





*In the Footsteps of Jesus*  
**A Holy Land Pilgrimage**



**April 2 - 12, 2024**

Especially designed for:



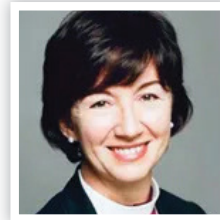
THE LIVING CHURCH

**Space is limited. Register Today!**

To register, visit [portal.myfaithjourneys.com](https://portal.myfaithjourneys.com)

Group Number: **24026**

Hosted by:



The Rt. Rev. Jenny Andison &  
The Rev. Nathan Humphrey



Faith Journeys

1440 S. Priest Dr., Suite 102 Tempe, AZ 85281

877-7FAITHJ · 480-894-8407 · fax: 480-984-5137 · [info@myfaithjourneys.com](mailto:info@myfaithjourneys.com)



July 9, 2023

# THE LIVING CHURCH

## NEWS

- 4 Church Backs Prison, Not Death, for 'Aggravated Homosexuality' | By Douglas LeBlanc
- 10 From Rwanda, a Tale of Healing in South Carolina  
By Kirk Petersen

## FEATURES

- 12 In Search of Growth: Spreading the Welcome Mat in the Hill Country | By Mike Patterson
- 16 Making Mission a Two-way Reality with Indigenous People | By Robyn Douglass
- 18 Anglican Alliance Fights Trafficking with Safe Migration | By Christine Havens
- 20 Passing Through But Once: Sacred Travel  
By Darren S. Herring
- 22 West Indian Churches Leasing Land for Income  
By Melissa Williams-Sambrano
- 23 The Church Under Construction in Colombia  
By Emilie Teresa Smith
- 24 On Shared Humanity and Diverse Religion: Notes from Egypt | By Jeff Boldt
- 25 Suffrages Recycled for Personal Prayer | By Charles Hoffacker

## CULTURES

- 26 The Quiet Alchemy of the Ordinary  
By Dennis Raverty
- 28 Tempered by the Holy Spirit: Clergy Metalworkers  
By Christine Havens

## COVENANT

- 30 A Catholic Appreciation of Tim Keller  
By Jonathan Mitchican

## OTHER DEPARTMENTS

- 32 Book Reviews
- 38 CHILDREN OF THE GOD OF ISRAEL
- 39 Sunday's Readings
- 42 People & Places



Brad Chapman/ABM photo

### ON THE COVER

“God was on both sides of the beach when the mission arrived” in the Torres Strait Islands, says Bishop Keith Joseph of North Queensland. “The Spirit can’t be withheld, and it’s time to send that light southwards.” See p. 16.



12



20

# Church Backs Prison, Not Death, for ‘Aggravated Homosexuality’

By Douglas LeBlanc

The Anglican Church of Uganda has again welcomed the nation’s bluntly named Anti-Homosexuality Act, and has reiterated its opposition to capital punishment. The law permits the death penalty for “aggravated homosexuality,” which it defines as sex involving a minor, a person who has HIV, or a person who has a disability.

The bill’s proposer, Asuman Basalirwa, said the law does not require the death penalty.

“What the law creates is a maximum sentence, and therefore the courts can decide not to impose the maximum sentence of death,” Basalirwa said. “Parliament cannot create death as a mandatory sentence, because then you take away the latitude of the courts to exercise the discretion.”

Archbishop Stephen Samuel Kaziimba Mugalu endorsed the bill this year when parliament approved it and sent it to President Yoweri Museveni for his consideration. The president and parliament negotiated the bill to its final state, which the president signed on May 26.

Archbishop Kaziimba restated the church’s rejection of capital punishment, and endorsed life imprisonment.

“As expressed in our responses to earlier versions of the Anti-Homosexuality Bill over the last 15 years, the Church of Uganda supports life and, in principle, does not support the death penalty,” he said. “As grievous as aggravated defilement and aggravated homosexuality are, we do not support the death penalty for those crimes, and continue to recommend life imprisonment instead.”

The Archbishop of Canterbury said on June 9 that he has written to Archbishop Kaziimba to ask that the arch-

bishop withdraw his support of the law.

“The Church of Uganda, like many Anglican provinces, holds to the traditional Christian teaching on sexuality and marriage set out in Resolution I.10 of the 1998 Lambeth Conference,” Archbishop Justin Welby said. “That resolution also expressed a commitment to minister pastorally and sensitively to all — regardless of sexual orientation — and to condemn homophobia. I have said to Archbishop Kaziimba that I am unable to see how the Church of Uganda’s support for the Anti-Homosexuality Act is consistent with its many statements in support of Resolution I.10.”

Kaziimba’s predecessor, Archbishop Stanley Ntagali, said in 2014 that the Church of Uganda was encouraged when parliament discussed removing the death penalty from the law.

The church also said in 2009, during Archbishop Henry Luke Orombi’s tenure, that it “upholds the sanctity of life and cannot support the death penalty.”

Kaziimba broadened his remarks beyond homosexuality.

“Fornication, defilement, and adultery are also attacking our families, our souls, and our country. Many of the people loudly protesting against homosexuality are quietly fornicating or betraying their spouse through gender-based violence, adultery, or defiling their own children,” he said.

Public discussion of the bill often equates to debating whether any nation may treat same-sex sexual behavior as criminal. Nearly half of African nations do this, whether the law is grounded in Christian or Muslim concepts.

That still leaves plenty of Ugandan law to be debated, usually on whether people should be imprisoned, much



Uganda Christian University

Archbishop Kaziimba: “Fornication, defilement, and adultery are also attacking our families, our souls, and our country.”

less for life, based on consensual sex between adults. Uganda’s law rejects consent as a defense.

## Man Arrested for Arson at Churches Near Border

By Kirk Petersen

Arson is suspected in simultaneous fires that consumed two century-old churches in the border town of Douglas, Arizona, and an arrest has been made, according to the local police.

Fires were reported in the late morning of May 22 at St. Stephen’s Episcopal Church and at First Presbyterian Church, and burned through the day and into the night. The two churches are separated only by a narrow alley, but officials said from the beginning that the blazes started independently.

The churches sit less than a mile up D Avenue from a wall topped by concertina wire, and a bit more than a mile from the port of entry on Pan American Avenue that connects to the Mexican town of Agua Prieta (“black water”). Both churches have played an active role in providing support for migrants and asylum-seekers, and the priest at the Episcopal church told TLC he is concerned that the churches may

have been targeted for that reason.

“It’s a fear,” said the Rev. John Caleb Collins, who has been vicar of the mission congregation for about three years. “I hope not.”

“Our rectory is completely burned and our sanctuary is completely burned,” Collins said. “Only the skeletal structure of the building remains. Everything — the icons, the stained-glass windows, the vestments, the pews — everything was completely consumed in the flames.”

The parish hall does not appear to have sustained significant damage, he said, but parishioners did not yet have access to the building.

In a Facebook post, the Rev. Peggy Christiansen, co-minister at First Presbyterian, said the fire there was initially contained, but reignited in the middle of the night, collapsing the roof.

The Douglas Police Department said Eric Ridenour, 58, who lives near Douglas, had been arrested without incident on suspicion of arson. No motive has been established.

Bishop Jennifer Reddall of Arizona drove four hours from Phoenix to help lead an outdoor prayer service across the street on the evening of May 22, even as the fires continued to burn. She told TLC on May 24 she had been briefed that morning by the detective in charge of the case, who said the suspect was captured with the help of surveillance camera recordings.

“The person who was arrested is not somebody who’s known to us, so we have no idea of what his motivation was,” she said. “I’m grateful for the speed of the investigation.”

Collins said local United Methodist and Church of Jesus Christ of Latter-day Saints congregations had contacted him to offer the use of their worship spaces. There is no estimate of financial damage, but Reddall said the church is insured and the Church Insurance Company has been very responsive. The diocese has established a webpage to accept donations for St. Stephen’s for costs not covered by insurance.

St. Stephen’s is believed to be closer to the Mexican border than any other church in the country, Collins said,

and the parish reflects that — it holds one service every Sunday, which is fully bilingual. Collins said when he first arrived to serve as vicar, he offered to create separate English and Spanish services, as he speaks both languages fluently. “Everyone on both sides of the language aisle said no,” that they wanted to continue with a single service, he said. “This congregation really is intentional about being a unifier.”

No injuries were reported at either church. “We always pray for the safety of the church,” Collins said, but he told his parishioners not to wonder why God didn’t protect the church. “No single person was hurt. And since the church is the people, I said, the prayer was answered that day. ... Our sanctuary can be rebuilt.”

## Curry Hospitalized Briefly for Bleeding, Arrhythmia

By Kirk Petersen

Presiding Bishop Michael B. Curry has been released from a North Carolina hospital after experiencing internal bleeding and treatment for a heart condition, the Office of Public Affairs announced on May 30.

Curry, who turned 70 in March, is

being monitored and treated for atrial fibrillation (AFib), which was detected at an annual physical, the announcement said. Public Affairs Officer Amanda Skofstad later said the annual physical was in December.

The Church Center announced on June 8 that Curry will refrain from travel for the rest of June. That means he will miss two bishops’ consecrations and a meeting of Executive Council.

AFib “is the most common type of treated heart arrhythmia. An arrhythmia is when the heart beats too slowly, too fast, or in an irregular way,” according to the Centers for Disease Control and Prevention (CDC). The condition is associated with a fivefold increase in an individual’s risk for stroke, and AFib-related strokes “tend to be more severe than strokes with other underlying causes,” the CDC website says.

“While in the hospital, Curry experienced two other episodes of irregular heartbeat, and he will wear a heart monitor to determine what further treatment is necessary. Until he is cleared for air travel by his medical team, Curry will remain in Raleigh, resting and working from home on a reduced schedule,” the Office of Public Affairs said. Curry was Bishop of North Carolina before becoming pre-

(Continued on next page)

The banner features the Virginia Theological Seminary logo on the left, which includes three stylized church icons and the text "VIRGINIA THEOLOGICAL SEMINARY". To the right of the logo, the text "Recent Faculty Publications" is displayed in a large, white, sans-serif font against a dark blue background. Below this header, three book covers are shown side-by-side. The first cover is blue and white, titled "RITUAL EXCELLENCE: Best Practices for Leading and Planning Liturgy" by James Farwell. The second cover is blue and white, titled "A HISTORY OF WOMEN IN CHRISTIANITY TO 1600" by Hannah Matis, published by Wiley-Blackwell. The third cover is purple and white, titled "A POSTCOLONIAL POLITICAL THEOLOGY OF CARE AND PRAXIS IN ETHIOPIA'S ERA OF IDENTITY POLITICS" by Rode Molla, with the subtitle "Reframing Hegemonic and Fragmented Identities through Subjective In-Betweenness". The bottom of the banner features the website address "www.vts.edu/faculty" in white text on a dark blue background.

(Continued from previous page)

siding bishop, and lives in Raleigh.

This is the third time Curry has been hospitalized since becoming presiding bishop in 2015. The first was in December 2015, barely a month after his installation, when he underwent emergency brain surgery to relieve a subdural hematoma. A subdural hematoma is a pooling of blood beside the brain, and is most commonly caused by a head injury, according to the Cleveland Clinic.

In 2018, Curry underwent surgery to remove his prostate, after being diagnosed with prostate cancer.

News of the most recent hospitalization was posted on the presiding bishop's Facebook page at about 9 a.m. May 30, touching off a flood of prayers and well-wishes. By late afternoon, more than 1,600 people had "liked" or acknowledged the post, and more than 400 people had left comments.

Curry's successor will be elected at the General Convention in June 2024, and Curry's tenure a few months later, on October 31. Presiding bishops serve a nine-year term, and are not eligible for reelection. The position involves extensive travel, as the presiding bishop is canonically required to visit every diocese of the church and participates in the Primates' Meeting and other Anglican Communion gatherings.

## PB Nominating Committee Stresses Evangelism, Teaching

By Kirk Petersen

The newly released "Profile for the Election of the 28th Presiding Bishop" says the Episcopal Church needs a chief executive with "an aptitude for leadership through systemic change," who will face "a challenge of adapting to our current reality" because of "the significant decline in church attendance and membership."

The next presiding bishop will be elected at the General Convention in June 2024 and will take office on

November 1 of that year, at the conclusion of the Most Rev. Michael B. Curry's term. Presiding bishops are elected for nine years and are not eligible for reelection.

A 20-member Joint Nominating Committee for the Election of the Presiding Bishop has been working since the members were elected in 2021, and unveiled its profile on May 15. The 17-page document says the church needs a leader who is an evangelist and a teacher, capable of nurturing the faith of individuals.

"We have discerned that the environmental crisis is one of the most pressing issues facing our world today, and that it must be an absolute priority over the next 10 years," the profile declares, describing the first of three global issues facing the world in which the 28th presiding bishop will operate. The second major issue is "violence, conflict, and war," from the war in Ukraine to "relentless racial violence, and ongoing gun violence."

The third major global issue is inequality and division, "fueled by systemic discriminations of all kinds: racism, nationalism, xenophobia, heterosexism, homophobia, transphobia, ageism, ableism, classism, and unfortunately, many others. And indeed, The Episcopal Church itself is plagued by such inequalities and divisions in its own particular way." The profile does not elaborate on the inequality and division perceived within the church.

The next presiding bishop may oversee significant changes to the governance of the church. Attendance and membership have been declining for decades, and the pandemic accelerated the trend. The church reported about 1.7 million members in 2021 — down from more than 3 million in the 1960s. But there has been little change to the governance structure, which was created for a much larger church.

In stating the need to adapt to current reality, the profile says: "This is not an act of defeatism; after all, Christ's commission to go, baptize, and teach is always before us. Rather, it is a process of reordering ourselves and our priorities to meet the needs of our day.

We see glimpses of creative adaptation: neighboring dioceses discerning how best to share their resources; the General Convention reevaluating its procedures; our seminaries engaging in new partnerships; and so on. Such work will be crucial for The Episcopal Church over the next 10 years."

Anyone can nominate a bishop for the committee's consideration through an online form available in English, Spanish, and French. Nominations are open until July 15. The committee will invite all nominated bishops to participate in the process by submitting an application, and undergoing background and reference checks.

The committee will announce at least three candidates in the spring of 2024, and additional nominations by petition will be permitted. The only formal requirement for the position is that the person must already be a member of the House of Bishops.

But the church's mandatory retirement age of 72 will be a factor. A bishop in the late 60s could theoretically be elected, but it's hard to imagine that a candidate who could only serve a partial term would prevail. The next presiding bishop term will extend until October 31, 2033 — meaning that to serve a full term before turning 72, a bishop would need to have been born after October 31, 1961.

At the General Convention in Louisville, Kentucky, the nominees will be presented to a joint session of the House of Bishops and the House of Deputies, "and there may be discussion of all nominees," according to Canon I.2, which governs the process. The House of Bishops will elect a presiding bishop, who will face a confirmation vote in the House of Deputies.

## Leaders Condemn Kidnapping of South Sudanese Bishop

Adapted from ACNS

Armed soldiers briefly kidnapped a South Sudanese bishop and destroyed his vehicle on June 5. Bishop Amosa Data Elinoma of Morocco and his driver were traveling to a Diocesan

Council meeting.

Here are excerpts from a statement by Dr. Paul Yugusuk, Archbishop of Central Equatorial Internal Province, based in Juba:

“We have reliably learnt that this barbaric, inhuman act was done by National Salvation Front (NAS) soldiers. We appeal to the leadership of National Salvation army to instruct their soldiers to stop harassing servants of God and civilians.

“The bishop and his driver were ordered to drive the car 100 meters from the main road into the bush, where they joined boda boda [motorcycle taxi] riders who had been kidnapped earlier. They were ordered to sit down, from where they helplessly saw their bags looted. The bishop’s bag had two cellphones, his cross, Bible, prayer book, clerical robe, stamp and church document, including a printed report that he had prepared to present at the Diocesan Council meeting.

“While some soldiers were looting the bishop’s car, as well as the boda riders’ property, their other colleagues who were guarding the bishop categorically informed him that they are National Salvation Front soldiers and that they are targeting the church leaders because the church supports the government.

“The soldiers only stopped the barbaric act after realizing that a suspicious boba boda rider who was riding from Morobo turned back. They feared that the rider might have gone to report the matter. The bishop saw them pour petrol on his car and torch it to ashes before they disappeared into the bushes.”

Archbishop Justin Badi Arama, who was attending a provincial synod in Madagascar, renewed his calls for peace and an end to the attacks on civilians and innocent people. He called on all those who have taken up arms “to end the cycle of violence and negotiate peace.” And he reminded the peace partners in government of the need to implement all aspects of the revitalized peace agreement.

The Secretary General of the Anglican Communion, Bishop Anthony



Central Equatorial Internal Province, South Sudan

Eyewitnesses keep a safe distance from Bishop Amosa Data Elinoma’s burning vehicle.

Poggo, former Bishop of Kajo-Keji in South Sudan, is also in Madagascar.

“It is very sad to receive news of the attack on the Bishop of Morobo,” he said. “I call on those who continue to attack innocent travelers on the roads in South Sudan to respect the sanctity of human life.”

The National Salvation Front maintains a Facebook page, but an item from May 18 was the most recent content posted there. The Facebook page lists a website link for the NAS, but that page is inactive.

## Diocese of Haiti Descends Further Into Chaos

By Kirk Petersen

The recent arrest of a former top official of the Diocese of Haiti is just the latest sign of catastrophic dysfunction in the largest diocese of the Episcopal Church.

Haiti has not been led by a bishop for nearly five years, because the retiring bishop was credibly accused of manipulating an election to install his preferred successor.

In the absence of a bishop diocesan, the ecclesiastical authority of any diocese passes to the diocesan Standing Committee. The Rev. Mardoché Vil, who heads that committee in Haiti, is a fugitive, accused by Haitian police of trafficking weapons into a country where murderous gangs are better

armed than the police.

The previous president of the Standing Committee, the Rev. Fritz Désiré, was arrested May 9 on similar charges.

Still being sought for arms trafficking is Sikhumbuzo Vundla, a Zimbabwean who worked as chief of operations for the diocese from 2011 until 2018. Vundla, who has been identified in multiple news reports as an international arms trafficker, was dismissed in 2018 after accusations that he attacked his wife with acid, leaving her disfigured. However, Vundla allegedly received several deposits of US\$30,000 or more from the diocese as late as 2021.

These allegations began coming to light in August 2022, when the diocesan executive secretary and an accountant working for the diocese were arrested on arms-trafficking charges.

Virtually none of this has been reported in American news media. Most of the information comes from articles on Haitian news websites, some of them machine-translated from French.

Bishop Todd Ousley of the Office of Pastoral Development is the Church Center’s liaison with the Diocese of Haiti. In an email addressed to Vil on May 7, Ousley supported plans for a diocesan synod, or convention, to elect new members of the Standing Committee.

Ousley’s expression of support was

(Continued on next page)

(Continued from previous page)

denounced as “immoral and unacceptable” by the director general of the well-respected St. Vincent’s Center, an Episcopal institution that has provided educational opportunities and job training to children with disabilities since 1945.

“In encouraging President Vil to organize the Synod, [Ousley] did not underline anything about the current context in which Father Mardoché Vil is up to now being sought and pursued by the National Police of Haiti,” wrote the Rev. Irnel Duveaux in a letter to the St. Vincent’s board, which was forwarded to TLC by a priest in the diocese. Duveaux did not respond to a request for comment.

Ousley declined to be interviewed for this article. Public Affairs Officer Amanda Skofstad released a copy of the May 7 email.

“The point of the letter was to address the need for a synod to elect or re-elect members of the standing committee,” Skofstad said. “Since the current occupant of the office of president of the standing committee is Vil, the letter could only be addressed to him. Any use of the letter to promote political agendas within the Diocese of Haiti would be a misuse of the letter.”

She also released this statement from Ousley: “To the best of our knowledge, Père Jean Mardoché Vil is the duly elected standing committee president for the Episcopal Diocese of Haiti, and the validity of his service in that office is a matter to be determined by the diocese through its synod. As always,

the clergy and people of the Diocese of Haiti are being held in prayer as they face various challenges within the church and Haitian society.”

However, two senior priests in the diocese have written to the national Department of Religious Affairs to say that a rival Provisional Standing Committee was elected by the clergy of the diocese in April. The six-person ad hoc committee was created to provide “honest and credible interlocutors without criminal records, capable of ensuring a responsible transition and doing everything possible to restore the image of this institution tarnished by the actions of a group of mercenaries.”

The letter names Duveaux, two other priests, and three lay people as members of the ad hoc committee. The letter provides an accounting, by name, of the votes cast for and against the committee by 59 priests in the diocese, and reports that 54 percent of the priests approved the committee.

Unsafe conditions have deteriorated in Haiti since the June 2021 assassination of President Jovenal Moïse. Prime Minister Ariel Henry, who was allegedly involved in the assassination, has since served as acting president.

“Violent gangs have effectively seized control of large swathes of the country,” according to a recent United Nations report, and rival gangs have engaged in armed combat, sexual violence, and kidnapping. Vigilantes have recently begun targeting the gangs. The BBC reports that 13 suspected gang members were beaten and burned to death in Port-au-Prince, the capital, in April.

The Diocese of Haiti reports nearly

98,000 baptized members, making it more than 30 percent larger by that measure than the Diocese of Texas, which ranks second. Because of societal violence and diocesan infighting, Haiti has had virtually no influence in recent years in the governance of the broader church.

The diocese has, however, had a remarkably broad role in Haitian society. It owns more than 250 schools, as well as hospitals and higher-education facilities. L’Université Episcopale d’Haïti educates about 2,500 students.

## Reports Say Evangelist Exploited Male Interns

By Douglas LeBlanc

For most of the years since his ordination as a priest in 2012, the Rev. Canon Mike Pilavachi was known for his exotic shirts, advocacy of charismatic worship, and attracting up to 30,000 participants to the youth rallies of his Soul Survivor ministry.

In 2020, he was among 32 people receiving Lambeth Awards from the Archbishop of Canterbury. Pilavachi’s citation praised his “outstanding contribution to evangelism and discipleship amongst young people in the United Kingdom.”

Earlier in the year, he had been appointed to the Order of the British Empire in the New Year’s Honours List, also “for services to young people.”

In his preaching, the 65-year-old bachelor encouraged his young audiences to resist the lure of premarital sex, which he sometimes compared to fighting the persistent impulse to eat a chocolate cake.

But away from the speaking platform, according to multiple people who have spoken with the Church of England’s National Safeguarding Team and with *The Telegraph*, Pilavachi found overly hands-on ways of interacting with young male interns. They have mentioned involuntary wrestling sessions lasting about 20 minutes, followed by full-body massages with oils and dim lighting, and of being straddled by Pilavachi during these rituals.

# Cottonpatch Designs

## Liturgical Textiles

Artfully Crafted-Faith Inspired



[Cottonpatch-designs.com/512.426.4175](http://Cottonpatch-designs.com/512.426.4175)



Further, reports have said, his interest in young men was so clear to some leaders of Soul Survivor that they urged him to form friendships more suited to his age.

Gabriella Swerling of *The Telegraph* wrote on May 1 of “young, athletic, attractive men, usually around 18 to 21, from broken homes or with traumatic childhoods who were preyed upon and made to feel ‘special’ by their celibate vicar who they say led them to believe he held the key to their careers, happiness, and futures.”

Pilavchi had “stepped back from ministry” when the accusations first arose in late April, but was formally suspended by Soul Survivor pending further investigation on May 20.

When it first announced accusations, the safeguarding team stressed that they were not recent and that Pilavchi was not subject to criminal charges.

Soul Survivor later said it removed such “non-recent” language because it learned from the investigating team “that allegations about recent matters have come to light. Whilst it does not appear these recent allegations include physical contact, they are no less significant because of that.”

Most church statements in response to Pilavchi’s case have been brief, saying that the investigation does not permit more than expressing grief at these developments and concern for anyone who was mistreated.

“I am deeply conscious of the impact that reports concerning Soul Survivor and Mike Pilavchi continue to have on many people,” Archbishop Justin Welby said on May 16. “The investigation, which is being led by safeguarding professionals from the National Safeguarding Team and the Diocese of St. Albans, is independent from Soul Survivor and has my full support. The investigation is prioritizing the well-being of everyone concerned, and I am confident they are treating all who are involved in the investigation and everything that has been shared with the utmost care and sensitivity. Access to counseling is available and support is being offered to all concerned.”

The Rev. Andy Croft, who was one of Pilavchi’s interns and was ordained

one year after him, became Soul Survivor’s interim leader during Pilavchi’s break. He was coauthor on several of Pilavchi’s many books. Croft is the son of Bishop Steven Croft of the Diocese of Oxford.

“We want you to know that we are especially aware of how much those who have come forward have been affected and of how much they are suffering, as are all who are directly involved in this investigation. I want to say, on behalf of the leadership of the church, how much this grieves us,” Croft read aloud from a statement on April 30.

“I also want to acknowledge that for our church family, this is painful. The trustees and the staff of the church have been cooperating fully and completely with this investigation and will continue to do so. We strongly encourage you that, if you know anything that you think might be relevant, to share it with the national safeguarding team.”

## **Abp. Sentamu Ordered into Break from Ministry**

By Douglas LeBlanc

Because of his brief self-defense in response to a 58-page report on a priest who repeatedly raped a teenaged boy in 1984, the retired Archbishop of York was ordered in mid-May in to step back from public ministry.

Further, Christian Aid said in a statement June 1 that Sentamu has resigned as chairman and a trustee, and the Greenbelt Festival withdrew its invitation for Sentamu to address its 50th anniversary gathering in August.

The report and Sentamu’s response to it were both understated, considering the nature of the charges against the Rev. Trevor Devamanikkam. The report said that Devamanikkam was charged with “six serious sexual [offenses]” on May 10, 2017. He was due in court one month later, but had committed suicide in his flat.

As the report’s title, “Independent Learning Lessons Review — Late Trevor Devamanikkam,” suggests, it is a mostly clinical review of what hap-

pened when, with frequent analysis by the report’s author, Jane Humphreys of JHSC Consultancy Limited, based in York.

The report mentions that Sentamu received a letter from the victim, Matthew Ineson, who was ordained as a priest by the time he wrote to Church of England leaders about the abuse he experienced. Sentamu was among the leaders who received a letter from Ineson. In Sentamu’s case, it was a copy of a letter Ineson had written to the Rt. Rev. Steven Croft, Bishop of Sheffield at the time, who is now Bishop of Oxford.

The report quoted Ineson as saying that Sentamu was the only person who responded to the letter, which also was copied to the President of Tribunals and the Bishop of Beverley. Sentamu wrote: “Thank you for copying me into the letter, which I have read. Please be assured of my prayers and best wishes during this testing time.”

“[T]he Independent Reviewer’s view is the Archbishop of York could have exercised some authority over the Bishop of Sheffield in this case,” the report said.

Sentamu responded with a one-page statement about the reviewer’s conclusions.

“I find myself in an unenviable position of having to reject the opinions of the Reviewer as set out in paragraphs 16.3.17 and 16.3.18 of her report. This is due to a fundamental misunderstanding on her part of the jurisdictional, pastoral, and legal responsibilities of Diocesan Bishops and Archbishops in the Church of England,” he wrote.

In response to Sentamu’s statement, Bishop Helen-Ann Hartley of Newcastle announced that she required him to step down from ministry “until both the findings and his response can be explored further.” Sentamu has been serving as an honorary assistant bishop in Newcastle.

“The Archbishop of York, Stephen Cottrell, is fully supportive of this decision,” Hartley said in the statement. “The Diocese of Newcastle remains committed to the highest standards of safeguarding, which seeks always to place victims and survivors at the heart of this vital work.” □

# From Rwanda, a Tale of Healing in South Carolina

*Edgar: ‘There’s been enough lawyers paid, enough briefs filed.’*

By Kirk Petersen

**S**ince the beginning of the 21st-century rupture, the Episcopal Church (TEC) and the Anglican Church in North America (ACNA) have spent tens of millions of dollars nationwide in court disputes over property ownership. South Carolina has been one of the bitterest battlegrounds. Last year, the respective bishops of South Carolina resolved to get past the tragedy of Christians suing Christians. TLC’s Kirk Petersen caught up with Anglican Bishop Chip Edgar in April at the GAFCON conference in Kigali, Rwanda, and found him in a talkative mood.

**For the past five years or so I’ve been covering litigation in South Carolina and elsewhere. I’ve written so much about conflict between TEC and the ACNA. I am interested in anything that looks like reconciliation, or even cordial coexistence. And I see you and [Episcopal] Bishop Ruth [Woodliff-Stanley] modeling that.**

It’s been one of the surprising, sweet gifts of this whole thing, and I always give her credit. When the Supreme Court decision came down, which was April 20, 2022, that was a very busy day. And I kept thinking to myself, *I really am going to have to reach out to her*. She beat me to the gun. So she gets the credit as the one who offered the olive branch.

**But you were willing to take it.**

I took it, and we met the next day. At that first meeting, we said we’re going to do everything we can to keep this from going back into the court system. There’s been enough lawyers paid, enough briefs filed. The [state] Supreme Court in that 2022 decision said, “We’re done.” But the decision had raised as many questions as it solved. So we began a series of meetings — pretty formal, just me and my chancellor,

her and her chancellor — working through list after list of questions that had to be answered, to effect the Supreme Court’s decision. If we had gone to court again over some of these questions, the expense, the time, and the energy would have exceeded the value of the things we were having conversations about.

Over that time, I found we were both committed to working with each other, committed to being honest and charitable. The net result of all that work was a pretty deep appreciation for each other. She took what looked to be some very difficult and very costly stands on behalf of staying out of litigation. The decision they made to sell us back one of our parishes, I think she paid for that with her people. Ruth and I had the advantage of coming in very late in the game. She was consecrated just a few months before I was. So neither of us came in carrying the wounds and the scars that are really there.

**So what do you see as the future for relationships between your two dioceses?**

I think that’s a way off. There have been a couple of times where Ruth has reached out to me to talk about issuing a kind of a joint statement on something. And I’m hesitant about that for a variety of reasons. We might find our way to agree on a statement about guns in the wake of another shooting or something like that. But there are under-the-surface iceberg differences. We could make the situation worse.

*After a confusing series of rulings over several years, the April 2022 state Supreme Court decision divided the remaining contested church buildings based on arcane interpretations of each parish’s constitution or canons. (Parishes with documents saying they “conform to” the TEC canons went to the ACNA, while parishes that “accede to” the same canons went to TEC. Seriously.) Some individual parishes have*



The Anglican Diocese of South Carolina

*appealed the court ruling, but both dioceses have accepted it, and are working through the complicated details of handing over properties where necessary.*

*The first such handover was nothing less than a model of Christian charity. St. John's Anglican moved out of a historic Johns Island church and into a middle-school auditorium, and St. John's Episcopal was reestablished in the church building. Both congregations livestreamed their first services in new quarters on July 17, 2022, and neither service showed any trace of resentment or triumphalism. The Anglicans had transitioned to the ACNA's new 2019 prayer book, and stored the Episcopal prayer books. When the Episcopalians got the keys to the building, they found the pews stocked with the 1979 Episcopal Book of Common Prayer.*

**Bishop Edgar:** We now have seven templates for how we can reach agreements to effect transfer if transfer is required.

**So there have been seven handovers. All in the same direction?**

Yes, and one they chose to sell back to us. So that congregation stayed, but they had to do a quick capital campaign. They have an amazing woman priest there, Janet Echols, at St. Matthew's in Fort Motte. People call it the mythical town of Fort Motte, because it's actually an intersection with cornfields on every side. There are very few people to work with in terms of building a new congregation. So

Ruth said, I'm not going to go in and further disrupt a small community by demanding that we get it back. So they set a price that was achievable for this little congregation. It was appraised value, but the appraised value of the church is nowhere near the value of the church. I thought that was the most impressive moment.

**From the point of view of the people who were used to worshipping there, and then had to do a capital campaign to buy what they considered to be their own building — were they thankful for the opportunity? Were they resentful?**

They were [thankful]. I think they realized that the Supreme Court had ruled, we're gonna lose the building. They were delighted to have the opportunity to buy it back.

**Let's put aside South Carolina and go global, and talk about GAFCON.**

Leaving the Episcopal Church was a grievous thing for me. I spent years looking back over my shoulder. But one of the great gifts of all that was getting to know these Rwandan Christians who have come through so much. There's a fidelity that I just find irresistibly attractive. And in the world where there are teams being drawn, I cannot *not* be on that team. I'm an Anglophile, I love English choral music. This is a world of praise music. This is not my heart-language worship, but I've never been in worship that moved me more. □



All photos courtesy of St. Michael's Church

Above: The parish's Easter party includes children's vigorous swings at a piñata. Opposite page: On the parish feast day, the Rev. Bryn Caddell blesses the vehicles of first responders, to whom St. Michael is a patron saint.

IN SEARCH OF GROWTH

# Spreading the Welcome Mat in the Hill Country

*St. Michael and All Angels, Blanco, Texas*

By Mike Patterson



When David and Taylor Smith pushed a baby stroller along the quiet streets of their neighborhood in Blanco, Texas, the walks took them past St. Michael and All Angels Episcopal Church, a couple of blocks away and around the corner from their home along the Blanco River. Friends next door “told us how great the church was” and invited them to attend a service.

“We loved how the members of the church, prior to a service, engaged with one another,” David Smith said. “We loved the idea of a tight-knit church family, so we chose to go to St. Michael’s. We immediately felt at home due to the kindness and sense of community within the body.”

The Smiths are among many new members who have joined St. Michael’s in the last few years. The mission of the church is to make them “feel welcome and wanted,” said the Rev. Bryn Caddell, St. Michael’s vicar. “They are looking for connection, and we’re offering a place for them to connect.”

“The church family has been wonderfully gracious, kind, and inviting of our young family,” Taylor Smith added. “We wanted our children, both under the age of 4, to know that their church family was there to guide them, watch over them, and love on them. We found that at St. Michael’s.”

According to its annual parochial reports, St. Michael’s has seen a 45.9 percent increase in average Sunday attendance between 2017 and 2022. This translates into an increase from 37 people on an average Sunday to 54 in 2022. The Sunday attendance in 2023 is already averaging nearly 26 percent above 2022.

Membership has likewise jumped 32.8 percent, to 89 members from 67, and plate and pledge offerings have risen from \$65, 977 in 2017 to \$121,045 in 2022 — a whopping 83.4 percent increase in five years.

“Growth did not come as a surprise, but the amount of growth has been surprising,” said Bishop’s Warden

Bubba Groos, who married his wife, Carol, at St. Michael’s in 1998. They joined the church in 1997 and are among the longest-attending members.

Founded as a mission of the Diocese of West Texas in 1953, St. Michael’s has throughout much of its history maintained an average attendance of 30 to 40. Its recent spurt of growth places it closer to pastoral-sized churches in the diocese.

“In our diocese of 85 missions and parishes, we are larger than 53 of them,” Caddell said. “We are trying to learn how to transition from being a family-sized church to being a pastoral-sized church. That means that the whole church doesn’t necessarily need to weigh in to decide which shrub to plant or what type of lawnmower to buy, and that is an adjustment. These aren’t downsides at all, but they are growing pains.”

For most of its history, St. Michael’s was served by a vicar whose role was to offer Holy Communion on Sunday and conduct the occasional wedding or funeral. When Caddell graduated from the Seminary of the Southwest during the COVID-19 pandemic in 2020, Bishop David M. Reed assigned her to serve as a part-time deacon at St. Michael’s because it was already experiencing some growth. She was ordained a priest in December 2020.

“The hope was that with a part-time priest, the congregation would continue to grow enough to justify a full-time position,” Caddell said. That goal was achieved in July 2022 with financial support from the diocese.

“Full-time clergy translates into more pastoral care, more interaction with the community, and more programs being offered, which all can help promote growth,” she said. “I certainly hoped that the congregation would grow. In light of the pandemic, the rate of growth has been a surprise.”

Located in a semi-rural area in

the heart of the Texas Hill Country, 50 miles north of San Antonio and 54 miles west of Austin, Blanco and neighboring communities are growing at a faster rate than Texas as a whole “due to people moving here upon retirement and, to a lesser extent, the increase in a remote working culture that allows people to work from a more peaceful environment,” Groos said. Some parishioners drive about 30 miles one way to attend services.

“The pandemic taught people that they didn’t necessarily need to live close to an office in a big city,” Caddell said. “Blanco is attractive to people who want to move from the city and enjoy wide open spaces.”

“Our main strategy has simply been to welcome people who visit,” she added. “Folks moving to a small town know that church is a great place to meet people. They are looking to make friends and get involved in the community.”

Those joining St. Michael’s are a mixture of adults from several generations — baby boomers, Gen Xers and millennials, Groos said. They include a range of retirees and young families like the Smiths, with children ranging

(Continued on next page)





Bishop David M. Reed leads a blessing ceremony for a storage shed bearing his name.



Acolytes lead the procession during the closing hymn.

(Continued from previous page)

from infants to high school and college-age students. Groos said a substantial part of St. Michael's growth has been the addition of a couple of intergenerational family clusters.

"It seems that if some people in our community come and like it, they attract more of their family," he said. "We have other members that are bringing friends to visit."

Groos credited Caddell with launching "programs that just weren't feasible without someone having a full-time impact." For example, she has trained youth for service at the altar and instituted a Youth Sunday when youth serve as acolytes, hosts, Eucharistic ministers, oblation-bearers, and lectors. She has also started midweek and Sunday Bible studies, as well as a weekly fellowship hour for church members over Zoom.

Many of the new members already have an affiliation with the Episcopal Church when they move to the area, Groos said. David Smith was baptized at an Episcopal church in San Antonio but was primarily raised a Baptist. His wife, Taylor, was raised at Christ Church in Plano, north of Dallas, when it was an Episcopal church.

"Certainly, there are the Episcopalians — people who have moved to Blanco and had been active members of Episcopal churches in Austin, Hous-

ton, San Antonio, and elsewhere," Caddell said. "They are excited about plugging in and joining our altar guild or becoming lay readers. They also bring with them best practices from other churches and have been helpful in offering suggestions about new things we could try or consider.

"There are also visitors who weren't Episcopalians before, but simply visited the churches in town and found a home with us.

"Because we are growing, a good percentage of our church have been members for less than five years. I think it feels more comfortable to be new in a place where there are lots of other people who were new not that long ago. They can share experiences and stories about moving, building houses, and making their way in a new community."

Church volunteers are committed to ensuring the grounds and gardens are well-kept and inviting to members and visitors, a reflection that St. Michael's is loved and cared for — curb appeal, if you will.

Groos said St. Michael's makes it a point to offer a "welcoming fellowship" to visitors. "A number of our newer members have mentioned that what attracted them to our church is the fact that they were welcomed so warmly," he said.

Visitors are given welcome bags and

are greeted by many members. Everyone is encouraged to wear nametags to help both new and longtime members get to know each other.

Caddell sends a monthly newsletter and weekly update to keep church members informed. And a new feature called "Meet Our Members" has been added to help introduce parishioners to each other.

Caddell is "keenly attuned to the meeting and greeting" of visitors, Groos said.

It is important to meet with new members and "have a conversation about how they would like to be involved," Caddell said.

To help make newcomers feel more welcome and part of the church family, St. Michael's started holding an annual newcomers dinner to invite new members to meet and socialize with the Bishop's Committee and the vicar. The church is now planning semi-annual dinners to accommodate the growth in membership.

Another way St. Michael's has introduced visitors and members to the church is by continuing its long tradition of potluck luncheons after services on the first Sunday of each month. "A potluck is an easy way to invite participation," Caddell said. "Everyone can contribute. And there is nothing better than to have a reason and opportunity to sit down and get to know the people



The parish's bright entrance includes a simple bell to call the congregation to prayer.



Parishioners help at a first aid table during the annual Blanco Lavender Festival.

with whom you worship. Once someone feels known, and knows others in return, they tend to stay. They become part of the church because they are in relationship with the people.”

With growth has come “a palpable change in the vibrancy of the fellowship,” Groos said. “There is also the energy and sound of toddlers, which is joyful to most of our members.”

But with growth has come pressing management issues, especially concerning possible solutions to capacity issues, such as the addition of worship services or other overflow solutions. He called this a “fortunate problem.”

The COVID-19 pandemic changed some things immediately, such as initial remote worship requirements, Groos said. “But in addition, it prompted a quick advance of more technological changes that have been beneficial post-pandemic,” he said. “Our worship is available online, along with remote giving via our website. The ability to do this has enabled expansion of in-person worship so that our parish hall can be used for overflow on crowded Sundays.”

“The pandemic has been part of my ordained ministry from the start,” Caddell said. “St. Michael’s was originally livestreaming using Zoom. We transitioned to YouTube and have continued to livestream our services.

“In order to allow for socially dis-

tanced seating, we used the adjacent parish hall for overflow space. Fortunately, we already had the technology for that. There was a television in the parish hall that had been used from time to time for large funerals. We haven’t stopped using the parish hall, but now, instead of socially distanced seating, it is regularly used as worship space and includes a children’s area.”

While the church seats about 60, “it is possible to squeeze more in, but people generally self-select to move into the parish hall rather than pack in tight with one another,” Caddell said. As of May 7, the average Sunday attendance was 68, compared to a 2020 pre-pandemic ASA of 46.

“We regularly have people in our overflow area in the parish hall,” she said. “When we have more than 80 people, which has happened a handful of times already, our overflow area starts to fill up as well.”

This has led to conversations about moving from one service on Sunday to two services, perhaps starting as early as this fall.

Asked for his advice on connecting with new people, Groos replied: “Throw out the welcome mat! Encourage your parishioners to make it a point to personally meet visitors and introduce themselves, and make sure your clergy do the same.”

He added: “Broaden methods of

communication via inclusion in churchwide email distributions and an online presence where visitors can find your church and know when services and events are being held, and have access remotely to worship to get a ‘feel’ for what your church is like.”

“Engage the Holy Spirit, and come up with a reason to invite people,” Caddell said.

Since St. Michael is one patron saint of first responders and warriors, “we held a St. Michael’s Day celebration in 2021 and invited our neighbors and city officials to participate in a blessing of first responders and veterans. It was a way to let our community know who we are, what we value, and what we do. St. Michael’s Day in 2022 was a bigger event than the first one, and we’re already starting to make plans for 2023.”

David Smith said that “the actions of our church were attractive: a commitment to love their neighbors, show love through kindness and fostered an atmosphere of Christlikeness in how they treat one another as family.”

“The Holy Spirit is at work here,” Caddell said. “People are looking for a connection with the holy, and they are finding it in this community.”

*Mike Patterson is a freelance writer based in San Antonio and a member of St. Michael’s.*



Brad Chapman/ABM photos

Every year on July 1, Torres Strait Island churches mark a “Coming of the Light” ceremony.

# Making Mission a Two-way Reality with Indigenous People

By Robyn Douglass, Correspondent

**M**ission used to be a one-way street. Churches and agencies did it for you, or to you. A colonial venture like Australia is full of mission stories; some good came of it, but much harm was done.

The Rev. Stephen Daughtry, education missionary for the Anglican Board of Mission (ABM) in Australia, believes good mission is never just one-way. He has worked for ABM in different contexts for 16 years, reporting on projects from places like Papua New Guinea and the Philippines.

When the agency was founded 174 years ago, he said, the aim was to convert heathens. Now, he said, “we have a much clearer understanding that mission is reciprocal, that when

we engage with a partner church, we expect to learn at least as much — and usually more than — we might be able to impart.”

Mission depends on authentic relationships, engaging in conversation to find out what partners need and how it might best be implemented — and what the wider church can provide in resources and expertise if partners lack that.

ABM has partnerships and projects overseas and, as Daughtry said, often Anglican communities consult other denominations in the developing world that are “able to offer theology and missional training and community engagement in ways that they understand much better than we do. Sometimes the work of mission for us is to facilitate those conversations.”

On home ground, ABM has strong relationships with the National Aboriginal and Torres Strait Islander Anglican Commission (NATSIAC).

ABM is involved in supporting, as much as possible, the voices of Indigenous people. The agency cannot, Daughtry said, speak on behalf of Indigenous theologians, but can amplify those voices and provide a platform for them to speak to the church.

“One of the exciting things about this is that the church is actually ahead of the rest of society in terms of the way NATSIAC, and other bodies within other denominations, have been set up,” he said.

“But still we have yet to learn one of the key aspects of Indigenous theological understanding, and that is to listen.”





“We have so much to learn from our Indigenous brothers and sisters, particularly in their care for the environment and lack of greed.”

—*The Rt. Rev. Keith Joseph, bishop of North Queensland*

Indigenous people, Daughtry said, are setting the record straight on their relationship with God before colonization.

“As an Anglican church, and I think this is true of most major denominational churches, we never managed to incarnate effectively, within the country that we love but we fail to understand, because we never listened particularly closely to the voices of Indigenous people and their relationship with land,” he said.

That work of listening is changing structures in the Diocese of North Queensland, a massive chunk of tropical Australia three times the size of the United Kingdom. Land-based parishes are only accessible by road “in the dry season” (May to October), Bishop Keith Joseph said. It takes a plane or boats to get around the Torres Strait Islands (TSI). It’s too remote and expensive even for tourists to reach.

With years of experience in the Pacific region, Joseph is sensitive to the very different needs of Aboriginal and Torres Strait parishes.

The diocese’s five Aboriginal parishes were founded by people being taken off their lands and “slammed together,” so there’s a mix of both languages and culture. There are two community shops run by the church, and the thriving enterprises provide an alternative to government shops and support the priest in the parish.

Torres Strait Island parishes lack those resources, but have retained a more coherent culture.

“When we took over the mission

from London Missionary Society in 1915, we were very much at pains to insist that language, culture, and dancing were not only permitted but flourished. TSI culture is a lot more coherent and intact, very proud, very vibrant,” Bishop Joseph said.

Just before COVID hit, the diocese had begun moving Aboriginal and Torres Strait Islands parishes to autonomy, developing their corporations to take care of their property and their own resources, and ministry councils to look after the church’s ministry.

It’s slow and careful work as the teams develop their skills and expertise, and Joseph stressed it’s a work they undertake together.

“My theology is that we are the body of Christ, we are all part of the one body; no part of the church is ever truly independent; we are all meant to be with each other and working with each other,” he said.

And, he added, he “hopes to be the last white fella bishop of this area.”

ABM supports this work, even flying the bishop and priests around at a cost the bishop estimated at AUD\$150,000 (\$100,000) a year.

Every year on July 1, Torres Strait Island churches mark a “Coming of the Light” ceremony.

“God was on both sides of the beach when the mission arrived. The Spirit can’t be withheld, and it’s time to send that light southwards,” Joseph said.

“We have so much to learn from our Indigenous brothers and sisters, particularly in their care for the environment and lack of greed.

“All cultures have something of God in them, and the light fulfills that culture. So in the Torres Straits as in Melanesia, they already had a strong sense of community, a strong sense that when someone was wrong, the idea was to reconcile — the idea that a person was not just an individual but was part of a group.

“On the other side, there was lots of violence, even cannibalism and warfare, so when the light came, the light dispersed the dark side of it but brought forward those things which were already godly.

“Our own culture has many dark sides to it, which could do with the light of Christ. Think of our individualism, our greed, our materialism.

“The idea that Western culture or Western Christianity is somehow closer to God is just nonsense.”

It’s this reciprocity that inspires Daughtry, even if God’s work can seem slow.

“So many people, 70- and 80-year-olds, have been praying for 50 years for mission and giving regularly, and they occasionally get someone to come along and do a deputation in the church to tell them something about it and they are encouraged by that,” he said.

“The reality is, their prayers and their giving have had a massive effect on the lives of people they will never meet, and I think that’s part of the wondrous beauty of the Anglican Communion — but more realistically, seeing God at work through the church in the world.” □

# Anglican Alliance Fights Trafficking with Safe Migration

By Christine Havens

**A**n Anglican Consultative Council resolution about safe migration marks an important step in the Anglican Alliance's decade-plus work on the problem of human trafficking.

The alliance presented the resolu-

The alliance has targeted human trafficking since it was founded in 2008 at the behest of the Archbishop of Canterbury. The alliance says its mission is to “connect, equip, and inspire the worldwide Anglican family to work for a world free of poverty and injustice and to safeguard creation.”

The resolution, the result of years

ing, and economic migrants who are all made in the image and likeness of God”;

- “commends the work of the Churches of the Communion to support refugees through sponsorship schemes”;
- “calls on the Churches of the Communion ... to support safe migration, through education and welcome.”



Neil Turner/Anglican Consultative Council photos

Canon Kofi deGraft-Johnson, Secretary General of the Council of Anglican Provinces of Africa, addresses ACC-18.

tion to ACC-18, which met in Accra, Ghana, in February. The ACC readily approved it. Human trafficking is particularly acute in East Africa and the Middle East, where much of the European slave trade was centered and where modern slavery persists.

of difficult conversations with diverse groups, says the ACC:

- “acknowledges the various drivers of global migration and displacement”;
- “condemns the demonizing of Internally Displaced Persons, refugees, asylum seekers, victims of traffick-

The support of the ACC, whose members represent Anglicans across the world, may translate into significant action toward alleviating human trafficking.

To reach this point, the alliance worked with organizations such as



“Safe migration can cover a lot of territory,” Joel Kelling told ACC-18, “from the impacts of forced displacement to forms of modern slavery and trafficking.”

United Society Partners in the Gospel (USPG), the Salvation Army, Caritas Internationalis (Roman Catholic), and the Mission to Seafarers. It convened regional consultations around the world, in Italy, South Africa, Nepal, Brazil, Cambodia, Canada, and most recently in Dubai in 2020, until the COVID pandemic disrupted in-person gatherings.

The safe migration resolution is grounded in these collaborations, arising out of their many voices, thanks to Joel Kelling, the alliance’s facilitator for the Middle East. Kelling provided the groundwork and drafted the resolution. He worked with Archbishop Michael Lewis, President Bishop of the Province of Jerusalem and the Middle East; Canon Kofi deGraft-Johnson, Secretary General of the Council of Anglican Provinces of Africa; Archbishop Maimbo Mndolwa of Tanzania; Archbishop Linda Nicholls of Canada; and the Rev. Jim Young, priest in charge of Christ Church Jebel Ali, United Arab Emirates.

Kelling said that “one of the wonderful things about the resolution” is the broad, global support it has received. He said it was presented in the final session of ACC-18: “The proposed resolutions were read by each proposer, in full, and instead of hand-raising to show support for them, people were asked to stand in affirmation,” which he called “very prayerful and powerful.”

Kelling said that *Safe Migration into the Gulf* ([bit.ly/alliancemigration](https://bit.ly/alliancemigration)), a



Front row, from left: Ben Bronnert Walker (Anglican Health and Community Network), Maranda St. John Nicolle (Christian Concern for One World), Paulo Ueti (Latin America), Joel Kelling, and Kofi deGraft Johnson. Back row: Clifton Nedd (Caribbean), Rachel Carnegie (executive director), Archbishop Justin Welby, and Elizabeth Perry (advocacy and communication)

48-page report issued by the Dubai Consultation in January 2020, is “a good starting point for exploring the tools and approaches we as the Anglican Alliance take” to modern slavery and human trafficking, “particularly the Freedom Framework.” This framework is a set of eight principles that grew from the historic signing of the “Joint Declaration to End Modern Slavery” in 2014 at the Vatican.

The alliance’s website makes clear that slavery and trafficking “are not only clear injustices, but also outrages and crimes. There are an estimated 40.3 million victims of modern slavery across the world. They are some of the most vulnerable members of society and often remain unseen.”

Those who are forced to leave their homes for environmental or political upheaval are at risk, but so are those who travel to find work in another country, such as seafarers.

“Safe migration can cover a lot of territory,” Kelling said, “from the impacts of forced displacement to forms of modern slavery and trafficking, though the terminology is sometimes a challenge in some parts of the world.”

The issue — for him, at least — is not completely stopping migration, but helping “people make informed decisions” and trying to “support them along their journey.”

Migrants, whether willing or not, are highly vulnerable. For church leaders in East Africa and the Gulf States, this means that taking action is the

priority and the practicality. “[N]ow is the time for churches to act in ways that are collaborative, courageous, and compassionate to address the injustice of human trafficking and modern slavery,” says a communiqué from a USPG consultation.

The issue of safe migration has many components, and the work is still in its early stages. Kelling, who is also provincial administrator for Jerusalem and the Middle East, is deeply invested in the Anglican Alliance’s vision. His goal, as one of the leaders, is to help the church “recognize its complicity in the problem (as well as others of its members being victims, too), not only historically, but in the present day (whether through the people they employ or the consumer choices they make) and respond through theological and biblical reflection and in prayer.”

What’s next for safe migration? Kelling and Canon Kofi deGraft-Johnson have discussed “the future hope for an Anglican Network on Migration.” He adds that “currently, the USPG and the Anglican Alliance are exploring opportunities for a joint consultation around the Mediterranean, but this is in the very early stages.”

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

# Passing Through But Once: Sacred Travel

## *Five uncommon places for a pilgrimage in the British Isles*

By Darren S. Herring

Going on pilgrimage to the British Isles is a dream for many Anglicans. Our common heritage can be traced back to when Augustine landed and established an abbey at Canterbury, and several other saints are known for their contributions to spreading the faith throughout the region. Christianity was established in Ireland with the arrival of Patrick, who founded a church near Downpatrick. In Scotland, Columba (or Colmcille) led a group of monks to the Isle of Iona. St. David was the driving force in evangelizing Wales.

When pilgrims plan journeys to England, Ireland, Scotland, or Wales, we often focus on the traditional sites of Canterbury, York, London, St.

David's, St. Andrews, and Downpatrick. Many additional locations, often overlooked, can be fascinating and compelling additions to any Christian pilgrimage to the British Isles. Here are five locations to consider on your next visit.

**1. Lindisfarne (Holy Island), England:** Lindisfarne is midway between Edinburgh and Newcastle upon Tyne along the North Sea coast. It is a tidal island, meaning when the tide is out, a causeway stretches about one mile that allows visitors to walk or drive onto the holy site. A monastic community was first established on the island in 635, and soon became a center for Christianity in the north of England.

The island was the home of St. Cuthbert and the Venerable Bede and was

known for the scriptorium that compiled the Lindisfarne Gospel, which is considered the best example of a manuscript to survive from Anglo-Saxon England. Lindisfarne was also where the Vikings first landed in Britain, killed all the monks they could find, and looted the church.

Today, Holy Island is a meaningful addition to any pilgrimage. The site is peaceful and slow-paced, and it is a powerful testament to the faith of the early Christians who inhabited the area. Be sure to visit the ruins of the monastery, the Parish Church of St. Mary, and Lindisfarne Castle, and walk along the rugged coastline.

**2. Norwich, England:** In the county of Norfolk, about 90 minutes from Cambridge, is the cathedral city of Norwich. With many half-timbered

The bombed-out shell of the 14th-century Coventry Cathedral serves as the entryway to the new post-war cathedral.  
All photos courtesy of Faith Journeys





Loch and cross at St. Kevin's Monastery, Glendalough, Ireland



*Journey* is a wooden sculpture by Fenwick Lawson at St. Mary's Church on Holy Island.

buildings and cobbled winding streets, Norwich is considered the most complete medieval city in the United Kingdom.

One of the best-kept secrets of Norwich is St. Julian's Church, where Julian of Norwich lived much of her life as an anchoress, secluded from the world, in prayer and reflection. It was here that she wrote *Revelations of Divine Love*. Today, pilgrims traveling to Norwich can visit a chapel in St. Julian's Church, built on the site of her cell. While in the area, pilgrims should also consider visiting Norwich Cathedral, completed in 1145. It is known for more than 1,000 medieval, stone-carved roof bosses and for the second-largest close in England.

**3. Coventry, England:** Located about an hour north of Oxford is the see city of Coventry. The modern city is predominantly industrial and is often overlooked as a pilgrimage stop, but the center of town hosts a site of stirring spirituality. The first purpose-built cathedral on the site was begun in the 14th century and stood until November 14, 1940. On that night, the cathedral was bombed by the Nazi Luftwaffe, which devastated over two-thirds of the building.

The foundation stone was laid for the new building in 1956, and the cathedral was consecrated in 1962. Many

construction materials and items were donated by countries around the world. If you have the privilege to visit the site, you will enter through the bombed-out shell of the original building and into the new cathedral. It leads pilgrims on a path from violence and hate to unity and cooperation. What could be a more fitting expression of the pilgrim's journey?

**4. Glendalough (St. Kevin's Monastery), Ireland:** About one hour south of Dublin, you will enter the Wicklow Mountains and Glendalough, the site of St. Kevin's Monastery. On the drive south, you will see a respectable number of sheep and small markers along the road that show a little man with a staff and an arrow with a cross. This is the Way of St. Kevin. If time permits, stop and walk some of the well-trod path. It is a scenic and a terrific way to connect to pilgrims past.

When you arrive at Glendalough and walk onto the grounds of the monastery, you will experience a Celtic *thin place*. The sheer beauty of the site is said to lower the veil between heaven and earth — thus the term “thin.” Kevin, believed to have been born in the sixth century, tried to escape his followers' attention, and fled to the mountains to become a hermit. But they soon followed him, and a monastic community grew up around

his hermitage. Visitors to the site can walk the path between the two lakes, visit the ruins of several churches and buildings, gaze on beautiful stone crosses, and see a thousand-year-old round tower.

**5. Aberdeen, Scotland:** Aberdeen is about two and a half hours north of Edinburgh along the North Sea coast. While the area is not known for attracting many visitors, it played a crucial role in the Episcopal Church's history. The Rt. Rev. Samuel Seabury, the Episcopal Church's first American bishop and second presiding bishop, was consecrated here.

The consecration occurred on November 14, 1784, at the house of the Rt. Rev. John Skinner, Bishop Coadjutor of Aberdeen. The house is located about 500 yards from St. Andrew's Cathedral, which opened in 1817. The Rev. Isaac Poobalan, rector, is happy to welcome visitors to the cathedral and to share the story of Scottish Episcopalians and their American cousins.

*Darren S. Herring is an Episcopal musician and composer, and the national director of sales for Faith Journeys/Episcopal Journeys, a group pilgrimage tour company. He and his wife, the Rev. Canon Holly Herring, live in Tempe, Arizona.*

# West Indian Churches Leasing Land for Income

By Melissa Williams-Sambrano,  
Correspondent

Anglican churches in the West Indies have found creative ways to generate income for the maintenance of churches and their outreach work. They no longer rely solely on fundraising events.

Last year the Anglican Diocese in Barbados announced that it would explore the possibility of renting its vacant lands for use by farmers as a means of earning money for the church and to assist in bolstering the island's food security.

Since the announcement in November 2022, a secretariat has been established to oversee the plan and ensure it comes to fruition.

In the Diocese of the Northeastern Caribbean and Aruba, lands have already been leased or rented for residential, commercial, and even agricultural purposes. This venture has been assisting the diocese in restoring its churches, some of which were constructed more than 300 years ago.

The diocese spans twelve islands: Anguilla, Antigua, Aruba, Barbuda, Dominica, Montserrat, Saba, St. Barthélemy, St. Eustatius, St. Kitts and Nevis, and St. Martin/St. Maarten. It has 36 parishes and 52 churches, which include Dutch, French, and English-speaking congregations.

Some of the islands are independent, while some are overseas territories and dependencies.

Bishop Ernest Flemming, who has led Northeastern Caribbean and Aruba for just over a year, said the church has been

using its assets to sustain itself.

"We do have situations of church land being leased or rented, both for residential and business purposes. In some islands we also have houses and apartments constructed on church land, which we rent to assist with income," he said.

While some lands are not as arable for agriculture as those in Barbados, the diocese has worked for optimum results.

He cited the see city, St. John's, Antigua, as an example of "where the diocese has constructed various buildings [that] are being rented out for dwelling purposes."

Despite the barrenness of most of the acreage under the care of the diocese, some property has been leased for agriculture. In the Parish of St. John in Nevis, Flemming said, the church's land was rented to grow pepper, which was used to make pepper sauce, a major culinary and economic product of the island.

A portion of the money derived from the rental of properties is used for crucial restoration of churches.

In the Diocese of the Northeastern Caribbean, some churches were constructed in the 17th century.

St. Paul's Cathedral in Antigua is celebrating its 350th year, while St. Thomas Anglican Church in Nevis is older still.

Others with history at their foundations include St. Peter's Church in Montserrat, St. George's Church in Dominica, and Holy Cross Church in Aruba.

With several churches in the diocese older than a century, Flemming said restoration is essential and is not cheap.

"The age of the buildings, and the materials used to construct most of the buildings, make it quite challenging to properly restore," he said. "Some of the buildings would have been constructed using what they call lime. ... Because the bricks have aged over the years, they begin to crumble because of the lime that was used to keep the bricks together. It is difficult in modern times to repair those buildings."

Even St. John the Divine, the cathedral church of the diocese, is the site of repair works.

The restoration of these historic churches is critical since many of them serve as tourist attractions to visitors who frequent the Caribbean and present another avenue for the church to raise its own money.

Aside from aging infrastructure, some churches have been badly harmed by natural disasters like Hurricane Maria in 2017, which pounded Dominica and St. Kitts and Nevis.

"Monies for funding church restoration are raised primarily through fundraisers, and we have quite a few activities from time to time and pledges from members of various parishes," Flemming said. "Success stories may differ from parish to parish, but most clergy concur that they seldom raise enough or adequate amount of money to complete the work that is necessary."

Canon Reid Simon, parish priest of the Pro-Cathedral of St. Mary, with St. Augustine and St. Andrew's in Anguilla, believes that "each diocese within the Province of the West Indies has been challenged to make use of its assets, especially where land is concerned, to generate funds."

He said more should be done.

"The real challenge may be to get at least one building constructed, and this could serve as a springboard for further development," he said.

Until something major is done, Simon said, the diocese will continue to use its assets, like the preschool it runs in Anguilla, or rely on fundraisers and taking loans from lending agencies as ways of obtaining necessary funds. □



# The Church Under Construction in Colombia

By Emilie Teresa Smith

I am lost on Sexta Carretera, going one way, then the other, with growing frustration. My cell phone is dying, and the red pin on the map showing the cathedral seems unclear. At last, I catch a flash of bright purple. Bishop Elias Garcia Cardenas comes out from around a corner and finds me. He leads me gingerly through a parking lot, then into a labyrinth of construction material, dust, and waste clogging the basement of the Catedral Episcopal-Anglicana San Pablo in Bogotá, Colombia.

“The church is under construction,” he says, apologizing as we pick our way through in the semi-dark. “Here’s where the library will go. And the meeting room. And a place for coffee after church.” He sounds hopeful, motivated. He greets workmen, and they call back with a friendly “Obispo!”

We go up another floor, to the offices. I wait while he goes to fetch me a *tinto*, a particularly delicious Colombian style of strong coffee served in small cups. I snoop around, scanning the photos on the walls: previous bishops of Colombia, five of them, the first two from the United States, the last three, indigenous Colombians. And there’s the long horizontal photo of hundreds of bishops at Lambeth. I check the year: 2008. Across the room there’s another Lambeth photo, bright and new: 2022.

Elias Garcia Cardenas was consecrated as fifth Bishop of Colombia on February 16. Before coming to his cathedral in Bogotá, he was the rector of San Lucas Anglican Church in Medellín, Colombia’s second-largest city.

“These are early days,” I say as we settle into comfortable chairs. “But what would you say are your greatest hopes for the months and years to come?”

“The last few years have been hard times, since the pandemic,” he says, his eyes warm. “In Colombia, and in the world.”

“We are ready to take some steps forward. Our focus now is with our youth, and our families. We are trying to make our connections solid. We have new projects, like a construction in Barranquilla, apartments, and a house of hospitality, a kind of hostel. We have a new gardening project just to the south of Bogotá, in Cundinamarca. Like all churches, like all communities everywhere, we are thinking a lot about the environment.”

Colombia, a country of almost 50 million inhabitants, has been identified as particularly vulnerable to the ravages of climate change. Most Colombians live either in mountainous areas of the Andes or in low-lying coastal communities. Both regions face severe challenges: erosion, flooding, and rising sea levels threaten millions, while government support for infrastructure has been limited.

“The five marks of mission are where we are focusing,” Bishop Elias says. “Everything we need to do is there.”

“What would you say is the most important of the five?” I ask.

Bishop Elias hesitates. “That is a hard question,” he says, then pauses for another minute.

“Colombia is a huge country,” he says. “There are so many challenges, at a national level, and with our families and parishioners. They are all critically important. Care of creation is central to the survival of us all, and the questions of injustice and violence speak particularly to our nation’s history.”

“Do you think the new government will make any difference?” I ask. As I made my way to the cathedral, I spied an enormous mural depicting a close-up of the determined face of Colombia’s newly elected vice president, Francia Márquez. Ms. Márquez is of Afro-Colombian heritage, a community leader, a feminist, and environmental activist. Great hope has been placed on her, on the freshly minted progressive president, Gustavo Petro, and their new government.

But historic forces of opposition — dirty money and drug-fueled elites and their paramilitary forces — threaten any advances in environmental, racial, and economic justice. The church, especially the Episcopal Church, is small, but can play an outsized role in offering a Christian community focused on active love. Since 2012, the Episcopal Church in Colombia has been a part of the ecumenical group *Mesa Ecueménica por la Paz*, strengthening the unified presence of Christians in the national peace-building movement.

“I’m not holding out all my hope in the political arena,” Bishop Elias says. “But we are present and we pray.”

The church is focused on important local things, he says. “We are really small. We have 12 parishes and 10 missions. And none of our clergy receive a salary. Our goal is to be self-sustaining. By 2024, we are going to begin a formal separation from [financial dependence on] the Episcopal Church in the United States.

“Our five-year pastoral plan includes these points: women’s full dignity; children; ethnic groups; liturgical improvements; displaced people — we’ve had waves of Venezuelans coming into Colombia — and full inclusion of all.”

Does his church have a position on folks who define themselves as LGBT? Bishop Elias does not hesitate: “We are all children of God. No one is excluded. We have a deeply inclusive and profound commitment to love one another, in all of our diversity.”

Our hour is winding down, but Bishop Elias wants to show me the sanctuary. We head through the offices again, and into the dark, cool space of the cathedral.

“It is small if one is thinking cathedral,” Bishop Elias says. The space is beautiful, quiet, peaceful. “But it is just right for us. I know people look to us, and say, ‘Here they are. These ones who love one another. They are the ones building the kingdom.’”

*The Rev. Emilie Teresa Smith is rector of St. Barnabas Anglican Church, New Westminster, British Columbia.*



Alexandria School of Theology/Facebook

Alexandria School of Theology's 2022-23 conference

## On Shared Humanity and Diverse Religion: Notes from Egypt

By Jeff Boldt

**M**y wife and I recently moved our four kids to Egypt, where I now work for the bishop in the Alexandria School of Theology. I'm not a complete stranger to North Africa and the Middle East. I've been here before, and my wife is Iraqi in background. But for the last half-year, I have continued in a mild state of culture shock.

No, it is not entirely due to the change of language or cuisine; these have only added to the adventure. No, it is not the heavy pollution, although I've developed asthma. Neither is it completely the switch to a non-liberal political culture — indeed, it is freer than the pandemic-era Canada I left behind. My culture shock, I'll admit, involves all this.

More, though, it's the extreme heat. The desert, the different plants, the wild cats and dogs, the silent mosquitos. It's the fact that people live in half-demolished buildings. It's the poverty. It's that there's no Western music on the radios at all. It's the driving! It's the sandy-domed Coptic churches. It is like I've landed on Tatooine. Even though I'm from the cosmopolitan city of Toronto, it didn't really prepare me that there's a galaxy of differences between people on planet Earth.

What stands out above all, however, is that we so clearly share the same humanity even though we are so different, especially in terms of religion. Let me point out the difference first. Muslims here are religiously observant to a degree that a Christian pastor can only envy. What if Christians prayed and fasted with such regularity? All sorts of cultural and religious differences go into why North American Christians haven't adopted this kind of routine. Protestants are suspicious of the power of ritual to effect internal change. And I seriously doubt that every taxi driver listening to the Quran on the radio is internalizing it. Still, as an Anglican I have the ideal of a daily office that, when practiced, does in fact deeply form one's internal life.

A second observation about religion here is that it's something young people do too. In North America we almost assume that teenagers are naturally irreligious, but this comes down to broken intergenerational bonds and the way social media hives us off into weird little subcultures. To be

sure, the divorce rate in Egypt is rising as the fertility rate falls, and this does not bode well for parents' ability to pass on their religion. But for now, they still have a degree of generational continuity and observance that is noticeably different.

This goes to my next observation: there is no epidemic of loneliness in Egypt like there is back home. Cairo is extremely densely populated, and everyone is out on the street all the time. You can neither leave your building without greeting your doormen, nor walk down the street without people saying hello. Children are more than tolerated. Neighbors are always doing each other favors. Back home, on the other hand, you can go an entire week without saying hello to a single person at the grocery store or coffee shop. The sense of isolation in North America is one thing that visiting Egyptians comment on.

Indeed, the greater sociability of Egyptians points to something that is easy to forget no matter where you live: cross-cultural friendliness is a sign of our common humanity. This isn't a deep point at all. But while Westerners debate how to best welcome diversity, there is still the option of full cultural immersion. As an international communion of churches, we are fortunate to have this opportunity. Our parishes are a place where we can meet people from across the globe.

More than this, the Church does (or at least should) facilitate international missions. St. Paul, after all, travelled the known world to reinforce the unity of Jewish and Gentile believers. He collected alms, distributed money, taught theological wisdom, and carried young leaders along with him. He did all of this because he believed that Christ had indeed brought about a new humanity — a humanity made up of all the scattered tribes on earth, now united in the worship of the one God and his Son, Jesus Christ. Despite all of our divisions, the size and global reach of the Church is still in some sense a confirmation of Paul's belief. Our shared humanity in Christ is a gift that we are privileged to live into more and more every day.

*The Rev. Dr. Jeff Boldt is a professor of theology at the Alexandria School of Theology.*



# Suffrages Recycled for Personal Prayer

By Charles Hoffacker

The Book of Common Prayer, together with the supplemental liturgical books of the Episcopal Church, set forth patterns for public worship. These resources also help to shape the personal devotions of those who become familiar with them. One rewarding way in which this can happen involves the Suffrages in Morning Prayer and Evening Prayer.

Morning Prayer and Evening Prayer each have two forms of Suffrages labeled A and B. The language of Suffrages A and B in Morning Prayer comes ultimately from the Psalms. Suffrages A is the same in both Morning Prayer and Evening Prayer. Suffrages B in Evening Prayer differs from the other suffrages in both style and content: it is a brief Byzantine litany with an unvarying response and is not so clearly dependent on biblical texts.

Suffrages A and B in Morning Prayer together comprise 12 pairs of versicles and responses, with each pair marked V. and R. People familiar with the prayer book office are usually familiar with these versicles and responses.

Extracted from their setting in the daily office, any of the 12 suffrages can serve as an effective prayer form in its own right. Each of them is short. They are poetic in character. They are rooted in the Scriptures. They are general without being vague. Like any good spoken prayer, these suffrages are durable.

Their brief and rhythmic character commends the Morning Prayer suffrages to individual use in connection with patterns of breathing, walking, and other activities. They can be readily offered, whether aloud or silently, in circumstances and places characterized by the need for such intercessions.

Each of the 12 suffrages is especially suitable to certain occasions and needs. Here are some examples.

*Lord, keep this nation under your care.  
And guide us in the way of justice and truth.*

During the months leading up to the 2022 midterm elections throughout the United States, I had a desire to pray, but was dissatisfied with sending the Holy One the equivalent of a partisan flier listing my preferred candidates and referendum options. Then this familiar suffrage came to mind. I found it easy to offer it repeatedly on many occasions.

*Let your way be known upon earth;  
Your saving health among all nations.*

This intercession can be offered for a broad variety of concerns. For me it functions as a prayer for worldwide environmental responsibility and the healing of our beleaguered planet. The vastness and complexity of the environmental crisis is surpassed only by the radical simplicity of God's insistent desire that living creatures on earth should thrive.

*In you, Lord, is our hope  
And we shall never hope in vain.*

Here is a prayer for times when hope seems absent or in very short supply. These circumstances can involve bullets, emergency rooms, political disappointments, and much more. Some crises happen in the blink of an eye. Others unroll over many generations. Calling on the eternal and ever-present God is always in order. God wants us to open room for grace.

*Give peace, O Lord, in all the world:  
For only in you can we live in safety.*

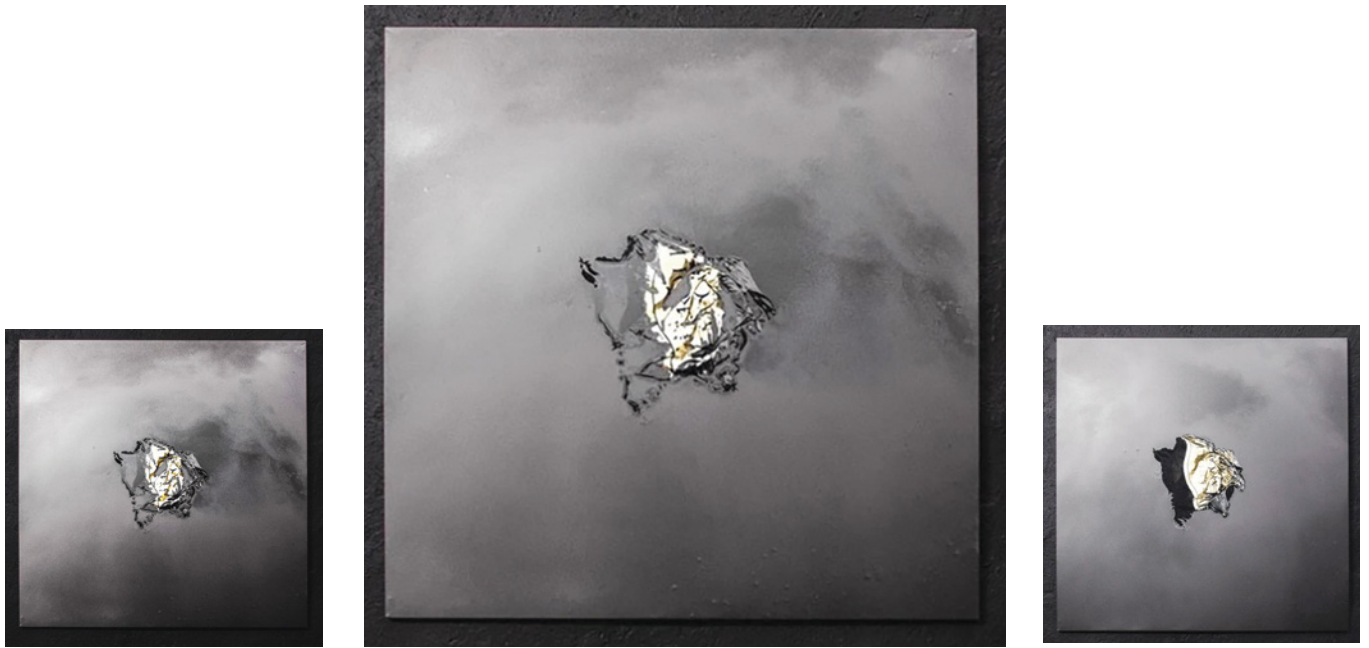
At every moment, warfare and violence produce death and destruction around the globe. As followers of the Prince of Peace, Christians must ask God for the gift of peace on behalf of a broken world. We must desire the realization of God's vision of peace and safety for everyone. So pray for allies and enemies; for all who suffer; for people working for peace.

*Let not the needy, O Lord, be forgotten;  
Nor the hope of the poor be taken away.*

Jesus tells of a deeply afflicted man named Lazarus who lay within the sight of a rich neighbor but was ignored. People like Lazarus continue to be ignored today. They are not taken into account. Overlooking them amounts to removing their hope. Everyone's future requires resisting this sin of indifference, recognizing everyone as God's child, and caring for each other.

Suffrages are short. They are little treasures of the Church. Do not leave them on the pages of the prayer book. Recycle them in personal prayer. Allow these jewels to glitter in new ways.

*The Rev. Charles Hoffacker is a priest of the Episcopal Diocese of Washington who lives in Greenbelt, Maryland.*



Contributed photos

*Rheingold*, a site-specific photographic installation by Roland Bierman, is on view at the Church of Saint Mary the Virgin, 145 West 46th Street, New York City, through July 30, 7 a.m.-7 p.m. weekdays and 10 a.m.-7 p.m. on weekends.

## CULTURES

# The Quiet Alchemy of the Ordinary

By Dennis Raverty

When you step into the dark, hushed, cavernous interior of the Church of Saint Mary the Virgin in New York's Times Square during an ordinary weekday, the contrast with the cacophony and chaos of the city outside is palpable. The looming vaults of the magnificent gothic revival architecture, the various shrines and statues that dot the interior, each aglow with votive candles along with the lingering smell of incense, marks it as a sacred space.

In a small side chapel off the central nave are elaborately carved niches, in which seem to float large black and white photographs of a crumpled bag, a banal, throwaway item that might easily be found among the refuse in the street outside. But this image of a bit of urban debris is enshrined on a highly reflective, silvery ground, the light shifting and glimmering as you move closer, and its brilliant, shining surface transfiguring the rubbish and giving it an almost sacred quality. The photographs utilize new digital techniques and were printed on special tinfoil panels to achieve these luminescent results. Unlike in a gallery, exhibiting them this way is reminiscent of how one might display the relics of an ancient martyr or a piece of the True Cross.

Adding to the mysterious and transcendent ambiance of the chapel is the fact that the photographs seem to hover in their niches with no visible means of support, lending them an uncanny, almost miraculous quality. They are dimly but dramatically lit with small spotlights, and the effect of the reflective surface in the darkened space is nothing less than radiant, bringing to mind the gold leaf in Orthodox icons and enhancing the chapel's quietly contemplative atmosphere.

An interpretation that immediately springs to mind is that this humble piece of waste has been lifted out of its customary context in the dirty clutter of the urban environment so as to indicate not only its considerable and easily overlooked visual interest, but to transform the ordinary into the extraordinary, conjuring what the surrealists would have called a “gateway to the marvelous,” an almost mystical poetic apprehension of a commonplace object. In Christian terms, the photographs seem to be intended as a sort of sacramental — that is, an outward and visible sign of an inward, invisible dispensation of grace.

Part of the effect of this photographic installation is that these pieces are so unlike anything else in the church, which is in almost every respect entirely conventional in all its furnishings; everything is in a late Victorian style (with the notable exception of two Art Deco statues from the 1930s at side altars). These photographs would have made a very different impression if they were displayed in a gallery or museum, or even in the parish hall.

But here, given the specifically sacred context of the chapel and displayed this way within its niches (typically reserved for statues or icons), it reveals the mystical intentions of the artist. It also startles us by its stylistic incongruity with its surroundings — almost as if they were accidentally “beamed in” from some distant futuristic planet. This incongruity is intentional. The pieces are self-consciously transgressive within the context of their setting.

On a small table situated between the two niches in which the photographs are displayed is a short description that explains the intentions of the work, along with small reproductions and some biographical information on the artist, which the viewer can carry out. I appreciate how the text by this self-described conceptual artist is relegated to a humble place and the dazzling work is allowed to speak for itself before the viewer is aware of just what the image actually represents: in both the real-world sense of a photograph being a photograph of something, as well as what it might represent conceptually for the artist and, ultimately, how it is apprehended in the mind of the viewer.

The statement says that the photographs are images of a plastic bag sinking into a vat of used motor oil, and that the reflections on the surface of the glossy oil are of an overcast cloudy sky. Small bubbles in the oil are visible on the surface if the photographs are examined closely. A German artist living and working in London, Roland Bierman’s recent installations focus on the negative environmental effect of our dependence on fossil fuel. According to the statement, “The work can be seen as an allegory for the greed and the hunger for power leading to crime and destruction.”

The installation is titled *Rheingold*, a reference to the first of Richard Wagner’s cycle of late 19th-century Romantic operas based on Teutonic myths. In *Das Rheingold*, gold from the bottom of the Rhein River is stolen and forged into a ring, but the ring is cursed, so all who would use the magical ring must forswear love for power, and everyone who tries to possess the ring in the long course of the cycle of operas comes to a tragic fate. Finally, the ring is thrown back into the river, and it is the twilight of the era of the ancient gods — the overarching message being that all who renounce love for power are doomed. Oil is sometimes referred to as “black gold,” used in this installation as a metaphor for the immense power of the oil industry internationally, and its devastating effect of global warming.

What the statement describes as the melancholy, “dystopian beauty” of the work temporarily installed at Saint Mary’s is, in my opinion, far outstripped by the transcendent, almost “glorified” transformation of these banal objects and substances by means of the artist’s unique alchemy; an alchemy capable, through the medium of digital photography, of transforming base materials, such as lead (or plastic bags or dirty motor oil or tin plates) into higher substances, and in some senses “redeeming” them, in a process of sacramental sanctification in which the artist plays an almost priestly role.

*Dr. Dennis Raverty is an associate professor of art history at New Jersey City University, specializing in art of the 19th and 20th centuries. Saint Mary the Virgin is a Living Church Partner.*



*Rheingold, seen in situ at St. Mary's*

# Tempered by the Holy Spirit: Clergy Metalworkers

By Christine Havens

Episcopal priests Diana Wright, Jeremiah Griffin, and Matthew Hanisian are among a growing number of clergy taking up metalworking and blacksmithing. They use their craft as a way to deepen their relationship with God through this creative spirituality, which then augments their priestly vocation.

At once incarnational and transcendent, what they do forges a link to the sacred and yet is a very human act of revealing God's image within. Creativity can be subversive and a comfort to others, though perhaps more people might picture hats and scarves knitted for the unhoused. Some might have difficulty imagining a priest as a blacksmith, or reconciling the pastoral presence with the harsh clang of a hammer on metal.

Wright serves three small parishes in west-central Iowa (Trinity, Carroll; Trinity, Denison; and St. Paul's, Harlan). Wright's parents had a large self-sufficiency skill set; they "could mend or repair most of the things in the house, but also enjoyed the creative side of those skills." Upon leaving home, Wright had plenty of practical skills, but felt no "artistic passions."

Metalworking called to her shortly before the COVID pandemic began, and after falling in love with creative welding, which she learned from a former Union Theological Seminary professor, Wright decided that "welding and blacksmithing go hand in hand." She is now enrolled in a class offered by North House Folk School in Grand Marais, Minnesota.

Griffin has been rector of St. Chad's Episcopal Church in Albuquerque, New Mexico, for six and a half years. His call to metalworking came early in his life. While in his 20s, Griffin served as an apprentice for a blacksmith who sold swords and knives to Renaissance festivals and collectors.

He stepped away from metalworking for a time because he felt conflicted about "making weapons (even if they were archaic and would probably never see any use)." Limited spare time and space for a shop also kept Griffin away from the craft. Now, however, he has realized that "there were all kinds of other, non-pointy things" he could make, and he spends quite a bit of Sabbath time at his forge.

Hanisian recently moved from Severna Park, Maryland, to begin serving as rector at Christ Church in Winnetka, Illinois. His blacksmithing started during the COVID pandemic. In looking for fellowship with other friends and neighbors, Hanisian and his college-age son, Eli, decided to build a charcoal-burning home forge from cinder blocks, using instructions from a YouTube video.

Blacksmithing had been calling Hanisian for several years, but he kept putting it off: "Who has the time or the know-how to do that?" But the acceptable time had come



Meredith Griffin

Jeremiah Griffin rests at his forge.



Matthew Hanisian

Matthew Hanisian created these Lenten crosses which were commissioned by a friend. The priest experiences blacksmithing as “prayer within the simple repeated movements, much like the chanting.”

in the form of bonding with his son through learning this craft together.

All three create ordinary items, peaceful objects. Wright creates yard art when she welds; she feels too new to blacksmithing to decide yet what “catches my eye the most, but hooks and hook racks, being useful items, appeal more than key rings.”

Griffin makes “crosses as gifts for parting church staff, ladles/forks/fire tools,” and has “replaced nearly every towel rack, latch, and coat hook” in his family’s home. He loves giving his creations away.

Hanisian crafts “everything from Damascus steel cutlery to crosses and brass sculptures.”

How does this creativity relate to the three priests’ vocations?

Hanisian says that learning to be self-forgiving, knowing that God blesses and uses what we consider broken to create something we wouldn’t have considered, is a large part of it. Once he was making a custom knife as a special gift for his wife, who is a chef. He’d spent hours shaping the steel, but it cracked on the anvil, irreparable.

Hanisian was inconsolable, sitting in despair for about 20 minutes. Then, he felt a sense of “resurrection” when he realized that while he could no longer make a chef’s knife, he could transform the steel into two cheese knives. They now use the two knives for gatherings, sharing the story with others, planting seeds of connection to God through the work of the Holy Spirit.

Wright sees metalwork as important to her priesthood in two ways. First, “as an escape and outlet where concentration is required and you can put everything else out of your mind (a necessity for all of us).” Second, as “a metaphor



Diana Wright; Matthew Hanisian

Above: Diana Wright’s peaceful objects

Below: Hanisian transformed one broken blade into two new knives.

for how our faith can shape and mold us and we become something entirely new and more beautiful. So much in life is a metaphor for faith seeking understanding; we grow and change and are never the same again.”

Saying he would often joke about the catharsis of pounding steel on the anvil after a difficult church meeting, Griffin admits that his frustration came from a place of craving tangible results from his work. “Clergy use their heads a lot and work relationally in the community. When I can forge a new tool or item of beauty, I feel a sense of capability and accomplishment that my priestcraft rarely affords.”

In becoming metalworkers and blacksmiths, these three priests are living into that place where their deep gladness meets the world’s deep need. Griffin would love to try forging guns into peaceful objects, as retired Bishop Jim Curry does through a program called Swords to Plowshares Northeast.

Hanisian experiences the forging of steel “much the same as singing Taizé chant — simple movement, repetition — prayer within the simple repeated movements, much like the chanting.”

Wright looks to bring all to the table of metalwork who want to come, all who hope to contribute to a more sustainable future.

The Holy Spirit continues to temper them as they continue to forge disciples and communities grounded in love of God and love of neighbor.

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



Frank Licorice/Flickr  
Tim Keller in 2006

## COVENANT

# A Catholic Appreciation of Tim Keller

By Jonathan Mitchican

In 2010, I was the rector of an Episcopal parish just outside of Philadelphia and I was frustrated. I loved the parish and the people, but I could not figure out how to cut through the noise of the surrounding culture and help my parishioners to see what really mattered about the Christian faith. I shared this over lunch one day with an evangelical colleague who pointed me to Tim Keller and a series of sermons he had given called *The Trouble with Christianity: Why It's so Hard to Believe It*, which later inspired his book *The Reason for God*. I sat in rapt attention through his sermons, devouring them in just a couple of days. It changed my whole approach to preaching and evangelism, allowing me to bring front and center the things people struggle with believing, instead of trying to work around them. It led to many blessings and much spiritual growth for both me and my parish.

Thirteen years later, I am a Catholic priest, and when I heard the news that Tim Keller had died, my first reaction

was to pray for him. There is an irony to this in that Keller would have found such a gesture unnecessary, if not offensive. Keller was a convinced Calvinist, a Protestant through and through, and there are many important ways in which our understandings of the Christian faith are fundamentally different. Nonetheless, prayer for the dead is a great example of both the historicity and compassion that Keller championed. If Keller's work has taught me anything, it is that for Christians history is not just a recitation of facts but a source of light and life.

Keller loved Jesus, sincerely and deeply, and because he loved Jesus he also loved people. It should be obvious that these two things are meant to go together, but it is not always. A lot of modern apologetics is mean-spirited, set upon showing not only why belief in the Christian faith is reasonable but why anyone who does not believe is just being stupid or obtuse. Keller never operated that way. He was a first-order apologist, but he had a pastor's heart. For

Keller, it was never about being right. It was always about opening for people a window into the love and mercy of Christ.

Keller showed that the choice to lead with love does not require a retreat from reason or intellectual engagement. He insisted, for instance, on not only the theological importance of the resurrection of Jesus but also its historicity. “If you are looking at Christianity, start by looking at Jesus’s life as it is shown to us in the gospels, and especially at the resurrection,” he wrote in his 2021 book *Hope in Times of Fear*. “Don’t begin, as modern people do, by asking yourself if Christianity fits who you are. If the resurrection happened, then there is a God who created you for himself and ultimately, yes, Christianity fits you whether you can see it now or not.”

This cuts to the heart of the matter, and it is the reason I often cite for my belief when pressed. If the resurrection really happened, it changes everything. It nullifies the thesis that Jesus was just some sort of great teacher or spiritual guru. It provides the only credible evidence that Jesus is who he claimed to be, the Messiah and the Son of God. If the resurrection really happened, it becomes the only meaningful lens through which we can process our experiences of both life and death. Belief in the resurrection rests on faith, but it comes neither from blind acceptance of dogma nor wishful thinking. As Keller demonstrated, relying heavily on the scholarship of N.T. Wright, there is a mountain of evidence to support the historic resurrection of Jesus, if we are willing to approach the question as honestly and rigorously as we would any other question of history.

Keller operated from a place of compassion, but never sentimentality. His insistence that the historical underpinning of the faith is not only defensible but directly applicable to who we are today helped me to evolve in a direction that ultimately led to the Catholic Church. Again, there is an irony here, and a tension. Keller’s theology was deeply rooted in the Reformation, particularly in the Reformed understanding of grace. He tried not to get lost in sectarian debates, preferring to focus on the broad swath of the Christian faith that Catholics and most Protestants share in common. But as he said in a 2008 interview about *The Reason for God*, “There are certain chapters in which I’m going to be speaking as a Protestant because there’s no way *not* to speak as a Protestant or a Catholic.”

The sacraments, the saints, the role of the Church in our salvation — even the very meaning of the word *salvation* — all create tension between Christians precisely because they are historic in nature, part of the story of how God has led his people through time. Keller and I would disagree about all of those things, but his historical approach pushed me to see that I needed to embrace the Catholic understanding, not as a way of taking sides in a debate but as a logical unfolding of an approach to the Christian faith that sees it as a perpetual narrative.

My experience of the faith need not look exactly like what was experienced by St. Peter, or the early Church Fathers,

or my great-grandmother working her way through her rosary in the back of the room during Mass. Nevertheless, if my faith is not connected to theirs as part of the same narrative, something has gone horribly awry. I cannot claim as my foundation the historical resurrection if I am not also willing to claim the story of how the risen, living Jesus leads his people. This, it seems to me, is the real content behind St. John Henry Newman’s assertion, “To be deep in history is to cease to be Protestant.” It is not that classical Protestants lack a historical perspective, but that the stories that various forms of Protestantism tell are not always large enough to hold all that our shared history implies.

I am grateful for the life, work, and witness of Tim Keller, and I continue to learn from it. He helped a generation of people who had not been able to hear the gospel before to come to know the living Christ. I believe that if we take his approach seriously and follow it to its natural conclusions — some of which even Keller could not see in his lifetime — that we will find a source of healing and conversion not only for those outside of the faith but for Christians as well. History divides us, but history is also what will reunite us in the end. When, in God’s time, we finally see all baptized believers as participants in the same narrative of Christ’s redeeming work, then we will be able to tell a story that the whole world will find irresistible.

*The Rev. Jonathan Mitchican is chaplain at St. John XXIII College Preparatory School in Katy, Texas.*



*Historical Society of the Episcopal Church*

## Dedicated to the promotion of the preservation of Anglican and Episcopal Church History

- Giving grants for research, projects, conferences, and publication.
- Publishing *Anglican and Episcopal History*, a quarterly peer-reviewed journal.
- Cooperating with historical organizations to promote preservation.

**LEARN MORE**  
[hsec.us/grants](https://hsec.us/grants)

# Zionism, Mission, and the Episcopal Church

## Christian Homeland

Episcopalians and the Middle East,  
1820-1958  
By Gardiner H. Shattuck Jr.  
Oxford, pp. 280, \$110

Review by Daniel Joslyn-Siemiatkoski

In *Christian Homeland*, Gardiner Shattuck directs our attention to the Episcopal Church's engagement with the Middle East in the 19th and 20th centuries. By attending to both denominational dynamics and geopolitics, this accomplished historian of the Episcopal Church shows how the shifting struggle for control of the Middle East, from Ottoman to British to American, was also a canvas on which Christian aspirations played out.

This is a book of two halves. The first concerns the development of Episcopal missionary activity to the Middle East, beginning with the arrival of Horatio Southgate in Constantinople, then the capital of the Ottoman Empire, in 1836. Initially convinced that only evangelical Protestantism could convert Muslims, and that the indigenous churches of the region were spiritually lacking, Southgate soon came to respect the resilience of the local churches. He was an advocate for ecumenical collaboration with these churches, as part of a strategy for reviving Christian life in the region, as a prelude to conversion of Muslims. This softening attitude presaged the ecumenical collaborations between Anglicans, Lutherans, and a range of churches in the Middle East.

The Episcopal Church developed a special bond with the Armenian



Ilana Shkolnik/PikiWiki

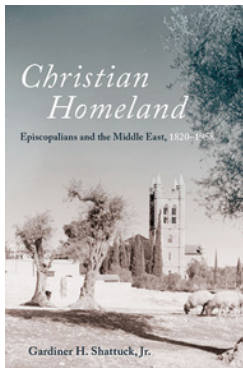
St. George's Cathedral, Jerusalem

Apostolic Church. Missionaries came to greatly esteem Armenians for their perseverance under persecution. When the Ottoman Empire unleashed genocide against the Armenian people, the Episcopal Church was at the forefront of advocating for Armenian refugees in both the United States and the Middle East. If high-church ideals were evident in advocating greater ecumenical relations, the social-gospel vision of the broad church was at play in this advocacy on behalf of Armenians.

The collapse of the Ottoman Empire at the end of the First World War created the conditions for the focus of the second part of this book — Zionism and the establishment of the State of Israel. With Great Britain gaining control of the administrative region of Palestine, the Church of England saw this expansion of the British

Empire as a providential sign of the restoration of the Christian identity of the Holy Land and an opening for the conversion of both Muslims and Jews there. Yet the Balfour Declaration of 1917 put this vision in question. High-church Anglicans saw the British opening of Palestine for the Zionist project of creating a Jewish homeland as catastrophic for the local Christians. Here we see that a strong anti-Zionist streak in high-church Anglicanism was contrasted by conversionary impulses toward Jews by evangelical Anglicans.

Among Episcopalians, the missionary Charles Bridgeman represents the antipathy toward Zionism that often veered into racial antisemitism and theological anti-Judaism. Beginning as a missionary in British Mandate Palestine in the 1920s, Bridgeman organized Episcopalians' opposition





to the Zionist project. Shattuck illustrates how anti-Zionism and attendant antisemitism and supersessionism were prevalent in the church during this period, manifesting in church periodicals (including *THE LIVING CHURCH*) and the annual Good Friday appeal letter.

Alongside these dynamics were other church leaders sympathetic to the need for a Jewish homeland. Shattuck illustrates how in the debates over the partition of Palestine, Anglican opposition to a Jewish homeland was rooted in a high-church supersessionist theology that asserted Jews had no right to the Holy Land since they rejected Christ. Such reasoning was explicitly expressed in the 1938 publication of *Doctrine in the Church of England* by the Archbishops of

York and Canterbury. Anti-Zionists thought themselves secure in their combination of political and theological reasoning.

The establishment of the State of Israel in 1948 was a traumatic experience for Palestinian Christians, many of whom lost life, property, and possessions. While anti-Zionist advocacy continued in the Episcopal Church, the leadership of the denomination leaned toward support for Israel, in part as a means of making amends for the legacy of Christian antisemitism. Yet the events of the Six-Day War in 1967 and the ensuing occupation of formerly Palestinian territories, especially Jerusalem and its holy sites, led to a resurgence of anti-Zionism among mainline Protestants, including progressive Episcopalians.

In his epilogue, Shattuck illustrates how the pro-Palestinian activism found in the contemporary Episcopal Church is a direct descendent of the anti-Zionist views of predecessors like Bridgeman. While there have been recent moments in this activism when rhetoric has been antisemitic in nature, Shattuck reminds us that this is not an anomaly. In Anglicanism, anti-Zionism has been intertwined with anti-Jewish prejudice. Shattuck's work leaves us with a question: What would it take for Anglican advocacy for the rights and dignity of Palestinians to finally fully divest it of anti-Jewish bias?

*The Rev. Dr. Daniel Joslyn-Siemiatkoski is Kraft Family Professor and director of the Center for Christian-Jewish Learning at Boston College.*

## Reflections Worth Taking Your Time

### Be Still and Know

A 40-day Journey to a Calmer Soul and a Deeper Relationship with God

By T. Lerisa Simon

Independently published, pp. 144, \$9.99

Review by Marcia Hotchkiss

**B**e *Still and Know* is a rare thing: a devotional written by a woman from the Global South but published in the Global North. It includes section introductions by four clergymen — a bishop and a canon from the Anglican Diocese of the North Eastern Caribbean and Aruba and two Moravian clerics from the West Indies.

Mrs. Simon and I are both clergy spouses, and I found many of her daily entries honest and compelling. She reminds us of the wisdom found in Matthew 5:22-24 (“If your brother or sister has something against you ... first be reconciled ... and then come and offer your gift”), and confesses that sometimes she feels God's call to reconciliation can be “a huge sacrifice,” especially when she is not the

wrongdoer.

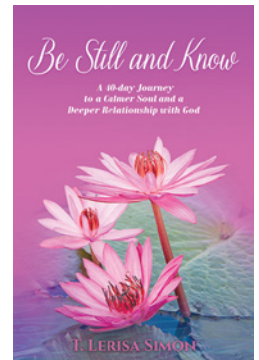
In another entry she says that when her son was small, she created a private, invisible record in her mind and named it the “hypocrite file.” Mrs. Simon purposely noted every time she found herself correcting her son when she struggled with the same issue. Now that her son is older, he readily points out any of his mother's double standards. Most parents know that our children are often those who most powerfully show us our flaws.

Simon provides daily readings as well as a short reflection, a prayer starter, a short phrase or two that she labels as “Today's Thought,” and a couple of additional Bible verses to allow the reader to go deeper. I especially liked the prayer starters. Simon has a knack for clearly stating the human needs highlighted by each devotional entry. In an entry titled “Choose Life!” she thanks God for the Holy Spirit, who “leads and guides me into all truth.” We liturgical sorts can easily forget that the Spirit brings more transformation than our own efforts do.

Simon says in her introduction to this 40-day devotional that “life is demanding,” so she's made all of the “devotions concise and to the point.” She adds that this makes the book usable during all seasons of the year. I see her point, but on the back cover, we're told that in five minutes or less per day, “you can connect with your Father and discover who He is, feed on His Word and keep growing spiritually, learn to see yourself as God sees you, and take away some nugget for reflection and refreshment.”

That's an astounding claim even for coming to know another human being, let alone the God of the universe.

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



# The Seriousness of Trivial Things

## Beards, Azymes, and Purgatory

The Other Issues that Divided East and West

By A. Edward Sicienski  
Oxford, pp. 400, \$110

Review by Eugene R. Schlesinger

Though its urgency falls well short of the sexual abuse (and cover-up) scandals that dog just about every major expression of Christianity, and though the passage of centuries has inured us to its reality, the division of churches remains one of the greatest stumbling blocks facing Christian faithfulness. After all, Jesus ties the credibility of the gospel message to the unity of the Church (John 17:21-23).

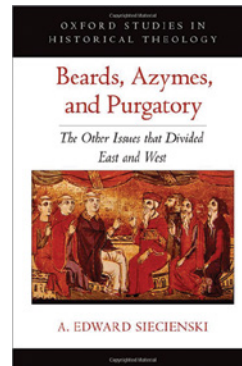
It should come as no surprise, then, that churches are facing precipitous decline, given our divisions: Jesus suggests that the gospel cannot be believed when Christians are divided from each other. Clearly this is not the whole story, because the gospel is indeed still believed, perhaps haltingly and inconsistently, but also truly. Nevertheless, the extraordinary mercy of God must not dull our senses to the danger we face due to our divisions.

Within the context of such considerations, this learned volume by A. Edward Sicienski, the Clement and Helen Pappas Professor of Byzantine Civilization and Religion at Stockton University, serves as an instructive, and perhaps needed, shock. As high as the stakes are for Christian unity and division, Sicienski demonstrates just how trivial some of the causes of the great East-West schism were. Such a demonstration ought to lead us to consider all the matters over which we have divided from each other with new eyes.

This book builds upon its author's previous work, forming a triptych

with studies on the *Filioque* and the question of Roman primacy, two issues that are — rightly — far more frequently cited when recounting the Great Schism. Read in isolation from that established literature, this book would make little sense. And yet Sicienski demonstrates that for the partisans active at the time of the divisions, and for post-schism polemicists and apologists, the three issues that comprise the title of the book (whether clergy should wear beards or be clean-shaven; whether the bread used in the Eucharist can be unleavened (*azyme*); and the nature of post-mortem purification) were just as, and in some cases, *more* important than the procession of the Holy Spirit and the powers of the pope. In other words, while these issues stand out as trivial to us in hindsight, this is a judgment reached only in retrospect.

*Beards, Azymes, and Purgatory* is structured by three major sections devoted to its titular issues. Each section is composed of chapters considering the biblical and patristic witness to the matter under consideration, and further tracings of its development through the medieval and modern periods. In every case, Sicienski demonstrates that the current state of the question is either convergence (particularly in the case of purgatory), or of recognizing that the matter is not nearly so serious as previous generations seem to have thought: the Church is capacious enough to allow multiple patterns of belief and practice on these matters. Each way station of the journey is meticulously documented, and, while I am neither a historian nor an expert on the time periods in question, I found the presentation cogent and persuasive.



At times, though, the case seems overstated. For instance, one chapter begins with the claim, “It is a historical fact that the debate over Eucharistic bread, and not the Filioque or the power of the pope, was the immediate cause of the schism that eventually split the Christian world.” Yet other

statements seem to attenuate and even walk back such claims, for instance, seeing *azymes* as retreating to “a distant third behind the other two.” For this reason it is not always clear precisely how strong a claim Sicienski is making.

This brings me directly to what I regard as the only serious shortcoming of the book. It lacks a proper conclusion. Its engaging preface and introduction set the stage, mark out the stakes, and situate the study within Sicienski's already established work. Each chapter successively builds its case for just how central these matters were to the participants in the debates, and marshals a truly impressive array of historical evidence to bolster the claim. And yet, after providing a survey of the *status quaestionis* on purgatory, the book simply ends. A conclusion would have considerably strengthened the presentation, by allowing the author to synthesize the claims made and their import. Particularly considering the uncertainty I sometimes faced in assessing just what the claim was, the omission of a synthetic distillation is glaring.

The historical survey contains some hurdles for contemporary readers. For instance, I was shocked and unsettled by how rife the polemics against unleavened Eucharists were with antisemitism and how pervasively the arguments against beardless clergy were steeped in both antisemitism and

As I read, I was continuously left wondering, “What contemporary issues that are so obviously vital to us here and now will turn out to have been so much triviality with the passage of time?”

homophobia. Among Eastern Christians, yeast was understood as characterizing a living bread, in contrast to the sterile, dead letter of Judaism and Judaizers. To Eastern eyes, those who shaved their beards were somehow both Judaizing and signaling their availability and desire for gay sexual encounters and/or trying to seduce married women into adulterous affairs. (Bad-faith “groomer” discourse against one’s opponents is, apparently, nothing new.) Whatever one’s positions on the proper stance toward LGBTQ expression, such rhetorical approaches are clearly inappropriate and unbecoming of Christian commitment.

I raise these matters neither to find fault with the book, which is to be commended for telling the story found in its sources so truthfully, nor to judge our forebears by the moral standards and horizons of the present

day. Rather, these features of the historical picture are instructive, for they demonstrate to us just how ambiguous our Christian heritage and appeals to tradition are. Opposition to shaved clergy and to unleavened Eucharists are well attested in the tradition. Nowadays we recognize that this attestation does not make them part of the apostolic deposit (while going further than that in repudiating antisemitism and using LGBTQ identities as a demonizing slander). But for those engaged in the debates, nothing could be clearer than that biblical fidelity and the apostolic faith were at stake.

As I read, I was continuously left wondering, “What contemporary issues that are so obviously vital to us here and now will turn out to have been so much triviality with the passage of time?” When we assess arguments from tradition, a mere look at

the past will not suffice. There is no substitute for our intelligent and responsible action, and to foster that, we clearly need a properly worked out theory of tradition. Only by grasping what it is we’re doing when we receive and hand on the faith will we be able to find our way among the swift and varied changes of this world.

*Beards, Azymes, and Purgatory* is an invitation to better understand the past, not just for the sake of the past, but ideally for the sake of constructing a better future. While its price probably places it out of reach for anyone except acquisition librarians, those who can get their hands on a copy will be richly rewarded for their engagement with a fascinating history, and its author is to be commended for bringing to completion such an important trilogy of ecumenically important historical theology. □

## A New Cloud of Witnesses

### The New Book of Christian Martyrs

The Heroes of Our Faith from the 1st Century to the 21st Century  
By Johnnie Moore and Jerry Pattengale  
Tyndale, pp. 624, \$34.99

Review by J. Peter Pham

Published in March 1563, less than five years after the death of Mary I and the accession of her half-sister, John Foxe’s *Actes and Monuments of these Latter and Perillous Days, Touching Matters of the Church*, popularly known as Foxe’s *Book of Martyrs*, was perhaps the most influential apologetical work of the English Reformation during the early Eliz-

abethan period. The fourth edition, the final published before the author’s death in 1587, was an extraordinary technological accomplishment for its time and consisted of two volumes of 2,000 folio pages in double columns, quadruple the length of the Bishops’ Bible then in use.

It was best known for its sometimes lurid descriptions and John Day’s graphic woodcuts illustrating the sufferings of the martyrs. But Foxe had a more subtle intention, using the sufferings of the godly as a vehicle to recount the age-old conflict between the True Church and its foes, thereby vindicating the historical continuity of the Church of England with the early Christian Church, even while cele-

brating the recent martyrs, knowledge of which “may redound thereby to the profite of the Reader and edification of Christian faith.”

Johnnie Moore, an evangelical campus pastor and businessman who served two terms on the U.S. Commission on International Religious Freedom, and Jerry Pattengale, a professor at Indiana Wesleyan University, have written *The New Book of Christian Martyrs*, a substantial work that, even if it thankfully is not as immense as Foxe’s, has the same ambition: to glory in the sacrifice of the victims and record the infamy of their persecutors. It is as true in the 21st century as it was in the second that the blood

(Continued on next page)



The Voice of the Martyrs; Vatican News; Instagram; Vatican News

Modern martyrs Han Chung-Ryeol, Vincent Machozi, Mary Sameh George, and Paulos Faraj Rahho

(Continued from previous page)

of martyrs is the Church's seed.

The first part of the book covers well-trod ground, telling select stories of Christian witnesses from the New Testament era through 16th-century England. Where Moore and Pattengale depart from Foxe is their inclusion not only of Protestant martyrs, but also those who died still professing the old Catholic faith: Sir Thomas More is chronicled alongside John Frith and Andrew Hemet, whom he earlier had helped send to burn at the stake.

Moore and Pattengale are intentional in their commitment to honor Christians across a wide spectrum of faith traditions, noting: "At the center of each believer's life and death is the cross of Christ ... Christ's outstretched arms reflect not only

his death on the cross but his embrace of all who seek him."

The bulk of *The New Book* is devoted to telling the stories of martyrs since the Reformation, from the age of "discovery" and colonialism down to today. And here the witnesses are truly ecumenical, representing Catholic, Orthodox, and Protestant Christians of widely diverse times, places, and conditions of life. A number are already liturgically commemorated

or otherwise celebrated by some Churches: included are the stories of nine of the 10 20th-century martyrs whose statues have been erected above the Great West Door of Westminster Abbey (the odd omission is Oscar Romero, the Salvadoran archbishop killed by a death squad while celebrating Mass in 1980 and canonized by Pope Francis in 2018).

Others are not as well known, even though their lives and deaths occurred in even more recent times, including:

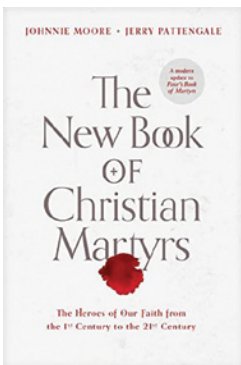
- Paulos Faraj Rahho, Chaldean Catholic archbishop of Mosul, Iraq, kidnapped and killed in 2008
- the 127 churchgoers who were killed when two suicide bombers attacked the Church of Pakistan's historic All Saints Church, Peshawar, after Sunday services in 2013
- Mary Sameh George, a young Coptic Christian laywoman who was dragged from her car by a mob while out delivering food and medicine to elderly Christians and Muslims in Cairo in 2014
- the 21 Christians (20 Egyptians and one Ghanaian) beheaded on a Libyan beach in 2015 by the Islamic State for being "People of the Cross"
- Vincent Machozi, a Roman Catholic priest and tireless peacemaker shot by a group of soldiers while waiting for a community meeting in the eastern Democratic Republic of the Congo in 2016
- Han Chung-Ryeol, the pastor of a

church on the Chinese side of the China-North Korea border who was on the North Korean regime's most-wanted list for more than a decade for helping and sharing the gospel with those fleeing Pyongyang's tyranny, stabbed and hacked to death in 2016.

As the Church begins her third millennium, in certain respects the situation is even grimmer than those faced by the English martyrs five centuries ago. The authors estimate that two-thirds of the world's 2.3 billion Christians live in danger, and they cite conservative estimates that around 10,000 Christians have died in each of the last ten years because of their faith.

Yet amid that suffering a blessing emerges: *The New Book* quotes the head of the Federation of Evangelical Churches and Missions in Burkina Faso, a West African country that, since 2020, has seen large swathes of its territory overrun by militants affiliated with al-Qaeda and Islamic State, saying that Catholics and evangelicals are "closer together than before, because we face the same attacks, the same threats, the same hardships."

*The Rev. Canon Dr. J. Peter Pham is priest associate at St. Paul's K Street in Washington, D.C. From 2018 to 2021 he served in the United States Department of State as U.S. Special Envoy for the Great Lakes and Sahel Regions of Africa, with the personal rank of Ambassador.*





# THE LIVING WORD PLUS

PREACHING RESOURCES FOR LITURGICAL CHRISTIANS



Scan Me!

## WE'VE GOT YOUR BACK.

All the sermon prep you need.  
One weekly email.

*With the Living Word Plus, you'll get...*

- **Exploring the Texts:** Deep reflections from our Sunday's Readings lectionary archives
- **Preaching Today:** 3+ contemporary sermons for inspiration by some of our best preachers
- **Classic Texts:** 3+ voices ancient and modern on topics relevant to the week's readings
- **Articles and Essays:** Illuminations and challenges on the week's biblical themes
- **Special content:** Exclusive resources for feast days
- **Plus:** Exclusive access to our community of preachers, teachers, and worship leaders through a Zoom Discussion 2 times per month

# Questions of Obedience

6 Pentecost: Matthew 15:10-28

By Ellen T. Charry

Our Gospel this week has two quite different stories, and the first is relevant to the Jewish-Christian relationship that is our concern in this column. It has two scenes: a public discourse by Jesus, and a private meeting with his disciples. It is a “hard text” that does not present Jesus positively.

The pertinent story begins with Jesus calling a crowd to hear his public address. The only thing the evangelist tells us about it is that Jesus teaches that the mouth is the dirtiest organ of the body. It is not what goes into it but what comes out of it that defiles people. Matthew is pointing us to the core of Jesus’ assault on Pharisaic Judaism. The purity system, epitomized here by its food rules, is upside-down, wrongheaded. It is a brazen move.

Although they do not question his point, his companions privately warn Jesus that his speech is offensive to the very people he wants to win over, so it may not be the best strategy. They see that he is bringing trouble on himself. Jesus remonstrates with them, strengthening the insult. The Pharisees are “blind guides.” God will uproot them. Christians filled in their replacements.

Whether these are Jesus’ words or Matthew’s we do not know, but they convey anger. That anger spews over when Matthew expands the epithet to denounce Phariseism — the foundation of normative Judaism — into a full chapter (23). The lectionary wisely excludes it.

Back at the text, Peter presses Jesus to explain further. Perhaps for the benefit of slow readers, Matthew has

Jesus repeat that food does not matter. Emotions and attitudes motivating behavior matter to God. A list of bad behaviors follows. Seemingly for good measure, Matthew has Jesus throw in (really out) the Pharisaic custom of hand-washing before eating a meal. It too is still practiced by Orthodox Jews, accompanied by the blessing, “Blessed are you, Lord our

anity and Judaism seemingly forever is encapsulated here.

Many Christians today seek a better relationship with Judaism than the enmity one that this text grounded. Preachers may understandably choose a sweeter lection for this day. The stout-hearted, however, will not dodge this bullet, but face it as the deadly shot that it became. A problem cannot be addressed unless and until it is recognized and understood as such. I believe that Christianity is strong enough to do that. How might that be done?

This story is about obedience. It is a highly disfavored word now, because it became associated with arbitrary and mean-spirited rules imposed by the powerful on the powerless. As dangerous as the craving for power is, let us not throw out the proverbial baby with the bathwater. Parents and teachers do need to impose rules on children for their well-being. Employers

need to establish practices for productive business. The issue is not whether there are rules to be obeyed but their fairness and concern to advance the common good. As my granddaughter said to me, “Where would I be without my teachers?”

This story is about obedient people who faithfully take up their parents’ and teachers’ way of life and one of its members who turns against it. He does not quietly leave the fold, but seeks to bring down the house. Here Jesus is a man on a mission. For us it raises the question of when we should obey and when we should question obeying. It is a struggle between discerning when to get in the way of what is happening and when to get out of the way of what is happening. It is a timeless challenge. □



Stable Diffusion Art

God, sovereign of the cosmos, who has sanctified us with his commandments, and commanded us to wash our hands.” Many Christian parents teach their children to do the same, but without the blessing. Be that as it may, the denunciation sits in the story that breaks off abruptly at this point.

This story about Jesus’ disdain for Judaism in Matthew’s setting is as offensive to Jews who live by the commandments now as it was then. Hostility toward Judaism and Jews that this and comparable passages seem to authorize fill volumes, perhaps more read by Jews than Christians. Contempt remains like acrid odors embedded in the walls of synagogues and churches, though read differently. The chasm that would divide Christi-

## SUNDAY'S READINGS

### 6 PENTECOST, JULY 9

Gen. 24:34-38, 42-49, 58-67  
or Zech. 9:9-12

Ps. 45:11-18 or Song 2:8-13 or Ps. 145:8-15  
Rom. 7:15-25a • Matt. 11:16-19, 25-30

## Wisdom

“The fear of the LORD is the beginning of wisdom, and the knowledge of the Holy One is insight” (Prov. 9:10). There is a reverential and holy fear that marks the wise person, coupled with an endless and voracious curiosity about the world, because the world has its being and continued sustenance from the Holy One. “The heavens are telling the glory of God; and the firmament proclaims his handiwork” (Ps. 19:1). Love and study of the world, therefore, are a natural outgrowth of the conviction that God has created the world through wisdom and filled it with knowledge; that is, making it fully intelligible, even if forever beyond our finite capacities.

Wisdom, however, may be feigned, showing its falsity by an uncanny propensity for reading the moment wrongly. The “wise” and the “intelligent,” Jesus reminds us, often have the mysteries of God hidden from them. “But to what shall I compare this generation? It is like children sitting in the marketplaces and calling to one another, ‘We played the flute for you, and you did not dance; we wailed, and you did not mourn’” (Matt. 11:16-17). Remarkably, the falsely wise and intelligent must learn, through humility and self-abasement, that human community is built and supported by emotions, intentions, and actions appropriate to the moment. So, we are summoned: “Rejoice with those who rejoice, weep with those who weep” (Rom. 12:15). A “wise” and “intelligent” person who will not dance to the flute or mourn in the presence of wailing is, in truth, a fool.

True wisdom is knowing oneself and one's brothers and sisters as those who are weary and carrying heavy burdens. True wisdom is knowing that Christ bears this load with us and for

us. “Come to me, all you that are weary and carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light” (Matt. 11:28-30).

Knowing Christ is also to participate in the love that the Father has for the Son, and the Son for the Father, and to acknowledge that love as flowing into one's being and the being of the world. Through wisdom, God has made the world, made it to be intelligible, and suffused it with voluminous love.

So, we have love stories to hear and tell. “Rebekah looked up, and when she saw Isaac, she slipped quickly from the camel, and said to the servant, ‘Who is this man over there, walking in the field to meet us?’ The servant said, ‘It is my master.’ So she took her veil and covered herself. And the servant told Isaac all the things that he had done. Then Isaac brought her into his mother Sarah's tent. He took Rebekah, and she became his wife; and he loved her. So Isaac was comforted after his mother's death” (Gen. 24:64-67). Every beautiful marriage is more than shared human love; it is the mystery of Christ and his Church.

Again and again, the Song of Solomon has been interpreted both as God's special love for the Jewish people and Christ's love for the Church. “The voice of my beloved! Look, he comes, leaping upon the mountain, bounding over the hills” (Song 2:8). “My beloved speaks and says to me; ‘Arise my love, my fair one, and come away’” (Song 2:10).

Jesus is the true wisdom of God through whom all things were made — made to be unified and coherent so that our intelligence, emotions, intentions, and actions correspond to the truth, and the demands of the moment. And, most significantly, God has made the world for love.

**LOOK IT UP:** The Collect

**THINK ABOUT IT:** That we may be devoted to you with our whole heart, and united to one another with pure affection.

### 7 PENTECOST, JULY 16, 2023

Gen. 25:19-34 or Isa. 55:10-13  
Ps. 119:105-112 or Ps. 65:(1-8) 9-14  
Rom. 8:1-11 • Matt. 13:1-9, 18-23

## Law of the Spirit

“Isaac prayed to the LORD for his wife, because she was barren; and the LORD granted his prayer, and his wife Rebekah conceived. The children struggled together within her; and she said, ‘If it is to be this way, why do I live?’ So she went and inquired of the LORD. And the LORD said to her, ‘Two nations are in your womb, and two peoples born of you shall be divided; one shall be stronger than the other, the elder shall serve the younger.’ When her time to give birth was at hand, there were twins in her womb. The first came out all red, all his body like a hairy mantle; so they named him Esau. Afterward his brother came out, with his hand gripping Esau's heel; so he was named Jacob” (Gen. 24:21-25).

Jacob, having taken his brother by the heel, would in adulthood intensify the conflict by stealing his brother's birthright. Jacob represents the whole house of Israel, receiving in time the name Israel because, in the dark of night and the opaque mist of dreams, “you have striven with God and humans, and have prevailed” (Gen. 32:28).

In a sense, faith is conflict, an inner struggle. It is peace as well, but not without challenge and turbulence, and so a person of deep faith may still identify with the Gerasene demoniac who said to Jesus, “My name is Legion; for we are many” (Mark 5:9). The peace of Christ sits alongside unresolved tensions, conflicting obligations, and moral demands beyond one's ability.

To get on with faith and life and to endure struggles, we need guidance. In short, we need the *Word*, the one through whom all this was made, and made to be intelligible, coherent, and purposeful. We need something akin to law, judgments, commandments, and decrees to establish life-giving structure in our lives. Laws may, of

(Continued on next page)

EDITORIAL

**Editor & Interim Exec. Director** The Rev. Mark Michael

**Managing Editor** John E. Schuessler

**Associate Editor** Kirk Petersen

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

**Associate Editor** Douglas LeBlanc

**Associate Editor** Dr. Ellen T. Charry

**Assistant Editor** Bonnie N. Scott

**Correspondents** Lauren Anderson-Cripps,  
Robyn Douglass, Neva Rae Fox,  
G. Jeffrey MacDonald, Richard J. Mammana Jr.,  
Jesse Masai

**Administrative Assistant** Joanna Pawlisch

**Administrative Assistant** Stephanie Schramm

**Editor of Covenant** Dr. Eugene R. Schlesinger

ADVERTISING

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

**Classifieds** classifieds@livingchurch.org

ARCHIVES

Richard J. Mammana Jr.

BOARD OF DIRECTORS

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

Vice President: Richard Clements, Oklahoma City, Okla.

Secretary: The Rev. Clint Wilson, Harrods Creek, Ky.

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

Kathleen Alexander, Potomac, Md.

The Rev. Kristine Blaess, Murfreesboro, Tenn.

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

Canon Carrie Boren Headington, Dallas

The Rt. Rev. Dr. Justin Holcomb, Orlando

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

The Rev. Dr. Walter L. (Chip) Prehn, Boerne, Texas

EDITORIAL AND BUSINESS OFFICES

Mailing address:

P.O. Box 510705

Milwaukee, WI 53203-0121

Phone: 414-276-5420

E-mail: tlc@livingchurch.org

www.livingchurch.org

THE LIVING CHURCH is published 12 times per year, dated Sunday, by the Living Church Foundation, Inc., at PO Box 510705, Milwaukee, WI 53203. Periodicals postage paid at Milwaukee, WI, and at additional mailing offices.

SUBSCRIPTION RATES: \$65 for one year; \$115 for two years. Canadian postage an additional \$10 per year; Mexico and all other foreign, an additional \$60 per year.

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 510705, Milwaukee, WI 53203-0121. Subscribers, when submitting address changes, should please allow 4-6 weeks for change to take effect.

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

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

© 2023 The Living Church Foundation, Inc. All rights reserved.

No reproduction in whole or part can be made without permission of THE LIVING CHURCH.

(Continued from previous page)

course, expose guilt, afflict conscience, incur punishment, and lead, from one small, inexorable death to another until the ravages of time extinguish one's life altogether. There is a "law of sin and of death" (Rom. 8:2).

Law must not, however, be rejected because "the law of the Spirit of life in Jesus Christ has set us free from the law of sin and death" (Rom. 8:2). The Spirit of Christ gives law entirely for our good. "Your word [judgment, laws, commandments, decrees] [are] a lantern to my feet and a light upon my path" (Ps. 119:105). The inward light of Christ, felt most often as the pangs of conscience and a prophetic intuition of what is right, gives direction. Moreover, the Spirit of life in Christ "gives life to our mortal bodies" and so disposes us to use the world and use it prudently. Ultimately, we must work out our salvation, that is, put in the effort to know what is right, understand how to fulfill it, and see it through to the end (the Collect).

It is well known that Christianity preaches forgiveness of sins and new life in Christ. Too little attention is given to an all-important question: What am I to do? Jesus answers this question by planting a seed in our hearts that contains the potential of all we are called to be and do. For a time, evil may steal it; persecution may wither it; the cares of the world and the lure of riches may choke it. Still, it is there, containing a law of love, a fruitful faith touching every detail of life.

Amid persecution and confusion, the law of the Spirit of life in Christ will guide you, generally and in detail.

**LOOK IT UP:** Isaiah 55:10-13

**THINK ABOUT IT:** "My word shall accomplish that which I purpose."

**8 PENTECOST, JULY 23**

Gen. 28:10-19a or Isa. 44:6-8

Ps. 139:1-11, 22-23

or Wis. 12:13, 16-19

or Ps. 86:11-17

Rom. 8:12-25 • Matt. 13:24-30, 36-43

## Where You Are, God Is

Where shall we find the rock that is God, our only hope and our salvation? We may, by the largesse of omnipresent being, discover God anywhere, and sometimes in strange and arid places, sometimes through the instrument of visions and shadowy dreams.

"[Jacob] came to a certain place and stayed there for the night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place. And he dreamed that there was a ladder set up on the earth, the top of it reaching to heaven; and the angels of God were ascending and descending on it. And the LORD stood beside him and said, 'I am the LORD, the God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and to your offspring, and your offspring shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south; and all the families of the earth shall be blessed in you and in your offspring. Know that I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you'" (Gen. 28:11-15).

Jacob's vision recapitulates the promise to Abraham, but it does more than that. It reaffirms the promise in a particular place and circumstance — where Jacob is and while he sleeps. This sense of divine nearness is what startles the patriarch. "Surely the LORD is in this place — and I did not know it!" "How awesome is this place! This is none other than the house of God, and this is the gate of heaven" (Gen. 28:16-17). The revelation of



God “in this place” ought to startle us as well. “Do you not know,” St. Paul asks, “that your body is a temple of the Holy Spirit?” (1 Cor. 6:19). Jesus says, “The kingdom of God is among you” (Luke 17:21). God is always “in this place,” every location being a portal to the heavens.

Wherever we are, there is a ladder connecting heaven and earth. Upon that ladder, the Son of Man ascends and descends. He comes down to us as if a gardener, sowing the good seed in his field — our lives and the world. The seed grows, but so do weeds sown by an enemy. Good and bad grow together until the harvest, at which time the weeds are gathered and burned, while the wheat is gathered into a barn. Until the end of time, the seed of the Word and the weeds of the enemy exist together, and so humanity and all creation exist in tension and conflict, awaiting a completion known as yet only by hope. “We know,” St. Paul says, “that the whole creation has been groaning in labor pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for the adoption, the redemption of our bodies. For in hope we were saved” (Rom. 8:22-24).

We shall not always groan. The weeds of the enemy, that is, “all causes of evil,” every cause of sorrow, every occasion of lamentation, will be thrown into a furnace of fire. Like “silver refined from ore and purified seven times in the fire,” we shall, through a fortunate and necessary purgation, ascend finally with the Son of Man (Ps. 12:6, BCP).

**LOOK IT UP:** Genesis 28:16-17

**THINK ABOUT IT:** You are the house of God.

## 9 PENTECOST, JULY 30

Gen. 29:15-28 or 1 Kgs. 3:5-12

Ps. 105:1-11, 45b or Ps. 128

or Ps. 119:129-136

Rom. 8:26-39 • Matt. 13:31-33, 44-52

## Reading the Word

**W**riting on the Feast of Shavuot, I cannot help but contemplate the giving of the law, the Ten Words to Moses, and the gift of the Word made flesh in Jesus Christ. The presentation of the law and the incarnation of the Word are each a sign on earth of what is true in heaven. The God who is high above the heavens comes among humans and gives himself as “our ruler and guide” (the Collect). In a sense, God issues an instruction, a text, the Bible, which we are to “read, learn, mark, and inwardly digest.”

How are we to approach sacred words? The psalmist answers the question: “Your decrees are wonderful; therefore I obey them with all my heart. When your word goes forth it gives light; it gives understanding to the simple. I open my mouth and pant; I long for your commandments” (Ps. 119:129-131). Wonderment, enlightenment, and deep emotions are brought to the text and educed from it. Moreover, the sacred Scriptures, and preeminently the eternal Word of the Father, to whom the entire Bible is a witness, provide direction for daily life. “Steady my footsteps in your word; let no iniquity have dominion over me” (Ps. 119:133). “Happy are they who fear the LORD, and who follow in his ways” (Ps. 128:1). Finally, all deep reading of Scripture must include a time of resting in the warm radiance of divine presence. “Let your countenance shine upon your servant and teach me your statutes” (Ps. 119:135).

“We do not know how to pray as we ought,” says St. Paul (Rom. 8:26). We may say the same about reading Scripture: “We do not know how to read as we ought.” In the case of reading, “the Spirit helps us in our weakness.” The Spirit intercedes and helps us to see wonders, to sense direction, and to feel and know the divine counte-

nance. The Spirit makes us like “every scribe who has been trained for the kingdom of heaven” and who “like the master of a household brings out of his treasure what is new and what is old” (Matt. 13:52). Reading is discerning, an act that, in the collective life of the Church, bears fruit that builds up the whole body of Christ. So, there is broad agreement in acknowledging God’s mighty deeds and wonders; there is broad though not unanimous agreement on what, in Christian terms, is the “good life.”

There is yet a deeper and more personal reading, a discernment of one’s vocation, one’s bounden duty. As we read, the “Spirit intercedes with sighs too deep for words” (Rom. 8:26). The Spirit may cause our eyes to “shed streams of tears” (Ps. 119:136). The Spirit moves emotion and thought to discern the will of God. Looking to God, and looking at our lives, we are in search of the small seed, the bit of yeast that leavens the whole loaf, the hidden treasure, the pearl of great price, the net thrown into the sea. We are looking for that small treasure that is our lives under the direction and rule of God. Put another way, we look for our lives as they are hidden in God with Christ.

We will make mistakes. We will not always discern correctly. But this is not mere guesswork. Given that our lives are socially constructed and morally interconnected to our environment and the people near us, duty is often perfectly clear. Be honest with yourself.

A true reading of Scripture will confirm and strengthen you in the duties you must fulfill. And, ideally, you will learn to love what God commands.

**LOOK IT UP:** Psalm 119:129

**THINK ABOUT IT:** Find things that are old and new that build up your faith and strengthen you to get on with life.

## PEOPLE & PLACES

### Appointments

The Rev. **Richard Ahlquist** is transitional deacon in charge of Holy Cross, Trussville, Ala.

The Rev. **Michael Alford** is curate at the Cathedral Church of St. Peter, St. Petersburg, Fla.

Ms. **Rachel Ambasing** is the Diocese of San Diego's multicultural missionary.

The Rev. **Chris Arnold** is interim priest in charge of St. Thomas, Menasha, Wis.

The Rev. **Sarah Ball-Damberg** is priest in charge of Holy Family, Chapel Hill, N.C.

The Rev. **Tara Bartal** is deacon at St. Peter By-the-Lake, Denver, N.C.

The Rev. **Elizabeth Bingham** is priest associate at St. John's, McLean, Va.

The Rev. **Doug Bleyle** is priest in charge of St. Barnabas of the Valley, Cortez, Colo.

The Rev. **Kyle Bomar** is deacon at St. Thomas, Orange, Va.

The Rev. **William Burgess** is rector of Holy Trinity, Auburn, Ala.

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

The Rev. **Mark Chambers** is rector of St. John's, Ouray, Colo.

The Rev. **Timothy R. Coppinger** is dean of the Diocese of West Missouri's Central Deanery.

The Rev. **Charles Lane Cowen** is priest in charge of St. Andrew's, Norfolk, Va.

Mr. **Graham Craft** is executive director of William Temple House, Portland, Ore.

The Rev. Dr. **Wilfredo Crespo** is interim priest in charge of St. Alban's, El Cajon, Calif.

The Rev. **Lucas Crossland** is curate at Holy Trinity, Fayetteville, N.C.

The Rev. **Gary Cyr** is rector of St. Andrew's, Nogales, Ariz.

The Rev. Canon **Allison DeFoor** is consulting canon to the Bishop of Florida.

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

The Rev. **Tommy Drake** is deacon at St. Andrew's By-the-Sea, Nags Head, N.C., and continues work with the Diocese of East Carolina's Small Church Leadership Project.

The Rev. **Liz Embler-Beazley** is priest in charge of Grace Memorial, Hammond, La.

The Rev. **Jack Fles** is priest in charge of All Saints, Skowhegan, Maine.

The Rev. Dr. **Antonio J. Gallardo** is rector of St. Luke's, Long Beach, Calif.

The Rev. **Kevin M. Goodman** is executive director of Education for Ministry.

The Rev. **Jared Grant** is associate rector at Christ & St. Luke's, Norfolk, Va.

The Rev. **Terri Hobart** is rector of St. Thomas, Denver.

The Rev. **David Hodnett** is transitional deacon in charge of St. Michael's and All Angels, Anniston, Ala.

Canon **Ashley Hubbard** is the Diocese of South Dakota's canon for formation.

The Rev. **Meg Ingalls** is interim rector of St. John the Evangelist, Hingham, Mass.

Mr. **Jared Johnson** is canon director of music at Grace Cathedral, San Francisco.

Ms. **Meghan Johnson** is the Diocese of the Central Gulf Coast's youth coordinator.

The Rev. Canon **Eddie E. Jones** is the Diocese of Florida's canon to the ordinary.

The Rev. **Celal Kamran** is curate at St. Luke's, Alexandria, Va.

The Rev. **Christopher Keane** is the Episcopal Church in Delaware's liturgical officer.

The Rev. **Joseph Kennedy** is priest in charge of St. David's, Lansing, Mich.

The Rev. **Michael Kilpatrick** is deacon at All Souls', Point Loma, Calif.

The Very Rev. **Timothy Kimbrough** is the Jack and Barbara Bovender Professor of the Practice of Anglican Studies and director of the Anglican-Episcopal House of Studies at Duke Divinity School.

The Rev. Dr. **Benjamin King** is the Duncalf-Villavoso Professor of Church History at Seminary of the Southwest, Austin, Texas.

The Rev. **Zachary Kinyua** is priest in charge of St. Bartholomew's, Cambridge, Mass., and remains priest in charge of St. Mark's, Dorchester.

The Rev. Dr. **Jo Ann Lagman** is rector of St. David's, Aurora, Ill.

The Rev. **Heather Lawrence** is deacon at Agape House, San Diego State University, and St. Andrew's, Encinitas, Calif.

The Rev. Dr. **Robert K. Leopold** is priest in charge of St. Andrew's, Colchester, Vt.

The Rev. Canon **Tracie Little** is canon for the Southern Collaborative of the dioceses of Eastern and Western Michigan and coach for adult formation.

The Rev. **Guimond Pierre Louis** is associate rector at Christ Church, Covington, La.

Ms. **Anne Marie Lowe** is the Episcopal

Church in Western Oregon's missionary for finance and property.

The Rev. **Dave Madsen** is rector of St. Barnabas, Borrego Springs, Calif.

The Rev. **Jane Major** is transitional deacon in charge of St. Paul's, Greensboro, Ala.

The Rev. **Shawn Malarkey** is priest in charge of Eastern Shore Chapel, Virginia Beach, Va.

The Rev. **Ann McAlhany** is deacon at Trinity Church, Castine, Maine.

The Rev. **Chad McCabe** is rector of Trinity, Clarksville, Tenn.

The Rev. Canon Dr. **Wilmot T. Merchant II** is liaison of the Episcopal Church of Liberia to the United States.

The Rev. **Christina Miller** is deacon at St. James by-the-Sea, La Jolla, Calif.

The Rev. **Lee Miller** is priest in charge of St. John the Divine, Sun City Center, Fla.

The Rev. **Meghan Mullarkey** is vicar of St. Columba's, Kent, Wash.

The Rev. **Thomas Murray** is vice dean of the Cathedral Church of the Advent, Birmingham, Ala.

The Rev. **Richard Nelson** is associate rector of Holy Cross, Dunn Loring, Va.

The Rev. **Curt Norman** is rector of St. Paul's, Brady, Texas.

The Rev. **Stephen Pecot** is clergy in charge of Trinity, Apalachicola, Fla.

The Rev. **Bill Queen** is vicar of St. Peter's, Church Hill, Richmond, Va.

The Rev. **T. Birch Rambo** is rector of Resurrection, Eugene, Ore.

The Rev. **Seth Raymond** is rector of St. Paul's, Milwaukee.

The Rev. **Sandy Rogers** is vicar of Resurrection, Largo, Fla.

The Rev. **Andi Rohrs** is interim assistant rector at St. Paul's, Richmond, Va.

The Rev. **Leslie Roraback** is associate rector at St. John's, Tallahassee, Fla.

The Rev. **Diana Scheide** is rector of Holy Nativity, South Weymouth, Mass.

The Rev. **Bill Schwartz** is priest in charge of Christ the King, Alpine, Calif.

The Rev. **Robin Smith** is deacon at St. Andrew's, Morehead City, N.C.

The Very Rev. Dr. **William L. Stomski** is interim rector of St. John the Evangelist, Chico, Calif.

The Rev. Canon **Mary Sulerud** is interim rector of St. John's, Ellicott City, Md.

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

The Rev. Canon **Emily Van Hise** is the Episcopal Church in Idaho's canon to the ordinary.

Mr. **Robert Vivar** is the Diocese of San Diego's migration missionary.

The Rev. **Suzanne Wade** is rector of Trinity Church, Bridgewater, Mass.

The Very Rev. **Paul White** is rector of Holy Trinity, Sulphur, La.

The Rev. **Charles E. Wilson Jr.** is interim rector of Trinity, Parkersburg, W.Va.

The Rev. **Anne Marie Witchger** is priest in charge of St. Mark's-in-the-Bowery, New York City.

The Rev. **Josh Woods** is an active-duty chaplain in the U.S. Air Force.

The Rev. **Carrie Wright** is rector of St. Stephen's, Brewton, Ala.



Skip Higgins | 225-937-0700

Carruth Higgins | 225-937-8590

[www.custommovers.net](http://www.custommovers.net)

*"Moving Episcopal clergy to new ministries since 1982."*

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

CUSTOM MOVERS – FHWA Lic. #MC37052

\*Certain Restrictions apply

## Ordinations

### Diaconate

Albany: **Abigail Hoff Bee, Dennis Charles Keegan Jr., Tami Jo Gardner Roessler**

Bethlehem: **Jennifer Burkhardt, Michael Angel Molina, William Stewart**

California: **Lisa Virginia da Silva, Whitney Kay Wilson**

Colorado: **Jamie Edward Galbasini, Robert D. Rose, Anthony Thomas Suggs**

Dallas: **Patrick Hogan Webb**  
Eastern and Western Michigan: **Beckett LeClaire, Linda Scheerer**

Florida: **Annette Sines**  
Kansas: **Caroline Katherine Howard, Martha Jean Lamoy, Loralee Sue Mills**

Kentucky: **Jim Christoph** (St. Richard's, Winter Park, Fla.)

Long Island: **Amanda Faville Henes**  
Maryland: **Carolyn Patrice Armstrong, James Edward Reaves**

Massachusetts: **Joshua (Paddy) Cavanaugh** (associate rector, St. George's, Arlington, Va.), **Lisa Faber Ginggen** (Grace, Medford), **Katherine Hoyer** (St. Michael's, Marblehead), **Paul Keene** (St. Peter's, Cambridge), **Margaret Lias** (Emmanuel, Boston), **Keith Nelson**, SSJE (Society of St. John the Evangelist, Cambridge), **Eva Ortez** (Cathedral Church of St. Paul, Boston), **Max Sklar** (St. Peter's-San Pedro, Salem), **Michael Thompson** (Trinity, Melrose), **Kevin Vetiac** (Good Shepherd, Waban)

Missouri: **Loretta Go, David Luckes, Aaron Rogers**

New Jersey: **Matthew McDermott, Daphne Patricia Roberts, Rocco Michaelangelo Sherman, Kevin Joel Thompson, Jane Fanelli-Miller Wilson**

Ohio: **Meghan K. Carlson**  
Pittsburgh: **Cynthia Marie Gainer, James A. Miorelli**

Southern Ohio: **Katherine Glenda Meeks**  
Southwestern Virginia: **Tom DuMontier, Tray Light, Sarah Lusk**

Tennessee: **John Mark Hunter, Mary Catherine McCarthy, Olufunmilayo Durotoluwa Odidi, Brooks Rogers Smith, Justin Lee Tali-afiero**

Texas: **Le Anne Stokes Brun, Eric Cameron Bumgardner, Eric Joseph Ellis, Laura Warner Gilmer, Cole Christian Jodon, Allen Michael Junek, Garrett Matthew Lane, Leesa James Lewis, Margaret Light, Sarah Faehnie Mast, Amy McGaughy Moehnke, Randy Alan Nelson, Charles M. Stiernberg, Gavin E. Tomlin, Steven Robert Tomlinson, Victoria Umana**

West Virginia: **Timothy Allen, Christopher Scott**

Western Oregon: **Emily Laura Boring, Ruth Krueger**

### Priesthood

Arizona: **Donald Bebbler, Omar Rodriguez de la O**

California: **Laura Elizabeth Natta, Stephen Michael Siptroth, Mees Tielens**

Central Florida: **Zacher Bayonne** (assisting priest, All Saints, Chevy Chase, Md.), **John Winston (Winn) Collier** (associate professor of pastoral theology, Western Theological Seminary, Holland, Mich.), **Preston Grissom** (chaplain, Chesapeake Regional Medical Center, Chesapeake, Va.), **Luke Klingstedt** (curate, St. Timothy's, Winston-Salem, N.C.)

Dallas: **Michael Paul Anderson** (director of ministry development, Annunciation, Lewisville), **Daniel Lambert McCarley** (director of children, youth, and family ministries, St. James', Texarkana)

Eastern and Western Michigan: **Joseph Kennedy** (priest in charge, St. David's, Lansing)  
Easton: **Andrew Cropper** (All Hallows, Snow Hill, Md.)

Iowa: **Elizabeth Abbott Wells McElroy, Catherine Ann Schroeder**

Kentucky: **Michael Vollman** (Trinity, Russellville)

Louisiana: **Carrie Wright, Trish Toburen**

Maryland: **Carolyn Elizabeth Buser, Angela Elizabeth Furlong, Charity Ann Humm, Scott Edward Rieker, Herschel VonEdward Wade III**

Massachusetts: **Janelle Hiroshige** (associate for youth and community partnerships, Epiphany, Winchester)

Michigan: **Gerardo Joel Aponte-Safe** (curate, St. John's, Royal Oak)

Missouri: **Ryan Missel**

New Jersey: **Nicole Paige Kurkowski**

Northwest Texas: **Susan Pigott** (rector of St. Andrew's, Roswell, N.M.)

Ohio: **Robin R. Woodberry** (priest in charge, St. Paul's, Canton)

San Joaquin: **Jessica Louise Harmon, Luke Aaron Martinez, David D. Wooten**

Southwest Florida: **William Kennedy Gilmore**

Western Louisiana: **John Henson** (diocesan missionary for racial reconciliation)

Western Oregon: **Vijendran Sathyaraj**

## Retirements

The Rev. **Jefferson Bailey** as deacon at St. Andrew's, Tucson, Ariz.

Ms. **Cindy Dougan** as canon for finance for the partnership dioceses of Western New York and Northwestern Pennsylvania

The Rev. **Cindy Duffus** as rector of St. Anne's, Jacksonville, N.C.

The Ven. **Douglas Fenton** as executive archdeacon and archdeacon of the Diocese of New Westminster, Vancouver, B.C.

The Rev. **Jane Gould** as rector of St. Luke's, Long Beach, Calif.

The Ven. **Genevieve Grewell** as the Diocese of Olympia's archdeacon

The Rev. **Caroline Hall** as rector of St. Benedict's, Los Osos, Calif.

The Rev. **Harrison Heidel** as rector of St. Luke's, Hot Springs, Va.

The Ven. **Mimsy Jones** as archdeacon of the Diocese of West Tennessee

The Rev. **Donna Kraus** as campus minister of The Well Episcopal-Lutheran Campus Ministry, Eastern Carolina University

The Rev. **Susan J. Latimer** as rector of Good Shepherd, Hemet, Calif.

The Rev. Dr. **Beth Macke** as rector of St. Stephen's, New Harmony, Ind.

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

The Rev. **Miriam Saxon** as vicar of St. Andrew's, Haw River, N.C.

The Rev. **Elizabeth Wigg-Maxwell** as priest in charge of St. Andrew's, Harrington Park, N.J.

## Deconsecration-Closure

St. Catherine's, Hamilton, Texas

# CLASSIFIEDS

## CURRICULUM

**Shine Sunday-school curriculum lights the way!** Welcome children and youth to a place where they are known and loved, where their questions are taken seriously, and where they can gather to hear God's story and together find meaning for their lives. Shine guides children and youth to stretch and grow toward God's light, and then shine that light to others. Find sample sessions, Bible outlines, and more at [www.shinecurriculum.com](http://www.shinecurriculum.com)

## POSITIONS OFFERED

**HALF-TIME PRIEST-IN-CHARGE in Palatka, Florida:** St Mark's Episcopal Church, an historic church established in 1853 in Palatka, FL, seeks the right person for a half time Priest-in-Charge position. Must be eligible for Diocese approval to practice in the Diocese of Florida and possess a strong desire and ability to draw people to God through inspired and energetic preaching, teaching and leadership.

Salary, benefits, and schedule are negotiable and flexible. Beautiful Rectory on the St. John's River is available. Palatka's location is an easy drive to beaches, forests, theme parks and cities such as Jacksonville, St. Augustine, Daytona Beach and Gainesville. The area is a hub of recreational activities including biking, boating and fishing. For more information, contact Denise Robinson, Jr. Warden, at 352.208.9724 or [denise55@cfl.rr.com](mailto:denise55@cfl.rr.com).

**FULL-TIME RECTOR in Irving, Texas:** The Episcopal Church of the Redeemer, Irving, TX, seeks a full-time rector. Our next rector should be compassionate, wise, energetic, and possess a great sense of humor. We appreciate homilies that communicate faith and beliefs through inspirational preaching that relates Scripture to our daily lives. We expect our next rector to get to know us and be active in the parish and community. We are progressive in our beliefs, inclusive of all people, and strive to keep pace in an ever-evolving world. We look forward to growing, and reaching the diverse population in our community, which is adjacent to the City of Dallas. Visit our website at [redeemer-irving.org/rectorsearch](http://redeemer-irving.org/rectorsearch) for more information.

**FULL-TIME STAFF CONSULTANT (hybrid):** LeaderWise, a 501(c)3 non-profit working primarily with faith communities in all seasons of ministry, seeks full-time staff consultant. Ideal candidate brings certifications in coaching, spiritual direction, or reflective supervision. Full description: [www.leaderwise.org/employment-opportunities](http://www.leaderwise.org/employment-opportunities)

To place a classified ad  
in THE LIVING CHURCH, write to  
[advertising@livingchurch.org](mailto:advertising@livingchurch.org)

## OBITUARIES

The Rev. **Charles Roger Butler**, who served churches in West Virginia, Pennsylvania, New York, and North Carolina, died February 22 at 91.



Butler was born in Point Pleasant, West Virginia, and was a graduate of Marshall University and Virginia Theological Seminary. He was ordained deacon in 1956 and priest in 1957.

His longest tenure was at St. Paul's Church, Kittanning, and St. Mary's Church, Red Bank, Madison Township, Pennsylvania (1963-75).

Fr. Butler is survived by his first wife, Jane Campbell Englert; two sons; a daughter; a stepdaughter; a stepson; 10 grandchildren; and seven great-grandchildren.

The Rev. Canon **William Ivan Cendese**, a former Roman Catholic priest who devoted his life to education, died January 7 at 86.

He was born in Niagara Falls, Canada, and was a graduate of Catholic University of America, St. Francis de Sales Seminary, Utah State University, and the University of Utah.



He served as a Roman Catholic priest from 1954 to 1972, and was received into the Episcopal Church in 1989. He served as canon to the ordinary and as a canon at St. Mark's Cathedral in Salt Lake City.

He taught at Judge Memorial Catholic High School for many years, where he was known for being strict but sympathetic. He earned a Ph.D. from the University of Utah, which led to his cofounding Valley High School

for students who had difficulty in other schools.

He is survived by his former wife, his sister, two sons, and a grandson.

The Rev. **Paul Elder**, a deacon at St. Aidan's Church in Malibu, California, and an advocate for the poor and homeless, died February 16 at 86.



A native of London, he became "a young soldier in the British Army, a professional chef, a cowboy, an actor, and one point a successful real estate developer," in the words of a message sent by his son David Elder. "With all that, I know in his heart that the most important career role he played was being a deacon at St. Aidan's."

Elder earned a certificate of diaconal studies from Bloy House and was ordained a vocational deacon in 2014.

Elder is survived by his wife, Barbara, his wife of 65 years; sons David and Mark; and many grandchildren.

Professor **David Lynn Holmes**, who earned two degrees in English before studying theology, died April 29 at 90. Asked once whether he had considered ordained ministry, Holmes said that teaching college was a religious calling for him, according to William & Mary's Provost, Peggy Agouris, who wrote the most thorough remembrance of the revered professor.

Holmes was born in Detroit. His father was a coach whom he called a "muscular Christian," and his mother taught math in the city's first high school centered on math and science.

He was a graduate of Michigan State University, Columbia University, and Princeton University. He also studied theology at Duke Divinity School and Union Theological Seminary.

Drafted into the U.S. Army, he served two years of active duty and in the reserve, and was a second lieutenant.

Holmes joined the faculty of the College of William & Mary in 1965, and remained for 46 years. In 2005, he was named the Walter G. Mason Professor of Religious Studies.

He also taught at the University of Virginia as a visiting professor of religious studies. Post-retirement, he often lectured at colleges, churches, synagogues, and public libraries.

Raised as a Congregationalist, Holmes became what he called "the lowest of low-church Episcopalians." He loved singing hymns, and he had a vast knowledge of the colonial church in Virginia.

His books include *A Brief History of the Episcopal Church*, *The Faiths of the Founding Fathers*, and *The Faiths of the Postwar Presidents: From Truman to Obama*, and *Glimpses of a Public Ivy*.

He revived and mentored members of the Bishop Madison Society, known as William & Mary's "Skull and Bones," which was founded in 1812 by a group of luminary alumni as a tribute to Bishop James Madison.

He is survived by Carolyn Coggin Holmes, his wife of 55 years; two daughters; and four grandchildren.



The Rev. **E. Michaella (Micki) Keener**, who worked as a psychiatric nurse before becoming a priest, died February 17 at 88.

She was born in Hartford, Connecticut, and was a graduate of Wayne State University and a nursing school in Rhode Island. She worked as psychiatric nurse, then a visiting nurse, in Boston, and as a social worker in suicide prevention in Detroit.

She graduated from Episcopal Divinity School in 1982, and was ordained deacon in 1982 and priest in 1983.

She became rector of St. Giles Church in Upper Darby, Pennsylvania, in 1986. During her tenure at St. Giles, she led the development of a support care network for people without permanent shelter. She met Leland (Lee) M. DeWoody, who became her husband, when he was a regular volunteer at the shelter's soup kitchen.

She is survived by DeWoody, a brother, nieces, and a nephew.

Canon **Alfred D. Price Jr.**, a longtime lay leader in the Diocese of Western New York and an esteemed professor of urban and regional planning at the University at Buffalo, died May 2 at 75.

"His vocation as an urban planner, and his special concern for people struggling to make a home for themselves, were grounded in a deep faith in God," said Bishop Sean Rowe of the Dioceses of Northwestern Pennsylvania and Western New York. "That faith, which shaped



## CLASSIFIEDS

### POSITIONS OFFERED

**FULL-TIME ASSISTANT RECTOR for Pastoral Formation in Dallas:** Church of the Incarnation, a resource-sized parish located just north of downtown Dallas, Texas, with 5,000 members from across the Dallas-Fort Worth area, seeks an Assistant Rector for Pastoral Formation. This position will be responsible for designing and overseeing a system of support groups for spiritual formation, personal support, and family enrichment. These groups will provide (a) proactive formation opportunities, often around major life events (e.g., marriage, adoption, parenting, budgeting), and (b) pastoral care and support in emergent and ongoing life challenges (e.g., addiction, infertility, divorce). The aim of these groups is to foster spiritual growth in Christ within the community of the Church and in the face of specific life tasks or events.

In addition to the development and oversight of Incarnation's support group ministry, the Assistant Rector for Pastoral Formation will join the full clergy team in offering direct pastoral care when on call (typically one week per month). As a member of the clergy team, this priest will take an assigned share in leading Sunday and weekday worship services, officiating weddings and funerals, preaching as assigned, and contributing to the overall pastoral leadership of the parish.

More information about the position, including qualifications and application instructions: [incarnation.org/about/join-our-team](http://incarnation.org/about/join-our-team)



him as an intellectual, and as a leading figure in our church, also saw him through his final illness with courage and with grace.”

Price was a 10-time deputy to the Episcopal Church's General Convention and served for decades on commissions and committees that helped to govern the church. For his service, he was presented with the Bishop Walter Decoster Dennis Award from the Union of Black Episcopalians in 2019 and named Canon Architect and Planner for the Diocese of Western New York and the Diocese of Northwestern Pennsylvania by Rowe in 2020.

Price's research, advocacy, and public service focused primarily on issues of affordable housing, and he took a special interest in the challenges facing the city of Buffalo where his father had served as manager of Willert Park, a historic public housing project later renamed A.D. Price Courts in his honor.

Price's service to the church ranged from training acolytes in local parishes and teaching confirmation classes to consulting with vestries facing issues with property, church architecture, and renovation. Six bishops of Western New York relied on him for advice, Rowe said, especially in his role as the leader of the diocese's architecture commission. He was an active member of St. Peter's Episcopal Church in Eggertsville, where he was a licensed lay reader, worship leader, chalice-bearer, and convention delegate.

Price is survived by his wife, the Rev. Canon Barbara J. Price, four children and nine grandchildren.

The Rev. **Thomas C. Seitz Jr.**, whose ministry included a longtime cure in the Diocese of Central Florida, partnership with a Honduran congregation, and Kairos prison ministry, died March 3 at 70.



He was a native of Blowing Rock, North Carolina, and a graduate of the University of North Carolina at Chapel Hill and Virginia Theological Seminary. He was ordained deacon in 1977 and priest in 1978. He served parishes in Michigan, Virginia, and West Virginia, before becoming rector of Church of the Good Shepherd, Lake Wales, Florida in 1997. He remained rector there until retiring in 2017.

While serving at Good Shepherd, he initiated a partnership with El Buen Pastor, a church in Santa Maria, Honduras. He led the design effort for El Buen Pastor's new building, and raised funds for its construction. He also helped design a chapel for All Saints Academy, Winter Haven, while serving as a member of its board.

He was devoted to the Kairos ministry at Avon Park Correctional Institution and a daily practice of centering prayer.

He is survived by Anna, his beloved wife of 44 years; three brothers; three children; and seven grandchildren.

### Other deaths

The Rev. **James Lyman Barre**, March 3  
The Rev. **Franklin Pierce Bennett Jr.**, March 20  
The Rev. **Carol M. (McGown) Blaine**, March 25  
The Rev. **Gregory James Buffone**, April 23  
The Rev. **Ernest F. Campbell**, March 27  
The Rev. **Clarence Alfred Cole**, March 27  
The Rev. Dr. **Edward R. Dufresne**, Feb. 27  
The Rev. **Stephen Williams Foote**, March 8  
The Rev. Deacon **Kenneth Earl Foster Jr.**, March 18  
The Rev. **Robert C. Gregg**, March 20.  
The Rev. Deacon **Daniel P Herron**, March 15  
The Rev. **Kent Higgins**, March 20  
The Rev. Deacon **Jack Hoffer**, March 1  
The Rev. **Henry (Hap) Hoffman**, April 2  
The Rev. Dr. **William G. Hurst**, March 7  
The Rev. **Kenneth Earl Martin**, March 24  
The Rev. **Marlee R.J. Norton**, April 30  
The Rev. Deacon **Raymond W. Perica**, March 2  
The Very Rev. **Thomas Charles Chesterman Jr.**, April 10  
The Rev. **Richard W. Reid**, April 12  
The Rev. **Elizabeth Page Rogers**, March 18  
The Rev. **Christopher Ralph Sherrill**, April 10  
The Rev. **Roger William Smith**, March 13  
The Rev. **Barbara Field West**, February 26



## CHARTER OAK Recruitment Services

EXECUTIVE SEARCH FOR  
EPISCOPAL CHURCHES,  
MISSIONS, AND SCHOOLS  
NATIONWIDE.

Grant Underwood, M.Div.,  
Recruitment Consultant  
**937.243.1772**

[charter oakrecruitment.com](http://charter oakrecruitment.com)



# THE LIVING CHURCH PARTNERS

## SPONSORS

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

Sarasota, Florida  
CHURCH OF THE REDEEMER  
redeemersarasota.org

Santa Rosa Beach, Florida  
CHRIST THE KING EPISCOPAL  
CHURCH  
christthekingfl.org

Vero Beach, Florida  
TRINITY EPISCOPAL CHURCH  
trinityvero.org

Winter Park, Florida  
ALL SAINTS EPISCOPAL CHURCH  
allsaintswinterpark.org

Savannah, Georgia  
ST. JOHN'S CHURCH  
stjohnssav.org

Springfield, Illinois  
DIOCESE OF SPRINGFIELD  
episcopalspringfield.org

Harrods Creek, Kentucky  
ST. FRANCIS IN THE FIELDS  
EPISCOPAL CHURCH  
stfrancisinthefields.org

Louisville, Kentucky  
THE CONSORTIUM  
FOR CHRISTIAN UNITY  
theconsortiumforchristianunity.org

Chevy Chase, Maryland  
ALL SAINTS CHURCH  
allsaintschurch.net

Hagerstown, Maryland  
SAINT JAMES SCHOOL  
stjames.edu

Potomac, Maryland  
ST. FRANCIS EPISCOPAL CHURCH  
stfrancispotomac.org

Minneapolis, Minnesota  
EPISCOPAL CHURCH IN  
MINNESOTA  
episcopalmn.org

Clayton, Missouri  
+ CHURCH OF ST. MICHAEL AND ST.  
GEORGE  
csmmsg.org

Red Bank, New Jersey  
BIBLE AND COMMON PRAYER  
BOOK SOCIETY  
biblesandprayerbooks.org

Brooklyn, New York  
CHURCH OF ST. MARK  
stmarkschurchbrooklyn.org

Garden City, New York  
DIOCESE OF LONG ISLAND  
dioceseli.org

New York, New York  
THE CHURCH OF SAINT MARY  
THE VIRGIN  
stmvirgin.org

New York, New York  
PARISH OF CALVARY-ST. GEORGE'S  
calvarystgeorges.org

New York, New York  
SAINT THOMAS CHURCH FIFTH  
AVENUE  
sainthomaschurch.org

Cincinnati, Ohio  
DIOCESE OF SOUTHERN OHIO  
diosohio.org

Oklahoma City, Oklahoma  
ALL SOULS' ANGLICAN FOUNDATION  
allsoulsokc.com

Oklahoma City, Oklahoma  
DIOCESE OF OKLAHOMA  
epiok.org

Toronto, Ontario  
ST. THOMAS'S CHURCH  
stthomas.on.ca

Norristown, Pennsylvania  
DIOCESE OF PENNSYLVANIA  
diopa.org

Wayne, Pennsylvania  
ST. DAVID'S EPISCOPAL CHURCH  
stdavidschurch.org

Knoxville, Tennessee  
DIOCESE OF EAST TENNESSEE  
dioet.org

Nashville, Tennessee  
DIOCESE OF TENNESSEE  
edtn.org

Nashville, Tennessee  
ST. GEORGE'S EPISCOPAL CHURCH  
stgeorgesnashville.org

Corpus Christi, Texas  
CHURCH OF THE GOOD SHEPHERD  
cotgs.org

Dallas, Texas  
CHURCH OF THE INCARNATION  
incarnation.org

Dallas, Texas  
DIOCESE OF DALLAS  
edod.org

Houston, Texas  
CHURCH OF ST. JOHN THE DIVINE  
sjd.org

Houston, Texas  
DIOCESE OF TEXAS  
epicenter.org

Houston, Texas  
ST. MARTIN'S EPISCOPAL CHURCH  
stmartinsepiscopal.org

San Antonio, Texas  
CHRIST EPISCOPAL CHURCH  
cecsa.org

San Antonio, Texas  
DIOCESE OF WEST TEXAS  
dwtx.org

West Brattleboro, Vermont  
JERUSALEM PEACEBUILDERS  
jerusalempeacebuilders.org

Venice, Florida  
ST. MARK'S EPISCOPAL CHURCH  
stmarksvenice.org

Louisville, Kentucky  
BROTHERHOOD OF ST. ANDREW  
brothersandrew.net

New Orleans, Louisiana  
DIOCESE OF LOUISIANA  
edola.org

Pineville, Louisiana  
DIOCESE OF WESTERN LOUISIANA  
epiwl.org

St. Francisville, Louisiana  
+ GRACE EPISCOPAL CHURCH  
gracechurchwfp.org

Annapolis, Maryland  
ST. ANNE'S PARISH  
stannes-annapolis.org

Minnetonka Beach, Minnesota  
ST. MARTIN'S BY THE LAKE  
EPISCOPAL CHURCH  
stmartinsbythelake.org

Jackson, Mississippi  
EPISCOPAL CHURCH IN MISSISSIPPI  
dioms.org

## GUARANTORS

Birmingham, Alabama  
+ CATHEDRAL CHURCH OF THE ADVENT  
adventbirmingham.org

Meriden, Connecticut  
EPISCOPAL CHURCH  
IN CONNECTICUT  
episcopalct.org

Wilmington, Delaware  
+ CHRIST CHURCH CHRISTIANA HUNDRED  
christchurchde.org

Washington, D.C.  
+ WASHINGTON NATIONAL  
CATHEDRAL  
cathedral.org

Cocoa Beach, Florida  
+ ST. DAVID'S BY-THE-SEA  
EPISCOPAL CHURCH  
stdavidsbythesea.org

Jacksonville, Florida  
+ ST. MARK'S EPISCOPAL CHURCH  
stmarksjacksonville.org

Miami, Florida  
DIOCESE OF SOUTHEAST FLORIDA  
diosef.org

Ocala, Florida  
GRACE EPISCOPAL CHURCH  
graceocala.org

Orlando, Florida  
DIOCESE OF CENTRAL FLORIDA  
cdioocese.org

Parrish, Florida  
+ DIOCESE OF SOUTHWEST FLORIDA  
episcopalswfl.org

Tampa, Florida  
+ ST. JOHN'S CHURCH  
stjohnstampa.org

Ridgewood, New Jersey  
+ ST. ELIZABETH'S EPISCOPAL CHURCH  
stesridgewood.org

Santa Fe, New Mexico  
CHURCH OF THE HOLY FAITH  
holyfaithchurchsf.org

Cooperstown, New York  
CHRIST CHURCH  
ceccoop.net

New York, New York  
GRACE CHURCH  
gracechurchnyc.org

New York, New York  
MOCKINGBIRD MINISTRIES  
mbird.com

Asheville, North Carolina  
+ TRINITY EPISCOPAL CHURCH  
trinityasheville.org

Durham, North Carolina  
ST. STEPHEN'S EPISCOPAL CHURCH  
ssecdurham.org

Toronto, Ontario  
ST. PAUL'S BLOOR STREET  
stpaulsbloor.org

Murfreesboro, Tennessee  
ST. PAUL'S EPISCOPAL CHURCH  
stpaulsmurfreesboro.org

Nashville, Tennessee  
CHRIST CHURCH CATHEDRAL  
christcathedral.org

Houston, Texas  
ST. FRANCIS EPISCOPAL CHURCH  
sfch.org

Texarkana, Texas  
+ ST. JAMES' CHURCH  
saintjamestxk.org

Waco, Texas  
ST. ALBAN'S EPISCOPAL CHURCH  
stalbanswaco.org



Christ Church Christiana Hundred, Wilmington, Del.

We welcome our new 2023 Partners, indicated with +.

Richmond, Virginia  
DIOCESE OF VIRGINIA  
thediocese.net

Richmond, Virginia  
ST. MATTHEW'S EPISCOPAL  
CHURCH  
stmattsrva.org

Upperville, Virginia  
+ TRINITY EPISCOPAL CHURCH  
trinityuppper.org

Appleton, Wisconsin  
DIOCESE OF FOND DU LAC  
diofdl.org

Wausau, Wisconsin  
+ EPISCOPAL CHURCH OF ST. JOHN  
THE BAPTIST  
stjohnswausau.org

Casper, Wyoming  
+ EPISCOPAL CHURCH IN WYOMING  
episcopalwy.org

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

## ASSOCIATES

Tucson, Arizona  
ST. MICHAEL AND ALL ANGELS  
EPISCOPAL CHURCH  
smallangelstucson.org

Auburn, California  
+ ST. LUKE'S EPISCOPAL CHURCH  
stlukesauburn.org

Berkeley, California  
+ ST. MARK'S EPISCOPAL CHURCH  
stmarksberkeley.org

San Diego, California  
ALL SAINTS' EPISCOPAL CHURCH  
allsaintschurch.org

Washington, D.C.  
CHRIST CHURCH, GEORGETOWN  
christchurchgeorgetown.org

Washington, D.C.  
+ CHURCH OF THE ASCENSION  
& ST. AGNES  
asa-dc.org

Cocoa, Florida  
+ ST. MARK'S EPISCOPAL  
CHURCH AND ACADEMY  
stmarksocoa.org

Jacksonville, Florida  
EPISCOPAL CHURCH OF  
OUR SAVIOUR  
oursaviourjax.org

Jacksonville, Florida  
+ SAN JOSE EPISCOPAL CHURCH  
sjeds.org

Longwood, Florida  
+ EPISCOPAL CHURCH OF THE  
RESURRECTION  
resurrectionlongwood.org

Orlando, Florida  
+ CATHEDRAL CHURCH OF ST. LUKE  
ccsorlando.org

Pensacola, Florida  
DIOCESE OF THE CENTRAL GULF COAST  
diocgc.org

St. Augustine, Florida  
TRINITY PARISH  
trinitysta.org

Tampa, Florida  
+ GRACE CHURCH TAMPA PALMS  
gracechurchtampapalms.org

West Palm Beach, Florida  
+ HOLY TRINITY EPISCOPAL CHURCH  
holyltrinitywpb.org

Atlanta, Georgia  
+ CHURCH OF OUR SAVIOUR  
oursaviouratlanta.org

Marietta, Georgia  
+ EPISCOPAL CHURCH OF  
ST. PETER & ST. PAUL  
peterandpaul.org

Savannah, Georgia  
COLLEGIATE CHURCH  
OF ST. PAUL THE APOSTLE  
stpaulsavannah.org

Chicago, Illinois  
+ CHURCH OF THE ASCENSION  
ascensionchicago.org

Lexington, Kentucky  
+ DIOCESE OF LEXINGTON  
diolex.org

Baton Rouge, Louisiana  
ST. LUKE'S EPISCOPAL CHURCH  
stlukesbr.org

Lafayette, Louisiana  
+ CHURCH OF THE ASCENSION  
ascensionlafayette.com

Lake Charles, Louisiana  
ST. MICHAEL & ALL ANGELS  
EPISCOPAL CHURCH  
stmichaelslc.com

Baltimore, Maryland  
+ DIOCESE OF MARYLAND  
episcopalmaryland.org

Easton, Maryland  
+ DIOCESE OF EASTON  
dioceseofeaston.org

Lusby, Maryland  
+ MIDDLEHAM AND ST. PETER'S  
EPISCOPAL CHURCH  
middlehamandstpeters.org

Olney, Maryland  
+ SAINT JOHN'S EPISCOPAL CHURCH  
stjoc.org

Boston, Massachusetts  
DIOCESE OF MASSACHUSETTS  
diomass.org

Wellesley, Massachusetts  
+ ST. ANDREW'S CHURCH  
standrewswellesley.org

St. Paul, Minnesota  
MESSIAH EPISCOPAL CHURCH  
messiah Episcopal.org

St. Louis, Missouri  
+ ST. PETER'S EPISCOPAL CHURCH  
specstl.org

Las Vegas, Nevada  
+ DIOCESE OF NEVADA  
episcopalnevada.org

Concord, New Hampshire  
DIOCESE OF NEW HAMPSHIRE  
nh Episcopal.org

Red Bank, New Jersey  
TRINITY EPISCOPAL CHURCH  
trinityredbank.org

Somerville, New Jersey  
+ ST. JOHN'S CHURCH  
stjohnsomerville.org

Brooklyn, New York  
+ ST. PAUL'S EPISCOPAL CHURCH,  
CAROLL STREET  
stpaulscarrollst.org

Greenwich, New York  
COMMUNITY OF ST. MARY, EASTERN  
PROVINCE  
stmaryseast.net

Millbrook, New York  
+ ST. PETER'S CHURCH, LITHGOW  
stpeterslithgow.org

New York, New York  
+ DIOCESE OF NEW YORK  
dioceseny.org

Beaufort, North Carolina  
+ ST. PAUL'S EPISCOPAL CHURCH  
stpaulsbeaufort.org

Chapel Hill, North Carolina  
CHURCH OF THE HOLY FAMILY  
chfepiscopal.org

Kinston, North Carolina  
+ DIOCESE OF EAST CAROLINA  
diocese-eastcarolina.org

Raleigh, North Carolina  
+ ST. MICHAEL'S CHURCH  
holymichael.org

Winston-Salem, North Carolina  
ST. TIMOTHY'S EPISCOPAL  
CHURCH  
sttimothysws.org

Dayton, Ohio  
ST. GEORGE'S EPISCOPAL CHURCH  
stgeorgesdayton.org

Oklahoma City, Oklahoma  
ST. JOHN'S EPISCOPAL CHURCH  
stjohnsokc.org

Tulsa, Oklahoma  
CHRIST CHURCH EPISCOPAL  
christchurchtulsa.org

Tulsa, Oklahoma  
SAINT JOHN'S EPISCOPAL CHURCH  
stjohnsokc.org

Philadelphia, Pennsylvania  
PHILADELPHIA EPISCOPAL  
CATHEDRAL  
philadelphiacathedral.org

Pittsburgh, Pennsylvania  
DIOCESE OF PITTSBURGH  
episcopalpgh.org

Pottstown, Pennsylvania  
+ CHRIST EPISCOPAL CHURCH  
christpottstown.org

Hendersonville, Tennessee  
ST. JOSEPH OF ARIMATEA  
stjosephofarimatea.org

Lookout Mountain, Tennessee  
CHURCH OF THE GOOD SHEPHERD  
gslookout.com

Austin, Texas  
+ EPISCOPAL CHURCH  
OF THE GOOD SHEPHERD  
gsaustin.org

Austin, Texas  
ST. MARK'S EPISCOPAL CHURCH  
stmarksaustin.org



St. Michael's Church, Raleigh, N.C.

Corsicana, Texas  
+ ST. JOHN'S EPISCOPAL CHURCH  
stjohnscorsicana.com

Dallas, Texas  
+ ALL SAINTS DALLAS  
http://asd.church

Dallas, Texas  
+ GOOD SHEPHERD EPISCOPAL CHURCH  
goodshepherdallas.org

Dallas, Texas  
+ ST. AUGUSTINE'S OAK CLIFF  
staugustinesoakcliff.org

Dallas, Texas  
ST. MATTHEW'S CATHEDRAL  
episcopalcathedral.org

Houston, Texas  
+ ST. THOMAS' EPISCOPAL CHURCH  
stthomashouston.org

Katy, Texas  
+ HOLY APOSTLES EPISCOPAL CHURCH  
cotha.org

McKinney, Texas  
ST. PETER'S EPISCOPAL CHURCH  
stpetersmckinney.com

Plano, Texas  
+ CHRIST CHURCH CATHEDRAL  
christchurchplano.org

Prosper, Texas  
ST. PAUL'S EPISCOPAL CHURCH  
stpaulsprosper.org

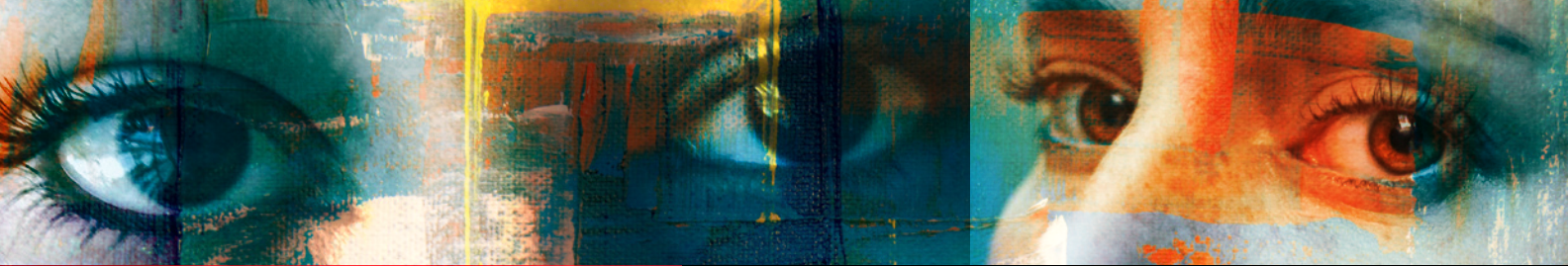
Tyler, Texas  
CHRIST EPISCOPAL CHURCH  
christchurchtyler.org

Waco, Texas  
HOLY SPIRIT EPISCOPAL CHURCH  
holyspiritwaco.com

Lynchburg, Virginia  
+ ST. JOHN'S EPISCOPAL CHURCH  
stjohnslynchburg.org

Norfolk, Virginia  
+ CHRIST AND ST. LUKE'S EPISCOPAL  
CHURCH  
christandstlukes.org

River Hills, Wisconsin  
ST. CHRISTOPHER'S EPISCOPAL  
CHURCH  
stchristopherswi.org



# Preaching in a Post-Christian Age



## November 16-18, 2023

**Declaring God's word has never been for the faint of heart.**

Join the Living Church in the heart of New York City for an inspiring and encouraging conference on the art and craft of preaching in the 21st century. Topics will include:

- What Is Apostolic Preaching?
- Preaching That Builds Community
- Building Your Sermon Series: Advent and Lent
- Preaching as Devotion for Mission
- Preaching as a Sacramental Act
- Preaching in a Post-Christian Age



**Register now.**