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ON THE COVER:

A volunteer handles multiple smartphones as the bishops of the Anglican Communion prepare for their group portrait on July 29

Courtesy of the Lambeth Conference

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LAMBETH CONFERENCE

Bishops Accept Holding Pattern on Sexuality Debate

By Mark Michael and Kirk Petersen

Weeks before the Lambeth Conference, the Archbishop of Canterbury said that it would “deal with some of the contentious subjects,” such as sexuality, “but actually not with the aim of a dramatic change in the Church’s teaching, but bringing us into deeper love of one another.”

Reaching that truce occurred only after:

- a committee softened Resolution I.10’s language on homosexuality and same-sex marriage, as summarized in the proposed Lambeth Call on Human Dignity
- the archbishop heard pleas from the Global South Fellowship of Anglican Churches (GSFA) to affirm Resolution I.10, which was adopted by the 1998 Lambeth Conference, and calls for “rejecting homosexual practice as incompatible with Scripture”
- many Global South bishops declined Communion during the conference’s opening service in Canterbury Cathedral
- bishops met daily around tables and found grace amid deep differences
- conference organizers abandoned electronic devices that proved vexing to hundreds of bishops during their voting on the first Call.

Archbishop Welby issued a letter to all Anglican bishops that affirmed the validity of Resolution I.10, and he accepted that some provinces reject the resolution’s opposition to blessing same-sex unions or marriages.

Once the possibility of a protracted and tense debate was disarmed, the bishops took a daylong trip to London and planted a tree at Lambeth Palace, launching a global initiative of such plantings in response to climate change. In the days before the trip to London, they approved five Lambeth



Archbishop Welby makes a heartfelt point during Lambeth’s closing service. Ian Walton, Lambeth Conference photo

Calls. In the remaining four days of the conference, they worked through the five remaining Calls.

The conference approved all 10 Calls mostly as presented, except for rejecting a proposed fifth Instrument of Communion. Welby said during the conference that bishops’ comments could end up revising the wording of various Calls. All the Calls are collected in a booklet available at bit.ly/LambethCalls2022.

Welby’s Response to Lambeth 1998

Archbishop Welby was a ubiquitous presence at the 15th Lambeth Conference, which began July 26 and concluded with travel home on August 8. He led a bishops’ retreat in Canterbury Cathedral for the first day and a half. He delivered three keynote addresses, two of them late in the conference. He began five of the conference’s days with expository sermons on 1 Peter, the conference’s key text, and preached at the closing Eucharist. He and his wife,

Caroline, hosted receptions at the Old Palace in Canterbury for six nights.

After providing some of the reassurance sought by Global South bishops about Resolution I.10, he delivered a speech that reviewed the tensions between the Church’s historic doctrine of marriage and the practices of several provinces that bless same-sex unions, whether in the name of marriage or something less sacramental. He was clear that he seeks no authority over those provinces. He led the bishops into a holding pattern of agreeing to disagree, at least for another decade.

In a floor address that many bishops said they found moving, Archbishop Welby said that in the Call “there is no attempt being made to alter the historic teaching of the vast majority of churches of the Anglican Communion.” He urged his colleagues, “Let us not treat each other lightly or carelessly. We are deeply divided. That will not end soon. We are called by Christ himself both to truth and unity.” At the

end of his address, Archbishop Welby received a standing ovation.

The gathered bishops then discussed the Call in table groups, but did not give verbal feedback. They shared a time of silent prayer before departing.

A few hours before their gathering to discuss it, Welby released the letter affirming the validity of Resolution I.10. The Global South Fellowship of Anglicans, meanwhile, issued an invitation to all bishops to reaffirm the resolution anonymously using a digital signing process.

“As we discuss this, we are all vulnerable,” Archbishop Welby said.

“For the large majority of the Anglican Communion, the traditional understanding of marriage is something that is understood, accepted, and without question, not only by bishops but their entire church, and the societies in which they live. For them, to question this teaching is unthinkable, and in many countries would make the church a victim of derision, contempt, and even attack. For many churches to change traditional teaching challenges

their very existence.

“For a minority, we can say almost the same. They have not arrived lightly at their ideas that traditional teaching needs to change. They are not careless about Scripture. They do not reject Christ. But they have come to a different view on sexuality after long prayer, deep study, and reflection on understandings of human nature. For them, to question this different teaching is unthinkable, and in many countries is making the church a victim of derision, contempt, and even attack. For these churches not to change traditional teaching challenges their very existence.

“There is no attempt to change people’s minds in this Call. It states as a fact that the vast majority of Anglicans in the large majority of provinces and dioceses do not believe that a change in teaching is right. Therefore, it is the case that the whole of Lambeth I.10 (1998) still exists. This Call does not in any way question the validity of that resolution.

“I am very conscious,” he added,

“that the Archbishop of Canterbury is to be a focus of unity and is an Instrument of Communion. That is a priority. Truth and unity must be held together, but Church history also says that this sometimes takes a very long time to reach a point where different teaching is rejected or received. I neither have, nor do I seek, the authority to discipline or exclude a church of the Anglican Communion. I will not do so. I may comment in public on occasions, but that is all. We are a Communion of churches, not a single church.

“I want to end by repeating this line from the Call on Human Dignity: ‘As Bishops we remain committed to listening and walking together to the maximum possible degree, despite our deep disagreement on these issues.’”

Bishops Respond

A few hours after the Call session, Presiding Bishop Michael Curry released a video message in which he described himself as hopeful: “I’ve been a bishop

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Spouses of bishops before lunch and after the opening session of the conference

Neil Turner, Lambeth Conference photo

(Continued from previous page)

22 years. I've been a priest over 40 years. And I have to tell you that as far as I know that is the first time a document in the Anglican Communion has recognized that there is a plurality of views on marriage. And that these are perspectives that reflect deep theological and biblical work and reflection. That they reflect and respect the context in which we live and seek to address the pastoral needs of our people, of all the children of God — that's why I say today is a hopeful day.

"This group of bishops today are finding a way to walk together as a church. And the words that have echoed in our ears over and over again have been the words of Jesus: 'By this everyone will know that you are my disciples.' Not that you agree. But that you love one another. And so, we are still walking together. And in our church, we are making 'plenty good room' for all of God's children," Curry said.

"Emotions were running high, and Archbishop Justin was pastorally masterful today," said the Rt. Rev. Jenny Andison, a former area bishop in the Diocese of Toronto. "He shared the

pain and the agony on both sides of the issue, all across the Communion. He helped us see each other. People experienced being felt and heard by our chief pastor of the Anglican Communion, and I think that was a gift."

"Archbishop Justin stood among us today as a leader and a teacher, speaking in a way that transcended the divisive issues in view and reminding us of the ethos and nature of the Anglicanism as a family of independent churches," said Bishop Mark D.W. Edington of the Convocation of Episcopal Churches in Europe. "Few leaders in the church today would be so clear about authority they neither have nor wish to have; but in doing so he reminded us of the difference between a communion and a magisterium."

Some bishops, though, hoped to hear a clearer affirmation of traditional teaching from the archbishop. Bishop Joseph Wandera of the Anglican Church in Kenya's Diocese of Mumias said, "My congregations back in Kenya are largely orthodox in terms of their understanding of marriage and sexuality. Any other teaching is one that would be difficult to convey or receive."

"The ordinary Christians look up to bishops as — in a sense — the fathers of the faith. The expectation would be

that the fathers of the faith would be a lot more clear around what the Anglican church teaches. Issues around human sexuality are extremely sensitive in my context. My diocese is one that has a very, very strong presence of Muslims, who are watching and are listening in to what is going on at Lambeth. Any lack of clarity makes it a lot more difficult for us to witness effectively among the Muslims.

"My hope is that, as we go along, there will be greater discussions, and hopefully more clarity around what is it that we have received, and what is it that we are conveying to ordinary Christians on the ground."

Dueling Statements

Shortly after noon, Archbishop Welby had released a letter that outlined several points that he later took up in his floor address. "I write therefore to affirm that the validity of the resolution passed at the Lambeth Conference 1998, I:10, is not in doubt and that whole resolution is still in existence," he wrote.

That kind of affirmation seemingly fell short of what the bishops associated with the Global South Fellowship of Anglicans hoped to hear from the archbishop. Less than an hour after Welby's statement, Archbishop Justin Badi, primate of South Sudan and the group's leader, released the text of a resolution reaffirming Lambeth I.10 as "the official teaching of the Anglican Communion on marriage and sexuality."

"Lambeth Resolution 1.10 of the 1998 Lambeth Conference is a test of faithfulness to this doctrinal standard, because it explicitly applies the clear and historic teaching of Scripture to matters of sexual morality. The resolution does not take its authority from the Lambeth Conference, but from Holy Scripture," Badi said.

Bishops registered for the Lambeth Conference who wished to sign on to the resolution were asked to register their support electronically. The process would involve a verification of the bishops' status as conference participants, and they were asked to indicate the province and the number of worshippers under their direct episcopal



Bishop Geralyn Wolf, assistant in Long Island, after the closing service August 7.

Ian Walton, Lambeth Conference photo



Bishops and spouses gather for the opening session at the University of Kent. Neil Turner, Lambeth Conference photo

care. The GSFA promised an independent verification of the vote and total anonymity for those registering their support.

As of August 7, 125 bishops from 21 provinces had signed the statement, including eight bishops of the Episcopal Church. The 125 bishops have a total of 7,872,629 members under their pastoral care.

A counter-statement affirming LGBT+ people and the holiness of their committed relationships was issued April 2 by those describing themselves as inclusive bishops, and had been signed by 175 archbishops and bishops by August 7. Some of those signing the letter did not attend the Lambeth Conference, and there is no indication of the number of Anglicans under their care. Over 100 of the signing bishops were Episcopalians.

A Day Trip to London

The planting of a tree in the garden of Lambeth Palace August 3 marked the symbolic launch of the Anglican Communion Forest, an environmental initiative that the Communion hopes will take root all around the world.

The 650-plus bishops at the Lambeth Conference have been challenged to take the Communion Forest project back home to implement in a way that

makes sense in the 165 countries they represent. “Local expressions might be about trees but could equally be about grasslands, wetlands or coastal habitats,” a brochure states.

“I give a little hazel sapling to every confirmation candidate as a symbol of their confirmation, so they can see this tree grow as their faith grows,” said Bishop of Norwich Graham Usher, the

Church of England’s lead bishop for environmental issues. He added that a diocese in Kenya has planted 50 million trees.

“Climate change will cause wars before it causes loss of environment,” said Welby, because of fighting over water and land. “Wars mean people don’t work on climate change, and then climate change causes more wars,” he said, underscoring the urgency of addressing climate change.

“I will be asking the faith leaders today to do everything within their power and capacity to urge world leaders, private citizens, and the business community to act on this interconnected ... climate and pollution and food crisis,” said climate activist Elizabeth Wathuti of Kenya, founder of the youth-led Green Generation Initiative.

African bishops testified about the problems climate change already is causing in their countries. “We are having problems with the drought,” said the Rt. Rev. Solomon Scott-Manga, Bishop of Bo, Sierra Leone, in the Province of West Africa. “We are now in the dry season, and in the capital city, Freetown, it is difficult to find drinking water because the source has been exposed, evaporation has taken place, and they don’t have enough

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Bishops emerge from Canterbury Cathedral during a break on July 28. Neil Turner, Lambeth Conference photo

(Continued from previous page)

water to supply the whole city.”

“We are seeing a lot of drought. We used to have rain in a very specific time, but these days, we do not know when the rain will come. When it comes, it [lasts] about two or three months. It was [lasting] five or six months,” said the Rt. Rev. Dr. Elias Chakupewa of the Diocese of Tabora in the Anglican Church of Tanzania. “Most of our people are depending on small farming, but we are not sure if we will get the crops, and there is great anxiety about getting the crops.”

“This is the natural way to refresh the air. Anything we do that’s beyond just talking is a step in the right direction,” said the Rt. Rev. Matt Gunter, Bishop of Fond du Lac. “I look forward to going back to Wisconsin and encouraging people to plant some trees.”

The Communion Forest was designed as the centerpiece of Lambeth 15, its importance emphasized by a day-long field trip amid a string of days dominated by lengthy presentations. It’s intended to be a lasting enterprise, supported by a website (commu-

nionforest.org), collateral materials, a resource guide, and a staff of two.

The official launch was in the garden of Lambeth Palace in London, but the project has a heavy emphasis on Africa and the Global South. The two staff members listed on the website have the titles of global coordinator and Africa coordinator, and both are based in Kenya. Video stories of environmental efforts featured on the site are from India, Brazil, the Solomon Islands, Aotearoa & Polynesia — and not from Europe or North America.

The Anglican Communion owes its global distribution largely to British colonists who were focused on extracting resources from conquered lands, so the Communion Forest can be seen as an effort to make amends. If successful, it may foster collaboration between the Global South and North. It represents the best chance for this Lambeth Conference to be remembered for something other than conflict over sexuality.

Recovering from Lambeth?

TLC asked Bishop Usher to address the irony of focusing on the environment at a conference that involved 650 bishops flying in from 165 countries. Wouldn’t reducing travel be better for

the environment than planting trees?

“These are real challenge that we need to work out. One of the things we’ve been able to do at this Lambeth Conference is the pre-conference work on Zoom, which obviously has a much, much lower carbon footprint than traveling,” he said.

“One of the joys, actually, of the learning that we’ve done in the last few years has been able to use technology to meet and to have much richer conversations. So I’m doing far, far less traveling than I ever did before. So when I’m doing international conferences, I’m generally joining online or speaking online.

“But there’s also something really relational that’s missing when that happens. And I think some of our work as a global Communion benefits from the fact that actually we can sit down and speak with people. [The] Call on Human Dignity only landed as positively as it did because we had spent time talking to each other, listening attentively to each other, one to one, actually making each other a cup of tea. There will always be that balance.”

For more news about the Lambeth Conference, see livingchurch.org



Bishops from multiple nations form a prayer circle — a frequent experience at the conference. Next page: Archbishop Welby bows for prayer.

Frank Logue photos



TLC's Wells to Join Anglican Communion Office

By *TLC staff*

Christopher Wells, executive director of the Living Church Foundation since 2009, has been named the Anglican Communion's Director of Unity, Faith, and Order, the Anglican Communion Office announced August 7.

In his new role, Wells "will lead and support the work of the Inter-Anglican Standing Commission on Unity, Faith, and Order (IASCUFO) — the international body that advises provinces, the Secretary General, and the Instruments of Communion on ecumenical relations and doctrine. He will also serve as the lead staff member for Anglican Communion delegations to official international ecumenical dialogues," the announcement said. The announcement came on the final day of the Lambeth Conference.

"This is an exciting development for Christopher and for the Anglican Communion," said the Rt. Rev. Dr. John C. Bauerschmidt, president of the foundation's board of directors. "He brings many gifts to bear on his new responsibilities, not the least of which are his longstanding concern for ecclesiology, ecumenism, and the Anglican Communion itself. Christopher has a deep knowledge and expertise in these subjects, and I am not surprised that the Communion has discerned a need for his gifts. We wish him well in this transition, which will unfold in the weeks to come."



Christopher Wells at Lambeth Frank Logue photo

Bauerschmidt added that Wells "will be much missed in his present role by his colleagues and friends in the wider community of *The Living Church*. Under his leadership, our community has increased its reach and influence, especially in raising up a community of pastors, theologians, and writers through the *Covenant* blog; and also in increasing the magazine's coverage of Anglican Communion and Episcopal Church news. Our sponsorship of conferences and educational events through the Living Church Institute has raised theological engagement in the Episcopal Church and in the Com-

munion as a whole. The Living Church Foundation is on a solid course to continue and increase its flourishing ministry."

Wells will serve on the staff of the secretary general of the Anglican Communion Office, currently the Most Rev. Dr. Josiah Idowu-Fearon. Idowu-Fearon steps down at the end of August and will be succeeded by the Rt. Rev. Anthony Poggo.

Commenting on his appointment, Wells said: "It is an honor to be called to this important work, which will of course be undertaken as a team, and I very much look forward to working with and supporting Bishop Anthony, IASCUFO, the Anglican Consultative Council, and colleagues at Lambeth Palace, as well our ecumenical partners and friends.

"The call to truth and unity in God's Church, as Archbishop Justin has emphasized, is holy work, since it follows from God's own gift and also leaves more for us to do. Anglicans have long said that we are called to full visible unity, both with one another and all Christians and churches. We are not entirely of one mind as Anglicans, and we need to work to deepen our communion, while duly marking places of disagreement and impairment. I pray that God will give us all patience and generosity, and love, as an Anglican family, to recommit to walking together to the highest degree and greatest extent that we can."

"Dr. Christopher Wells has substantial experience within and throughout the Communion and significant knowledge of Anglicanism and in working to bring people together despite theological differences," Poggo said. "I look forward to working with him as we both embark together on the next chapters of our ministry in the Anglican Communion."

"We join with all those who wish Christopher well in his new ministry," Bauerschmidt said. "In the midst of this transition, I am grateful for the



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Rev. Mark Michael in his continuing role as editor of the magazine, and to our other staff members. The board of the foundation looks forward to charting a course into the future and asks for your continued prayers.”

In addition to his work with the Living Church Foundation, Wells has served on the Communion Across Difference Task Force for the Episcopal Church, is theological consultant to the Anglican-Roman Catholic Consultation in the U.S., and has been a member of the steering team of Communion Partners since 2017. He is affiliate professor of historical theology at Nashotah House Theological Seminary, and regularly teaches on Thomas Aquinas and ecclesiology, including “Christian Unity in Rome: Anglican Ecclesiology and Ecumenism,” a course at the Anglican Centre in Rome.

The foundation publishes *The Living Church* magazine, which has been in continuous publication since 1878; *The Episcopal Musician’s Handbook*; and a variety of other print and online resources.

More Episcopal Clergy Identify as LGBTQ

By Kirk Petersen

Church Pension Group has flexed its mighty databases in search of insights into clergy compensation based on race, gender, and sexual orientation. In response to resolutions at the 2018 General Convention, CPG has repeatedly introduced enhancements in its demographic reporting, and the latest results are described in an hour-long webinar on the company’s website.

Here are the bulleted observations in a press release issued July 26 by CPG, with some analysis by TLC.

- Episcopal clergy are gradually becoming more diverse, especially in sexual orientation.

This is perhaps the most striking finding in the press release, as the Lambeth Conference underscored the Anglican Communion’s differing perspectives on LGBTQ orientations.

From 2010 to 2021, more than one of

every four new Episcopal priests and deacons identified as LGBTQ — a proportion more than *three times* higher than for the U.S. population.

The Gallup Poll reported in February that 7.1 percent of U.S. adults identified as LGBTQ. Gallup says that percentage has more than doubled in the last decade, reflecting a greater willingness of young adults to acknowledge non-heterosexual orientations.

Meanwhile, CPG says that 4 percent of newly consecrated bishops from 2010 to 2021 identify as LGBTQ.

- There has been a significant increase in the number of female bishops in the past five years.

From 1989 to 2015, a period of 26 years, the Episcopal Church consecrated its first 22 female bishops. The next 22 were consecrated from 2016 to 2021, when women accounted for nearly half of all new bishops.

- Clergy of color are disproportionately represented at higher and lower compensation ranges.
- Clergy of color and LGBTQ clergy

are more likely to serve outside the parish than white heterosexual clergy.

- The path to becoming a bishop can differ by race/ethnicity.

Specifically, 60 percent of new white bishops were parish priests when they were elected, with the remainder in non-parochial roles, such as diocesan or churchwide staff. For new bishops of color, 52 percent moved directly from parish ministry.

- Compensation is higher for male clergy than female clergy.

However, among Black and Hispanic clergy, women have higher median compensation than men.

Spokesman Curt Ritter said CPG’s annual compensation report will be updated in October, so the compensation data cited in the webinar are from year-end 2020. However, data on ordination and deployment were current. CPG knows precisely how much compensation clergy receive, but data for race, ethnicity, and sexual orientation were self-reported by the 41 percent of clergy who responded to a survey.

Lambeth Conference

The Historical Society of the Episcopal Church is pleased to provide public access to peer-reviewed articles on Lambeth Conference history published in the June 2022 *Anglican and Episcopal History*.

ANGLICAN & EPISCOPAL HISTORY

“You Share Our Story” The Historiography of the Lambeth Conference
by Benjamin Guyer

Archbishop Michael Ramsey and the Lambeth Conference
by Peter Webster

Anglicanism, the Lambeth Conferences, and International Relations in the Twentieth Century
by Andrew Chandler

hsec.us/lambeth

HISTORICAL SOCIETY OF THE EPISCOPAL CHURCH 1607

Planting a New Parish at a Very Old Church

By Kirk Petersen

The pews were full for a joyous first service July 17 at a resurrected St. John's Episcopal Church on Johns Island, South Carolina. It was the first of several churches changing hands after the state Supreme Court ended — or nearly ended — a decade of litigation over church properties.

The court ruled in April that 14 of 29 parish properties in the hands of congregations affiliated with the Anglican Church in North America (ACNA) must be turned over to the Episcopal Diocese of South Carolina. The other 15 churches were ruled to be the property of the ACNA congregations that worshiped there. The 314-acre St. Christopher Camp and Conference Center, which has been operated by the Anglicans, also was ruled to belong to the Episcopalians.

Although the court declared in its 36-page decision that “the case is over,” it isn't, quite. The U.S. Supreme Court declined to hear the case in 2018, but eight of the ACNA congregations peti-



St. John's Church, Johns Island, South Carolina

stjohnsepiscopalchurchsc.org

tioned for a rehearing in the state Supreme Court.

Molly Hamilton, director of communications for the Episcopal diocese, said one petition was denied outright, and legal briefs are being exchanged for the others. The diocese is still determining case-by-case where it will attempt to plant congregations, and how it will proceed in other situations.

St. John's Episcopal is being equipped for the long haul, led by an experienced priest. In June, the Rev. Canon Calhoun

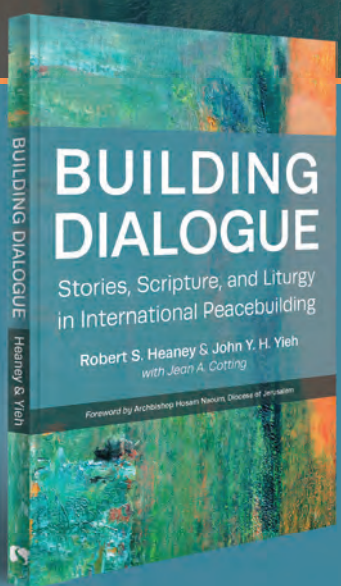
Walpole was appointed interim vicar at St. John's. Walpole had been serving as vicar and subdean at Grace Church Cathedral in Charleston, and before that served for eight years as archdeacon of the diocese — a position that was equivalent to canon to the ordinary, or chief of staff.

Walpole told *TLC* that about 275 people attended three services on July 17, in buildings where no Episcopal congregation had existed for 10 years. In addition to the main church, St. John's also owns Grace Chapel, a “chapel of ease” 11 miles away, in the village of Rockville. Grace Chapel typically holds services only in the summer.

Walpole said the congregations included well-wishers from the diocese; potential parishioners who had been worshipping elsewhere; and local residents who are more attached to the building than to the denomination.

This is a homecoming for Walpole, who was baptized at St. John's and grew up worshipping there. She, the diocese, and the nascent congregation will discern together whether her role will be temporary, but she said the intention is to establish a permanent Episcopal congregation there, regardless of the length of her involvement.

“There's a core there, from which we're beginning to rebuild. And that's just been incredible to see,” she said. There is no vestry yet, but she has a




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—The Rt. Rev. Anthony Poggo,
Archbishop of Canterbury's Adviser
for Anglican Communion Affairs

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senior warden with strong ties to the island, David Maybank, whom she credited with building enthusiasm for the new venture.

Walpole said there has been an Episcopal (or Anglican) church on the site since 1734. The current structure was built in 1955, and is the fourth iteration of St. John's.

The change of ownership is a source of grief, of course, to the large and thriving Anglican congregation that was displaced. St. John's Parish Church began worshipping temporarily July 17 in an auditorium in Haut Gap Middle School, less than a mile away.

Both churches livestreamed their first service in new quarters, and both worship spaces were full. Both services were remarkably forward-looking, with no hint of bitterness in the video and comments of the Anglican St. John's, or of triumphalism at the Episcopal service.

"Copies of the 1979 prayer book and copies of the 1982 hymnal were returned to the pews prior to our arrival," Walpole said, calling it "a very gracious gesture."

This was a stark contrast to the corresponding handoff in Fort Worth in 2021. Episcopal congregations were forced to relocate there, and in at least two cases the departing members stripped out almost everything of value — including the pews at one church and portions of the high altar at the other. These items were returned under court order.

The Anglican St. John's congregation no longer uses the prayer books and hymnals it left behind. The Rev. Jeremy Shelton, rector of the ACNA congregation, declined to be interviewed, but the church's website and videos indicate it worships instead with ACNA 2019 prayer book, and sings praise music and hymns with lyrics projected on a screen.

The tone in South Carolina is being set at the top. The two persons using the title Bishop of South Carolina met face-to-face for the first time the day after the April Supreme Court ruling, and they and their staffs have continued meeting since then, seeking common ground and trying to smooth the way for court-ordered property

handoffs. It helps that both bishops are relatively new, and have had little exposure to the litigation. Episcopal Bishop Ruth Woodliff-Stanley was consecrated in October 2021, and ACNA Bishop Chip Edgar was consecrated in March 2022.

The Episcopal Diocese of South Carolina is one of the Episcopal Church's nine original dioceses, established in 1785. Since 1922 it has shared the state with the inland Diocese of Upper South Carolina. In 2012, Bishop Mark Lawrence and a majority of parishes left the Episcopal Church over doctrinal differences, becoming the fifth of five such diocesan splits. The website of the current Episcopal diocese lists 31 congregations.

The website of the Anglican Diocese of South Carolina lists 56 parishes, although that understates ACNA representation in the state. Unlike TEC, ACNA has multiple overlapping dioceses, owing to its formation from factions that left the Episcopal Church at various times. ACNA Diocese of the Carolinas lists 15 churches in South Car-

olina, most of them inland. The Diocese of the Southeast (Reformed Episcopal Church) lists 30 more, and other dioceses are represented in the state.

Bishop Keyser Dies at 92

By Kirk Petersen

The Rt. Rev. Charles Lovett Keyser, the retired fourth Bishop Suffragan for the Armed Forces, died peacefully on July 31, the Diocese of Florida announced. He was 92 and had served as an assisting bishop in Florida since 2007.

After serving 26 years as a chaplain in the United States Navy, retiring at the rank of captain, Keyser was elected by the House of Bishops in 1989 and served in the armed forces role from 1990 to 2000. In retirement, he served as interim Bishop of Montana before joining the Diocese of Florida.

Keyser has the distinction of being the last armed forces bishop to have

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objections raised at his consecration by Episcopal Peace Fellowship (EPF). It was nothing personal — EPF didn't think the job should exist, and had raised similar objections in the past, a practice that was subsequently dropped.

EPF Chair Ann McElroy rose at the appointed time during the service of consecration and said the role places the Episcopal Church "in the position of being aligned with the military system," thereby compromising the church's mission. Presiding Bishop Edmond L. Browning, who had been a friend of Keyser's since they attended Sewanee's School of Theology together, thanked her and continued with the service.

Keyser told Episcopal News Service he understood the discomfort, but added that "the government has no church, so it looks to the churches to provide ministry to people in the uniformed services."

Growing up in Pensacola, Florida, a military town, "instilled in me very early in life a sense of patriotism and obligation of service to country," Keyser told ENS. While in parish ministry after attending seminary, he applied to be an inactive reserve chaplain in the Navy, and subsequently entered the Navy full time.

"It slowly dawns on you just how unique a ministry this is," he said. "When they take in all lines and the ship slowly backs away from the pier, you know that your parish is everyone on board. Your altar follows the congregation, from the fantail to the mess-deck to the library, wherever they may be. You work together, pray together, and endure common hardships of serving together."

He served as chaplain to a land regiment near Da Nang during the Vietnam

War, where his duties included comforting dying men and writing letters to their parents. "It is wrenching to be in combat, to see how cruel war is and what people will do to each other," he said with obvious emotion. "And yet it was a unique opportunity to meet people in extreme need."

Funeral arrangements at St. John's Cathedral in Jacksonville, Florida, will be announced. Keyser was preceded in death by his wife and a daughter, and is survived by three children.

Virginia Seminary Saves Tractarian Treasures

By Richard J. Mammana Jr.

The Bishop Payne Library at Virginia Theological Seminary (VTS) has become a major global center for the study of the Oxford Movement with the acquisition of more than 12,000 pages of Tractarian pamphlets in June.

The bound volumes, originally part of the collections of Philadelphia Divinity School and Episcopal Divinity School, were for sale on eBay when Michael Krasulski, archivist of the Diocese of Pennsylvania, spotted them in early



June. Quick work by the Rev. Dr. Mitzi Budde, head librarian at VTS, secured the collection intact for scholars.

The 222 pamphlets in 13 volumes date from 1833 to 1878, a time of extraordinary significance for Anglicanism. They begin with the traditional opening of the Oxford Movement or Tractarian Movement in the *Tracts for the Times*. They continue through the traditional end of the movement with the last of the tracts in 1841 and the conversion of leader John Henry Newman to Roman Catholicism in 1845.

The pamphlets chronicle the influence of the Tractarian Movement in later developments related to Ritualism and Anglo-Catholicism in England, Ireland, the United States, and Australia. The pamphlet collection will be catalogued this year, with information available to researchers via email (paynelib@vts.edu).

Richard J. Mammana Jr. is the Episcopal Church's associate for ecumenical and interreligious relations.

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Synod Adds Global Voices to Nominations Commission

By Rosie Dawson

The Church of England's General Synod, meeting in York on July 8-12, gave the wider Anglican Communion a larger say in choosing the next Archbishop of Canterbury, while urging churches to reduce carbon emissions and committing to fuller inclusion of disabled people.

Synod agreed overwhelmingly to a proposal by the Archbishops' Council that increases the number of Communion representatives on the Crown Nominations Commission (CNC) from one to five when choosing the archbishop. The number of representatives from the Diocese of Canterbury will be reduced from six to three. It was also agreed that the five communion representatives should include at least two women and two men and that the majority should be of Global Majority heritage.

The proposal argued for change because Archbishop Welby spends a quarter of his time on Communion matters and less than five percent in his diocese. Most diocesan matters are handled instead by the Bishop of Dover. *TLC* editorialized about the proposal, urging the Church of England to take the lead in sacrificing some of its autonomy in service to a more robust ecclesial life for the Communion.

Despite the proposal's widespread support, some believe it gives other churches too much say in the Church of England's internal affairs. Others argue that it could pre-empt discussions about whether the role of the spiritual head of the Anglican Communion should rotate among other provinces rather than rest in Canterbury.

Rebecca Chapman of Southwark questioned how the change had come about, arguing that it would alter "our fundamental ecclesiology, our understanding of what it means to be a bishop, an archbishop, and to be in communion."

She said the resolution needed more "leg work," adding: "I also wonder what it says to the Anglican Communion and to our Church of England about

process and discernment when we consider replacing three elected members with those who may be appointed."

In response, Archbishop Stephen Cottrell of York said robust conversation on the issue had begun years ago. "I believe this is the right thing to do and we have gone about it in the right way," he said.

Net Zero Emissions by 2030

Synod also supported plans for churches to achieve net zero carbon emissions within eight years. A "routemap," drawn up under the leadership of the Bishop of Norwich, has no legislative teeth, but instead suggests measures it believes churches can take to reach the target.

The Rt. Rev. Graham Usher told synod the routemap "focuses on simple steps that every church community can take. Changing to LED lighting on a renewable energy tariff, reducing draughts, good maintenance ... heating people, rather than the angels carved on our church roof."

Seven percent of the Church of England's 16,000 churches have already achieved net zero carbon. Synod members watched a film showcasing some of the initiatives. The Church Commissioners have pledged £190 million to support projects across the church.

Usher urged members to "think of the missional messages that this will send of what we treasure and value, of what we want to repent of and seek justice for ... not only messages within and from our church communities but from our schools, where potentially a million lives will be learning and living

net zero from within their classroom."

The debate was interrupted by a group of protesters from Christian Climate Action (CCA), who unfurled a banner in front of a silent chamber, calling for the church to divest from fossil fuels.

The Rev. Robert Thompson of London asked that standing orders be suspended to allow one of the demonstrators to speak, but he was refused. Instead, the session adjourned for ten minutes while the protesters were escorted from the chamber.

"I felt in that moment that the CCA people were voicing the trauma that the entire creation groans under, to use St. Paul's phrase, and that standing orders should be suspended so they could bear witness to that pain," Thompson later told *TLC*. "CCA has deeply impressed me, making me more conscious of my own pitiful stewardship of the environment. Theirs is truly a missional witness."

In a video message posted on social media, the Rev. Sue Parfitt of CCA said the group wanted to draw synod's attention to the areas of the church that continue to invest in fossil fuels, including twelve dioceses, the Church Commissioners, and the Pensions Board.

During the adjournment, Archbishop Justin Welby approached Parfitt and agreed to speak to the group after the session.

Including the Disabled

There were several moving contributions to a debate about the ways in which dis-

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abled people could be fully included in the life of the church. A motion committing to full inclusion passed unanimously in all three houses of synod.

The Rev. Tim Goode of Southwark, who brought the motion, told synod that the church often presents insurmountable challenges to disabled people, failing to notice them and sometimes discriminating against them.

“The church is not a safe place for disabled people to flourish,” Goode said. “It is not a safe place because many believe that disclosing disability or neurodiversity will lead to discrimination. Disabled people are all too often misrepresented as passive and devoid of personal agency.”

Fiona MacMillan of London warned that “disabled people who can’t access a building won’t just wait outside patiently for the promise of future access. Those met with the constant

drip of what is not possible and why will stop asking and will simply stop coming. Accessibility is not an act of charity but a matter of justice.”

Canon Rachel Mann of Manchester spoke of her body as a “beautiful wreck” and a bearer of God’s image. She asked synod not to lose sight of the cost of living with invisible disabilities.

“As I speak to you, the waste stuff of my insides pumps out into a bag, and you might imagine I should be embarrassed to tell you that, but I find God in the midst of this reality. ... The riches of God are found as we celebrate the diversity of these fragile, ever-changing bodies which we are.”

The motion included a request to revise liturgies that might appear exclusive, such as rubrics directing that worshippers “all stand.”

Clergy Discipline and Nominations

There was warm support for proposals to replace the Clergy Disciplinary Measure (CDM) of 2003 with a new clergy-conduct measure. The Archbishops’ Council was asked to prepare legislation for the change as soon as possible. The new measure will categorize complaints according to their severity, so that action against the clergy is proportionate to the grievance.

Amanda Robbie of Lichfield said the CDM has become a weaponized complaints system that punishes the accused without any finding of facts. She said it has brought her and her husband to the lowest point they have ever been as a couple in ministry.

“I urge the implementation group to thoroughly consider that abuse from above by clergy can be matched by abuse from below. Clergy and their families can find themselves in crushing grip between vexatious complainants or those with a disordered personality and the power of the bishop.” She also called for a full definition of vexatious complaints, and for clergy training in understanding personality disorders.

Elections were also held for membership on the Crown Nominations Commission, which will seek to fill six episcopal vacancies in the next year.

Candidates were asked to present themselves in pairs so they could share the workload. Eleven of the 12 successful candidates came from the Southern province.

One unsuccessful candidate, new synod member Nicola Denyer of Newcastle, told *TLC* she was concerned about the lack of Northern voices on the CNC.

“I stood for election because I think I have skills to embolden people in the dioceses to tell the truth to the CNC about what they need in their bishop. The dioceses in the North are different. As a Northerner, I’m not sure I’d feel comfortable if everyone on the CNC was speaking in a certain way, or not understanding where we are coming from.”

She believes this imbalance of representation extends beyond the CNC’s membership.

“It seems that a lot of chairs at synod are from the Southern province. I think there’s something about people from the North not feeling as valued or heard.”

There was no debate on the *Living in Love and Faith* process exploring gender identity, sexuality, and marriage. Members spent an hour in small groups, with the aim of achieving a “deeper mutual understanding ... and gracious discernment and decision-making in February 2023.” Bishops will spend the autumn considering what proposals to bring to synod in February.

“There were some people who were hurt by the conversations,” Nicola Denyer said. “I saw the disappointment and tiredness of people around it. It’s like there’s this massive intake of bated breath. What are the bishops going to do in the autumn, what are they going to bring to synod? We need to get to an endpoint.”

In other business, synod debated the war in Ukraine, urging the government to work toward a negotiated peace, and encouraging churches in their work of providing long-term hospitality for refugees. It also resisted calls for changes to the law on euthanasia and called on the government to compel age verification on pornographic websites.

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Choosing Life Together, After Dobbs

By Jordan Hylden

This essay was first published on July 11 at Covenant, the weblog of The Living Church.

I came that they might have life, and have it more abundantly.

—John 10:10

Since *Roe v. Wade* was overturned, I have seen many statements citing resolutions of General Convention (in 1967, 1976, and 1994), saying that while the Episcopal Church teaches that “the beginning of new human life” is a “sacred” gift of God, such that “we emphatically oppose abortion as a means of birth control, family planning, sex selection, or any reason of mere convenience,” the church nevertheless opposes “any legislation on the part of the national or state governments which would abridge or deny the right of individuals to reach informed decisions in this matter and to act upon them.” Moreover, I have seen that many Episcopal leaders, such as Presiding Bishop Michael Curry, are “grieved” by the *Dobbs* ruling.

But what about Episcopalians who are not grieved, but instead rejoice that many unborn lives will now be saved? Does their position also have a place in church teaching? As one of those Epis-

copalians, I believe that it does, and I wish to say three things on its behalf: first, about how to understand what “the church teaches”; second, about how the pro-life position is grounded in Scripture, tradition, and reason; and third, what Christ now calls us to do together in support of those most impacted by the *Dobbs* decision, whether we rejoice or grieve at its result.

1. The nature of Anglican moral teaching

First, we must remember that the Episcopal Church does not teach in the same way as some other more centralized bodies such as the Roman Catholic Church. The 1948 Lambeth Conference produced an influential paper arguing that Anglicans possess “a dispersed rather than a centralized authority having many elements which combine, interact with, and check each other” (Report IV, “The Anglican Communion,” of Lambeth Conference, 1948). In practice, this “dispersed authority” means that it will sometimes be more difficult to pin down what Anglican teaching is, compared with Roman Catholic teaching.

This was taken up by a careful 2014 document produced by the Anglican-Roman Catholic dialogue in the United States (ARC-USA), *Ecclesiology and Moral Discernment*. Each Anglican

church, ARC-USA writes, “has an authorized Book of Common Prayer and other governing documents that order its common life, all of which contain explicit moral teaching.” Hence “the normative teachings of the Episcopal Church remain embedded in its Constitution, Canons, and Book of Common Prayer.” While “these documents are, by nature, fairly restrained in their address of specific moral teachings, leaving many issues unaddressed,” that is by design according to the classic Anglican pattern. While the prayer book provides clear teaching (for instance) “that murder, theft, adultery, and false witness are wrong,” the Episcopal Church’s core documents “do not offer definite, authoritative moral teaching about contraception or abortion.” Instead, various conventions and councils “have at various times rejected or embraced conflicting judgments, which, in turn, have been themselves acceded to or contested by individuals, parishes, and dioceses of the church. Over time, a plurality of practices and teachings emerge. In these cases, specific teaching is limited and not normative or authoritative in that it does not demand assent.”

While frustrating at times, this classical Anglican pattern developed for good reason. The great Anglican poet

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W.H. Auden was fond of saying that “orthodoxy is reticence,” and this is illuminative of Anglican practice. We are characteristically careful about knowing when to stop in our pronouncements, humbly leaving room for the Spirit to lead us together in a way that is now difficult given the sadly divided nature of the universal Church. Instead, we place a high value on the Spirit’s work to form consciences through Holy Scripture read and proclaimed, and through the grace bestowed by the sacraments in the rhythm of habitual worship, common prayer.

This is not to say that there should be no clear moral teaching from the minister’s pulpit or the bishop’s chair. Quite the contrary, there should be. To proclaim the Word of God, the saving gospel of Jesus Christ, we are not reticent in any way! There may be times when Anglicans in council should offer clear moral teaching on controverted matters. Yet when moral teaching is offered, it should sometimes be offered in this humble, reticent spirit, in view of the fact that on controverted questions there will often be congregations and Christians that differ in good faith.

If you find yourself (as I do) disagreeing with Episcopal Church leadership on the matter of abortion and civil law, in my view you are not controverting Episcopal Church “teaching.” In this case as in many others, “orthodoxy is reticence.” We can and should speak up and act — boldly, even prophetically! — for what we believe “respecting the dignity of every human being” requires, but in so doing we will not always be speaking on behalf of the whole church.

2. Abortion as a moral and legal question

The early Christian church opposed abortion, in contrast to the surrounding Roman culture in which both abortion and infanticide were accepted and commonplace, especially for female infants and others deemed inferior (see, e.g., the Didache, and the Epistle of Barnabas, widely read first-century Christian texts that rule out

abortion for followers of Jesus). This opposition is shared to this day by the great majority of Christians worldwide. At the 1930 Lambeth Conference, the gathered Anglican bishops of the world reiterated this teaching. In 2005, the Church of England produced a briefing paper summarizing their church’s approach: “strong opposition to abortion with a recognition that there can be — strictly limited — conditions under which it may be morally preferable to any available alternative,” defined as when the mother’s life or health is grave danger or when some birth defect renders the baby unable to survive outside the womb. As we have seen, successive General Conventions of the Episcopal Church have recognized the sacred value of all human life, and as a moral matter have opposed abortion as a means of birth control, family planning, or sex selection.

As a moral matter, Catholics often speak of the “seamless garment” of Christian ethics, in which this concern for all human life, especially the neediest, leads us to follow Christ to care for the unborn as well as the frightened mother who does not know how she will care for her child. We should be led there, just as we are led to follow Christ to care for “the least of these” wherever we find them — little children in fear of gun violence, refugees, those suffering from abuse, the aged and dying, the sick, the needy. In broad strokes, this has been the Christian vision from the beginning, and it has led Christians to found hospitals, schools, food banks, refugee resettlement ministries, and countless other works of justice and mercy.

As a legal matter, I find it compelling that as a general rule, all children should be welcomed into life and protected by the rule of law. This is consistent, to my mind, with any other law that protects human life from violence, especially when that life is vulnerable. I cannot see any point at which human life transitions from being unworthy to worthy of legal protection. This is, finally, where I differ from various General Convention resolutions: if in our Baptismal Covenant we promise to respect the “dignity of every human being,” especially the most vulnerable,



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I cannot see why we would not want unborn life protected by law, just as we advocate on behalf of refugees or those on death row.

Bishop Thomas Shaw, formerly Bishop of Massachusetts and a respected voice for justice, delivered a sermon on abortion while still a monastic at the Society of St. John the Evangelist (M. Thomas Shaw, *Cowley Sermons: On Waging Peace, On Childbearing, On Giving Shelter*; Society of St. John the Evangelist, 1982). In it, he said it is hard to deny that the child in the womb is a human life. And if it is, he went on to say, then the unborn child possesses every bit as much dignity and sacred worth as any human being created in God’s image — simply “on the basis of his or her creation,” rather than bestowed at viability or some other time.

To be sure, there are hard cases that many wrestle with, such as rape, incest, when the mother’s life would be placed in grave danger, or when the unborn child will not survive outside the womb. It is reasonable for the civil law to allow for discernment in such tragic cases, and I struggle with where some legal lines should be drawn — although I do think it clear that the law should *not* prohibit abortion when the mother’s life or health is at grave risk, and I do not think it immoral to seek abortion in a tragic circumstance such as an ectopic pregnancy.

Yet the vast majority of abortions are not sought in such hard cases. Rather, they are often sought in other hard cases. In my home state, Louisiana, 60 percent of pregnancies are unintended, and many of them will be to young unmarried women living at or near poverty. Often, working mothers worry about how they will continue working to support their families after

giving birth, if paid parental leave is not available. My mother has a friend who drove a grain truck, and had to go back to driving a truck only two (unpaid) weeks after giving birth!

This is the point at which our moral intuitions about the sacred value of all human life run up against what seem to be the limits of the possible.

Is abortion inevitable? As Fr. Shaw put it so well, we are all implicated by the sad fact that so many young women feel as though abortion for them is a tragic necessity, that they are more or less forced into it. Those of us who rejoice at the *Dobbs* decision can and arguably should grieve at the burdens that many young women, especially women of color, feel as though they have no choice but to bear alone. What then are we called to do, as followers of Jesus, to give more women the freedom to choose life?

3. Welcoming all, bearing one another's burdens

We Episcopalians have long seen it as central to our Christian calling to welcome everyone in Christ's name, especially the stranger, the outcast, and the vulnerable. When we are at our best, by God's grace, that is what we do. Yet when we do, we face a challenging call: for by God's grace the stranger will no longer remain a stranger, but become a fellow member of God's household, an heir of the kingdom of God. They become part of Christ's body, a brother or sister for whom we are called to "bear one another's burdens for the sake of Christ." And what are the burdens of young mothers? What makes it seem impossible to imagine bearing a child they were not ready to have?

For many, they are financial. As the father of three, I know firsthand how very expensive children can be! I read a story of one couple who reluctantly, sadly, decided to seek an abortion because after combing through their budget, they just could not see how they could afford another mouth to feed. As Bishop Curry has rightly noted, this burden falls disproportionately on minorities, like the large African-American population in my home state. In my view, pro-life politicians should turn now to pass policies

that seek to make having families affordable, like the plans proposed by both Republicans and Democrats to send monthly payments to families with children, or to expand paid parental leave. As Leah Libresco Sargent points out, the dog-eat-dog world of American commerce has long been unwelcoming to mothers and small children, rendering abortion the terrible price of entry required of women for equal treatment in the workplace. But we can, we must, imagine and create a better world. Christians of good faith may differ on policy judgments, but the goal should be clear: Helping young parents to provide well for their children, so that abortion is never seen as a tragic necessity.

Policies aside, in every community there are (or should be!) ways to support new parents in need. In Lafayette, Louisiana, there are several nonprofits that provide necessities like diapers, baby clothes, and formula, in addition to other kinds of support. In Dallas, where I recently lived, my wife was involved in one such ministry that focused on addressing the disparities in health care and maternal mortality suffered by the African-American community. As the father of a six-week-old, I was blessed recently by my church with a baby shower and a meal train; and even though we are otherwise well provided for, it was very welcome! All of our churches can ask ourselves: How can we extend our blessings outward to the neediest families in our community? How can we ease the path (hard no matter what) to parenthood, so that the pathway is open to choosing life?

For just as many, the hardships are communal, familial, and emotional. If you are happily wed and come from a supportive extended family, embedded

in a close-knit church and community, the burdens of parenthood are much more bearable. Simply being able to hand off the baby to get a little sleep can make a world of difference. Having a church friend or family member nearby to come over and tidy up the house, run errands, or just offer a sympathetic ear is a big deal to a new parent.

But in the frayed families and communities in which so many Americans live, this is far from the case. A young single mother's question becomes: "How can I possibly raise this child *alone*?" That is a great sadness, for no one should ever have to bear their burdens alone. The myth of autonomy and self-reliance that American culture so cherishes is quite at odds with the Christian vision, and it is perhaps this that is most deeply at stake in the question of abortion. But in Christ's body, the Church, we are given new brothers and sisters when our biological families are broken, new friends and family when ours let us down, every casserole and friendly chat a tangible sign of Christ's love that never lets us go. In Christ's body, no one should bear their burdens alone.

As the Church, our challenge then becomes: How can we share the warm communal ties and support that we cherish in our own congregations with the new parents around us who feel alone and adrift? How can we open up our families and churches to young mothers who have no one to walk with them in parenthood?

We do not have to agree on *Dobbs* to agree that we are called now to support those mothers and children. Whether we are grieved by or celebrate the overturning of *Roe*, there is much that we can do together as a church to support life, to welcome life, bearing the burdens of parenthood with new parents who might not know how they could make it on their own. Abortion implicates us all, and choosing life takes us all. I pray that we may together walk the way of sacrificial love taken by Jesus, who "came that we might have life, and have it more abundantly."

The Rev. Dr. Jordan Hylden is associate rector of the Church of the Ascension in Lafayette, Louisiana.



Anglicans Stay Focused Amid Latin America's Pentecostal Boom

By Melissa Williams-Sambrano

When the Rt. Rev. Lloyd Allen began serving as the Episcopal Church's Bishop of Honduras in 2001, Roman Catholics were a comfortable majority of his fellow citizens. Since then, Pentecostalism has surged, and Protestants now are the country's largest religious group, 47 percent, according to a 2015 Pew study.

Latinobarómetro Corp., a Chilean polling group, found in 2018 that fewer than 30 percent of Hondurans describe themselves as Catholic, a drop of 61 percent since 1995, when it began tracking the statistic. In six other countries of the region —the Dominican Republic, El Salvador, Guatemala, Nicaragua, Panama, and Uruguay — fewer than 50 percent of respondents described themselves as Catholic.

"Pretty soon Roman Catholicism will not be the church," Allen told *TLC*, adding that he believes Episcopalians and Anglicans in the six provinces across Latin America will thrive if they remain focused amid these demographic shifts.

"I have asked my clergy and laity, 'Let's not look at this as competing for the sheepfold. Because this is not a competition.' We just need to continue sharing the good news, reaching out to the huge number of young people everywhere we go," Allen said.

Latin America remains the world's most Catholic region, accounting for 41 percent of Catholics worldwide. Pope Francis is Argentinian, the historic cores of cities are dominated by Baroque cathedrals and basilicas, and Catholic spirituality is infused deeply into Latin American culture.

Brazil still has more Catholics than any other country in the world, though some experts believe it has even more evangelicals and Pentecostals. Courting Protestant support is a key political strategy for its controversial right-wing president, Jair Bolsonaro, a former



Bishop Allen presides at the Eucharist.

Catholic who was rebaptized in 2016 by Everaldo Pereira, a prominent pastor of the Assemblies of God, Latin America's largest Pentecostal denomination.

Pentecostalism, which traces its origins to the Azusa Street revival of 1906-09, was first brought to the region by American missionaries over a century ago. Its exponential growth largely began in the 1990s, as tens of millions of Roman Catholics, like Bolsonaro, began embracing its ethos of informal, exuberant worship and the miraculous gifts of the Holy Spirit,

especially healing and speaking in tongues.

David Speer, the Assemblies of God's world mission director for the Caribbean and Latin America, sees Pentecostalism's growth as a clear sign of the Holy Spirit's work.

"It is really not about drawing members from other churches. It is about preaching the gospel and people becoming saved and filled with the Holy Spirit themselves and having a boldness to witness and a boldness to go out," he said.

Allen said there was some interest in adding Pentecostal elements to prayer book worship in churches in the western part of his diocese. He also urges his congregations to imitate Pentecostals in their enthusiastic response to people's spiritual needs.

"Walking with your Bible is not what Episcopalians are known for. When asking congregations to bring their Bibles to church, still in some places I



Bishop Allen prays with a local band and others on the street in San Pedro Sula 2018.

Photos via Facebook



An Assemblies of God church in Cuba
Photo courtesy of the Assemblies of God

get the old saying, ‘We Episcopalians don’t do that.’ There is a shift because our Pentecostal brothers and sisters are responding to the spiritual needs of the people. [We] continue to evangelize, and we have many evangelism tools which have proven successful for us,” he said.

The Most Rev. Nicholas Drayson, primate of the Anglican Church in South America, said that in the churches he oversees in Argentina, Bolivia, Paraguay, Peru, and Uruguay, “the style of churchmanship, worship, and mission has been affected in a positive way by both the Catholic and Pentecostal churches.”

“Huge numbers of churches have sprung up,” he said. “When I was ordained 40 years ago, there were very few non-Catholic churches. There were small ones like the Anglican Church, the Brethren, the Baptist, the Methodist, and so on, whereas today, under the umbrella of Pentecostalism, although very varied, [it] has changed the face of Protestantism in Latin America as a whole.”

Anglicans have a small presence in his region, concentrated mainly among “tribal, Indigenous, Amerindian people,” and church leaders aim at a “middle road,” Drayson told *TLC*. “We also give round, wholesome teaching and show that we don’t have to go from one extreme or another.”

While relationships among senior church leaders is usually friendly, Drayson said there are often tensions at the grassroots level.

“Sadly in the Indigenous work, the Pentecostal churches have tended to be fairly antagonistic towards the Anglican church, sometimes branding us as

Catholic or not lively enough, or whatever their particular reason for opposing us is. Usually, it has to do with empire-building.”

Allen said he shies away from working with Honduran Pentecostals, and noted that their message and approach are often rooted in false teaching about God rewarding his people with success.

“I have watched the rise of enormous churches and ministries who preach and export to poor nations a prosperity gospel ... that mutes Bible teaching on suffering, and reduces the gospel to earthly betterment rooted in human attitudes, not the glory of Calvary. The prosperity gospel reduces the glorious gospel to earthly betterment. The dominant gift is the joy of reconciliation, with God’s eternal joys at his right hand forever through Jesus Christ (Ps. 16:11).

“The prosperity gospel teaches us to distort the ground of our salvation by putting the emphasis on whether we can produce the kind of faith that gets healed and gets rich,” Allen said.

The Rev. Adrian Seunarine, principal of the Presbyterian St. Andrew’s Theological College in San Fernando, Trinidad and Tobago, says he thinks people gravitate toward Pentecostalism because of its joyful worship and pastoral warmth.

“I’ve done several exit interviews with people who have left the Presbyterian Church, and in asking them,



Drayson

‘Why did you choose to leave the Presbyterian Church to attend a Pentecostal church?’ the reasons they have given me — top of the list has been a sense of belonging. People in another church reached out to them at various times, when they may have been lonely, they may have been sick, may have been going through something, and people in the Pentecostal church came to see them, invited them to church, and it created such a sense of belonging that they wanted to remain in that church.”

Melissa Williams-Sambrano is an Anglican journalist based in Trinidad and Tobago. She is also a wife and the mother of two boys.



An Anglican service in Northern Argentina

Photos above and top right courtesy of Archbishop Drayson

Ecumenical Anglicanism for the Coming Decade

Lambeth Conference 2022 should be most memorable for its principled and strategic employing of an ecumenical lexicon for Anglican life together. Archbishop Welby deserves high marks for his sustained welcome to the voices of other Christians — Orthodox, Protestants, and Roman Catholics — right the way along. Yes, in our Western-historical context, Anglicanism is both Reformed



Bishops gather for their group portrait at Lambeth. Frank Logue photo

and Catholic, as the archbishop emphasized in his third and final keynote address. On that count, if the vast majority of Anglicans today (and bishops at the Lambeth Conference) are evangelical, then the recurring voices of Roman Catholics in particular helped to fill out the whole of our identity, calling us to our best and fullest selves. Cardinal Kurt Koch's keynote wins the prize for Ecclesiological Clarity and Coherence. But it was also striking and moving to hear from Cardinal Luis Antonio Tagle in the final plenary. The conference organizers gave his remarks a simple title, without explanation or apology: "The Decade Ahead." The *decade*, that is, by implication, for all Christians, set forth by a Roman prelate to a conference of some 650 Anglican bishops. Here indeed, the Lambeth Conference 2022 simply took up an ecclesiology of and for the whole Church, within which, as Abp. Welby emphasized, Anglicans might again seek and find a place of provisional faithfulness.

Viewed in this light, we might suppose that Anglican churches can only, in the coming decade, follow well-established courses and paths for Christians *seeking*, again, what

we — Anglicans and others — have long aimed for but found elusive: full communion, founded in a shared faith and order. We recall here, as ever, the amazing vision and courage of bishops of the Episcopal Church, gathered in Chicago in 1886, to call the Protestant churches to "co-operate with them on the basis of a common Faith and Order," and so "discountenance schism" and "heal the wounds of the body of Christ." To be sure, the American bishops did not imagine, in issuing this summons, that Anglicans might not be able to articulate together "the substantial deposit of Christian Faith and Order committed by Christ and his Apostles to the Church unto the end of the world" (BCP 1979, p. 877). But the full-blown Anglican Communion of today, comprising over 40 independent and autonomous churches, was also unknown at the time.

By 1920, the bishops gathered at the Lambeth Conference had a clearer idea of the challenges at hand, when they called explicitly for an "intensified" articulation of Faith and Order, lest the forces of "mere federation" carry the day in the rapidly diversifying Anglican Communion. But they also recognized, just as we have in 2022, that Anglican coherence *and* difference — unity in diversity — will be a gift to the wider Christian world just to the extent that we can manage to figure out how to give it. That is, they knew both that the purpose of the Anglican Communion was to serve the larger whole in doctrine and mission *and* that Anglican unity was likely not going to be easy. They were right on both counts. Just so, the work to which they committed themselves, which the bishops present in Canterbury this year likewise faced and accepted, remains ours to do.

Whither, therefore, the Faith and Order summons of 1886 and 1920 in the ecumenically shaped Anglican Communion of the coming decade? Already in 1999, the Anglican-Roman Catholic International Commission (ARCIC) was parceling out synodical homework for both Anglicans and Roman Catholics, and the assignments were different for each side. For Roman Catholics, walking along the "common way" of Jesus (see John 14:6, Mark 10:52) would require "a strengthening of local and intermediate structures," while Anglicans would do well to "reach towards universal structures which promote *koinonia*" (*Gift of Authority*, §55; cf. 34). Jumping ahead, Pope Francis's enthusiastic embrace of this very work (in the wonderfully named Synod on Synodality now underway) should inspire the Anglican "instruments of syn-

odality” (*Gift*, §39) to likewise dare to dig into a curriculum of structural reform in a key of evangelical obedience. For Christians called to unity, there can be no finessing the actual work of taking counsel, reaching agreement, and setting out afresh on the road together, all of which activities are synonymous and interchangeable.

Of course, the Anglican Communion is wonderfully *diverse*, just like the body of Christ, by God’s design. The deeply indigenized diversity of the Anglican family, led by a college of bishops (*Gift*, §37), remains the most interesting and moving aspect of the Anglican Communion experiment. It should inspire many to lives of service. The young should enlist and prepare for decades of sacrifice that will bring the greatest satisfaction life can deliver: taking up Christ’s cross in grateful solidarity, and so joining his transformative ministry of truth-in-love.

Division, by contrast, amounts to a corruption of divinely ordained diversity, as the failure of Christians and churches to agree together about the essentials of the faith and so maintain visible unity. ARCIC spoke about this prophetically in 1999 with reference to an Anglican willingness “to tolerate anomalies for the sake of maintaining communion. Yet this has led to the impairment of communion manifesting itself at the Eucharist, in the exercise of *episcopate* and in the interchangeability of ministry” (*Gift*, §56). We saw this impairment again at Lambeth Conference 2022 in the inability of all the bishops to share Holy Communion, and in the boycott of the conference by the churches of Nigeria, Rwanda, and Uganda in toto, along with some bishops from Kenya, South Sudan, and other provinces. Just here, the Global South Fellowship of Anglican Churches was right in its post-Lambeth communiqué to mark with sadness the lack of full communion among Anglicans, echoing in this respect *The Virginia Report* of 1997, as well as recent Faith and Order documents from the Church of England. The all-too-ecumenical reality of Anglican divisions reminds us that we find ourselves very much mid-journey along the road of faithfulness and obedience to our sojourning Lord.

If the ecumenical order of the day is traveling metaphors — walking and running along the way, sometimes at a distance, in an always imperfect communion: the pilgrim Church of Vatican II — then the next decade for Anglicans is shaping up as a time of variegated travel. In multiple caravans, embarking at uncoordinated times and traveling at different speeds, we seem to be heading for divergent — divided — destinations, though that will be for the commonly professed Lord to decide. Here again, the ecumenical lexicon, which we Anglicans have done so much to develop, helps us to say that we are indeed in *impaired* but not entirely *broken* communion; we share what St. John

Paul II called “imperfect but real communion” (*Ut Unum Sint*, §84). We are all baptized, and we share the same faith in many, if not all, regards. We need, therefore, to cultivate a generous respect for one another’s discernments, even when they seem misguided.

Christians and churches imperfectly walking the road of discipleship together must seek differentiated consensus, as Abp. Welby has observed. Accommodating our disagreements as necessary, we agree to settlements and distinctions in a spirit of collegiality and brotherhood, however trying this is. In the Episcopal Church, we are learning to call this *communion across difference*. Good fences make good neighbors, even in a singular Church called to share all things in common, including a common mind. Just so, the coming decade of Anglican peregrinating should take up with energy the work of consulting, comparing notes, and drawing up plans for a newly diversified *peace* that will make space for our differences rather than denying or suppressing them.

The whole Anglican Communion will need to show up. Moreover, the powerful — mostly white, rich, native English-speaking, Western and Northern — minority cannot dictate the terms or anything else to the overwhelming majority of the Communion, which is comparatively poor, African and Asian, non-native English speaking, and culturally Southern. Sacrifices of power must be made by those accustomed to controlling the conversation — especially the English and the Americans, in different ways — even as financial generosity must not come with strings attached. The road we are walking is long, and need not be traversed at the same speed or in the same vehicles, just as we need not agree about the best way to get there, or the most felicitous sites at which to stop and rest en route. Faith, hope, and love, however, are non-negotiable, placed in the paradoxical service of seemingly “more” and “less” respectable members of the body (1 Cor. 12:23-24).

A wonderful opportunity to test this mission will be the proposed Anglican Congress, if we can manage it. It will not be cheap, and will require Western generosity. Such a meeting, *in* the Global South, hosted and organized by the Southern majority, would mark a most welcome meeting point for our global family, and an opportunity to reclaim the vision of a “mutually responsible and interdependent” Communion, articulated at the last congress in 1963. We need many more organic occasions to elicit unscripted creativity and the drawing of connections. And the Global North needs to receive Southern hospitality humbly, and to listen more than we speak.

Serving one another in Christ, the Anglican family can, by God’s grace, continue to help heal the divisions of the body. God, who superintends the Church, and calls her to visible unity in the Spirit so that the world may believe, will do the rest. □

The whole Anglican Communion will need to show up.

High Baroque Passion

Domenico Scarlatti
Stabat Mater and Other Works

Le Caravansérail

Harmonia Mundi, \$14.99

Review by Christopher Hoh

French ensemble Le Caravansérail has recorded assorted works of Domenico Scarlatti (1685-1757). His High Baroque “Stabat Mater in C Minor” constitutes the album’s main



course. Elaborately scored for 10 voices, it nonetheless looks back to earlier styles with straightforward basso continuo accompaniment.

Here director Bertrand Cuiller leads one-to-a-part singers through an impassioned, lively account. With a full-throated, almost operatic presentation, this interpretation may not suit listeners accustomed to a more restrained, “churchy” approach. But the subject — Christ’s Passion and his mother’s reaction — certainly lends itself to emotion.

Throughout, the various combinations of voices remain well-balanced, taking turns center stage rather than blending homogeneously. I would have preferred some quiet, contemplative contrast, but in fairness, Scarlatti provided few such spots in the bouncy score.

The “Inflammatum” section with three extra-florid lines for sopranos and a tenor constitutes a high point (sadly uncredited). Generally, however, at least four voices sing at a time, and often double that or more. It makes for



Portrait of Domenico Scarlatti, by Domingo Antonio Velasco (1738)

Wikimedia Commons

a busy sound, especially with relatively close miking, but Cuiller and company keep it cohesive and crisp.

Elsewhere we hear diverse instrumental and vocal works. A gentle “Cantabile,” beautifully played by harpist Bérengère Sardin, opens the album. Cuiller’s instrumental ensemble sounds terrific — incisive and expressive — in a sonata and other movements as well as an infectious homage to Scarlatti by Charles Alison.

Opera excerpts feature soprano Emmanuelle de Negri, with additional solo turns by countertenor Paul-

Antoine Bénos-Dijan. The secular solo cantata “Pur Nel Sonno Almen Tal’ora” laments unrequited love. De Negri convinces with tender phrasing and fiery declamation, only occasionally marred by heavy high notes. While a mishmash, this music is all rich and nicely done. Domenico Scarlatti fans should be pleased.

Christopher Hoh is a composer/publisher and artistic consultant based in Arlington, Virginia. He is also a retired U.S. career diplomat and lifelong musician and concertgoer.

A Spectacular Failure

Making Italy Anglican
Why the Book of Common Prayer
Was Translated into Italian

By **Stefano Villani**
Oxford, pp. 322, \$99

Review by Shaun Blanchard

Stefano Villani's *Making Italy Anglican* is much more than an account of the textual history of Italian translations and editions of the Book of Common Prayer (BCP), though Villani has meticulously reconstructed that history. The book is also more interesting than the story of English attempts to turn Italy Protestant, though the extent to which that (probably foolhardy) project was attempted is also expertly traced in these pages.

Making Italy Anglican is an exhaustively researched and densely footnoted study of a text's translation. But in the telling of this tale — befitting the nature of Anglophile Italians and Italianate Englishmen — all manner of eccentric, fascinating, scandalous, and sometimes even funny historical phenomena are brought to life and woven together with surprising cohesion. In telling a story of spectacular failure (translations of the BCP had very little influence on Italian religion), Villani's book illuminates our knowledge of Italian and English religion and culture from the Gunpowder Plot (1605) through Vatican I (1870) and beyond.

The backdrop is a long history, spanning over three centuries, of British-Anglican religious and political relations with Italians, usually either anti-papalist Italian Catholic reformers or Italians interested, for whatever reason, in finding spiritual nourishment and a church community outside Roman Catholicism. Villani proceeds from the early 17th to the late 19th century via an analysis of Italian translations.

As a history of translation and as a close textual study of these many editions, Villani's study has inherent worth. Widening the book's appeal are

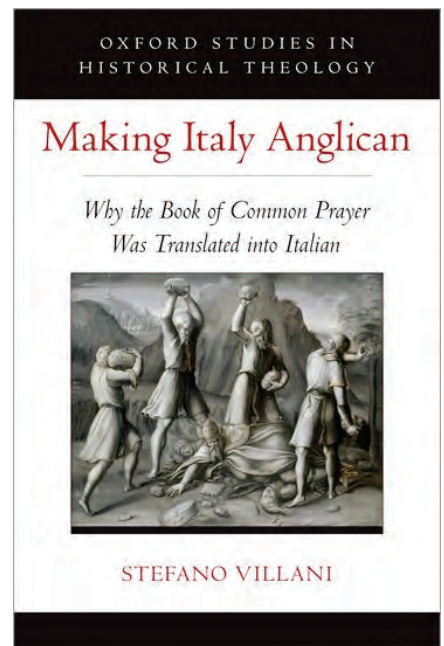
some detailed discussions of various translators' choices for key terms, and the theological presuppositions and agendas behind such choices: e.g., priest, presbyter, or minister.

The story begins with a fascinating point of Anglo-Italian contact, during the great ecclesiological crisis that gripped Roman Catholicism in the early 17th century. As the anti-papalist Servite Fra Paolo Sarpi crossed swords (or pens) with Cardinal Bellarmine over the ecclesio-political policies of the Republic of Venice (put under Interdict, with limited success, by Pope Paul V), English Catholics reeled from the Gunpowder Plot and the oath imposed in its aftermath by King James I.

The story of English Protestant encouragement of a (Catholic) Venetian schism with Rome is one of the great what-ifs of history. From this violently anti-papalist "Sarpian tradition" emerged the first Italian translation of the BCP, the work of William Bedell (ch. 1). Part I of the book recounts these well-known ecclesiological crises from the fresh angle of Anglo-Italian contact and the first translations of the BCP. As with all good accounts of this era, Villani recounts the antics of the Croatian Catholic archbishop — turned Anglican polemicist, turned Catholic penitent — Marco Antonio De Dominis, one of the most entertaining eccentrics in all of Church history.

Part II is more diffuse, running from the first Italian edition of the BCP (Edward Brown's) in 1685 to polyglot editions in the 1820s. Part III shifts focus to the BCP as an engine of imperial propaganda, and runs from the 1831 edition of George Frederick Nott to a final chapter on the use of an Italian BCP by immigrants in the United States.

Villani's story of "failure" takes readers all the way from opportunistic English Protestants in Sarpi's Venice to John Henry Newman in court, sued for libel by an Italian rogue ex-Catholic priest in



1851. By then, readers have been made aware of little-known precursors to Newman and the Oxford Movement's well-known claim of the Anglican or Anglo-Catholic tradition as a *via media* between Roman Catholicism and Reformation Protestantism.

Probably the most interesting insights in Villani's book are the different reasons that Italian editions of the BCP were made, and the values and goals they reflected. While there were sincere attempts to convert Italians to Protestantism, BCP translations were also undertaken for a wide range of other reasons: as an aid to the English upper classes learning Italian for their grand tour; as a demonstration of the reasonable, dignified, and biblical religion of the British Empire; and to encourage anti-papalist reform within Roman Catholicism (rather than to convert Catholics).

The fruit of immense erudition, Villani's book manages to take readers on a grand tour of their own, all the way from the machinations of Stuart diplomats in 1605 to a tearful abjuration of heresy made by Fr. Enrico Campello before the Inquisition in 1902, returning from a schismatic venture to London. Villani's work, unlike that of his protagonists, is a rousing success.

Shaun Blanchard is senior research fellow at the National Institute for Newman Studies, Pittsburgh.

PEOPLE & PLACES

The Rev. **Amelia Arthur** is associate rector of St. James's, Richmond, Va.

The Rev. Dr. **Antionette (TJ) Azar** is priest in charge of St. Michael's, Cookeville, Tenn.

The Rev. **Matt Babcock** is interim rector of St. David's, Chicago.

The Rev. Canon **Greg Baker** is canon for spiritual formation at Christ Church Cathedral, Indianapolis.

The Rev. **Kristin Barberia** is associate priest and school chaplain for St. Michael's and All Angels, Phoenix.

The Rev. **Richard Bardusch** is priest in charge of St. Alban's, Monroe, Ga.

The Rev. **Charles Cowherd** is priest in charge of St. Timothy's, Herndon, Va.

The Rev. **Jean Cotting** is priest in charge of Christ Church, Xenia, Ohio.

The Rev. **Daniel Crockett** is interim rector of St. Andrew's, Louisville, Ky.

The Rev. **Pam Crossley** is parish deacon at Christ Church, Denmark, S.C.

The Rev. Dr. **Emily Hillquist Davis** is rector of Advent, Crestwood, Mo.

The Rev. **Christine J. Day** is long-term supply priest at Grace, Syracuse, N.Y.

The Rev. **Terry Deokaran** is rector of St. George's, Bossier City, La.

The Rev. **Ann Dieterle** is rector of Calvary, Columbia, Mo.

The Rev. **Kate Elledge** is vicar of St. John's, Beverly Farms, Mass.

The Rev. **Ernestine Fleminster** is the Diocese of Oregon's missionary for racial reconciliation.

The Rev. **Stephanie Fox** is rector of St. George's, New Orleans, La.

The Rev. **Mark Galbraith** is interim pastor of Trinity, Escondido, Calif.

Canon **Myra B. Garnes** is the Episcopal Church's officer for youth ministry.

The Rev. Dr. **Kurt Gerhard** is rector of Christ Church, Bronxville, N.Y.

The Rev. **Melissa Roberts George** is rector of Ascension, Salida, and Little Shepherd in the Hills, Crestone, Colo.

The Rev. **Mitzi George** is rector of Good Shepherd, Lake Charles, La.

The Rev. Dr. **Jocelynn Hughes** is operations director at the Cal Aggie Christian Association and Multifaith Living Community, Davis, Calif.

The Rev. **Christina Hunter** is priest in charge of St. Peter's, Albany, N.Y.

The Rev. **Jeff Hurst** is priest in charge of St. Matthew's, Raytown, Mo.

The Rev. Canon **Joanne Izzo** is the Diocese of New Jersey's interim canon to the ordinary and transitions officer.

The Very Rev. **Chandler Jackson III** is dean of the Diocese of West Missouri's Southern Deanery.

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The Rev. **Jennifer Masada** is vicar of St. Augustine's, Kapaau, Hawaii.

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The Rev. **Neal McGowan** is associate rector at St. John the Divine, Houston.

The Rev. **Sheila McJilton** is long-term supply priest at Epiphany, Odenton, Md.

The Rev. **Daniel McMillan** is the Diocese of Florida's receptionist.

The Rev. **Mark C. McKone-Sweet** is priest in charge of St. Thomas, Chesapeake, Va.

The Rev. **Jeremy Means-Koss** is long-term supply priest at St. Mark's and Olivet, Alexandria, Va.

The Rev. **Joshua Messick** is executive director of the Baltimore International Seafarers' Center.

The Rev. Canon **Mia C. Drummond McDowell** is canon catechist at Trinity Cathedral, Columbia, S.C.

The Rev. **Karen Mercer** is vicar of Holy Nativity, Baltimore.

The Rev. **Mario E. Milián** is rector of St. Mary's, Tampa, Fla.

Mr. **Dan Miglets-Nelson** is the Episcopal Church in Minnesota's minister for children and youth.

The Rev. **Sarah Monroe** is priest in charge at Chaplains on the Harbor, Grays Harbor, Wash.

The Rev. **Abi White Moon** is senior associate at Trinity, Boston.

The Rev. **B. Adolfo Moronta** is priest in charge of Grace, White Plains, N.Y.

The Rev. Canon **Jerry D. Morriss** is priest in charge of St. James on the Lake, Kemp, Texas.

The Rev. **Julius Rodriguez** is lower school chaplain at National Cathedral School, Washington, D.C.

The Rev. Dr. **Yolanda A. Rolle** is the missionary for youth and young adults in the Diocese of Massachusetts.

The Rev. **Nicholas Roosevelt** is priest in charge of St. Timothy's, Mountain View, Calif.

The Rev. Canon **Richard C. Rowe** is interim rector of St. Mary's, Asheville, N.C.

The Rev. **Shawn Rutledge** is vicar of St. Peter's, Casa Grande, Ariz.

The Rev. **Chris Sabas** is deacon vicar of St. Andrew's, Princess Anne, Md.

The Rev. **Anne Schnaare** is rector of Grace, Grand Rapids, Mich.

The Rev. **Betsy Sentigar** is deacon in charge of Christ Church, Towanda, Pa.

The Rev. **Kim Seidman** is rector of St. Timothy's, Centennial, Colo.

The Rev. **Jessica Sexton** is rector of Trinity, Long Green, Md.

The Rev. **Samuel J. Smith** is rector of All Saints, Worcester, Mass.

The Rev. **Shirley Smith-Graham** is the Diocese of Virginia's interim transition minister.

The Very Rev. Dr. **Michael Sniffen** is dean of the Mercer School of Theology, Garden City, N.Y.

The Rev. Dr. **John Sorenson** is priest in charge of Messiah, Myrtle Beach, S.C.

The Rev. **Naomi Sorwar-Randall** is priest in charge of St. David's, Barneveld, N.Y.

Mr. **Michael Spencer** is head of Oregon Episcopal School, Portland.

The Rev. **Dee Stayton** is interim rector of Holy Trinity, Hot Springs Village, Ark.

The Rev. **Kelly Steele** is rector of St. Peter's, Savannah, Ga.

The Rev. **Bonnie Stewart** is interim rector of St. Barnabas, Portland, Ore.

Ordinations

Diaconate

Nebraska: **Lisa Kay Petersen Aguilar**

New York: **Jean Marie Angelo, Anahi Teresa Galante, Anthony Troy Johnson, Pamela Tang**

San Joaquin: **José Antonio Álvarez, Luke Aaron Martínez**

Southern Ohio: **Brice Joel Patterson**

Southwest Florida: **Hector Manuel Chamorro, Edwin Geovanny Mata, William Goehl Pardy**

Southwestern Virginia: **Samson Mamour, Cara Modisett, William Yagel**

Priesthood

Central New York: **Meredith Kadet Sanderson** (chief of staff and director of communications, Diocese of Central New York, long-term supply priest, Christ Church, Jordan)

Dallas: **Julian Mario Borda** (curate, St. Paul's, Waxahachie), **Kate Emily Smith** (curate, St. Paul's, Prosper),

Eastern Oregon: **Katy Nesbit** (priest in charge, St. Patrick's, Enterprise)

Eau Claire: **Michael Gamalaukas** (priest in charge, St. Andrew's and St. Cyprian's, Darien, Ga.)

Retirements

The Rev. **Stephen Gerth** as rector of the Church of Saint Mary the Virgin, New York

The Rev. Canon **Robert Griner** as rector of Christ Church, Newton, N.J.

The Rev. **Margaret Haight** as parish deacon of Christ Church, Spotsylvania, Va.

The Rev. **Dale Hathaway** as interim rector of St. Paul's, Monroe, N.C.

The Rev. **Mark Holmer** as vicar of St. Thomas, Algona, Iowa



Deaths

The Rev. **Robyn Elizabeth Arnold**, who fused training in science with ordained ministry, died July 5 at 59 in Birmingham, Alabama.

A native of Mt. Vernon, Kentucky, she was a graduate of Cumberland College, Mississippi State University, and the University of Alabama-Birmingham. Both her master's degree and Ph.D. were in physiology. She was baptized as an adult at St. Andrew's Church in Birmingham in 1998.

Her commitment to the environment was evident in her childhood, when she convinced her parents to establish a compost pile in the family's back yard. She later saved her favorite cow, Candy, from slaughter by adopting her as a pet.

Arnold graduated from Church Divinity School of the Pacific in 2008. During her seminary studies, she was a postdoctoral fellow in the Children's Environmental Health Laboratory at the University of California, Berkeley.

She was ordained to the priesthood in 2008, and then served several years as an associate priest at the Church of the Advent of Christ the King in San Francisco. She returned to Birmingham as rector of Grace Episcopal Church, Woodlawn, in 2012.

She is survived by three brothers, a sister, two nephews, a niece, and a great-nephew.



The Rev. **Charles (Charlie) Morris Hawes III**, who served for 22 years in campus ministry, died July 18 in Johns Creek, Georgia, at 84.

A native of Chicago, he grew up in Yonkers, New York. He was a graduate of Trinity College and Episcopal Theological School. He was ordained to the priesthood in 1964. He served as chaplain at St. Mary's House at the University of North Carolina-Greensboro and nearby Guilford College from 1984 to 2006.

He was a lifelong fan of the New York Yankees, and was passionate about travel, art, books, good food, and ice-cold vodka martinis. He enjoyed playing jazz piano.

Hawes was preceded in death by his first wife. He is survived by his second wife, a brother, a daughter, three stepchildren, and six grandchildren.

Hawes was preceded in death by his first wife. He is survived by his second wife, a brother, a daughter, three stepchildren, and six grandchildren.



The Rev. **Richard B. Lehmann**, a parish priest and chaplain at hospitals and nursing homes, died July 11 at 67.

Born in Jamaica, Queens, New York, he grew up in the Long Island hamlet of Franklin Square. He was a graduate of North Central Bible College in Minneapolis, Gordon-Conwell Seminary, and Mercer Theological Seminary. He was ordained to the priesthood in 2008.

Most recently he served as assistant priest at Christ Episcopal Church in Ballston Spa, New York, as well as a chaplain at Ellis Hospital in Schenectady.

Lehmann composed music, sang, and played the guitar and piano. He wrote many poems and stories, and recently completed a novel that will be published posthumously.

He is survived by his wife, a sister, a daughter, a son, two granddaughters, and a great-grandson.

SUNDAY'S READINGS | 12 Pentecost, August 28

Jer. 2:4-13 or Eccles. 10:12-18 or Prov. 25:6-7

Ps. 81:1, 10-16 or Ps. 112 • Heb. 13:1-8, 15-16 • Luke 14:1, 7-14

Three Teachings

“On one occasion when Jesus was going to the house of a leader of the Pharisees to eat a meal on the sabbath, they were watching him closely” (Luke 14:1). Because verses 2-6 are omitted from the gospel reading, we may miss part of why Jesus is being watched. “Just then, in front of him, there was a man who had dropsy” (Luke 14:2). Sensing tension about healing on the Sabbath, Jesus asks the lawyers and the Pharisees, “Is it lawful to cure on the Sabbath, or not?” (Luke 14:3). After healing the man, Jesus further probes his observers: “If one of you has a child or an ox that has fallen into a well, will you not immediately pull it out on a sabbath day?” (Luke 14:5). By their silence they essentially agree that they too would rescue their child or ox on the sacred day of rest. We hear an unspoken question hidden in the cure. “If it not lawful then to rescue or heal any man or woman or child on the sabbath?” In Christ, there is but one human family. The work of healing, then, is always allowed!

Jesus is being watched, and he is watching. “He noticed how the guests chose the places of honor.” Presuming to know their place and position, the guests, in hasty and imprudent confidence, chose the best places, not considering the possibility that a person of higher status may yet arrive, thus requiring that they give away their seat and take a lower place. Such a “disgrace” is the direct result of pride. “For all who exalt themselves will be humbled, and those who humble themselves will be exalted” (Luke 14:11). When arriving as a guest at another person's home, we do well to pause, to wait, and to look for direction from the host. We are not to assert ourselves but to respond to the instructions of the host. And who, in this story, is the host, other than the Lord God? God invites, and we come, but we wait in humility. The God who calls will assign a place of purpose and dignity to all.

Behold what we are learning: We may always heal. We may and should always wait upon the Lord.

The dinner party occasions a third teaching. “When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or rich neighbors, in case they may invite you in return, and you would be repaid” (Luke 14:12). A party with family and friends is hardly wrong. Still, in some sense, it is too limited in scope, lacking what Jesus elsewhere calls “credit.” “If you love those who love you, what credit is that to you? ... If you do good to those who do good to you, what credit is that to you? ... If you lend to those from whom you hope to receive, what credit is that to you?” (Luke 6:32-34). Try something different, Jesus suggests. Expand your social circle to include those from whom you expect nothing in return. “But when you give a banquet, invite the poor, the crippled, the lame, and the blind. And you will be blessed, because they cannot repay you, for you will be repaid at the resurrection of the righteous” (Luke 14:13-14).

Attending a recent party at the group home where my daughter lives, I and others provided food, beverages, desserts, and entertainment for the residents. The residents are incapable of reciprocating the gesture. In that sense, they “cannot repay.” And yet they have repaid a thousandfold by their love and goodness.

Be a healing person, a humble person, a person of great and wide love.

Look It Up

Ecclesiasticus 10:14-17

Think About It

When I am weak, then I am strong.

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Highest Love

Discipleship is not to be entered into unadvisedly or lightly, but with forethought and consideration of the cost.

"For which of you," says Jesus, "intending to build a tower, does not first sit down and estimate the cost, to see whether he has enough to complete it? Otherwise, when he has laid the foundations and is not able to finish, all who see it will ridicule him, saying, 'This fellow began to build and was not able to finish.' Or what king, going out to wage war against another king, will not sit down first and consider whether he is able with ten thousand to oppose the one who comes against him with twenty thousand? If he cannot, then, while the other is still far away, sends a delegation and asks for the terms of peace" (Luke 14:28-32).

Like a building project that cannot be completed or a war that cannot be won, discipleship may seem an impossibly difficult task, so we may decide it is better not to start. Like the rich young man who could not part with his many possessions, we may walk away grieving (Matt. 19:22). A similar story: After hearing Jesus say, "Very truly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you" — a difficult teaching indeed — "many of his disciples turned back and no longer went about with him" (John 6:53, 66).

Jesus asks, "Do you also wish to go away?" (John 6:67). In asking, he awaits our reply. "Lord, to whom can we go? You have the words of eternal life. We have come to believe and know that you are the Holy One of God" (John 6:68-69). The baptized are those who, at least ideally, have counted the cost and deemed it right and good to walk with Jesus on a path toward eternal life.

Jesus tells us about the cost in graphic language, employing exaggeration to grasp and focus our attention. "Whoever comes to me and does not

hate father and mother, wife and children, brothers and sisters, yes, and even life itself, cannot be my disciple. Whoever does not carry the cross and follow me cannot be my disciple. ... So therefore, none of you can become my disciple if you do not give up all your possessions" (Luke 14:26, 27, 33).

We cannot live by the two great commandments and actually hate our parents, spouse, children, and siblings. Indeed, love of neighbor is the definitive test of whether we truly love God. "Those who say, 'I love God,' and hate their brothers and sisters, are liars; for those who do not love a brother or sister, whom they have seen, cannot love God whom they have not seen. The commandment we have from him is this: those who love God must love their brothers and sisters also" (1 John 4:19-21). Using the word *hate*, Jesus is employing what John Henry Newman called a "*merciful severity* with which he repels us *that he may gain us more truly*" ("*Unreal Words*," *Parochial and Plain Sermons*). Jesus is calling for a total and unconditional commitment to a love (himself) higher than all natural affections and by which familial love is transformed and properly ordered.

We turn to Jesus as the very source of life. "Choose life so that you and your descendants may live, loving the LORD your God, obeying him, and holding fast to him; *for that means life to you and length of days*" (Deut. 30:19-20). The Latin Vulgate is even stronger: "He himself is indeed your life!"

Look It Up

Psalm 1:3

Think About It

Jesus is a stream of living water.

Jesus Welcomes Sinners

If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8). For this reason, we do well to identify with all the tax collectors and sinners who come near to Jesus to hear him, and with whom Jesus shares a warm welcome and a common meal. According to one commentator, the combination of *tax collectors* — Jews who collected the Roman poll tax — and *sinners* stands for a larger group: "the outcasts, the irreligious, and the immoral" (Joseph A. Fitzmyer). "The Pharisees and the scribes were grumbling and saying, 'This fellow welcomes sinners and eats with them'" (Luke 15:2). It has been said that the Church is a hospital for sinners. In this story, we find more than recuperation and rest. Jesus provides *welcome* and is himself a *eucharistic presence* at the meal; and, in his teaching, he draws attention to the theme of *joy*.

The Pharisees and scribes, grumbling against Jesus, have their reasons. The word *holy* means "set apart," and just as God is utterly set apart from sin, an elect and holy people are to be set apart from sinners. A brief sample of biblical texts will highlight this point. "Whoever walks with the wise becomes wise, but the companion of fools suffers harm" (Prov. 13:20). "Happy are those who do not follow the advice of the wicked or take the path that sinners tread, or sit in the seat of scoffers" (Ps. 1:1). "I do not sit with the worthless, nor do I consort with hypocrites; I hate the company of evildoers, and will not sit with the wicked" (Ps. 26:4-5). St. Paul, combining several Old Testament passages, urges Christian to remain separate from unbelievers. "Therefore come out from them, and be separate from them, says the Lord, and touch nothing unclean; then I will welcome you, and I will be your father, and you shall be my sons and daughters, says the Lord Almighty" (2 Cor. 6:17-18). In the

early days of the Church, a person preparing for baptism was instructed not in the sacramental mysteries of the faith but rather in the necessity of moral transformation. Sinners were called to repentance and amendment of life before their baptism.

The Pharisees and the scribes are right, at least to a degree. We are called to holiness. But we never achieve, in this life, absolute holiness. As a result, the very sin we seek to avoid is never far away. Protecting ourselves with the illusion of holiness, we tend to see in others what we refuse to see in ourselves. Do we not feel our folly and wickedness in the deep water of conscience? Saul of Tarsus, a holy man, discovered himself anew as a blasphemer, a persecutor, and a man of violence precisely in his presumed holiness.

Although not knowing it, the Pharisees and the scribes stand in fellowship with the tax collectors and sinners. "All have sinned and fall short of the glory of God" (Rom. 3:23). In the end, we may all say with St. Paul, "the grace of our Lord overflowed for me with the faith and the love that are in Christ Jesus" (1 Tim. 1:14). The grace and love of Christ, the welcome and forgiveness of Christ, are the source of all Christian *joy*. "Just so, I tell you," Jesus says, "there will be more joy in heaven over one sinner who repents than over ninety-nine righteous people who need no repentance" (Luke 15:7).

O sinner, dance in the joy of the Lord's presence and welcome (2 Sam. 6:14-16).

Look It Up

Psalm 51:9

Think About It

Joy and gladness in heaven.

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