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TLC photojournalist Asher Imtiaz: “Laila gave me a copy of Shireen’s story, which covered 13 single-spaced typed pages. The names of her tormentors are specific” (see “From Captivity to Freedom,” p. 10).

Asher Imtiaz photo

THE LIVING CHURCH

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We are grateful to St. Michael and All Angels Church, Dallas [p. 27], and St. George’s Church, Nashville [p. 28], whose generous support helped make this issue possible.

News Analysis

Tough Questions for Canterbury

Without doubt one of the most impressive contemporary Anglican leaders is the Most Rev. Thabo Makgoba, Archbishop of Cape Town. He is a striking presence with an apt turn of phrase. His spirituality was formed in the classic high-church tradition.



Makgoba

The Province of Southern Africa that he leads is engaged in an internal debate about sexuality, and the differences are deep. What happens in Southern Africa will be a portent for Anglicanism elsewhere.

For Makgoba, the Anglican experience can be likened to family relationships in which different viewpoints are inevitable. “I deliberately use the word *family*, because within any family there will be some pulling left, some pulling right, and different views,” he said in one of the briefings before the Primates’ Meeting on Oct. 2-6 in Canterbury. “But we are committed to walking together in God.”

The Primates’ Meeting was the first since January 2016. Under the leadership of Archbishop Justin Welby, a pattern has emerged in which the assembled archbishops agree on the agenda as the meeting begins.

The meeting included sessions on mission and evangelism; reconciliation and peace-building; climate change and the environment; and migration and human trafficking. All these issues press heavily on many member churches of the Anglican Communion.

There is always a turnover of members. Sixteen new primates have taken office since 2016, among them the Most Rev. Ezekiel Kondo of the newly created Province of Sudan. There were absentees: the primates of Nigeria and Uganda announced they would not attend because of their sharp disagreement with other member churches in

long-running disputes about sexuality.

“There will be a whole lot of fresh energy and fresh excitement — and, no doubt, some tough questions,” Welby said before the meeting.

Chief among these tough questions remains the issue of Anglican unity in a context of irreconcilable differences about sexuality, Archbishop Welby said in *British GQ*.

“I am having to struggle to be faithful to the tradition, faithful to the scripture, to understand what the call and will of God is in the 21st century and to respond appropriately with an answer for all people — not condemning them, whether I agree with them or not,” Welby said in an interview with Alastair Campbell, press secretary to former Prime Minister Tony Blair.

“Inherently, within myself, the things that seem to me to be absolutely central are around faithfulness, stability of relationships and loving relationships,” he added.

“I am also aware — a view deeply held by tradition since long before Christianity, within the Jewish tradition — that marriage is understood invariably as being between a man and a woman. Or, in various times, a man and several women, if you go back to the Old Testament.

“I know that the Church around the world is deeply divided on this in some places, including the Anglicans and other churches, not just us, and we are — the vast majority of the Church is — deeply against gay sex.”

The primates attending the 2016 gathering agreed to walk together, although differences between them might mean walking at a distance. They set up a task group to examine what was required to restore relationships and rebuild trust within the Communion, and that task group provided a preliminary report at last month’s meeting. With the recent deci-

sion of the Scottish Episcopal Church to revise its official liturgy to allow same-sex marriages and the first such weddings having already taken place, the rift has deepened.

The 2016 gathering called for the suspension of the Episcopal Church from various representative Communion roles in response to its actions. Following the 2017 meeting, the same consequences now apply to the Scottish church.

From the time of the first Lambeth Conference in 1867, Anglican international gatherings have always met amid worries about unity. Of course, the Primates’ Meeting is not a supreme court and has no powers to overrule the governing bodies of member churches of the Communion.

The deeper question is the effectiveness of the various instruments of Communion (the Primates’ Meeting, the Anglican Consultative Council, the Lambeth Conference, and the Office of Archbishop of Canterbury).

All these came into their own as the churches emerged from a colonial past. The issue now is whether they are fit for purpose. The remaking of the Anglican Communion is a huge task that needs to begin with serious and sustained theological reflection.

When Anglican primates meet they are never entirely cut off from events back home. As he took part in the meeting’s closing press conference in Canterbury, Archbishop Jackson Ole Sapit of Kenya was acutely aware of violent protests back home resulting in a shooting and use of tear gas by police.

The mood was tense in Kenya as the nation prepared to reprise its presidential election. The need for a repeated vote prompted Archbishop Justin Welby to take the somewhat unusual step of beginning a press confer-



Sapit

ence with prayer.

At the first Primates' Meeting in Ely in 1979, Archbishop Allen Johnston of New Zealand found himself working out how to respond to the crash of a local commercial airliner. During the second Primates' Meeting, cross-border military clashes between two countries in the Southern Cone of South America left the primate of the area close to tears as he told the story.

This generation of primates represent areas of the world where there is acute food insecurity, where Christian minorities suffer persecution, where there is drought and flood because of climate change, and where civil wars cause large-scale displacement of people, and spill over into violence against women and children. It is a world of 65 million refugees and an estimated 40 million victims of modern slavery and human trafficking.

The Archbishop of Canterbury saw these crises as an opportunity to "return the Primates' Meeting to what I think all of us have wanted it to be."

For Archbishop Paul Kwong of Hong Kong, a veteran of six Primates' Meetings, this was his "best yet." For Archbishop Ole Sapit, new to Primates' Meetings after 18 months in office, "the big thing was the presence of each other because we are a Communion and we are a Communion called as a witness in a broken world." An emphasis on mission gave him "a lot of hope."

The church, he said, must avoid being "narrow-minded" and show the world the "total gospel," including responses to social need and holding national and church leaders accountable.

"The spirit here was *what are the weighty issues that are facing the world?*" he said. "We can't allow ourselves not to listen to what is happening in the world around us."

The primates have established a commission to address interfaith tensions. The Rt. Rev. Mouneer Anis, Bishop of Egypt with North Africa and the Horn of Africa, will lead the new group. He addressed the primates via video link from his diocese's new media center. He has long-standing links

with Muslim thinkers in a nation known for its persecution of Christians.

A new project was announced to empower spouses of bishops from resource-poor settings. Archbishop Sapit knows the value of such assistance. He was born in a remote part of Kenya and orphaned at an early age. He was the only member of his family to have an education, which the development agency World Vision made possible.

His wife, he said, had no education whatever, but when he became a bishop, without any training she was thrust into leadership of church women's work and "left to hold everything together" in his absences.

The project, which has practical support from Caroline Welby, will offer training in best business practices and leadership and will create support groups for isolated bishops' wives.

Welby said the meeting heard heart-rending accounts of failures to deal properly with sexual abuse. On Oct. 6 a group representing abuse survivors held a vigil outside the meeting and

met with some of Welby's staff. He said there was a "legacy of failure" to protect vulnerable people and care for survivors.

Welby refused to name persons or places involved in cross-border interventions. There was, however, a call for a "season of repentance and renewal" on this vexed issue.

The primates left it to Archbishop Welby to decide whether they will meet again between now and the Lambeth Conference in 2020.

John Martin

Confusion Continues in L.A. Property Case

The people of St. James the Great may be offered an opportunity to move back into the Newport Beach church they have been locked out of since 2015.

Or they may not. Or they may. The indications keep changing.

On Oct. 10, the Diocese of Los An-

(Continued on next page)



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Confusion Continues

(Continued from previous page)

geles announced that the sale of the building had fallen through for a second time. This seemed like good news for the congregation, because Bishop Coadjutor John Taylor had announced in August that the diocese would not try to get out of the surreptitiously signed contract to sell.

But the brief October announcement failed to address the most obvious issue. It pledged support “pastorally, logistically, and financially to assist the St. James congregation should it wish to regain mission status in the diocese.” As for the building: “After a suitable period of discernment and planning, we will reopen the church as a bishop’s chapel, with supply, or guest, clergy invited to conduct Sunday services.”

The announcement was made without notifying or consulting the congrega-

tion. When asked if the discernment might lead to St. James reoccupying the building, Taylor referred to the written statement. “What we have for you is what we sent you,” he told TLC.

The congregation interpreted all of this to mean that the possibility of a return would not even be considered. “This is not a step forward for St. James, for Newport Beach or for the diocese,” the congregation said in a written statement. “Instead of talking with the congregation, the bishop has put out a press release. This is not what reconciliation looks like.”

Over the next few days, Taylor clarified that the “bishop’s chapel” plan was intended as an interim measure to reopen the building quickly, while discernment continues regarding long-term use.

After the weekend, TLC again asked Taylor: “Are you open to the possibility of restoring the St. James the Great congregation to their former building? In other words, is that one possible outcome of the discernment process?”

His two-word response: “Of course.”

Taylor also said he was scheduled to meet on Oct. 18 with the Rev. Cindy Voorhees, the vicar of St. James the Great, and the Rev. Rachel Nyback, president of the diocesan standing committee.

Taylor is set to become the seventh Bishop of Los Angeles on Dec. 1, with the retirement of the Rt. Rev. J. Jon Bruno. Taylor already has authority over the St. James property, as ordered by Presiding Bishop Michael Curry on Aug. 1.

Curry took the highly unusual step of intervening in a diocesan property decision after Bruno made his second attempt to sell St. James — while a disciplinary hearing panel was still deciding whether to punish him for his conduct related to the first attempt.

The hearing panel suspended Bruno from ordained ministry for three years, with the sentence automatically stayed during appeal. The Disciplinary Board for Bishops later essentially imposed the sentence administratively as of Jan. 1, 2018, pending the appeal’s result. The timing allows Bruno to remain in office until his retirement at the end of November.

Kirk Petersen

Cuernavaca: Pray for Our Aid

Following two major earthquakes, the Anglican Church of Mexico’s Diocese of Cuernavaca seeks prayers as it provides relief to those most affected by the tremors.

While Mexico City received wide media attention following the quakes, clergy in that city expressed concern to TLC [Oct. 22] that harder-hit areas in the Diocese of Cuernavaca had escaped mention.

The Diocese of Cuernavaca extends across the states of Morelos, Guerrero, and Puebla. The church there found itself in the midst of a great deal of destruction, with “serious material damages, loss of human life, and great desolation in each of these places,” the Rt. Rev. Enrique Treviño Cruz, Bishop of Cuernavaca, told TLC by email in Spanish.

“The day after the earthquake we



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Diocese of Cuernavaca photo

Members of the Diocese of Cuernavaca distribute supplies after the Sept. 19 earthquake.

opened a collection center in the diocesan office building, with a great response from lay people, friends, and neighbors. The youth have been tireless, supportive, and generous from day one. With some cash donations we bought and delivered cots, tarpaulins, as well as provisions, toiletries, clothes, and tools.”

This aid, Cruz said, has targeted Coatetelco, Miacatlán, El Yeso, and Tetecala in Morelos. “The Villages of Pilcaya and Ixcamilpa, located in the Sierra de Puebla, are seriously affected and hardly receive help because of the distance; thus, that’s where we’ve taken the most support and comfort”

Cruz said six diocesan churches

were damaged in the quake, with considerable damage to the Temple of St. John the Theologian, the Temple of the Blessed Virgin Mary, the Temple of St. Caroline, and Holy Trinity Temple. In addition, a family from St. John’s and congregants from St. Catarina-Jojutla now find themselves homeless.

“Many communities have been physically destroyed, and the death of friends, neighbors, and coworkers has left a great sadness and an atmosphere of desolation,” the bishop said. Nevertheless, “a great, unequaled human movement full of solidarity, brotherhood, fraternity and love of neighbor” has also emerged following the quakes.

While efforts to rebuild and repair began, some congregations began celebrating the Eucharist in homes, Cruz said. Material aid is needed — building materials, tarpaulins, tents, tools, blankets to shelter, food — but so is spiritual and emotional assistance. Cruz is also seeking funds to rebuild homes lost by four families in total.

“Anglicans in the world can help by

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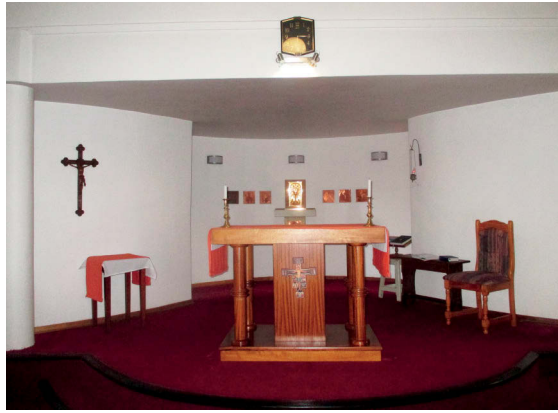
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Renewal Out of Necessity

The Society of the Sacred Mission returns to its roots.

By Steven R. Ford

Sometimes simple ideas, when put into practice, have the power to change the world, or at least the Church. Such ideas, however, can quickly transform themselves and take on lives of their own, and the results can be quite unintended. It's only when circumstances force a return to the original vision that the simple ideas regain their power. Such is the story of the Society of the Sacred Mission, a religious order now active in three Anglican provinces. It was my privilege to visit its priory in Maseru, Lesotho, last November.

The seeds of the idea of a monastic order with a sacred mission were planted in the soul of Fr. Herbert Kelly in the 1880s. Kelly, an English mission priest serving in Korea, had a conversation with the Bishop of Korea, who mentioned the need for "ordinary and unpretentious" priests to bolster the Church in Southeast Asia. In the next decade those seeds took root, and Kelly developed the idea of a new order of "ascetic and selfless" monks, grounded in daily Mass and in the common praying of the Offices, whose work would be to serve as (and train) priests for foreign missions.

The Society of the Sacred Mission was officially born in 1893, when Kelly and two other priests made their



The monks' chapel in Maseru, Lesotho (top), and a highway leading to the priory.

simple vows as novices. As they matured in the religious life, others began to join them. No particular education or obvious spiritual gifts were required of new novices; they were to be formed and trained in community, and the monastery would be the base for their eventual mission work. "No system can be sound which depends for success upon rare and special gifts, rather than upon the steady use of those more limited and commonplace powers which God ordinarily wills to bestow," Kelly wrote in 1894.

In 1902, Kelly and other solemnly professed monks began active mission work in Southern Africa, quickly establishing priories in both Cape Town and Lesotho. The monastic formation and training of "common" men for the missionary priesthood continues in these places, and brothers with no priestly vocation are welcomed and

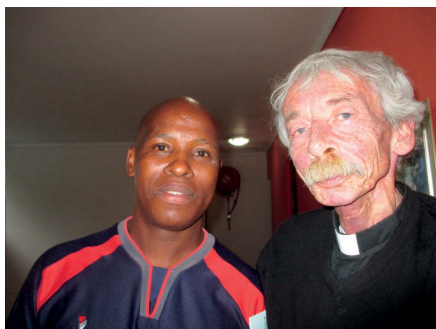
empowered for essential lay ministries.

The next year, Kelly and some of his brothers moved on to England, where the society and its founding idea would be transformed beyond recognition. They purchased Kelham Hall, a huge Victorian Gothic structure near Durham, which housed a college with accommodation for 100 students. They eventually added a separate monastery and huge, ostentatious chapel. The college was transformed into a seminary, and the society essentially got into the business of training priests to serve in England.

The monks' ethos changed as well. Kelham "in its heyday of the late 1930s had certain built-in authoritarian terrors comprising histrionic monologues, directives on notice boards, and a general atmosphere under one roof and round one holy table of a great gulf fixed between them and us," one graduate wrote. "[T]he Society was too concerned with its own satisfactoriness and permanence to think that communication with people not actually enclosed behind its hedges needed much attention. Nor was there any awareness that ... we needed anything of love, sympathy, or care from them."

Because of a rapid decline in applicants, the seminary closed in 1973 and the society sold Kelham Hall. Priests and brothers moved to smaller priories, and gradually rediscovered the simple idea behind their foundation.

Priests of the Society first arrived in Australia in 1912, establishing a permanent community. By 1947, the Australian monks emulated their English brethren, establishing St. Michael's House, a theological college near Adelaide. This work ended abruptly in 1983, when both college and monastery were destroyed by a bush fire. Monks relocated to new priories in Western Australia and in Victoria, and re-



The priory in Maseru (top), Brother Max with Steven Ford (left), and the priory's library.

claimed the original charism of theological education both in and from community.

Today, the society consists of three autonomous provinces: Australian, European, and Southern African. The first two decided a few years back to open their novitiates to women. The first Australian nun of the society recently made solemn vows of poverty, chastity, and obedience, and the first English sister made vows that are binding for five years.

The priory in which I spent time in Lesotho is unique in that it never entangled itself with institutional work or obligations. It has thereby remained relatively true to Fr. Kelly's original idea of missionary formation and activity grounded in a monastery. And it works. Ministries both inside and outside the priory are remarkable.

Brothers Max and Masuoe are in charge of in-house formation and education. Fathers Mosia, Moila, and Tanki serve congregations too poor to afford a priest. Fr. Mosia also serves as prior, ensuring that the household runs smoothly. Fr. Michael, who lost both of his hands while opening a letter bomb in the final days of apartheid, is frequently traveling the world to engage in his ministry of healing of memories, particularly among survivors of torture. He is sometimes accompanied by Br. Morketsi, a skilled



counselor. Br. Mosuoe's primary outreach is at an AIDS clinic in Maseru. Brs. Tefo and Mabokaone are day students at nearby schools.

As a priory that has maintained its original charism for 114 years, the Maseru monastery has become the model for post-institutional Sacred Mission priories throughout the world. Many society monks (and now a nun and a sister) wear the Lesotho Cross, designed and made locally.

An Anglican religious order has returned to fulfill the original idea of its founder after a long period of institutional exile. This is called renewal, and we in the Church at large would do

well to encourage it. Perhaps the time has come for all of us to end our long exile in the land of money and property and power, since we are losing those things anyway. Maybe it's time to rediscover and live by the original idea of our founder, Jesus the Lord: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you" (Matt. 28:19-20a). It is certainly worth praying about.

The Rev. Steven R. Ford assists at St. Mark's/San Marcos, Mesa, Arizona.



A Yazidi family set up a spot at Oak Lake Park in Lincoln to watch fireworks.

From Captivity to Freedom



I chose a trip to Nebraska for the Independence Day weekend.
What I found was something I hadn't expected.

Photos and text by Asher Imitiaz



As a photojournalist and a Pakistani living in the United States, I was searching for an experience in the heart of the country that was authentically American and different from my experiences in previous travels. I chose a trip to Nebraska for the Independence Day weekend. What I found was something I hadn't expected.

The city of Lincoln is home to 2,000 Yazidis from northern Iraq, many of whom have fled the Islamic State. ISIS invaded Yazidi villages in northern Iraq in August 2014. The people scattered, some to nearby cities, and some to Mt. Sinjar, which some people consider the resting place of Noah's ark. Because the Yazidis' faith combines threads of Christianity, Hinduism, and Islam, many Muslims consider them idolaters and polytheists. ISIS has claimed the right to enslave them in an effort to force their conversion.

By many accounts, ISIS rounded up the Yazidis and moved them to other locations in Iraq, where families were separated and dealt with according to their sex and age.

Adult men were shot and killed, adult women were enlisted as servants, young men were taken as fighters, and young women were forced into a system of sexual slavery in which they were bought, sold, and raped over time by multiple men. The fighters eventually turned to married women as well. Thousands of Yazidis remain missing and thousands of Yazidi women are still in captivity. The United Nations has urged its member nations to recognize the genocide against the Yazidi people and to bring ISIS militants to justice.

I have followed news of the Yazidi people since 2014, but I had not met any Yazidis. Once I learned they were living in Lincoln, I began searching for them. The first man I met works at Target. I asked if I could meet with him at the end of his shift. He told me he had to attend a wedding, so I asked him if I could join him. He graciously said yes.

At the wedding, among more than 500 Yazidi guests, I met several others willing to meet me the next day: a journalist, an artist, and a social worker dedicated to helping Yazidis who escaped ISIS. The social worker, Laila



Khoudaida, works closely with Yazda, which has U.S. offices in Lincoln and Houston. I told her I was interested in telling the story of a Yazidi woman she was helping, and we agreed that I would visit her again later in the month.

On July 3, I attended a fireworks celebration in Lincoln where I met more Yazidi families. They were eating ice cream and wearing stars and stripes. The next day, I visited a small town outside of Lincoln where I saw a parade and a lot of families that were mostly white. They were eating ice cream and wearing stars and stripes.

When I returned to Nebraska, circumstances prevented me from meeting with Laila as we had planned. Instead, on August 21 in Lincoln, I watched the solar eclipse through a pair of protective glasses. In the ancient world during a total eclipse, when the sun fled, some people thought God had abandoned them. I wondered if, in August 2014, the Yazidis imagined God had abandoned them when ISIS invaded their villages. And what about these refugees

(Continued on next page)

Women wear traditional dresses and everyone joins in a shoulder-shaking shingaly dance on a Yazidi couple's wedding day.





(Continued from previous page)

living among us? Do we see them at all? Do they move among us like shadows? Do we see them only from behind protective glasses?

The solitary woman in these photographs is Shireen Jardo. She is 31 years old. With Laila's help, I took photographs of her when I traveled to Lincoln for a third time on Labor Day weekend. Shireen agreed to let me photograph her because I told her that I would make her story known, in the hope that it would help her find her family and help her people find justice.

Laila gave me a copy of Shireen's story, which covered 13 single-spaced typed pages. There are no paragraph breaks. The names of places are specific. The names of her tormentors are specific. Everything that was done to Shireen has been written down, and

Shireen, in her apartment in Lincoln, holds a photo (below) of her missing relatives.





Yazidi girls watch fireworks on a hill with the Lincoln skyline in background.

through interpreters, she's told her story to members of Congress and to the United Nations. It's this kind of testimony that can help convict the men and women who hurt her and her family. Before her captivity, she dreamed of being a lawyer. Perhaps that dream drives her now. Her most immediate goal is to speak English well enough to tell her story without an interpreter.

Shireen and 46 members of her family were taken captive when ISIS invaded her village in 2014. They were taken to a building near Mt. Sinjar where public records were kept. Shireen remembers that the women were kept in the yard and that the fighters looked down on them from the second-story windows of the building. On the first night, the fighters came down to the yard to take women for themselves. Her 15-year-old sister, Sahera, was crying and throwing up as she was taken away. She was wearing a dress Shireen had made for her.

Shireen and members of her family were forced to move again and again from place to place in Iraq. She always looked for Sahera and tried to gather her sisters and sisters-in-law, her nieces and nephews, around her. She saw other women in her family taken away. She and her relatives tried to outsmart the militants to protect themselves. Shireen and her cousin, Khairi, pretended to be married because the militants were not raping married women. In the midst of the fear and despair, she asked Khairi to tattoo her name on her arm in English letters so that if she killed herself her identity would be clear to whoever found her body.

Shireen and the other women were separated from the men in their families and taken to Mosul by bus. In Mosul,

the women were kept in the courthouse, where they were prepared to be given to fighters. To prevent herself from being assaulted, Shireen pretended to be mute and disabled. She also refused to eat. In the end she was sold five times. Along the way she was tortured by women and men to prove she was faking.

Shireen was eventually released by ISIS along with a group of elderly women and men. She was then settled in a refugee camp before moving to the United States. When Mosul was liberated earlier this year, she hoped she would see her family again. While she has been reunited with some of her family, she is still waiting for news of the rest, including three of her brothers and their families who remain missing. You can see them in the photographs she holds in her hands.

I traveled to Nebraska searching for an authentically American experience in the heart of the country, and God led me to the Yazidi people celebrating freedom and straining toward hope. I believe God calls us to see people like Shireen and her missing brothers. The nations with all their suffering and determination are among us. As disciples of Christ, we have an opportunity to see them vividly and directly, not as sad apparitions hiding in the corner of our sight but as fully whole and fully human. When we see our neighbors — when we know their stories and sorrows in their own words — we step closer to our call to love.

Asher Imtiaz, a frequent contributor to THE LIVING CHURCH, resides in Milwaukee.

Sorrows

We walk side by side with our sorrows.
Vigilantly, in our peripheral vision,
we keep track of them there
lest we lose sight of their significance,
lest they overtake us.
They're hewn from our hearts, you see,
what we've loved and lost,
what we hoped to be.
Sometimes our sorrows
join hands with others' sorrows
like those crisp strings of dolls
cut from accordion-folded paper.
When sympathy has fled,
they sink underground,
where deep calls mournfully to deep.
And then hope rises up,
and we imagine yet
we can usher our sorrows into an ark
and set them adrift to where,
beyond all knowing,
they'll find their consolation.
If we ourselves forget
it's only the way we forget
the sun during a total eclipse,
staring into its absence with protective glasses,
until there they are again,
all the familiar shadows.
We must tend to our sorrows
as if they were fires,
as if they were saints.
We must tie them on our foreheads,
pin them to our breasts,
sing of them when we're driving along,
radios tuned to the oldest, saddest songs.
Our worst fear is
that they become insignificant,
yesterday's news, an embedded link
in the story of someone else's happy, happy life,
or that others expect us
to move about like ghosts, as if our sorrows
have rendered our very flesh
too much for decent folk.
*Put your fingers here, we say,
reach out your hand, or
Here is my name written in an alphabet
you can understand,
though you can call us Sharon or Sally or Alice for short,
something you can get your tongue around.*
If only you will call us something, you
who have managed to clothe yourselves
with righteousness and ease,
we're here tugging at your hem.

Mari Reitsma Chevako

September 2017





Walking Together in Truth and Love

By Andrew Goddard

The recent Primates' Meeting reaffirmed the January 2016 commitment to walking together, but what does this mean and how can it interpret and help guide the church today?

The phrase originates in recent Anglicanism in the final paragraph (157) of the 2004 *Windsor Report*. It warned of “a very real danger that we will not choose to walk together” and how if its proposals were not heeded “then we shall have to begin to learn to walk apart.” The report was clear that “the churches of the Anglican Communion, if that Communion is to mean anything at all, are obliged to move together, to walk together in *synodality*.” But its proposed moratoria were not implemented and many primates stayed away from Rowan Williams's final Primates' Meeting in 2011. Archbishop Justin Welby's personal diplomacy enabled the 2016 gathering to take place, but few expected the comity to last.

At the 2016 meeting the primates embraced walking together, though they never defined it. The complexity, confusion, and possible incoherence in the terminology, especially when reduced to just these two words, soon became clear. The primates spoke of “our unanimous desire to walk together,” but the final communiqué made this into a decision: “the unanimous decision of the primates was to walk together.” So, is walking together a desired high goal but not a reality until there are certain changes? Or is it a decision that establishes a reality in which we keep on meeting? Further tensions were evident as the primates spoke of actions accepting same-sex marriage that “further impair our communion

and create a deeper mistrust between us,” which “results in significant distance between us” and the need to “formally acknowledge this distance.” The primates therefore implemented proposals that *Windsor* described as a sign that we were having “to begin to learn to walk apart.”

Last month's communiqué reaffirms this approach, but it is important to be honest about the current shape of our walking together. Four features show the situation is much more complex, incorporating *both* walking together *and* widening impairment of communion.

First, the two largest provinces and one other “declined to attend, citing what they believed to be a lack of good order within the Communion.”

Second, the Scottish Episcopal Church (SEC) has decided not to walk with the Communion's teaching on marriage and the Episcopal Church (in the U.S.) is seriously considering changing its prayer book's liturgy and catechism to conform to its new marriage canon.

Third, the primates have therefore concluded that “members of SEC would no longer represent the Communion on ecumenical and interfaith bodies; should not be appointed or elected to internal standing committees and that, while participating in the internal bodies of the Anglican Communion, they would not take part in decision making on any issues of doctrine or polity.”

Fourth, following the SEC's decision, a missionary bishop was appointed and consecrated by the Anglican Church in North America (ACNA) with the support of many primates. In all these areas — non-attendance at meetings of the In-

struments, doctrinal divergence, internal differentiation through “non-invitation to relevant representative bodies and meetings” (*Windsor*), and renewed border-crossings — walking together looks more like *Windsor's* learning to walk apart.

So what might be meant by *walking together*? What if the phrase were understood in a fuller theological and ecclesiological sense? Then we would have to say that our desire should be to walk together with all churches within the one, holy, catholic, and apostolic Church and all baptized believers who share faith in Christ.

So, to take an example from the recent communiqué, this not only means we recognise that “those in ACNA should be treated with love as fellow Christians” but that it should also be “our unanimous desire to walk together” with them and we should find ways to do so to whatever degree we can despite the real distance that exists. It should also be “our unanimous desire to walk together” with the Roman Catholic Church as we seek to do through the Anglican-Roman Catholic International Commission and International Anglican-Roman Catholic Commission for Unity and Mission, including its recent shared episcopal mission.

These examples show that our level of walking together is always limited and includes “acknowledging the distance that exists in our relationships due to deep differences in understanding.” The reality is that in a fractured Church in a fallen world there is never going to be a full walking together. All patterns of relationship and walking together will to varying degrees fall short of the full communion to which we are called in Christ. But we are to seek to walk as closely together as possible and establish structures and patterns of relating that, even as they acknowledge impairment and distance, support the deepening of communion and the bringing together of those seeking unity rather than pushing them further apart.

The recent Church of England report *Communion and Disagreement* drew on ecumenical work to refer to “the five ‘ecclesial elements’ that are stated to be required for ‘full communion’ in the re-

Can a solution drawing on ecumenical experience and theology better express the degrees of communion and mix of walking together, walking apart, and significant distance?

cent convergence text on ecclesiology from the World Council of Churches, *The Church: Towards a Common Vision*.” The five elements are “communion in the fullness of apostolic faith; in sacramental life; in a truly one and mutually recognized ministry; in structures of conciliar relations and decision-making; and in common witness and service in the world” (para. 43). The Anglican Communion has recently experienced diminished communion in most of these areas, and this dynamic risks continuing in a vicious spiral.

Can a solution drawing on ecumenical experience and theology better express the degrees of communion and mix of walking together, walking apart, and significant distance that are now deeply embedded among Anglicans? Might we even, paradoxically, by paying attention to the distance, find better ways of walking together?

These questions are particularly urgent because of the forthcoming (2020) Lambeth Conference, which has for 150 years been the primary way of Anglicans expressing our communion in “structures of conciliar relations and decision-making.” The 2008 Lambeth Conference was marked by a large non-attendance, non-invitation of some bishops, and the decision to hold an *Indaba* and not pass any resolutions. It also expected those attending to work with the *Windsor* and *Covenant* vision of life in communion. The situation in the Communion has worsened in the last decade, and the challenge in gathering bishops is now even more serious. Another large-scale boycott would raise the question of whether there would ever again be a gathering of all the Communion’s bishops.

Is there then a way of constructing a Lambeth Conference that can speak the truth about both our walking together and our significant distance? Could we

even increase the numbers walking together to include those absent from the recent Primates’ Meeting and the last Lambeth Conference, and so develop a deeper walking together for those committed to common interdependent Anglican life?

Here there may be the possibility of drawing together the historic form of the conference and the novelty of 2008 to structure a new form of conference, one whose very design acknowledges both the painful reality of our divisions and the genuine desire to seek to walk even closer in the highest possible degree of communion.

Imagine a first part of the conference involving the sort of activities that we now widely accept and participate in with fellow Christians with whom we are not in full or even formal communion. It could be a sharing of fellowship, wisdom, and the experience of participating in God’s mission and service to the world set in the context of prayer, worship, and Bible study for all Communion provinces and possibly ACNA (at least as ecumenical partners). This would be a genuine form of walking together in Christ but at a lower degree of mutual recognition and further from full communion than traditional Lambeth Conferences.

In turn, at a second part of the conference, Communion bishops committed to a deeper walking together could meet in a more deliberative assembly to consider resolutions and ways of walking together more closely (also with Anglicans not part of the gathering). Clearly a crucial question here would be the commitments necessary to participate in this closer form of walking together, but such a form of Lambeth Conference would build on the form of walking together already established by the primates. It would not undermine the Instruments

and degrees of communion currently in place, but it would offer something more in line with the vision of intensified relationships set out by Rowan Williams in his 2009 response to the Episcopal Church’s General Convention.

To achieve even this will require significant changes of heart and direction. Some would need to step towards those from whom they have walked apart within the existing Instruments. They may be helped by a recognition by all of significant distance between Anglicans (as in ecumenical gatherings), and by a commitment of those seeking full communion to walk more closely together. Those who have walked apart by acting unilaterally and pursuing a different path on marriage and sexuality would need to accept the development of an Anglican gathering in which they could not participate. They may be helped by recognising this as the outworking of current, accepted consequences, and by the initial gathering of all Anglicans as an expression of the imperfect communion we still share.

Such a proposal clearly faces major challenges and is risky, but there is no risk-free path. The real danger is that proceeding as if it can be business as usual in terms of invitations and structure risks another Lambeth Conference that embodies walking apart at least as much as walking together. There are then likely to develop parallel structures of more intense walking together as Anglicans without reference to Canterbury, perhaps even by the majority of the Communion.

In one sense, of course, such a new form of conference would be a confession of our failure. But like any confession it could also be the most truthful way of speaking of our current situation: our desire to walk together and the limits to that walking given deep disagreements, recent history, and competing visions of being Anglican.

The Rev. Canon Andrew Goddard is senior research fellow at the Kirby Laing Institute for Christian Ethics in Cambridge, assistant minister at St. James the Less, Pimlico, and adjunct assistant professor of Anglican Studies at Fuller Theological Seminary in Pasadena.

Will America Follow Europe into Secularism?

Review by David Goodhew

The United States has shown a markedly greater religiosity compared to Western Europe. The question is whether America will grow more like Europe, or the other way round. And, we may add: can Anglicanism resist the corrosive acids of European secularisation, and might it have gifts that could speak hope to secular Westerners on both sides of the Atlantic?

Stefan Paas has written a book on Europe that is a helpful start in answering these questions, but not all it says holds true. *Church Planting in the Secular West* analyzes the theology and practice of planting churches in France, Germany, Holland, and the United Kingdom.

The strength of his work is in the way he splices empirical and theological analysis. He rightly critiques David Bosch's mythical portrait of a non-institutional early Church, supposedly corrupted by later institutionalisation. He points out that institutions were part of the Church from the start. While there is much good in Bosch, his work is ripe for serious revision, not least to assist the generations of Anglican ordinands who have been fed his views as the last word on missiology.

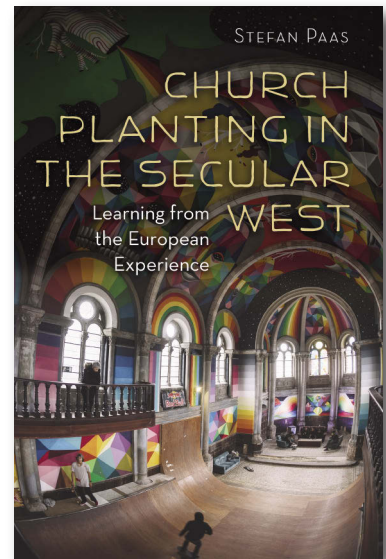
Paas urges those who favor new forms of Church also to seek new forms of unity. Paas shows how Reformation and early modern theologies feed into today's debates and raises a crucial concern about how contemporary church planting can be warped by consumerism and individualism. His stress on the need for church planters to attain a deeper appreciation of

sacraments and ecclesiology will warm the hearts of many TLC readers. Paas offers a valuable discussion of how to define *church* so that it is flexible but not vacuous.

Paas offers a useful corrective to Donald A. McGavran's work on church growth. It is a rare pleasure to see a European academic text offer discussion of Rodney Stark's idea of religious market theory (also known as rational choice theory). Much discussed in the social sciences, this debate greatly deserves to spread into churches.

This volume would be helped by reflection beyond the evangelical theologies that are its primary discussion partners. Paas offers little discussion of modern Roman Catholic thought and none of Orthodox ecclesiology and missiology, though many Orthodox congregations have been planted across Europe in recent years. Nor does the book engage with a number of key researchers of empirical data — notably the work of Peter Brierley, Bob Jackson, and John Wolffe on London.

Paas is more problematic in his comments about the facts on the ground. There is useful data, especially evidence from France, where 1,700 new congregations were planted between 1970 and 2013. But beyond this, there are significant gaps. Paas ignores minority ethnic communities, which are a key source of new churches in Western Europe. Such churches are a mix of wheat and weeds, but other denominations are in no position to condemn. When Paas talks of Europe, he really means white Europe, but in many places Europe is now highly diverse. And amidst the fear of Islamiza-



Church Planting in the Secular West

Learning from the European Experience

By Stefan Paas. Eerdmans. Pp. 316. \$34

tion, there are many new churches.

Paas's analysis would be greatly helped by considering cities such as London and Rotterdam, where there is striking evidence of church planting and growth. The number of congregations in London has risen by about 50 percent in the last 40 years. Paas speaks of "the secularized, stable, and aging populations of Western Europe" (p. 180). This is true of parts of Europe, but the populations of many key European cities are rapidly growing, decidedly youthful, and increasingly interested in church.

The volume's critique of contemporary church planting has value but sometimes strikes an ugly note, not least in likening it to cancer (p. 51). Such language is surely too judgemental. But beyond this, such highly critical metaphors fail to take into account the considerable data pointing to the objective benefits that joining congregations, including church plants, brings to individuals' well-being. For a

survey of the abundant research showing links between well-being and attending church, see the report *Religion and Well Being* by the U.K. think tank Theos (bit.ly/Theos2016-06-26).

Conversely, Paas is too lenient on historic churches, especially established churches. In many cases, their congregations have suffered deep decline, shown limited ability to connect with changing society, and often shunned church planting, although the population has rapidly expanded in many parts of Europe. Paas's claim that many of Europe's established churches have embraced church planting (p. 242) is simply untrue. There are islands of interest but oceans of indifference. Here are lessons for Anglicanism. The Episcopal Church's increased interest in church planting and evangelism is welcome, but it has to go much further to be a serious phenomenon.

The book could be developed by analysis of European secularity, how it varies across the continent, and how it may differ from American secularities. Paas treats secularity as one thing, but it varies from place to place. Discussing Western Europe raises the question of how Southern and Eastern Europe compare. Eastern Europe has seen significant church growth in the wake of communism's collapse. This said, Anglicans should avoid a starry-eyed view of Orthodoxy. While it can be impressive in diaspora communities, Orthodoxy is vulnerable to state capture, as the experience of Russia shows.

All this is a helpful way into discussing secularization in the United States. There is considerable evidence of secularization, especially on the east and west coasts and among the young. But America is not Europe, nor should it be forgotten that it has experienced secularization before. The growth of churches in key cities such as New York and the way some denominations have proven more resilient than others is a warning that individual congregations and denominations have real

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agency. What we do has a serious effect, propelling us towards growth or decline. We cannot shrug our shoulders as if secularization were the law of the Medes and Persians.

The foundation stone of St. Mary's Paddington records that the parish was "founded in 1865 as a 'church plant' from All Saints, Margaret Street, in a densely packed slum district by Fr Richard Temple West." (I am grateful to John Wallace for this reference.) West was a passionate ritualist. Anglican church planting may have become largely the preserve of evangelicals in recent decades, but it is in the DNA of all strands of Anglicanism and is much needed today.

The experience of church planting in Europe offers much for Anglicans to ponder. Here are five suggestions.

First, face up to the potency of European secularity, however apparently pious our current context. There is much rhetoric in Anglican circles about formation. But few recognize that those who live in the West are deeply formed by secularity. I often recommend to my students James K.A. Smith's *How (Not) to be Secular: Reading Charles Taylor*. It gives a succinct and punchy description of what secular culture looks like, how to be deprogrammed from it, and how Christian faith can subvert it. We need to liberate ourselves from our secular formation if

we are to be effective salt and light in the Western world.

Second, Paas is right to point us towards a theologically rich vision of church planting. Planting has sometimes been characterized by much energy but minimal theology. But it needs as nuanced a grasp of Scripture, tradition, and reason, and as high a valuation of episcopacy, sacraments, and unity as any other ministry.

Third, we should take heart. There are many new churches in Europe. The tide of secularity goes out as well as in. Effective church planting combines long-term commitment and a gospel boldness that refuses to be cowed by secularity. For several decades, British and North American Anglicanism have planted few new congregations, even as populations have grown quickly. But dioceses such as London show that the pattern could change.

Fourth, we in the West could learn much from the wider Anglican Communion. As discussed in *Growth and Decline in the Anglican Communion, 1980 to the Present* (Routledge, 2017), which I edited, there is much effective church planting, often in surprising and difficult places such as Singapore, Congo, and South America.

Fifth, Anglicans have gifts to offer in the work of mission amidst secularity, as new churches planted in Europe show. English-medium worship has real agency, especially in diverse contexts. The Anglican notion of *via media* has serious traction in contexts of previous divisions between Roman Catholic and Protestant Christians. There is a religious Anglosphere that is culturally potent, has a global reach, and shows every sign of expanding. An Anglican-shaped gospel speaks cogently into such worlds. This helps explain much of the growth of the Communion and offers a sign of how churches might be planted elsewhere.

The Rev. David Goodhew is director of ministerial practice at Cranmer Hall, St. John's College, Durham University (bit.ly/GrowthDurham).

Cuernavaca

(Continued from page 7)

remaining united in prayer for those who have lost almost everything, for the strength that is needed to rebuild structures, but especially for strength of the spirit,” he said. “And give thanks to God when they awaken to the light of a new day.”

Matthew Townsend

Reflection and Prayer

Bishops United Against Gun Violence issued a statement Oct. 2 calling on Episcopalians to pray for the victims of the mass shooting at a Las Vegas music festival that left 59 dead and 530 injured. The statement also asked that Episcopalians seek better ways to address anger and resentment within American culture.

“It has become clichéd at moments such as these to offer thoughts and prayers. But as Christians, we must reflect upon the mass killings that unfold with such regularity in our country,” the bishops wrote. “And we must pray: for the victims, for their loved ones, for all who attended to the victims in the immediacy of the shooting, for the first responders who do so much to mitigate the awful effects of these shootings, and for the medical

personnel who will labor for many days to save the wounded.”

The shooting surpassed the 2016 massacre in Orlando’s Pulse nightclub, becoming the deadliest single-perpetrator mass shooting in U.S. history. The bishops have asked Episcopalians to urge lawmakers to remove assault weapons from civilian hands and to “engage in the debates that shape how Americans live and die, especially when they die due to violence or neglect.”

The bishops went beyond calling for legal action and urged Americans to change their lives in ways that would reduce gun violence.

“Our country is feasting on anger that fuels rage, alienation, and loneliness. From the White House to the halls of Congress to our own towns and perhaps at our own tables, we nurse grudges and resentments rather than cultivating the respect, concern and affection that each of us owes to the other. The leaders who should be speaking to us of reconciliation and the justice that must precede it too often instead stoke flames of division and mistrust. We must, as a nation, embrace prayerful resistance before our worse impulses consume us.”

Presiding Bishop Michael Curry and his fellow primates prayed for victims during the Primates’ Meeting in October.

“We were greatly distressed to learn of the dreadful events in Las Vegas last

night. The scale of the loss of life and the numbers of injured is truly shocking. We are sending our deepest condolences to you and to the people of your diocese — in particular, the people of Las Vegas,” the primates wrote to Bishop Dan Edwards of the Diocese of Nevada.

“We are praying for the families and friends of those who have died and for the many people who have been wounded. We remember, too, everyone else caught up in this tragedy — including the first responders. We pray that the peace of the Lord Jesus Christ will be with the people of Las Vegas as they endure this trauma.”

More Students Pursuing Ministry

Numbers of people entering training for ministry in the Church of England have reached the highest level in a decade, and women now make up more than half the total, according to the church’s Ministry Division.

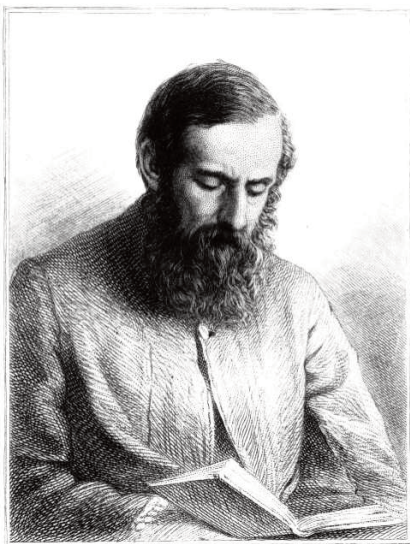
As a new term begins, 544 men and women are training for ordained ministry, an increase of 14 percent on last year. Among them are 274 women, the biggest class of female ordinands for a decade.

Another positive sign is growth in the number of younger ordinands, in the under-32 age group. They account for 28 percent of the total.

Clergy in paid positions fell by 4 percent during the same period, from 8,120 in 2013 to 7,790 in 2016. The proportion of clergy in paid positions from black and minority ethnic communities remained largely unchanged in 2016, at 3.5 percent.

The growth in numbers reflects attempts by the Church of England to boost the number of candidates for ordination by 50 percent by 2020 as part its Renewal and Reform program. It aims to recruit more women and young people and boost the ethnic diversity of candidates for ordination.

“We are mindful, however, that significant work still remains to be done to improve the age profile, gender and ethnicity of our clergy to better reflect the makeup of our congregations and



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the wider population,” said Julian Hubbard, director of the Church of England’s Ministry Division.

John Martin

Fifty Years of Anglican Presence

POSTCARD FROM BUENOS AIRES

A parish’s 50th anniversary is an opportunity to celebrate the church’s history, its mission, and its survival against the odds. For the Anglican Church of St. Michael and All Angels in Martínez, a suburb in the Argentine capital of Buenos Aires, its jubilee anniversary brought a festive party, a joint service, and a sermon by Archbishop Gregory Venables. The event also provided an opportunity to reflect on the changing nature of the church in Argentina.

“It’s nice to see how there’s a transition in the community,” the Rev. Brian Williams, rector of St. Michael’s, told TLC. “It started as Anglo Argentines with services in English, and now it’s shifting towards Spanish and younger families.”

Williams said the parish was in the middle of this shift. Older English speakers are still numerous in the church, but nearly all newcomers are families and Spanish speakers. The church offers both Spanish- and English-language services; the anniversary service was bilingual but mostly in Spanish, including the archbishop’s sermon.

According to Venables, who also serves as Bishop of Argentina, this transition follows a historical pattern in the Argentine church.

“The Anglican Church in South America, and particularly here in Argentina, is really something God himself has done,” Venables told TLC. He said the church has made many decisions in its 200 years in the country, including the change from Spanish to English services or a shift from rural to urban ministry.

“But it was nearly always clear that God was doing something, and that’s given the Anglican Church in this part of the world its identity.”

That trusting identity, he said, allows



Matthew Townsend photo

Spanish and English congregations gather at St. Michael’s, Martínez, for its 50th anniversary.

high Anglicanism and evangelical worship to coexist within the diocese; people hug each other and are warm, but formality of relationship — knowing one’s role in the larger social order — is also important.

“We like to think of it as the genius of Anglicanism, the ability as Anglicans to be able to adapt within the local culture and maintain the identity of the culture, but at the same time maintain the identity of Anglicanism.”

Matthew Townsend

Virginia Bishop to Retire

The Rt. Rev. Shannon Johnston, Bishop of Virginia, has announced the retirement of his assistant bishop and called for a second suffragan bishop.

“Nearly seven years ago, the Rt. Rev. Edwin ‘Ted’ Gulick returned to his native Virginia to become the Assistant Bishop of this Diocese. During that time, he has brought his boundless energy to everything he has touched,” Johnston wrote. “Now, Bishop Gulick has announced his plans to retire at the end of this year. Thankfully, he and his wife, Barbara, will continue to live on their Fauquier County farm, so their

contributions to the life of the Diocese will continue.”

Johnston said the diocese is in need of a third full-time bishop. A second bishop suffragan will be elected in 2018, pending approval of the diocesan convention in November.

Bishop Walmsley Dies

The Rt. Rev. Arthur E. Walmsley, retired Bishop of Connecticut, died Oct. 5 at his home in Deering, New Hampshire. “Bishop Walmsley had been struggling with a bad case of pneumonia for the last few weeks,” the Rt. Rev. Ian Douglas, Bishop of Connecticut, wrote the diocese. “He had recently returned home from the hospital and was being cared for by his loving wife and companion in ministry, Roberta.”

Walmsley, who served as 12th bishop of the diocese, was 89.

“Arthur will be remembered not only for his profound and far-reaching ministry in Connecticut, but also for his work in ecumenical affairs, social justice, and racial reconciliation in a variety of positions including in the Department of Social Relations at the

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Walmsley

(Continued from previous page)

Episcopal Church Center in New York and as Director of the Massachusetts Council of Churches,” Douglas said.

Peerage for Richard Chartres

POSTCARD FROM LONDON

Invariably retiring Archbishops of Canterbury and York are honored with a seat in the House of Lords. It's rare, however, for other retired bishops to be so elevated. Last week the Prime Minister's office announced that the Rt. Rev. and Rt. Hon. Richard Chartres, who retired as 133rd Bishop of London in March, is to be a life peer. He will sit on the House's cross benches.

The Archbishop of Canterbury, Justin Welby, welcomed the news: “It is wonderful to hear that Richard Chartres will be returning to the House of Lords. His deep wisdom, experience, and integrity were greatly valued during his two decades on the Bishops' benches.”

Chartres said he hoped “to continue to speak up for the causes important to London and beyond, contributing to a new chapter — without, of course, treading on my successor's toes.”

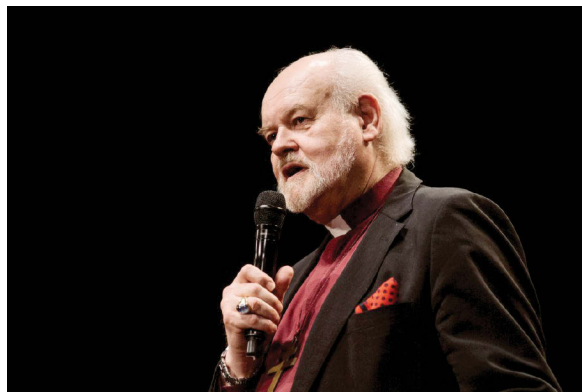
In recent memory, only two rank and file retired bishops were made Lords. Richard Harries, a former Bishop of Oxford (1987 to 2006), was highly regarded as an ethicist. David

Sheppard, former Bishop of Liverpool (1975-97) and an England test cricket captain, was a significant voice on behalf of people from deprived inner-city areas. The former Irish Primate Robin Eames, who played a heroic role during Northern Ireland's troubles, is a life peer.

Chartres's status as a life peer places him in a different category from the 26 senior Church of England bishops who are designated “Lords Spiritual.” They cease holding that office on retirement. Under recent rules, retired bishops who are life peers may stand down. This is the case of John Habgood, who was Archbishop of York (1983 to 1995).

There are five senior bishoprics — Canterbury, York, London, Durham, and Winchester — in which incumbents automatically become Lords Spiritual. As vacancies occur, the remaining 21 are promoted on seniority of consecration. A recent change in the law paved the way for women to be fast-tracked into the Lords: so far Rachel Treweek (Gloucester) and Christine Hardman (Newcastle). Lords Spiritual occupy two benches next to the throne on the government side of the House.

Speeches by bishops need not be confined to church affairs. All parliamentary speeches are reproduced verbatim and votes are recorded in a publication known as *Hansard*, which appears online and in book form. Thus



Chartres

there is complete transparency for the actions of bishops in the House. In the cut and thrust of debate, peers do not spare bishops when they disagree. Measures (major policy changes) passed by the General Synod must be approved in both the Houses of Commons and Lords.

The Rt. Rev. David Urquhart, Bishop of Birmingham, currently coordinates the work of Lords Spiritual. Staff specialists at Church House Westminster provide a civil service to bishops in the House, researching policy issues and helping prepare speeches and questions. The position of bishops as Lords Spiritual has evolved. There is talk from time to time about reducing the number of bishops in the House, but this has not gained traction.

Disestablishment of the Church of Ireland and Wales meant bishops from these provinces ceased to be Lords. The Bishop of Sodor and Man has never sat in Westminster, although he has a prominent place in the local parliament (Tynwald). The Church of Scotland has never been represented by right, but occasionally Scottish clerics have become life peers. There are Jewish, Hindu, and Muslim peers but they are not members by right.

The most radical changes to the role of the Church of England within Parliament occurred during King Henry VIII's dissolution of monasteries. Until that time, Lords Spiritual included abbots (Scots as well as English) and they outnumbered the Lords Temporal. Between 1536 and 1540, however, the king removed the seats of the abbots. Thereafter, Lords Spiritual formed a minority in the House of Lords.

John Martin

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PEOPLE & PLACES

Appointments

The Rev. **Charles Jerry Smith** is vicar of St. Michael and All Angels, Columbia, SC.

The Rev. **Warren Bradley Toebben** is rector of St. Paul's, Milwaukee.

The Rev. **Paula J. Toland** is priest-in-charge of Grace, Oxford, MA.

The Rev. **Alejandra Trillos** is priest-in-charge of Iglesia San Andres, Yonkers, NY.

The Rev. **Janet Tunnell** is priest-in-charge of All Saints, Tarpon Springs, FL.

The Rev. **Richard Weinberg** is missionary and formation associate at St. Margaret's and strategic communications adviser for the Diocese of Washington.

The Rev. **Richard C. Weyls** is rector of St. Andrew's, Seattle.

The Rev. **Joanna White** is chaplain to clergy and their families in the Diocese of Maryland.

The Ven. **Michele Whitford** is vicar of St. Paul's, Plymouth, WI.

Life Profession

Order of St. Helena — Sister Miriam Elizabeth (Faith E. Bledsoe)

Ordinations

Deacons

Central Florida — Sean David Duncan, Gregory Emanuel Favazza, James Andrew Flood IV, Robert Talmadge Griffith, Robert Maurice McGee, Kay Mueller, Kenneth Lee Nolen, Thomas Morgan Phillips, Robert Sean Strenth, and Richard Lawrence Wilson

East Carolina — Skip Walker

El Camino Real — Janet Helen Wild

Maine — Catherine Amy Kropp

New Hampshire — Sandra Janet Spinning Albom, Shawn Vincent LaFrance, and Charles Covert Nichols Jr.

Southwest Florida — Adrienne Hymes, missionary for church extension in the diocese

Washington — Harvey Bale, Cynthia Dopp, David Griswold, Mary McCue, and Julie Petersmeyer

Western Louisiana — Andre Bordelon and Madge McLain

Western North Carolina — Jonathan Leon Stepp

Priests

Atlanta — Zachary Neubauer (for Central Florida)

Central Florida — John Edwards, Joshua Gritter, Lauren Larkin, and Gladys Rodriguez

Dallas — Alexander Graham and John Sundara

East Tennessee — Elizabeth Ann Embler-Beazley and Matt Farr

Long Island — Terrence Buckley, Morgan Mercer Ladd, Matthew Moore, Pauline Samuel, and Stephen Tamke.

Maryland — Pamela Gales Conrad,

Daniel Wade McClain, and Joanne Russell Tetrault

Nebraska — Steven Michael Karcher (for San Joaquin)

New Hampshire — Nathaniel Bourne, curate at St. John's, Portsmouth

Pittsburgh — Annis Elizabeth Humphries Rogers

Rio Grande — Charles Wayne Jones

Vermont — Paul Benjamin Moberly

Received

Long Island — The Rev. Joseph Diele, ordained in 1985 by the Roman Catholic Church of the Diocese of Brooklyn.

Retirements

The Rev. **Charles Alley**, as rector of St. Matthew's, Richmond

The Rev. **Annwn Myers**, as associate dean for recruitment and admissions at the University of the South's School of Theology

The Rev. **Brigid Waszczak**, as deacon at St. Matthew's, Tucson

Deaths

The Rev. **Jacob D. Beck**, who edited Montana's diocesan newspaper and worked in ecumenical settings, died April 5. He was 83.

Born in Philadelphia, he was a graduate of the University Pennsylvania's Wharton School and Philadelphia Divinity School.

He was ordained deacon and priest in 1958 and began his ministry at Holy Spirit Church in Missoula, where he was also a chaplain at the University of Montana. He was chaplain at the University of Washington and then became rector of St. Francis Church in Great Falls, near Malmstrom Air Force Base.

He served on the board of the first ecumenical children's temporary receiving home in Montana, the president's council of the Roman Catholic University of Great Falls, and the founding board of a War on Poverty agency. He returned to the East Coast in 1981 and served as a supply priest in Maryland and Virginia.

Fr. Beck is survived by his wife, Carla; daughters Mary Niederklein and Anne Beck; a son, Justin; and four grandchildren.

The Rev. **Reynolds Smith Cheney II**, longtime General Convention deputy and committee chairman, died July 10 after a lengthy illness. He was 80.

Born in Jackson, MS, he was a graduate of Millsaps College and Episcopal Divinity School. He was ordained deacon and priest in 1961. He served in multiple churches in Mississippi before becoming rector of the Church of the Holy Communion, where he served from 1981 to 2001.

He served for six years as a member of the Executive Council and was chairman of the

State of the Church Committee at General Convention. He often referred to Episcopalians as "the cutting middle."

Cheney's first wife, Allan Glover Walker Cheney, preceded him in death. He is survived by his wife of 18 years, Stephanie Turnbull Cheney; a brother, William Garner Cheney; a sister, Winifred Cheney Barron; his daughters Antoinette Bibb Cheney and Ruth Cheney Patton; a son, Reynolds Smith Cheney III; stepsons Brian and Ben Helm; and three grandchildren.

His children and grandchildren called him Big Daddy.

The Rev. **Daniel A. Westberg**, 68, professor of ethics and moral theology at Nashotah House since 2000, died Oct. 18 in a boating accident on Upper Nashotah Lake.

"The Rev. Dr. Daniel Westberg was a faithful priest of the Diocese of Milwaukee whose gifts as a teacher were a blessing to us all," said the Rt. Rev. Steven A. Miller, Bishop of Milwaukee. "Our hearts and prayers go out to his wife, Lisa, their family, and the community of Nashotah House at this sad time. We pray that Dan will go from strength to strength in God's perfect kingdom."

Born in Chicago to parents who were missionaries with the Evangelical Covenant Church, Westberg grew up in Japan. He became an Anglican during graduate medieval studies at the University of Toronto and served as a priest of the Anglican Church of Canada for 10 years. He was received into the priesthood of the Episcopal Church in 2001.

His degrees included a DPhil from Oxford University (1988), an MDiv from Wycliffe College, Toronto (1978), an MA from the University of Toronto (1972), and an AB in classics from Dartmouth College (1971).

After the death of his first wife, Lynne, Westberg remarried and moved his family to Oxford, where he studied with Oliver O'Donovan and Herbert McCabe, OP, and wrote a dissertation on Thomas Aquinas and the virtue of prudence.

From 1990 to 1998 Westberg taught ethics at the University of Virginia; then he spent an interim year teaching theology at a seminary in Canada.

His books include *Right Practical Reason: Action, Aristotle, and Prudence in Aquinas* (Oxford University Press, 1994) and *Renewing Moral Theology: Christian Ethics as Action, Character, and Grace* (InterVarsity Press, 2015). He worked with the Rev. Reginald Fuller to produce the third edition of *Preaching the Lectionary: The Word of God for the Church Today* (Liturgical Press, 2006).

Fr. Westberg also is survived by his father, a brother and three sisters, four grown children, and three grandchildren. He divided his time between Wisconsin and Småland, Sweden, where Lisa Westberg is a hospital physician.

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The Departed

There are saints, known and unknown, who by the example of their lives show us how to live and how to hope for the joys of the age to come. Though virtuous and godly, they were not perfect, and their imperfections often promoted their superstar status. Great saints are the great heroes of faith. Some of their names are written in our calendar, most are not, though they are all written in the book of life. Christianity is what it is because of these people; they were witnesses in their generation to the transforming power of Jesus Christ crucified and risen. “Grant that we may find our inheritance with the Blessed Virgin Mary, with patriarchs, prophets, apostles, and martyrs, and with all the saints who have found favor with you in ages past” (Eucharistic Prayer D).

The New Testament has a different and broader definition of *saint*, using the word repeatedly to address the entire Christian community. St. Paul writes, “To all God’s beloved in Rome, who are called to be saints” (Rom. 1:7); “To the church of God that is in Corinth to those who are sanctified in Christ Jesus, called to be saints” (1 Cor. 1:2); “To the saints who are in Ephesus and are faithful in Christ Jesus” (Eph. 1:1). There is no question that the earliest definition of the word *saint* is *every believer*.

A feast day is appointed for the great saints, November 1, and the day following is a remembrance of All Souls, every departed person united to Christ by faith and baptism. Observance in local parishes, however, often conflates these two days on the Sunday following All Saints.

In the parish I served for 19 years, the emphasis was clearly in the direction of All Souls, as we had a tradition of reading a long list of the faithful departed before offering the eucharistic prayer. Standing behind the altar, commending our loved ones to God, I would take a sheet of paper and read, carefully and slowly. A deep silence

would fall over the congregation as names evoked memories, as the nave filled with invisible souls. In this way, parishioners prayed individually and for each other, a real and profound sharing in sorrow and joy. In 2008, on All Saints Sunday, I read my daughter’s name, barely two months after her sudden death in a car accident. Where are the souls we love? And is love stronger than death?

Prayer for the dead is a form of protest, a refusal by God’s grace to consign our loved ones to nothingness. We hold them up to God with all our love; we see them in a great multitude, among nations and tribes, people and languages, robed and victorious. We believe and hope that hunger and thirst are no more; there is no scorching heat, they walk along springs of living water, God wipes the tears from their eyes (Rev. 7:9-17). They look upon the throne and are radiant (Rev. 7:9; Ps. 34:5). And yet “what we will be has not been revealed.” We pray in signs and metaphors, but our hope is in the name of the Lord. And our hope is secure. “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him” (1 Cor. 2:9, KJV). “There we will rest and we will see, we will see and we will love, we will love and we will praise. Behold, in the end there will be no end” (St. Augustine, *The City of God*). Let prayer be hope and love, and love, and more love.

Look It Up

Read Revelation 7:9.

Think About It

Love is the link between the living and the dead.

Josh. 24:1-3a, 14-25 or Wis. 6:12-16 or Amos 5:18-24
 Ps. 78:1-7 or Wis. 6:17-20 or Psalm 70 • 1 Thess. 4:13-18 • Matt. 25:1-13

Such Love

A call to the one true God is a call from love itself seeking love's fulfillment in the elect. It is good to hear God, to obey, and to follow, precisely because God is the ground of our true being; God forgives and purges and infuses with grace, grafting his saints into the perfect life of Christ. This is the life worth living, and the only true life we have. All things come of thee, Oh Lord. God calls in a way that inclines the heart (Josh. 24:23). God awakes a responding love in the deepest center of one's being. This is what it means to present yourself before God, to hear an inner call and feel the wound of love's response. And with this fresh wound one inevitably feels resistance, a universe of counter-claims, ancient gods, and present idolatries. And so desire must be awakened to new depths, a desire for God alone. God calls and listens for words like these: "Far be it from us that we should forsake the LORD to serve other gods" (Josh. 24:16).

God speaks in his Word. Jesus is the Word and Wisdom of God. He is radiant and unfading, loving and calling in love. He awakens disciples who learn to love and seek and desire. He meets those whom he calls in every moment (Wis. 6:12-16). "Come, follow me," he says, and with his call he fixes thought and desire on himself, that is, perfect understand; for he is all that the Father is.

Jesus tells a story about those who love him, and those who in the end do not. "Ten bridesmaids took their lamps and went to meet the bridegroom. Five of them were foolish, and five wise. When the foolish took their lamps, they took no oil with them; but the wise took flasks of oil with their lamps" (Matt. 25:1-4). The bridegroom was delayed, the women slept, and then, suddenly, there was a shout. The bridegroom came at midnight, that is, an unexpected hour. The wise, having a reserve of oil, trimmed their wicks and went out to meet him. The foolish went

away to buy oil, missed the bridegroom, and were shut out of the banquet. The wise carry in flasks something we might call the oil of gladness, a vigilant desire always to meet the bridegroom at whatever hour. This not an oil merchants can sell, this is a precious inward anointing, the gift of God (St. Augustine, Sermon XLIII, Sermons on New Testament Lessons). The wise are those who love much and yearn deeply and keep vigil. This is deep down love.

Only God can awaken this love, and he awakens love by giving it. Still, an open hand and an open heart must take it. Freely accepted, the oil of God is an abyss of love and desire and vigilance. He who endures to the end will be saved.

Let love and desire deepen. Do not be embarrassed by love. Augustine writes: "Watch with the heart, watch with faith, watch with hope, watch with love, watch with good works; and then, when thou shalt sleep in thy body, the time will come when thou shalt rise. And when thou shalt have risen, make ready the lamps. ... Then shall the Bridegroom fold thee in his spiritual embrace, then shall he bring thee into his house, where thou shalt never sleep, where thy lamp shall never be extinguished."

God wants all our love and desire and yearning. "Oh God, you have made us for yourself, and we are restless until we rest in thee" (Augustine, *Confessions*).

Look It Up

Read Joshua 24:1.

Think About It

Love pours out from a broken and contrite heart.



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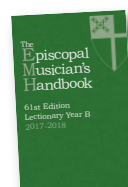
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