home with creatures as kin.”

The last several pages of the book list the creatures we’ve met in turn, with a short paragraph explaining what we might learn from them, along with a question to engage young readers. This is where Boss turns most explicit in drawing out the spiritual truths we might glean from observing creation.

This is a wonderful book to read with children during Advent. Parents and grandparents will enjoy it too, though I expect preschool children will love it best.

If you live in the American South, it may make you homesick for the winter.

*The Rev. Dr. Cole Hartin is an associate rector of Christ Church in Tyler, Texas.*



# Tips for Political Wrestling

## How to Be a Patriotic Christian

Love of Country as Love of Neighbor

By **Richard J. Mouw**

InterVarsity Press, pp. 160, \$17

Review by W.L. Prehn

**R**ichard Mouw of Calvin University speaks for many of us when he laments the deep political divisions between Americans and the increasingly public disagreements over politics and public policy, among committed Christians especially. As we begin another presidential election year, and one likely to be as divisive as any in American history, Mouw's book is a practical ministry to us all. What is the correct way for Christians to be patriotic? How might Christians on both and every side of the political spectrum affirm each other's patriotism, even if we cannot affirm the other's view about a particular law or policy?

Mouw believes patriotism is a good, even God-given, thing, but love of country must include *compassion*. While practicing charity to all and affirming the human dignity of all are core values of the gospel, Mouw asks us to stop and consider that another's political views are usually motivated by deep "hopes and fears." If we stop to listen to another person about his hopes and fears, we will at least understand where he is coming from in his politics.

Mouw finds Simone Weil a perfect example of good patriotism. In *The Need for Roots* (1949), Weil holds up compassion for one's fellow citizen instead of prideful, "pomp and glory" patriotism. In a most significant passage, Mouw writes that Weil helped her fellow French citizens see how they "must be solidly grounded in an honest grasp of the *facts* about the nation." It goes without saying that Americans are grappling with many facts about our nation that are neither

sweet nor inspiring. These facts apply to citizens in every political party. But it is our duty to face them and to pray for compassion for those on every side of an "issue."

For the citizen as voter, elected persons do not only embody the voter's values but are means to an end: the voter's vision of the good life. Addressing Christians in this book, Mouw wants to find the happy medium between an exclusive Christian nationalism and a patriotism built on religious agnosticism. America is becoming only more of a melting pot, but "one nation under God" does not require that one person's views are lockstep the same as another's. Magnanimity is rare in

Tainted by sin, we  
therefore assume  
that no single  
person or party  
can be relied on to  
deliver the truth.

our time, but Mouw is hopeful we can develop this virtue.

A dyed-in-the-wool democratic republican and a committed Christian, Mouw understands that truth — whether philosophical or political — cannot be won without debate, disagreement, challenge, struggle, and even strife. (A survey of Christian history shows that such debate and contest is also true of the development — or at least the reception — of Christian doctrine.) In any case, such a dynamic situation is exactly how the federal government of the United States was set up to function.

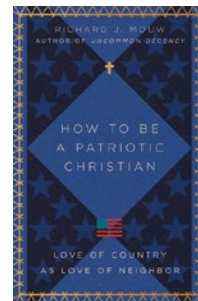
Truth is a large thing. What indi-

vidual can know it all? Moreover, an assumption crucial to the mechanism of our republican government is that "men are not angels" (*Federalist* 51). Tainted by sin, we therefore assume that no single person or party can be relied on to deliver the truth. Mouw therefore takes it for granted that "spiritual and theological wrestling" is our Christian duty. A great and glorious blessing came from Jacob/Israel's contest with the angel (Gen. 32). Mouw reminds us that Jacob "engaged in the match in order to be blessed." If we find ourselves in a place where there is no debate and no wrestling, we are likely in the place called hell.

Mouw offers good tips for our political wrestling. We must do "the work of contemplation," which means looking for Jesus in everyone we meet. We must "cultivate compassion," whether racial, ethnic, gender-oriented, social, economic, and political. We must "go deep in the quest for rootedness," which means seeing ourselves not as Americans alone but part of a transnational Christian movement transcending nation-state and patriotism in the narrowest sense.

Our fundamental identity is *in Christ*, now and always. And it must be God in Whom we trust. Jesus "speaks to the deepest hopes of the human spirit." Even in politics — and perhaps especially in politics — "the God who sheds his grace on each of us individually sent his son into the world to take on the hopes and fears of nations and peoples. To be assured of that in the deep places of our hearts is what should inspire us to keep wrestling with what it means to be patriotic Christians."

*The Rev. Dr. W.L. Prehn is a principal of Dudley & Prehn Educational Consultants.*



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SUNDAY'S READINGS

LAST SUNDAY AFTER PENTECOST, NOV. 26

Ezek. 34:11-16; 20-24

Ps. 100 or Ps. 95:1-7a

Eph. 1:15-23 • Matt. 25:31-46

Hidden Intervention

“I, the LORD, have spoken” (Ezek. 34:24). The Word of God is alive and creative. The Lord speaks and it is so. God creates, sustains, and observes in love all being, and yet God is not indifferent to evil designs and the harm they unleash. “The LORD saw that the wickedness of humankind was great in the earth, and that every inclination of the thoughts of their hearts was only evil continually” (Gen. 6:5). What, according to the Bible, does God say and do in the face of widespread injustice, the abuse of the weak by the strong?

“I myself will judge between the fat sheep and the lean sheep. Because you pushed with flank and shoulder, and butted all the weak animals with your horns until you scattered them far and wide” (Ezek. 34:20-21). There is an answer, an intervention, a sweeping litany of caring acts on behalf of the weak, all punctuated with the personal pronoun *I*. “I, the LORD, have spoken.” “I myself will search for my sheep,” “I will seek,” “I will rescue,” “I will bring them out,” “I will feed them,” “I will make them lie down,” “I will bring back the strayed,” “I will bind up the injured,” “I will strengthen the weak,” “I will save the flock,” “I will set over them one shepherd,” “I will be their God” (Ezek. 34:11-16, 20-24).

Precisely how and when this intervention occurs is left to our imagining. “Concerning that day and hour no one knows” (Matt. 24:36). What is not left an open question is how to wait. Stay awake. Watch. Be vigilant. The Nicene Creed, in the original Greek, evokes urgency by using the present participle in reference to a final judgment. “Jesus Christ coming” (ἐρχόμενον) again to judge the living and the dead. The Latin version uses the future participle

(*venturus est*) to suggest an immediate future: “He is about to come.” The future tense in the customary English translation may be taken to suggest a long delay, as if nothing is impending. No! Christ the King is about to come. That is the proper manner of Christian waiting in every generation. He is coming. He is at the door. The end is near.

Already, God is acting. God once said to Moses, “I have come down to deliver [my people] from the Egyptians” (Ex. 3:8). God will do what he will do, though often through frail human vessels. “So come, I will send you to Pharaoh to bring my people, the Israelites, out of Egypt” (Ex. 3:10). Jesus says to his disciples, “As the Father has sent me, so I send you” (John 20:21). He says to Peter, “Feed my lambs, tend my sheep” (John 21:15-17). Jesus still sends his disciples to feed and tend and protect and encourage and heal. It is urgent and necessary work flowing directly from the ministry and grace of Christ. The Church is God’s hidden and mysterious intervention.

What then are we to do? Do we simply run in every direction, compulsive and impetuous in our desire to do good deeds? Do we use other people to prove our goodness? God forbid! Here a long pause and deep stillness are required; maturity and wisdom. God wants us to feed and tend, in works humble or great, out of nothing more than compassion, without any thought of doing some extraordinary thing, without conscious thought even of God. “When did we see you?” Jesus disappears in every good work. He is every human need and every work of compassion, though hidden in darkness. “He vanished from their sight” (Luke 24:31).

**LOOK IT UP:** Read Matthew 25:37.

**THINK ABOUT IT:** Practice *not seeing Jesus*. Live your life and draw near to others in loving compassion.



## 1 ADVENT, DEC. 3

Isa. 64:1-9 • Ps. 80:1-7, 16-18  
1 Cor. 1:3-9 • Mark 13:24-37

### The End We Await

Who prays when we pray? St. Paul answers, “We do not know how to pray as we ought. It is the Spirit who gives us utterance in cries too deep for words” (Rom. 8:26). St. Augustine opens his *Confessions* with a meditation on the smallness of the human person and the seeming impossibility of reaching out to God. “A human being, such a small part of your creation, carrying about his mortality, carrying a testimony of his sin and the testimony that you resist the proud: and yet he wants to praise you, this small speck of your creation.”

Who, Augustine asks, prompts the wanting, moves the will, stirs the heart? He answers, “You excite him so that he wants to praise you.” God’s prayer in us is no affront to the human will, for in our freedom we say, “Oh Lord,” but then immediately “Open our lips,” and so confess that the font from which every prayer comes is the living Lord of heaven.

Isaiah feels the testimony of sin, senses that the Hebrew people have suffered as recompense for their unfaithfulness. They are utterly without hope but for this languid cry, spoken out of a yearning hope that God will not remember iniquity forever: “Now consider, we are all your people.” When mortality is confessed, when sin impedes, when desperation dries and scatters the soul or a whole people, the living God comes. For, just as God is the source of every prayer, God is the source of our forgiveness, liberation, and growing sanctification.

The reading from Mark, like the passage from Isaiah, strikes a note of urgency, although here the emphasis is not on guilt, but on the impending close of the age. “Beware, keep alert!” Jesus suggests the image of a doorkeeper and says, “Keep awake!” We are likewise reminded each Sunday by that hidden future participle: “he is about to come to judge the living and

the dead.” If so, the time is short.

There is, obviously, a real weight to the subject matter, precisely the sort the happy preacher will try to avoid, but that avoids the truth. We are mortal. We are broken. We live in moral collapse. Death is waiting. All of this is said with a clear eye toward the one faithful God, who knows us, loves us, forgives us, frees us, watches over our going out and coming in from this time forth and forevermore.

This is not a grim and grumpy message. Christ comes to a fallen humanity, and, as a result, St. Paul says, “We are enriched in speech and knowledge of every kind.” We are mortal and in moral collapse, having our hope fixed exclusively “on the grace of God that has been given us in our Lord Jesus Christ.” In him, freed by him, we go from grace to grace.

**LOOK IT UP:** Read 1 Corinthians 1:7. Do we exercise our gifts with expectancy, opening ourselves, from moment to moment, to God’s Spirit?

**THINK ABOUT IT:** A natural landscape, a Haydn symphony, a beautiful woman, an innocent child are enough to make me question the Fall for a transient moment. We have not lost the exquisite image of God, but we have lost our likeness, and so need the one who knocks at the door of our heart.

## 2 ADVENT, DEC. 10

Isa. 40:1-11 • Ps. 85:1-2, 8-13  
2 Pet. 3:8-15a • Mark 1:1-8

### The End

In the current climate in which so-called alternative facts obscure the very notion of truth, it is refreshing to land in the season of Advent and hear the announcement of “this one fact,” namely, “that with the Lord one day is like a thousand years, and a thousand years are like one day” (2 Pet. 3:8). God is Lord of time, Lord of the Ages, and Lord of every moment. God simply is, and is sovereign.

From a merely human perspective, it may appear that the Lord is slow about his promise to return, but the Lord’s apparent delay is an expression of divine forbearance. God does not want “any to perish, but all to come to repentance” (2 Pet. 3:9). Advent is the season of waiting not only for the coming of the Christ child, but also and especially the coming of Christ at the end of time. “The day of the Lord will come like a thief, and then the heavens will pass away with a loud noise and the elements will be dissolved with fire, and the earth and everything that is done on it will be disclosed” (2 Pet. 3:10).

The problem and challenge, of course, is that the note of expectancy in this article of faith — he will come again to judge the living and the dead — is largely absent from the consciousness of the Church, and for reasons that are not hard to understand. It has been more than 2,000 years, after all. And we need to get on with daily life, which requires some sense of stability and some hope that tomorrow will arrive. Our abiding hope is that history will go on, not end. And, in a sense, this is a deeply Christian hope.

All created being is holy, time is sacred, our lives and bodies are temples of God. Christ came that we may have life and have it abundantly. Indeed, this temporal existence is good and beautiful and a gift of God from day to day. We need to live as if under a vow

(Continued on next page)

(Continued from previous page)

of stability to get on with a humane life, and to dispose ourselves to daily graces. And we certainly should never do anything to hasten the end, either of our lives or of history. God forbid!

Still, time runs out. The Bible tells us so. The elements dissolve. The flower fades. We will all stand before the great judgment seat of Christ. If this truth is allowed a proper place in our Christian lives, it will magnify the preciousness of time. Time is a treasure precisely because it ends. Each moment and each day is an unrepeatable opportunity in which the grace of God calls out for a deeply personal response that would occur in no other life and in no other time. “Since all things are to be dissolved in this way, what sort of persons ought you to be in leading lives of holiness and godliness?” (2 Pet. 3:11). There is absolutely nothing morbid about this. Life ends. Christ comes. How will you live?

Imagine a high mountain from which an announcement goes out to the entire world, a herald of good tidings, good news, the justice and mercy for which the ages have hoped. A voice speaks: “Here is your God” (Isa. 40:9). It is fearful in judgment, and beautiful in mercy. “He will feed his flock like a shepherd; he will gather the lambs in his arms, and carry them in his bosom” (Isa. 40:11). How will you live? How will we live together under the gaze of justice and mercy? God gives and will take away.

**LOOK IT UP:** Read Psalm 85:10.

**THINK ABOUT IT:** The kiss of peace is the kiss of righteousness.

### 3 ADVENT, DEC. 17

Isa. 61:1-4, 8-11

Ps. 126 or Canticle 3 or Canticle 15

1 Thess. 5:16-24 • John 1:6-8, 19-28

## Witness and Subject

John is sent that all might believe not *in him* but *through him*. Eschewing eschatological titles that risk drawing attention away from his essential role, he asserts, “I am the voice of one crying out in the wilderness, ‘Make straight the way of the Lord’” (John 1:23). Lifting up his voice, he shows himself to be a witness to the light, the true light that is coming into the world. “He himself was not the light, but came to testify to the light” (John 1:8). The translation “to testify” is unfortunate. It obscures an important alliteration; the noun *witness* is closely related to the verb *witness*. Behind both one hears the Greek word for *martyr*. John gives himself entirely as a martyr to his role as witness. He is the witness who has come to bear witness to “the one who is coming” (John 1:27).

It is quite possible to see in John’s title *Witness* and his action as one who *witnesses* a description of every Christian disciple in relation to the subject of faith, Christ our Lord. “What *martyria* and *martyrein* are may best be seen if we take as literally as possible the *peri* and genitive with which John’s gospel often denotes the object of witness. Witness is truly and in the best sense speaking *about* a subject, describing it exactly and fully, pointing to it, confirming and repeating it, and all in such a way that the subject remains itself and speaks for itself, that it is not in any way absorbed in human speech or shouted down and overpowered by it. ... As we come to faith, we cannot bypass or leap over the witness, the prophet, the apostle” (Karl Barth, *Witness to the Word*, p. 52). In this sense John the Baptist represents both every individual disciple and the Church as living witness to the Word. The Witness, confident in his calling, remains nonetheless humble. “He is not the light, but came to bear

witness to the light.”

John bears witness to Jesus, the eternal Word of the Father. Jesus comes among us, enters all that we are, wraps us in his enfolding arms, and vests us with baptismal innocence and new life. So the Witness must witness to the arrival of *joy*. “I will greatly rejoice in the LORD, my whole being shall exult in my God; for he has clothed me with the garments of salvation, he has covered me with the robe of righteousness, as a bridegroom decks himself with a garland, and as a bride adorns herself with her jewels” (Isa. 61:10). Reject not this description. This is who we are in Christ. How can this be? Listen again: “He has clothed me with the garments of salvation.” It is God’s work, not ours. But the work accomplished is ours entirely. “It is no longer I who live, but Christ who lives in me” (Gal. 2:20).

Once we put on Christ, a transformation begins, our habitual and actual sanctification, which, though adding nothing to the foundation of faith, is the necessary effect of imputed righteousness (see Richard Hooker’s treatise on justification). We grow; we change. The Lord causes us to grow and, mysteriously, this growth occurs in the intersection of human freedom and divine providence. “For as the earth brings forth its shoots, and as a garden causes what is sown in it to spring up, *so the LORD will cause righteousness and praise to spring up before all the nations*” (Isa. 61:11).

We are not the light. We bear witness to the light. And yet the light shines in our hearts, radiates in our deeds.

**LOOK IT UP:** Read Canticle 15 (the Magnificat).

**THINK ABOUT IT:** My soul is “my whole being.”

## PEOPLE & PLACES

### Appointments

The Rev. Canon **Stephanie Allen** is the Diocese of East Carolina's canon for leadership development.

Mr. **Paul Allman** is the Diocese of Louisiana's disaster coordinator.

Ms. **Rachel Ambasing** is lay pastor of Resurrection, San Diego.

The Rev. Dr. **Jack Anderson** is rector of St. Philip's, Laurel, Del.

The Rev. **George Arceneaux** is rector of St. Christopher's, Oak Park, Ill.

The Rev. **Brock Baker** is bridge priest at All Saints, Danvers, Mass.

The Rev. **Kenli Barling** is priest in charge of All Saints, Torrington, Wyo.

The Rev. **Suzanne Barrow** is interim rector of St. Mark's, Louisville, Ky.

The Rev. **Kate Bast** is bridge priest at St. Peter's, Weston, Mass.

The Rev. **Jennifer Beal** is rector of St. Anne's, North Billerica, Mass.

The Rev. **Robert Beauchamp** is rector of Holy Innocents, Henderson, N.C.

The Rev. **J.J. Bernal** is the Diocese of Arizona's missionary for border ministries and vicar of St. Stephen's, Douglas.

The Rev. **Gregory Bezilla** is interim priest at Grace and Holy Trinity, Richmond, Va.

The Rev. **Chanta Bhan** is the Diocese of Virginia's canon for discipleship.

The Rev. **Bill Bradbury** is bridge priest at St. Anne's and St. John's, Lowell, Mass.

The Rev. **Paul Briggs** is interim rector of St. Thomas, Camden, Maine.

Ms. **Darlene Calton** is interim executive director of Camp Arrowhead, Lewes, Del.

The Rev. **Marie-Carmel Chery** is dean of the chapel and spiritual engagement at Voorhees University, Denmark, S.C.

The Rev. **Mercedes Clements** is rector of All Saints, Russellville, Ark.

The Rev. **Daphne Cody** is rector of St. Peter's, Chicago.

The Rev. **Sarah Conner** is interim priest at Good Shepherd, Reading, Mass.

The Rev. **C.J. Coppersmith** is assistant rector of Trinity, Concord, Mass.

Mr. **Jim Cormack** is executive director of Peterkin Camp and Conference Center, Romney, W.Va.

The Very Rev. **Rob Courtney** is dean of the Downtown Deanery in New Orleans.

The Rev. **Jon M. Coventry** is priest in charge of St. Stephen's, East Liverpool, Ohio.

Ms. **Megan Cox** is program director of Ascension School Camp & Conference Center, Cove, Ore.

The Rev. Canon **Harlon Dalton** is the Episcopal Church in Connecticut's interim canon for mission advocacy, racial justice, and reconciliation.

The Rev. Dr. **Jon Davis** is rector of St. Mark's, Palatka, Fla.

The Rev. **Carlos de la Torre** is rector of Ascension, Chicago.

The Rev. **Bruce DeGooyer** as vicar of Holy Innocents, Maui.

The Rev. **Gar Demo** is dean of the North-

east Convocation in the Diocese of Kansas.

The Ven. **Shawn W. Denney** is an honorary canon of the Cathedral Church of St. Paul the Apostle, Springfield, Ill.

The Rev. **Jeff Dodge** is the Diocese of California's Southern Alameda regional dean.

Mr. **Tim Flynn** is shepherd of the Wichita Minster in the Diocese of Kansas.

The Rev. **William Font** is a member of the Anglican Order of Preachers.

The Rev. Dr. **Clarke French** is interim rector of St. Peter's, Philadelphia.

The Rev. **Julia Fritts** is associate rector at Good Shepherd, Ruxton, Towson, Md.

The Rev. **Jonathan Galles** is rector of Resurrection, Blue Springs, Mo.

The Rev. **Lisa Faber Gingen** is rector of St. James, Groveland, Mass.

The Rev. **Rebecca Goldberg** is the Diocese of California's Peninsula regional dean.

Mr. **Nick Gordon** is the Diocese of New York's special projects navigator.

The Rev. **Chris Gregorio** is curate of St. Thomas, Hanover, N.H.

Ms. **Quincey Grieve** is head of the Episcopal Day School of St. Matthew, San Mateo, Calif.

Ms. **Sara Gunter** is executive director of Waycross Camp and Conference Center, Morgantown, Ind.

The Rev. **Colette Hammesfahr** (ELCA) is associate pastor at St. Thomas, Isle of Hope, Savannah, Ga.

The Rev. Dr. **Paula Harris** is rector of Grace, Galena, Ill.

The Rev. **Benjamin Hart** is rector of St. Luke's, Anchorage, Ky.

The Rev. **Lou Hays** is interim rector of Good Shepherd, Parkersburg, W.Va.

Ms. **Patti Henderson** is the Diocese of Arizona's director of finance and operations.

The Rev. **Gregory Hodgson** is interim rector of St. George's, Summerville, S.C.

The Rev. **John Hogg** is rector of Immanuel, Mechanicsville, Va.

The Rev. **Aaron Hudson** is priest in charge of Christ & St. Stephen's, New York.

The Rev. **Lee Hudson** (ELCA) is interim pastor of Redemption, Locust Point, Baltimore.

Ms. **Hannah Hutchens** is interim campus minister for The Well: Episcopal-Lutheran Campus Ministry in Greenville, N.C.

The Rev. **Rondesia Jarrett-Schell** is the Diocese of Washington's church planter in Bowie, Md.

Ms. **Jayme L. Johnson**, Ed.D., is head of school at St. Patrick's Episcopal Day School, Thousand Oaks, Calif.

The Rev. Dr. **Marshall Jolly** is rector of St. Thaddeus, Aiken, S.C.

The Rev. **Tyler Jones** is interim priest at St. Mary's, Mohegan Lake, N.Y.

The Rev. **Sean Kim** is priest in charge of St. Mary's, Kansas City, Mo.

The Rev. **Hillary B. Kimsey** is vicar of St. Antony of Egypt, Silverdale, Wash.

The Rev. **Kimberly Knight** is rector of St. Patrick's, Jacksonville, Fla.

The Rev. Canon **Martha Korienek** is the Diocese of El Camino Real's canon to the ordinary, Salinas, Calif.

The Rev. **Catherine Amy Kropp** is vicar of Christ Church, Kailua, Hawaii.

The Rev. **Anne Kyle** is vocations missionary for the Diocese of West Missouri.

The Rev. **Martha Lamoy** is vicar of the Little Church on the Prairie Minster in the Diocese of Kansas.

The Rev. **Paul Lebens-Englund** is rector of St. Andrew's, Tacoma, Wash.

The Rev. **Lauren Lukason** is priest in charge of St. Mark's, Foxborough, and Trinity, Wrentham, Mass.

The Rev. **Ken Malcolm** is rector of Christ Church, Glen Allen, Va.

The Very Rev. **Patrick L. Malloy** is dean of the Cathedral Church of St. John the Divine, New York.

The Rev. Canon **Ranjit K. Mathews** is canon to the ordinary of the Episcopal Church in Connecticut.

The Rev. **Betsy McElroy** is rector of St. John the Baptist, Lodi, Calif.

Ms. **Anne McGhie** is a novice of the Community of the Gospel.

The Rev. **Eric Metoyer** is the Diocese of California's San Francisco regional dean.

The Rev. **Larry Minter** is chaplain to retired clergy in the Diocese of Kentucky.

The Rev. **Tammy Miracky-Hobbs** is priest in charge of Grace, Newton, Mass.

The Rev. **Joe Mitchell** is interim rector of St. James, Skaneateles, N.Y.

The Rev. **Stephen Morris** is priest in charge of Good Shepherd, Kips Bay, New York.

The Rev. **Lathrop Hart Mosley** is vicar of Church of the Ridge, Greenville, S.C.

The Rev. **Gwyneth Murphy** is interim priest, Good Shepherd, Granite Springs, N.Y.

The Rev. **David Nelson** is rector of St. Andrew's, Pearland, Texas.

The Rev. **Bruce O'Neill** is the Diocese of California's Alameda regional dean.

The Rev. **Anna B. Olson** is director of the Diocese of Washington's School for Christian Faith and Leadership.

The Rev. **Richard Osborne** is shepherd of the Heartland Minster in the Diocese of Kansas.

The Rev. **Scott Painter** is rector of St. Michael and All Angels, Portland, Ore.

The Rev. **Quinn Parman** is rector of All Saints, Jacksonville, Fla.

The Rev. **Larry Parrish** is assistant priest in charge at St. Mary's, Kansas City, Mo.

The Rev. **Gregory G. Perez** is canon for the Central Region of the Diocese of Massachusetts.

The Rev. **Tom Phillips** is rector of Holy Trinity, Melbourne, Fla.

The Rev. Dr. **Robin Reed** is the Diocese of Central Florida's second Title IV intake officer.

The Rev. Dr. **Kathryn Reinhard** is assistant to the rector at Christ Church, Bronxville, N.Y.

The Rev. Br. **Luis Enrique Hernández Rivas** is priest in charge of Iglesia de San Andres and St. John's, Getty Square, Yonkers, N.Y.

The Rev. Canon **Mollie Roberts** is priest in charge of Redeemer, Midlothian, Va.

The Rev. **Eliacín Rosario-Cruz** is priest in charge of Holy Cross/Santa Cruz, Kingston, N.Y.

The Rev. **Jamie Samilio** is interim rector of Christ Church, Dover, Del.

# CLASSIFIEDS

## POSITION OFFERED

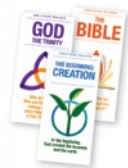
**Associate rector in the Middle East:** Missionary work in any Middle Eastern country is not for everyone, but for those who sense a call from the Lord, it can be the adventure of a lifetime. The Diocese of Dallas is assisting a church in the Middle East in its search for a priest who wholeheartedly loves Jesus and is a contagious believer. The candidate must have an American passport.

While Anglican/Episcopal by temperament and theology, the candidate must be able to connect with those from Methodist, Lutheran, Ex-Catholic, Greek Orthodox, Filipino, Ukrainian, Cypriot, Russian, Indian, Sri-Lankan, Irish, Singaporean, and 30 other nationalities. The position requires someone who is highly flexible, team-minded, can operate at a high energy level, and is willing to adapt to life in a diverse nation of Islamic, Buddhist, Hindu, Sikh, and Arab believers, as well as unbelievers. The sensitivities of the local culture will allow only a male priest to function.

Salary is commensurate with experience. A furnished rectory with utilities included is provided as well as travel monies and help with travel expenses. Free schooling with American Curriculum. This is an immediate hire.

Please send a CV or RESUME with as much background as you wish — as well as your current position details and information about your marital status and family size, age, etc. Please list your ministry skill set and tell us about yourself in a brief cover letter. Send to: churchleadership2024@gmail.com

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The Rev. **Javon Seaborn** is vicar of St. Gabriel's, Jacksonville, Fla.

The Ven. **Steve Seely** is the Diocese of Washington's archdeacon.

The Rev. **Christy Shain-Hendricks** is lead pastor of Grace, Buena Vista, Colo.

The Rev. **Marisa Sifontes** is associate rector of St. James', New York.

The Rev. **Vicki Smith** is rector of St. Martin's, Palmyra, Maine.

The Rev. **Kirsten Spalding** is the Diocese of California's Marin regional dean.

The Rev. **Sarah Spurlock Biggs** is assistant rector of Immanuel Church-on-the-Hill, Alexandria, Va.

The Rev. Dr. **Paul St. Germain** is priest in charge of Trinity, Lewiston, Maine.

The Rev. **Richard Suero** is priest in charge of Holy Trinity, Pawling, N.Y.

The Rev. **Kirstin Eleanor Swanson** is missionary for Staten Island, N.Y.

The Rev. **Michael Thompson** is deacon in charge of St. John's, Newtonville, Mass.

The Rev. **Zachary Thompson** is rector of St. James', New York.

The Rev. **Veronika Travis** is rector of All Saints', Littleton, N.H.

The Rev. **Rebecca Troutman** is assistant rector and day school chaplain at St. Aidan's, Alexandria, Va.

The Rev. **David Vickers** is priest in charge of St. Paul's, Greenville, Mich., and co-director of the Academy for Vocational Leadership.

The Rev. **Skip Walker** is priest in charge of St. Mark's, Wilmington, and St. Joseph's, Fayetteville, N.C., and is the Diocese of East Carolina's coordinator of ministry with people of African descent.

The Rev. **Jeffrey Wallace** is priest in charge of St. David's, Cheraw, S.C.

The Rev. Dr. **Deborah White** is the Diocese of California's Contra Costa regional dean.

Mr. **James Williams** is director of Shrine Mont Camps, Orkney Springs, Va.

The Rev. **Ryan Zavacky** is curate at Christ's Church, Rye, N.Y.

### Ordinations

#### Diaconate

Chicago: **Cynthia Mary Rigali Lund**

Easton: **Charlotte Meyer**

Maine: **Andree Appel** (St. Paul's, Brunswick)

Nebraska: **Joseph P. Alaak, Pauline J. Machard**

Olympia: **Katherine A. Eaton, Lisa J. Graumlich, Lynette Poulton Kamakura**

Southwestern Virginia: **Kathy Maddox**

West Virginia: **Andy Bird, D. Aaron Carr, Klara Kovacs, Marilou McClung, Amelia Yates McClure, William Sigler, Martina Steiner Unger, Scott Williams**

#### Priesthood

Alabama: **Richard London Ahlquist, David Wayne Hodnett, Jane Hagan Major**

Central Gulf Coast: **Brad Clark** (curate, St. Paul's, Mobile, Ala.), **John Fountain** (curate, St. Christopher's, Pensacola, Fla.), **Stephen Pecot** (priest in charge, Trinity, Apalachicola, Fla.)

East Carolina: **Lucas Crossland** (curate, Holy Trinity, Fayetteville), **Tommy Drake** (associate rector, St. Andrew's By-the-Sea, Nags Head)

Easton: **Elizabeth Nichole Phillips**

Florida: **Rachel Beth Godfrey Hill** (Grace Mission, Tallahassee), **Jim Huster** (Trinity, St. Augustine), **Caleb Jones** (Trinity, St. Augustine), **Todd Prox** (St. Andrew's, Interlachen)

Lexington: **Thomas Benson Becker** (associate rector, Christ Church Cathedral, Lexington), **Izak Cameron McKenzie** (priest in charge, St. Mary's, Middlesboro, Ky.)

Minnesota: **David McEachron, Wayne Pulford**

New York: **Leanne Eleanore Dodge, Lisha Gh'Rael Epperson, Michelle Paulina Wolfe Howard, Margaret (Molly) O'Neil Frank, Br. Luis Enrique Hernández Rivas, Kirstin Eleanor Swanson, Christine Marie Veillon, Emilee Ann Walker-Cornetta**

Rio Grande (for Central Gulf Coast): **Ryan Lee** (curate, St. Bede's, Santa Fe, N.M.)

Utah: **Angela Channon** (pastor of Ascension-St. Mathew's [ELCA-Episcopal], Price), **Ashley Gurling** (rector, St. Luke's, Park City)

Virginia (for Central Gulf Coast): **Jennie M. Leahy** (assistant rector for children's ministry, Emmanuel, Alexandria, Va.)

Western North Carolina: **T. Perry Hildreth** (pastoral leader, Holy Communion, Glendale Springs)

### Retirements

The Rev. **Ken Asel**, D.Min., as vicar of St. Boniface, Comfort, Texas

The Ven. Canon **Carolyn Bolton** as archdeacon emerita of the Diocese of California and deacon at St. Paul's, Oakland

The Rev. **Dorothee Caulfield** as deacon at Christ Church, Tarrytown, and Grace, Ossining, N.Y.

The Rev. **Cathy Cox** as priest in charge of St. Alban's, Bolivar, Mo.

The Very Rev. **Mark Delcuze** as rector of Christ Church, Kent Island, Md.

The Rev. **Carolyn Eklund** as rector of St. Paul's, Brunswick, Maine

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

The Rev. **Kim Hoop** as deacon at Two Churches, Kentwood, Mich.

The Rev. **Brian McGurk** as rector of St. Christopher's, Chatham, Mass.

The Rev. **Bill Ort** as rector of Christ Church, Easton, Md.

The Rev. **Sandy Stayner** as rector of St. Peter's, Cheshire, Conn.

The Rev. **Kevin Stewart** as the Diocese of Milwaukee's missionary for community engagement

The Rev. **Lynne Waltman** as assistant rector of All Saints', Fort Worth, Texas

### Deconsecrations-Closures

Ascension, Riddle, Ore.

St. John, Toledo, Ore.

St. Michael and All Angels, Savannah, Ga.

Ss. Peter & Paul, Portland, Ore.

St. Stephen's, Rochester, N.Y.

Trinity, Canaseraga, N.Y.

## OBITUARIES



Nix

The Rev. **William D. Nix Jr.**, who worked as a cattle rancher before his ordination and returned to it in retirement, died October 4 at 82. Nix was a native of Amarillo, Texas. He was a graduate of Texas A&M University and Seminary of the Southwest.

As reported by Katie Sherrod of the North Region of the Diocese of Texas, Nix had attended one semester at Church Divinity School of the Pacific in the 1960s, but he returned to Texas to serve in the U.S. Army as an Adjutant General's Corps officer from 1964 to 1966. Then he worked as a fourth-generation cattle rancher on his family's property.

He was ordained deacon in 1975 and priest in 1976. He served at multiple parishes in Texas, including as dean and rector of All Saints' Cathedral, Fort Worth, and head of All Saints' Episcopal School from 1986 to 1992. He served as canon to the ordinary of Northwest Texas from 1981 to 1986, during the tenure of Bishop Sam B. Hulsey.

Nix is survived by his wife, Puddin; two sons; a daughter; and four grandchildren.

In September 2012, in the newsletter of the Diocese of Northwest Texas, he discussed his return to cattle ranching, which he called his day job: "Puddin and I moved back to the family ranch in Hemphill County (near Canadian, Texas), where I operate cow-calf and stocker operations. Instead of being a retired priest, I consider myself a non-stipendiary priest who makes his living as a rancher."

In an article for *Landscapes* magazine in 2016, Nix talked about how he learned in his childhood not to complain about tough times on the family ranch.

"If I complained, Dad would just tell me to go read the letter that my great-uncle wrote in 1934," he said. The letter, also written by his great-grandmother, described very tough times during the Depression. They pleaded their case for borrowing an extra \$100 a month to operate their 12,000-acre ranch, plus 3,000 acres belonging to relatives, and care for 1,400 head of cattle.

The Rev. **Robert Snow**, a deacon who served people in the Dominican Republic and the Diocese of Nebraska, died October 2 at 80.

Snow was a native of Great Falls, Montana. He was a graduate of the University of Nebraska and was ordained to the permanent diaconate in 1985. He first served with SAMS



Snow

(formerly the South American Missionary Society), which sent him to the Dominican Republic with his wife, Ellen.

While attending the university, Snow was a student assistant at Nebraska Educational Television. Upon graduation he went to work for *Nebraskaland* magazine as senior associate editor. He later was public relations director for the Lincoln Chamber of Commerce.

As a deacon, Snow was a part-time assistant at St. Matthew's Church, Lincoln; a chaplain at the maximum-custody Diagnostic and Evaluation Center; and a volunteer police and fire chaplain. The Snows worked in the Dominican Republic for 16 years, including his serving as an assistant to the bishop.

The Snows were presenters for Episcopal Marriage Encounter, including Marriage Encounter for the Deaf, and presenters for Episcopal Happening weekends in Nebraska and the Dominican Republic. He also was a presenter for spiritual retreats sponsored by Prison Fellowship, the international ministry founded by Chuck Colson.

In addition to his wife, Show is survived by four brothers; two daughters; five grandchildren; and multiple foster children.

The Rev. Dr. **Sonia E. Waters**, an Episcopal priest and professor at Princeton Theological Seminary, died September 22 at 51.

Waters was born in Cuckfield, West Sussex, Britain, and her family immigrated to the United States when she was 2. She minored in gender studies as an undergraduate at Wheaton College in Illinois. She also was a graduate of General Theological Seminary, and earned a Ph.D. in pastoral theology from Princeton.

She was ordained deacon in 2005 and priest in 2006, and married the Rev. John A. Mennell in 2008. Mennell is rector of St. Luke's Church in Montclair, New Jersey.

She served as a priest at Grace Church, Brooklyn Heights, New York; Christ Church, Budd Lake, New Jersey; and Trinity Church, Princeton. She focused much of her ministry on feminist advocacy, including the prevention of violence against women and serving as a crisis counselor and shelter advocate. She was a member of the Society of Scholar-Priests and served on the Diocese of New Jersey's Mental Health Task Force.

She joined the Princeton Theological Seminary's faculty in 2014 as associate professor



Waters

of pastoral theology. Her book *Addiction and Pastoral Care* (Eerdmans, 2019), is used widely in addiction studies.

A summary of the book on Amazon.com said that Waters "uses the story of the Gerasene demoniac in Mark's Gospel to reframe addiction as a 'soul sickness' that arises from a legion of individual and social vulnerabilities. She includes pastoral reflections on oppression, the War on Drugs, trauma, guilt, discipleship, and identity."

An obituary by her family said that Waters "approached each person she met with what she called 'holy curiosity.' Recognizing the sanctity of each person's life, she loved people into being better people. She lived her own life in faithful obedience to God. In her last season, she talked, taught, and preached about her illness and impending death with raw honesty, courage, and the kind of faith in Christ to which we can all aspire." In addition to Mennell, Waters is survived by her parents, a brother, and three stepchildren.

In a final letter to her colleagues, Waters wrote: "I pray you choose joy. Anything else is a waste of time."

### Other Deaths

- The Rev. Dr. **John Stuart Adler**, Sept. 10
- The Rev. **Scott Albergate**, Sept. 7
- The Rev. **Barbara Albers**, Aug. 18
- The Rev. **Stephen G. Alexander**, Aug. 23
- The Rev. **Charles Benckre**, Oct. 2
- The Rev. **John Ashmore Brown Jr.**, Sept. 23
- The Rev. **Phil Carlson**, Sept. 4
- The Rev. **Richard Clark**, Aug. 16
- The Rev. **Bruce Coggin**, Sept. 24
- The Very Rev. **Clayton Roy Coulter**, Aug. 30
- The Rev. **Fredrick Hogarth Dennis**, Oct. 6
- The Rev. **Robert Barron Dunbar**, Sept. 23
- The Rev. Canon **Virginia Gilbert Erwin**, Sept. 12
- The Rev. **David Glendinning**, Sept. 25
- The Rev. **Timothy Allen Goodman**, Sept. 1
- The Rev. **Peter Kingston Groschner**, Sept. 8
- The Rev. **Fred W. Heard**, Aug. 1
- The Rev. **Reuel Stewart Kaighn Jr.**, Sept. 13
- Canon **Julie Dean Larsen**, Sept. 11
- The Rev. **James Nako**, Sept. 19
- The Rev. Deacon **Janet O'Neil**, Sept. 8
- The Rev. **Philip Porcher**, Sept. 7
- The Rev. **Arthur Bentham Robertshaw III**, Oct. 13
- The Rev. **Ellie Thober**, Sept. 14



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