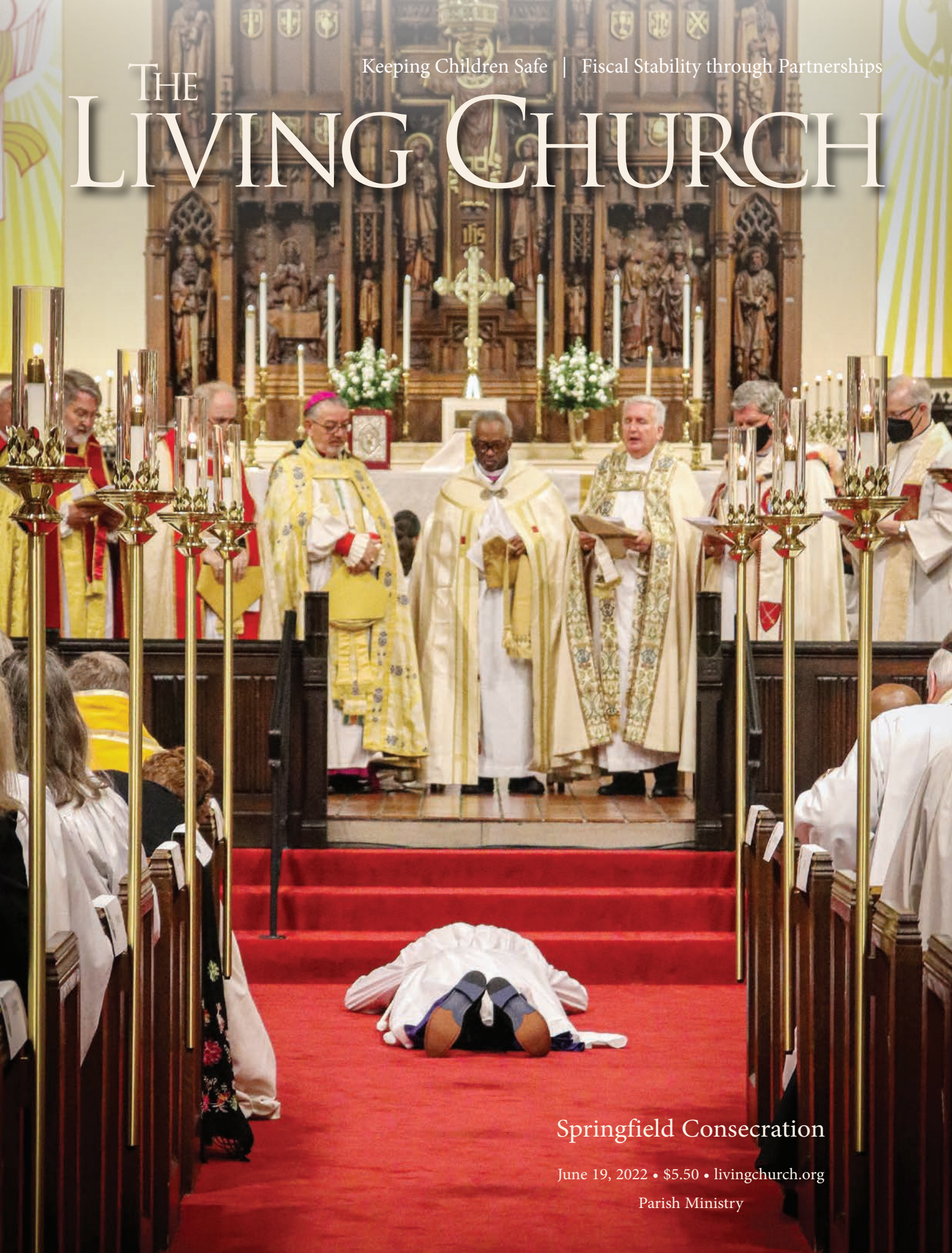


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June 19, 2022

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### ON THE COVER

“Springfield is a fit like I’ve never experienced in my life that I think the rest of the Church can and will look toward for an example of a good church, a faithful church,” said the Rt. Rev. Brian K. Burgess, at the service of his ordination and consecration as 12th Bishop of Springfield (see page 10).

Photo courtesy of the Diocese of Springfield



# The Challenge of Keeping Children Safe

By Lauren Anderson

On a recent morning, officer Allen Herrmann toured schools in a central Maryland district — his presence a reassuring symbol of safety in the days after the massacre of students and teachers in an elementary school halfway across the country.

“My day was spent going from school to school, visiting staff, being visible, walking through the cafeteria, letting the kids and the parents see us,” said Herrmann, a police officer of 32 years who serves as a school resource officer for Frederick County Public Schools. “Everybody is just horrified by what happened. Everybody is just trying to put their brains together to figure out why something like this happens and what we can do.”

Shaken by the attack on Robb Elementary School in Uvalde, Texas, parents across the country are desperate for reassurance that their children are safe in their schools. School leaders — public and parochial alike — are reexamining the sufficiency of their safety protocols amid reports of the missteps that led to the death of 19 children and two adults in Uvalde.

“I think that people are hurting across the country, as more and more of the details from Uvalde come to light,” said the Rev. David Madison, executive director-elect of the National Association of Episcopal Schools. “Whenever a tragedy like this occurs, first and foremost, our school leaders are focused on tending to the safety and welfare of the community. Regardless of where they are located, these events take an enormous emotional toll on both the adults and the students in all schools.”

As political debates over gun control are stoked once again, some Christians are considering how their faith compels them to foster a safer society for young people.

The Rev. Dr. Chip Prehn, an Episcopal priest and educational consultant, said horrific incidents of violence prompt big theological questions (Why does God allow such evil to happen?) and questions about the Church’s role in addressing violence.

“As a priest and as an educator, I reflect on two things: Number one, I reflect on the reality of evil. We live in a dangerous world. Let’s not forget that. Let’s not forget wickedness and evil people really do exist,” Prehn said. “But the other reflection I have as an educator is what did this young man [the gunman] not get? What are we ... supposed to be giving young America in terms of its formation and education?”

Media reports often describe perpetrators as “troubled,” “loners,” or “angry,” Prehn said. Somewhere along the way, the people around them missed the warning signs, or saw them and failed to intervene. Adults must pay attention and act when they notice those signals, Prehn said.

The Rev. Dr. David Jones, an Austin-based Presbyterian minister with a Th.D. in clinical pastoral counseling, agrees that a more robust system for reporting is needed. “If you see something, say something” may be a common adage, but often people’s proclivity is to stay silent, he said.

“We have to create best practices that emphasize the importance of creating culture in both schools and society where we pay attention ... where we know the importance of reporting. I think our tendency now is not to report, not to say things,” Jones said, adding that schools need professional counselors who are trained to identify the signs of potential danger.

While the COVID-19 pandemic and national conversations about police overreach have prompted some districts in recent years to reconsider existing partnerships with local law



Luminaries lit in front of St. Philip's Episcopal Church, Uvalde

Cyndy Marsh photo

enforcement, now is the time for public schools to invest in school resource officers, Herrmann said.

“In this day and age, with everything going on with social media and everything else, I think it’s good to have a certified law officer in the high schools and middle schools, if possible,” he said. “These kids deserve to have a safe environment, and it helps to have us here.”

Jones was on the frontline of counselors who responded in late May to the immediate emotional and psychological trauma of Uvalde residents after the school shooting.

When he heard of the need for mental-health professionals and clergy, he drove to the city to make himself available to anyone who needed to talk.

“I just thought, *I just need to go down there*, so that’s what I did,” Jones said. “I put on my collar and sat around, and people came up to me and wanted to talk.”

The first night after he arrived at the city’s civic center, Jones was approached by a 9-year-old Robb Elementary student and her mother. Jones learned the young girl had hidden in the school during the May 25 slaughter, while the gunman opened fire in a nearby classroom.

“She said she can’t sleep at night; she was afraid the guy was going to come back,” Jones said. “She was trauma-

tized; she had no life in her eyes. She had what we call a flat affect.”

The girl slowly began to show more emotion through the course of their hours-long conversation.

“I asked, ‘Would it be OK if I pray with you?’ and I put my hand on her head, and she grabbed me and hugged me and tucked her head on my shoulder and asked, ‘Can I talk to you tomorrow?’” Jones said.

Whether speaking to a child who has been directly harmed by trauma or attempting to discuss harrowing events with a child, Jones said adults must tailor their conversations to the child’s developmental stage.

“You have to think of where that child is,” Jones said. Children process things much more slowly than adults. ... We just need to slow down. They need to mull it over it, chew on it, and process it in ways that are different than adults. ... Answer their questions honestly but briefly. Don’t fudge over questions from children, but the caveat is don’t elaborate. Don’t tell them more than they need to know.”



Jones

Just as adults wrestle with questions of good and evil in the wake of tragedy, so do children. While it may be tempting to answer a child’s theological questions thoroughly, Jones said adults should keep their answers brief.

Above all, the role of the Church is to remind young people that they are safe, Prehn said.

“You hug them, you remind them of God’s love. You tell them and repeat to them that they are safe. ‘You are safe. You should not fear. You are safe,’” he said.

In Episcopal schools, chaplains play an important role in promoting the emotional safety of children, Madison said.

“The chaplains in our schools have been especially focused on the emotional well-being of students in light of the shooting and the terrifying images that parents and students are seeing alike,” he said. “Chaplains are uniquely equipped to deliver pastoral care in the face of tragic events like these. It can take many different forms, based on

the age of the student as well as the individual needs that are presented.”

Madison said safety is routinely reported as a central reason for parents choosing Episcopal schools for their children, but systemic changes are needed to ensure students are protected.



Madison

“We offer our continued prayer, but we also recognize that prayer should inform action,” Madison said. “Tragically, we have yet to see substantive action take place at the national level, and school shootings continue. In the meantime, we continue to provide resources for our schools relating to pastoral care for our communities, and conversations around life safety in light of these horrific events.”

As well as providing additional pastoral care in the wake of tragedies,

## General Convention

# Fewer Resolutions, Limited Debate

By Kirk Petersen

More than 120 bishops, deputies, and others got their first detailed look May 25 at how legislation will be handled at the truncated 80th General Convention, now scheduled for July 8-11 in Baltimore.

“It’s going to shift what convention is, because we’re going to have everything up front,” Bryan Krick, House of Deputies parliamentarian, told an online gathering of legislative chairs and committee members. To the extent possible, committees will hold hearings online in June, before convention begins. Committees will meet at the convention only to resolve disagreements between the House of Deputies and the House of Bishops, or for limited special cases.

The deadline for introducing resolutions is June 6, a full month before the nominal beginning of convention. Committees will hold online hearings and meetings through June 25, and any

Madison said parishes can partner with schools by engaging in conversations about campus access.

“That can set the stage for creating an environment that is both welcoming and also safe for students,” he said. “Parishes and schools share a common mission. However, the specifics of how they live that mission out in a safe way can be different.”

In troubling times, the work of the Church remains unchanged and as important as it ever was, Prehn said.

“Certainly, we have to go on witnessing to the resurrection and telling people that the gospel is true and that sin is real and that God loves us anyway,” he said. “We have to continue to tell people about the love of God in situations like this. What else is there that’s more true?”

*Lauren Anderson directs marketing and communications for Nashotah House.*

resolution that has not been approved by committee will automatically be referred to the 81st General Convention in 2024.

Committees will be encouraged to move as many resolutions as possible to the consent calendar, a mechanism for holding a single up-or-down vote on batches of resolutions. Committees may also designate some resolutions for consideration in 2024.

The General Convention must hold floor votes on some matters, including passing a two-year budget, and the House of Deputies must elect a president and vice president. But there will not be time to consider all of the 250 resolutions that have already been submitted, as well as dozens more expected by the June 6 deadline.

Some resolutions have been designated as special orders of business, including a package of resolutions proposed by a Presiding Officers’ Working Group on Truth-Telling, Reckoning,

(Continued on next page)



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and Healing about the Episcopal Church's historical complicity in the forced assimilation of Indigenous people.

These resolutions are numbered A125-A131 in the Virtual Binder, an online repository for documents related to convention business. The most notable include A125, which would establish a tithe of the church's financial holdings for reconciliation efforts — potentially \$2 million per year — and A127, calling for a thorough investigation of the church's ownership and operation of Indigenous boarding schools.

Resolutions regarding adaptive changes in church leadership and governance for a post-COVID world will also be considered as special orders of business. These include Resolutions A097-099, plus two others still to come.

As a result of these changes, legisla-

tive committee members need to devote significant time in June to work they had planned to do in July. Deputy Laura Russell of the Diocese of Newark said many committee members had arranged for two weeks of vacation from their jobs to attend General Convention, and some had limited flexibility to change schedules or take additional time off.

This highlights a long-standing grievance of lay deputies. Generally speaking, bishops and priests can attend General Convention as part of their jobs, while lay deputies often have to use vacation time.

Bishop Sean Rowe, parliamentarian of the House of Bishops and moderator of the online meeting, emphasized that the needed changes are not ideal, and urged all concerned to stay flexible, and to look forward in faith to a more-normal 81st General Convention in 2024.

"Here's what I want you to go away from this understanding: You'll do what you need to do, you'll do the best you can, and that's OK," he said. "We'll

figure out a way to make it work, we'll get through this time, and hopefully the 81st will look entirely different."

## Devon Anderson Joins Presidential Race

By Kirk Petersen

A second Executive Council member has now declared her candidacy for House of Deputies president, and more candidates are in the wings.

The Rev. Devon Anderson, 55, a rector in the Diocese of Minnesota, announced her candidacy on Facebook May 20 and launched a campaign website.

"I have dreamed, prayed, and discerned about this ministry for a long time," she wrote. "I believe I have the call, relationships, vision, and experience to help lead the church into its next great story."

Anderson serves on the council's Committee on Mission Within the Episcopal Church. Julia Ayala Harris, its chair, announced her candidacy more than two months ago.

Jane Cislucis, also a member of the council, had floated the idea of running months ago, in a Facebook post she subsequently took down. She told *TLC* May 23 that she is still discerning whether to run.

Episcopal News Service reported that online forums have been scheduled on June 4 and June 13, both beginning at 2 p.m. (EDT).

"I've had two feet in two different places for most of my professional life in the church, whether it be as a lay person or a priest," Anderson told *TLC* in response to a question about her history of advocacy for social justice issues.

"I've always had one foot on the ground in parishes, with people, and that is all about faith formation and walking with people and building disciples. So that's the grounding. Nothing is possible without that," she said.

"I have found myself in places where those social justice issues could unite people. So I think about the time I worked in global poverty and the [United Nations] Millennium Devel-

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opment Goals. In many ways, that was a huge unifier — social justice, saving souls, kind of everything combined,” she said.

## Houston Priest Wins Disputed Florida Election

By Kirk Petersen

He was an atheist frat boy at a party school when he found his way back to church in his junior year. Now he’s a



Holt

bishop-elect in one of the Episcopal Church’s conservative dioceses — but some of the voting deputies have filed a formal challenge to his election.

The Rev. Charlie Holt, a priest at St. John the Divine Episcopal Church in Houston, was chosen on the third ballot May 14 as bishop coadjutor of the Diocese of Florida. Subject to his receiving necessary consents, Holt will become the ninth Bishop of Florida when the Rt. Rev. Samuel Johnson Howard retires in late 2023.

Thirty-seven clergy and lay deputies to the diocese’s special election convention say last-minute changes to the voting process violated diocesan canons, and technical problems disrupted the vote, rendering the election invalid. Social media postings objected to some of Holt’s pre-election statements on LGBTQ and racial issues.

The objections invoke an appeal process that could have the effect of delaying Holt’s scheduled October 8 consecration as bishop coadjutor.

Holt affirms the traditional teaching that marriage is between a man and a woman, and some LGBTQ supporters criticized his election. “What a really sad day for the church,” said the Rev. Sarah Locke, assisting priest at Redeemer Episcopal Church in Jacksonville, in the *Tallahassee Democrat*. She asked her Twitter followers to pray for LGBTQ people because “the diocese elected another bishop who will not affirm their full humanity.” But in a 45-minute interview with *TLC*, the man slated to become her bishop repeatedly affirmed his commitment to serve in

“communion across difference” with people who do not share his doctrine.

“I’m very mindful that the church is wrestling with how to be inclusive of the LGBT community, and to love those people well, and I want to do that too,” he said. “I think it’s OK for us to be in that tension.”

He said he “absolutely” supports church policy on same-sex marriage, as articulated in Resolution B012. That resolution, passed at the 2018 General Convention, provides that bishops who do not embrace marriage for same-sex couples will invite another bishop to support them.

He said four of 67 parishes in his future diocese have taken advantage of that resolution, and Howard has arranged for Bishop of Southeast Florida Peter Eaton to provide “delegated episcopal oversight for marriage only.”

Holt believes that previous General Conventions made the right choice in approving same-sex marriage rites for trial use, rather than adding the rites to the prayer book. “I think that’s a good way to work through what’s often called a process of reception. You know, if it’s received and becomes widespread, that very often is a sign that the Holy Spirit is at work. If it’s not received, then it’s not. But we have to interact on these issues with a lot of charity and grace, and treat each other with Christian love.”

While offering an olive branch, he also asserts his perspective.

“I have a traditional view of marriage,” he told *TLC*. “The Book of Common Prayer’s language is that marriage is a solemn public covenant between a man and a woman. That’s the teaching I hold to, and I’m committed to that.”

Holt has been affiliated with Communion Partners, an international fellowship of traditional Anglicans. Howard is a Communion Partner bishop. “There are conservative parishes that need Communion Partner bishops in dioceses that are more progressive,” Holt said. “So we need to find that balance and ability to live with one another, and grow together.”

Holt attended Episcopal High School in Jacksonville, where chapel services were “a little dull. I became an atheist, actually, when I was in high school, and really rejected the faith.”

He then attended the University of Florida in Gainesville. Holt was “living in the fraternity house, and not particularly living a Christian life,” when a friend invited him to a Bible study during his junior year.

“I knew I wanted to change, but I was having a hard time doing it. Romans 8 ... says ‘the law of the Spirit sets me free from the law of sin and death, and there’s no condemnation for those in Christ,’” and after reading that, “for the first time I understood the Bible.”

(Continued on next page)

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Holt quickly felt a call to ministry, and enrolled at Reformed Theological Seminary in Orlando. “Once I got to seminary, I really didn’t have a church home. I didn’t have a denomination,” he said. Then his roommate took him to an Episcopal worship service, and the liturgy, which he knew by heart from Episcopal High School, touched his soul. He finished his master of divinity degree at Seabury-Western Theological Seminary.

He has written several books, and says the most significant is a trilogy that has been used by hundreds of churches around the world for spiritual renewal. The books include *The Crucified Life*, *The Resurrected Life*, and *The Spirit-Filled Life*.

Holt’s previous stint in the state was in the adjacent Diocese of Central Florida — led by another Communion Partner bishop, the Rt. Rev. Gregory Brewer.

## Three African Primates Explain Lambeth Boycott

By Mark Michael

The primates of three of Africa’s largest Anglican churches said their decision not to participate in the March Primates’

Meeting or the July Lambeth Conference is a response to Communion leaders’ unwillingness to take decisive action to affirm traditional teaching about human sexuality. The primates, who claim to represent nearly half of the Anglican Communion’s global membership, issued an open letter May 6.

The Most Rev. Henry Ndukuba, primate of the Church of Nigeria; the Most Rev. Laurent Mbanda, primate of the Church of Rwanda; and the Most Rev. Stephen Kaziimba, primate of the Church of Uganda, also criticized the proposed agenda for the Lambeth Conference, saying it focuses on “peripheral matters about the environment and difficulties experienced by disadvantaged communities” while “evad[ing] the crucial issue of human sexuality.”

The communique issued by the Primates’ Meeting specifically mentioned the three primates, whose provinces have not participated in the Canterbury-based Instruments of Communion since 2008: “We continue to lament the absence from our meetings of three primates who choose to stay away. Our reflections, deliberations, and fellowship are diminished by their absence.”

At the meeting’s press conference, Canadian primate Linda Nicholls encouraged the three primates to attend the Lambeth Conference, while the Archbishop of Canterbury said of

them, in answer to a reporter’s question, “They don’t want to be in the room with those who have changed their teaching on marriage and the nature of human identity.”

The three primates’ letter referenced the events of 2008, which included the first major boycott of Anglican Communion gatherings and the issuing of The Jerusalem Declaration by the then-nascent GAFCON Movement. The Nigerian, Rwandan, and Ugandan churches have come to treat the movement as a traditionalist alternative to the Anglican Communion’s unifying structures (a view not shared by all who participate in GAFCON).

“The grounds upon which faithful GAFCON Provinces boycotted the 2008 Lambeth are still valid,” the primates said, “as nothing has really changed about the issues in contention, which broke the fabric of the Communion in the first instance. Rather, things are getting worse as the culprits are becoming more daring and persistent in their errors and rebellion.”

The three primates note that the wide-ranging communique issued by the March Primates’ Meeting does not mention human sexuality, and added that “the conclusions reached by the Primates suggest that the subject of human sexuality is not on the agenda at the next Lambeth Conference, as if the problems generated by the admission of homosexuality as a normal way of life as opposed to Resolution 1.10 of the Lambeth Conference of 1998 could be swept under the carpet.”

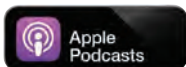
At the Primates’ Meeting press conference, Archbishop Justin Welby said, “It is certainly one of the agreed aims of the primates — I think, by everyone — that we do not have the whole Lambeth Conference spent talking about issues of human sexuality, but we look at those things that are destroying tens and hundreds of millions of human lives, and will do even more around the world.”

But there has been no indication from Lambeth Conference organizers that differences over human sexuality will be excluded from the agenda or that the bishops would not be asked to engage with Lambeth Resolution 1.10, as they did at the last Lambeth Conference in 2008 (while not taking a vote).

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## New Bishops in S.C. Seek 'A New Season'

By Kirk Petersen

The bishops of South Carolina are talking.

After nearly a decade of property litigation and millions of dollars in legal costs, the leaders of rival dioceses in South Carolina have continued talking since they met for the first time on April 21. They hope to avoid further conflict among Christians over the ownership of property.

These are not the bishops who started or sustained the litigation. The Rt. Rev. Ruth Woodliff-Stanley was consecrated in October 2021 as the leader of the Episcopal Diocese of South Carolina. The head of the Anglican Diocese of South Carolina is even newer: the Rt. Rev. Chip Edgar was consecrated in March.

"I think we both have an appetite to move into a new season marked by a different tone and tenor between our two communities," Woodliff-Stanley said in the *Charleston Post and Courier*.

"There's an imperative to explore whether we can't move forward in a very different sort of spirit than we have had in the past," Edgar said.

Their April 21 introduction was prompted by a ruling the day before, in which the Supreme Court of South Carolina divided the 29 disputed church properties into two groups of roughly equal size. Based on parsing miniscule language differences in the bylaws or constitutions of the parishes, the high court awarded 14 church properties to the Episcopal diocese and 15 to the Anglican diocese. All 29 are now occupied and used by congregations of the Anglican Church in North America (ACNA).

This was the second time the state Supreme Court considered the case. In 2017, the five members of the court each issued separate opinions that appeared to decide various parts of the case based on different 3-2 votes. That ruling was interpreted at the time as awarding the properties to TEC, while remanding enforcement to the trial court.

However, the lower circuit court

ruled in 2020 that the higher court's decision actually favored the ACNA-affiliated parishes.

After the Supreme Court's April ruling, the parties had an early-May deadline to request a rehearing. On May 6, the Anglican diocese announced that its Standing Committee decided unanimously to let the deadline pass without filing, but that eight of the 14 churches had filed petitions "based on their specific and unique circumstances." The Episcopal diocese did not seek a rehearing. In its unanimous 36-page

ruling, the state Supreme Court bluntly declared, "the case is over," which may not bode well for the rehearing petitions.

One of the eight petitioning churches is Old St. Andrew's in Charleston, built in 1706, "the oldest surviving structure used for worship south of Virginia," according to the church website. It has an estimated 750 members, and three of the other petitioning ACNA churches reported membership of more than 500, said Molly Hamilton, director of communications for the Episcopal diocese.

(Continued on page 11)

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## Springfield Welcomes 12th Bishop

The Rt. Rev. Brian K. Burgess was ordained and consecrated as the 12th Bishop of Springfield on May 21 at the Cathedral Church of St. Paul the Apostle. Presiding Bishop Michael B. Curry was the chief consecrator, assisted by Bishops John Neil Alexander, retired of Atlanta, who preached; John C. Bauerschmidt of Tennessee; Gregory O. Brewer of Central Florida; Daniel H. Martins, 11th Bishop of Springfield; S. John Roth of the Central / Southern Illinois Synod of the Evangelical Lutheran Church in America; and William H. Stokes of New Jersey.

Burgess's wife, Denise Lee, and their grown children, Robert and Catherine, presented him with his episcopal ring.



(Continued from page 13)

The median membership of Episcopal churches nationwide is about 130.

Episcopalians also will receive the enormously valuable St. Christopher Camp and Conference Center on Seabrook Island. The 314-acre property, which can provide lodging for more than 300 guests, sits a few hundred yards away from a four-bedroom home on a quarter-acre listed on Zillow.com for \$1.3 million.

The litigation began in 2013, the year after Bishop Mark Lawrence led a majority of the diocese's parishes in disaffiliating from the Episcopal Church, becoming the fifth and final bishop to do so. Lawrence's retirement became effective when Edgar was consecrated in March.

After the disaffiliation, the Episcopal diocese was led by provisional bishops who were hired with contracts that did not provide tenure. Woodliff-Stanley is the first bishop diocesan since the split.

## Ben-Smith Becomes West African Primate

By Mark Michael

The Most Rev. Cyril Kobina Ben-Smith, Archbishop of Ghana, became the 12th primate of the Province of the Anglican Church of West Africa on June 3.

His enthronement service occurred in the Cathedral Church of St. Michael and All Angels in Asante Mampong, where he will continue to serve as diocesan bishop.

Ben-Smith succeeds the Most Rev. Jonathan Hart, Bishop of Liberia and primate since 2019, who is retiring early after suffering a stroke. The church of 17 dioceses has two internal provinces, Ghana and West Africa. By tradition, the primacy alternates between the two, and after Hart's announcement of his retirement in March, Ben-Smith began to step into the role, and represented West Africa at the Primate's Meeting later that month at Lambeth Palace.

Ben-Smith, 58, is the son of an archdeacon, and has served as a bishop since 2011, first as a suffragan in the

Diocese of Kumasi and, since 2014, as bishop of the newly created Diocese of Asante Mampong in central Ghana. He was elected Archbishop of Ghana in 2021.

After his graduation from St. Nicholas Seminary in Cape Coast, Ghana, Ben-Smith pursued further studies in the sociology and philosophy of religion and in comparative religions in South Korea and Wales, and was awarded a Ph.D. by the University of Manchester in England. Subsequently, he taught at St. Nicholas Seminary and two universities in Kumasi, as well as at Selly Oak College, Birmingham, England.

The province Ben-Smith will lead is spread across seven West African nations: Cameroon, Cape Verde, Gambia, Ghana, Guinea, Liberia, Senegal, and Sierra Leone, and has an estimated 1 million members. Ghana, the largest of the nations, is home to 11 of the province's 17 dioceses, and there has been some movement toward soliciting its recognition as an independent Anglican province.

Ben-Smith will play an important public role when the province hosts the

18th meeting of the Anglican Consultative Council, set for February 11-20, 2023, in Accra.

## Trinity School for Ministry Selects Its Eighth Leader

By Mark Michael

The Rev. Canon Dr. Bryan C. Hollon will serve as the eighth dean-president of Trinity School for Ministry, the formerly Episcopal-affiliated seminary announced May 21. Hollon, a historical and philosophical theologian who teaches at Malone University in Canton, Ohio, succeeds the Very Rev. Dr. Henry L. (Laurie) Thompson, who retires at the close of the academic year.

"I am humbled, profoundly grateful, and delighted for this opportunity to join the Trinity community as dean-president," Hollon said. "During the interview process, Suzanne and I felt warmly welcomed and encouraged by the faculty, staff, and entire Board of Trustees. We are eager to begin serving alongside so many gifted and com-

(Continued on next page)

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(Continued from previous page)

mitted people and look forward to getting to know more of the community in the months ahead.”

Hollon, a priest of the Anglican Church in North America, received his M.Div. from Fuller Seminary in 2001 and his Ph.D. in religion from Baylor University in 2006. His academic focus is the theology of the middle 20th-century Ressourcement movement.

Hollon has served as professor of theology at Malone since 2006, and is director of the C.S. Lewis Institute of Northeast Ohio and canon theologian of the Anglican Diocese of the Great Lakes. He is chair of the executive committee of the Society of Anglican Theologians, a fellowship group for scholars within the ACNA.

He planted St. John’s Anglican Church in Canton in 2017, and served as its pastor for four years until it was able to call a rector.

Hollon will lead an institution with 199 students, who are enrolled in both residential and distance degree programs. The seminary has 15 faculty members.

Trinity was founded in 1976 in Ambridge, Pennsylvania, as Trinity Episcopal School for Ministry. It has always been rooted in a conservative version of Anglicanism’s evangelical tradition. The Rt. Rev. Daniel Gutierrez, Bishop of Pennsylvania, is a Trinity alumnus, and the Rt. Rev. Gregory Brewer, Bishop of Central Florida, is a former faculty member.

As Anglican realignment formally began in 2003, Trinity became increasingly identified with church bodies that were departing from the Episcopal Church, and in 2007, it dropped *Episcopal* from its name. The provincial office of the Anglican Church in North America is located down the street from Trinity, and most faculty members and trustees are affiliated with the ACNA.

With the departure of New Testament professor Wes Hill in 2021, Trinity lost its last Episcopal faculty member. This year it was dropped from a list of affiliated seminaries maintained by the Episcopal Church. Kristen Parise, Trinity’s director of public relations, told *TLC* that the sem-

inary took no action to trigger the change, and that several current students are preparing for ministry in the Episcopal Church.

Since 2013, the seminary has hosted the North American Lutheran Seminary, which trains pastors for the North American Lutheran Church, which broke away from the Evangelical Lutheran Church in America in 2010. Trinity also trains ministers for the conservative Evangelical Presbyterian Church.

## Clark’s Hard-Won September Consecration

By Kirk Petersen

More than a year after her consecration as Bishop of Chicago was preempted by a stroke, the Rev. Paula Clark has a new consecration date: September 17. Consecrations always are joyous occasions, but this one will be epic.

Two weeks before she was scheduled to kneel as a priest and stand up as a bishop, Clark suffered a stroke related to an arteriovenous malformation. Brain surgery was successful, but left her in no condition to take her vows as a bishop.

In July, she appeared by video with Presiding Bishop Michael B. Curry and the Rev. Anne B. Jolly, president of the diocesan Standing Committee, to announce that Clark’s consecration was being postponed indefinitely — but that all parties were committed to her becoming the 13th Bishop of Chicago.

Clark smiled into the camera while saying, “As you can hear from me right now, there are little ways that we have to go to be at full-time capacity.” Misfortune was not done with her yet. Her husband died of cancer in November.

“My husband, Andrew, was my soulmate, he really was. And he was very supportive of me becoming bishop. So this day is a celebration for not just me, but for his legacy,” she said, speaking to *TLC* a few hours after the consecration date was announced. “I’m grateful to him even in his passing.”

She spoke from Richmond, Virginia, where she was attending “baby bishop

school” — formally known as Living Our Vows. It’s a canonically required, five-day residential program by the College for Bishops to help new bishops acclimate to their roles.

Despite her setback, Clark counts her blessings. “Not everyone survives a brain bleed. It was very serious. I was in the ICU,” she said. “But I always had a prognosis that I would be increasing in abilities, and that I would have a full recovery.”

Her voice is still impaired, but also improved since the video a year ago. She no longer has to use a walker.

“I’ll also be a spokesperson for disability rights,” she said. “Being differently abled, I’ve come to realize that that part of my being is very important.”

## Canon to the Ordinary Elected in Louisiana

By Kirk Petersen

She was offered a basketball scholarship to Auburn University, but turned it down to attend a tiny Mississippi college.

She was admitted to law school, but turned it down to begin discernment for priesthood.

Having served nearly nine years as canon to the ordinary in the Diocese of Louisiana, she had an opportunity for a promotion when her boss announced his plan to retire. This time she did not turn it down, and on May 14, the Rev. Canon Shannon Rogers Duckworth was elected the 12th Bishop of Louisiana.

Subject to her receiving the necessary consents, she will succeed the Rt. Rev. Morris King Thompson Jr., who is retiring in October after serving since 2010.

Duckworth told *TLC* she intends to build on the priorities articulated for the Episcopal Church by Presiding Bishop Michael B. Curry: racial reconciliation, creation care, and evangelism.

“I think the Episcopal Church has a particular voice of unity in a time, right now, when we’re so divided on so many things. ... I think that in this sometimes-broken world, and as we continue to find our way through COVID, and our clergy are exhausted, and our con-

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gregants are exhausted, we have a message. ... We can't all be in our silos. It's the time to find ways to draw on each other, not further separate ourselves."

She is a cradle Episcopalian who grew up in Mississippi with a love of athletics.

"I was offered a walk-on basketball scholarship to Auburn University, and much to my father's tremendous dismay I turned it down, and went to a small private liberal arts college. He never quite understood that, but was very supportive of me, obviously," she said. She graduated from Millsaps College in Jackson, Mississippi.

She was accepted into the University of Mississippi's law school, but two weeks before graduation from Millsaps, "I had this Emmaus moment, epiphany moment, whatever it might be, and realized that what I really wanted to do was be a priest," Duckworth said. "So I went and talked to my rector and to my bishop, and got a job at Millsaps and got a place to live, and then told my parents that I wasn't going to law school."

After graduation from General Theological Seminary in 2001, she served in four churches in Mississippi. Bishop Thompson hired her as canon to the ordinary in Louisiana in 2013.

The bishop-elect still loves basketball, and plays pickup games in her driveway with her family.

## Connecticut Elects Massachusetts Rector

By Kirk Petersen

The Rev. Jeffrey Mello was elected on the sixth ballot May 21 to be the 16th Bishop of Connecticut. Mello, rector of St. Paul's Episcopal Church in Brookline, Massachusetts, prevailed on a slate of five nominees. He will succeed the Rt. Rev. Ian Douglas, who has served since 2009.

"I am humbled and I am honored that you have chosen me to be your 16th bishop of the Episcopal Church in Connecticut," Mello told the electing convention via Zoom. "With my whole

heart, my whole mind, and my whole body I accept your election and invitation to serve as your next bishop diocesan. ... I cannot wait to be with you, grow with you, to join you in the work that lays ahead."

Subject to his receiving consents, Mello will be consecrated October 15 at the Connecticut Convention Center in Hartford. He declined to be interviewed for this article.

Before ordination, Mello was a clinical social worker, with a master's degree in social work from Simmons College in Boston. A native of Rhode Island, he attended Rhode Island College in Providence, and received his master of divinity from Episcopal Divinity School.

Mello and his husband, Paul, have a college-age son. He is the seventh openly gay person to be elected a bishop in the Episcopal Church.

## Briefly

The bishops of **Maine, New Hampshire, and Vermont** announced May 14 that they will serve as assisting bishops in each other's dioceses. Bishops Thomas J. Brown, A. Robert Hirschfeld, and Shannon MacVean-Brown will remain bishops in their respective dioceses. But starting in September, each may "preach and teach and provide sacramental rites" in the other dioceses.

The Rt. Rev. **Dabney T. Smith** has announced he will retire at the end of this year. He has multiple myeloma, a type of cancer that affects white blood cells, and can cause bone deterioration and kidney problems. In a message to the diocese, Smith said he recently suffered a broken leg, the third broken bone in six years. His successor, the Rev. Dr. Douglas F. Scharf, was elected bishop coadjutor in April, and is scheduled to be consecrated in September.

The Rt. Rev. **David Reed**, who turned 65 in March, announced to his diocese April 27 that he plans to retire "in the latter part of 2023." Reed has served in the Diocese of West Texas since 2006, first as suffragan, then as coadjutor, and since 2017 as diocesan bishop.

## Australian Bishops Block Traditional Marriage Resolution

By Robyn Douglass

The Anglican Church of Australia's General Synod has narrowly failed to endorse a motion declaring that marriage is exclusively between men and women. At its meeting on the Gold Coast, a three-hour debate on May 11 was followed by the tightest of votes, and the response was tears, anguish, and a suspension of business for the day.

General Synod last met in 2017, before the government of Australia voted to endorse same-sex marriage later that year. The Australian church does not solemnize same-sex marriages, but the Appellate Tribunal, its highest court, in 2020 permitted the Diocese of Wangaratta to use a liturgy for blessing same-sex unions that the diocese had approved the year before. The tribunal based its decision on the narrow grounds that a liturgy developed for local use was not a violation of the church's existing doctrine of marriage.

The motion proposed to General Synod sought to invalidate that argument by affirming that marriage is the "exclusive union of one man and one woman," and that "any rite or ceremony that purports to bless a same-sex marriage is not in accordance with the teaching of Christ and the faith, ritual, ceremonial, and/or discipline of this Church."

The resolution passed easily in the houses of Clergy (70-39) and Laity (63-47) but was vetoed by the House of Bishops (10-12).

The motion was moved by the leader of Australia's largest diocese, Archbishop of Sydney Kanishka Raffel, who was visibly distressed by its narrow failure.

The Sydney diocese's statement offered thanks that the debate was conducted with "deep mutual respect and care" but expressed disappointment that it was the bishops who vetoed the majority of the houses, saying "a valuable moment for clarity has been lost."

In his personal remarks, Raffel reminded the church that in jurisdiction after jurisdiction, the issue of blessing

same-sex marriage had been a tipping point. He named the countries that have seen dioceses and clergy leaving the established church, including the United States, Scotland, and New Zealand.

“Failing to make these affirmations today has left us in a perilous position, and no one should be mistaken about that,” he said. “I deeply regret the outcome, though of course I accept it.”

Bishop Garry Weatherill of Ballarat opposed the marriage motion, saying he was aware of only two same-sex blessings that have occurred since the Appellate Tribunal’s decision.

“That is not a tsunami. People have been saying this is a tear in the fabric of the church, and drawing a line in the sand. It’s not,” he told *TLC*. “The reason the bishops voted against the motion was to leave the space open for discussion, not to make hardline edicts.”

The church’s primate, Archbishop of Adelaide Geoffrey Smith, told *The Australian* newspaper that the Scriptures and the Church clearly understand marriage as between a man and woman.

“I am not aware of any proposal to alter that,” Smith said. “The current discussion is really about the ‘therefore’ part. Is it the case that therefore blessing a marriage that is not between a man and a woman is inappropriate or impossible to be done?”

“Or is it the case that yes, the doctrine of the Church is that marriage is between a man and a woman but actually we are living in a culture and society where lawful marriage is possible between a man and a man, or a woman and a woman, and there might be good that comes from that relationship and it might reflect something of God’s love and therefore it’s appropriate for some kind of blessing or recognition?”

The vote has highlighted the Diocese of Sydney’s power in the Australian church. The conservative evangelical diocese does not accept the ordination of women, and any woman who officiates within the diocese can only do so while vested as a deacon. The diocese’s bishops have also participated in irregular consecrations, including that of the Rt. Rev. Jay Behan, the leader of the GAFCON-affiliated Church of Confessing Anglicans Aotearoa/New Zealand.

But Sydney holds the numbers in

General Synod, given its consistent growth and sustained wealth.

In the Australian church’s polity, the House of Bishops grants equal representation to each of its 23 diocesan bishops (plus Aboriginal Bishop Chris McLeod). The houses of Clergy and Laity both have 113 members. But representation in these houses is calculated according to the number of full-time, paid clergy in each diocese. Sydney has 73 of the 249 votes in the national body (29%), well outnumbering the more liberal Melbourne (47) or Brisbane (21) dioceses, though they are based in cities of similar size.

Archbishop Raffel said the national

church’s federated structure and processes were at risk. “We may very well become a church where every clergyman relates to his bishop in the 23 dioceses,” he told delegates.

“And in that case we ought to stop wasting each other’s time by gathering in this way.”

GAFCON Australia, which has prepared a breakaway entity, the Diocese of the Southern Cross, is holding its fire. It issued a statement saying the synod’s decision was “deeply lamentable” but has made no indication of any future initiative. It will hold a national conference in August.

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# Oxford Dean Vows to Leave Church of England

By Rosie Dawson

It looked like a fitting end to the story: a leaving service for a departing cathedral dean. The congregation at choral Evensong included a bishop, many clergy, and several heads of university colleges. There were rousing hymns and a farewell sermon. As champagne and carrot cake were served in a marquee afterwards, there were speeches and laughter, and people left feeling uplifted.

Yet the story is more complicated than it might appear. The service was not held in Oxford's Christ Church Cathedral, where the Very Rev. Martyn Percy had served as dean, but in the chapel of Exeter College, a few hundred yards away. Only two members of the 60-strong governing body at Christ Church turned up. The diocesan bishop, the Rt. Rev. Steven Croft, was also absent because he could not agree to the dean preaching at his own farewell service. In the end the dean did preach — and used his sermon to repeat what he had told the press earlier in the week: that he was leaving the Church of England.

Christ Church is one of Oxford's most prestigious colleges, founded during the reign of Henry VIII. The college chapel is also the diocesan cathedral and sits in one corner of the famous Tom Quad. The college has educated 13 British Prime Ministers, and its cloisters and quadrangles have featured in numerous films, including the Harry Potter series. But any telling of its illustrious history will now surely have to include a chapter on its long dispute with Martyn Percy.

The author of several books on Anglicanism and ecclesiology, Percy is widely seen as one of the sharpest minds in the Church of England. He was principal of Ripon College Cuddesdon until his appointment as dean in 2014.

The Christ Church post is unique; the office-holder is both head of the college and dean of the cathedral. Things began to go wrong between Percy and the col-

lege's governing body in 2017. Percy spent much of the time thereafter suspended from duty and — latterly — unable to enter his own cathedral.

Percy and college leaders quarreled over the college's management of safeguarding and its pay structures, including the dean's salary. In 2018, the college sought to have Percy removed, accusing him of — in a college statute's archaic language — “conduct of an immoral, scandalous, or disgraceful nature incompatible with the duties of the office or employment.” A subsequent tribunal chaired by a High Court judge investigated 27 charges against the dean and dismissed them all.

In 2020, Christ Church made a series of safeguarding allegations against Percy to the Church of England's National Safeguarding Team. After its independent inquiry, the safeguarding team concluded in September 2020 that the dean had acted appropriately in each case. It stressed that “[a]t no point was there any allegation or evidence that the dean presented a direct risk to any child or vulnerable adult.”

In November 2020, a woman known as Miss X claimed that Percy had stroked her hair in the cathedral vestry. He denied the charge. Police investigated and took no further action.

Dame Sarah Asplin, an appeals court judge and president of the Church of England's clergy discipline system, ruled that it would not be proportionate to refer the matter to a church tribunal. While making no judgment on the veracity of the accusations, she said the college had other internal means of investigating and redressing the complaint.

In February of this year, the college and Percy reached a settlement. He agreed to step down at Easter, and received a £1.2 million severance. The college has also reached a separate settlement with Miss X and has committed to an independent review of its

policies and procedures in relation to sexual harassment. Meanwhile the college will be appointing an independent chair for the review of its governance proposed by the Charity Commission, which has been monitoring developments in this protracted dispute.

Any hopes that this might be the end of the matter were soon dashed. Percy has not signed a non-disclosure agreement. After four years during which he says he was silenced by the college and the bishop, he is keen to tell his story. A public relations war is on in earnest.

On the day before Percy's farewell service, Miss X broke her anonymity in *The Daily Telegraph*, responding to remarks Percy had made in *The Times*. Alannah Jeune called the dean's behavior toward her “creepy” and “weird.”

“It was completely shattering to see so many people support him without knowing all of the facts,” she said. “This has had a massive impact on my life. I've lost my job, my housing, and my Ph.D. over this.”

Martyn Percy's supporters question these claims. Even while the champagne was being drunk in Exeter College's quadrangle, they were composing their responses. The Governing Body of Christ Church also broke its silence in late May, claiming in a public letter that the origin of the dispute lay in disagreement about Percy's pay and rejecting all allegations of a coup to unseat him.

For the moment Percy appears to be focusing his criticisms on the Church of England which, he says, along with Croft, failed to handle the safeguarding allegations properly or to provide him with pastoral support. He argues that such failures are systemic, and are experienced by survivors of abuse as well as others facing safeguarding allegations. He wrote in *Prospect* that the church's procedures were beset by partisanship, double standards, and



Percy



incompetence, leaving him unable to remain in the institution.

“The Church of England has destroyed any trust I might have had in it. It is an unsafe place to work,” he wrote, adding that it “lacks transparency, accountability, external scrutiny, and, as far as I am concerned, integrity.”

“The Bishop of Oxford and many others have gone to considerable lengths to care for Martyn Percy in his long dispute with Christ Church and to ensure fair treatment of all involved,” a diocesan statement said. “This has been a complex and painful process for all concerned over the past two years, much of which has been inaccurately played out by supporters of Dr. Percy in the media and online. Many people have been left damaged and hurt by their campaigns.”

In a separate statement, the diocese praised Alannah Jeune’s decision to tell her story, which it said “deserves to be widely read.”

The Church of England’s lead safeguarding bishop, the Rt. Rev. Jonathan Gibbs, said that while the church could not be complacent, its safeguarding processes have improved radically in the last 10 years.

“The church now has an Independent Safeguarding Board,” he said. “In the light of Martyn’s comments, we have referred, along with Oxford Diocese, his safeguarding concerns to the ISB for a review, which will be both rigorous and independent.”

Percy has made it clear that he will not join another church.

“My vocation to serve Christ and the world as priest, pastor, and professor will continue,” Percy said in his farewell sermon. “But my season for doing so within the Church of England must now end, so that truth can be spoken to power, and prophetic insight not diminished by the gravitational pressure of institutional loyalty.”

Family ties mean that he will not move abroad, but the fact that his wife, the Rev. Emma Percy, has just resigned from her post as chaplain of Trinity College suggests that their future may lie outside this world-famous university city and its dreaming spires.

## Bishop in Europe Describes Ukrainian ‘Catastrophe’

By Neva Rae Fox

“This is a catastrophe in a humanitarian way,” said Bishop Mark Edington, describing the current Ukrainian refugee situation. “We are the front line of what is becoming a really difficult humanitarian situation in Europe.”

Edington, Bishop of the Convocation of Episcopal Churches in Europe, said people are also leaving Russia and moving into such places as Georgia, the home of a convocation church in Tbilisi. Georgians fear they may be invaded next, he said.

Speaking at the Province II Synod on May 5, Edington cited statistics from the United Nations High Commission on Refugees that from February 24, when the Russian invasion of Ukraine started, to May 1 neighboring countries have sheltered more than 5.5 million refugees, with more fleeing every day. His presentation is available online ([bit.ly/ukraineprovince2](https://bit.ly/ukraineprovince2)), starting at 1:42:07.

Edington presented an impassioned survey of the Russian invasion. “What’s happening in Ukraine is not really about Ukraine; at least it’s not only about Ukraine,” he said. “It is really about the objective of Russia and its government to change the map of the post-Cold War settlement in Europe.

“Russia would prefer to see Europe return to a sort of 19th-century era of spheres of influence, where America is sort of stuck to its home and Russia had much more influence on the continent of Europe.

“What we’re very worried about is that Russia is trying to drive this conflict into what we speak of as an Article 5 confrontation,” he said. Article 5 says an attack on one NATO member will be treated as an attack on all members.

“Russia is trying to drive our country into a very difficult choice about whether we would risk a nuclear confrontation with the government of Russia over an attack on, say, Estonia, or Latvia, or a country in the Baltics, or even maybe Poland.” He said a failure to respond would destroy NATO.

“This is a very, very dangerous moment in history,” he said. “It is a difficult moment in the church.”

Edington spoke of the Joel Nafuma Refugee Center in Rome, which serves 10,000 refugees a year. “The convocation has a historic commitment to ministry with refugees and migrants,” he said, and it plans to expand the center.

The convocation welcomes assistance through Episcopal Relief and Development.

With 20 churches in seven European countries, the convocation is one of 12 dioceses in Province II, which also includes two New Jersey dioceses and six in New York, and the Virgin Islands, Cuba, and Haiti.

*Neva Rae Fox is a communications consultant/coordinator for Province II.*

# Fiscal Woes?

## Not with Well-Structured Partnerships

By G. Jeffrey MacDonald

On any given day, St. Martin's Church in Charlotte, North Carolina, teems with people, including many who are not part of the congregation. Parents drop off children at the preschool run by a separate nonprofit that rents one floor. Musicians stop by to borrow instruments from the Charlotte Folk Society, which runs a lending library in a former office space. Artists sell on church grounds several times a year. And more collaborations are in the works.

"Our problem is we're running out of space," says the Rev. Josh Bowron, St. Martin's rector.

Partnering with community groups adds to St. Martin's coffers — the preschool alone brings a net gain of \$40,000 a year — but that's not the motivation. St. Martin's has not run a deficit in years, has a \$900,000 budget, is a very healthy church, and does not need extra money, Bowron said. At least not at this point.

"What I'm trying to do is build a culture for 20 years from now," Bowron said. "As the church continues to decline, you want to have these beautiful buildings have a ministry, and it's going to take some time to build a culture."

Meanwhile, benefits are already accruing in the form of friendships. Signing contracts to work together leads to "being with" one's neighbor, Bowron said, in a way that writing charitable checks does not. It injects energy into the parish, he observes, and stirs imagination for "what cool things can we do together?"

He adopted the concept from Heart-Edge, an ecumenical movement based at St. Martin-in-the-Fields Church in London, which helps churches reimagine themselves and society. And

it constantly leads to new experiments, such as a concert for children that the preschool plans for the fall and workshops for musicians led by Folk Society members.

This type of collaborative thinking is important, in part, because new revenue models are needed, said Demi Prentiss, program director for research and development at the Episcopal Church Foundation.

"Funding your ministry through plate and pledge is no longer realistic," Prentiss said. "The real opportunity here is for engagement. ... Certainly we could supply a worship space for a congregation that's in need of it, but what partnership might we build with that congregation beyond that?"

As a matter of stewardship, partnering helps ensure that physical spaces are not neglected. It also takes financial pressure off drawn-down endowments, borrowing costs, or generous parishioners whose giving capacity is already maxed out or nearing that point.

But seizing the missional and financial opportunities can require timely and strategic action. Congregations often know their financial situations are worsening, yet they wait to develop new revenue streams, said Kate Toth, executive director of Bricks and Mortals, a three-year-old nonprofit that helps New York City congregations find creative and sustaining solutions to their financial challenges.

"They often don't know how dire it is until it's actually too late to do something," Toth said. "They're one bill or one COVID away from having the entire enterprise collapse."

Churches are hearing the message. Across the country, efforts are afoot to undertake "adaptive reuse" for the sake of missional effectiveness, revenue

enhancement, and showing other congregations how it's done.

In the Sustainable Solutions for Sacred Sites (S4) program, 46 churches are embarking on new projects this spring. One is creating a homeless shelter, another a food kitchen, and another has a new rental program.

Their experiences will turn into case studies and success stories with guidance from Bricks and Mortals, Partners for Sacred Places, and Hartford International University. One goal of this Lilly Foundation-funded program is to develop a set of how-to-partner insights for congregations nationwide.

In S4 and other programs, advisers help congregations learn to manage risks, rather than allow risks to prevent action. With strategies and tools, they say, churches can become both more community-engaged and more resilient.

Consider the risk of revenue becoming taxable. Though religious organizations are generally tax-exempt, congregations can lose that status if the Internal Revenue Service determines they're generating meaningful profit from an enterprise unrelated to their core mission. Fearing this risk, congregations hesitate to diversify their revenue streams, Prentiss said.

"That's the first thing they bring up: 'We'll lose our 501(c)(3) tax status,'" Prentiss said, referring to the nonprofit category in the tax code. "Well, yes, you can if you're not precise about it, if you're not careful."

To protect tax-exempt status, a congregation should keep good financial records and avoid commingling funds, Prentiss said. By doing that, if any revenue becomes taxable, only the non-traditional stream is affected, not the congregation's giving to its general fund.

What's more, new income streams often don't trigger taxation if they're



Musical, educational, and other activities take place at Trinity Cathedral in Portland, Oregon, which draws 3-4 percent of its revenue from non-traditional sources, among them, a concert by the Pacific Youth choir (top), Music Together with adults and small children, and a porchlight concert (bottom).



only a fraction of the church's income. In Portland, Oregon, Trinity Cathedral derives 3 to 4 percent of its revenues from non-traditional sources, such as renting parking lots for sporting events and other spaces for musical, educational, and ecumenical activities, said Jerry Brown, the cathedral's treasurer.

"By sharing revenue through parking-lot agreement structures in place, we have not been subject to UBIT," or Unrelated Business Income Tax, Brown said via email. Key to that structure is how the church works with a parking management company to handle lot monitoring and fee collections, he said.

Likewise in North Carolina, income from non-traditional sources has not been significant enough to require tax payments, according to Bowron.

In situations that could trigger taxes, the church need not carry the burden alone. Dominic Dutra, a California Realtor, commercial real estate investor, and author of *Closing Costs: Reimagining Church Real Estate for Missional Purposes*, provides examples of how it can work.

With a triple-net lease (NNN), the tenant is responsible for base rate plus property taxes, insurance, and maintenance costs. An absolute net lease is similar, except tenants also pay for necessary improvements to make the space suitable for their needs. Both types can help congregations stop worrying and get on with using their space for powerful mission, Dutra says.

"A property tax assessment agency will come in and say, 'Listen, you're no longer exempt because half of your building is being operated by a for-profit, so we're going to tax you,'" said Dutra, who founded 3D Strategies, a Fremont, California, real estate con-

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sultancy for faith-based and other organizations. “Your exemption is going to go away from a property-tax perspective. [But the tenant] absorbs that. That’s part of structuring an appropriate lease.”

Not all partnerships will make a dent in budgetary gaps, of course. For instance, renting sanctuary space to a new church plant or a congregation of new immigrants will not go far toward covering a budget deficit, Dutra said. But it can do a lot to build relationships, good will, vitality, and mission-mindedness. Likewise, providing space for recovery groups to meet is commonly seen as entirely missional, with either no fees or only nominal fees.

But closing gaps with new mission revenue streams is possible, especially with certain types of partnerships. Dutra says cash-strapped churches would be wise to explore preschool partnerships. Their services are in demand, they’re always seeking space, and churches are uniquely laid out to accommodate their needs. He suggests meeting with a mission consultant, a Certified Commercial Investment Member Realtor, and possibly an architect before circulating a request for proposal.

“Preschools in general are probably the best opportunity for leasing from a fiscal sustainability perspective,” Dutra said.

For St. Martin’s in Charlotte, running its own preschool for 70 years until it closed in 2021 under COVID pressures had come to require a subsidy from the congregation. The church-owned preschool cost \$15,000 more per year to operate than it was bringing in. Only when it shifted to renting the space to a separate preschool operator did having a school on site begin generating \$40,000 a year for St. Martin’s.

Congregations with robust partnerships find they can still be missional even in structuring their agreements. St. Martin’s charges the preschool operator a below-market rate, Bowron said. Trinity in Portland likewise gives nonprofits a break on rental rates.

“We use a ‘market rate’ rental schedule for the various-sized rooms/



“Preschools in general are probably the best opportunity for leasing from a fiscal sustainability perspective.”

—Dominic Dutra

kitchen/parish hall that allows for a discount rate for nonprofits,” Brown said. “Trinity is committed to collaboration and support for our neighbors and our city of Portland. Radical hospitality is our goal; by opening our doors, our parking lots, our pantry, we challenge ourselves to satisfy our diverse spiritual missions.”

In this time, when many congregations can’t afford to do deferred maintenance work on underutilized buildings, and needs are going unmet in the surrounding community, something needs to change, Dutra said. In some cases, he said, a struggling congregation might discern a call to close and let the real estate be used for new missional purposes.

But often, partnerships can improve both a church’s mission effectiveness and financial condition, he said, as long as the church goes about it the right way.

“The status quo is not acceptable. That’s the talent being buried in the ground,” Dutra said, alluding to Matthew 25:14-30. “And the landlord wasn’t too happy about that.” □

## CORNERSTONES

# St. Alban’s, Olney: Changed, But Not Ended

By Richard J. Mammana Jr.

I met the former St. Alban’s, Olney, in 1990 when I was 10 years old, a soprano at a guest Solemn Evensong with the former Singing Boys of Pennsylvania, a sort of choral sideshow that traveled throughout North America, East Asia, and Europe between 1970 and 2014. I remember little about what we sang at the service, but I do remember Canon Dorsey, maybe a dozen people in the pews, and a short trip home at night in the choir bus.

I knew little more about St. Alban’s until I was 17 and was given a small red copy of *The Practice of Religion* by a priest friend. The book, published continuously since 1911, is “a short manual of instructions and devotions” of Anglo-Catholic material not included in the Episcopal Church’s Book of Common Prayer. The book’s title page proclaims its author as the rector of St. Alban’s.

Through books, I came to learn more about St. Alban’s and its pastor of 54 years, Archibald Campbell Knowles. The story of the experiment he launched could only have happened in its place and time with a unique constellation of personality and wealth, and I revisited it with friends this year during *Passiontide*.

Archibald Campbell Knowles was born in Philadelphia in 1865. He graduated from the University of Pennsylvania in 1885, and traveled widely in Europe for the next 10 years. The family’s trajectory through the Social Register and Philadelphia Clubland gives an indication of his early life.

Despite never attending seminary (not uncommon at the time), he was ordained to the diaconate in 1898 and assumed charge of the small mission of



God's Church by the Faith of Philadelphia (left) and St. Alban's, Olney.

Fr. Knowles received a Nashotah D.D. in 1937 in commemoration of 30 years as rector. He continued to spend one to two months a year in Europe, writing extensively on Swiss mountaineering, Anglo-Catholicism, and French architecture — and even publishing a biography of Franklin Delano Roosevelt as well as a very bad novel.

Fr. Knowles died in 1951, the year he was made rector emeritus. He left some of his residual estate to domestic servants, but the remainder to St. Alban's on the condition that it make no deviation from his standards of Anglo-Catholic teaching and practice. His estate finally wound up 32 years later in 1983, but the parish limped along financially with Knowles fumes for almost 20 more years and single digits of parishioners.

St. Alban's had only one other lasting permanent priest, Canon James Claypoole Dorsey, who began his ministry in 1961 and celebrated its final Masses four decades later. By 1966 the parish was struggling to pay a priest's stipend and the service registers indicate only one baptism every few years, outpaced significantly by burials. (Even in its heyday, baptisms were surprisingly infrequent and often of newborns at local hospitals rather than of parishioners' children or adult converts.)

By 1968, the roof was leaking and the building needed an estimated

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St. Luke's, Germantown, in a bustling neighborhood of North Philadelphia. After Knowles was ordained to the priesthood by the Bishop of Milwaukee, he formed the parish along what he would have described as "thorough" Anglo-Catholic lines in an originally humble church building.

From 1915 to 1921, Fr. Knowles rebuilt the church as a memorial to his parents in French Gothic style, contracting an architect whose other work includes the Philadelphia Cricket Club and railroad stations and hotels in the American South. The church was beautified throughout with Heaton, Butler, and Bayne stained glass in memory of each of his siblings and cousins, with chapels in memory of his wife and daughter, a bell tower in

memory of a brother-in-law, and various internal monuments and decorations in thanksgiving for his ordination anniversaries. Fr. Knowles collected no salary during the entirety of his ministry.

The family lived six miles away from the church in comfortable Mount Airy, and a regular complaint in the diocesan archives is that Fr. Knowles conducted most of his pastoral work by telephone. He also kept the telegraph wires warm, inviting bishops from the Bahamas, Chicago, Fond du Lac, Long Island, Milwaukee, and Quincy (but the Bishop of Pennsylvania only on one occasion) to officiate at celebratory events furnishing the parish's Catholic credentials. The Lord Abbot of Nashdom was a welcome guest preacher.

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\$250,000 in repairs. A vestryman complained to the bishop that the parish was being “run to a large extent on gambling and grants,” noting that bingo fundraisers had become the church’s most popular neighborhood offering. It remained a regular setting for the annual gatherings of devotional societies such as the Confraternity of the Blessed Sacrament and the Guild of All Souls.

The last baptism at St. Alban’s was in 1988. There were a final four burials in 1994, and a marriage in 2001, after which there are no service records. A long day at the diocesan archives at the Lutheran Seminary in Philadelphia showed me that in the final 65 years of its existence, there were 42 baptisms, 61 confirmations, 38 marriages, and 217 funerals — in some years there were no sacramental rites at all other than daily and Sunday Masses. Bishop Charles Bennison Jr. formally closed the church in 2005, and the Diocese of Pennsylvania sold it for \$180,000 to Église de Dieu par la Foi de Philadelphie (God’s Church by the Faith of Philadelphia) at the end of 2007.

When I drove by St. Alban’s on a rainy Saturday afternoon at the end of Lent, my heart leapt as I saw a man walking from its side door to his car. He asked if I and my three companions would like to come inside. We very much did, and he gave us a tour of the place half in French and half in English, but all in evangelical hospitality.

I learned about the new congregants’ delight in the exquisite English windows, their weekly attendance of about 200 people who worship in their own heart language, perform full-immersion baptism in portable tubs, have services that last several hours with drums and a keyboard but no organ music or incense, and certainly none of Fr. Knowles’s irreducible minimum of Anglican faith and parish life.

Much of the church’s moveable furnishings were removed to Aladdin’s Cave. The Stations of the Cross, some altars and ornaments, the sanctuary

lamps, candle stands, and the rood screen are no more. The organ is still *in situ*, but unplayable after years in an unheated, unoccupied, and disused building. One of the former chapels is



a display area for trophies, and another is a repository for coat racks before an empty brass tabernacle in a setting of marble. Dehumidifiers and ductwork clutter the aisles, and one smells Pine-Sol rather than what would have been frankincense in days of yore.

An older self would have exclaimed “Ichabod!” and thought poorly of the people who had now made the space their own, but this is not where I went this year. Part of me mourned within for several reasons, and part of me could see sparks among the stubble — perhaps even flames from those sparks. Something beautiful had been changed, but not ended.

An artificial outpost of a robust religious tradition I think of as my own had been replaced by one that is unfamiliar to me and would have been confusing to Fr. Knowles. But the seeds of this eventual change were planted in the squire-archival origin of it all. The Anglo-Catholic accoutrements are simply not useful to the new Pentecostal congregants, but there is no disrespect in their use of a building of which they are justly proud. What, after all, was St. Alban’s, other than a (mainly) benign Potemkin parish?

Some will opine — as part of me does — that Fr. Knowles had followed the Magdalene in his wasting of what was precious in the service of the Lord, and there is something to this. But whatever he did, Fr. Knowles carried on a ministry that had

little to do with his congregation or his diocese. His creation of an admitted jewel box of devotion in the memory of his family certainly glorified God, but this was acknowledged mainly by prelates imported from foreign parts and periodicals like *The Living Church* and *The Church Times*.

Absent the need for a stipend, the congregants never needed to practice stewardship in support of the ministry; and they were indeed never able to do so. By the late 1990s, portions of the building had begun to collapse much like the internal coherence of American Anglo-Catholicism had been doing since the early 1970s. The end was ineluctable.

Still and all, there is something here about the power of the gospel to speak to the dry bones of St. Alban’s in its new life and ministry carried on in Creole and in French and somewhat in English. We received a warm Christian welcome from a man of venerable age who has cared for his community and church with the love of a shepherd, and who helped to find them a new home in which to worship. The building is being used by sincere Christians who do things I do not do, but this does no harm to me and much good for them. The removal of candlesticks is at the end of the day a part of the divine plan as old as the Revelation to St. John the Divine.

Christianity is a religion of cyclical death and rebirth, and we live in a liminal moment when even worthy institutions are undergoing their appointed collapse in the fullness of God’s time. The private undertaking of an enthusiast, however good in intention, has become the birthplace of a spontaneous and popular religion. The practice of religion is alive and well, and the Église de Dieu par la Foi could use your help in repairing its roof. A glory has indeed departed, but it is probably a *gloria mundi* rather than the Shekinah.

*Richard J. Mammanna Jr. is the Episcopal Church’s associate for ecumenical and interreligious relations.*



# The Grammar of Communion

## COMMON COUNSEL

The following essay is excerpted from a chapter in *When Churches in Communion Disagree*, ed. Robert Heaney, Christopher Wells, and Pierre Whalon (Living Church Books, forthcoming this spring).

By Katherine Sonderegger

There are seasons in the Church's life, as in all things living, and those seasons may be long and admixed with silence. In the Anglican corner of the body of Christ, *The Windsor Report* of 2004 has enjoyed a brief season of conversation, debate, and testing; but has now entered into that season of silence, a quiet passing over of its insights, recommendations, and urgent warnings. As with any living being under the Lordship of Christ, the Church exemplifies complex reasons for its speech and for its silence; I do not want to neglect or pass over these matters with an impatient hand. But I think it may be time for our Communion to take up *Windsor* with fresh ears, to listen for a fresh word about the path forward for us all — a path that is not a highway, clear and laid straight.

I wish to commend *The Windsor Report* for its concision, the precision and scope of its theological judgments, and the structures it proposes for our way forward. I especially want to commend it for its plain speaking.

It seems that many of us in the North American branch of the Communion are no longer able to bear straightforward discussion of homosexuality. We are inclined to act or to believe it is "all behind us," as is often said, or too personal, too intimate, too deeply integrated into the mystery of the human person, to be debated or discussed or regulated. Teaching in a U.S. seminary, I have real sympathy for

this position. I have listened to my students wrestle with homosexuality and with the place of partnered gay people in the Church and its offices since I joined the faculty in 2002. For each of them, this is a fresh question, a fresh struggle, a fresh intimacy to be exposed or judged; but not for me! Always there is need for fresh teaching, fresh exegesis, fresh ecclesiology in the midst of all that seems old, or worn, or painfully neuralgic, including for those of us here locally who lived through the divisions that tore the heart of the Diocese of Virginia.

The truth is that *The Windsor Report* is right — or so it seems to me — that the matter of homosexuality is not closed, not behind us, not settled, and most certainly not forgotten in the Communion to which we belong. The report points out the sharp distinction to be drawn with debates over order, a matter also not settled in the Anglican Communion. The contrast between women's orders, even to the episcopal office, and those of partnered gay people cannot be easily reduced to single factors. The matter of sexuality will always be more explosive, more intimate, more tactile than will be gender. It can be hidden in ways not readily available to gendered or ethnic human bodies. Indeed our culture still (though less than many others) treasures a *reserve* and restraint about sexual matters, and the tangled depths of our sexual desires is a history we hope can remain private. Sexuality will transgress borders and it will shock. Freud's warm recommendation of sublimation is testimony to the volcanic power of the sexual drive, even for one as expert in this terrain as was Freud (see esp. his late work, *Civilization and Its Discontents*). There are elements that emerge out of contemporary U.S. culture, itself a fractured and decidedly

unintegrated polity when it comes to practices, norms, and ideals of human sexuality, including homosexuality. To marry all of this with religious piety is perhaps a more explosive mixture than any of us envisioned.

But *The Windsor Report* considers one critical element in the case of ordaining women to the priesthood: consultation across the Communion. The report holds that the Province of Hong Kong and the North American churches consulted the Archbishop of Canterbury and the primates in several ways and over several decades. The very great patience shown by the innovating provinces — and by the women whose vocation was under debate — is extraordinary, and should be laid to heart. Generations of women greeted that promise from afar but did not enter into it. I who have been given this unshadowed honor of ordination can only be grateful for such long faithfulness and stubborn courage.

I think something like this grace-filled and demanding patience is required for us now about homosexuality. It is hard for many in the United States to remember how brief this revolution in practice and endorsement has been. In my own lifetime (even at this age, not so very long!) the U.S. culture has moved, not altogether and not without deep resistance, from Stonewall to Marriage Equality. This is a heartbeat in the struggle for emancipatory causes, a mere moment in the long march toward race equality or the dignity of Native peoples. The debate about homosexuality — its probity; its health or injury; its relation to Holy Scripture; its inwardness and embodied characteristics; its place as exemplar or as warning; all these have had only the beginnings of theological reflection, were we to measure by the generations-long record of feminist and abolitionist argument.

It may seem to many in my church, the Episcopal Church, that this scholarly and ecclesial debate has been nearly everlasting and has consumed several decades of our synodical life. I do not deny the level of textual, historical, and ecclesial research that has been produced in North America — it is important, essential work. I do want

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to underscore the unfinished work that remains. This scholarship needs to be brought into the heart of the Communion; into face-to-face, patient work with dissenting groups in the Episcopal Church and beyond; and into inter-religious dialogue. We must reason together. We need to have the whole debate in fresh ways that build on *The Windsor Report*, in an unexpected fashion.

We should not forget *Windsor's* recommendation that the Anglican Communion explore an avenue of more formal unity, either through a common canon law or a Covenant. While the latter option was pursued, it did not prove workable, at least for the time being. Archbishop Welby has made clear that he is not attracted to this solution, but *The Windsor Report* holds several other proposals, perhaps in quiet reserve, that may be fruitful in the midst of division. Folded into the careful discussion of “Section B: Fundamental Principles” are reflections upon two forms of ecclesial distinction that may serve us well today: subsidiarity and matters *adiaphora*. Each has deep theological and ecclesial grounding: one in the work leading up to the Second Vatican Council and the other in the churches of the magisterial Reformation.

I want to focus on the *structural* relation that *The Windsor Report* uncovers between the two. *Windsor* says that subsidiarity and matters *adiaphora* are *paired*, such that the closer the decision is to the local church, the stronger its decisions may be considered matters indifferent to broader networks of communion. The report mentions flower arrangements on parish altars — not the subject matter of primatial attention or Lambeth reports. More significantly, *Windsor* refers to the Ceremonies Paragraph of the 1662 prayer book, where local use in liturgical custom and native habit are held to be discretionary to the worship and obedience of the Church Catholic. The force of this section, though never fully articulated, suggests that some members of the U.S.

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and Canadian churches have treated homosexuality as a matter indifferent, and subject to local custom, determination, and culture. The pronounced autonomy of my church and the Canadian church in developing marriage rites or services of blessing for homosexual couples seems to illustrate this natural pairing, assumed but not argued for, between *adiaphora* and local control. We have made this move in our culture, the decisions seemed to say, and we are acting on them.

It would be well worth exploring historically and ecclesialogically whether this analysis holds good. But quite apart from its argumentative soundness, *Windsor* objects strongly to it. The matter of homosexuality, *The Windsor Report* says, is far from indifferent; it has fractured the Communion in ways sharper and more alienating than any of the other debates across the global Church. *Windsor* holds that the place of homosexual persons in the offices of the Church must be brought to the highest levels of communal debate — to doctrinal commissions, primates' gatherings, the archbishop's office, and, of course, to

the Lambeth Conference. The notion of provincial autonomy, *Windsor* warns, can be understood ecclesially only as a matter of agency within a larger whole, a distinction and difference that can be held only within a larger unity and coherence.

We stand now on the other side of these decisions and *The Windsor Report*. What might we propose as an avenue forward that listens still to this report and its warnings?

I suggest that we consider another distinction that has aided the Roman Catholic Church: the ecclesial idea of a “difference of schools.” This distinction differs from matters indifferent in that it touches profound theological matters, central to the entire Church. Yet it implies an abiding difference that does not fracture unity. The “difference of schools” came into its own in the Tridentine era of the Catholic Reformation, beginning with the debate among Spanish theologians over the delicate matter of divine knowledge of future contingent events. This debate embroiled some of Rome's most skilled dialecticians: Bañez the Thomist, Molina the Jesuit, Cardinal Bellarmine, and two sophisticated papal theologians, Clement VIII and Paul V. The debates over middle knowledge, future contingents, effective grace, and omniscience and human freedom stretched over *decades*. Councils were called; pamphlets released in 16th-century style, like bullet fusillades; then Vatican hearings; and finally, oral debates before two popes, in a kind of Supreme Court briefing that ran generations. It has been called the most conceptually sophisticated ecclesial debate in the history of the Church, and, in my view, rivals the delicate christological debates of the post-Cyrrillian age, under Justinian and Maximus.

In the aftermath of this debate, no resolution was reached. This is well worth pondering, as it was hardly a theologoumenon — merely *adiaphora*. These theologians debated the very nature of God, the *scopus* and perfec-

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# All Ages Around the Table

## Creative Ideas for the Family Eucharist

A Round-the-Year Resource

By Sarah Lenton

Canterbury Press, pp. 384, \$40

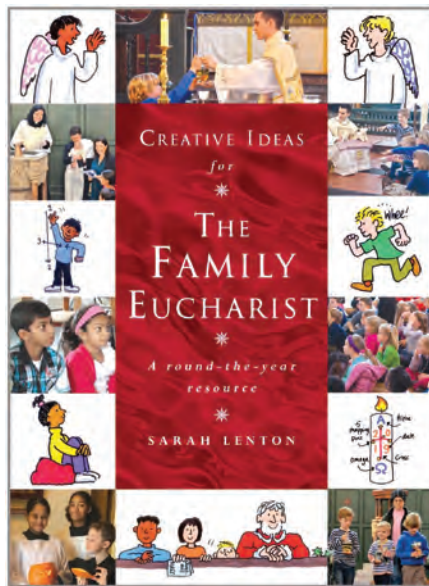
Review by Emily J. García

**C**reative *Ideas for the Family Eucharist* by Sarah Lenton, a priest of the Church of England, is the latest of many books since the 1990s that offer ready-made resources for those looking to lead child-focused worship. Unlike so many of those other texts, this one will provide worship leaders with clear and sound guiding principles, as well as scripts for focused, interactive sermons.

The best part comes first: the introduction and the opening three chapters (“General Principles,” “Setting up a Family Eucharist,” and “The Eucharist Step by Step”). Following these we find the bulk of the book, 35 sermon scripts for the whole liturgical year and major feast days. The closing appendices include *Common Worship*’s Eucharistic Prayer H, a short liturgy for “Children’s Mass,” intercessions for each season, a “Children’s Liturgy for Good Friday” (essentially the biblical Stations of the Cross), and then a script for the stations with children.

The opening chapters are reason enough to buy the book, especially for a worship leader who is either new to High Church liturgy or looking to involve children more authentically in worship. These chapters are full of concrete pointers for newbies and old hands — about how to work with minutes-long attention spans, about how some parents are actually more disruptive than children, about how to channel energy usefully rather than trying to tamp it down.

Throughout these chapters we see her affirmation that a service of the



Eucharist is always an ‘all ages’ service, and she points out how to heighten and involve children in the most sense-heavy and interactive bits of a solemn celebration. For example, she notes that “[t]he Eucharist typically comes with costumes: venerable, colorful — and useful,” and in fact “wearing ancient garments is both fun and interesting.”

Making the sign of the cross and genuflecting are suggested for those who fidget, and in solemn worship one can more easily “give competent kids some glamorous tasks.”

Working with children also involves a bit more planning than most adults are used to, and here too she walks leaders through considering their space and adapting for their particular needs and preparing for whatever the congregation brings. Lenton teaches with great encouragement and humor.

The sermons that follow, too, are on the whole admirably focused — the questions, jokes, images, and props generally point back to the central theological topic she has chosen. (Many of us regularly hear sermons intended for adults that do not do this.) In these ser-

mons, too, Lenton is teaching readers how to interact effectively, how to speak simply and clearly and in age-appropriate ways, and how to focus, for children, on one thing.

There are two weaknesses that may require adaptation. Many of us who want to include different sorts of households will choose to revise some of Lenton’s language around families. This is most notable in her Mothering Sunday service, in which the only reasons she offers for “your mother” not being there is that she’s dead or “couldn’t make it.”

When describing a biblical family shown with one father, she suggests something must be missing, and asks, “Didn’t the boy have a mother? Who cooked the fatted calf?”

A more serious weakness in the sermons that will occasionally be harder to adapt is her thoughtlessness toward Judaism and Jews. The two most obvious of several examples are in the sermons for the Feast of the Presentation. In one, she says, “The Jews thought” that “people should present their little boy to God — and buy him back.” Some brief reading (like in the footnotes in *The Jewish Annotated New Testament*) will correct this notion.

In the second sermon, she suggests asking for a member of “the Chosen Race” to come up and be “congratulate[d] on their privilege.” Regardless of the intent, the harm is the same.

On a more practical note, our Book of Common Prayer will require some small tweaks to Lenton’s plan: if this will be the main Sunday service, then *Common Worship*’s Prayer H cannot be used. However, for those who would like to start or strengthen their interactive Eucharists with children, this is an excellent resource and teaching guide.

*The Rev. Emily J. García is assistant rector of Our Redeemer, Lexington, Massachusetts, and a children’s ministry consultant.*

## Deaths

The Rev. Canon **David Reineman Forbes**, longtime vice dean of San Francisco's Grace Cathedral and founding headmaster of the Cathedral School for Boys, died April 26 at 95.



Forbes was born in Palo Alto and graduated from Stanford and Virginia Theological Seminary. He began his ministry at Grace Cathedral, and became canon precentor in 1954, overseeing a series of modernizing changes to the cathedral's liturgy and playing a key role in the building's completion and consecration in 1964.

In 1957, Forbes founded the Cathedral School for Boys, which was established as a choir school in the church's bell towers. He oversaw the school's construction within the cathedral close in 1965, and played a significant role in shaping its enduring focus on academic excellence and student diversity. He stepped down from his role in 1972, but was a lifetime trustee, remaining active in school life well into his 90s.

Forbes assisted at several other Bay Area parishes, most recently serving as interim priest at St. John the Evangelist. He also founded St. Paul's Episcopal School in Oakland in 1975. He was active in pastoral outreach to gay men and those with AIDS and started a shelter in San Francisco's South of Market neighborhood for homeless people suffering with the disease. He is survived by his three daughters.

The Rev. **Anthony Wayne Schwab**, who served as the Episcopal Church's first evangelism officer and helped introduce the adult catechumenate, died May 19 at 93.



A native of Washington, D.C., Schwab graduated from Lehigh University and then prepared for ministry at Virginia Theological Seminary. Advised to gain real-world experience before beginning parish ministry, he worked for a year as a Fuller Brush salesman, and met his wife, Elizabeth, when he knocked on her door.

He began his parish ministry at St. Paul's, Rock Creek, in Washington in 1954, and served as rector of St. Paul's, Montvale, New Jersey, from 1956 to 1975. Under his leadership, St. Paul's grew dramatically, and constructed a new church and education building. The congregation commissioned a rock cantata, *A Spark of Faith*, and established the Pascack Valley Center with several interfaith partners, offering supportive programming for youth and the elderly.

Schwab became evangelism officer in 1975. He traveled to every diocese to lead workshops and consult on new initiatives and wrote numerous workbooks on evangelism and church growth. He led promotion of the adult catechumenate throughout the church after General Convention approved resources in 1988.

After his retirement in 1993, he established Member Mission Network, an organization focused on helping the baptized see themselves as missionaries in their daily life and work. In recent years he published a series of books focused on lay ministry. Schwab's last book, *How to Live Your Faith*, was published two months before his death.

Schwab is survived by his second wife, Renate, four children, two stepchildren, eight grandchildren, and one great-granddaughter.

1 Kgs. 19:1-4 (5-7), 8-15a or Isa. 65:1-9

Ps. 42 and 43 or Ps. 22:18-27 • Gal. 3:23-29 • Luke 8:26-39

## Hidden Power

These words may strike us as resolutely untrue if we think of St. Paul as the sole actor: "When I am weak, then I am strong." After all, we hear the pronoun *I* twice, as if to underscore the person, St. Paul. If you put yourself in the sentence and speak truthfully, you would likely say, "When I am weak, I am weak. When I am weak, I am exhausted, spent, languishing, and depressed." But there is an invisible presence amid Paul's weakness, a strength not strictly his own.

He writes, "To keep me from being too elated, a thorn was given me in the flesh, a messenger of Satan to torment me, to keep me from being too elated. Three times I appealed to the Lord about this, that it would leave me, but he said to me, 'My grace is sufficient for you, for power is made perfect in weakness'" (2 Cor. 12:7-9). Paul is strong in the grace and power of God even amid his own weakness. The power source is God!

Once successful in his challenge to the prophets of Baal and strong in his attack against them at the brook of Kishon, the prophet Elijah stood among slain bodies and coursing blood as if an epic hero. His condition, however, changed immediately as Jezebel promised, "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). As we would expect, "He got up and fled for his life" (1 Kgs. 19:3).

Frightened and depressed, Elijah thought only of death. "He himself went a day's journey into the wilderness, and came and sat down under a solitary broom tree. He asked that he might die: 'It is enough; now, O LORD, take away my life, for I am no better than my ancestors'" (1 Kgs. 19:4). Despairing and distraught, the prophet was visited by an angel, given bread to eat and water to drink, epiphanies to contemplate, and the sheer power of enfolding silence. Once strong, he became weak. In weakness, he met the

power of almighty God.

We may almost repeat this story from the Psalter, though in this case, it may help first to hear a note of confidence. The psalmist says three times, "Why are you cast down, O my soul, and why are you disquieted within me?" (Ps. 42:5a; 43:5). The power of God is present: "Hope in God, for I shall again praise him, my help and my God" (Ps. 42:5b). Feeling the power of God, the psalmist confesses his own weakness: thirst, tears, a heavy soul, broken bones, my enemies, the ungodly, the deceitful and wicked, the oppressor. In weakness, a deep longing ignites. "As a deer longs for flowing streams, so my soul longs for you, O God. My soul thirsts for God, for the living God" (Ps. 42:1-2).

In the gospel story, Jesus arrives in the country of the Gerasenes, and he meets a naked man who lives among the tombs. The man "was kept under guard and bound with chains and shackles, but he would break the bonds and be driven by the demon into the wilds" (Luke 8:29). Humanity consigns this man to a place of death. Jesus does not. Jesus casts out the demons and restores the man to his right mind. Moreover, Jesus makes this man a witness and a disciple: "Return to your home, and declare how much God has done for you" (Luke 8:39).

We find the sufficiency of God in the wilderness of our need.

## Look It Up

Ps. 42:1; John 19:28

## Think About It

Our thirst, though satisfied, is never fully satisfied.

## Set Free for Service

“**F**or freedom Christ has set us free” (Gal. 5:1). Freedom comes with a warning. “Do not use your freedom as an opportunity for self-indulgence” (Gal. 5:13). Freedom understood merely as arbitrary choice for immediate and impetuous pleasure is indeed a form of bondage: “fornication, impurity, licentiousness, idolatry, sorcery, enmities, strife, jealousy, anger, quarrels, dissensions, factions, envy, drunkenness, carousing, and things like these” (Gal. 5:19-21). Such pleasure is not only directionless and destructive but also a path toward profound and bitter loneliness. People may “bite and devour one another” (Gal. 5:15). Violence may present itself as a ready answer. When, for instance, the Samaritans did not receive Jesus, James and John were quick to say, “Lord, do you want us to command fire to come down from heaven and consume them?” (Luke 9:54).

Authentic freedom is freedom for service to others, especially toward those we are bound to either by real or implied vows in the close circle of family, friends, neighbors, and church. “For the whole law is summed up in a single commandment, ‘You shall love your neighbor as yourself’” (Gal. 5:14). Turning to others, we are also tending to our own deepest needs. We hear an inner voice like that of Elisha before Elijah was taken up to heaven: “As the LORD lives, and you yourself live, I will not leave you” (2 Kgs. 2:2). We hear a voice like Ruth speaking to her mother-in-law, Naomi: “Do not press me to leave you, to turn back from following you! Where you go, I will go; Where you lodge, I will lodge; your people shall be my people, and your God my God. Where you die, I will die, and there will I be buried. May the LORD do thus to me, and more as well, if even death parts me from you” (Ruth 1:16-17).

Yearning for connections and meaning, we hear Jesus speak: “I will ask the Father, and he will give you

another Advocate, to be with you forever. ... I will not leave you orphaned; I am coming to you” (John 14:16, 18). The Advocate comes, bearing a tangled web of relationships, obligations, duties, sorrows, and joys that make up our lives. The Advocate within us connects us to others. Even the most solitary monk in his small cell, with his little cup of water and portion of bread, cannot be himself unless his heart and hands are the instruments of service to the world. In some sense, it is good to be alone. Go to your room, shut the door, and pray. But it is not good to be *utterly alone*. We need companions on the way because we are only persons in a community of other persons. Thus, Jesus says, “As the Father has sent me, so I send you” (John 20:21).

We need other people, but not only other people. Jesus came for the life of the world, for the whole creation. With the eyes of faith, we see and feel the works of the LORD, mighty deeds, works of wonder, the water, the sky, lightning, earth, everything radiant with divine presence (Ps. 77:11-18). In the exquisite words of Thomas Traherne, “You never enjoy the world aright, till the Sea itself floweth in your veins, till you are clothed with the heavens, and crowned with the stars: and perceive yourself to be the sole heir of the whole world, and more than so, because men are in it who are every one sole heirs as well as you” (*Centuries*).

Nature and people are the sacramentals of a well-formed and mature Christian life.

### Look It Up

Acts 2:44

### Think About It

All who believed were *together* and had *all things* in common.



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COMMON COUNSEL

(Continued from page 24)

tion of his knowledge, the workings of his victorious grace, and the freedom of his creatures as they looked into a world filled with duties, with ambiguities and possibilities, and an impenetrable veil drawn across the future. At this level of doctrinal seriousness, no final verdict was reached. The painful calumnies, the calls for inquisition and condemnation, the relentless polemics, personal and ecclesial: these had to stop. But the explosive argument between Thomists and Molinists — or, perhaps better, between two ways of receiving the heritage of the sainted doctor — needed now to be regarded as a “difference of the schools.” The phrase bespeaks an insoluble difference *in the midst of unity*.

We have had nowhere near the extensive nor sophisticated debate over homosexuality that marked the wars between Thomists and Jesuits. I propose that we have them. I believe there are different schools of argument at work in the Communion as a whole: in exegesis, in Church history, in human anthropology, and in doctrine. We have enunciated these in the modern version of the Reformation pamphlet wars — broadsides designed for supporters to read and cheer — and scholarly articles in journals, especially in North American settings. And certainly there have been ecclesial documents, from the *Virginia* and *Windsor* reports, to Lambeth statements, *To Set Our Hope on Christ* (issued by the Episcopal Church in response to *Windsor*), circular letters, and so forth. But the next step beckons us: to do these kinds of papers, debates, and engagements with members across the Communion, in full view of the Communion, so to speak. We need the conciliar expression of these debates, as the Church has always had in her long history. There are deep, sophisticated, and vital positions to develop on both sides of this issue, and perhaps several more in the interstices. (The current ambiguity about gender in some circles within North American culture tells me that some deeper reflection on sexuality and bodily identity will soon

need to come under theological reasoning.)

Perhaps in indirect parallel with the *Congregatio de Auxiliis*, these modern school debates may take the life of the human creature, its sexuality in the midst of its obedience and disobedience, and examine it in light of God's knowledge, will, and direction, all in dependence upon Holy Scripture. *To Set Our Hope on Christ* took as its parallel or grounding the Spirit poured

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out on Gentiles in these last days in order to note the gifts of the Spirit discerned in faithful, partnered, monogamous gay Christians. This need not be an argument from experience, which those schooled by Barth (as I have been) may not find compelling. But how it makes use of human history under the providence of God (another central category in Barth's thinking) could well be developed, specified, and grounded. Perhaps the positions devel-

# CLASSIFIEDS

oped by the visionary ecumenist Margaret O’Gara (see esp. her volume *No Turning Back*) could be employed in these doctrinal debates. Are there positions that merit condemnation but have now entered into the past? Can a way forward be forged with new communities, free from the same strictures?

The school position that holds homosexual acts to be incompatible with Holy Scripture — still the unrescinded official view of the Anglican Communion — can be developed also in light of the creaturely gifts, callings, and aims of homosexual persons, and the particular vocation that celibacy and self-discipline has offered to Christians over many centuries. The work of Robert Song comes particularly to mind here. I would not want to prejudge any of the careful theological positions that might be developed. I do believe that they could be held in respect, with intellectual integrity, and above all with Christian charity. There is far too little of any of these virtues in our current debates *and* in our current silence.

This matter may well mark a difference of schools in the final, obdurate sense. We may never agree. We may be left with baroque Thomists and Molinists who simply cannot countenance each other’s primary commitments. But the aim of this entire distinction is to find a way forward: to see a distinction that abides in unity. We are not there yet. We need very great patience to take up this work. But if accord cannot be reached, we may still come to see that in one Church, and one Communion, a difference of schools can be tolerated, even welcomed.

All this unfolds under the great wing of God’s merciful guidance, and so I can only confess hope and confidence that God is working his purpose out, even with us, even with me. *The Windsor Report* has given our Anglican Communion many gifts, but perhaps the greatest of them is the call to break our silence and our stubborn hearts, and begin to speak, to write, and to listen.

*The Rev. Katherine Sonderegger is William Meade Chair of Systematic Theology at Virginia Theological Seminary.*

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If interested in learning more or applying contact Angela Tipps, St. Paul’s Organist and Director of Music at [angela.tipps@stpaulsmurfreesboro.org](mailto:angela.tipps@stpaulsmurfreesboro.org).

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Our website [holymtrinityhsv.org/rector-search](http://holymtrinityhsv.org/rector-search) displays our story and a deeper look at our parishioners’ commitment to Holy Trinity Episcopal Church.

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