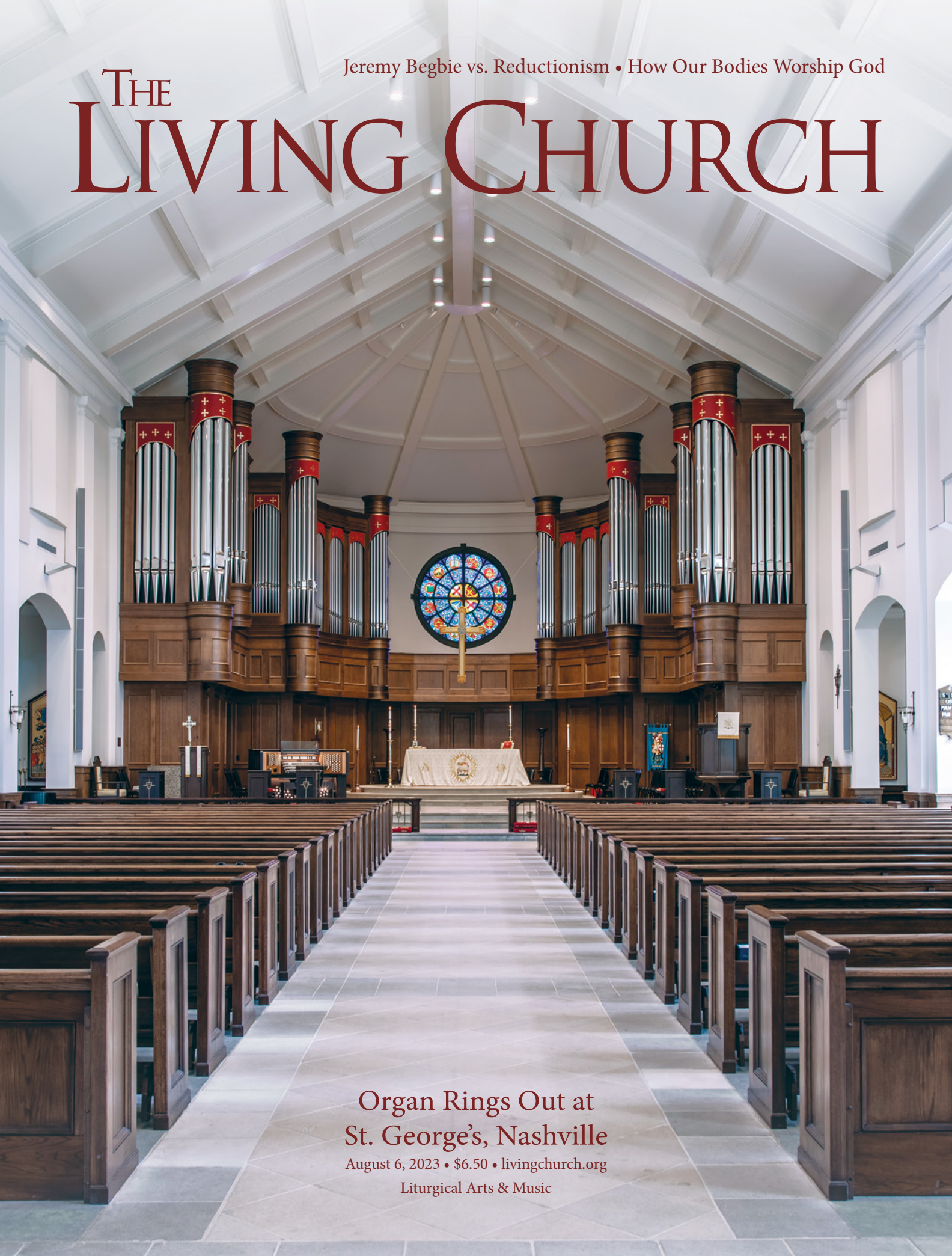


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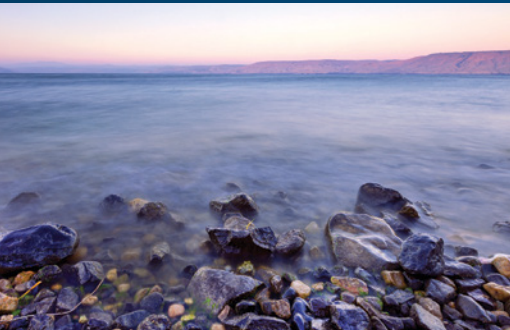
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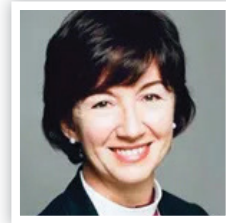
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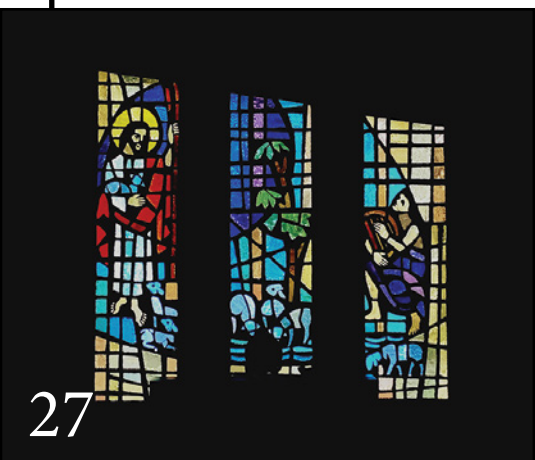
St. George's, Nashville

ON THE COVER

Garry Senechal of St. George's, Nashville: "I expected it to take a few months for people to ramp up, but it didn't. Now, I can't wait for Sunday mornings." See p. 16.



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Carter Brooks, Assembly 2023

Full Communion partners (from left): Susan C. Johnson, R. William Franklin, Elizabeth Eaton, and Linda Nicholls

Canadian Synod Retains Bishops' Voting Powers

By Jason G. Antonio and Sue Careless

After delegates to the Anglican Church of Canada's General Synod did not approve a revised marriage canon in 2019, the synod has punted to 2025 a motion that would have weakened bishops' voting powers on such questions.

On the final day of a long General Synod — which met June 27 to July 2 in Calgary, Alberta — Chancellor David Jones and General Secretary Alan Perry presented two motions. One would reduce the percentage required to pass motions; another would drop the requirement of two consecutive synods approving canonical changes affecting discipline, worship, or doctrine.

After the marriage canon motion failed in 2019, delegates directed the Council of General Synod to review the composition of the membership, rules of order, and procedures of General Synod and propose possible changes.

A two-thirds majority — roughly 67 percent — is required in each order

of laity, clergy, and bishops to amend the Declaration of Principles, constitution, and canons dealing with discipline, doctrine, or worship. The church implemented this stipulation in 1983.

This makes it possible for a small minority — one-third plus one — of any order to block a change, despite most of each order and more than two-thirds of the entire General Synod being in favor. Specifically, six percent in the Order of Bishops, 12 percent in the Order of Clergy, or 16 percent in the Order of Laity can veto a motion.

The change that Jones and Perry proposed — “to make General Synod more nimble,” their report said — would have reduced the voting requirement to 50 percent in each order and two-thirds of all members of General Synod.

Delegates spent almost an hour discussing the proposed changes to the voting requirements — and briefly touched on the second issue — before voting to postpone both matters to 2025.

Finn Keesmaat-Walsh, a lay delegate from Toronto, said that while having orders is beautiful and each group plays a special role, “a just church” would not allow a small minority to defeat a motion.

Keesmaat-Walsh referred to the marriage canon failure in 2019, when 72.1 percent of the house was in favor, but 14 bishops were opposed, and the motion failed. Keesmaat-Walsh thought this change would make the Anglican Church of Canada more equitable.

“My voice as a lay youth delegate is just as important as [any bishops]. Each one of our voices is just as important. Each one of our votes is just as important,” Keesmaat-Walsh said. “And I think that this will help that become the reality in how we make decisions.”

During their synod in May, Indigenous delegates discussed everything but had no debates, and instead relied on a consensus decision-making model, said Amos Winter of the Diocese of Mishamikoweesh. If

there is disagreement, members give the issue to the bishop, who decides in consultation with the elders and senior clergy.

“Yes, we might disagree with our bishops sometimes, but they are put there by God,” he said. “They are given that ultimate call from the Most High, anointed and appointed by God to take that burden and carry the people to the promised land; that’s their ultimate goal.”

When Anglicans are baptized, they are anointed with the sign of the cross, guaranteeing them as Christ’s own and making them full members of the church, said Bishop Shane Parker of Ottawa. He supported this change because he believed it respected the integrity of the body of Christ, “the community of the baptized, where wisdom dwells.”

While the three orders have different viewpoints and levels of responsibility, he wasn’t convinced that wisdom was bestowed on one order over others during ordination or consecration.

Instead, he thought God bestowed wisdom on everyone at baptism.

What brings wisdom is experience, and bishops acquire plenty of experience travelling around their dioceses, visiting urban and rural parishes, said the Rev. Alan Getty of Calgary, and hearing many things from many people. That acquired wisdom is one reason the episcopal order has a stronger voice.

“In a representative democracy, you are elected to represent your constituency, and might I suggest that the constituency of our bishops is much greater than that of either laity or clergy combined,” Getty said. “They speak with a voice greater than anyone else because they connect with so many more people ... and can bring so much more experience, which I think gives them that wisdom.”

Getty said the motion also eroded the church’s apostolic identity.

Bishop David Greenwood of Athabasca said that when he makes important decisions, he prayerfully discerns

the healthiest course for his diocese and church by consulting with Jesus Christ, the Bible, early Church Fathers, and other bishops.

“In my mind, guarding [the Faith] implies responsibility. In Christ, I am responsible for the health of the church and of my diocese. And everything I do is focused to it; it is my entire job,” he said. “I falter and I fail and I try.”

The church’s forebears deliberately set the voting standards high to guard the faith, Greenwood said. He thought approving the motion meant delegates wanted to be free of constraints, and to have less oversight and “presumptuous” guarding — and more advice and friendship. But, he said, offering advice and friendship don’t carry the same weight of responsibility that a bishop is called to bear.

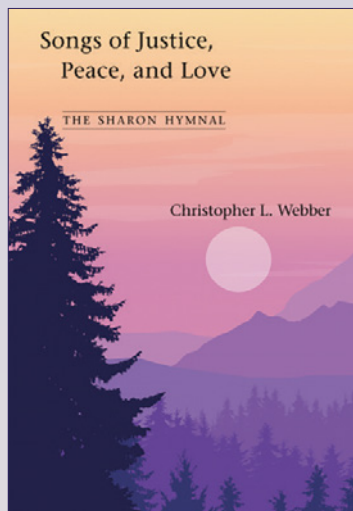
The Rev. Rick Reed from Saskatchewan recalled riding go-carts as a youth and learning that a device called a “governor” prevented the machine from going too fast. He suggested that

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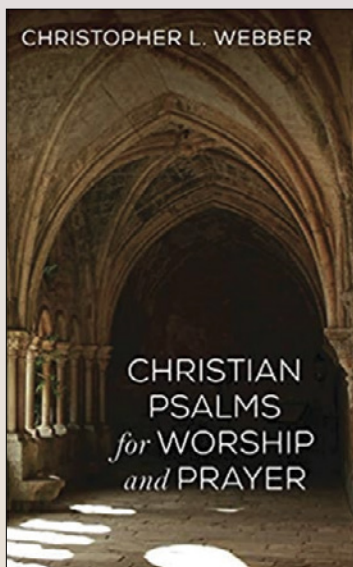
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bishops played a similar role at General Synod.

“And our Anglican tradition has always held a special role and respect for our bishops, even though we don’t always agree with them,” he said. “This proposal ... diminishes this reality and takes away from their important calling in our church and ... will change the church forever.”

While the postponed governance motions may come back to the next General Synod, changes could also be made by the Council of General Synod. Chancellor David Jones, chairman of the Governance Working Group, announced that he will retire within the year.

Gender-Transition Rites Approved

General Synod authorized “Pastoral Liturgies for Journeys of Gender Transition and Affirmation” June 30, but added the provision “where authorized by the ordinary.”

All liturgies must first be authorized by General Synod, but ordinaries (diocesan bishops) have authority over the liturgical practices in their dioceses.

The texts for the liturgies were available in the synod’s Convening Circular, a thorough guide to the scheduled discussions and advance resolutions. Some delegates already were familiar with the rites, as they had been used on a trial basis in a few parishes over the past year. They have also been online for some time.

It was not clear from the debate whether these rites would be offered to minors, or whether they would require parental permission.

Bishops May Call ACNA Clergy

Canadian bishops may license priests from the Anglican Church in North America (ACNA), should they choose, after receiving clarity about what it means to bring in clergy who are “in good standing.”

Delegates to General Synod discussed a motion to amend Canon XVII — on the licensing of clergy —

on the last day of a busy synod.

A second reading is required in 2025 to approve the changes to Canon XVII, but bishops are free to call ACNA clergy now, as discussion in the Order of Bishops made clear.

The ACNA was founded in 2009 by bishops, priests, and congregations who left the Episcopal Church because of differences on same-sex marriage and other matters of theology.

According to the motion, “in good standing” means a bishop, priest, or deacon is not “inhibited from, suspended from, deprived of or deposed from ministry due to a disciplinary matter, and who has not relinquished or abandoned the exercise of the ordained ministry without being reinstated thereto.”

Chancellor David Jones moved the motion and General Secretary Alan Perry seconded it.

Delegates approved the amended motion, with two-thirds of each order — laity, clergy and bishops — in favor.

The motion’s definition of “in good standing” — specifically, those who relinquish or abandon their ordained ministry — could have targeted priests from the ACNA, Bishop Joey Royal said during the discussion.

This was problematic since the Diocese of the Arctic struggles to find ministers, the ministry demands are heavy, and the organization is under-resourced. Moreover, the motion harms Northern and Indigenous communities the most.

“I really don’t want our hands tied as far as who we can and cannot license,” Royal said, adding that he hoped the motion didn’t forbid ACoC bishops from hiring ACNA priests.

Jones shook his head, replying, “What paragraph 1 does is to add a definition of good standing. It doesn’t relate to the entity [with which] the person would have been in good standing.”

Royal asked whether ACoC bishops would violate that language if they hired and licensed ACNA clergy.

“There may be other concerns. But ... as long as they were in good standing with the entity you described, this would not affect what we’re talking

about because this is a definition of good standing,” Jones said. “I understand the Anglican Church in North America is not somebody whose orders we’ve recognized, but that’s a different issue. This is purely about good standing.”

The Archbishops of Canterbury and of York recognize the ACNA’s orders, Royal pointed out, as they have since 2017.

Extending the Primate’s Term

Normally the primate, like all bishops in the Anglican Church of Canada, must retire on turning 70. Under existing canons or church laws, the senior metropolitan would become the acting primate for the period between the primate’s retirement and an electoral General Synod.

The senior metropolitan would continue working as metropolitan and diocesan bishop, and would chair the electoral General Synod that elects the new primate.

Some delegates, who felt this was both too onerous for the metropolitan and wanted more continuity for the work of the primate, proposed a resolution that would extend the primate’s term when the incumbent turns 70 within a year before the next session of General Synod.

As she would be affected by the motion, Archbishop Linda Nicholls did not speak to it or vote on it on June 28, when it was narrowly defeated. The next day, when a recount was called for by name and the debate reopened, Archbishop Nicholls was not present in the plenary session. The motion passed easily in the Order of Laity, by only a few votes in the Order of Clergy, and was again defeated in the Order of Bishops.

Churches Beyond Borders

What leaders call Churches Beyond Borders marks full communion among Canadian Anglicans, the Episcopal Church, the Evangelical Lutheran Church in Canada (ELCIC), and the Evangelical Lutheran Church in America (ELCA).

A “Memorandum of Mutual Recognition of Relations of Full Com-

munion” (April 2022) allows clergy of all four denominations to celebrate the Eucharist in each of the member churches and to serve as clergy in one another’s parishes without reordination.

Because of the pandemic, the Episcopal Church was the last to sign the document. Health issues prevented Presiding Bishop Michael Curry from attending the synod. Bishop R. William Franklin, chairman of the Episcopal Church’s Standing Commission on Ecumenical Relations, signed for him and spoke on his behalf at a joint assembly.

Franklin, a church historian, has a long-standing passion for ecumenism. He said that living on a border means “acknowledging and respecting differences — in government, in politics, in ways of doing things — and recognizing that although we speak a common language, we have different histories, different origin myths and legends, different DNA that shapes who we are. Not better; just different; worth knowing and respecting because that leads to deeper understanding and stronger relationships.”

He said the Eucharist “is the embodiment, the manifestation, of God’s justice. It is a shared meal of one bread and one cup, one family, one God. The many grains become one loaf; the many grapes, one cup. We come to the altar rail and hold out our hands, rich and poor, Black and brown and white, Indigenous and immigrant.”

In the same week, the Anglican General Synod and ELCIC’s Special Convention voted to become full communion partners with the Moravian Church in Canada.

“One Flock, One Shepherd: Lutherans, Anglicans, and Moravians — Called to Walk Together in Full Communion” is their declaration of full communion.

The Primate Bids Synod Farewell

“This is my first and last General Synod as your primate,” Archbishop Nicholls said. “Thank you for the privilege of serving in this office. I am, of course, disappointed that I will not have the opportunity to see the work

of this General Synod completed and brought to General Synod 2025. Synod has spoken. Or at least the Order of Bishops has spoken on that possibility.

“I now have clarity with which to discern when I will retire, a decision I will make when I am rested and have had time for reflection and retreat. ...

“But the personal cost of this leadership has been very high. I am deeply grateful for the outpouring of support I have received during my ministry as primate, especially here at this General Synod and over the past four years. I am very tired. Thank you for the notes, the hugs, the emails, cards and gifts. They have been a much needed signal of encouragement in the dark times of these four years.”

See livingchurch.org for additional coverage of the Anglican Church of Canada’s General Synod. These reports were prepared in partnership with The Anglican Planet.

Bishop Singh’s Sons Say He Abused Them

By Kirk Petersen

The adult sons of Bishop Prince Singh have publicly accused their father of physically abusing them throughout their childhoods, and the bishop has requested a formal church investigation of the allegations. Singh, the former Bishop of Rochester, has served as bishop provisional of the combined dioceses of Eastern and Western Michigan since 2022.

Presiding Bishop Michael B. Curry’s office acknowledged the request for an investigation under Title IV of the canons, and said in a statement: “Please be assured that these allegations are being taken seriously, and that Bishop Curry has been in contact with Bishop Singh’s sons and his ex-spouse during the past several months.”

“It is my firm belief and hope that the investigation will determine that I have not broken my vows to the church and my adherence to the canons,” Singh said in a message to the dioceses. He said a transparent

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investigation is essential because the dioceses “have a recent experience of trauma related to bishop misconduct.”

Bishop Wayne M. Houglund Jr. was leading both dioceses in 2020 when he was suspended for a year after admitting to an extramarital affair. He resigned near the end of the suspension.

In lengthy, separate Facebook posts, Nivedhan Singh, 30, and Eklavian (Eklan) Singh, 22, both described growing up in an environment of anger and violence.

“I remember one day before school when he kicked me while I was on the ground screaming in pain because he was holding my crying baby brother at the time, so he could not use his hands,” Nivedhan Singh wrote. Nivedhan, an audio engineer in Nashville, told TLC by phone about “the irony of going to church every Sunday and seeing my dad preach about nonviolence and turning the other cheek, and then to come home and the very same hands that he had used to baptize a child that morning, he would then use to physically abuse me.”

Eklan Singh is an actor and musician in Fairport, New York, a Rochester suburb. He wrote that when he

was 8, his father burst into a room screaming. “He was holding our land-line phone in his hands and raising his voice like an angry god. He then threw the phone at my mother, but it missed and hit me instead,” he wrote.

Bishop Singh referred inquiries to Katie Forsyth, canon for evangelism and networking for the diocese, who declined to comment on the specific allegations.

Roja Singh, the bishop’s ex-wife, is an associate professor of sociology at St. John Fisher University in Rochester. Asked about her sons’ Facebook posts, she replied, “I validate their experiences. Yes, I definitely do.”

When asked to describe her experience of the marriage, Roja said: “I can say that objects were thrown at me. He has raised his hand in threatening to hit me, but he has not. He has threatened me, waving a knife at me.” In January 2021, “I left the house because I did not feel safe,” she said. Their divorce was completed in June 2022.

The sons went public with their accusations after Bishop Singh announced plans to remarry. “Unfortunately, this has created a hurt-filled and harmful reaction within my family, now in a public way,” he wrote in the message to the dioceses. In a separate message, he posted a six-minute

video describing how he reconnected a year ago with a woman he had dated in seminary, and said they would be married in August in India. He identified her only as Ato, and Forsyth declined to provide the woman’s full name.

The sons said their father and Curry both should resign. Eklan Singh told TLC that he had written to Curry after Bishop Singh first announced his engagement in December. “The presiding bishop knew all the information I wrote in my letter, and still did nothing. So after talking with my brother and my mother ... we decided to go public,” he said.

Public Affairs Officer Amanda Skofstad said the presiding bishop would have no comment beyond the statement.

Bishop Singh told the dioceses: “I have offered to submit myself for comprehensive psychological and alcohol evaluation by a clinical professional. By taking my sons’ concerns seriously, I hope that this will keep open the possibility of reconciliation.” Both sons described their father as a habitual heavy drinker.

“The presiding bishop’s office has not called for a suspension or restriction on ministry,” Bishop Singh wrote, adding that he would take a week’s break for the clinical evaluation and would take a reflective retreat in the first week of July.

The dioceses of Eastern and Western Michigan agreed to share a bishop and other staff in 2019, and began a discernment process regarding a possible reunification of the dioceses. Forsyth said she expects the discernment will be completed before the next General Convention, in June 2024.

Albany Candidates Address Same-Sex Marriage Questions

By Kirk Petersen

The next Bishop of Albany will inherit a diocese that has been strongly divided for half a decade on the topic of same-sex marriage — the issue that cost the former bishop his orders in

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the Episcopal Church.

The diocese will choose among four priests at an electing convention on September 9. All of the candidates are straight white men. Two of them lead churches in the Diocese of Albany, and two are from elsewhere. The candidates are:

- The Rev. Scott Garno, rector of St. Stephen's, Delmar, New York
- The Very Rev. Neal Longe, rector of St. Ann's, Amsterdam, New York
- The Rev. Geoffrey Ward, rector of St. Christopher's, River Hills, Wisconsin
- The Rev. Jeremiah Williamson, rector of Grace and Saint Stephen's, Colorado Springs, Colorado

On June 23, the diocese released candidate materials for all four priests, including biographies, brief welcome videos, and lengthy responses to a set of written questions. Question 5 reads in part: "Please describe your views on same-sex marriage and explain ... how EDoA Canon 16 and General Convention Resolution 2018-B012 will be handled."

Some background: Albany's Canon 16 and Resolution B012 are incompatible. The diocesan canon forbids any solemnization, blessing, or recognition of same-sex marriage by any priest in the diocese, or in any church of the diocese.

The churchwide resolution says that same-sex marriage rites must be available in every diocese where the practice is legal under civil law. It contains a provision enabling a conservative bishop to assign oversight of same-sex marriages to another bishop.

Garno is the only candidate who explicitly stated his opposition to same-sex marriage. Williamson was the only candidate who explicitly supported the practice. Longe said, "I support the provisions that the church has provided." Ward said the issue is complicated, and "my views respect and reflect the complication."

All four candidates pledged to abide by B012, to respect alternative points of view, and to work toward healing divisions in the diocese. The candidates' responses run to hundreds of words on each question. Here are some further excerpts from the candi-

dates' responses.

Ward: "If called to be your next bishop diocesan, it would be my solemn commitment *not* to steer the Diocese of Albany and its people into any canonical crises. Full stop."

Williamson: "I have blessed two same-sex marriages — including the marriage of my aunt to her wife. The blessing, actually, brought my aunt back into the Church after decades away from Christian community. ...

"The more pressing issue in the diocese seems to be Canon 16. What do we do with a canon that could cause your new bishop to be brought up on ecclesiastical charges — a circumstance which seems less than ideal?"

Longe: "As Bishop, I would authorize the use of the new liturgical rites as approved by the General Convention. This authorization would be made without need for waiver, special permission, or the need for outside supplemental episcopal oversight. Canon 16 of the Diocese is in conflict with those of TEC and is not enforceable."

Garno: "I believe that God intends marriage to be the life-long covenantal relationship between one man and one woman. ...

"It is also clear, through B012, that the Episcopal Church believes that same-sex marriages should be available in all dioceses of the church. If elected bishop, I would honor the call of B012. While my conscience would not allow me to give a blanket approval for same-sex marriages in the diocese, I would not stand in the way of them occurring."

Southern Ohio Slate Includes Canon Spellers

By Kirk Petersen

The diocesan Standing Committee has announced an all-female slate of four candidates to become the 10th Bishop of Southern Ohio — including a prominent woman making a bid to become the third member of the presiding bishop's staff to be fitted for a miter.

The candidates are:

- The Rev. Canon Whitney Rice, canon for evangelism and discipleship development for the Diocese of Missouri
 - The Rev. Canon Stephanie Spellers, canon to the presiding bishop for evangelism, racial reconciliation, and creation care
 - The Rev. Dr. Elaine Ellis Thomas, rector of All Saints, Hoboken, New Jersey (Diocese of Newark)
 - The Rev. Canon Kristin Uffelman White, canon to the ordinary for congregational development and leadership, Diocese of Indianapolis
- Walkabouts are scheduled in September, before an electing convention on September 30 in Christ Church Cathedral, Cincinnati.

If Spellers is elected, she will follow a path blazed by Bishop of the Rio Grande Michael Buerkel Hunn, formerly the canon to the presiding bishop for ministry within the Episcopal Church, who was elected in 2018. Hunn's successor, E. Mark Stevenson, was elected Bishop of Virginia in 2022.

C of E Synod Expects Tough Safeguarding Debate

By Rosie Dawson

Members of General Synod used foreboding language — hot, dark, shocked, sinister — as the meeting dates of July 7 to 11 approached. The ominous mood reflected recent events in the Church of England's efforts to safeguard people from sexual and other forms of abuse.

Confidence in safeguarding is at an all-time low. An investigation has been launched into multiple claims of inappropriate behavior against Mike Pilavachi, founder of the hugely influential Soul Survivor church network. A highly critical report on safeguarding failures in a historic case of abuse has led to the suspension of the former Archbishop of York, John Sentamu, from active ministry.

The church announced on June 21 that the Independent Safeguarding Board was to be disbanded, with the

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termination of two of its three members' contracts just two days before synod would begin. The Archbishops' Council, the church's executive body, said the relationship between the council and the ISB had broken down and a "reset" was needed.

"We bitterly regret that we have reached this point," the Archbishops of Canterbury and York said in a statement. Justin Welby and Stephen Cottrell added, "We know this is a serious setback and we do not shy away from that — we lament it. But it is clear that there is no prospect of resolving the disagreement and that it is getting in the way of the vital work of serving victims and survivors."

The decision and its timing have left survivors feeling betrayed. Jasvinder Sanghera, one of the two sacked ISB members, said little thought had been given to what happens to the work the ISB was already engaged in. "Six reviews are in progress and four are in the pipeline," she said. "It takes months to earn the trust of survivors. The Archbishops' Council has no plan, other than to say that they will hand on those cases to independent reviewers. They're expecting survivors to engage with complete strangers, requiring them to tell their story all over again."

The three-member ISB was set up in January 2022 with a two-year interim brief to pave the way for a system of fully independent safeguarding in the church. Straightaway there were warning signs. Gavin Drake of South-

well and Nottingham raised concerns about the board's remit and the limitations on it at synod in February 2022, but his motion to debate these points was rejected.

By the summer of this year, other problems were emerging. The ISB chair, Professor Maggie Atkinson, was found to have breached data-protection rules, and there were reports of a rift between her and the other two board members, Sanghera and Steve Reeves.

Atkinson resigned as ISB chair in March. The appointment of her successor, Meg Munn, attracted widespread criticism. Many saw a conflict of interest between her new role and her existing position as chair of the church's National Safeguarding Panel. Reeves and Sanghera, who also opposed Ms. Munn's appointment, claimed that church interference was hampering their efforts to carry out their work.

Attempts at reconciliation failed. Archbishops' Council member Ian Paul told TLC that the breakdown of trust between ISB members and members of Archbishops' Council was irreparable, leaving the council with no option but to start over again.

"I and others on the council felt we could see this coming — and so have been advocating this path for more than six months," he said. "Others have been prevaricating because they knew it would be bad publicity. Our goal is now to set up a group that includes survivors to find a better, fast route to having a genuinely legally independent ISB."

The controversy has raged on social media and on the airwaves. The church's deputy safeguarding lead, the Bishop Julie Conalty of Birkenhead, told the BBC she did not "entirely trust the church" and tweeted that the church "feels less safe" as a result of the council's decision

"I don't think it's possible to talk about the good news about the redress scheme without acknowledging the total betrayal of survivors that has happened in the last fortnight," said Jane Chevous, director and cofounder of Survivors Voices and a member of the Redress Scheme.

She supports an audit review of the Archbishops' Council. "We don't trust them. They have shown that they are unfit to set up any kind of independent safeguarding. These are questions about governance and about the reputational and other risks to the church caused by their malpractice."

After COVID, Other Setbacks, Sacred Circle Gains Archbishop

By Emilie Teresa Smith

The Anglican Church of Canada's Sacred Circle met again for the first time since 2018, and its first order of business was the installation of the Rt. Rev. Chris Harper as National Indigenous Anglican Archbishop. Sacred Circle 11 met May 28 to June 2 at Fern Resort in Ramara, Ontario.

We gathered in the resort amphitheater, old friends and survivors. There were tears and laughter, and then settling down to hear the welcome by Ted Williams, chief of Chippewas of Rama First Nation. He blessed and encouraged us to continue the journey with faith that the Spirit has called us always to choose what is right, even when things aren't right.

Then we all turned to the installation of Chris Harper, who was elected in December 2022. Sacred words were read, gifts were given, promises made, and renewed.

"We are being sent today," Archbishop Harper said. "We are finding our own voice, our own language."

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This is the Word of God: 'As the Father has sent me, so I send you.' We need peace. We need healing. We need to be messengers of peace."

He exhorted us all: "We have to laugh. We have cried enough. We have lamented enough."

This was a particularly important gathering of the Sacred Circle, which has usually met every three years since 1988. The last in-person Sacred Circle was in Prince George, British Columbia, during a treacherous wildfire summer. It was smoky, many elders recalled, so bad it was hard to breathe.

The next year, at the national General Synod, there was unanimous support for more work toward a fully self-governing Indigenous Anglican Church within the Anglican Church of Canada. As part of this process, the leader's title was elevated from bishop to archbishop, reflecting the increasing recognition of the significance and autonomy of the Indigenous Anglican Church.

But in the five years since the Prince George meeting, and the four years since General Synod, there have been many losses. Indigenous communities were particularly affected by the pandemic, and at least two Sacred Circle members died of complications from COVID: the Rev. Margaret Waterchief, Sacred Circle founding member, and the Rev. Vivian Seegers, founder of Urban Aboriginal Ministry in Vancouver. Then, in a dispiriting blow, the first National Indigenous Anglican Archbishop, Mark MacDonald, resigned in April 2022, amid allegations of sexual misconduct.

Thus, May 29 marked a new day. Before anything else, the sacred fire had been lit.

"For us the sacred fire is critical," said Steven Seegers, the new coordinator of the ministry his mother founded. "It is lit as we begin, and it stays lit, night and day, until we close. It is an important cultural symbol for our meeting. It means that the ancestors are with us: observing, supporting, sustaining.

"The best thing was seeing old faces, friends from past gatherings," he said.

"We are all striving for the same goal, from different places, different ways of being Indigenous. We are working to have the Great Spirit recognized as a legitimate way of being Christian, within the Anglican Church of Canada. God, the Great Spirit, Creator, they are all the same. It is time to mend those hurts from the past and move forward in a good way."

After the Eucharist, and after the acclamation of Archbishop Harper as Presiding Elder of the Sacred Circle, the business of the gathering began in earnest. Over the next four days the community met in talking circles, entering complex discussions, and forming consensus.

Donna Bomberry, interim coordinator of Indigenous ministries, announced on May 31 that consensus had been reached. *The Covenant* and *Our Way of Life* — the founding documents of the self-determining Indigenous Anglican Church, issued in February 2022 — were approved. The gathered community lined up to sign the *Covenant* (similar to a constitution) and *Our Way of Life* (a collection of canons).

"Now it is time to bring these words into action," Seegers said. "We have people dying, homeless, addicted, traumatized still from the abuses in Residential Schools. Meeting and talking and documents are good. Now we need to get back to our work and our people."

The night before the gathering ended, Seegers stood before the community. He spoke of his mother and her tireless work. He spoke of his promise to continue on a good path.

"These documents are living things," he said, referring to the *Covenant* and *Our Way of Life*. "They are fluid. They can be amended and changed. We are a changing people; we are part of a changing church."

The next morning, the beloved community gathered to extinguish the



Anglican Church of Canada

Archbishop Harper admires the metropolitan cross.

Sacred Fire, until the next time. Everyone returned from the mountaintop to the work laid out before them.

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

A Pro-LGBT Priest Defends Bishop-Elect

By Douglas LeBlanc

As the rector of a church in an upscale planned community known as Nocatee, the Rev. Justin Yawn could easily keep his head down while leaders of the Diocese of Florida ask for approval of Bishop-elect Charlie Holt. As one who differs from Holt on same-sex marriage and liturgical piety — Yawn is an Anglo-Catholic — he might gain a more simpatico bishop if he lets this debate proceed without his voice.

But Yawn, rector of St. Francis in the Field, Ponte Vedra, has a higher priority: "I really believe in relationships. My whole just cause is bringing people of differing opinions into the middle."

Holt must receive consent from a majority of bishops and a majority of standing committees in order to become Bishop of Florida. There are reports of some dioceses in which the bishop and standing committee have voted differently.

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While Holt has opposed same-sex marriage in past years, he has pledged to abide by General Convention's Resolution B012, which requires bishops to provide for same-sex couples seeking the church's blessing of their marriage.

On June 12, Yawn sent a message to every bishop and standing committee of the Episcopal Church, asking for them to consent to Holt's election, or to reverse themselves if they've already declined consent.

"One of the defining strengths of the Episcopal Church is its 'big tent' mentality, which is succinctly stated in our baptismal call to seek and serve Christ in all persons and respect the dignity of every human being," says the one-page letter, which is followed by 23 pages listing the 1,000 names and affiliations of people in the diocese who support Holt's confirmation.

"It is our fear that this guiding principle is being forgotten during this consent process. Our congregations are rich with diversity of theological opinions and backgrounds, which is a defining part of our life in the Diocese of Florida. No matter the outcome, we are working with individuals who are feeling disenfranchised because sides are being created and the tent is crumbling."

Yawn said the idea of circulating the letter occurred to him while attending a meeting in which Holt gave an update to clergy and wardens. At the time, Yawn said, the prospect looked grim, with 55 standing committees withholding consent.

The letter and video also emerge

from Yawn coming to know Holt. Yawn is persuaded that Holt believes in "a God of reconciliation and of love."

"He has been instrumental in seeking the healing of the diocese," he said.

PB Seems Strong in Video Address

By Kirk Petersen

In his first public comments since being hospitalized briefly for internal bleeding and a heart condition, Presiding Bishop Michael B. Curry told Executive Council in a recorded video that "I am obeying the medical folk who are guiding me through this time, taking the myriad of tests and the numerous visits, and doing everything that I should do."

Curry's three minutes of remarks injected a sense of reassurance into the meeting room at the Graduate Hotel in Providence, Rhode Island, where the council held its thrice-yearly meeting June 12 to 15. Several council members agreed later that the 70-year-old presiding bishop's voice and demeanor betrayed no sign of the health scare he experienced just two weeks earlier.

"I've joked in the past that it's always hard to follow the presiding bishop at these meetings," said President of the House of Deputies Julia Ayala Harris, who also serves as vice chair of the Executive Council. "And yet today, I so wish that he were here with us in person. I miss his prayerful and catalyzing presence among us."

Ayala Harris set the tone for the meeting by talking about scarcity and abundance in what amounted to a

homily.

The Episcopal Church is "being called to let go of our scarcity mindset and embrace the abundant blessings that the Holy Spirit has given us," she said. "At the churchwide level, we sometimes talk too much about numbers, numbers of people in the pews, and not enough about the fruit of our ministries."



Ayala Harris

And yet the church has always taken the numbers seriously. The Rev. Molly James, deputy executive officer of the General Convention, reminded the group that the church has been gathering statistics through the annual parochial report for more than a century.

"We are declining, in that we have fewer parishes and fewer people," James said. "The one-priest, one-parish model stopped being sustainable some time ago," she said in a committee meeting, noting that two-thirds of the church's 6,300 congregations have average Sunday attendance of fewer than 50 people.

And yet the church is financially healthy. "This time of decline can be an opportunity for transformation, particularly because we have such tremendous resources — financial, material and human — to meet the needs of communities in which we are already present and those in which we don't yet have an Episcopal presence."

There is less than a year and a half left of Curry's nine-year term, and the council increasingly is focusing on issues with an eye toward the next

Letter to the Editor

Writing Across Difference

Thanks for the good article by Kirk Peterson, "Impressions of a Theological Liberal at GAFCON." It was great reporting, as we've grown used to from him. But, in this instance, he gave his own views.

If I may say I am proud of TLC

for publishing Kirk's piece. It was a good demonstration that the magazine is not merely of one stance, but is, as the masthead states, a servant of the Episcopal Church — the whole church — for many years. We have differences, but we hold each other in communion across those differences. There are many of us out here in the readership

who agree with Kirk on the views he stated, but no one is trying to push anyone around to a single view of complex matters. Good for us, if I may say. Thanks again, Kirk, and the editors too.

Ronald Wells
Maryville, Tennessee

presiding bishop, who will be elected at General Convention in June 2024.

Phoenix Draws Protests

The church has selected Phoenix as the site of the 82nd General Convention in 2027 — touching off an extended dissent from the Bishop of Puerto Rico and others, after San Juan was passed over for the second consecutive General Convention.

“I feel so hurt, because I love all of you,” said the Rt. Rev. Rafael Morales. He was addressing a June 13 meeting of the council’s Governance and Operations Committee, at which the proposed venue was announced for the first time.

“The church has lost an opportunity” to take a stand against colonialism and to support a diocese facing adversity, he said, noting that Puerto Rico has endured three hurricanes and an earthquake in recent years, and was hit especially hard by the pandemic.

Morales spoke after the Rev. Michael Barlowe, executive officer of the General Convention, delivered a thorough

presentation to the committee on the process the Joint Standing Committee on Planning and Arrangements used in reviewing the five potential cities selected by the 2022 General Convention: Charlotte, Orlando, Phoenix, Pittsburgh, and San Juan. After narrowing the pool to Phoenix, Pittsburgh, and San Juan, the committee conducted extensive negotiations and site visits that led to the recommendation. It appeared that about a dozen of the 40 members voted against the resolution.

\$2 Million for Study of Abuses

The council dealt with the happy problem of having a budget surplus by earmarking \$2 million of it for a grim project: studying the Episcopal Church’s complicity in the Indian boarding school movement.

The allocation was made June 15 in the closing plenary session of the council’s four-day meeting.

In the late 19th and early 20th centuries, hundreds of thousands of Indigenous children were removed from

their families, sometimes by force, and shipped to boarding schools hundreds of miles from their homes. At the schools, the children were forced to cut their hair and wear European-style uniforms, and were punished for speaking their native languages. Some were subject to various forms of abuse, and some never returned home.

It was nothing less than an attempt at cultural genocide — described by one proponent as an effort to “kill the Indian and save the man.” Many of the hundreds of Indian boarding schools were run by the Roman Catholic Church — but there were at least nine Episcopal boarding schools.

The study was launched by Executive Council at its April 2022 meeting, and the 2022 General Convention allocated an initial \$225,000 for the project in 2023-24. It had become apparent that the amount was woefully inadequate, as the research will involve scouring not just the Austin-based Archives of the Episcopal Church, but historical records from countless dioceses and individual churches as well. □

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Trinity Cathedral

Dane Boston listens to a child during his regular children's sermon.

IN SEARCH OF GROWTH

Trinity Cathedral, Columbia, South Carolina

Renewed Fellowship, New Staff Bring Growth

By Bonnie Nichols Scott

When the Very Rev. Dane Boston returned to Trinity Cathedral in Columbia, South Carolina, this time as dean in January 2021, he found a very different church than the one he had previously served as canon for adult formation for five years.

"My first Sunday at the cathedral, which seats 700 people, I looked out at 70 because that's what the pandemic-safe seating permitted," Boston said. After serving as rector of Christ Church in Cooperstown, New York, he was called back to Trinity. Even as one of the largest Episcopal churches in the area, it was struggling to adapt to the new pandemic reality.

Just as many churches did, Trinity began livestreaming services and adapted to a socially distanced world. While church life was largely diminished as a result, for some parishioners, especially older legacy members of Trinity, this was a blessing that could not have been predicted.

"The technology has allowed many to reconnect with the community," Boston said. "A 90-year-old parishioner told me that she felt more connected with Trinity through the pandemic than she had for a decade."

In the two years since Boston's return, and with the ebbing of pandemic restrictions, Trinity has seen remarkable growth. The church has boasted a 29 percent increase in average Sunday attendance, from 779 in 2017 to 1,004 in 2021. The growth rate is especially impressive because the church was starting from much larger than the usual size for Episcopal churches.

"I think as we've come back, there is a new sense of how much we all need one another. There's a real desire to re-establish relationships and share in fellowship with one another," Boston said.

While previously ministries were somewhat siloed from one another, resulting in uneven participation, Boston says that the congregation has come together in new ways that he could not have predicted.

During the Feast of the Epiphany service this year, 12 new members were inducted into the boys' choir — a remarkable number compared to past years. Previously at Trinity, there had been an oyster roast after the service, separate and apart from the service and with different participants. This year, everyone spilled from the church onto the lawn together, a clear sign of a newfound fellowship the congregation has been experiencing.

According to Boston, Trinity has seen growth from new parishioners who were not previously connected to the Episcopal Church. This year, this category made up the majority of Trinity's new confirmands. Trinity has also seen a revitalization of multigenerational families attending services together which, even before the pandemic, had been in slight decline.

And what is drawing people to Trinity? Boston attributes the growth to many factors, some of which are non-replicable. Trinity is the large, downtown cathedral in Columbia, so for many people who are looking for a church, the cathedral is the first stop. It also shares a historical connection with Heathwood Hall Episcopal School, which has served as a pipeline to Trinity for some families connected to the school.

But Boston attributes a significant degree of Trinity's growth to its popular music program and new investments in ministries for families. While there had been some staff turnover, Trinity recently hired a full-time director of children and family ministries for a position that had historically been part time.

"God has given me people right when we needed it," Boston said. "The vestry was very supportive of this being the moment to invest in the community, and I think we're seeing a huge response from the congregation as a result."

In an age in which technology and social isolation have exacerbated feelings of loneliness and disconnection for many parishioners across congregations, Boston finds opportunities for fellowship critical.

"I think at this time in our culture

and in our church, gathering people together doesn't have to have an agenda or programmatic element," he said. "Just being together is so important."

While some may criticize non-programmatic gatherings lacking an emphasis on worship, Boston thinks these events are ripe with the opportunity for formation and a necessary part of a healthy, thriving church community.

"While I take these criticisms seriously, I think even these kinds of social gatherings can ultimately draw

people deeper into lives of faith," he said. "This is a season in which we first have to regather our strength as a community and rebuild those bonds so that we can go deeper theologically and pursue our ministries."

Boston says Trinity's growth has not been the result of a carefully executed master plan, but rather has emerged from a talented and faithful staff, helped by a great deal of luck. "We have been blessed at a particular moment and a particular time," Boston said. "All glory be to God!" □

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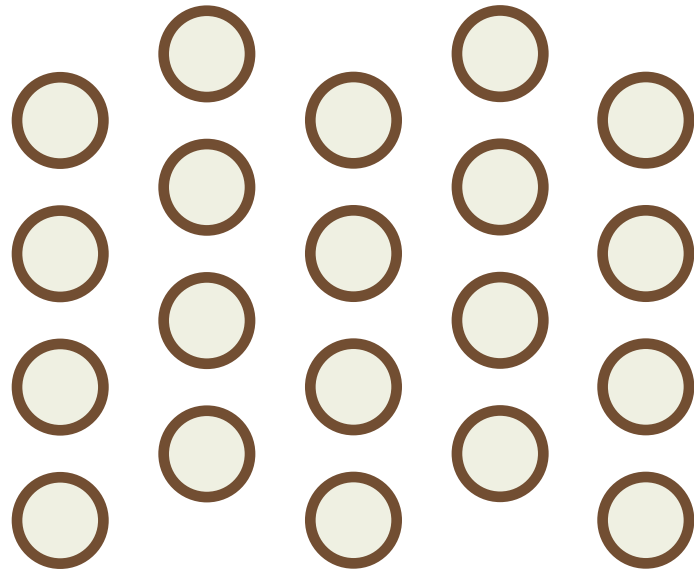
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Opus 48 features an unusually high proportion of larger and longer pipes, resulting in a noticeable depth and fullness of sound.

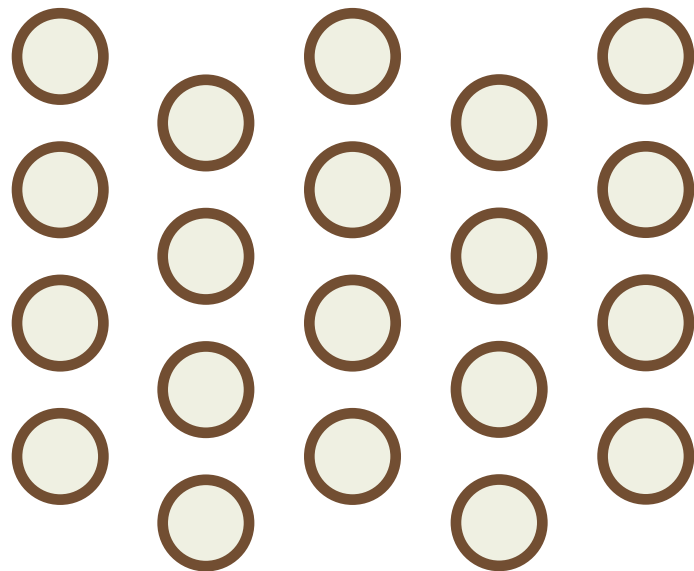
All photos courtesy of St. George's, Nashville



Finding a Voice

The new Buzard Opus 48 organ inspires parishioners at St. George's, Nashville, to sing out.

By Susan Byrum Rountree



For Gerry Senechal, this year's Easter Day was like no other. As associate director of music ministries and organist at St. George's Episcopal Church in Nashville, Tennessee, he had been planning his Easter hymns and anthems for months. Easter Day would be *the* day when St. George's was decked out in her finest, not only with fresh Easter lilies, azaleas, and birds' nests, but in the finest musical voice she'd ever known.

Early this year, St. George's parishioners had watched as their new Buzard Opus 48 was installed by the masters of John-Paul Buzard Pipe Organ Builders. The Champaign, Illinois, artisans had been working with Senechal and with St. George's director of music ministries, Dr. Woos Kang, since 2019 to craft a new organ with one main purpose: to encourage congregational singing.

Of course, the new Buzard Opus 48 would be a state-of-the-art instrument also designed for concerts and to accompany the choir. But what Senechal and Kang most wanted was to change the culture of the congregation, which — because the nave's acoustics weren't ideal — never had a penchant for singing hymns.

"The acoustic outright didn't sound terrible," Kang said. "Some thought it sounded quite good, but the flaws were hidden." You couldn't put your finger on what was wrong, he says, but it didn't encourage singing. "Part of the problem was the acoustic missed the fundamental bass, [where people feel comfortable projecting and singing]. And the room made people sing in silos."

"Worship is the highest thing we can do as humans," Senechal said. "But to sing in the congregation was so alienating and disenfranchising. Whether you like music or not, the hymns are where the rubber meets the road.

"When you think of Christmas Eve," Senechal added, "it's not the Prayers of the People that first comes to mind. It's not: 'I can't wait for the Confession of Sin at Easter!' It's the hymns."

Four years ago, St. George's original organ was near the end of its life, and Kang and Senechal knew they had some difficult choices to make. "The organ was going to require expensive upkeep," Kang said. "And it was a product of its time. It was built for a particular style of music. We wanted an organ that would complement congregational singing, one that was inspiring."

St. George's congregation has been worshiping in the Belle Meade neighborhood of Nashville since the early 1950s. Through the decades, the church grew, and a new nave was built in 1986, with the choir seated behind the altar, which was covered by a baldachin.

"We had a woeful problem," Senechal said. "Congregational singing was just abysmal. It sucked the life out of us as church musicians, because that's our duty, to bring people into the holiest of holies, helping them to rise above everyday life and into the presence of God. And we just couldn't do that. ... It grieved us so much that the congregational singing was as bad as it was. It was never the

people's fault."

Both he and Kang had long dreamed that a new organ would create a new atmosphere for congregational singing, but there would be no way to know until the first notes rang true.

So when Kang arrived at St. George's in 2016, he and Senechal, who had been leading parish music at St. George's for more than 15 years, started considering the issue. Because the choir stood behind the altar and baldachin, its sound didn't reach the congregation to help with hymn-singing.

So they wondered, Kang said: "How could we bring the choir forward to be visible?"

That would mean a transformation of the nave, which would include addressing the space's acoustics, in addition to installing a new organ. "We were confident that if we took the right steps and the right approach," Kang said, "that when we shared [the plans about the organ] we would get support from the congregation. There is science with respect to the acoustic," and moving the choir forward was "a visible manifestation of the plan."

St. George's, in the meantime, was growing. By 2000, the building included more than 85,000 square feet of worship, office, and education space. Then, 10 years later, the parish faced its greatest challenge during the historic Nashville floods, losing not only parts of the church but members of the congregation as well. But the congregation restored the buildings and continued to grow.

In April 2019, church leaders launched "Living Our Legacy," a \$24 million capital campaign, which included a massive expansion of office and multipurpose space for the church and parish kindergarten and the nave renovation for the new organ. By December of that year, Kang and Senechal had signed the contract with Buzard to build the new organ.

Kang and Senechal formed an organ committee within the parish and hired a consultant to help them find the perfect instrument. The committee traveled to 14 cities and considered 18 organs. "We had a very intense time listening to and trying several organs," Kang said, taking the same hymns, psalms, organ pieces, and anthems to play on each instrument.

"We realized how intense that process was to our brains," Kang added. "But we learned so much."

Buzard was among the top three finalists.

"Our new organ was designed from the ground up to be an Anglican organ," Senechal said. "It's designed to accom-



Gerry Senechal: "What makes our organ so special, it has such a glorious ability to play whatever you throw at it."

pany — whether that's one child on Easter Day or a full choir, which is unique to the Anglican tradition. Some organs are built to play the organ repertoire very well, but in many cases are restricted. What makes our organ so special, it has such a glorious ability to play whatever you throw at it. Buzard rose to the top for us."

Senechal grew up as a chorister in a boys' choir in Worcester, Massachusetts. He heard his first English cathedral organ at 13 and returned to England many times to play and to sing. "The first time I sat down at the Buzard, I was hearing the same sounds," he said. "I was hearing these distinctly Anglican sounds, but ours being an Anglican American organ, it has a beautiful inheritance of what American organs can do."

St. George's organ repertoire includes distinct solo sounds, but orchestral as well. "There is also a French influence in Buzard's organs," Senechal said. "The trilling sound you get from a French cathedral organ, which can be quite cold. It's such a challenge to create an instrument that can do all of these things so well. At its heart, it's about blending and accompanying and making everything work together."

As they planned a series of concerts that would herald the arrival of the new organ, Kang and Senechal created a hymn festival as their first event. "Gerry and I agreed that the first concert would be a hymn sing," Kang said. "We are

not going to be apologetic about the purpose of the organ. And that was hymn-singing"

"I'd never heard a sound like that," Senechal said of the voices at the hymn festival. "The singing was incredible." A number of singers and musicians came for the event, including people from the American Guild of Organists, so it wasn't a typical Sunday congregation. "But we were hopeful that something like it would continue."

And it did.

"From the first Sunday we used the organ, all of a sudden, everyone was signing!" Senechal said. Now, the congregation is singing well. "I expected it to take a few months for people to ramp up, but it didn't. It has totally changed the way we are able to worship. I've been here 18 years, and I've been dragging myself to church on Sunday mornings. Now, I can't wait for Sunday mornings. It's the most exciting thing to sing and to worship with the people of our church. It's already working."

With the new organ, Kang said, parishioners felt something change and they became inspired. "That's what we try to do in every worship service: we try to inspire people. They might not know how or why, they might not understand it, but they are feeling something."

"I've got to hand it to the church," Senechal said. "I don't

(Continued on next page)



The pipes of the Opus 48 surround a stained-glass window and colorful cross at St. George's, Nashville.



Dr. Woos Kang: "We were very fortunate to have John-Paul Buzard actually understand us. He's actually from an Episcopal clergy family. John-Paul gets it."

(Continued from previous page)

think they understood how badly the acoustic was before the new organ, but they loved and trusted us enough ... they were partners in this process.

"You don't have to know a thing about music," Senechal said he told the congregation. "You're going to feel the sound, you're going to *want* to sing. But I knew deep down nobody believed us! For everyone to walk into the room and be able to feel the sound, to be gently enveloped by it, you have no choice but to sing. It has been the most wonderful surprise. Obviously we had the highest expectation for the organ and how it would affect worship, but it has exceeded all of our expectations."

"We were very fortunate to have John-Paul Buzard actually understand us," Kang said. "He's not just building an organ to sell for high-profile organ concerts. He's actually from an Episcopal clergy family. John-Paul gets it."

"The people of St. George's are a very driven, professional type of people," Senechal said. "They have hard lives — they really do. They need so badly to come to church, to be able to lose themselves in the presence of God. This organ makes sounds we've never heard before. It does exactly what it's supposed to do, to lift you out of all this. I'm still pinching myself."

"My biggest surprise is how good it is," Kang said. "I knew it was going to be good. My brain was giving me all

the facts, but I was not quite ready for the impact it would have on me. Anybody who works at a church struggles with the balance between work and their own spirituality. To me, this is the connection that bridges the two. To have spent so much time on it, and to be able to feel it, especially the softer stops, how you're practicing on your own when it's quiet and you just enjoy the sound [as it] fills the room in the most warm and embracing manner."

"Through music, maybe in music only," Senechal said, "God gives us the smallest glimpse of the perfection of the glory of heaven, just the smallest. We have such a wonderful heritage of worship. Our hymnal, all the texts, Anglican chants, Evensong, accompanying the choir. The whole purpose of church music is the enliven the text more than it would be by itself. For me to be able to support the choir and the congregation, and to be adding to it, allowing it to be more inspirational, more worthy of worship, it's brought me to tears many times."

One Easter Day, when Senechal directed the choir and congregation in "He Is Risen," the organ told it out in her new and most joyful voice.

Susan Byrum Rountree recently retired as director of communications for St. Michael's Episcopal Church in Raleigh, North Carolina. She is the author of Nags Headers, a regional history set on North Carolina's storied Outer Banks.



ARTIST IN FOCUS

‘You Can Hear the Love Coming Through the Pipes’

By Susan Byrum Rountree

The 3,067 pipes of St. George’s Buzard Opus 48 were “loved into being,” in the words of Fredrick Bahr, John-Paul Buzard Pipe Organ Builder’s tonal director.

“You have to put aside everything else, and love what you’re doing,” Buzard said. “If you don’t, the organ will sound that way. You must be in a graceful state of mind. And you can hear the love coming through the pipes.”

Buzard learned this from his mentor, the late Henry Willis IV, the last remaining family member of the Henry Willis & Sons organ-building dynasty of Liverpool, England.

“An organ, even when built to perfection, requires special treatment before it can truly sing,” Buzard said. “Voicing each pipe individually, then listening to them together in different musical contexts, creates a graceful sound apparent even to a novice.”

Buzard’s Opus 48 is different from most organs, he said. “A large percentage of this instrument is ‘under expression,’ with pipes housed in large boxes behind movable shutters, which can be opened and closed to gradually diminish or increase the volume of sound.”

“The hallmark of the instrument is that it is designed to be a liturgical organ, which will play the solo repertoire extremely well,” he said. “We also used a greater percentage of large, low-pitched pipes than typical. Liturgical expression comes into flower when it’s done extremely well. Organ, choir, congregation, preaching, must come together to speak to worshipers’ souls.”

After its nave’s renovation, St. George’s is one of the most perfect worship spaces to house a pipe organ, Buzard said.

Pipes for the four-keyboard instrument range in size from the 32-foot Low C to the High C of the 15th, which is an eighth of an inch in diameter and a quarter-inch long. The large metal pipes are made of a tin and lead alloy, with copper lining their feet and lower bodies. The smaller pipes are made of varied alloys of tin and lead. The 253 wood pipes are made of poplar and white pine.

Construction in the Buzard shop took more than

22 months, with the COVID pandemic causing some delays, Buzard said. “Every organ builder in the world was tossed on its ear,” he said. Buzard artisans couldn’t work for three months, and when they did return to work, crafting the new organ moved more slowly. Each piece was designed, assembled, and tested in Champaign, Illinois, and then dismantled and brought to Nashville, where it was put back together starting in July 2022.

In December 2022, as Buzard technicians began installing the pipes inside the instrument, parishioners had a unique perspective, Buzard adds: “People could see the pipes inside the organ very clearly. They could see the expression shutters move. Seeing the inside pipes and the expression mechanisms gives the congregation an unusual experience, which they will never have again, now that the front pipes are installed in the facades.” All but eight of the 220 façade pipes are speaking pipes.

When Buzard’s tonal director, Fred Bahr, and pipe voicer and voicing associate, Felix Franken, discussed what they wanted to hear in the final voicing, “They each spoke a different language,” Buzard said. “They could evaluate the same sound, but Fred spoke of poetry and language, and Felix related the sound to colors. They have a wonderful insight into how we hear.”

Buzard is a cradle Episcopalian. His father, the Rev. Clifford H. Buzard, became rector of St. Paul’s Church by-the-Lake in Chicago in 1960 when John-Paul was 5. At St. Paul’s, “I fell under the spell of organist/choirmaster, Albert Johann Strohm, who had been at St. Paul’s for 52 years” he said. “He is responsible for introducing me to the organ, but it was Dad who instilled in me the beauty, solemnity, and importance of liturgy and the Anglican tradition.”

Organs and music are a Buzard family affair. His wife, Linda, is organist and choirmaster at the Chapel of St. John the Divine, Champaign; his son, Stephen, serves as organist and choirmaster for St. James Episcopal Cathedral, Chicago; his daughter, Katie, is a singer in several ensembles in Chicago (including her brother’s), and writes music reviews and columns for WILL, the NPR station in Urbana. □



Wikimedia Commons

The Jolly Flatboatmen is a populist, lowbrow realization of a highbrow Renaissance masterpiece.

Freedom and Transfiguration on the Frontier

By Dennis Raverty

When George Caleb Bingham's painting *The Jolly Flatboatmen* was engraved and distributed to American Art-Union subscribers in 1846, some members objected to the uncouth subject matter, which they felt was not worthy of the organization's high cultural aspirations. Although one reviewer admitted that the work was interesting in its documentary realism, he wrote that the organization had fallen short of its lofty "high art" goals — "to elevate and purify public taste" — by choosing "everyday and unpoetical subjects," such as these low-paid, late adolescent boat hands.

Yet it was arguably among the foremost aims of the artist to show exactly the opposite: how the ordinary contained a latent, mystical poeticism that transfigured an otherwise banal subject and placed it on or near the level of the classical work of the past at the very pinnacle of the Renaissance, as represented by the art of Raphael.

The painting depicts a flatboat laden with merchandise heading downstream on a hazy afternoon, while the riverboat's workers enjoy a moment of recreation. The figures all seem natural and relaxed, yet if examined carefully, the posture of the young man ecstatically dancing on top of the crate in the center of the composition is almost identical to the posture of Christ in Raphael's masterpiece, *The Transfiguration*.

The main figures in both compositions are contained within a nearly equilateral triangle. Christ's hands are in the orans posture of a priest celebrating Mass, while the jolly boatman similarly gestures. His companions are not adoring prophets and disciples, but a fiddler whose face is hidden behind his straw hat and a pudgy, smiling boy marking the beat of the music with a tin pan while the others watch. The long-legged youth sitting on the right looking directly at the viewer is derived from a river god in another Raphael composition (the same figure would later be quoted by Manet in his *Luncheon on the Grass*).

The older boat pilot and his companion, with a broad-brimmed hat just visible between the dancer and the fiddler, steering the boat, have their counterparts in the figures at the left of the *Transfiguration*, who are just visible climbing the hill, and may represent the artist and the patron (and perhaps in the Bingham as well). The ship pilot's red hat provocatively resembles the Phrygian cap, notorious symbol of the revolutions in France and throughout Europe, and Bingham was both fiercely democratic and a political activist.

Bingham's family had moved to Missouri when he was a boy, and so the artist was familiar with life along the river, often depicting it in his genre scenes. The references to the *Transfiguration* are not merely formal or compositional, however, but imply that life on the Western frontier transforms people, and helps them realize their innate Christlike potential. The boatmen demonstrate their human nature in this everyday scene, just as Jesus revealed his divine nature on Mount Tabor. The gift of discernment demanded by the painting is the ability to see the latent Christ even in the most humble and coarse of subjects. Seeing the High Renaissance references in this lowly genre piece of daily life on the river required a similar act of recognition.

This transfiguring, "incarnational" process, it is implied, is made possible by the boatmen's close communion with nature and in their shared repudiation of an overly refined society back east. Values such as democracy, freedom, equality, and independence are all fulfilled in this idealized representation of these young men's carefree lives, their journey of life unrestricted by the fetters of conventional domesticity in a new, unspoiled Garden of Eden out west. Passionately involved with local politics, Bingham often celebrated frontier democracy in his work. *The Jolly Flatboatmen* is a populist, lowbrow realization of a highbrow Renaissance masterpiece whose artistic standing is above reproach, even by the snobs among the collectors who subscribed to the engravings.

The painting was commissioned by the American Art-Union, an organization that reproduced the work as a large black-and-white engraving and sold the reproductions to paying subscribers. A lottery among those who purchased these prints gave the original painting of *The Jolly Flatboatmen* to a grocer in upstate New York.

To fully appreciate the painting within its historical context, however, we must understand that the frontier West was not merely a geographical region in the 19th-century imagination. It was at least as much a myth: a cluster of

ideas, hopes, fears, and fantasies about the far West, conceived of as an ever-expanding frontier of almost boundless proportions, a sublime and romantic horizon waiting to be explored, cultivated, and populated.

This construct is sometimes referred to as Manifest Destiny. Bingham's work, as has been pointed out by several authors, embodies and exemplifies this myth almost uncritically. The concept of the frontier was gendered during the 19th century as a robust, masculine domain, while civilization, domesticity, family life, and conventional Protestant religiosity were all gendered as feminine and relegated to the margins.

From our perspective, the damage this myth has caused is obvious: the displacement and sometimes the extermination of the original inhabitants of the West, and the underlying racist assumptions; our reckless disregard for the consequences of our actions on the natural environment; and our sense of entitlement to the riches of creation in the name of commerce, yet without the responsibility to



The figures all seem natural and relaxed, yet if examined carefully, the posture of the young man ecstatically dancing on top of the crate in the center of the composition is almost identical to the posture of Christ in Raphael's masterpiece, *The Transfiguration*.

Royal Collection Trust

conserve it and be its stewards.

But we shouldn't let these contemporary biases cloud our appreciation for Bingham's achievement in this painting. Essentially a realist, he aspires to place mere genre painting (that is, paintings of everyday life) on the same level as the very highest category of painting in the 19th century, what was called "History Painting," which generally had as its subjects biblical, mythological, or historical narratives, often on a grand scale. By elevating the ordinary, as Bingham has done in this painting, the artist transfigures it, and at the same time challenges viewers to discern the hidden image of the glorified Christ in their otherwise mundane, everyday reality.

Dr. Dennis Raverty is an associate professor of art history at New Jersey City University, specializing in art of the 19th and 20th centuries.

Fledgling Retreat House Draws Prominent Leaders

By Kirk Petersen

This is a tale of a small Episcopal parish with big dreams, a big campus, a prime location, and connections to some influential people. With support from the diocese and a lot of volunteer labor, the church has established a retreat house in an unused building and hosted a stream of programs led by, among others, a former presiding bishop and two prominent theologians.

The Church of the Good Shepherd in the Rosemont section of Bryn Mawr, Pennsylvania, was hit hard by the theological conflict earlier in this century. A 400-member, conservative congregation kept control of the property for years after the rector was deposed from ordained ministry in 2002. This congregation departed in 2011 on orders from a secular court.

The current rector, Kyle Babin, leads a parish of about 50 members that stewards a physical plant designed for a much larger congregation. In addition to the 300-seat church, there's a seven-bedroom former rectory, a former curate's residence that now serves as the rectory, a parish house that has been rented for years to an unaffiliated congregation, and an educational wing rented to a daycare center.

When Babin arrived in 2020, the church had been led for six years by a succession of priests in charge, and was struggling financially. "It was really just like, how do we pay the bills? How do we stay open? How do we make this work, can the parish survive, basically. And it was a real leap of faith to call a full-time rector — me," he said.

The parish was looking for ways to use the former rectory — not just to bring in income, but to reach outward, connect with the community, and heal some of the wounds of the past. "I think it's really crucial that we look outwards ... giving of ourselves even while we still are trying to take care of some troubling aspects of our situation," Babin said.

Babin and the church leaders realized they have "a fair number of parishioners who can contribute to programming that would seem likely for a retreat house," he said. Good Shepherd is on the Main Line just west of Philadelphia, nestled among a cluster of colleges and universities. Bryn Mawr College is a few short blocks away, while Haverford College and Villanova University are about a mile away in opposite directions.

Some renovations were required to turn the former residence into a retreat house, so the church looked to the diocese for help. The well-heeled Diocese of Pennsylvania has a fund that provides growth grants of up to \$30,000 for capital projects, and in this case, the diocese chipped in \$29,200. "Of course, it cost a lot more than that," Babin said, and the church



Kyle Babin

did some targeted fundraising. The Rosemont Community Retreat House started operating in November 2022, and "so far, we are in the black" financially, he said.

Bishop Daniel Gutiérrez of Pennsylvania told TLC he has high hopes for the initiative. In the diocese, "if a church dreams, we'll journey with them, and we'll try to do everything we can to support and give them the resources," he said.

Good Shepherd did not need to look far for high-quality retreat leaders. Ellen Charry, a theologian and retired professor at Princeton Theological Seminary, is not just a parishioner at Good Shepherd, but one of the wardens. (Charry also is an associate editor of *THE LIVING CHURCH*, and writes a regular column for the magazine.)

The Rev. Sarah Coakley is a retired professor of divinity at Cambridge University. She is not a parishioner, but made the trip to Good Shepherd to lead a retreat and preach a Sunday sermon. Babin was an organist and music director before discerning a call to ordained ministry, and he remains active in the Association of Anglican Musicians, which has led to a number of retreats with programs based on sacred music.

In November, less than four months before his death, former Presiding Bishop Frank Griswold, who lived in Philadelphia, led a retreat on "The Mutual Ministry of Priest and Musician." He was not a musician, but "he's



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been a friend of this parish for some time. When he was first ordained a curate, he was stationed at a nearby parish, and he would say a Mass here — you know, daily Mass during the week. And since I've been here, he's been a supporter of this parish trying to get back on its feet again," Babin said. "He was with us for the Great Vigil of Easter my first year here, and when I had COVID once, he filled in for me."

Good Shepherd has a variety of day-long and multiday retreats scheduled well into 2024. The retreat center also is available for less-structured or individual retreats, and will contract with Hosts for Hospitals to provide lodging for families seeking medical care in the greater Philadelphia region. Retreatants can participate in some form of organized worship services every day of the week, including Morning Prayer, Evening Prayer, and Masses.

The retreat house has no staff. Babin does much of the administrative work, and one of the wardens, Don McCown, "has been really heavily invested in this," Babin said. He acknowledges that the business model can't be sustained for the long haul, and the church is developing a plan for a separate nonprofit organization. "We didn't feel like we can afford to wait until that was in place," he said. "We're called to take risks that are scary."

Membership at Good Shepherd has grown coming out of the pandemic, albeit from a modest base, and Babin hopes the retreat house will help broaden the church's ties to the community.

The parish is working to recover from a turbulent past, as Good Shepherd and its former rector played a prominent role in the conflict that engulfed the broader church.

The rector at the time, David Moyer, feuded with Bishop Charles Bennison Jr. over the latter's support for female clergy and same-sex marriage, and other doctrinal issues. The parish refused to allow Bennison or his predecessor to make canonically required visitations, and stopped paying its assessment to the diocese.

Bennison deposed Moyer from



Church of the Good Shepherd

The former rectory at Church of the Good Shepherd, Bryn Mawr, is now a retreat house.

ordained ministry in 2002 for rejecting the discipline of his bishop and the Episcopal Church, but Moyer and his congregation refused to recognize the action, and continued operations through nearly a decade of litigation. Along the way, Moyer was named a bishop in the Traditional Anglican Communion, and served for a time as president of Forward in Faith North America, which helped organize opposition to the Episcopal Church.

(Bennison himself was deposed in 2008 for failing to respond adequately to allegations of sexual misconduct in the 1970s by his brother, who was a youth minister at the California

church where Bennison then served as rector. Nearly two years later, a church appeals court reversed the decision and reinstated Bennison, who returned to lead the diocese for two more years.)

Good Shepherd is attempting to thrive as a very different parish. The congregation no longer opposes same-sex marriage — Babin lives in the rectory with his husband, Robert McCormick, who is organist and choirmaster at a Philadelphia church.

"God is enabling a new creation in this parish, I really believe that," Babin said. "God hasn't given up on this parish." □



Searching for Answers

Asteroid City

Directed by Wes Anderson
Focus Features

Review by Christine Havens

A young mother dies and the father, Augie Steenbeck, a war photojournalist, takes three weeks to tell their four children that she's gone. Not only that, but he's waited until they're on a trip to do so. Steenbeck (Jason Schwartzman) sits with his children at a small motor court in the bare-bones desert town of Asteroid City somewhere in the American Southwest. He explains to Woodrow, the "Brainiac" teenager, and the three precocious triplets — Pandora, Andromeda, and Cassiopeia — that their mother isn't coming back from the hospital. "Let's say she's in heaven," he says, deadpan, with a Tupperware container of his wife's ashes on his lap, "which doesn't exist for me, of course, but you're Episcopalian."

This pivotal scene happens early on in *Asteroid City*, the latest creation of filmmaker Wes Anderson (*The Royal Tenenbaums*, *Moonrise Kingdom*). The trailer, with its glimpses of aliens, atomic bombs, and doomsday, creates the expectation of a summertime sci-fi blockbuster. The film's oddly bright colors, deliberately offbeat cinematography, and A-list ensemble cast add to that impression. However, like any truly good genre film, *Asteroid City* crosses multiple boundaries, exploring the anxieties and the questions surrounding human existence, taking inspiration from a wide variety of sources.

Many of these sources can be

found in a promotional pre-show flick called *The Road to Asteroid City: Atmospheric Inspirations*, as noted in the book "DO NOT DETONATE Without Presidential Approval." The extra materials, including previews for movies such as *Close Encounters of the Third Kind* (1977), *Some Came Running* (1958), *Hot Rods to Hell* (1966), and *The Misfits* (1961), a commercial for a 1950s toy horse, and some original videos of songs from the soundtrack, lend charm to the moviegoing experience and important clues to what Anderson hopes to express.

Without giving too much away, because the joy of revelation is paramount in watching this film, the story follows Augie Steenbeck and his children to Asteroid City, which consists of a café, a filling station, a scientific/military installation, and a motor court, and through which one paved highway runs, crossed at one point by a railroad track. Mesas and saguaro

abound, and there is a huge crater formed by an asteroid that struck the Earth in 3007 B.C. Other people have come for a convention, as five gifted, nerdy teenagers, including Woodrow Steenbeck, are being honored for their inventions as part of the town's celebration of Asteroid Day. The group gathers in the crater for the ceremony and to view an astronomical event. It's then that they experience an extraterrestrial visitation, complete with a glowing green flying saucer. The search for answers begins.

It's 1955 America, and Anderson creates an eccentric, exaggerated *mise en scène* to lure the

audience into his mind. He's filled *Asteroid City* with Easter eggs and tropes from beloved science-fiction films. Every shot has purpose; the soundtrack adds to the movie's allure and depth. Even the road runner has significance. The film's cast is, like that of *Some Came Running*, "as big as its story." The lavish ensemble — including Jason Schwartzman, Scarlett Johansson, Tom Hanks, Jeffrey Wright, Bryan Cranston, Tilda Swinton, Edward Norton, Adrian Brody, Jeff Goldblum, and Bob Balaban — provides minimalist performances that give the characters auras of the ordinary in an extraordinary space.

Aside from the lines about being Episcopalian (or not), this is an excellent film for seekers, no matter where one is in the journey. Anderson blends laugh-out-loud comedy with solemn moments of vulnerability that are often black and white rather than in color to create a film that explores faith and finding meaning in a world where death is always present, possibly imminent, and often out of our control. Through its emphasis on make-believe and playful storytelling, *Asteroid City* explores themes of loneliness, otherness, grief, and love. The movie becomes a hopeful apocalypse taking place in a "cosmic wilderness," lifting the veil for a moment to assure the viewer that we can live within the mystery of life, that love matters, that we shouldn't close ourselves off from each other. Like Anderson, we need to keep telling that story.

Christine Havens is a writer and a graduate of the Seminary of the Southwest. She is training to be a spiritual director in the Diocese of Texas. Her work has appeared on Mockingbird Ministries' blog, mbird.com, and Forward Movement's AdventWord (2022).



Hymns for the People

Hymns

By Paul Demer
Bandcamp, \$10

Review by Ryan Flanigan

My daughter was born in Eastertide. We named her Noelle, because you can't have Easter without Christmas. There is no Resurrection without Incarnation. As Jürgen Moltmann says, "the crucified Jesus is the incarnation of the risen Christ." This could be the thesis of Paul Demer's latest album, *Hymns*.

Many hymn albums capitalize on nostalgia. This album cultivates Christian memory. Demer does not choose the usual hits. He tells a compelling story through hymns of all kinds. Yes, there are a few familiar hymns, but they join the lesser-known, even a few originals, to serve the album's overarching narrative: a journey with Jesus from Incarnation to Second Coming.

Demer's voice is gentle and his musicianship confident. He reflects the softness of Sufjan Stevens and the boldness of The Brilliance. His guitar-playing glories in precision. Naturally, some of Demer's vocal tones and melodic choices resemble those of his hero, Jon Foreman. The overall production reflects his kind and sincere personality.

With nods to the Incarnation throughout, both musically and narratively, the album bookends with Christmas hymns. Demer rightly places "Joy to the World" at the end of the story, with its clear references to the Second Coming of Christ. I always thought Isaac Watts's great Christmas hymn made more sense in Advent.

My favorite hymn arrangement on the album is "Joyful, Joyful, We Adore Thee." Although Demer diverges from Beethoven's traditional harmonies, the new chord structure is fascinating and uniquely complements the traditional

melody. The root notes underneath the final verse are especially unpredictable and thrilling. With such well-known, oft-recorded hymns, I appreciate tasty new arrangements like this.

Tastier still is the way Demer follows "Joyful, Joyful" with an original lament based on Habakkuk 3:17-19. "Though the Fig Tree Does Not Blossom" allows for less joyful worshipers, those whose hearts cannot "unfold like flowers before" God, to be honest about their brokenness.

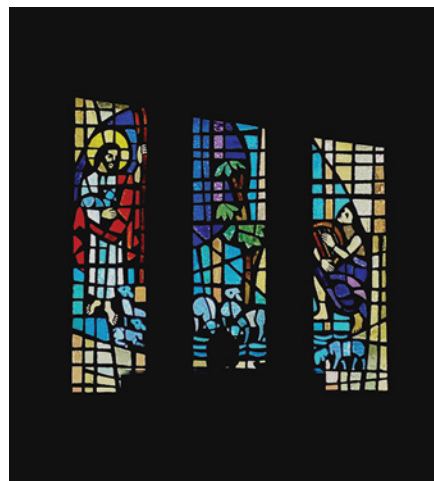
The crux of this album, the part that made me cry and that I will keep coming back to, is the refrain in "Love for Enemies":

You reached across the great divide
In drawing near to us
Teach us to cross our battle lines
And face our foes with love

The lyrics would have been enough to claim the album's climax, but it was the melody that did it for me. The pace is deliberately slow — it's the most drawn-out moment on the record — permitting the listener to pause and reflect on the centrality of what is being proclaimed. But most striking is the descending melody, a major scale, hearkening once again to the Incarnation in a subconsciously similar fashion to the first line of "Joy to the World," only much slower.

I can't say for certain that Demer realized his genius in doing this, but knowing him, I can say with confidence that he at least intuited the theological significance. In fact, the next original song is "Kenosis Hymn," Demer's rendition of his apostolic namesake's hymn in Philippians 2. (This is my favorite original song on the record.)

All of this album's references to the Incarnation point to this moment when we, as part of the Church, embody the same enfleshed mission



of Christ to lay down our lives for our enemies. "Ah, Holy Jesus" comes between these two original hymns, the most stripped-down track on the album, giving simple vision to our calling to follow Jesus in such a cruciform way.

Folk music is inherently incarnational. In its most basic form, it is the sound in the ground. The blood and sweat of suffering people seep into the soil. A distinct song springs up in that place. It is the music of the people.

Folk music, or byway music, stands in contrast to the highway music of the upper echelons, which comes from the top down. Both can be beautiful, but they may not be equally accessible. I believe worship music should always be accessible to the lowest of society. In a word, it should be *incarnational*.

I make this distinction because there will inevitably be traditionalists who criticize this album without giving it a fair listen just because it uses folk instruments, such as acoustic guitar. Paul Demer serves as music minister at St. Matthew's Cathedral in Dallas. Of all people, those who use Cranmer's vernacular prayer book should be open to the music of the people.

Church musician Ryan Flanigan has recorded seven albums in a music project known as Liturgical Folk.

The Arts Transcend Reductionism

Abundantly More

The Theological Promise of the Arts in a Reductionist World

By Jeremy S. Begbie

Baker Academic, pp. 272, \$39.99

Review by Ben Lima

In the modern world, *reductionism*, the drive toward claiming that something is nothing but what is expressed by this or that simplified concept or model, is a powerful and prestigious way of thinking, owing to its association with the success of the physical sciences. If reductionism seems plausible and credible, this poses a formidable challenge to orthodox Christianity. Jeremy Begbie's newest book strikes a forceful blow against this challenge. *Abundantly More* both explores reductionism on its own terms, showing its logic and limitations, and shows how the arts in particular offer resources for a better alternative.

Right away, Begbie offers a helpful analysis and critique of the elements of reductionism. He identifies its four principal components as *ontological singularity* (the idea that there is really just one kind of being, such as subatomic particles), *exclusionary simplicity* (Occam's razor), *one ideal discourse* (detached, literal, declarative), and a drive toward *control and mastery*. He shows that reductionist explanations are often incoherent and unsatisfying on their own terms, and observes that all of these represent ways for an observer to contain or limit an object of study, rather than acknowledge its full richness.

Throughout, Begbie draws strong contrasts between the poverty of reductionism and the abundance of God. In a synthetic and wide-ranging chapter on "God's Uncontainable Pressure," Begbie concludes that the best response to God's "blessing

in abundance" and "incredible gift" (2 Cor. 9:8, 15) is not apophatic silence, but praise, or what Augustine, in interpreting Psalm 33, calls "loud shouts" of jubilation. The next chapter, "God's Own 'Ex-pressure,'" draws out a theology of the Trinity that offers us "abundantly far more than all we can ask or imagine" (Eph. 3:20).

In two brief but compelling chapters, Begbie shows how Jesus' encounters with the man blind from birth (John 9) and the Samaritan woman at the well (John 4) resonate with the themes he develops throughout the rest of the book. As

ical argument, Begbie masterfully weaves together two other strands of thought. One draws on critiques of reductionism from scientists and philosophers, and the other builds on accounts of how artistic practice has a distinct cognitive value (art as a means of understanding the world more deeply). With a wonderful combination of clarity and rigor, this threefold combination is more than the sum of its parts: readers familiar with only one of these fields will find themselves well-grounded in the other two, and ready to go further.

Begbie's most distinctive contribution, here and in his other books, is



National Gallery, London/Wikipedia

Caravaggio, "Supper at Emmaus" (1601)

the light that enlightens the world, and as living water that gives life, Jesus in John's gospel offers an irreducible abundance to those who will receive it. Begbie cites numerous other scriptural passages only in passing, but a reader is immediately inspired to imagine how they might be interpreted along the lines given here.

Along with the central theolog-

to show how the arts help to resist reductionism, especially by means of "defamiliarization," that is, showing what is strange and wonderful about familiar things (or, in the words of Coleridge, giving "the charm of novelty to things of every day").

While a reductionist might see art as a pleasant diversion that momentarily distracts its participants from the emptiness of the world (i.e., tem-

porarily taking them out of reality), Begbie carefully shows how attending to art actually brings one further into reality. The better that, with Begbie's help, one can see what is real and valuable about art, the better one can resist reductionism.

To mention only two of the many suggestive ideas in the book: Begbie argues that language is not a purely transparent "window," as a reductionist would insist it must be, nor is it a hopelessly opaque "screen," as a postmodernist might say. Rather, language and thought are irreducibly metaphorical. When Jesus calls Herod "that fox" or Churchill refers to an "iron curtain," that language reveals something real and true about its object that could not be said

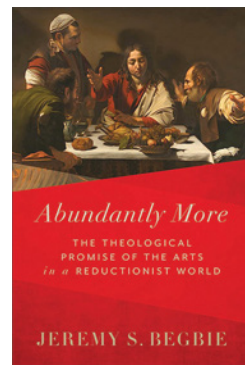
in some other way.

Or again, it is the nature of music to provide a uniquely powerful connection between one's spirit, one's body, and the people and things that surround us (the vibrations produced by one's fellow singers, by the violin's wood, or by the crash of metal cymbals). A funeral march, with its slow pace, limited range, and minor key, expresses just what it is to be walking toward a gravesite, filled with grief, and mourning the death of a loved one — nothing else could do that in the same way. Numerous individual artists, from Bach and Caravaggio to today, are insightfully brought into the discussion as well.

Those readers who already love art, as well as those readers who might

consider it trivial, distracting, or illusionary, will already know that art can be absorbing and emotionally powerful in a subjective sense. *Abundantly More* will benefit both audiences, with its strong argument that since art has objective, as well as subjective, value, it is neither a superfluous luxury nor a guilty pleasure, but instead a pointer to the goodness of creation.

Dr. Ben Lima is an art historian and critic, and a parishioner at the Church of the Incarnation in Dallas.



How Our Vows Shape New Vows

The Vowed Life

The Promise and Demand of Baptism
Edited by Sarah Coakley and Matthew Bullimore
Canterbury Press, pp. xxx + 185, \$28.99

Review by Charles Hoffacker

The fifth and final volume produced by the Littlemore Group of scholar priests and religious, *The Vowed Life: The Promise and Demand of Baptism* offers a contemporary Anglican view of how Christians and their communities are shaped by the vows of baptism, confirmation, marriage, ordination, and the religious life.

This book is neither a simple introduction nor a technical treatise. Instead, the numbered chapters, each by a different contributor, suggest the sort of informed gathering such as the contributors apparently experienced from time to time during the long process of shaping their book.

Looking at the entirety of Christian life from the perspective of vows seems in retrospect an obvious project, but how often is it undertaken with the breadth demonstrated here, with

attention paid to person and community, traditional inheritance and contemporary concerns? This book is not turned in on itself. Instead, it is oriented outward, inviting a reader to engage the contributors, to join the conversation they launch but do not conclude.

I encountered this group's conversation after 40 years of ordained ministry and almost 70 years of baptismal life: confirmed as a youth, married and widowed and then married again, and living as an Anglican religious for several years before ordination and marriage. I made enough vows for a lifetime! Yet this book, spare in the personal stories it relates, exercised an alchemy allowing me to view in a renewed way both myself and other people, all within the invisible network that is the triune God.

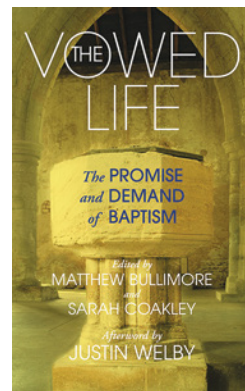
I saw myself as constantly falling short in every commitment, but repeatedly receiving opportunities to try again. I saw the same dynamic in the lives of others. Christian vows welcome us into a network stronger than our shortcomings. They build for us a

Jerusalem strangely golden.

This book works out the implications of baptismal vows through subsequent vows, with substantial attention to the vowed life of religious communities. The revival of religious life among Anglicans during recent centuries is generously investigated and seen as a basis for hope. The allure of Little Gidding as place continues, though there's no community in residence there now.

The contributors to this volume are to be commended for a resource likely to prove helpful to a variety of readers. Their compilation represents less a summary of the past than a first word for the future.

The Rev. Charles Hoffacker is a priest of the Diocese of Washington who lives in Greenbelt, Maryland, with his wife, Helena Mirtova.



A Masterful Survey of the Roman Mass

The Roman Mass

From Early Christian Origins to
Tridentine Reform

By Uwe Michael Lang
Cambridge, pp. 456, \$120

Review by Matthew S.C. Olver

While sequestered during the COVID pandemic, Uwe Michael Lang, a priest of the oratory of St. Philip Neri in London, found himself with the time he needed to finally compose a one-volume history of the Roman Mass. This is no small feat, but Lang has given us what will become *the* standard one-volume study, and he has done so with remarkable lucidity and eloquence.

Given that the Roman Mass is almost certainly the most prayed eucharistic rite in the history of Christendom, it is remarkable how few other serious volumes are its contenders. One of the reasons for this paucity is the sort of giddy excitement at the groundswell of patristic evidence that was uncovered in the 20th century's liturgical movement. As a result, a bias developed in favor of Eastern sources (assumed to be both older and better) and against the unusually structured Latin eucharistic prayer.

But as the great liturgical scholar of Byzantine liturgy, Robert Taft, SJ, notes, the Latin eucharistic prayer was "obviously formulated before the impact of the late fourth-century pneumatological resolution at Constantinople I (381 A.D.), [and] reflects a primitive eucharistic theology much older than almost any extant eastern anaphora except Addai and Mari." The Roman Canon stands as clear

evidence against "the common myth that everything eastern is automatically older." (See Taft, "Eastern Pre-suppositions' and Western Liturgical Renewal," *Antiphon* 5, no. 1 [2000].)

The greatest of 20th-century histories is without doubt the towering two-volume work by the Jesuit scholar Josef A. Jungmann (1889-1975), *The Mass of the Roman Rite*. Originally published in German in 1949, it went through four more revisions but it is most known to English readers through the 1951 translation that is still in print. While more than 70 years old, it nonetheless stands as a testament of the extent to which a work of historical scholarship can remain the gold standard long after most such histories become dated and fade away.

Jungmann is completely conversant with all of the extant scholarship on its history, as well as the vast manuscript data, and a glance at a few pages makes this abundantly clear as footnotes often take up as much space as the main body. Jungmann's approach was both chronological and textual: the first 170 pages are a traditional, sequential history, while the rest of the book works through the Roman Mass and provides a detailed history of each section's historical development, as well as its ceremonial expression. But except for the most serious scholar, it remains the sort of book that one consults rather than sits to read.

Another single volume with which many Anglicans are more likely to be acquainted is from that most English of Roman Catholics, Adrian Fortescue (1874-1923), a direct descendent of a Roman Catholic martyr of the same name who was beheaded at the Tower of London for his opposition to the politics of Henry VIII. While his father was originally an Anglican clergyman and figure in the burgeoning Anglo-Catholic movement in England, he was received in the Cath-

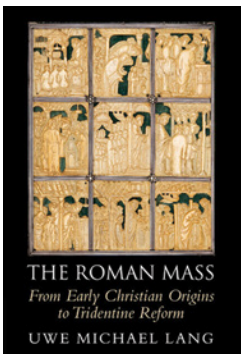


Dom Gregory Dix

olic Church in 1872 and lived as a layman and teacher for the rest of his life.

The latter Fortescue is perhaps even better-known to Anglo-Catholics as the author of *The Ceremonies of the Roman Rite Described*, whose Anglican sister volume, *Ritual Notes*, is the gnostic text that opened the secrets of Catholic ritual for countless young sacristy rats. *The Mass: A Study of the Roman Liturgy* (1926) is remarkable not only for its erudition but for Fortescue's being the closest liturgical scholar whose writing might be mentioned in the same breath as Dom Gregory Dix (1901-52).

Dix was an Anglican Benedictine who penned maybe the most influential liturgical monograph of the 20th century, *The Shape of the Liturgy* (1945), which is written with such panache that is sometimes reads more like a swashbuckling adventure book than a liturgical history. The much more reserved English scholar Geoffrey Willis produced two seminal books (*Essays on Early Roman Liturgy* [1964] and *Further Essays on Early Roman Liturgy* [1968]), which, while not comprehensive, stand as an ensign of the sort of clear, rigorous, historical scholarship that will continue to serve as the cornerstone for future study for



generations to come.

All of these early treatments relied on assumptions to one extent or another that have now been set aside, however, and no volume feels more dated than *A Short History of the Western Mass* (1969) by the prolific German scholar Theodore Klauser, which remains in print from Oxford University Press. He assumes, for example, that the basic structure of the Liturgy of the Word was “taken over from the sabbath morning service at the synagogue” and that the so-called Apostolic Tradition attributed to Hippolytus is an earlier stage of the Roman Canon. These and many other assumptions have basically been abandoned as the evidence has directed scholars elsewhere. Given how short his treatment is and how much of the scholarship has moved on, his volume is probably the least useful to contemporary readers, even though it may be the most accessible.

Into this space steps Lang and his magisterial new monograph. Scholarly and thoroughly conversant with the history of scholarship, he has nonetheless produced a volume that is extremely readable, clear, and moves in detail from scriptural origins all the way to the Council of Trent (1545-63). His decision to stop at Trent is quite wise. The amount of ink that has been spilled on the developments (or rupture, depending on your perspective) after the Second Vatican Council (1962-65) is so vast that it would have been impossible to keep the book to a reasonable length had he pushed all the way to today.

Lang would fall into the camp of those who have reservations about certain ways that *Sacrosanctum Concilium* was implemented in the Missal of Paul VI (the current *Missale Romanum*, now in its third typical edition), and some of that bias can be discerned on occasion. For example, in his discussion of the orientation of the priest and people during Mass in the first millennium, he undertakes a survey of scholarly opinions but fails

to mention a key recent challenge to his position by Thomas O’Loughlin. But such examples are rare. Both scholars and more casual readers who pick up this volume will find themselves at the feet of a fair and patient *magister* who is a trustworthy guide and deftly stewards his readers through 1,600 years of history in just 366 pages. The result is a clear picture

of the Western response to the command never before so obeyed.

The Rev. Dr. Matthew S.C. Olver is the associate professor of liturgics and pastoral theology at Nashotah House Theological Seminary. His monograph, The Origin of the Roman Canon Missae, will be published in 2024 by Brepols in the Studia Traditionis Theologiae series.

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A Helpful Tool for Anglican Chant

St. John's Cathedral Psalter

Edited by **Timothy Tuller**
and **Carole Clifford**

St. John's Cathedral Bookstore, pp. 261, \$68
bit.ly/JaxPsalter

Review by Jason Abel

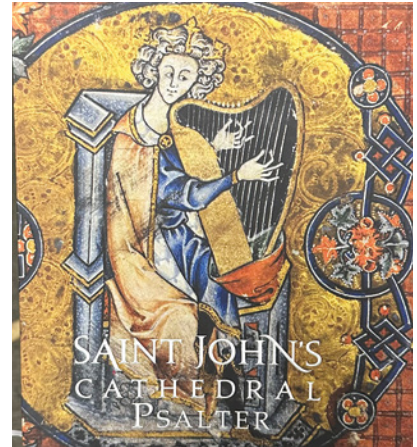
The St. John's Cathedral Psalter was created by Timothy Tuller, canon for music at St. John's Cathedral, Jacksonville, Florida, and Dr. Carole Clifford. In an attractively bound spiral book, all 150 Psalms are presented and pointed for ease of use in a traditional Anglican Chant format.

Tuller says the publication grew out of a desire to assemble the wide variety of Anglican Chant psalm settings the cathedral had amassed into a single collection as an in-house Psalter for the choir. After the considerable work involved in assembling, the editors thought it might be helpful to make the book available to a larger audience.

The book's spiral binding makes it ideal for organists and singers who might need to have the book propped open. Other helpful features include ribbons for page markers and a pronunciation guide. The texts, dynamics, and music are all easily legible.

The pointing throughout is clear and logical. Additionally, marks for breaths and carryovers are given to help ease choral consistency. Of particular interest are the markings for crescendos and decrescendos through a phrase. I have not seen this notation used previously; it makes great sense, as it often is difficult to notate such instructions in Anglican Chant psalmody. There are a few typos in the collection, but nothing troublesome.

All of the Psalms are presented in the Coverdale translation. This might be helpful in some places, but could also be a barrier for use in others. English composers of the 18th and 19th centuries created the majority of selections. Therefore, most of



the chants are in the public domain. Many of the chants appear in other collections, but some are new to me. Those still under copyright are indicated at the beginning of the book.

I believe this beautifully laid-out Psalter could be a wonderful resource for many music programs. My biggest criticism is that the work does not contain more chants by women or persons of color. The past few years have seen a rise in the need to include long-underrepresented groups of composers, and most music directors are actively seeking to incorporate a broader range of musicians into their programs.

There exist databases of female and African American composers whose inclusion could have helped to offer a more diverse slate. Perhaps a future edition could address this oversight. Nevertheless, this collection can be a helpful tool in choral programs that sing the Coverdale translation of the Psalms regularly. St. John's Cathedral in Jacksonville is to be commended for promoting this unique form of Psalm-singing that is part of our collective DNA in the Episcopal Church.

Jason Abel is director of music at Christ Church, Alexandria, Virginia.

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Worshiping God with Heart, Mind, and Body

A Body of Praise

Understanding the Role of Our Physical Bodies in Worship

By W. David O. Taylor

Baker Academic, pp. 224, \$26.99

Review by Emily Hylden

If I don't have to go to a store to gather my groceries, or enter a movie theater to enjoy a new feature film, do I really need to attend a church with other people to worship well?

What is essential about worship? While it's a timeless question, in the last few years we've been grappling with a new pressure: especially since the COVID pandemic, church gatherings have included virtual elements, making us wonder whether and how our bodies matter for worship. The Rev. Dr. W. David O. Taylor explores this question with generosity and profundity, drawing on Scripture, Church history, science, art, and ethics. He wonders with readers about ableism and inclusion, about our cultural locations and their attendant assumptions, and about the breadth of worship.

It's a courageous and fraught subject, to look directly at bodies and religion. As Taylor observes, the body is never neutral in worship, "never merely a body," but always interacting with other bodies, with traditions and assumptions, with cultural locations, with expectations and limitations, and with the Creator of bodies.

Taylor begins by tracing the story of bodies from Genesis through the historical books and psalms, drawing in theological and historical perspectives of interpretation to provide a foundation. Turning to the Gospels, he highlights Jesus' touch as a cornerstone of his healing ministry. Jesus declares the holy meal with his disciples at the climax of his earthly life to be his body and his blood.

Taylor faces head-on biblical interpretations that have subjugated the body, and outward or physical manifestations of faith and worship, beneath those of the intellect, the soul, or inward attitudes. He exegetes John 4:22-24 with many voices, both historical and contemporary, to contend that worship necessarily includes physical, outward, and visible signs, inspired and driven by the work of the Holy Spirit. Our bodies are bound by time, they are always stuck in the present moment, and they draw our wayward hearts and minds to the only point at which humanity may experience God: here and now. This is where worship begins.

Rather than prescribing answers, Taylor invites us to ask more questions of ourselves and our worshiping communities; but far from leaving us rudderless, he provides an incredibly exhaustive index to enable our continuing quest. The endnotes indicate a deeply researched work, and the book reads easily. It is well-organized with clear and concise arguments, developing as a symphony to the telos: of the

Learn more about this book on *The Living Church Podcast*, Aug. 10. Find it wherever you get your podcasts.

book, of bodies in worship, of all creation — unity with God in the person (and body) of Jesus Christ.

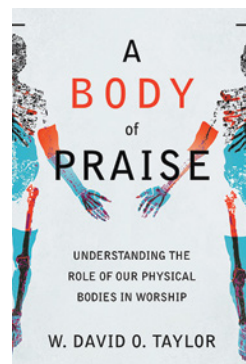
The work of worship is to offer praise and thanksgiving, a sacrifice, to the God revealed in Jesus Christ, and — by the mystery of the Word made flesh — to become one with each other and to somehow become one with Jesus'

body. Taylor begins by exploring how bodies have often been made subservient to spirits, souls, intellects, or myriad other names for less-tangible bits of humanity, but this is to misunderstand God's revelation, not least in Scripture. Our bodies are intrinsic to who we are. They are the site of our redemption, and so we cannot avoid dealing with their presence in worship.

Still, we wade into more problems as our bodies attempt to worship and live together peaceably. What do we do about loud babies who disrupt old ladies' prayers? What do we do about those who cannot comprehend what they experience? What do we do about people who aren't present, or those who are sidelined or tokenized? In each case, Taylor draws us back to the body of Christ, wondering together what Jesus' life, death, and resurrection reveal about how to honor these varied bodies when the body of Christ comes together in worship.

This book doesn't seek to focus on contemporary issues of the body and religion, and indeed Taylor mentions many times that specifics are outside the scope of this work, but he gives an outline of how a curious reader might apply his principles. By engaging the big stories of Scripture, human history, biology and neuroscience, artistic expression, and theology, the reader encounters a robust vision of how all bodies contribute to the kingdom of God.

The Rev. Emily R. Hylden lives with her husband, the Rev. Jordan Hylden, and three sons in Lafayette, Louisiana, and is host of the podcast Emily Rose Meditations.





Gary Stevens/flickr

Rickey Henderson of the Oakland Athletics takes off to steal second base as Eddie Murray mans first base during a 1983 game against the Baltimore Orioles. In the background, Cal Ripken Jr. plays shortstop.

DE TERRA VERITAS

Baseball, Leisure, and the Liturgy

By Mark Michael

I went to a baseball game last Saturday, in the company of some of the people I love most. It was a beautiful evening, and I loved hearing the crack of the bat again. But I also felt like Rip Van Winkle, rubbing his eyes to survey a landscape he thought he knew and loved well, only to see it changed in unexpected ways. My mother and I turned to each other more than once to ask, “Is this really baseball?”

I grew up in a family where playing or watching “the ball game” meant only one sport. I played a little, without any distinction, but mostly I watched. I followed the balls, strikes, and runs at hundreds of Little League and high school games, in the tones of old-school AM radio play-by-play, on Channel 2 out of Baltimore on hot summer nights, when if you turned the antenna just right, you might see Steady Eddie Murray hit a double or Cal Ripken make another spectacular catch.

But I haven’t paid much attention to baseball since I was a teenager. This was certainly my first game since Major League Baseball introduced a series of rule changes to speed things up. There’s a pitch count now, like basketball’s shot clock, as well as restrictions on where infielders stand and the methods for picking off baserunners. The game seemed

to stop for nothing, except for two lengthy pauses that my brother had to explain to me. One was for an appeal for an expert in New York to judge a stolen base call, the other was to call in a technician to fix the little speaker in the pitcher’s cap that gives him the coach’s signal, since signs from the catcher are now forbidden.

The whole game, all nine innings, lasted just over two hours and a quarter, which felt only slightly longer than it had taken me to find a parking space. My brother pointed out that it had been a pitcher’s match this time, with few hits or walks. I grumbled that it was hard to tell that because the scoreboard, crammed so full of videos and advertisements, seemed intent on hiding its real purpose. Where were those elegant lines of numbers that traced the meaning of the procedures? What about those old men with short pencils filling out their own scorecards?

The game I attended seemed less like a pastime than a curated spectacle, and a rushed one at that. I missed those little breaks for mental digestion, thinking through how the latest action fit into the game’s bigger picture. There was little space to glimpse the personalities of individual players to shine out. Each one seemed to be pushing on to fill his

assigned slot, one eye always on the almighty clock. If there were high-fives and wide grins on the field, I never saw them.

What I was most missing, I think, was baseball's leisurely spirit, its sense of a contest between free men, devoted together to fair play and good fun. It's a tragic loss, because baseball is about the only survivor of the American common man's great age of leisure. It became wildly popular in the Civil War's encampments, the pursuit of young soldiers who found themselves without afternoon chores for the first time in their lives. Soon, it was Sunday afternoon entertainment across the nation, and its passion for statistics grew out of the boom in popular periodicals created by massive increases in literacy. Radio proved a thrilling theater for it in following decades.

Baseball was nearly free to play, dealing in skills that took only time to master. Played off the clock, it was limited only by the prowess of its players and the setting sun. Its epic scenes were always at the end — bottom of the ninth, two outs, bases loaded. To leave early was unimaginable.

The game, of course, has been changing gradually for decades, with more and more money pumped in, even as audiences decline. Rules have sometimes been altered for good reasons — to make the game safer and prevent cheating. Because statistics are so important, the basic boundaries — the number of innings, distances between mound and plate — remain fixed.

But the spirit of the thing seems entirely up for grabs. Back in February when announcing the latest series of rules changes, Major League Baseball Commissioner Rob Manfred said, "Our guiding star in thinking about changes to the game has always been our fans. 'What do our fans want to see on the field?'"

They'd done the market research, Manfred continued, and it was clear fans wanted a faster pace and more base-stealing. The answer was a series of tweaks that would nudge the game toward greater predictability and control, a shorter spot in prime time — and, hopefully, a long-desired uptick in market share, and more cash for everyone involved.

I don't know what kind of oath baseball commissioners take, but it's hard to imagine it includes a solemn promise like "the customer is always right." Fans might want faster games and more athleticism, because they have shorter attention spans and better things to do. But why should those charged with stewarding the game's future feel obliged to give it to them? What if the commissioner instead had the courage to say, "We know what you want, but to give it to you, we would need to sacrifice the integrity of the thing"? You see, modern America, baseball isn't the problem. We are the problem.

Like Rob Manfred (and many of you), I am charged with the stewardship of an old and beautiful thing that has become nearly impossible for many of our contemporaries to understand. I speak, of course, of the liturgy. It is much more ancient and infinitely more important than baseball.

It proclaims the saving acts of God and shares out the treasures of his grace. In a fundamental sense, we are made for liturgy. The praise of God is our first and final vocation.

Decades ago, Josef Pieper taught us that leisure is the basis of all human culture. The same aversion to leisure, lack of historical consciousness, and slavery to consumerism that make baseball hard for us also push back against our ability to delight in the gift of the liturgy. People really find long Eucharistic prayers tedious. If your musical diet is mostly pop songs, plainsong isn't easy to sing. No one else in our culture is training people to interpret complex symbols.

Perhaps we could just "do what the book says," and let the chips fall where they may. But any of us who has been given both the custody of the liturgy and the cure of souls knows how difficult this inevitably becomes. Temptations always exist to dumb things down or to become overly obscure, to give way to political sloganeering, lax sentimentalism, or dull pedagogy.

And we cannot just say that real liturgy only exists at King's College Cambridge or Washington National Cathedral, or that modern Americans have to pretend to be their great-grandparents to actively participate. A place at the Lamb's high feast is the right and privilege of every baptized person, and many of us are charged to do all we can to equip people to exercise that privilege as fully as possible.

We seek the Holy Spirit's guidance because the stakes are so high, and trade-offs of one kind or another are inevitable. For me, at least, baseball's failures are a salutary warning. Giving the fans just what they want may be the worst choice of all. □

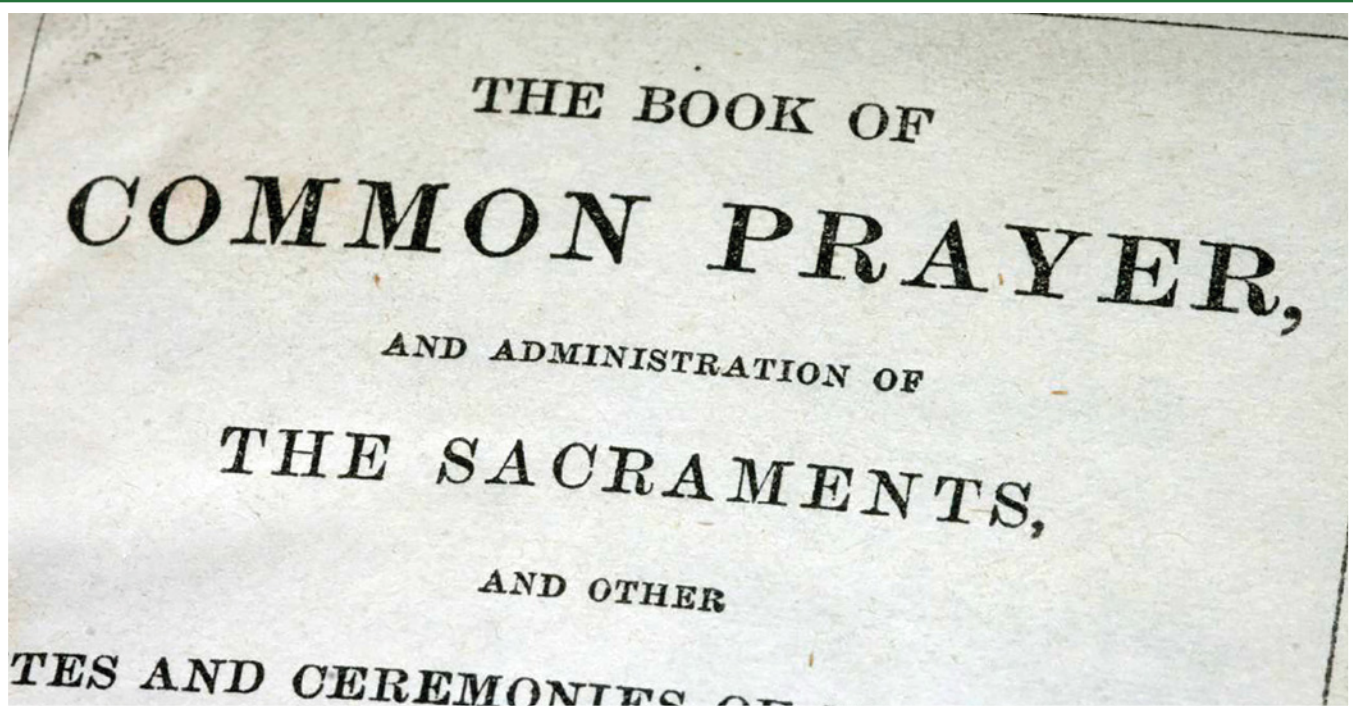


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COVENANT

Holy Desire and Good Counsel

By John Bauerschmidt

This essay was first published on June 20 on Covenant, the weblog of THE LIVING CHURCH.

Cranmer's 1549 prayer book, and subsequent editions, continued the use of a collect first found in the eighth-century Gelasian sacramentary, one identified by the 1559 version as a "collect for peace." Designated by the prayer book for daily use at Evening Prayer, this prayer has been said countless times by generations of Anglicans; it continues in use as an option in the 1979 prayer book in both traditional and contemporary forms. Its influence is incalculable.

The designation as a collect for peace does not say enough, for embedded in this classic prayer is a precis of how Christians engage in moral discernment, a practical guide to living a holy life. The preamble of the traditional version is illustrative: "O God, from whom all holy desires, all good counsels, and all just works do proceed." The English rendition faithfully reproduces the Latin original: "sancta desideria," "recta consilia," "iusta opera." Brian Cummings notes that Cranmer's translation of this preamble was not original, but already found in a vernacular primer of the 14th century (*The Book of Common Prayer*, Brian Cummings, ed. OUP, 2011, 695).

The "holy desires" first mentioned by the prayer acknowledge the role of desire in moral discernment. What and how do we love? To what end do we tend? In giving a primary place to desire, the collect perpetuates the insights of

the classical philosophical tradition and the influence of St. Augustine in particular. "For we are justified in calling a man good not because he knows what is good, but because he loves the good" (*The City of God* 11.28, trans. by Henry Bettenson. London: Penguin Books, 1984). As John Burnaby reflected in his classic *Amor Dei*, desire for Augustine is the predominant note in his construal of the Christian life (*Amor Dei*. London: Hodder & Stoughton, 1938, 98).

Our desire drives forward counsel and action. But the designation of desires that are "holy" suggests a context and a content in keeping with the will of God, and the commitments of Christian faith. As Jesus prays in Gethsemane, "My Father, if it is possible, let this cup pass from me; yet not what I want but what you want" (Matt. 26:39). Desire can be disordered, and we can love the wrong thing. As Augustine noted, "The whole life of a good Christian is a *holy desire*" (*On the Epistle of John* 4.6, emphasis added). Another way of saying this is that a holy desire must be a desire for God as the end of all desiring.

Here we come to the second of the three phrases, "all good counsels." The choice of the word *counsel* is significant, because the word implies deliberation. "Taking counsel" denotes consultation with others and consideration by oneself, a process of conferral (even if only internal) that moves toward judgment. In this context, it implies reference to the guidance of Holy Scripture, and other sources of moral teaching. In common parlance, counsel may be equivalent to judgment ("my counsel to you is to do X"),

As a guide to moral discernment, the prayer book collect brings together desire, deliberation, and action in a harmonious whole, with holy desire providing the glue.

but only in a context where both counsel and judgment are understood as part of a deliberative process.

In the contemporary version of this prayer, in the 1979 prayer book, “good desires” are followed by “right judgments.” If judgment includes counsel, all well and good: judgment has both its deliberative and executive modes. But “right judgments” in the prayer unfortunately suggests a moment of action in which judgment is itself judged by the choice it makes: the *right* judgment. The focus is on choice and its execution, and perhaps subsequent reflection on it, rather than on deliberation. To the extent that the passage from “good desires” to “right judgments” implies a sort of moral intuitionism, in which we move from our own apprehension of what is good to the choice of action, the process becomes less an act of discernment and more one of self-assertion.

For Aquinas, counsel precedes choice, as choice precedes action. Choice involves both the reason and the will (ST I-II, q.13, a.1). “Now in things doubtful and uncertain the reason does not pronounce judgment, without previous inquiry: wherefore the reason must of necessity institute an inquiry before deciding on the objects of choice; and this inquiry is called counsel” (ST I-II, q.14, a.1). But the process is not purely intellectual, because the matter for choice flows from the desiring will: “counsel belongs, in a way, both to the will, on whose behalf and by whose impulsion the inquiry is made, and to the reason that executes the inquiry” (ST I-II, q.14, a.1, ad 1). It is the will that desires, creating the context for the work of reason.

Finally we have the “just works” that follow at the end of the deliberative process. Here we are firmly in the realm of action and ascetical practice, the step into judgment that leads to engagement and commitment. Oliver O’Donovan reminds his readers that “Ethics, though reflective, is still a *practical* discipline” (*Finding and Seeking: Ethics as Theology, Volume 2*. Grand Rapids: Eerdmans, 2014, 5): that is, one concerned with practice. Moral discernment cannot become a process of endless deferral of judgment and action. “There is a failure which consists essentially in refusing responsible agency, a failure to think morally, a passive-reactive immanence that is deaf to the call of God to act and live for him” (20).

O’Donovan rightly calls his readers to remember that “Action is adventure, the injection of new initiative into the stream of future events, the product of which cannot be controlled or foreseen” (204). At the same time, the process of moral discernment is not solipsistic, but attentive to the world, and not simply to the self and its construal of reality. The reference to “just works” reminds us that Christians aim to do God’s will. Again, O’Donovan writes, “The root

of agency lies not in self-perception, but in receiving God’s address to us” (*Self, World, and Time: Ethics as Theology, Volume 1*. Grand Rapids: Eerdmans, 2013, 112).

The collect concludes with a petition for peace, “that peace which the world cannot give,” that fits with another Augustinian insight. For Augustine, “The life of felicity, which is also the life of eternity, will show a love and a gladness that are not only right but also assured” (*The City of God* 14.9, trans. Bettenson). In that perfect peace, as Augustine outlines, love and desire are secured and free of the possibility of disruption. Blessedness consists in “two causes working in conjunction, the untroubled enjoyment of the changeless good, which is God, together with the certainty of remaining in him for eternity” (*The City of God* 11.3, trans. Bettenson). Desire culminates in delight.

In this life, peace is not secured, but still we pray for it, “that our hearts may be set to obey thy commandments,” or in the contemporary version of our prayer, “our minds may be fixed on the doing of your will.” The peace we can enjoy now is peace with God by faith, through forgiveness (*City of God* 19.27), or even the temporal peace of the earthly city that the pilgrim people of God make use of now (*City of God* 19.26). Yet this peace is not the perfect and ultimate peace that will characterize the City of God.

The prayer concludes with the petition that being defended by God, we “may pass our time in rest and quietness.” This last petition is, as an example of English usage, perhaps one of the most charmingly phrased and persuasively couched in the entire prayer book tradition: sadly absent from the contemporary version! Instead we are pawned off with an artless repetition of the word “peace” that figured earlier in the prayer. The inability to “pass time” is arguably a characteristic modern failing, not to mention our frantic disinclination to rest. As Augustine says in *Confessions*, “our hearts find no peace until they rest in you” (*Confessions* 1.1, trans. R.S. Pine-Coffin. New York: Penguin, 1961).

As a guide to moral discernment, the prayer book collect brings together desire, deliberation, and action in a harmonious whole, with holy desire providing the glue. As Christian asceticism, the prayer provides both a program and posits a goal for the Christian life, the peace and rest that in our earthly pilgrimage can be present intermittently but cannot be secured. There are distinct moments in Christian moral discernment, steps on the path leading to action, yet it is the love of God and our desire for God that has primacy. Again, Augustine (with a different emphasis): “The *whole life* of a good Christian is a holy desire.”

The Rt. Rev. John Bauerschmidt is Bishop of Tennessee.

Wheat, Weeds, and Us

Pentecost 8A: Matthew 13:24-30, 36-43

By Ellen T. Charry

This story about a weedy wheat field is the second of nine parables in Matthew 13. Through them, Jesus is carrying forward his cousin John's urging of Judeans to "repent, for the kingdom of heaven has come near" (Matt. 3:2). Hearing of John's dramatic premonition that divine judgment was about to overtake Judea, Jesus went south into the desert to meet him.

John appeared to be a revived prophet advising people to turn over a new leaf, and to be symbolically washed clean of their sins to escape God's impending wrath. Jesus was deeply moved by John's message and fasted and prayed for 40 days while discerning its meaning for his ministry.

Because "the people of Jerusalem and all Judea were going out to [John]" (3:5), the authorities arrested and eventually executed him. Knowing how dangerous it would be, Jesus nevertheless resolved to carry forward what John started. He returned home carrying John's message northward.

He too preached to anyone who would hear him that God's judgment was about to break in, and his hearers should repent of their sins to participate in the kingdom of heaven and avoid God's impending wrath. Knowing that people are more likely to respond to encouraging rather than frightening news, Jesus gave the message a more positive slant than John apparently had. First, he attracted people by healing physical and mental illnesses so that he appeared to be not just a prophet like John but also a wonder-worker. People were amazed by him, attracted to him, yet flummoxed and confused. Then he began preaching in parables.

A parable is a gentle rabbinic teaching tool that addresses people indirectly. Jesus primarily uses agricultural and economic metaphors. Today's parable uses the metaphor of a wheat field to entice people to crave the reign of heaven. Although the homeowner did not plant weed-infested seeds, they spring up, apparently choking the wheat. The fieldhands report this to the owner, wondering where the weed seeds came from. The owner suspects that some nefarious business is happening here. The workers offer to weed the field, but the owner has another strategy. Let both plants grow, and at harvest time the reapers will separate the weeds from the wheat, preserve the wheat, and burn

the weeds. Letting the weeds grow gives people time to redirect their lives so that they can be among the wheat kernels when the time comes.

Well, nobody seems to get the metaphors, including the dense disciples. Privately they ask Jesus to explain it to them, and he does. While most parables identify the landowner as God and the field as Israel, Jesus turns the parable around. It is now not about God and Israel, which all the prophets (including John) preach, but Jesus substitutes the Son of Man for God. While Christians may not blink at this, from a human point of view it is startling.

This title appears in all the Gospels, but most frequently in Matthew. It is rooted in an Aramaic phrase in Daniel 7:13-14, where it means something like a person who will be given authority and power over all nations, who will serve him. It is theorized that Jesus may have known about Daniel's apocalyptic vision and patterned himself on that figure. While no character directly says that Jesus is this person, he applied it to himself, constructing a divine identity as the one who can

rescue Israel from deserved punishment and then rule over the world forever. It is understandable that this self-construction was controversial.

The wheat are the righteous and the weeds are those inspired by evil (the Devil) who planted the weed seeds. The eschatology is that when the dreaded or eagerly anticipated day arrives, angels will collect all the weeds (those who are persistently evil) and throw them into a blazing furnace, while the righteous will celebrate in God's kingdom.

It has been popular that Christians preach that the pious are bound for the kingdom, while the impious will burn. While the parable is about Jews who follow Jesus and Jews who do not, it has been heard as if Christians represent the wheat and Jews are weeds to be burned. This is of course a dangerous idea, as we now know. Designating one group for the kingdom of God and another to be thrown into the furnace, motivating as it has been, is unhelpful regardless of who is slotted into those roles, because everyone is both. Let us assign that polarizing judgment to the furnace and more realistically preach that everyone is at times the wheat and at times the weed, depending upon circumstances and various pressures. The answer to "wheat or weeds?" is "Yes." □



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SUNDAY'S READINGS

THE TRANSFIGURATION, AUG. 6

Ex. 34:29-35 • Ps. 99 or 99:5-9
2 Pet. 1:13-21 • Luke 9:28-36

Transfigured and Ascending

St. Peter, distinguishing himself from those who “follow cleverly devised myths,” turns to an event whose credibility is confirmed by eyewitnesses: “For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we had been eyewitnesses of his majesty. For he received honor and glory from God the Father when that voice was conveyed to him by the Majestic Glory, saying, ‘This is my Son, my Beloved, with whom I am well pleased. We ourselves heard this voice come from heaven, while we were with him on the holy mountain’ (2 Pet. 1:16-18).

The gospel tells the same story, adding details about who is present — Peter, James, and John as witnesses, and three persons emblazoned in glory on the mountain: Jesus, Moses, and Elijah. Moses and Elijah represent, respectively, the Law and the Prophets, and their eventual disappearance no doubt suggests that Jesus is the fulfillment of the Old Testament dispensation. “Jesus was found alone” (Luke 9:36).

Both Peter’s personal account and the gospel account place special emphasis on the “Majestic Glory.” “[W]hile [Jesus] was praying, the appearance of his face changed, and his clothes became dazzling white” (Luke 9:29). The prologue of St. John’s gospel tells us, “The true light that enlightens everyone was coming into the world” (John 1:9). The 14th verse of the prologue says, “And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only begotten son from the Father” (John 1:14). While there is something almost charming and homely about Jesus “dwelling among us,” or, as it may also be translated, “pitching his tent

among us,” we should not lose sight of the glory that is revealed. The countenance and clothing of Jesus glow and flash with a divine radiance not of this world. In this scene, divine transcendence becomes an immanent presence in the world.

Peter, James, and John are eyewitnesses. We are not. Are we, therefore, cut off from this event or related to it only in a distant way, an event from which we may perhaps derive instruction? No! In all the mysteries of the life of Christ, we stand, as if *in persona Christi*, in the person of Christ; not only that, but we stand in the person of every character in the story. With Moses and Elijah, we affirm all past revelation, and, standing in Christ, we affirm the singular and supreme revelation in Christ, a revelation at work in our lives because we are mystical members of Christ’s body. Therefore, in a real and important sense, his transfiguration is ours.

We are drawn up to the holy mountain. In the words of the Psalter, “I lift up my soul to you” (142:8). Another line, whose meaning is somewhat contested, may connote an inward and upward journey. “Happy are those whose strength is in you, in whose heart are the highways to Zion” (*ascensiones in corde suo disposuit*) (Ps. 84:5). We set our minds on things that are above, where Christ is. We lift up our hearts, and in doing so, we receive a measure of the glory of Christ and shine as lights in the world. “We all,” says St. Paul, “with unveiled faces, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another; for this comes from the Lord who is the Spirit” (2 Cor. 3:18).

Daily life is largely mundane. Tasks, obligations, work, and frustration define our days. And yet we have always within us a blazing light of divine glory; we possess as treasure “Thou that art perfect in beauty” (Thomas Traherne).

LOOK IT UP: Psalm 99:9

THINK ABOUT IT: Worship him upon his holy hill.

11 PENTECOST, AUGUST 13

Gen. 37:1-4, 12-28 or 1 Kgs. 19:9-18
Ps. 105:1-6, 16-22, 45b or Ps. 85: 8-13
Rom. 10:5-15 • Matt. 14:22-33

Anechoic Chamber

The voice of the Lord is “powerful,” “full of majesty,” speaking night and day in the sublime wonders of a tumultuous creation. The voice of the Lord moves over the mighty waters, breaks the cedar trees, flashes forth like flames of fire, shakes the wilderness, causes the oaks to writhe, and strips the forest bare. God sits enthroned, causing everything to be and to tremble, and yet we dare to pray, “May the Lord bless his people with peace” (Ps. 29). The God of majesty and wonder is no less the God of gentleness and quiet.

Today, we ponder and hold before our attention God as the One who is silent.

Elijah has won a great victory over the prophets of Baal in a contest involving deafening noise. As if pitting two gods against each other, Elijah proposes a test in which each god is invoked to consume a sacrifice. The prophets of Baal cry out to their god, wail, and cut themselves, but their god does nothing. Elijah then calls out to the God of Abraham, Isaac, and Jacob. The response is instant and dramatic. “Then the fire of the LORD fell and consumed the burnt offering, the wood, the stones, and the dust, and even licked up the water that was in the trench” (1 Kgs. 18:38). “Elijah said to them, ‘Seize the prophets of Baal; do not let one of them escape.’ Then they seized them; and Elijah brought them down to the Wadi Kishon, and killed them there” (1 Kgs. 18:40).

Queen Jezebel, hearing of the attack against her prophets, vows revenge. “Then Jezebel sent a messenger to Elijah, saying, ‘So may the gods do to me, and more also, if I do not make your life like the life of one of them by this time tomorrow’” (1 Kgs. 19:2). Religion is often a violent and loud contest of conflicting allegiances.

There is, however, another aspect,
(Continued on next page)

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another way of relating to God. Fearing for his life, Elijah runs to the wilderness, sits under a broom tree, and broods about suicide. The Lord speaks to him after a great storm, not during the storm, but in the stillness that follows. “Now there was a great wind, so strong that it was splitting the mountains and breaking the rocks in pieces before the LORD, but the LORD was not in the wind; and after the wind, an earthquake, but the LORD was not in the earthquake; and after the earthquake a fire, but the LORD was not in the fire; and after the fire a sound of sheer silence” (1 Kgs. 19:11-12). In the presence of stillness, “Elijah wrapped his face in his mantle” as Moses once did before a burning bush. God is an all-consuming silence, the hidden ground of perfect peace.

In this mortal life, we will always contend against storms. Like the disciples out upon the sea, we feel the battering waves and sense that we are far from the security of land. To us, the Lord comes, walking on the sea. Indeed, he invites us to step out upon the deep. Seeing the waves, we lose heart and begin falling into the abyss. “Jesus immediately reached out his hand and caught [Peter]” (Matt. 14:31), just as, even now, he is catching us. As Jesus and Peter step back into the boat, suddenly the wind ceases, and a great silence falls over the water and seeps into every fearful soul.

St. Ignatius of Antioch taught and, indeed, is still teaching that a true disciple of Christ can hear the silence of Jesus and bear that silence into the world. This is not a silence of mere absence, but rich and full of presence.

LOOK IT UP: Matthew 14:27

THINK ABOUT IT: “It is I,” the God of silence.

12 PENTECOST, AUGUST 20

Gen. 45:1-15 or Isa. 56:1, 6-8

Ps. 133 or Ps. 67

Rom. 11:1-2a, 29-32

Matt. 15:(10-20), 21-28

Unity, Forgiveness, and Tears

The descent of the Holy Spirit creates a community bound together by a common faith in the Lord Jesus Christ, common practices in temple worship, the Eucharist and prayers, and a common sharing of resources distributed according to need. As recorded in the Book of Acts, “They devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers. ... All who believed were together and had all things in common; they would sell their possessions and goods and distribute the proceeds to all, as any had need. Day by day, as they spent much time together in the Temple, they broke bread at home and ate their food with glad and generous hearts, praising God and having the goodwill of all the people” (Acts 2:42, 44-47).

Sadly, bonds of affection and shared faith are often and easily broken. Jesus, anticipating our weakness, prayed that we might be completely one as he and the Father are one (John 17:23). Indeed, unity is something to be fostered and protected, nourished, and cultivated. And so the Apostle Paul spent much of his energy founding churches and then trying desperately to keep them together. He scolds the Church in Galatia: “I am astonished that you are so quickly deserting the one who called you in the grace of Christ and are turning to a different gospel — not that there is another gospel, but there are some who are confusing you and want to pervert the gospel of Christ” (Gal. 1:6-7).

Unity requires continual repentance, amendment of life, and a firm resolve to build up love and trust. This is especially difficult when a serious breach in charity has occurred, where bitterness, suspicions, fear, and animosity linger.

13 PENTECOST, AUGUST 27

Ex. 1:8-2:10 or Isa. 51:1-6

Ps. 124 or Ps. 138

Rom. 12:1-8 • Matt. 16:13-20

Freedom

A dividing wall of hostility, it seems, will only fall when there is forgiveness and tears. We see this so dramatically in the story of Joseph and his brothers. Joseph, the favored son of Jacob, is on occasion sent to observe his brothers shepherding their flock and gives a bad report about them. Moreover, he has dreams that predict his father and brothers bowing down to him, which, in foolhardy fashion, he openly shares. His brothers hate him and plot to kill him but then decide to sell him instead. Joseph is enslaved in Egypt, where he rises in prominence precisely because of his dreams and interpretations. Predicting a long famine and how to prepare for it, Joseph is rewarded by Pharaoh and made second in command in all the kingdom. Eventually, hearing that there is food in Egypt, Joseph's brothers go there, and unknowingly, they come into the presence of the brother they sold into captivity.

What happens is profoundly moving. "Then Joseph could no longer control himself ... he wept so loudly that the Egyptians heard it, and the household of Pharaoh heard it. Joseph said to his brothers, 'I am Joseph. Is my father still alive? But his brothers could not answer him, so dismayed were they at his presence. Then Joseph said to his brothers, 'Come closer to me.' And they came closer. He said, 'I am your brother, Joseph, whom you sold into Egypt. ... Then he fell upon his brother Benjamin's neck and wept, while Benjamin wept upon his neck. And he kissed all his brothers and wept upon them; and after that his brothers talked with him'" (Gen. 45:1-4; 14-15). Real reconciliation is hard work, emotional, and even frightening. Still, restored unity is a beautiful thing. It is like fine oil upon the head that runs down upon the beard, like the moist breeze that baptized the hills of Zion with a quiet morning dew (Ps. 133).

LOOK IT UP: Psalm 133

THINK ABOUT IT: Unity is a blessing.

Here's a transition that portends imminent disaster: "Now a new king arose over Egypt, who did not know Joseph. He said to his people, 'Look, the Israelite people are more numerous and more powerful than we. Come, let us deal shrewdly with them, or they will increase and, in the event of war, join our enemies and fight against us and escape from the land'" (Ex. 1:8-10). To deter their numbers and strength, "they set taskmasters over them to oppress them with forced labor," and yet "the more they were oppressed, the more they multiplied and spread" (Ex. 1:11-12). This strategy failing, the king ordered the Egyptian midwives who cared for Hebrew women to murder all male infants. The midwives, secretly sparing the children, found favor with God and grew strong. Finally, the king issued an order to all the people: "Every boy that is born to the Hebrews you shall throw into the Nile, but you shall let every girl live" (Ex. 1:22). Oppression, forced labor, brutal treatment, and murder are the shrewd dealings of a terrified king.

The king has reason to fear, for God would provide for the Hebrew people. A Levite woman gives birth to a son, and though she hides him for a time, she decides, hoping somehow to save him, to place him in a papyrus basket plastered with bitumen and pitch, and she places him among the reeds on the bank of the river. In the action that follows, all the characters are in close proximity. The daughter of Pharaoh, seeing the infant, "took pity on him." The boy's sister is nearby and asks Pharaoh's daughter, "Shall I go and get you a nurse from the Hebrew women to nurse the child for you?" ... So the girl went and called the child's mother" (Ex. 2:7-8).

Incredibly, Moses is nursed by his own mother for two or three years.

What did she whisper to him while holding him? No doubt, she told an ancient story. "Listen to me, you that pursue righteousness, you that seek the LORD. Look to the rock from which you were hewn, and to the quarry from which you were dug. Look to Abraham your father and to Sarah who bore you; for he was but one when I called him, but I blessed him and made him many" (Isa. 51:1-2). In one way or another, she told her son that he was a Hebrew, a message he would never forget and from which, in time, he would draw strength. The child who was drawn out of the water would lead his people through the water of the Red Sea onto the dry land of freedom.

To this story of political liberation people have looked, again and again, for inspiration and hope. It is right and good to liberate one's body from abuse and oppression. It is right to cry out. The outstretched hand of God is the hand of justice.

Still, another and even deeper freedom is needed, something the children of Israel would learn in the wilderness: a freedom of the mind, a shedding of a slave mentality, and the realization of one's worth and dignity. Christians describe it this way: "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. 12:2). This renewal is the freedom of confessing and knowing "the Messiah, the Son of the living God" (Matt. 16:16).

Jesus leads your *body and soul* unto everlasting life (Rite One, Words of Administration).

LOOK IT UP: Psalm 138:7-9

THINK ABOUT IT: Your right hand shall save me!

14 PENTECOST, SEPT. 3

Ex. 3:1-15 or Jer. 15:15-21
Ps. 105:1-6, 23-26, 45c or Ps. 26:1-8
Rom. 12:9-21 • Matt. 16:21-28

The Address

After Moses had grown up, “he went out to his people and saw their forced labor. He saw an Egyptian beating a Hebrew, one of his kinfolk. He looked this way and that, and seeing no one he killed the Egyptian and hid him in the sand” (Ex. 2:11-12). “When Pharaoh heard of it, he sought to kill Moses” (Ex. 2:15). We meet Moses now in the land of Midian, far from Egypt, embarking upon a new life, welcomed as a foreigner into a new family. He marries Zipporah, the daughter of the priest of Midian, and becomes a shepherd. Thus, he starts again in reasonable safety, feeling Egypt perhaps as a fading memory.

Distance is nothing to God. From the high vault of heaven, God hears the groans and cries of his people, and he wills to set them free through the agency and leadership of Moses. For Moses, the shepherd, to become the liberator, he must have a visceral and transformative encounter with the divine. It happened in this way: “Moses was keeping the flock of his father-in-

law Jethro, the priest of Midian; he led his flock beyond the wilderness, and came to Horeb, the mountain of God. There the angel of the LORD appeared to him in a flame of fire out of a bush; he looked, and the bush was blazing, yet it was not consumed. Then Moses said, ‘I must turn aside and look at this great sight, and see why the bush is not burned up.’ When the Lord saw that he had turned aside to see, God called to him out of the bush, ‘Moses, Moses!’ And he said ‘Here I am.’” (Ex. 3:1-4).

This encounter is a biblical illustration of grace and nature, or rather, nature and supernature. That is, it uses figural language to show how God relates to the world. The bush is a created thing, suffused with the divine presence in the form of flame. Strikingly, “the bush is not consumed.” So, God acts within nature without destroying it, for he is the loving source, guiding presence, and final goal of nature. Here it is important to remember a basic principle, without which God and his work in the world may be thoroughly misunderstood. To quote the Wisdom of Solomon, “For you love all things that exist, and detest none of the things that you have made, for you would not have made anything if you hated it” (Wis. 11:24).

God is sometimes called a consuming fire to illustrate divine omnipo-

tence, but this should not be interpreted as God’s opposition to the world, as if he were some kind of cosmic threat. Moses hears a voice from the bush, and this too shows the fine-tuned relation of God to the world. God addresses Moses intimately by name. In response, Moses says, “Here I am.” God’s call is a grace, a gratuitous gift, and it carries with it the power to elicit a free response.

Hearing of God’s desire to deliver the Hebrew people from slavery, Moses finds his past flooding into the present, and is shocked to discover his role. “So come, I will send you to Pharaoh to bring my people, the Israelites, out of Egypt” (Ex. 2:10). God promises, “I will be with you” (Ex. 3:12), and then reveals the divine name, “I AM WHO I AM” (Ex. 3:21). Moses, a single person, a contingent being, a cluster of weaknesses and deficiencies, stands before the Almighty. Who is God? To answer the question in a thoroughly traditional way, God is being itself, the absolute upon which the whole cosmos depends.

Do you hear your name? Do you know the One utterly beyond you and wholly within you?

LOOK IT UP: Exodus 2:14

THINK ABOUT IT: *Qui est!*



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The Rev. **Dawn Stary** is deacon at St. Andrew's, Encinitas, Calif.

The Rev. **Shawn Streepy** is associate vicar at St. Luke's, Shawnee, Kan.

The Rev. **Kelly Sundberg Seaman** is dean of Trinity Pro-Cathedral, Claremont, N.H., and remains the Episcopal Church in New Hampshire's dean of formation.

The Very Rev. **Rick Swenson** is dean of the Episcopal Church in Minnesota's Northern Region.

The Rev. **Susan Berry Taylor** is chaplain at Franklin Memorial Hospital, Farmington, Maine.

The Rev. **Kevin Todd** is interim director of Blue Ridge Service Corps in the Diocese of Western North Carolina.

The Rev. **Jonathan P. Totty** is rector of St. John's, Naperville, Ill.

Mr. **DeWayne Trainer** is diocesan missionary for LGBTQIA+ ministry in the Diocese of Missouri.

The Rev. **Jeff Wallace** is founder and chaplain of Grace-based Grief Resources for Children, Charleston, S.C.

The Rev. **Corey Walmer** is deacon at St. Bartholomew's, Yarmouth, Maine.

Ordinations

Diaconate

Central Pennsylvania: **Martha Ambrose**
Connecticut: **Emily Nicole Carter**, **Christopher Legaspi Gregorio** (curate, St. Thomas, Hanover, N.H.), **Dylan Christopher Mello**, **Michael John Southwick**, **Cecil James Tengatenga**, **Roxana Elisa Videla**

East Tennessee: **Zachary Thomas Settle** (curate, Grace, Chattanooga)

El Camino Real: **Joel Micah Martinez**

Georgia: **Shayna Warren Cranford**, **Casey Perkins**, **Elizabeth Noelle Raiford**

Kentucky: **Jim Christoph**

Mississippi: **Tina Marie Frizzell**

Missouri: **Loretta Go** (All Saints and Ascension, Northwoods, and St. Martin's, Ellisville), **David Luckes** (St. Francis, Eureka), **Aaron Rogers** (deacon in charge at St. Stephen's, Ferguson, and diocesan ministry developer for young adult ministry)

New Hampshire: **Lisa Beausoleil**, **Frederick Chisolm**, **Aaron Jenkyn**

Pennsylvania: **Beth Hollingshead**, **Christopher Micklewright**, **Kristen Ostendorf**

Rhode Island: **Andrea Hutnak**

Virginia: **Anthony D. Gaboton Jr.**, **Robert Stuart Arthur Laughton**, **R. Dale Smith**, **Ann Peyton Williams** (St. Andrew's, Richmond), **Emma Addison Wright** (Grace, Alexandria)

West Missouri: **Joann Grace Carroll**, **Robert L. Rusconi**

West Texas: **Tim Swan**

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

Wyoming: **Pamela Glasser**

Priesthood

Atlanta: **Jerry Douglas Adkins** (director of children's ministries, St. Gregory the Great, Athens, Ga.), **Salmoon Bashir** (curate for ecumenical and interreligious relations, Cathedral of St. Philip, Atlanta), **Joshua Drew Hilton** (director of family ministries, St. Aidan's, Milton), **Mark Stewart Johnson** (interim priest in charge, Advent, Madison), **Hannah Jane Kelly**, (curate, St. Anne's, Atlanta), **Jennifer Marie McBride** (associate for formation, All Saints, Atlanta), **Carmie Jones McDonald** (Epiphany, Atlanta), **Brandon Michael Nonnemaker** (associate rector for children, youth, and families, Grace, Gainesville, Ga.), **Kaitlyn Victoria Presley** (associate rector, All Saints, Hilton Head Island, S.C.), **Megan Kathleen Swett** (St. James, Marietta), **Raymond Walker III** (priest associate, St. Bede's, and hospital chaplaincy, Atlanta)

Bethlehem: **Michele Lynn Causton**

Central Florida: **Garcia Barnswell-Schmidt** (lower school chaplain, Holy Trinity Academy, Melbourne, Fla.), **Elliott Drake**, **Elizabeth Garfield**, (St. John the Divine, Houston), **Jacob Schlossberg** (upper school chaplain, Ascension School, Lafayette, La.)

Central Pennsylvania: **Dina Ishler** (priest in charge, St. Matthew's, Sunbury)

Dallas: **Matthew Jordan Rossi**, **Cody Anthony Turner**

Easton: **Susannah Southern**

El Camino Real: **Jennifer Anna Crompton** (St. Benedict's, Los Osos, Calif.)

Indianapolis: **Yuriria Rodriguez-Laureani**

Iowa: **Elizabeth Abbott Wells McElroy**

Louisiana: **Trish Toburen** (associate rector and chaplain of St. Luke's Church and School, Baton Rouge)

Minnesota: **Bryan Bliss** (associate for cradle to career, St. Mark's Cathedral, Minneapolis), **George Favell**, **Sarah Hoch**, **Tony Hunt**, **Jayan Koshy**, **Marc Landeweer**, **Elizabeth Lienesch** (assistant priest, St. Clement's, St. Paul), **Jay Phelan**

Missouri: **Garron Daniels** (curate, St. Tim-

othy's, Creve Coeur), **Ryan Missel**

New Hampshire: **Stephen Ekerberg** (priest in partnership, St. Stephen's, Pittsfield)

Northern Indiana: **Sister Debra Susannah Mary Rhodes** (Community of Mary, Mother of the Redeemer, Michigan City)

Oklahoma: **Dion Gregory Crider**, **Mary Susan Maison Whaley**, **Nancy Michelle Gill**, **Jorge De La Rosa Muñoz**, **Dana Lynn Orwig**, **Beverly Rodgers**, **William Font Sánchez**

Olympia: **Michael Shane Carlson**, **Charles Richard Huff II**, **Elizabeth Booton Walker**, **Jana Lynn Whitworth**

Pennsylvania: **Dana Hall** (interim priest in charge, Trinity Memorial, Philadelphia)

Southern Ohio: **Martha Camele**, **Daniel Carlson**, **Iva Staats**, **Michael Tigner**

Southwest Florida: **Michael Ray Alford** (curate, Cathedral Church of St. Peter, St. Petersburg), **Sandra Kjaer Rogers** (priest in charge, Resurrection, Largo)

West Virginia: **Paul Barker** (rector, Christ Church, Bluefield)

Reception

El Camino Real: **Filemón Diaz**, from the Evangelical Lutheran Church in America (canon for leadership development, Trinity Cathedral, San José, Calif.)

Retirements

The Rev. **Susan E. Bentley** as rector of St. James, Roanoke, Va.

The Rev. **Jennifer Brown** as associate rector of Christ Church, Bronxville, N.Y.

The Rev. **Tony Dinoto** as rector of St. John's, Niantic, Conn.

The Rev. **Harry (Chip) Elliott** as rector of Grace, Windsor, Conn.

The Very Rev. **Betsy Hooper-Rosebrook** as associate rector of St. Mark's, Altadena, Calif., and chaplain of the parish's school

The Rev. **Tom Jackson** as priest in charge of St. Luke's, New Haven, Conn.

The Rev. Deacon **Thomas Mark Liotta** as deacon and music director at St. James', Goshen, N.Y.

The Rev. **Candycy Loescher** as rector of St. Mark's, Louisville, Ky.

The Rev. Canon **Nancy McGrath Green** as senior pastor of Sunriver Christian Fellowship (an Episcopal-Lutheran partnership venture), Sunriver, Ore.

The Rev. **Susan Rebecca Michelfelder** as interim rector of Good Shepherd, Rocky Mount, N.C.

The Rev. **Dee Shaffer** as rector of Calvary, Tarboro, N.C.

The Rev. **George Silides** as rector of Holy Comforter, Burlington, N.C.

The Very Rev. **William (Bill) Terry** as rector of St. Anna's, New Orleans

The Rev. Dr. Canon **James M. Thomas Jr.** as priest in charge of Trinity, Sonoma, Calif.

The Rev. **Victoria Warren** as rector of St. John in the Wilderness, Glenbrook, Nev.

The Very Rev. **William Willoughby III** as rector of the Collegiate Church of St. Paul the Apostle, Savannah, Ga.

Deconsecrations-Closures

St. Andrew's, South Fallsburg, N.Y.

Obituaries

The Rev. **Rena B. Graves**, who worked at a stateside arsenal during World War II and built a career in electronics before her ordination to the diaconate, died May 21 at age 102.



She was born in Philadelphia and was a graduate of William Penn High School for Girls and, in her 80s, Geneva College and Eastern Baptist Theological Seminary.

After her high school graduation, she trained with the National Youth Administration and worked with the U.S. Marine Corps and the Frankford Arsenal. She then worked on electronics with International Resistive Co. and for 25 years at Honeywell International, becoming a circuit board line supervisor, *The Philadelphia Inquirer* reported.

She began studying for the diaconate while still working for Honeywell, and was ordained in 1985. She served as chaplain for Wissahickon Hospice for 10 years, and was a weekend chaplain at Abington Memorial Hospital. She helped to run a food cupboard through the Share Food Program for 30 years.

Deacon Graves was a member of the Church of St. Martin in-the-Fields for more than a decade.

She was preceded in death by her husband, Preston Graves. She is survived by three nieces, 10 grandnephews, 10 grandnieces, 14 great-grandnephews, and one great-grandniece.

The Very Rev. Dr. **John Robert Kevern**, former dean of Bexley Hall Theological Seminary and a longtime priest in the Diocese of Chicago, died May 9 at 69.



Kevern was born in Dixon, Illinois, and was a graduate of the University of Illinois, General Theological Seminary, and the University of Chicago, where he completed a Ph.D. He did further graduate study at the Sorbonne in Paris. He was ordained deacon and priest in 1980.

He served at various parishes in the Diocese of Chicago, and led a campaign in the early 1980s to restore St. James Cathedral. He also served as a priest in Columbus, Ohio; Moundsville, West Virginia; and Rochester, New York.

Bishop Frank Griswold appointed Kevern to lead Affirming Catholicism in North America. He was a member of Episcopal dialogues with Oriental Orthodox churches and with Lutherans.

Kevern moved to Rochester to teach at Bexley Hall, and he served as its dean from 1996 to 2009. "The seminary plans to institute its own curriculum which correlates classical Anglican theology with modern liberation perspectives," he told TLC after being appointed dean. "We want the teaching to be centered under the concept of spiritual formation. All students will be expected to develop a rule of life in conjunction with the faculty, which already has developed a rule."

He is survived by his brother, a niece, and two nephews.

The Rev. **James Patrick Mauney**, who worked for more than 20 years on the global relations of the Episcopal Church, died May 19 at 80.



Mauney was born in Paris, Tenn., and was a graduate of Duke University and the Episcopal Theological School. He served four years as an officer in the U.S. Navy. He was chief engineer on the USS Harnett County during the Vietnam War.

He was ordained deacon and priest in 1972. He served at St. John's Cathedral in Providence, Rhode Island, St. Paul's Church in Wickford, and St. Martin's Church in Providence. Then he moved with his wife, Mardi, and their son, Peter, to Brazil for five years, where he was pastor of the chapel of Santo André in Campinas and taught English and theology in Campinas and São Paulo. In the course of his life, Mauney lived in or visited over 100 countries and territories.

He earned a certificate in field botany from the New York Botanical Garden and volunteered for years as a conservationist at the New England Wildflower Society. He also served as a docent at Heritage Museums and Gardens in Sandwich, Massachusetts, with a particular interest in its rhododendron collections.

He is survived by his wife, a sister, his son, and two granddaughters.

The Rev. Dr. **Rodney Whitacre**, a New Testament professor for more than three decades, died May 22 at 73.



He was born in Des Moines, Iowa, and was a graduate of Gordon College, Gordon-Conwell Theological Seminary, and Cambridge University. He joined the faculty of Trinity School for Ministry in 1983.

His books included *A Patristic Greek Reader* (Baker Academic, 2007), *John*, the fourth volume in InterVarsity's New Testament Commentary series (2010), and *A Grammar of New Testament Greek* (Eerdmans, 2021).

"Rod was a beloved member of the Trinity community until the very end, and he will remain one of the giants among our emeritus faculty," said the Very Rev. Bryan C. Hollon, Trinity's dean and president. "He had a lasting influence on several generations of Anglican clergy and was beloved by all. Rod was creative, funny, brilliant, and deeply convicted in his faith."

"He told me that music came from heaven, and for years he led a student group in playing ukelele and singing roots music," said Dr. William G. Witt, Trinity's professor of systematic theology and ethics. "He was that rare example of a scholar-priest who was able to seamlessly join learning and devotion."

Professor Whitacre is survived by Marga-

ret, his wife of 50 years; two brothers; two sons; and four grandchildren.

Other Deaths

The Rev. **Sandy Arrington**, May 12
The Rev. Deacon **Kathleen Ballard**, May 25
The Rev. **Ella Huff Breckenridge**, May 9
The Rev. Deacon **Charles Burdeshaw**, June 9
The Rev. **Ann Coburn**, June 7
The Rev. **Alejandro Geston**, June 7
The Rev. **Michael Eugene Glenn**, May 3
The Rev. **Robert Lee Haden Jr.**, April 17
The Rev. Deacon **Leonard Howard**, May 6
The Rev. Deacon **Patricia L. Jones**, May 19
The Rev. **Judith Ann Jones Keith**, May 31
The Rev. **Paul David Kidd**, May 12
The Rev. **Kay Knudson**, May 10
The Rev. Dr. Canon **Robert B. Meyer**, June 2
The Rev. **Stanley Morgan-Higgins**, May 16
The Rev. **Vincent O'Neill**, May 1
The Rev. **Peter William Oesterlin**, June 2
The Rev. **Ronald Wilmar Parker**, May 26
The Rev. Deacon **Rocks-Anne Paul**, June 10
The Rev. **Lorene H. Potter**, May 25
The Rev. **Shirley Seely**, May 16
The Rev. **Paul M. Thompson**, May 11
The Rev. **Dianne Goodwin Warley**, May 5
The Rev. **Stephen Whitney-Wise**, May 22

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Milwaukee Journal

SHELTER CHRISTMAS BOXES: At British War Relief headquarters in Milwaukee, the editor of THE LIVING CHURCH and Mrs. H. W. Purcell look over gifts being sent to children at the nursery shelter, while Mrs. Sue Ennion, secretary, makes one of the boxes ready for shipment. Readers have already contributed more than \$40 to help bring the shelter children a real children's Christmas.

days, Fr. Gummere urged immediate action from citizens. Resulting were humming telegraph wires to congressmen, senators and officials at Washington.

The concerted action on the part of Fr. Gummere and his fellow-citizens brought the desired effect. The War Department will choose another setting for its ammunition depot.

NURSERY SHELTER

For a Merry Christmas

With the cooperation of the Milwaukee office of the British War Relief Society, a large case of Christmas presents and supplies was started on its way to THE LIVING CHURCH Nursery Shelter in England last week. Toys, candy, warm clothing, canned vegetables, and medical supplies were sent to the 40 youngsters in the Shelter, as the gift of THE LIVING CHURCH

FAMILY and other friends in this country.

The contents of the case included:

- 40 playsuits
- 40 cotton shirts
- 36 pairs, flannel pajamas
- 4 flannel nightgowns
- 27 hats and caps
- 9 sets of warm underwear
- 3 dresses
- 20 hair ribbons
- 2 sweaters
- 2 shawls
- 3 blankets
- 1 comforter
- 40 religious pictures
- Christmas poster material
- Canned vegetables
- Vitamin capsules
- 20 pounds of barley sugar candy.

In the very top of the case, where they will be the first to greet the eyes of those who unpack it, were 40 gay red Christmas stockings filled with small toys, to hang

at the foot of the bed of each youngster on Christmas eve.

In order to be sure that the children get some remembrance from America at Christmas, in the event that this case should fail to arrive (though the British War Relief office says that every case they have shipped so far has arrived safely), another smaller case will be sent a week later. This will contain more candy, since sugar in this concentrated form is greatly desired, more vegetables and medical supplies, and other things that can be used throughout the coming year.

Editor's Comment:

Readers who wish to share in giving the children of our own Nursery Shelter a merry Christmas may send a contribution to THE LIVING CHURCH Relief Fund, marked "Shelter Christmas Fund." Any excess over the cost of materials purchased in this country will be cabled to England for expense of a Christmas party, and purchase of needed supplies. The envelope bound in this issue may be used for sending contributions.

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