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June 11, 2023

THE LIVING CHURCH

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Victoria Jones/Pool via REUTERS photo

ON THE COVER

The Archbishop of Canterbury prepares to lower the St. Edward's Crown onto the head of King Charles III. TLC's coverage includes two reports from London and reflections by Bishop Peter Eaton, and begins on page 17.



Ohio Standing Committee Withholds Consent for Florida Election

By Kirk Petersen

In an unusual move, the Standing Committee of the Diocese of Ohio has announced that it does not consent to the election of the Rev. Charlie Holt as bishop coadjutor of the Diocese of Florida.

A bishop-elect in the Episcopal Church cannot be consecrated without receiving the consent of a majority of diocesan standing committees and a majority of bishops diocesan. Most elections routinely receive the necessary consents, and the Church Center does not announce vote totals or disclose any dissenting votes. TLC could find no record in the last decade of a diocese announcing a decision during the consent process.

The 120-day consent period, which began when the Florida Standing Committee formally asked for consent after responding to the court opinion, will end on July 20. If Holt has not received the necessary consents by then, the election will be voided.

The Ohio committee's 800-word announcement said Holt "has made statements that have been hurtful not only to the LGBTQ community but also to our communities of color." Citing the findings of a church Court of Review, the Ohio committee also said: "The Diocese of Florida has a long history of discrimination and disenfranchisement of LGBTQ+ clergy and laity. Policies and practices put in place by the current bishop (the Rt. Rev. Samuel Johnson Howard) have made it inherently impossible for a truly fair and inclusive election to take place in the diocese."

Ohio Standing Committee President Pam O'Halloran told TLC the committee made the public announcement because of the high level of interest within the Diocese of

Ohio. Asked if the announcement was an attempt to persuade other bishops and standing committees, she said "that was not the intention. We were communicating with our diocese."

Holt and the head of the Florida Standing Committee expressed disappointment at the Ohio announcement.

"I hope it will lead to a wide and probing conversation regarding some of the issues that have arisen," Holt wrote, in a response posted on the Diocese of Florida website. The Ohio committee "suggests that it could not consent to my election because the composition of the electorate has been corrupted by the diocese's current bishop. How long must a diocese that finds itself in this situation go without a bishop before the electorate in the diocese is suitably reconstituted?"

Florida Standing Committee President Joe Gibbes, who emphasized he was speaking only for himself, told TLC by email: "if the majority of the wider church is ultimately shown to be more aligned with the position of Ohio's Standing Committee than with Florida's faithful discernment about mission and ministry in our own context, we will certainly need the prayers, wisdom, and support of the wider church as we help the majority of our Diocese come to terms with the fact that the Episcopal Church is unable to honor their discernment."

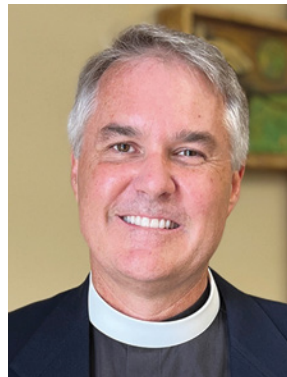
Holt and Gibbes both criticized the court. "The church's Court of Review was chaired by the co-convener of an advocacy group that was openly campaigning against my election," Holt wrote. "Is the church comfortable

with this standard?"

Gibbes said: "I wonder with some concern that the Ohio Standing Committee regards the Consultation's disparaging letter as policy." The Consultation, a coalition of progressive Episcopal groups, raised concerns in a June 2022 letter about a societal environment of "white nationalism,

attacks on vulnerable groups, and on democracy itself," as well as racism and homophobia — but stopped short of explicitly accusing Holt of any of those things.

The Diocese of Florida election has been one of the most controversial in recent years. Holt was elected at two diocesan conventions in 2022, in



Holt

May and November. Each election was criticized by the Court of Review. The court opinion for the first election addressed the relatively benign issue of whether a quorum was present. But the second opinion was explosive, questioning the integrity of both the election and of Bishop Howard, and leading to a fierce rebuttal from the Florida Standing Committee.

Howard, who will reach the mandatory retirement age of 72 on September 8, did not respond to a request for comment. If there is no bishop in place when he retires, the Florida Standing Committee would become the ecclesiastical authority of the diocese, pending election of a bishop.

Florida is one of a handful of dioceses that have been led in recent years by bishops who oppose the church's decision to authorize same-sex wedding rites. Another such diocese, Albany, has announced an initial slate of four candidates for an electing convention scheduled for Septem-

ber 8. That election will be closely watched because Albany has not had a bishop diocesan for more than two years, since the Rt. Rev. William Love resigned in the face of disciplinary action over his not allowing same-sex wedding rites. Additional candidates can be nominated by petition until June 7.

Two other conservative dioceses, Springfield and Central Florida, elected new bishops in December 2021 and January 2023, respectively. Both received consent without controversy.

The last time a diocese failed to receive consent was a 2018 election in the Diocese of Haiti, after a Court of Review found that the departing bishop had “packed” the electorate by ordaining a large number of deacons in the months leading up to the vote, thereby increasing the number of clergy eligible to vote by more than 50 percent. Under the canons of the church, a Court of Review cannot directly invalidate an election, but the court’s opinion can be considered in the consent process. Haiti still does not have a bishop diocesan.

GAFCON Rejects Abp. Welby’s Role

By Kirk Petersen

On April 21, primates representing a large majority of the Anglican Communion formally repudiated the historic leadership of the See of Canterbury.

The acceptance by Archbishop of Canterbury Justin Welby of a General Synod resolution to permit blessings for same-sex relationships “renders his leadership role in the Anglican Communion entirely indefensible,” according to the statement released at the end of the fourth GAFCON conference in Kigali, Rwanda.

“If he calls a meeting,” said Foley Beach, Archbishop of the Anglican Church in North America (ACNA), “we don’t recognize his authority to call the meeting.” Beach, the chairman of the Global Primates Council

for GAFCON, made the statement at a news conference, and said he was speaking for the primates.

It’s difficult to overstate the enormity of the challenge posed by the Kigali Commitment, which declares: “Anglican identity is defined by [doctrine] and not by recognition from the See of Canterbury.” That stands in stark contrast to the Anglican Communion Office, which defines the Anglican Communion as “provinces in communion with the See of Canterbury.”

Archbishop James Wong, primate of the Anglican Province of the Indian Ocean, declared at an earlier business session, “We are the real members of the Anglican Communion.”

Part of the potency of the Kigali Commitment is that it reflects a closer alignment of the two major, overlapping organizations of theologically conservative Anglicans: GAFCON (the Global Anglican Future Conference) and the Global South Fellowship

(Continued on next page)

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of Anglican Churches, or GSFA.

This was GAFCON's show, but most of the GSFA primates attended, and leaders of the two groups met privately. After years of agreeing on theology but differing on tactics, they've now united in breaking ties with the Archbishop of Canterbury. Together, they claim to represent 85 percent of the world's worshipping Anglicans.

"Both GSFA and GAFCON Primates share the view that, due to the departures from orthodoxy articulated above, they can no longer recognize the Archbishop of Canterbury as an Instrument of Communion, the 'first among equals' of the Primates. The Church of England has chosen to impair her relationship with the orthodox provinces in the Communion," the statement declared.

While GAFCON and GSFA together enjoy overwhelming numerical supe-



GAFCON photo

Hugs at GAFCON

riority in the Anglican Communion, the See of Canterbury has substantial resources to contest a takeover. These include monetary wealth, a bureaucratic infrastructure, and 14 centuries of tradition. Welby is the 105th Archbishop of Canterbury, in a line of succession dating back to Augustine of Canterbury in A.D. 597.

Since its creation in 2008, GAF-

ences and disagreements can be held together in unity and fellowship. Archbishop Justin Welby has welcomed this decision — just as he also welcomed last year's decision by the Church of England's General Synod to give the Anglican Communion a greater voice on the body that nominates future Archbishops of Canterbury.

"The Archbishop continues to be in regular contact with his fellow Primates and looks forward to discussing this and many other matters with them over the coming period. Meanwhile the Archbishop continues to pray especially for Anglicans who face poverty, conflict, famine, discrimination and persecution around the world, and Anglican churches who live and minister in these contexts. Continuing to walk together as Anglicans is not just the best way to share Christ's love with a world in great need: it is also how the world will know that Jesus Christ is sent from the Father who calls us to love one another, even as we disagree."

CON has worked to develop parallel jurisdictions in areas where it believes the established Anglican province has departed from Christian faith. The primates of Nigeria, Rwanda, and Uganda have boycotted major Anglican Communion events since 2008, including the Lambeth Conference that year and in 2022.

The GSFA, however, has attempted to work within the legacy structure, and was well-represented at Lambeth 2022. The GSFA signaled a change in an Ash Wednesday statement that foreshadowed the Kigali Commitment: "The GSFA is no longer able to recognize the present Archbishop of Canterbury, the Rt. Hon. & Most Revd. Justin Welby, as the 'first among equals' leader of the global Communion."

At a press conference after the release of the Kigali statement, Beach and others were peppered with questions about the relationship between GAFCON and GSFA. There are many complicated details to be considered, including changes to some provincial constitutions that specify a link to the Archbishop of Canterbury.

Asked if conservatives intended to establish a rival "first among equals," Beach said that was among the details to be worked out. "I do believe there's going to be some kind of move to elect somebody to be chair of a global Primates Council of some sort, which will not include Canterbury," he said.

"How about TEC?" he was asked, referring to the U.S.-based Episcopal Church.

"Not unless they repent," he replied.

Beach's term as chairman of the Global Primates Council of GAFCON concludes at the end of the Kigali conference. He announced that Archbishop Laurent Mbanda of the Anglican Church of Rwanda has been elected as the next council chairman.

Mbanda, the host primate, greeted the conference when it began April 17, but soon had to depart for the United States because his son Edwin died in his sleep at the age of 31. The Kigali Commitment began by acknowledging the loss, and said "we continue to offer our prayers of comfort for the Mbanda family."

Lambeth's Response

From an unnamed Lambeth Palace staff member:

"We note that The Kigali Commitment issued by GAFCON IV [April 21] makes many of the same points that have previously been made about the structures of the Anglican Communion. As the Archbishop of Canterbury has previously said, those structures are always able to change with the times — and have done so in the past. The Archbishop said at the recent Anglican Consultative Council meeting in Ghana (ACC-18) that no changes to the formal structures of the Anglican Communion can be made unless they are agreed upon by the Instruments of Communion.

"At the ACC-18 meeting — which was attended by primates, bishops, clergy and laity from 39 of the 42 Anglican provinces — there was widespread support for working together patiently and constructively to review the Instruments of Communion, so that our differ-

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Twenty Minutes with Foley Beach

The Rt. Rev. Foley Beach, a former Episcopal priest, is both the chairman of the GAFCON Primates Council and the archbishop of the Anglican Church in North America. On the third day of the five-day GAFCON conference in Kigali, Rwanda, he sat with TLC Associate Editor Kirk Petersen for an exclusive interview. The transcript has been lightly edited.

The Archbishop of Uganda came out a few weeks ago in support of the anti-homosexuality legislation that's pending in that country, with some draconian penalties, not just for being homosexual, but for speaking in support of gay rights. As Chairman of GAFCON, I'm wondering, where you stand on that legislation?

I think first, I'm not Ugandan and I'm not African. I'm from the United States. Personally, I couldn't support something like that, but I don't live in Uganda. I think one of the mistakes we make as Westerners, and even as modern Christians, is we tend to impose our 21st-century understanding of whatever it might be on everybody else. But there's a whole other

culture here, a whole other worldview, a whole other realm of reality. It's so different from ours. And so we condemn it when we don't really understand it. I don't understand their culture enough to be able to really comment on it. I know, as an American, I wouldn't approve that.



Kirk Petersen interviews the Rt. Rev. Foley Beach in Kigali, Rwanda.

After the interview, he added that the Ugandans don't think of consensual sex when they hear the word homosexual; they think of rape. And this stems from the Martyrs of Uganda, young men who were put to death in the 19th century for refusing to have sexual relations with the king. The Martyrs of Uganda are recognized on June 3 of the Episcopal calendar.

The [ACNA] College of Bishops a year ago came out with a pastoral letter that made it very clear that gay people were seen as tempted to sinfulness, and not as people who

are inherently evil because of their orientation. In response to that, the Archbishop of Nigeria said "the deadly virus of homosexuality has infected ACNA." How are relations between you and the Archbishop of Nigeria?


We get along great. I think, again, it's a cultural thing. I don't want to say this in any kind of derogatory way, but they don't understand same-sex temptation like we do. They hear that word and they recoil.

You've touched a couple of times now on Western sensibilities versus the African experience. Within GAFCON, ACNA is small compared to the African provinces. How is it that you, as an American, come to be the leader of what is an overwhelmingly African organization, in terms of sheer numbers?

I have no idea. I guess they felt they trusted me. Maybe they felt God was calling me to do this. My term ends at the end of this conference. Personally, I did not want to do it. I've always felt someone from the Global South should be leading it. But they convinced me otherwise, so I was willing to serve. I've seen my role not so much as to be the focal point, but to try to empower them to lead and serve, and try to stay out of the way.

Switching to your ACNA hat for a moment, the Anglican Bishop of South Carolina and the Episcopal Bishop of South Carolina have met together along with their staffs. Is there anything you can tell me about that specific situation? And more broadly, what do you think are the chances for ACNA and TEC to evolve into a mutually respectful, ecumenical relationship, given all the hostility of the past?

Regarding South Carolina, I think they're just acting like Christians. We've seen from a lot of the Episcopal bishops, in response to questions we've asked or attempts to get together — it's almost as if there's a cancel culture mentality, and [they think] "we can't have anything to do with them." To be honest with you I, think it's going to take some time. In the ACNA we now have more peo-



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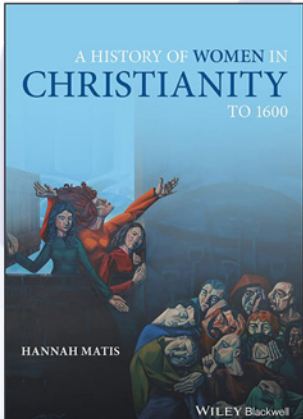
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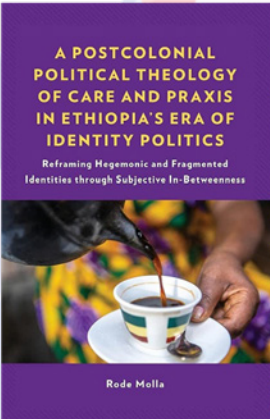


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ple in our churches that were never in the Episcopal Church than were in the Episcopal Church. They don't know all this history.

You've mentioned that your experience with Episcopalians is that sometimes they don't want to have anything to do with you. Let me turn that around. I was asked several times before I came here to affirm the Jerusalem Declaration, which I'm not personally prepared to do. My purpose here is to be a neutral observer. Is that the best way to approach a gathering like this? The message that I hear is, if you don't agree with us on this, we don't want you in the room.

The whole purpose of GAFCON was to gather people that are like-minded, to have people that are walking in the same direction. This is not a place where we're coming to debate the basics of the faith.

Newly Elected Bishop Inhibited Twice

By Sue Careless

Only three days after he was elected as the next Bishop of Ontario, Bishop William Cliff of the Diocese of Brandon has been inhibited in both the Ecclesiastical Province of Ontario by Metropolitan Anne Germond and in his home Province of Rupert's Land by Archbishop Greg Kerr-Wilson.

An allegation has been received by Archbishop Germond, and she reports that "the proper authorities have been informed." The nature of the allegation has not been made public.

While the allegation is being investigated, Bishop Cliff may not exercise the functions of ordained ministry.

He was to succeed Bishop Michael Oulton, who wrote to the diocese May 2: "I want to be clear with you that inhibition does not in any way relate to the veracity of the claim. It is an administrative step in the process of investigation. I am not at liberty to discuss the particulars of the allegation, but would ask that you hold the complainant, Bishop Cliff, and the

Diocese of Brandon in your ongoing prayers."

While an electoral synod on April 29 gave Cliff an overwhelming victory on the first ballot, his election needed to be ratified by the Ecclesiastical Province of Ontario's House of Bishops. This is standard procedure in the Anglican Church of Canada: an episcopal election of a diocesan or suffragan bishop must be ratified by the bishop-elect's Provincial House of Bishops.

Archbishop Germond issued a letter dated May 2 saying: "I am writing to advise you that I have suspended the concurrence process while an investigation into an allegation against Bishop Cliff takes place. This investigation will likely take longer than seven days and may take months to

complete, meaning that the election cannot be ratified at this time."

She continued: "While this is difficult news to receive, I am asking for your patience and your prayers.

While the election is suspended matters will continue in the diocese as is. I know you will continue God's mission as God's faithful people. Be assured that as soon as I have something further to communicate regarding this matter I will do so."

Cliff is probably best known nationally as a member of the Three Cantors singing group, which raised over \$2

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Cliff

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million for relief and development work through 200 concerts held across Canada.

William Cliff was born in 1966 in Sarnia, and grew up in nearby Wyoming, Ontario. He was raised in the Pentecostal Church where, he said, the music “grabs you by the soul and shakes you.”

He is a graduate of both Huron University and Kings College at the University of Western Ontario. He has said that he discovered his vocation through music when one of his music professors took him to a cathedral. He joined the choir and not long afterward spoke to the dean of the cathedral about attending a seminary. He was ordained to the priesthood in 1992.

Since then, he has served as canon precentor of the Diocese of Huron and as a board member of the Royal School of Church Music in Can-

ada. He also has been the chair of the Council of the North, which is responsible for ministry across Canada’s north in assisted dioceses. He is secretary to the House of Bishops of Canada.

At General Synod 2019, Bishop Cliff voted in favor of changing the Marriage Canon. The only candidate running against him in the Ontario election was a priest living in a same-sex marriage. Cliff is considered a centrist bishop with strong preaching ability and a willingness to engage theological questions.

Oulton, who is 63 and has served as diocesan bishop for 12 years, had planned to retire after the installation of the new bishop-elect. In a letter dated May 4, he assured his diocese: “I will remain in office until the installation of my successor, whenever that occurs. There will be no period of vacancy in the Office of Bishop in our diocese.”

About 9,000 Anglicans are on the parish rolls in the Diocese of Ontario.

They worship in 63 congregations in 42 parishes in eastern Ontario. The diocese borders the north shore of Lake Ontario and the upper St. Lawrence River, extending from Quinte West to Cardinal. It is a largely rural diocese. Besides Kingston, which is the see city, other urban centers include Belleville, Brockville, and Trenton.

Metropolitan Kerr-Wilson is expected to appoint someone to lead the Diocese of Brandon until there is an electoral synod to select a new bishop. Cliff has been its bishop since 2016.

The Diocese of Brandon stretches from the top of the civil province of Manitoba at the border with Nunavut down the western half of the province to the border with North Dakota. The Anglican population is thought to be about 11,000; however, as in most dioceses, far fewer attend church regularly. There are about 50 mainly rural parishes, half of which are Indigenous, and almost half of the clergy are non-stipendiary.



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Working for Peace in Korea amid 'Armistice Wartime'

By Douglas LeBlanc

When the Rev. Kurt Esslinger spreads the word for the Korea Peace Appeal, he works from an incarnational perspective. Esslinger and his wife, the Rev. Hyeyoung Lee, have lived in South Korea for 10 years, and their son, Sahn, was two and a half months old when they moved there. Esslinger says he became a missionary to South Korea in part to come to terms with his birth nation's involvement in the Korean War.

Both missionaries are ordained through the Presbyterian Church (U.S.A.), and they count the Episcopal Church as "an active participant in the ecumenical forum on Korea," Esslinger said. Hyeyoung Lee is a Korean-American, and they met while both studying at McComick Theological Seminary in Chicago.

Korea Peace Appeal's signature line, "70 Years Is Enough," reminds non-Koreans of something Koreans know: although the battles of the Korean War ceased, the two nations remain in a place of "armistice wartime."

"Technically speaking, the status of the armistice agreement keeps a war alive in the background," Esslinger told TLC.

Under the armistice, the U.S. military retains authority over the South Korean military. "That means South Korea is not free to end the war if it wants to," Esslinger said.

The campaign has a goal of gathering 100 million signatures for a document released in 2020, the 70th anniversary of the armistice. However many people sign the petition, organizers intend to present the document at the United Nations in the fall.

While Esslinger does not venture a guess about the hope of meeting the goal, "we've collected more signatures than we've ever collected before," he said.

Esslinger objects to Ulchi Freedom Shield, "annual military exercises that involve practice strikes against North Korea," he said. "We have this mutual provocation near Ulsan," a city along

South Korea's eastern coast.

He cites a survey by the government that found older Koreans support the idea of reunification, with varying opinions about how that might happen. Among younger Koreans, there's less interest in reunification but greater support for peace between the nations.

"Westerners may assume that the North does not want peace," he said, and he thinks this belief could be tied to racist assumptions about Asians that preceded the war.

"The North has followed through on its comments and promises, but the dialogue has faltered because it needed U.S. approval," he said.

The hope for the petition, he said, "is that it would be the opening of a door among U.S. decision-makers."

Esslinger said that in his daily life, the conflict between the two Koreas feels more intractable, but in his missionary work he's encouraged by "sitting with partners and talking about what's happening in Korea."

"The real monumental change came when the democratization movement

broke the stranglehold of military dictatorship in South Korea" in 1987, he said. "Dialogue between South and North Korean Christians have had more of an effect" since then.

"I hope that people in the United States will be more willing to follow the lead of South Koreans the next time South Korea makes a move toward peace and dialogue."

TLC's Kirk Petersen Wins Two Awards

Episcopal Communicators has announced winners of Polly Bond Awards in 19 categories, and Kirk Petersen brought home two honors for THE LIVING CHURCH.

Petersen drew from his experience in financial journalism in writing "Want More Pandemic Money? It's Complicated," which won the Award of Excellence for News. Petersen explained an IRS Employee Retention Credit program that provided further relief for entities hit hard by the

(Continued on next page)

Manross Lecture

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June 17, 2023

All are invited to attend the Manross Lecture of the Historical Society of the Episcopal Church at the historic DeKoven Center in Racine, Wisconsin. The evening includes fellowship, hors d'oeuvres and a buffet dinner.



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“Don’t even go there.”

“The writer has done a brilliant job of breaking down agonizingly complicated information, putting it into clear English and explaining how churches can use the program,” the contest judge wrote. “He took the time to step back from the facts he was drowning in, identify what would capture readers’ imaginations, and then write from that perspective.”

Petersen won an Award of Merit for his spot news article “Against All Odds, Paula Clark Is Consecrated Bishop of Chicago,” which included details about Phyllis Spiegel becoming Bishop of Utah on the same day.

Petersen recounted how Clark had persevered after experiencing a stroke and then losing her longtime husband to death:

“Clark has made tremendous progress, but some level of disability will always remain. ‘I will have exercises that are related to the stroke for the rest of my life,’ she told TLC in May. ‘It’s just part of what you do to stay nimble, right? So it’s a part of who I am now, the exercise regime is part of what I do, so that’s forever.’

“Her voice has strengthened since that May interview, but a flat and nasal tone creeps in from time to time. She speaks somewhat slowly, but does not struggle to find words. She walks unaided, with small steps.”

“This is a shining example of how to organize facts into a narrative that captures readers’ hearts and can remain with them long after they have turned the page,” the judge wrote. “Instead of opening with a flat statement that someone was consecrated a bishop in a ceremony that had been delayed by a stroke and the death of her husband, the writer sets the scene.”

Petersen also focused on a rousing sermon by Bishop Mariann Edgar Budde, for whom Clark was canon to the ordinary before her election in Chicago:

“At the beginning of her sermon, Budde gave a shout-out to another incoming bishop, 1,400 miles away. ‘There is another gathering of equal joy about to begin in the Episcopal Diocese of Utah,’ where Phyllis Spiegel would be consecrated the 12th Bishop of Utah. ‘And Phyllis told me that she would be watching [this] service online until the procession begins in Salt Lake, so will you join me in greeting Bishop-elect Spiegel!’ She led a raucous round of applause.”

Polly Bond, who worked for the Diocese of Ohio, was one of 11 diocesan editors who founded the group that became Episcopal Communicators. □

Changed Eyes Pandemic, Protests, Proclamation

by Joel W. Huffstetler

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

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

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“This is preaching at its best: thoughtful, clear, and concise.”

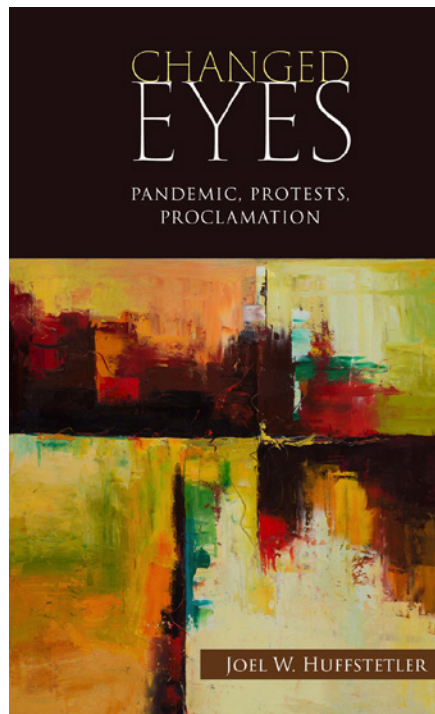
Mark D. Chapman, Professor of the History of Modern Theology, University of Oxford

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

Jeffrey M. Ringer, Associate Professor of English, University of Tennessee

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

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



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Impressions from a Theological Liberal at GAFCON

By Kirk Petersen



GAFCON photos

Worship at the 2023 GAFCON conference in Kigali, Rwanda.

I was both excited and nervous about the assignment to cover the fourth GAFCON conference in April in Kigali, Rwanda.

Excited because it was my first trip to Africa, but even more so because I knew it would be a historically important event. GAFCON is one of two major conservative movements in the Anglican Communion, and it seemed clear the 1,300 delegates would use the five-day meeting to file for divorce from the Archbishop of Canterbury. (They did.)

I was nervous because of the professional and emotional challenge of writing in a nonpartisan way about an immersive experience involving people with whom I profoundly disagree.

I want this essay also to be nonpartisan, or at least fair to all parties. But I can't give a personal account about my impressions of GAFCON without describing how my own beliefs are different.

Human sexuality has animated the ongoing schism in the Anglican Communion and Episcopal Church more than

any other issue. The ordination of women is a very distant second, and that topic was not on the agenda in Kigali. (If it had been, there would have been no consensus in the room.)

Underlying both topics is the principle of biblical authority, and the discussion was most often framed that way. But clearly the straw that broke the camel's back was the February decision by the Church of England to permit blessings for same-sex unions. "It grieves the Holy Spirit and us that the leadership of the Church of England is determined to bless sin," said the Kigali Commitment, adopted at the end of the conference.

Cultural differences are stark. A Gallup poll found last year that 71 percent of Americans support same-sex marriage. The Anglican Archbishop of Uganda supported pending national legislation that would impose the death penalty for "aggravated homosexuality" and long prison terms for advocating for gay rights. (The president and parliament are negotiating specific provisions of the bill.)

When I asked about the legislation, two people sepa-

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rately explained that many Ugandans equate homosexuality with rape. This harkens back to the Martyrs of Uganda (Episcopal feast day June 3) — young men who were put to death in the 19th century for refusing to have sexual relations with the king.

I get it, and while it does not affect my opinion of the legislation, it slightly tempers my disapproval of the people who passed it. But criminalizing consensual sex among adults is unacceptable in any culture, and assuming that Ugandans can never understand that is the soft bigotry of low expectations.

My late sister was a lesbian. Her sexuality was an intrinsic part of her personhood, not a “lifestyle choice.” She took her own life in 1983, and I can’t help wondering if she could have fought off her mental demons in today’s more affirming America.

As a child, I was no less homophobic than many of my peers. I was in college when my sister came out, and while I never rejected her, I wasn’t comfortable about it.

More happily, I’ve now worshiped for two decades in a gay-friendly Episcopal parish. I know, and cherish, queer people who serve on church committees, pay taxes, mow their lawns, and buy groceries at Stop & Shop.

I love the Episcopal concept of a three-legged stool — a faith based on Scripture, tradition, and reason. The metaphor implies that the three legs are equally important, which gives me a framework for coming to terms with biblical passages that I find nonsensical or repugnant.

GAFCON doesn’t have that kind of three-legged stool. In the words of the Kigali Commitment: “The Bible is God’s Word written, breathed out by God as it was written by his faithful messengers (2 Timothy 3:16). It carries God’s own authority, is its own interpreter, and it does not need to be supplemented, nor can it ever be overturned by human wisdom.”

In the eyes of GAFCON, there’s room in the mix for tradition (consistent with Scripture) and reason (consistent with tradition and Scripture), but Scripture reigns supreme.

Except when it doesn’t. The Bible tells us: “women should keep silent in the churches. For they are not permitted to speak, but should be in submission, as the law also says. And if they desire to learn anything, let them ask their own husbands at home; for it is improper for a woman to speak in church” (1 Cor. 14:34-35).

That’s pretty unambiguous. And yet, there were a handful of female delegates in Kigali wearing clerical collars. The conservative provinces have a variety of policies on the ordination of women. In the Church of Nigeria, women can become deacons, but not priests. The Anglican Church of Kenya, on the other hand, has two female bishops. The Anglican Church in North America (ACNA) provides in its constitution that each diocese will make its own decision about whether to ordain women.

Certain other biblical dictates are routinely violated without a second thought. I’m confident that multiple delegates in Kigali cheerfully eat shrimp (Lev. 11:9-12), bacon (Deut. 14:8), or cheeseburgers (Ex. 34:26). Of the 1,300 delegates, no doubt at least a few were wearing clothing made of mixed fibers (Lev. 19:19). Jesus himself said remarriage after divorce is adultery (Matt. 19:19), but I’m sure I was not the only divorced and remarried person in the room.

And of course, Jesus overruled the Old Testament on several matters, including working on the Sabbath (Matt. 12:1-14; cf. Num. 15:32-36); eye-for-an-eye retribution (Matt. 5:38-39; cf. Ex. 21:23-27); stoning people for adultery (John 8:3-8; cf. Lev. 20:10); and more. Jesus said nothing about homosexuality. There are other passages in the New Testament that appear to denounce it (1 Cor. 6:9, 1 Tim. 1:10), although there are disagreements about the translation from the Greek.

I believe every Kigali delegate has applied “human wisdom” to overcome certain indefensible passages of Scripture. Once the chains of scriptural infallibility are broken, “the Bible says it’s wrong” is no longer a sufficient reason to disqualify gay people from intimate relationships.

Without exception, I enjoyed the company of the people I spoke with at the GAFCON conference. This was not a seething caldron of bigotry. I found common ground



with many delegates, and even when I cringed at certain statements, I knew I was looking at a fellow child of God. Nobody recoiled when I expressed my views. I was moved by the joy and passion of some of the worship services.

Since returning to my liberal parish in the Diocese of Newark, I've wrestled with how to describe my trip in a sentence or two, and with how to explain the significance. Many of my fellow parishioners had never heard of GAFCON.

In one conversation, someone described GAFCON as "the people who hate us." Well, no — or at least, it's more complicated than that. Opposition to homosexuality can sometimes be based on hatred — I'm looking at you, Uganda — but it also can be based on the words of Scripture, at least as commonly translated. I've (gingerly) said to some of my queer friends that if one starts from the belief that the Bible is infallible and the translation is correct, it then is not irrational to conclude that homosexuality is sinful. Like many Christians, I start from a different place.

Officially — and in the hearts of many of the people I met in Kigali — GAFCON considers "same-sex attraction" to be a temptation to sin, not an indelible marker of evil. "Aware of our own sin and frailty, we commit ourselves to providing appropriate pastoral care to all people in our churches," the Kigali Commitment says. "We oppose the vilification or demeaning of any person including those who do not follow God's ways, since all human beings are created in God's image."

I need to make clear that I'm expressing my opinions, not writing on behalf of THE LIVING CHURCH. This is more than just a pro forma disclaimer.

Throughout its 146-year history, TLC has been known as a theologically conservative institution. In earlier eras it has sometimes been strident, judgmental, and hostile. These days, the magazine I love takes on a humbler tone.

But to some degree, I'm out of step with my employer. The leadership of TLC is closely affiliated with Communion Partners, a movement of conservatives who have stayed in the Episcopal Church despite aligning more closely with the ACNA on matters of theology.

Depending on how you count, TLC has about a dozen employees, many of them part time. I have deep respect for every one of my colleagues, and the ones I know best are valued friends. A couple of them attend ACNA parishes, and I doubt any of them would endorse everything I've said here.

Nobody has ever quite come out and asked how a person with my views can work at THE LIVING CHURCH. If they do, I'll tell them that TLC has taught me to be more empathetic toward people who disagree with me. I'm also proud to say the institution is committed heart and soul to the concept of "communion across difference." My boss is on the General Convention task force of that name, as was his boss before him.

Which brings me back to the Kigali Commitment. "Communion across difference" is not a "thing" in the GAFCON world. "We do not walk in Christian fellowship with those in darkness," the statement says.

These issues may never be resolved in my lifetime — or in anyone's lifetime on Earth. One exchange at a post-meeting news conference illustrates the chasm that separates the two sides.

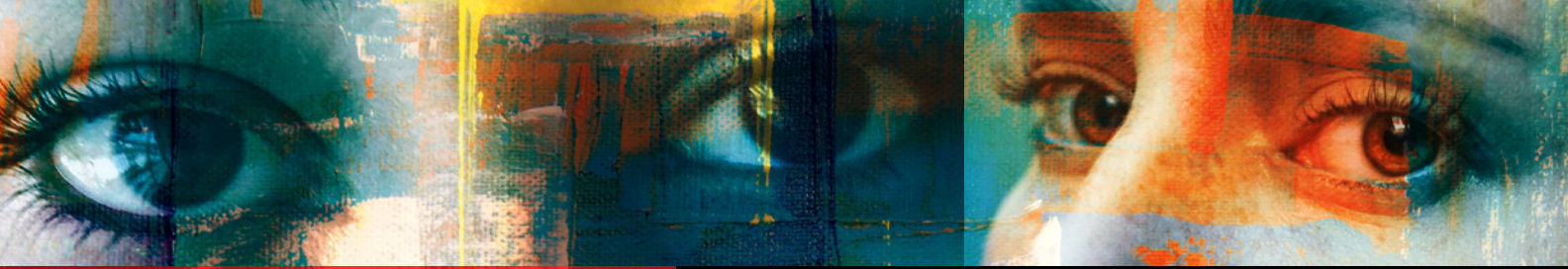
Foley Beach, the ACNA archbishop who was concluding a term as chair of the GAFCON Primates Council, said he believes GAFCON will elect a rival "first among equals" to chair a global Anglican primates council, "which will not include Canterbury."

How about the Episcopal Church, I asked. "Not unless they repent," he replied.

Of all the opinions I'm expressing here, I'm most confident of this one: The Episcopal Church will not "repent" of what it considers an important advancement for social justice.

While one side prays the other will repent, the other side prays its counterparts will evolve. Evolution is a much lighter lift. The 71-percent American support for same-sex marriage I referenced above is up from 27 percent in 1996. Young people are more supportive than their elders, so there's no reason to expect a reversal of the trend.

Thanks be to God. □



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The Catholic Church in England and Wales/Flickr

King Charles III and Queen Camilla ride through London in the Gold State Coach after the coronation.

The Coronation from Street Level

By Philip Corbett

As I stood in the Mall in London on Coronation Day in what was becoming a downpour, I couldn't tell whether the lady standing next to me had excitedly said, "He was born for this moment" or "We was born for this moment." In many ways both statements seemed to be true.

Many of the people I stood with in a crowd 15 people deep had known no one on the throne but Queen Elizabeth II. Although we knew one day we would witness the coronation of her successor, until last year it seemed to be almost unthinkable. Nonetheless here we were, the rain teeming down, gathered together in love for our new king, and witnessing his promise of service to his people around the world.

The crowds had begun to gather on the Mall early. Some people had been camping out since Monday, and by Friday evening there was a real buzz, with people preparing to sleep out overnight to secure the best spots. When I arrived

on the Mall at just after 2:30 a.m., it was a sea of tents and chairs, with quite a few people bedded down on the ground.

It was to be another eight hours before the ceremonies began. As ever on these occasions, you fall into conversation with those around you. I was with people from Ireland, Scotland, Kent, and the United States (Atlanta), all gathered to celebrate this momentous day. There was something about the unity of purpose and joy that helped the time pass as we discussed who we thought would be in which procession, what they would wear, and so forth. There was much speculation over the Royal Standard flying on multiple buildings. It usually only flies when the sovereign is in residence, but the standard was flown over all royal residences in celebration of the coronation.

I experienced the day in four acts, if you like: the procession to Westminster Abbey, the coronation in the abbey, the procession from the abbey, and the appearance on the balcony. After the hours of waiting, there came the inevitable requests for people to make sure they had packed away

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their tents and their chairs, and the crowds edged forward.

By 10:20 a.m., the procession had begun. This first procession to the abbey was rather simple. The king and queen in the Australian State Coach looked happy as they passed by. The crowds cheered the royals on their way. They went to the abbey unanointed, prepared for the solemn ceremony that was to come. They would return our anointed king and queen, who had made their solemn promise of service to their people.

The service was broadcast for those of us on the Mall and standing along the processional route. I had printed off copies of the service, so we were able to follow along. Our friend from Atlanta was also keen to follow the service. She relayed the rubrics to those standing around us, which I felt helped people experience more deeply a profound spiritual moment. Each part of the liturgy offered Christians an opportunity to reflect on their calling and vocation. By this stage, the rain was pouring down. We knew we had at least two hours to go before the return procession.

The king and queen entered the Abbey to the strains of Parry's "I Was Glad." This setting included "Vivats" proclaimed by the scholars of Westminster School. They shouted first "Vivat Regina Camilla" and then "Vivat Rex Carolus," heralding the entrance of the monarch and his consort for the coronation ceremony.

It has been said that in the United Kingdom we don't have a constitution, we have a coronation, and so the early part of the ceremony was very much a focus of state. But after a boy welcomed King Charles to the service, the king's first words were, "In his name and after his example I come not to be served but to serve." This set the tone for the whole ceremony, and may set the tone for the king's reign.

The coronation is a covenant between God and king, and king and people. In a profound statement of Christian vocation and service, the king was presented to the

four corners (compass points) of the abbey and acclaimed by those present as their rightful king. He then made the oaths, including one to uphold the Protestant religion and settlement of the Church of England. The king received a Bible as a reminder that all he does and says is to be based on the teachings of Jesus Christ and the truth to be found in Holy Scripture.

Then came another new aspect to the service: the king prayed aloud for himself and for his reign. This had never happened at a coronation before, and was truly moving, especially in the Mall, where we heard the king's voice clearly and calmly offering his life in service: "God of compassion and mercy, whose Son was sent not to be served but to serve, give grace that I may find in thy service perfect freedom, and in that freedom knowledge of thy truth. Grant that I may be a blessing to all thy children, of every faith and belief, that together we may discover the ways of gentleness and be led into the paths of peace, through Jesus Christ our Lord. Amen."

The Gloria was sung to a setting by William Byrd, a nod perhaps to his 400th anniversary this year. In the anointing, this king was divested of his robes and finery and stood before God in a simple white shirt and pair of black trousers. I felt watching the ceremony that this was a moment of great humility, a real sense of accepting a weighty call from God. The choir sang the "Veni Creator" in different British languages, calling down the Holy Spirit to prepare the king for what was to come.

I had never really understood the role of the Bishop Supporters (the bishops of Durham and of Bath and Wells for the king, and the Bishops of Norwich and Hereford for the queen), but they do really support and guide the king and queen. It is a real sign of the way in which the Church helps Christians along in the journey of faith, there to guide and strengthen them and to hold their hand in times of need.

The anointing took place behind a screen that featured a colorful vine with the names of Commonwealth countries, as well as angels and symbols of the Trinity. The king was anointed as the choir sang the anthem "Zadok the Priest" by Handel. This anointing would be to strengthen him in God's service and in love and service of his people. It was clear that the king was deeply moved by this, and that he takes it seriously.

Out in the Mall we could see none of this, but the rubrics were being read and we prepared ourselves for the crowning. After the anointing, the king moved to the coronation chair, containing within it the Stone of Destiny, vested with regalia. It is said to be the stone on which Jacob rested at Bethel when he saw angels ascending and descending from

People at the edge of Trafalgar Square enjoyed a day out to see the coronation live.

Alisdare Hickson/Flickr





Jonathan Brady/Pool via REUTERS TPX IMAGES OF THE DAY

A robed King Charles III and his pages wait to process during the coronation ceremony.

heaven. At noon the Archbishop of Canterbury placed St. Edward's Crown on the king's head. A gun salute was fired, bells rang, and a fanfare sounded.

On the Mall we cheered and acclaimed "God Save the King!" I will admit that there were tears in my eyes. The king had been crowned, our anointed sovereign. The king then received a blessing from Christians of different denominations. Just as he would greet faith leaders of different faiths at the end of the service, this was a sign of the king's commitment to assuring that all people and all faiths are respected.

What fascinated me was that people in the crowd were insistent that they should take part in the next section of the ceremony. The Archbishop of Canterbury made his homage and he was followed by the Prince of Wales. Prince William ended his homage by touching the crown and kissing his father, and his king, on the cheek. In the Mall, mobile phones were passed round as we all accessed the words for the homage of the people. The archbishop invited any who wished to make the homage, and so we did, loudly: "I swear that I will pay true allegiance to Your Majesty, and to your heirs and successors according to law. So help me God." The focus then moved to the queen, to help her prepare for service and her work of supporting the king. She was then crowned and moved to the throne beside the king.

Another moment was only fleetingly captured on television screens. As he made his way to St. Edward's Chapel, the king touched the paten and the flagon of wine, a sign that his first act as king was to make an offering at the altar of God. He presented the gifts that when consecrated he

and the queen would receive to strengthen them in the service they had pledged to undertake.

Out in the Mall, people responded to the prayers. I was particularly struck how nearly everyone joined in the Lord's Prayer. In what is so often called a secular age, here was faith expressed publicly. It was for us all a spiritual gift. As the service drew to a close, we all joined in a lusty and heartfelt rendition of the National Anthem and prepared for what for many would be the highlight of the day.

The return procession was truly spectacular. Armed forces from around the realms and Commonwealth processing down the Mall through the rain, the bands playing and the people cheering, was so uplifting. You knew the Gold State Coach was coming by the roar of the crowds. The king who had traveled nervously to the abbey returned resplendent in his crown, now our anointed king. As it passed, people shouted, "God save the king." There has been an increase in people shouting this acclamation, which is a sign of loyalty and, I think, touches and moves the king.

The day drew to a close with the king and queen, joined by members of the Royal Family, on the balcony of Buckingham Palace. The crowd surged forward, and we cheered our new king with joy and thanksgiving. I was lucky enough on Sunday to attend the Coronation Concert at Windsor Castle, and there the Prince of Wales spoke for so many: "Pa, we are all so proud of you."

The Rev. Philip Corbett, SSC, is parish priest at All Saints' Notting Hill and St. Michael's Ladbroke Grove, London.



Alisdare Hickson/Flickr; Facebook; Facebook

Anti-monarchist protesters gathered at Trafalgar Square; a “Knit and Natter” group at St. Leonard’s, Sheffield English, marked the occasion with fabric; and members of Sacred Trinity Church in Salford danced on coronation night.

Celebrating the Coronation at a Distance

By Rosie Dawson, Correspondent

In their homes, on city squares, in castles, and in the naves of great cathedrals, just over half of people in the United Kingdom watched the crowning of King Charles III. They were filmed as they watched ceremonies on Jumbotrons and cheered the king and queen along the Mall to Westminster Abbey.

It was easy enough for camera crews to pick up on the joyful and celebratory, and the anti-monarchy protesters on Trafalgar Square provided a strong visual contrast. What was harder to capture was a mood of ambivalence and apathy that was also part of the national experience. For that you had to consult opinion polls, which showed that support for the monarchy is declining sharply, with 41 percent of those ages 18-24 saying they would prefer an elected head of state. If the appetite for monarchy is waning, so too is support for an established church with inextricably linked fortunes.

The Archbishops of Canterbury and York saw the coronation as a “unique missional opportunity” for the Church of England. In a pastoral letter, they encouraged clergy to find “creative, joyful, and meaningful ways” to commemorate the event. Some threw themselves into celebrating with concerts, cream teas, and special events.

The rector of Digswell in Welwyn Garden City, Hertfordshire, used it as an opportunity to build relationships with the schools in his parish, holding a service for governors, parents, and pupils.

“Some of them had visited Westminster Abbey as part of their research into the symbolism of the coronation,” said the Rev. Rob Marshall. “We had primary school children writing the prayers and 18-year-old academy students ringing the bells after the service. It was glorious.”

In one Hampshire church, preparations for the coronation began months ago and were led by the “Knit and

Natter” group. The windowsills of St. Leonard’s, Sheffield English, were used to front displays of different knitted tableaux depicting the coronation. One window featured the king and queen in their gold carriage in front of Buckingham Palace, accompanied by Beefeaters. In another there was a street party, complete with red, white, and blue bunting and long tables laden with sandwiches and cakes.

Some of those features were recycled from Queen Elizabeth II’s Platinum Jubilee last year, but there was to be no compromise on accuracy. Brown horses knitted for that occasion had to be put out to grass when it was discovered that the horses used to pull the king’s carriage would be gray.

“It’s an unusual level of detail for a church that for years has entertained not three but five wise men in its knitted nativity,” said church warden Clare Durham.

Some celebrations were decidedly tongue-in-cheek. It didn’t feel right to the Rev. Andy Salmon to ignore the coronation altogether. As a Church of England priest, he has sworn an oath of loyalty to the monarch, after all. But there are few knitters in his congregation, Sacred Trinity Church in Salford, and the community it serves is made up of young professionals, apartment dwellers, those who think that at best the monarchy is irrelevant. So on the night before the coronation, the nave gave way to a party, and people danced away to music with very tenuous royal links — “Dancing Queen” by Abba and the hits of the King of rock and roll.

In Cornwall (Southwest England) and in Scotland and Wales there were reports of community events being canceled for lack of interest. Here Nationalist sentiments doubtless played a part. The Rev. Kevin Ellis is a ministry area leader in the disestablished Church in Wales. He lives on the Llyn peninsula, where support for Plaid Cymru, the Welsh independence party, is strong.

“I live in an area which is ambivalent about the monar-

chy,” he said. “I think if people were pushed, they might say that they wished the king well. But in the local primary schools I visited, the coronation wasn’t mentioned — they were far more interested in the Eisteddfod (a Welsh arts and music festival) happening in August. The late queen’s Platinum Jubilee wasn’t celebrated last year, either, although there was a deep respect shown around her the time of her funeral.”

In Glasgow, the council received no applications at all from communities wanting to hold street parties, and there were few opportunities for the public to watch the coronation on a big screen. St. Mary’s Cathedral offered seating for 1,200 people. Cameras inside the cathedral showed sparsely populated pews, which was perhaps fortuitous, since a technical hitch meant that the screens cut to black just before the Archbishop of Canterbury placed the crown on the king’s head. The audience quickly switched to watching on their mobile phones. As if to compensate for this failure, the cathedral’s bell ringers sounded 5,000 changes across three and a half hours.

But for one London church, the coronation provided

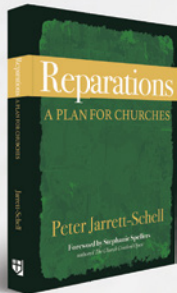
respite and hope at a very difficult time. The congregation of St. Mark’s, Hamilton Terrace, invited the community to watch the service in a large industrial marquee (tent) on the vicarage lawn. Afterward, people sipped Prosecco and Pimm’s and sang along to a brass band.

The marquee hasn’t been taken down. That’s because it has been home to the congregation ever since the interior of the church was gutted by fire four months ago. Described by the National Churches Trust as “an architectural and historical treasure,” St. Mark’s will take at least five years to renovate.

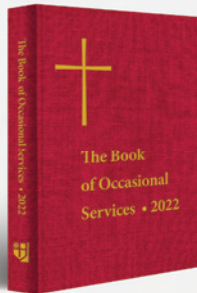
The priest, Mother Kate Harrison, says she’s had to concentrate on fundraising and tending a traumatized congregation rather than on the mission and outreach to which she feels called.

“But having the coronation streamed in the marquee meant we had people coming in who would never have set foot in the church building,” she said; “And that said to me that there is hope. Reaching out to the people here is our church’s ministry. We can keep reaching out, making a church for everyone in the community.” □

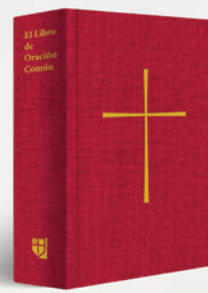
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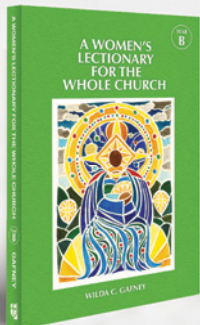
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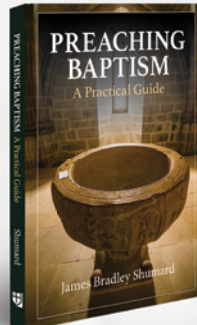
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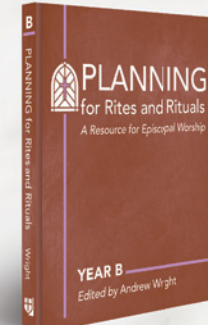
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Anointed, Blessed, and Consecrated

Reflections on the meaning of the coronation rite

By Peter Eaton

When His Majesty King Charles III and Her Majesty Queen Camilla were crowned on May 6, it was the first coronation in 70 years. The last such lengthy interval was between the coronation of Queen Victoria in 1838 and her son King Edward VII in 1902. Today, as in 1902, there are few people alive who have participated in a coronation. King Charles is one of those few, and he was ushered in only for the crowning, spending the rest of the morning with the other royal children playing games in Buckingham Palace while their parents were in church. There is a famous photo of him looking bored as he stood next to his grandmother. According to one witness, he asked questions of her rather loudly while he was there.

The service is more aptly called “the consecration of the sovereign,” or, in more archaic language, “the sacring” of the sovereign, and this is an important clue to the meaning of the rite. The crowning may be the most dramatic moment in the service, but is not its most significant action. The heart of the rite is the anointing of the king and the queen, and it is this act that is the sacramental sign of the grace that the service bestows on them for the life and work to which they have been called.

Every coronation has been different, sometimes significantly, sometimes only in some details. This coronation is quite distinct from its predecessors, and in many respects happily so, and represents a significant development of the coronation liturgy. The rite is no longer a liturgy of the nobility and the aristocracy alone (as in the past), but now includes a range of involvement of others from across British and Commonwealth society. The focus is quite clearly on service, and this is evident at every turn.

Like all great actions of the Church, the coronation properly takes place in the context of the Eucharist. In earlier times, the coronation rite preceded the coronation Mass. But it was part of the genius of the Anglican revision that the anointing and crowning should be placed between the reading of the Gospel and the Offertory, in the same place where other sacramental rites occur. So we see the basic Eucharistic shape of the rite at this coronation, even if there was much other ceremonial besides — as there is now, for example, at the consecration of a bishop.

The Archbishop of Canterbury is responsible for the liturgy, in consultation with the sovereign and the Dean of Westminster. The Earl Marshal, the Duke of Norfolk, is



Jonathan Brady/Pool via REUTERS

Bishop Paul Butler of Durham, left, and Bishop Michael Beasley of Bath and Wells assist King Charles III.

responsible for the arrangements for the day, even to the extent that he is given full control of the abbey in preparation for the coronation.

Another layer of important meaning in this version is the participation of a significant group of leaders of other churches and faiths. This reflects not only the king’s appreciation of the multifaith society that Britain has become since 1953; it is an appropriate development of a rite that has always been subject to the realities of the age in which it is celebrated. In 1953, the Moderator of the Church of Scotland presented the Bible to the queen, the first time that a non-Anglican church leader had participated in a coronation in such a way. It is right that such participation should be much wider today.

Perhaps the most important question is this: What does the coronation rite accomplish? What are we doing when we consecrate a sovereign? The coronation does not *make* the king in the way that an ordination *makes* a deacon, priest, or bishop. In a hereditary monarchy such as Britain’s, the sovereign succeeds immediately on the death of the predecessor. *The queen is dead. Long live the king.* While individual sovereigns die, sovereignty does not. So how are we to understand the sacramental significance of a coronation?

While the rite bears some superficial resemblance to the ordination of a bishop, we are not creating a kind of semi-sacerdotal person, a layperson who has been given some aspect of quasi-priestly identity. There used to be this kind of interpretation, but the coronation and the sover-

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reign have long since ceased to be understood in this way. There have been exaggerated opinions about this resemblance of the rites of the consecration of a bishop and the consecration of a sovereign, and so consequent confusion. The consecration of a bishop and the consecration of a sovereign are two very different actions.

Rather than the analogy of ordination, the analogy of marriage is better. The Church says that a civil marriage is a true marriage, and must be treated and respected as such. But the Church also proclaims that, for a couple to live the vocation of marriage in its deepest possible sense, the sacramental reality of marriage, and the grace that is poured out on the couple in the rite, are necessary.

The same can be said of the accession and coronation of the sovereign. The accession of the sovereign is both a moment and a process. The king became fully the sovereign according to law upon the death of his mother, and the Accession Council and Proclamations in the days immediately following the death of the late queen were the legal recognition of this reality. But the Christian tradition has always said that any Christian to whom the responsibilities of leadership have been entrusted needs the grace of God for the true fulfilment of any vocation. The Christian king has been among those for whom such a sensibility has long been particularly important.

And so to church the sovereign properly goes, as soon as it may be convenient, to receive the Church's blessing and, by the acts of anointing and receiving Holy Communion, to be united to Christ in the ministry of the servant king. And while this was once a universal practice among the kingdoms of Europe, only the British sovereign now has a coronation. Other European sovereigns have parliamentary ceremonies at which they take the oaths of their office, and while there may still be a religious service associated with an accession in some cases, it is not a coronation.

So the coronation liturgy of the British sovereign is best understood as bestowing upon the sovereign the Church's blessing and the gift of God's grace for the life and work of sacrificial service. Queen Elizabeth II once remarked that the coronation is "the beginning of one's life as a sovereign," and there was a time, when the coronation followed more closely in time to the accession, when reigns were dated from the coronation for precisely this reason. This makes emotional as well as liturgical sense: the accession is shrouded in grief at the death of the previous sovereign, whereas the coronation is a more joyful celebration.

There is a further important meaning in this rite, which is also present in various ways in other rites of the church. The coronation rite is a reminder that, in the understanding of the Church, all true and authentic authority comes from God, just as all true and authentic love comes from God. The

exercise of power, whether by a benevolent authority or a dictator, is a human venture, and often a human failure. But it is authority, authentic and grounded, that lies at the heart of all true leadership, even for a constitutional monarch.

In the ordination rites, ordinands are reminded that their authority is grounded in the One who came not to be served, but to serve. In the marriage rite, spouses are reminded that the love they share flows from the very heart of God. And in the coronation rite, the sovereign, the elected leadership, and the nation are reminded that there is more to reigning and governing and being governed than the exercise of power. Indeed in this rite, at the beginning, the king recalls that he follows the one who came not to be served, but to serve.

Throughout the coronation rite we reaffirm that all true authority for leadership is of divine origin and requires divine sustenance for its proper exercise. The coronation rite, like the ordination rite and the marriage rite, seeks to remind and strengthen both the individual and the community in this understanding of the right relationship of God with the human community and the manner in which we seek to construct our common life.

The coronation rite is not just a service for the new sovereign's British subjects; it is an Anglican liturgy that is the possession of all Anglicans, and it is full of meaning and symbolism that can enrich everyone's spiritual life. It is a liturgy of commitment to Christian service, and as we see the king and queen anointed and receiving Holy Communion, we may recall our own baptismal anointing and the life of service to which that dedicated each one of us.

We need not feel self-conscious about a distinctively Anglican rite in a multicultural, multifaith environment. Queen Elizabeth II once said that the role of the Church of England as the established church was "not to defend Anglicanism to the exclusion of other religions. Instead, the church has a duty to protect the free practice of all faiths in this country." By celebrating an Anglican rite in all its fullness, the church embodies this vocation. And faithful leaders and members of other churches and faiths understand the integrity of this action.

The coronation rite is a rich liturgy full of meaning that extends beyond the sovereign and even beyond Great Britain. There was an attempt to send various messages of inclusion and embrace on this occasion, and to make the liturgy as much about the wider community as it is about the king and the queen. In all that happened, let us not forget that we watched two individuals giving themselves to a life of service that is impossible without God's grace and blessing.

The Rt. Rev. Peter Eaton is Bishop of Southeast Florida and is writing a book about the coronation.

‘What Is Jesus Doing Right Now?’

St. Anne’s Church, Middletown, Delaware

By Dylan Thayer

At St. Anne’s Episcopal Church in Middletown, Delaware, cultivating a mindset of growth and openness to the community is a matter of presentation and routine. “You get up in the morning, you shower, you shave, you put on clean clothes,” says the Rev. Russell Bohner, TSSF, who has served as the parish’s rector since 2014. “You look sharp.”

Just as we have these morning rituals and try to make ourselves look presentable before leaving the house, Bohner says, parishes need to put on their best possible image for newcomers experiencing their church — or any church — for the first time. In Bohner’s view, this includes making sure the building and grounds are “vibrant, alive, and inviting” — no peeling paint or dismal bathrooms — and extends to virtual spaces, such as the website and hybrid worship, a must for any church in the post-pandemic era.

But while what’s on the outside is important, Bohner stresses that what’s within sets St. Anne’s apart. Bohner is a cradle Episcopalian who grew up in the First State, and he’s spent all 11 of his years in ordained ministry in Delaware. So perhaps he’s a bit biased when he assesses St. Anne’s as a “small congregation with a good heart and a good core” and considers the church’s friendliness fundamental to its growth during the past nine years. But the results speak for themselves: according to Bohner, St. Anne’s average Sunday attendance has grown from around 105 in 2014 to 160 in March of 2020, just before the pandemic began.

“The people, when I arrived, were eager to be church,” Bohner says, and joy has become the primary ingredient in everything the congregation does. “Joy is an overlooked gift of the Holy Spirit. ... We’re here [on Sunday



St. Anne’s Episcopal Church photo

St. Anne’s congregation comprises people of diverse backgrounds.

mornings] to celebrate.”

Music and liturgy are important to St. Anne’s, but embracing the movement of the Spirit in sometimes unexpected ways is even more essential. “It’s OK that the baby’s crying,” Bohner says. “It’s OK that the liturgy wasn’t perfect. Let’s live into freedom. Doesn’t mean that anything goes, but let’s not be obsessive about this.”

As an example of this attitude, Bohner relates the story of a little girl who was hanging out in the aisle while he was preparing to celebrate the Lord’s Supper. Bohner invited her up to the altar with him, and now the children of St. Anne’s routinely congregate there during the Eucharist.

The children around the altar reflect the diverse group of people flocking to the congregation. Again, Bohner believes that the liturgy and music are attractive, and he’s quick to heap praise on the parish’s music minister, whose repertoire ranges from traditional Anglican hymns to gospel music. This mix of innovative and familiar music has been warmly received by new and old faces alike.

But Bohner believes the emphasis on a Sunday-morning experience that borders on the provocatively counter-cultural and remains deeply faithful to the gospel message is the biggest reason why people of so many differ-

ent backgrounds — young, old, gay, straight, Black, white, conservative, liberal — all find a home at St. Anne’s.

Bohner is blunt and moving on his primary responsibility as a preacher and pastor: “I don’t care if you’re a good Democrat, I don’t care if you’re a good Republican. I’m here to invite you into a totally different way of living in the world: to be genuinely Christian, and have that be your primary identity. If we’re really preaching the gospel, it will have something to aggravate everyone. Our identity in Christ does not have any other category. It does not fit neatly into preexisting categories.”

Above all, Bohner believes that people don’t come to church to experience fellowship, music, preaching, or anything else but Christ himself. He tells each newcomer leaving St. Anne’s for the first time: “I hope you experienced God here this morning.”

And Bohner is thrilled by the number of people who say yes, and the energy and enthusiasm he sees building at St. Anne’s. “People are excited to join us because we’re doing what we love,” he says. “It’s not ‘What would Jesus do?’ It’s ‘What is Jesus doing right now?’”

Dylan Thayer is parish coordinator of St. Paul’s K Street, Washington, D.C.

‘A Mindset of Transformation’

Complex real estate deal, \$63 million gamble led to Manhattan parish’s ‘Easter season’

By Lauren Anderson-Cripps

The Rev. Matthew Dayton-Welch is becoming rector of the Church of the Epiphany as the New York City parish enters what he calls its “Easter season.”

Having sold its former church building, the 190-year-old parish recently moved down the block to a new home, with more capacity for its day school and outreach ministries, and a bolstered endowment.

Emerging from the grief of saying goodbye to its former building, a complicated building renovation, the disruption of COVID on parish life, and a multi-year rector search, Epiphany is brimming with potential as it enters its newest chapter, Dayton-Welch said.

“There are stories of small neighborhood parishes having a turnaround, but what you’re seeing at Epiphany are the ways in which those Easter seasons play out on a phenomenal scale, with odds and circumstances and, frankly, dollar figures that would terrify most of us,” Dayton-Welch said. “They’re now in their new Easter season. So, I have the humble task of walking the way of resurrection with them.”

Five years ago, Epiphany faced major decisions about its future. Its former building — a Norman Gothic-style, red-brick building with a large tower and prime corner location on the Upper East Side — was too small to accommodate its ministries and inaccessible to those with disabilities; unexpected building repairs were costly to the point of unsustainability.

The church building was also cherished by parishioners, a space where families had baptized children, buried family members, and gathered weekly for the past 80 years of its history.

Epiphany was approached by Weill Cornell Medicine with an offer to purchase the property to develop into a medical-school tower. The resulting \$68 million deal allowed the church to simultaneously purchase a larger nearby Presbyterian church for \$22.5 million, which it renovated for an additional \$41 million.

“The vestry was able to balance the twin responses of grief and hope to the proposed,” said the Rt. Rev. Jennifer Reddall, who was rector of the parish from 2014 to 2018. “I remember doing a round of mutual invitation, as each person shared their honest fears and sadness at the loss of a building that had been so holy for so many — and also shared their personal willingness



Matthew Dayton-Welch

to move forward because they could see the possibilities for the ministry. It was, on everyone’s part, a sacrifice on behalf of the gospel.”

Before that deal reached the table, church members had been primed to consider the possibility of a building sale. Congregation-led discernment discussions centered on which ele-

ments of the church needed to be nurtured and stewarded, and which elements could be sacrificed for the sake of the larger mission.

“I think that really helped guide the parish to understand that it was the building that, in the end, we were willing to leave behind,” said senior warden Christian Vanderbrouk.

More changes soon came for the parish. At the same meeting in which vestry members decided to sell the building, they learned Reddall was a finalist for bishop of the Episcopal Diocese of Arizona.

Reddall was ultimately elected in October 2018, and the Rev. Ray Cole stepped in as interim at Epiphany for the next four years.

Reddall “was a beloved rector and that was an emotional goodbye either way, but knowing we had the building sale coming along too, in a funny way, it made some of those things easier,” Vanderbrouk said. “We had a mindset of change and a mindset of transformation.”

Renovating the 135-year-old Presbyterian church was a massive undertaking. Jan Hus Presbyterian had occupied the space until dwindling numbers prompted the congregation to sell the building to Epiphany.

Creating a space that would meet Epiphany’s needs required both structural and cosmetic changes.

About a month into the project, COVID-19 not only disrupted Epiphany’s worship but also paused construction, elongating the timeline and driving up costs. Adding to the complexity, a river was discovered underneath the building early on in the construction.

“In order to accommodate it, we effectively raised the floor of the nave



Church of the Epiphany photo

Epiphany moved its stained-glass windows, pulpit, lectern, 14th-century baptismal font, and columbarium to its new building.

a bit so we could build above the river rather than building a complicated bathtub,” Vanderbrouk said.

About halfway through the project, a welding issue set the roof afire.

“I’ll never forget the smell of the roof catching on fire, stepping outside, and seeing the flames coming out. That was a challenging moment for us,” Vanderbrouk said, noting that the fire did not ultimately contribute to significant delays in the project. “With the fire, the flood, the plague, it felt biblical at times.”

Cole, Epiphany’s interim rector, said parishioners stayed focused on the vision and navigated unexpected challenges with charity toward one another.

“Again and again, they rose to the occasion and demonstrated they were able to make the hard decisions,” Cole said. “I think in a project that is as complicated as this, or for any church that’s looking to recast their future in a new or radically redesigned facility, at

the foundation, it has to be a matter of mutual respect and humility.”

Epiphany deconsecrated its former building in May 2022 and took occupancy of its new home that summer. The new day school opened to students in the fall.

Vanderbrouk acknowledges the deep emotional repercussions of a church moving to a new building. His children were baptized in the former space.

“It’s bittersweet. We have a lot of great memories there,” he said. “But I also think, *What a gift for them that they get to be some of the first children to worship and experience this great new church and help define how we’re all going to worship and flourish in this new property.*”

Epiphany now stands in a position to better fulfill its mission in the community, leaders say.

As a result of the real-estate transaction, Epiphany tripled its endowment to eight figures. The new building allows the church to expand its

ministries that serve food-insecure neighbors. With seating for 150 in the parish hall, Epiphany is able to expand its long-running Wednesday meal program, and its large commercial kitchen can prepare and package as many as 1,000 meals daily through a partnership with Carter Burden Network’s Senior Luncheon Program.

“They are curating their programs in a way that is more responsive to the community,” Cole said.

Formerly hindered by space limitations, Epiphany’s day school is now spread out across two floors, with five light-filled rooms, a library, a new modern gym, and a rooftop garden, where students grow produce to be served by Epiphany’s meal ministry.

The nave seats 160 in movable chairs that can be reconfigured for various uses. Looking to preserve beloved elements of its former space, the church moved its stained-glass windows, pulpit, lectern, 14th-century baptismal

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font, and columbarium to the new building. It also commissioned 14 new stained-glass windows, and a new organ is being built for installation in 2024.

“I believe Epiphany is well-positioned to live into the future we imagined,” Reddall said. “Obviously, we couldn’t have anticipated the pandemic or its effects on church membership and attendance. But New York institutions always reinvent themselves, and with their new rector in place, and able to set a course for the future, I’m excited for them. They are certainly in my prayers.”

Now almost a year in the new space, Vanderbrouk said parishioners are adjusting to the rhythms of uprooting and replanting a block away.

“We’re still figuring out, ‘How does parish life adapt to this new building?’” he said.

Helping lead the parish through its next season, Dayton-Welch joined the parish as its 18th rector in early May. He previously served as rector of St.

Alban’s Episcopal Church in Newtown Square, Pennsylvania, since 2017.

“When I read Epiphany’s parish profile, I was just in awe of the journey they had been on,” Dayton-Welch said. “A lot of churches ... when they have those difficult years, usually there’s a lot of conflict and woundedness that comes from that. Epiphany didn’t have that. What marveled me was their story and the way in which they were committed to keep at it.”

“The search process was full of joy and hope,” Vanderbrouk said. “Being at the end of this building project, with many of the risks and fears behind us, it’s really helped the parish and leaders at Epiphany to shift mindsets to one of abundance and possibility and hope. What better time to call a new rector?”

Dayton-Welch sees his role as helping the church grow into its new space.

“It’s so well-organized, so well-designed, the sanctuary is beautiful, the school is phenomenal,” Dayton-Welch said. “So, I see my job as helping make that space feel lived in and warm. ... They don’t have a lot of muscle mem-

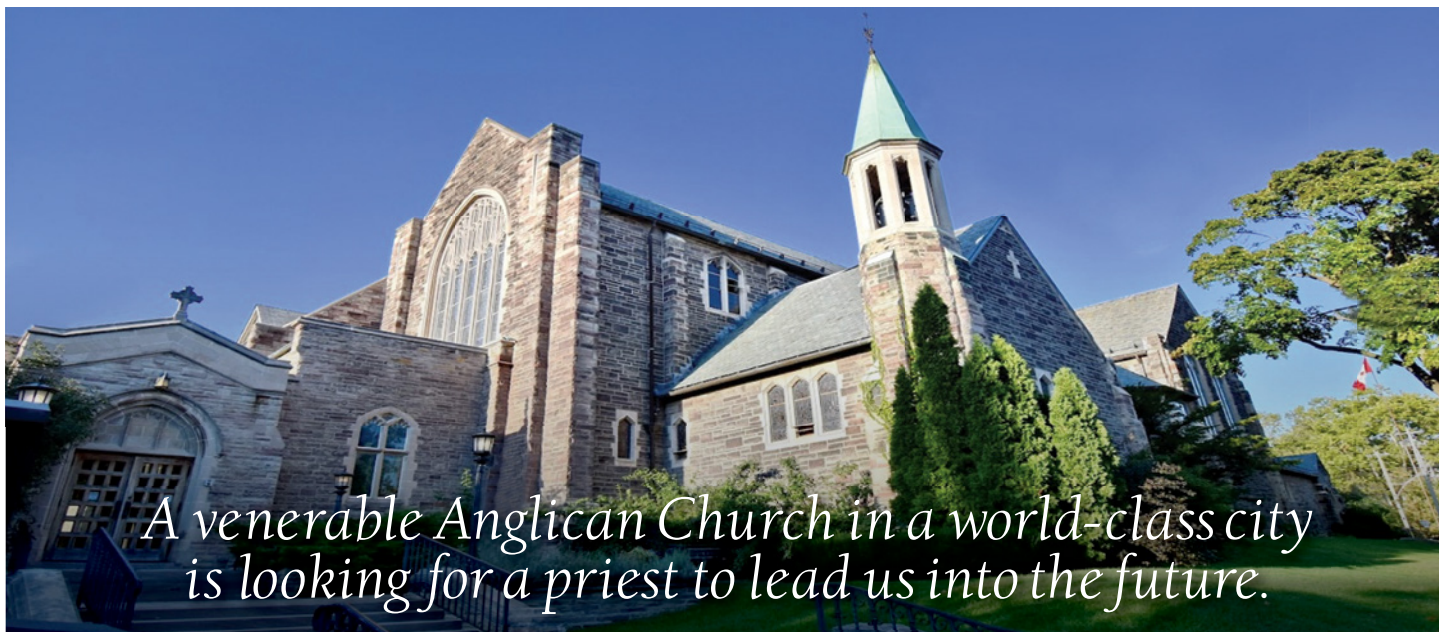
ory in that space, and they’re sharing it with a lot of different entities. So, getting the congregation to feel like they’re home will be one of my opportunities and challenges, in some ways.”

Dayton-Welch commended parishioners for taking bold action for the sake of the church’s mission.

“They had a chance to go the hospice route and let it be someone else’s problem, but they, in great prayer and holy determination, chose not to do this and take this \$63 million gamble,” he said. They wanted to ensure they didn’t hand off a church in decay, but that they handed off something beautiful. They took incredible circumstances and made something beautiful out of it.”

Vanderbrouk said the parish is glad to have Dayton-Welch at the helm for this next season.

“A lot of our lay leaders and staff, our legs are a little bit tired after this race,” Vanderbrouk said. “I think having someone to come in with fresh energy, it’s going to be wonderful and it’s what we’re ready for.” □



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Stable Diffusion art

Study Helps Churches Expand Their ‘Halo Effect’

By Dylan Thayer

Christians know that Jesus calls us to love our neighbors: “let your light shine before others, that they may see your good deeds and glorify your Father in heaven” (Matt. 5:16).

But just how much light are we shedding? According to Partners for Sacred Places, a secular nonprofit organization that works with organizations of all faiths, quite a bit. Bob Jaeger, who cofounded Partners for Sacred Places, said the organization’s research indicates that the average rural church benefits its community by roughly \$750,000. For urban

churches, it’s even higher — around \$1.7 million.

Much of this benefit is directed toward nonmembers. Beginning in the 1990s, Partners for Sacred Places conducted three studies — two in conjunction with the University of Pennsylvania and one with the University of North Carolina — on churches’ community impact. In addition to the “halo effect” — Jaeger and Partners for Sacred Places’ term for the positive economic effect of churches — these studies showed that most of that effect comes during the week, not on Sunday mornings. Up to 90 percent of the people who come to a church on weekdays are non-members.

“We started to realize that no one knew what was happening in the buildings during the week,” Jaeger said, looking back on the research, which he says was aimed at helping “congregations tell a better story about their value.” Emilie Haertsch, who joined Partners for Sacred Places in 2022, agreed: “The value of houses of worship is often judged by worship attendance. But you can’t assume that very small churches can’t have a very big impact on their neighborhood.”

So how can churches that care about their communities and want to grow their halo do it? Both Jaeger and Haertsch agree that increasing

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program budgets is helpful, but for many churches, this may not be an option. An easy solution is to take a fresh look at the space and invite civic organizations and community leaders to work with the congregation. “The interesting part is, [community leaders] always say yes” to an invitation to collaborate, Jaeger said.

Partners for Sacred Places’ most recent notable community collaboration involved the Diocese of Indianapolis, the Diocese of Northern Indiana, and Indiana Landmarks. Its goal was to perform an evaluation of all 80 churches in the two dioceses, to determine just how big each parish’s halo is, and what can be done to make it larger. The support of the Lilly Endowment, which provided a Thriving Congregations grant, was also essential.

The initiative was enthusiastically supported by the Rt. Rev. Jennifer Baskerville-Burrows (Indianapolis) and the Rt. Rev. Dr. Douglas E. Sparks (North-

ern Indiana). Baskerville-Burrows has an extensive background in historic preservation, and once interned at Partners for Sacred Places.

Brendan O’Sullivan-Hale, canon to the ordinary for administration and evangelism in the Diocese of Indianapolis, discussed the study by phone on a sunny mid-April afternoon as the last congregations were finishing the program. The study began with training and interviews of parish leadership online, aimed at answering basic questions: Is the congregation using its resources in alignment with its mission? Is it serving the community as well as possible?

The next step was a site visit curated and led by Partners for Sacred Places, aimed at a strategic review of each parish’s buildings and grounds, which generally takes about three hours. That review studies the space’s current use, best possible use, and potential community partners. Finally, churches were encouraged to engage in dialogue with relevant community organizations that could help them achieve their mission goals.

O’Sullivan-Hale said the results were almost immediate. Within weeks after a site visit, one parish began using its parking lot to create wheelchair ramps for disabled veterans. Another church invited people of harshly discordant political views to talk about what issues they could agree needed attention in the community. This dialogue inspired the church, alongside nearby congregations, to apply for a grant for an art program intended to help young people suffering from mental illness.

O’Sullivan-Hale has been impressed by the success of the program, but said he isn’t ready to declare victory. He identified two potential areas for more development: how to supplement leadership capabilities of congregations and how to assist congregations when building size and congregation are an extreme mismatch.

O’Sullivan-Hale’s cautious optimism about the program, combined with a desire to continue building congregations’ capacity for community engagement, was echoed by

Michelle Walker, priest in charge at St. Paul’s Church, La Porte, and a missionary for administration and governance in the Diocese of Northern Indiana. As a result of her different roles, Walker experienced the program from both the top down and the bottom up.

Walker is excited about the “great opportunity” that St. Paul’s and other parishes across both dioceses have to pivot toward their community. Walker said she was intrigued by the program’s challenge to “look at ourselves differently and consider other options,” which she and her flock quickly met. Within two months of its site visit, St. Paul’s began working with two community organizations, the La Porte Service League and Arts in the Park.

St. Paul’s received a community grant as part of the Thriving Congregations initiative. The grant, aimed at restoring the church’s Gothic bell tower, was for \$7,500, conditional upon St. Paul’s raising \$2,500 on its own. St. Paul’s launched a matching capital campaign to raise the funds, and the results astonished Walker: the church managed to raise \$22,500, with no effect on the annual stewardship campaign, which was “as productive, or more so.”

Walker believes the enthusiasm for the building campaign shows how St. Paul’s collaboration with Partners for Sacred Places and the two dioceses has changed the parish for the better, making it “more open to sharing what we have with the community.” St. Paul’s has begun offering a concert in its nave on the first Friday of every month, and has expanded its community meals from once to twice a month.

“For a congregation that really didn’t know what we were getting into, we’ve been really pleased by the project,” Walker said. Like O’Sullivan-Hale, she knows there is more work to be done, but remains faithful and hopeful about the future: “When we give, God comes alongside us.”

Dylan Thayer is a parishioner at St. Paul’s K Street, Washington, D.C.

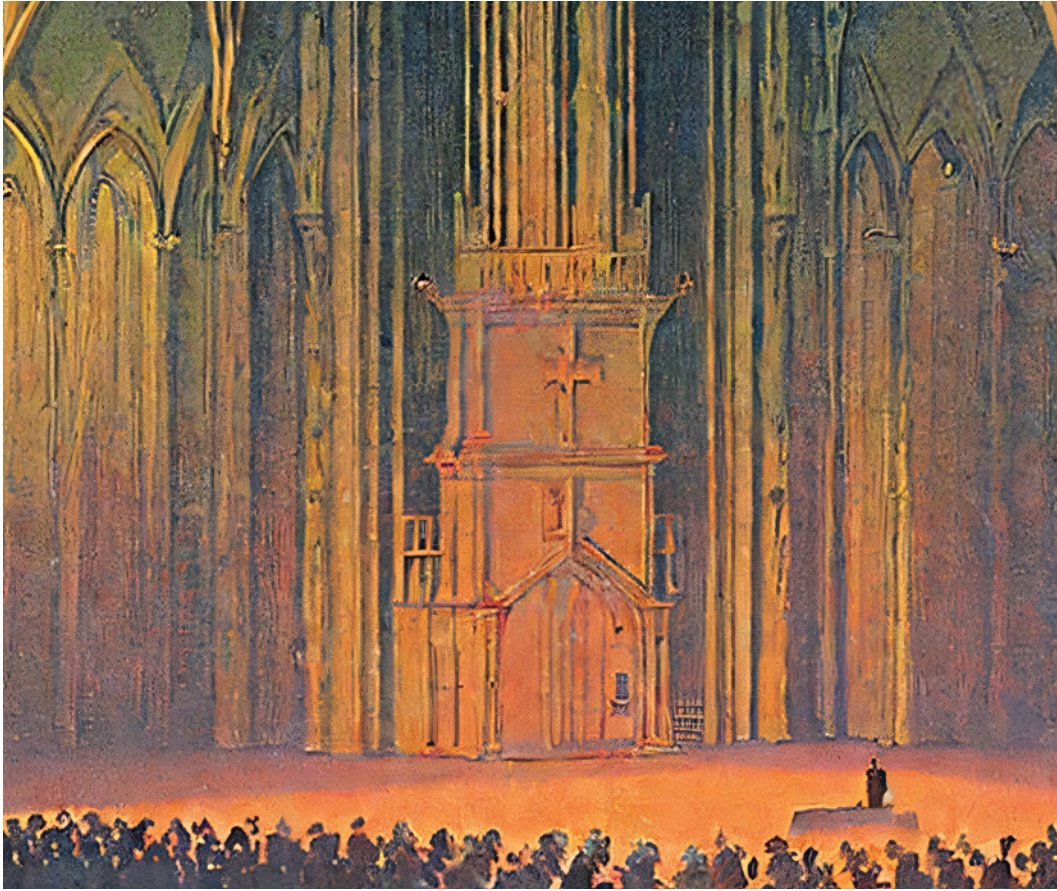


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ESSAY

Worship, Discipleship, and Vocation: Pandemic Reflections

By Heidi J. Kim

One of the many lessons of the COVID-19 pandemic was that faith communities could function and thrive despite social distancing. We could be the Church, even when we could not do church in traditional ways. I saw clergy friends grappling with new technologies as they continued to offer worship and pastoral care to their congregations. I saw Bible study move to Zoom as a way to keep people connected. As someone with colleagues all over the world, I could listen to online sermons from friends in other time zones, and I saw creative ways of offering worship from all kinds of parishes.

Online church lowered the bar for participation in worship for many people. Unchurched friends attended Easter services for the first time in decades out of curiosity and a longing for connection in a time of separation. Some congregations saw increases in participation once services went online. I enjoyed it, yet worship quickly became an engagement without commitment, a form of consumption rather than a foundational element of my personal formation. I relished the opportunity to worship when and how I wanted to, without having to turn my camera on, sit still, or even get out of my pajamas. I will admit that for me as a lay person, online church allowed a kind of inertia to colonize my spiritual life; someone else was responsible for providing a meaningful experience for me.

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“ The pandemic cultivated an overreliance on clergy and an underutilization of the laity to sustain worship as usual while keeping everyone safe. ”

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Now that most of our faith communities are back to in-person worship, we are experiencing the fallout of some pandemic-inspired changes. Lay people have expressed frustration or disappointment that their opportunities for leadership and service look different now. The roles that they had before the pandemic may have diminished or even been eliminated. Community partnerships may have atrophied so much that new engagement is difficult.

At the same time, clergy have expressed their exhaustion after holding so much responsibility for so long. Many priest friends have shared their excitement at having parishioners come back, only to find that folks are reluctant to volunteer or even actively participate in Sunday worship services. Both lay and clergy friends lament the reality that our post-pandemic church life bears little resemblance to our nostalgia for the way it was.

I empathize with the frustration. I wonder if many of us are still grappling with post-pandemic trauma, given all we had to release and all we had to pick up and carry. I also wonder if those long months of separation have heightened an assumption in our church that the role of the clergy is to provide worship and the role of the laity is to receive it.

Lay leaders grieved the loss of their roles as ushers and greeters, acolytes, Sunday school teachers, and choristers. As we began to realize that online church was a viable and meaningful offering, some folks argued that we did not need all the accoutrements of worship as usual. It fed into an existing assumption about worship: the important stuff was what the ordained folks did. Lay participation was a nice add-on, but not strictly necessary. As I became more disconnected from the liturgy, it became easier to forgo Sunday worship altogether. I use myself as an extreme example because I love the church, need Sunday worship, and was stunned at the progression of my complacency.

At the same time, I heard multiple clergy saying that they were utterly exhausted from managing all the same pre-pandemic parish administration and pastoral care responsibilities while learning new skills like sound systems, lighting, and how to broadcast live services on Facebook or YouTube. People were frightened, losing their economic livelihoods, sick, and dying. Clergy were expected to be present for everyone else's acute grief and loss, while heroically ignoring their own. Congregations expected the same level of attentive pastoral care while complaining about the echo in the Zoom room. Many clergy colleagues described an uptick in “nasty grams” from previously kind and delightful colleagues and parishioners.

The pandemic cultivated an overreliance on clergy and an underutilization of the laity to sustain worship as usual

while keeping everyone safe. As we learned to offer socially distanced church, what evolved was miraculous and life-giving. We discerned what was essential and what we could release. Yet we also slipped into familiar and hierarchical roles for the sake of expediency. It became easier to justify putting our clergy on a pedestal while demanding that they have no life outside of parish life. It also became easier to see the laity as a needy population to be managed or appeased, or even ignored. I want to be clear that I am not speaking of all parishes and all places. Yet I also want to be clear that the patterns that developed reflected the clericalism that was already present in our church culture. What happened was not new or even unexpected, but perhaps presents us with a unique opportunity to be the Church in a different way.

I confess that I am in a deep and intentional phase of my vocational discernment, because the pandemic laid bare the assumptions I was making about my journey of discipleship. I realized that Sunday worship was a crutch that at times made up the entirety of my formation and discernment of God's will for my life. When the tasks of in-person Sunday worship went away, I had to confront that my internalized clericalism made me reliant on clergy colleagues to shape my spiritual journey. It has made me curious about what vocational discernment for lay people might become as we engage one another again in the post-pandemic church.

Discernment for the diaconate or priesthood takes place in dialogue with community and has an expectation of a robust and foundational theological education. While that discernment can vary across time and place, there *is* a process. Lay people often engage with Education for Ministry and emerge with a deep understanding of their discipleship and vocational call. Yet that requires a years-long commitment and is not necessarily the right fit for every baptized Christian.

Other than Education for Ministry, what are the readily accessible resources for a robust vocational discernment for lay people? Have we become too reliant on top-down models of Christian formation that primarily take place through Sunday worship? How might we deepen the ministry of all the baptized in a way that is life-giving for all orders of ministry? I admit that I have more questions than answers, but I believe the time is ripe for reimagining how we form disciples so that all the members of the body of Christ can find healing, redemption, and spiritual thriving with and because of one another.

Heidi J. Kim formerly served the Episcopal Church as staff officer for racial reconciliation. She has a consultancy practice working with parishes and dioceses throughout the church, and lives in Minneapolis.



“Conversion of St. Paul,” Church of Holy Trinity, Sloane Square, London

Lawrence OP/Flickr

COVENANT

Becoming Leaders of Profound Change

By Kristine Blaess

In 1992, President Václav Havel of Czechoslovakia wrote an Opinion piece for *The New York Times* that electrified its readership. “The end of Communism is, first and foremost, a message to the human race,” Havel wrote. “It is a message we have not yet fully deciphered and comprehended. In its deepest sense, the end of Communism has brought a major era in human history to an end. It has brought an end not just to the 19th and 20th centuries, but to the modern age as a whole.”

More than 30 years later, we still grapple with the end of the modern age. Today, many things indicate we are going through a long transitional period when something is on its way out and something else is painfully being born. The old ways, relationships, and institutions are crumbling, decaying, and exhausting themselves, while something else, still indistinct, is rising from the rubble. To see, we have only to set our eyes on the decades of intractable wars around the world, increasing incoherence and violence in our nation,

the breakdown of communities, and in our churches, an acceleration of the effects of the end of Christendom.

In these past months, a line from John O’Donohue’s *Blessing for the Interim Time* has stayed with me: “The old is not old enough to have died away; / The new is still too young to be born.” We know enough to know that things will never return to the way they were, but what is being born is still in many ways shrouded in uncertainty. With God’s grace, perhaps we can be hopeful enough to trust that what is being born is God’s kingdom among us, the crucified and risen Lord in our midst.

But how do we, leaders of churches and institutions, lead our people into the future that is waiting to be born? It is clear that *technical change* is not going to move us into the future. The problems we face are not going to be fixed by expertise and good management. Our techniques are failing us.

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Our ability to lead resides in our willingness to daily engage in the transformational acts of dying in Christ and being raised anew with him.

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Likewise, *adaptive change* will only offer us partial release. Innovation and learning in our institutions will help, but the problem is bigger than changes in our processes and strategies will solve.

So where do we go for help? How do we find the path into the new future God has for us? The only way forward is through the transformation of our institutions, which starts with the transformation of our communities, and of ourselves as leaders. Nothing short of new hearts will bring us into the new life God is creating for us. Otto Scharmer, a senior lecturer at MIT's Sloan School of Management, calls this *profound change*. Profound change is "shifting the inner place from which we operate, both as individuals and communities." Profound change comes from transforming hearts — our hearts and the hearts of the institutions we serve.

There is biblical precedent for this kind of change. The transformation of the heart and the renewing of the mind in Christ, *profound change*, is the promise of the coming of God's kingdom. As St. Paul reminds us,

[Christ] is the image of the invisible God, the firstborn of all creation; for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers — all things have been created through him and for him. He himself is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything. For in him all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross. (Col. 1:15-20)

The old world may be dying, but in Christ new life is rising from the rubble. When God's kingdom comes, all things will be made new. The heart of all things will be returned from Christ. The reconciling work that began on the cross

continues now and will be fulfilled at the end.

But how do we become leaders who can lead profound change? The key is in our own openness to transformation. Our ability to lead resides in our willingness to daily engage in the transformational acts of dying in Christ and being raised anew with him. St. Paul encourages us to present ourselves daily — as individuals and as communities — the *body of Christ* — into God's transforming power. Our lives and our organizations are changed as we daily let go of conformity to the world and let come the vision of God's new kingdom.

St. Paul offers us this encouragement:

I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God — what is good and acceptable and perfect. (Rom. 12:1-2)

The transformation of our hearts and minds, as individuals, but also the transformation of the heart of every power, every principality, every institution, every family, every neighborhood, is the transformation that God has already begun in the cross and resurrection of Christ. It is the transformation that God delights to continue daily in us. It is transformation that will finally be consummated at the end.

The essence of our task as leaders is to shift the inner place from which we operate, both individually and as communities. Our task right now is to seek the renewal of our hearts and minds, and to be open to the new future that God is preparing to birth.

Our call as leaders in this moment is to attend to the heart of things. We are called to attend to our hearts, to the hearts of the families and institutions we serve. We are called to create spaces where God shifts the inner place from which we operate — transforming our hearts and renewing our minds more and more into the fullness of Christ.

Kristine Blaess is rector of St. Paul's, Murfreesboro, Tennessee.



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Essays may address any topic within the classic disciplines of theology (Bible, history, systematics, moral theology, liturgy). We also welcome essays written to fulfill course requirements. We will give special consideration to essays that demonstrate a mastery of one or more of the registers of Christian wisdom and radiate a love of the communion of the Church in Jesus Christ, the Wisdom of God.

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A Church *for* the Nation

Beyond Establishment

Resetting Church-State Relations in England

By Jonathan Chaplin

SCM Press, pp. 220, \$40

Review by Andrew Goddard

The coronation of King Charles by the Archbishop of Canterbury has shown the peculiar relationship of the Church of England to the crown. This has for a long time been sidelined by both church and state. For many Anglicans, the coronation, like Queen Elizabeth II's funeral, has demonstrated that through being the established church, the Church of England can better serve the nation and communicate central Christian truths to millions of people. It is argued that both services offered a coherent, attractive, often countercultural witness, whether in calling those with political authority toward service or in the comforting good news of resurrection hope in the face of the death of a much-loved, faithful servant of Christ.

It is, however, impossible to deny that what we have inherited represents an increasingly bizarre set of institutional arrangements in the contemporary United Kingdom, and when set alongside the rest of the Anglican Communion, especially where there is a longstanding principle separating church and state. Pragmatic appeals to supposed benefits, therefore, should not be used to once again ignore or dismiss a host of important theological, ecclesiological, political, and missiological questions

about the established nature of the Church of England.

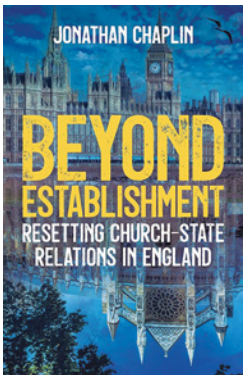
Jonathan Chaplin's *Beyond Establishment: Resetting Church-State Relations in England* opens these questions in an accessible and wide-ranging manner. Drawing on his expertise as a political philosopher who is also a lifelong Anglican, he answers them by arguing for "a theologically principled reconsideration of the proper jurisdictional spheres of Church and state." He wants the church to initiate this development on its own terms, not to wait and then either resist or succumb to pressure from the government and wider society. His book represents the strongest case available for "disestablishment," although the complexities of such language are clear. Chaplin's alternative draws heavily on the different model of church-state relations found north of the border in the Church of Scotland, which is Presbyterian and described as "established."

Although Chaplin argues that there are unwarranted (though now minor) privileges and burdens placed on the church by the current arrangements, his case is fundamentally principled. His alternative will nevertheless clearly reconfigure various practical arrangements in ways he explores in some detail. He deconstructs aspects of establishment, such as crown appointment of bishops, bishops sitting in the House of Lords, and parliamentary approval of church legislation. Here an even stronger case can perhaps be made about the harmful effect of these structures. Why should the ability to function in Parliament's upper chamber be seen as so important when the church selects diocesan bishops? Why are there complaints that

some bishops are not as focused as they should be on the diocese because they are so often in Westminster? Why was the possibility of parliamentary intervention apparently a factor in the bishops' decision-making on their proposals for same-sex marriage? Ultimately, though, Chaplin's case does not depend on convincing people that our system "doesn't work" in these areas or that he has something that will in some sense "work better."

Chaplin's emphasis is on being guided by an account of the distinctive place and calling of the church and of political authority within a social and political vision. This is his major contribution. He critiques arguments claiming there can be a Christian nation, whose political authorities might rightly be religiously affiliated, and argues instead for state "impartiality" (preferred over "neutrality"). Political authority is unable to determine religious truth, and exceeds its divine calling when it seeks to do so (as in the oath sworn by King Charles to "maintain in the United Kingdom the Protestant Reformed religion established by law").

He also stresses that the church as a "voluntary, transnational, and non-territorial fellowship" should neither claim privileges over other religious groups nor give the state authority over how it orders its life and mission (as in King Charles being supreme governor). He argues for this biblically and theologically, but he is also clearly shaped by the neo-Calvinist, Dutch Reformed tradition of sphere sovereignty; his major academic work is on Herman Dooyeweerd as a Christian philosopher of state and civil society. This differs significantly from the political thought of the English and magisterial



Reformers, which is much more open to a theology of establishment and merits greater consideration than offered here.

Such a rigorously theological focus is almost totally lacking in discussions about establishment. This is in part because it stands in sharp contrast to a dominant English Anglican ethos that approaches these questions more through respecting historical development and tradition (an area given relatively little attention in the book). This ethos is only open to church-state relationships evolving gradually when required to address new pragmatic challenges arising in new contexts. It would be tragic if this ethos led to the book's argument going unanswered, but this is quite likely to happen, not least because any response that seeks to offer a *principled* defense of the *status quo* is likely to be much less convincing,

both theologically and as political philosophy amid the reality of British culture and politics.

Chaplin strongly rebuts commonplace arguments in defense of establishment. These would reject his proposals, again primarily on consequentialist grounds, by claiming they amount to conceding to secularism, would inevitably lead to some non-Christian worldview becoming "established," and effectively undermine the church's pastoral and political engagement with society.

If Chaplin's vision of what he calls "equitable public pluralism" were accepted, the changes made to the coronation would have extended well beyond leaders of other faiths being invited to greet the king as he left the abbey or the archbishop prefacing the oaths by noting the church "will seek to foster an environment in which people of all faiths and beliefs may live freely."

State impartiality, which he sees as a theological demand, would require a civil ceremony, and whether any faith may then welcome the monarch in a public service would be unofficial. The Church of England would, he argues, "remain a church for the nation" but — for both its own good and that of the nation — it would be "no longer officially acknowledged by the state as the church of the nation."

There is limited appetite to even open this debate within the Church of England. This book should whet people's appetites. It provides an indispensable guide to the issues, and a theologically rich but also practical vision of where we may be headed by the time of the next coronation, that must not be ignored.

The Rev. Dr. Andrew Goddard is a tutor in ethics at Ridley Hall, Cambridge.

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Earthly and Divine

A Tumblin' Down

By Sarah Hinlicky Wilson
Thornbush Press, pp. 478, \$18.99

Review by Allison Zbicz Michael

While most clerical fiction is dominated by celibate protagonists or scenes of saccharine domestic simplicity, *A Tumblin' Down* gives the whole clerical family the starring role. Uniquely equipped to tell this tale, Sarah Hinlicky Wilson grew up as a pastor's daughter in rural Delaware County, New York, a part of the country described beautifully (and sometimes very humorously) in the novel, and she has served her adult years as a pastor, a theologian, and a pastor's



spouse. While not autobiographical in the details, and often whimsical in style, the author's voice and intuitive sense of the challenges and possibilities for the characters come through on each page.

A-Tumblin' Down follows experiences of each member of the Abner family — especially Pastor Donald,

his wife, Carmichael, and his pre-teen daughter, Kitty — who each (in their own eccentric ways) struggle to make peace with themselves, their past, and their community. Only Saul and Asher, the family's two youngest sons, have yet to be filled with the self-conscious quest to reconcile their past and present. After a horrific tragedy occurs, the quotidian struggles of parish life at Mt. Moriah Lutheran Church, and community life in Shibboleth, New York, become a crushing load for the family and for the church community.

While not every clergy family will experience a loss like the one the Abner family experiences, the novel will surely resonate with anyone who has spent time in church ministry. The church she presents captures the earthly and divine character of the parish community, from the wicked sins and absurd foibles of the people of God to the transcendent goodness of God mediated through human frailty. What clergy family does not know about tense council meetings and plotting members, the unique and humorous awkwardness of synod and diocesan assemblies, self-doubt and spiritual crises, the challenges faced by spouses who bring their gifts and struggle to find their place, and the difficulties of

fitting in as the preacher's kid?

But so too, what pastor has not received the kindness of an elderly parishioner whose faith through long life has helped anchor his own? Or what priest has not heard some necessary but forgotten truths spoken to her by a faithful colleague? Which of us has not found grace to help in time of need? The Abner family certainly has.

The grace that the members of the Abner family find along the way never provides a facile answer to the pain of their loss, and often the grace of God that carries them from one day to the next is so very hard for them to see, but Pastor Donald, Carmichael, and Kitty all catch glimpses of it in surprising places along the way. This nuanced account of grief, grace, and the life of the clerical family all make this book well worth your attention. Whether you want to experience through the Abner family the challenges, absurdities, and joys of clergy family life, or whether you are weighed down by grief or a difficult season in ministry, *A Tumblin' Down* may give you a glimpse of grace, too.

The Rev. Dr. Allison Zbicz Michael is associate pastor of St. Francis' Church, Potomac, Maryland.

A Generous Path to Sobriety

Sober Spirituality

The Joy of a Mindful Relationship with Alcohol

By Erin Jean Warde
Brazos, pp. 192, \$18.99

Review by Kelly Wilson

Erin Jean Warde asks two important questions about sobriety and spirituality: *What would a more mindful approach to alcohol look like?* and *Are churches that have a "drinking culture" safe spaces for people who are*

exploring sobriety?

Warde, who is a priest and recovery coach, takes us on an orderly and thoughtful review of alcohol and its effects — on the body, on spirituality, on society, and, with particular thoughtfulness, on marginalized groups, such as people of color and LGBT people. She also takes a critical look at the industry behind alcohol ads, and holds it to task for promoting "mindless drinking."

Warde tells her story of sobriety and narrates much of the book through

that lens, but she does not encourage all her readers to quit drinking. Even for those who are inspired to enter into sobriety, she cautions that the road to sobriety can be non-linear, and requires compassion for yourself.

What she does ask of the reader is to be mindful about drinking. She advises that the reasons for drinking are complex and multifaceted — from society, from culture, from advertisements — and she urges exploring the factors of one's drinking. She also points to the cognitive dissonance between what

many believe about alcohol — that drinking is good for one’s health, that it helps one go to sleep, that it helps with anxiety, that it lifts one’s spirits — and the truth about alcohol: that the health risks outweigh any benefits, that it wrecks one’s healthy sleep, that regular use contributes to increased chronic anxiety, and that alcohol is a depressant that can worsen depression.

In addition to taking a hard look at the downsides of mindless alcohol use, Warde also looks at the benefits of life without alcohol. Beyond the physical and financial gains (as well as the lack of fear over what one texted last night), she writes at length about the spiritual benefits of sobriety. She uses lenses such as the biblical story of the Prodigal Son, as well as the doctrines of Incarnation and Resurrection, to describe the return to joy that she experienced when she became sober. From her perspective, removing spirits from her life (as well as wine and beer) made room for the Holy Spirit to enter and reconnect.

One important aspect of her journey is her description of the resistance to her sobriety that she felt in her church environment. She points out that many mainline and progressive religious communities have a drinking culture. Episcopalians (whom Warde reminds us have sometimes been called “Whis-

keypalians”) often celebrate that Jesus “ate and drank” with sinners, and that he not only made wine at the wedding of Cana, but that it was really good wine. From the fundraiser with the open bar at church to some churches holding Bible studies in pubs and bars, churches affirm the adage that God gave us alcohol as proof that he loves us and wants us to be happy.

Warde takes these assumptions to task as she looks at the historical record to ask if Jesus and the apostles were the drinkers we depict. She again visits the spirits/Spirit dichotomy by talking about the story of Pentecost, when passersby assumed the Apostles were drunk on wine at 9 a.m., when they were filled with the truer and more authentic “new wine” of the Holy Spirit. She asks some hard questions about the relationship between alcohol and finding an authentic spiritual life that faces life on life’s terms.

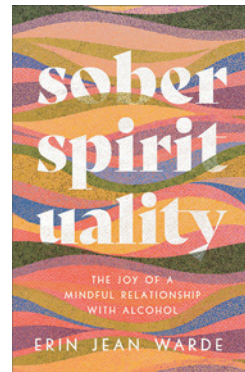
She examines the culture and rituals of the church, including the common chalice passed during the Eucharist, to ask if churches welcome those who are exploring sobriety or drinking more mindfully. For her, church created a stumbling block to sobriety, because there was such an expectation to drink, although she eventually overcame it. But she asks if the journey of others could be made easier if

churches were safe spaces to ask questions about alcohol, why we drink, and what life and spirituality would be like within sobriety.

In the end, Warde offers a succinct list of reasons to think more critically about alcohol, sketches a generous and forgiving path for sobriety, and provides practical advice for communities to better support those who wish to be more mindful about their drinking. There are some bumps along the road, which may cause discomfort for those who find their drinking culture challenged by the sobering statistics and stories here, but these challenges are delivered fairly and non-judgmentally. It is up to the reader to decide how to respond.

For those who have questioned their drinking — particularly in light of its effect on their spirituality — and want a thoughtful review of our society’s love of alcohol, *Sober Spirituality* is a great place to start.

Kelly Wilson is the founder of Ready Writer NYC and cohost, with Mark Dilcom, of the Radical Love Live podcast.



Taking Donors Seriously

Turning Donors into Partners

Principles for Fundraising

You’ll Actually Enjoy

By Brad Layland

IVP, pp. 176, \$20

Review by Matt Marino

While not exactly putting the “fun” back in fundraising, Brad Layland does put relationships back into it. Brad is CEO of the Focus Group, a consulting company to non-profits for donor development and capital campaigns.

Layland’s system is familiar to me,

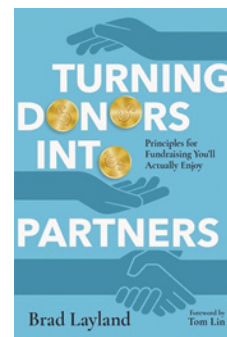
as his program, “Taking Donors Seriously,” is the fundraising system we used in my 17 years on Young Life staff. I can say that, where it was once very difficult to fund parachurch youth ministry without a church to pass the plates every Sunday, after a decade of using this system, our income had increased tenfold and we were never in financial crisis again.

The essence of “Taking Donors Seriously” is realizing that donors aren’t ATMs but friends, teammates, and ministry partners. *Turning Donors into Partners* is essentially about replacing transactional relationships with donors

for real friendship and cultivating their vision and participation.

Turning Donors Into Partners is a fun and engaging book, with a challenge to make donor development a ministry that points others to a greater love for God and participation in his mission on earth.

The Rev. Matt Marino is rector of Trinity Parish, St. Augustine, Florida.



Which Jesus?

Pentecost 2A: Matthew 9:9-13

By Ellen Charry

When considering how Judaism and Jews are portrayed to the faithful, this week's gospel passage is a hot potato.

Matthew 9:9-13 is a very busy five verses. It is two scenes, one superimposed on the other. Verses 9 and 10 are about a big dinner party at someone's house where Jesus' already committed followers dine with potential recruits. Verses 11-13 are a voiceover, as it were, exposing us to just the kind of angry scene between Pharisees (maybe two people in this case) and Jesus that we have come to expect from Matthew.

All the personages in these two scenes are deeply invested in what is happening, each for different reasons, each with different needs, attitudes, and expectations. In the first scene, Jesus is vetting potential followers carefully drawn from vulnerable local underdogs. Those serving as the local IRS are tantamount to robbers. Some are gouging the people with exorbitant additional fees, perhaps accepting bribes, atop the taxes that sustain the hated Roman military rule. The sinners, whatever their deeds, probably seek relief from anxiety, marginalization, and fear of punishment.

Those already following Jesus watch as he recruits others to join them, wondering what it will mean to have such dubious characters join this provocative little startup, perhaps consulting with Jesus as he decides who will advance to the short list. Jesus is seeking to grow his followers. Apparently, Jesus' band had not yet reached the symbolic number of 12 solid members needed to proclaim that what he hopes will become a movement represents the original tribes.

The second scene, verses 11-13, is over the heads of the dinner guests. It is, I opine, the synoptic evangelists' tweak of the report of the dinner party that has a realistic ring to it. Matthew was written about 60 years after the event. What could be the evangelists' overlay would fit their purpose as Jesus partisans in a very different atmosphere, perhaps 25 years after the Temple, the priesthood, and the

sacrificial system have all perished and Judahite religion/Judaism had to be reconstructed on a radically new foundation. The synoptic writers, among others, are proposing Jesus as that foundation, while pharisaic Judaism, under the leadership of Yohanan ben Zakkai (d. 90), was struggling to shape what became rabbinic Judaism.

In Matthew's day, these two basic options are germinating, only fully separated into Judaism and Christianity in the 380s after Theodosius made Christianity the official religion of the Roman Empire. Matthew, in the late first "Christian" century, is a Jesus partisan and digs in his heels against the pharisaic-based option for Judaism. Which Jesus do Christians today worship, the historical Jesus, about whom much is in doubt, or the Jesus of the texts filtered through their writers? Do Christians ever pause to

wonder about this question? Perhaps they should. Now, back to the second scene.

There were no Pharisees at the original dinner, but Matthew refocuses the incident to inject them into it as if they saw the banquet livestreamed and somehow burst into the house uninvited to make a scene. They confront Jesus' confirmed followers, rudely asking them to account for their teacher's unconventional behavior. For whatever reason, they do not reply, and

Jesus breaks in, answering the interlopers in their stead. He boldly presents himself as a moral physician. This takes Jesus' therapeutic power in an entirely new direction. The message is that moral illness is as real as medical illness, and that moral healing, like medical healing, is possible by becoming a Jesusite. Wow.

The scene that the synoptics leave with us intends to teach that those who follow Jesus promote morality, while those who follow ben Zakkai promote condemnation. Translated into later categories, Christians are loving, Jews are judgmental. It is perhaps Matthew rather than Jesus who promotes this self-righteous caricature of Christians. Perhaps as Matthew has the Pharisees disrupt the dinner party, it is now time for us to disrupt the stereotypes, lest Christians be likened to Matthew's Pharisees, sure enough of themselves to feel free to condemn others. □



Internet Archive

"Jesus eats with sinners and publicans," Alexandre Bida (ca. 1875)

SUNDAY'S READINGS

2 PENTECOST, JUNE 11

Gen. 12:1-9 or Hos. 5:15-6:6

Ps. 33:1-12 or Ps. 50:7-15

Rom. 4:13-25 • Matt. 9:9-13, 18-26

Summons

These commendatory words are said of Job in the opening lines of the book bearing his name: "He was blameless and upright, one who feared God and turned away from evil" (Job 1:1). Throughout the Old Testament and the New Testament, and unfailingly in the life of the Church, there has been a concern for a right relationship with God marked by love and devotion, and a commitment to the welfare of the human community. Works of righteousness and justice and mercy matter immensely. Still, the call of God upon a human life often has little or nothing to do with good works or virtue or wisdom, or any laudable human characteristic.

God does not call Abram because Abram is good. God calls Abram to leave his country and kindred, to venture out to an unknown place, a region of trust and hope, a land of promise and the assurance of blessing. Abram will be a blessing to all nations because God said, "Let it be!" Thus, God may call anyone to be a providential and overflowing blessing to others. Moreover, in some quite obvious respects, Abram seems patently unsuited to the call, yet the call is issued all the same.

As St. Paul remarks, Abram trusts the God "who gives life to the dead and calls into existence the things that do not exist. Hoping against hope, he believed that he would become 'the father of many nations,' according to what was said, 'So numerous shall your descendants be.' He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or when he considered the barrenness of Sarah's womb" (Rom. 4:17-19). Abram, St. Paul continues, was "fully convinced that God was able to do what he had promised"

(Rom. 4:21).

This story is a kind of prototype. God does not call because a person is blameless and upright. The call is not a reward, and it certainly is not deserved. God calls out of his freedom, without any external compulsion. In this way, God calls each of us out of an infinite wellspring of being and love, a life-giving generosity without end. Oh, this can be so hard to believe. Indeed, considering human frailty in general or as we may each experience it in the wounds of soul and body, we are "as good as dead." All we go down to the grave. And yet the living God "gives life to the dead and calls into existence the things that do not exist" (Rom. 4:17).

For this calling to reach every human being, God humbled himself, assuming the form of a slave to reach and save those enslaved by sin and death. Jesus turns to the sinner again and again, as he is turning to us. "As Jesus was walking along, he saw a man called Matthew sitting at the tax booth; and he said to him, 'Follow me.' And he got up and followed him. And as he sat at dinner in the house, many tax collectors and sinners came and were sitting with him and his disciples" (Matt. 9:9-10). Predictably, this offended the religiously respectable. It still does. So, we need reminding, "Those who are well have no need of a physician, but those who are sick. ... For I have come to call not the righteous but sinners" (Matt. 9:12-13).

Blessed are the meek, the needy, the sick, the sinner, the frail, the elderly, and the barren. Humanly speaking, none of this sounds like a blessing until God — in wonder, mystery, and love — deigns to call.

LOOK IT UP: Psalm 33:6

THINK ABOUT IT: By the breath of his mouth, you have your being and your calling.

3 PENTECOST, JUNE 18

Gen. 18:1-15 (21:1-7) or Ex. 19:2-8a

Ps. 116:1, 10-17 or Ps. 100

Rom. 5:1-8 • Matt. 9:35-10:8 (9-23)

Inmost and Highest

“The word is near you, on your lips, and in your heart’ (that is, the word of faith that we proclaim)” (Rom. 10:8)

Jesus Christ is the Word made flesh, the One who, in becoming a human being and assuming our human nature into his divine person, ever remains nearer to us than we are to ourselves. His life is inseparably linked to ours in a shared communion so deep and profound that we may seem wholly to lose ourselves in Christ, feeling, as St. Paul did, “[I]t is no longer I who live, but Christ who lives in me” (Gal. 2:20). Christ is, as St. Augustine says, “more interior than my inmost self” (*Confessions*, III, vi).

Turning inward, however, where Christ is, we discover that Christ cannot be contained by “flesh, or blood, or will, or emotion.” Indeed, following St. Peter’s famous confession that Jesus is the Christ, Jesus adds this all-important remark: “[F]lesh and blood has not revealed this to you, but my Father in heaven” (Matt. 16:17). Likewise, the renowned prologue to St. John’s gospel states explicitly, “[T]o all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God” (John 1:12-13). Salvation comes to us but is not from us. We are reborn not from ourselves but from above. So, St. Augustine adds to his remark about the inwardness of God a brief statement of God’s mysterious and inscrutable transcendence. “You were more interior than my inmost self, and *higher than my highest self*.”

Seeing Christ within us, we are led straightway to a gift that transcends all the limitations and vicissitudes of will and emotion, the weakness of mortal flesh, and the brevity of life. The eternal enters the temporal, making

(Continued on next page)

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(Continued from previous page)

us temples of the Holy Spirit. By the gift of Christ in us, “we are justified by faith,” by which we understand the faithfulness of Christ toward us, from which follows “peace with God through our Lord Jesus, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. And not only that, but we boast in our sufferings,” which we endure solely because “God’s love has been poured into our hearts through the Holy Spirit that has been given to us” (Rom. 5:1-5). Filled with the presence of Christ, our cup overflows even amid adversities.

The world has changed, becoming a landscape of strange visitations and intimate communion, becoming also a vast field of the wounded. Christ is everywhere. “The LORD appeared to Abraham by the oaks of Mamre, as he sat at the entrance of his tent in the heat of the day. He looked up and saw three men standing near him. When he saw them, he ran from his tent entrance to meet them, and bowed down to the ground” (Gen. 18:1-2). According to tradition, Abraham meets in these strangers the triune God. In some sense, personal experience bears this out over and over again. Jesus meets us in the cities and villages where we live; he meets us in our homes and churches (Matt. 9:35). As we stand on the threshold, the boundary between our homes and the world outside, Jesus invites us outward to heal and feed, to help and comfort.

We do not lose heart. A supernatural love beyond all knowing has been poured into our hearts, and thus we are more than ourselves, having been born from above and readied to do divine work on earth as it is in heaven.

LOOK IT UP: Psalm 115:1

THINK ABOUT IT: The divine name is *love*.

4 PENTECOST, JUNE 25

Gen. 21:8-21 or Jer. 20:7-13

Ps. 86:1-10, 16-17

or Ps. 69:8-11 (12-17), 18-20

Rom. 6:1b-11 • Matt. 10:24-39

The Purgative Way

Unlike the thief who comes to destroy and kill, Jesus comes so that we may have life and have it abundantly (John 10:10). “I have said these things to you that my joy may be in you, and that your joy may be complete” (John 15:11). In Christ, we enter an inexpressible joy, a palace of peace, a homeland secure, and a landscape replete with sacramental showings.

It is not always like this, as you well know. New life and profound joy sometimes arrive at the far end of a long trial, an arduous journey, and many tears. Amid all this, it may seem that hope is lost. It may seem that joy will never return. This is the way of death and the only path to resurrection in its deepest sense. “Very truly, I tell you,” Jesus says, “unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit” (John 12:24).

The story of pain, loss, and death is the story of human beings. A prophet of old, Jeremiah, was called to speak on behalf of God, and yet his words met rejection, and he endured the scorn and hatred of the people. He tried to leave his task but could not. “If I say, ‘I will not mention him, or speak any more in his name,’ then within me there is something like a burning fire shut up in my bones; I am weary with holding it in, and I cannot” (Jer. 20:9). Have you ever faced a moral obligation, a bounden duty, something that must be done? It may have been something quite small, or something ominous and life-changing, but it was (or is) a task you abhor or at least intensely dislike. You try to turn away but cannot. It is your task, an obligation you alone can carry out. Life was hard for Jeremiah.

“For I hear many whispering: ‘Terror is all around! Denounce him! Let us denounce him!’ All my close friends are watching for me to stumble” (Jer. 20:10). Jeremiah is in the great tribulation.

A story is told of an old slave woman named Hagar who, along with her son Ishmael, was banished to the wilderness of Beer-sheba. It is a difficult story to hear and more difficult to see. “Abraham rose early in the morning, and took bread and a skin of water, and gave it to Hagar, putting it on her shoulder, along with the child, and sent her away. And she departed, and wandered about in the wilderness of Beer-sheba. When the water in the skin was gone, she cast the child under one of the bushes. Then she went and sat down opposite him a good way off, about the distance of a bow shot; for she said, ‘Do not let me look on the death of the child’” (Gen. 21:14-16). This moment is Hagar’s personal hell.

In the end, Jeremiah praises the Lord; Hagar and Ishmael are delivered. The period of their suffering, however, we know as a great mystery described by St. Paul in these words: “Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death?” (Rom. 6:3). “We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin” (Rom. 6:6). We may wish it otherwise, but it remains true that suffering often is a purgative path to new life. “Those who find their life will lose it, and those who lose their life for my sake will find it” (Matt. 10:39).

LOOK IT UP: Psalm 86:16

THINK ABOUT IT: Hagar cries as if from a cross, “Save the child of your handmaid.”

5 PENTECOST, JULY 2

Gen. 22:1-14 or Jer. 28:5-9
Ps. 13 or Ps. 89:1-4, 15-18
Rom. 6:12-23 • Matt. 10:40-42

Being a Blessing

“Jesus went about all the cities and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing every disease and every sickness” (Matt. 9:35). “Then Jesus summoned his twelve disciples and gave them authority over unclean spirits, to cast them out, and to cure every disease and every sickness” (Matt. 10:1). What Jesus did, we do in gestures of healing and compassion, acts of kindness, careful listening, and words of liberation. The world is an expansive mission field for healing, and there is so much good work to do. “The harvest is plentiful, but the laborers are few; therefore ask the Lord of the harvest to send out laborers into his harvest” (Matt. 9:37-38).

We do well to ask the Lord how we may be a blessing to the world, how and in precisely what way, small or great, we may bring Christ’s healing love to a broken and hurting world. How may we be a blessing to our family, friends, and neighbors, even, as Jesus would insist, to our enemies?

If we are agents of Christ’s healing love to others, then it must also be the case that other people are the agents of Christ’s love toward us. Other people are instruments of righteousness toward us, agents of our sanctification. (Rom. 6:12-18). Thus, mission is not only what we do for the good of others but the good we receive. Perhaps we recite Jesus’ insight too often: “It is more blessed to give than to receive” (Acts 20:35). If there is giving, there must be receiving. So, blessed are those who receive good gifts from others, who allow themselves to be recipients of blessings they could not otherwise know.

When we receive from others, we allow ourselves to be welcomed into the circle of their kindness. In this way, we become a gateway to their

deeper experience of God, although, in such an exchange of love, God may never be mentioned. Consider these words of Jesus: “Whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me” (Matt. 10:40).

It is strange to consider that we may bless others by allowing them to bless us. We may lead another person to Christ our Lord and to his Father simply by accepting, passively and gratefully, the goodness and kindness they offer.

In my household, today is a high holy day called “Dr. Ballard Day.” Thirteen years ago, I lost consciousness in the middle of a workday. After several hours of scans and speculation, Dr. Ballard told me they didn’t know what was wrong with me and that he would have to do exploratory abdominal surgery. I was bleeding internally, and it took him over an hour to find the cause, a splenic aneurysm. I survived, though I coded three times during surgery. For weeks, I could do nothing but accept the care and kindness of others. While hospitalized, I was diagnosed with a blood disorder that likely caused the aneurysm. I take my medication and gratefully comply with my doctors. And my wife and I always remember that Dr. Ballard saved my life.

In my passivity, I was — incredibly — helping the doctors, nurses, and countless others who helped me. They welcomed me into their care. So, they could not but also come into the fellowship of Christ and his Father in the love of the Holy Spirit that unites them.

We are all, to a large extent, not so much what we have done or accomplished but a constellation of the good we have received from the hands of others. Accepting such care is giving God to the world.

LOOK IT UP: Psalm 89:1

THINK ABOUT IT: Your love (from others), O Lord, forever will I sing.

PEOPLE & PLACES

Appointments

The Rev. **Lori Babcock** is interim rector of Incarnation, Great Falls, Mont.

The Rev. **Nina Bacas** is rector of St. Bartholomew's, Poway, Calif.

The Rev. **John Badders** is interim rector of St. Helena's, Boerne, Texas.

The Rev. Canon **Meaghan Brower** is associate rector of St. Mary's, Portsmouth, R.I.

The Rev. **Candis Burgess** is rector of St. Paul's, Monroe, N.C.

The Rev. **Patrick Bush** is rector of St. Andrew the Apostle, Rocky Hill, Conn.

The Rev. **Julett Butler** is deacon at St. John's, Ellenville, N.Y.

The Rev. **Simon Carian** is rector of St. James', Clovis, N.M.

The Rev. **David Chatel** is rector of St. Paul's Chapel, Magnolia Springs, Ala.

The Rev. **Christopher Cole** is rector of Calvary, Summit, N.J.

The Rev. **Christopher Colon** is deacon at Christ Church, Marlboro, N.Y.

The Rev. Dr. **Sarah Colvin** is priest in charge of All Saints, Sharon Chapel, Va.

The Rev. **Josh Condon** is rector of St. Bartholomew's, Nashville, Tenn.

The Rev. **Zeke Coughlin** is rector of St. Matthew's, Toledo, Ohio.

The Rev. **Mary Davis** is priest in charge of St. John the Divine, Burlington, Wis.

The Rev. **Karen Deal** is deacon at Grace Church, Winfield, Kan.

Ms. **Karla Sikaffy duPlantier** is the Diocese of Louisiana's coordinator for Latino/Hispanic ministries.

The Rev. **Stephen Fales** is interim rector of St. George's, Sanford, Maine.

The Rev. **Brett Figlewski** is rector of St. Paul's, Bantam, Conn.

The Rev. Canon **Emilie Finn** is canon for congregational development and pastoral care at Christ Church Cathedral, Hartford, Conn.

The Rev. Dr. **Robert Flanagan** is interim rector of Holy Trinity, Pawling, N.Y.

The Rev. **Anahi T. Galante** is priest in charge of Holyrood/Santa Cruz, New York City.

The Rev. **Tom Gartin** is rector of Faith Church, Cameron Park, Calif.

The Rev. **Panel Guerrier** is priest in charge of St. Anselm's, Lehigh Acres, Fla.

The Rev. **Frank Hakoola** is priest in charge of St. John's, South Salem, N.Y.

The Rev. **Matthew Hanisian** is rector of Christ Church, Winnetka, Ill.

The Rev. **Alan Hesse** is priest in charge of Sts. Matthew and Mark, Barrington, R.I.

The Rev. Canon **Bruce Jackson** is the Diocese of Arizona's canon for Black ministry.

The Rev. **David Jackson** is rector of All Saints', Kapaa, Hawaii.

The Rev. **Simeon Johnson** is priest in charge of St. Joseph's, Bronx, N.Y.

Ms. **Heather Kenison** is diocesan youth minister in the Diocese of Indianapolis.

The Rev. **Vinnie Lainson** is priest in charge of Christ Church, Brandy Station, Va.

The Rev. Dr. **Richard Laribee** is rector of Christ Church West River, Shady Side, Md.

The Rev. **Emily Collette Linton** is associate rector at Ascension, Birmingham, Ala.

The Rev. **John McCann** is interim rector of Christ Church, St. Joseph, Mo.

The Rev. **Brandt Montgomery** is vicar of St. Mark's, Lappans, Boonsboro, Md.

The Rev. **Chris Morck** is bridge priest at Our Saviour, Somerset, Mass.

The Rev. **Stephen Morris** is priest in charge of Good Shepherd, New York City.

The Rev. **Ifeyanyi Obiechefe** is interim rector of Holy Nativity, Bronx, N.Y.

The Rev. **Jeanne Person** is interim rector of Christ & St. Stephen's, New York City.

The Rev. **Carol Peterson** is deacon at St. Philip's, Joplin, Mo.

The Rev. **Isaac Petty** is rector of St. James, Springfield, Mo.

The Rev. **Joseph Pierjok** is rector of Grace, Carthage, Mo.

The Rev. **Laura Rezac** is executive director of St. Christopher Camp and Conference Center, Seabrook Island, S.C.

The Rev. **Harry Arthur (Hal) Roark III** is priest in charge of Grace, Ossining, N.Y.

The Rev. **Chris Roque** is vicar of Calvary, Menard, Texas.

The Rev. **John Shirley** is priest in charge of Ascension, Staten Island, N.Y.

The Rev. **William Stafford-Whittaker** is rector of Wicomico Parish, Wicomico Church, Va.

The Rev. **Daryl Stanford** is vicar of Grace Church, Chanute, Kan., and minster priest for

the Agape Minster (St. Timothy's, Iola, and Calvary, Yates Center).

The Rev. **Brian Staudé** is transition pastor of St. James, Manitowoc, Wis.

The Rev. Canon **Eva Suarez** is canon for community engagement at the Cathedral Church of St. John the Divine, New York City.

The Rev. **Kathy Swain** is rector of Grace Church, Winfield, and Trinity, Arkansas City, Kan.

The Rev. **Catherine Thompson** is priest in charge of All Saints', Frederick, Md.

The Rev. **Jonathan Turtle** is rector of Emmanuel, Orlando, Fla.

The Rev. **Margaret Tuttle** is interim rector of St. John's, Pleasantville, N.Y.

The Rev. **Cathy Venkatesh** is priest in charge of St. Paul's, Malden, Mass.

The Rev. **David Wilcox** is the Diocese of West Missouri's missionary for youth ministry.

The Ven. **Jane Rogers Wilson** is the Diocese of Upper South Carolina's archdeacon.

The Rev. Dr. **Kirtley Yearwood** is priest in charge of Christ Church, Lucketts, Leesburg, Va.

Ordinations

Diaconate

Arkansas: **Casey Anderson-Molina**

New York: **David Alexander Barr, Elaine Joelle Murrell**

Springfield: **Parker Asplin**

Utah: **Ashley Gurling**

Priesthood

Southwest Florida: **William Kennedy**

Springfield: **Mark Klamer**

West Texas: The Rev. **Jamie George** (curate, St. Helena's, Boerne)

Retirements

The Rev. Canon **Valerie Ambrose** as canon missionary of the Diocese of Western Michigan's Central Region

The Rev. **Janet Brown** as priest in charge of Grace Church, Sheldon, Vt.

The Rev. **Rosa Brown** as vicar of Iglesia Santa Maria and associate for Hispanic ministries at Trinity Cathedral, Phoenix

The Rev. **Dee Anne Dodd** as rector of St. Paul's, Wallingford, Conn.

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

The Rev. Canon **Anne Hallmark** as canon missionary of the Diocese of Western Michigan's Northern Region

The Rev. **Ray Hanna** as vicar of St. Stephen's, Erwin, N.C.

The Rev. **Peggy Hodgkins** as rector of Trinity, Southport, Conn.

The Rev. **Brenda Husson** as rector of St. James', New York City

The Rev. **Carol Luther** as vicar of St. Aidan's, Bolinas, Calif.

The Rev. **George Greer** as rector of St. Andrew's, Rocky Mount, N.C.

The Rev. Canon **Brad Purdom** as the Diocese of Ohio's canon for congregations

The Rev. **Cynthia Sever** as rector of the Episcopal Parish of Alton [Illinois]

The Rev. **Karin Wade** as rector of St. Mary's, Rockport, Mass.



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Obituaries

The Rev. Dr. **E. Allen Coffey**, an Anglophile and friend of the 101st Archbishop of Canterbury, died June 9, 2022, at age 74.



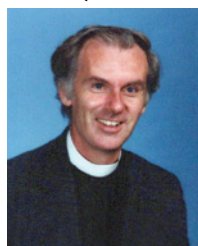
Coffey was born in New York City, and was a graduate of Randolph-Macon College, Virginia Theological Seminary, and Union Theological Seminary in Richmond.

He was ordained deacon in 1973 and priest in 1974, and served multiple parishes in the Diocese of Virginia. He was rector of Emmanuel Parish Church, Brook Hill, in Richmond from 1992 to 2002. He was an organist who played for churches during high school and college, and was a trained Education for Ministry mentor.

He served as the escort for the Most Rev. F. Donald Lord Coggan, the 101st Archbishop of Canterbury, when Coggan paid two visits to Richmond. Coffey, in turn, visited Lord Coggan in the United Kingdom.

Fr. Coffey is survived by Deborah, his wife of 20 years; a son; two stepsons; and three grandsons.

The Rev. Dr. **Peter John Arthur Cook**, rector of St. Michael and All Angels Church in Lake Charles, Louisiana, for 23 years, died February 23 at 80.



Cook was born near Cambridge, England, and was a graduate of Reading University, Brandeis University, and Trinity Theological Seminary. He earned a Ph.D. from Queen's University, Belfast. He was ordained a priest of the Church of England in 1971, and was received into the Episcopal Church in 1988.

He served as a chaplain at Episcopal High School in Baton Rouge, Louisiana (1987-91), and then fulfilled his dream of becoming a parish priest, as his father was.

He is survived by Nancy, his wife of 51 years; three sons; a daughter; and six grandchildren.

The Rev. **Robert C. Hamlyn**, who bridged the worlds of faith and psychiatry, died December 3, 2022, at 94.

He was born in Palmer, Nebraska, as the son of a Baptist missionary, and was a graduate of Lafayette College and General Theological Seminary. He was ordained deacon and priest in 1953.

In 1962, he became chaplain of Grasslands Hospital (now Westchester Medical Center) and the Westchester County Department of Corrections' penitentiary in Valhalla, New York. For 28 years he provided interfaith clinical education programs for community pastors who served as chaplains on the Grasslands campus.



Hamlyn cofounded the Foundation for Religion and Mental Health in 1968 and was a founding member and diplomat of the American Association of Pastoral Counselors.

In his retirement, Hamlyn was a founding member of Caribbean Ministries, and served Anglican parishes on the island of Anguilla in the British West Indies well into his 80s.

He is survived by Claire, his wife of 68 years; three daughters; four grandchildren and four great-grandchildren.

The Rev. **John Stone Jenkins**, a U.S. Army Air Corps veteran of World War II and creator of Disciples in Christian Community, died April 17 at 98.

Jenkins was born in Shreveport, Louisiana, and was a graduate of Louisiana State University, the University of Chicago, and Seabury-Western Theological Seminary. He



was ordained deacon in 1951 and priest in 1952.

Because of his ROTC training in high school and college, he joined the service as an officer. He was a navigator of B-17s in the 833rd Bomber Squadron, 486th Bomber Group. Eventually he became a lead navigator for the squadron, and in 1945 he received the Distinguished Flying Cross.

After the war, he spent a year of further study at Union Theological Seminary, under the direction of Paul Tillich and Reinhold Niebuhr. While in New York, he served as chaplain of Leake and Watts, a home for troubled teenagers.

Later, he was headmaster of St. Martin's Episcopal School in Metairie, Louisiana, and All Saints' Episcopal School, in Vicksburg, Mississippi. He served as dean of St. Andrew's Cathedral in Jackson, Mississippi (1967-71) and as rector of Trinity Church in New Orleans (1971-84).

During these years he wrote a short book, *What Think Ye of Jesus*, published by the Episcopal Radio-TV Foundation. He also developed the Disciples of Christ program, later known as Disciples of Christ in Community.

His first wife, Mary, and his second wife, Lynn, both preceded him in death. He is survived by a daughter, a son, four grandchildren, and many great-grandchildren.

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