

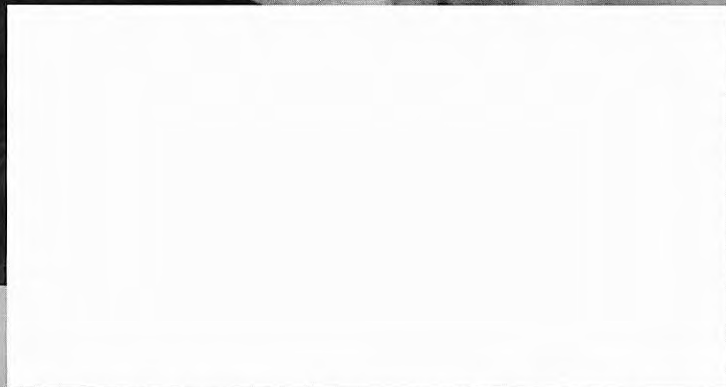
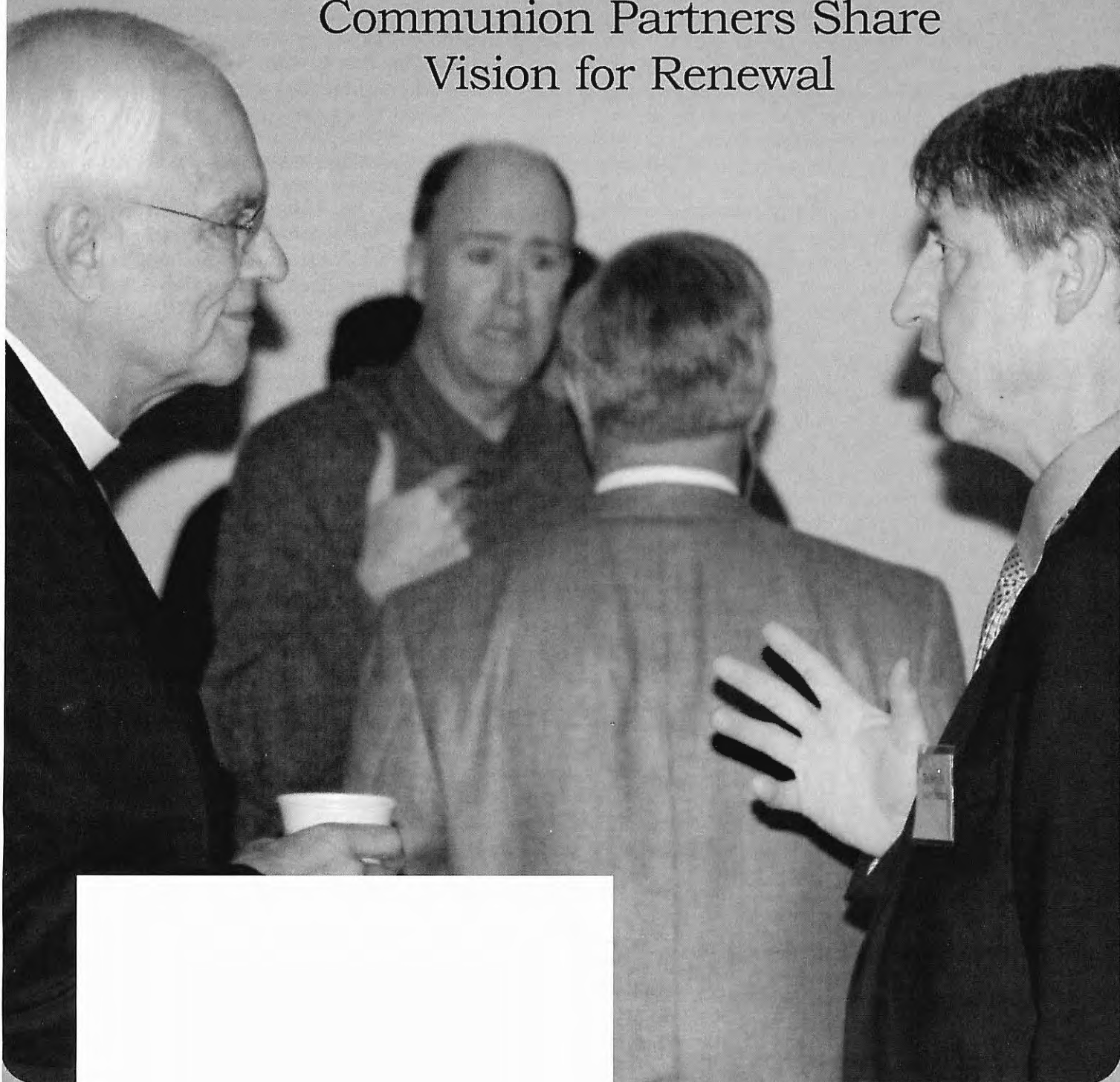
February 28, 2010

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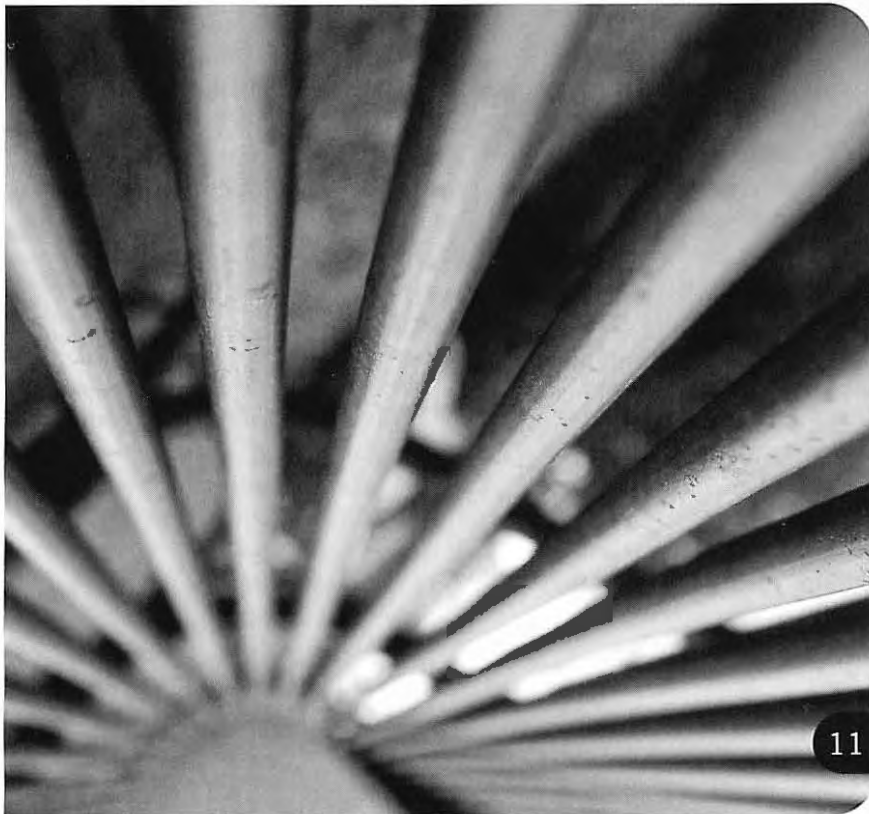
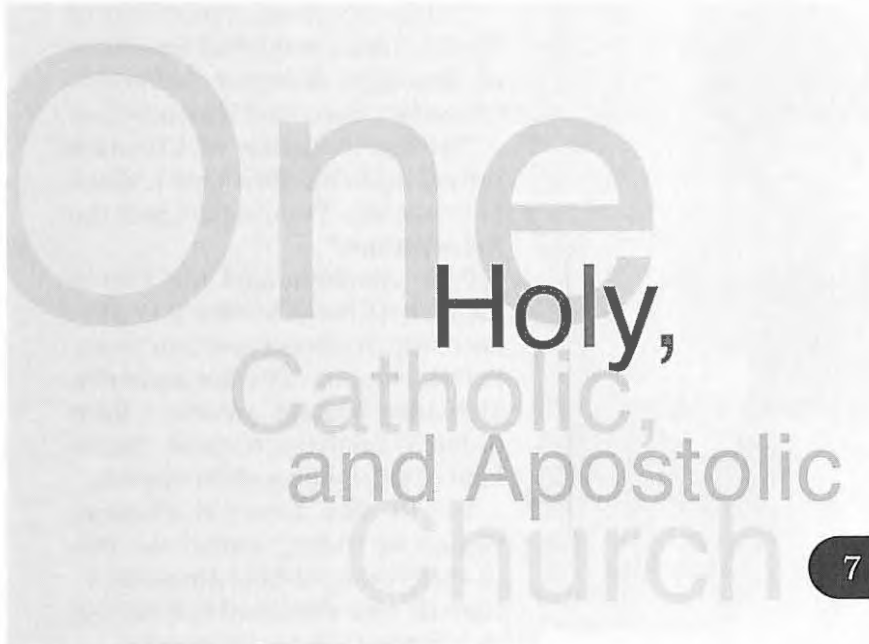
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this week | February 28 2010



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THE LIVING CHURCH magazine is published by the Living Church Foundation, Inc. The historic mission of the Living Church Foundation is to promote and support Catholic Anglicanism within the Episcopal Church.

## Bishop Stanton: Dallas Not Leaving Anything

A few themes emerged Feb. 5-6 when several scholars gathered to discuss governance within the Episcopal Church: It is not Roman Catholic, not simply Protestant and not very hierarchical through most of history.

Sponsored by the Anglican Communion Institute and the Diocese of Dallas, the conference drew 90 participants to Church of the Incarnation. They explored a favorite theme of the ACI's editorial contributors: Each diocese — not congregations, not the Episcopal Church Center, not Executive Council and not General Convention — is the basic ecclesial unit of the Episcopal Church.

Historian Robert Prichard of Virginia Theological Seminary described General Convention's call, in the early 20th century, for more business-like models of management, which led to organizing dioceses into provinces; changing the Presiding Bishop from the longest-serving bishop to an elected executive; and establishing a national council, now known as Executive Council.

Dr. Prichard noted that *THE LIVING CHURCH* was the first publication, in response to those changes, to apply the courtesy title "the Most Rev.," normally reserved for archbishops, to the Presiding Bishop.

The 20th century also led to greater ties with the Anglican Communion, Dr. Prichard said, including the appointment of the Rt. Rev. Stephen Bayne as the first executive officer of what is now the Anglican Communion Office.

### Major Trends

The Episcopal Church's two major trends of the 20th century — greater centralization and stronger ties with the Anglican Communion



Bret Williams photo

Mary Edlund, chancellor of the Roman Catholic Diocese of Dallas, explained the differences between Roman and Anglican polity.

— are now at odds with each other, Dr. Prichard said.

Attorney and ACI fellow Mark McCall said the Episcopal Church is organized as a voluntary association of dioceses, rather than a corporation.

"Only dioceses can be admitted to General Convention," he said. "A parish cannot join General Convention. An individual cannot join General Convention."

The Episcopal Church's Constitution does not have a supremacy clause, Mr. McCall said, adding that this was a deliberate choice by colonial leaders such as James Duane and John Jay.

Mary Edlund, chancellor of the Roman Catholic Diocese of Dallas, called Anglican polity "much more relaxed" than that of the Vatican.

"We speak of a bishop's authority within his own diocese, but we

would never use the word *autonomy*," she said.

William Abraham, a professor of Wesley studies at the Perkins School of Theology, Southern Methodist University, described Methodism as a "third articulation of Christian orthodoxy in the West" and a "cross between the Franciscans and the Benedictines."

Prof. Abraham said the United Methodist Church's General Conference, which meets every four years, is that church's ultimate authority. Methodist bishops are not a third order of ministry, he said, "but a kind of elder with a slight upgrade."

The Rt. Rev. James M. Stanton, Bishop of Dallas, quoted the diocese's founding bishop, Alexander C. Garrett, who described the diocese as "a perfect integer for growth."

"We belong together so that we can carry out mission, not so that we can know who is in charge or who owns the property," Bishop Stanton said.

He cited St. Cyprian's emphasis on the diocese as the center of the Church.

Bishop Stanton also spoke in favor of the Anglican Communion Covenant.

"The question is not whether we need a covenant, it seems to me, but 'What is the nature of the Covenant that we already have?' The proposed Covenant is not something external, something that is being imposed on us. It is, simply, who we are."

Amid the conference's frequent emphasis on diocesan autonomy, Bishop Stanton stressed his diocese's intention to remain within the Episcopal Church.

"We do not seek to divide or separate," he said. "Contrary to some critics, this diocese does not intend to leave anything."

*Douglas LeBlanc*

## General Synod Affirms ACNA's 'Aspiration'

The Church of England's General Synod approved an amended resolution Feb. 10 to "recognize and affirm the desire of those who have formed the Anglican Church in North America to remain within the Anglican family" and to "acknowledge that this aspiration, in respect both of relations with the Church of England and membership of the Anglican Communion, raises issues which the relevant authorities of each need to explore further."

The original private member's motion, proposed by Lorna Ashworth, not only affirmed the ACNA but declared the Church of England in communion with it. In effect, the resolution postpones further Church of England comment on the ACNA until General Synod meets again in 2011.

ACNA quickly issued a statement celebrating General Synod's passage of the resolution on a 309-69 vote.

"We are very grateful to Mrs. Ashworth and the scores of other friends in the Synod of the Church of England for all they did to give us this opportunity to tell our story to the mother church of the Anglican Communion," said the Most Rev. Robert M. Duncan, archbishop of the ACNA. "It is very encouraging that the synod recognizes and affirms our desire to remain within the Anglican family."

The Archbishop of Canterbury referred to Mrs. Ashworth's resolution during his presidential address Feb. 9: "Certain decisions made by some provinces impact so heavily on the conscience and mission of others that fellowship is strained or shattered and trust destroyed. The present effect of this is chaos — local schisms, outside interventions, all the

(Continued on next page)

# STANLEY HAUERWAS

LIVE IN DALLAS

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-Time Magazine, 2001

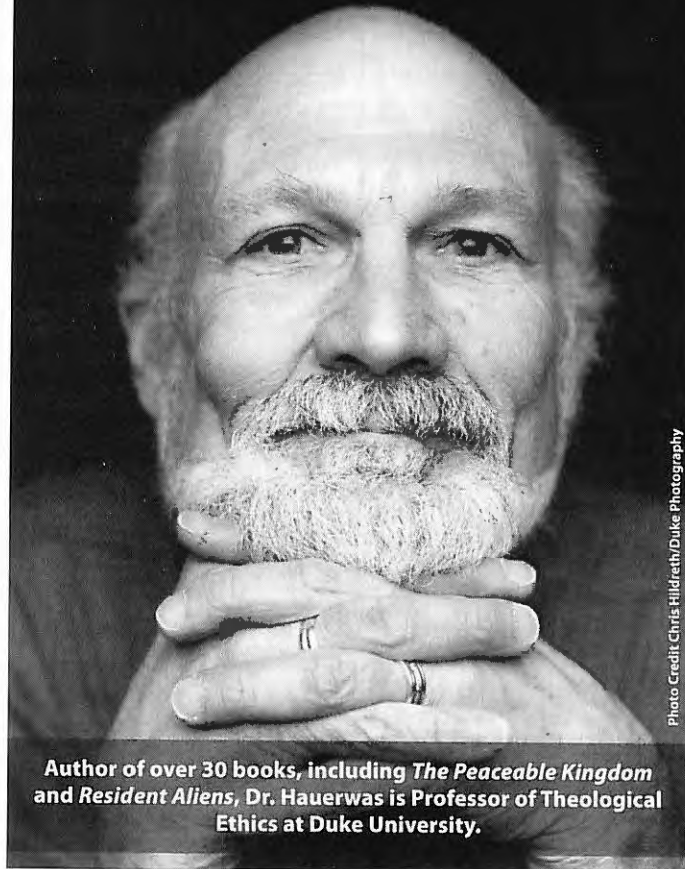


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Author of over 30 books, including *The Peaceable Kingdom* and *Resident Aliens*, Dr. Hauerwas is Professor of Theological Ethics at Duke University.

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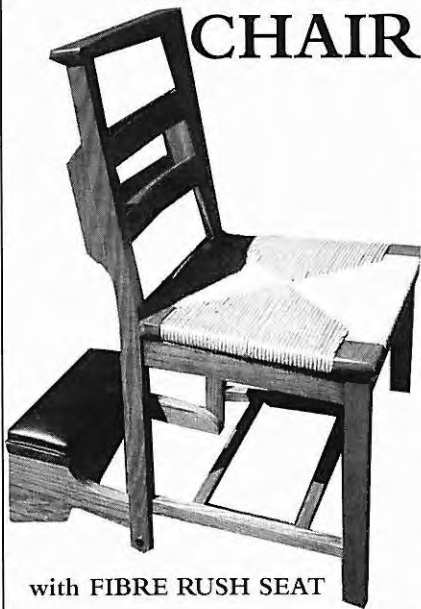
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**news**

(SYNOD, from previous page)

unedifying stuff you will be hearing about (from both sides) in the debate on Lorna Ashworth's motion."

In the same address, Archbishop Rowan Williams urged General Synod to reject one-dimensional depictions of fellow Anglicans.

"I was reminded of another parish in New Orleans that I visited a couple of years ago — a local church planted as a result of the relief work of the diocese, when local people begged for a church to be opened because they had seen the love of Christ in the work done with and for them," he said. "Three-dimensionality in the Episcopal Church which some are tempted to dismiss as no more than a liberal talking shop.

"I've no doubt similar stories could be told of parishes in the ACNA. And then I think of a telephone conversation in December with the Archbishop of Uganda, discussing what was being done by Ugandan Anglicans in the devastated north of the country — in the rehabilitation of child soldiers and the continuing, intensely demanding work with all victims of trauma in that appalling situation, work that no one else is doing or is trusted to do; and the ongoing work of care for those with HIV, where the Uganda Church was in the forefront of African responses to that crisis. Three-dimensionality in a church that has been caricatured as passionately homophobic and obsessed with narrow Biblicism."

The archbishop added, in his conclusion: "If, as Our Lord says, the blessed are those who are hungry for God's justice, perhaps we shall discover our blessedness as we hunger for what the neighbor, the stranger and the opponent has to give — and find the time for them to give it and us to receive it: 'doing justice' to them in their three-dimensional reality. And we may be able to show to the world a face rather different from that anxious, self-protective image that is so much in danger of entrenching itself

in the popular mind as the typical Christian position. I deeply believe that this Church and this Synod is still capable of showing that face and pray that God will reveal such a vision in us and for us."

**Six Nominees for Suffragan  
Bishop for Federal Ministries**

A search committee has nominated six people to stand for election as the sixth Bishop Suffragan for Federal Ministries.

For the first time in the history of that office, the House of Bishops will elect its occupant. The bishops will vote during their meeting at Camp Allen, Navasota, Texas, in March. Presiding Bishops have appointed the previous suffragan bishops serving in the post.

The six nominees are:

- The Rev. Carl Andrews, 61, a U.S. Air Force colonel and chaplain stationed at Lackland Air Force Base near San Antonio, Texas.
- The Rev. James "Jay" Magness, 63, canon for mission and diocesan administration, Diocese of Southern Virginia.
- The Rev. Babs M. Meairs, 59, field coordinator in the Office of the Bishop Suffragan for Federal Ministries.
- The Rev. C. Christopher Thompson, 56, rector, Eastern Shore Chapel Episcopal Church in Virginia Beach, Va.
- The Rev. John Weatherly, 58, Joint Force Headquarters (Virginia) chaplain and rector, St. Mark's Episcopal Church, Alexandria, Va.
- The Rev. Carl W. Wright, 50, a lieutenant colonel in the U.S. Air Force and chaplain, Air Force Global Strike Command, stationed at Barksdale Air Force Base in Bossier City, La.

A narrative profile of the office says that the bishop will, ideally, visit all 137 military chaplains in a three-year tour of duty. The bishop is responsible for 18,000 Episcopalians in military service and prison chaplaincies.

The bishop will be based in Washington, D.C.

# One Holy, Catholic, and Apostolic Church

## Who We Are in Communion Partners

*The Rt. Rev. D. Bruce MacPherson and the Rev. Charles D. Alley spoke about Communion Partners on Feb. 6 at Church of the Incarnation, Dallas. The texts that follow are condensed versions of their remarks. — The Editors*

By D. Bruce MacPherson

Communion Partners is a growing international fellowship of Anglican and Episcopal primates, bishops, rectors, cathedral deans and theologians dedicated to mission partnership in the Anglican Communion and Christian theological formation in the Anglican Tradition. Communion Partners seeks to enable Episcopalians and Anglicans to emphasize Communion life and accountability as fundamental to our identity, particularly in those areas within the Episcopal Church that have torn the fabric of the Communion.

The vision of Communion Partners originated with a conversation over these very issues and concerns. In 2007, a group of 13 bishops — who are all committed to remaining in the Episcopal Church, but with a strong commitment to maintaining a continued relationship with the wider Communion — gathered to talk. Our concern was borne out of serious concern with the actions of the Episcopal Church and disregard of the Windsor Process and associated pronouncements of concern that were being made by portions of the Anglican Communion. Through all of our meetings and work dating back to General Convention 2003, we have been supported by leadership of the Anglican Communion Institute.

Out of continued concern for the state of the Episcopal Church as related to our place within the larger Communion, the Communion Partners plan was

framed into an outline that ultimately four bishops — John Howe (Central Florida), Jim Stanton (Dallas), Michael Smith (North Dakota) and I — sought to share with the Presiding Bishop, Katharine Jefferts Schori.

We shared with her the vision for maintaining a partnership relationship with the wider Anglican Communion — a partnership that was important to us in a time during which the Episcopal Church was enthusiastically pursuing a different trajectory. Our purpose in sharing this with the Presiding Bishop was to ensure that she would be fully aware of what we were doing, and not hearing about it through the grapevine, or in a possibly distorted report.

From the outset, the plan was intentionally birthed with the design of being relational in concept, and in keeping with the Constitution and Canons of General Convention, and thus would not require the approval of any individual or body within the Episcopal Church.

We are committed to remaining in the Episcopal Church, and in keeping with the Preamble of the Constitution and Canons, as “a constituent member of the Anglican Communion, a Fellowship within the One, Holy, Catholic, and Apostolic Church, of those duly constituted Dioceses, Provinces, and regional Churches in Communion with the See of Canterbury.”

As Communion Partner bishops and rectors, we together seek to maintain and strengthen our ties with the Anglican Communion; our commitment to the

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## essay

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observance of diocesan boundaries within the Episcopal Church; and the exercise of our office as a focus of unity.

Communion Partners intends to provide for those within our own dioceses and others who seek a visible link to the Anglican Communion. Traditionally this has been understood in terms of bishop-to-bishop relationships. Communion Partners endeavors to make this connection with dioceses and congregations through a broader context of a connectedness — people to people.

We also intend to provide fellowship, support and a forum for mutual concerns between bishops and members of their dioceses. It is important for us to reach out to support those who find themselves feeling isolated. In addition, we believe it is important for there to be an environment of mutual encouragement, prayer and reassurance.

As Communion Partner bishops, we are working together according to the principles outlined in the

throughout the Episcopal Church; being committed to honoring diocesan boundaries, and in those dioceses where a congregation desires to be a part of Communion Partners, while their bishop may not, to work in a collegial manner with that respective bishop; being governed by mutual respect; and proceeding by invitation and cooperation.

We also developed the Anaheim Statement during General Convention in 2009. The statement, drafted by 19 of the Communion Partner bishops, and ultimately signed by 37 bishops, reaffirmed a commitment to the visible communion of all Anglicans, gathered around Canterbury, and accountable to the terms of communion in Christ as articulated in the Book of Common Prayer, and in the texts of the Windsor Report, including the three moratoria, with an eye toward the fulfillment of the promises held out in the Anglican Covenant, for the benefit and support of the entire Communion.

A further step was also borne out of General Convention 2009: Resolution B030 encouraged domestic dioceses within the Episcopal Church to enter into “missional relationship.” This resolution captured the interest and energy of a number of Communion Partner bishops, and we held a meeting while still gathered in Anaheim.

We had before us a real sense of being able to share in an active and life-giving partnership with dioceses and congregations within the Episcopal Church that hold similar gospel commitments. This in itself was reaffirming of the commitment made by Communion Partners to be about the ministry of the Church within a variety of settings.

Our vision was one of providing, through missional relationship, a mechanism that would embrace not only those places under the jurisdiction of Communion Partner bishops but also rectors and congregations that find themselves outside of this umbrella.

After General Convention, we shared in a continuing conversation about what this missional relationship could look like, and this led to a meeting in November 2009 in Charleston, S.C. We were pleased to have seven dioceses represented by more than 25 laity and clergy, and six bishops with jurisdiction.

We envision the work of missional relationship aiding in evangelizing and reaching the unchurched; cat-

## We envision that we can help restore the role of the Episcopal Church as a fully functional member of the Anglican Communion.

Windsor Report and expressed in the Covenant. We will further provide a cooperative partnership to work toward the expressed affirmation of the now released Anglican Covenant and seek to aid in its adoption across the Communion.

**T**he unity of the Communion is paramount, and the Covenant provides the framework for an ordered process of the wider Communion. As stated by Dr. Cheryl White, canon theologian for the Diocese of Western Louisiana, in her essay “A Future in the Balance: The Proposed Anglican Covenant,” the very essence of the Covenant “is that it is the product of a legitimately convened process to preserve our unity.”

These are our parameters: being a relational fellowship of bishops, dioceses and congregations from



echizing and discipling of the converted; assisting members in generational faithfulness; renewing, strengthening and growing existing congregations; and planting new congregations to reach communities with the gospel.

The energy that we experienced in Charleston changed the setting from one of feeling challenged to one of being empowered to the glory of God.

We will sponsor a three-day event in Dallas on Sept. 23-25. This event will be for the purpose of encouraging, empowering, emboldening and equipping missionally focused individuals, congregations and dioceses, as well as providing resources to help each other be more effective in reaching out to communities for Christ and his Church.

We have the active support and participation from Communion Partner Primates that include Tanzania, Jerusalem, Middle East, Burundi, Indian Ocean, and Southeast Asia. As some here know, our diocesan convention in Western Louisiana passed a resolution endorsing the Anglican Covenant, including Section 4, in principle this past October, and I might add this was virtually unanimous as only four people voted against the resolution. In follow up to this, word was received from several primates and the Archbishop of Canterbury commending us on this action and the support that was so evident.

The Roman Catholic historian Alexandre Ganoczy wrote of John Calvin: "He never stopped claiming his unshakeable attachment to the unity of the Catholic Church, which he did not want to replace, but to restore." My prayer is that we will face the creative tension within the Episcopal Church, and the need for unity with God and each other in Christ, not with a sense of replacing, but rather restoring — which is restoration to the glory of God.

As St. Paul writes:

All this is from God, who through Christ reconciled himself and gave us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. So we are ambassadors for Christ, God making his appeal through us. (2 Cor. 5:18-20)

*The Rt. Rev. D. Bruce MacPherson is the third bishop of Western Louisiana and a member of The Living Church's board of directors.*

## The Vision of Communion Partners: RENEWAL

By Charles D. Alley

As a member of Communion Partner Rectors, I am often asked, "What will the Communion Partners plan enable us to do?" Since our emphasis in Communion Partners has not been on developing alternative church structures, and we have intentionally avoided defining ourselves over and against others, some have interpreted our approach as a passive waiting game. In addition, our strategy — to be a witness to traditional Anglicanism and biblical Christianity within the Episcopal Church — appears far too passive for many 21st century American Christians.

Being the Church is all about action. The Gospel and Our Culture Network, developed under the influence of the Church of Scotland missionary Lesslie Newbigin, provides one of the most succinct descriptions of the Church's mission: to announce and demonstrate the purpose and direction of God in the world through Jesus Christ. Thus, the doing is built in. We witness by announcing and demonstrating the gospel. Such actions cannot leave the world, or the church, unchanged. It is here that we might begin to see that the radical transformation we are seeking has more to do with spiritual renewal than institutional re-formation.

Once we have placed ourselves in the path of spiritual renewal we begin to perceive that humble obedience to God is our most important attribute. We start to become conscious once more that the Church is of God's making and belongs to him. When it comes to conversion, all of us are aware that people's hearts are only changed through the action of the Holy Spirit. Likewise, we believe that any group of human beings called a church cannot be forced into reformation or renewal. Renewal in the Church is a sovereign act of the Spirit. And yet, this understanding of renewal does not make us passive spectators. Rather, as in evangelism, we are to create an environment within the church that will allow renewal to take place. In other words, our role is to

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prepare the soil for the work of the Spirit.

As Episcopalians we are within the environment of Anglicanism. The authentic Anglican identity is one of diverse communities living in interdependent communion. As such, the communion is a manifestation of the biblical model of the Church as described in the writings of St. Paul. In the Apostle's letter to the Ephesians, we read that our God-given diversity is to be exercised under the headship of Christ and the unifying power of the Holy Spirit in order that we attain the "full stature of Christ" (Eph. 4:1-7, 11-13). Elsewhere he writes that we are completed through the uniting of our combined gifts (1 Cor. 12:14-21). Therefore, we have two essential elements of communion: unity under Christ and interdependence among communities. However, we cannot live successfully in any relationship unless we have ears to hear. We must listen to God, who speaks through Scripture and the Spirit, and we must listen to one another as parishes, dioceses and provinces in communion.

Episcopalians have become very accomplished at listening to ourselves, but rather deaf to the voices of the other provinces of our communion and the theological minority within our own province. Furthermore, the voices of those the majority of the Episcopal Church chooses to hear have effectively deafened our province to the voice of Scripture. This is where the fellowship of the Communion Partners provides an alternative within the Episcopal Church.

As Communion Partners, we seek to listen to the other provinces of the Anglican Communion and the Word of God as interpreted by the Church over the millennia because we are convicted that such listening is the only way we can fully experience communion and grow into the full stature of Christ. In addition, when we listen to others we gain an understanding of how we are heard so we may adjust our speech to their context. Through such partnering and listening we envision that we can help restore the role of the Episcopal Church as a fully functional member of the Anglican Communion.

## Where Does This Lead?

Congregations can participate in communion partnerships in five ways.

As the basis for healthy cooperative relationships within the Communion, we can support and firmly

commit ourselves as parishes to the Windsor process and the Anglican Covenant.

We can establish ministry relationships with dioceses in other provinces, which will help us share ideas and ministry opportunities.

We can improve access to quality theological education and practical parish experience for our partners, as well as ministry-expanding opportunities for our parishioners through contact with partner clergy and lay persons, both at home and abroad.

Within the Episcopal Church, we can commit ourselves to supporting one another through prayer and fellowship, with a particular concern for those rectors and parishes that find themselves isolated geographically or theologically.

Finally, we can witness to the importance of an authentic Anglican identity, not only within the Episcopal Church but also within the greater Communion, by a consistent loyalty to the mission and relationships that best define our connectedness as members of the Body of Christ and Jesus' presence in the Anglican Communion.

Partner parishes can also work together on five cooperative tasks.

We need to develop a curriculum that will inform our parishes about authentic Anglicanism and biblical Christianity.

We need to provide mission trips for the members of our parishes to other Anglican Communion provinces.

We need to develop partnerships for ministry and renewal between isolated Communion Partner parishes and those in Communion Partner dioceses.

We need to organize regular regional gatherings for support, education and encouragement.

We need to provide clear communication about what the various Communion Partner parishes and dioceses offer.

The Communion Partner bishops and rectors have discerned a call to stay in the Episcopal Church and affirm an authentic Anglican identity. We resist the temptation to sit back and let things happen. Our call is to announce and demonstrate the direction and purpose of God through our lives and the way in which we interact with others. To be a witness is to stand for something. We are committed to being steadfast as a fellowship of witness within the Church.

*The Rev. Charles D. Alley, Ph.D., is rector of St. Matthew's Episcopal Church, Richmond, Va.*

## On Not Reinventing the Covenant Wheel

By Ephraim Radner

There is general agreement among more traditional Anglicans that the current plan for implementing the Covenant is flawed. The ordering of the Anglican Consultative Council's Standing Committee in this implementing process is so confused and liable now to engendering such further distrust among churches as to demand rethinking. The resignation of the Rt. Rev. Mouneer Anis, Bishop of the Episcopal/Anglican Church of Egypt, from that body adds to the urgency of such questions.

That is what ACI has argued in its paper "The Anglican Communion Covenant: Where Do We Go From Here?" What we have not argued is that we need to start the whole process of writing a Covenant over again; or that some party must convene an adjudicating group to work from the ground up, independently of all the existing structures of the Anglican Communion. Such a path would be disastrous.

One alternative is simply to sit back and watch things unfold according to whatever dynamics are now in play, with the ACC's Standing Committee having laid out an extended time frame for the adoption process, having restricted participation, and having claimed an authority to itself for overseeing all this. I strongly resist this alternative.

The other alternative is to reject the entire process of the Covenant's drafting and final text, to reject the groups that have had a hand in all of this, including the four Instruments of Communion, and simply to declare a new authoritative structure by which to formulate and adopt a new Covenant for those who wish to be party to these self-declared structures.

This alternative has been voiced by some leaders in the Fellowship of Confessing Anglicans, the outcome of the Global Anglican Future conference (GAFCON).

Much of the GAFCON leadership refused to be present at the two main places where the Covenant's content and future were to be studied, debated, and decided in the Communion — the Lambeth Conference of 2008 and the ACC meeting of 2009. Bishop Mouneer has felt marginalized in the meetings of the Communion, but that is not simply because liberal opponents outnumber him; it is also because traditional friends abandoned him.



George Conger photo

Bishop Mouneer

Let no one be misled on this point: throw out the continuities of our common life on the front end, and the hope of reconstituting them at the back end is vain. That is not because these continuities are sound in every respect, or even in many respects; but rather because they represent the means by which personal motives, whatever they are, can be restrained by the Body of Christ, however weakened. The Scriptures, and the Spirit that speaks them, cannot do their work among the self-willed, not because they do not have the power of themselves to accomplish their purposes, but because the "Amen" that is Christ's answer to this work is given in the common voice and not in the predilections of the autonomous.

There are, then, continuities in the Communion's structures and the existing Covenant process that can and should be engaged. First, a majority of provinces from the Global South, for instance,

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# catholic voices

(RADNER, from previous page)

have indicated their readiness to sign the final text and they should do so at the earliest opportunity. This is a perfectly legitimate and indeed hoped-for action within the covenanting process.

Second, since the Covenant goes into effect upon signing, it would be appropriate for the provinces that do sign to create an *ad hoc* committee to handle *pro tem* the sorts of issues the Standing Committee envisaged by the Covenant is to address. There is no legitimate reason this cannot happen; and there is every moral reason, given the confusions and mistrust over the status and character of the current ACC Standing Committee, that this *should* happen.

Third, far from trying to subvert

the ACC's place in the Communion, however contested it is, it is clear that there needs to be some public and transparent discussion about how to form a "Standing Committee of the Communion" that is recognized by our churches and capable of doing what it needs to do for the sake of covenanted life. The Archbishop of Canterbury should take steps in conjunction with those who have signed the Covenant or are in the positive process of adoption to see that this issue is addressed in a way that inspires confidence and provides stability for the future. All of this is reasonable, doable, and consistent with both our current Anglican Communion order and with the intent of the Covenant's effect.

Thinking through matters in this

light and making such proposals is hardly a matter of either attempting to stage a *coup* or playing footsy with corrupt powers. Rather, I believe it to be a responsible path to follow in what we all know to be a longer, more challenging, and difficult journey in our Communion's vocation.

I do not reject the ACC or its members and leaders; I will question vigorously those of their actions I think are ill-advised; I will resist strongly actions that appear to be improper.

I do not reject the Archbishop of Canterbury. He is in fact someone whose heart and mind I deeply respect in Christ. I will question vigorously, however, judgments he makes or actions he takes that I think are ill-advised; I will even resist those that appear to be improper, as I would any within the Church. But he is someone, quite apart from my personal views, whose role I honor in my very office as an Anglican priest.

I do not reject the leaders and members of FCA — among them are individuals I do indeed respect and, out of a similar bond of ecclesial affection and shared ministry, I honor. But I will resist vigorously judgments and actions that seem ill-advised; and I will resist ones that seem improper.

I do not reject the Episcopal Church, of which I am formally a member and in whose ordering my ministry is placed. But I do maintain the calling of honesty, necessary dissent, and active resistance where called for.

In the Church's life as it travels through the world there is struggle, *agon*, as St. Paul says repeatedly. We do not continually have to throw everything away and start over again. We engage continuities of faith and relationship as they are given us and as we are able, we cor-

(Continued on page 15)

## Gifts of God

by Patricia Swift

*Gifts of God* introduces Jesus Christ to the student through *The Holy Bible*. The text presents a brief history of the Episcopal Church and its Book of Common Prayer. This booklet looks at the sacraments and considers life.

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## The Land of Promise

"But our commonwealth is in heaven, and from it we await a Savior, the Lord Jesus Christ" (Philip. 3:20).

BCP: Gen. 15:1-12, 17-18; Psalm 27 or 27:10-18; Philip. 3:17-4:1; Luke 13:(22-30) 31-35

RCL: Gen. 15:1-12, 17-18; Psalm 27; Philip. 3:17-4:1; Luke 13:31-35

Modern Americans are a wandering people. Our education and jobs often lead us far away from where we grew up. The sentimental idea of a hometown is a fairly vague one for many of us, as we move, on average, 11.7 times in our lives.

Our Scripture lessons today remind us that we are in good company. Abraham too, was a wanderer. God had promised that he would be the father of a great people, and that they would live in a special land. He has begun to doubt the promise, an old and childless man, still living in his tents.

But in a dream God's purposes are revealed to him. There will be a child and a homeland for his descendants, "from the river of Egypt to the great river." He belongs to that land, even

though it doesn't yet belong to him. He was, as Hebrews says, "sojourning in the land of promise."

The Philippians too, were in much the same situation. They were inhabitants of a Roman *colonia*, a settlement designed for retired soldiers. They had come from all over the empire, and now were settled together in a place where they enjoyed, by special dispensation, all the rights and privileges of citizens of Rome.

You could have said that their land of promise lay on the banks of the Tiber, but Paul quickly reminds them otherwise. "Our commonwealth is in heaven," he tells them. We belong to Jesus, and so our true homeland is the place that belongs to him. We don't really belong to Rome (or to Israel, for that matter). Our hopes

turn to heaven, from which Jesus will come to redeem us completely. We live by its standards, strangers and pilgrims just like our father Abraham.

In baptism, we Christians take on a new citizenship. Drawn from many nations, our deepest loyalties must lie with our Lord and our brothers and sisters around this world, and those in glory.

Surely the anonymous early Christian writer describes us as well as the Christians of his own day: "They live in countries of their own, but as sojourners; they share the life of citizens, they endure the lot of foreigners; every foreign land is to them a fatherland, and every fatherland a foreign land. . . . They spend their existence upon earth, but their citizenship is in heaven."

### Look It Up

Read Acts 16:11-40, the account of Paul's first visit to Philippi. Do you think Paul's own experience of Roman citizenship might have shaped his understanding of Christian loyalty?

### Think About It

What does the Philippians text imply about the relevance of the modern state of Israel for Christians?

## Next Sunday Third Sunday in Lent (Year C), March 7, 2010

BCP: Exod. 3:1-15; Psalm 103 or 103:1-11; 1 Cor. 10:1-13; Luke 13:1-9

RCL: Exod. 3:1-15; Psalm 63:1-8; 1 Cor. 10:1-13; Luke 13:1-9

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Volume 240 Number 9

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To learn more about Church of the Good Samaritan and to review our parish profile, please visit [www.good-samaritan.org](http://www.good-samaritan.org).

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## books

### A History of the Mothers' Union

Women, Anglicanism and Globalisation, 1876-2008

By **Cordelia Moyses**. Foreword by the **Archbishop of Canterbury** and **Jane Williams**. The Boydell Press. Pp. xvi + 289. \$95, hardcover, illustrated. ISBN 978-1-84383-513-4.

Although not well known in North America, the Mothers' Union (MU) is the largest Anglican organization of any kind. With nearly four million members in 78 countries, it brings Anglican women in parish and diocesan groups together for education, worship, fellowship, service, and mutual support. Founded by Mary Sumner in 1876 to "awaken in mothers of all classes a sense of their great responsibility ... in the training of their boys and girls, the future fathers and mothers of England," the MU has never been the subject of a serious historical study, despite its extraordinary importance in local and international church life. Cordelia Moyses, professor at Harrisburg Theological Seminary in Pennsylvania, has remedied this lack with an interesting and worthwhile — though very expensive — new book. She grounds her work in exhaustive research in the MU's own archives, as well as in fieldwork research and interviews with MU members in Australia, Ghana, and South Africa.

Even in its first decade, the MU spread throughout the then-young Anglican Communion, particularly in the British Empire and in other countries where there was a strong Church of England missionary presence. Today, the largest concentrations of MU membership are in Africa and India, with just about 100,000 active members in the United Kingdom. The organization has retained its strong connections to Anglicanism wherever it has gone, and modern local adaptations of its work have focused on neonatal health, young mothers, nutrition, literacy, and micro-lending. Through its near-universal

presence in Anglican dioceses, and MU mission partnerships between the first world and two-thirds world, it has become known, in the words of Rowan and Jane Williams,

A History of the  
MOTHERS' UNION  
Women, Anglicanism and Globalisation, 1876-2008



Cordelia Moyses  
Foreword by the Archbishop of Canterbury  
and Jane Williams

This book is in some sense an untold history of the Anglican Communion itself.

"not quite in jest — as the fifth Instrument of Communion for the Anglican family."

Moyses's history follows the MU from its Victorian foundations through the significant social changes that have influenced each generation of its membership. She notes the MU's responses to debates about motherhood and childhood — as well as fatherhood — as women's rights and opportunities evolved and developed during the twentieth century. While the core ideals of the MU have remained stable in its long history, today its identity is "no longer founded on marital status or personal worthiness but on a commitment to active discipleship in God's world."

This important book is in some sense an untold history of the Anglican Communion itself, charting the globalization and development of Anglican faith and cultures. A more affordable, softcover edition would be a very welcome way of sharing this major story with the large audience it deserves.

*Richard J. Mammana, Jr.*  
New Haven, Conn.

(RADNER, from page 12)

rect them, we strive to reform them, we suffer rebukes and setbacks. But that is what faith engages us in; that is Christ's life, and the life of His Body.

One of the many things I admire about Bishop Mouneer is his witness to this kind of striving. His resignation from the ACC Standing Committee came only after a long and devoted service within particular Communion structures that most of his theologically sympathetic colleagues had long since abandoned, leaving him a lone voice within an often hostile context.

Further, his resignation does not constitute a rejection of these structures themselves, but a sense on his part that the overriding goal of the Covenant, which he continues to support, is more faithfully served outside of a committee incapable of shepherding the Covenant to its effective adoption.

Finally, Bishop Mouneer has always and continues to support Anglicans from around the globe who themselves have maintained their place in the difficult work of engaged renewal of the Communion common life, including the Communion Partners. This is not a walking away from engagement, but a fuller grappling with its tasks. Well should we heed the larger example here.

There is still work to be done with this Covenant, and good work at that. There are questions to be raised, resistance in some cases to be offered, and constructive labor to be expended. I pray that it be done together, and not in various corners of a pugilist's ring.

*The Rev. Dr. Ephraim Radner is professor of historical theology at Wycliffe College, Toronto, and served on the Covenant Design Group. This essay is adapted from a longer work available from the ACI at [tinyurl.com/RadnerFeb2010](http://tinyurl.com/RadnerFeb2010).*

**Ordinations**

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**Arizona — Peter Fabre.**  
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