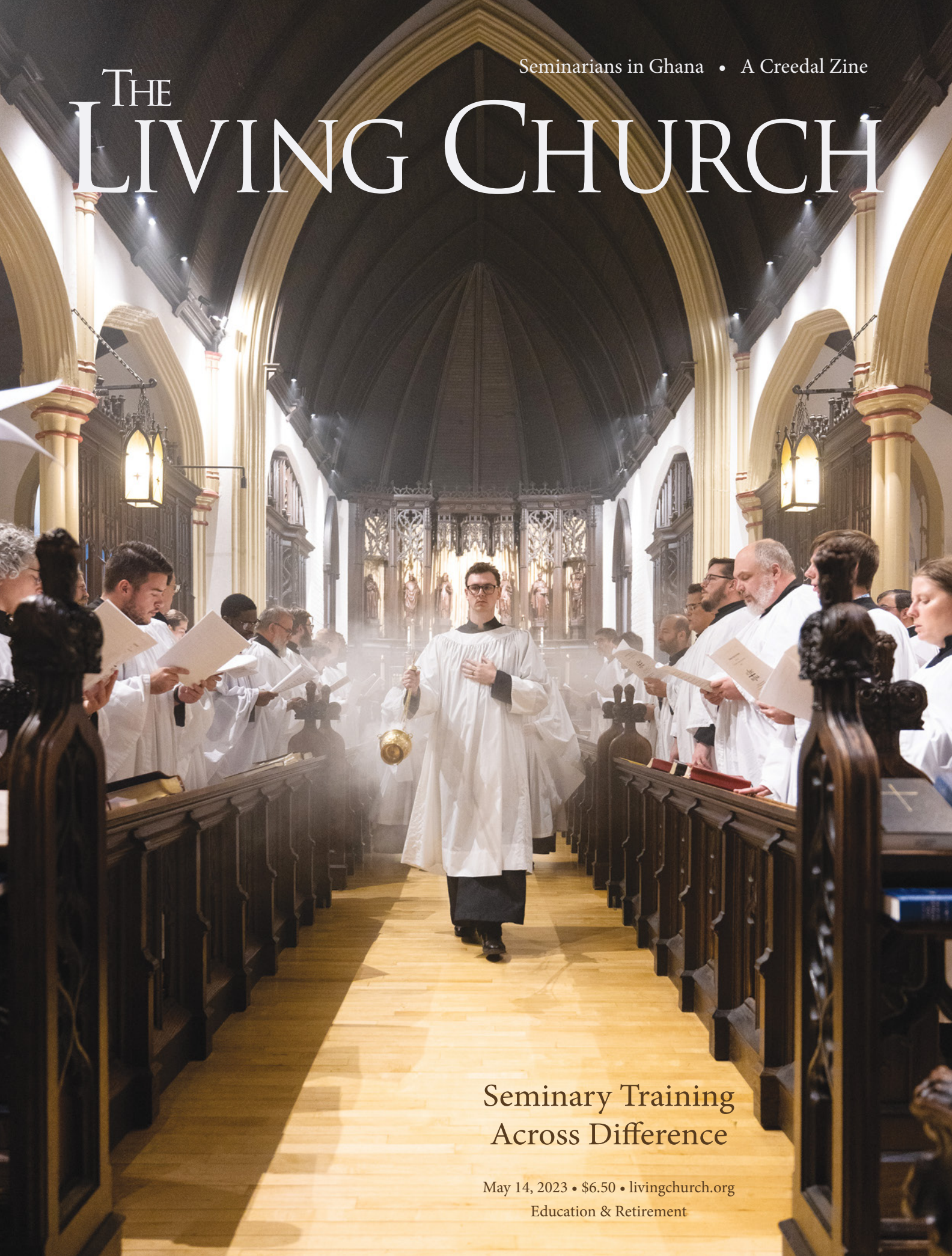


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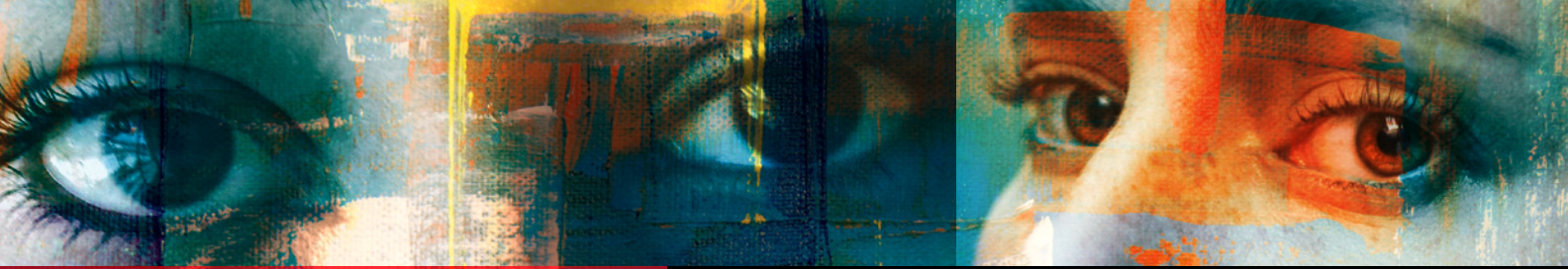
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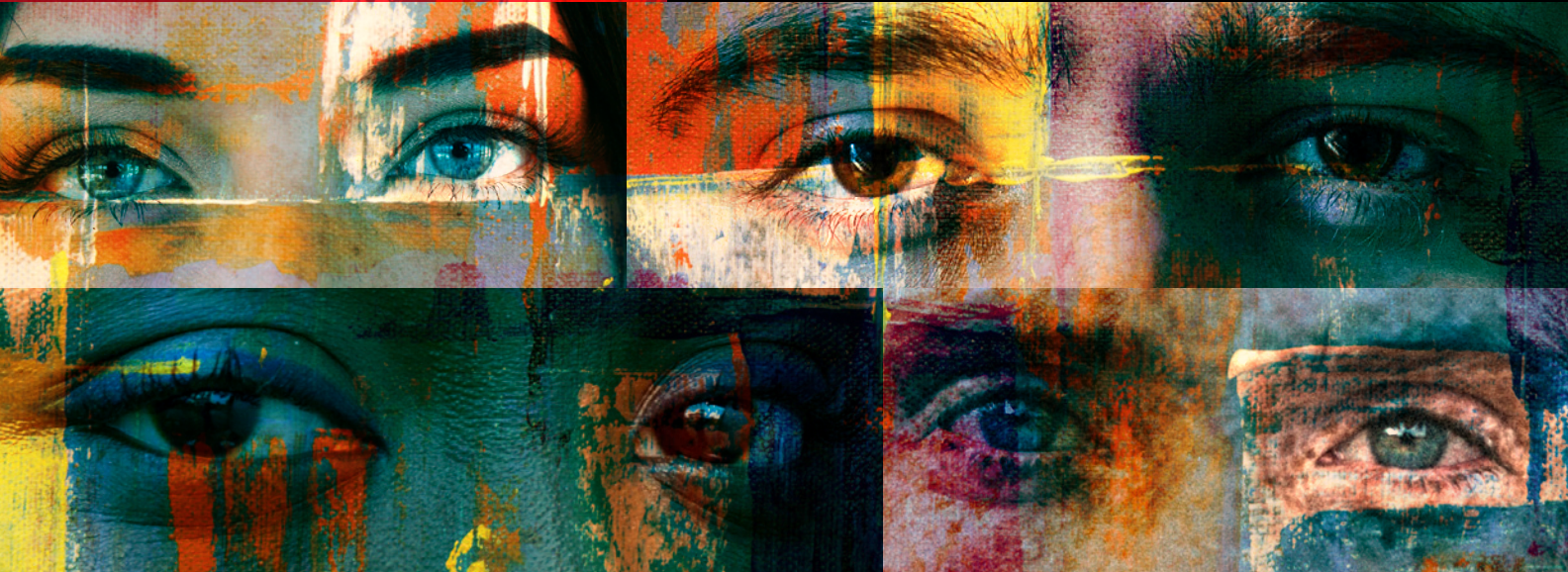
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Parker Asplin photo

### ON THE COVER

Nashotah House student Garrett Puccetti carries a thurible in St. Mary's Chapel. At Nashotah and Duke Divinity School, students from different Anglican traditions form lasting relationships across difference (see page 18).



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# Diocese of Florida Challenges Court of Review

By Kirk Petersen

The Standing Committee of the Diocese of Florida has launched an aggressive defense of the Rev. Charlie Holt's election as the diocese's next bishop. It has called out by name the president of the church court that criticized the election, and argued that her leadership of a progressive group opposed to Holt should have disqualified her.

The committee's 12-page rebuttal, posted March 22 on the diocesan website, amounts to a full-throated attack on the findings, methods, and perceived motivations of the Court of Review. The committee challenges the court's central accusation of a "pattern and practice" of discrimination against LGBTQ clergy and allies, by providing names and explanations for a dozen clergy the court characterized, mostly anonymously, as having been denied the right to vote.

"The Court has no canonical accountability against its own inherent biases, and in this case went to great lengths to seek information in support of the objectors without commensurate effort to hear any response from the accused diocese," the committee wrote.

In one of the bluntest passages in the rebuttal, the committee wrote: "The Court of Review has demonstrated that it was gathering evidence to support the objections, but never sought evidence from those supporting the election. It often ignored evidence contrary to its final report. In so doing, the Court acted with bias and forfeited its role as a neutral institution. This precedent should be a concern to every bishop and diocese in the church."

## Focus on the Court's President

The committee's response comes more than a month after the 14-member court prematurely released a blistering

report accusing the Rt. Rev. Samuel Johnson Howard, Bishop of Florida, of years of excluding or marginalizing clergy who disagree with his conservative views.

Laura Russell, a lay leader from the Diocese of Newark who serves as president of the court, posted the 184 pages of narratives and exhibits on its



Howard

website within a day of distribution of the report to diocesan officials. Russell told Episcopal News Service that the posting was a procedural misunderstanding, and that the report was removed promptly when the error was discovered. But by then, it had been downloaded and circulated widely throughout the Episcopal Church.

"Even if it was a mistake, this action was a clear violation of the canon that Ms. Russell stewards, and it led to a rush to judgment against the Diocesan leadership before we could issue a response, or even digest their lengthy report," the committee wrote.

The committee also argued that Russell should not have participated in the Court of Review because she "serves as the convener of The Consultation. This group has issued a disparaging letter maligning the fitness of the Rev. Holt to serve as a bishop."

"I am not the chairperson for The

Consultation, and I have not been for a while," Russell told TLC. "The court had full disclosure and discussion of any and all possible conflicts, and everyone participated in the decision."

She said the court may issue a fuller response because "No one person has more sway than any other."

The Consultation, founded in 1985, is an umbrella group of progressive Episcopal organizations, including the Union of Black Episcopalians, Episcopal Peace Fellowship, Trans Episcopal, and several others. Russell is listed on the website as co-coordinator of The Consultation, representing the Episcopal Network for Economic Justice.

The 2,500-word Consultation letter calls on bishops and standing committees "to make careful discernment before voting to consent to the consecration of Charles Holt." The June 2022 letter opens by raising concerns about a societal environment of "white nationalism, attacks on vulnerable groups, and on democracy itself" as well as racism and homophobia — but stops short of explicitly accusing Holt of any of those things.

The committee continued: "We acknowledge that a footnote on the letter states that Ms. Russell was not party to the letter. This is not how recusal works. One does not withdraw from a group's statement so that one can judge; one withdraws from judging because of one's association with the group making the statement. This constitutes a direct and material conflict of interest which was not disclosed to the Diocese of Florida."

Members of the court are elected by General Convention, and the members then elect their president, according to Canon IV.5.4.

## Claiming an Unfair Process

The Standing Committee, caught flat-footed in February by the unexpected release of a long and complicated court

report, initially issued statements disagreeing with the court in general terms and pleading for patience while it developed a detailed rebuttal.

Now the rebuttal is out, and it pulls no punches. In addition to the pointed criticism of the court's president, the Standing Committee asserted that the court:

- Exceeded its "clear and limited mandate" to assess the validity of the November election and focused on "diocesan activities reaching back many years, activities which had no direct effect on the 'election process'";
- Gave "every credence" to anonymous complainants, "while elected and appointed Diocesan officials testifying under affidavit were discredited as unreliable";
- Denied repeated committee requests for an opportunity to present evidence, and disregarded a long, written response to the allegations;
- Raised speculative questions without reaching decisive conclusions.

The committee tells the bishops and standing committees, "we assert that these questions were raised simply to facilitate your doubt about our election"; and

- Unfairly maligned a long-serving bishop nearing retirement, and attempted "to allege Title IV [disciplinary] charges through this Title III [ministry] process, which ought to be related solely to the episcopal election."

### Disputing "Pattern and Practice"

The heart of the court's criticism was an allegation that the diocese had "a pattern and practice of disparate treatment of certain clergy based on their sexual orientation, marital status, or expressed views concerning the rights of LGBTQ clergy." The court's report describes the situations of several priests, most of them anonymous.

In its rebuttal, the Standing Committee discussed a list of a dozen priests in Exhibit 9 of the report who were working at parishes in the dio-

cese but were not canonically resident, and thus not entitled to vote:

One of the priests is canonically resident and did in fact vote.

Two are Lutheran pastors who, while eligible to serve in Episcopal churches, are not eligible to vote in Episcopal conventions.

Six others never presented letters dimissory authorizing their transfer from one diocese to another. The court said it had identified "several clergy who did not present letters dimissory because they felt it would be a futile exercise given the climate as alleged."

In other words, these clergy *ensured* they would not have canonical residency because they did not make the attempt.

One priest resigned before the election and moved to Colorado.

One was a retired bishop who said "my canonical residency, if I have one, is in the House of Bishops."

One had moved from a diocese in Australia that does not use letters

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dimissory.

The committee focuses especially on one priest, saying the court “built much of its case about the alleged pattern of discrimination in our diocese on the testimony and investigative work of the Rev. Elyse Gustafson, a part-time bi-vocational priest not resident in the Diocese of Florida who has long opposed Bishop Howard.” The committee accused the court of “regarding the undeniably biased and anonymous testimony she solicited as verified without giving the Diocese a chance to respond.” She is one of the six priests who had not presented a letter dimissory.

Gustafson is an assisting priest at Episcopal Church of the Good Shepherd in Jacksonville who also works as a financial advisor. Gustafson is canonically resident in the Diocese of Chicago. Russell said the court had received a memo from Gustafson, but “we did not rely on her for investigatory purposes.”

### Objections to Charlie Holt

The Standing Committee released its rebuttal as it formally requested consent to Holt’s election. No person can be consecrated a bishop in the Episcopal Church without the consent of a majority of standing committees and diocesan bishops. Such consents usually are granted routinely, but opponents to Holt’s election have organized a campaign urging that consents be withheld.

Opponents object to Holt because he holds the traditional view that marriage should be between a man and a woman. Holt repeatedly has pledged to comply with the letter and spirit of church policy, which mandates that same-sex marriage rites be available in all dioceses where such marriages are legal, and that there may be no discrimination against LGBTQ priests or persons who wish to become priests. He renewed this pledge in a letter submitted along with the request for consent.

“Parishes and rectors that choose to offer same-sex marriages will be free to do so in accordance with the approved

liturgies and canons of the Episcopal Church. Pastoral care and episcopal oversight of all congregations will remain with me. Congregations that perform same-sex marriages will no longer be required to have Delegated Episcopal Pastoral Oversight (DEPO), and generous pastoral support will be provided to any clergy and congregations that may request it in keeping with Resolution B012,” he wrote.

### EDS Describes its Future: ‘Innovative Credentialing’

By Douglas LeBlanc

Episcopal Divinity School is stepping away from its residential, degree-awarding program at Union Theological Seminary, and its dean considers this change an expansion of the school’s educational reach.

EDS’s mission “goes beyond a campus or any affiliation,” the Very Rev. Dr. Kelly Brown Douglas, dean of EDS since 2017, told TLC via email. “Students are looking for more flexible formats, creative pedagogies, and innovative credentialing opportunities that go beyond the traditional master’s and doctoral degrees usually associated with seminaries and divinity schools. Episcopal students who choose to study at Union will be able to take advantage of the Anglican Studies curriculum that we developed there.”

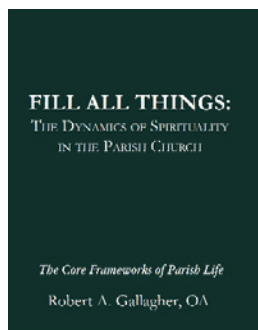
Douglas will serve as interim president of EDS until it hires new long-term leaders.

EDS and Union announced their parting of ways in a joint news release issued on March 31. The two schools were simpatico in their theology and perspectives on justice. Union has been known since its founding as a hub of liberal Protestantism. In recent decades, this identity expressed itself through various liberation theologies, including Black (James H. Cone), womanist (Delores Williams and Dr. Douglas), and LGBT (Miguel Escobar, director of Anglican Studies, and Dr. Su Yon Pak, senior director of Queer Faith).

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Douglas

Douglas said the two schools began discussing this change “late last year, as we began to look at our strategic vision for the next 10 years.”

“There is clearly a paradigm shift in theological education if not the church,” she said. “This shift is in no small measure because of a demographic shift in our nation, but as well as in the church. If indeed the church is to be responsive to the needs of typically underserved communities, then we must find ways to provide access to ministerial formation that is at once theologically rigorous as well as grounded in the call of the gospel — which is social justice.”

The Rev. Dr. Serene Jones, president of Union since 2008, spoke highly of EDS in the joint announcement.

“It has been wonderful to have this relationship with EDS over the past five years, which has been mutually beneficial to both of our institutions. Given our 187-year legacy, we have been proud to be home to EDS at Union students who share our commitment to advancing social justice.

“Together with EDS, we created one of the best Anglican studies programs in the country. We look forward to continuing to offer current and future students the ability to pursue Anglican studies at Union Theological Seminary and to continue to build on the relationship we have with the Episcopal Church.”

## Archbishop Welby Calls Nairobi Dean to Lambeth

By Douglas LeBlanc

The Archbishop of Canterbury has looked again to Africa in selecting his new adviser on the Anglican Communion. The Very Rev. Sammy Wainaina, provost of All Saints’ Cathedral in Nairobi, will succeed Bishop Anthony Poggo of South Sudan.

Poggo, who became the Anglican Communion’s secretary general in September, succeeded a Nigerian archbishop, the Most Rev. Josiah Idowu-Fearon, who had served in the role since 2015.

“Provost Sammy has been a dedicated and faithful priest for many years, and a creative and evangelistic Provost of All Saints Cathedral in Kenya,” Archbishop Justin Welby said in a brief statement released by Lambeth Palace.

“I’m grateful that he will be joining the diverse team at Lambeth Palace, supporting us in our ministry to and with the global Anglican Communion. His ministry in parish and cathedral life, combined with his experience across different Anglican traditions, will be a valuable contribution to the senior team at Lambeth.”

Wainaina will work in a less visible manner than he has at the cathedral. He has been a regular critic of Kenya’s political leaders, from rejecting state-sanctioned prayers to challenging President William Ruto to declare his wealth. But he also urged Kenyans not to heckle the nation’s departing president, Uhuru Kenyatta, in September 2022.

As described in Lambeth Palace’s statement, Wainaina will “support and advise the Archbishop of Canterbury in his role in the Anglican Communion,” and will spend time on administrative tasks, such as “coordinating the Archbishop’s visits within the Anglican Communion, and managing correspondence from and about the Anglican Communion that comes to Lambeth Palace.”

Wainaina has studied in African schools (St. Paul’s Theological College, Kapsabet, and St. Paul’s University, Limuru) and the United Kingdom (Reading University). He earned a Doctor of Ministry from Asbury Theological Seminary in Kentucky.

GAFCON, a frequent critic of Archbishop Welby, has shown an interest in Wainaina’s ministry as the dean of All Saints’ Cathedral. He was featured in a podcast interview in June 2021,

and he wrote a reflection (“Why GAFCON?”) in 2018.

Paul Kurgat of Kenyans.co.ke quoted Bishop Joseph Galgalo, assistant bishop of the Diocese of All Saints, as saying Lambeth Palace had approached Wainaina about the role in June 2022. He said Wainaina agreed to accept the role by November, with the blessing of the Most Rev. Jackson Ole Sapit, Archbishop of Kenya.



Wainaina

“I am delighted to be appointed as the Advisor for Anglican Communion Affairs,” Wainaina said in a statement released by Lambeth Palace. “It is my hope that my experience in serv-

ing the Church of Kenya, especially the All Saints’ Cathedral, Nairobi, will contribute positively to the Anglican Communion. I thank Archbishop Jackson Ole Sapit for his trust and blessing.”

Ole Sapit is among the Global South

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archbishops who have denounced the Church of England's decision to authorize blessings for same-sex couples. Like several other African archbishops, he has said the next meeting of GAFCON will discuss the future of the Anglican Communion's leadership.

## Former Marine Elected Bishop for Armed Forces

By Kirk Petersen

Before she joined the Marines, she was named Miss Teenage Norwood in a Massachusetts pageant. She and her husband had four children during her 17 years in administrative roles as a Marine officer, and they endured the relocations and deployment separations that come with military life. She was never in a combat zone, but only because Desert Storm ended before she arrived. She commanded an engi-

neering unit of 200 people in Green Bay, Wisconsin.

She left the Marines as a major and became an Episcopal priest, served 12 years in parish ministry, and on March 12 was elected bishop suffragan for the armed forces and federal ministries. If bishops and standing committees grant consent, the Rev. Ann Ritonia will be consecrated on September 30 at St. John's Church, Lafayette Square, across the street from the White House.

"The caliber of our military is just superb, so I want to support those who support them," she told TLC. The "federal ministries" part of her title involves chaplains in Veterans Affairs hospitals and federal prisons. She'll oversee 123 Episcopal chaplains, and will look to recruit more.

Ritonia grew up in a Roman Catholic family, the eldest of five girls. "Church really was at the center of our lives," she said, remembering her mother making pans of lasagna to host 10 young people and the parish priest on Friday nights.

The Marines sent her to the Armed Forces School of Music, "and I already had a degree in music education, so it was kind of silly. And then I realized I just wanted something larger in my life." She applied for officer candidate school, and was accepted in 1980 into the first class that integrated men and women.

She flourished as an administrative officer, and twice won Navy Commendation Medals for outstanding service — once while working for the chief of staff at Recruit Depot Parris Island and once for organizational skills and devotion to duty in support of Desert Storm, the 1991 war in Iraq.

Officers who complete 20 years in the military qualify for a lifetime annual pension in the mid-five figures. Ritonia left after 17 years "because I had four kids under 8" and didn't want to put her family through the stress of another deployment, she said. "It just wasn't fair to my family, particularly my husband, who really, between he and my parents, really picked up the slack when I had to deploy."

She had been serving as a lay music



Ritonia

minister in her Roman Catholic church, and "I found that I was being called more and more to minister pastorally to the folks in my congregation. And yet I was limited because I was a woman," she said.

A Roman Catholic priest had suggested she attend seminary to broaden her theological education for lay ministry. As she was exploring that idea, "I met a woman Episcopal priest, who was exercising her ministry in just wonderful ways in a church plant. And she asked me if I would consider becoming her lay family and music minister," Ritonia said.

"Doors just started opening when I said yes to that. This is how the Holy Spirit works," she said. She soon discerned a call. She attended Wesley Seminary in Washington and did an Anglican year at Virginia Seminary.

Her husband, Michael, was an operations executive for AOL. He left the company during a shakeup after AOL's ill-fated acquisition of TimeWarner — just in time to be a stay-at-home dad while Ritonia attended seminary.

"We kind of did a flip-flop of roles, which was really lovely. And I'm really grateful," she said.

Ritonia has served since 2017 as rector of St. John's Episcopal Church and Parish Day School, a resource-size parish in Ellicott City, a Baltimore suburb. She previously served congregations in Maryland, Connecticut, and Virginia. She kept her hand in military affairs in recent years by serving on the chaplain selection board for the ministry she has just been elected to lead.

After decades of moving around the country for both of her careers,



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Ritonia doesn't plan to move this time. She's 20 minutes from Baltimore/Washington International Airport, and she will travel a lot — but not for six-month deployments.

TLC asked about the transition from the Marines to ministry, considering that the Marines are not known for turning the other cheek.

"It is something that I struggle with. And that doesn't mean that those folks aren't deserving of care and support in Jesus' love," she said. "Sometimes our chaplains provide care to our enemies as well."

## Md. Bishop-Elect Plans More Reconciliation Work

By Kirk Petersen

When Carrie Schofield-Broadbent was about 5, her Roman Catholic parents joined an Episcopal church because they wanted a faith community in which women could have a ministry.

Schofield-Broadbent, canon to the ordinary in the Diocese of Central New York, was elected bishop coadjutor of the Diocese of Maryland on March 25. If bishops and standing committees grant consent, she will be consecrated September 16 at Washington National Cathedral. She'll serve with the Rt. Rev. Eugene Taylor Sutton, who has led the diocese since 2008, until his retirement in April 2024. She will then become the 15th Bishop of Maryland.

Conflict resolution has been a focus of her career since before she was ordained. She received a bachelor's degree in Spanish and peace and conflict studies from Juniata College in Pennsylvania, which is affiliated with the Church of the Brethren. The Brethren are one of three historic peace churches, along with Quakers and Mennonites. She'll draw on that background as she continues the racial reconciliation that has been a key part of Sutton's episcopacy.

"They're not only working on racial justice as a diocese," she told TLC. "The parishes are working on that too



Schofield-Broadbent

— coming to grips with their own stories, even the difficult part, and I find that so brave and important."

Another focus of Schofield-Broadbent's career is baked into her title. She has served as canon to the ordinary for transition and church development for the Diocese of Central New York since 2017.

Schofield-Broadbent has spent her entire priesthood in Central New York, serving five congregations since graduating from Virginia Theological Seminary in 2003. She is excited to move closer to sisters who live in Maryland.

The bishop-elect has a tattoo on her right forearm. "I got this tattoo in February of 2020 in the Old City of Jerusalem, at a tattoo parlor called Razzook Tattoo, which is the oldest continuously running tattoo parlor in the world. It began tattooing pilgrims in the 1300s. And the guys that did my tattoo are from a long line of tattoo artists — I think 27th or 28th generation in their family," she said.

"It's a tangible reminder of a deeply spiritual and valuable experience for me, and I love that I get to wear art," she said.

## Communion Partners Address Same-Sex Blessings

Fourteen Communion Partner Bishops of the Episcopal Church and the Anglican Church of Canada expressed "deep concern" about "recent developments in the Church of England around the blessing of same sex unions, with implications for the unity of the Anglican Communion, and the role of

the Archbishop of Canterbury among the Instruments of Communion."

"We recognize that these new developments are a clarion call to the establishment of new patterns of relationship in the Anglican Communion that will strengthen the life we share," the bishops wrote. "More specifically, we take note of the proposals for a covenanted Anglican Communion offered by the Global South Fellowship of Anglican Churches. The Churches of the Communion share a common life and are in need of means for seeking common counsel and common direction.

"The Communion Partners have consistently worked for reconciliation within our own provinces and the Communion at large. We are committed to preserving communion across difference, to the highest degree possible. The unity of the Communion should not be lightly abandoned. While adhering to Lambeth I.10 as the teaching of the Anglican Communion, we do not believe that the breaking of communion between one another serves the mission of the Church to which God has called us."

## Bishop David B. Reed Dies at 96

The Rt. Rev. David Benson Reed, a U.S. Navy veteran of World War II and the senior member of the House of Bishops, died March 11 at 96. During his 59 years as a bishop, Reed stressed missionary work (which he considered central to being a priest), ecumenism, and equality for women in church leadership.

He was a native of Tulsa, Oklahoma, and a graduate of Harvard University and Virginia Theological Seminary. He was ordained deacon in 1951 and priest in 1952, and served as archdeacon in Colombia from 1952 to 1958. He returned to the United States to serve as vicar of St. Matthew's Church in Rapid City, South Dakota, from 1962 to 1964.

In April 1964 he was consecrated as the first Bishop of Colombia, and he

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served as bishop in charge of the nascent Diocese of Ecuador starting the same year. He remained in Colombia until 1972, when he was elected Bishop of Kentucky. He remained Bishop of Kentucky until 1994.

Reed's support of women in ordained ministry was evident when he led a one-year search for the dean of Christ Church Cathedral in Louisville. In 1986, Reed and the cathedral chapter announced the choice of the Rev. GERALYN WOLF, who served for eight years, until her election as Bishop of Rhode Island.

In his ecumenical efforts, Reed engaged in theological dialogue with Roman Catholic and Eastern Orthodox Christians. He was chairman of the Standing Commission on Ecumenical Relations, and was involved in the Consultation on Church Union. He organized and was chairman of the first Interfaith Relations Committee for the Episcopal Church. He was Anglican co-chairman of the Anglican-Orthodox Theological Consultation, served on the Committee on Foreign Relations, and was the first president of the Anglican Council of Latin America.

He is survived by his wife, Catherine; a sister; four daughters; a son; and nine grandchildren. □



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OPINION: THE ROAD AHEAD IN FLORIDA

## Preserve the Big Tent

By Joe Gibbes

In 2003, the Diocese of New Hampshire asked the Episcopal Church, “Don’t we have the right to elect the bishop of our choosing?” and the church’s answer was “Yes, you do.” Now, nearly 20 years later, the question before bishops and standing committees is, “Does the Diocese of Florida have that same right?” The answer should be a resounding yes.

The debate over Florida’s election of the Rev. Charlie Holt as bishop coadjutor has turned into an international Episcopal spectacle, with incredulity being expressed on all sides.

I hasten to point out that the recent report from the church’s Court of Review found no fault with our election procedures. This is because the Standing Committee and chancellor of the diocese put extraordinary measures in place to assure that the election we held on November 19 was fair and valid.

We put these extra measures in place specifically in response to the court’s admonitions after our May election. We brought in a highly qualified professional parliamentarian to ensure our parliamentary procedure was correct; we contracted a canon law professor to ensure we were following local and Episcopal Church canons; and we even hired two CPAs to count delegates and ballots. Procedurally, our election was as clean as it gets.

In fact, the court dismissed outright three of the five objections raised by just over 10 percent of our convention delegates (29 of 237). Unfortunately, the court then raised speculative questions about two other objections, fueling suspicion about the integrity of our election. Its questions about these two objections would have been easy to explain if the court had given the diocese the opportunity to respond before completing its report, but it did not.

First, the objectors claimed that certain clergy were denied a vote through the withholding of canonical residency, but we can easily show that none of the clergy they named qualify for canonical residence in the Diocese of Florida. This is not because of their sexual orientation, their theology of marriage, or their views on human sexuality, but because they moved to the diocese without cure, or they were ordained in the Evangelical Lutheran Church in America and not to Episcopal orders. More to the point, not a single one had presented letters dimissory. Florida’s standards for canonical residence are the same as or similar to those in many Episcopal dioceses across the church.

Second, the court’s claim that duly elected lay delegates were disenfranchised is unfounded and is particularly puzzling because it criticizes procedural changes that resulted entirely from the Standing Committee’s determination to follow the court’s guidance in its review of our first bishop election in May 2022. The court stated it was unable to determine whether the absence of these delegates had any effect on the outcome of the election. In fact, if all 11 delegates lost by our following the canons had been present, and all 11 voted for another candidate, Fr. Holt still would have won the lay order on the first ballot.

What the Court of Review did do, however, was use its review of the election, authorized under Title III of the Canons of the Episcopal Church, to float Title IV disciplinary allegations of discrimination against our bishop, the Rt. Rev. John Howard. Predictably, the bishop’s critics have seized on these allegations, and the media have even called the election a “sideshow.” The question of whether there has been a pattern of discrimination against LGBTQ people in the Diocese of Florida cannot be ignored, but neither is it properly addressed through a review of our election process.

There is no doubt that the Diocese of Florida is experiencing a difficult season, and that some clergy and lay leaders feel as though they have been historically marginalized. That pain and frustration have fueled conflict that must be resolved, so that our diocese may return to the gospel work to which God has called us.

To heal the hurts in our diocese, and to strengthen our relationship with the Episcopal Church, we must press on with a new bishop — one who is a good fit for the Diocese of Florida, and who is willing to work with the wider church to lead all sides toward healing, unity, and mission. Bishop-Elect Holt is that bishop, and I am not alone in believing that the Holy Spirit has raised him up for this particular moment in our diocese.

I grew up, met Jesus, and heard a vocational call to ordained ministry in a big-tent denomination called the Episcopal Church. In 2003, the church put its stake in the ground and said it was still a big tent. Two decades later, I pray we will do the same.

*The Rev. Joe Gibbes is the rector of the Episcopal Church of Our Saviour in Jacksonville, Florida, and president of the Standing Committee in the Diocese of Florida.*

OPINION: THE ROAD AHEAD IN FLORIDA

# Consent Means More Division

By Elyse Gustafson



The Diocese of Florida has been through a lot in the last year. First, an election was determined “null and void” due to lack of clergy quorum. Then, a second election was “not in compliance” and “not in conformity” with diocesan canons, irregularities that “cast doubt on the integrity of the election process” in both lay and clergy voting. All of this was discovered, analyzed, and reported on by a *churchwide* independent body. This investigation was done by people the *entire church* elected. This was done without acrimony or fighting; it was accomplished through an orderly, *church-sponsored* process.

Isn't that enough?

But out of all of this came something much deeper than a flawed process or violated canons. This last year uncovered a stark reality that some of us already knew: the Diocese of Florida discriminates against LGBTQ+ people.

Now it's a gospel matter for the *entire church*.

The 120-day process for bishops and standing committees to vote has begun. It's in your hands now. So let me speak clearly: you should not consent. Florida needs you to help us address our problems.

I experienced firsthand the discrimination against LGBTQ+ clergy that the Court of Review vividly described in its report. As a priest in a same-sex relationship, I have been ignored, dismissed, silenced, belittled, unfairly restricted, disparaged, and excluded. Meanwhile, a culture of fear and intimidation makes these injustices impossible to challenge.

Over the years, I discovered I am not alone in this. I heard story after story of degradation, humiliation, and shame. Ten of us offered our facts to the court. Several mistreated affirming clergy shared stories of their own. Still others are either too scared or too hurt to come forward. The pattern and practice of discrimination is systemic, it is devastating, and the court outlined it clearly.

Florida needs an intentional process for listening, truth-telling, and reconciliation. But the question is simple: can a genuine reconciliation process — with all the trust and vulnerability it requires — take place under the episcopacy of someone whose authority is derived at least in part by silencing and exclusion?

Regardless of what one thinks of the bishop-elect personally or his views or his promises about the future, this one fact cannot be avoided: you cannot be an agent of rec-

onciliation if you are the beneficiary of harm.

How could LGBTQ+ people accept the authority of a bishop we were systematically prevented from having a hand in choosing? How could we trust a listening process that has, at its starting point, the determination that LGBTQ+ voices do not matter?

For a reconciliation process to have a chance, Florida needs a provisional bishop, someone who stands outside all that has taken place over the last year — all the hurt and pain and mistrust — and has no desired outcome other than the health and well-being of the diocese.

Our Standing Committee says that consenting will hold the diocese together, but really, consenting will only guarantee its continued division. The Standing Committee says that the court was biased or unqualified, but the court revealed that the real bias is here at home. The Standing Committee says that Florida should not have to conform to churchwide norms or values, but if that's the case, then what is the point of all this?

We are either a part of the Episcopal Church or we're not.

In the six years I have lived in Florida, I have been deeply hurt by diocesan officials. But I have also been considered, defended, vouched for, celebrated, thanked, cared for, and protected by dozens of priests throughout the diocese, more LGBTQ+ and affirming Episcopalians than I could ever count, and by the parish I am proud to serve.

There is goodness here, even for LGBTQ+ people. There is reason to hope. There is a chance we just might begin to hear each other. But we need the church to help.

Should Florida elect its own bishop? Of course. But not like this. We need time. We need space to build trust. We need someone who can give voice to the voiceless and tend to the wounds of the brokenhearted. The person to lead that effort cannot be the one who benefited from the wounds.

Florida has been through a lot this year. LGBTQ+ people and those who stand with us have been through a lot. If there is any hope for reconciliation, we need the 109 bishops and standing committees to give us the time and space for healing. Only then will we be able to effectively welcome new episcopal leadership.

We need your help. Please.

*The Rev. Elyse M. Gustafson is an assisting priest at the Church of the Good Shepherd, Jacksonville, Florida.*



OPINION: LGBTQ+ PERSONS AND PUBLIC POLICY

# Uganda Law Attacks Basic Human Rights

By K. Augustine Tanner-Ihm

The recent passage of an anti-homosexuality bill through the Parliament of Uganda on March 21 is cause for concern. I find it alarming that the bill includes the death penalty as a potential sentence for the offense of “aggravated homosexuality,” which includes cases of “serial” homosexuality as defined elsewhere in the bill.

This approach intentionally conflates consensual same-sex intimacy with rape and child sexual abuse. Furthermore, the bill criminalizes gay, lesbian, bisexual, trans, and intersex people purely on the basis of their identity, in addition to criminalizing LGBT+ intimacy. While some of the more extreme elements of the bill may have been mitigated during its passage through Parliament, it still contains clauses that criminalize the “promotion of homosexuality” and create a “duty to report” LGBT intimacy, among other provisions.

These clauses create significant risks that LGBT+ people, activists, and organizations, as well as broader human rights advocacy, will face further criminalization and suppression in Uganda. Despite this, I applaud the courage of Fox Odoi-Oywelowo and Paul Kwizera Bucyana, who voted against the bill.

It is important to note that this legislation is not representative of the views of all Ugandans or of the broader international community. The organization Sexual Minorities Uganda has presented statistics proving that homosexuality is not a condition exclusive to the West. Nevertheless, I am troubled by President Yoweri Museveni’s stance that Uganda will not accept homosexuality and has called for an end to Western attempts to impose Western views on other countries. While it is essential to respect cultural differences, it is equally important to recognize and uphold the dignity and worth of all human beings, as outlined in Christian Scripture and Anglican theological papers.



Bucyana



Odoi-Oywelowo

As an Anglican, I believe that the church has a responsibility to speak out against injustices and affirm the principles of the faith. Lambeth Conference resolutions and other documents outline the church’s stance on issues related to marriage and sexuality, including the need for “pastoral care” and “listening to the experience of homosexual persons,” while still upholding traditional Christian teaching. This balance is crucial to maintaining the integrity of the church’s message.

In light of these developments in Uganda, it is essential that the international community, including the Anglican Communion, continues to advocate for the protection of human rights and affirming the dignity and worth of all people, regardless of their sexual orientation or gender identity. This includes supporting LGBT+ individuals and organizations in Uganda and elsewhere, as well as engaging in dialogue and education to foster greater understanding and acceptance of diverse sexual orientations and gender identities.

*The Rev. Dr. K. Augustine Tanner-Ihm, OMS, is assistant curate at St. James and Emmanuel Church in Manchester, England, and teaches at the New Theology School.*



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David Skelton photo

The members of St. Mary's worship in a temporary building — a former drive-through bank located near the center of Hillsboro.

## SEARCHING FOR GROWTH

# St. Mary's, Hillsboro, Texas

## *Not Defined by a Building (or Lack Thereof)*

By Christine Havens

In discussing their parish, Roberta and David Skelton remember the laughter of the Rev. Hunter Ruffin, one of the priests who has helped them in recent years. They offer a simple description of those attracted to St. Mary's Episcopal Church in Hillsboro, Texas: "Happy people." This phrase came not just from the Skeltons but also from other members, who took time during one of their Lenten Soup suppers to discuss their church.

This seems to be St. Mary's personality as a whole — an infectious buoyancy combined with resilience and a determination to be instruments of God's grace despite losing their worship space twice in the church's 150-year history. The first time occurred in 1894, after a tornado destroyed the first church building.

For a while after that, as a 150th anniversary history relates, "services were again held in Sarah Margaret Sturgis' parlor," where St. Mary's began in 1872. She started Sunday school classes there, and services were soon added, followed by a church building in 1886. After the tornado, the congregation worshiped in a temporary space until 1911, when a new building was completed.

The second loss was much more intimate and more painful, but is nonetheless an integral part of St. Mary's current growth. In 2008, when most churches in the Episcopal Diocese of Fort Worth left to join the Anglican Church of North America (ACNA), St. Mary's members were divided. As the church's history notes, "for the next twelve years, St. Mary's was the only church in the embattled diocese to share space with the other side. We shared space: Episcopalians had their service at eleven o'clock, while the other group had an earlier service. We shared flowers at Easter and Christmas."

At the conclusion of lengthy litigation, ownership of their shared space was awarded to the ACNA congregation, now known as St. Mary's Anglican Church. St. Mary's Episcopal Church was uprooted again, and after 110 years, members are again in a temporary building — a former drive-through bank located near the center of Hillsboro, about an hour south of Ft. Worth. This experience is akin to becoming a forced church plant, with the temptation to become stunted and bitter. Instead, St. Mary's is growing and asking what new opportunities God might be opening up.

In the last three years, the congrega-

tion has doubled from 11 members to 23, which parishioners said came as a complete surprise. In addition to the split, St. Mary's experienced the normal attrition from members dying or moving away. However, the pandemic led to one new member, and family connections have helped attract others.

The man who became St. Mary's junior warden was motivated by his sister-in-law to watch online services from an Episcopal church near Houston. He had not been active in a church before then. Once in-person worship was available again, he searched online for a local church and both St. Mary's appeared on his computer's screen.

After a phone conversation about the differences between Episcopal and ACNA beliefs, he chose to visit and has not missed a Sunday since. Other new members include relatives who moved to Hillsboro or who already lived in the area and saw how much their wife or mother enjoyed fellowship and they joined. New members have meant a baptism this year, a blessing of a same-sex marriage, and a confirmation service in April.

St. Mary's is a lay-led congregation for now. David Skelton has been the bishop's warden essentially since the congregation divided. Junior Warden



John Fitch doubles as treasurer. Their wives serve as the altar guild with occasional help. Most of the congregation's families are represented on the Bishop's Committee, but they make most decisions by consensus of the congregation.

The church's music director, Sandi Farmer, leads Bible study before services. St. Mary's also has an active Daughters of the King chapter. When they don't have a priest, they read Morning Prayer and members sign up to read the lessons or the sermon (from *Sermons That Work*).

Many supply priests have served this small, hardy congregation. Supply priests have helped the church for 14 years. At one point after the division, St. Mary's had one priest in charge for about six months.

"She was marvelous but was called away by the Seminary of the Southwest," Skelton said. The Rev. Hope Benko, who is now the seminary's vice president of enrollment, calls St. Mary's "committed and loving." Fr. Hunter Ruffin, of the fondly remembered laugh, supplied there often and thinks highly of the people he encountered. He is not surprised that they're growing.

The congregation attributes much of St. Mary's growth not only to being located on a main street of town and recently putting up a large sign, but also to being very active in the community, both corporately and individually. They are too small to administer a new, area-wide program, but they help with a variety of community services.

Most significantly, the church has given away 40 percent of its offerings since 2009. That doesn't take into account the time and talent it has given. Members partner with area churches and other entities, including Hill County Kids, which provides weekend food packs for children receiving free breakfast and lunches through schools, and the Hillsboro Interfaith Ministry food pantry, which feeds about 600 families a month.

What was, briefly, the Diocese of North Texas has reunited with the Diocese of Texas, and it's too soon to know what effect that may have on St. Mary's growth. Members are hopeful,

as the Diocese of Texas "has abundant resources and opportunities," David Skelton says. "We are trying to find how to find a plate at the table."

In the meantime, the underlying factor in St. Mary's growth is simply its members' faith in God. "We are the church," the history of St. Mary's says. "The church is wherever we are, just as God is with us wherever we are. In good times and in bad, through tornadoes and human-made destruc-

tion, the church, St. Mary's Episcopal Church, continues to celebrate God's love and to be Christ's voice, hands, and feet in the world today."

*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.*

## Changed Eyes Pandemic, Protests, Proclamation

by Joel W. Huffstetler

Rector, St. Luke's Episcopal Church, Cleveland, Tennessee

"Fr. Joel Huffstetler is an artist of both the spoken and written word. *Changed Eyes* is an immersive, relevant, and comforting reading experience, just what we all need in this day and age."

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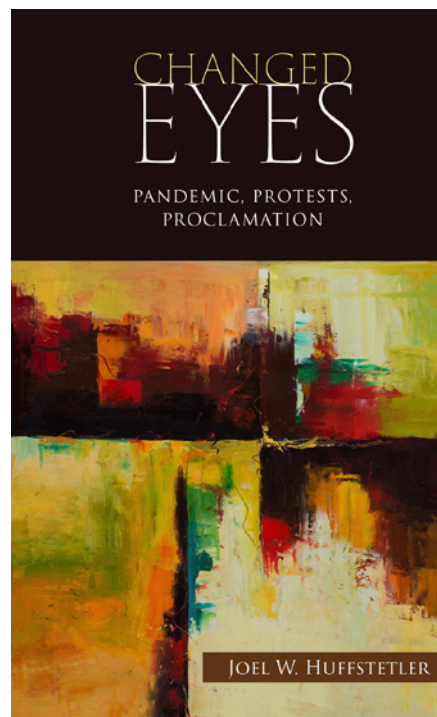
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"Joel Huffstetler lovingly and eloquently reminds us that moments of crisis also present moments of opportunity, in this case, the opportunity to realize anew the grace and love that Jesus Christ offers a broken world."

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"Would that all churches were fortunate enough to have a truth-teller of this caliber."

*Carl R. Holladay, Charles Howard Candler Professor Emeritus of New Testament, Candler School of Theology, Emory University*



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Nashotah House photos

The Rev. Jacob Schlossberg, a senior at Nashotah House and transitional deacon in the Episcopal Diocese of Central Florida, holds a thurible before a commencement service at Nashotah House. Behind him are the Rev. Jacob Rogers, a transitional deacon in the ACNA's Special Jurisdiction of the Armed Forces and Chaplaincy; the Rev. Robert Armidon, a priest in the Episcopal Diocese of Springfield; and the Rev. Yehoshua Odidi, a priest in the Anglican Church of Nigeria.

# Nashotah and Duke Bridge TEC-ACNA Gap

*Seminarians experience friendship and communion across difference through life together.*

By Kirk Petersen

Two seminaries have been making conscious efforts to recruit future priests affiliated with both the Anglican Church in North America (ACNA) and the Episcopal Church (TEC). After arriving on campus, seminarians of differing convictions find mutual suspicions weakening while they study, worship, and dine together every day. Friendships begin.

Both churches are well represented in traditional three-year, residential master of divinity (M.Div.) programs at Nashotah House in Wisconsin and at the Anglican Episcopal House

of Studies (AEHS) at Duke Divinity School in North Carolina. Both seminaries also offer “hybrid” degrees — mostly online instruction, with a few intensive weeks on campus. Hybrid programs have the salutary effect of broadening the pool of potential priests, but the immersive residential model is a key element of this story.

Duke, an ecumenical seminary founded by the United Methodist Church, has 46 residential M.Div. students pursuing certificates in Anglican studies through AEHS. Roughly two-thirds are from TEC and one-third from the ACNA, said the Rev. Joe Ananias, interim director of AEHS.

Nashotah, one of nine seminaries recognized by the Episcopal Church, has 38 residential M.Div. students. Half of them are from TEC, close to a third from the ACNA, and the remainder are from other Anglican or non-Anglican affiliations, according to Lauren Cripps, communications and marketing manager.

To appreciate the size of the ACNA cohorts, it helps to know that nationally, there are about 14 Episcopalians for every member of the ACNA, based on self-reported data.

The leaders of both programs tell similar stories about camaraderie in the student body. “Because we get to



Priests Jonathan Mohler (ACNA) and Julia Hendrix (TEC) graduated from Nashotah House in 2021. The two became good friends in spite of “very, very deep, significant theological differences,” as Mohler said.



Nashotah House graduates Kristen Gunn (TEC), the Rev. Micah Hogan (ACNA), the Rev. Danté Anglin (TEC), and the Rev. Ignacio Gama (TEC) take a selfie together after graduation in 2022. Hogan preached at the ordination of Anglin. “To me, it was quite significant that both of our bishops agreed,” Hogan said.

know one another, and the stories that we’ve lived so far, there’s quite a bit of mutual support and understanding and empathy,” said the Rev. Garwood Anderson, president and dean of Nashotah House.

“There’s a communal gathering space down the hall from my office where students congregate, and it’s not uncommon to hear either hearty laughter or thoughtful conversation,” Ananias told TLC by email. “It’s often students from both TEC and ACNA, across the theological spectrum, clearly enjoying each other’s company.”

But the most eloquent testimony comes from seminarians and alumni who have forged friendships despite fundamental disagreements — participating in what the Episcopal Church has come to call “communion across difference.” TLC interviewed eight current or former seminarians, representing both churches at both schools. Here is some of their witness.

### The Power of Friendship

The seminarians and alumni told story after story of treasured friendships formed “across the aisle.”

The Very Rev. Noah Lawson graduated from Nashotah way back in 2014, so has spent more time in a collar than the others. He is dean of the Anglican Diocese of San Joaquin’s Emmanuel Cathedral in Fresno, California.

“I take an annual retreat with three other guys from Nashotah House, two of which are Episcopal priests and one of which is a priest in the Roman Catholic Ordinariate,” he said.

The four friends made that commitment when they graduated “for the purpose of encouragement and accountability for the building up of one another’s faith. Three of the four of us are fairly conservative, one is probably more progressive,” Lawson said.

The Rev. Julie Hendrix, Nashotah Class of 2021 and rector of St. Mark’s Episcopal in Waupaca, Wisconsin, said she meets by Zoom every week with a former classmate in the ACNA. Why? “Because we’re friends,” she said simply. “We talk about the struggles that we have, and it’s like any ecumenical group getting together. I’m sorry, but all ministers have the same issues. We all have parishioners. We all have buildings that go kerflooey in the middle of Holy Week. We’re all dealing with church politics in our own churches in different ways.”

Her friend is the Rev. Jonathan Mohler, curate of St. Vincent’s Cathedral (ACNA) in Bedford, Texas. “Julie and I have very, very deep, significant theological differences, but we’ve learned to love one another and be good friends in spite of that,” he said.

“I believe the Bible is saying that marriage is between a man and a woman.

And sexual intimacy is intended for marriage. So that’s where I stand,” said Hannah Howland, a third-year ACNA student at Duke. And yet, “one of my closest friends is a man married to a man. And I look forward to seeing his ministry unfold. He’s a dear brother in Christ. And we pray together.”

“I was privileged to preach at the ordination to the priesthood of a friend of mine in the Episcopal Church,” said the Rev. Micah Hogan, an ACNA priest who is pursuing a doctorate in historical theology at Marquette University. “To me, it was quite significant that both of our bishops agreed, and that he was kind enough to invite me. And I’ll be the best man in his wedding, and I was just at the weddings of two other [Episcopal] classmates of mine.”

Hogan preached at the ordination of the Rev. Danté Anglin, a classmate in the Nashotah Class of 2022. Anglin is now priest in charge at St. Barnabas Episcopal in Havana, Illinois. He describes himself as a conservative Episcopalian, and said that may have made it easier to form a friendship across the aisle.

“I’m friends with liberal Episcopalians who I vehemently disagree with,” Anglin said. “But I think, ‘You’re a good Christian who feels led this way.’ And I can’t see you as the devil, I can’t

(Continued on next page)



Nashotah House photo

Grace Brooks (ACNA) and Hope Anderson (TEC), both Nashotah 2025 students



Contributed photo

Priests Ben Hankinson (TEC), Noah Lawson (ACNA), Shane Gormley (TEC), and Evan Simington (Roman Catholic, not pictured) found friendship together at Nashotah House.



Contributed photo

Zoe Cordes Selben (TEC) and Hannah Howland (ACNA), both Duke students

(Continued from previous page)

see you as a heretic, I can't see you as the enemy."

## Unique Environments

The leaders of both seminaries are very purposeful about setting an ecumenical tone. The Rev. Sam Bush, Duke Class of 2022, is associate rector at Christ Church Episcopal in Charlottesville, Virginia. He said current seminarians tell him Ananias named the elephant in the room last fall on the first day. "He said, 'There are people here who are affirming of gay marriage, there are people who are not affirming of gay marriage. ... Every single one of you is welcome.'"

Ananias has been interim director of AEHS only since August 2022, but was part of the leadership team for years before that. AEHS has announced that the Very Rev. Timothy Kimbrough, dean of Christ Church Episcopal Cathedral in Nashville since 2009, has been hired as director.

TLC reached Kimbrough at the airport for a quick question: Does he intend to continue recruiting from both TEC and the ACNA? "The answer to your question is a resounding 'yes' — TEC, ACNA, and from around the Anglican Communion," he said by email.

Hope Anderson is a first-year TEC student at Duke. "I've never met a

student in my program who would say, 'The thing I'm looking forward to most, in the three short precious years I have in seminary, is fighting about one critical social issue,'" she said. "This is not the hill anybody wants to die on."

The immersive environment fosters candor. "We're learning how to risk these vulnerable, intimate conversations, and then keep coming back to the table again and again and again," she said.

At Nashotah, "I like to call it rubbing elbows literally and figuratively," Hendrix said. "Because when you're sitting in the choir stalls, you are literally sitting on top of everybody's surplices, and you're literally rubbing elbows. The ethos of Nashotah itself forces us to come to grips with our own prejudices."

"Nashotah House is an intense community environment, it's a crucible experience in many respects," Lawson said. "You can't hide from people, you can't hide from conflict. It was an environment that taught us how to love one another, how to forgive one another, how to show mercy and grace to one another."

"There's a Rowan Williams essay on making moral decisions, where he talks about discerning a grammar of obedience," Hogan said, adding that the essay is assigned reading in the moral

theology class at Nashotah. "There are reasons why I couldn't in good conscience be in the Episcopal Church, but I learned to discern a grammar of obedience in colleagues of mine. We disagree on important things, but we can actually talk about them, because we're trying to follow the same Lord."

## The Outside World Intrudes

None of the people interviewed were dismissive of the very real differences between TEC and the ACNA, and there were a few flashes of conflict.

"I hold very little hope for future relations of the two provinces. I think the connection between students in seminary is an anomaly," said ACNA's Mohler.

"The only thing that I could see changing that would be time, and generational transfer of leadership," he said. "All of the senior priests in my diocese, they all lived through the split, they all lived through getting letters from the presiding bishop telling them that she was defrocking them and deposing them."

"There's a lot of hurt there. I don't see a willingness on my side of the fence to come back to the table," he said.

"Schism is not the answer," declared Anglin, the conservative Episcopalian. "My ecclesiology says, you don't leave the church unless you're forcibly



Contributed photo

Duke students Alex Exum (ACNA), Hannah Howland (ACNA), Tony Mayotte (Free Methodist), Steven McCain (ACNA), and Zoe Cordes Selbin (TEC)

removed. I'll hear my ACNA friends say, 'Wow, the Episcopal Church is going crazy!' And I'm like, 'It's almost as if all the conservatives left.' And then there's just this awkward silence."

Still, even deeply held convictions can be reexamined.

"I went into Wheaton College not believing in women's ordination," Howland said. "After seeing women function in ministry, and hearing the voice of God in my own life and my own call over and over again, I just had to let the Lord change things a bit. And now I'm in the ordination process," she said.

"That journey has definitely made me more humble about my theological positions. I've grown and been challenged by all my queer friends in ways that are wonderful and beautiful. And I hope the same for them," she added.

"I hold some hope that an Episcopalian would look at me and not see me as a threat, but as a brother in Christ, who is catering to a different segment of the community than he or she is," Mohler said. "And then where we can find areas of agreement and shared heritage, we can work together, and where we have disagreements, we disagree."

"I'm doing my best with the theology that I know, and practicing daily to be a good Christian," said Hendrix, Mohler's Episcopal friend. "And I know all the ACNA priests are doing so too. I could be wrong. And they could be wrong. We don't know who's right, but we're trying our best."

"I don't think any of us can fulfill our Christian call unless we're being trained in getting beyond our silos," Anderson said.

"I would be hesitant to suggest many litmus tests for the gospel being actually present at work in a person," said ACNA's Lawson. "But I think one of them is that you look at 'the other' and see yourself, and know that you've been there, or you are there, or you could be there."

"Being angry is exhausting," Anglin said. "Let's actually love God and do the work he has given us to do, in the ways that we can, as clergy or lay people in Christ."

*For an extended discussion on how discernment differs for young priests, subscribe to The Living Church Podcast at [livingchurch.org/podcast](http://livingchurch.org/podcast). A May podcast will feature two brothers, the Rev. David Beadle (TEC) and the Rev. Jonathan Beadle (ACNA).*



Nathan Taylor photos

St. Paul's newest votive ship, built by parishioner Mike Miller, is modeled after the *Endurance*.

## Brooklyn Votive Ship Marks God's Protection

By Lauren Anderson-Cripps

Suspended above the gospel-side aisle in St. Paul's Episcopal Church is a recently completed model ship pointing due liturgical east, a bright red signpost inviting parishioners to follow its trajectory to the High Altar and Blessed Sacrament.

What would be an unusual adornment in most North American churches is in fact the continuation of a tradition at the Brooklyn parish dating back more than 100 years. For-

mer acolytes who went on to serve in the First World War brought back with them the European custom of sailors donating votive ships to coastal churches. Such an offering commonly sought God's protection for a trip, or gave thanks for having returned safely from a difficult voyage.

The parish has received as many as a dozen votive ships from veterans and their families after their safe return from the war. In 1978, all but one of the ships was cut down and stolen from the church. The sole remaining

ship — a gift from three mothers of three sons who survived the torpedoing of the *USS President Lincoln* in 1918 — was damaged during the heist. The church ultimately restored the ship to its northwest corner a decade ago.

The newest ship was installed in late 2021 to commemorate another generation-shaping event. Feeling a similar sense of gratitude for God's merciful protection during the COVID-19 pandemic, St. Paul's rector, the Very Rev. William Ogburn, saw it as an



occasion to retrieve the parish's long-held tradition.

In more recent history, St. Paul's has installed plaques to commemorate tragedies, such as the September 11, 2001, attacks. The global pandemic called for something different, Ogburn said. Though no St. Paul's parishioners were lost to the virus, the devastation of COVID-19 was visceral for the Brooklyn church. It is located across the street from a funeral home that hosted mobile morgues during the height of the health crisis.

"It was such an extraordinary event, unlike anything any of us had ever experienced before, and it was such a universal experience. It's affected millions and millions of people around the world, and to ignore that felt wrong somehow," Ogburn said. "This was something that would be in keeping with a long-term tradition that's been happening for over 100 years at St. Paul's, and ... my hope was that it would give us something as a reminder, a way of not forgetting, something that would be in keeping with St. Paul's history but that would also be something new for us to cherish as well."

In April 2021, Ogburn commissioned parishioner and carpenter Mike Miller to build the model ship. When Ogburn approached him with the opportunity, Miller — who has a workshop set up under St. Paul's rectory — agreed to the project but worried about how he was going to pull it off.

"Inside, I was going 'Oh dear, this is going to be a challenge,'" Miller said.

The last time Miller had tried his hand at making models, he was a teenager.

"That was my only experience of doing anything like that," he said. "And I made models of mostly airplanes; I never made a boat."

A fellow parishioner recommended the votive ship be modeled after the *Endurance*, a ship that set sail in 1914 for Antarctica under the leadership of explorer Sir Ernest Shackleton, who set out to be the first man to cross the continent on foot. The ship ultimately became trapped in ice and sank, but the entire 27-person crew and Shackleton managed to survive and ultimately reach safety. The details of that treacherous journey are well-documented, but specifications on the vessel were scant when Miller set out on the endeavor of crafting a replica.

"Information about the ship was pretty limited; there were pictures of it sinking or it being stuck in the ice on its side, but there was very little to go on," Miller said. "I managed to unearth some original plans for it, all of which were different, so it was hard to tell how it actually ended up looking."

Without a model to follow at the time, Miller made educated guesses, creating a cardboard skeleton, followed by a balsa-wood frame, and finishing details such as billowing sails, rigging cords, and a tiny dog and cat on the deck.

"Every day it seemed to be like 'How am I going to do this?' But it was fun," Miller said. "Historically it was really interesting — the tradition of it. The thought of having a new one was kind of mind-blowing. And a friend of mine said, 'Do you realize what you've made could be in that church for the next 100 years?' I thought, 'Oh wow,

well, let's hope I make it well enough that it doesn't disintegrate.'"

After leaving it on view in a glass case at eye level for a couple of months for parishioners to enjoy, Miller hung the ship from the ceiling of the nave. Harnessed and perched on scaffolding, Miller used a fishing pole to attach the wire to a hook on the ceiling that remained from one of St. Paul's original votive ships.

"That was a bit tense," Miller said. "Once she was there and pointing in the right direction, the scaffold was taken away. It was quite something, quite something."

As the votive ship was being built, a recovery expedition was fortuitously underway to find the remains of the original *Endurance*. Researchers ultimately discovered the wreckage in the Weddell Sea in March 2022, 100 years after the vessel wrecked, 10 years after the search mission commenced, and just six months after St. Paul's votive ship was completed.

"All of the stuff that we did with this was completely unrelated, and then that happened, and it was just amazing," Ogburn said.

"I knew when I was building it that there was about to be an expedition," Miller said, "but it wasn't until I finished it that they actually found her, at which point I said, 'I hope that what I've made resembles what's down there.'"

The discovery unearthed more unexpected connections.

Just days ahead of Ogburn's institution as rector — delayed by nearly two years because of the pandemic — a woman walked into the church look-

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ing for the votive ship. The woman introduced herself as Joanna Yelowlees Bound, the wife of marine archaeologist Mensun Bound, who led the search for the *Endurance*. She had read about St. Paul's votive ship and came to see it while Mensun was delivering a lecture in New York City.

She returned with Mensun to attend Ogburn's institution that weekend.

Miller, who has family in the Falkland Islands, learned after the service that Mensun Bound, a native of the archipelago, is friends with Miller's cousin. Miller hasn't seen his relative in more than 50 years.

Miller's cousin "was in his early 20s when he left England," said Miller, a native of England. "He graduated from university with a law degree, joined a law firm and hated it, and thought *What do I do now?* And so, he went as far away as he could go and went to the Falkland Islands to be sheep farmer."

"It's just uncanny," Ogburn said of



Contributed photo

Mike Miller installed the model ship using a hook on the ceiling that remained from a previous votive ship.

the connection.

Miller expresses mixed feelings on whether he would like to see a revival of votive ships at St. Paul's.

"I think it's possible that there could well be opportunities in the future for other boats to be built, but it really is dependent on some sort of disaster, which we don't want. But I would love to see more ships hanging there."

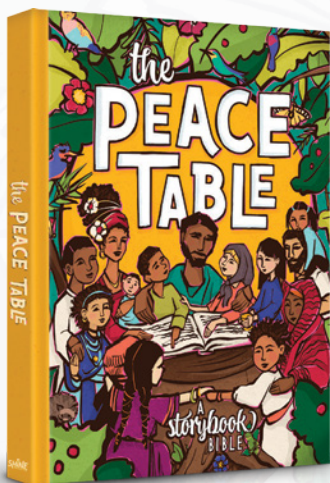
The experience of building St. Paul's first votive ship in a century, Miller said, was "quite thrilling."

All of the connections that rose to the surface throughout the project felt like confirmation that it was supposed to happen, Ogburn said.

"It feels like the work of the angels," he said. "It's like facilitating something that was supposed to happen without knowing any of it at the time."

During Lent, the Fourth Station of the Cross — located near the votive ship — took on another layer of rich meaning.

"What shall I testify unto thee? What shall I liken to thee, O daughter of Jerusalem? What shall I compare to thee, that I may comfort thee, O virgin daughter of Zion?" the station's citation from Lamentations reads. "For thy ruin is deep as the sea: who can heal thee? Blessed are they that mourn: for they shall be comforted. The LORD shall be thine everlasting light, and the days of thy mourning shall be ended." □



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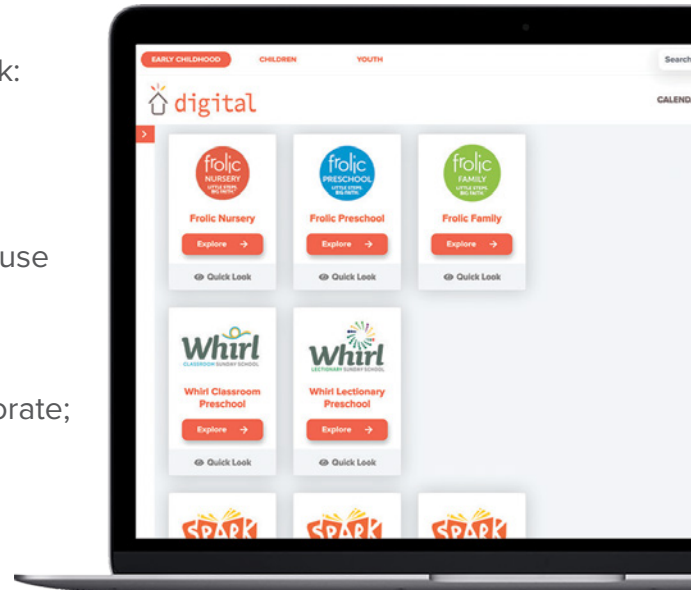
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# The Seminarians of St. Nicholas: Meet West Africa's Future Church Leaders

By Mark Michael

St. Nicholas Seminary in Cape Coast, Ghana, prepares clergy for the Church in the Province of West Africa, which is spread across 17 dioceses in eight West African countries. It has 28 residential students, and about a dozen more who study remotely, attending classes during school breaks and corresponding with their instructors at other times. It offers degrees through an affiliation with nearby Cape Coast University, which is ranked as one of Africa's best research institutions.

Established in 1975, St. Nicholas benefited in its early days from an affiliation with the Order of the Holy Cross, which had a house in Cape Coast at the time. The Rev. Bonnell Spencer, OHC, the author of numerous books of spiritual theology, taught there for several years and organized its library, which is named in his honor. The seminary is developing a partnership with the Iona Collaborative at Seminary of the Southwest, which specializes in training for bivocational ministers.

The seminary day begins with Matins and Mass at 5:30 a.m., with all students kneeling in their assigned places in white cassocks. It closes with Evensong at 5:30 p.m. and Compline at 9 p.m. most days, and there is Benediction and an hour of Eucharistic adoration on Sunday evenings. Each service is marked by robust hymn singing, mostly in English from *Hymns Ancient and Modern*, but in what one student called "an Africanized style," with drums and a syncopated beat. Students clap and dance to many of the hymns.

The ceremonial at Mass is unmistakably Anglo-Catholic, with processions and sanctuary movements executed with military precision. But during the prayer of consecration, the white-painted chancel is suddenly filled with colored twinkling lights. When the chalice is elevated, the congregation responds with the refrain of an old Gospel hymn:

I am coming, Lord!

Coming now to Thee!

Wash me, cleanse me in the blood

That flowed on Calvary.

When the ciborium is returned to the tabernacle, the congregation responds with a verse of "Sweet Sacrament Divine."

The dean, the Rev. Canon Joseph Bain-Doodu, says that St. Nicholas has dormitory and classroom space to train as many as 50 students at a time, but the cost for students, about \$1,100 per year, is beyond the reach of many who feel a call to ordained ministry. Instruction is entirely in English, which is a challenge for some students, but a necessity for leadership in the church, which spreads across territory where hundreds of local languages are used.

"They have a desire to learn," says the Rev. Bede Anu-



Contributed photo

The Rev. Mark Michael visits faculty and students at St. Nicholas Seminary.

mel, the seminary's chaplain, of his students. "They are very committed, and they need a bit of guidance and direction, but some of them are quite young."

The St. Nicholas student body is all male, but the seminary began preparing women for ministry even before the Church in the Province of West Africa allowed them to be ordained in 2009. Bain-Doodu says the school hopes to admit more women students in the future. Even more pressing, he says, is the need for internet connectivity and access to computers for students.

The seminary can only afford three student scholarships, and with inflation rates topping 50 percent in Ghana, covering simple operating expenses has been a challenge in recent months. During announcements at Mass, Bain-Doodu urged students to conserve water, noting that recent bills had been much higher than usual.

In the face of such challenges, he says the seminary is fortunate to employ four professors, all of whom have had graduate study at institutions inside and outside Ghana. Bain-Doodu himself, who studied at Cardiff University in Wales, is the only trained canon lawyer in the Church of the Province of West Africa. Each professor teaches numerous classes each week to provide a rigorous course of study for students. Professors come from the Department of Religion at Cape Coast University and from a nearby Roman Catholic seminary to teach philosophical theology, reflecting longstanding collegial relationships.

"Though we are faced with many challenges, we are determined to make St. Nicholas Seminary a reputable institution known for both academic and ministerial formation in equipping seminarians with knowledge and core Christian values for ministry in today's society," Bain-Doodu said.

During a visit to Ghana in February, TLC spoke with several students about their call to ministry and their hopes for the future of the church.



**Richmond Yeboah Darko, 29**

*Kumasi, Ghana*

Richmond is the head seminarian at St. Nicholas, and was mentored by his parish priest, the Rev. Alexander Koduah. “I have a calling to apostolic work,” he said. “I feel the conviction to evangelize to people. I feel moved to go to other places to establish churches there.”



**Thomas Owusu, 26**

*Koforidua, Ghana*

Thomas is one of the youngest students at the seminary, and says his favorite subject is evangelism and church growth. “I hope to bring change in the Church,” he said. “Our leaders should be united and also to give an account for everything that they do in the Church and proclaim Christ to the people. Christ is love, not a god of division. ... When he comes, he will take us to the kingdom he has prepared for us. It is my hope that all of us will be in heaven with him.”



**Obed Dankwa, 32**

*Central Region, Ghana*

The son of a priest, Obed says he wants to “contribute my quota to the Anglican Church and the work of God, to help to grow the kingdom of God.” He believes dioceses in the Anglican Church of Ghana are too autonomous. “I wish we could have one central governing board which can make bylaws and canon laws for the whole church. Some dioceses are rich and others are very poor. The stronger dioceses need to help the weaker dioceses to grow.” He also wishes the whole church would use the same liturgy, and notes that the church’s Book of Common Prayer is “simpler and easier to use.”



**Joseph Frederick Yartey, 32**

*Accra, Ghana*

Joseph has a passion for children’s ministry: “Wherever I go, I am drawn to the youth and they are drawn to me. They tend to relate to me easily.” He is enjoying a pastoral placement at Holy Child Secondary School and is helping to rebuild Cape Coast University’s chapter of the National Union of Anglican Students. Joseph is also one of the seminary’s three organists. His favorite hymn is “Jesus, My Savior, Brother, Friend,” which he credits with helping him come to terms with the death of his father. “I wasn’t around when he died, and when they came and told me I was really bitter, but it took Christ, it took the Word, to make me know that I’m not alone, but Jesus is my friend, my brother,” he said.

**James Osei Kwadwo Tawiah, 49**

*Sewfi Wiawso, Ghana*

James set aside his promising career as a civil servant to come to seminary, and says that he misses his wife and seven children, as he can only see them during school breaks. He feels called to plant churches in his home region, which has only a handful of Anglican congregations. James is grateful that he can speak the local language, Sewfi, while also working easily among government employees stationed in the area, who primarily speak English with each other.



**Ishmael Ofori, 34**

*Sekondi, Ghana*

Ishmael says that he has always been “very quiet, meditating, studying ... always wanting to be in the presence of God.” He grew up in an African Indigenous church, and began preaching and singing in church as a boy, and had a gift for healing. Ishmael was deeply moved when his father took him to the local Anglican cathedral. “I was admiring the priests — their long cassocks, the alb, the stole; it was my desire that God would use me, to be in a cassock, to preach the Word of God,” he said. “It is my prayer that God brings in more vibrant priests, who humble themselves and embrace the customs, doctrines, and practices of the Anglican Church, so that the Anglican Church may grow.”



**Meshack Issifu, 29**

*Tamale, Ghana*

Meshack is the seminary’s only student from Ghana’s predominantly Muslim northern region. He grew up as a Muslim, but was baptized as a teenager after being invited to Sunday school by one of his friends. At first, his family tried to stop him from going to church, but now they have accepted his decision, and are reconciled. Meshack loves studying the Bible, and says that his professors have been very patient and supportive. He hopes to help the church “open more churches and outstations so we can grow in numbers and in spirituality.”



**Jonas Amankwa, 52**

*Cape Coast, Ghana*

Jonas received a call from God to serve as a priest early in life, but wasn’t able to answer it, and worked for many decades as an inspector with the Ghana National Fire Service. When the fire service sent out a call for chaplains, Jonas volunteered. After he is ordained, he will return to minister to his coworkers, leading services and Bible studies, and counseling them about personal and family problems. “When I go back to work,” he said, “I hope that people can see a big change in me ... that my life will be able to transform others through Christ.”



# Spotting the Ground

By Michael Spencer

I loved watching the Summer Olympic Games in 2021, and two moments stood out. The first was when Simone Biles withdrew from the gymnastic team's competition. It was certainly a self-focused act, and for all the right reasons. Biles said she had "the twisties" — a nice-sounding phrase meaning that she had lost the ability to spot the ground, and therefore was in grave danger.

Biles, the most amazing gymnast of any generation, whose routines are in a class of their own, withdrew from competition because she listened to her body, she focused on her mental health, she made the call when she felt it wasn't safe, and she stepped back so that her teammates could step forward and, in Sunisa Lee's case, win the gold. Simone Biles also realized something about her self-worth: "I've realized that I'm more than my accomplishments and gymnastics, which I never truly believed before." She showed what courage looks like beyond a gold medal.

The second moment was from Molly Seidel, the young woman who won bronze in the Olympic Marathon, which was only the third marathon in her life. During an interview in June 2021, she talked about her obsession with running — and it's truly an obsession, as Seidel suffers from obsessive-compulsive disorder. In a lengthy interview, she talked about entering a rehabilitation program to deal with her OCD and her obsession with running.

What she learned was that her mind would often take over and overwhelm her body. She would become obsessed by her thoughts, to the detriment of her health. So, she started a practice of mindfulness. Now, when she runs, she gets out of her head, she goes with the flow: "You just need to focus on

putting one foot in front of the other, being in the moment. Just keep running."

Simone Biles and Molly Seidel are living representations of the last line in today's reading: "The only way to go is definitely to grow." It comes from a wonderful remark about the good life, from the writings of Dr. Samuel Drury, the fourth headmaster of St. Paul's (1911-38). Dr. Drury shifted this culture. For many years, St. Paul's — like so many other boarding schools in the 19th and early 20th centuries — was a place exclusively for the privileged. It was a place for what I like to call the peacocks of society, who wished to educate their young away from the grime of 19th-century industrial cities.

Dr. Drury had been a missionary in the Philippines. He had worked as the rector of a church in a poor Boston neighborhood, and he abhorred excess, preciousness, and entitlement. He was the pelican to the school's peacocks. He chose the pelican as the school mascot, representing sacrifice, the commitment to a greater good. The pelican was the symbol of his vision for this school, which he thought could be a brighter beacon for a world that needed more light. He held up the virtue of sacrifice through the tumultuous time of World War I, the 1918 pandemic, the Great Depression, and the beginning of World War II.

Going and growing are at the heart of what we do as a school. We are all works in progress. Sometimes, like Simone Biles, we might have the twisties, we might have trouble spotting the ground. Sometimes, like Molly Seidel, we might have trouble getting out of our heads. But this chapel service is a time to spot the ground, time to get off our phones and out of our heads and into the communal moment of being part of something greater than ourselves.

The goal is not perfection, but the

honest striving for it. As Martin Luther once wrote: "This life, therefore, is not godliness but the process of becoming godly, not health but getting well, not being but becoming, not rest but exercise. We are not now what we shall be, but we are on the way. The process is not yet finished, but it is actively going on. This is not the goal but it is the right road."

We are all walking the road, going and growing toward a vision that the Rev. Dr. Martin Luther King Jr. called beloved community. Like Dr. Drury, in a time of trial and tragedy, Dr. King spoke to a nation that had become twisted: "the end [of our work] must be reconciliation; the end must be redemption; the end must be the creation of the beloved community."

This should never be a school of puffed-up, exalting peacocks. Rather, it must be the place where the pelicans of sacrifice find their home. This year, as we lean into our common life together, as we gather in this place to spot the ground and get out of our heads, as we build beloved community in this chapel and in this school, we can hold on to hope, we can promote civil discourse, consider perspectives different from our own, enter into harmonious disagreement, and always cultivate a Midas touch of thoughtfulness.

Our worth will not be measured by what we do, but rather by who we really are: loved deeply by the God who does not care how cleverly we twist and turn in the air, but rather is focused on how well we keep our eyes on the ground of the good life.

*The Rev. Michael Spencer is vice rector for faculty at St. Paul's School in Concord, New Hampshire. This article is condensed from a reflection he offered in the school's chapel service. In July 2023, he will begin a new ministry as head of school at Oregon Episcopal School in Portland.*

# Scholastic Ecumenism: An Invitation to Episcopal Schools

By David Hein

In today's world, all Anglican and Episcopal primary and secondary schools must negotiate the inclines, dips, and curves of multilane academic highways. Families have many options to choose from: public charter schools, schools focused on the arts or science and technology, classical academies, traditional boarding schools, historic day schools, evangelical Christian schools, homeschooling, Roman Catholic schools, Quaker schools, and others. Parents (a school's customers) avidly seek the largest return on their investment on behalf of their children (a school's clients).

The competition is considerable; all schools want to flourish. But how to discover the path to prosperity? One good answer may lie along a route marked by those who have thought about the aims and approaches of ecumenism.

The species of ecumenism most of us know strives toward agreements between theologically aligned communions on such matters as baptism, justification, the Lord's Supper, and the historic episcopate. This approach typically has as its ultimate aim settling differences of faith and polity to achieve full communion.

The late Cardinal Avery Dulles spoke of an appealing alternative — or complement — to this convergence model: receptive ecumenism, which does not seek full communion or even agreement (see "Saving Ecumenism from Itself," *First Things*, December 2007). Rather, its aim is internal reform: listening to and learning from another ecclesial body so that positive change — spiritual renewal — can occur within one's church.

With Cardinal Dulles's encouragement, I took on the challenge of adopting his approach by suggesting for Anglicans the strange possibility of ecumenical engagement with the Old

Order Amish — a strange proposal because these Anabaptists do not participate in interchurch dialogues at all ("Radical Ecumenism," *Sewanee Theological Review*, Pentecost 2008).

Surprisingly, Amish and Anglicans do have some significant beliefs and practices in common. In any event, my view was that an old establishment denomination, representing church-type Christianity, stood to learn much in general about the use of the created order and the meaning of success, and much in particular about enacting one's faith and forgiving others, from this distinctive embodiment of sect-type Christianity.

In a similar fashion, today's Anglican or Episcopal school leaders might benefit from developments beyond their schools. For example, many schools represent their understanding of mission through the head of school's public statements and general letters to the larger community from leading administrators such as the dean of students and the assistant head for academics.

What is usually missing is the involvement of *all* faculty members in interpreting their school's ethos through thoughtful comments on their work and goals. For instance, an upper-school classics instructor might discuss how his teaching of *Plutarch's Lives* offers a compelling story- and character-driven way to study history.

That's what you'll find at the Heights, a Roman Catholic boys' school in Potomac, Maryland, near the nation's capital. In an interview on the school's podcast, Tom Cox, a veteran humanities teacher, discussed how "boys come alive" when they confront the difficulties faced by great leaders, such as Cicero, and discover the influence these figures had on our country's founders. Through the examples of these heroes, students learn about human beings who were flawed but still inspiring, and grapple with the challenges faced and the choices made by persons who

showed virtue amid their struggles.

By means of this teacher's thoughtful take on his work — his insights into "why and how we teach Plutarch" — listeners broaden their understanding of the Heights, its goals, and its practices. Experiencing a purposeful academic enterprise, they discern what this school is attempting to achieve in the education of "young men fully alive in the liberal-arts tradition."

Any academic establishment — but especially traditional church schools in harmony with the character and aims of the Heights — could learn a great deal by going to school on what this particular institution has accomplished through *Heights Forum* (heightsforum.org), an assemblage of podcasts, videos, and articles that reveal a coherent grasp of mission all the way through the school. *Every* teacher is reflective and stimulating in describing decisions and activities in response to the school's vocation. *Everyone* — not just the head of school and the top leaders — manifests mission; it percolates through the entire enterprise.

More broadly, classical Christian schools (CCSs) offer much that the rest of us should assess carefully with an eye to reforming our enterprises. In fascinating ways, the CCS movement is stirring the educational pot. In the spirit of receptive ecumenism, we in Anglican or Episcopal schools should be open to learning from those schools. We may not want to unite with them, but we do not want to be left behind by them, either. We need to keep scanning the horizon for institutional practices that not only dovetail with our convictions but also flesh out our principles in ways we might have overlooked. Certainly, CCSs have borrowed from Anglicans: they love the works of Dorothy L. Sayers (paying close attention to *The Lost Tools of Learning*) and C.S. Lewis (particularly *The Abolition of Man*).

Two features of the CCS program

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are worth immediate attention: *integration* and *virtues*. The CCS literature notes that academic subjects are too separated — not only in the state schools, but in independent schools as well. Each discipline is a smokestack, and the religion program occurs almost exclusively in chapel, apart from the academic life of the school, or in one theology class apart from the other classes.

“The basis of contemporary education is that truth is individualized and compartmentalized,” Jackson Yenor writes for the Association of Classical Christian Schools (see “English Class’ vs. ‘The Trivium’”). “The Trivium as practiced in classical Christian education emphasizes writing, reading, logic, and speaking across all subjects.” Yenor comments on the distance between the regular academic subjects at most independent schools and any theological convictions the school has: “Other subjects are seen as neutral or disconnected” from faith and ethics.

That’s one question we should be

open to considering: about the integration in church schools between, in effect, church and school.

And second: The CCSs, with their classical and Christian commitments, heavily emphasize the virtues, sharply distinguishing them from merely subjective values, especially the cardinal virtues of fortitude, temperance, prudence, and justice, and the theological virtues of faith, hope, and love. A leading text for CCS educators is *The Liberal Arts Tradition: A Philosophy of Christian Classical Education* by Kevin Clark and Ravi Scott Jain (3rd ed., 2021). Its authors see the school as “a community of belief and practice that is striving toward virtue.” Anglican schools, heirs of a tradition that has historically stressed the will and the conscience, could be much more focused and intentional about teaching the virtues.

Some examples:

*Language and literature:* Writers must try to perceive with others’ eyes, according to differing perspectives. Therefore, writing requires a temporary “unselfing of the self,” in Evelyn Underhill’s phrase; it is a work of the moral imagination. If curious readers seek material on “writing and ethics” on the web, they will find many sources on inclusive language and avoiding the charge of plagiarism, but almost nothing on the virtues.

*Fortitude and perseverance* are crucial to good writing. Why not explicitly name and talk about these virtues in class? If we do, then students will become more aware of themselves as moral actors, responsible selves, and they will become better writers.

The virtue of *temperance* is essential, too. But students are not going to think about temperance unless we discuss what it means. Temperance, patience, and humility are not popular virtues today, as they are eclipsed by creativity, self-assertion, health, personal happiness, and some vague notions of social justice.

*History:* Courage is a constant element in both political and military history, as well as in social history — think of Martin Luther King Jr., Fannie Lou Hamer, and others. Why not raise

this subject more directly? Infusing virtues in the curriculum will add an intellectual and moral depth to each course. Distinguish courage from both cowardice and rashness. Analyze its relationship to prudence and justice. Discuss a military conflict in relation to just-war theory. When, if ever, does justice require fighting to prevent injustice to the innocent? What is the role of prudence in looking after the national interest? How does a nation avoid the sin of pride — arrogant self-righteousness — in its foreign policy? How did the Marshall Plan balance increasing freedom and justice for other nations with securing U.S. strategic priorities? Can nations be morally selfless?

*Natural sciences:* Is there room for one class during the term that is interdisciplinary, which brings in a guest conversationalist on the topic of scientific discoveries and natural phenomena in light of the virtue of faith? What is the relation between Darwinian evolution and divine creation? Is selfishness hardwired in our genes? Where is God in a tsunami? How is the suffering of innocent children a problem for theodicy, for comprehending natural evil in the face of an omnipotent and omnibenevolent Creator?

The path to academic flourishing requires sharing the road. Be attentive to the ways in which other educational communities, different from ours, are shaking things up and presenting some intriguing possibilities. On matters of faith and ethics, we should be clear about what Lewis called the *Tao*, the Way, or what CCS and others call the *paideia*, an education toward a particular way of life. Be explicit about the virtues we’re committed to. Make thinking about them a school priority; relax the disciplinary boundaries. Explore these habits of moral and spiritual excellence across the community.

Be both wise and humble: openly practice scholastic ecumenism. The customers will notice, and the clients will benefit.

*David Hein is a senior fellow at the Russell Kirk Center for Cultural Renewal and serves as a trustee of Saint James School in Maryland.*

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The Metropolitan Museum of Art

*Juan de Pareja* (1650), oil on canvas by Velázquez



Museo Nacional del Prado

*The Calling of Saint Matthew* (1661), oil on canvas by Juan de Pareja.

## CULTURES

# The Artist Who Restored What Slavery Had Taken Away

### Juan de Pareja:

Afro-Hispanic Painter  
The Metropolitan Museum of Art  
Fifth Avenue at 82nd Street  
New York City  
Through July 16

By Pamela A. Lewis

When the Metropolitan Museum of Art purchased Diego Velázquez's *Portrait of Juan de Pareja* in May 1971, words of praise rained down like confetti. The painting, executed in 1650 by one of the giants of Spain's "Golden Age," was a major acquisition for the museum. At \$5.5 million, the portrait set an art-market record.

However, at a time when New York City was in the throes of a financial meltdown, there was strong criticism of the depth of the Met's acquisition funds, while others decried the British government's failure to block the export of the portrait, which had been in the United Kingdom since the early 19th century. Added to this were angry and loud protesters, still smarting from the Met's 1969 exhibition *Harlem on My Mind*, which symbolized for them the exploitation of an under-represented community of color by a

powerful and white art institution.

That institution had paid millions for a portrait by a great European artist, but in the media excitement it neglected to mention some important details: that Pareja was a man of African descent, that he was enslaved by Velázquez, and that he was a painter in his own right with a career in the 1660s.

Pareja was probably born around 1608, and at least three Roman documents give his birthplace as Antequera, a Spanish city about 30 miles north of Málaga and approximately 90 miles west of Seville. Antonio Palomino, Pareja's first biographer, described him as "of mixed heritage [race], and a strange color," yet there is no known document to support these traits.

Velázquez first visited Italy (between 1629 and 1630) to acquire greater skills in his profession. From 1649 to 1651, the artist and Pareja traveled to Italy together, spending most of their time in Rome. King Philip IV sponsored the trip with the objective that Velázquez procure works of art and plaster casts of antiquities for the Spanish crown. Palomino recorded that, "without neglecting his official business," Velázquez painted numerous portraits, and his *Portrait of Juan*

*de Pareja* was probably the first he completed.

All who saw it judged it to be a tour de force that declared his artistic stature. Andreas Schmidt, a Flemish painter active in Madrid, said it "received such universal acclaim when shown at the Pantheon in Rome that in the opinion of all the painters of different nations, everything else looked like painting, this alone looked like truth."

The portrait brought much celebrity to Velázquez; but Pareja, traveling with a major European painter, also benefited vicariously from this Grand Tour education. His presence raised questions about the relationship between painter and sitter when the sitter is enslaved by the painter, underscoring the objectification and commodification of enslaved men and women who were bought, sold, and inventoried.

This notwithstanding, on November 23, 1650, the two-year journey culminated with Velázquez signing the manumission papers that freed Pareja not only as a man (but contingent on four more years of enslaved service) but freed him to pursue a career as an independent painter. In a fascinating but unprovable detail, scholars have

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speculated whether Velázquez was moved to sign Pareja's manumission papers when he acknowledged the deep humanity that radiated from his enslaved sitter's face.

The Velázquez-Pareja story is only half of this exceptional exhibition. The other focuses on Arturo Alfonso Schomburg (1874-1938), widely recognized as a historian of Black culture in the United States. His personal collection of books, prints, documents, and ephemera was purchased in 1926 by the Carnegie Foundation and became the basis for the renowned Schomburg Center for Research in Black Culture, located in Harlem.

Born in Puerto Rico — then a Spanish colony — to a free Black mother from the Danish West Indies and a free white Puerto Rican father of German heritage, Schomburg pioneered a new and deeper understanding of Pareja as a central figure in the long yet largely unknown history of the Black diaspora. Schomburg recognized that this artist was an essential figure in the study of the broader, political project of recovery. With the income from the sale to the Carnegie Foundation, Schomburg departed to Europe on what he called his "mission of love to recapture my lost heritage," and to further explore the Black presence on that continent. Spain was his first stop.

With his Kodak always at the ready, Schomburg documented his travel to Seville, where he visited the Archive of the Indies, a repository that details the history of the Spanish empire, including the trafficking of enslaved Africans to the Iberian Peninsula and the Americas; the extraction of resources; and the destruction of Indigenous civilizations in Granada and Madrid.

On loan from the Schomburg Collection are many of its former owner's photographs, as well as archival documents relating to the contributions of Black people in the societies they inhabited. These items, particularly the photos of sites where Black people walked, congregated, and worshiped, which Schomburg assembled into albums, personalize and animate the exhibition.

Brought together and displayed for the first time in the Met's roomy and well-illuminated Lehman Wing are portraits (two of the Hapsburg-jawed King Philip IV) and large-scale religious canvases categorized as either "firm" or "possible" attribution to Pareja. Impressive in size and in pictorial detail, it was *The Calling of Saint Matthew* (1661) that moved Schom-

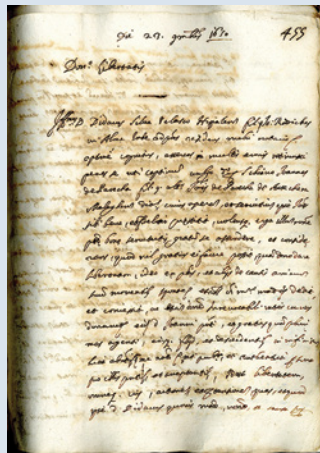
(1667) and *The Flight Into Egypt* (1658) are also on view, along with other biblical works, whose styles are less dynamic and palettes lighter than *The Baptism* and *The Calling of Saint Matthew*.

Nonetheless, seen together, these disparate paintings offer visitors a sense of Pareja's openness to experimentation in both subject matter and technique, rather than mimicking his former enslaver's artistic approaches. While art historians had long suggested that Pareja tried to emulate Velázquez and failed, they overlook that Pareja's paintings dated after his official manumission in 1654 demonstrate that he took a different artistic route, aligning himself with the so-called Madrid School. This group's style and palette were informed by different sources in Europe, such as Flemish, and particularly by Peter Paul Rubens.

There is still much to be learned and understood about Pareja's output and ways to determine attribution. However, the Met's exhibition has shed long-awaited light on not only the man behind the Velázquez portrait, but also on the social and cultural contributions of people of African descent in Spain. Paintings by Murillo and Zurbaran, contemporaries of Velázquez's, as well as sculptures and decorative and utilitarian objects, point emphatically to this presence.

Were it not for the foresight and persistence of Arturo Alfonso Schomburg to restore what slavery had taken away, a fuller and more accurate understanding of European culture would be missing. *Juan de Pareja* is the kind of exhibition that highlights one of the Met's important roles as an educational institution, which gives visitors the opportunity to engage with and learn from never-before-seen artwork by little-known or unknown artists, while also serving as a powerful corrective to incomplete (or incorrect) histories. Which proves that there is always more to something — or someone — than meets the eye.

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



Archivio di Stato di Roma  
*Manumission document* (1650), Velázquez

burg to sit "in reverent silence" when he first saw it in Madrid's Museo Nacional del Prado (where it still lives).

In this grand work on canvas, Pareja depicts the familiar gospel event of Christ, who summons the tax collector Levi (the future St. Matthew) to join him as an apostle, while transforming that moment by including himself in the scene. Standing on the far-left side of the painting, opposite Christ, is the artist, who looks out at the viewer. In his right hand he holds a piece of paper that bears the words "Juan de Pareja F(ecit) 1661" ("Made [or done] by Juan de Pareja").

With its layers of color, textures, figures, and light, *The Calling of Saint Matthew* is a visually compelling, perhaps even "showy," work that fully engages with the canons of Western art, and into which the artist has boldly inserted his full-length self-portrait. Pareja's self-inclusion in a biblical subject painting perhaps makes a larger statement about the place — and placement — of a person of color in such a work.

The largest and most compositionally complex *The Baptism of Christ*





StoryMakers NYC photos

# A Zine for the Creed

## The Faith

StoryMakers NYC, pp. 300, \$30

Review by Margie Barker

I was a teen in the 1990s, which means that I both read and created my own *zines* — small-batch, self-produced magazines on a single topic. We would use tape and pens and blank paper, carefully laying out the pages before finally using a copier to “publish” our work and distribute it to friends.

StoryMakers NYC makes zines for families and congregations on another level entirely. Its latest, “The Faith,” tackles the Apostles’ Creed in a quirky, aesthetically pleasing, interactive, thought-provoking way. The book is beautiful and designed with teens in mind, reminding me of the color and style of many popular graphic novels and YA novels. It’s easy for me to imagine the middle-school class at my parish using this zine over 10 (or more) weeks, or as the foundation for a confirmation class.

The zine contains 10 chapters that delve into the various parts of the Apostles’ Creed. According to the StoryMakers website, each chapter is

structured in a similar way: “1. Truth, 2. Individual Processing, 3. Engagement, 4. Group Processing, 5. Truth.” In chapter 1 (“What is a creed?”), the rhythm looks like this:

- What does *creed* mean, plus a brief history of how the Apostles’ Creed came to be.
- Several pages of activities to help process the idea of belief and what is important to each person, including space to create one’s “personal creed.”
- A Joan Didion quote.
- More activities, including one that lets teens process what they believe in, why, what they still wonder about, and what they’re unsure about.
- A comparison of creeds from Judaism, Christianity, Islam, and Buddhism.

I appreciate the thought-provoking and engaging way the Christian faith is presented to teens. For example, in chapter 4 (“What did Jesus do?”), the engagement section contextualizes our “mini-deaths — like heartbreaks, disappointments, bumps along the road” — in the context of Jesus’ life, death, and resurrection.

“With Jesus, we are protected from death itself and we can be freed from

our anxious thoughts and burdens.” I also appreciate the space devoted to drawing, writing, and other creative ways for teens to process the material. StoryMakers takes seriously the need to ruminate and engage, both individually and in a group. It has made space for teens to explore the tradition and own a mature faith.

I see two challenges to using this zine in a parish setting: cost and training. One book costs \$30 (there are discounts for buying larger quantities). For many parishes, \$30 for a book, which is designed to be written in and thus not reused, is prohibitively expensive. This is not to say the book isn’t worth the cost; the real issue is whether most communities can afford such expensive material for one-time use.

The second challenge is a lack of clarity on exactly *how* to use the book in a classroom setting. There are no chapter goals or summaries, and there is no teacher guide to accompany the teen zine. The “rhythm” is not explicit anywhere within the zine, and there are moments when added Scripture, notes, or discussion questions would be useful.

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This makes it difficult to hand the materials to volunteers and expect them to use it without additional support. StoryMakers prides itself on having “volunteer-proof” materials for its younger audience. There are guides for the children’s materials, and my understanding is that

StoryMakers is currently working on a guide for teen materials. This will make a big difference.

I need to mention another important strength of StoryMakers: its responsiveness. I raised questions about how to structure a Sunday school class, and it immediately got back to me with answers to my ques-

tions and a 30-minute conversation about the zine, its intended use, and suggestions. If you decide to use this zine or other publications, StoryMakers will support you.

*The Rev. Margie Barker is assistant rector of St. John’s, West Hartford, Connecticut.*

## Cranmer’s Gospel Center

### Worship by Faith Alone

Thomas Cranmer, the Book of Common Prayer, and the Reformation of Liturgy

By Zac Hicks

IVP Academic, pp. 248, \$35

Review by Drew Nathaniel Keane

**W**orship by Faith Alone is an important contribution to the study of the first two editions of the Book of Common Prayer and its principal redactor. Though primarily targeting an evangelical audience, it will interest readers well beyond that target.

Since the Liturgical Movement of the mid-20th century, Thomas Cranmer had been typically damned with faint praise. But the tide has turned, and many scholars now recognize that the once-standard line rests on misunderstanding. Zac Hicks builds on the reassessment of Cranmer advanced by Colin Buchanan, Ashley Null, Diarmaid MacCulloch, Bryan Spinks, and others to argue that the evangelical doctrine of justification governed his liturgical reform and that his prayer book “provides, among all sixteenth-century Reformers English and Continental, a most exemplary model of what it might mean to be gospel-centered in our worship today.”

Hicks argues that Cranmer was motivated by a “gospel-centered” theology, that is, a theology governed by *sola fide* like grammar governs a language — an analogy borrowed from Jonathan Linebaugh’s Pauline scholarship.

Hicks traces the use of *heart*, *promise*, and *comfort* as keywords woven throughout the prayer book that unlock its theology. An incisive account of the redaction of sources illustrates — with helpful comparative charts — how Cranmer’s respect for antiquity interacted with his higher commitment to *sola fide*.

The notion that Cranmer rejected ceremonial is exploded; instead, Hicks highlights his deep understanding of how the visible, physical, and sensual dimensions of worship interact with words and can entirely mute them through misalignment. The amplification of the meaning of the scripted words through a redesigned, simplified ceremonial is illustrated through perceptive analysis of baptism, burial, ordination, and the eucharistic prayer and Communion propers.

The study provides a welcome corrective to analysis that neglects the relevance of homiletics and private devotional practices to public worship. Hicks observes that Cranmer’s insistence on crystal clarity regarding *sola fide* influenced how participants in worship thought about what they were doing and shaped their piety outside of church, helping to eliminate practices like invocation of the saints and prayers for the dead.

To lay a foundation for his case,

Hicks advances a Lutheran reading of Paul’s gospel, but lacked the space needed to convince those not already inclined toward this reading (there is, for example, almost no engagement with the New Perspective). That Cranmer read Paul this way is much more convincing.

The implications of this “very ‘Lutheran’ Cranmer” come into focus in chapter three. A law/gospel dichotomy serves as the analytical model; this is, for Hicks, the “Pauline grammar” that dictates Cranmer’s liturgical “syntax.” Hicks mentions J.I. Packer, Gavin Dunbar, and Sylvia Sweeny to confirm the model, but acknowledgment that theirs is in fact a triadic model — “repentance, faith, and charity” — is relegated to a footnote.

One must squint for the charts on pp. 88-89 to fit the dyadic law/gospel model. Three, not two, structural building blocks are visible, but Hicks subsumes the third — “responding faith” — as a secondary aspect of the gospel. He argues that

using the decalogue to commence the Communion service shows a “starkly (and grammatically) Lutheran approach of not commingling law and gospel” — in other words, only the pedagogical use of the law is operative, not the normative or civil. What then are the responses “incline our hearts to keep this law” and “write all these thy



laws in our hearts we beseech thee” and the prayer for the king doing there on this account?

Hicks insists (echoing the language of BCP 1979, p. 13) “Holy Communion was intended to be the principal Sunday service of the people.” This explains his neglect of ante-Communion as a complete service. Instructions provided in the rubrics and Exhortations, however, do not point to weekly Communion for all confirmed parishioners. Opportunities to commune were announced in advance, and would-be communicants had to prepare and signal their intent to the minister ahead of time, indicating that Communion was not expected every Sunday. Cranmer certainly wanted the laity to commune more often than they hitherto had done — the requirement was increased from once per annum to thrice — but reading the aim of the Parish Communion Movement into his liturgy is misleading.

Hicks’s conclusions tackle the question of “what it might mean to be gospel-centered in our worship

today.” Directing these points primarily toward those who do not use the Book of Common Prayer for public worship, he provides advice to “worship leaders” for applying the “grammar” that informed Cranmer’s work. Surprisingly, however, he does not recommend using the prayer book (in any iteration). And, unfortunately, his advice omits a Cranmerian priority. Cranmer replaced “disparate regional liturgies” with “but one use”; he did not free up every parish to continuously redesign worship on its own.

Hicks, by contrast, agrees with the International Anglican Liturgical Consultation that liturgical commonality should be sought in shape, not script (“the shape fallacy” as Samuel Bray called it), though he disagrees with IALC on the critical contours of that shape. Along with uniformity, Cranmer valued liturgical continuity when that was compatible with *sola fide*. He compiled one of the best liturgical libraries in Europe, and Hicks shows that much of his brilliance lies in redaction, synthesis, and reap-

ropriation, not novelty. It seems a missed opportunity to push against the current normativity of liturgical heterogeneity and novelty.

*Worship by Faith Alone* is a boon to liturgical scholars and practitioners alike, both within and beyond the Anglican fold. Though not without some lapses, it provides an accessible, compelling account of (in Buchanan’s phrase) what Cranmer thought he was doing. Many Anglican readers will find themselves reconsidering what they thought they knew about him. Hicks will introduce many non-Anglican evangelicals to a neglected reformer in whom they will find a kindred spirit and to liturgics literature they might have assumed had little relevance for them. All readers will find this volume deepens their engagement with the Book of Common Prayer.

*Dr. Drew Nathaniel Keane teaches English at Georgia Southern University. He serves on the Diocese of Georgia’s Liturgical Commission and Commission on Ministry.*

## Reading Christ in the Light of Torah

### The Old Testament Law for the Life of the Church

Reading the Torah in the Light of Christ  
By Richard F. Averbeck  
IVP Academic, pp. 400, \$40

Review by Ellen Charry

No one reads without filters. In high modernity, rationalists hoped for “objective” reading. But there is no such thing. There are only interested readings; all reading is interpretation. Reading the Bible is particularly contentious because it is read through many lenses, and axes to grind that find what they expect to find.

Richard Averbeck’s *Old Testament Law for the Life of the Church* addresses two important yet quite different con-

cerns. One is the age-old Christian preoccupation with interpreting the two testaments as one Bible. The second is Christian nationalism, which only becomes clear toward the end of the book.

Classically, Christians christianized and christologized the Hebrew Scriptures, imposing a post-biblical interpretation of Jesus as the meaning of the story of God’s life with Israel. Averbeck argues for the reverse. He knows that reading the earlier texts through the later texts is anachronistic and that the proper hermeneutic is to read the later testament through its predecessor because it makes historical sense and renders the later text theologically meaningful. “I come at the reading of the New Testament teachings about the Old Testament law through the

eyes of the Old Testament,” he writes. “Jesus came at it this way, and so did the earliest church” (225).

Averbeck treats legal material, but his corrected hermeneutic applies broadly to Scripture in the New Testament. Given this correction, it is disturbing that the subtitle of this book is the precise opposite of what Averbeck is arguing! It should be *Reading Christ in the Light of Torah*. Regardless of whoever selected this subtitle, it illustrates that Averbeck is working uphill against 20 centuries of misdirected reading, perhaps even against his Christian instincts.

Perhaps the most spectacular examples of Averbeck’s corrected hermeneutic are the transfiguration stories in the Synoptics. On his own, Jesus

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had no training or authority for his activities. This causes great confusion.

The transfiguration narratives read the startling event through Malachi 4:4-5 and shockingly liken Jesus both to Moses, representing Torah (Ex. 34:1-9, 29-30), and Elijah, who represents prophecy (1 Kgs. 11). In the transfiguration, God ranks Jesus with them, adapting Psalm 2: “My son, my chosen, listen to him!” (Luke 9:35). Only the likes of Moses and Elijah could authorize Jesus! No wonder his companions were terrified.

Perhaps the most easily recognized readings upended by Averbeck’s proper hermeneutic are Isaiah’s servant poems, especially Isaiah 53. Jesus’ followers read his death through them. Isaiah’s poems render the later events theologically meaningful. Without them, the cross is just another Roman crucifixion.

Averbeck nails the Christian mistake. “When we start with the New Testament, we come at it all backward .... Actually, the term *Old Testament* is anachronistic. Jesus never called it that, and neither did the apostles .... It was simply the *Scriptures*, or the *Hebrew Bible*, or its translation in the Septuagint (LXX), the Greek Bible” (226). Knowing this, it is unfortunate that Averbeck continued using the anachronistic terms, along with the triumphalist terms B.C. and A.D., now respectfully adjusted to B.C.E. and C.E. It is a missed opportunity.

Despite intending to invert the traditional Christian hermeneutic, he repeatedly cites Jeremiah 31:31–33, as Christian theologians frequently do. The prophet identifies a new covenant: “I will put my law within them, and I will write it on their hearts; and I will be their God and they shall be my people.” The last phrase cites Leviticus 26:12. Here later Scripture is interpreting itself through earlier Scripture, as Averbeck wants to read the younger through the older texts. The “new covenant” idea in Jeremiah 31:31 is speaking to Israelites. Applying it to Gentile

Christians 600 years later enables them to locate themselves within God’s covenant with Israel. But the new covenant does not explain Jeremiah.

Averbeck’s hermeneutic is sound and much needed. Sadly, he does not make that explicit, even though he quotes the closely related injunction to Israelites to circumcise their hearts in Deuteronomy 10:16 and Jeremiah 4:4. Rather, he uses this idea to argue that divine law is “weak.” Perhaps that is a concession to Christian habits. His position that “the law ... never had the power in itself to push fleshly human corruption out of the human heart and motivate godly living” (285) is a Christian belief imposed upon the text. Averbeck has lost sight of his point.

Chapter 11 gets to the second, perhaps deeper purpose, behind encouraging Christians to interpret the Bible historically. Here Averbeck is walking on eggshells and speaks guardedly about the unity of moral and civil biblical law. His version of unity opposes Christian nationalism’s version of that unity. Without saying so directly, he aims at evangelicalism’s alt-right that wants to replace U.S. democracy with some form of biblical theocracy:

“Theonomy” or “Christian reconstructionism” ... holds to the thesis that “in the realm of human society the civil magistrate is responsible to enforce God’s law against public crime.” Those who hold this view want to apply both the moral and the civil law today. The main problem with this is the attempt to apply the Old Testament law outside of a redemptive covenantal context .... The problem with theonomy is that it wastes so much time and effort on controlling the politics by imposing theocratic values on non-theocratic governments. (315).

Unfortunately, Christian reconstructionism is more dangerous than Averbeck avers here. Apparently, he tiptoes because his readers are at least potentially sympathetic to this movement if not advocates of it, for he fails to use the word *democracy*, let alone mention the First Amendment.

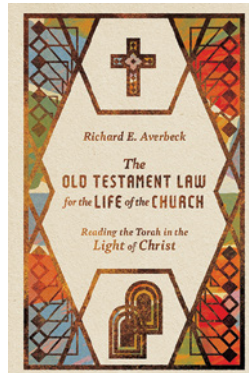
Neither does he mention incidents where the desire to establish Christian fundamentalism as the national religion has been acted out violently. An example is the murder of Dr. George Tiller, an obstetrician-gynecologist who performed abortions, by Scott Phillip Roeder on May 31, 2009, in Tiller’s church. Another

is the insurrectionist attack on the U.S. government on January 6, 2021, by an anarchist-leaning mob, among whom were numerous Christian nationalists. One hopes that the broad evangelical community would police this dangerous element in its midst by speaking out in support of democracy.

Averbeck argues for the unity of moral, civic, and ceremonial biblical law but restricts its application to the Church because there is an unbridgeable distance between ancient Israelite governance structures and democracy today. “No government today corresponds to the theocratic rule of God in ancient Israel” (315). Given the timidity of his language and the spread of Christian nationalism, however, his important distinction may not carry many minds with it.

Averbeck’s book is important both in proposing a correction of the Christian hermeneutic when interpreting uses of Scripture in the Younger Testament and beyond, even if inconsistently, and in opposing Christian nationalism, even if modestly.

*Dr. Ellen Charry is the Margaret W. Harmon Emerita Professor of Systematic Theology at Princeton Theological Seminary.*



# A Guide to Impossible Conversations

## Talking to Children About Mental Health

The Challenges Facing Gen Z and Gen Alpha and How You Can Help

By Lily-Jo

SPCK, pp. 160, \$14.99

Review by Emily Hylden

This is a book I want all my friends to read. Most of all, I want to talk about its assumptions and assessments with them, as some arguments haven't quite convinced me. The overall argument of the book seems to be that careful listening — both aurally and in behavior — to our children is the best gift and support we can offer as parents.

There are some holes in the example and suggestion sections, specifically a lack of attention to nervous-system responses and very little on emotional and psychological baggage people carry into parenthood. More focus on these aspects of human relationships and especially parenting would both support the argument as well as provide a more fulsome framework for readers.

Written by a mom, musical artist, and counselor in the United Kingdom, it's quick reading with practical steps and solutions closing each chapter. She was inspired to write it while muddling her way through raising children in the age of social media, COVID, and racial and gun violence. Each of the seven chapters covers a different topic, beginning with an explication of each subject, which manages to be sympathetic to concerned but perhaps befuddled parents and frustrated and suffering teenagers and children. After approaching each issue with clarity and brevity, Lily-Jo turns to tips to try at home.

Some pieces of this work resonated with other parenting works I've found useful, but some seemed to gloss over

what might be deeper issues for children — such as suggesting that hyper-vigilance in living-room décor (a problem she identified in her daughter during lockdown) could be solved by the parent choosing to place a plant in the room (the requirement the child would have to accept is the plant's presence, while the child would have the freedom to decide its placement). I wondered what deep listening to this child's suffering could have been modeled and explained instead of teaching some sort of "lesson" with a compulsory succulent.

Many times, I was concerned that an offered bandage would shut down a child's effort at communication rather than building trust with the parent. The book espoused common wisdom to provide certainty and dispel fears in conversations about serious issues, which could also backfire to break trust and shut down pathways of communication rather than fostering an open dialogue. Such a stark honesty about the brokenness of the world and maintaining hope within it is a really hard balance to strike without a robust faith in God.

I wonder what richness might have been mined by a close reading of Scripture and those whose suffering is recounted in it. What might we learn from the prophets' imposter syndrome? Reflection upon Jeremiah's refusal and God's vote of confidence could provide needed stability for those who also might say "I am only a child!" (Jer. 1:6).

While examples from recent history are given to illustrate the impending disaster that the author argues attends

every age, I wonder what we might glean from the depth of examples from Exodus, or Job, or Kings, let alone the Gospels themselves. And how could we forget the struggles Paul faced with his mental health and persecution, or Jesus' example of often withdrawing to a quiet place to pray?

I'm heartened, though, at the urging to pursue professional resources for help with serious mental-health problems. Of course, the resource list

provided is U.K.-based, but careful web search should provide more local support for readers. The principles are definitely more universal.

I was surprised, too, at the dearth of spiritual depth or resources, given that it is a publication of SPCK. There were passing and sometimes-faint references to the author's religious childhood, as well as one direct quota-

tion from a book by an Anglican cleric, Frances Ward (*Like There's No Tomorrow: Climate Crisis, Eco-Anxiety, and God*).

I'm grateful for this resource and the conversation it addresses. The worldwide mental-health crisis is worrisome, and this book is a welcome and accessible aid for caregivers and allies of teenagers. *Talking to Children About Mental Health* is not exhaustive or systematic, but it is a practical guide to begin conversations that might feel impossible.

*The Rev. Emily R. Hylden is an Episcopal priest and high school chaplain living in Lafayette, Louisiana, raising three little boys with her scholar-priest husband. Her seasonal podcast on prayer and spirituality is Emily Rose Meditations.*



# A Beloved Tool and its Replacement

By Mark Michael

When my father started as a hardware salesman, his boss handed him the catalog, the essential tool of his trade. Always in the trunk of his car, it was a wonder to me as a child. Nearly a foot thick, it had leather sides with handles, like a suitcase, and plastic tabs in every color imaginable. He carried it with him into dozens of small-town hardware stores across the Great Valley of Maryland, Pennsylvania, and Virginia, his assigned territory.

These were mostly one- or two-room Main Street shops in creaky old buildings, run by guys named Mitch or Bud, who could sometimes guess what you needed before you asked for help. Small stores like this only stocked so much inventory, and the owners could be pretty sure of what their customers really needed, so sales calls were often social visits as much as anything else. Dad would open the catalog and jot down a few numbers, coming home with some stories for the supper table.

When I was in high school, Dad's company was bought out by one of the nation's largest hardware distributors. It had put its catalog in the cloud several years earlier, everything matched to SKUs with bar codes. It traded mostly with the "home improvement centers" in growing suburbs, and even the best salesmen could have only really known a fraction of the products in stock. Dad was managing salesmen by then, and I never heard him complain about the changes. But he didn't tell as many stories, and he never threw away that catalog.

Like Dad, I have relied on books as tools of my trade, and in over 17 years of ordained ministry, I've worn out a few. I'm on to my second Bible and prayer book. The new copies are exactly the same, the Standing Commission on Liturgy and Music having moved more slowly than I had once feared. My new *St. Augustine's Prayer Book* has borne real spiritual fruit.

But I'm more ambivalent about the new edition of the closest equivalent to Dad's big catalog, the hefty volume I was taught to call "Betsy's Book of Spells." "Betsy" was Miss Elizabeth A. Livingstone, editor of the third edition of *The Oxford Dictionary of the Christian Church* and assistant to the great F.L. Cross in drafting the first two. She died early this year at 93.

I knew her during my days as a theological student at Oxford, in that way shy Anglican worshipers sometimes know each other. We had recited the Psalter and received the Sacrament together scores of times at the cathedral and the chapel of Pusey House, but we'd never actually spoken to each other. She was dignified and impeccably dressed, one of the last women I knew who invariably wore a hat in



Flickr/Lawrence OP photo

Pusey House Chapel nave, Oxford

church, and she was *one of us*. Around Pusey's post-Mass breakfast table there was no higher authority in academic matters — "Just look it up in Betsy's Book of Spells."

It does rather look like a book of spells. At 1,784 pages, it was the largest book I had ever bought (at Unsworth's Bookshop on Turl Street, on Ascension Eve 2001, according to my note on the endpaper). It is mostly black (like its obvious model, *The Oxford Classical Dictionary*) except for some ghostly images of late medieval stained glass from Ely Cathedral on the jacket.

Between its pages, a world was conjured, one imbued with "the old Anglican, patristic, literary, Oxford tone," in Cardinal Henry Manning's scornful phrase. Around the breakfast table or across the choir stalls, my friends and I believed ourselves to still belong to that world, rooted in rigorous study of the Fathers, a love of splendid liturgy, and deep ecumenical yearnings.

Andrew Louth, whose editing of the fourth edition was clearly a labor of love, noted a few of the distinct markers of that once familiar tone. Cross's entry on the Church of England began with the Council of Arles in 314, while the English Reformation was brushed away as "an insular process responsive to peculiar and social forces." There was no entry on the Anglican Communion at all. Patristic and medieval figures and controversies are covered exhaustively, while modern Protestantism was barely mentioned, and Christianity in the Global South summarized mainly in missionary biographies.

Louth's edition signals a shift with cover images of an eighth-century Egyptian icon and a Chinese Nestorian stele. The now two-volume work includes articles on hundreds of new topics, especially in global Christianity. An author is listed for each article, and these include hundreds

(Continued on next page)

## Tools ... bear the marks of a bounded community of practitioners, who have by long habit learned to choose some ways of doing things over others.

(Continued from previous page)

of outstanding scholars across the English-speaking world. A scan of its coverage of some Tractarian worthies showed somewhat shorter and less hagiographical, but nonetheless comprehensive, entries. The Church of England article still begins in the patristic age, but it gets to Henry VIII by the third sentence. There is still some charming insular bias: England's 40,000-member United Reformed Church gets its own entry, but the Southern Baptist Convention, approximately 341 times larger, does not.

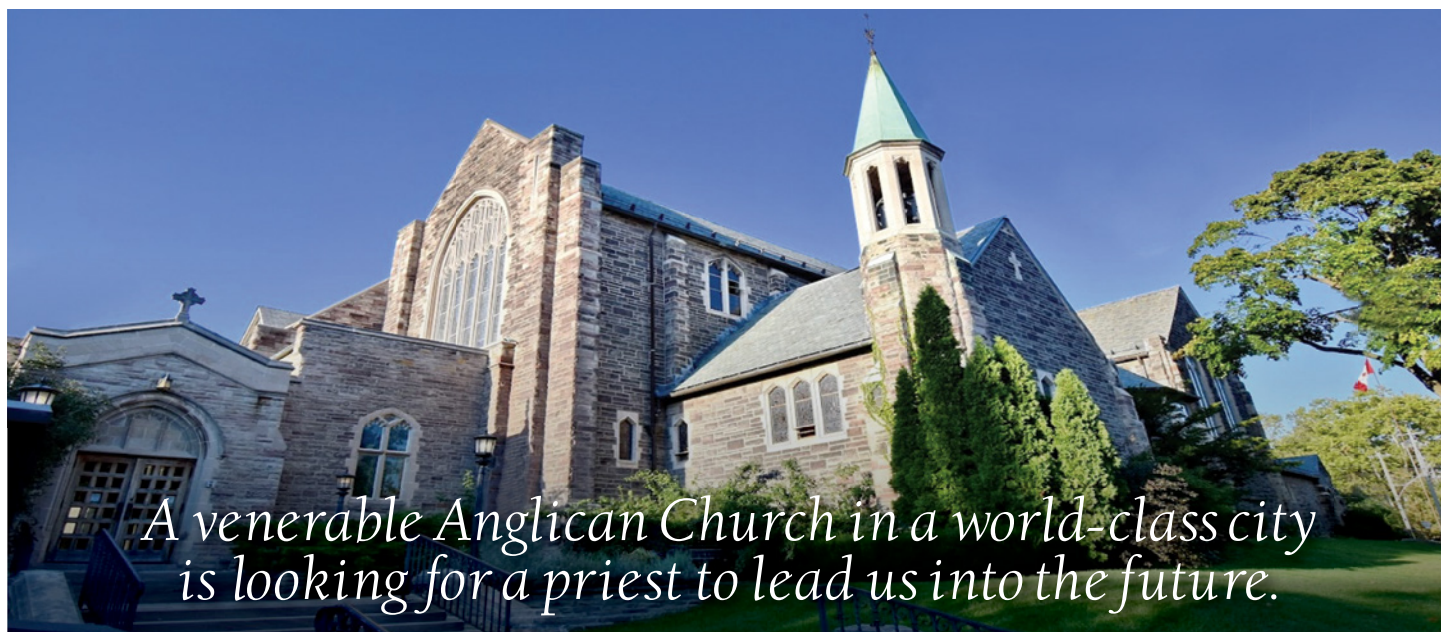
It's difficult to fault any of the individual entries, and this edition will be most helpful in the new ground it has broken. Carefully vetted reference material about Asian and African Christianity is not easy to find — though it will also age quickly. Some bibliographies are far too long, but many are carefully keyed to major developments in the study of their subjects.

The new edition is certainly a feat, but I wonder if it can still be a tool of the trade, a beloved companion like its predecessors, which Cross hoped would find a place on the shelf of every parsonage in England — note the limits to his aspirations. My old copy has battered corners and coffee stains, bits of paper stuck between the pages and the

occasional marginal rejoinder — relics of hundreds of lectures and queries begun between its pages, signs of a persistent craftsman being formed by his tool.

At \$225, the new dictionary would have been a tool beyond my reach as a young seminarian, and the smaller type (across 2,143 pages) probably reflects an assumption that most readers will get to know it in digital form, thoroughly hyperlinked (like Dad's new catalog). It seems aimed at the library reference market, like so many other overpriced and under-edited encyclopedias and dictionaries these days, written for no one in particular. Oxford University Press is a world player in the publishing industry, and no marketing expert designs a strategy based on Anglican parsonages.

Tools, at least beloved ones, usually come from somewhere in particular. They bear the marks of a bounded community of practitioners, who have by long habit learned to choose some ways of doing things over others. In a world that prizes inclusion for good reasons and is saturated with information for bad reasons, good tools are harder and harder to find. I will keep both editions on my shelf, side by side. When I need to know more about African Pentecostalism, I will know where to turn. But for the most part, I'll stick with the tool I know and love best. □



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# Fear and Division

Pentecost A: John 20:19-23

By Ellen Charry

John 20:19-23 is one of Jesus' post-resurrection appearances to his remaining 11 followers who had locked themselves in on the night of the Resurrection, fearing that the forces that had conspired to execute Jesus would come after them too, and they were not ready to martyr themselves.

The phrase "fear of the Jews" also appears in John 7:13, when there was considerable complaining about him, but Jesus went to the Temple on the Feast of Tabernacles (Sukkot), and spontaneously started teaching there. The phrase recurs at 19:38, when Joseph of Arimathea sought the body of Jesus to give it a proper burial. Those who have locked themselves away according to John 20:19 are Jews, as are Jesus' opponents whom they fear.

Other verses in John that indicate fear of other Jews are John 9:22 and 12:42, where Jesus warns his followers that they could be evicted from the synagogue. John 16:2 speaks of two fears; one is of being unwanted in the synagogue. There is no indication anywhere that Jesusites were banned from synagogues or that anyone was out to kill them, only that they feared that they might be. These verses rather illustrate that early Jewish Jesusites did not see themselves as leaving Judaism. The debate in Jerusalem reported at Acts 15:4-29 also indicates that pharisaic Jesusites understood themselves to be Jews.

John's designation of non-Jesusites as "Jews" is anachronistic, because the Jesusites holed up after the Resurrection were not Gentiles. John reveals what had by his time become a vicious struggle to determine the future of Judaism after Rome had burned the Temple. "The Jews" had become Jesus' enemies, while the implication was that his followers were therefore not Jews. But John does not use the word "Christians." Neither do any of the other canonical gospels.

In considering this situation, it is important to keep in mind that "the Jews" here retrojects a division between Judaism and Christianity that had not occurred when the text was written, but John was helping it along. We are in a

rapidly moving intra-Jewish clash that is livestreamed here. The epithet "the Jews," which later would become a term of scorn, expresses the writer's hostility, 85-90 years after Jesus' death. Separation was fitful, gradual, and painful.

Jewish animosity toward Jesus, expressed in all the gospels, has flummoxed Christians ever since. Why do Jews reject him not only as their messiah but even as a savior for Gentiles? Jesus warned the disciples that they would be persecuted for believing him, and so it was until Christians gained political power and turned the tables. Answers to these questions are complex and shift from age to age.

How might we read this passage in the Church today? One historical perspective is that the Judaisms that Paul, Hebrews, and other nascent Christians were suggesting are what they think Judahite religion could or would become in light of the Jesus movement. Or perhaps (more likely) they were proposing new Jewish sects or parties alongside Essenes, Sadducees, Pharisees, etc. These reconstructions, as well as John's, were simply unrecognizable to most Judahites.

Worshiping Jesus as the Son of God, incarnate in a person, as may have already been happening in John's day, was idolatrous. Idolatry, murder, and sexual impropriety are Judaism's three great sins.

What would constitute idolatry for Christians today? Might it be corrupting entertainments — pornography, violent action films, and games that promote violence, for example? Should Christians lock themselves away from these dangers and boycott them? Might producing and using products whose byproducts pollute our air, water, and land, including non-biodegradable plastics, be considered idolatrous because they destroy God's very good creation? Might abandoning or withholding alimony or financial support for children express greed that is a form of self-worship? The prevalent fear of being harmed in this gospel is fecund ground for preaching and teaching when it is understood in its original context and its kernel extracted for us to explore its applicability generation after generation. □



*Pentecost* (1308-1311), tempera on wood by Duccio di Buoninsegna  
Museo dell'Opera del Duomo



## SUNDAY'S READINGS

### 6 EASTER, MAY 14

Acts 17:22-31 • Ps. 66:7-18  
1 Pet. 3:13-22 • John 14:15-21

## The Hidden Ground of Love

Speaking in the Areopagus outside Athens, St. Paul points out, and not with disapproval, that the Athenians “are extremely religious in every way,” evidence of which are the many objects of worship throughout the city. He then turns his attention to “an altar with the inscription, “To an unknown god,”” which he uses to introduce his understanding of God and to announce a final judgment in righteousness by a “man whom he has appointed,” namely Jesus, whom God has raised from the dead (Acts 17:22-23, 31).

Before announcing the good news of Jesus Christ, however, Paul fully acknowledges that God “has made all nations to inhabit the world” and has imbued them with a desire for him, so that “they would search for God and perhaps grope for him and find him” (Acts 17:26-27). Thus, a seed of the gospel is planted everywhere, in every culture, in every human aspiration for goodness, truth, and beauty. All authentic evangelism necessarily begins with a profound sensitivity to God’s preceding grace in all human cultures and the vast nexus of the cosmos.

Starting, then, from a religious sentiment already present among the Athenians, Paul says, “The God who made the world and everything in it, he who is Lord of heaven and earth, does not live in shrines made by human hands, nor is he served by human hands, as though he needed anything, since he himself gives to all mortals life and breath and all things” (Acts 17:24-25). Paul insists that God, as the maker of all things, is qualitatively different from creation, free from necessity and absolutely self-subsisting.

Strictly speaking, God does not need

the creation in order to exist. Why, then, is there anything at all? Why does God not remain in a boundless and eternal bliss? Incredibly — and this is the salient point to which the Christian tradition is unfailingly committed — God creates from an eternal wellspring of infinite freedom and love. As we say in Eucharistic Prayer A, “Holy and gracious Father: In your infinite love you made us for yourself” (BCP, p. 362). To cite another lovely example, 14th-century mystic Julian of Norwich ponders the cause of all things, saying, “He made all things for love, by the same love keepeth them, and shall keep them without end” (*Revelations*, cap. 8).

We are invited to know and feel divine love present in our lives. “I will ask the Father,” Jesus says, “and he will give you another Advocate, to be with you forever. This is the Spirit of truth” (John 14:16-17). “You know him, because he abides with you, and he will be with you.” The Spirit of truth is no less the Spirit of love. Indeed, “God’s love has been poured into our hearts by the Holy Spirit that has been given to us” (Rom. 5:5).

Perhaps you don’t believe this, or can’t believe it even though you would like to, or simply do not in any sense feel the presence of divine love. The pressing weight of pain and disappointment, worry and sorrow, and suffering in its many forms may rob you of a sense that God abides in you and loves you. Sadly, this dark night comes to everyone at some time as an almost irrefutable truth. In such moments or seasons, be gentle with yourself; do not force faith. Let God, in provident time, come to you. Although your spirit may feel locked in a dark prison, the eternal Son of the Father will seek you out; he will preach to you in words of filial love. He will take your hand and lead you out and up (1 Pet. 3:19).

**LOOK IT UP:** The Collect

**THINK ABOUT IT:** The whole creation is a sacramental sign.

### 7 EASTER, MAY 21

Act 1:6-14 • Ps. 68:1-10, 33-36  
1 Pet. 4:12-14, 5:6-11 • John 17:1-11

## He Rides in the Heavens

At the Ascension, “as [the disciples] were watching, he was lifted up, and a cloud took him out of their sight” (Acts 1:9). He seemed to vanish in death, but then rose on the third day, and was seen by as many as 5,000 (1 Cor. 15). His real physical presence and the evidence of his wounds, no doubt, strengthened the disciples and renewed their hope that he was the one to “restore the kingdom of Israel” (Acts 1:6). They needed only to know the time when he would restore all things. But Jesus replied, “It is not for you to know the times or periods that the Father has set by his own authority” (Acts 1:7). So often, faith is the patient discomfort of “not knowing.”

Instead, the disciples wait, and we must each wait for the unknown moment of the Spirit’s visitation. Indeed, certain appointed men and women gather in one place and devote themselves to prayer as the Church waiting to be born. “When they had entered the city, they went to the room upstairs where they were staying, Peter, and John, and James, and Andrew, Philip and Thomas, Bartholomew and Matthew, James son of Alphaeus, and Simon the Zealot, and Judas son of James. All these were constantly devoting themselves to prayer, together with certain women, including Mary the mother of Jesus, as well as his brothers” (Acts 1:13-14). They no doubt felt, among other things, this bitter pain — that “[Jesus] is no longer in the world” (John 17:11).

The disciples are in the world, whereas Jesus has passed through the celestial spheres. Jesus “rides upon the heavens ... He rides in the heavens, the ancient heavens ... his strength is in the skies” (Ps. 68:4, 34-35). Jesus returns to the glory he shared with the Father from before the world existed.

(Continued on next page)

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Are we then alone? Do we live behind locked doors for fear of the world, keeping company for the slender solace of shared sorrow? This was, for a time, true of the disciples, so it must assuredly be true at times for us.

We are not, however, without hope. Jesus promises the disciples, “[Y]ou will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth” (Acts 1:8). Now, that very same Spirit, the Spirit who proceeds from the Father and the Son, the Spirit sent by the Father for the continuation of Christ’s presence on earth, lives and abides in us. Indeed, as St. Paul says, “It is that very same Spirit bearing witness to our spirit that we are children of God” (Rom. 8:16). Moreover, the Spirit is, in a sense, a more radical and intense experience of Christ. “[I]t is to your advantage,” Jesus says, “that I go away; for if I do not go away, the Advocate will not come to you; but if I go, I will send him to you” (John 16:7).

Just as Jesus pitched his tent among us in his earthly ministry (John 1:14), the Spirit of the risen Lord makes every disciple and the Church collectively a tent of meeting. “Do you not know,” St. Paul asks, “that your body is a temple of the Holy Spirit?” (1 Cor. 6:18).

By the power of the Spirit, Jesus is with us, wholly and always. Still, we may profitably think of him ascending on high, where he is making intercession for us (Rom. 8:34). He is, we might imagine, even reciting our names. “Everyone who acknowledges me before others, the Son of Man also will acknowledge before the angels of God” (Luke 12:8).

**LOOK IT UP:** 1 Peter 1:6

**THINK ABOUT IT:** He will exalt you in due time.

DAY OF PENTECOST, MAY 28

Acts 2:1-21 or Num. 11:24-30

Ps. 104:25-35, 37

1 Cor. 12:3b-13 or Acts 2:1-21

John 20:19-23 or John 7:37-39

## One Church, Many Gifts

The promised gift of the Holy Spirit arrives, spreading abroad throughout the world, making a holy people who are learning, however haltingly, to judge rightly in all things, who feel and know a holy comfort amid all their joys and their sorrows (the Collect). The Holy Spirit is God, within us individually and collectively, but also God enveloping, sustaining, and directing all things. “You send forth your Spirit, and they are created; and so you renew the face of the earth” (Ps. 104:31).

Jesus comes to the disciples, greets them, and then gives them the gift of the Holy Spirit. “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, ‘Receive the Holy Spirit’” (John 20:19-22).

The breath of Jesus is the breath of life, the same Spirit who once moved over the face of the waters and spoke, saying, “Let there be.” This Spirit makes us newly alive, and alive especially in the common life we share. In the words of St. Paul, “For in the one Spirit we were all baptized into one body — Jews or Greeks, slave or free — and we were all made to drink of one Spirit” (1 Cor. 12:13). And, as we say in the baptismal rite, “There is one Body and one Spirit; There is one hope in God’s call to us; One Lord, one Faith, one Baptism; One God and Father of all” (BCP, p. 299). The holiness of the Church and the unity of the Church are concomitant themes. The Church is quintessen-

tially one and holy.

Within the Church's unity, the Spirit permits, indeed fosters, a wide range of gifts to be used for the common good. St. Paul speaks of gifts, activities, and services, among which he lists "the utterance of wisdom," "the utterance of knowledge," "faith," "healing," "the working of miracles," "prophecy," "discernment of spirits," "various kinds of tongues," and "the interpretation of tongues" (1 Cor. 12:4-11). The list is by no means exhaustive.

St. Peter quotes the prophet Joel: "In the last days it will be, God declares, that I will pour out my Spirit upon all flesh, and your sons and daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams" (Acts 2:16-17). With vision-dream awareness, we may see the Spirit working incessant wonders in creation. "I will show portents in the heaven above and signs on the earth below, blood, and fire, and smoky mist. The sun shall be turned to darkness and the moon to blood" (Acts 2:19-20).

Standing on my front porch looking east for a private view of the early-morning sky, I see smoky gray clouds resting on the horizon, pierced by flaming balls of red, yellow, and orange of varied hues. Upward and to the north and south, the sky clears, the clouds fading into a subcaeruleus sky. Birds chatter and dart in staccato flight. "O LORD, how manifold are your works! In wisdom you have made them all" (Ps. 104:24).

The Holy Spirit is God within us, and God all around us, present to and in all things.

**LOOK IT UP:** Acts 2:6

**THINK ABOUT IT:** The Spirit speaks your language, giving you your irreplaceable gift. The Spirit opens your eyes to a world of visions and dreams, making all things strangely new and divinely luminous.

## TRINITY SUNDAY, JUNE 4

Gen. 1:1-2:4a  
Ps. 8 or Cant. 2 or Cant. 13  
2 Cor. 13:11-13  
Matt. 28:16-20

### The Triune God

**"I**n the beginning when God created the heavens and the earth" (Gen. 1:1): thus begins a primordial story of the universe coming to be from the wellspring of divine life, will, and love. As it was in the beginning, so it is now, and ever shall be. Every moment of time and every being, from the most indescribably minute to the most prodigious and complex, is suspended in being by nothing other than divine love. In liturgical language, "In your infinite love, you made us [and all things] for yourself."

This claim arrests our attention and draws us up and out of ourselves in the silent land of contemplative wonder. "O Lord our Governor, how exalted is your Name in all the world! ... When I consider your heavens, the work of your fingers, the moon and the stars you have set in their courses, What is man that you should be mindful of him? The son of man that you should seek him out?" (Ps. 8:1, 4-5). Everything is radiant with the presence of God, from the high vault of heaven to the depths of the earth (Cant. 13). Everything bears evidence of "the work of your fingers, for "the builder of all things is God" (Heb. 3:4).

"In the beginning God created the heavens and the earth. The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God swept over the face of the waters" (Gen. 1:1-2, RSV). God is an active and unseen presence, like a breeze or breath or *Spiritus*. God is the Lord and giver of Life, for breath is life. In this regard, what is said of the first human being in Genesis 2 may be said of all the creation. "[T]he LORD God formed man from the dust of the ground, and breathed into his nostrils the breath of life; and the man became a living being" (Gen. 2:7). Creation is, in a sense, the life-giving exhalation of

divine breath, without which all things would instantly collapse into an abysmal nothingness. The breath of God, the Holy Spirit, is an unseen mystery, giving life, infusing, and suffusing all things.

"Then God said, 'Let there be light'" (Gen. 1:3). God speaks a creative Word, and indeed is that very Word; for, as we read in the opening words of St. John's gospel, "In the beginning was the *Word*, and the Word was with God, and the Word was God" (John 1:1). The Greek word *logos*, commonly translated into English as Word, has an expansive range of meanings, including reason, law, ground (as in source), principle, purpose, giving an overall impression of order, purpose, and intelligibility. Light gives clarity and distinction, definition and purpose.

Consider three meanings — really, three persons — within the designation one God. God is the font of all being, the source, the eternal Father of all that is. God is *Logos*, through whom all things are made and made precisely to have purposeful existence and generative power. God is life-giving Spirit, a breath that hovers and slowly moves, like a translucent blanket of morning mist over the face of the waters, resting and enfolding, but the Spirit also passes into things and through them, connecting the whole cosmos in one inseparable web of being.

To this God, we dare to say, "Glory to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and ever shall be." We glory in the Trinity and worship the Unity, feeling and knowing, though beyond all knowing, the pulsing life of the one true God.

**LOOK IT UP:** Matthew 28:19

**THINK ABOUT IT:** Unbegotten, eternally begotten, an eternal *Spiritus Amoris*

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The Rev. Dr. **Shane Scott-Hamblen** is rector of St. Michael & All Angels, Corona Del Mar, Calif.

The Very Rev. Dr. **Benjamin Shambaugh** is rector of St. Luke's, East Hampton, N.Y.

Ms. **Tammie Shelton** is director of Mustang Island Family Camp, Port Aransas, Texas.

Ms. **Joy Shillingsburg** is the Diocese of North Carolina's mission strategy coordinator.

The Rev. Dr. **John T. Sorensen** is priest in charge of Messiah, Myrtle Beach, S.C.

The Rev. **Floyd (Buddy) Stallons** is canon to the ordinary in the Diocese of New York.

The Rev. **Whit Stodghill** is chaplain to the Episcopal-Lutheran Ministry at the University of Louisville.

The Rev. **Eileen Stoffan** is rector of St. Paul's, Muskegon, Mich.

The Rev. Canon **Christopher Streeter** is priest in charge of Christ Church, Newton, N.J.

The Rev. Dr. **Stephen Sturgeon** is vicar of Holy Spirit Church, Concord, Calif.

The Rev. Dcn. **Benjamin Thoms** is curate at St. Barnabas, Lafayette, La.

Ms. **Melinda Trotti** is interim executive

director of Waycross Camp and Conference Center.

Mr. **Greg Tuttle** is the Diocese of San Diego's digital evangelist.

The Rev. **Naomi Tutu** is priest associate at All Saints', Atlanta.

The Rev. **Ginny Urbanek** and the Rev. **Steve White** are chaplains to retired clergy and surviving spouses in the Diocese of Maine.

The Rev. **Mason Waldhauser** is rector of St. Margaret's, Inverness, Fla.

The Rev. **Kit Wang** is priest in charge of St. John the Baptist, Sanbornville, N.H.

The Rev. **Jill Williams** is priest in charge of St. Paul's by-the-Sea, Ocean City, Md.

The Rev. Dr. **Kirtley Yearwood** is vicar of Christ Church Lucketts, Leesburg, Va.

### Ordinations

#### *Diaconate*

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

Central Gulf Coast: **Bradford Leon Clark, Deborah Theresa Knight-Epps, John McCorvey Fountain, Jennie Leahey, Ryan Maurice Lee, Stephen Douglas Pecot**

East Carolina: **Tara Bartal, Lucas Crossland, Tommy Drake, Robin Smith**

Eastern Oregon: **Pamela Miller**

Lexington: **Thomas Benson Becker, Carter Monroe Leer, Izak Cameron McKenzie**  
Wyoming: **Jordan Lee Murphy Bishop**

#### *Priesthood*

Florida: **Sara Rich** (curate, San Jose, Jacksonville)

Northern Indiana (for Springfield): **Robert Armidon** (priest in charge, St. David's, Elkhart)

Pittsburgh: **Erin Morey** (assistant rector, St. Paul's, Mt. Lebanon)

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

### Reception

Maine: **David Dalzell**, from the Evangelical Lutheran Church in America (priest in charge, Trinity Church, Saco)

### Retirements

The Rev. **Barbara Cheney** as rector of St. James', New Haven, Conn.

Dr. **Rod Dugliss** as dean of the School for Deacons, Belmont, Calif.

The Rev. **Carol Gadsden** as rector of Holy Advent, Clinton, Conn.

The Rev. **Grant Gilfeather** as deacon at St. Anthony on the Desert, Scottsdale, Ariz.

The Rev. **Gary Norman** as deacon at Zion, Morris, N.Y.

### Deconsecration-Closure

Holy Innocents, Corte Madera, Calif.

## Obituaries

The Rev. **Irving F. Ballert Jr.**, a U.S. Army and Navy veteran and engineer, died February 11 at 96.

He was born in Cohoes, New York, and was a graduate of Rensselaer Polytechnic Institute and the State University of New York.



From 1944 to 1946 he served in the 95th Infantry Division and was a separation counselor at Fort Dix, New Jersey. He later worked as an inspector of machinery for the U.S. Navy, and as an engineer in medium-induction motors at General Electric in Schenectady, New York.

Ballert trained for ordination under the direction of the Rev. George DeMille, and was ordained deacon and priest in 1962. He served in the Diocese of Albany for most of his ministry, including as rector of St. Paul's Church, Sidney, for more than 30 years.

He was chairman of the diocese's youth committee, and he and his wife, Dorothy, were active in the Cursillo and Happening movements, as well as in the Order of St. Francis.

His wife preceded him in death in 2021, after 72 years of marriage. He is survived by two daughters, a son, seven grandchildren, and four great-grandchildren.

**Mary Kohler**, a philanthropist who supported Nashotah House Theological Seminary and THE LIVING CHURCH, died February 18 in Puerto Montt, Chile, at 93. She had experienced months of declining health, and was cared for by her son Chris Ferrell, his wife, Isolde, and their extended family.



She was born as Mary Stewart in Rockford, Illinois, and was a graduate of the University of Wisconsin-Madison, majoring in geology.

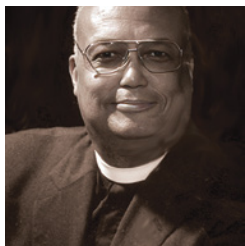
She married Terry J. Kohler — a sports enthusiast, conservationist, and onetime gubernatorial candidate — in 1981. Together, they were active in a whooping-crane recovery project between Wisconsin and Florida.

She spent nearly every summer of her life at a primitive cabin on her family's lake property in northwestern Wisconsin, where she enjoyed swimming, studying nature, cooking family meals on her wood-fired stove, and taking a daily pontoon boat cocktail cruise.

"Mary had a strong spirit, generous heart, and relentless curiosity to continually learn while seeking to make things better," her friend Barbara Quasius said in a family obituary.

She is survived by four sons, two stepdaughters, 13 grandchildren, and nine great-grandchildren.

The Rev. Canon **J. Kenneth Major**, who brought his skills as a peacemaker to his birthplace of Miami, died February 16 at 87. He had retired as rector of the Episcopal Church of the Incarnation after 35 years.



Major was born in Miami's Overtown neighborhood, and showed an affable manner toward his fellow students and teachers while attending high school. He was a graduate of St. Augustine's College in Raleigh, North Carolina, and Mercer Theological Seminary, which he attended after full days as a social worker. He was ordained deacon in 1968 and priest in 1969.

"When he went back to school at Mercer Seminary in Garden City, Long Island, New York, to continue his dream of becoming a priest, he was married with three young children," said his longtime friend Whittington Johnson, in a report by Bea L. Hines of the *Miami Herald*.

"He would leave work, attend classes, and at 11 p.m. at night, he would take the subway home. He once told me that he often would be so tired that he would fall asleep on the subway."

In July of 1968, he was assigned as curate to assist with the pastoral work at the Church of the Incarnation. He became its rector by 1974.

When racial disturbances erupted in 1968, 1970, and 1980, Fr. Major worked with other community leaders to restore peace. His daughter said he was "humbly proud" of rescuing a white man, who was pulled from his car by angry rioters after he mistakenly drove through Overtown during the disturbance.

Fr. Major was preceded in death by his wife, Betty Jean, and daughter Karen Renee Major. He is survived by three daughters, two sons, and seven grandchildren.

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**FULL-TIME RECTOR in Alliance, Nebraska: Searching for a Rector (Not a Savior).** St. Matthew's Episcopal Church in Alliance, Nebraska, is searching for a rector who will embrace sincerity with us. At St. Matthew's, we share a ministry that is both challenging and unpretentious, exciting, and grounded. We experience wonder and awe in our natural surroundings, the earth and animals that sustain us, and the relationships that support our flourishing. We are searching for a priest who wants to join our community, make a home, and enjoy the simple and sacred joys of church life in a healthy and hope-filled congregation. In this time of unprecedented change, we are not seeking a savior who will lead us into the Church of the future. We already have a Savior, and we believe that the future of Christianity arrived a long time ago here in the middle of the country. Instead, we are praying for a priest who will be our leader and our neighbor, who will point toward God in our daily lives and walk alongside us through our delights and our disappointments. This is a full-time position with family health care provided as well as housing. **If you are interested in discerning a call to follow Jesus alongside us, please be in touch with Canon Liz Easton at [leaston@dioneb.org](mailto:leaston@dioneb.org) or (402) 341-5373.**

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