

Lay Preachers • Avoiding Clericalism

# THE LIVING CHURCH



Meet Matthew S.C. Olver  
Executive Director and Publisher

September 10, 2023 • \$6.50 • [livingchurch.org](http://livingchurch.org)  
Parish Ministry



# Encounter the Holy



Departure dates throughout the year for individuals & groups

## Conversations in the Holy Land



January 10-18, 2024

Led by Dr. Gary Mason  
[www.rethinkingconflict.com](http://www.rethinkingconflict.com)

Dialog with Christian, Jewish, and Muslim representatives while exploring biblical and cultural sites.



## Biblical Pathways

### 9-Day Journey

Stay in Bethlehem, Tiberias, and Jerusalem. Visit Capernaum, Jericho, Magdala, Nazareth, and more!



## Bible Land Exploration

### 10-Day Journey

Stay in Netanya, Tiberias, and Jerusalem. Visit Caesarea, Tel Megiddo, Sea of Galilee, Masada, Temple Mount, and more!



## Journey Through the Bible

### 11-Day Journey

Stay in Bethlehem, Tiberias, and Jerusalem. Visit Bethsaida, Caesarea Philippi, Herodian, Samaria, and more!

September 10, 2023

# THE LIVING CHURCH

## NEWS

- 4 Charlie Holt Will Lead Large Jacksonville Parish  
By Kirk Petersen

## EDITORIAL

- 11 A Troublesome Result in Florida

## PARTNER SPOTLIGHTS

- 13 THE LIVING CHURCH's annual spotlight of partner organizations

## FEATURES

- 28 A New Leader for THE LIVING CHURCH's Next Chapter  
By Kirk Petersen
- 30 Unity's Fire | By Matthew S.C. Olver
- 33 Primates, Sisters, and Friends | By Emilie Teresa Smith
- 35 Lay Preachers Meet Growing Need  
By G. Jeffrey MacDonald

## CULTURES

- 38 Life After Life | By Pamela A. Lewis

## BOOKS

- 40 *Cosmos, Liturgy, and the Arts in the Twelfth Century*  
Review by Phoebe Pettingell
- 41 *Faithful Giving* | Review by Kristina Rake
- 42 *The Priesthood for All Believers*  
Review by Garwood Anderson

## OTHER DEPARTMENTS

- 44 CHILDREN OF THE GOD OF ISRAEL
- 46 Sunday's Readings
- 50 People & Places



© Vatican Media

### ON THE COVER

Matthew S.C. Olver: "I am thrilled that one of my predecessors at Nashotah, H. Boone Porter, made the same transition from liturgy professor at Nashotah to leading THE LIVING CHURCH" (see p. 28).  
Cover photo by Richard Hill



13



33

# Charlie Holt Will Lead Large Jacksonville Parish

By Kirk Petersen

The Rev. Charlie Holt, who learned July 21 that his election as the next Bishop of Florida had been nullified, announced August 11 that he has been named rector of St. Mark's in Jacksonville, one of the largest churches in the Diocese of Florida.

"It's a tremendous blessing for me and my family," Holt told TLC. "I grew up in Jacksonville. I haven't lived here for 30 years, but my parents are here and I have a sister that lives in Jacksonville. And also a lot of good friends and connections." He added, "St. Mark's is a beautiful church. It's a wonderful group of Christian people."

St. Mark's, which celebrated its centennial in 2022, is about nine miles southwest of the diocesan headquarters, where Holt had been employed since August 2022. In a move that created some controversy, he was hired by the diocese while an ecclesiastical court was reviewing complaints of voting irregularities in the election for bishop. He left the diocesan role at the end of July after "a nice farewell party," he said.

Holt was the apparent winner in two diocesan elections, in May and November 2022. Both elections were challenged by diocesan delegates who objected to Holt's traditional views on same-sex marriage. The latter election was nullified after Holt fell short of receiving the consent of a majority of bishops with jurisdiction and standing committees.

The Rt. Rev. Samuel Johnson Howard reached the mandatory retirement age of 72 on September 8, and must step down not longer than three months later. At that time, the Standing Committee will become the ecclesiastical authority of the diocese, pending election of a new bishop at a time to be determined.

According to data from annual parochial reports, St. Mark's had an



Charlie Holt

average Sunday attendance of 172 in 2021 — and 308 in 2019, the last full year before the pandemic. Plate and pledge income was \$1.4 million in 2021, a level that has held steady for the past decade. By either measure, it is one of the half-dozen largest among the 66 churches in the Diocese of Florida that filed a parochial report for 2021.

Holt said he has no interest in running in another election for bishop, in any diocese. "That was a challenging thing to be a part of," he said. "I am really focused on being rector of St. Mark's Episcopal Church and doing a great job for them."

*St. Mark's and the Diocese of Florida are both financial supporters of the Living Church Foundation.*

For analysis, see "A Troublesome Result in Florida," p. 11.

## Accusers Raise the Stakes Regarding Bishop Singh

By Kirk Petersen

The adult sons and ex-wife of Bishop Prince Singh have escalated their accusations of abuse with the launch of [episcopalaccountability.com](http://episcopalaccountability.com), an extensive website with searingly painful video messages and copious citations of canons and General Convention resolutions related to church discipline.

In June posts on Facebook, Nived-

han and Eklan Singh and their mother, Roja Singh, accused the bishop of years of physical and emotional abuse. Prince Singh, the provisional bishop of the neighboring dioceses of Eastern Michigan and Western Michigan, has denied the allegations.

The accusers have now called for an independent investigation of what they describe as an inadequate response to their allegations by Presiding Bishop Michael B. Curry and Bishop Todd Ousley, who heads the church's Office of Pastoral Development. They also call for an investigation of the two senior bishops under Title IV, the section of the canons regarding clergy discipline.

The standing committees of Eastern and Western Michigan have emphasized that Bishop Singh is cooperating in the investigation. "The comprehensive psychological and alcohol evaluation that the Presiding Bishop has requested and that has been readily accepted by Bishop Singh has been scheduled and will take place the week of July 17th with a multi-disciplinary team of clinicians," they wrote in a June 30 statement.

"Bishop Singh has not been suspended or restricted from ministry and continues with his normal schedule and activities, including visitations. Typically, restrictions would be instituted if the bishop under Title IV had acknowledged guilt (our previous experience) or if individuals or the church were in immediate harm," the committees continued.

"Previous experience" refers to the fact that Singh's predecessor, Bishop Wayne M. Hougland Jr., was suspended for a year in 2020 after admitting to an extramarital affair. He resigned near the end of the suspension. The two dioceses have been exploring a potential merger since 2019.

Regarding the new website allegations, Bishop Singh did not respond

to a request for comment. He previously has referred all inquiries to Katie Forsyth, canon for evangelism and networking for the two dioceses. Forsyth responded to an inquiry about the website by writing via email: “The Standing Committees will be updated as the process unfolds and will respond at the appropriate steps, according to our canons. The Standing Committee members continue to hold Bishop Singh, his sons, his ex-wife, and his [fiancée] in their prayers.”

Nivedhan asserted that his family’s allegations had spurred Ousley to “recuse” himself from Title IV matters regarding bishops. He noted that on June 29, the church announced the appointment of the Rev. Barbara Kempf to the new position of Title IV intake officer for bishops. She “will work closely with” Ousley, but will report to Curry.

Public Affairs Officer Amanda Skofstad wrote by email that “the process to name a new intake officer has been underway for some time” and is not a response to the allegations. She noted that an additional position was authorized by Resolution A143 at the 2022 General Convention, at the recommendation of a Title IV committee. She added, “we are unable to comment on Title IV investigations that are underway.”

The Episcopal Accountability website is quite extensive, running to well over 10,000 words of text. It includes detailed letters from each of the three family members, as well as a timeline, FAQ, and email templates that can be used by people who want to express their support of the call for further investigation.

Roja Singh, an associate professor of sociology at St. John Fisher University in Rochester, said her ex-husband had denigrated her as a Dalit, the Hindu caste sometimes referred to with the slur “untouchables.”

Nivedhan Singh, 30, a Nashville-based audio engineer and musician, has taken the lead in coordinating the family’s accusations, and provided some of the most disturbing allegations.

In a six-minute video, Nivedhan


Singh graphically describes being beaten by his father for a wide range of infractions. “The beatings themselves were hard strikes across my thighs, arms, face, and buttocks,” he said. “I remember gasping for air and not being able to breathe during the beatings and yelling for him to please stop.”

He said: “I had a lot of trouble with bedwetting when I was a kid, and it went on till I was about 12, 13 years old. And when I would wet the bed

I would also get beat. And that just made me wet the bed more.” He said he attempted suicide at age 10 by tying an electrical cord tightly around his neck.

In a separate, two-minute video, Nivedhan and Eklan take turns laying out their accusations, reading from a script. “If you have survived abuse from a clergy or bishop family member,” Nivedhan said, and Eklan continued, “we hope to provide report-

(Continued on page 7)



**FOR THE MEANS OF GRACE & THE HOPE OF GLORY**

**The Society of Catholic Priests**  
THE NORTH AMERICAN PROVINCE

**The 13th Annual Conference of the Society of Catholic Priests**


**Keynote Speakers**

Sister Monica Clare, CSJB  
 Father Matthew Johnson, Vancouver  
 Archbishop Melissa Skelton, Seattle  
 Father Clive Wylie, Norwich UK

**Oct 3rd - 6th, 2023**

St Mary's Episcopal Church  
Kansas City, MO

[www.thescp.org](http://www.thescp.org)





---

## A gift that costs nothing in your lifetime.

---

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

If you've ever opened a bank account, set up a retirement plan, or applied for life insurance, you completed a form to say who will inherit the money in those accounts someday. Then again, the customer service rep may have forgotten to discuss it.

But this opportunity is too good to miss! It's a simple form, done right on the spot, and it keeps your money out of probate. No attorneys, no hassle for your heirs, no extra expenses tacked onto your estate. There's no limit to the amount you can leave someone. And you should include your church in addition to The Brotherhood of St. Andrew.

As you decide who will inherit your accounts, will you please consider including us along with your loved ones? It's a very simple, yet powerful way to provide long-lasting future support for our mission. (Plus, save your heirs up to 65% tax on your retirement assets!)

All it takes is a simple signature.

It's your money, and you deserve the right to say what happens to it.



More simple ways to  
make your mark on the future:

- » Make a gift through your will and trust
- » Give life insurance you no longer need
- » Donate appreciated stock and save on taxes
- » Consider a gift of real estate
- » Make a gift that gives you fixed income payments for life
- » Make a gift that protects your assets
- » Donate from a Donor Advised Fund

### Interested?

For more information about this and other planned giving opportunities, visit:



<http://brothersandrew.plannedgiving.org>

Or contact:  
[plannedgiving@brothersandrew.net](mailto:plannedgiving@brothersandrew.net)

**(502) 450-5640**

**The Brotherhood of St. Andrew**  
Making a difference in the Kingdom of God since 1883

A worldwide ministry to men and youth in the Episcopal/Anglican Communion & beyond

(Continued from page 5)

ing resources and help you realize,” concluding together “that you are not alone.”

## English General Synod’s ‘Culture of Mistrust’

By Rosie Dawson

Learning to trust is one of life’s most difficult tasks, according to the 18th-century hymnwriter Isaac Watts. How to regain trust once it’s lost is the challenge now facing the Church of England. This applies not only to its relationship with survivors of abuse but also to its relationship with its General Synod.

Even before the four-day gathering in York began, a paper on National Church Governance (GS2307) had warned of a “culture of mistrust” and poor relationships between national church institutions and General Synod. Levels of trust were so low that some people (bishops are people too) were afraid to speak, or felt that they were being silenced.

Even the failure of the livestream was put down to Church House spin doctors rather than to technical errors. When the feed was working, the online audience witnessed synod members taking on the secretariat, and the eventual resignation of one of its most prominent members, Gavin Drake, who through his work as communications director of the Anglican Communion Office is well known in global circles.

With the decision at the end of June by the Archbishops’ Council to disband the Independent Safeguarding Board, safeguarding was bound to be the main drama. Already on July 7 there was confusion about whether the archbishops had supported sacking two of the three ISB members, requiring a further hasty statement from Church House emphasizing that the decision had indeed been unanimous.

Jane Chevous, founder and codirector of Survivors Voices, was invited to address synod on July 9, and she spoke about the effects of that decision on her. She and other survivors had high hopes for ISB, she said, but their trust in the church had been shattered. “You could not have got it more wrong, and survivors have paid the price.”

Archbishop Stephen Cottrell acknowledged that the council had made mistakes, and he wished it had handled things differently. “I imagine Jesus weeps over this situation — and I know many of us are not far from those tears as well.”

Subdued, members had a break for dinner before moving to other business, but more drama came the next day when Drake resigned from synod, accusing church lawyers of “procedural shenanigans” seeking to frustrate its will to debate the issue further.

“If the General Synod of the Church of England is unable to hold the Archbishops’ Council and its National Safeguarding Team to account, if we are unable to bring about proper change, if we are going to be blocked from hearing who we want to hear from, and stopped from debating what we want to debate, then what is it for?” he asked.

The other hot topic at synod was Living in Love and Faith’s prayers for same-sex blessings. Synod had an informal meeting rather than a formal session, and it was intended to give members an update on the blessings synod approved in principle in February.

Since then, three working groups of bishops have been drafting new pastoral guidance, refining the texts of the prayers, and exploring what pastoral reassurance might be necessary for those unable to approve or use them. Sandy Thomas of Chelmsford asked bishops what work would be done to mitigate distress to congregations that find themselves in services where prayers might be used without prior notice and urged them not to forget the laity.

“Trust came up repeatedly as an issue, most notably around Safeguard-

ing and Living in Love and Faith, but the role of the parish is another significant area of unease,” Archdeacon Stewart Fyfe of Carlisle, who chairs the Rural Interest Group on General Synod, told TLC. “Questions of the strategic value of the parish, its funding, and resourcing all create a latent unease, anxiety, and, in places, anger from folk in the grassroots. What emerged from synod is that there is no national strategic thinking going on about rural parishes.”

Given the dissatisfaction about process throughout the sessions, it was perhaps not surprising that proposals for a thorough overhaul of church governance won synod’s overwhelming approval.

The National Church Governance Project Board made 17 recommendations, including the creation of Church of England National Services, a new body that will combine most of the functions of the Archbishops’ Council, Church Commissioners, and the Office of the Archbishops.

## Longtime Canadian Primate Michael Peers Dies at 88

By Sue Careless

One of the longest-serving leaders in the Anglican Church of Canada (ACoC) has died. Michael Geoffrey Peers, who served as primate from 1986 to 2004, died in Toronto on July 27. He was 88.

Peers’s 18-year-primacy saw many changes in both the church and society.

In 1985, a year before he was elected primate, the Book of Alternative Services was introduced to supplement — but in effect replace — the 1962 Book of Common Prayer. The next year the newly founded Prayer Book Society of Canada tried unsuccessfully to litigate the matter in an ecclesiastical court over which Archbishop Peers presided.

Peers led in the stand taken by the ACoC in 1986 in support of the

(Continued on next page)

(Continued from previous page)

Inuit, who depended on seal hunting, against the international animal rights lobby. The lobby won, devastating the livelihoods of thousands of families across the Arctic.



Michel Peers

In 1987 Peers joined Lesley Parrott, whose child Alison had been murdered, to speak publicly against the death penalty. The penalty was abolished the following year.

At the National Native Convocation held in Minaki, Ontario, in 1993, Peers formally apologized for the failures that occurred in the 36 schools the ACoC ran.

Born on July 31, 1934, in Vancouver, British Columbia, Michael Peers was raised in the ACoC but left it during his teenage years. He completed an undergraduate degree in languages at the University of British Columbia in 1956 and a diploma in translation at the University of Heidelberg in 1957. He had intended to embark on a career as a diplomat, a career path well-suited to a man who could speak English, French, Spanish, German, and Russian fluently.

But while at university his plans changed. “I went back to church for the simple reason that a friend of mine invited me,” he said, “and that’s how most people become involved in church.” He entered Trinity College at the University of Toronto, where he obtained a licentiate in theology.

In retirement, Peers was ecumenist in residence at the Toronto School of Theology. He was also confessor to the monastery of the Society of St. John the Evangelist in Boston.

Peers is survived by his wife, Dorothy (Bradley), and their three children and four grandchildren.

## Dynamic Bishop Herzog Dies After Long Struggle

By Mark Michael

The Rt. Rev. Daniel Herzog, a leader among conservative Episcopalians, whose decade as the Diocese of Albany’s eighth bishop re-focused its ministry in lasting ways, died August 4 at 82 after a long struggle with neurosarcoidosis, an inflammation of the nervous system.

Herzog entered and departed the Episcopal Church twice, and was, at the time of his death, an assisting bishop in the Anglican Church in North America’s Diocese of the Living Word.

“He had a boldness and a willingness to take things on — there were not many sacred cows,” said the Rev. Darius Mojallali, a priest of the Albany diocese who was a close friend of Herzog’s and served alongside him for nearly 40 years. “He made the tough choices to move a moribund diocese into a place of vitality.”

Herzog was born in Ogdensburg, on the Canadian border, and was raised as a Roman Catholic. He became an

Episcopalian in his 20s, and prepared for ministry at Nashotah House. After a curacy in his hometown parish, he began holding services at the nearly closed Christ Church in Morristown, New York, where he was eventually named rector.

At Christ Church, Herzog combined Anglo-Catholic liturgy with an emphasis on the ministry of healing and a welcoming of charismatic gifts, an approach he brought with him when he became rector of Christ Church in Schenectady, New York, several years later.

He was elected bishop coadjutor in 1997 on the first ballot, and succeeded Bishop David Ball, a traditionalist Anglo-Catholic, the next year.



Daniel Herzog

Herzog formed a Futures Committee early in his episcopate, which eventually recommended selling several diocesan properties — a summer camp, a retreat house, and a senior

citizens’ apartment complex — and using the proceeds to purchase a 612-acre site in Greenwich, a village an hour north of Albany.

Opened as Christ the King Spiritual Life Center in 2007, the site included a healing ministry led by the Rev. Nigel Mumford, a former Royal Marine with a ministry to veterans. The diocesan camping and youth ministry are based at the center, and diocesan offices were eventually moved there as well. The Community of St. Mary’s, Eastern Province, which Herzog had served as bishop visitor, moved to an adjoining site after selling its convent in Peekskill, New York.

In the House of Bishops, Herzog was a conservative stalwart. At General Convention in 2003, he was part of a group of 19 bishops who issued a statement formally dissociating themselves from majority votes that had acknowledged same-sex blessings and ratified the election of the Rt. Rev. Gene Robinson.

Shortly after his retirement in January 2007, Herzog resigned his orders and was received into the Roman Catholic Church, a path taken by





only a handful of Episcopal bishops since the church's founding. He never sought priestly orders in the Roman Catholic Church, and surprised many by returning to the Episcopal Church just three years later. He was restored to episcopal ministry by Presiding Bishop Katharine Jefferts Schori.

Herzog served as an assisting bishop under his successor and protégé, the Rt. Rev. William Love. For a time, he directed Christ the King Spiritual Life Center and its healing ministry, and served as an interim in several parishes.

In 2021, Herzog joined Love in resigning from the House of Bishops and from ministry in the Episcopal Church, and he was received into the Anglican Church in North America's Diocese of the Living Word. Several diocesan priests and the Community of St. Mary, Eastern Province, also left the Episcopal Church that year.

### **Bishop Morales in Cuba: 'Here Is Your Family!'**

By Dana M. Jean

The Rt. Rev. Rafael Morales Maldonado intends to visit every congregation in the Diocese of Cuba during his time as its bishop provisional. Morales, who is also Bishop of Puerto Rico, was installed June 24 at Holy Trinity Cathedral in Havana.

Morales was unanimously elected by the Cuban diocese's Standing Committee after the Rt. Rev. Griselda Delgado del Carpio retired in March. Morales said in his installation sermon that he comes "with joy to serve the diocese and to prepare the way for [his] successor." He expects to serve in the role for about a year, as the Standing Committee searches for the next diocesan bishop.

Bishop Delgado led the diocese to reunify with the Episcopal Church in 2018, after 52 years of separation amid the Cold War. The reunification of Cuba and the broader Episcopal Church has been hampered by the COVID pandemic, and is made more

(Continued on next page)

## Cottonpatch Designs

### Liturgical Textiles

Artfully Crafted-Faith Inspired



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

# CALL THE COMMUNITY TO WORSHIP

with the inspiring, rich sound  
of cast bronze bells!



*Refurbished 1842 cast bell with new ringing equipment  
Trinity Parish Saint Augustine, FL*



**The Verdin Company**

Cast Bronze Bells | Digital Carillons  
[www.verdin.com](http://www.verdin.com) 800-543-0488



(Continued from previous page)

challenging by Cuba's extreme, countrywide gas and food shortages.

Twenty-four clergy and more than 75 laypeople attended the installation, and they were joined by several of the staff and ministry leaders from Puerto Rico.

"Pray for Cuba," Morales said to those visiting from other countries. "Here are your brothers and sisters. Here is your family!"

After the Eucharist and a luncheon, the bishop gathered the clergy for presentations by the Rev. Lorenzo Lebrija, director of TryTank Experimental Laboratory, and the Rev. Canon Anthony Guillén, the Episcopal Church's missionary for Latino/Hispanic Ministries and director of Ethnic Ministries. Lebrija and Guillén offered support for the mission and ministry being done across the island.

Later in the afternoon, Bishop Morales offered pastoral support to

clergy and finished the day with a celebratory meal for clergy and their families. While clergy were in the pastoral session with the bishop, Guillén brought out over-the-counter medical supplies and food that he had gathered from U.S. congregations.

With help from diocesan staff and volunteers, Guillén prepared bags of supplies for all to take back to their congregations. Because of the economic crisis, medications are hard to find and extremely expensive.

The Rev. Tulia Sanchez of La Iglesia de los Fieles de Jesús in Matanzas had tears in her eyes as she received supplies. "Papá Dios is so good," she said. "He comes to us in ways we just don't expect! Our sister churches outside of Cuba always help when they can, with medicine, cleaning supplies, and food for the most vulnerable."

On the next day, a Sunday, Bishop Morales celebrated the Eucharist and preached again, stressing that the work of ministry is to prepare the way of the Lord. He asked clergy and laity alike to consider how they might do this in their daily lives and how they might teach others to do this.

"Everything I do is to prepare the way of the Lord, going to all the churches, all the confirmations," he said. "I will visit each church in Cuba before I am finished here!"

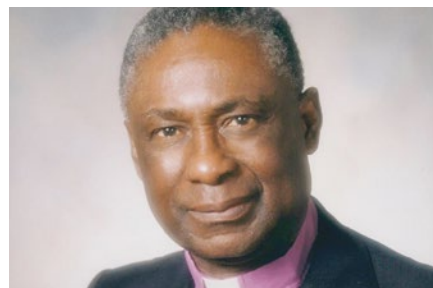
*Dana M. Jean is a student at Virginia Theological Seminary and a candidate for holy orders from the Diocese of Texas. Bishop Morales and Cuban Episcopalians spoke in Spanish, which Jean translated for this report.*

### Rest in Peace

The Rt. Rev. **Clarence N. Coleridge**, Bishop of Connecticut from 1993 to 1999, died April 10 at 92.

Coleridge was an alumnus of Howard University, Drew Theological School, and General Theological Seminary. He was ordained deacon in 1961 and priest in 1962.

Coleridge, who was born in Georgetown, British Guyana, in 1930, arrived in America at 19 with 40 Guyanese dollars in his pocket. He stayed with a cousin on Long Island before finding



Clarence N. Coleridge

his first job in America.

Before attending Drew, Coleridge felt torn between veterinary medicine and seminary, but that changed after he heard a sermon by Martin Luther King Jr.

After the sermon, he chatted briefly with King, who asked what he was studying. "It just came out, 'I am studying for the ministry.' He said, 'I didn't know Tuskegee had a theological seminary.' I had to give him a quick explanation," Coleridge told the *Hartford Courant* in July 1993, while preparing to become Bishop of Connecticut.

He served as bishop suffragan from 1981 to 1993, during the years that the Rt. Rev. Arthur Walmsley was bishop.

Coleridge's wife, Euna, preceded him in death in 2017. He is survived by their daughters, Cheryl and Caroline.



R. Stewart Wood Jr.

The Rt. Rev. **R. Stewart Wood Jr.**, the ninth Bishop of Michigan and an advocate for social justice, died in Hanover, New Hampshire, on August 1 at 89.

Wood led the diocese based in his hometown of Detroit from 1990 to 2000, and garnered national media attention in 1994, when he ordained Jennifer Walters, a lesbian, as a priest at the Church of the Incarnation in Pittsfield Township, Michigan.

Wood is survived by a daughter, two sons, and eight grandchildren. □



**CHARTER OAK**  
Recruitment Services

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

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

[charteroakrecruitment.com](http://charteroakrecruitment.com)



DXR/Wikimedia Commons

The Diocese of Florida, based in Jacksonville, faces a delicate and uncertain future.

## EDITORIAL

# A Troublesome Result in Florida

**B**ishops generally are admirable people, but they also are human, and occasionally they behave badly. Sometimes forgiveness and repentance are insufficient to maintain good order, and the church has an ecclesiastical version of a judicial system to cope with such episodes.

In recent years, that system generally has led to appropriate results when bishops have been in the dock. But we can't shake the feeling that the Diocese of Florida may be an exception.

In Los Angeles, the late Bishop J. Jon Bruno earned his suspension by secretly agreeing to sell a viable congregation's church — while he *already was on trial* for improperly attempting to sell the same church.

In Albany, Bishop William H. Love was allowed to resign after a court found he violated his vow of obedience by refusing to make provision for same-sex marriages in accordance with Resolution 2018-B012.

In Florida, however, unresolved accusations against Bishop Samuel Johnson Howard have torpedoed the career of the person the diocese twice chose to succeed him. In an exceedingly rare practice, a majority of bishops and standing committees withheld their consent, thereby voiding the election of the Rev. Charlie Holt. The alleged sins of the father have been visited on the son.

A church court investigating charges of election irregularities essentially accused Bishop Howard of rigging the voting pool by discriminating for years against LGBTQ clergy — an accusation Howard vehemently denies. "Given that the asserted candidate-elect only secured the majority needed in the clergy order by one vote, the potential impact on the election of denying the right to vote in at least three instances is plain," the court wrote.

Except in reality, the election was not close. Holt achieved an outright majority in the clergy order by only a single vote — but he won nearly twice the votes of the candidate who finished second. If Holt had fallen one vote shy instead of prevailing by one vote, there would have been a subsequent ballot. The third-place finisher has said he would have withdrawn from the race, and he believes most or all of his conservative backers would have migrated to Holt.

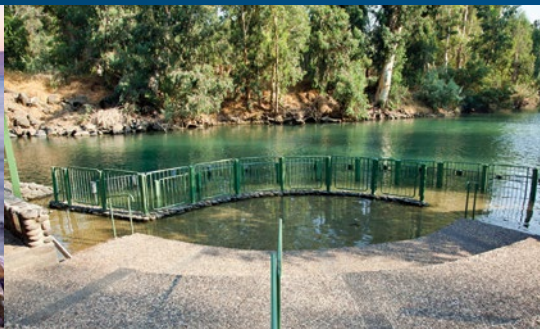
So: Holt was the clear choice of the diocese, although a substantial minority opposed him because of his belief that marriage should be a covenant between a man and a woman. But he pledged that he would do nothing to stand in the way of any priest who wanted to perform a same-sex marriage in accordance with Resolution 2018-B012.

Holt is an affable man, an experienced mediator, and warmly endorsed by his former bishop, despite their theological disagreements. He made some tone-deaf comments during walkabouts, and forthrightly apologized for the harm caused by his remarks (not: "if anyone was offended"). His views on marriage are out of step with the broader Episcopal Church. But we must also remember that the General Convention has made provision for this view, and there should be no scenario in which a traditional view of marriage can be the cause for overruling a diocesan election.

While the court did not have the authority to nullify the election, it had sufficient power to doom it. Bishops and standing committees who might be inclined to let a conservative diocese have a conservative bishop were given a bulletproof justification for withholding consent. The inevitable Title IV investigation of Bishop Howard will have no practical effect on him, as he retires later this year. Holt has been punished for Howard's alleged misdeeds. □



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



April 2 - 12, 2024

Especially designed for:



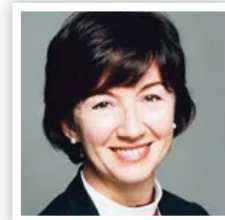
THE LIVING CHURCH

**Space is limited. Register Today!**

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

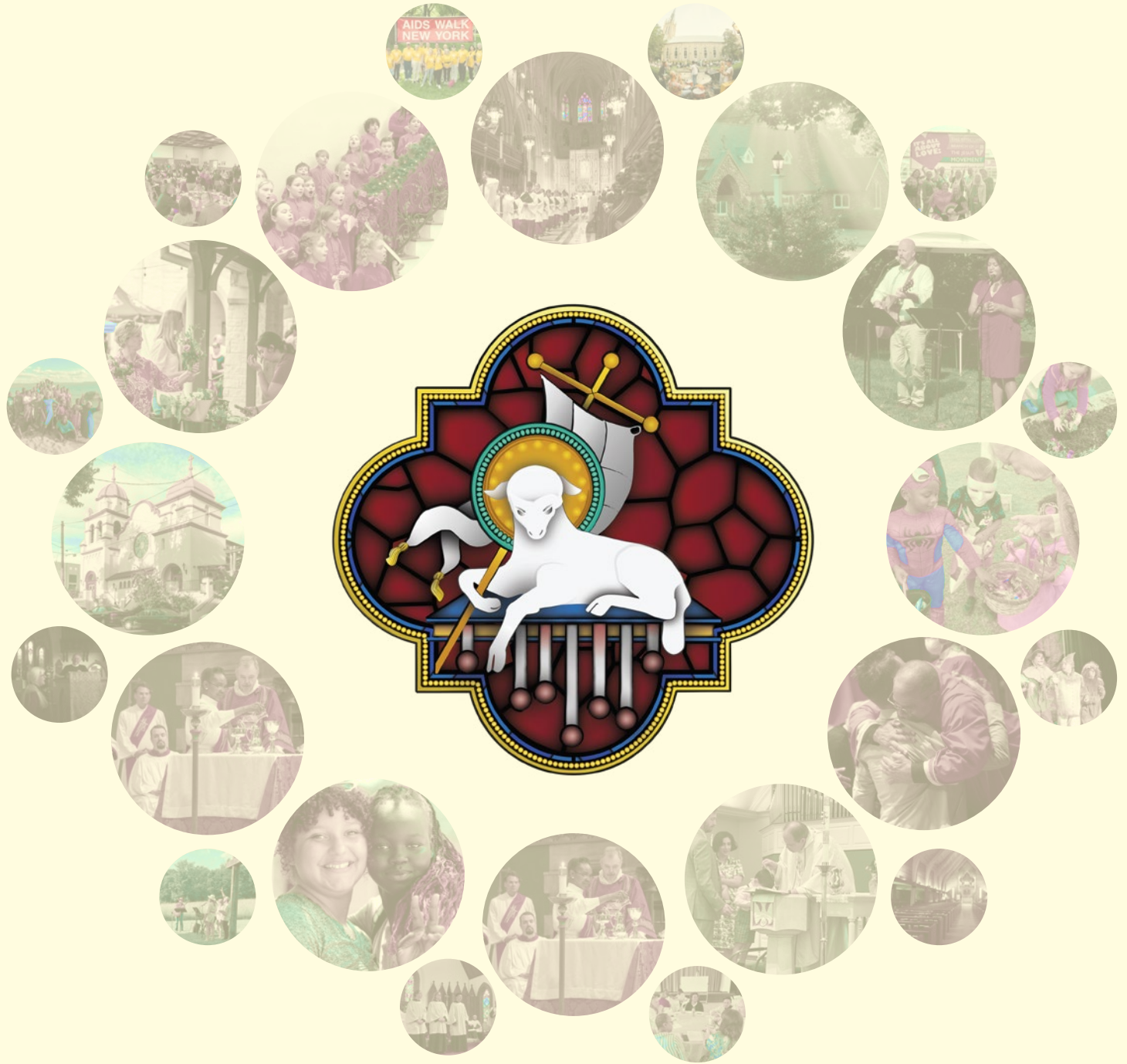
Group Number: **24026**

Hosted by:



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





# Partner Spotlights 2023

Our annual Partner Spotlights are a way of showcasing what's going on in the Episcopal Church and Anglican Communion. They also serve as a thank you to our Partner organizations, which serve THE LIVING CHURCH faithfully with their financial support. Each year we give them the opportunity to write a brief story for us that spotlights the life of their community.

If your parish, diocese, or organization would like to explore becoming a LIVING CHURCH Partner, please write our new executive director, the Rev. Dr. Matthew Olver, at [matthew.olver@livingchurch.org](mailto:matthew.olver@livingchurch.org).



## All Saints Church

Chevy Chase, Maryland

Parishioners and visitors can hear classic choral and organ pieces in our beautiful and historic nave, which has a full pipe organ, newly refurbished by Lewis and Hitchcock, and a full choir led by our minister of music, who has been with All Saints for more than 30 years. Down the hall, a worship band, featuring guitar and percussion, offers more contemporary praise. The band is a bit newer, leading worship for our Family Table Service, which is now almost four years old. The biggest compliment that we hear? Some parishioners go back and forth between the services — fed by two musical traditions that bring us closer to Christ.



## Parish of Calvary-St. George's

New York

The collect for young people prays, “God our Father, you see your children growing up in an unsteady and confusing world.” This has always been the case; in response, Calvary-St. George’s encourages children to know and “remember your Creator in the days of your youth.” This year we hosted the StoryMakers’ Sparks Conference, inviting youth and family directors from across the country to come learn about the importance of introducing children to a vibrant relationship with Jesus Christ. And our amazing Creative Arts Camp saw children from New York City get immersed in the story of Noah and the Flood.



## All Souls’ Episcopal Church

Oklahoma City

This past year at All Souls’ our theme was “The Life of Faith: Telling the story of Christ’s work in our lives.” We spent the year meditating on how God has acted in our lives. We heard the story of a Mennonite who embarked upon the Canterbury Trail in college, and an auto mechanic whose faith was born through the works of St. Augustine. We heard about a young girl growing up in the Middle East and becoming captivated by Jesus. We were moved by God’s work in Alcoholics Anonymous and by those liberated from addiction. We found that there is no greater witness to Jesus than a transformed life.



## Christ and St. Luke’s Episcopal Church

Norfolk, Virginia

This year during Pride Month, Christ and St. Luke’s welcomed the Rev. Dr. Patrick S. Cheng for a one-day retreat on queer theology. We welcomed nearly 50 guests to explore conversations about Christianity, queer identity, and the Episcopal Church. It was an honor to be a safe and welcoming space for people to learn, ask questions, and celebrate one another. At the end of the month, our Pub Theology Club staffed our booth at Ghent Pride, making clear to our Norfolk community that there is a place of welcome and love where we can genuinely affirm, “You Belong.”



## Christ Episcopal Church

Pottstown, Pennsylvania

Last year, we were presented with the opportunity to replace our failing Austin pipe organ with a Hook and Hastings instrument, salvaged from a closed Reformed Episcopal Church parish nearby. We've been supported by generous gifts and a matching grant, but what's really made this possible has been drawing from the extensive skills and dedication of parishioners committed to doing the bulk of the work. It's become a real, hands-on, parishwide project, run out of our makeshift workshop in the undercroft, reflecting the congregation's considerable gifts, ingenuity, and expertise. We're on track to finish by Christmas 2023.



## Christ Episcopal Church

San Antonio

Seventeen lively children, mostly first-graders, participated in our annual Communion class this April. The class is designed to explain the deeply profound gift of Holy Communion in a simple way, using Scripture and our own Anglican traditions to enrich the children's understanding of the elements of their faith. Beautiful relationships blossomed among the children during the 12 weeks of the class as they shared and learned together. Many parent volunteers helped guide the children in furthering their Christian education. We pray the Holy Spirit will shine forth from them as the light of Christ as they grow into the future leaders of our parish.



## Christ Church Episcopal

Tyler, Texas

Christ Church is a multi-site church with a historic downtown campus, featuring a 26-member choir. Christ Church Downtown has seen increased demand for ministries to the homeless in 2023. Christ Church South, a contemporary building and service that opened in 2016, has continued to welcome more families in 2023. In response, this summer, Christ Church launched the Hallelujah Campaign, a building project to develop a new children's ministry center at the South Campus, and to redevelop the children's ministry center at our downtown campus. Completion expected in 2024!



## Church of Our Saviour

Atlanta

What is better than free lemonade? Parishioners young and old of our historic midtown church handed out free dog treats, lip balm, lemonade, and water to folks attending the two major summer festivals in our neighborhood: Porchfest on May 21 and Summerfest on June 10. Our kids had a great time peeking out from our sandwich board to invite passersby to enjoy a cooling beverage. We also opened the church to anyone who wanted to drop in. We want our community to know we care about them, and that we are here for them.



## Community of St. Mary, Eastern Province

Greenwich, New York

**T**he Sisters of St. Mary in New York and Malawi rejoice in serving the poor and orphans near the Luwanga Convent by sharing food, giving scholarships for higher education, and forming St. Tereza's Choir, which teaches the faith in an African way. In 20 years, the sisters have built an ecclesiastical tailoring shop, Holy Innocents' Pre-School, and have now begun a new convent for 30 sisters with a chapel to seat 100 guests. Join us in prayer and gifts to realize the fellowship of Christ among the lost and poor in Malawi.



## Episcopal Diocese of East Tennessee

**I**n 2023, we announced the opening of a new retreat village at Grace Point Camp and Retreat Center. This facility, a concept since 2018, was made possible by many generous gifts from across the East Tennessee Episcopal family. Consisting of seven cottages with capacity to sleep 42 or more persons and a lodge with offices and a kitchen, the facility allows our diocesan camp to fulfill the other part of its mission to serve as a place of leadership, discipleship, spiritual, and educational formation. You can find out more about the camp at [gracepointcamp.org](http://gracepointcamp.org).



## Episcopal Diocese of Dallas

**O**ur revitalized youth programming brought joy to our diocese. At Camp All Saints, more than 200 campers hiked, swam, sang, danced, cycled, and grew their relationship with the Lord. The three-week camp taught our recently ordained clergy advisers the nuances of pastoral leadership and showed our youth how to build relationships with each other as followers of Jesus. Our young people also embraced activities throughout the year such as the Acolyte Festival, a summer mission trip to Tennessee, confirmation weekend, and Leadership Day. It's exciting to see the spiritual growth of these children throughout the year as they become mature in their faith.



## Episcopal Diocese of East Carolina

**L**ike many dioceses, nearly half of our congregations do not have or cannot afford dedicated clergy, but that has not kept them from thriving. These congregations are uniquely tuned into the needs of their usually small communities and work to meet those needs. From running a community health fund to providing a monthly meat giveaway, they are the hands and feet of Jesus. Deacon Tommy Drake, with our Small Church Leadership Project, has been identifying how these small churches are agents of change and transformation in their communities and has brought their leaders together to facilitate sharing ideas.





## Episcopal Diocese of Lexington

**W**e want to highlight St. John's Episcopal Church, a parish in Corbin, Kentucky (the birthplace of Kentucky Fried Chicken!). Their gifts of welcome and unconditional love for their community are inspirational. Belonging often precedes believing. They welcome strangers and care for the homeless and feed the hungry. And they are growing — many new visitors hear about them just by word of mouth. Many in the LGBTQ community find a supportive worshiping home here. Two parishioners have responded to the call of God and are now being prepared for ordination. St. John's seeks to be the presence of Jesus in its neighborhood.



## Episcopal Diocese of Mississippi

**T**his year we broadened the great work of Becoming Beloved Community to expand into all of God's creation through creation care ministry. We focused on educating Mississippi Episcopalians through newsletters, speakers, and activities, like Sustain Island Home and the Episcopal Carbon Tracker. Creation Walk was a unique activity that saw 20 folks enjoying the beautiful Noxubee Refuge. "Creation is a testament to the living God. Creation shows us that the gospel surrounds us and that no matter where we are, what sins we have committed, God is with us and loves us," said Creation Walk leader Quinn Boccaleri, forestry major and member of Canterbury College Ministry.



## Episcopal Diocese of Long Island

**T**he "Uncovering Parish Histories" initiative led by historian in residence, the Rev. Craig Townsend, continues to unfold. The project provides clergy and volunteers with the opportunity to discover and grapple with their parishes' involvement with slavery. A difficult truth came to light at Zion in Queens: most of the church's founders once enslaved people. A previously rediscovered slave cemetery at St. John's in Cold Spring Harbor catalyzed research into the identities of those laid to rest. Bishop Lawrence Provenzano said, "Only when we understand our past can we pave a way toward dismantling these unjust systems and forging a brighter future."



## Episcopal Diocese of Nevada

**B**eing the church on the frontier requires innovation and an entrepreneurial spirit. Two Las Vegas churches are combining their strengths to plant a third church in a growing section of the city. Grace in the Desert and Epiphany are sharing their gifts with one another in a collaboration called Simunye, which means "we are one" in Zulu. We are also listening to the people of Mesquite, who have been asking for a church. By partnering with other mainline denominations, we will offer a progressive sacramental presence for the people in this lovely and growing city. Innovative? Yes. Complicated? Yes. Exciting? Absolutely!



## Episcopal Diocese of Oklahoma

All seven of the new priests ordained in June in the Diocese of Oklahoma will serve bivocationally. The diocese embraces this new trend as part of a major congregational vitality effort, alongside training lay leaders and deacons. As Bishop Poulson Reed said in his ordination sermon: “This is not really a new model of ministry, for it is the model of the early Church in the days of Saints Peter and Paul. A diversity of God-given gifts in the service of God’s kingdom. A vital Church, alive with God’s mission.”



## Episcopal Diocese of Pennsylvania

We are back! Billed as a startup plan, Casting Nets is the diocese’s process for re-envisioning church. This need became even more critical after the pandemic. In 2023, churches started with a deep dive into dreaming. “Alive” is how one church member described the exercise, which has participants take a look inside their churches and themselves before venturing out into the community to realize their true potential. Eleven churches have engaged in this discernment, seeking to become more vital communities of faith.



## Episcopal Diocese of Southern Ohio

In south central Ohio, four small, rural parishes — St. Philip’s in Circleville, St. Paul’s in Chillicothe, St. John’s in Lancaster, and St. Paul’s in Logan — are finding new energy for ministry by sharing a team of priests and deacons who work together on liturgy, formation, pastoral care, parish administration, and governance. Lay leaders say that the effort has made their congregations stronger, and the Rev. Canon David Getreu, who leads the collaboration, reports, “The benefit for clergy is they’re not working in isolation anymore. They are working together, and it’s rejuvenating their priesthood.”



## Episcopal Diocese of Southwest Florida

The Water and the Word Conference brought us together to explore the future of the Church. Bishop Doug Scharf’s plenary, “Marked as Christ’s Own: Baptism in the Present Tense,” set the tone for a weekend of transformative discussions. We delved into workshops covering formation, evangelism, ministry, and discipleship. Jerusalem Greer captivated us with the Church’s potential role in combating loneliness, while John Roberto urged a shift in our perspectives to build community beyond church walls. The closing and commissioning service sent us out into the world inspired and equipped to engage our communities, foster new connections, and envision a vibrant future.



## Episcopal Diocese of Tennessee

**G**ood things are happening in the Diocese of Tennessee! A new ministry of campus engagement began at the Historic Black Universities and Colleges in Nashville, based at St. Anselm's Church. Our curacy program is being revived to equip newly ordained clergy for future ministries of leadership in our congregations. And we ordained three vocational deacons and two transitional deacons this past June. Several more are either in a program of study or discerning a call to ordained ministry.



## Episcopal Diocese of West Texas

**T**he Rt. Rev. David M. Reed said during his final Council address, "We're called to start right where we are, stepping outward and outside ourselves, confident that Jesus' love is for everyone." After Bishop Reed announced retirement plans, the Rev. Dr. David G. Read was elected bishop coadjutor in February. The Diocese of West Texas gives thanks for Bishop Reed's 40 years of ordained service and prepares for its 150th anniversary in 2024. This year marks the 25th anniversary of the World Missions Department and the 20th anniversary of Mustang Island Conference Center.



## Episcopal Church in Minnesota

**I**n the last 18 months, lay-led teams from 13 congregations (and counting!) have been engaging in a process called Faithful Innovation. Participants are encouraged to ask "God questions" rather than "church questions." Working with a coach, teams learn simple spiritual practices, share them with their faith communities, and carry out small experiments to find out what the Holy Spirit might be up to in the lives of their neighbors. This process has brought vitality, regular engagement with spiritual practices, energy, and hope to the diocese, and more faith communities are undergoing this process every day.



## Episcopal Church of the Good Shepherd Austin, Texas

**T**he Good Shepherd Farmers Market has brought members from across the city of Austin to our campus. We have grown our market this year, averaging 25 or more vendors each week, who share a variety of vegetables, eggs, meats, bread, cooked hot dishes, and crafts from across the city and surrounding areas. Guests to our campus tell us that the vendors are community-focused, and that they really help each other, share resources, and enjoy being together. They have become familiar faces to the life and community of Good Shepherd and the reason our neighbors and parishioners enjoy spending their Saturday mornings with us.



## Church of the Good Shepherd

Corpus Christi, Texas

**W**e are blessed with a growing children's choir, bringing joy to our congregation. These talented children, ages 6 to 12, gather weekly to learn music and the Episcopal liturgy. Through teamwork, they understand the importance of contributing to the group's success. These young musicians lead worship once a month, spreading their love for God. Their dedication extends beyond the church, as when they performed Christmas carols to raise funds for a children's cancer hospital. The children's choir is truly inspiring, encouraging us all to embrace the joy of music and faith.



## Church of the Holy Apostles

Katy, Texas

**W**e are located in the suburbs of Houston, one of the most diverse cities in America. Our prayer book worship with contemporary music projected on screens has become a convenient on-ramp for new members from different churches. We are also proud to have parishioners from many different countries, which we celebrate on Pentecost with a Taste of the Nations. Parishioners from Nigeria, Sri Lanka, and El Salvador prepare home-cooked food from their native lands for a special potluck. We also launched Sunday family fun activities, including flag football, soccer, and parish hall dodgeball.



## Church of the Holy Faith

Santa Fe, New Mexico

**H**oly Faith is strengthening its ministries with children and families. Because of growing numbers, we added a children's chapel to both of the later Masses. We also called an enthusiastic coordinator for these ministries. We embarked on a "Christians Near and Far" summertime exploratory program for all ages. We made a pilgrimage to the Santuario de Chimayo in northern New Mexico, a destination for pilgrims over many generations. We learned about pilgrimage, enjoyed prayer and story time, and filled our scallop shell necklaces with holy dirt from the santuario. We were blessed and hope we blessed others.



## Church of the Redeemer

Sarasota, Florida

**R**edeemer's welcome team has blossomed under the leadership of coordinator Anne Ayres. Every Sunday, the team puts up a table in front of the church with a candle, brochures, and a welcome banner. Volunteers meet visitors with smiling faces and are happy to tell them all about Redeemer. They hand out gift bags with the latest issue of our newsletter, a packet of trail mix, a water bottle, and a few other treats. As both visitors and parishioners walk by the table, they get a good helping of one of the most important ingredients in parish life: friendliness.



## Episcopal Church of the Resurrection

Longwood, Florida

How eager were you as a 7-year-old kid to speak in front of people, let alone sing, act, or dance? Imagine nearly 90 kids from your church and community doing exactly that. In spring 2023, over a thousand people attended inspiring performances of *The Wizard of Oz*, Disney's *Descendants*, and *Frozen* by the Resurrection Players, a children's musical theater ministry at our church. Led by director of music and fine arts, Tim Hanes, the positive ripple effects of this ministry will continue for many years in the lives of these talented kids and our church and community.



## Church of Saint Mary the Virgin

New York

Saint Mary's founders were inspired by the Oxford Movement. The building is beautiful, and was designed to facilitate the worship of God "in the beauty of holiness," but the church has also become an oasis in a decidedly noisy neighborhood. The Mission House hosts 12-step groups and Neighbors in Need, which distributes clothing and personal hygiene items to the unsheltered in Times Square. Growing out of the parish's response to the AIDS epidemic in the 1980s, we've participated in AIDS Walk New York City since 2006. This year the Saint Mary's team raised the second-highest funds of any team on the walk.



## San Jose Episcopal Church

Jacksonville, Florida

There's always a lot of activity at San Jose, especially on school days. But one thing that has been especially joyful is that we have just graduated our third class of "Bible in 90 Days" participants. Our first class read the Scriptures cover to cover right through the COVID pandemic. Since then, we have had two more groups complete the entire Bible. As one B90 student put it, "There are plenty of people that want to tell you what the Bible says, but now I can honestly say that I have read the whole thing for myself."



## St. Alban's Episcopal Church

Waco, Texas

In 2023, we continued to proclaim the gospel and serve our neighbors. We welcomed Opal Lee ("Grandmother of Juneteenth"), shared God's love with over 50 children at Vacation Bible Camp, hosted major events to promote foster care, and offered a stirring performance of Handel's *Messiah*. Currently, four members are in the discernment process for holy orders. Hundreds of people attended our four-week Theology on Tap series, "God in Public," at a local pub. We've also seen major growth in our youth program. In the fall, we hope to start a new worship service and launch a college ministry.



## St. Anne's Parish

Annapolis, Maryland

This year St. Anne's took on The Bible Challenge and started reading through the Scriptures. Sunday after Sunday, as many as 60 people gathered for inspired, thoughtful conversation. Laughter and difficult questions filled the parish hall as we wrestled with God's Word. Presentations by Christian, Jewish, and Islamic scholars brought new insights into challenging stories, such as that of Abraham, Sarah, and Hagar. The experience has given many parishioners a renewed sense of community. Already we're looking forward to continuing our study in the coming year under the theme "The Spirit of the Lord Is Upon Me."



## St. Augustine's Oak Cliff

Dallas

St. Augustine's hosted its first-ever Trunk-or-Treat for the neighborhood in 2022, and it was a raging success! Over 200 families made their way to our parking lot to partake of the gracious hospitality that St. A's is known for on Sunday mornings. Spider-Men and Disney princesses received loads of candy from Darth Vader (our Junior Warden) and Richard Nixon (our Senior Warden), in what is surely an image of kingdom reconciliation if there ever was one. This is just one example of the ways we're seeking to plant seeds of renewal in Oak Cliff and beyond.



## St. David's Episcopal Church

Wayne, Pennsylvania

St. David's Episcopal Day School students celebrate Rogation Day with a parade and blessing of the grounds and nature center through which they grow and explore all year. The students are connected to Episcopal tradition at this event, which includes a bagpiper, clergy in full vestments, and incense from the thurible. This tradition brings attention to the changing seasons and reminds the children of our call to care for creation. The students plant flowers around the school each Earth Day, and they also maintain a plot in our Good News Garden, growing fresh food for a local food pantry.



## St. Elizabeth's Episcopal Church

Ridgewood, New Jersey

The motto of the congregation is "Welcome home," and that's how we hope everyone feels when they walk through the doors of the church, whether they are coming for services, for Scout meetings, to the "free store" in support of Ukrainian refugees, or just passing through. St. Elizabeth's is committed to sharing the Good News of Jesus Christ and has a great love of the Anglican tradition. In 2023, we celebrated 100 years of ministry in northeast New Jersey. What started out as a small chapel of a nearby Episcopal Church very quickly grew and became one of the strongest parishes in the Diocese of Newark.



## St. Francis in the Fields

Louisville, Kentucky

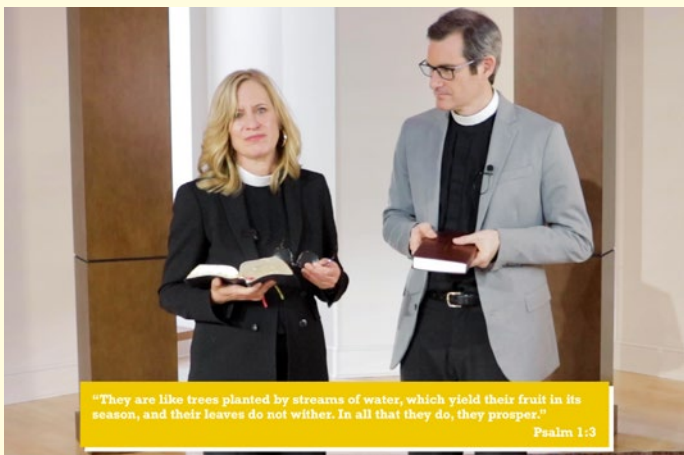
Every June for three decades, St. Francis in the Fields has been sending teams for one week to David, Kentucky, a former coal-mining town, to serve the small but mighty community there and uplift the David School, an alternative high school for struggling students seeking an education in a non-traditional setting. This summer, 27 youth and adults once again held a Vacation Bible School for the local children of David, cleaned up the David School grounds, drank in the beauty of the old Smoky Mountains, and marveled at the miles-long and irresistible reach of God’s loving embrace.



## St. Francis Episcopal Church

Potomac, Maryland

We are a warm and faithful Christian community near Washington, D.C., that equips leaders for service in our nation’s capital. The rhythms of grace and the liturgical year sustain us at Saint Francis, and have provided the backdrop for a year of truly exciting growth and answered prayers. An influx of infants and energetic preschoolers is keeping the baptismal font in near-continuous use. It is challenging to raise children to know Christ and his love in our own day, but what a joy it is to partner with families and members of the body of Christ who wish more than anything to give that gift to the youngest members of our community.



## St. George’s Episcopal Church

Nashville, Tennessee

Essentials Small Groups have become a central place of connection and hospitality for members of St. George’s. Launched three years ago in the wake of the pandemic, these 10-week Bible studies on the essential elements of our faith have brought together and ministered to more than 300 people each semester. The best part? These unique studies created by our clergy include introductory videos and participant guides, which are available to all through our website at [stgeorgesnashville.org/essentials](http://stgeorgesnashville.org/essentials). We pray that what began as a small seed of faith in our community may grow and expand to bless many more.



## St. John’s Episcopal Church

Lynchburg, Virginia

We are a church fully committed to “Becoming Beloved Community.” Recognizing that true reconciliation begins with relationship, we continue to forge intimate and meaningful partnerships. Three successful cohorts of Sacred Ground have opened eyes and hearts. After a successful dialogue sermon with a regional Baptist leader, we developed a podcast to address issues of racial injustice and history through storytelling and friendship. And collaboration with our Native American neighbors is inviting us into a Land Acknowledgment statement. The painful history of racism in our community is slowly being addressed, acknowledged, and absolved as we grow together in Christ’s love.



## St. John's Episcopal Church

Oklahoma City

**W**e are a vibrant mission committed to our historic love of the Anglican liturgy, held together with a focus on worship and outreach within our neighborhood. We have a vibrant choir and acolyte ministry, host a music school for 50 young students, and provide a sacred space for neighbors to walk, bring their dogs to our new dog park, and play on our playground. We also conduct pet blessings following Eucharist on Sundays for everyone interested. In a recent email, a neighbor said, "I just wanted to say thank you. You all are making community, creating empathy, and making the world better."



## St. John's Church

Savannah, Georgia

**T**he historic church of St. John's is the home base of the Prayer Book Society USA and its important work of Anglican *ressourcement*, holding on to Anglican distinctives in worship and doctrine. But along with old roots the church is also nurturing new shoots, extending the good news of God's grace to the people of Savannah. In the beauty of the historic liturgy, as well as in its Arts & Faith offerings — Faith+Fiction, Faith+Film, Summer Concert Series, and outdoor art installations — St. John's is connecting Savannah's vibrant arts community, its book- and music-lovers, with the abiding truth, beauty, and goodness of the gospel.



## St. John's Church

Tampa, Florida

**O**ffering an open, loving invitation to visitors and new members is a hallmark of the St. John's style. We are thrilled to have had 40 new members join us in the last six months alone! Our vibrant ministries, exciting programming for youth and children, and numerous opportunities for fellowship and faith formation in groups both large and small have drawn many to join our parish family. We are excited to be in a period of growth as we seek to make Jesus Christ known, worshiped, and adored in our part of Tampa.



## St. Luke's Episcopal Church

Baton Rouge, Louisiana

**W**e have proudly unveiled our new school and church administration buildings, in renewed commitment to mission and ministry post-COVID. We are honored to dedicate the church office in loving memory of Dennis Edmon, a dedicated servant who devoted more than 50 years of his life to our church and school. Additionally, the youth room is named in honor and memory of the young Eli Palmer, a cherished lifelong parishioner whose remarkable life serves as a guiding light for the youth. These dedications celebrate legacy and devotion and inspire our community to continue to grow in faith and service.





## Cathedral Church of St. Luke

Orlando, Florida

Dr. Marianne DiQuattro recounts, “Our Cathedral community, full of wonderful parishioners with a true zeal for the Lord’s house,” was the perfect audience for Dorothy L. Sayers’s play, *The Zeal of Thy House*, presented May 12 and 13. The cast, all members of the cathedral, offered polished performances following 16 rehearsals over eight weeks. Dr. DiQuattro, professor of theater at Rollins College, selected the play, an account of the Canterbury Cathedral fire in 1174 and subsequent rebuilding, because the cathedral had just finished an extensive capital campaign to refurbish the church’s stained-glass windows.



## St. Mark's Episcopal Church

Berkeley, California

This spring we undertook a long-anticipated capital campaign to repair roofs and deteriorating paint and plaster, upgrade seismic preparedness, restore historic stained glass, build a columbarium, upgrade lighting systems, and increase the parish’s capacity for prayer and hospitality through chapel, kitchen, hall, and other public space enhancements. It was a lot to ask at a time when St. Mark’s is still recovering from pandemic-related changes and effects. But the parish rose to the challenge and surpassed every goal set, while growing in its sense of mission and identity, to bear credible, joyful witness to the kingdom of God in Berkeley, California.



## St. Mark's Episcopal Church and Academy

Cocoa, Florida

Every day our church and school work together, hand in hand, inspiring lifelong learners from many faith traditions. All our students learn to appreciate Episcopal traditions such as inclusiveness, a graceful relationship with science, a love of music, and caring for God’s creation. In the past two years we have had 14 baptisms, three weddings, and are coming up on our fourth First Communion. This picture shows a family that has come back to St. Mark’s for a second generation of baptism. We are blessed to be living in a time of renewal and transformation.



## St. Mark's Episcopal Church

Venice, Florida

Nine parishioners attended the It’s All About Love Festival in Baltimore this summer. Some came to hear Presiding Bishop Michael Curry preach, some to have their faith renewed in the Church, and others to find inspiration for learning and action. One vestry member is freshly motivated to prioritize creation care and social justice as part of our strategic plan. “I love that St. Mark’s is a congregation full of energized and motivated people who want to spread the good news,” said our rector, Mike Rau. “I couldn’t be more hopeful for St. Mark’s and the Episcopal Church as a whole.”



## St. Martin's Episcopal Church

Houston

Parishioners at St. Martin's faithfully minister to the homeless in downtown Houston through Church in the Field each month, worshiping in the heart of the city and sharing a meal after the service ends. St. Martin's provides the worship song leader to lead the choir, the priest to officiate the service, including Communion, and prayer warriors who pray with congregants. Faithful volunteers serve the meal made by the church and those in its Dessert Ministry. This marks the 23rd year St. Martin's has taken part, and those involved know firsthand how God is using them to minister to his people.



## St. Matthew's Episcopal Church

Richmond, Virginia

Celebrating our 75th anniversary as a church plant in Richmond's West End, St. Matthew's is a sign to all church planters and evangelists that all things are possible, and that some church plants do endure. Some planted, some watered, and this community continues to bear good fruit, in the lives of its parishioners and in the lives of our neighbors, especially those in (and in and out of) the recovery community. Walking beside them, we are discovering our own deepest needs, how the Lord meets them, and the way that leads to life.



## St. Michael and All Angels

Tucson, Arizona

At St. Michael's we are celebrating new and old this year. We have a new music director, Dr. Chris Fresolone. Bp. Jennifer Reddall came to ordain a new priest, Fr. Donald Bebbler, for a rural mission in our diocese. We are celebrating our first summer with modern air conditioning in the church after decades of evaporative cooling. And this fall we will look back to our founding as our bishop returns to celebrate with us the 70th anniversary of the dedication of our parish church. Whether looking back or forward, we are grateful to God for all his gifts!



## St. Paul's Episcopal Church

Beaufort, North Carolina

Saint Paul's has been making a joyful noise since 1867. The Cullman Music Scholars Program continues that tradition by inviting high school and college students to partner with us in providing musical enrichment for liturgy and worship. Scholars participate in weekly voice and music theory lessons through the RSCM's Voice for Life curriculum, sing with our choir, and receive a scholarship for higher education. What we celebrate most is their becoming part of our church family. One scholar remarked, "I once saw church as a place of judgment; now I see it as a place of love."



## St. Timothy's Episcopal Church

Winston-Salem, North Carolina

**I**n 2023, we welcomed an additional priest to St. Timothy's. This addition has enabled us to logistically do what our hearts have been wanting. Between daily Mass, Morning and Evening Prayer, weekly Benediction of the Blessed Sacrament, and rosary, we are able to offer 22 services a week. This rhythm of prayer has fueled our commitment to formation and mission, grounding our work in the Holy Eucharist.



## Trinity Parish

St. Augustine, Florida

**A**long with the enormous population growth in Northeast Florida, Trinity Parish, Florida's oldest Protestant church, is experiencing kingdom growth. We baptized 25 people in Eastertide, including infants, children, and adult converts. We also broke ground on a second campus of our church and preschool 15 miles northwest of our historic downtown campus in order to share the good news of Jesus with the thousands of new residents moving to our county.



## Trinity Episcopal Church

Upperville, Virginia

**L**ast year we began a new Sunday service: Celtic Evening Prayer with Eucharist. We had a sense that God was calling us to do something new, and especially to broaden our "worship menu" with a completely different style of liturgy and music in a new time slot. And God showed up! We've been blessed with many people who just found us and walked in; with new, talented, young musicians; and with people who had previously been hurt badly by the Church, and who feel that they have found a safe space to return. We shouldn't be surprised to be surprised by God.



## Washington National Cathedral

Washington, D.C.

**W**hen the COVID-19 pandemic closed our doors for nearly 18 months, every piece of cathedral life was upended. What we didn't expect were the thousands who joined us faithfully each week for online worship. Suddenly, digital ministry came to define this Cathedral without walls. We're hiring a pastor for digital ministry to help shepherd faithful souls from every corner of the globe. Here's what we learned: there is grace to be found in all things; we must never be afraid to fail; and we must always be willing to answer the call to minister wherever the needs are. When we followed the Spirit's calling, we found once again that God is always faithful.



Lauren Anderson Cripps/Nashotah House

Claire, Matthew, Kristen, and Isaac Olver

# A New Leader for THE LIVING CHURCH's Next Chapter

By Kirk Petersen

Sometimes when a person starts a new job, he or she will say, “I’ve been preparing for this role my entire life.”

The Rev. Dr. Matthew S.C. Olver, who on September 1 becomes executive director and publisher of the Living Church Foundation, has *not* been preparing for the job his whole life — at least not consciously. Rather, a long series of happy accidents gradually altered his course, equipping him along the way to lead the oldest, continuously published magazine serving the Episcopal Church and the Anglican Communion.

THE LIVING CHURCH, founded in 1878, is the foundation’s flagship, among several other publications.

*The Episcopal Musician’s Handbook* has been an essential tool for 66 years for music directors and organists throughout the church, as they pair hundreds of hymns with hundreds of Scripture passages in the course of a year.

*The Living Word Plus*, launched in 2020, is a subscription resource to help preachers focus their sermons on the appointed liturgical readings.

*Covenant* is a daily weblog featuring theological and

spiritual essays by thought leaders throughout the church.

Other operations include a busy website, podcasts, pilgrimages, seminars, and a stable of newsletters focused on news, devotionals, book reviews, and more.

Olver is the associate professor of liturgics and pastoral theology at Nashotah House Theological Seminary, located about 30 miles west of TLC’s headquarters in Milwaukee. He is one of the original contributors to *Covenant*, writing more than 50 articles, and has been a member of the Living Church Foundation since 2016.

But none of this was preordained. It’s kind of an accident that he’s even an Episcopalian.

Olver was raised in Waynesboro, Pennsylvania, in the Anabaptist tradition, which encompasses Mennonites, Amish, and other denominations — including the Olver family’s Brethren in Christ. Anabaptists believe a person must make a mature confession of faith before being baptized. Olver was in college when he first learned that some Protestant denominations practice infant baptism.

He took missionary trips as a teen to Colombia, Zimbabwe, and Pakistan, then attended Wheaton College, a private evangelical school west of Chicago. (The family pastor had warned his parents: “Wheaton is kind of liberal; they teach evolution there,” Olver said.)

The college is not affiliated with any denomination, and “people explore churches a lot of their time while they’re there,” Olver said. He was not enamored of the megachurch he first attended, and his resident advisor invited him to Church of the Resurrection, where he had his first experience of Anglican liturgy.

Anglican, but not Episcopalian. It was 1997, and “the Rez” had already disaffiliated from the Episcopal Church over theological issues, including human sexuality. This was well before the 2003 consecration of Gene Robinson as the first openly gay bishop, which touched off years of theological conflict.

Olver attended the Rez all through college, and gradually learned about the rupture between the church and the Diocese of Chicago. He found himself thinking, “This approach to solving ecclesial problems — this just doesn’t seem right.”

He attended a Wheaton-sponsored summer abroad in England after his freshman year, which continued his exposure to Anglicanism. “Here’s a good story of just how clueless I was,” he said. He was outside Westminster Abbey during a state event when people began emerging from the service.

“And I turned to the person next to me and I say, ‘Man, that priest really needs to work on his fashion sense. That is a really ugly shirt,’” he said. “And she’s like, ‘Matthew, that’s George Carey. That’s the Archbishop of Canterbury. Bishops wear purple shirts.’ And I was like, ‘Oh.’”

After Wheaton, Olver got married and enrolled at Duke Divinity School, preparing for an academic career. Matthew and Kristen Olver joined Church of the Holy Family in Chapel Hill — led at the time by the Rev. Timothy Kimbrough, who earlier this year was named director of Duke’s Anglican-Episcopal House of Studies. They were received into the Episcopal Church by the Bishop of North Carolina, Michael B. Curry, who went on to become presiding bishop. The couple have two teenage children.

(Olver actually had a bicameral introduction to the future leadership of the Episcopal Church. One of his classmates at Wheaton was Julia Ayala Harris, who was elected president of the House of Deputies in 2022. They were on separate floors of the same dormitory in their freshman year. Although they were not close friends on campus, they recognized each other when they reconnected years later.)

Early in his time at Duke, Olver discerned a call to ordained ministry, and transferred into the master of divinity program. Then another chance meeting led to a geographic move after graduation. He was introduced to Bishop of Dallas James Stanton, while the latter was visiting the Duke campus. “He said, ‘Why don’t you do your [ordination] process in the Diocese of Dallas?’ And I was like, ‘OK,’” Olver said with a laugh.

While in Dallas, he had another auspicious chance encounter while at a conference. He met Christopher Wells, who was then a doctoral student at Notre Dame, and they developed a friendship. The two of them were among the earliest writers at *Covenant*, before it became a part of TLC.

Wells later held the same job Olver is assuming, serving as executive director of the Living Church Foundation from 2009 until 2022, when he was named director of unity, faith, and order for the Anglican Communion.

Meanwhile, after eight years in parish ministry in Dallas, Olver had rediscovered his passion for academia, and enrolled in a doctoral program at Marquette University in Milwaukee. He landed a teaching fellowship at Nashotah House, and later joined the full-time faculty. As he transitions into his new role at TLC, he will continue to teach classes at Nashotah for the coming academic year.

“I am thrilled that one of my predecessors at Nashotah, H. Boone Porter, made the same transition from liturgy professor at Nashotah to leading **THE LIVING CHURCH**,” Olver said. Porter led the organization from 1977 to 1990.

In 2028, TLC will celebrate 150 years of continuous publication, and for many of those years it has been the most prominent independent news organization focused on the Episcopal Church. The magazine has expanded its coverage of the global Anglican Communion in recent years, and Olver hopes to develop a larger pool of international correspondents. He also wants to expand the foundation’s thought-leadership role through conferences and seminars.

“For the last 15 years or so, **THE LIVING CHURCH** has tried to be very intentional about not speaking from a bunker, or a place of being embattled or defensive, but to try to



Olver with Joey Spencer, one of his Doctor of Ministry students, just after graduation.

“speak charitably and constructively,” Olver said. He intends to continue that tradition, as both the Episcopal Church and the Anglican Communion go through leadership transitions in the next few years.

Olver is committed to the foundation’s mission, as stated in its 2020 strategic plan: “As publishers, teachers, and servant leaders, we pledge ourselves to produce excellent independent news reporting, incisive commentary, and edifying scholarship for a broad audience of thoughtful Christians, and to help heal divisions in the Body of Christ.” □



VERBUM CRUCIS VIRTUS DEI

# Unity's Fire

By Matthew S.C. Olver



This past summer, I joined my 14-year-old son, Isaac, in a hot, dusty field outside Georgetown, Texas. He was competing at part of the U.S. Junior National Team in the World Space Modeling Championships. I had no idea what to expect. I've been to international church gatherings, but never anything like this. It was a truly remarkable experience. The competition took place during the first week of July, which meant that (a) it was going to be painfully hot, and (b) Independence Day would be on the second day of competition.

The mothers of kids on the U.K. team went to Walmart the night before to purchase cowboy hats covered in red, white, and blue sequins, which they wore out on the competition field, raucously telling everyone who might possibly be an American, "Happy Independence Day!" The organizers purchased a block of seats for everyone involved at a local AA baseball game that night, which afforded everyone a chance to enjoy a classic slice of Americana, complete with free hotdogs and fireworks.

We happened to be seated next to the team from Ukraine at the game, which made for the most unusual fireworks-viewing experience of my life. I can recall observing veterans on more than one occasion who found the fireworks display much less cheerful than the children, to say the least. But it was an altogether different experience to watch people experience fireworks while their country was actively being bombarded. The bombs bursting in air indeed.

The experience also gave proof through the week of something just as profound. I could not help but think of a thesis that was ever-present during my time as an ecumenical officer and a member of the Anglican-Roman Catholic dialogue in the U.S. An animating principle in ecumenical circles for generations is that personal relationships are

essential for true ecumenical dialogue. Deep relationships light a fire in the belly that really cannot be ignited any other way. The fire is a realization at the deep, human level that the communion I share with this Christian sister or brother is deeply wounded — so tragically, in fact, that our forebears found it church-dividing. Dialogue with other Christians is easy to wave off as idealistic drivel. But the reality is that I am bound to them because I am bound to Jesus Christ.

The week in Texas, while hot, was also beautiful. I watched the kids and their coaches on the field, and there was a kind of pure joy as competitors connected with folks from other countries, sometimes even trading team jerseys. Just as beautiful was the way people stood so respectfully at the medal ceremonies, when gold, silver, and bronze medals were presented on a raised dais and the gold medal winner's national anthem was played. They were as respectful of each other's national song as their own, always careful to remove their hats.

Many in the audience cried when the Ukrainians would win in the same event as members of the Chinese team. Despite China's reticence to support those whose home has been invaded, the Ukrainians always walked directly to their Chinese counterparts to congratulate them. And I realized it was not idealistic yearning that made friendship between nations one of the key goals of the Olympics.

Let us hold fast the confession of our hope without wavering, for he who promised is faithful; and let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near (Heb. 10:23-25).



Michael Cover  
Easter vigil fire



“The week in Texas, while hot, was also beautiful. I watched the kids and their coaches on the field, and there was a kind of pure joy as competitors connected with folks from other countries.”

Isaac Olver prepares to launch a rocket at the 2023 World Space Modeling Championships, held in July near Georgetown, Texas.

Todd Schweim photo

Central to the vocation of the Living Church Foundation from the very beginning has been the pursuit of real unity, the sort that is grounded simply in the Person of God in Christ. This is because the foundation has taken seriously St. Paul’s words that the work of Jesus Christ can be properly described as “reconciling the world to himself.” If we are *in Christ*, this can only mean that we have been entrusted with the message of reconciliation (2 Cor. 5:18-20). It also means the gospel can be described with great simplicity: “Be reconciled to God.”

It can be very easy to dismiss church meetings and gatherings described as “dialogue” as something weak, an act of compromise that obscures the clarity of the “faith once delivered to the saints.” I have heard such sentiments, especially in the wake of serious disagreements between Christians and in the wake of real ecclesial ruptures, both within and beyond our church. But this critique cannot be true if the Scriptures are to be believed. For the One into whom we have been incorporated in baptism is not only the ground of our earthly existence. Jesus Christ is also the head of the Church, the author of our salvation, and the Person within whom we find each other, whether they be far off or those who are near. We sometimes speak (understandably) as if we can be “out of Communion” with another Christian. But to speak in this way makes it immediately clear that not only can one part of the body never say to another, “I have no need of you.” We are also

bound up together *by* God and *in* God, which means that it is folly to speak as though the will of this God could be thwarted.

The fire of this vision is in my belly and has been for years. And so I almost “disbelieved for joy” that God might call me to play one small role in this work in the particular church in which God has planted me. I have been given a tremendous gift to be called as the leader of an organization which holds a singular vocation within that particular church. The mission of the Living Church Foundation is bound up in and in service of this central Christian affirmation. We exist to serve this Episcopal Church and the wider Anglican Communion in which God in Providence has planted us, outfitted for ecumenical service; to actively gather its people together for equipping, for fellowship, and for encouragement in Christ; to be a winsome servant of the doctrine, discipline, and worship of Christ as this church has received it; to conceive of this inheritance in the richest way possible; and to work tirelessly for unity between all those who call themselves Anglicans and Christians.

I am grateful that God has called me to this work in this place. I will have the chance to talk to many of you personally in the coming months, and I look forward to hearing what God is doing in your part of the vineyard. I see myself as a steward of something that has been handed down, in this case, since 1878, and it is an honor to be entrusted with such a legacy. □



*“Rooted in historic Christianity, TLC reminds us of Jesus’ call for all to be one, while raising up the next generation of leaders — a vital task for the renewal and reformation of the Anglican tradition. I rejoice in and am grateful for TLC.”*

*—The Rt. Rev. Jenny Andison  
Rector at St. Paul’s Bloor Street, Toronto*

BEQUESTS | RETIREMENT FUNDS | LIFE INSURANCE | LIFE INCOME GIFTS

**Give to  
the future  
of Episcopal  
witness.**

**T**he Living Church is an independent, entrepreneurial ministry that reaches round the globe to help transform the Episcopal Church and the Anglican Communion. Our endowment is invested with the Episcopal Church Foundation, a well-regarded nonprofit ministry. Their more than \$300 million program is managed by State Street Global Advisors, one of the largest managers of assets in the world.

Contact the Rev. Dr. Matthew Olver at [matthew.olver@livingchurch.org](mailto:matthew.olver@livingchurch.org) to discuss planned gifts, including transfer of funds, or scan the QR code to give immediately.



**THE  
LIVING CHURCH**  
SERVING THE ONE BODY OF CHRIST





# Primates, Sisters, and Friends

Linda Nicholls and Marinez Santos Bassotto

By Emilie Teresa Smith

The two women who serve as primates in the Anglican Communion were honored guests when Canada's Indigenous Anglicans met from May 29 to June 2 on the banks of Lake Couchiching near Orillia, Ontario. Archbishop Linda Nicholls of Canada and Archbishop Marinez Santos Bassotto of Brazil serve widely distinct provinces. Canada, vast and complex, has a long history of Anglican presence; Brazil, also vast and complex, has a much more recent history of Anglican ministry.

Nicholls and Santos Bassotto have struck a deep and supportive friendship. The invitation to attend the Sacred Circle was a sign of their particular way of fulfilling their episcopal ministry. Their friendship is a sign of hope for the ever-changing life of the whole Communion.

The two primates carved out a time to talk with me, to share their hopes and concerns for the coming years. We were joined by the multilingual Dr. Paulo Ueti, theological adviser and Latin America regional director of the Anglican Alliance, who served as interpreter.

## Can you share about the nature of your friendship, as well as the work that you do?

Nicholls: Our friendship was an "accident" of both our elections. Marinez had been elected the new Bishop of Amazonia just after I was elected the new Bishop of Huron, in late 2015.

Santos Bassotto: And I was elected in 2018.

Nicholls: My diocese at the time, Huron, was already the companion diocese of Amazonia. That relationship existed for about four years prior to that. Since 2013.

She invited me to come and preach at her consecration. I did! It was so wonderful. I went to Belém. And [Cuban] Bishop Griselda [Delgado del Carpio, now retired] preached at her installation the next morning.

## What has it meant to you to have this friendship?

Santos Bassotto: For me it was very important to have Bishop Linda's support. I was the first woman to be elected bishop in Brazil, and I needed a sister. Bishop Linda fulfilled this role. She was always there for me, with kindness, presence, and support. This is how our friendship began. We cherish one another.

## Are you the only female bishop in South America?

Santos Bassotto: In 2018, when I was elected, I was the only female bishop in South America. In Brazil, it took almost 33 years to elect a woman as bishop, even though it wasn't forbidden. Women have been priests since 1985, and that same year we voted to allow women into all three orders. But I was the first elected bishop — then it was like a wall fell down. No opposition. Then in the next year another woman was elected bishop, and then a third two years later. So now a third of the bishops in Brazil are women!

## How does that compare to Canada?



Emilie Teresa Smith

Linda Nicholls, left, and Marinez Santos Bassotto at Sacred Circle

Nicholls: It's about a third, if not more, in Canada. In the whole house, at least a third of bishops are women, and almost a quarter of the bishops are Indigenous.

## Archbishop Linda, what has it been like having Marinez as your sister?

Nicholls: It has been wonderful to watch her leading the diocese, although it is small, in comparison with a very Roman Catholic country. They are passionate about the issues we need to be passionate about: Indigenous relations, climate, environmental issues, also the way in which the diocese reaches out in evangelism. It is not held back at all by its size.

Dioceses that I have worked in, Huron and Toronto, are large and have been relatively well off. They've been very complacent about their history, until recently. So in Brazil, in Amazonia, we have a diocese that doesn't stop its ministry worrying about resources. I have watched Marinez, and I have tremendous admiration for her courage — traveling down the Amazon in dangerous and difficult circumstances, to take the Eucharist and the sacraments to the Indigenous people in the heart of the Amazon, where there isn't a building in sight, no church, nothing. To see the development of the ministry in Manaus [a city of 2 million people located 800 miles southwest of Belém]. It is so encouraging when you are in a very established, slow-to-change church that is struggling to see its way forward.

Marinez brings such energy and  
(Continued on next page)

(Continued from previous page)

passion to that. And wisdom. Her leadership in the Anglican Communion on environmental matters — she is highly respected and she has a voice people listen to. I love being able to say I know her. She's my friend.

**What would you say this partnership brings to you both, not just personally, but to the churches, and the whole communion?**

Nicholls: I was invited to the General Synod of Brazil in 2018. So I got to meet the other bishops of Brazil and build friendships with them. This relationship witnesses to our whole church across the world. We are bigger than just what we see. I know people appreciate that. Canadian Anglicans appreciate it. They appreciate that I connect them to the wider Church when I talk about Marinez, when I talk about Amazonia, when I talk about Brazil. There is a way in which we represent that network, that connection.

Santos Bassotto: We feel the same in Brazil. The church in Brazil, the people in Brazil, appreciate that this relationship exists. Not only the personal relationship, but what we bring together as church leaders. And the issues that we call the Anglican Communion to be concerned about: inclusivity, environmental justice, commitment with

Indigenous people, and gender equity.

Nicholls: One of the current — I could say — tropes about our Communion is the division between Global South and Global North. Our friendship shows that there is diversity in both the Global South and the Global North. The questions, struggles, and conversations that Brazil faces around gender equity and human sexuality are the same ones we are facing.

It gives us [in the North] a different perspective on them. I remember being in the [Brazilian] General Synod in 2018, when they were voting on same-sex marriage, and watching the way in which, despite the fact that the country was not unified, they have the same diversity that we have here. There was a deep sense of walking together. I was so taken by the solidarity of the church in Brazil, at a time when our church had been tearing itself apart over those same issues, and not able to speak as one. [In Brazil] there was a generosity of spirit between the dioceses that opposed the motion [authorizing same-sex marriage] and those who were in favor.

**Isn't that the way Anglicans do things when we are at our best?**

Nicholls: Sharing these stories of how different parts of the communion handle these subjects, really listening to one another, can help us to recognize

where we may need some learning, repentance, and growth.

**Marinez, would you share some of the challenges that you face?**

Santos Bassotto: Brazil is an immense and diverse country. As a nation, we are now living in a moment of hope. We have lived for the past four years through a very difficult time. We are still feeling this past; we are pushing to move through it. The previous government dismantled many protections and put maybe a third of the population into extreme poverty.

The people in the church were deeply affected by these policies. Church members, churches as well, were affected by what we call the previous government's policy of death. On one hand, the church needs to look after its people, and on the other, it needs to be a prophetic voice. These past four years, the church has been working very hard, very intentionally, to confront these policies of death — the Anglican church, and the ecumenical movement as well.

Now we are witnessing a moment of hope; we are seeing changes in the governmental policies. We still need to be vigilant, alert. One of our main challenges is to maintain our prophetic voice, to increase our advocacy work, and at the same time to be a restorative presence to those who have been pushed to the margins. There have been huge divisions, a great polarization of the country, in the past four years. Our other role is to be that reconciling presence.

We have three paths to follow for the next few years: to serve, to bear witness, and to work on reconciliation. These are our challenges, to live these in the midst of the diversity in Brazil. The Diocese of Amazonia is enormous; it covers 43 percent of the national territory. We grew in numbers during the pandemic. Before we were in two states and now we are in three more states. More people, more challenges, more troubles. We only have six clergy. But we are not complaining!

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

**Anglicans Believe**  
Catechesis for Episcopal parishes


Anglicans Believe is developed by the editors and writers of The Living Church as a beautiful and portable teaching tool for Episcopal congregations. Focused on basic topics of Anglican theology, these rich resources can be shared for use in virtual and in-person contexts, such as:

- Transitioning visitors to community
- Small groups
- Sunday school and confirmation classes
- Marriage counseling
- Ministry training

The back panel includes space for customizing with parish information.

Choose from 12 different topics; pamphlets are sold in packages of 10 copies for \$14.95 each. Sample packs: \$19.95/each.

**Order now:**  
[bit.ly/AnglicansBelieve](http://bit.ly/AnglicansBelieve)

 THE LIVING CHURCH



Kay Wild/Diocese of East Tennessee

Dr. Salem Saloom, a surgeon-turned-forester, holds a sprig during training in Lee Chapel at Roslyn Retreat Center.

## Lay Preachers Meet Growing Need

By G. Jeffrey MacDonald  
Correspondent

Attending worship in Episcopal congregations increasingly means hearing a homily from a layperson rather than a priest. The faithful are hearing heartfelt accounts of what it's like to follow Christ in today's messy, complex world. And a new program is making sure laypeople are trained in the homiletic craft — *more* trained, in fact, than most priests are — when they step into the pulpit.

The Lay Preacher Training Initiative (LPTI) of the Episcopal Preaching Foundation is completing a two-year training pilot program funded by a three-year, \$400,000 grant from Trinity Church Wall Street in New York City. A pioneering cohort of 30 lay preachers from six dioceses will graduate in a November ceremony at Washington National Cathedral.

What's emerging from the pilot is a curriculum that will be made available

churchwide next year. Once trainers are prepared in participating dioceses, this new method for developing lay preachers will be rolled out.

"The whole point is: yes, the church staffing is changing and changing rapidly, and yes, we're going to need new lay preachers to step up and to help us with that transition," said the Rev. Dr. Stephen Smith, a semi-retired Southern Ohio priest who directs LPTI.

"But to say that's the primary or only reason why we're training lay preachers is to handicap the program," Smith added. "It's more than that. It's much more than that. It's about the full proclamation of the gospel by every order."

Smith sees the laity order taking its place in the pulpit alongside the other orders of deacon, priest, and bishop. For laypeople, it's about expressing the view from the pew: the gospel as it's received and lived day to day in local contexts.

Voices that wouldn't have been heard a few years ago are now moving

hearts from the pulpit. Among them is 75-year-old Salem Saloom, an Alabama general surgeon-turned-forester and forestry educator. He gleaned sermon material one evening this summer when he was atop a 110-foot fire tower fixing his internet receiver. He looked down to see Coco, his Boykin Spaniel, climbing a narrow staircase past 16 landings to reach him at the apex.

"One misstep and she could have fallen and died," said Saloom, an LPTI participant from the Diocese of the Central Gulf Coast (CGC) and a member of St. Stephen's Church in Brewton, Alabama. "Coco's devotion to me is like the kind I need to have for the Father. She kept her eyes focused on where she was going the whole time. ... People remember the latch, the story — it's something they can remember and relate it back to the gospel."

LPTI comes at a time when growing numbers of Episcopalians don't see a

(Continued on next page)



Kay Wild/Diocese of East Tennessee

Lay preachers from the Diocese of North Carolina include (from left, back row) Jason Franklin, Cecil Haynes, Robin Williams, and Earnest Graham (trainer); (front) Jenny Beaumont (trainer), Connie Sessoms, and Anne Stokes.

(Continued from previous page)

priest at Sunday worship. In one telling sign, 622 U.S. congregations had openings for clergy last spring, yet only 87 clergy were searching for positions, according to an “approximate snapshot” that the Office for Transition Ministry shared with Executive Council in June.

Even in churches that have priests on staff, lay sermons aren’t as rare as they used to be. Church Pension Group data from 2022 show 56 percent of active Episcopal clergy don’t serve full time in one setting. That means many are serving part time in

one or multiple congregations and sharing ministry duties, including preaching in many cases, with laity.

“Are there more pulpits that are open post-pandemic? Yes,” said the Rev. Dr. Joy Blaylock, missioner for discipleship in the Diocese of the Central Gulf Coast and dean of its School for Ministry. “We are quickly approaching the mark where half of [our 61] congregations do not have a full-time clergyperson or are in a long-term transition period.”

Her diocese is piloting LPTI, she said, as part of its effort to develop laypersons’ gifts in this context where

they’re increasingly needed. CGC laypeople have been eager to minister ever since the pandemic drew them into roles from IT to leading Morning Prayer. Their passion to preach fits how homiletics has been evolving, Blaylock said, which is to include more reader response and dialogic formats.

“The sermon is not based on the sage on the stage bringing one voice,” Blaylock said. “It’s based on the Spirit moving in a whole community. And so you can’t just have one voice that’s always the defining point.”


Trying out a variety of sermon types is part of the training experience. After an initial year covers such skills as identifying quality commentaries, interpreting texts, and crafting deliveries, the second year is devoted largely to practice. All that focus on the preaching craft adds up to more than the semester course or two that seminarians are able to give homiletics en route to the priesthood.

Giving feedback and responding to it is a bedrock of LPTI — so much so that its students and cohorts in their home congregations are coached in how to help preachers improve.

“It’s helping train the congregation to be better listeners to sermons,” said Beverly Hurley Hill, canon for mission and lay ministry in the Diocese of East Tennessee. “They get a glimpse of what it’s like to sit with the Scripture ahead of time and then to bring that gospel message to the people in the pews.”

Dioceses that opt to use the curriculum in 2024 will have a roadmap for training lay preachers who meet a widely recognized standard. That marks a change from today. Though many dioceses offer licensing for lay preachers, training criteria and quality controls have varied widely. Some are licensed only to preach in their home parishes. A network of reliable lay preachers who can travel and deliver consistent quality has been more dream than reality thus far.

But appetites for inspiring, theologically sound lay sermons show no signs of abating. When LPTI was announced, 33 dioceses applied for just six slots in the two-year pilot.



VIRGINIA THEOLOGICAL  
**SEMINARY**

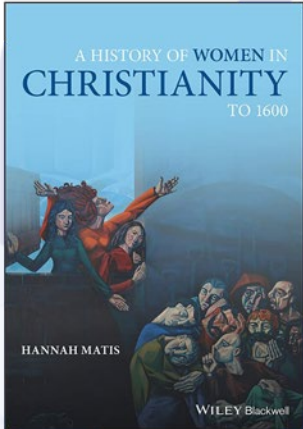
## Recent Faculty Publications

**RITUAL  
EXCELLENCE**

Best Practices  
for Leading and Planning  
Liturgy

**James Farwell**

A HISTORY OF WOMEN IN  
**CHRISTIANITY**  
TO 1600

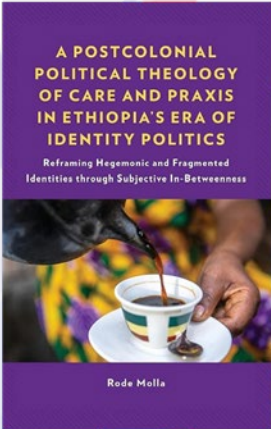


HANNAH MATIS

WILEY Blackwell

A POSTCOLONIAL  
POLITICAL THEOLOGY  
OF CARE AND PRAXIS  
IN ETHIOPIA'S ERA OF  
IDENTITY POLITICS

Reframing Hegemonic and Fragmented  
Identities through Subjective In-Betweenness



Rode Molla

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

LPTI's soon-to-be-graduates aim to honor the bounds of sound doctrine. In proclaiming the gospel, preachers have a mandate to steer clear of heresy, whether they're lay or ordained. Though no training can guarantee heresy-proof preaching, Smith said, the LPTI is equipped to help.

"I have heard lots of heresies in preaching, from all orders of the Church," Smith said via email. "I do not think lay people are more prone to it than the other orders. That said, the trainers in our program are people of substantial learning who would be more than capable of pointing out when and where a line got crossed. ... We trust the Holy Spirit in community to help steer us on the right path."

Dioceses that have schools for ministry might find LPTI adds depth to their homiletics programming, said the Rev. Mariclaire Partee Carlsen, LPTI's communications director. And those lacking funds to create and run such schools will be able to use it, too.

"This pre-existing program can be adapted for their use in a way that's much simpler and less resource-intensive than setting up an entire" school for ministry, Carlsen said.

Support for lay preaching is bringing out people who felt called to the pulpit long ago but didn't act on it until now. They include Freida Herron, a 69-year-old retiree who lives at the edge of Tennessee's Great Smoky Mountains. She felt called to open God's Word for the faithful even as a child growing up in a devout Southern Baptist home. But because she was a girl, she recalls, she wasn't encouraged to pursue preaching, and neither she nor her parents knew "what to do with that" call she felt.

Now after successful careers in telecommunications and social work, Herron is responding to the call that never went away. That means spending part of her retirement reading books by Fred Craddock and Thomas Long, devoting up to 10 hours to prepare for an LPTI session, and preaching once a month.

"It's been a clear point of this program that you do this because you feel a pull of the Holy Spirit — a sense of call-

ing," Herron said. "It's not that you are here as the backup emergency person."

The LPTI might not be for every layperson who aspires to preach. A small number have left the program because they couldn't devote sufficient time to it while also working and raising kids. Others have found it rigorous but doable in retirement — more so than going back to school full time would have been.

"It's possible to learn how to do this without blowing up your whole life and going to seminary," Herron said.

No matter how they make time for the craft, lay preachers are modeling a way of practicing faith that many in the pews haven't seen before, but might find intriguing.

"A lot of people see the lay preachers



Kay Wild/Diocese of East Tennessee

Freida Herron preaches at St. Andrew's Church in Maryville, Tenn.

and they go, 'Wow! Maybe I could do that,'" Blaylock said. "The confidence level is buttressed when they see other people doing it. ... They think, 'Is this something that I'm being called to do? Maybe not every Sunday, but a few times a year?'"

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

## BEHOLD REJOICE

### The COMPLETE CROSS™

OF

### *Forgiveness and Everlasting Life*

.....

The Priest said the true symbol of Christianity is the Empty Tomb, but you can't wear it around your neck. I saw a vision of The Complete Cross and knew otherwise. Please go to our website and share what I saw, and the rest of the story of how The Complete Cross has come from a vision to reality.

I apologize to those people who may expect to see a rich, ornate cross. The Complete Cross is a simple, yet visually powerful, unforgettable cross. It speaks for itself.

Please go to our website for the full story:

**TheCompleteCross.com**



Actual size  
("Modest Size" on site)  
Thank you!



# Life After Life

## Death Is Not the End

The Rubin Museum of Art  
125 West 17th Street  
New York City  
Through January 14, 2024

By Pamela A. Lewis

Of all the spirits Ebenezer Scrooge encountered during his single night of ghostly visitations in *A Christmas Carol*, it was the Ghost of Christmas Yet to Come that inspired the most fear in the tale's hard-hearted miser. Upon meeting the phantom, Scrooge acknowledges as much by saying, "Ghost of the Future, I fear you more than any specter I have seen."

Though death is a universal experience, it is the one we know least about. Whatever its quality, the life we live now is the one we know; what comes after our demise is subject either to our hopes or, not unlike Scrooge, our fears.

"Most people in the world believe in some sort of after-life, even those who have no specific religious affiliation," says Elena Pakhoutova, the Rubin Museum's senior curator of Himalayan art and the organizer of *Death Is Not the*

*End*. In a time of relentless global upheaval, uncertainty, and loss, this cross-cultural exhibition is an exploration of the universal human experience as understood by Tibetan Buddhism (the Rubin's specialty) and Christianity.

It is also an invitation to contemplate life's impermanence and the desire to exist beyond death. Drawing from the Rubin's collection, as well as from works on loan from other major institutions, the exhibition brings together 58 objects spanning 12 centuries, displaying some of the finest examples of Tibetan and Western European art, including prints, oil paintings, bone fragments, sculptures, and illuminated manuscripts.

The show is organized into three major themes: "The Human Condition," or the shared understanding of our mortality in this world; "States In-Between," or the concepts of limbo, purgatory, and bardo; and "(After)life," which focuses on resurrection, ideas of transformation, and heaven. The exhibition takes visitors on a carefully organized and often colorful journey through these stages as represented by the various artworks.

Like the exhibition's theme, the walk is circular. Tibetan and Christian objects are frequently juxtaposed, affording the viewer comparative perspectives on the given theme. The object's size does not matter. There is a chilling, pocket-sized, and exquisitely carved ivory *memento mori* prayer bead, fashioned in either Germany or the Netherlands. On one side, worms slither through the handsome but decomposing face of a young man, while on the other, the worms have done their job, having reduced that face to a leering death's head. This is no mere bauble for aesthetic contemplation, but a beautiful object meant to focus the mind on death's power to destroy human beauty. At the other extreme, there is the imposing, yet deeply serene, Tibetan painting depicting Amitabha Buddha (Buddha of Infinite Light) in Sukhavati (paradise).

In the exhibition's first theme, "The Human Condition," humanity's confrontation with its mortality is expressed and personified in various ways in both Buddhism and Christianity to describe what likely follows death. These explanations, found in religious texts and imagery, make what is feared somewhat manageable, albeit still frightening. These textual and visual objects help the human traveler come to terms with the worst possibilities.

The visually complex "Wheel of Life" represents Buddhism's beliefs about the cycle of life, death, and rebirth, known as *samsara*. Human beings must strive against fixating on this life. *Karma*, or past actions, is the force that keeps humans trapped within this cyclic existence. The wheel's central hub, which makes it rotate, is the ultimate cause of *samsara*, and at its center are three mental poisons:



*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)

attachment (represented by a rooster), hatred or anger (a snake), and ignorance (a pig). These poisons propel human beings into an eternal cycle of rebirth in the six realms of existence or consciousness, contained in the wheel's rim.

The entire wheel is contained in the maw of the terrifying Lord of Death, Yama. Regardless of whether one is born into a higher state of consciousness (light) or an afflicted state (dark), one can still be reborn in a lower realm and must, through good karma, strive to move up to the fortunate one. To be reborn as a human being is the best outcome, as only humans can learn to understand the causes of suffering, to alter their way of thinking and their environment, thereby creating positive karma. They become awakened, free, and released from the perpetual cycle of existence.

The fear of death is another aspect of the human condition, and the show includes pictorial and sculptural iconography that give shape to humankind's deepest fears of what lies behind the afterlife's curtain, while also serving as implied suggestions for avoiding those punishments.

"The Inferno," an engraving executed by the Circle of Baccio Baldini around 1470-80, shares some characteristics with "The Wheel of Life," in terms of its multilevel organization containing numerous human figures. But unlike "Wheel," this is a grim and hopeless realm, from which there is no escape. Much of this highly detailed image is based on frescoes once located in the Campo Santa, a cemetery in the cathedral complex in Pisa, Italy, which may account in part for its graphic depictions of the tortures in hell.

The terrifying horned figure of Satan (whose body is covered with equally hellish-looking pustules), presides over his kingdom, where he ceaselessly consumes damned souls in his three mouths. Once digested, the soul is ejected through another mouth at the bottom of Satan's stomach, only to endure the same torture all over again. Some tortures correspond to sins the person committed in life, such as one soul being forced to drink molten gold coins, a punishment for the sin of greed.

Common to both Buddhism and some versions of Christianity is the belief that the soul spends some period after death in an intermediary place before reaching the final stage of existence, which is known to Christians as limbo or purgatory and is understood in Buddhism as the bardo.

Representations of these in-between states diverge, however, such as in the "Peaceful and Wrathful Deities of the Bardo" (18th to 19th century), a Tibetan painting on cloth depicting the mind's experience between death and rebirth. This colorful and well-preserved work shows multiple outcomes: the six realms of existence as gods, demigods, humans, animals, hungry ghosts, and beings in hell. The Lord of Death presides over the judgment of karma, which affects the next birth.

In a contrasting Christian view, the illuminated manuscript "Leaf from the Book of Hours, Parliament of Heaven" (French, 1465) presents several important scenes all at once: that of heaven (yet to be populated by newly arisen souls), the Annunciation, and of the just souls in



Pamela A. Lewis

A scene of heaven from "Leaf from the Book of Hours, Parliament of Heaven" by Master of Jacques de Luxembourg, ca. 1465

limbo, patiently waiting to be released by Christ.

Conceptions of an afterlife include resurrection, transformation, and heaven, in the exhibition's third theme. Resurrection, the reuniting of the soul with the formerly dead body, is an essential belief in Christianity, as dramatically represented in Pietro Francavilla's bronze relief "Resurrection of Christ" (ca. 1588), in which Christ seems to triumphantly fly out of the tomb, transformed and heavenly.

Buddhists revere those who have miraculously returned from the dead (known as *delok*), transformed by their experiences, and who can urge the living to be mindful of their actions' consequences. *Delok* are usually ordinary people who have extraordinary stories to tell. To be reborn in the presence of a Buddha, in a Pure Realm, is the most desired rebirth, as it is the place that a Buddha creates and inhabits. "Tales of Returning from Death" (Tibet, 19th century), a work of pigments on cloth, may have served as a prop used by itinerant storytellers (*manipa*) to relate tales of people who died and returned to talk about the afterlife. Though now much faded and torn in places, the cloth's narrative vivacity has not been greatly diminished.

At the end of the exhibition, visitors are invited to write on small pieces of paper their responses to a few prompts relating to the themes, such as "Tell Us Your Idea of the Perfect Afterlife" and "Why Do You Think That Death Is Not the End?" Visitors may then hang their responses on an artistic "clothesline." This is the kind of participatory activity the Rubin has often included in its shows, which engages visitors in conversation with the show's themes and with one another, and adds another level of reflection to the museum's typically reflective offerings.

*Death Is Not the End* is not all doom and gloom; there are grinning and dancing skeletons, and quietly happy angels grouped at the feet of God waiting to welcome heaven's new residents. Suffering and death are counterbalanced by hope and joy. Here, neither Buddhism nor Christianity claims to have *the* answer to the question of what comes after death. But both are very sure that something is next.

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

# Hildegard's Complex Visions

## Cosmos, Liturgy, and the Arts in the Twelfth Century

Hildegard's Illuminated *Scivias*

By Margot E. Fassler

University of Pennsylvania Press, pp. 349, \$65

Review by Phoebe Pettingell

Of all the remarkable figures in 12th-century Western Europe's High Middle Ages, none is more so than Hildegard of Bingen, a Benedictine abbess (c. 1098-1179). We have more of her hymns and antiphons — both music and words — than of any other medieval composer. She was also a prolific theologian, poet, and playwright, author of medical treatises, and possibly an artist. Her important theological works remain a staple for understanding her times.

The founder of two monastic communities, she corresponded voluminously with notable people, including Pope Eugene III and Bernard of Clairvaux, and went on preaching tours. From the age of 3, she received visions, both visual and auditory,

although aside from confiding these to her first mentor, Jutta von Sponheim, and her confessor, Volmer, she never mentioned these until, in her 43rd year, the Godhead, whom she called “the Voice of the Living Light,” told her to begin writing them down. Thus began her great work, the *Scivias* (from *Sci via Domini* or Know the Works of the Lord), illustrated with pictures she supervised, and may have designed, and containing some of her music. This book explains the way she saw the interrelation of Creation, the universe, and liturgy.

Margot Fassler — Keough Heshburgh Professor of Music History and Liturgy at the University of Notre Dame — analyses Hildegard's theology, music, and art as related to the sevenfold offices nuns sang daily, and her understanding of medieval cosmology — the two are closely related in this period. This is not light reading.

However, once one dives into the complexities, a fascinating vista opens, revealing the 12th century's syncretic understanding of the universe as merely the visible aspect of the heavenly liturgy of the Trinity and the angelic hosts. For Hildegard, music is the celestial harmony that inspired her own monophonic chants. The illustration portraying Hildegard in the *Scivias* is unlike any other from the period, depicting her

at a moment when she is flooded by the heat of the Living Light that is Christ, making a connection between the cosmic and the earthly. Volmer looks on calmly, peering at what is happening and ready to help her secretary, for Hildegard makes the point that she was not swooning in some sort of mystical trance, hidden away from others, while she was receiving her visions: “But the visions I saw I did not perceive in dreams, or sleep, or delirium, or by the eyes of the body, or by the ears of the outer self, or in hidden

places; but I received them while awake and seeing with a pure mind and the eyes and ears of the inner self, in open places, as God willed it.”

Performances and recordings of Hildegard's distinctive musical compositions have become popular in recent decades. Musicians will find Fassler's careful analysis of them particularly interesting. In one of her hymns, the composer/poet has the Virgin Mary speak of the “music laid in my womb.” Liturgical chant is considered to imitate the angels in their heavenly duties, where music ultimately stems from the Godhead in the work of redemption. This is a common position in medieval theology. Readers of C.S. Lewis will recall that when Aslan is creating Narnia, his singing brings its world into being. For Hildegard, the universe is a cosmic battlefield of good against evil, although unquestionably God will triumph.

One of the fascinating illustrations in the *Scivias* shows the fall of the rebel angels as black stars, separating from their radiant fellows. God created humankind to replace them, but the sin committed by Adam and Eve caused a further fall. The *Scivias* explains that when the redeemed equal the “Golden Number” of the fallen angels, then Time will end, and Christ will establish his eternal reign, as outlined in Revelation. In the meantime, life is intimately connected to the calendar and the seasons in an agricultural community, and liturgies reflect this. Again, this view is common to the period, but Hildegard particularly stresses the role of consecrated women: “The Holy Spirit makes music in the tabernacle of virginity” (p. 258).

The growing cult of the Virgin Mary in the Western Church affected the status of women, allowing figures like Hildegard and Héloïse d'Argenteuil to flourish. Earlier in the Middle Ages, women were blamed for the



picryl

Hildegard, as shown in one of her *Scivias*, is “flooded by the heat of the Living Light that is Christ.”



Fall, but the growing emphasis of Mary as the new Eve brought about change. So did the understanding of the Church as feminine and of the Moon as female, deriving her light from the Sun that was Christ. Benedictine convents, usually adjacent to male monasteries, provided opportunities for learning. Fassler emphasizes how widely read her subject was, and how familiar with both contemporary theology as well as that of the Early Church.

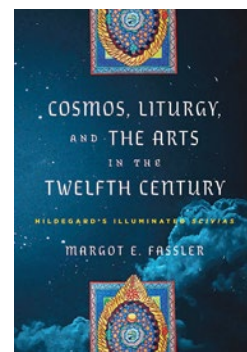
At the same time, Hildegard was not, like many prodigies, mathematical. Her imagination was poetic,

visual, and aural. As a synthesist, she combined all her senses in her writings. Scholars have argued whether she produced her own illuminated pictures, or whether artists did them under her direction. Unfortunately, the most finished version of *Scivias*, the Rupertsberg manuscript, was destroyed during the bombing of Dresden during World War II, but other copies of its pictures exist.

Fassler's intriguing theory is that Hildegard's nuns initially created the images as tapestries — a familiar art form in convents, and then they were copied by illuminators in a Scripto-

rium. Like all work deriving from Hildegard's visions, they make a fascinating study, and Fassler's book contains rich illustrations. For anyone interested in the High Middle Ages, this deep study of one of its most talented and profound thinkers and artists helps one understand its worldview.

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



## Generosity's Future Effect

### Faithful Giving

The Heart of Planned Gifts  
By James W. Murphy  
Church Publishing, pp. 256, \$29.99

Review by Kristina Rake

When I first encountered the term “planned giving” as a very young lay volunteer, I thought it was an oxymoron. Wasn't all giving *planned*? Did we not call it theft when one “gave” without planning to? By the time I entered ordained ministry in 2013, I had a vague awareness that planned giving was somehow tied to estates, endowments, and trusts. It was the same vague awareness I had that calculus was a kind of math.

Until recently, I still believed that planned giving was for massive church denominations or Ivy League colleges. As the archbishop and primate of a small, global independent Catholic jurisdiction, I do have ministries to fund, but I believed we weren't nearly large enough or influential enough globally to bother with “exotic” financial planning.

Such an ignorant fool I was.

After reading *Faithful Giving*, I now realize how my misconceptions could have affected even those donations we already receive. This book so violently shook my internal paradigm about financial gifts and ministry funding

that I began to take notes. *Faithful Giving* isn't a repackaging of some tired theory of stewardship; nor is it an inaccessibly jingoistic treatise on how everyone fails. James W. Murphy has written a practical, readable manual for successful planned-giving donations that elucidates the best practices in several faith traditions. From the first two chapters, I immediately saw the change we could make by enacting just a couple of principles could be for my ministry's future (and current) financial stability.

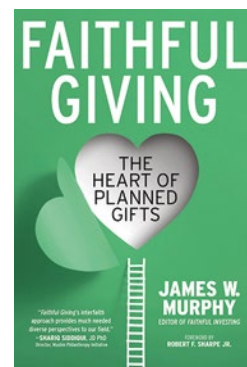
In between specific case studies and stories about successful ministries and institutions from a wide range of religious traditions, Murphy condenses the pertinent lesson of each case into practical advice for all levels of leadership. He holds a mirror to faith leaders and asks us to truly know ourselves and our constituents. He offers down-to-earth, constructive advice gleaned from his many years in the field. In his teaching, one can see how Murphy applies universal ideas to make them efficient and pragmatic. It's obvious he has made a career of forming relationships — he does the same with his audience. It is as if a friend is mentoring you in a field you are only beginning to grasp.

I learned that I have earned the trust of my church's regular supporters, but to maintain that trust, I will have to demonstrate that I am planning for an

institution that will outlive me. I must ensure that donors see a future effect of their current generosity. Their investment is not a “subscription” to what we currently offer in spiritual currency, but a way of enacting a legacy for themselves, as well. I learned about the importance of having a policy for planned giving, transparency in accountability, thanking donors meaningfully, and ensuring that they see the effect of their gifts in real time.

This is a book I wish I had read 10 years ago. However, any point in ministry is the right time to learn how effortlessly one can incorporate planned giving and its principles into your financial planning. Murphy has made a concept — once as frightening to this liberal arts major as algebra — accessible, interesting, and easy to implement. I cannot give it a higher recommendation. It is now required reading for all my priests and lay leaders. Incorporate its wisdom and your ministry will flourish.

*The Most Rev. Kristina Rake is archbishop and primate of the American Apostolic Old Catholic Church.*



# Priesthood for All?

The Priesthood for All Believers  
Clericalism and How to Avoid It

By Simon Cuff

SCM Press, pp. x + 149, \$27.99

Review by Garwood Anderson

**T**he *Priesthood for All Believers* offers an extended remedy for clericalism, but it is not a prescription for lay ministry. The book's most important phrase is in the title — “The priesthood *for* all believers,” an obvious but significant play on the more familiar Protestant phrase. This is a book primarily addressed *to* ordained persons and *about* ordained ministry — one that strives to resist clericalism.

Contrary to certain possible expectations, combating “clericalism” will not consist in a diminution of the priesthood as a sacerdotal order, or of holy orders more generally, nor with some vague notion of empowering the laity. Rather, clericalism will be combated *through* the priesthood, and holy orders more generally, reconceived as “anti-clericalist.”

That much is promising. What is called “clericalism” could have been an easy target, admitting any possible complaint that might be leveled against clergy — fair or unfair — and it is likely that the criticism will not only be unfair, but simplistic. It will often be simplistic because a criticism of “clericalism” often does not begin with the constitutive necessity of clerical orders for the existence, to say nothing of the flourishing, of the Church.

Cuff's book does not follow these more convenient narratives. Instead, he advances a strong case for clerical

orders as necessary and intrinsically good; he does not imagine a Church apart from them since, as he understands it, the clerical orders are a necessary part of the answer rather than the problem.

If I were to summarize his thesis, it would be that clericalism is best averted when each ecclesial vocation understands and is enabled to exercise the particularity of its own vocation. Most distinctly, Cuff resists the diminishing of clerical orders with the facile assertion of the priesthood *of each* believer. He discerns this as its own version of clericalism and as a mistaken individualizing of the corporate vocation of the Church.

Instead, Cuff avers, clericalism is subverted not by the elimination of difference but when each order is given its due in its particularity as a vocation in the larger ecclesial ecosystem. Critical to his argument is that the ecclesial priesthood is derived uniquely from the priesthood of Christ and is not to be thought of as a repristinating of a cultic priesthood or an imitation of other ancient religious analogues.

Thus, Cuff asserts a maximalist account of Christ's priesthood, not simply from the Letter to the Hebrews — as is to be expected — or by means of an *ex post facto* theologizing — as is the custom — but from the ministry of Jesus as depicted in the Gospels. That Jesus has taken up the priesthood into himself demonstrates that it is not a patrilineal privilege, but self-renunciating in character. Thus, Cuff norms the exercise of priesthood in the particularity of Jesus Christ, both victim and priest. The “unlikelihood” of the priesthood of Christ as narrated in the Gospels spares the Christian priesthood any false analogies or cultic extrapolations not grounded in the unique — but then shared — character of Christ's priesthood.

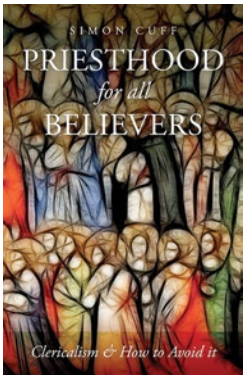
In a clarifying chapter on the “priesthood of all believers,” Cuff discerns the

excess and failure of the trope. While qualifying and partially excusing Luther's claim for its polemical context, Cuff's anti-clericalist agenda does not resist the notion of a priesthood of all believers. Rightly, Cuff understands that the New Testament concept of the people of God as a “priesthood” (1 Pet. 2:5; or “royal priesthood,” 2:9; or “kingdom of priests,” Rev. 1:6; cf. 5:10; 20:6) is not a distributed, individual, universal charism, but a characterization of the people of God in its relation between God and the world, not the making of every person a priest unto God.

Indeed, Cuff wishes to say that the most obvious anti-clericalist remedies are in fact reinforcements of clericalism. It is no remedy either to eliminate clerical orders or to “clericalize” everyone by a facile appeal to a “priesthood of all believers.” This is simply to reinforce an assumed intrinsic superiority of the clerical orders that will invariably devolve with its own hierarchy worked out on other grounds.

This is perhaps the place to note that Cuff is not especially clear about what he means by “clericalism” or even what liabilities it carries. His diagnoses and solutions imply that clericalism amounts to elitism or privilege in an ecclesial key, that is, especially if lay persons can just as easily be guilty of it as clerics.

I suspect that this underlying flat definition is what keeps this study from living up to its promise. It is not clear to me what it is we are trying to “fix,” which in turn is why the prescriptions recommended awaken no zeal for their implementation. What are the failures of clericalism: an authoritarian clerical order? insularity and a failure of accountability? a passive and unformed laity? the perceived incapacity of lay persons to lead and minister? the undervaluing of edifying ministries that are not sacerdotal? I would say “yes” to all of these and more besides, but I don't know what



it is besides elitism and privilege that troubles Cuff.

Some observations may help to illustrate: although there is reference to bishops, there is no treatment of their function or status. If one didn't know better, one might simply conclude that they are merely priests with administrative responsibilities. That there is a definitional hierarchy or that the episcopate is historically constitutive of the Church is not evident.

Meanwhile, in the substantial chapter on the diaconate ("The Priestliness of the Diaconate"), we learn, with no little repetition, that deacons are not defined by "menial service" (following the work of J.N. Collins, *Diakonia*) but are "go-betweens between the margins and the center." In other words, the *sine qua non* of the diaconate is the egalitarian ministry of leveling.

Similarly, in a chapter on anti-clericalism and anti-racism, we learn that

racism is not so much an analogue for clericalism as an overlapping reality, that opposing clericalism participates itself in anti-racism (which is but one system of marginalization, along with misogyny, homo-, bi-, and transphobia, and economic class prejudice).

In a chapter on "Worship and Priesthood," Cuff argues that the private prayers of priest and deacon during the Eucharist assure that Christ and not the ministers are the focus of the worship. While this seems a salutary reminder to those who preside and serve at the Mass, it was hard for me to see how this observation structurally addresses the issue of clericalism — though, in fairness, the case for an *ad orientem* celebration as anti-clerical was welcome.

For me, however, the biggest disappointment is that nowhere are we encouraged to think at any length about the ministry of the laity. In fairness, this may simply be mistaken

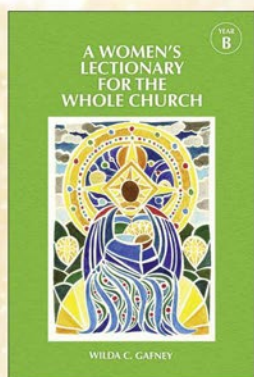
expectations — it may not be fair to critique a book against the one the author did not intend to write.

Even so, it would surely have helped the anti-clericalist case to offer a compelling vision for lay formation and ministry. I take it that it is everywhere assumed, but it is only stated in the most general terms of being "empowered" to engage the "scandalous particularity of one's vocation." I can only think that a "priesthood for all believers" would be that much more appealing if the ministry of those believers was on offer in practical terms.

In the end, *The Priesthood for All Believers* is to be commended for the path it takes, even if it is not clear that it reaches its destination. Perhaps a sequel?

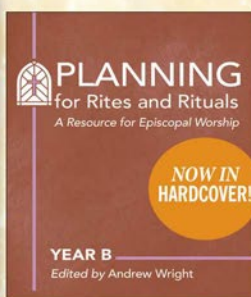
*Dr. Garwood P. Anderson is dean of Nashotah House and professor of New Testament.*

## Resources for the New Church Year



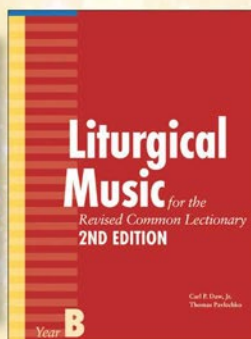
The new volume in the critically acclaimed lectionary series.

9781640655706  
Paperback | \$36.95



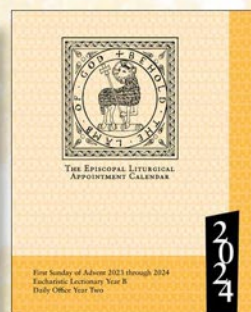
The indispensable guide to curating resources for worship in the Episcopal Church.

9781640656390  
Hardcover | \$59.95



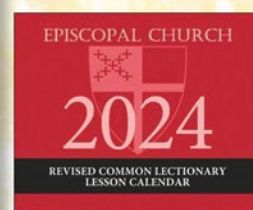
A new edition of the comprehensive resource linking hymns and anthems to lectionary readings.

9781640656208  
Paperback | \$39.95



An illustrated appointment calendar with readings for the Daily Office and Sunday Eucharist.

9781640656154  
Spiral Bound | \$18.95



A twelve-month wall calendar featuring Revised Common Lectionary readings as used in the Episcopal Church.

9781640656147  
\$16.95



Church Publishing

Order from your local Episcopal bookstore, Christian Book Distributor, Amazon, or your preferred bookseller.

# First and Last

17 Pentecost: Matthew 20:1-16

By Ellen T. Charry

**M**atthew 20:1-16 is a rich moral allegory. We call it a parable. Parables are pithy tales that warn or scold people indirectly, through fictional characters and objects, so that the criticism is “hearable.” The evangelist knows that Jewish leaders of his and Jesus’ day, being familiar with parables, understand how to decipher them (Matt. 21:45). The Hebrew Bible has five such allegories. The most like our passage is Isaiah’s parable of the vineyard, through which the prophet teaches wealthy Judeans of his day (eighth century B.C.E.) that God threatens to destroy them for unsavory real estate transactions



Sophie Backes/unsplash

(still practiced) if they do not mend their ways (Isa. 5:1-10). Isaiah explains that the vineyard is the house of Israel, and it belongs to God. Jesus would surely have known it.

Rabbinic parables are plentiful throughout various literatures. One, attributed to Rabbi Yoḥanan ben Zakkai (the same Zacchaeus whom Jesus called down from a tree?), a contemporary of Jesus, told a parable strikingly like that of the wedding banquet, also in Matthew. And today’s parable of the laborers in God’s vineyard appears in the Palestinian Talmud. While the final editing of the Talmud is centuries after ben Zakkai, Jesus, and Matthew, its anecdotes and stories originate long before the text was completed.

Unlike Isaiah, Jesus does not unpack who the characters point to in real life for his readers. But it and other passages

give us clues. One is its last sentence, “So the last will be first, and the first will be last.” This sentence, stated also as the first will be last, and the last will be first, appears in all the synoptic Gospels. That message of unexpected role reversal also resounds from the story of the generous father welcoming his wastrel son (Luke 15:11-32). On the face of it, both tales are about righteous indignation. Who has not experienced it? Matthew 19:30 and Mark 9:35 apply the last-first teaching to Jesus’ squabbling followers, bringing it right into the pews of fractious parishioners. There’s plenty of sermon fodder here.

While the bottom line of this allegory is widely applicable, each use of it targets real people in real situations.

In both the Matthean and Lukan parables, the hard-working laborers and the faithful elder son may be alluding to Jews, or at least Jewish leaders who resent Gentiles, God’s-come-latelies, as being equally or even more lavishly rewarded (with the fatted calf in the Lukan allegory) than themselves, who have been faithful to God since, well, forever.

Given the wide applicability of this scenario to personal or churchly circumstances, it is easy to avoid pointing yet once more to the “bad Jews,” this time for resenting most of the people in the preacher’s audience, who are most probably Gentiles. But it is also an opportunity to recognize and so remediate a bit of the Christian boasting that has damaged Jews since Paul. The Church has not often humbly recognized that it is the great Johnny-come-lately to the God of Israel by his grace, but rather seen itself as the rightful claimant of

the reign of God in the first place!

Beginning with Paul’s allegory of the lopped-off olive branches and new ones grafted in (Rom. 11), the Church has confidently taught for centuries that Jews are rejected by God for being Jews (and not Christians), and that Gentile Christians listening to such a hypothetical sermon should think of themselves as first in the kingdom of God. Paul warns his baby Christians not to boast about being grafted in while Jews are cut off from God, but that is as hard to do as avoiding righteous indignation. They are but two sides of the same coin.

The preacher’s choice here is not between taking the high road or the low road. It is between engaging in Christian self-criticism or sustaining business as usual. □



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

# THE FORECAST IS SUNNY FOR YOUR ACTIVE LIFESTYLE

Do more of what makes you happy with Westminster Communities of Florida. At our Life Plan Communities, we'll take care of everything while you're out enjoying the things you love.

A Westminster community offers so much more than just a place to live, including:

- An exciting, active lifestyle
- Maintenance-free living
- Spectacular waterfront, suburban and city locations throughout Florida
- Delicious, chef-prepared dining
- Lifelong learning opportunities
- An exclusive lifestyle program for wellbeing of mind, body and soul
- A range of important aging services
- And more!

*Call (844) 948-4548 or scan the code  
to learn more about our communities!*



*Live Well. Be Happy.*

[WestminsterCommunitiesFL.org](http://WestminsterCommunitiesFL.org)

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



## SUNDAY'S READINGS

### 15 PENTECOST, SEPTEMBER 10

Ex. 12:1-14 or Ezek. 33:7-11  
Ps. 149 or Ps. 119:22-40  
Rom. 13:8-14 • Matt. 18:15-20

## Body and Soul Set Free

However habituated to their own bondage, the children of Israel could not but, in the deepest places of their broken hearts, pray for and hope for deliverance and freedom. They would hope and groan for years and years under the weight of oppression and vile abuse until, as if suddenly, God acted on their behalf. At that moment, everything was to be done with expectancy and haste.

On the tenth day of the first month, a lamb was taken for each family. It was held until the 14th day to ensure that it was spotless. Then, at twilight, it was slaughtered; its blood was applied to the two doorposts and lintel of every home as a sign to ward off the angel of death. To hurry the cooking, the meat was to be roasted. The meat, unleavened bread, and bitter herbs were eaten in precisely this way: “Your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the Passover of the LORD” (Ex. 12:11). The moment of freedom was at hand.

The body must be freed from abuse, individual bodies and the body politic, persons and whole communities. There is, however, another form of bondage caused by internal disturbances and unruly desires, which is no less oppressive than taskmasters. As if possessed by an evil power, people repeat patterns of destructive behavior. St. Paul describes this condition with two long lists of defects: reveling drunkenness, debauchery, licentiousness, quarreling, and jealousy (Rom. 13:13); and fornication, impurity, idolatry, sorcery, enmities, strife, anger, dissensions, factions, envy, and carousing (Gal. 5:19-21). He warns, “Those who do such things

shall not inherit the kingdom of God.” Indeed, those who do such things will not even inherit a measure of peace among other people or in the depths of their own souls.

To be free, we must wake from sleep, “For salvation is nearer to us now than when we became believers” (Rom. 13:11). “Let us then lay aside the works of darkness and put on the armor of light” (Rom. 13:12). Christ is the light, the inner flame that purges the soul of every stain, orders affections to their proper end, and brings illumination and wisdom. In a word, Christ the light sets us free — free in our bodies and free in our souls unto everlasting life. This is a process, it lasts a lifetime, and it involves setbacks as well as advancement.

The light of Christ purges, in part, through prohibitions. “You shall not commit adultery; You shall not murder; You shall not steal; You shall not covet” (Rom. 13:9). These “and any other commandment may be summed up in this word, ‘Love your neighbor as yourself.’” Remarkably, love is first concerned with what we don’t do. “Love does no wrong to a neighbor” (Rom. 13:10).

Putting on the armor of light, we set out to live honorably as in the day. We so much as begin and we fail, and so we face again our transgressions and the sins that weigh down upon us (Ezek. 33:10). In this situation, we endure two trials: the trial of conscience and the trial of hearing from others a truthful and helpful account of our failings (Matt. 18:15-20). To be known in this way and to face the truth requires deep humility and maturity.

Ultimately, God wants us to turn again and again toward the one true light so that we may be free in body and soul unto the ages of ages, so that the mystery of being, the wonder of beauty, the buoyancy of bliss, may set us upon a freedom march from grace to grace.

**LOOK IT UP:** The Collect

**THINK ABOUT IT:** Confide not in your strength. Boast in the mercy of God.

### 16 PENTECOST, SEPTEMBER 17

Ex. 14:19-31 or Gen. 50:15-21  
Ps. 114 or Ex. 15:1b-11, 20-21  
or Ps. 103:(1-7), 8-13  
Rom. 14:1-12 • Matt. 18:21-35

## Death, Life, and Forgiveness

The defining story of the children of Israel’s exodus from their bondage in Egypt is rightly remembered not as a single story confined to a specific time, a precise moment, and a perennial conflict between two peoples, though it is summarized in such terms. “Thus the LORD saved Israel that day from the Egyptians, and Israel saw Egyptians dead on the seashore” (Ex. 14:30). It is possible to read this story as God’s “preferential option for the poor” in a way that stigmatizes the Egyptians for all time. Yes, God acts on behalf of the oppressed, but this will and must mean that God works to accomplish the salvation of the entire created order, all of which is fallen. Even the oppressor, utterly on the wrong side of justice, is trapped by a dehumanizing force. Indeed, the oppressor is the one who gains the whole world and loses his own soul and so stands in need of deliverance.

The story is about the human family. In a sense, Egypt and Israel are a single human soul, or perhaps every soul. This is how the early theologians read the story. The whole Egyptian army — Pharaoh’s horses, the chariots, and the chariot drivers, are sin, the flesh, and the devil. The avenging army represents “Satan and all the spiritual forces of wickedness that rebel against God,” “the evil powers of this world that corrupt and destroy the creatures of God,” and “all sinful desires that draw us from the love of God” (Holy Baptism, the Book of Common Prayer).

To cite one fourth-century example, the Catecheses of John Chrysostom, “The Israelites witness marvels; you also will witness marvels, greater and more splendid than those which accompanied them in their departure from Egypt. You did not see Pharaoh

drowned with his armies, but have seen the devil with his weapons overcome by the water of Baptism. The Israelites passed through the sea; you have passed from death to life. They were delivered from the Egyptians; you have been delivered from the power of darkness. The Israelites were freed from slavery to a pagan people; you have been freed from the much greater slavery to sin” (Cat. 3, 24-27).

Another example, contemporaneous with Chrysostom, is St. Ambrose’s teaching on the sacred mysteries, that is, the sacraments. “You observe that even then holy Baptism was prefigured in that passage of the Hebrews, wherein the Egyptian perished, and the Hebrew escaped. For what else are we daily taught in this sacrament but that guilt is swallowed up and error done away, but that virtue and innocence remain unharmed?” Again and again, we encounter this teaching: We are the Egyptian and the Hebrew; we die in the water and are raised up from the water.

In the Christian dispensation, the exodus story becomes a story about baptism, and among the rich layers of meaning associated with baptism, forgiveness is of special importance. Sins are washed away, and guilt is swallowed up. The old Adam dies and a new being is born.

While baptism is never repeated, its themes are recurrent. Every day is a day when death and new birth unfold as the deepest mystery of the Christian life. Every day is a day of forgiveness. From this truth follows an admonition: “Why do you pass judgment on your brother or sister? Or why do you despise you brother or sister? For we will all stand before the judgment seat of God” (Rom. 4:10). Standing there, we will need forgiveness. And because we have been forgiven, we are called to forgive from the heart “seventy-seven times,” that is, *always* (Matt. 18:21-35).

**LOOK IT UP:** Romans 6:4

**THINK ABOUT IT:** Buried and raised, we walk as those who are forgiven and, therefore, freely forgive.

## 17 PENTECOST, SEPTEMBER 24

Ex. 16:2-15 or Jonah 3:10-4:11  
Ps. 105:1-6, 37-45 or Ps. 145:1-8  
Phil. 1:21-30 • Matt. 20:1-16

### One Day

The miraculous feeding of the children of Israel in the desert is one of God’s great deeds, marvelous wonders, a work of power, a revelation of the glorious splendor of divine majesty (Ps. 105:1-5; Ps. 145:4-6). Is it not a marvelous thing to say, “They asked, and quails appeared, and he satisfied them with bread from heaven” (Ps. 105:40)? The God who is high and lifted up tends and cares for a people chosen to be free and to be a blessing to the world. Indeed, a miracle is no small thing, although in this case God’s provision is carefully measured and modest, sufficient for the day and no more.

The Lord speaks to Moses, saying, “I am going to rain bread from heaven for you, and each day the people shall go out and gather enough bread for that day. In that way I will test them, whether they will follow my instruction or not. On the sixth day, when they prepare what they bring in, it will be twice as much as they gather on other days” (Ex. 16:4-5). Gathering a double portion on the sixth day, they have food for the Sabbath without breaking the obligatory rest. This is an exercise to test their dependence on God for their needs one day at a time. In that regard, it closely corresponds to the phrase “Give us this day our daily bread” in the Lord’s Prayer.

Consider the food. “In the evening quails came up and covered the camp” (Ex. 16:13). Exhausted from their migrations, the birds were easily caught, so God makes miraculous provision through a natural phenomenon. Using another natural process, God feeds the people with a substance excreted by scale insects that infect the tamarisk bush. This sticky substance, dried by the sun, falls to the ground. Rich in carbohydrates and sugars, it can support the life of a starving person and, to the present

day, is considered a gift from God by modern inhabitants of the Sinai Peninsula (Harper’s Bible Commentary).

Unlike the quails that are easily recognized, the substance from the tamarisk bush is unknown, and this is important for the name given to it and important as a dimension of every encounter with the divine. There is always something we don’t know! “When the layer of the dew lifted, there on the surface of the wilderness was a fine flaky substance, as fine as frost on the ground. When the Israelites saw it, they said to one another, ‘What is it?’ For they did not know what it was. Moses said to them. ‘It is bread that the LORD has given you to eat’” (Ex. 16:14-15). The question is sometimes translated as a statement: “It is manna.” The Lord feeds his people with “What is it?” The Lord is the “unknown” and the “strange,” the One who comes in mystery and obscurity.

God gives food for one day. In the gospel parable, set amid a monetary economy, the landowner promises not food but a day’s wage. Some laborers are hired early in the morning, some at nine in the morning, some at noon, some at three o’clock, and, finally, some at five o’clock. At the end of the day, all are paid the same amount, a day’s wage. To those who bore the heat of the day, it seems a basic rule of fairness has been violated. It is not, however, that simple. The first to be hired received a fair wage; all the rest received more than was fair because the landowner — God — is generous and cares that all should have their daily sustenance.

Everyone needs enough for one day. That is, everyone needs God.

**LOOK IT UP:** Matthew 20:15

**THINK ABOUT IT:** Are you envious because I am generous?

EDITORIAL

**Executive Director and Publisher**

The Rev. Matthew S.C. Olver, Ph.D.

**Editor** 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** Sue Careless, 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. Dr. 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](mailto:tlc@livingchurch.org)

[www.livingchurch.org](http://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.

18 PENTECOST, OCTOBER 1

Ex. 17:1-7 or Ezek. 18:1-4, 25-32

Ps. 78:1-4, 12-16 or Ps. 25:1-8

Phil. 2:1-13 • Matt. 21:23-32

## I Thirst

We see Jesus on the cross and find in his humility both a sacrifice and an example. We are called to give our lives in service to God and the world. In the words of St. Paul, “Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death — even death on a cross” (Phil. 2:5-8).

Of the many agonies Christ suffered, he mentions only one. “After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), ‘I am thirsty’” (John 19:28). Somehow, the older and terser translation gets closer to the depth and desperation of this anguish. “I thirst.” To fill his lungs with enough breath to say this was itself an agony, and yet he had to say it. “I thirst!” He had to let us know of the heat and cramping, the onset of seizures, the risk of hypovolemic shock (from blood loss), and a whole array of unspeakable pain signified by those two words, “I thirst!”

Perhaps, then, we can hear with a deeper sympathy the cry of the children of Israel. They complain against Moses and thereby complain against God, but they complain for what must strike us as a very good reason. “From the wilderness of Sin the whole congregation of the Israelites journeyed by stages, as the LORD commanded. They camped at Rephidim, but there was no water to drink. The people quarreled with Moses and said, ‘Give us water to drink.’

Moses said to them, ‘Why do you quarrel with me? Why do you test the LORD?’ But the people thirsted there for water; and the people complained against Moses and said, ‘Why did you bring us out of Egypt, to kill us and our children and livestock with thirst?’” (Ex. 17:1-3).

While it is true that God earlier provided for their need, their thirst at Rephidim made them doubtful and desperate. The gravity of this situation is well illustrated by the words that follow: “I thirst” in John’s gospel. Having said, “I thirst,” and having received a few drops of wine put to his mouth, he said, “It is finished.” The need for water is a matter of life and death.

Finally, God acts (Ex. 17:5-7): “The LORD said to Moses, ‘Go on ahead of the people, and take some of the elders of Israel with you; take in your hand the staff with which you struck the Nile, and go. I will be standing there in front of you on the rock at Horeb. Strike the rock, and water will come out of it, so that the people may drink.’ Moses did so, in the sight of the elders of Israel. He called the place Massah and Meribah, because the Israelites quarreled and tested the LORD, saying, ‘Is the LORD among us or not?’”

Real hunger and wrenching thirst expose our need. We need food and water. Give us this day our daily bread; give us a cup of cool water. This need reminds us of a deeper need still. “As a deer longs for flowing streams, so my soul longs for you, O God” (Ps. 42:1). Jesus Christ is the rock and the water. Will we go to him? Sometimes we say “Yes” and then do not. Sometimes we say “No” and then do. Do the will of the Father by going to the Son. If you have refused, change your mind (Matt. 21:28-31).

**LOOK IT UP:** Psalm 78:15-16

**THINK ABOUT IT:** Your body is 60 percent water.



## 19 PENTECOST, OCTOBER 8

Ex. 20:1-4, 7-9, 12-20 or Isa. 5:1-7  
Ps. 19 or Ps. 80:7-14  
Phil. 3:4b-14 • Matt. 21:33-46

### The Vineyard

Israel is a vine brought out of Egypt; it grows and prospers. Sadly, at times it wanders into unfaithfulness and is subject to divine judgment. In the words of the Psalter, “You brought a vine out of Egypt; you drove out the nations and planted it. You cleared the ground for it; it took deep root and filled the land. . . . Why then have you broken down its walls, so that all who pass along the way pluck its fruit?” (Ps. 80:8-9, 12). Why? For judgment and repentance.

Christ is also a vine. “I am the vine, you are the branches. My father is glorified by this, that you bear much fruit and become my disciples” (John 15:5, 8). Ideally, the children of Israel bear fruit, and likewise the Church. Yet we all have fallen short of the glory of God.

In what way? Sometimes *we bear the wrong fruit*: wild grapes, signifying bloodshed and anguish. “My beloved had a vineyard on a very fertile hill. He dug it and cleared it of stones, and planted it with choice vines; he built a

watchtower in the midst of it, and hewed out a wine vat in it; he expected it to yield grapes, but it yielded wild grapes” (Isa. 5:1-2). “For the vineyard of the LORD of hosts is the house of Israel, and the people of Judah are his pleasant planting; he expected justice, but saw bloodshed; righteousness, but heard a cry” (Isa. 5:7). This judgment applies not only to the house of Israel and the people of Judah, but to the Church as well.

Sometimes we bear *the fruit of our own righteousness* and so refuse to acknowledge the “merits and mediation of Jesus Christ our Savior,” by whom we receive being and life, through whom we labor in the vineyard, and to whom we owe the fruit of our labor (the Collect). Refusing to acknowledge our debt to God and his only begotten Son, we claim everything as our own, defending what we have even with violence, and thus bringing about our own destruction.

Jesus tells a parable. “There was a householder who planted a vineyard, and set a hedge around it, and dug a wine press in it, and built a tower, and let it out to tenants, and went into another country. When the season of fruit drew near, he sent his servants to the tenants, to get his fruit; and the tenants took his servants and beat one, killed another,

and stoned another” (Matt. 21:33-35, RSV). Other slaves were sent and treated the same way. “Finally he sent his son to them, saying, ‘They will respect my son’” (Matt. 21:37). They don’t. The vineyard’s owner “will put those wretches to a miserable death, and lease the vineyard to other tenants who will give the produce at harvest time” (Matt. 21:40-41). The chief priest and the elders of the people listen, as do we. God is the owner of the vineyard, and is not mocked. We may lose what we have!

Sometimes *we don’t bear fruit when the Lord requires it*. In the parable, the slaves were sent “when the time of the fruits came near” (from the Greek). That is, they arrived a bit too early. In another sense, they can’t arrive too early because God may require fruit at any time. Jesus cursed a fig tree for not bearing fruit when, according to St. Mark, “it was not the season for figs” (Mark 11:13). This hardly seems right, but again, God expects from us a fruitful life at all times. The kingdom of God is at hand. Bear fruit that befits repentance.

**LOOK IT UP:** Psalm 1:3

**THINK ABOUT IT:** In all you do, prosper.

## Tune in to *The Living Church* Podcast

Join other Episcopal and Anglican leaders, exploring topics in theology, the arts, ethics, pastoral care, and spiritual growth. A new episode every two weeks.

Find us on



## PEOPLE & PLACES

### Appointments

The Rev. **Paul E. Adler** is rector of St. David's, Glenview, Ill.

The Rev. **Linda Anderson** is dean of Wyoming Iona School and missional priest at St. Andrew's, Meeteetse, and St. Andrew's, Basin.

The Rev. **Mike Angell** is rector of St. Michael and All Angels, Albuquerque, N.M.

The Rev. **Margarita Arroyo** is rector of Christ Church, Eagle Lake, Texas.

The Rev. **Parker Asplin** is deacon in charge of Trinity, Mt. Vernon, Ill.

The Rev. **Charles Barebo** is deacon at All Saints, Lehighton, Pa.

The Rev. **Kathryn E. Beaver** is rector of St. John's, Congaree, Hopkins, S.C.

The Rev. **Mary Becker** is deacon for diocesan spiritual life in the Diocese of Kansas.

The Rev. **Thomas Becker** is associate rector at Christ Church Cathedral, Lexington, Ky.

The Rev. **Michael Bell** is director of housing and business development with Episcopal Communities and Services in the Diocese of Los Angeles.

The Rev. **Denise C. Bennett** is priest in charge of St. Asaph's, Bowling Green, Va.

The Rev. **Will Berry** is associate rector of St. Stephen's, Charleston, S.C.

The Rev. **Marjorie Bevans** is rector of St. Michael's of the Valley, Ligonier, Pa.

The Rev. **Jordan Bishop** is the Episcopal Church in Wyoming's youth ministries coordinator and priest in charge of Trinity, Lander.

The Rev. Deacon **Eric Bumgardner** is curate at All Saints', Fort Worth, Texas.

The Rev. **Jennifer Burkhardt** is deacon at Nativity Cathedral, Bethlehem, Pa.

The Rev. Deacon **Joann Carroll** is canon at Grace Cathedral, Topeka, Kan.

The Rev. **Michele Causton** is priest in charge of Epiphany, Glenburn, Pa.

The Rev. **Jim Christoph** is deacon at St. Richard's, Winter Park, Fla.

The Rev. **John Caleb Collins** is rector of Transfiguration, Mesa, Ariz.

The Rev. **Erin Cox-Oney** is associate priest and day school chaplain at All Saints', Phoenix.

The Rev. **Pedro Cuevas** is priest in charge of St. Mark's, Jackson Heights, N.Y.

The Rev. **Kyle Cuperwich** is priest in charge of two affiliated churches: Calvary, Flemington, and St. Thomas, Pittstown, N.J.

The Rev. Dr. **Robert S. Dannals** is interim rector of Heavenly Rest, New York.

The Rev. **Judy Webb Davis** is interim rector of St. John's, Tappahannock, Va.

The Rev. **Keith A. Davis** is associate rector of St. George, San Antonio.

The Rev. **Michael Delk** is rector of St. Thomas à Becket, Morgantown, W.Va.

The Rev. **Robert DeWolfe** is interim rector of Grace, Galveston, Texas.

The Rev. **Donna Downs** is co-interim rector of St. Francis by the Sea, Blue Hill, Maine.

Mr. **Allen Doyle** is director of campus ministry, Canterbury Wyoming, Laramie.

The Rev. **Eric Ellis** is deacon in charge of St. Augustine of Hippo, Galveston, Texas.

The Rev. **Deborah Epps** is deacon at St.

Cyprian's, Pensacola, Fla.

The Rev. **Charles Everson** is rector of Atonement, Chicago.

The Rev. **Angela Furlong** is assistant priest at All Saints', Frederick, Md.

The Rev. **Anthony Gaboton Jr.** is cleric in charge of St. Paul's, Bailey's Crossroads, Falls Church, Va.

The Rev. Deacon **Cynthia Gainer** is regular supply clergy at St. Bartholomew's, Scottsdale, and serves at Advent, Jeannette, and All Souls, North Versailles, Pa.

The Rev. **Elizabeth Garfield** is curate of St. John the Divine, Houston.

The Rev. **Laura Warner Gilmer** is deacon at St. Stephen's, Hurst, Texas.

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

The Rev. **Laura Goodwin** is interim rector of Christ Church, Fitchburg, Mass.

The Rev. **Barry Harte** is interim pastor of St. Stephen's Evangelical Lutheran Church, Bethlehem, Pa.

The Rev. **Jerome (Jere) Hinson** is rector of St. Paul's, Leavenworth, and Episcopal community planter at St. Thomas, Holton, Kansas.

The Rev. **Carrie Hirdes** is vicar of Trinity, Anahuac, Texas.

The Rev. **Rodney Shane Hurst** is rector of Christ Church of the Ascension, Paradise Valley, Ariz.

The Rev. **Rachel Iversen** is deacon at St. Monica's, Cantonment, Fla.

Ms. **Tiffani Jackson** is program director of On Sacred Ground-Wyoming Service Corps.

The Rev. Deacon **Allen Junek** is curate at St. Matthew's, Austin, Texas.

The Rev. **Barbara Kempf** is Title IV intake officer for bishops.

Mr. **James Kennerley** is music director at St. Mary's, Falmouth, Maine.

The Rev. **Paul Shoaf Kozak** is priest in charge of Cristo Rey, Trenton, N.J.

The Rev. Dr. **Esther A. Kramer** is rector of St. Aidan's, Hartford, Wis.

The Rev. **Garrett Lane** is curate at St. Alban's, Waco, Texas.

The Rev. **John Lein** is rector of Christ Church, Eastport, and St. Aidan's, Machias, Maine.

The Rev. **Kara Leslie** is assistant rector of St. Alban's, Waco.

The Rev. **Leesa Lewis** is curate of St. Dunstan's, Houston.

The Rev. **Margaret Light** is deacon at St. Paul's, Orange, Texas.

The Rev. Deacon **Sarah Mast** is curate at Holy Family, Houston.

Dr. **Hannah Matis** is associate dean for academic affairs and associate professor of Church history at the University of the South School of Theology, Sewanee, Tenn.

The Rev. **Stephen Mazingo** is rector of Calvary, Tarboro, N.C.

The Rev. **Joel McAlister** is vicar of a church plant in Fort Worth, Texas.

The Rev. Dr. **Bonnie McCrickard** is rector of Good Shepherd, Granbury, Texas.

The Rev. **Izak McKenzie** is priest in charge of St. Mary's, Middlesboro, Ky.

The Rev. Dr. **Christopher Micklewright** is rector of Gloria Dei (Old Swedes'), Philadelphia.

The Rev. **Lory Mills** is deacon at St. Bartholomew's, Wichita, Kan., and Breakthrough Wichita Episcopal Social Services.

The Rev. Deacon **Jim Miorelli** is pastor in charge of St. Thomas, Canonsburg, Pa.

The Rev. **Ryan Missel** is chaplain resident at Johns Hopkins Medicine, Baltimore.

The Rev. Deacon **Amy Moehnke** is curate of Calvary, Bastrop, Texas.

The Rev. **Michael Angel Molina** is deacon at Trinity, Easton, Pa.

The Rev. **Penny Nash** is interim rector of St. James's, Richmond, Va.

The Rev. **Beth Anne Nelson** is interim campus missionary of Austry House at Rice University, Houston.

The Rev. **Randy Nelson** is deacon at All Souls, Arlington, Texas.

The Rev. **Sally Niles** is director of the Diocese of Arizona's Deacon Formation Academy.

The Rev. **Sara Oxley** is rector of Good Shepherd, Maitland, Fla.

The Rev. **Trent Pettit** is associate rector of St. John the Divine, Houston.

The Rev. **John R. Pitts** is priest associate at Holy Spirit Church, Houston.

The Rev. **Elizabeth Robbins** is curate at Emmanuel, Houston.

The Rev. **Roberta Rusconi** is deacon at St. Paul's, Kansas City, Mo.

The Rev. Canon Dr. **Dan Smith** is the Diocese of Central Florida's canon to the ordinary.

The Rev. **Joseph Smith** is rector of the Episcopal Church on Edisto, Edisto Island, S.C.

The Rev. **Kirby Smith** is interim priest in charge of St. David's, San Diego.

The Rev. **Cameron Spoor** is assisting priest at All Saints', Fort Worth, Texas.

The Rev. **William Stewart** is deacon at Good Shepherd and St. John the Evangelist, Milford, Pa.

The Rev. **Andy Stoessel** is co-interim rector of St. Francis by the Sea, Blue Hill, Maine.

The Rev. **Christine Sutton** is chaplain to retired clergy in the Diocese of Bethlehem and will continue serving as deacon at Prince of Peace, Dallas, Pa., and Trinity, West Pittston.

The Rev. **Justin Taliaferro** is priest in charge of Messiah, Pulaski, Tenn.

The Rev. **Fred Thompson** is chaplain to retired clergy and spouses in the Diocese of South Carolina.

The Rev. Canon C. **John Thompson-Quarrey** is director of the Episcopal and Anglican Studies Program and professor in the practice of church leadership at Candler School of Theology, Emory University, Atlanta.

The Rev. Deacon **Gavin Tomlin** is curate of St. Martin In-the-Fields, Keller, Texas.

The Rev. **Steven Tomlinson** is deacon in charge of St. John's, Columbus, Texas.

The Rev. **Rachel E. Tyler** is priest in charge of St. Peter's, Perth Amboy, N.J.

The Rev. Deacon **Victoria Umana** is curate of San Mateo, Houston.

The Very Rev. **Rick Veit** is dean of St. Matthew's Cathedral, Laramie, Wyo.

Mr. **Timothy Wagner** is the Diocese of

Bethlehem's safe church consultant.

The Rev. **Ansley Walker** is associate rector of St. Luke's, Darien, Conn.

The Rev. **Elizabeth Walker** is associate rector at Christ Church, Charlotte, N.C.

Dr. **Julianne Wallace** is vice president for mission at Saint Mary's College, Notre Dame, Ind.

The Rev **Michael Way** is priest in charge of St. Luke's, Metuchen, N.J.

The Rev. **Christopher Whiteman** is rector of St. Peter's, Beverly, Mass.

The Rev. **Wendy Wilkinson** is interim rector of Grace, Houston.

The Rev. **Susan Anslow Williams** is priest in charge of St. Jude's, Fenton, Mich.

The Rev. Dr. **Wesley S. Williams Jr.** is senior minister at St. Mary's, Foggy Bottom, Washington, D.C.

The Rev. **Emma Wright** is assistant rector at Grace, Alexandria, Va.

### Ordinations

#### Diaconate

Central Pennsylvania: **Martha Ambrose**

Milwaukee: **Meredith Harmon**

Virginia: **Anthony Gaboton, Robert Stuart Arthur Laughton, R. Dale Smith, Ann Peyton Williams, Emma Addison Wright**

#### Priesthood

Central Pennsylvania: **Dina Carter Ishler** (St. Matthew's, Sunbury)

East Tennessee: **Kat Cantelou Chappell**

Northern California: **Katherine Leigh Cruthirds Frederick**

San Diego: **Heather Aileen Lawrence, Christina Carol Miller, Dawn Marie Stary**

Washington: **Yaa Asantewa Kiara Addison, Eva Elena Bogino, Lara Rhiannon Case, Katherine Elizabeth Miksa, Andrew Wingham Ogletree, Creamilda Shirley Wulck-Nortey Yoda**

West Missouri: **Brittany Sparrow-Savage, David Wilcox, Ryan Williams, Ryan Zavacky**

### Retirements

The Rev. **Scott Allen** as rector of St. Andrew's, Allentown, Pa.

The Rev. **Pamela Bakal** as rector of Grace, Nutley, N.J.

The Rev. Canon Dr. **Cathy Brall** as coordinator of the Episcopal/Anglican Concentration and House of Study at Pittsburgh Theological Seminary and priest in charge of St. Thomas, Canonsburg, Pa.

The Rev. **John Brockmann** as rector of Grace, Norwood, Mass.

The Rev. **Lou Divis** as priest in charge of Epiphany, Glenburn, and St. Peter's, Tunkhannock, Pa.

The Rev. **Leslie Guinn** as assistant priest at Good Shepherd, Granbury, Texas

The Rev. **Ken Herzog** as assistant rector of Trinity, St. Augustine, Fla.

The Rev. **Vincent J. Kopp** as rector of St. Stephen's, Oxford, N.C.

The Rev. **Mark Kozielec** as rector of St. Mark's, St. Louis

The Rev. **Jonathan Mayo** as rector of St. George's, Hellertown, and vicar of St. Stephen's,

Whitehall, Pa.

Ms. **Karen M. Meridith** as executive director of Education for Ministry, Sewanee, Tenn.

The Rev. Canon **Rob Morpeth** as the Diocese of Alabama's canon for mission support

The Rev. **Ken Struble** as executive director of Camp Mikell, Toccoa, Ga.

The Rev. **John Valentine** as rector of Transfiguration, Buckhannon, and St. Paul's,

Weston, W.Va.

The Rev. **Cheryl Winter** as rector of St. Timothy's in-the-Valley, Hurricane, W.Va.

### Deconsecrations-Closures

St. Barnabas Episcopal-Lutheran Worshiping Community, Jefferson City, Tenn.

Trinity Church, Park Rapids, Minn.

## 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)

### POSITION OFFERED

**Part-time rector in Washington state:** Small but mighty, and faithful congregation united in purpose seeks a strong, passionate rector who is blessed with determination and gusto for a part time position. We value concise sermons that not only challenge us, but also relate Scripture to our daily lives. Someone who can jump right in with both feet and become part of our warm and welcoming church family.

St. Andrew's is a debt-free parish which gives freely to those in need. We are a sponsor of Family Promise, and collect food weekly for our regional food bank. In the fall we provide supplies to local schools.

Aberdeen, Washington, the "Gateway to the Olympic Peninsula" offers an abundance of outdoor pursuits, with wildlife of all kinds, and hiking trails to wander. We have a population that actively supports a variety of the

**Chaplain/priest vacancy in Taiwan:** Episcopal Church of the Good Shepherd, Taipei (Diocese of Taiwan) is seeking a new English language Chaplain/Priest to start beginning January 1, 2024. Benefits include housing, insurance, stipend, and club membership. We seek a priest with a minimum of three years ordained experience. The individual should have an established sense of professional identity and style. Our priest must be someone who can work proactively and autonomously, but also together as a team with the rector of the church who is the priest in the Chinese-speaking congregation. Please, find more information about us and the position on our website: [bit.ly/gstaiwan](http://bit.ly/gstaiwan) (posting is listed under: Search for New Chaplain). You can also find more information about the Diocese of Taiwan from: [bit.ly/ectaiwan-about](http://bit.ly/ectaiwan-about)

arts- visual as well as performing; many musical genres that appeal to all ages and tastes, and a comprehensive library system. Besides proximity to two National Parks, we are also in easy reach of Seattle, Olympia and Portland.

There may be opportunities for part time work at local schools and college, as well as pastoral care openings at our hospital and hospice agencies. Working from home is also an option. Housing costs are reasonable, with the median home price in Aberdeen being 300K. The area in general is experiencing growth due to people looking for less traffic and relaxed living.

If interested, please read our profile on our website at [www.standrewsgraysharbor.org](http://www.standrewsgraysharbor.org), and then contact the Diocese of Olympia in Seattle at [www.ecww.org](http://www.ecww.org). Search Info for Clergy, then Clergy transitions for more information.

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

# OBITUARIES



The Rev. **David Richardson Harper**, who led Sharing of Ministries Abroad (SOMA) and was parish priest in two churches in his native New Zealand before leading a church in the Virginia suburbs of Washington D.C., died May 7 at 82.

His father, who served as a chaplain during World War II, died when David was six months old. His mother never remarried, and raised her three children. Paternal relatives provided a home for the family.

He attended a parochial secondary school, thriving in the study of French and Latin, then earned his Licentiate of Theology from St. John's Theological College in Auckland. He was ordained in New Zealand in 1964.

He was a parish priest in two New Zealand congregations until 1981, when he became director of Christian Advance Ministries, an organization focused on charismatic renewal. In 1983, he joined the international board of SOMA. In 1998 he became SOMA's international chairman.

During his ministry, he traveled to minister in Africa, Asia, Australia, Europe, and South America. In 1986, the Harper family moved to the United States and he became rector of Church of the Apostles in Fairfax, Virginia. He retired in 2012.

Fr. Harper is survived by Margaret, his wife of nearly 53 years; a sister; two daughters; a son; and five grandchildren.



Mother **Hettie S. Love**, who earned a master of business administration degree from the Wharton School of Business in 1947, died July 14 at 100.

She was the first African American woman who earned the degree from Wharton, which the school has celebrated. Love said she was ignored by nearly all of her Wharton classmates, but that three Jewish students welcomed her into study groups.

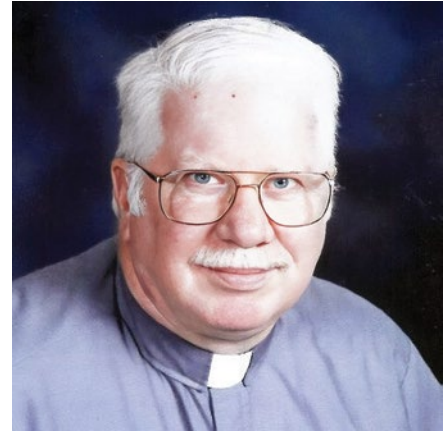
After obtaining her MBA, Love was a bookkeeper for several businesses, a teacher in Philadelphia, longtime treasurer of her parish, St. Paul's Episcopal Church in Harrisburg, a mentor, and a volunteer for many organizations.

Bishop Audrey Scanlan paid tribute to Love in a message to the Diocese of Central Pennsylvania, saying that her "legacy of community activism, a nation's first, passion for education, and numerous organizational involvements... earned her the title 'Mother.'"

Love was born in Jacksonville, Florida. Before her studies at Wharton, she graduated from Fisk University. A "Love of Learning Scholarship" was established in 2021 in honor of Mrs. Love and her late husband, Dr. George H. Love. Primary students wrote a book, *Hettie Simmons Love: Penn Pioneer*, that described her achievements as an educator and a mother of teachers.

She is survived by her two children and two grandchildren.

*Photo courtesy of Wharton School/Facebook*



The Rev. Deacon **Walter Henry (Terry) Miescher III**, a veteran of the Vietnam War who later fled Iran as its revolution began, died July 13 at 77.

Miescher was born in Portland, Oregon, but his family moved frequently as his father served in the military. He spent most of his early life in Germany. He earned a bachelor's degree in philosophy from Arizona State University.

He served in the U.S. Army during the Vietnam War, flying and repairing a wide variety of aircraft. He then took a job with Bell Helicopter International in Iran. In 1979, Miescher and two of his daughters, who were babies at the time, fled Iran with many other Americans at the start of the nation's revolution. According to an obituary in *The Wichita Eagle*, he recalled shielding his daughters from gunfire as they were evacuated by helicopter.

In 1994, he was ordained in the Episcopal Church as a deacon after completing seminary at the Kansas School of Ministry. He was appointed Deacon of St. Bartholomew's Episcopal Church in Wichita, a post he held until his death.

He is survived by his wife, three siblings, four children, and seven grandchildren.

## Other Deaths

- The Rev. **Sandra Theresa Brice**, June 9
- The Rev. **Virginia L. Grab**, July 6
- The Rev. Dr. **Carol J. Jablonski**, June 19
- The Rev. **Anne Hislop Jensen**, May 17
- The Rev. Dr. **Norman Koehler III**, July 21
- The Rev. **Marjorie McCarty**, July 11
- The Rev. **Walter J. Moreau**, July 12
- The Rev. **David Hall Teschner**, June 15
- The Rev. **Kenneth S. Thom**, July 9
- The Rev. Canon **Martir Vasquez**, July 24
- The Rev. **Fred Ashmore Walters**, July 20
- The Rev. **Elizabeth May Weatherwax**, July 7
- The Rev. **Eugene F. Wise Jr.**, July 11



**Skip Higgins | 225-937-0700**

**Carruth Higgins | 225-937-8590**

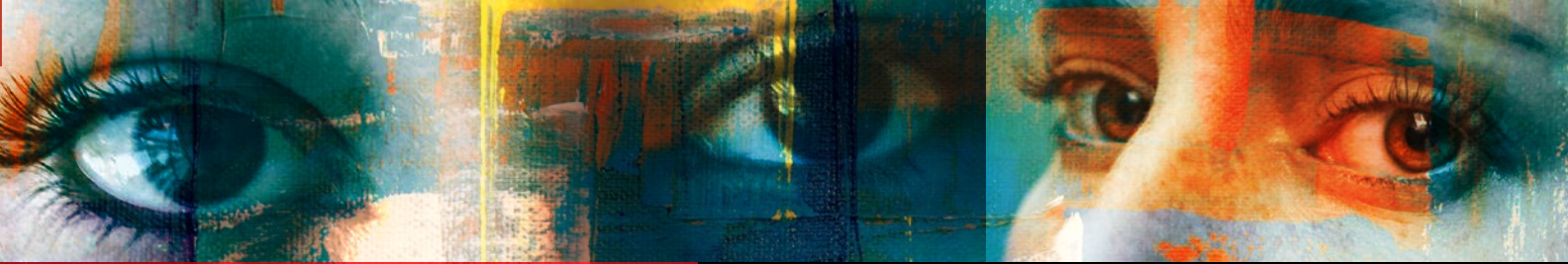
[www.custommovers.net](http://www.custommovers.net)

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

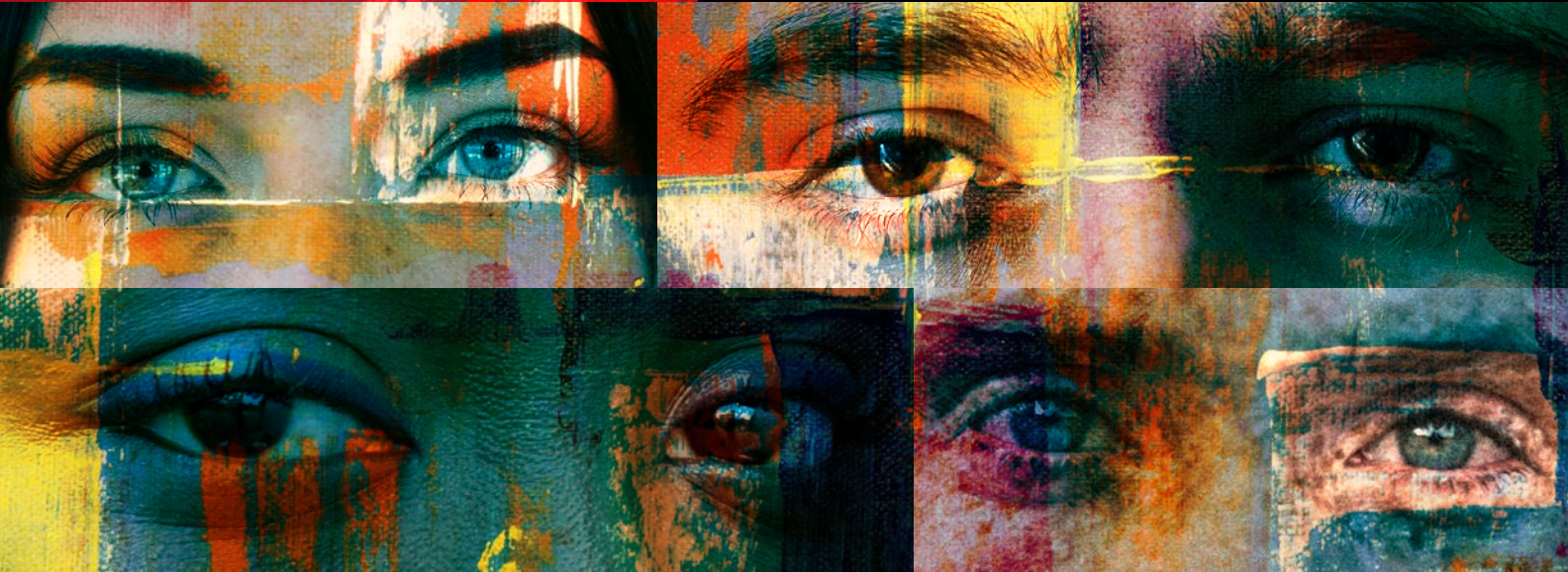
- Clergy discounts
- Only one survey/ 3 estimates
- Major van lines represented
- Full value protection plans
- Late pick-up/delivery penalties\*
- Internet satellite tracking
- 24/7 cell phone contact to assure your peace of mind

**CUSTOM MOVERS – FHWA Lic. #MC370752**

*\*Certain Restrictions apply*



# 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.**



# 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

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

Naples, Florida  
+ TRINITY BY THE COVE EPISCOPAL CHURCH  
trinitybythecove.com

Parrish, Florida  
+ DIOCESE OF SOUTHWEST FLORIDA  
episcopalswfl.org

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

Santa Fe, New Mexico  
CHURCH OF THE HOLY FAITH  
holylaithchurchsf.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



Parish of Calvary-St. George's, New York

We welcome our new 2023 Partners, indicated with +.

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

Richmond, Virginia  
DIOCESE OF VIRGINIA  
thediocese.net

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

Upperville, Virginia  
+ TRINITY EPISCOPAL CHURCH  
trinityuppperille.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  
stmarkscocoa.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  
holytrinitywpb.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  
stjec.org

Boston, Massachusetts  
DIOCESE OF MASSACHUSETTS  
diomass.org

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

St. Paul, Minnesota  
MESSIAH EPISCOPAL CHURCH  
messiahepiscopal.org

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

Las Vegas, Nevada  
+ DIOCESE OF NEVADA  
ednv.org

Concord, New Hampshire  
DIOCESE OF NEW HAMPSHIRE  
nhepiscopal.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  
diocesenyc.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  
stjtulsa.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  
stjosephofarimathea.org

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

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



St. Paul's, Beaufort, North Carolina

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

Corsicana, Texas  
+ ST. JOHN'S EPISCOPAL CHURCH  
stjohnscorsicana.com

Dallas, Texas  
+ ALL SAINTS DALLAS  
http://asd.church

Dallas, Texas  
+ GOOD SHEPHERD EPISCOPAL CHURCH  
goodshepherddallas.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

To become a TLC Partner, please contact the Rev. Dr. Matthew Olver, [matthew.olver@livingchurch.org](mailto:matthew.olver@livingchurch.org) or 214.629.3240.

# WORKING TOGETHER FOR LASTING CHANGE

## CONGREGATIONAL RECOGNITION PROGRAM

The **Congregational Recognition Program** acknowledges and honors congregations collaborating with Episcopal Relief & Development to achieve lasting change.

Based on their unwavering commitment, congregations are categorized as **Hope, Impact and Transformation Partners**.



### 2022 Recipients

#### Hope Partners

Christ Episcopal Church, Charlotte, NC  
Christ Episcopal Church, Gilbertsville, NY  
Episcopal Church of the Epiphany, Richardson, TX  
St. James Episcopal Church, Bozeman, MT  
St. Luke's Episcopal Church, Bethesda, MD  
St. Luke's Episcopal Church, Camillus, NY  
St. Peter's Episcopal Church, Charlotte, NC  
St. Peter's Episcopal Church, Medford, NJ

#### Impact Partners

Grace Church Cathedral, Charleston, SC  
St. Alban's Episcopal Church, Davidson, NC

#### Transformation Partners

Christ Episcopal Church, Glenrock, WY  
Episcopal Church of the Good Shepherd, Dunedin, FL

Scan the QR code or visit [episcopalrelief.org/CRP](https://episcopalrelief.org/CRP) to learn more and complete an application.

The application deadline is **November 24, 2023**.



Episcopal  
Relief & Development  
Working Together for Lasting Change