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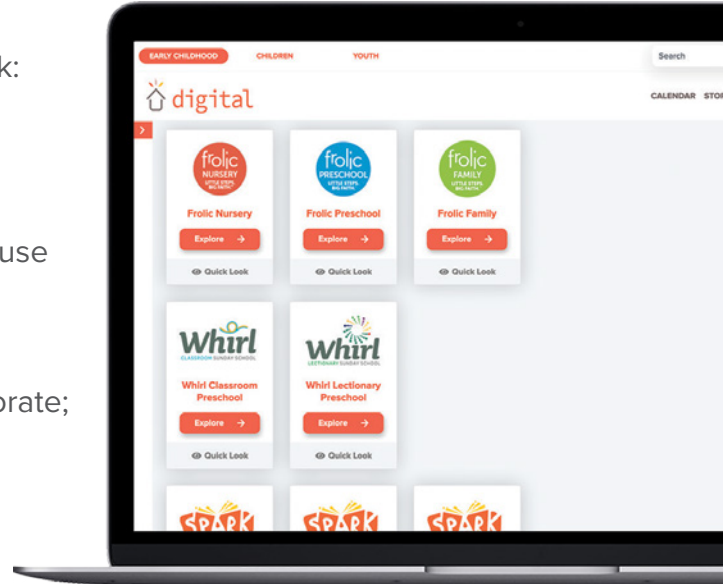
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"Resurrection" by Ivanka Demchuk, an artist and iconographer based in Lviv, Ukraine. Demchuk's online portfolio is available at [ivankademchuk.com](http://ivankademchuk.com), with icon prints available for purchase on Etsy.



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# Diocese of Florida Determined to Pursue Consents

By Kirk Petersen

**B**attle lines have been drawn and trenches are being fortified in the Diocese of Florida, in a struggle with ramifications well beyond diocesan borders.

Some readers no doubt will think it's inappropriate to discuss God's church in such militaristic terms. They may be right. Unfortunately, the metaphor fits quite well.

The confrontation began with a dispute over whether the Rev. Charlie Holt should become a bishop, even though he has twice been declared the winner in elections for the office. Despite a steady drumbeat of opposition, the diocese vows to press onward, even as it falls back to regroup.

"Both the Standing Committee and the Rev. Charlie Holt are resolute in the decision to ask for consent to the November 19 election," the committee said in a letter dated February 28 on the diocesan website. The letter asked the diocese for patience as the committee musters its defenses against a

church court report that questioned the integrity of both the election and of the sitting bishop, the Rt. Rev. John Samuel Howard.

"Given the circumstances we know we can't just ask for consent in the usual way. We must find a way to make our case to the Standing Committees and Bishops of the Episcopal Church in a way that is clear, concise, confident, and canonically sound. They must understand our context and our challenges, and understand why the majority of the Diocese of Florida believes that the Rev. Charlie Holt is the priest God has called to lead us at this fractured time." Under the canons, no bishop-elect can be consecrated without getting the consent of a majority of diocesan standing committees and bishops with jurisdiction.

As this issue of TLC goes to press, three weeks after the February 28 letter, the Standing Committee has not

released a formal rebuttal to the Court of Review report. The canon to the ordinary and one of the unsuccessful candidates both provided personal reflections that appear elsewhere in this issue.



A few hours before the Florida Standing Committee posted its letter, a group of ethnic caucuses in the churchwide House of Deputies released a statement calling on Holt to withdraw, or to be denied consent. The group also said Howard should retire immediately "and allow the Diocese of Florida to seek

healing and reconciliation among itself through the appointment of a Provisional Bishop." The statement was signed by leaders of the Asian/Pacific Islander Caucus, the Black Caucus, the Indigenous Caucus, and the Latino Caucus, acting collectively under the banner Deputies of Color.

Two LGBTQ support groups — one

## LETTER FROM A NOMINEE

### Even With More Voters, Holt Would Have Won

**I** was one of the candidates for both elections. I am concerned by the statement made in the Court of Review document and its subsequent reference in multiple articles, as to the margin of the Rev. [Charlie] Holt's win in the November 19 election.

The number of clergy who voted for the Rev. Holt on the first ballot was 56. The Rev. [Beth] Tjoflat, who was in second place, only received 31. There were 25 votes separating

these two candidates, not just one. He obtained a simple majority in the first ballot by one vote.

It was my firm purpose to drop out after the first ballot. I did not have to follow through with that, because Charlie garnered the votes needed for a majority election in the first ballot.

I am on record as being a theological moderate. I pastor a Latino parish and work among Latinos, a demographic which tends to be conservative as it relates to marriage in the church. Even as the Rev. Holt did, I stated that I would follow the canons of our church had I been elected.

I am certain that most of the 10

clergy votes I obtained were from clergy leaning conservative on marriage. I heard as much from some. Most if not all of them would have voted for the Rev. Holt in a second ballot after I dropped out.

Because of this, I think it inaccurate to say that the allegedly excluded clergy would have changed the results of the election. That effect would have been limited to the first ballot only. Had the vote then been split between Holt and Tjoflat, I think the Rev. Holt would have still been the clear winner.

*The Rev. Miguel Rosada  
Canon for Hispanic Ministries  
Episcopal Diocese of Florida*

within the diocese and one from the broader church — previously issued statements with similar intent.

Detailed statements in support of Howard have been harder to find, given the communication constraints of the church court proceedings, which fall more heavily on participants than on observers. But one senior priest told TLC of a seething anger among people in the diocese who believe the process has been grossly unfair.

“The diocese wasn’t allowed to call any witnesses, wasn’t allowed to respond to accusations,” said the Rev. Matt Marino, rector of Trinity Episcopal in St. Augustine, Florida. “I thought the Court of Review was slanted and biased.”

Marino was referring to a scathing court report that accused Howard of a “pattern and practice” of discrimination against LGBTQ clergy that may have improperly kept at least three such clergy out of the voting pool. Because of Holt’s one-vote majority, and because he and Howard both oppose same-sex marriage, the court said the outcome might well have been different if the LGBTQ clergy were permitted to vote. Howard has denied the allegations of discrimination.

Holt has repeatedly vowed that if he becomes bishop, he will adhere to the church’s policy that same-sex marriage rites should be available in every diocese where the practice is legal under civil law.

Marino was a member of the search committee that nominated the slate of candidates. Some election opponents have alleged that specific plausible candidates were excluded from the slate to set up a win for Holt. Marino declined to comment on that issue, saying under the protocols of the search committee it would be improper for him to either confirm or deny.

But he had plenty to say on other matters, and warned that the opposition to Holt may backfire. “There are a lot of people in the diocese that are really frustrated,” Marino said, and they may decide, “Hey, if they’re going to do this to the nice conservative, we’re going to go find a hardliner.”

Marino said he does not personally want to perform same-sex marriages, but has “no problem” if other priests do so. A majority of his own parishioners take a more conservative stance, he said.

“I don’t think Charlie Holt’s a homophobe,” Marino said. “I think it’s easy

to see why people would think John Howard’s a homophobe, because he doesn’t allow dialogue. We don’t sit around and have conversations and the airing of grievances.”

Marino continued, “Charlie wants to have conciliatory dialogue. Charlie

(Continued on next page)



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**"He who dwells in the shelter of the Most High, \* abides under the shadow of the Almighty. "**

— Psalm 91:1

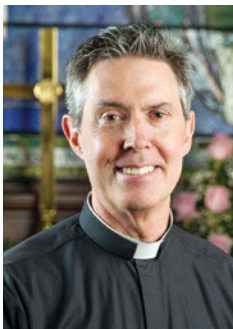


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sees conversation as being essentially productive. But Charlie's a trained mediator. John Howard is a trained prosecutor. He's not going to have witnesses introduce things into evidence that could be tainted or twisted." Before seeking ordination, Howard, a graduate of Wake Forest School of Law, served in North Carolina as both a federal prosecutor and as a public defender.

Despite some of his critical comments, Marino emphasized that he strongly supports his bishop, and believes the allegations against Howard are specious. "This has got star chamber written all over it," he said.



Marino

Both Marino and the Standing Committee have accused the Court of Review of seeking to sabotage Holt's election by abruptly releasing the report, making it difficult to respond effectively to the 33 pages of narrative and 156 pages of exhibits. "As complex as the issues would have been surrounding the report itself, the purportedly accidental leak of the report and subsequent media storm have amplified the complexity and fragility of the situation considerably," the committee said.

Marino was blunter. "The court leaks the document early. ... They put it online, they call the objectors and tell them where it is, the objectors put

it on Facebook, and [soon] my youth director has seen it and my bishop still hasn't. The entire process has gone like that."

Laura Russell, president of the Court of Review and an attorney and lay leader from the Diocese of Newark, responded to an inquiry from Episcopal News Service by saying the court had mistakenly posted the report online based on procedural confusion, "under the impression that the findings had been circulated more broadly by the presiding bishop's office."

"Once the court learned it had not yet been circulated fully, it was removed from the site," the Court of Review said in the statement provided by Russell to ENS. "Once the court receives confirmation that the report has been fully circulated by the presiding bishop's office, the court will fulfill our commitment and responsibility to make it fully accessible to the greater church."

It's already fully accessible to anyone with a browser. The Standing Committee posted it on the diocesan website to facilitate a rebuttal.

The committee has pushed back in broad terms against the report, but said "any response we release to the Diocese will automatically become part of the wider conversation. Therefore, we have made the decision to release all of the necessary communications together at a date that is surely near, but yet to be determined."

Under Canon III.11, the 120-day consent process should begin "immediately" after the election. However, the process was put on hold under a different part of the canon after more

than 10 percent of the voting delegates filed a formal objection, leading to scrutiny by the Court of Review.

The Standing Committee told the diocese, "We will be in touch again soon as we finalize our plans to begin the consent process." The canons appear to be silent on how long the diocese can wait to begin the 120-day consent clock after a disputed election.

Holt faces an uphill battle. Separate Courts of Review have found fault with both electing conventions. The issue in the May 2022 election was a relatively innocuous dispute over whether clergy attending by Zoom could be counted toward a quorum. The court said no, and that the convention should have adjourned without voting.

But after the second election, the court accused the bishop of essentially rigging the vote by improperly excluding LGBTQ clergy from the voting pool. Howard denies the court's allegations of bias, which are based primarily on the accounts of anonymous testimony. Most of the identities of "Priest #1" through "Priest #12" are widely known within the diocese, and detailed rebuttals can be expected.

Unlike the 2020 presidential election, which was decided by tens of thousands of votes in multiple states, the Florida bishop election hinges on a single vote in the clergy order. If the court's allegations are correct, it's quite plausible Holt would have failed to achieve a majority on the first ballot. Thus, to grant consent, bishops and standing committees must not just express confidence in Holt's suitability for the office. They must also express confidence that the Court of Review is wrong.

Howard, who reaches the mandatory retirement age of 72 in September, faces ending his career under a cloud, and possibly under Title IV disciplinary action. As previously reported, the threshold for launching a Title IV investigation is *extremely* low, and has apparently already been cleared by a call for such an investigation by an LGBTQ support group in the diocese. The court did not explicitly call for disciplinary action, but



said: “We find that multiple clergy who were otherwise entitled to vote in the election were denied that right due to disparate treatment in the granting of canonical residence.” Canon III.1.2 clearly forbids any form of discrimination on the basis of sexual identity, among other factors.

In addition to Howard and Holt’s travails, the Diocese of Florida faces a long-term effort to recover from bitter factionalism.

The broader church faces what many will see as a referendum on whether there is any room at all for conservative theology in the Episcopal Church. Some activists no doubt are thrilled at the prospect of purging the episcopacy of bishops with a traditional understanding of marriage. (The absolutists on the other side left the church long ago.)

But the Episcopal Church has for centuries been the champion of *via media* — “the middle way.” In recent years, church leaders have focused on “communion across difference.” If those concepts mean anything at all, people with strong opinions must move beyond mere tolerance of those with differing views. There is no middle way without space on both sides.

*Disclosure: Kirk Petersen has personal ties to two members of the Court of Review and to the court’s legal adviser. He has not discussed this matter with any of them.*

## South African Province OKs Domestic Prayers

By Douglas LeBlanc

Bishops of the Anglican Province of Southern Africa have approved creating prayers for same-sex couples in a more domestic context than those proposed by the Church of England.

Bishops approved the proposal for these prayers on March 6 after they declined a proposal by Raphael Hess — chairman of the Southern African Anglican Theological Commission and Bishop of Saldanha Bay — that would have made such blessings for same-sex couples a congregational

decision. In 2018, Saldanha Bay became the first diocese in the province to approve such blessings.

“Archbishop Thabo Makgoba returned to the task we were given nine years ago, namely to spell out guidelines for providing pastoral ministry to those in same-sex relationships,” said a “Statement on Human Dignity and Marriage” by the Anglican Church of Southern Africa’s Synod of Bishops.

“Noting that we are baptizing the children of same-sex couples and confirming LGBTQI Anglicans, he appealed for guidelines on the form of prayers we are to use when ministering to them, for example, when we bless their houses or meals in their homes,” the statement added.

“He challenged us to develop prayers of affirmation and acknowledgement for all faithful Anglicans with which all of us can agree, and to present such prayers to Provincial Standing Committee (PSC) and Provincial Synod.”

One conservative group has objected to the proposed prayers, Mwangi Githahu reported for *Independent Online* in South Africa.

Philip Rosenthal of ChristianView Network said the announcement was “a deceptive, illogical compromise and a rebellion against the Bible’s clear teaching that same-sex sexual relationships are unnatural, sinful, and should be ended.”

Archbishop Makgoba praised the bishops’ decision in a telephone interview with *Church Times*. “I’m excited about the fact that we are no longer debating that the issues are there or are not there,” he said. “It is an acknowledgment that we’ve got a pastoral responsibility as clerics and as bishops to care, which is very important, and an iota of movement that contributes into not only the Church in Southern Africa, but the broader Church.”

*Church Times* noted that the South African province’s debate on same-sex blessings began during the tenure of Desmond Tutu. By 2016, one of the archbishop’s daughters, Mpho Tutu van Furth, had to surrender her license to the Diocese of Saldanha Bay when she married Marceline van Furth, a Dutch medical professor.

Bishop Hess announced his support of same-sex blessings in the same address in 2016 when he said that “Mpho Tutu has complied with the canonical requirement that the consequence of her marriage to Marceline van Furt has caused.”

The bishops’ statement said they agreed that “All Anglicans, of whatever sexual orientation, are equally deserving of our pastoral care”; that “we were not debating any change to our Canon on Holy Matrimony, endorsed in our Prayer Book, which declares ‘that marriage by divine institution is a lifelong and exclusive union and partnership between one man and one woman’”; and that “we fully accept one another’s integrity in our debates on the matter.”

A subgroup of the Provincial Synod — composed of Bishop Hess, Bishop Nkosinathi Ndwandwe of Natal, Bishop Moses Madywabe of Kahlamba, and Bishop Luke Pretorius of the Diocese of St. Mark the Evangelist — has been charged with creating the prayers.

## David Read to Succeed David Reed as Bishop

By Kirk Petersen

The Diocese of West Texas held an election for bishop coadjutor on February 18, and one of the first things the winner did in the following days was apologize to the diocesan receptionist because of the confusion ahead.

Imagine the dialogue:

Caller: “May I speak with Bishop Reed, please?”

*Receptionist:* “Which Bishop Reed?”

“Uh ... Bishop David Reed?”

“Sorry, you still need to be more specific.”

The Rev. David G. Read, rector of St. Helena’s Episcopal Church and School in Boerne, Texas, was elected from a field of three candidates. Assuming he receives the required consents from bishops with jurisdiction and standing committees,

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he will be consecrated on July 8, and will serve as coadjutor alongside the Rt. Rev. David M. Reed, until the latter retires late in the year.

If not for the middle initial and one letter in the last name, the diocese would not even need new office stationery.

The two men are not related, but “his father’s name is William, and my father’s name is William,” the bishop-elect said. “And we both have one daughter and our daughters each married a man whose last name was Rogers. So we just thought we’d carry that confusion from generation to generation.”

The other candidates in the election were the Rev. Ripp Hardaway, rector of St. John’s Episcopal Church in New Braunfels, West Texas; and the Rev. Alex Montes-Vela, missionary for congregational vitality and new initiatives for the Diocese of Texas, in Houston.

Read-with-an-a is not quite a cradle Episcopalian, but close. He was born into an ecumenical family — his mother was Polish Catholic, and his father’s parents were Southern Baptist church planters. Read was in about first grade when his parents settled on St. Francis Episcopal in San Antonio as a compromise church.

“So I grew up in St. Francis, doing Sunday school and acolyting” and youth group, he said. He accompanied his father when dad was confirmed into the Episcopal Church by the Rt. Rev. Harold Gosnell, the fifth Bishop of West Texas. (Read will be the 11th.) His mother was the parish secretary at St. Francis for a while.

In high school and through part of college at Texas State University, he worked in a veterinarian’s office — the last paychecks he has received outside the church. There was an active Canterbury college ministry at TSU, where Read found both his calling and his wife, Jackie. After graduation,

he spent the summer working at the diocesan summer camp, then entered Virginia Theological Seminary.

Read’s entire ministry has been in the Diocese of West Texas, where he has served four churches — one of them twice.

“I was rector here [at St. Helena’s] from ’98 to 2009. And I took a call to St. Luke’s in San Antonio, I was there about eight and a half years. And then I had a chance to return. They were doing a search and they asked me about it. And I came back about five years ago, in 2017,” he said. “This is just a great, dynamic, growing parish, in a really dynamic, growing part of Texas.”



Read

Read expects church planting will be a big part of his episcopacy. “In the next 30 years, San Antonio-Austin will grow together into a metroplex like Dallas-Fort Worth,” he said, and the population will grow by nearly 2 million people.

The city of Austin is in the neighboring Diocese of Texas, but its suburbs and the rest of the developing metroplex are in the Diocese of West Texas, which extends down to the southernmost tip of the state. The diocese includes 60 counties and 69,000 square miles, with 87 churches serving about 20,000 members.

He’s grateful for the religious compromise his parents made. “I really love the way the Episcopal Church encourages people to use their God-given sense of reason, in balance with Scripture and tradition — encourages people to think and to read and to be educated and learn and keep learning,” he said. “I really value the *via media*, you know, the way the Episcopal Church can [avoid getting] bogged down in the polarized politics of our day, if we do it well, and rise above that.”

Read’s commitment to lifelong learning extended to completing a doctor of ministry degree from Bexley Seabury in Chicago in 2022.

He’ll have a chance to practice his *via media* skills because of two contentious

issues in the region. The first is immigration — West Texas has the longest border with Mexico of any diocese, and a growing Hispanic population.

The second issue is gun violence. The diocese includes the small city of Uvalde, where a former student fatally shot 19 children and two teachers at Robb Elementary School in May 2022. The school is about a mile away from St. Philip’s Episcopal. “Our diocese is doing some great work there along with an organization called the Children’s Bereavement Center, which opened an office in St. Philip’s church,” Read said. He praised the rector there, the Rev. Michael Marsh.

The horrific shooting has affected the entire diocese. Read’s church, St. Helena’s in Boerne, is fully 100 miles away — “that’s not very far, really, in Texas,” he points out. It’s close enough that the faculty at the 95-student St. Helena’s School posed in “Uvalde Strong” T-shirts on the school’s homepage.

Tensions will continue to flare on both of these issues, and Read intends to be a pastor to all sides.

## Bishops Elect Two Bishops

Adapted from ENS

At the House of Bishops’ spring gathering, 122 bishops gathered March 8-13 at Camp McDowell in Nauvoo, Alabama, to choose two new bishops and make a pilgrimage to the Legacy Museum and the National Memorial for Peace and Justice in Montgomery.

“We went to Montgomery not as tourists to consume, but as pilgrims to pray,” Curry said. “We went on pilgrimage to holy places to remember those enslaved and abused in the institution of chattel slavery — and the martyrs and witnesses who labored for a society in which there is ‘liberty and justice for all.’ ... We went as pilgrims following Jesus and his way of love.”

In a business meeting March 12, the bishops elected the Rev. Ann Ritonia, former Marine Corps major, as bishop suffragan for the Armed Forces and



Federal Ministries.

Most recently, Ritonia served as rector of St. John's Episcopal Church and Parish Day School in Ellicott City, Maryland.

Also in the business meeting, the House of Bishops confirmed the Navajoland Area Mission members' request to appoint the Rev. Barry Beisner as their bishop provisional. Beisner served previously as bishop of the Diocese of Northern California. Since 2019, he has served as assisting bishop in Navajoland with a focus on the formation of new clergy — in collaboration with his wife, the Rev. Ann Hallisey.

Recalling its March 2022 statement of love and continued support for transgender people and their families, the House of Bishops reaffirmed its commitment in a resolution responding to current legislative actions in 41 states affecting trans people. "We urge all in our church, in all the countries in which the Episcopal Church is found, to create safe spaces and shield all people from harassment based on gender identity, and to join in advocacy to protect them from discriminatory laws," the resolution said.

## Bp. Croneberger Dies at 84

The Rt. Rev. John (Jack) P. Croneberger, Bishop of Newark, New Jersey, from 2000 to 2007, died February 23 in Reading, Pennsylvania, at 84.

Croneberger was elected bishop coadjutor in 1998, and succeeded the larger-than-life John Shelby Spong. Like Spong, he was an advocate for gay and lesbian clergy and for same-sex marriage, but he spoke in quieter tones. Croneberger was rector of Church of the Atonement in Tenafly when Spong ordained an openly gay man, the Rev. Barry Stopfel, to the priesthood. Stopfel served as a deacon at Atonement until his ordination at Atonement and his subsequent call to St. George's Church in Maplewood.

Croneberger was born in Pottsville, Pennsylvania, in 1938. He was a graduate of Lehigh University and Virginia Theological Seminary.

In 1965 Croneberger was a guest preacher at St. James Church in

Jermyn, Pennsylvania, when he noticed a widow and her three young girls looking up from the front pew. Thirteen weeks later, he asked the widow, Marilyn Muehleisen Carey, to marry him, and he adopted her daughters, a family obituary said.

Croneberger served at several churches in Pennsylvania, including St. Mary's Church in Reading, before he became rector of Church of the Atonement in Tenafly.

He served at Atonement for 18 years before his election as bishop coadjutor. As bishop, Croneberger led the diocese through the aftermath of the 9/11 terrorist attack on Manhattan.

Croneberger resigned in 2007 as his wife dealt with Parkinson's disease and they returned to Reading to live with their daughter Judy Innis. He served as assisting bishop in the Diocese of Bethlehem. Marilyn Croneberger died in 2013.

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# Bishop Howard Was Once a Target of Conservatives

By Alison DeFoor

**Y**ou don't have to be Southern to understand the truth of William Faulkner's famous observation, "The past is never dead. It's not even past." But it helps. As a seventh-generation Floridian, I can report that we here in the Diocese of Florida are living in our past.

To understand the uproar over our diocese's efforts to persuade the wider church to consent to the recent election of our bishop coadjutor, it helps to roll back the clock two decades and understand the furor that was taking place when Bishop John Howard of Florida and Bishop Gene Robinson of New Hampshire were ordained and consecrated as bishops one day apart in November 2003.

Bishop Howard's consent process at General Convention that summer was unremarkable, while Bishop Robinson's created worldwide headlines. But back at home, Bishop Howard's election was anything but routine. It deepened a rift in our diocese that had grown during the 10-year episcopacy of Bishop Steven Jecko, his predecessor. That same rift is evident during this season of conflict over the Rev. Charlie Holt's election. But it wasn't created the way you might think.

Surprising as it may seem, given the way he has been caricatured during this recent controversy, Bishop Howard was the *via media* on the slate when he was elected. Bishop Jecko wanted another candidate — a priest who left the Episcopal Church shortly thereafter and then came back to it quietly in 2020 — to succeed him and participate in his plan to lead the Diocese of Florida out of the Episcopal Church and into what became the Anglican Church of North America.

Chancellor Fred Isaac, who has served our diocese for more than 30 years, remembers accompanying Jecko to a pivotal American Anglican Council meeting in Plano, Texas, in September 2003. Although Howard had been elected and received consents, Jecko was refusing to schedule his consecration.

In Plano, Jecko staged a public reading of a fiery letter he was sending to Presiding Bishop Frank Griswold, telling the crowd that it was the third time he had told Bishop Griswold not to attend Howard's consecration. "Your self-perception as a reconciler to the entire Episcopal Church is compromised and no longer tenable," Jecko read.

Isaac and the elected leaders of the diocese stood firm against Jecko and in favor of Howard, who was consecrated without Griswold present. Soon thereafter, Jecko retired as Bishop of Florida and took a job as assistant bishop in the Diocese of Dallas. He left the Episcopal Church before he died three years later, and is buried under the high altar of the ACNA cathedral in Tallahassee.

What Bishop Howard inherited was an unholy mess. Over the next several years, about 20 percent of the diocese's clergy left the Episcopal Church and took about 10 percent of the laity with them. Some clergy who left first plunged their congregations deep into debt with large building programs, saddling the parishes with huge mortgages just before departing with core leaders and donors to form new congregations. Bishop Howard was left with both the enormous task of recruiting clergy and rebuilding congregations and the urgent need to raise funds to cover hundreds of thousands of dollars in debt.

Sometimes the abuse became personal. Longtime clergy in the diocese remember that a frequent tactic of the departing parishes was inviting Bishop Howard to meet with their vestry and then interrogating him about certain passages of Scripture. When he flunked the exam according to

“ My theology holds no objection to same-sex marriage — I often tell people that the matter was settled in Key West decades ago — and I benefitted from Bishop Howard’s lack of interest in excluding theological voices more moderate than his own. ”

their standards, they called him a heretic and publicly denounced him as their reason for leaving the Episcopal Church. On one day in March 2008, Howard had to depose 22 clergy who announced that they would no longer receive Communion from him and were seeking affiliation with other Anglican provinces or movements.

I was one of the clergy who came to the Diocese of Florida as part of Bishop Howard’s effort to rebuild the clericus. After a long career as a lawyer and judge in the Florida Keys, I was ordained by Bishop Leo Frade in 2007 at the Wakulla Correctional Institution in Crawfordville, where I became a non-stipendiary chaplain. My theology holds no objection to same-sex marriage — I often tell people that the matter was settled in Key West decades ago — and I benefitted from Bishop Howard’s lack of interest in excluding theological voices more moderate than his own.

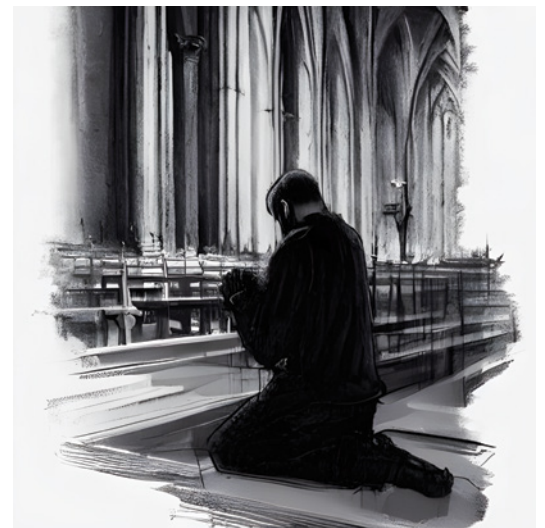
I have always counted the bishop’s willingness to permit a range of theological opinion among his clergy to be a strength, but in the midst of our current controversy, some have argued that it has backfired on him. Across our border in the Diocese of Central Florida, where conservative views on marriage are required and canonically defined, the election of a bishop who does not support same-sex marriage has occasioned little notice and has easily gained the consent of the wider church. Here in the Diocese of Florida, where people of all theological views live side by side, the election has become a churchwide spectacle.

Which takes us back to Mr. Faulkner. In the Diocese of Florida, the history of the early 2000s is alive and kicking. Objectors — two of whom were unsuccessful applicants in the bishop search process now under scrutiny — are once again attempting to undo the diocese’s election of a bishop. Only three of those clergy objectors lead parishes. This time, the unrest is on the left rather than the right, but the story is remarkably similar and, not surprisingly, has inflamed the still-tender divides of the past. The advent of social media in the last two decades has not helped matters, to put it mildly.

And just like at the beginning of his episcopacy, Bishop Howard is being publicly denounced by clergy of the diocese who want to berate him for his failure to meet their standards of theological purity.

It is time for a new season in the Diocese of Florida. But to embrace the vision that God has for ministry in this part of the vineyard, we must acknowledge that the Diocese of Florida exists today because John Howard made it his life’s work to keep us in the Episcopal Church. We must honor our history and what it has made possible for our future with Bishop-elect Holt, and we must wrestle with the parts of it that have divided us, yet again, from one another. Then, and only then, will the people of the Diocese of Florida finally be able to put our past to rest once and for all and face the future together.

*The Rev. Canon Allison DeFoor serves as canon to the ordinary in the Episcopal Diocese of Florida. He will retire from that post later this year and return to non-stipendiary ministry with a drug and alcohol rehabilitation mission he has established in Jacksonville.*



Stable Diffusion art

# The Uncertainty of Blank Pages

Excerpt from *Lighting the Beacons*, SPCK 2023

By Jill Duff

If we give our yes to enduring the cross with Jesus, this releases us to play our part on a much bigger canvas. We start to crest the ridge to the dawn of resurrection.

We will begin to see where the beacons lead.

Beacons lighting up every sphere of our society: our families, our church life, our education system, our government and legal system, arts and media, sports, economy, science. Beacons so that no one is too far from a witness to God's good news. No one is too far from coming home to a community of brothers and sisters who gather round the risen Jesus with his fiery hearth and heart of love.

## For the joy set before him

My hope and prayer is that reading this book fires *faith* in your heart for the transformation of society. That you will be a beacon of his fiery faith. Faith to endure the cross now, because the joy of the kingdom of heaven breaking in now, is so incredibly worth it. If we surrender ourselves to him, whatever the cost, he gives us his kingdom while we are still alive.

“For the joy that was set before him, he endured the cross, scorning its shame, and sat down at the right hand of the throne of God” (Heb. 12:2).

So what would this joy look like? What does it look like over the ridge? As we crest this final ridge on our journey? What do we see in this promised land of light and glory?

(Continued on page 14)

Stable Diffusion art



(Continued from page 12)

### **Blank space?**

I left some space blank. Because now it's over to you.

I could describe my vision — it would be a rough and ready vision at that. I could try to put into words the vista I imagine, like I might try to describe a glass of fine wine, a fun holiday, my favorite piece of music, or my good friend. The tasting notes are nothing like the experience of drinking that vintage claret; it's impossible to find words to do justice to my favorite piece of music (Ennio Morricone's *Mission*). I could write a library about fun holidays. And you'd never begin to imagine my friend with all his quirks and qualities until you'd had chance to meet him in person, and even then your experience of him would be unique. Each of us brings our own color to all our relationships. We are unique. No one is a mistake or a disappointment. He created us to enjoy the richness of our family, our brothers and sisters, loved since the dawn of time.

So, I have resisted writing even a rough and ready vision.

If I take up space on the canvas, if I start painting first, I am pretty sure it will cramp your style. You'll take your cue from me. You will assume you have to paint like me, sing like me, speak like me.

But by the wonderful creativity of the Spirit of God, each

of us can hear, see, taste in different ways. We each have different gifts and passions to be fanned into flame. His calling on our lives is unique. There is no one like us in the history of the universe. Maria, my Ghanaian friend, puts it simply: "God puts different visions into our hearts. We need to pray that vision into existence."

Perhaps you were disappointed or even unnerved to find blank space? Like a secondary school textbook, it helps to have the "answers in the back." It's interesting that, as we "grow up," we like to have more certainty about what comes next. Young children relish a blank piece of paper to color or paint on; give the same to adults and it tends to make us rather nervous. Small children get ridiculously excited about going on holiday; their parents can tend to be anxious about all the things that might go wrong. But this is an invitation back, to mature to childlike faith. Just like Jesus said: "Unless you change and become like little children, you will never enter the kingdom of heaven" (Matt. 18:3).

The Archbishop of York, Stephen Cottrell, tells an endearing story about one of his school visits. He was chatting with teachers in the staff room when one teacher arrived from her class, lit up with enthusiasm, and was bursting to tell a story. She'd planned a game of "blind man's bluff," so had chosen a girl to be blindfolded. The teacher covered up her eyes with a scarf and asked, "Can you see anything?"

“Yes.” So she adjusted the scarf to make sure the girls’ eyes were properly covered. “Can you see anything now?” “Yes.” The teacher tried a third time. “Can you see anything now?” “Yes” ... big sigh ... “Ok, what can you see, then?” “I can see trees and mountains, I can see rivers and flowers.” What beautiful imagination.

“I wonder when we’ll tell her that she needs to grow up?” the archbishop said. “She can’t see anything.”

In the Bible, there are many visions of heaven come to earth: a heavenly banquet, a river of life with trees for healing on its banks, a time when creation will be at one — no animal will harm another, “and a little child shall lead them,” a city of light where God comes to make his home with us, where he wipes every tear from our eye, where there is no more death or mourning or crying or pain.

Or in the words of an Old Irish Homily from the ninth century:<sup>1</sup>

the kingdom which the saints and righteous strive for. It is a bright flower in its great purity, it is an open sea in its great beauty, it is a haven full of candles in its true brilliance, it is the eye’s delight in its great loveliness and pleasantness, it is a flame in its fairness, it is a harp in its melodiousness, it is a feast in its abundance of wine.

Blessed are all they who shall come into the kingdom, where God himself is, a King, great, fair, powerful, strong, holy, pure, just, knowing, wise, merciful, loving, beneficent, old, young, wise, noble, glorious, without beginning, without end, without age, without decay. May we enter the kingdom of that King ... and dwell there unto the ages of ages. Amen.

I have written about inspiring faith. Childlike faith. The faith of giants. Whether you are a flickering candle, a warm stone, or a blazing beacon. My hope is that each of us, warmed by fresh fire of the Spirit, finds new faith to see visions and courage to dare to dream dreams. Dreams of the heavenly version of the places where we live, the spheres of influence we find ourselves, the communities we belong to, the countries we love. What would it look like if #LoveLivedHere, if #ColorComes, if #PeaceFlowedLikeARiver, if #HopeSprangEternal? And then with gutsy courage and determined faith we offered our lives unreservedly to be his junior partners, fired by all “his incomparably great power for us who believe” (Eph. 1:19) to see that heavenly blueprint begin to break in as a reality while we are still alive.

You have your own unique contribution. He has chosen you. Let him call you out of hiding.

Can we catch a glimpse of what that might look like? God’s visions are always beyond us. The canvas stretches on. The chain of beacons continue beyond the skyline. We have more colors in more beautiful hues than we can possibly imagine. In the heavenly city of light at the end of time, the light of God’s presence is all we need to see by. It is a real place where, finally, our restless hearts find perfect rest,

where we come home to the place Jesus has been preparing for us, safe at last to our Father who has been loving us since the dawn of time itself.

The final words I will leave to the imagination of C.S. Lewis, at the end of his Chronicles of Narnia series.

“Come further in! Come further up!” shouts Aslan at the end of *The Last Battle*. And even the masterful storyteller himself runs out of language:<sup>2</sup>

Their hearts leapt, and a wild hope rose within them ....

[Aslan said softly,] “The term is over: the holidays have begun. The dream is ended: this is morning.”

And as He spoke, He no longer looked to them like a lion; but the things that began to happen after that were so great and beautiful that I cannot write them.

And for us this is the end of all the stories, and we can most truly say that they all lived happily ever after.

But for them it was only the beginning of the real story.

*The Rt. Rev. Jill Duff is Bishop of Lancaster in the Church of England’s Diocese of Blackburn. Her book Lighting the Beacons: Kindling the Flame of Faith in Our Hearts was released February 22 by SPCK.*

- 1 An “Old Irish Homily”; English translation by Oliver Davies, *Celtic Spirituality* (Paulist Press, 1999), p. 368.
- 2 C.S. Lewis, *The Complete Chronicles of Narnia* (Collins, 2000)

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# MULTISITE FOR MISSION

By Lauren  
Anderson-Cripps

Episcopal churches exploring the multisite model — a growth tool commonly used among evangelical churches — have found ways to expand without the “reinventing the wheel” that can come with planting and yoking.

Trinity Parish in downtown St. Augustine has maxed out its space. Landlocked, with limited parking, the campus of the oldest Protestant church in Florida is frequently at capacity for worship on Sunday mornings, as is its preschool on weekdays.

Meanwhile, the surrounding St. Johns County is among the fastest-growing counties in the country. A new suburb under development northwest of St. Augustine is anticipated to bring 200,000 additional people to the area in the next decade.

In fall 2022, Trinity purchased a 13-acre plot of land in the burgeoning hotbed, positioned in the middle of a 30-mile circle without a mainline church within reach.

Motivated by its packed space and the opportunity to reach new residents, Trinity Parish plans to open a second campus and day school at the site. For Trinity, the new campus will leverage the culture and staff of the 202-year-old church to share overhead, while the new school is expected

to provide an avenue for evangelism and discipleship of new families.

When it launches Trinity North Campus next year, the parish will become one of a number of Episcopal churches to adopt a multisite structure, a vehicle for church growth common among evangelical churches but less often adopted in the Episcopal Church.

Defined as a church that meets in more than one location while maintaining an integrated leadership structure and budget, the multisite model is different from the mother/daughter church dynamic of church-planting, in which an established parish creates another, and from the parish-yoking model, in which two existing, typically smaller, congregations share a pastor.

In its capital campaign materials, Trinity notes the success rate of second campuses (over 80 percent), compared to the oft-cited, though disputed, 80 percent failure rate among church plants.

The multisite model is considered a cost-efficient tool for growth, with

staffing, accounting, communications, and programming being centralized rather than duplicated.

“What we’re saying is the way to grow the church is to, instead of reinventing the wheel and planting a second, separate church, we’re going to share in the administration, the paperwork, share the overhead. ... It’s the same clergy, just in multiple locations,” said Matt Marino, rector of Trinity Parish.

Christ Church in Tyler, Texas, launched its second site in 2016 as an extension of a missional community it helped found on the city’s south side.

“From the beginning our whole focus has been connecting all kinds of people to Jesus, and we felt we could do that more effectively if we had two campuses ... that were in two parts of town and that had complementary forms of worship,” said the Rev. David Luckenbach, rector of Christ Church. It’s “one rector, one vision, one staff, one vestry, one congregation rowing



in the same direction, trying to be faithful to discipling people and connecting people to Jesus. ... That has absolutely borne fruit for us.”

Around 2010, the 150-year-old parish — then operating from a single downtown location — began a dedicated effort, led by a former associate rector, the Rev. Matt Boulter, to reach area college students and 20-some-things who were disconnected from church.

“We weren’t thinking initially about a [second] campus or multisite ministry at all. We were just thinking about extending the ministry of our congregation to some unchurched young people,” Luckenbach said.

Members of the new, missional body, dubbed the “Epiphany Community,” gathered for Bible study and fellowship at sites around town. Over time, there was enough critical mass to warrant a dedicated service, and the group began worshiping in the parish’s fourth-floor gym. That service, which featured contemporary music, was added to Christ Church’s existing four services.

By 2014, growth among both the college-aged and Epiphany communities led to space challenges at the parish. The gym, with capacity to seat 100 people, regularly saw up to 80 people for worship. Viability for a second campus typically starts at 75 people, according to cross-denominational research conducted by the Leadership Network.

Luckenbach approached the vestry with two options: purchasing an adjacent property to convert into a contemporary worship space, or launching a second site in the growing area of south Tyler.

Starting from scratch at an entirely new site, Luckenbach said, opened new opportunities for the church, including having more land to host outdoor, congregation-wide events. The idea resonated with parishioners, but it came with risks, Luckenbach said.

“It was such a huge commitment;

we’d have to purchase property and do a capital campaign,” he said. “And in many ways, there was an extent to which it could be an existential threat to a congregation that has existed since 1867.”

He added: “If you create a multisite campus, and you really go all in on that, if it doesn’t go well or if you don’t execute it right, it can really affect your ministry.”

A parish task force met for a year to vet the idea and ultimately recommended purchasing a 26-acre tract to develop into Christ Church’s south campus. Plans called for developing the site, located about seven miles south of the downtown campus, into a property fit for outdoor fellowship, including a pavilion, amphitheater, and firepit.

The design of the worship space paid homage to its downtown counterpart while fitting the needs of the worshipers who gather there, Luckenbach said. Prayer books, pews, and stained glass at the original campus were traded for projected liturgies

would both inspire reverent awe, like our downtown campus does, and clearly be a wholly set-apart space, but at the same time be a space that would be appropriate for worship using contemporary music,” Luckenbach said.

The first service at the south campus was held on the Second Sunday of Advent in 2016; 330 people attended.

“We worked our tails off to get from here to there, and God favored us tremendously with a lot of enthusiasm, not only from the congregation but the whole community, and we were able to not just transition the Epiphany service to the south campus, but really we created a new service that had elements of downtown worship, the fourth-floor service, and some new things,” he said.

A recent Sunday service at Christ Church South drew about 275 people, an increase in attendance from before COVID. The church confirmed 21 adults at the south campus in the fall.

“We’re really in a pretty healthy strong place — it’s growing,” Luckenbach said. “New people are constantly coming, but people have a sense of home.”



When the Episcopal Church of the Good Shepherd, a 75-year-old parish based in Austin’s Tarrytown neighborhood, launched a second campus in 2016, it helped deepen its sense of mission, said the rector, the Rev. Channing Smith.

A \$22 million capital campaign in 2013 to renovate Good Shepherd’s exist-

(Continued on next page)

on screens and abundant natural light at the south campus; the downtown campus has an east-facing altar, while the south-campus altar is free-standing.

“We wanted to have a space that

Founded in 1821, Trinity Parish in downtown St. Augustine is the oldest Protestant church in Florida. The parish plans to open a second campus in a growing area of the community in 2024.

Trinity Parish photo



Known as “The Hill,” the Episcopal Church of the Good Shepherd’s second campus in Austin, Texas, opened in 2016.

Good Shepherd photo

The Episcopal Church of the Good Shepherd’s original, 75-year-old campus is located in Austin’s Tarrytown neighborhood.

Good Shepherd photo



(Continued from previous page)

ing building also funded the creation of “The Hill,” a new worship site and early childhood education center located six miles south of its original Windsor campus. From the start, an outreach mission was at the center of the new building, Smith said.

“Our Windsor campus is 75 years old, very established in Austin, a well-resourced parish, very much tied to the neighborhood we’re a part of,” Smith said. “It’s easy for this site to get nostalgic, to rest on its laurels. So, what The Hill has taught us is that doing church is really hard; you have to constantly be engaging your

community, being welcoming to any visitor that comes through ... always thinking of extending yourself beyond your geographic location.”

The Windsor campus, meanwhile, provides stability and support to the younger site, Smith said.

The shift from single-site to multisite poses questions of how to best integrate multiple locations into one worshipping body.

When Smith became rector in 2020, he altered the staff model from having a designated priest assigned to each site to instead rotating six full-time clergy between the campuses and hav-

ing staff oversee operations at both.

“If you’re in charge of children, you’re in charge of children now in two places,” Smith said. “If you’re doing programming, you’re doing programming in two places. If you’re doing liturgy, you’re doing liturgy in both places.”

“It matters how you set up the relationship, it matters how you talk about it internally,” he added.

As rector of Christ Church in Tyler, Luckenbach also toggles between its campuses, celebrating at the south campus at least once a month. For some special services, including

Christmas Eve Eucharist, the congregation gathers exclusively at the downtown campus; others, such as the Easter sunrise service, are held only at Christ Church South.

Christ Church made the intentional decision not to create office space at its south campus; consolidating those operations on one campus communicates an important message, Luckenbach said.

“One of the challenges that can come when you become multisite is that you can unwittingly really create a second church,” he said. “So, one thing we did to mitigate against that is ... operationally we have no staff on the south campus. That piece of it is all still based downtown, and downtown alone.”

The two-in-one campus model is not as novel as it may seem among Episcopalians; in practice, many parishes are already doing it, said Marino of Trinity Parish. Larger churches hold multiple services, with distinct groups of people attending them. St. John the Divine in Houston, where Marino was previously an associate rector, holds six liturgies on Sunday mornings across three locations on its one campus.

From its single campus, Trinity already holds three services on Sunday mornings — a said Rite 1, a more contemporary Rite 2, and a traditional, sung Rite 1.

“Those are three pretty different audiences currently,” Marino said. Multisite “is the same thing. What we’re going to do is we’re going to have different campuses where we preach the Bible, we pray the prayer book, and we love the people that show up. We’re just going to do that at two different locations instead of one.”

In the absence of specifically Episcopal resources related to multisite ministry, Luckenbach said, he turned to colleagues from other denominations in Tyler.

“Everything that I’ve learned about multisite churches I’ve learned outside the Episcopal Church,” Luckenbach said. “Up until we birthed the south campus and became a multisite congregation, I had never had a conversation with an Episcopal colleague about

being a multisite church.”

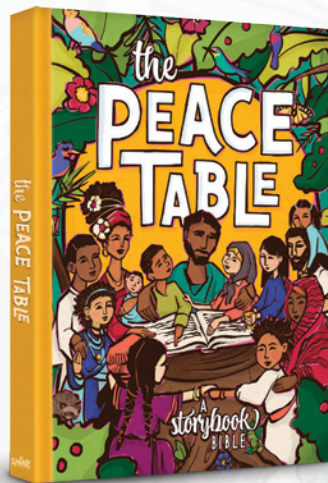
Yet the liturgical tradition also has gifts to offer multisite ministry, Smith said. Some multisite churches use satellite locations, broadcasting the sermon to multiple places at once. The centrality of the Eucharist and the value placed on authentic relationships are likely to shield Episcopal churches from that model.

“That’s not the model of the Episcopal Church,” Smith said. “We really value the ministry of all our clergy and parishioners. It doesn’t just come from just one person; it’s not built around the personality of the leader. It’s built around the community itself.”

*Trinity, St. Augustine; Christ Church, Tyler; and Good Shepherd, Austin, are all TLC Partner parishes.*

“If you create a multisite campus, and you really go all in on that, if it doesn’t go well or if you don’t execute it right, it can really affect your ministry.”

—The Rev. David Luckenbach, rector of Christ Church in Tyler, Texas



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Museum Het Hernhutter Huis Zeist/Wikimedia Commons art

Moravian preacher John Valentine Haidt's 1747 painting "The First Fruits (*Erstlingsbild*)" offers an example of how Moravians, like Episcopalians, held conflicting views of race in which all people are counted among the "first fruits" delivered to Christ — even as both churches accepted slavery.

## Two Histories of Race and Faith

By Richard J. Mammanna Jr.

The first webinar in *Past Reckoning: Exploring the Racial History of the Moravian and Episcopal Churches* drew more than 400 registrants on January 25. Participants met in three successive Wednesday evening panels, each followed by discussion, and looked at three topics: the evangelization of enslaved persons, histories of racial violence, and urban social changes connected to race. The first 90-minute session is available online. The series is a project of the Moravian-Episcopal Coordinating Committee's Racial Reconciliation Working Group.

Moravians trace their roots to the early 1400s and the Hussite Reformation of central Europe. As a missionary movement, the group spread quickly after its adoption by Count Nicholas von Zinzendorf and propagation by German-speaking visionary preachers, educational leaders, and linguists. There are centers of Moravian life today in Alaska, North Carolina, Pennsylvania, Wisconsin, several Canadian provinces, and the Caribbean, but more than 90 percent of Moravians now live in Tanzania and South America.

The Episcopal Church in the contiguous United States and the Moravian Church's Northern Province and Southern Province have been in full communion since a 2011 agreement of mutuality in ministry called *Finding Our Delight in the Lord*.

The first webinar — "Evangelizing Enslaved People: Good News or Control?" — examined how Christian ministry and catechesis took place against a background of both churches' acceptance of slavery in North America and the Caribbean. Co-hosted by Rev. Maria Tjeltveit, co-chair

of the coordinating committee, and the Rev. Frank Crouch, retired dean of Moravian Theological Seminary in Bethlehem, the webinar focused on three leaders from North Carolina: DeDreana Freeman and Cathy Rimer-Surles — founders of Episcopalians United Against Racism — and the Rev. Neil Routh, president of the Moravian Southern Province's Provincial Elders Conference.

With support from Jeremy Tackett, the Episcopal Church's manager for creative services, and Episcopal layman Adam Bond of Allentown, Pennsylvania, the webinar series offered Moravians and Episcopalians a chance to work together on broader efforts at racial reconciliation.

The webinars bring a diversity of voices to bear on complex histories of accommodation and prophetic work undertaken in separate churches. The churches had profound geographic and social overlap, and they entered into formal ecclesial relationship long after legal chattel slavery had been abolished.

*Finding Our Delight in the Lord* opens with a vision of ecumenical reconciliation overcoming "great evils." *Past Reckoning* opened with an opportunity to name those great evils and discuss painful topics. Webinars in February will address "The Silent Protest Parade: Responses to Racial Violence and Black Leadership in the Church" and "The Church and the City: Integration, Segregation, and White Flight," with panelists from Indiana, New York, Pennsylvania, Wisconsin, and Jamaica and the Cayman Islands.

*Richard J. Mammanna Jr. is editor of Moravians and Anglicans: Ecumenical Sources (Project Canterbury, 2021). He has served as staff for the Moravian-Episcopal Coordinating Committee since 2014.*



Marine B/Flickr photo

# Society Donates Bibles and Prayer Books for Nearly 200 Years

By Mike Patterson

St. Luke's is a handsome red-brick Episcopal church in Newtown, Pennsylvania, featuring a tall bell tower, sparkling white shutters and an eye-catching cherry red front door. Founded in 1832, it has since fallen on such hard times that replacing worn-out prayer books was a financial challenge.

"Even before the pandemic, we had been in dire need of new prayer books," the Rev. Trey Kennedy, interim priest in charge, said via email. "Though we lacked the extra funds to make a purchase, the desire to replace them grew steadily. We needed support to get new ones."

The Diocese of Pennsylvania put the church in touch with the Bible and Common Prayer Book Society, a New Jersey-based organization that donates Bibles, prayer books, and hymnals to Episcopal churches around the world.

St. Luke's applied and soon had "over 70 new prayer books in our pews," Kennedy said. "The Prayer Book Society could not have been more generous in aiding us."

The donation came at an opportune time for the church. Kennedy had been leading the congregation in formation on worship and why the church does certain things on Sundays. "Because of these sessions, our participants in particular were excited to have the new prayer books and even helped in placing them in our pews," he said.

"Along with all of St. Luke's, I could not be happier with the Bible and Common Prayer Book Society and their great and important work for the church," he said.

The New York Bible and Prayer Book Society was founded in 1809 under the leadership of Trinity Church, the first American publisher of the Book of Common Prayer, and the Diocese of New York to disseminate Bibles and prayer books to churches in the diocese, especially those starting in the vast wilderness that lay west and north of Albany. It is among the oldest Episcopal organizations in existence.

"Still in existence. That's the important piece," the Rev. Dr. David G. Henritzy, director of the society, said in a telephone interview.

Anticipating the need for prayer

books, Trinity Church leaders had already built an endowment and looked forward to providing prayer books as early as 1797.

Much credit for sparking the society goes to the Rev. John Henry Hobart, a 34-year-old assistant rector of Trinity Church in New York City who wanted to replicate the prayer book societies in Great Britain. Hobart believed the study of the Bible should be assisted, and the best commentary was the Book of Common Prayer.

Hobart eventually was elected the third Bishop of New York and was one of the cofounders of General Theological Seminary and Geneva College. He died on September 12, 1830, and was buried in Trinity Church. The Episcopal Church remembers Hobart on the anniversary of his death.

In 1816, the Auxiliary New York Bible and Common Prayer Book Society was formed to assist the initial society in its work. The auxiliary and society merged in 1837.

By 1856, the organization had published prayer books in English, French, and German, and hoped to soon have an edition in Spanish.

In addition to providing Bibles and prayers books to churches and congregations in the diocese, the society also published the prayer book until Church Publishing Inc. was founded in 1918 and soon took over its publication.

Funded by donations and earnings on its endowment, the society purchases the books it donates. “We do not buy, sell, or give used books,” Henritzky said.

In 2021, it donated 2,040 books, including 600 prayer books in Spanish, 600 in English, 75 Bibles, and 115 La Biblias. It also donated 650 supplemental hymnals.

Most of the donations are to replace prayer books at churches like St. Luke’s, he said.

“Frequently, it’s to replace worn-out books,” he said. “It does happen that church buildings get destroyed by fires or floods, and those books have to be replaced.”

But he finds the most fulfilling aspect of the society’s work is helping “priests who are starting new congregations, and equipping them with everything they need,” Henritzky said.

One trend is the request for Spanish-language books. “Half the books we distribute are for Spanish-speaking congregations,” he said.

For example, the society donated 70 Hymnal Flor y Canto to Iglesia El Buen Pastor of Durham, North Carolina, the oldest Hispanic congregation in the Diocese of North Carolina. The majority of its parishioners are Mexicans, Hondurans, and Ecuadorians.

“We’re located in a vulnerable area of Durham,” said the Rev. Ricardo Medina. Although he’s been vicar only a few months, attendance has jumped from 37 to 40 each Sunday to 107 to 115.

“We’re a small church and lacked the resources to acquire them,” Medina said. He believes having the hymnals in Spanish “incorporates the faithful into the liturgy and praise through music. The faithful feel enthusiastic and say they feel joy in the Eucharist while they sing.”

In addition to supporting Spanish-speaking congregations in the United States, many of the congre-

gations the society supports are in Mexico, Central America, and the Caribbean.

Down through the years, the society has also contributed to the publication

ing and holding the books,” he said. “Everybody is very grateful for that assistance with worshiping on Sunday morning. A book ties the congregation together.”



“Along with all of St. Luke’s, I could not be happier with the Bible and Common Prayer Book Society and their great and important work for the church.”

—The Rev. Trey Kennedy

of Italian, German, and Spanish editions, including a prayer book in Chinese and English.

Applying for books is straightforward. “We need the request and support from the diocesan bishop,” Henritzky said.

Occasionally, he receives requests that he must decline, such as from parishes that are no longer affiliated with the Episcopal Church. “The ministry that we do is exclusively for the Episcopal Church,” he said.

Congregations are grateful for the donations, he said.

“Some send photos of people smiling

The donations also can take a burden off of priests who are preparing Sunday services on their computers and printing them off, rather than relying on prayer books in the pews.

The society recently began working with Church Publishing to provide free access to the company’s RitePlanning, an online tool for planning liturgies and creating parish bulletins.

How many books has the society donated since its founding? “I couldn’t even begin to guess,” Henritzky said. “Surely many thousands.”

Visit [biblesandprayerbooks.org](http://biblesandprayerbooks.org) for more information.



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St. Luke's Episcopal Church photos

Youth choristers of the St. Luke's intergenerational choir assemble for an annual service of Lessons and Carols.

## IN SEARCH OF GROWTH

# Looking for Partners Helps Illinois Parish Grow

By Bonnie N. Scott

**T**he Rev. Kat Banakis, rector of St. Luke's Episcopal Church in Evanston, knows her church is well-positioned for growth. Nestled in the northern Chicago suburb, the home of Northwestern University and a city frequently listed as popular among retirees, St. Luke's benefits greatly from a steady stream of newcomers of all ages.

The population growth of Evanston, however, does nothing to diminish the surprising successes at St. Luke's in the past three years, when so many churches have seen steep declines in numbers. In 2019, when Banakis became rector, St. Luke's had an average Sunday attendance of 155. It grew to 170 in 2020 and 173 in 2021, an 11.6

percent increase in three years.

When the pandemic began, Banakis had only been serving the congregation for nine months, and she and St. Luke's leadership pivoted to the new reality her congregation faced. "Phone buddies" were established to keep congregants connected and checking in on one another. New ministries such as book clubs and adult formation groups were established online. They have since moved to hybrid models, allowing for a broader reach.

"Continuing online worship and moving educational programs online, throughout the pandemic and since, allowed for a far broader reach in terms of formation than we ever thought possible," Banakis said.

Banakis attributes some of St. Luke's growth to a renewed focus on justice

initiatives and partnerships with other congregations. Since the summer of 2020, St. Luke's has worked with other houses of worship on projects such as Sacred Ground, an Episcopal film-based dialogue series on race and faith, as well as reparations in Evanston.

"We partnered with 16 other historically white houses of worship from across Evanston in order to make a contribution and a statement about reparations," Banakis said. "We looked into our racial history as a congregation and shifted our focus to social-justice ministry as a major pillar. This has allowed us to work with the interfaith community in Evanston, which was already quite strong. This has definitely expanded our reach as a church."





“Being intentional in our partnering has allowed all of us to offer more than any of us could do on our own.”

—The Rev. Kat Banakis, rector of St. Luke’s Episcopal Church in Evanston, Ill.

St. Luke’s partnerships have also focused on children’s and young-adult ministry within the Episcopal Church. “Being intentional in our partnering has allowed all of us to offer more than any of us could do on our own,” Banakis said. A confirmation class held with other local Episcopal churches had 15 participants, rather than St. Luke’s normal three or four. With its congregational growth, St. Luke’s has hired a new children’s minister. Banakis believes this increases St. Luke’s demographic reach and makes it a more attractive church for families with young children.

“When you have new families coming in, you have to keep finding new ways of getting them engaged,” Banakis said. Eighty percent of St. Luke’s congregants participate in some form of its ministries in addition to worship.

Since St. Luke’s has experienced large growth on both ends of the age spectrum — young families and senior citizens — this requires programming that speaks to each group. These ministries are not static, but constantly growing and expanding to meet the needs of community and the interests of the congregation, a change Banakis attributes in part to the flexibility and quick changes demanded by the pandemic.

One such change was participating

in a multi-congregation initiative to house the homeless in churches during the coldest winter months. While St. Luke’s had not participated in the past, with services and programs online during 2020, it has opened the parish doors for the last two years, with no plans of stopping.

“Now when people come in the doors, what they’re hearing and seeing in the bulletin announcements is beautiful music, preaching, and lived theology, but also an intentional focus on interfaith social-justice work,” Banakis said. “In any congregation,



this can often be a small, cellular unit, but when you’re looking at citywide initiative, there is so much more that can be done.”

Banakis sees long-term benefits to interfaith, community-based work. “As we look at the future of the church, there’s going to be denomi-

national shift and change,” she said. “An important responsibility for faith leaders is to prepare congregations for that. What can we do now to be partnering with other congregations in our communities? It’s important that we can embrace these changes now so that we’re really ready for these shifts down the line.”

In many ways, Banakis said, St. Luke’s has already asked many of these difficult questions, and this preparatory work has led the parish to where it is today. In the early 2000s, the congregation dwindled to a fraction of its former size and began serious conversations about its future.

After deciding to remain open, St. Luke’s slowly built back, and then experienced the growth it has seen in the last three years. St. Luke’s story of renewal offers a hopeful vision of what remains possible for congregations struggling with declining numbers.

What advice does Banakis have for other congregations? “Being honest about the demographics in your area and what growth is possible within your context is important. I also think playing to the strengths of your already existing congregation is essential. For us, partnering with other churches has really been life-giving and energizing in a way that we never could have done alone.”



Trinity Episcopal Church, Upperville, Virginia

COVENANT

# Easter's Asceticism of Festivity

By Timothy O'Malley

This essay was first published on May 5, 2022, on *Covenant*, the weblog of *The Living Church*.

If you are friends with clergy or other pastoral workers, the first days of Easter are a time of catching one's breath. Yes, Maundy Thursday, Good Friday, and the Easter Vigil require a good deal of ministers. But there's more to this exhaustion than the complicated liturgies of these three days. The season of Lent has been a time of preparation for celebrating aright the resurrection of our Lord. The whole Church needs to take a breath.

This brief period of exhaustion soon gives way to a return to normal. Yes, there will be First Communion, perhaps some Confirmations, and a few ordinations. The end of the school year has arrived, and there are also graduations to celebrate. Whether we are aware of it or not, we Christians prepare a good deal for Easter. But then, we fail to savor the gift of Eastertide in its totality.

St. Augustine in his *Enarrationes in Psalmos* notes that the Church gives us the 50 days of Easter as a spiritual exercise for eternal life. For 50 days, we are meant to practice our primordial vocation as creatures made for praise. Keeping the feast of Easter is, in some sense, the closest that we Christians can get to heaven this side of the beatific vision.

Yet we must admit that it's rather difficult to keep Easter, at least within the cultural context of American Christianity. Lent is something that American Christians kind of get. There is a reason that Ash Wednesday is such a popular observance on American campuses. For a group that for the most part avoids the language of sin, practices that help us to start over make sense. The work of conversion is comprehensible. It's something — of course, with divine assistance — that we do.

Easter is different. The resurrection of Jesus Christ is nothing that we could accomplish. Easter is the Father's acceptance of the Son's sacrifice, the pouring forth of the Spirit of divine love over the created order. Humankind has been saved through the blood of Jesus, a love beyond all telling.

And therefore, the fundamental posture of Easter is gratitude. For the gift that has been given, for a friendship with God that we could not create on our own. Such a posture goes against the achievement culture that we in the Church have, to be honest, promoted through our schools, colleges, and universities. There's always something more to do, something to accomplish.

But to keep the feast, to be festive, that's too hard.

I wonder, therefore, if there might in fact be a concomitant asceticism required of us Christians during Eastertide. Not the asceticism of Lent per se, where through holy works we increase our desire for our Lord. Rather, we are to pursue the asceticism of festivity.

After all, for those of us addicted to the disease of productivity, festivity is perhaps the most countercultural act we can perform. The feast is anti-productive.

An analogy may suffice. When I first had my children, I was initially terrified of spending time alone with them. This was not because I was a monstrous parent — at least, I hope. Rather, it was because young children ask nothing of you except your existence. There is nothing to produce, nothing to achieve. You simply are in their presence. They are in your presence. There is sheer existence, the logic of the feast where all you have is gratitude for what is there.

The feast of Easter, for the whole 50 days, requires us to adopt a posture of anti-productivity. For some reason, surpassing our understanding, the triune God chose us. This God, despite our rather poor productivity in salvation history, continued to cast the divine lot with us. And during Easter, our task is to create a space for this God to be our God.

“The resurrection of Jesus Christ is nothing that we could accomplish. Easter is the Father's acceptance of the Son's sacrifice, the pouring forth of the Spirit of divine love over the created order.”

The God who loved us unto the end.

The God who was raised from the dead.

The God who appeared in the breaking of the bread.

The God who ascended into heaven, lifting up our flesh and blood to the right hand of the Father.

The God who still dwells among us through the Spirit of divine love, bringing us into a communion that none of us deserve, that none of us could produce.

Maybe there really is an asceticism to the Easter season. We must stop bending the knee toward productivity, even the kind of productivity that infects the Church during Lent. And instead, learn to dwell anew in a space of total and absolute possibility. Of the feast of all feasts.

Of eternal life with the triune God.

*Dr. Timothy P. O'Malley is academic director of the Notre Dame Center for Liturgy and director of education at the McGrath Institute for Church Life.*



# Remembrances of Frank Griswold, 25th Presiding Bishop

*The Most Rev. Frank Griswold, presiding bishop of the Episcopal Church from 1998 to 2006, died March 5 at the age of 85. TLC asked a number of people who knew him to reflect on their memories of the man.*

+

## Fostering Deeply Rooted Spirituality

By Jeffrey D. Lee

As a young priest, long before I had any inkling that I would follow Bishop Frank Griswold in office in Chicago, I aspired to emulate him. Frank had an amazing ability to interpret the Christian tradition in contemporary terms, and he understood that the institutional church's soul depended on fostering deeply rooted spirituality in laypeople and clergy alike. He called us all again and again to a deeper encounter with the mystery of Christ's death and resurrection as the heart of the Christian life.

When I became Bishop of Chicago, a decade after Frank had left that post to become presiding bishop, I experienced firsthand the power of his calm, gracious presence when he was kind enough to attend my seating during a service of Evensong at St. James Cathedral. I soon came to understand the quiet way he had brought the diocese through the rancorous conflict over women's ordination that he inherited and the love and loyalty that his leadership engendered. I learned, too, from his quick wit and sense of humor. He knew, as all of us in leadership should know, how and when not to take himself too seriously.

During his time in Chicago, Frank pulled back the curtain on a great deal of unhealth in the diocese, which in earlier times had become a safe but secret haven for closeted LGBTQ clergy. Long before he steered the Episcopal Church through the election and ordination of Bishop Gene Robinson, which he supported in the face of fearsome opposition, Frank helped Chicago begin to become a diocese where LGBTQ people called to ordained ministry could be safe not only from ecclesiastical reprisal, but also from repercussions about acknowledging their identities and living openly in their faithful relationships. In doing so, he made the diocese healthier in ways that benefited its people and all of his successors.

I believe Frank understood that his dignified, gracious manner and impeccable credentials gave him particular credibility as the leader of a church striving to become safer and more welcoming for all of God's people. All of us who have continued that work in the last two decades are in his debt.

Frank's death marks the passing of an era in the Episcopal Church. I will miss him deeply, both as a mentor and a friend. May God grant to him eternal rest.

*The Rt. Rev. Jeffrey D. Lee, the retired 12th Bishop of Chicago, serves as bishop provisional in the Diocese of Milwaukee.*

# A Burning and Shining Lamp

By Phoebe Pettingell

When I heard that Bishop Griswold had died, a passage from the Gospel of Saint John immediately flashed into my mind, when Jesus says of John the Baptist, “He was a burning and shining lamp, and you were willing to rejoice for a while in his light” (John 5:35). Gracious and deeply intuitive, his countenance and whole manner would light up when he was engaged with a person, people, or idea.

I first encountered him in when he was Bishop Coadjutor of Chicago at a women’s quiet day. He spoke, as I came to learn he often did, about living into one’s vulnerability and inner poverty so that one came to rely on the grace of God, rather than feeling one was, or needed to be, always in control. When I introduced myself after one of the guided meditations, he told me, “A Phoebe! I collect Phoebes.” Over the years, I encountered a number of “Frank’s Phoebes,” as we called ourselves, and we treasured times when we could sit at the feet of him and his own special Phoebe, his beloved wife.

As a General Convention deputy from the Diocese of Fond du Lac assigned to the Committee on Prayer Book and Liturgy, as it then was, I became familiar with his vast liturgical knowledge. He had been involved with the creation of the 1979 prayer book. These were the days of battles over inclusive language, and as chair of the Standing Liturgical Commission, he had me assigned to it to work on sources that he called “Expansive Language.” This removed the politicized stigma, but also broadened the project from what he called “liturgy by whiteout” — merely removing gendered pronouns — to liturgies that, inspired by Medieval and Celtic models, would offer fresh expressions while relying on materials both new and old. He rightly understood the danger that merely eschewing gendered Trinitarian language could depersonalize the Godhead, and wanted to emphasize instead the personhood of God who, as he often said, transfigures us by compassion.

Bishop Griswold is sometimes portrayed as a liberal, even an extremist, but in my years working under his leadership, I found him to be moderate, highly creative, but also a lover of the tradition he perceived in Anglican ethos. He wasn’t afraid of change, but he valued a freshness, not novelty, a kind of Resurrection rooted in the deep history of the universal Church.

His time as presiding bishop was often painful. He was forced to make difficult decisions, and his heart was bruised when Rome made him resign from the Anglican-Roman Catholic International Commission (ARCIC), which he loved, over the consecration of Gene Robinson. Not infrequently, he faced calumny on various sides, but throughout it he appealed to the resources of his Ignatian spirituality and his deep love of the Pauline epistles: “For the sake of Christ, I am content with weaknesses, insults, hardships, persecutions, and calamities. For when I am weak, then I am strong” (2 Cor. 12:10). Above all, he continued to grow and develop into the compassion of Christ. He will be missed, but our church is richer for his time among us.

*Phoebe Pettingell is a writer and editor living in northern Wisconsin.*



Episcopal Church photo

# Frank Griswold's Early Formation and Wide Embrace

By Paul Zahl

In 1964 Louis Auchincloss published his novel *The Rector of Justin*. It concerned the headmaster of a church-related prep school in New England. Students at such schools read it eagerly, for it described the world in which “we live and move and have our being.” Auchincloss observed a world that critics described as “privileged,” though at age 13 one didn’t think of it that way. What we did know was that we were being educated for lives of service to God and country.

This was not a bad world. We were taught in such schools to choose “the hard right against the easy wrong.” My school’s hymn told us that “Christ gave us all the one true aim / When for that aim He died.” The “one true aim” was virtue directed away from ourselves and toward a hurting world.

Frank Griswold came out of that world. His main formation within it was to make him Christianly outward-directed. That formation required Morning Prayer, saturated in the 1940 Hymnal, five and sometimes six days a week, year after year. It was and still is a good thing.

The other major gift I experienced in Frank Griswold was his intentional desire to include theological conservatives and traditionalists in the councils of the church. After the election of Gene Robinson as Bishop of New Hampshire, Frank invited two definite conservatives to serve on his informal theological cabinet. This “cabinet” met with him in extended retreat in monastic settings. He desired to know what we thought about the issues dividing the church, and he listened attentively. His sincere interest strengthened our desire to remain in the church. I will never forget that.

Once when visiting him in his office at 815 Second Avenue, I remarked, a little ironically, that our main connection might in fact be the membership we shared in an undergraduate fraternity. He smiled and said, “That could well be. But the far more important link is this.” Then he reached over and attached a lapel pin to my jacket that showed his seal as presiding bishop. I felt so included!

During his first year as presiding bishop, Frank summoned a conference at Virginia Theological Seminary for all the church’s presbyters who were younger than 30. It was a relatively small but enthusiastic group. I gave the first address, which concerned my heroes in the Protestant tradition within Anglicanism. Then the PB rose to speak: “I am your Presiding Bishop. And I have never heard of a single one of the people Paul Zahl just mentioned.” The place broke up. It was a priceless moment.

If Frank Griswold had been free to serve another 10 years in office, I believe the divisions — the separations — in our church would not have become final for many of my old partners in ministry. God bless Frank, and keep him always.

*The Very Rev. Dr. Paul F.M. Zahl was dean of Trinity (Episcopal) School for Ministry and served parishes in Westchester County, New York; Charleston, South Carolina; Birmingham, Alabama; and Chevy Chase, Maryland. He is the author of many books, including The Protestant Face of Anglicanism.*

# Paschal Fearlessness

## An Easter Book of Days

Meeting the Characters of the Cross and Resurrection

By Gregory Kenneth Cameron  
Paraclete, pp. 120, \$18.99

Review by Daniel W. McClain

The Rt. Rev. Gregory Kenneth Cameron, Bishop of St. Asaph, Wales, has published the second installment in a series of Scripture reflections based on pivotal seasons in the Church year. *An Advent Book of Days* (Paraclete Press, 2021) provided 25 reflections, one for each day of December leading up to Christmas Day, designed to draw readers' imagination from the concrete details of Scripture to the concrete details of our spiritual practices.

Now *An Easter Book of Days* takes the hermeneutical and ascetical project of the Advent book into the Paschal milieu. Rather than craft a 46-day Lenten book, however, Cameron has opted for a less wieldy, and less strict, series of 25 reflections that "may be read at leisure in the period around Eastertide."

This *Easter Book*, I found, is almost equally at home in the 40 (or 46) days of Lent as it is in the 50 days of Easter. Perhaps this is because Cameron does not shy away from the difficult subject matter of the Passion, as well as adjacent difficulties that arise in the Christian tradition, as he makes a deeper case for the healing work of the Resurrection and the role that Christ's followers play in that healing.

Cameron writes each reflection in four parts: Bible, history, tradition, and

faith. The first part sets out a particular figure, place, or event in the story of Jesus' passion, death, and resurrection. The second part addresses the figure's historical significance. The third part treats the figure's role in the Christian tradition, whether ecclesologically, artistically, or intellectually. And the fourth part speaks directly to the kinds of ascetical, ethical, spiritual, and mystical issues that the figure raises for our development as Christ's disciples. Finally, each reflection ends in a brief prayer that recapitulates the four parts and addresses the whole to God's guidance, intervention, and grace.

It's a kind of *lectio divina*, a selection of a word or idea in Scripture that is then read, reread, meditated upon, and prayed with. In fact, Cameron uses this language to talk about his choice of modern icons: "each chapter opens with a *visio divina* to prompt and focus the reader's attention." Happily, Cameron often refers back to the image during the course of the reflection, a practice to which homilists might attend as a potential preaching tool.

Each of his selected images is captivating. I was drawn especially to the very first image, the Tree of Life, taken from the Basilica of San Clemente in Rome. Equally as fascinating is the discussion of Pilate's wife, perhaps Claudia Procula, and the origins of the image Cameron chose to depict her and introduce the reflection on her dream, as recorded in Matthew 27.

"We sometimes forget," Cameron says, pondering Claudia's influence upon her husband, "that the story of Jesus is embedded in in real humanity, where the motives and thinking of individuals are rarely solitary, but influenced by their background, family, and friends. ... Claudia Procula humanizes Pilate, and reminds us not

to rush to judgment."

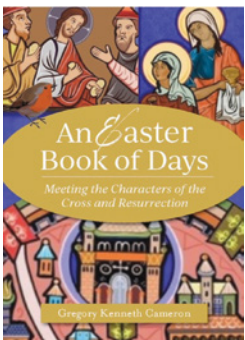
Indeed, this is what I would call a kind of sacramental or iconographic method. Each reflection pulls the reader through a familiar scriptural image to a less familiar, or perhaps less obvious, realization and invitation. We encounter the invisible in the visible, the hidden and surprising grace shrouded in the figures and drama of Christ's passion and resurrection.

My favorite comes at the end of Cameron's reflection on Mary at the foot of the cross. "To be loved in times of pain and hurt is sometimes the only balm for the soul, and love binds us in mercy and compassion to the victim and sensitivity to the suffering. The witness of Mary is that human love is drawn into the divine, and that human love and divine love are inextricably linked."

Reading Scripture sacramentally or iconographically has the benefit of training our hearts, minds, and appetites. Once we're invited to read (or hear) Scripture like this on our own, we may begin to see how reality in general can also be read, or perceived, thus. "The world is charged with the grandeur of God," as the Jesuit poet Gerard Manley Hopkins writes.

It's part of the spiritual task to see not only ourselves, but our neighbors, both near and distant, and the broader world in a renewed and fresh way, as creatures, beings possessing a divine fingerprint. Generously applied, Cameron's *lectio* and *visio divina* approach helps us to see people, places, and things in this renewed way, which is consistent with an Easter hope that springs forth from the Resurrection.

Cameron's book ends with an appeal, spelled out over several chapters, for the Resurrection not only as a doctrine about Christ and the eschaton, but as a principle of the Chris-





tian life now: “The Christian is always free to begin again by God’s grace and power.” The Resurrection should imbue us now, not later, with a fearlessness as we follow Christ.

This fearlessness is, as Cameron

stresses through *An Easter Book of Days*, at the heart of Jesus’ treatment of women, and outsiders, the lessers and lowest of his society. So too, as we encounter those without love, or as we face difficulties in following our calls,

the Resurrection offers a hope amid potential hopelessness.

*The Rev. Daniel W. McClain is priest in charge of St. Paul’s Episcopal Church in Dayton, Ohio.*

# ‘What Are We Looking at Here?’

## Apocalypse and Eschaton According to Cormac McCarthy

### The Passenger

By Cormac McCarthy  
Alfred A. Knopf, pp. 383, \$30

### Stella Maris

By Cormac McCarthy  
Alfred A. Knopf, pp. 190, \$26

Review by Christine Havens

“What are we looking at here?” asks the Thalidomide Kid, early on in *The Passenger*. The Kid is an oddity. Not only is his physical appearance strange, including misshapen hands likened by McCarthy to seal flippers, but he is also a very palpable hallucination. The Kid is referencing the absence of other hallucinatory characters (the “hort”), vaudeville-esque performers who haven’t yet shown up for the evening’s entertainment.

Though McCarthy’s making a crack about early retirement, it’s a perfectly good question about both *The Passenger* and *Stella Maris*, two intertwined novels about Bobby Western, a brooding diver, and his younger sister, Alice, a 20-year-old diagnosed with paranoid schizophrenia, who have a complex, possibly incestuous, relationship. The novels take place at different times in the Westerns’ lives.

So what *are* we looking at here? Two distinct books, each taking a different approach to the same themes.

*Blood Meridian* has been labeled an anti-Western; *The Passenger* is an anti-thriller. The story takes place around 1980, beginning with the intrigue of

a missing dead passenger in a sunken plane wreck off the Mississippi coast. The story contains other tropes from the thriller genre: unwanted attention of menacing federal agents; missing Manhattan Project papers; the paranoia of being followed and in danger; self-exile from one’s home country.

Interesting and offbeat characters populate Western’s world, including a private detective with mob connections, who gives a riff on JFK’s assassination. As with some of Tom Clancy’s books, where the exposition was loaded with details on the workings of submarines, for example, McCarthy’s readers learn much about quantum mechanics and mathematics alongside Bobby Western’s troubled soul.

*Stella Maris*, published one month after *The Passenger*, reads as transcripts of conversations between Alice and a psychiatrist in the winter of 1972 at the eponymous facility for psychiatric patients. This novel is essentially a platonic dialogue. While the doctor presses the young woman to explore her troubled soul — she is suicidal partially because Bobby is in a coma at that time — Alice expounds on mathematics, language, and the unconscious. Mingled in this discourse are her hallucinations and dreams, which draw on gnostic thought and other theology.

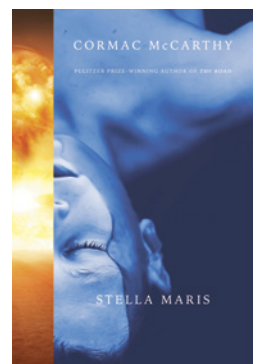
*Stella Maris* is a worldview, a philosophical treatise. Some passages are word for word from “The Kekulé Problem,” McCarthy’s essay on language and the unconscious, published in the Santa Fe Institute’s journal, *Nautilus*, in 2017. McCarthy has been

a well-respected research colleague there for many years. David Krakauer, the SFI’s president, comments that the members “have been keeping a furtive tally” of how often the author’s scientific interests have made “covert manifestations and demonstrations in his prose.”

McCarthy uses those interests to craft these apocalyptic novels in which the veils of the characters’ lives are slowly being torn away and key knowledge is being shared by author and creations. What we’re seeing in both *The Passenger* and *Stella Maris* are views of the eschaton. Both books carry the weight of end times and judgment. Without giving too much of the stories away, Bobby and Alice are facing their own eschatons.

Humanity seems to be reaching its day of reckoning. Other minor characters are also reaching end times and are concerned about what awaits them based on how they’ve lived their lives. There isn’t truly explicitly graphic violence in either book, as in McCarthy’s other books, and as readers have come to expect from end-of-

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the-world fiction. However, violence abounds nonetheless. It's implicit and anticipated, as in the destruction of humanity through nuclear war, and in the threats Bobby expects from the federal agents hounding him. In these latest two books, however, a high kindness, though touched with cynicism, does abide.

I often felt in over my head while reading these books. They are my first

foray into McCarthy's work, which I feared reading due to its reputation of extreme violence. I picked up *Blood Meridian* as a comparison, quickly putting it back down for the cruelty portrayed just in the first couple of chapters.

McCarthy's prose, however, is wonderfully sparse and poetic. His disdain for punctuation lends itself to the apocalyptic and eschatological themes inherent in his work. What we are

looking at are works of wisdom — a very human worldview of what apocalyptic and eschatological living might feel like.

*Christine Havens is a writer and a graduate of the Seminary of the Southwest. She is training to be a spiritual director in the Diocese of Texas. Her work has appeared in The Anglican Theological Review and Mockingbird Ministries' blog, mbird.com.*

## Learning from Martin Luther King's Mentor

### What Makes You Come Alive

A Spiritual Walk with Howard Thurman

By **Lerita Coleman Brown**

Broadleaf Books, pp. 213, \$26.99

Review by Marcia Hotchkiss

Those familiar with the late Howard Thurman know that he was considered the spiritual director of the civil rights movement and that Martin Luther King Jr. carried *Jesus and the Disinherited* in his coat pocket while marching for social change. "Part of Howard Thurman's response to God was to provide the spiritual and philosophical underpinnings for the work that calls people to action," Lerita Coleman Brown writes.

While Thurman did not march, he knew that without spiritual grounding, social activism was too difficult to sustain peacefully. Besides King, Thurman mentored and inspired Jesse Jackson, Bayard Rustin, Marian Wright Edelman, Vernon Jordan, and many others. Thurman and his wife were among the earliest activists to travel to India and meet with Gandhi. They brought back Gandhi's doctrine of nonviolence that King adopted.

*What Makes You Come Alive* is

composed of ten chapters on different topics that identify Thurman's significance in the 20th-century American church, contemplative spirituality, and the civil rights movement.

Coleman Brown relates how racism was a very real presence throughout Thurman's life, but through the spiritual nurturing of his mother and grandmother, a former slave who could not read, he learned to know the Creator of the universe by reading Scripture and by being in nature. As a young boy he found that silence and solitude were important spiritual disciplines that enabled him to "center down" and commune with the Transcendent. Coleman Brown relates how her introduction to this important figure legitimized her questions about the lack of Black and Brown voices in the contemplative stream of Christianity.

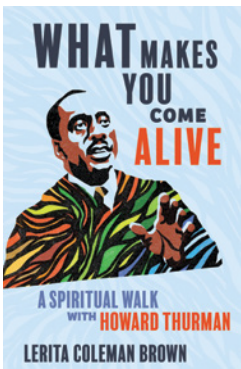
Thurman observed that Jesus was a contemplative, as he often prayed alone in the early morning or late in the day after the crowds had gone away: "This was the time for the long breath, when all the fragments left by the commonplace, when all the hurts and the big aches could be absorbed, and the mind could be freed of the immediate demand, when voices that had been quieted by the long day's work could once more be heard, when there could be the deep sharing of the innermost secrets and the laying bare of the heart and mind." Thurman's

words are seamlessly woven into the text throughout the book.

Each chapter discusses an aspect of Thurman's core beliefs, and relates them to Coleman Brown's experiences of living as a Black woman in the United States. Coleman Brown relates the importance of Thurman's beliefs to everyday spiritual seekers. She teaches that deep connection with the living God is not just for monks, but for everyone. Thurman's belief that everyone is a holy child of God, spiritually and psychologically, anchors us in all areas of life. She expands on this theme: "Inner Authority does not emerge from us, but from Spirit within," and "beneath all our ego desires — for importance, fortune, power, and possessions — is a hunger for our Creator."

Each chapter ends with reflection questions and spiritual steps, which would be very useful in an individual or group study. This book taught me more about Thurman, one of the most important and yet less-known leaders of the 20th-century American church. But more than that, it made me think and feel deeply about the different aspects of Thurman's doctrine, and how being a holy child of God plays out in my life. I hope many read this book and have the same experience.

*Marcia Hotchkiss is program director for the Abbey on Lovers Lane, Dallas (abbeyonlovers.org).*



# The Old Testament's (Post-Critical) God

The Old Testament and God  
Old Testament Origins and the Question of God

By Craig G. Bartholomew  
Baker Academic, pp. 508, \$54.99

Review by Brandon M. Thompson

Craig G. Bartholomew's *The Old Testament and God* is the first entry in a planned four-volume Old Testament Origins and the Question of God series. This series — inspired by N.T. Wright's *New Testament Origins and the Question of God* — is meant to reinvigorate theological study of the Old Testament in a way that retains the significant contributions of historical research.

In this volume, Bartholomew — director of the Kirby Laing Centre for Public Theology in Cambridge, England — articulates how the Old Testament ought to be received, particularly with an openness to the reality of divine action, a concept previously explored in his *The God Who Acts in History* (Eerdmans, 2020). In Part 1, Bartholomew examines divine action *qua* communication. Approaching the Old Testament through a “communicative hermeneutic” requires recognizing three dimensions of the text: the historical, the literary, and the theological/kerygmatic. While the historical is at home in modern historical-critical studies and the literary pervades postmodern approaches, for Bartholomew it is a recovery of the kerygmatic dimension that would mark a “paradigm shift in OT studies.”

In Part 2, Bartholomew dialogues with philosophers, literary critics, and biblical scholars to define the place of critical realism within Old Testament studies. Critical realism is an epistemological theory that enables one “to assert the objectivity of the text of the OT while recognizing the effect of different approaches that scholars bring to it” (104). Bartholomew thus appears

to advocate a form of principled pluralism: “My plea is for a post-critical option in OT studies alongside other approaches.” After articulating the essence of a critical realist account of knowledge, Bartholomew delves further into the nature of worldview, tradition, narrative, literature, history, and the place of the Old Testament text within theology.

Part 3 takes the form of an Ancient Near Eastern worldview catalogue in which Bartholomew describes all the major cultures of the time. Bartholomew concludes this part of his work with a profound discussion of divine translatability, highlighting the value of the kerygmatic dimension to this topic. Divine translatability concerns the tendency of Ancient Near East cultures to receive and assimilate the deities of other cultures within their own cult.

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While Bartholomew casts his approach as theological/kerygmatic, there is a peculiar aversion to the resources of the classical tradition for theological interpretation and philosophy of divine action.

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For Old Testament studies, this discussion centers on the relationship between the Canaanite god 'Ēl (and, to a lesser extent, Ba'al) and YHWH. After analyzing recent studies on the reception of 'Ēl within Old Testament literature (primarily in dialogue with Mark S. Smith), Bartholomew argues for the “Mosaic distinction” through a re-examination of biblical passages that have been used in support of divine translatability. The Mosaic distinction, over against divine translatability,

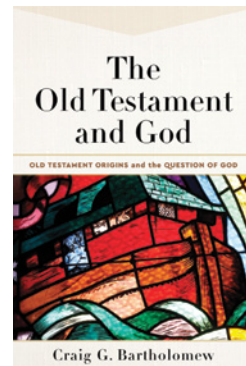
argues that the Old Testament distinguishes clearly between YHWH and other gods, deeming the others as false gods unfit to be worshiped.

Part 4 exposites the character of YHWH in the Old Testament. The first section of this part examines the attributes and characteristics of YHWH as defined by the Old Testament — with a focus on God's holiness — while the second section re-engages the topic of divine action to conclude the volume. This part serves to more fully explicate the claim that how the reader conceives of YHWH and his role as a divine actor matters.

*The Old Testament and God* highlights how valuable multidisciplinary approaches are to Old Testament studies. Bartholomew has a firm grasp of the current trends in literary studies and philosophy that provide a rich depth to his undertaking. Despite the breadth and depth Bartholomew shows, some significant stones are left unturned. While Bartholomew casts his approach as theological/kerygmatic, there is a peculiar aversion to the resources of the classical tradition for theological interpretation and philosophy of divine action. Following Colin Gunton, Bartholomew indicts the classical tradition for its dismissal of the Old Testament in its formulating a doctrine of God, a claim at odds with recent work by Craig A. Carter. Dionysius and Aquinas, his two primary targets, are described without reference to their works, often resulting in (especially in Dionysius's case) a misreading.

For example, Bartholomew critiques the negative theology of Dionysius, the classical tradition's prizing of the

(Continued on next page)



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antithesis between spirit and matter over the Creator-creature distinction, and an aversion to anthropomorphic language so that there is no longer a “continuity between God and his creation.” However, these critiques ignore the classical tradition’s refusal to reduce negative language to equivocity, instead seeing negative theology as culminating in hyperphatic language.

Because God is beyond being, his transcendence is so radical as to lead to a profound immanence, and his immanence is understood as a sign of his transcendence, so that even anthropological metaphors for God (e.g., as a “rock”) reveal something of the divine nature (Dionysius, *Divine*

*Names*, I.6–7, 596A-C). There is, then, a continuity within the classical tradition between God and creation that also maintains their distinction, a continuity preserved by the analogy of being and the divine ideas tradition.

Moreover, it is worth questioning the expected audience of this volume. Part 3 assumes little background in Ancient Near East studies, while Part 2 brings such a wide-ranging force to bear on the question of critical-realist hermeneutics that readers may desire a foundation in theology of culture and philosophical hermeneutics. There is thus an inconsistency of depth throughout the work that makes it difficult to prescribe for a specific audience.

While Bartholomew’s monograph

brings helpful attention to the divergent traditions within Old Testament studies, Bartholomew may avert readers from a non-Reformed/Barthian background and those interested in theological *ressourcement*. Nonetheless, Bartholomew’s appeal for a post-critical (perhaps “chastened modernist”) approach is worth paying attention to and critically discussing, especially as he seeks to retain the advancements of historical-critical engagement with the Old Testament without losing sight of its objective reality as a divinely revealed text with the active and living God at its center.

*Brandon M. Thompson is an STM student at Nashotah House Theological Seminary.*



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# Facing Division

Year A—The Fourth Sunday of Easter

By Ellen Charry

Psalm 23 is appointed for the Fourth Sunday of Easter in Year A. It offers pastoral comfort and courage for those walking through a dark period of life. Christians read the Lord as Jesus, although for the poet the Lord was the God of Israel. The psalm leads the Christian in the pew to expect the gospel reading to sustain the theme of comfort and courage. And it does in the final English sentence of the final verse of this pericope: “I came that they might have life, and have it abundantly.”

But the rest of this passage goes in a different direction. It may take its cue from Ezekiel 34, where the prophet extensively excoriates shepherds of Israel who have been feeding themselves instead of the sheep. John’s gospel, written centuries after both the psalm and Ezekiel, depicts a tense and delicate situation between Jesusite and non-Jesusite Jews, with Jesus announcing himself as “the good shepherd” in the verse after our excerpt.

The notion of sheep-stealing comes from these verses. The location is a metaphorical sheepfold with a proper gate guarded by its good shepherd. The sheep know his voice and follow him. But some stranger has got into the sheepfold stealthily, and he is trying to steal Jesus’ sheep. But the sheep know not to follow the stranger. The thief probably relates to non-Jesusite leaders or simply to Jews who oppose Jesus. But, whether he is speaking to Jesusites or non-Jesusites, his listeners cannot penetrate the metaphor, so he tries again. He is the gate for the sheep to have access to abundant life. The thieves and bandits are those coming

only “to steal and kill and destroy,” that is, to turn his followers from him. But the true sheep hold to him steadfastly.

That this story, almost a parable, is about Jesusite and non-Jesusite Jews, who were not yet designated Christians and Jews, is supported by many other verses in this gospel. The prologue says explicitly that his own people would not accept him. Jesus constantly incited conflict and confusion about who he was, where he had come from, and where he would go. Because of his strange claims about himself, he



Stable Diffusion art

was dividing society. Chapter 6 offers specific examples. He says that if people eat him, they will have eternal life (52-59). And so early Christians were accused of cannibalism. The later teaching on transubstantiation would not weaken this accusation. John 6 admits, “Because of this many of his disciples turned back and no longer went about with him” (66). In chapter 8, Jesus angrily debates those who do not or may have followed him but had left (31-33). At verse 43, he calls them “children of the devil.” This is part of the background to the

pericope before us today.

How shall the Church preach and teach this pericope? Many will choose to preach on the offering of abundant life for Jesus’ followers and not mention what preceded it. But how might those intrepid enough to want to face into this angry depiction of division find it pastorally useful?

This lection is about conflict, increasingly bitter conflict in which compromise is never hinted at because one is either for or against the divisive protagonist. How, Christians might ask, could God/Jesus be divisive? Everyone is generously invited to partake of abundant life or eternal life through him. Who would resist that? A key to redeeming this passage might be to recognize that many people experience situations of conflict like this in their lives, situations where everything seems to be at stake and the right answer seems clear. For example, a former colleague of mine published, “How to discuss moral issues surrounding homosexuality when you know you are right?”

It helps to stand in the other’s place and look at the story from that perspective. In this lection, Jesus’ opponents would not see themselves as thieves and bandits, but as people deeply involved in a conflict about which they bring warrants for their position. In this particular case, that requires standing at a distance from the text and going outside it to examine the preceding nine chapters of John’s gospel. The question becomes: Can a person understand her opponent as she understands herself? One may not end up agreeing with the opponent, but striving to cultivate the skill of fairness is a pastoral gift. It is the Church forming good people.

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## SUNDAY'S READINGS

### EASTER DAY, APRIL 9

Acts 10:34-43 (or Jer. 31:1-6)

Ps. 118:1-2, 14-24

Col. 3:1-4 (or Acts 10:34-43)

John 20:1-18 (or Matt. 28:1-10)

## My Message for You

There is a moment, a moment we have surpassed, when the disciples see the linen wrappings emptied of the body of Jesus, and believe, although without full understanding, "for as yet they [do] not understand the Scripture, that he must rise from the dead" (John 20:9). There is a deeply emotional scene, beyond which we move this morning, "when Mary stood weeping outside the tomb" (John 20:11). We are not here for equivocation. We are not here to shed tears of sorrow. We are here to announce to the whole world — and to our souls — the exuberant joy of the Lord's glorious resurrection.

At this very moment, the earth shakes. The ground groans. An angel with an appearance like lightning and clothing as white as snow descends to roll away the stone. The angel speaks to the women, saying, "Do not be afraid; I know that you are looking for Jesus who was crucified. He is not here; for he has been raised, as he said. Come, see the place where he lay. Then go quickly and tell his disciples, 'He has been raised from the dead, and indeed he is going ahead of you to Galilee; there you will see him.' This is my message for you" (Matt. 28:5-7).

Yes. "This is my message for you"! It is for you; it is for each one of you. Jesus Christ has conquered the grave and death. Death no longer has dominion over him, and it no longer has dominion over you. In the words of the collect, "Jesus Christ overcame death and opened to us the gate of everlasting life." The gate thrown open cannot be shut. The risen Lord says to us, "Look, I have set before you an open door, which no one is able to shut" (Rev. 3:8).

Listen to the confident preaching of St. Peter: "I truly understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him. You know the message he sent to the people of Israel, preaching peace by Jesus Christ — he is Lord of all. That message spread throughout Judea, beginning in Galilee after the baptism that John announced: how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him. We are witnesses to all that he did both in Judea and in Jerusalem. They put him to death by hanging him on a tree; but God raised him on the third day and allowed him to appear, not to all the people but to us who were chosen by God as witnesses, and who ate and drank with him after he rose from the dead. He commanded us to preach to the people and to testify that he is the one ordained by God as judge of the living and the dead. All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name" (Acts 10:34-43).

We stand with Peter as witnesses. With him and millions of Christians throughout the ages, we eat the sacred body of Christ, and we drink his blood as a solemn pledge that the resurrection of Jesus Christ is our resurrection to new life. We enter a whole new world.

So, lift up your hearts! "If you have been raised with Christ," and you have, "seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth, for you have died, and your life is hidden with Christ in God" (Col. 3:1-3).

Your life is hidden and revealed in the resurrection of Jesus Christ — Jesus Christ, the joy of all creation!

**LOOK IT UP:** Psalm 118:15

**THINK ABOUT IT:** Joy and exultation!

## 2 EASTER, APRIL 16

Acts 2:14a, 22-32 • Ps. 16  
1 Pet. 1:3-9 • John 20:19-31

### The Breath of Life

On Ash Wednesday nearly eight weeks ago, we heard these familiar words: *Remember that thou art dust, and to dust thou shalt return.* Today, I implore you to remember also, and with the conviction of deep faith, that you are more than dust. “The LORD God formed the man from the dust of the dust of the ground, and breathed into his nostrils the breath of life; and the man became a living being” (Gen. 2:7). By the solemn and life-giving act of God, we breathe moment by moment. As we breathe in and out, we feel ourselves alive as living and conscious beings. Even so, shall we, like Jesus on the cross, breathe our last? Yes, of course. The time is short.

The Day of Resurrection, however, is not short. It persists forevermore as the singular reality of the Church. There is a Spirit/breath we will not lose, of which we cannot be deprived. Notice the action of the risen Lord as he appears to the disciples. “Jesus came and stood among them and said, ‘Peace be with you.’ After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, ‘Peace be with you. As the Father has sent me, so I send you.’ When he had said this, he breathed on them and said to them, ‘Receive the Holy Spirit’” (John 20:19-22).

The Holy Spirit, the Lord, the giver of life, the Spirit of the risen Lord — he is our life. We live by him and with him and in him. Eternal life has begun. In the words of St. Peter, “Blessed be the God and Father of our Lord Jesus Christ! By his great mercy he has given us a new birth into a living hope through the resurrection of Jesus Christ from the dead” (1 Pet. 1:3). In Christ, we are born again, born from above. In a sense, we already live supernatural lives amid the daily round of our common tasks.

Yes, we still suffer “various trials”

(1 Pet. 1:6). We are “always carrying in the body the death of Jesus,” but the old self dies in union with Christ precisely “so that the life of Jesus may also be made visible in our bodies” (2 Cor. 4:10). By trial and testing, we “are receiving the outcome of [our] faith, the salvation of [our] souls” (1 Pet. 1:9). “We are receiving,” the apostle says — we are receiving now the outcome of our faith. Even so, there is more “to be revealed in the last time” (1 Pet. 1:5). We have not yet fully arrived; there is always more of Christ to know and love and worship and adore. The whole Christian life is a continuing discovery of the risen Lord.

Consider your condition as a Christian person. “Although you have not seen him, you love him; and even though you do not see him now, you believe in him and rejoice with an indescribable and glorious joy” (1 Pet. 1:8). Love and belief are gifts of God, poured into us by the Holy Spirit. And the Holy Spirit is the Spirit of love and joy. We have this gift; we possess this treasure; we are temples of the Holy Spirit.

Cast aside all fear and enter into the joy of the Lord. We have risen with him. Feel and know that this is true. “In your presence there is fullness of joy; in your right hand are pleasures for evermore” (Ps. 16:11).

**LOOK IT UP:** John 20:29

**THINK ABOUT IT:** This is Jesus’ benediction over the contemporary Church.

## 3 EASTER, APRIL 23

Acts 2:14a, 36-41 • Ps. 116:1-3, 10-17  
1 Pet. 1:17-23 • Luke 24:13-35

### A Broken and Contrite Heart

Near the beginning of Morning Prayer, the Venite (Ps. 95) is commonly recited as a call to adoration, striking a tone of joy and wonder in the early morning hours. Monks and nuns routinely say these words in the darkness before dawn. “O come let us sing to the LORD. Let us come before his presence with thanksgiving, and show ourselves glad in him with psalms” (Ps. 95:1-2).

God is declared “a great King above all gods” and extolled as the Creator of the earth, sea, and dry land. Before his presence, we are to bow and bend the knee. Fittingly, as readings from the Psalter and other portions of Scripture are to follow, we are called to “hearken to his voice.” So, the day begins as one dedicated to song and joy and thanksgiving. The day starts, we might say, with Easter exhilaration!

The concluding verses of Psalm 95 (8-11) are usually omitted because they have a quite different emotional tone, one of grave warning. Hearing those verses, however, we find an entry point to a great theme: a contrite and broken heart, a heart open and responsive, a heart restless in its yearning for God. “Harden not your hearts, as your forebears did in the wilderness, ... They put me to the test” (Ps. 95:8-9). A heart of stone will not respond to God; a heart unbroken will know almost nothing of God. The warning is, strangely, a key to the earlier verses. A contrite and broken heart is a gateway to new life and joy and wonder.

What happens when a preacher preaches? Here is one example. “Peter, standing with the eleven, raised his voice and addressed them: ‘Therefore let the entire house of Israel know with certainty that God has made him both Lord and Messiah, this Jesus whom

(Continued on next page)

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(Continued from previous page)

you crucified.' Now when they heard this, they were cut to the heart and said to Peter and to the other apostles, 'Brothers, what should we do?' Peter said to them, 'Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit'" (Acts 2:14, 36-38). "So those who welcomed his message were baptized, and that day about three thousand persons were added" (Acts 2:41).

The preacher thrusts the flaming sword of God's Word directly into the seat of thought and emotion. His hearers suddenly "know and feel that the only Name under heaven given for health and salvation is the Name of our Lord Jesus Christ" (BCP, p. 457). Jesus Christ cuts his way into our hearts because he wants us to know and love him, feel and understand that, in him, we live and move and have our being.

Consider the story of the two disciples on the road to Emmaus. They are "talking with each other about all these things that had happened" (Luke 24:14). Jesus appears to them, "but their eyes were kept from recognizing him" (Luke 24:16). Jesus asks what they were discussing, drawing them out like an astute therapist. He then interprets "the things about himself in all the scriptures" (Luke 24:27). Still, they do not recognize him. Finally, urged by the two men to stay for the evening and share a meal, Jesus reveals himself "in the breaking of the bread." As he breaks the bread, he breaks their hearts.

After Jesus' departure, they think about their walk with him. "Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?" (Luke 24:32) As their hearts burned, their hearts opened. Seeing the open door, the risen Lord enters.

**LOOK IT UP:** Revelation 3:20

**THINK ABOUT IT:** Open the door.

4 EASTER, APRIL 30

Acts 2:42-47 • Ps. 23

1 Pet. 2:19-25 • John 10:1-10

## A Greening Eternity

With all our heart, mind, soul, and strength, we turn our attention to "the shepherd and guardian of [our] souls" (1 Pet. 2:25). Turning to Jesus, we notice again all the good things done on our behalf. "He makes me lie down in green pastures but the lush goodness of eternal and overflowing joy? "My cup overflows" (Ps. 23:5).

In the words of Gregory the Great, translated with exactness so we can hear what he says and sense how he thinks: "Therefore, the sheep will find pasture; because whoever follows [the good shepherd] in simplicity of heart is nourished with the food of a greening eternity. What are the pastures of these sheep but the interior joys — forever — of a greening paradise? For the pastures of the elect are the present face of God seen without defect, and in which the mind is satisfied with the food of life" (Hom. 14).

Gregory paints a picture of an eternal springtime, a greening paradise, joys beyond all knowing, the divine presence poured out as our endless nourishment. Do you see it?

Turning to the whole of Psalm 23, we hear familiar words: "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me. Thou preparest a table before me in the presence of my enemies; thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever" (Ps. 23, KJV; BCP, p. 476).



## 5 EASTER, MAY 7

Acts 7:55-60

Ps. 31:1-5, 15-16

1 Pet. 2:2-10 • John 14:1-14

### Newborn Infant

We hear and receive these great promises even as we walk through the valley of the shadow of death. Indeed, Jesus warns his sheep of grave danger. “The thief comes only to steal and kill and destroy” (John 10:10). Thus, we are to press on and endure to the end as we follow the Good Shepherd.

Listen to the encouraging words of Pope Gregory. “Let us seek, therefore, my dearest brothers, these pastures in which we may rejoice with the solemnity of such citizens [in heaven]. Let the festival of the rejoicing ones invite/urge us. Let us, therefore, brothers, ignite the soul. Let faith rekindle that which it believes. Let our desires burn toward supernal things. So to love is already to go/begin the journey” (Hom. 14).

Gregory impresses upon us both the beauty and urgency of our journey toward Christ. He adds: “Let no adversity recall us from the joys of eternal solemnity/festival. Indeed, if someone decides to go to some proposed destination, whatever bitterness he encounters along the way does not change his desire. Let no charming prosperity seduce you, either; for he is a foolish traveler who, seeing pleasant meadows along the way, forgets where he intends to go.”

We are going to a beautiful city, to citizens who await our arrival, to joys beyond words, to the present face of God. Already, we have some measure of heaven as we break bread in our churches and in our homes and eat with glad and generous hearts. The Good Shepherd is leading us to our eternal home. When we arrive, to quote St. Augustine, “there we shall rest and see, see and love, love and praise. This is what shall be in the end without end” (*The City of God*, cap. XXX).

**LOOK IT UP:** John 10:10

**THINK ABOUT IT:** “I came that they may have life, and have it abundantly.”

In a liturgical cadence of softly spoken words or the ethereal beauty of ecclesiastical chant, we say what almost cannot be expressed. We give voice to our deepest fears. Pensively guarding our emotions, we announce to each other and the living God our need for refuge, deliverance, a strong rock, a castle to keep me safe, a crag, a stronghold. We confess we fear a “net that is hidden for me.” We plead for “a tower of strength” against “my enemies and persecutors” (Ps. 31:1-5, 15-16). We know the enemy — “Satan and all the spiritual forces of wickedness that rebel against God, ... the evil powers of this world which corrupt and destroy the creatures of God, ... all sinful desires that draw [us] from the love of God” (BCP, p. 302). The world is wonderfully made and hauntingly beautiful — and, at the same time, diseased with dangers.

Easter makes us new beings. Life starts over, and so we are “like newborn infants” who need protection and who “long for the pure, spiritual milk, so that by it [we] may grow into salvation” (1 Pet. 2:2). Like infants, we turn, in complete vulnerability and amid perils, to Christ for all maternal care: for protection and food and love and comfort. And, indeed, Christ speaks to us words of most tender affection, saying that we are “chosen” and “precious” as he is chosen and precious to his Father in heaven. He says we are “royal” and “holy” and “his very own.” He looks upon us as if we are the center of the universe, and lavishes us with an endless, flowing stream of love. He draws us into his marvelous light, into green meadows of lucid mercy (1 Pet. 2:2-10). We are in the bosom of the Son as the Son is in the bosom of the Father (John 1:18).

In this way, our visceral human needs and all our fears are met with the embrace and safekeeping of love

beyond all knowing. Slowly, we learn the way of Christ. As we look at the Son, we see the Father’s countenance, the presence from which we come, and the “dwelling place” to which we journey. We know the way we are to go; we sense the truth in which there is no falsehood; we progress toward our end, everlasting life. Incredibly, the works of Christ, which are the works of the Father, are unleashed in our lives as we grow in grace and abound toward glory (John 14:1-10).

I have learned the process. “Faith is the womb that conceives this new life, baptism the birth by which it is brought forth into the light of day. The Church [Christ being the Maternal Head of the Church] is its nurse; her teachings are its milk, the bread from heaven is its food. It is brought to maturity by the practice of virtue; it is wedded to wisdom; it gives birth to hope. Its home is the kingdom; its rich inheritance the joys of paradise; its end, not death, but the blessed and everlasting life prepared for those who are worthy. ... In this new creation, purity of life is the sun, virtues are the stars, transparent goodness is the air, and *the depths of the riches of wisdom and knowledge* the sea, the divine teachings are the grass and plants that feed God’s flock ... the keeping of commandments is the fruit borne by the trees” (Gregory of Nyssa, *Oratio 1 in Christi resurrectione*). Gradually, we are so fitted to Christ that we seem to disappear; thus, our lives are hidden with God in Christ.

Oh, what blessed dependency!

**LOOK IT UP:** Acts 7:55-60

**THINK ABOUT IT:** In his death, Stephen is conformed to Christ in explicit detail.

## PEOPLE & PLACES

### Appointments

The Rev. **Sarah L. Akers-Cardwell** is associate for children and family ministries at St. John's, Lafayette Square, Washington, D.C.

The Rev. **Toni Álvarez** is priest in charge of St. Francis, Turlock, Calif.

The Rev. **Yvonne Amanor-Boadu** is minister shepherd for the Tallgrass Minster in the Diocese of Kansas.

The Rev. **Jennifer Andrews-Weckerly** is dean of the Diocese of Southern Virginia's Convocation 5.

The Rev. **Benjamin Badgett** is rector of St. Mark's, Richmond, Va.

The Rev. **Ricardo Bailey** is rector of Calvary, Charleston, S.C.

The Rev. **Kim Turner Baker** is rector of St. Luke's, Washington, D.C.

The Rev. **Richard Belshaw** is priest in charge at Christ Church, Portsmouth, N.H.

The Rev. **Brit Bjurstrom-Frazier** is rector of St. Luke's, Sister Bay, Wis.

The Rev. **Bob Blessing** is interim priest in charge of St. Andrew's, La Mesa, Calif.

The Ven. **Carolyn Bolton** is a canon of Grace Cathedral, San Francisco.

The Rev. **Cristina Borges** is lead chaplain for St. Paul's Senior Services, San Diego.

The Rev. **Kathy Boss** is rector of Good Shepherd, Nashua, N.H.

The Rev. **Stephanie Bradbury** is interim priest at St. Andrew's Church, Ayer, Mass.

The Rev. **Todd Bruce** is rector of St. David's, Baltimore.

The Rev. **Christine Brunson** is a chaplain with the Seamen's Church Institute-Houston.

The Rev. **Tierian (Randy) Cash** is the Diocese of San Diego's military missionary.

The Rev. Dr. **Elizabeth Gibson Catania** is co-director of Limina Renewal Center, Searsport, Maine.

The Rev. **Andrew Christiansen** is rector of St. Michael and All Angels, Lake Charles, La.

The Rev. **Vikki Clayton** is rector of St. Bartholomew's, Laytonsville, Md.

The Rev. **Jennifer Cleveland** is rector of St. Augustine's in-the-Woods, Freeland, Wash.

The Rev. **Franklyn Colebrooke Sr.** is vicar of All Saints', Hamlet, N.C.

The Rev. **Pam Conrad** is interim rector of St. Bartholomew's, Baltimore.

The Rev. **Millard Cook** is priest in charge of St. Thomas, Morgantown, Pa.

The Rev. **George Cooper** is the Diocese of Maine's acting director of finance.

The Rev. Dr. **Sidnie Crawford** is assistant priest at Christ Church, Stroudsburg, Pa.

The Rev. **Samuel Cripps** is rector of St. John the Baptist, Wausau, Wis.

The Rev. Dr. **Justin E. Crisp** is priest in charge of St. Barnabas, Greenwich, Conn.

The Rev. **Chitral de Mel** is rector of Good Shepherd, Dedham, Mass.

The Rev. **Kevin Deal** is vicar of St. John the Evangelist, San Francisco.

The Ven. **Hailey McKeefry Delmas**, archdeacon of the Diocese of California, is director of Bexley Seabury Seminary's Deacons Formation Collaborative.

The Rev. **Filemón Diaz** is associate clergy at Trinity Cathedral/Nuestra Señora de Guadalupe, San Jose, Calif.

The Rev. **Rebecca Dinovo** is rector of St. Dunstan's, San Diego.

The Rev. **Katherine Kanto Doyle** is priest in charge of Emmanuel, Covington, Va.

The Rev. **Marianne Ell** is the Episcopal Church in Delaware's director of discipleship.

The Rev. **Lori Tucker Exley** is rector of Redemption, Southampton, Pa.

The Rev. **Tom Fanning** is interim associate at Chapel of the Cross, Madison, Miss.

The Rev. Canon Dr. **Stephen Fields** is subdean and vicar of the Cathedral Church of St. James, Toronto.

The Rev. Dcn. **Alison Fischer** is a parish deacon at St. John the Evangelist, Stockton, Calif.

The Rev. **Sabeth Fitzgibbons** is rector of Trinity, Seattle.

The Rev. **Marian Fortner** is interim rector of St. Philip's, Jackson, Miss.

The Rev. **Gwen Frey** is priest in charge of St. Mark's, Waterville, Maine.

The Rev. **Roxanne Friday** is the Diocese of Wyoming's Indigenous minister.

The Rev. **Mark Galbraith** serves as interim at Trinity, Escondido, Calif.

The Rev. Canon **Lara Gilbert** is bishop's chaplain in the Diocese of Wyoming.

The Rev. **Dorothy Goehring** is curate at St. John's, Jamaica Plain, Mass.

The Rev. **Bruce Gowe** is priest in charge of Christ Church, Stroudsburg, Pa.

The Rev. **Elizabeth Graham** is associate rector for parish administration at St. John's, Ocean Springs, Miss.

The Rev. **Karl Griswold-Kuhn** is campus missionary for Canterbury Episcopal Student Center, College Station, Texas.

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

The Rev. Dcn. **Cecily Sawyer Harmon** is missionary for the Episcopal Church in Delaware's Racial Justice and Reconciliation Commission.

The Rev. Dcn. **Jessica Harmon** is curate at St. James Cathedral, Fresno, Calif.

The Rev. Canon **Lesley Hay** is interim rector of Transfiguration, Braddock Heights, Md.

The Rev. **Beth Hendrix** is vicar of St. Christopher's, Spartanburg, S.C.

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

The Rev. **Paul Hicks** is rector of St. John's, Wytheville, Va.

The Rev. **Moki Hino** is rector of Good Shepherd, Wailuku, Hawaii.

The Rev. **John Hogg** is long-term supply priest for Christ Church, Gordonsville, Va.

The Rev. **Carole Horton-Howe** is priest in charge of St. Thomas of Canterbury, Temecula.

The Rev. Canon **Kelley Hudlow** is the Diocese of Alabama's canon for vocations and community engagement.

The Rev. **Maly Hughes** is rector of St. Andrew's, Saratoga, Calif.

The Rev. **Blake Hutson** is rector of St. Jude's, Niceville, Fla.

The Rev. **Ken Johnstone** is rector of St. Luke's, Live Oak, Fla.

The Rev. **Michael Kilpatrick** is parish deacon at St. Mark's, City Heights, San Diego.

The Rev. **Dean Lawrence** is priest in charge of Christ Church, Fairmont, W.Va.

The Rev. **Daniela Lee** is priest in charge of St. Mary's, Provo, Utah.

The Rev. Dr. **Kristofer Lindh-Payne** is mission developer for St. Francis, Timonium, and the Diocese of Maryland's canon for congregational vitality.

The Rev. **Myron Lockey** is rector of Holy Innocents', Como, Miss.

The Rev. **Logan Lovelace** is rector of St. Mary's-St. Stephen's, Morganton, N.C.

The Rev. **Joseph Lutz** is priest associate at St. James', Lewisburg, W.Va.

The Rev. **Roberto Maldonado** is vicar of St. Matthew's, National City, Calif.

The Rev. **Richard Mallory** is interim rector of St. Alban's, Tucson, Ariz.

The Rev. **Pete Martin** is parish deacon at St. Andrew's, Encinitas, Calif.

The Rev. **Isaac Martinez** is bridge priest at Grace, Newton, Mass.

The Rev. **Colin Mathewson** is a chaplain in the U.S. Navy Reserve and remains co-pastor of St. Luke's, North Park, Calif.

The Rev. **Steve McCarty** is interim rector of St. Thomas', Hancock, and vicar of St. Andrew's, Clear Spring, Md.

The Rev. **Amanda McGriff** is chaplain at Le Bonheur Children's Hospital, Memphis, Tenn.

The Rev. **Gary Meade** is interim dean at St. Mary's Episcopal Cathedral, Memphis, Tenn.

The Rev. **Lilia Mendoza** is priest in charge of Sts. Peter and Paul, El Centro, Calif.

The Rev. **Karen L. Mercer** is rector of Holy Nativity, Baltimore.

The Rev. **Megan Miller** is rector of St. James the Less, Northfield, Ill.

The Rev. **Audrey Miskelley** is interim rector of Holy Cross, Castro Valley, Calif.

The Rev. **Dominic Moore** is priest in charge of Church of the Apostles, Oro Valley, Ariz.

The Rev. **Tom Morelli** is deacon at Christ Church, Coronado, Calif.

Ms. **Micalagh Moritz** is canon for children, youth, and families and safeguarding administrator for the Episcopal Church in Central Pennsylvania.

The Rev. **Jim Morrison** is rector of St. Matthew's, Houma, La.

The Rev. **James Nutter** is priest in charge of St. John's, Bangor, Maine.

Ms. **Genie Osburn** is the Diocese of Wyoming's communications manager.

The Rev. Dcn. **Emily Parker** is executive director of Galilee Ministries of East Charlotte, N.C.

The Rev. **Perry Pauley** is rector of All Saints', Phoenix.

The Rev. **Thom Peters** is priest in charge of St. John's, North Haven, Conn.

The Rev. Dcn. **Susan Phillips** is a member of the Episcopal Church in Delaware's Task Force on Ministry with Individuals with Mental Illness.

Ms. **Tina Pickering** is canon to the ordinary in the dioceses of Maine and Vermont, and continues as the Episcopal Church of New Hampshire's canon to the ordinary.

The Rev. **Terri Pilarski** is vicar of Resurrection, Gilbert, and St. Michael's, Coolidge, Ariz.

The Rev. **Christian Rabone** is rector of St. Francis of Assisi, Gulf Breeze, Fla.

The Rev. **Deborah Rankin** is priest in charge of St. Barnabas, North Chesterfield, Va.

The Rev. Dcn. **Pam Rhea** is deacon in charge and Christian education director at St. Paul's, Columbus, Miss.

The Rev. **Doreen Rice** is rector of St. David's, Topeka, Kan.

Dr. **Jordan Rippy** is the Diocese of Alabama's assistant to the bishop for special projects.

The Rev. **Suzanne Roberts** is the Diocese of Maine's acting transition and deployment officer.

The Rev. **Ben G. Robertson IV** is rector of All Saints, Richmond, Va.

The Rev. **Meghan C. Ryan** is rector of St. Timothy's, Creve Coeur, Mo.

The Rev. **Allan Sandlin** is interim rector of St. Francis by the Sea, Blue Hill, Maine.

The Rev. Deacon **Cecily Sawyer-Harmon** is the Episcopal Church in Delaware's racial justice and reconciliation missionary.

The Ven. Canon **Bill Schwartz** is long-term supply priest at Christ the King, Alpine, Calif.

The Rev. **Tracy L. Shaffer** is deacon to churches of the MDI Episcopal Partnership: Church of Our Father, Hulls Cove; St. Andrew and St. John the Divine, Southwest Harbor; and St. Saviour's, Bar Harbor, Maine.

The Rev. **Levering Sherman** is priest in charge of St. Patrick's, Brewer, Maine.

The Rev. **Tristan Shin** is associate rector of St. Luke's, Montclair, N.J.

The Rev. **Daniel Simons** is rector of St. Paul's on the Green, Norwalk, Conn.

The Rev. Dr. **Amy Slaughter Myers** is rector of St. Francis, Timonium.

The Rev. **Ajung Sojwal** is priest in charge of All Saints, Palo Alto, Calif.

The Rev. **Robin Thomas Soller** is priest in charge of St. Andrew's in-the-Valley, Tamworth, N.H.

The Rev. **Robert Sommer** is deacon in charge of All Saints/Cristo Rey, Watsonville, Calif.

Ms. **Tabitha P. Ssonko** is lay vicar of St. Anselm's, Nashville, Tenn.

The Very Rev. Dr. **K. Paul St. Germain Jr.** is interim dean of the St. Luke's Cathedral, Portland, Maine.

The Rev. **Daniel P. Strandlund** is vicar of St. Christopher's, High Point, N.C.

The Rev. **R. Shawn Streepy** is chaplain for retired clergy in the Diocese of Kansas.

The Rev. **Maggie Sullivan** is rector of St. Francis, Denham Springs, La.

Dr. **Fran Taccone** is the Episcopal Church in Delaware's Global Mission Advocate.

The Rev. **Christopher Douglas Tang** is rector of St. Mark's, Highland, Md.

The Rev. Canon **Allisyn Thomas** is assisting at the Cathedral Church of St. Paul, San Diego.

The Rev. **C. Christopher Thompson** is interim rector of St. John's, Charleston, W.Va.

The Rev. **Michael Todd** is rector of St. Luke's on the Hill, Mechanicville, N.Y.

The Rev. **John A. Hau'oli Tomoso** is vicar of Trinity By-the-Sea, Kihei, Hawaii.

The Rev. **Ann H. Truitt** is priest in charge of Good Samaritan, Virginia Beach, Va.

Mr. **Robert Vivar** is diocesan border missionary in the Diocese of San Diego.

The Rev. **Dan Warren** is interim rector of Good Samaritan, Corvallis, Ore.

The Rev. Canon **Harry Way** is interim rector for All Saints of the Desert, Sun City West, Ariz.

The Rev. **Janet Wild** is rector of St. Paul's, Bellingham, Wash.

The Rev. **Hannah Wilder** is vicar of St. Mary's in-the-Valley, Ramona, Calif.

The Rev. **Mary Margaret Winn** is priest in charge of St. John's, Chester, Va.

Mr. **Randy Winton** is executive director of Camp Weed & Cerveney Conference Center, Live Oak, Fla.

The Rev. Dcn. **David Wooten** is a chaplain in the U.S. Navy.

The Rev. **Douglas Worthington** is rector of All Souls', Point Loma, San Diego.

#### Deconsecrations-Closures

Christ Church, Delaware City, Del.  
St. Stephen's, Rochester, N.Y.

#### Ordinations

##### Diaconate

Central Florida: **Garcia Barnswell-Schmidt, Elliott Drake, Elizabeth Garfield, Jacob Schlossberg**

Central Gulf Coast: **Brad Clark, John Fountain, Deborah Knight-Epps, Jen Leahey, Ryan Lee, Stephen Pecot**

Easton: **Susannah Elizabeth Southern**

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

Northern California: **Katherine Frederick San Diego: Heather Lawrence, Christina Miller, Dawn Stary**

Virginia: **Kyle Micah Bomar, Stephen G. Bragaw, Janet tarose Lavoie Greene, Amanda Katelyn McMillen, Marybeth Sanders-Wilson, Sarah Katherine Spurlock Biggs**

West Missouri: **Brittany Sparrow Savage** (Grace & Holy Trinity Cathedral, Kansas City, Mo.), **David Wilcox** (St. John's, Decatur, Ala.), **Ryan Williams** (Christ Church, Springfield, Mo.), **Ryan Zavacky** (St. Matthew and St. Timothy, New York City)

West Virginia: **Gina Griffith** (St. Mark's, St. Albans)

##### Priesthood

Bethlehem: **Maryann Kathryn Philbrook Sturges** (curate, Cathedral Church of the Nativity, Bethlehem, Pa.)

Central Florida: **Andrew Lazo** (for Texas)

Central Gulf Coast: **Amanda Doshier** (curate, St. James, Fairhope, Ala.)

Central Pennsylvania: **Jennifer Trenary** (assistant rector, St. John's, Lancaster)

Connecticut: **Erika Plank Hagan, Louis Jett McAlister** (curate, Christ Church, New Haven), **Joseph John Rose** (assistant rector, St. James's, West Hartford), **Margaret Mary Stapleton Smith, Ph.D.**

Delaware: **Kevin Clayton Brown**

Honduras: **Mary Elizabeth Robbins** (for Texas)

Maine: **Nancy Ludwig** (associate priest, Good Shepherd, Rangeley)

Massachusetts: **Elizabeth Marshall Casasola, Curtis Coppersmith, Hal Edmonson** (curate, Epiphany, Walpole), **Dorothy Goehring** (curate at St. John's, Jamaica Plain), **Joseph Kimmel** (curate, St. Anne's in-the-Fields, Lincoln).

New York: **Anahi Teresa Galante**

North Carolina: **Jason Thornton Eslicker** (for Texas)

Pittsburgh: **Jessica Lynne Bennett** (fellow, Ascension, Pittsburgh), **Joshua Raymond Bennett** (fellow, Ascension, Pittsburgh)

Tennessee: **Meghan Joanna Mazur** (for Texas)

Texas: **Jeremy C. Bradley** (curate, Calvary, Richmond), **Christopher DeVore, Rhonda Fanning** (St. John's, Sealy), **Linda Celeste Gledreich, Katie Gould** (curate/chaplain, Episcopal High School, Bellaire), **Carrie Hirdes, Robert Jerger** (vicar, St. Clare's, Tyler), **Joy Miller** (curate, St. Mark's, Beaumont), **Annelies G. Moeser** (Trinity, Fort Worth), **Alyssa Stebbing** (Trinity, The Woodlands)

Virginia: **Samuel Bush, Rebecca Maria Maguire, Ann Kilpen Singer, Blake Singer**

Western North Carolina: **Anita Ware** (priest associate, Ascension, Hickory)

#### Received

Arizona: The Rev. Dr. **Corey Meier** (assistant priest, Epiphany, Tempe), from the Evangelical Lutheran Church in America

Newark: The Rev. **Paul Rajan** (vicar, Good Shepherd, Wantage, N.J.), from the Church of South India

#### Retirements

The Rev. **John Boucher** as priest in charge of St. Michael's, Colonial Heights, Va.

The Very Rev. **Kent Branstetter** as rector of St. Dunstan's, San Diego.

The Rev. **Carlotta Cochran** as priest in charge of St. Stephen's, Norfolk, Va.

The Rev. **Willy Crespo** as rector of St. Timothy's, San Diego.

The Rev. **Kathie Galicia** as priest in charge of St. Francis, Turlock, Calif.

The Rev. **Martha Kuhlmann** as priest at Holy Cross, Castro Valley, Calif.

The Rev. **Florence Ledyard** as rector of St. Bartholomew's, Baltimore.

The Rev. **Jeannie Martz** as rector of Trinity, Orange, Calif.

The Rev. **Ralph Osborne** as rector of St. Thomas, Menasha, Wis.

The Rev. **Ron Ramsey** as rector of St. Cyprian's, Hampton, Va.

The Rev. **Jeffrey R. Richardson** as rector of Holy Communion, Charleston, S.C.

The Very Rev. Dr. **Benjamin Shambaugh** as dean of St. Luke's Cathedral, Portland, Maine.

The Rev. Rev. **Mark Spaulding** as rector of Holy Cross, Castro Valley, Calif.

The Rev. **Martir Vasquez** as vicar of St. Andrew's, Glendale, Ariz.

The Rev. **Bruce A. White** as rector of St. Alban's, Tucson, Ariz.

## PEOPLE & PLACES

### Deaths

The Rev. Canon Dr. **Cyril Casper Burke Sr.**, a U.S. Army veteran of World War II, died January 11 at 96.

Burke was born in Cambridge, Massachusetts, and was a graduate of St. Augustine's College (now University), George Mercer Memorial Seminary, and Hartford Seminary, where he completed a Doctor of Ministry. He was ordained deacon and priest in 1964.

His being drafted into the Army interrupted his college studies, and he served in a segregated unit at the end of the war. Burke said that he and other Black soldiers were treated worse than prisoners of war, but that it inspired him to make Jesus' teaching about loving your neighbor a greater reality.

Burke met his soulmate while at St. Augustine's, and they were married upon his honorable discharge from the Army.

He served parishes in Connecticut, Massachusetts, and New York, and returned to St. Augustine's College as its chaplain and professor of ethics (1984-91).

He led St. Monica's Church in Hartford from a mission to a self-sufficient parish by 1973, served at St. Monica's from 1966 to 1984, and returned to Connecticut in 1992. St. Monica's elected him as rector emeritus and named its parish hall in his honor.

He is survived by Gloria, his wife of 75 years; two sons; a daughter, five grandchildren; and 12 great-grandchildren.

The Rev. Dr. **Glenn Busch**, who served as a small-town mayor and helped build a transition house for homeless men, died January 22 in Lynchburg, Virginia. He was 77.

He was born in Kissimmee, Florida, and grew up near Pittsburgh. He was a graduate of Pennsylvania State University, Virginia Theological Seminary, and Union Theological Seminary in Richmond, Virginia.

He was ordained deacon and priest in 1971. He served at St. Stephen's, Richmond, Virginia; St. John's, Bedford, Virginia; and St. Mary's, High Point, N.C., where he was named rector emeritus on his retirement in 2008.

He served as mayor of Bedford (1978-80), and initiated and oversaw construction of the Arthur Cassell Memorial Transition House in High Point, North Carolina.

Busch had a passion for teaching and writing. He taught religion classes at High Point University, wrote two books, and published a blog for several years.

Busch is survived by his wife of 52 years, Kathleen Cooney Busch; a son; a daughter; and two grandsons.

The Rev. **John B. Connell**, who was active in Cursillo and interim ministry, died January 21 at 92.

Connell was born in Waukegan, Illinois, but spent most of his life in Hawaii. He was a graduate of the University of Hawaii and Church Divinity School of the Pacific. He was ordained deacon in 1985 and priest in 1996.

He was vicar of St. Barnabas Church, Kapolei, from 1985 to 1998, and then served in multiple interim ministries on the islands. He was a member of the Interim Ministry Network.

He and his wife, Carol, were parents to three children.

The Rev. **Herbert (Bert) G. Draesel Jr.**, rector of Church of the Holy Trinity in New York City for 19 years, died January 14 at 82.

He was born in Jersey City, New Jersey, and was a graduate of Trinity College and General Theological Seminary. He was ordained deacon and priest in 1964. He began his ministry at the House of Prayer in Newark, New Jersey, and remained there until 1972.

He served churches in Chappaqua and White Plains, New York, before becoming rector of Holy Trinity in 1984.

A remembrance by the parish said he "helped grow the parish in virtually every direction: financially, spiritually, programmatically, and musically." He helped found Holy Trinity Neighborhood Center Inc., the Draesel Fund for Children, and the Property Preservation Trust, which is the church's small endowment for building preservation.

He is survived by his wife, Ada, and two daughters, and their families.

Canon **Lydia Lopez**, a lay leader and civil rights advocate in the Diocese of Los Angeles, died January 16 at 80.

Lopez was born in East Los Angeles to Mexican immigrant parents. Her father was a migrant worker who worked in a steel mill, which gave her an early introduction to labor unions.

Lopez was no stranger to being arrested for civil disobedience. "I was pregnant the first time I was arrested," she recounted in a 2018 talk, referring to a 1970 Christmas Eve mid-Wilshire church protest at which she and her husband joined other Chicanos decrying conditions of poverty among Latino Angelenos.

"I had to wait for a long time, so by the time I was put into my jail cell it is dark, and I am given a mat to sleep on the floor. The door clangs, and I cry quietly," she told listeners at All Saints Church in Pasadena. "Years later I overheard my son saying to his playmates, 'Oh, yeah, my mom and I went to jail to make things better.'"

Her survivors include her son and two grandchildren.



The Rev. **Ramona Rose-Crossley**, who for six years served in Guam as part of the Micronesian Ministry of the Episcopal Church, died January 11 at 87.

She was born in Philadelphia, and was a graduate of Barnard College and the University of Maryland in Baltimore. In her life as a social worker, she offered therapy to abused children from broken homes.

In 1978, she and her husband, Remington, moved to Sewanee so she could enroll in the University of the South's School of Theology. She was ordained deacon in 1986 and priest in 1987. She served parishes in Georgia, Tennessee, and Vermont.

Her husband was hired as the academic vice president of the University of Guam, and they moved there in 1989.

They returned to the United States in 1998, and moved back to Sewanee in 2003, when Remington entered seminary. Ramona offered spiritual direction to seminarians and served several parishes near Sewanee.

She is survived by her husband, a sister, two children, three stepchildren, and four grandchildren.

The Rev. **Robert Setmeyer**, rector of St. Martin's Church in Des Plaines, Illinois, for 29 years, died January 15 at 76.

Setmeyer was born in Hammond, Indiana, and was a graduate of DePaul University and Nashotah House Theological Seminary. He was ordained deacon and priest in 1975, and served as curate at Church of the Redeemer in Elgin, Illinois, for three years. He then served at St. Martin's for the rest of his ordained ministry. He was a youth adviser in the Elgin Deanery from 1974 to 1978.

Setmeyer traveled extensively, including a three-month rail tour of India, and spoke to people of many different faiths. During his travels, he

met with the Dalai Lama.

He was preceded in death by his wife, Joyce. He is survived by three daughters, a son, 13 grandchildren, and two great-grandchildren.

The Rev. Dr. **Donald Austin Stivers**, a U.S. Army veteran of World War II, died June 28, 2022, at 98.

He was born in Geneva, New York, and was a graduate of Hobart College, Seabury-Western Theological Seminary, and Colgate Rochester Divinity School. He was ordained deacon and priest in 1951.

During the war, he served in the 256th Armored Field Artillery Battalion, which landed in Normandy (Utah Beach), and fought through France, Belgium, Holland, and finally into Germany.

For nearly 25 years, he served as the parish priest of All Saints in Irondequoit, New York, a suburb of Rochester.

Stivers is survived by a sister, a brother, a daughter, a son, and two grandchildren.

The Rev. Dr. **Richard Tudor**, who served as the Diocese of Missouri's ecumenical officer during the adoption of Called to Common Mission, died January 20 at 80.

Tudor was born in Little Rock, Arkansas, and was a graduate of the University of Kansas, Church Divinity School of the Pacific, and Eden Theological Seminary. He was ordained deacon in 1971 and priest in 1972, and served congregations in North Dakota and Ohio. He became rector of St. Barnabas Church in Florissant, Missouri, in 1989, and remained its rector until 2008. He taught for several years at the Episcopal School for Ministry in Webster Groves, Missouri.

When Called to Common Mission was accepted by both the Episcopal Church and the Evangelical Lutheran Church in America, Tudor processed into Washington National Cathedral with the Rev. John Mahs, Bishop of the ELCA's Central States Synod, for a commemorative service. Tudor regarded his participation in the formation of this agreement as one blow struck in opposition to the constant fragmentation of Western Christianity.

While serving as a priest in North Dakota, he was recruited by the state's National Guard to serve as a chaplain. He was commissioned a 1st Lieutenant in the National Guard in 1982. He also served in the U.S. Army Reserve. In 1997, he was called to active duty and deployed to Germany for a year in support of Operation Joint Guard. He retired from the Army Reserve in 2002 with the rank of Lieutenant Colonel.

After retiring from the military, he worked with the Missouri Military Funeral Honors Unit and participated in more than 500 services of committal at the National Cemetery and other sites in St. Louis.

Dr. Tudor wrote several articles for *The Living Church*, beginning in 1990, and for *The Anglican Digest*.

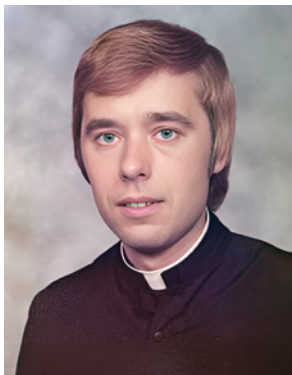
The Rev. **Rodgers (Rodge) Taylor Wood**, a U.S. Army veteran and broadcaster before his ordination, died January 13 at 89.

He was born in Pittsburgh, and was a graduate of the University of Pittsburgh and Virginia Theological Seminary. He was ordained deacon and priest in 1975, and served parishes in Pennsylvania and West Virginia.

His ministry included serving as a chaplain to a group of men incarcerated for life at the State Correctional Institution in Pittsburgh, often called Western Penitentiary.

Before entering the priesthood, he worked in radio and television, most notably as the DJ of *Rodge's Garage* on WDAD in Indiana, Pennsylvania, and as the weatherman and, eventually, program director at WJAC-TV in Johnstown.

A family obituary said Fr. Wood considered his family his greatest achievement. He is survived by Roselind Davis Wood, his wife of 67 years; a brother; three daughters; five grandchildren; and two great-grandchildren.





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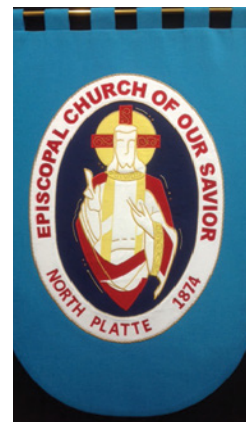
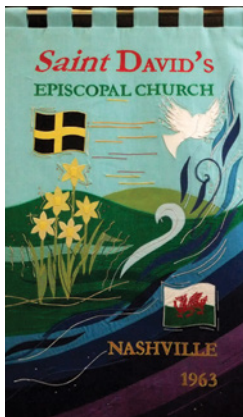
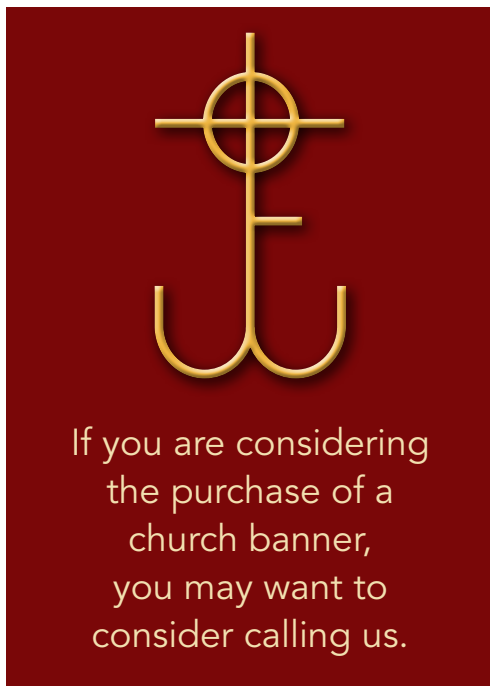
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