

Transforming Communities:

The formation and impact of monastic communities in the 19th Century
And the formation and impact of Episcopal Service Corps houses in the 21st Century

By

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Transforming Communities: The Formation of Monastic Communities in the 19th Century
and Episcopal Service Corps Houses in the 21st Century

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One of the persistent patterns in Church History has been the emergence, development, and, usually, the decline of intentional communities of a monastic nature. In the 19th century Episcopal Church, against a good deal of suspicion and despite some direct opposition, several orders for men and women, came into being. Some lasted just for a time and others continue to the present. In the late 20th century and as the 21st century began, another pattern of intentional communities emerged in the Episcopal Church as the Episcopal Service Corps began as isolated programs and then grew in numbers. These two institutions work from different lengths of commitment, monastic houses assume a life-time commitment and the Service Corps is for a year or so. Still there are similar themes as both attempt to provide a community that is focused, in different measure, on prayer and service. Both, with different approaches, involve some experience of simplicity of life if not a commitment to poverty. There are in a few places direct connections between the religious orders and the work of deaconesses with the Episcopal Service Corps, and in a few instances, Interns have gone on to explore a vocation to monastic life.

This study will examine the story of four communities that arose during the 19th century. Two of them begin as efforts to provide local formation for clergy and a base from which

missioners could go out to serve isolated and unchurched areas. One fails, largely because of opposition and suspicion of Romanizing tendency in its founder which was either confirmed or caused his move to the Roman Church; one goes on to become a seminary continuing to serve the Church. The Order of the Holy Cross never focused on offering formation for priests, but began with a mission in New York's tenements; its first instigator wrote of the likelihood that failures would precede an enduring foundation. The story of Holy Cross is one of transformation, but his comment is borne out in the history of other orders. The Sisterhood of St Mary's grows out of an attempt to form a community based solely on mutual love and compelling mission; the lack of structure for development and change led to a new beginning which gave rise to St Mary's. They continue and now offer a connection between their own life under vows and internship program that shares their life.

In the 20th and continuing in the 21st Century, the Episcopal Service Corps arose as one of many programs offering young adults a year or more of intentional community and service. It shared with the earlier monastic revival a desire to be engaged in work that responded to human need and to provide time and structure for spiritual formation. In addition, it drew from the monastic tradition a pattern of shared resources and, for at least a time, an experience of limited consumption. The study will present an account of several programs, their development and particular mission; it concludes with reflections from a number of current and former participants in the Episcopal Service Corps.

The Christian life has always carried the memory of a deeply communal experience as the Acts of the Apostles' reminds us in the days after Pentecost when as they "continued in the Apostles' teaching and fellowship, in the breaking of the bread and in the prayers", they also had all things in common. There is a challenge to following Christ that is never quite edited out of the Gospel even in the most prosperous of congregations, "sell all that you have, and come, follow me". If monastic communities have provided the larger Church with an image of a few who take up that memory and bring it to fruition across a lifetime and in an on-going community, the intentional communities that are formed around the model of Episcopal Service Corps makes it real in a number of people's lives for a period of time. That time might be shorter or longer for the individual or for the hosting community as programs emerge, flourish, and then come to an end. What continues is the impact the experience has on those who participate and on the larger Church that can be inspired to ask something more of itself. For those who take it up for a lifetime, or at a particular juncture in their life, there is grace to be found and that race will, necessarily reach beyond themselves.

Rowan Williams, in a lecture reflecting on his perspective of the impact Augustine's monastic community had during his 6th century mission to Britain, Williams wrote that the "converting power of poverty and vulnerability, of silence and praise, of labour and fidelity.. ." shines in the lives of those who give themselves- and together give to the world a sign of God's presence and gives to the Church both challenge and encouragement. In every age and in whatever state the Church finds itself, there is the constant need for Christians to learn to live together, to learn to live in generosity, and to pray deeply and honestly. The monastics teach it their way, those who engage newly formed intentional communities will as well. Both in their challenge to a faith that is easily incorporated into ordinary patterns of consumption and competition. Williams goes on to say: " Monasticism is in this regard a significant defense against the absorption of the newness of the Gospel into the familiarity of this or that cultural environment; and in this way, monasticism is a necessary part of any truly theological strategy of mission" An intern answered the question, "What do you think

the impact of the Episcopal Service Corps” is on the Episcopal Church with an emphatic, “it is the lifeblood”. For a time during a Service Corps Year, or for a life time under vows, life in community, offered in service and carried out in intentional simplicity of life expresses the challenge and the invitation that the Gospel poses. The Church’s lifeblood is the converted life shaped in community. When people are drawn into the “the Apostles’ Teaching and fellowship, the breaking of the bread and the prayers”, there is an impact within and beyond the Church. For the present moment, one of the most obvious places where that impact is found is the intentional communities of the Episcopal Service Corps, and the impact will shape the Episcopal Church for decades.

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Introduction

One of the persistent patterns in Church History has been the emergence, development, and, usually, the decline of intentional communities of a monastic nature. In the 19th century Episcopal Church, against a good deal of suspicion and despite some direct opposition, several orders for men and women, came into being. Some lasted just for a time and others continue to the present. In the late 20th century and as the 21st century began, another pattern of intentional communities emerged in the Episcopal Church as the Episcopal Service Corps began as isolated programs and then grew in numbers. These two institutions work from different lengths of commitment, monastic houses assume a life-time commitment and the Service Corps is for a year or so. Still there are similar themes as both attempt to provide a community that is focused, in different measure, on prayer and service. Both, with different approaches, involve some experience of simplicity of life if not a commitment to poverty. There are in a few places direct connections between the religious orders and the work of deaconesses with the Episcopal Service Corps, and in a few instances, Interns have gone on to explore a vocation to monastic life.

The differences between the Episcopal Church that gave rise to these two sorts of communities is immense, not least in the Church's resistance to monasticism and the support, or at least tacit approval given to the Episcopal Service Corps, still there are

points of similarity between the situations out of which these communities grew.

One of the central facets of conversation and reflection on the life of the Episcopal Church is a sweeping change that has as both cause and effect, a declining attendance and membership. There have been, and are major institutions like seminaries that close or are forced into re-alignment. Buildings that were built to accommodate program and mission in the middle of the 20th century, whether on 2nd Avenue in New York or on the square of a small town become empty burdens to maintain. Empty buildings, unsustainable diocesan structures, and closing seminaries reflect a continuing drop in attendance. The line of sight only includes the several decades, it seems an unimagined position, but if the view is longer, a different comparison can be found.

There would be little reason to have been terribly optimistic about the future of the Episcopal Church as the 19th century began. Disestablished in the places such as Virginia, where it had held some claim on the larger society. There were not ten bishops consecrated in the country before 1810 and first two seminaries still had not be established. Memories of the division between Loyalist and Patriots would not have been too distant. Support that had been tied to English missionary societies or to land grants would have ended.

Yet, at the end of the 19th Century, the Church had added Dioceses and sent bishops across the Continent, and, on one of the highest points in Washington, D.C., had

begun building what would be the National Cathedral. Where there were no seminaries in the first decade of the 19th century, that rest of that century saw major institutions beginning to flourish and several smaller ones that would go on through mergers or other moves to create several more that would stand for decades.

Hospitals, schools, agencies focused on countless human needs were established and served immediate needs, some lasting for a time, but others continuing and growing into major institutions. The first several decades of the 20th century saw continued growth in attendance, and though some efforts and institutions ran their course, others grew to become impressive and secure.

As the 20th century ended and the next century began there was a great deal of conversation in the first decade of this century about how the Episcopal Church might be the “Church of the 21st Century”. Most often that would involve some sense of the decline of institutional strength and look for some way to manage parish, diocese, or seminary with the expectation of continued losses. The role of the Episcopal Church and its institutions within the larger American structures diminished. Schools once established by religious orders or parishes had become broadly “church related” with little distinctive Anglican identity. As the 19th century began, the division of loyalist and patriot would have been fresh in the Church’s memory and within decades the issue of slavery and the convulsions of the Civil War would divide the Church. The divisions within the Church in last quarter of the 20th century reflected shifts and changes in the culture, though without the full catastrophe of a nation at war with itself. Within the Church repeated actions and

decisions, from prayer book reform to questions of ordination, to issues of human sexuality, that resulted in splinter groups creating new ecclesial bodies and in a more than a few places legal battles over property and diocesan structures lasting for years. In 1989, the construction of the National Cathedral was completed, but within twenty years, it would face enormous financial challenges.

The Twentieth Century saw the cultural and institutional result of the growth and energy of the 19th Century Church, and, as it ended and the Twenty-first century began, the tide had changed as resources and attendance both fell. Where the first half of the Twentieth Century led to a full time Presiding Bishop and a skyscraper office complex on 2nd Avenue in New York, not far from the United Nations, the Twenty-first century began with serious questions about the nature and office of the entire Church Headquarters. There could be no clearer evidence of a Church's self-confidence in its mission and presence in the culture, than to build, at the highest point in Washington, DC a great Gothic Church that would be called the "National Cathedral" and then to place a major office building as its administrative center within blocks of the United Nations. That both of these face such pressure in the opening years of the twenty-first century are symbols of the different realities faced at the beginning of this century than were present in the middle of the last century. That either were built at all, speaks to the work and the growth that unfolded in the Episcopal Church in the 19th century.

It probably would have seemed impossible in the first decade of the 19th century,

that there would be within the Episcopal Church, a strong and effective presence of monks and nuns, that there would be monasteries and convents where men and women were able to by the commitment of their lives to carry out lives of service. As the Episcopal Church struggled to create patterns of formation for its clergy, some of the efforts would begin in communities that were, if not monastic, certainly similar in many ways. The Reformation's general reaction against monasticism and the caricature of the worst of that way of life was a lively memory. There was opposition that saw the entire Roman Catholic system as hopelessly corrupt and, in particular, antithetical to an American, democratic mindset. There were concerns that the weight of obligation created by vows and institutions would negate whatever good instincts and evangelical instincts gave rise to such impulse. There was neither example or pattern for these early monastics to follow nor, in most cases, sufficient funds to assure their life and work could be sustained. Yet, by the end of the 19th century, there were Monastic Orders with substantial homes and wide spread missions. They established and staffed schools, serving those most in need and in some places those with resources and the connections to be leaders in society. They had established hospitals and social service agencies that grew beyond their founders. They had enriched the larger Episcopal Church's worship and taught generations to pray. How they emerged, what struggles they faced, and where they were able to flourish is the first topic of this study, showing one of the fascinating aspects of the 19th century transformation of the Episcopal Church.

In a similar way, there emerged in the end of the twentieth and beginning of the

twenty-first century, a movement of intentional community, focused on prayer and service that was lived in a voluntary poverty. As unlikely as it seemed, there were young adults, recent college graduates, ready to spend a year living in cramped quarters, on a meager stipend, working in direct service to people in great need, all the while expected to spend significant time in prayer and theological reflection. It was a time when few college chaplaincies enjoyed significant financial support from the dioceses or National Church and when that support would be debated as frivolous waste. Yet, one by one, across the Episcopal Church, there came into being programs that placed young adults to work, pray, and live in demanding circumstances. In some places, it became a serious and thoughtful preparation for seminary education. Unlike traditional monastic life, it comes without an time limited commitment, though it may lead to far longer commitments, whether interns who build a placement into an ongoing position or those who enter the ordination process or even traditional monastic communities. What begins with year spent in these sorts of communities will often have impact for decades to come.

This study will first consider one of the earliest attempts at forming a religious order in the Episcopal Church, Valle Crucis in North Carolina. This effort, created in part to answer a widely acknowledged need for clergy formation beyond the cities of the Eastern Seaboard as the nation began to grow westward. A similar impulse led to the mission in Wisconsin that became Nashotah House. The Order of the Holy Cross, becomes the first religious order for men that is native to this country. Unlike

the first two groups studied, it began without any reference to formation for ordination, but it does share an early focus with the first women's orders in the urban ministry. The Sisters of St Mary provide both a historical study of a group that emerges from an unpromising beginning and then moves through a series of transformations as the community responds what work is asked of it and what it is able to accomplish. This study's dual focus on traditional monastic and newer intentional communities is illustrated in the work of the Sisters of St Mary, Sewanee, and their intern program. Another connection between the emergence of a monastic style community and the Episcopal Service corps is seen in New Haven, CT. There, the legacy of a group of Deaconesses inspired the parish where they had served and lived to establish a program in the house where they had lived.

The story of the 19th century is one of unlikely beginnings, of attempts that failed and of foundations that continue; the story of the 21st century begins with something very similar. Within the Church, a constant effort to answer the call to "sell all that you have.." and the desire to "pray without ceasing" find a way in every setting, and those who answer have an impact on the Church and beyond.

Formation and Community at Villa Crucis and Nashotah

It will be seen in the next chapter that the impetus behind the Order of the Holy Cross and St Mary's would come from direct ministry in urban areas supported by spiritual formation, in this chapter we will explore two other efforts in the 19th century to create intentional communities in with a different purpose and in a different setting. In particular, two foundations developed, one in the Midwest and one in the South, that took root in rural areas and whose focus was on theological formation for ordinands and serving the spiritual needs of what were isolated regions along with evangelizing unchurched rural communities. The need for theological education beyond the East Coast's urban areas had been raised earlier. The first Bishop west of the Alleghenies, Philander Chase had recognized that there was little hope in providing clergy for, what was at that time, the frontier from the established seminaries. Despite Bishop Hobart's opposition to an institution that could be seen as a competitor to General Theological Seminary in New York and a support for a more evangelical and low church expression of the Episcopal Church, Chase worked to establish the institutions that became Kenyon College, in large part to provide local education for ordinands. The Ohio school outlasted its relationship with the founder, and after disputes with faculty and board, Chase and his family moved on to Michigan, finally moving to Illinois.

Within a few decades, the missions at Valle Crucis, North Carolina and Nashotah, Wisconsin were established, both in part, as was Kenyon, to provide local formation and both deeply reflective of their founders' convictions. Both were founded on the with a focus on both a sense of purpose and the formation of a community.

Nashotah origin was a response to an appeal for priests to serve in the western territory and Valle Crucis to create center for mission in western North Carolina.

Valle Crucis

In contrast to the urban setting for St Mary's and Holy Cross, the mission in Valle Crucis was placed in an extremely remote area of the Blue Ridge in western North Carolina. Though there were only two Anglican parishes in North Carolina before the Revolution, in 1816, there were no Episcopal Clergy resident in the state. Under its first Bishop, John Ravenscroft, the Diocese grew to sixteen congregations. Its second bishop, Levi Silliman Ives came to the Episcopal Church from the ministry of the Presbyterian Church. Ives was ordained by John Henry Hobart and later he married Bishop Hobart's daughter, Rebecca. He was elected as the second bishop of North Carolina in 1831.

In 1840, Bishop Ives was back in the New York area and preached at the Commencement at General Theological Seminary. It was a moment of growing tension in the Church as the Tracts were approaching the final and most controversial Tract 90 and at General, they had been received with interest, even as

they raised alarm and fears of “Romanizing” in many quarters.

In this setting, Bishop Ives’ sermon was on humility and included reflections on the humility required in serving less affluent or promising cures- “ Not less will such humility be needed in our choice of a field of labour. It is usually pride which makes us look for large fields, talk of extended spheres of usefulness—which prompts us to remove from place to place, under the plea of being able to do more for the church, of occupying a situation more commensurate with our powers and qualifications.”. His own experience had carried him from the settled and more heavily populated Northeast to the rural South, to a diocese that had grown under his predecessor, but still faced numerous challenges. There, though with very different theological perspectives, he faced the same challenges as Chase in Ohio, the difficulty in attracting clergy to the frontier. In the sermon, he goes on to describe the particular concern that motivates care for the poor and forgotten:

This grace of humility is indispensable, too, in securing a proper pastoral intercourse with Christ’s flock: first, in directing it chiefly to “poor and needy people.” Our Lord opened his message by declaring, in the words of that heavenly prophecy, “The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor.” And in the prosecution of his mission he literally fulfilled this prophecy—he came to the POOR. The rich and honourable, it is true, were not wholly passed by; still the poor, and helpless, and wretched, shared most largely in his attentions; while children, the lambs of the flock, were in this respect preeminently favoured. It is well that the Saviour has given such prominence to this part of the pastoral duty; as it is a part little calculated, from its humble character, to gain much consequence with men, or much regard, where humility is wanting, from the ministers of his word. If we would not neglect, therefore, this least attractive, but most urgent class of duties, or if we would fulfil them with satisfaction to ourselves and profitableness to

the church, it becomes us to seek the temper of our Master, as well as observe his commands; remembering that “ whosoever would be the chiefest, shall be servant of all.”¹¹

One of the graduates in the class for whom this sermon was written was Bishop Ives’ brother-in-law, John Henry Hobart, Jr., who would soon become part of the founding community at Nashotah, an effort to establish a presence within an isolated and underserved area in the Midwest. The sermon that challenged seminarians to look beyond the established parishes on the East Coast was part of a larger movement that echoed Chase’s call for locally trained clergy. The Church was responding, perhaps slowly, to an expanding nation, but perhaps not as slowly as suggested by the witticism that claims the Episcopal Church went west when there were Pullman Cars. Ives’ leadership and imagination, with Kemper who we will see in the Nashotah story, were both developing missions based in an intentional community that would both serve isolated areas and prepare the next generation of clergy.

It was likely during this same visit to New York that a botanist, Henry Schrum, who told Ives about the Watauga Valley in the far northwestern corner of North Carolina. Not long after, Ives traveled to the region and found isolated communities or even isolated homesteads without clergy or public religious practice or any education. There he found a mission field which he was determined to serve and with it, an isolated setting where more catholic practices and a community experimenting with

¹¹Ives, “Humility: A Ministerial Qualification” Accessed October 8, 2017 anglicanhistory.org/usa/lives/index.html

monastic habits might not attract as much opposition. Ives also found group of people who answered his own call to work with those in need and in isolated places.

After Bishop Ives found a handful of people in the region on one of his trips through the state, who eagerly responded to his preaching and sacramental ministry. After a short time there, he left, promising to send clergy back to serve the area. The Rev. Henry H. Proud came to fulfil the Bishop's promise who slowly assembled a congregation in a place where no religious school was soon established and later Ives developed a more ambitious plan that included a boys' boarding school and a base for mission work into the surround area. In 1843 the school was opened and quickly failed. It was led by priest, The Reverend Thurston. He was assisted by a handful of candidates for holy orders, his wife and a few other women. Reports describe a mix of students, including some sent by authorities thinking that they had found a reformatory school to deal with the most difficult of young men. Lack of heating caused a great deal of discomfort in winter. A report rather mournfully records: "A number of the boys were recalled by their friends. The ladies lost courage, and withdrew one after another. And, at length, the Rev. Mr. Thurston died, after a short illness, of an inflammatory fever brought from the low country."²

Bishop Ives persisted and the mission was populated with candidates for ordination who would live together, approach their work of reading for orders together and

² Cooper, [Susan Fenimore](#). *William West Skiles: A Sketch of Missionary Life at Valle Crucis in Western North Carolina, 1842-1862* (New York: Pott and Company, 1890). Google E-Book p.20

under the direction of a farm supervisor keep a farm that sustained their community and provided by barter other needs. In 1847 the group at Valle Crucis consisted of a handful of priests and aspirants. Among them were Oliver Prescott, who would later become instrumental in establishing the Society of St John the Evangelist. An example of the ways individuals were often connected with several different aspects of the renewal of monasticism in the Episcopal Church, Prescott will touch other chapters of this story and be shaped by others as well. Prescott was from Trinity Parish in New Haven Connecticut, who would later provide significant support to the mission at Nashotah and for the founding of Christ Church, whose Deaconesses and Episcopal Service Corps we will explore later. When Huntington's longer lasting Order of the Holy Cross, leaves New York for a time in Maryland, they found welcome in a Westminster, where Prescott had been rector of the Church of the Ascension. Under Ives' leadership, Prescott arrived in North Carolina with the Reverend William Glenney French. Like Prescott, French was from Connecticut; a 1843 graduate of General, he had wanted to join the mission to Nashotah, but family responsibilities kept him in the East until 1847. When they arrived in North Carolina, Prescott was left in charge of St Philip's Church in Mocksville and two other congregations in Rowan County, located in the center of the state, about ninety miles east of Valle Crucis.³

By 1848, the work in the mission had shifted. The school was closed and the focus

³ Zimmerman, Jervis, "An Embattled Priest: The Life of Father Oliver Sherman Prescott, Accessed February 18, 2017 anglicanhistory.org/usa.osp/zimmerman2012.pdf

became entirely on formation of ordinands, a community engaged in the full round of Prayer Book services, and pastoral and evangelistic mission to the region. Morning and Evening Prayer were offered daily, along with a brief Noonday Prayer; attention was given to music and training the community in chant.⁴ By this time, Ives was using monastic language to describe the work. Full members of the community would take the three fold vows, not as irrevocable lifetime vows, but for a time. The effort was given the name “Order of the Holy Cross”.

With the suspicion that anything “romish” attracted- the group was soon almost totally without support. By now, the ordination of Arthur Carey had raised a great opposition and, as if to confirm the concerns raised by the Tracts, John Henry Newman had become a Roman Catholic. The association for many between enriched liturgy and a more catholic spiritual practice is exemplified in an anonymous tract written to attack the New York Society of Ecclesiologists. Ives, had become the Society’s patron after the two other leaders of the group had become Roman Catholic. In this pamphlet, an anonymous layman turned his attention towards Ives as the newly elected patron of the group and on the decoration of the Chapel at Valle Crucis. His sarcasm builds until it turns fully on the community Bishop Ives had founded; in this view, the community at Valle Crucis, its structure and piety, were as sure a sign of danger of the Episcopal Church as John Henry Newman’s secession. It is perhaps evidence that the work at Valle Crucis had some serious

⁴ Cooper, p.56

chance of success and of accomplishing something worthwhile that it caught the eye and spite of a reactionary, low-church partisan. Against an assertion that it was a deeper appropriation of the tradition which would stabilize the church and prevent more from turning to Rome, the pamphleteer wrote in bitter sarcasm: “Grievously, indeed, will the afflictions and alarms of PIUS IX. be aggravated, when he shall learn that the Papacy is threatened by such bold, able, living champions of Protestantism, as the Oxford Puseyites, the New York Ecclesiologists, and the Bishop of North Carolina, with his Monks of the Holy Cross.”⁵ There was obviously some real sense that the work was flourishing and there was some wider awareness of what Ives was attempting with his community to raise such a response. Clearly, at one level, the anonymous voice was right, as the story continues, Ives does follow Newman and his predecessors in the Ecclesiologists to Rome. If wider suspicions and the particular sarcasm of this sort of polemic seem to have been proved correct, we could ask how much this sort of antagonism and mistrust contributed towards the decision to leave the Episcopal Church. As we shall see, few followed Ives directly and his work, along with others involved in the larger movement from Tractarians to Ritualists created a Church capable of holding, and eventually supporting monastic movements.

One of the young priests associated with Valle Crucis was appointed to serve the larger diocese as confessor. Private confession, as much as anything created

⁵ <http://anglicanhistory.org/usa/lives/puseyite1850.html>

hysteria in those suspicious of the catholic revival, even as it cut to the heart of the revival's interest in developing the individual's spiritual life and its sense of the Church's authority and responsibility for the welfare of its members. However effective this "circuit riding confessor" might have been under a different title or with a different focus, it created alarm and gave ammunition to those who opposed the Bishop's work. The diocese raised objections and created a committee to express its grave concerns to the Bishop. Ives' defense was that he was unwell and had suffered from bad judgment brought on by nervous exhaustion. In response to questioning, he insisted he held no doctrine other than the Episcopal Church's teaching and, in response, changes were made at Valle Crucis. Eventually, the bishop disbanded the Order of the Holy Cross- and ended all monastic language in relation to the mission.

For a time, the community at Valle Crucis continued, and won a grudging acknowledgement from the diocese as a possibly effective and certainly affordable approach to priestly formation:

It appears to possess peculiar advantages for this work, not only from the retirement for the time being of its students from the distractions of society, and the hardy and useful discipline to which they are inured, but also in the great economy with which it can be conducted, your Committee being informed that \$50 apiece, per annum, may be made to cover all necessary expenses, except those for clothing. It has been placed under the charge of a highly capable presbyter, and is supported by the self-denying labours of a body of young men who have literally left all for Christ. Still it needs the fostering care of the members of the Church.⁶

Despite the fears that the catholic revival awakened, it was obvious that the

⁶ Cooper, 59

individuals involved in the Mission, the members of the fledgling Order of the Holy Cross, were deeply committed and that their self-sacrifice was of substantial benefit to the Church. Fear of defections to Rome aside, the mission's work produced baptisms and planted churches. When one of the young men came to be ordained and it was necessary to have testimonials signed by ten parishioners, five of them simply made an -x- faithful and committed to the church's life and work but unable to write their own name. The mission at Valle Crucis had indeed answered the Bishop's call for mission that was content with serving in places and with people far from the centers of power or influence. It was one of the major efforts to extend the Episcopal Church, with its faith and practice, beyond the Eastern Seaboard and into the frontiers and isolated areas far from the major cities.

At this time- the diocese was much distressed by doctrinal questions, confession, the nature of Christ's presence in the Eucharist, invocation of the saints, among them. Ives several times had to express his commitment to the religion of the Prayer Book as it was understood and to justify his teaching and leadership. In 1852, the bishop took a six month leave of absence for his health and, with his wife, sailed for Europe. A month later, Ives wrote resigning his office and announcing his submission to Rome.

There are no reports of people associated with the community at Valle Crucis following his lead. While one of the great fears was always that any convert to Rome would encourage others, the fears in this case were unfounded. Along with Bishop

Ives, it was only his wife and a companion of hers who followed him into the Roman Church. His later years were spent teaching in convents and establishing an orphanage, continuing some of the focus of his work at Valle Crucis.

Ives is remembered for his interest in the Church's work in education and among the slave population of his diocese. The fact that one biographer claims that such work was not held against Bishop Ives suggests that it was at least a point of conversation.⁷ Valle Crucis was an effort to build a community based in theological reflection and a shared sense of mission with a focus on education. Along with other efforts at the time, it was an attempt to answer the need for effective education and formation for ordained ministry that was local and less costly than either of the Church's two established seminaries. The service raised no objections, except when it involved racial concerns. The cost effective approach to formation for priestly ministry was welcomed. What raised concerns and opposition was an effort to use monastic models to shape the communities life and to let the Prayer Book pattern be enriched both in a more elaborate setting for worship and an insistence on the catholic content of the Prayer Book tradition.

After Ives' departure, the Valle Crucis land was found to have been owned by him. It was sold and the new owner allowed William Skiles, a deacon who had been associated with the mission for several years to continue to live and work on part of

⁷ Haywood, Marshall DeLancy. *Lives of the Bishop of North Carolina*. (Williams & Company), Raleigh, 1940. p. 95 Google Books

the property. The fact that after the mission's close, one person continued to provide medical service and other ministry for decades, along with the work that its students who went on to graduation provided point to the possibilities of what might have been a source of real energy for the Church in a rural and isolated region. If the Bishop's convictions and the way the spiritual life of the community was expressed could have found common cause with the larger Church and moved forward without creating alarm this might have been the beginnings of a renewed monasticism and an effective approach to priestly formation. Prescott's time with Valle Crucis before he left to serve the Church of the Advent in Boston, can be seen as preparation for his vocation within the Society of St John the Evangelist.

The mission's location and purpose both spoke to Ives' commitment to reach into unlikely places and serve those easily forgotten. It failed to answer the original vision for two reasons. The community never had enough resources to provide more than a bare survival, but also because it was caught in the controversies of Churchmanship. Ives' inability to reconcile his own convictions with the Episcopal Church of his day brought the experiment at creating a community to an end. What continued, beyond the departure of Ives, was the ministry of an isolated, but committed deacon. Later, he would be joined by a layman and their work would be supported by Prout, one of the original clergy to have been associated with the mission. The work of caring for the mountain folk and continuing the Church's witness and service in this remote area continued until Skiles' death in 1862. It was in the end, as others will be, a fruitful failure.

Nashotah House

In 1840, Jackson Kemper had been a missionary bishop for five years in the upper Midwest and had seen little progress in establishing the Church in that region. He was convinced that what was needed was a community to share his work and to provide leadership as new congregations and missions emerged. In an effort to gather financial support and recruit clergy, he returned east and was not enthusiastically received, the common consensus of the day being that the Episcopal Church was not suited for backwoodsmen and log cabins, at least in places far removed from log cabins. Kemper did find support when he preached at General Theological Seminary, at that point beginning to be influenced by the Oxford Movement, which in England suggested that the Church had a life and a source of authority apart from its role in the establishment would have inspired an idea that the Church might have a place beyond the East Coast and even among log cabins. After his visit, three seminarians, James Lloyd Breck, William Adams, and John Henry Hobart (son of bishop Hobart and future brother-in-law of Bishop Ives) were willing to consider going west. So too, had been William French, who as noted above, wanted to participate in the mission, but whose parents' ill health kept him in Connecticut until he later joined Valle Crucis. James Miles, credited with having first suggested the idea of a religious house to his friends, was recalled by his bishop

who insisted he was needed in the Diocese of South Carolina. ⁸

One of several connecting links in these stories is the work of William Muhlenberg. He had known Kemper when he had served as an assisting priest in the parish from which Muhlenberg came in Philadelphia. Breck, who would become a leader in Kemper's mission to Wisconsin had been a student at Muhlenberg's Flushing Institute and attended the Church of the Holy Communion. As we will see, Muhlenberg would be a key figure in the story of the Sisters of St Mary. Along with John Hobart, Breck would have been at General when Bishop Ives preached his sermon calling for humility in choosing a place of ministry. He was most directly inspired by a sermon that Jackson Kemper preached appealing for clergy to work with him on what was the western frontier. Breck, along with Hobart, and eight others responded with enthusiasm, though that waned to a smaller group of four and ultimately three. Finally, it was Breck, Hobart, and William Adams who actually left New York city for the long trip by boat across the Great Lakes to Wisconsin. In the months before they left, William Whittingham, the High Church professor at General Theological Seminary and soon to be bishop of Maryland, was instrumental in forming the group's sense of its own identity and purpose. Whittingham's counsel gave their enthusiasm shape by helping them create a rule only one step short of traditional monastic vows. They would be bound to obedience, poverty and, as they were unmarried, chastity, but without any expectation that the commitment would

⁸ White, Greenough, *An Apostle of the Western Church*. (New York: Whittiker & Co.) p. 100 Google Books:

be lifelong. With the vows being directly connected to the work at hand- and only for that period of time: "without assuming the vows of a religious house; and freely forego every consideration that could interfere with entire devotion to the work....a cheerful submission to the rules that would be found best for their government, and a purpose to exercise all the self-denial which would be necessary in the prosecution of the work."⁹

Hobart- himself describes the work in this way:

The labors of a single clergyman on a solitary outpost, valuable, of course, beyond human estimation, are yet attended by this disadvantage, that he is liable to be overwhelmed by the mass of vice, ignorance, and worldliness which surrounds him, to be out rivalled by the numbers and zeal of sectarian teachers, and oppressed by the sense of loneliness and comparative insufficiency. Though he were the most laborious and self-denying of men, yet the little that he alone can effect, amid the rush and whirl and change and boisterous activity of a new and rapidly-growing country in proportion to the extent of the demand upon him is appalling. In some measure to counteract this difficulty, the body of Missionaries who have been settled in Wisconsin proposed to unite their strength. They proposed, by living together according to a common rule, and working together according to a fixed plan, to husband their resources, whether of moral and intellectual power or of worldly means to sustain each other's hands and to grapple with the irreligion of the neighborhood with an ability more commensurate to the work than the single strength of the solitary Missionary.¹⁰

The need was obvious in sparsely settled regions of great poverty which lacked any sort of Church presence. The realistic appraisal of what could be accomplished by one person against the possibility of a well-ordered and mutually sustaining community was obvious. What these seminarians had learned under Whittingham

⁹ <http://anglicanhistory.org/nashotah/story.html>, last accessed February 26,2017

¹⁰ *ibid*

at General about the monastic evangelization of northern Europe together with the descriptions that Kemper gave of the work to be done in the West inspired a new appropriation of an ancient approach to Christian community within non- or barely-Christian setting. The fact that the Episcopal Church had elected a bishop for a diocese as yet un-churched, along with his clarion call and their own formation under Whittingham and others at General, left these young men ready to attempt to answer the challenge of their day with the wisdom of the past. Here we see the idea of monastic, or at least communal, witness, service, and mutual support as the way in which Church's mission could respond to multiple needs.

Kemper's vision for what a committed community might accomplish included at least the question of a women's community. In 1841, he wrote to his daughter, in Philadelphia and so with a far greater access to books than he would have in the West, asking her to find and copy a proposal from the previous century for establishing a protestant convent in England. Kemp stresses that it is "active employment ...attending to the poor and sick or in educating youths" that would make this an acceptable idea. Though he did not put the plan into action, it may well have shaped his imagination for what the Nashotah Mission might become.¹¹

On their arrival in 1841, the three deacons found no lodging, most of the homes in the area did not include superfluous rooms for guests, and inns of any sort were rare.

¹¹ Sr Mary Hilary, CSM, *Ten Decades of Praise* (Racine: DeKoven Foundation), p 118

Their first focus was to find families already associated with the Episcopal Church. Breck describes one such extended family, whose mother and grandparents were communicants, but the husband and children not even baptized. He recounts a service carried out in a barn where the husband and children were baptized, noting that the grandmother had been confirmed by Bishop Seabury. Soon after, Hobart returned east on a fundraising tour and the work was left to Breck and Adams.

In 1842, land was purchased on which the mission would be built, and arrangements made for building. Within a few years, the mission had found a home and, from two lakes by which it stands, a name, Nashotah. The group addressed each other as brother, Breck was elected as superior and a pattern of life that was divided between prayer, study and manual labor, reflecting the Benedictine habits that emerged. Members of the community served scattered missions around the area, traveling to newly formed parishes or isolated homesteads. The three who came out from General were appointed and carried stipends as missionaries; beyond that meager funding, the community depended on their own labor and gifts from supporters. The plan was to have the mission offer a school with the expectation that there would be candidates for the ministry from among its students. Soon the Mission had seventeen preaching stations or mission within a 30 mile circuit. In these missions, the students served as lay readers or catechists. One challenge was to find people willing to take work in support roles. Land grants were, at that time, easily obtained and few households contained people looking for work beyond their home. The Mission was organized into committees that covered a range of tasks- farming,

cooking, washing, and more. At one level, this reflected the usual monastic pattern of prayer balanced with study and manual labor. It did compromise the amount of time available for study and similar pursuits.

One of the constant source of support was the Seabury Society of Trinity Church, New Haven, Connecticut, and that support is documented in letters between Breck and Sarah Edwards. Again, stories intertwine; Trinity Church was the home parish for Prescott who participated in Valle Crucis and was part of The Society of St John the Evangelist; it's long time rector whose son was rector of The Church of the Advent, a leading force in the catholic revival. Trinity, and in particular Breck's correspondent would be central in the establishment of Christ Church, New Haven which establishes a group of Deaconesses and an Episcopal Service Corps House. More important than the insight the letters give into the interconnectedness of the mission with a parish back in the East, they reveal Breck's own assessment of the work and not least, in the impact that poverty, one of the traditional monastic vows had on the mission. Realizing the constant pressure of providing even food and other basic requirements, Breck still sees their poverty as an important factor in the nature of the community. Without direct reference to the vow of poverty that shaped monastic life, there is a realization that as a reality of their life, lack of funding required commitment from the community and inspired both endurance and creative use of resources:

Since you have spoken upon some very important points in relation to Missionary operations, and have further declared the interest the Seabury Society, as well as other members of Trinity Parish, have taken in behalf of

this Mission, it will not be thought presuming if I do here enlarge upon the principles it. We came West without pecuniary means, to accomplish a *great work*, viz., to found a Brotherhood, which should evangelize the country about it, and from it to send forth similar Brotherhoods, which should in like manner plant themselves in destitute regions, and in time again send forth their Brotherhoods, and thereby accomplish the work of the Church in a manner not to be overcome by any powers of man or the devil. ... Five years have almost elapsed since entering upon this Mission, and without resources save the alms of the Church to rely upon. We do now find ourselves free from all pecuniary liabilities. We have a valuable tract of land of 465 acres, and accommodations for five-and-twenty brethren. Our present buildings are merely temporary ones, mostly sided with rough boards, whitewashed. These have answered the purposes of the Mission in its commencement very well. They have been built out of the occasional alms of the Church sent us from time to time. I am certain that Nashotah would not have been in existence at the present time had we begun our work with thousands of dollars at our command; but, having had to struggle along, we have gained that experience which no amount of money could have bought, and which, now gained, no money could take away from us. ¹²

What danger would thousands of dollars have posed, or what advantage from poverty? Clearly Breck saw the work itself and the dependence as the inspiration for support from the East. Moreover, the connections created by the Mission's dependence on the local community contributed to the health and spiritual vitality of the Mission. In the letter, Breck makes it clear that the Mission's goal is not just its own work, but standing as they did with half of the continent still to the west, there was reason to look towards the day when it could "send forth similar Brotherhoods..". In time, Breck will follow his own call to Minnesota and then to California. We will see, in reflections on the Episcopal Service Corps, a frequent reference to the experience of an intentional simplicity of life, if not full on poverty,

¹² Breck, Charles, editor, *The Life of the Reverend James Lloyd Breck, D.D.: Chiefly from his own Letters*, (New York: Young & Co.) 1883, p, 55 Google Books

then at least a time of learning reliance and life with less money at hand.

Another of Breck's letters reference several challenges that the Mission faced. First, the hesitancy of clergy in the East to provide support for the mission, essentially waiting until the work was found to be self-sufficient to begin supporting it. It was, Breck, points, out lay women who took the initiative to fund the uncertain beginnings of the Mission. Second, Breck points to the difficulty for those educated in an urban settings to provide ordained leadership for a frontier situation.

We are almost entirely sustained by the efforts of female members of the Church in different parts of the country. The clergy appear to stand aloof, and say, "If the Mission succeeds, we will then exert ourselves to sustain it; but we cannot throw away funds that may be lost in an unreal thing." ... I look for no clergyman to join the Mission until the right men are raised up, under its influence. The clergy for the West must be trained here in the West. Since I left the Seminary at New York, now three years, not a solitary student has come West and remained until this present.¹³

By 1850, Breck was back in New York and consulting Muhlenberg and others. In a letter to Bishop Kemper, Breck raises his concerns over a "divided" house as Nashotah began to include married as well as single clergy. He felt that as long as the house lacked a single focus and common life, it would be impossible to carry forward what he wrote of as "the System":

The living idea of "unity and concert of action" kept me for several years; and, night and day, it was the only thought in my mind in all that I did,--hoping continually that laborers would join me. I am persuaded that laborers will yet join me, or I them; and the System, so long sought after, and prayed over, and prayed for, by so many, will be yet realized.¹⁴

¹³ Breck, p. 44

¹⁴ Breck, p. 109

Breck reports in this letter that the clergy in New York had encouraged him to begin a community there, and, from his reference to a Church Hospital, the offer may have been from Muhlenberg. He insists his call is to the West and asks Kemper's permission to move farther west within the territory of Kemper's Diocese. Breck's great focus was on discipline and on a sense of mutual accountability- an intentional community that took precedence in decisions and that provided support for the work at hand. Insisting on his own and the Mission's resistance to any Romanizing impulses, nevertheless, he was convinced that the Church's situation required a community united in prayer, mission, and labor. That sort of community could hardly draw from the tradition of monastic communities without raising opposition from those who were determined that anything borrowed from the catholic heritage was suspect if not dangerous.

Kemper's call to leave the East and come West created a mission whose effective work may well be seen in the transitions it made, even though they might not have reflected Breck's ideals. The brotherhood was formed with an intention to provide missionary work from the base of a monastic like community. The poverty that Breck saw as focusing the community's will and commitment also worked against the pattern of life inherent in a school. Farming has its own rhythms and does not mesh with class schedules or itinerant preaching. Some had come west with a romantic notion of life at the Mission and on the frontier, and so were susceptible after a time to call to parishes in the East where life's necessities did not depend on their direct labor. Breck's concern about married clergy stemmed from both the

economic demands a family would place on a clergyman and from the divided attention that would pull a married cleric between home and mission. This stance was not a congenial one among the greater number of clergy of the Episcopal Church.

Breck's move west to begin another mission and his later move to California reflects something in him that might not answer entirely to his own system. Monasticism, particularly the Benedictine expression, in part will focus on stability and a settled life. His intention was that the Brotherhood, as he thought of the mission, would give rise to new communities. At one level, he accomplished that in moving to Minnesota where he established another mission that became Seabury Theological Seminary. More directly to the point of this paper, he established a mission in Nashotah that was able to grow from a small group of clergy responding to the needs of an unchurched region from the strength and encouragement of their common life. That life opened out to efforts at providing a school where there had been none, and then focused on the work of preparation for ordained ministry. Nashotah's continuing life, the parishes established in those early days all point to the power that Hobart said would be found in a missionary working not in isolation but from a community.

The Order of the Holy Cross

By the 1880's, the rural attempts of Nashotah and Valle Crucis had charted their course and the women's orders had found some stability. The Sisters of St Mary had responded with remarkable courage to the epidemics in Memphis, The Society of St John the Evangelist, including Prescott who had been involved in Ives' community, had established a presence in this country. Most notably for this story, the Society had been the clergy in charge of St Clement's in Philadelphia. Their arrival came as the diocese, parish, and rector had gone through a period of conflict as more catholic practice became part of parish life. The Bishop's approval of the Cowley Fathers' work at St Clements is said to have been based on the assumption that with the parish's large debt the Cowley's ministry and the parish itself would be short lived, and thus the contention would come to an end. Instead, the parish flourished under their leadership. The conflict over ritualism continued as well, and in 1880, in order to convince the Bishop to come for confirmation, Prescott, as rector had returned the parish to less developed ritual in order to secure the Bishop's presence for confirmation. In 1880, Prescott left, and another member of the Society became rector and immediately restored the suspended ritual, and added the use of incense. On a different front, one of the other SSJE brothers, established the Guild of the Iron Cross for men of the working class aimed at both moral uplift and improving their situation.¹⁵

¹⁵ <http://anglicanhistory.org/usa/clement/earlydays.html>, accessed February 27, 2017

The Order of the Holy Cross grew out of this history and was the next major development of monastic life in the Episcopal Church. In 1880, James O. S. Huntington and another priest, Robert Dod, attended a retreat given at St Clement's, Philadelphia, a parish then under the care of the Cowley Fathers. Both of them left the retreat with a definite call towards the religious life. Dod, who was working at the Holy Cross Mission in New York City, with the Sisters of St John the Baptist, went to England to become a postulant with the Cowley Fathers. Huntington returned to Syracuse and his work at Calvary, but with a strong sense that his call was to a monastic life in community. When Dod arrived at Cowley, there was another American priest, James Cameron, also beginning to test his vocation. After realizing that his call was to found a specifically American order, Dod withdrew from Cowley, and spent some time with the Clewer Sisters, the Community of St John the Baptist. In letters to Huntington, he wrote about his sense of the mission that would animate the community they were planning: "Above all we should be men of prayer and learned in the sacred scriptures. The outgrowth of such a life must be works of love". While approaching the formation of this new community with a strong sense of God's call and with confidence, there was also a note of remarkable realism: "I shall be perfectly satisfied to be first of the failures which some predict must precede the establishment of an order".¹⁶

¹⁶ McCoy, OHC, Adam Dunbar, *Holy Cross: A Century of Anglican Monasticism* (Wilton, CT: Morehouse-Barlow), p. 17

Holy Cross's beginning depended upon the work of an existing community that provided a ministry and work that would support the three new monastics, Dod had already been associated with the Holy Cross Mission on New York's Lower East Side, as were the Sisters of St John the Baptist. The mission would provide both an arena of direct ministry and a first home for the new community. The three priests took up residence and began their community life on All Saints' Day, 1881. They began with a Rule and Constitution that Dod had drawn up based on his experience in England and conversation with a handful of people experienced in the Religious Life. His constitution gives a strong voice to the chapter and sets the Superior both as one to whom obedience is due and as one who is constrained by the Chapter.

The first foundation threatened to be, as Dod described, a preliminary failure, "I do not look forward to any great outwards success. I shall be perfectly satisfied to be the first of the failures which some predict must precede the establishment of an order".¹⁷ Dod, as superior and the one who at first was most active in the mission work outside the house, was often sick, and spent part of the spring of 1883 in a hospital. That fall, Cameron left the novitiate, having decided that he was not called to a monastic vocation. The next spring, Dod withdrew, and though he left Huntington as novice master, he retained his position as superior, expecting to return at some point. He did not, and for a time Huntington was the sole member of the order. He would go on to be, in many ways, a key factor in the moving the Order

¹⁷ McCoy, p. 17

from this precarious beginning to stability.

Huntington's father had been a Unitarian serving as preacher and professor of Moral Ethics at Harvard. His father's growing theological convictions led him from that post and tradition into the Episcopal Church: "my first discontent was with the Denial of the Divinity and redemption of our Lord and this was followed by gradually established belief in the Trinity, and in the Divine organization and authority of the Church, apostolical and primitive".¹⁸ Soon after withdrawing from Harvard and finding a place in the Episcopal Church, he became rector of Emmanuel Church, Boston and served there until 1869 when he was elected Bishop of Central New York. Reflecting a widespread concern of the 19th century Church, Huntington established St Andrew's as a local seminary, aimed at educating clergy primarily for his own diocese. In a convention address, he says:

It is clear to me that we shall never be furnished with a full force of Evangelists and Associate Missioners till we educate them among ourselves. We ought, therefore, to be looking forward to that measure, and shaping plans for a training school at the center of the Diocese, conducted with a regular course of study, lectures in the different departments of scientific and pastoral Theology by our own scholars, with terms of practical exercise under Parish ministers. Such a class of Candidates for Orders, near at hand, with their teachers, would be almost sure to impress many devout youths with the demands of the sacred calling, and to turn them toward it.¹⁹

Bishop Huntington goes on to note that the school would offer a supply of deacons,

¹⁸ Scudder, Vida Dutton, *Father Huntington: Founder of The Order of the Holy Cross*, (New York: Dutton and Company, 1940) p. 37

¹⁹ <http://anglicanhistory.org/usa/misc/syracuse1910/>, Accessed January 14, 2017

young clergy who could be relied on to staff missions and similar preaching stations. There was nothing in the structure of St Andrew's that would suggest a monastic community, but the purpose did echo concerns behind the formation of Valle Crucis and Nashotah as did the work the bishop imagined the students carrying out. James himself would prove to be of such use. After graduating Harvard, he studied for the priesthood at his father's diocesan school and was placed in charge of Cavalry, a mission of German and English workers in garment factories.

His father offered support for the concept of an order of missionaries, priests who would be able to go, as both Nashotah and Villa Crucis had sent them, to preach and establish churches in communities where there were none. Writing to his brother after returning from the retreat at St Clement's, Huntington describes his father's keen interest in a community that was, if not monastic, at least similar: "I came back from the retreat to find Father possessed of the idea of *Missions*", which might include sending him to study with the Cowley Fathers and then returning to Syracuse and being sent out for periods of time to hold preaching missions.²⁰

Instead, With two friends he established in 1881 a monastic house at the German immigrant work of the St. John Baptist Sisters in the Lower East Side of New York City. This grew into Holy Cross Church, from which the new order took its name. In a letter, a nephew of Huntington's describes a broad outline of a monastic day, of

²⁰ McCoy, p. 15

silence kept in certain places and during part of the day and of the constant wearing of a cassock as a habit. Amid all of the detail of domestic life in the house, the writer drops in almost as an aside- “I forgot to say that they had almost sixty boys there the night before, playing checkers and other simple games”. This might be one of the more sympathetic descriptions, but like other observations of early monastic communities, the piety and the customs of a house almost distracted from the mission. It was a community within a poor New York neighborhood, comprised mostly of German immigrants at a time when Germans were as unwelcome as any other group might be. That they provided a place where upwards of sixty boys had a place of welcome and safety is not small mark of their effective engagement with their neighborhood. Responding to the likely criticism that formation of a monastic order would attract, he wrote of himself, ‘...I am neither morbid, effeminate, nor dreamy’²¹ It was seldom the work that an order accomplished that raised questions, but the discipline and the commitment that the members saw as enabling them to engage in the work. The first years were spent living among the poor with little more than the poor had, and that was both their connection with their neighborhood and the means by which their monastic vows to poverty became more than legalism or an imitation of something foreign to them.

Many years afterwards Huntington wrote:

We came gradually to understand something as to the attitude of mind of those among whom we laboured. We knew how they ate (or starved), toiled, slept (often on the floor), sickened

²¹ Scudder, p 75

(tuberculosis was rife), and died. Yet I think that we never succeeded in realizing how they felt,--what it must have meant, for instance, to grow up without having ever been out of the presence of other people, so crowded were the conditions. "One thing was to us surprising and significant. Poor as our people were, always on the edge, at least, [10/11] of utter destitution, they scarcely ever came to us for material assistance. They had the pride of their race, honest German peasants or craftsmen, and they wanted to feel that what they had of religion was not spoiled for them by mendicancy and material dependence.²²

The work in New York brought him direct contact with the realities of urban tenements and he went on to spend time away working as a field hand not far from Syracuse, for most of the summer of 1889. Without disclosing his family connections or his connection to Holy Cross, he worked as an ordinary laborer and spent evenings and Sundays preaching in the streets. He was involved in reform groups focused on the question of land ownership and taxation and in efforts for workers' rights. There was, in his mind, a direct connection between slavery, which left labor as property in the hands of the few, and in land ownership: "while chattel slavery has been abolished, industrial slavery still exists. Make the men free, he said, and make the land free and then you will have what God meant to be"²³

From the beginning his vision embraced the idea of community life, of a group of men committed to their common vocation, When the group withdrew from the relentless demands of parish and mission, it was to see that the work did not become

²² http://anglicanhistory.org/religious/hughson_cloister1948/o2.html, accessed January 15, 2017

²³ Scudder, p. 143

the sole and only purpose. Just as he left parish priesthood to pursue the call of monastic life, the work in New York, though clearly worthwhile and fruitful, winning the respect of those suspicious of monastic life, was not the point. The call was not to some particular work, but rather to be a community of men, ready to seek and respond to God's call. In a retreat given to members of the Order, he wrote of the relationship of the Order to the larger Church and the world. We are taken apart because we are called into a special relationship with God. But, once established in that relation, we are to find that He is tremendously concerned about the world, and that He would have us share in His effort to share it.²⁴

Though he was the only one continuing in the community, he was professed as monk of the Order of the Holy Cross in 1884. The rite was carried out on November 25th, at Holy Cross. Bishop Quintard, who was instrumental in bringing the Sisters of St Mary to Memphis was present; Huntington's father participated in the liturgy, and Bishop Henry Potter of New York received Huntington's vows, blessed the cross and girdle that formed part of the Order's habit. The vows were for poverty, chastity, and obedience.

Reaction quickly revealed how deeply suspicion and mistrust towards this sort of community life ran through the Church. William Reed Huntington, a distant relative and rector of Grace Church, in New York, a major figure in the Church was, "filled with sorrowful dismay...". The presiding bishop wrote to Bishop Potter with a

²⁴ Sudder, p. 88

full recitation of the horrors of medieval monasticism at its worst and clearly expecting nothing else from this new undertaking. Bishop Potter's defense of Huntington asserts he has taken now vows that were not common to the Sisterhoods which had been more well received, but then goes on to a specific defense Huntington and the Order:

But what is the situation in the case of the two young men who have been admitted to the brotherhood to which your letter refers? Here are, first one young man, and then another, who feel profoundly moved by the condition of the godless thousands and tens of thousands who crowd our tenement houses in New York. Do you know, my dear and honored Presiding Bishop, what a tenement house in New York is? Do you know the profound and wide-spread apathy of the Christian community concerning these schools of poverty, misery, and almost inevitable vice? Do you know that our own Church's mission work has, thus far, but touched the fringe of this awful mass of sorrow and sin? All this these young men came to see and know by personal observation and actual contact. And then they said, and said, as I believe, rightly, "If we are to reach these people we must, first of all, live among them. It will not answer to have a home and interests elsewhere, and then to walk over to the mission chapel, and go about among the tenement-house population three or four times a week. If we are to get close to their hearts, we must get close to their lives. And then, too," they said, "if we are to do this work, we must strip, like the gladiator, for the fight. We must be disencumbered of every tie and interest that can hinder or embarrass us."²⁵

This Defense sets the Order's work as an essential response to a pressing and all but overwhelming need. It argues that ministry cannot be carried out as, in more modern terms, occasional mission trips, but by living within the community. Bishop Potter's defense gives reason why the vow of poverty enables a monastic community

²⁵ McCoy, p. 42

to relate to the poor and for setting up a home and a place where one intends to serve. The Presiding Bishop's reply raises the question of irrevocable vows, seeing them as likely to be a "snare and burden" when a once enthusiastic-youth gives way to age.

The press of work in New York left little time for study or formation as a monastic community- and so, after a time, they withdrew to a quieter area in the city. In 1892, the order received the gift of a house in rural Maryland, outside of Westminster (Northwest of Baltimore City). They lost the support of Bishop Potter who felt the value of the Order and the argument for monasticism lay in direct work of service to the poor. The Order had a grudging welcome from the bishop of Maryland, William Paret. Unlike his predecessor, Whittingham who had given encouragement to the mission to Nashotah, Paret had little use for the catholic movement in general and monastic orders in particular. Members of the Order were free to carry out their own prayers and liturgy within the house, but the restriction on them serving in any fashion beyond the grounds was absolute: even giving last rites to a dying man in an emergency brought the bishop's disapproval. The absolute contradiction in the views of these two bishops point to a difficulty Monastic foundations faced in the Episcopal Church as attitudes and support would shift and change. The local parish was much more welcoming, The Church of the Ascension in Westminster had been served by Grafton and Prescott, both associated with Cowley, and Prescott with Valle Crucis. It was, from several accounts, difficult for Huntington to leave the work of New York's tenements, and he began to be less

actively involved in labor and similar issues. He felt that his own convictions in these matters were not shared completely with the rest of the Order and his obligation to them weighed heaviest.

The Order did begin to grow, if slowly during the time in Westminster, and where there were two professed brothers when they arrived, there numbers slowly grew, and, for the first time included lay brothers. Not all who tried their profession remained, but when the Order left the number of full professed brothers had grown from three to six. The work of providing Missions and hosting retreats became a regular part of their life and they began to have a larger influence around the Church.

It was during the years at Westminster that Huntington developed the Rule for the order, and there is seen his sense of both the mission and the nature of the community's life. The day is shaped by prayers: the seven monastic offices, daily mass, visits to the Blessed Sacrament and appointed times of meditation and study shape the day. The Order was a mixed one, with active engagement beyond the House, but it was the contemplative that gave vitality to the work. His rule was built around three foci- prayers, Mortification, and Good Works, and these were connected to Obedience, Chastity, and Poverty. As one who embraced the social movements that worked towards freedom and dignity for the working class, Huntington's understanding of Obedience and his work as Superior never associated authority with arbitrary power over others. It was, indeed, obedience to a Superior, but a sense of entrusting oneself to the Superior as a representative of the

larger community and as a step towards entrusting oneself more deeply to God. He writes:

We cannot rest in God while we are doing our own will even if what we seek be something, which considered of itself is better than that which we are bidden to do”.... The opportunity for this surrender is afforded in our community life. We are to die to our isolation and separateness as individuals that we may live in the energy of a mystical body... The community is thus our means of entrance into union with our Ascended Lord.²⁶

And in speaking of the authority of a Superior, an office he held often, but not continuously, he wrote “ Now do you know why God gave me this authority? That I might learn to never use it”. In writing of celibacy to someone who desired children, he wrote, “.. this is not to kill out his desire for a family. He becomes a celibate because desire for a family was so large that nothing less than the whole world could be his family”. There is respect and conviction that the life given completely to God’s work is good and holy, without any denigration of more common patterns of life and family. The vow of Poverty is, of course, a complicated one. Recognizing the difference between a freely chosen poverty supported by a larger community’s resources and the sheer unavoidable and inescapable reality of poverty reveals Huntington’s insight. He writes to a young man from the tenement that he served: “I have lived among the poor; I know how they live, starve, suffer. But I will never know how they feel, how they think. You know that”. The vow of Poverty is to leave the monk without material things as buffer or protection, to know that now, as in the end, there is only God’s love that is ours. Within the community, the perspective of

²⁶ Scudder, p. 195

poverty leads to a respect for manual labor, and a willingness to see common chores as both necessary and as service to God. Within the vow of poverty was a trust in God that would not let a community say “how much more we could do if we had material means”.

The Rule’s ultimate aim is to build a life more open to God and thus others. Its focus on Christ and on the demands of discipleship and its embrace of those demands finds focus in his comment “The cross to us wayfarers is what the Beatific Vision is to the saints”. Prayer and the life of discipleship issue forth in love- love towards God and towards God’s world. It leads to holiness, but not a brittle or frozen holiness: “Holiness is the brightness of divine love, and love is never idle: it must accomplish great things. Love must act as light must shine and fire must burn”.²⁷

In 1902, the community laid the cornerstone for what would be the first building built for the purpose of housing a monastic community in the Anglican Communion since before the Reformation. Slowly, new members joined the community, and its work began to spread with a school for boys in Sewanee and later in Connecticut. Houses followed in a number of places; some lasting only a few years or decades, others continuing. Huntington’s patience when others stepped away from the first efforts, his sense of call and purpose that let him inspire confidence and endure opposition, and his desire to serve God in the company of brothers gave the

²⁷ McCoy, p. 89

Episcopal Church a new beginning of a way of life that had been an integral part of the Church from the 4th Century until, in the Reformation, the Anglican Tradition had rejected it, not on its strength and effective ministry, but in reaction to what might have been a period of its weakness and certainly a period of suspicion and greed on the part of Henry VIII. Dod's early conviction that failure may lead past itself and Huntington's realism let the community make its shifts and changes, take on new work and put aside others. His work continues as Holy Cross remains a place where prayers and holiness are nurtured so that both active and contemplative service to God and to the world are nurtured.

The Sisters of St Mary

In a study of the revival of monastic life in the Episcopal Church, individuals and institutions cross from one story to another and there will be names we have seen before who are directly or indirectly involved in this story. The 19th Century began with the Episcopal Church almost entirely located on the Eastern Seaboard. As the century unfolded, movements westward and into Appalachia, as well as movement into the cities where the Industrial Revolution and Immigration both created their own challenges began to open the Church to new work. The developments that followed publication of the Tracts for the Time reawakened a renewed focus on the liturgy and spirituality, and along with that experiments in reviving the monastic tradition as to provide both service to those in need and the setting for a more intense spiritual life. This study's second focus is the work of the Episcopal Service Corps as an example of a modern expression of intentional community that reflects some of the concerns and carries a mission similar to monasticism. These programs offer, for a limited time, the experience of life in community focused on service and spiritual formation.

At St Mary's Convent, Sewanee, the monastic life and the Episcopal Service Corps model come together, at least in intention. Using one of the residences within the Convent's grounds, the Sisters have welcomed several classes of interns who pray with them, work in gardening that provides supplies used in a crafts program that

supports women in recovery from sex trafficking. While not officially an Episcopal Service Corps program, drawing fewer interns than is standard for that program, it provides the essential setting of an intentional community, direct work that serves human need, and that is grounded in prayers and theological reflection. The Internship program's story will make up part of the larger story of current efforts to create intentional communities, the story begins with the formation of their host, the Sisters of St Mary.

The Sisters of St Mary reflect exactly the insight of one of the early Holy Cross brothers, the revival of monasticism in the Episcopal Church would most likely include false starts before an enduring community emerged. Their story begins with The Reverend William Muhlenberg, who had been, in part formed by Kemper. Muhlenberg would describe Kemper as the "pastor of my youth" and Kemper's son would stay in Muhlenberg's rectory while in college.²⁸ Breck, who played such an important role in Kemper's Diocese had been a student at The Flushing Institute, a school Muhlenberg founded. In 1844, his sister provided the means for the construction of a church at Sixth Avenue and 20th Street, with the intention that he would be its founding rector. The Church of the Holy Communion was established as a free church, with no pew rents. Muhlenberg's interest in church music had led him to edit one of the first official hymnals for the Episcopal Church and at Holy Communion, the boys choir was organized and practicing before the church was

²⁸ Ayres, Anne, *The Life and Work of William Augustus Muhlenberg*, (New York: Randolph and Co., 1883) p 228

completed. It was one of the first Episcopal parishes to offer a weekly celebration of the Eucharist²⁹ Muhlenberg's major contribution to the revival of monasticism in the Episcopal Church began at Holy Communion. Before the Church had been built and while he was still at St Paul's College, Muhlenberg preached a sermon based on a text that seems unlikely, the story of Jephthah's vow which cost his daughter her life (Judges 9). From that unlikely beginning, he preached on the blessedness of giving one's self wholly to God's service. After the service, Ayres' reports a conversation with Muhlenberg, though she does not identify herself: "...the conviction that there was something better and happier than the way of our every-day Christianity". The idea of complete dedication captured Ayres's imagination, and on All Saints' Day of that year, Muhlenberg received Ayres as a Sister of the Holy Communion.³⁰

Within a year of opening the Church, despite the significant shifts he made in the normal patterns of parish life, Muhlenberg's began plans for a Church Hospital. As the parish was one of the first free churches in the country, so too, the Hospital was focused on service to those without means to pay for their care. To staff the hospital, he envisioned a Sisterhood that would be engaged directly in nursing. His plans were definite in excluding the possibility of either permanent vows, depending solely on the mutual affection of the sisters and the compelling work to hold them in community and the absence of any leadership among themselves. The pattern in

²⁹ Skardon, Alvin W.. *Church Leader in the Cities: William Augustus Muhlenberg*. (Philadelphia: University of Pennsylvania Press, 1971) p. 109

³⁰ Ayres, p. 189

Muhlenberg's mind may have been the Kaiserswerth Deaconesses, or , as we have seen, since Kemper had explored the possibility of a women's order, asking for copies of an English study on the question, the idea might have come from Muhlenberg's mentor. The Sisterhood had no structure to resolve or mediate differences and no provision for the work of growth in virtue or spiritual discipline. Its value and its continuance rested in what it could accomplish. There was also no provision for leadership from within the Sisterhood. The community would find its authority and leadership in him and his vision for their work in his project. As priest, he, in his understanding, a claim on their obedience that made other vows or structure unnecessary. When Ayres was received into the Sisterhood, whatever promises or commitments might have been made were made in the presence of only Muhlenberg and the sexton. Whatever vows might have been said, what followed was Ayres' lifelong work in close partnership and in support of Muhlenberg's projects. Later orders found in vows made in the presence of a bishop a greater freedom to define and follow their mission outside the bounds set by a parish or particular priest.

Anne Ayres, the first to become a member of the Sisters of the Holy Communion in October of 1846, was soon joined by others. Before the hospital was built, they served within the parish and ran an infirmary. It was several years later that Harriet Cannon was received as a Sister of the Holy Communion, and in 1857, the hospital was opened.

Harriet Cannon came to the Sisterhood after a number of personal tragedies. She

was orphaned as a young child and had been brought up, with her older sister, in Bridgeport, Connecticut by an aunt. As a young adult, she had moved to New York, where she taught music and sang in the choir at Grace Church, as did Charles Quintard, who later was both a significant support of the Sisters of St Mary and Bishop of Tennessee. Harriet's older sister married and moved to California, and days before Harriet was to leave New York and go west to join her, word came that she had died.

She joined the Sisters and, with them, was part of the staff serving as St Luke's Hospital opened. Six years later, from lack of structure that might have mediated differences, and perhaps because Muhlenberg's attention was already beginning to move towards his next project, St Johnland in Long Island. His ambitious plan was to create a community on Long Island that would include good housing for families in the working class, a series of homes where women in poverty could serve as caregivers to orphans, a home for aged and indigent men among other efforts.³¹ A disagreement arose among the sisters that led Sister Anne to submit a resignation. In response, Muhlenberg simply dissolved the sisterhood leaving the women to serve as nurses under Anne Ayres as matron; Anne's response was to immediately dismiss Harriett and several others.

The break seems to have been in response to a desire among some of the Sisters to develop what might be a more Catholic pattern of Religious life and in that there was

³¹ Skardon, p. 247

enough of a challenge that led to break apart the carefully poised Protestant and Evangelical community Muhlenberg envisioned. Bound only by mutual charity and focused on the work, with no structure beyond their relationship to Muhlenberg as rector of the Church of the Holy Communion and founder of the Hospital, either there were no means by which such a disagreement or conflicting vision could be reconciled, or there was no interest in working towards such a reconciliation. When Harriet returned the next day to try and speak with Muhlenberg, he refused to see her, as did Sister Anne.

The four who had lost their home, work, and community remained in conversation, though living separately for a time. Within a few months, they found their way forward as a community. The House of Mercy, located on the upper west side of Manhattan, was an institution with little resources to carry out a mission to care for indigent girls and young women. After a summer when draft riots had disturbed the city, and with the Civil War raging, they took up the work in a decrepit building with so little furnishings that even scrap metal scavenged from the basement provided a major asset.

With the usual suspicion that greeted a community with monastic tendencies, Bishop Potter appointed a committee explore the question of forming a Sisterhood. The committee was composed of clergy, whose opinion ranged from serious opposition to warm support for the work of monastic houses. Notably, Morgan Dix, rector of Trinity Church, was part of the committee and appointed to draft a report.

The questions began with the issue of the Bishop's recognition and relationship to such an order. Next, they considered what organization might be best within the community, if there were to be a habit and a formal liturgy of initiation. Two particularly interesting questions point to the sense of purpose and nature of such a foundation. The Bishop asks "Shall the Sisterhood be a general Institution, independent of the House of Mercy, and incorporated?", and "is the term Deaconess a right and expedient one to use?" By not tying the Sisterhood directly to the project of the House of Mercy, it allowed an independence to the Community that would be open to new calls to service and to an unfolding sense of vocation. The question of considering the women as Deaconesses reflects other developments in the Episcopal Church. Women had been set apart, in the language used in the rites, by Whittingham in 1858 for the Diocese of Maryland, and in Alabama in 1864. In both situations, their setting apart was with the intention of their service in hospital or orphanage.³² The General Convention of the Episcopal Church would provide for the Setting apart of Deaconesses (distinguished from ordination) in 1889. Avoiding the term Deaconess may well have contributed as well to the Community's independence from direction from a parish priest or a diocesan Bishop.

The report opened not only the immediate possibility for the displaced Sisters from Muhlenberg's hospital to renew their community and mission, but opened a

³² Burnett, Jill, "The Fourth Order: General Convention's Proposed Ordination Liturgies for Deaconesses, 1919-1965" in *With Ever Joyful Hearts*

significant possibility for continuing development of the community and its charism. The report concluded: “that the work of a Sister be not limited, but be held to include all the corporal and spiritual works of mercy which a woman may perform, and that the idea as well of a contemplative life of prayer and devotion as of an active life of labor be included in the office, but especially that the sisters be directed to the care of the sick and needy and to the work of educating the young”³³

Dix describes the process between the Sisters, the Bishop and the committee in his account of what led to the formation of the Community when their first professions were made on the Feast of the Presentation, 1865:

The four who went out from St. Luke's Hospital had been held together thus far merely by the bond of a personal attachment and a common aim. But Sister Harriet felt that the time had come for settlement upon a stronger basis, and for the development of what was in the hearts and minds of all. The aid of the Bishop of New York was sought; he was asked whether he would sanction the formation of a Sisterhood, to be under his own supervision, but with the power to work out, under rule, the full ideal of Community Life. To this request the venerable prelate gave careful attention; a scheme was drawn up and submitted to him; principles were settled, broad outlines drawn; the plan, after having been submitted to a committee of presbyters for consideration, met his approval; and he announced his readiness to meet the wishes of his daughters in Christ. The Feast of the Purification, 1865, was a memorable day in the annals of our branch of the Church. On that day the Sisterhood of St. Mary came into existence. In St. Michael's Church, in the forenoon, five devout women were formally received by Bishop Potter, as the first members of a society for the performance of all spiritual and corporal works of mercy that Christians can perform, and for the quest of a higher life in perfect consecration of body, soul, and Spirit to our Lord. It was the first instance of the profession of Sisters by a Bishop since the time of the Reformation, in our communion: it was a step beyond any that had been taken up to that time in England. There the great Sisterhoods were not under Episcopal

³³ Sr Mary Hilary, p. 25

control, nor had they the advantage of direct Episcopal sanction. Their members were admitted by priests, and the management of their affairs was entirely in their own hands. It was the wish of these faithful women to have the Bishop for their father, and be permitted to look to him as their spiritual head. That wish was granted, to their great joy, and all was now happily begun in conformity with the ancient Catholic rule, that nothing be done without the Bishop.

Manifestly, some great things were to come of this beginning. Let every point be reverently noted. The day, the place, the hour have been recorded. The names of the five then professed were as follows: Harriet Starr Cannon, Jane C. Haight, Sarah C. Bridge, Mary B. Heart, Amelia W. Asten.³⁴

The accounts of that day's service all note that Sister Harriet left the bedside of a sick child barely in time for the service and returned to her work not long afterwards. The Sisters were soon given another institution to manage, Sheltering Arms, an orphanage associated with St Michael's Church. Soon they were at work on the Lower East Side, St Barnabas House, begun by the widow of the rector of St Michael's, it was placed in the heart of a notorious neighborhood and provided emergency shelter for women, either homeless or trying to escape prostitution. Along with the care they provided for women and children in a variety of distressing situations, they continued to develop the patterns of prayer that reflected traditional monastic life. Dix, as their chaplain developed both a Rule and a Breviary. In 1866, the Sisters began using *Book of Hours* to keep the full pattern of seven daily offices. Its publication set off a reaction against the Sisterhood and Dix himself. This quote from the *Recorder* expresses the incongruity that some saw between the Episcopal Church in the United States and such a community as St Mary's: "It would be a

³⁴ (<http://anglicanhistory.org/bios/harriet/harriet5.html>)

singular thing to find an institution which all the enlightened catholics in Europe regard as the most stupid and corrupting nuisance in the church, and which they are laboring, not without success, to abate, springing up in the midst of a Protestant church in a republican government.”³⁵ The attacks in the press did little to disturb Dix or the Sisters; however when the trustees of St Barnabas House asserted their authority to inspect the Sister’s rooms and chapels and to decide what books could or could not be there, they Sisters withdrew from St Barnabas. They would soon face public attacks and challenges from rectors of major city parishes that forced them to withdraw from their work with Sheltering Arms as well. In 1871, they opened their own institution, a Children’s Hospital. Eventually, even the *Churchman*, a hostile, low church publication, supported contributions to a cause that outweighed their hesitation over the Breviary and similar aspects of the Sister’s lives. Through all of these new undertakings and in the face of all opposition, Dix continued as chaplain and was, in many ways, champion to the Sisters as he had been when the Bishop first sent his questions to the committee. That relationship was broken in 1874 on account of Dix’s engagement and subsequent marriage. His financial support, his scholarship and interest in the liturgical life of their community, and, perhaps most of all, the protection offered by a priest of his standing and a parish like Trinity, Wall Street had been indispensable as the Community found its own way in a Church that was not always welcoming to their vocation. It was on the tenth anniversary that the Community elected a successor to Dix, George Houghton. Houghton had been on

³⁵ Sr Mary Hilary, p. 46

the faculty of Muhlenberg's St Paul's College, and would later be a counselor to Huntington in the early days of the Order of the Holy Cross. At the same time, they replaced Dix's translation of the Breviary with the translation of J. M. Neale, and, along with other customs, they adopted a habit based on that of the Convent of the All Saints' Sisters of the Poor, Margaret Street in London.

The Sisters began their work in education by establishing a school in New York, and then along with another school, they established the Convent that would serve as the center of their community's life in Peekskill, New York. Work in education would take the order beyond New York. In the months immediately after the Civil War ended, Mother Harriett's friend Charles Quintard was elected Bishop of Tennessee. In 1873, in response to his requests for aid in establishing a Church School, Sisters Constance, Amelia, Huggetta, and Thecla were sent to begin the work there. The bishops of the southern dioceses had established The University of the South just months before the Civil War began. After it was over, little remained except the land, given with the stipulation that the University open its doors within ten years.

Quintard and others marshalled what resources remained and moved quickly to the second foundation of the University. Quintard served as Vice-Chancellor and lived most of the year at Sewanee. The Bishop's residence near the Cathedral in Memphis would be given to the Sisters if they would agree to come and open a school.

The central role that the Eucharist and their common worship occupied in the

Sister's lives are evident in Mother Harriet's questions to Quintard before she sent the Sisters, and in their actions when they arrived. Her first of several questions to him, "Shall we have the privilege of a Daily Celebration?" and once they arrived, more than half of the money they held was spent to purchase a Communion service.³⁶ Their preparations for opening the school were thwarted by the outbreak of a yellow fever epidemic. With little training and few resources, the Sisters became nurses and the focus of their work care for the sick and dying. After that harsh beginning, the school and the Sisters' work in Memphis flourished.

In 1878, two of the sisters returned for a brief respite before the opening of another school year. Word came that Memphis was once more facing an epidemic, and the two Sisters, Constance and Thecla immediately left Peekskill for New York where they gathered supplies and raised funds and then returned to Memphis. The epidemic was much worse the previous one, and the suffering of those who had not fled the city was extreme. In addition to providing as much aid and nursing as possible, the sisters were asked take responsibility for an orphanage. It was in an area of the city relatively free of the epidemic, but it had been an institution for the Negro community. The sisters were able to take charge of it, convince the neighbors to let children from infected areas who had been orphaned enter, and provided a safe haven for them. The service offered under horrific conditions and, for several of them, at cost of their own life silenced the objections and ended the scorn that had

³⁶ Sr Mary Hilary, p. 87, 89

been too often the response from people who could not conceive the true value and worth of a life consecrated by vows and supported by community to the service of God.

In 1890, one of the surviving Sisters in Memphis wrote to Dix with an account of the Community's work in Tennessee. Her description that places this great act of self-giving within the larger work of the community is profound in its modesty which speaks to the character of this life:

In 1878, when the Mississippi Valley was afflicted by the terrible epidemic of yellow-fever, Mother expressed an earnest desire to go South to comfort and aid the Sisters in their overwhelming suffering and work. But this was not thought expedient by the Community. Her loving heart was almost broken by the great losses sustained at that time, especially by the death of the beloved Sister Constance. She came South as soon as the epidemic was over and spent Christmas of 1878 with us. She gladly consented to the continuance of the Southern work, enfeebled though it was by the death of all the Southern Sisters but one. During her visit to Tennessee in 1887 Mother visited Nashville and Sewanee for the purpose of selecting a locality for a country home for the Southern Community. She chose Sewanee because it was the site of the University of the South and because of its fine mountain air and scenery. The place now known as 'St. Mary's on the Mountain,' or 'The House of the Transfiguration,' was then purchased and dedicated on the Feast of the Transfiguration, 1888. The suffering and ignorance of the poor mountain people appealed strongly to the Mother's tender heart and she interested many of her personal friends in that mission work at Sewanee."³⁷

The Sister's work eventually shifted from Memphis to Sewanee, where what began as a summer retreat for the sisters became the major focus of their work in the South.

Their work began as a mission post to provide education and evangelization to a

³⁷ <http://anglicanhistory.org/bios/harriet/harriet6.html>

population that was in no less need than the urban poor. St Mary's Training School was an effort to provide rudimentary education and basic homemaking skills to girls and young women as a means of transforming lives in isolated and poor homes across the mountains and coves. The school's purpose continued to focus on the needs of isolated communities and homesteads in the mountains until road construction made regular travel to local public schools possible.

The Sisters of St Mary reached towards the West as well as to the South. As the mission in Tennessee was taking root, in 1878, Mother Harriet led her Chapter to accept the invitation of James DeKoven to take charge of Kemper Hall, a boarding school in Kenosha, Wisconsin. Soon, they were working in Chicago, first at St Clement's Church on the Southside and then made connection with the Cathedral of Sts Peter and Paul. Their work developed into a home for orphans and abandoned children, an agency that far out-last-ed the Sisters' active presence in Chicago.

By the beginning of the 20th century, the community had grown and expanded. Their beginning rested in care for the poor and sick, it expanded to include education, and provided a home for orphans. Along with the innumerable lives they touched and healed, with the many who came to faith and found dignity even in dying, the Sisters of St Mary were instrumental in expanding what had come to the Episcopal Church as a new concept from the Church's Tradition. Their service in the worst part of an urban area and their steadfastness in the midst of plague won a sometime grudging respect for a life consecrated to Christ in community and to a

pattern of prayers that enveloped the whole of life. Despite the fears of Romanizing and the likely discomfort with women finding the independence to manage their own lives and community, the larger Church began to recognize what could be accomplished for good by these women and through their commitment. Not unlike Valle Crucis, the Community's loss to the Roman Catholic Church was minimal, though it took leadership away. At a time of great controversy between the Anglo-Catholic movement and the larger Episcopal Church over allowing clergy from other traditions to preach within Episcopal congregations, the Sisters lost their Mother Superior and one other sister to the Roman Catholic Church. For the great fears that had greeted the beginnings of Monastic life as a Romanizing and subversive movement, that is a remarkably small number of losses.

Just as their witness in service won a place for the liturgical practices of the Convent, they were the means by which Canon Winfred Douglas, whose work with the Sisters of St Mary brought to the Episcopal Church the plainsong heritage of Solesmes through his study with the Benedictine Monks on the Isle of Wight. From the work he did with the Convent and School at Peekskill came the work that formed a great part of the service music of the 1940 hymnal, which continues to enrich the larger Episcopal Church's sung prayer. Douglas makes yet another connection between the various strands of this story. While his musical studies took him to England and the Continent, he attended seminary at St Andrew's Divinity School, established by Huntington's father as a local seminary for his diocese. Douglas was instrumental in both the Hymnals of 1916 and 1940, as Muhlenberg had been in creating one of the

first Hymnals for the Episcopal Church.³⁸

St Mary's Convent at Sewanee is heir to this tradition even as it is part of nourishing the possibilities inherent in the new expressions of intentional community that the Episcopal Service Corps provides. Either in the summer or through the academic year, interns live alongside the sisters, in a cottage on the Convent grounds. They participate fully in the Convent's four-fold office and daily celebration of the Eucharist, they work in the Convent's gardens and are able to actively engage in the Sewanee Community as well. As recipients of the Convent's hospitality, they in turn take on the Benedictine work of welcoming guests in offering weekly dinners to guests. The Gardens provide in part food for the Convent as well as produce that is used in a ministry to women in recovery from sex trafficking. Known as SOIL, (Sacramental, organic, intentional living) the program provides a significant link between undergraduates at the University of the South and the monastic witness of the Convent and a place for young adults to find the intersection between spirituality and concern for creation within an experience of living modestly, if not in monastic poverty, and in a real dependence on others.

³⁸ Glover, Raymond, ed., *The Hymnal 1982 Companion, Volume Two*, (New York: The Church Hymnal Corporation, 1994). p 400

**From Deaconesses to the Episcopal Service Corps:
Through the Gates into the City**

This study's dual focus on monastic life and the Episcopal Service corps comes in a specific way at Christ Church, New Haven. It was home to a group of Deaconesses who carried out a range of ministries in and beyond the parish and provided part of the inspiration years later that led to establishing an Episcopal Service Corps program. The parish was founded in 1857 as an expression of the Oxford Movement with a commitment to daily services, open seating (as opposed to rented pews, the normal method of raising funds for parishes), and a celebration of the Eucharist on the third Sunday of the month- providing a second monthly celebration in addition to the first Sunday at Trinity Church, New Haven. It was principally the result of the work and financial support of three sisters, Mary, Sarah, and Caroline Edwards, parishioners at Trinity Church. Ten years before they had been instrumental in providing support from Trinity Church for the Mission at Nashotah. Letters from Breck to Sarah Edwards respond to her expressed interest in more frequent celebrations of the Eucharist.

Like many other Anglo-Catholic parishes, it had counted members of the Order of the Holy Cross among its visiting clergy and had parishioners who became sisters of the Order of St Anne. Two of Oliver S. Prescott's sisters, Frances and Alida were

active in the Sanctuary Chapter, a group of women, almost entirely unmarried, who had the care of the altars and vestments.³⁹ In 1911, the parish opened St Hilda's House. It was home, at first to two deaconesses, Mary Johnson and Josephine Lyon. Lyon had been raised in the parish, where her father was one of the leading figures in the parish's early days. She and Johnson seem to have known each other from Training as Deaconesses and had both been serving as Deaconesses before coming to the parish. Lyon had worked with William Reed Huntington, and Johnson was from Utica New York. Lyon's roots were in the parish, her father came to Christ Church from Trinity in its earliest days; her return to New Haven followed his death. There were already several other Deaconesses in the Diocese and in New Haven, and in one of his appeals for support that would allow for a larger staff, the rector, George Brinley Morgan (1887-1908) pointed out that Trinity Church had not only more clergy but also a Deaconess. During Burgess' rectorate (1909-1912), the parish created a home for the women. Burgess wrote:

The time has come for the permanent establishment of such work as can be done by deaconesses or other trained women workers. We are fortunate at the present time in having two such workers and such efficient ones, resident in the parish. Their services are of incalculable value, but there is no guarantee of permanency, or any definite continuance of that work should they be called away. Some provision should be made as soon as possible for the permanent establishment of such a work....⁴⁰

The house was opened and two women took up their work as well a residence in the parish. Burgess' appeal for a home for the Deaconesses as a point of stability

³⁹ Johnson, Paula, An unpublished history of Christ Church New Haven. Chapter 3; and see John Shelton Reed, *Glorious Battle*, pp. 158ff. for the importance of unmarried women being given a role in Anglo-Catholic parishes.

⁴⁰ Johnson, Chapter 4, p.33

suggests that it was not uncommon for women to have been called by a parish or mission, or to have been sent by a Bishop; St Hilda's House seems to have had its desired effect, the women remained for their lifetimes, as did those who joined them.

The House was established at a time when the parish had come through both one its most significant accomplishments- the construction of what is a notable example of Gothic Revival Church Design, during the long rectorate of George Brinley Morgan and then the transition imposed on the parish by his death. In 1908, the Morgan was hit by a car just steps away from the Church and soon died and become one of the earliest traffic fatalities in Connecticut. The parish was, in many ways, his creation. His leadership and inspiration had encouraged support for the building, and that support was increased by his own family's gifts. His teaching had continued developing the sacramental focus of the parish's worship and enriching its liturgy. At a time when it was still looked on with suspicion, he championed prayers for the dead. After his death, his curate, Frederick Burgess became rector. A son of the parish, who had continued active during college at Yale and returned after seminary at General to serve as curate, he was to carry the parish through their grief and, beyond that, into its next major focus after completing its building. Early in his tenure, the idea of a Deaconesses' arose. Lyon, who later would write the parish's history, describes the founding of St. Hilda's:

On May 3, 1911, St. Hilda's House was publicly opened. The two deaconesses who started it, Mary S. Johnson and myself, [Josephine A. Lyon.] had first thought of the plan as a result of meeting at a retreat at Peekskill in the

summer of 1909. It was our intention to establish and provide for a place where a certain body of women, being deaconesses, could live a life of devotion and humble service. It was also to be a house where women guests might come for short periods of time and there find rest and refreshment, as well as the privileges of an adjacent church. Its first home was II Lake Place, where we gathered together a group of Associates who gave much practical help and, we believe, received the spiritual inspiration that the house was meant to give. A yearly retreat was offered the associates on St. Hilda's Day, November 17th, and Bishop Brewster, who had been sympathetic from the first, invited all the deaconesses of the diocese to meet him at the first retreat, when his brother, the Bishop of Colorado, gave the meditations. The retreats continued and were enlarged in scope until they became a regular yearly parish event, generally held on the Sunday nearest St. Hilda's Day. One rule for the associates was the monthly intercession, and, as Father Burgess wished it extended to include the parish, this was done and has continued steadily for more than a quarter of a century. ... The Rector said the first Mass in our little chapel, and left there the Blessed Sacrament to be reserved; after which he led a procession through the house, and with holy water and incense exorcised and blessed every room. ⁴¹

It is worth noting that the Deaconesses' Chapel had the reserved Sacrament before the Church, but that soon followed. On the feast of the Annunciation, 1912, the Sacrament was placed in a Tabernacle in the Lady Chapel. Within days, the rector fell ill and, once again, the parish lost its rector to an untimely death for a second time.

Within a few months of Burgess' death, the parish, led in part by the Deaconesses, established a Dispensary, a medical mission to those in need in the neighborhood. The Dispensary provided a range of services, from doctors who gave their time to the work, funds for drugs and medicines, and counseling. Within three years, the Dispensary saw, according to parish history, a thousand visits a year. At a time

⁴¹ Lyon, Josephine, *The Chronicle of Christ Church* (New Haven:: Quinnipiac Press, no date.) p 113-114

when the parish's neighborhood was known as Poverty Hill, the work of St Hilda's House expanded the founding principles of daily worship, free seating, and frequent Eucharist, to include active work to serve those in need. The work of the Deaconesses continued for decades. In the 1920s, Deaconess Lyon spent three years in Puerto Rico as a nurse to children where medical care was minimal and teaching ecclesiastical embroidery. St Hilda's not only cared for children beyond its own walls, it provided a home and raised a foundling, Samuel Fry, who was left with the Deaconesses and lived out his life in close association with the parish, serving as sexton and sacristan until his death in the 1970's. Without younger or new vocations, the House declined until the last Deaconess died. Though that was in the 1970s, the memory of the Deaconesses was strong in the parish for decades both for their work with a local orphanage and for their daunting management of the sacristy. Arguably, the memory of its medical mission and care for the orphanage left a mindset that made the parish that much more likely to become home to one of the largest feeding programs in Connecticut 1980's and provided inspiration and model for the Episcopal Service Corp that would continue its name. The life of prayer these women carried out met the expectations of the Edward sisters who insisted on the daily office; it continues in the parish's regular habit of daily services. Their mutual friendship and the strength of their companionship that let them reach out towards others was a sign and witness of the community a Church can be.

In 2008, Christ Church, had reached a point of asking what might be next. There

had been several major challenges faced in the early years of a new rector. A successful capital campaign provided both funds to cover part of a long-planned organ project and generated energy within the parish. One of the benefits of the capital campaign and of several urgent annual pledge appears was a focus on the parish's mission inherent in its founding and in the stories that members would tell of their own experience of life in the parish. In telling the founding story and reflecting on current experience it became clear that there was a continuity within development, that a clear thread ran from founding identity to the current sense of mission: free seating had led to an openness that allowed the parish to embrace women's ordination before other Anglo-Catholic parishes and to a more honest assessment of the role of LGBT persons in the Church. Situated at the intersection of Yale's campus, not far from downtown, blocks from one of the most challenged neighborhoods in New Haven (including a number of residential programs for people with mental disabilities and for people in recovery), the parish attracted a range of people, to Sunday and daily services. The founding commitment to daily services and for open seating is strongly reflected in a parish that prays publicly daily and leaves its doors open for others to find sanctuary and peace. For over a century, the Eucharist provided an anchoring sense of Christ's presence and our participation in that presence. The building, and the commitment to excellence in church music expressed a sense of beauty as both an expression of God's creative work and of human dignity. While it was not without challenges which had been an occasional cause of conflict, the Community Soup Kitchen had been operating out of the parish hall kitchen for a couple of decades. The service it provided and the

respect it staff and volunteers showed for its guests reflected something of St Hilda's mission to respond to those in need.

Along with the Soup Kitchen, the other key aspect of parish life that reached beyond its membership was Compline, offered on Sunday evenings when Yale was in session at 10pm. In a candlelit nave, without recourse to leaflets or Prayer Books, the largest congregations that was present most Sundays would sit or kneel as choristers would sing from the transept loft. The service drew upwards of a hundred people, many of them undergraduates, some from the Divinity School, others from the neighborhood- evangelicals from other congregations or unchurched and self-identified atheists, from very different perspectives both moved by what was offered. Both the Soup Kitchen and Compline were sometimes viewed as detached from the parish's life at times, something "we" did for "them". In tense budget conversations, both were easily considered as money that could have been used for something else. Overtime, and with careful steps to integrate both programs into the awareness of the Sunday morning congregations, it became more common to see both as essential to the parish's mission and they both contributed to the parish's self-understanding.

At a point when it seemed the parish and its vestry were ready to ask what might be the next step forward, a vestry member who knew Diana Butler Bass suggested that when she was in town for a speaking engagement, she might be willing to meet with the vestry to help them meetings her book, *Christianity for the Rest of Us*. Being able to reflect on a number of other parishes and having the list of ten key practices

as a point of conversation enabled the vestry to engage with new perspective and ask questions with less anxiety. She lists ten practices - hospitality, discernment, healing, contemplation, testimony, diversity, justice, worship, reflection, and beauty- with a clear conviction that no parish excels or is gifted in more than few of those. The conversations the book evoked helped the vestry reflect on the specifics of its location within the city of New Haven, its particular history and what gifts and challenges that brought.

Even after the conversations on the book, when Bass arrived there was a palpable resistance or wariness. It would not have been the first time that someone came from the outside with a plan to expose weakness or dysfunction, or with a sense that the parish's distinctive way of being needed to be modulated into something less distinctive. After introductions and a few general comments, she asked the vestry, "as a parish, where do you find a real joy? What do you like to do?" And that opened an energetic recounting of the parish's worship and discipline of daily prayer, the number of seminarians who had been sponsored or mentored by the parish, memories of the Deaconesses surfaced and even the Soup Kitchen was embraced with a little less equivocation. Somewhere in that conversation, the idea of an intentional community focused on spiritual formation, engagement in direct service and theological reflection emerged as a way of carrying forward much of the parish's history and core commitment. The actually house that had been St Hilda's had been empty, and this would make good use of it. The parish had a strong history of providing nurture for both church musicians through its association with Yale's

Institute of Sacred Music and with those exploring a vocation to the ordained ministry. It was beginning to learn where it stood within the range of social service agencies that responded to the serious needs in the greater New Haven area. With its history of hosting the Deaconesses, and with a firm sense of spirituality as expressed in corporate worship, private devotion, and with at least some flexibility in living spaces within its buildings, creating a space for a small community, finding meaningful work and offering worthwhile guidance seemed a real possibility.

The next stage of planning went on for a little more than a year. With limited financial reserves, the parish had to be able to host the program without increasing its budget significantly. A senior seminarian at General Theological Seminary was a field education intern in the parish. He was familiar with some of the Episcopal Service Corps programs and with Trinity Grants, of Trinity Church, Wall Street, interest in funding the creation of new programs.

The application process required a clear sense of how the program would be funded beyond the grant so it was necessary to explore possible partnership with schools and agencies that could provide a stipend and meaningful work for interns.

Questions of how staff and interns could be housed opened up a larger conversation about clergy housing and the state of some of the parish's property. Three primary questions emerged in these initial efforts. First, to find the right partnerships so that interns had work that furthered their formation and discernment while providing financial support to the program. Second, to develop a plan for the program that

included the time and support for individual formation and for the group to engage in serious theological reflection. Finally, it was essential to articulate the focus and core mission of the program, to be able to answer what the program intended to accomplish for its participants. So much of the parish's strength lay in its clarity and focus on its founding and continuing mission, it was obvious that the internship program would have to be as clearly grounded. Early on, along with the support provided by the Trinity Grants Program, a partnership with Berkeley Divinity School, the Episcopal House of Studies, at Yale became a key factor in the developing plans. There was a strong presence from Berkeley in the life of the parish with staff and students both regularly part of the worshipping community. That, along with the presence of staff and students from Yale's Institute for Sacred Music would impact the program in a variety of ways.

One of the early hopes for the program was to offer a place where recent college graduates who were interested in pursuing Church Music as well as those interested in pursuing seminary and Holy Orders would live and work together. The connection with Berkeley included a ready welcome for interns to share in the life of that community. Berkeley's Wednesday night Community Eucharist included a common meal, and interns would be welcomed to participate. That proved to be a significant addition to the intern's experience of the Episcopal Church, providing a wider context of liturgy than the parish and, given the budget constraints, even the promise of one weekly meal out of the house made a difference. In addition to the interns being welcomed into aspects of seminary life, the faculty and staff of Berkeley

were regular guests in the Friday Didactic Sessions. Along with faculty presentations on Fridays, the interns were able to arrange for spiritual direction through Berkeley's Annan Program. The partnership with Berkeley was a major support for St Hilda's focus on theological reflection and facilitated a "pre-seminary" experience. In turn, a number of interns went on to be students at Berkeley and at the Institute for Sacred Music (ISM), others took up theological study at Sewanee, Duke, Union, St Andrew's, Edinburgh, Church Divinity School of the Pacific and other major institutions. While the original idea of attracting future church musicians did not evolve as expected, there was one intern who went on to study conducting at the ISM after participating in the parish's choir and several of the ISM choral groups during his year. Through regular participation in the liturgy, and especially in their work at Compline, it was certainly a significant exposure to program of Church Music that offered some of the classical repertoire in a setting that stunted neither musicianship nor liturgical purpose.

Even with the initial grant from Trinity, Wall Street, and the parish's support, there remained a significant gap in funding the program. That need in conjunction with a desire to offer interns direct experience in ministry led to a number of partnerships which provided placements, and with them stipends. These partnerships shifted in different years, and the constraints of finding places that could support a substantial part of the programs cost was a major focus of the Program Director's work.

Berkeley's connections through its focus on ministry in schools created a connection

for the program with St Martin De Porres' Academy. Serving fifth through eighth grade students in New Haven's Hill Neighborhood, the Academy followed the Nativity Miguel model, an approach to independent Catholic schools started in the seventies by Jesuits in New York. Focused on lower income, underserved populations, it features extended day and year along with careful mentoring as students go on to independent or public high schools. High standards are matched by an actively supportive environment, these schools create high graduation rates and encourage their students to go on to college. Staffed almost entirely by AmeriCorps Interns, they were the first to provide work sites for St Hilda interns. Because their staff already mostly lived together in a Roman Catholic parish's former Convent, they understood the community life aspect of the program. Along with placement at St Martin de Porres', interns worked, under sponsorship from United Way with the public school system. The parish, in developing a sustainable budgeting process had been forced to move to a part time office administrator, and that became an internship position. Given that several of the interns were actively pursuing holy orders, it was a way for them to experience parish administration and the pastoral demands that come with parish communication as well as actively engaging with the Soup Kitchen guests and the wide range of people who arrive at an urban parish's door. The Soup Kitchen developed a role for an intern that included active work in the feeding program as well as work in fundraising and program development.

Interns worked in health clinics and in parish after-school programs in some years.

One of the most rewarding placements was with a refugee service agency. Providing direct support to recent immigrants and encountering people from a wide range of cultures was one of the most engaging placements, and it was one of several where an intern's work became important enough to the agency to lead to a placement that continued after their time at St Hilda's. By necessity and conviction, placements in agencies that were doing significant work worthy of support was a major aspect of the program. Response to human need had been a part of the St Hilda's House when it was first established and that was a natural expression of the parish's commitment. When St Hilda's House was established it was an extension of that core value and a necessary part of the program's structure.

Just as the partnership with Berkeley encouraged including serious theological reflection in the program, and as both necessity and mission led to placement in agencies doing a range of social service and justice ministries, the parish's history and character led the program to include a well-defined spiritual practice. At the parish's founding, one of the conditions that came with its first major gifts was that there be daily prayers and that it provide a more frequent celebration of the Eucharist. Daily Morning Prayer, frequent Evening Prayer, a daily celebration of the Eucharist, and a pattern of life deeply influenced by the changing seasons and holy days was deeply ingrained in parish life. It was natural to include the Interns in this way of prayer. From the beginning, it was assumed that interns would be at Morning Prayer Monday through Friday, and that they would regularly participate in the parish on Sundays, not least by involvement in Compline. Often a pattern repeated

itself that while there were grumblings about that pattern in the late fall it would become an accepted and familiar way of marking the day and week by winter. Then, after Lent gave way to Holy Week and Easter, it was more deeply understood and valued as an encounter with Christ and a central aspect of forming community there was usually a real appreciation for the discipline of corporate prayer. Along with the public worship, each year's cohort would form a pattern of prayer of their own design. Fridays would include not only Didactics but either group spiritual direction or House Meetings. Every year several interns would join the Acolyte Guild and serve at the altar for Sundays and weekday masses. The parish's founding gift required that daily services continue, and from that has grown a pattern and habit of disciplined spirituality that embraces not only those who join in the offices and daily mass in the Chapel, but the many who carry on some pattern of prayer inspired by the public witness. Interns have a chance to participate and to take a leading role within the public prayers and to let their own spiritual practice find new energy and deeper meaning as what they participate in shapes their own habit.

With the pattern of prayer, the intellectual challenge of theological reflection, and the commitment to work in response to human need, St Hilda's found its focus within the patterns established in both parish and the life of the Deaconesses for which it was named. It also took on the gift and challenge of intentional community. In great contrast to the separate and privatized world of many of their contemporaries, for this one year, these young adults learned to live together. While they each received a small stipend, they received together a food allowance so that all

of their meals were a matter of shared decision and common effort. Planning, shopping, preparing, and cleaning up was a point of mutual effort and negotiation. Regular common meals became an important part of building relationships. Coming from a range of backgrounds, from different regions of the country and with a variety of work sites and future aspirations, the house dinners allowed each of them the benefit of all those perspectives. During the year that plans were being laid, an expectation grew that the interns would host a dinner or lunch for other young adults in the parish. Plans and expectations gave way to reality when it became apparent that for the most part their own community demanded a good deal of openness and hospitality without enlarging the circle. To live and work in such intimate settings - in some years, the sleeping quarters were at least two to a room and one large bunk like room held several more - was, if not a point of stress, nevertheless, demanding.

Along with the St Hilda's Program, the parish undertook another project for a number of years. In an almost off-hand conversation with a Bishop Suffragan, what had been The Church of the Ascension became an project associated with St Hilda's and Christ Church. Ascension, located in the Hill neighborhood of New Haven, not far from St Martin De Porres Academy, consisted of the Church, Rectory, and Parish House of a parish that had become a yoked mission and then had closed when the priest associated with it left the Episcopal Church. The buildings were used by charismatic congregation and a Seventh Day Adventist congregation. There were immediate concerns for the building's stability and that were addressed in part by

diocesan funding and by an endowment held by Trinity Church on behalf of Ascension, an arrangement that went back many decades. When an incoming class of St Hilda's interns was too large for housing at Christ Church an apartment across the street from Ascension was rented, and half of the interns took up residence there. Along with living in the neighborhood, they reopened the Church, Morning Prayer was offered regularly and soon there were often people from a nearby Catholic Worker House joining them. Two Yale Divinity School students associated with the program but not interns took as a project making a door-to-door survey of the neighborhood. Part of what they learned was that the neighborhood was not looking for another social service agency so much as for a worshipping community. The neighborhood had been abandoned as not only Ascension had closed, but so had the Roman Catholic, Lutheran and Methodist congregations. Along with that, it became obvious that the St Hilda's program was not equipped to manage to separate houses, one at Christ Church and one at the Ascension. The lack of daily interaction and shared meals created a break between the two parts of what was intended to be one group.

When it became apparent that a second site did not contribute to St Hilda's a similar plan aimed at a different group emerged. Not only in Connecticut, but in many places, In the New Haven area, as in many places, fewer parishes had the means to include a curate or assisting priest on their staff. That meant that there were fewer position for new clergy and that fewer parishes had the advantage of a second voice in pulpit and as pastor. Working on a model similar to the Episcopal Service

Corps, a plan was devised to create a Clergy House at Ascension, newly ordained transitional deacons or priests would be placed as part time assistants in parishes in the larger New Haven region and their stipend, smaller than the usual clergy package, would be contributed to a house account. Their work would include time spent at the Ascension Mission developing a worshipping community in that place. Response from the area parishes was enthusiastic, however the right combination of candidates and funding never emerged. What did emerge was a community of people, some former St Hilda's interns, others Berkeley seminarians who had been part of intentional communities and wanted that way of life, and one person finishing a doctoral thesis before taking a faculty position at an Episcopal seminary. The group opened an arts program for the neighborhood children and continue to engage in worship that opened the church building to the community. A change in diocesan administration meant a change in perspective on resources. Where the former director of finance had the mindset that the endowment associated with the Ascension might as well be used in efforts at mission, and then, if nothing unfolded, the buildings could be sold, the next administration was much more cautious. It was, a worthwhile attempt and one that had some real benefits in what participants learned and in relationships that were created. Interestingly enough, it was discovered that there had been a similar attempt at Ascension twenty years or so earlier, with similar results.

The efforts at taking on a mission at Ascension reveals one of the reasons Christ Church was able to nurture and sustain a program like St Hilda's. While there was a

careful and ongoing effort to increase giving and broaden the support for the parish's mission and work and with that, a careful attention to planning and budgeting, there was just a strong a commitment to reaching forward in mission. St Hilda's was embraced as the means of making a profound and intensive difference in the life of the interns and, through their work, making a difference in a wide range of crucial area ministries. With serious thought, but little misgivings, the project was embraced and welcomed by a parish that had enough resources, but with enough limitations that how those resources were used had to seem . When the project's cash flow was difficult, the parish stepped up with to provide up to twenty thousand dollars of budget support. The vestry rightly asked questions as that ceiling began to be bumped, but they were asked without accusations or threats. The response was a vestry member who quietly stepped forward and began to provide funds to cover cash flow difficulties beyond the twenty thousand. Breck had written about the advantages his mission found in their limited funds. When, in the next chapter, there are observations about the effect of the program, the experience of poverty will be described as bringing the ability to depend on others, gracefully and thankfully. The programs that the parish supported, and the parish itself, had little enough that what was done had to matter. There was enough, but not so much that what it accomplished was not crucial. In the vestry member who stepped up to extend the parish's support, there is a worthy descendent of the Sarah Edwards' support of the mission in Wisconsin. Too little support, and the project fades as it did in North Carolina; when anything is possible, there is always the distraction of starting another project.

When conversations with Trinity Grants began, one of the questions that was posed, after details of budget and plans were discussed was this: “what difference do you think this will make in your parish”. One of the wardens quickly answered, “we don’t know, but we know you cannot have these young people committed to their faith and bright and engaged and it not be wonderful”. There was an openness to what might be, and then, an ability to reconsider and adapt; there was a patience with both developmental issues and the challenges of matching income and expenses. The lack of preconceived expectations allowed the interns each year to shape their own community and to make their particular contribution to the larger community of the parish.

Now, the program has continued and grown under its third director and has continued through an interim rector and a second rector. Alums of the program are now priests, church musicians, they are studying for other professions, continuing to serve in the agencies where they were placed as interns, completing graduate work in theology, and working in ways that will likely never be connected except in God’s own wisdom. In various ways they are carrying out the basic commitments of a disciplined spiritual life, a sense of openness to the world, a life of service, and a joyful participation in the Eucharist. Unlike a monastic community or even a parish community, the Episcopal Service Corps model creates a community that comes into being, grows in its own identity and finds its purpose, and then disperses. In some years, there will be an overlap as interns continue a second year or participate less

intensely as an extended community in New Haven, but even with the shifting participants, there remains shared commitment. The impulse that led Burgess to encourage the parish to provide a stable home for deaconesses is echoed in the parish's efforts to provide the means by which young people can know something of what it is to work together, live with a sense of dependence on others, and seek to know God in the work and in the community. The warden's answer to what was expected is borne out in both stories: without knowing the exact outcome, there is every reason to think that something good will come from commitment to service and prayer in community.

The Episcopal Service Corps: Stories and Insights

The accounts of the renewal of monasticism in the Episcopal Church is the story of a few truly larger than life characters. They faced opposition and suspicion from both the hierarchy and popular imagination. Their strength of purpose, their willingness to endure misunderstanding, and their ability to imagine what did not exist were all key to the development of these communities. If like Dod, they could imagine failure as leading to something better, then their communities were better ready for the decades and changing situations that brought necessary transformation. Founding and leading Episcopal Service Corps Houses might have shared some similar desires to see communities focused on prayer and service, but such plans and projects found no ideological opposition and raised no obvious suspicion. It was the work of a lifetime to create the Order of the Holy Cross or the Sisters of St Mary, and if Breck did not find a place to grow into the Benedictine vow of stability, he echoed another wandering missionary sort of monasticism that some of the early British and Celtic monks would have recognized. Founding and leading Episcopal Service Corps Houses is usually not nearly so long of work. The pioneers of the 19th century Church have left stories that are worth remembering in order to understand the forces and ideologies that shaped the Church, and to benefit from the wisdom and example, and to take caution from the failures.

There are the stories we do not always hear that do matter. What were the experiences or desires that led men and women to take a place within the first or second generation of these orders? What was the effect of their work on the people around them? One can imagine the gratitude the provision of medical care in crisis or the slow work of education over years would engender. There must have been an effect as well on the larger Church, as these new examples of a particular and wholehearted discipleship erupted into parishes and offered an example or challenge.

As the Episcopal Service Corps grows into maturity and as its interns begin to take leadership in the wider Church, its story becomes countless stories. The structure and missions of the various houses are points of attraction to different individuals. As each year brings new groups to form community, the structure and mission changes as well. For some, programs emerge, develop and flourish while some find themselves on hiatus or coming to an end. Because the structure is based on gathering new classes each year, recruitment is a crucial factor. Two of the oldest programs in the East were the Micah Project and the New York Internship Program at St Mary's in Manhattanville. Resurrection House in Omaha was established in the 1990's. There was a natural increase in interest in these sorts of programs in the years around the recession of 2008. The idea of the Service Corps took root in a number of parishes as Trinity Grants was underwriting the exploration of new programs in several places. There was another impetus as the economic realities left many recent college graduates with less options for employment. There was a

natural audience of graduates and back log of recently graduated who were quick to respond.

Often the impulse to consider this sort of a program grew from the realities in parish life. An empty building that might house a community or having some immediate contact with one of the handful of long-established programs in New York, Los Angeles or Chapel Hill might either one have been an inspiration. The real, if not widespread, renewal in Anglo-Catholic traditions that emerged along with the Society of Catholic Priests and the growing companion and associate programs at monastic houses spurred the idea forward in many places. There has been a return in many dioceses to valuing the gifts young people bring to the ordained ministry and the young clergy project in more than a few dioceses created a need for bridging the gap between first inclination and a fully formed discernment.

At present, in 2017, the Episcopal Service Corps web site lists twenty-six sites. The sites are spread across the country and, though there is a focus on larger cities some are in smaller towns. Efforts have been made at rural houses, with less success and at least one program, in Omaha, reports that its location was a challenge in recruiting and so it is on hold for a time. Some programs came into existence and depended upon the particular gifts and the energy of a founding executive director and were not able to transition past that person's end of service. Others depended on cooperation between more than one institutions-- diocese, seminary, or other agency, and with changes or shifts in personnel and in priorities, the program either

came to an end or changed dramatically. Most are housed with parishes, a few are under the leadership of a diocese. In Chicago, an agency, the Episcopal Charities provides oversight for the Julian year. In Philadelphia, Servant Year was a cooperative program between a parish, several agencies and the diocesan staff, and in a year of transition in the episcopate, it was closed for a year but is reopening next year as one house located at St Mark's Church, a parish with historic connections to both the Order of the Holy Cross and the Sisters of St Mary. As a more obvious connection between the Episcopal Service Corps and monastic life, The Society of St John the Evangelist hosts a program for interns who live and work with the community.

When monastic orders were first being reintroduced to the Episcopal Church the 19th century, there was an anxious concern about irrevocable vows that would bind individuals beyond a lively sense of call and of burden of property, endowments, and self-sustaining structures that could overwhelm the sense of mission and purpose that gave rise to them in the first place. The enduring communities seemed to balance a commitment to stability and an ability to respond to changes and navigate new work and differing focal points for community life. When the Order of the Holy Cross withdrew from active mission in New York City, Huntington wrote of the danger of the work becoming the consuming focus and an end in itself. When the Sisters of St Mary took on new work in Sewanee or Racine, it opened options for the community to continue even as moves opened the possibility that one order would become three different provinces. Continuity and responsiveness are both necessary

for a community. In the Episcopal Service Corps, the shifting nature of its community and the many and diverse settings for its programs will provide an essential responsiveness. As more of these programs have been in place for a decade or more, there is always a need to renew the placements, mentors, and staff so that each succeeding class of interns finds what is needed for their formation and community life. That question keep programs focused and the regular demand to recruit interns requires both imagination in presenting the possibilities to the larger Church and sustaining the value of the programs themselves.

What follows is an account of conversations with leaders in various programs of the Episcopal Service Corps and comments made by former interns on a short survey.

Bishop Scott Barker of Nebraska was rector of Church of the Resurrection in Omaha when an empty building on the church grounds and a conference for young clergy leaders became the inspiration for Resurrection House. Barker attended the “NeXt Generation” conference at Virginia Theological Seminary in 1996 and returned with a desire to increase the presence of young people in the Church. The building promised to be a home for interns and a base from which they could take on roles in several surrounding parishes. Focused primarily on those preparing for or considering ordination, he reports a number of clergy leaders in the diocese who came through the program. In particular, it was the experience of poverty, at least of temporary and chosen poverty, that has shaped the program’s participants. One of the enduring perspectives that the program engenders, according to Barker, is

gratitude. The year spent dependent on the parish's hospitality, when limited resources in the house were enhanced by invitation and shared meals. An experience of need and of needs being met develops a ready spirit to receive without a sense of entitlement. Interns spent their time divided between a parish placement, time spent engaged at Resurrection and in community development. The ability to live and work in community, to find a pattern of life and to make decisions in conversation leaves a person with significant skills in leading a parish community.

Grace on the Hill in Richmond, Virginia is associated with St Andrew's Church. When Abbott Bailey arrived as a new rector in 2008, the idea of an intentional community seemed to resurface in many conversations despite the fact that the most logical place for such a community, a house belonging to St Andrew's on its property had been sold. The idea did not end there, and when the diocesan director for Christian Formation and Bailey both sought each other out without any prompting to ask questions about a diocesan and parish partnership in developing a program, even the loss of a likely residence did not impede the plan. With diocesan support and small grant to support a feasibility study, the idea became a reality in 2013. The interns live two doors from the church. Some come with employment already, others are helped to find placements in the neighborhood. There is a focus on theology of place and the neighborhood is a focus of attention spiritually, historically and sociologically. The program has a commitment to a vocation that is grounded in the community and expects the interns to be known and to know their context. The diocese provides a part-time director who serves as mentor, and the program is

integral to the Diocesan Young Priests Initiative. Among the placements available interns are two Episcopal Schools with a focus on students from at risk or impoverished neighborhoods. Others have an opportunity to work as parish administration in area parishes developing communication and management skills while deepening their experience of church life. All the interns are expected to actively engage in St Andrew's and serve in a range of ministries. Within the House, they develop a shared rule of life and pattern of prayer. Each receives a stipend of \$300 and as a group they have a food budget that cannot be spent individually. Through the demands of household management with shared meals along with the work of creating a common practice of prayer, the program teaches shared decision making and encourages honest, transparent communication. One outcome of the program is that several alums and others have begun living together in intentional communities with shared resources and a common sense of engagement as small, household Christian Communities.

In Winston-Salem, NC, St Timothy's Church has sponsored the Abraham Project for the last seven years (2009-2016). Inspired directly by encounter with interns at St Hilda's House when the rector, Stephen Rice, was at The Society of Catholic Priests conference in New Haven, the program was not an entirely welcome concept in the parish. In laying groundwork for the project, conversations with a number of agencies that the parish had supported with financial gifts were asked if they would rather have and provide support for an intern in place of the parish's gifts. The response was clearly in favor of the increased capacity that could be achieved by an

intern working in the program. The effect of a new staff member, even with the cost of a stipend to the program, was far greater than the effect of the parish's contribution. The shift from the parish's budget was not universally welcomed. Despite the misgivings, the program moved forward. The presence of interns in the parish and the response from the agencies to the work they were doing answered the misgivings and had a wider effect on the parish. The greater sense of engagement with the various ministries and the energy that the in interns brought to the parish proved to be significant factors in the parish being willing to become a winter overflow shelter as part of a larger community effort. The interns are expected to be active in the parish life. The rector serves as mentor, meeting with interns weekly and, through their participation in parish worship, study, and service, regularly through the week. Like other Episcopal Service Corps sites, the Abraham Project faces challenges in recruiting. One response this site made was to offer private rooms and more generous stipends. In an effort to recruit interns for whom the program will be most effective, they are very clear about the spiritual and parish based nature of the program. As the program matures, there are plans in place to develop it as a separate 5013c, though with a board focused on parish involvement.

In Columbus, Ohio, St John's Church on the lower east side had a long history of work with the homeless and response to their neighborhood which had the distinction of having the area's lowest life expectancy. On Sundays, after the usual liturgy in the Church, they offered Street Church, an outdoor Eucharist followed by lunch. From people who would join in that event came the desire and interest for an

intentional community. Confluence House began in 2012 and as it evolved, the program and the parish began a bike ministry that trained neighborhood children to ride and to repair bicycles. A community garden with organic produce followed. The intern house is co-sponsored by the diocese; the proximity to the Ohio State House creates opportunities for placements with advocacy groups, particularly around the issues of immigration, housing, and hunger, as well as direct service agencies. The interns meet weekly with a mentor individually, and on Mondays for a shared meal. The program's spiritual life is focused on five retreats, at least one of them is a silent retreat at the Abbey of Gethsemani.

The Director of the Confluence House, Jed Dearing, is presently serving on the board and as Interim Director of the Episcopal Service Corps. He sees the greatest strength a program is likely to have is clarity about its own mission and particular character. To create or continue a program simply "to do something" is far less compelling or effective than to know what the interplay of site, neighborhood, staff and sponsoring institution can offer a group of young adults. Without clarity of mission and the nature of community life, there is little chance of creating a shared experience that is productive for interns. One of the constant desires expressed in interns who are seeking to be a part of the program is discernment in their own lives. Without having done that work as a sponsoring parish or institution, without having asked and begun to answer those questions, the program leadership has little chance of helping others do that work.

Some programs have found challenges as sponsoring Institutions go through changes in leadership or shifts in budget priorities. A new bishop or rector with different priorities or a downturn in money available can quickly end a program's work. While programs whose budgets are dependent on income from placements have a certain amount of independence, but those placements can end or change as well. It also requires that programs at least consider income as well as how well a placement fits with the program's mission and an intern's formation. In the most difficult situations, a program can have its own mission overwhelmed by the sponsoring institution's needs or the need for sufficient funding from placements. Dearing, from his experience in his own program and as he becomes more familiar with others, suggests that is programs with a clear identity and mission and whose partnerships are based on those shared values are most successful.

Dearing speaks of the Episcopal Service Corps' great gift to teach contemplation to the activist and engagement to the contemplative. With shifts in culture that create more stress and demands on clergy or on those in professions engaged in social work, the need to work and serve with a sense of purpose and with resources for renewal is essential. For interns in the Corps' programs, there is an opportunity to mature into adulthood and to take on greater responsibility in a context of prayers and mutual accountability, to engage serious questions within a context where answers rest in knowing and responding to God. A good Service Corps experience helps a young adult integrate a sense of the demands that life makes of them with the grace and support that faith can offer.

For the larger Church, the Episcopal Service Corps becomes a significant blessing. Here are two hundred people or so a year, who are engaged in deepening their relationship with God and their service through their faith to the world. They are learning to effect change in their communities and to ground their lives in spiritual reflection. As the interns bring their work to the local parishes, small or large congregations alike see their impact on literally thousands of people. As the interns engage their work-sites and neighborhoods, they carry the name of the Church and the Church is known in ways it would not be otherwise. As these young adults, two hundred or so a year, become more active in the Church and take on leadership in the Church in the years ahead, the Church will know the world in a way it could not have known without the wisdom and insight these interns find.

To move from the focus on programs to the response of individuals who have spent one or more years in the programs, this is a summary of comments from interns associated with St Hilda's, New Haven, Grace on the Hill, Richmond, The Abraham Project, Winston-Salem, and Life Together, Boston. Interns were attracted to the programs for similar reasons. They came with a desire for community life, for an opportunity to engage in serious prayer and discernment and with an interest in opportunities for direct service. Several noted interest in programs that had connections with placements in schools where they could teach or work with young people. The attraction of living in a group of people committed to simplicity or poverty was common as well. A desire to mature and "transition to adulthood"

reflects both an individual's desire, and what mentors and program managers observe as patterns of life shift from college to a work place. Several wrote of a call to priesthood or seminary that was strong but that came with a desire to explore the call in community and to experience more directly a deep involvement in parish ministry. There are, not surprisingly, personal inspirations as some reported being inspired by a sister's experience or hearing an intern speak at their college chaplaincy program. Meetings with a program director and the expectation of a good mentor and sufficient time given to mentoring was important to several respondents, and made a difference for one in choosing among the Lutheran, Jesuit and Episcopal service year programs.

In writing about the effect of the program on their own lives, one intern spoke of being treated like adults and referenced to specifics, "we were given the keys to the Church" and we were given opportunities to preach. The keys were a literal sense of responsibility and the means by which they were encouraged to literally open the Church to its neighborhood, the second took seriously the theological reflection that was going on within the Community and drew it out into public. Both actions turned the interns work beyond their individual discernment and opened the community they were building among themselves and both challenged them to see themselves as responsible and as leaders. Another, picking up on a Scripture passage that was both engaged in the Rood Screen and used as a motto for the program at St Hilda's at Christ Church, described "Through the gates and into the city". The intern felt that described as their grounding in the parish- both literally because of

where they lived and more figuratively as it became their community- and their representing it- as they engaged everything from their workplaces to participation in the Occupy New Haven movement. Several wrote about prayer, speaking of the challenge of organized and structured prayer which at first occasioned grumbling, but that became a bedrock and source of growth. In a program that gathered interns from different traditions and encouraged them to form their own patterns and habits, one wrote that “enforced spiritual time allowed pray together and find the simple joy of prayer” Several spoke of work placements that became ongoing jobs, of creating new not-for-profits, of having clarity to pursue graduate school, one went on from an Service Corps year to follow a vocation into the Order of the Holy Cross, another became nun in the Roman Catholic Church. While one wrote of the frustration that comes with such a time-limited community, how it seemed not worth the effort past the mid-year point, another found a much more productive reality in the time limited nature of the program. “I used to be constantly thinking about the next thing, but this year, passing so quickly, taught me to try and be present now, to know the person and the situation in front of me”. There are more ways to learn stability, it seems than with permanent vows. Another wrote of the project’s ability to teach them about themselves and the work that faith demands: “I’ve learned I’m not capable of everything. Humbling to learn own strengths and deficits.. What I need in my faith life and what happens when I stray.”

The interns responded to a question about the program’s impact on the Church beginning with some practical points, but they were also some serious theological

responses. Several reflected on the programs ability to bridge the church's tradition as it taught historic and ancient practice within the flexible responds to communities and to the opportunities of worksites and engagement. Some of the programs provide a serious engagement with theology that prepares some for seminary. When there is a link between the program and the diocese that sponsors a candidate for ordination, and when that diocese is able to place them after ordination, there is already a connection with the larger community and a more firm grounding of the new priest in the dioceses as well. Others saw the immediate effect that having young adults engaged in bridging parish and community as a way of making connections and changing misconceptions. Another simply answered that the Service Corp was the Church's "lifeblood, gathering young people committed to social justice and forming them in the Gospel, creating a symbiosis between the Church's tradition and the demands of a community and the resources that young people bring to it. Another response places the communities created by the Service Corps clearly at the heart of the Church's mission: "it is a modern form of evangelism, no simply ethical humanism but works of mercy rooted in Christ, and it offers a vision of Christ as icon of the new human paradigm characterized by an outpouring of self".

Conclusion

In 2012m as part of an address on monasticism and Augustine's mission to England Rowan Williams' wrote about the impact of monastic community within a culture that is unchurched:

It is not just that people are attracted by lives of virtue and service, true as that undoubtedly is. We are speaking of the converting power of poverty and vulnerability, of silence and praise, of labour and fidelity. Especially in a world in which strong bonds between people are hard to find – whether it is the world in which Benedictine monasticism began, the world of a dissolving empire and a violent and chaotic social environment, or the world we know today, the praying community shows how people can be bound together in work and contemplation. The connection with the material world that is lived out in daily, prosaic, necessary, but not in the obvious sense 'wealth-creating' labour teaches perspective and patience.⁴²

There will be monastic communities in the Episcopal Church that thrive and draw in new members, who take on work that encourages others to pray more deeply; at present few are as directly involved in caring for neighborhoods or people in distress, though there is in some a witness for care of creation. The vows that are taken and the lives that those vows shape offer a witness, as monasticism always has done, to a more radical response to the Gospel that is not, finally, disconnected from

⁴² <http://rowanwilliams.archbishopofcanterbury.org/articles.php/2391/monks-and-mission-a-perspective-from-england>; accessed March, 5, 2017.

the response of the larger Christian community. To live with a spirit of poverty that takes nothing for granted, that assumes one's use of material resources is based on need and simple pleasure, not avarice or greed, to live in commitment to others that is non-coercive and non-possessive, to respond in faithfulness to the claim of Christ and to see that in the obligation of family, friendship, and community, traits found in poverty, chastity, and obedience.

The work of communities like the Episcopal Service Corps Houses, will not replace the lifelong stability of monastic houses and they cannot answer the longing that will arise in some for a lifetime focused on contemplation and shared, common life. That longing will be answered in monastic houses, even as a similar longing that requires space and time to develop habits of service, of communal prayers, and to experience a simplified life. Through the Church and beyond there are efforts to teach, to heal, to feed, and to care for those in need; often these efforts do not have sufficient support to employ the workers needed for these efforts. Intentional communities embracing poverty will be free to meet those needs and to supply what those missions need. There will always be those whose desire to pray, to ponder the Gospel and to serve those in need who will not be satisfied with a few hours on Sunday and occasional volunteer efforts. Time with a mentor, engagement with a thoughtful pattern of study, and a substantial pattern of prayer will begin to answer that hunger, and it will be found in intentional communities. The work of these communities will reach beyond their participants. In a time when the Church seems to be contracting and its voice is weaker, houses of young adults, often in unchurched neighborhoods, both in areas of need or areas of post-Christian affluence, can be a compelling sign and reason for hope.

What the Episcopal Church does with these programs could make a profound difference in its life for decades to come. If there are two hundred or so young adults involved in Episcopal Service Corps programs each year, within a few years, that begins to be a sizable number of adults who are ready to take leadership with an experience and a perspective that can make a difference. If there are twenty or so houses in operation, each of those is currently touching thousands of lives. The work that is done through their placements is witness to the Church's readiness to engage in efforts to change communities for the better. Their work affects how the larger world understands the Episcopal Church and Christians in general. What they reflect back to the Church is a deeper understanding of itself. The generous gift of time and the commitment to prayer and reflection teaches stewardship and inspires participation. The witness of a few working to build, even for a year, a serious community is a compelling counter-narrative to patterns of decline and habits of quarrels.

The Christian life has always carried the memory of a deeply communal experience as the Acts of the Apostles' reminds us in the days after Pentecost when as they "continued in the Apostles' teaching and fellowship, in the breaking of the bread and in the prayers", they also had all things in common. There is a challenge to following Christ that is never quite edited out of the Gospel even in the most prosperous of congregations, "sell all that you have, and come, follow me". If monastic communities have provided the larger Church with an image of a few who take up that memory and bring it to fruition across a lifetime and in an on-going community, the intentional communities that are formed around the model of Episcopal Service Corps makes it real in a number of people's lives for a period of time. That time might be shorter or longer for the individual or for the hosting community as programs emerge, flourish, and then come to an end. What continues is the impact the experience has on those who participate and on the larger Church

that can be inspired to ask something more of itself. For those who take it up for a lifetime, or at a particular juncture in their life, there is grace to be found and that race will, necessarily reach beyond themselves.

Williams wrote of as the “converting power of poverty and vulnerability, of silence and praise, of labour and fidelity.. .” shines in the lives of those who give themselves- and together give to the world a sign of God’s presence and gives to the Church both challenge and encouragement. In every age and in whatever state the Church finds itself, there is the constant need for Christians to learn to live together, to learn to live in generosity, and to pray deeply and honestly. The monastics teach it their way, those who engage newly formed intentional communities will as well. An intern answered the question, “What do you think the impact of the Episcopal Service Corps” is on the Episcopal Church with an emphatic, “it is the lifeblood”. The Church’s lifeblood is the converted life shaped in community. When people are drawn into the “the Apostles’ Teaching and fellowship, the breaking of the bread and the prayers”, there is an impact within and beyond the Church. For the present moment, one of the most obvious places where that impact is found is the intentional communities of the Episcopal Service Corps, and the impact will shape the Episcopal Church for decades.

Appendix: Survey Responses from Episcopal Service Corps Interns

These responses were made between November, 2016 and February, 2017. Responses were solicited through facebook connections with a number of interns, emails to various ESC houses and mentors, and through personal connections. While there is a consistently positive response to the experience, individuals who might have had a different perspective were approached, but did not respond. The respondents are identified by number and their answers are grouped under each of the questions.

Please list the Episcopal Service Corps programs and dates you were involved:

- 1 I was in Saint Hilda's House from 2011-2012 as an intern.
- 2 Life Together in Boston, Fall 2011-Spring 2012 as a Micah intern
- 3 Founding Resident of St. Hilda's House (2010-2011) at Christ Church, New Haven.
- 4 Saint Hilda's House, 1012-15
- 5 I did St. Hilda's House in New Haven, CT for two years as an intern
- 6 Saint Hilda's House, New Haven, CT: intern 2011-2012, program assistant 2013-2014
- 7 St Hilda's House, New Haven CT 2013-2014 intern
- 8 Grace on the Hill, Richmond, VA: Resident (August 2013-June 2014)
- 9 Grace on the Hill - intern
- 10 I was an intern at Grace-on-the-Hill in Richmond, VA from the late summer of 2014 to the early summer of 2015.
- 11 Grace-on-the-Hill, August 2013- June 2014, Intern
- 12 Grace-on-the-Hill, Richmond, VA 2014–2015 I was an intern/resident.
- 13 Grace-on-the-Hill, intern
- 14 Grace-on-the-Hill, August 2014-June 2016, intern
- 15 Saint Hilda's House - New Haven, Conn., intern, August 2014-June 2015
- 16 The Abraham Project, St. Timothy's Episcopal Church, Winston-Salem, NC Intern 2011 - 2012
- 17 The Abraham Project - intern - 2011-12
- 18 Lawrence House Service Corps program - Intern - September, 2014 - May,

2016 (2 terms)

What attracted you to spending a year in a program like ESC?

1 I had a deep desire not only to live in community, but to live in a Christian community with an emphasis on discernment and social justice.

2 I knew I wanted to take part in a religious service corps after college. In particular, I was looking forward to living in intentional community. I found the ESC by accident. I originally applied to LVC and JVC. When I found the ESC, I liked the teaching focus and the uniqueness of the various programs. I finally picked LT in Boston because I really connected with the executive director in my interview.

3 The opportunity to live on the campus of Christ Church, share in the life of daily prayer, explore the day to day operations of a church, and engage in various urban outreach programs.

4 At first, the opportunity to work in a school geared towards equipping low-income students to break the cycle of poverty; I stayed for three years because of how much I felt I was being transformed by community living, both in terms of its harmonies and its conflicts.

5 To grow in my Christian faith, to do meaningful work, and to live with interesting people

6 I had just worked a year in the back woods of New Hampshire doing outdoor education for 3-5 day youth programs. I had missed the ocean, the city, and being around religious peers for dialogue. I also wanted to see the same young students for longer, making more connections in their daily lives, rather than a new group every couple days. I wanted to be "on the ground" rather than away in a sort of utopian escape of camp in the woods. Episcopal Service Corps: Saint Hilda's House enabled all of those -- ocean, city, peers, more innovative learning opportunities for kids, more long-term students, connections with the public school system, and feeling more "real." Two years later, I was the Program Assistant, after doing AmeriCorps for the year in between. I no longer wanted to be on the ground in the schools (so much data entry and pestering people over email), but I cared about the causes and wanted to enable a greater support system among the St. Hilda's community. It felt very lacking my first year, and I saw how positive facilitation could look via AmeriCorps: Public Allies CT. I wanted to translate this to the St. Hilda's community, so I served as the Program Assistant. This included facilitating more intentional retreats, connecting with interns over Friday didactics, and having regular one-on-one coffee check-ins with interns to provide support.

7 I had an unforeseen gap year in my discernment process, and the opportunity

to participate in a program with room for both direct service and theological reflection seemed like not only a perfect use of the time but an intriguing developmental opportunity as future clergy.

8 I wasn't sure what I wanted to do after college, but I wanted to do something meaningful, both to me and to the community. I was discerning a call to the priesthood and thought a year of intentional community would help me focus on God's call for me.

9 I didn't know what I wanted to do after college, and I had always felt called to a service year. This solidified after someone (from another service year program) came to speak at my college ministry group. After searching around, I felt that ESC was set up in the most attractive way.

10 A number of reasons. I was first attracted because Paris Ball, who co-directs the program, directed the summer camps where I was working and spoke of this opportunity. I was and am contemplating a call to the priesthood and was anxious to get out into the professional world after college. Therefore, when Paris described GOTH and ESC it seemed like a perfect job after college because I would be able to do both intentional discernment and gain valuable professional experience that was challenging and invigorating.

11 I was struggling to find a job after college and over time ESC became more and more intriguing for a variety of reasons. I was looking for meaningful work and hands-on experience. My sister was in a service corps and I wanted a similar experience. I appreciated the emphasis on community, simplicity and spirituality. At that point in my life, I was also looking for something different, new and adventurous (although maybe not too far away from home).

12 I wanted to take a couple of gap years before grad school, and I was looking for experience that would be relevant to my goal of pursuing a career in school psychology. I looked at many different service corps that would allow me to work with a diverse population of kids. I also wanted to experience a place very different from my roots in Arkansas.

13 The intentional Christian community, ministry experience, and living in a new city

14 In my last year of college I began to discern a call to the priesthood. I was looking for a program that would help give me the space to discern what God was calling me to.

15 During my final year of college, I had been thinking about applying to graduate school for a master's degree in religious or theological studies. I was also attending an Episcopal church where I was beginning to discern a call to ordination. Realizing that I wasn't quite sure what path I wanted to take, I thought it would be useful to do a year of service and spend more time thinking about my vocation.

Christian community was also an essential part of my college experience, and I liked the idea of moving somewhere new where that type of community would be established.

16 The opportunity to live simply in intentional community while discerning God's call.

17 I wasn't sure what I wanted to do the year after college and this provided the opportunity to grow in my faith and discern what God had next for me. It was also the perfect way to "transition" into adulthood.

18 I was particularly attracted to the combination of social justice, spiritual formation, and intentional living in community. I knew that I wanted to grow deeper into my faith while in community, especially a community that is built on reflecting the light of Christ.

What Attracted you to the particular program you chose?

- 1 Program's Focus on Spiritual Formation/Discernment
- 2 Program's Focus on Spiritual Formation/Discernment
- 3 Program's Focus on Spiritual Formation/Discernment
- 4 Connections to other interns or staff or personal recommendation
- 5 Location (part of the country, urban or rural setting)
- 6 Work sites associated with the program
- 7 Program's connections with other institution
(parish, seminary, monastic house)
- 8 Program's connections with other institution
(parish, seminary, monastic house)
- 9 Work sites associated with the program
- 10 Work sites associated with the program
- 11 Location (part of the country, urban or rural setting)
- 12 Work sites associated with the program
- 13 Work sites associated with the program
- 14 Location (part of the country, urban or rural setting)
- 15 Location (part of the country, urban or rural setting)
- 16 Location (part of the country, urban or rural setting)
- 17 Program's Focus on Spiritual Formation/Discernment
- 18 Connections to other interns or staff or personal recommendation

Were there parts of the program you found particularly appealing or difficult? Did that change over the time you spent there?

1 I was immediately attracted to social justice component of the program. I found the daily prayer commitment quite difficult at times. After a while, I looked forward to/was drawn in by morning prayer and compline and felt less connected to social justice at my placement site.

2 Appealing: Connection with SSJE, Marshall Ganz training, community living
Difficult: community living, dissonance between interns at churches vs. non profits, fundraising
Community living was the best and most difficult aspect of the year. My feelings about it changed over the year, but it remained wonderful and hard the whole time.

3 The most difficult part of the program was living in community with the other interns, especially because we had only a year's time together. Once we passed the half-way mark (after Christmas), it was harder to reconcile differences, as we could all see the end of the program around the corner. At the same time, it was fascinating to be a part of a group of people at a formative time of life, to watch each person's identity and future direction develop in the course of a single year. The most appealing part of the program was participation in the daily prayer and liturgical life of the parish.

4 I particularly enjoyed learning *how* diverse people came to terms with living together, and learning how to live with and come to empathize with those who saw the world in a fundamentally different way to me. I also deeply appreciated the practice of the daily office and the opportunities given to interns to lead/engage in worship. The program typically treated its interns like the adults we were, trusting us with keys to the church and opening the space for our preaching. In terms of difficulty—a lot depended on having capable chaplains and clear structures at the outset; we were lucky to come into the program with three years of experience, but each year the institutional memory became less concrete, meaning that problems would resurface and lessons would have to be relearnt.

5 The work was demanding. Also, living in community posed challenging social situations at times.

6 I found appealing: religious peers, the ocean, having weekly house meetings, retreats. I found difficult: frustrations among housemates, exhausting and deflating environments at work, very tight personal budget. As my intern year went on, I was less eager and more deflated in the work environment, seeing very little changes occurring and such turnover with teachers and students on a daily basis. Our house dynamics improved in the winter, when we painted the inside of the church and started doing more fun activities as a house (bowling etc. every other week). It was also difficult to be so involved with my own house dynamics, and to watch the other

house struggle and they appeared to remain quietly/bitterly unresolved.

7 Community life was the most difficult by far, but was one of the most rewarding experiences of the program in the end. My religion sentiments and empathies were challenged to become tangible in the face of conflict, disagreement, and I think this really underscored the end the vision of a redeemed human community that we sought to strive for in our work placements.

8 My roommates and I couldn't be more different if you tried. We were each raised in a different denomination and each joined the program for a different reason, so it was hard to find some commonality, initially. We came in with different expectations, and melding them together, while rewarding, was certainly difficult. I particularly enjoyed the enforced spiritual time. I often find it difficult to slow down and make time for worship and prayer, but the program allowed us to step aside from our internships and pray together for the simple joy of prayer.

9 Community life was difficult, and it got more difficult as the year went on and my roommates chose to express their preferences in very definite ways. I was very attracted to the worksites that I learned about, and I definitely fell more in love with my worksite as time went by.

10 I've already spoken about the appealing portions of the program. Those facets attracted me and exceed my expectations. What I found most challenging were the communal discernment portions. This included both times of intentional formation and the specific expectations and responsibilities of intentional living. They did not particularly develop in the sense that they remained the most appealing and difficult portions, but the nature of them did alter. This is to say that the reasons why I found them difficult or appealing did change.

11 I was a little concerned about what was going to happen after the program was over. I loved my experience so much, I didn't want to leave. I still live in the neighborhood. My job after Grace-on-the-Hill is about to end and I am trying to get used to a new job in the area at the moment. I very much enjoyed the projects, work sites, and one-on-one time with the program directors and spiritual mentors. My appreciation grew over time.

12 The aspect of intentional community was super attractive to me (an extrovert who loves people) going in, but that turned out to be a difficult aspect of the actual experience. I was a bit older than some of my housemates and just felt like I was in a different season of life. The struggle was that we were definitely not on the same page about how much energy, time, effort, and care we would all put into the community. We definitely had awesome moments, but it ended super lukewarm due to some personal choices made by some that were stressful/anxiety-inducing for others.

13 I loved my worksite which was the highlight of the year. One challenge was

that my expectation for strong spiritual connections with housemates were not met.

14 Living in community was an incredible gift that was both life-giving and incredibly challenging. Learning to live that lifestyle took a while for me to get used to. It is such a counter-cultural way of living. But once I became immersed in that way of life, I realized how much I loved it and how natural it felt to me.

15 I think the most appealing and difficult things were one in the same -- living in community with my housemates. For most of the year, I found my housemates to be a great source of support and fun, but during the last quarter of the year or so, there were some emotionally fraught relationships and conflict.

16 Appealing - Work sites associated with the program related to my field of study
Challenging - New program, lack of consistent structure / best practices being implemented

17 The spiritual formation was rich and the opportunity to be involved at the parish was wonderful. Community life was difficult but I learned so much about myself that year and it improved over time. I am confident that both of these things shaped me greatly and contributed to my being the person I am today.

18 The fact that the community is created and sustained by people from all over the nation is what appealed to me most.

Did the program have a clear and well-expressed mission or focus? If so, who well did your experience reflect that focus? If not, did a common purpose or focus emerge from your peer group and what was that focus?

1 The mission of St. Hilda's House when I was in ESC was "Through the Gates and into the City." The idea behind the mission was that Christ Church New Haven had cultivated a beautiful church with a moving high Anglo-Catholic mass. On site there is a community soup kitchen. This beloved community is all enclosed on the property of Christ Church which is surrounded by wrought iron gates. As service corps members it was our charism to leave the safe, sacred grounds of Christ Church New Haven and to venture forth into the greater New Haven community to bring the values of social justice, community, and spirituality to others. My experiences within the Episcopal Service Corps outside of my placement site were completely aligned with this mission. In the ESC I had the opportunity to work with community partners in providing a Christmas tree-holiday party for people in a low-income neighborhood. Our program director gave us the opportunity to renovate an old church and parish house and provide services to the community from that property. When Occupy New Haven took over the town's green, myself and other members of the ESC acted as protest chaplains for the activists by creating a prayer service once a

week at one of the campsites. Many of my peers were also very concerned with doing anti-racism work, and working towards full LGBTQ inclusion. Although this was not an explicit part of ESC, it was certainly an implied part of the social justice mission and as a group we addressed these issues through readings and discussions with clergy.

2 Yes and yes. One of the reasons I really think Life Together is an amazing ESC program is their incredibly clear mission.

3 St. Hilda's House had a clear three-part focus: prayer, discernment, and outreach. Each informed the other, and the interaction made for a rich experience.

4 Yes—and though it didn't always reflect the individual missions or focuses of the group, it served as a good point of identity/made sense of what we were there to do as a whole. There were ways in which this could be a little divisive in terms of group identity at first, but overall I think it was ultimately positive. This was further helped by the fact that within the mission of forming Anglo-catholic spirituality, there was the mission of forming community itself. This developed each year with the different people.

5 Yes, the program emphasized religion and engagement with the church and Berkeley Divinity School. It delivered on all these fronts.

6 Yes? The social work on the ground, spiritual growth, and vocational discernment. Most of my spiritual growth came from communities in New Haven outside of ESC and simply the relationships built. My experience did feel connected inside the system on the ground, namely the New Haven Public School system, so it was a great way to get my foot in the door as an inexperienced 23 year old.

7 The program articulated a clear desire to unite theological study, liturgical prayer and worship, and direct service into a total whole of Christian discipleship. It also aimed to articulate the Anglo-catholic in a way reminiscent of the slum parish movement in the 19th century Church of England, with ritualist parishes stressing the unity between full liturgical observance and service to the world in the name of the Gospel.

8 Our program was in its first year when I was there, so everything was coming into focus throughout the year. I don't know that a common purpose was ever defined in words, but the sense I got was that we were learning about our community in order to address the needs of the community. We were part of a historic neighborhood undergoing rapid change, and we learned from some of the earliest residents where the neighborhood had started, and attended neighborhood meetings to see where it might go and how we could help with their goals.

9 Yep - we were all about getting to know Richmond and our neighborhood, and we focused on that through our formation time on Wednesdays and through our worksites.

10 My program met the mission very well. Not only were all facets of the program directly linked to the mission, they developed on one another to challenge and invigorate my housemates and I. I was forced to think about myself, my house, my neighborhood, and my city everyday and my conceptions about which evolved and grew.

11 It was my understanding that it was a ten month program focused on service, leadership formation and vocational discernment. There was an emphasis on rule of life (common prayers and meals, simplicity, service) and theology of place.

12 The focus on community (like within church and neighborhood) was pretty well-reflected. Investing in RVA at large went really well; our formations around the history of Richmond and its racial tensions really made an impact. I feel most of us found our niche places to serve the city, and it was incredibly rewarding.

13 The focus was on vocation, discernment, service, and theology of place. My experience reflected the focus fairly accurately.

14 Grace-on-the-Hill had a particular focus on a theology of place. I experienced this as a deep commitment to the neighborhood and wider city where I was situated. I lived, worked, and went to church in the same neighborhood. My time with ESC taught me that a deep sense of grounding and commitment to a particular location is important for me.

15 I think the program was focused on worshipping and praying together and then going out into the city to work for and with disadvantaged populations. I think our common work did bring us together, but I didn't always feel as if we were as united as possible in terms of worship and prayer, though we did attend services at our host church together.

16 Yes, the mission was clear at the beginning and throughout the program.

17 Not necessarily. We were the first group of interns for this program so we were feeling our way through. But I will say the focus for me was how participating in a neighborhood parish is a way of life, especially in that community. It was a rare thing.

18 Yes, the focus of the program was to live in community and engage in various social justice and/or faith works. I interned at a cathedral where I began a program called "Faith in Action", which aims to get the community of the faithful involved with the world outside the walls of the church. I would say that my work definitely aligned with the focus/mission.

What do you think has been the greatest effect of ESC on your own life?

1 There is not just one thing that has affected my life. Being in ESC has greatly enriched many aspects of my life. I have had opportunities that simply would not have been possible without it, such as writing an essay that was published in former ESC Director Robert Hendrickson's book *Yearning: Authentic Transformations, Young Adults and the Church*. My emotional life was enriched by the support and mentoring I received from the clergy in the program. My intellectual life was enriched by reading compelling articles and having discussions about them, and I was able to be a part of nuanced discussions about Eucharistic theology. My spiritual life was enriched by becoming an altar server, regularly taking part of Anglo-Catholic masses, and participating in daily prayer. My social justice life was enriched by building connections in a low-income neighborhood and helping to renovate aging church property. My professional life was improved by my work as a Research Associate at the nonprofit organization that I was placed with. I also had the unique opportunity to create my own nonprofit organization through the connections I made as a corps member. This organization was run out of the property I helped to renovate and its purpose was to bring environmental awareness, recycling, and DIY and art appreciation to a low-income community. If I had to choose only one thing that had the GREATEST effect on my life, it would be building the connections that I made in ESC that lead to life-changing experiences.

2 Well I'm an Episcopalian now and on my way to being a priest. I had only been to one Episcopal church and handful of times before the ESC. Besides this, I think the way I see the world and the church was changed forever by the training in Life Together and the impact of my relationships with my housemates. I have a different sort of hope for what the church will be and can be.

3 Experience in day to day church operations, including the details of weekday services and urban ministry.

4 I can safely say I wouldn't be who I am today without the ESC. Insofar as I'm compassionate, caring, and empathetic, I think the ways I am are entirely down to the housemates, mentors, and students I met in my time at Saint Hilda's. Furthermore, it sharpened my academic thinking in immeasurable ways, forcing me to bring my thoughts into contact with the world, and so illuminating the world whilst inspiring the direction of my thought. I'm currently an MAR Student at Yale Divinity School, and I would not be in a position to do the work I'm trying to do without ESC.

5 Had I not done ESC, I would not be in divinity school right now. My religious growth in New Haven changed the trajectory of my life.

6 Understanding a bit more deeply about why and how struggling cities and public school systems are how they are. Discovering a sense of freedom, permission, and community for me being both a Christian and a progressive liberal at the same

time. Getting to know a lot of young peers who enjoy prayers and church services (and recognizing that I'm certainly more on the protestant side of the spectrum).

7 ESC has left an indelible mark upon my call to the priesthood. From my time in ESC, I have come to see the church as an icon of a new human paradigm characterized by the outpouring of self. I've come to understand that the work of the gospel requires tangible action on the part of the faithful, and that our service must not simply be ethical humanism, but service rooted in the example of Christ, understanding ourselves to be participants in bringing about the kingdom of Heaven.

8 I think my time at ESC helped me see short-term situations in a different way. I have a hard time being my fullest self when I know that something is limited. "Why bother making friends, I'm just leaving in a year?" Through my time at Grace on the Hill, I was able to be more present in the moment and more open in that moment.

9 The purpose that emerged from my worksite has totally changed the trajectory of my life. I worked at a school and am now getting my M.Ed. (my undergrad was in journalism).

10 I learned that I'm not capable of everything. It was a humbling experience where I learned a lot about my own strengths and deficits. I learned what I need in my faith life, and what happens when I stray from it. This has caused me to be much more honest with myself. To understand my limits and needs both in a large and day to day senses.

11 ESC is the best thing that has ever happened to me. I think my last blog from June 2014 sums it up well: I can't believe the Grace-on-the-Hill program is over! I am so blessed to have been part of this admirable program during its innovative year. It has been such an incredibly emotionally and spiritually uplifting experience! I have grown exponentially. I am still the passionate, compassionate, random, open, unique person I've always been but I feel even more like me because I feel more peace and confidence. I see beauty in life and other people on a level that I couldn't quite fathom before. I see a little part of myself in each and every person. I have such an appreciation for the deep complexity of each person's individuality and distinct contribution to the world as well as the harmony within and unity of humanity. I feel a sense of home here in Oregon Hill. Never have I ever experienced such a welcoming neighborhood. I feel so connected to St. Andrew's Episcopal Church's parishioners, the staff members at Pine Street Baptist Church, the recipients of the homeless services at Pine Street, the people I've worked with at William Byrd Community House, Byrd House Farmers Market's vendors and the people I've met through neighborhood pot lucks and random occurrences in this lovely neighborhood. It would pain me so much to leave but I keep an open mind and will go wherever life leads me. I have signed a temporary residential lease for a

home right here in Oregon Hill! I am still eagerly looking for nearby work. It would mean so much to me to stay and hope to in a more ongoing manner. I'm going to miss Megan-Drew and Vincent so much! I cherish the memories we share and I am excited for them and their future endeavors. I can't wait to meet the new Grace-on-the-Hill residents. Regardless of where I end up, I will always have a special place in my heart for Oregon Hill. My most profound conviction of honoring the dignity of every person resonates within me. My devotion to social justice and commitment to meaningful vocation has only become stronger. I look forward to continuing to grow wherever I go.

12 The experience working at my worksite was life-altering. It is something I think about every single day. I absolutely fell in love with the city of Richmond, and I also made life-long friendships both within our house community and the church folks who seriously cared for us and took us in. So very thankful for those relationships.

13 I still live in the city where my program was, and I am still connected to my worksite through volunteering.

14 My time with ESC helped me discern my call to the priesthood. It prepared me for seminary in many ways than I think I even know or understand. I grew so much in self-awareness and self-reflection because of my ESC experience.

15 During my time at Saint Hilda's, I felt my sense that I needed to apply for an MDiv and pursue ministry confirmed, particularly through the boost in confidence I had at my ability to connect with others through my internship at a soup kitchen. Being around Yale Divinity School and seminarians also took some of the mystique away from ordination and seminary and helped me see that someone like myself could become a priest. My time in ESC directly led to my application to Yale Divinity School and the Institute of Sacred Music. I am now in my second year of seminary and will hopefully soon be a postulant for Holy Orders.

16 Serving in the ESC changed my life path and direction. I am now dedicated to continuing the work that I started during the program in 2011.

17 Oddly enough, it lead me to Catholicism -- I converted 3 years later.

18 The greatest effect E.S.C. has had on my life is the extensive network of unbending, faithful, loving friendships that I have made not only in my program but with members from other programs in many states. This network has been there for me through times of joy, pain, suffering, hope, and redemption.

What difference do you see the Episcopal Service Corps making in the Episcopal Church?

1 I think that the Episcopal Service Corps is the life-blood of the Episcopal Church. ESC recruits bright, idealistic people committed to social justice. It has the ability to embrace change and be far more flexible than many parishes. For some parishes ESC is their hands and arms in the community. So the relationship is symbiotic. The Church provides tradition and a theological base for the ESC to stand on and the ESC provides enthusiastic workers to carry out the mission of the Church in diverse communities.

2 In Boston it's obvious that LT is one of the major ways young clergy is recruited. I think the ESC is forming priests and lay leaders for our church in unique ways, specifically in social justice. It is also bringing in otherwise non-Episcopal young people to the church. I see the ESC as one of the ways the Episcopal Church shares the gifts it has to offer with the world. Not all my housemates became Episcopalian and that wasn't the point. But they all now see the Episcopal Church as a place that values social justice and a place with great tools for reflection and relationship building.

3 The ESC connects to the spiritual longing of young adults and gives them an insider look at the operation of the church and other non-profit initiatives. My hope is that it will bolster a long-term relationship with the church, and also bring spiritual revitalization through people formed in practices of regular prayer.

4 First, it can serve as an authentic witness of the present work of the Church. Second, it can serve as a reason for hope, showing the vitality of young faith. Third, and most importantly, it shapes people to go on to shape the church—the fruit of which is already being borne.

5 Getting young people vitally engaged with church life. ESC injects energy and commitment into the Episcopal Church.

6 Forcing churches to be more connected with the surrounding communities, and serving needs on the ground each day. Giving young adult Episcopalians a greater sense of community. Forcing churches to be more open-minded to what young people seek, and therefore making churches be more relevant and grounded. Enabling more dialogue among different economic levels in the city for the church and more dialogue among different regional cultures with the interns.

7 I think ESC is extremely valuable in helping the Episcopal Church articulate and enact its sense of mission in the 21st century. ESC is, I think, a modern form of evangelism for the Episcopal Church, bringing people into parish communities, fostering baptisms and confirmations, and teaching discipleship.

8 The ESC shows that TEC cares about young people, that young people have a place in the church RIGHT NOW, not just when they are tithing, or have children.

It's a way the church says, "We recognize your gifts and want to help you serve God," when so often the message has been "Come back when you have more experience." By standing by this program and others like it, the Church makes itself more available to millennials who may not have a place to explore who they are. So often after graduation, students MUST take the first job they are offered, regardless if it brings them joy or helps them to be the person God made them. Programs like the ESC help give meaning to these formative years. Simply put, I think the ESC makes TEC better. It makes it more inclusive and warm, and it proves that the Episcopal Church Welcomes You, whoever that may be.

9 I'm actually not sure. I was a Methodist before I joined ESC, and I returned to the UMC after my service term.

10 Everything. The more that young people see what how dynamic the church can be, the better. Programs like this show that, not only for its participants, but from those affected by it, that the Episcopal Church is a force of God's love, inclusion, and intention for the world. It shows how the church can remain rooted in its tradition while maintaining flexibility in how God's love can be known to the world.

11 I believe it can invite a lot of new people to the church. I was raised Catholic but was very confused about religion for a long time. Spirituality to me is about mystery and uncertainty. Religion to me is community oriented spirituality. I love St. Andrew's because I feel welcome there. ESC highlights the Episcopal Church's devotion to service.

12 I think the young energy is really helpful. We like being creative, invested, and fulfilled. ESC is paving a way for that to happen, and I think if the church capitalizes upon that, they will be better for it.

13 It gives young people opportunity to try out ministry and live out their faith

14 ESC offers young adults an opportunity to deeply engage their faith in a way that allows the person to bring their full self. The experience demands that the person questions their own spirituality and faith and because of that it offers incredible opportunities for growth. I think ESC has incredible potential to raise up leaders for the Episcopal Church. It also offers a vision of what the church can be that makes sense to millennials, even as it draws in people (perhaps for the first time) to the ancient rituals and practices of our faith.

15 I see Episcopal Service Corps having the power to be tremendously life changing. For those who participate, it helps them grow and live into a Christian faith that is active and is concerned with meeting the needs of the oppressed and marginalized. It also reinforces the importance of community in Christian life, thereby also encouraging young adults' participation in other faith communities into their future.

16 Forming the Episcopal Church's view of outward experiential service and dedication to serving people, especially those in the most need.

17 I hope it will strengthen the Christian identity within. So often the Episcopal Church is defined by what it is not, rather than by what it is. Hopefully this program combats that.

18 I see E.S.C aiding in bringing the voices, truths, and lives of youth and young adults in the Episcopal Church to the forefront where they ought to be. I firmly believe that E.S.C. is able to assist the Episcopal Church in not only learning about what it truly means to be inclusive and how it functions, but to also be active agents in advocating for such a value.