

April 4, 2010

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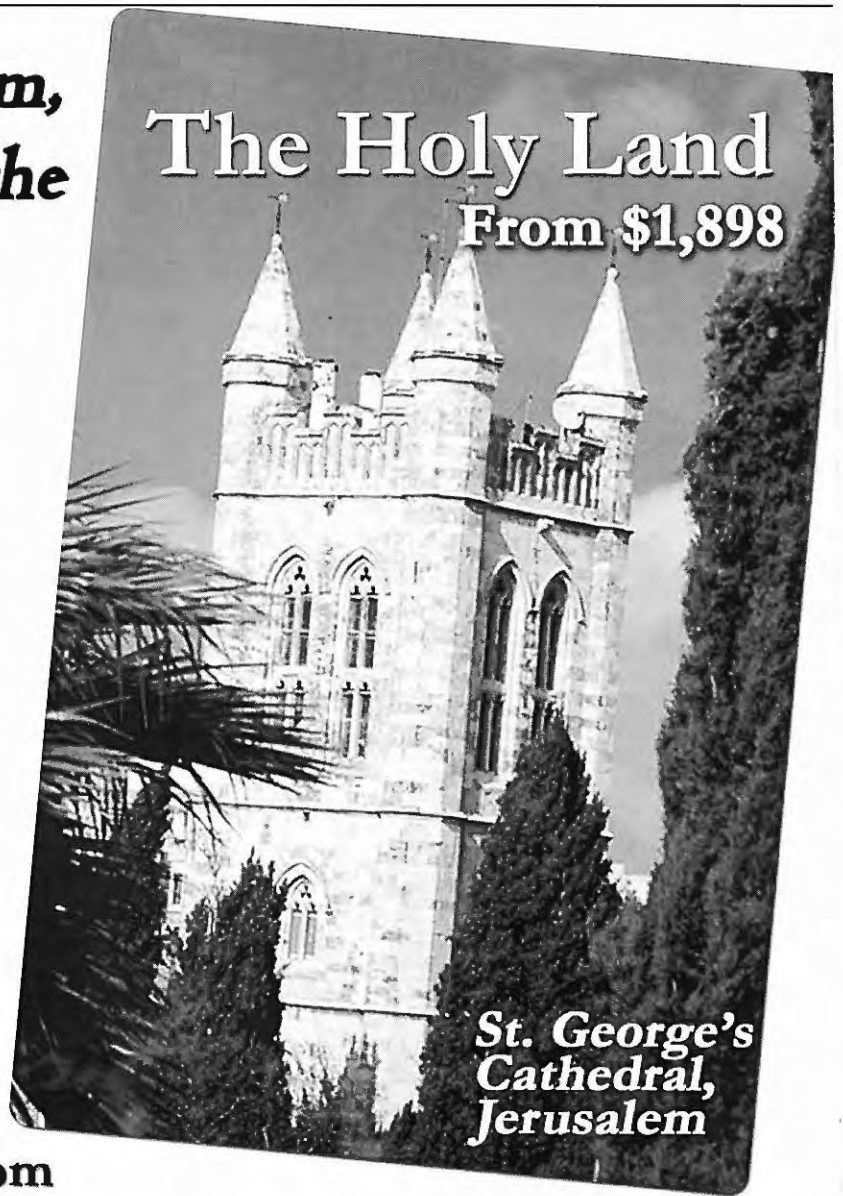


Rejoice and sing now,  
all the round earth

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Nazareth, Galilee, the  
River Jordan**

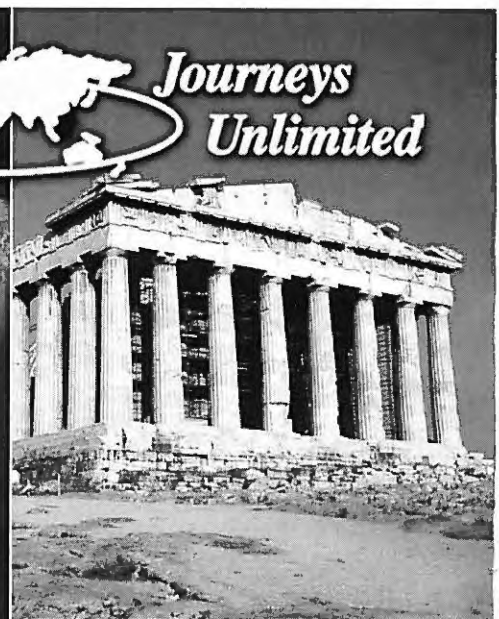
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Rejoice and sing now,  
all the round earth,  
bright with a glorious splendor,  
for darkness has been  
vanquished by our Eternal King.

— from the Exsultet, Easter Vigil (BCP, p. 286)

# Easter Day

on the cover | Fresco at Temple of St. Sava, Belgrade, Serbia. Orjen / Creative Commons photo

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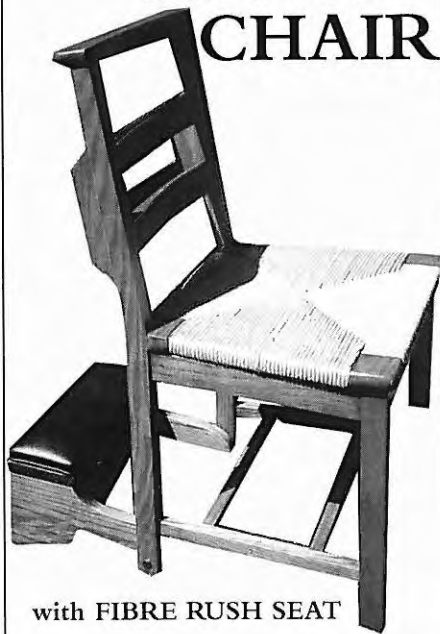
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news

## Liturgist: Don't Lose 'Balanced Eucharistic Piety'

Making the Holy Eucharist the normative worship service in Episcopal churches has created a challenge of retaining the Eucharist's profound sense of holiness, said the Rev. Dr. Patrick Malloy, professor of liturgics at the General Theological Seminary in New York.

"We are closer now to what Cranmer had intended; in 1979 it seems that what Cranmer wanted to have happen actually happened," Malloy said March 12 as part of Virginia Theological Seminary's series, "The Prayer Book at 30."

Thomas Cranmer (1489–1556), the martyred Archbishop of Canterbury who wrote and compiled the first two editions of *The Book of Common Prayer*, wanted laity — not just priests — to participate in the Holy Eucharist regularly, as was done in Jesus' time.

"The 1979 prayer book has gotten us back to our Reformation roots and to our ancient roots," Malloy said.

Returning to early Christian roots is beneficial and can help parishioners know that they, as well as priests, can draw near to the holy, Malloy said. He cautioned, however, that with more frequent celebration of the Eucharist some reverence and humility, the "balanced Eucharistic piety" that should attend the sacred, may have been lost.

"I cannot read your souls, so I don't know if the fact that the Eucharist is now the normative Sunday pattern has changed people," Malloy said. "Cranmer did not take Communion lightly. Today, I fear that sometimes ... many of us do approach the sacrament very lightly."

Malloy emphasized that Cranmer wanted a profound sense of God's mercy to draw people to church; the Eucharist was the pinnacle of holi-

ness, the embodiment of God's great mercy to those who were undeserving and unworthy sinners, and were invited to the Lord's table only through his gift of grace. In the 1979

"Every time a group gets together you don't have to have a Mass."

Dr. Malloy

prayer book, he said, that sense of God's great mercy and the unworthiness of his people is embodied in the Eucharistic prayer of humble access, which begins, "We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table."

"The prayer of humble access, from what I can see, has fallen on hard times," Malloy said.

Malloy said he wished the 1979 prayer book used a word other than *celebrant* for the priest who leads the Holy Eucharist, because it can be interpreted to distance members of the congregation, who are also celebrants. Using *celebrant* is a "huge mistake," he said; using *presider* (for one who leads) would have been better.

### Liturgical Heritage

While Eucharistic-centered worship can give parishioners a sense of being one with Christ and one with

(Continued on page 6)

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## Canon Glasspool Wins Consents

A March 18 statement from Lambeth Palace has expressed the Archbishop of Canterbury's concern about the confirmation of the Rev. Canon Mary Glasspool as a bishop suffragan of Los Angeles.

"It is regrettable that the appeals from Anglican Communion bodies for continuing gracious restraint have not been heeded," the statement said. "Further consultation will now take place about the implications and consequences of this decision."

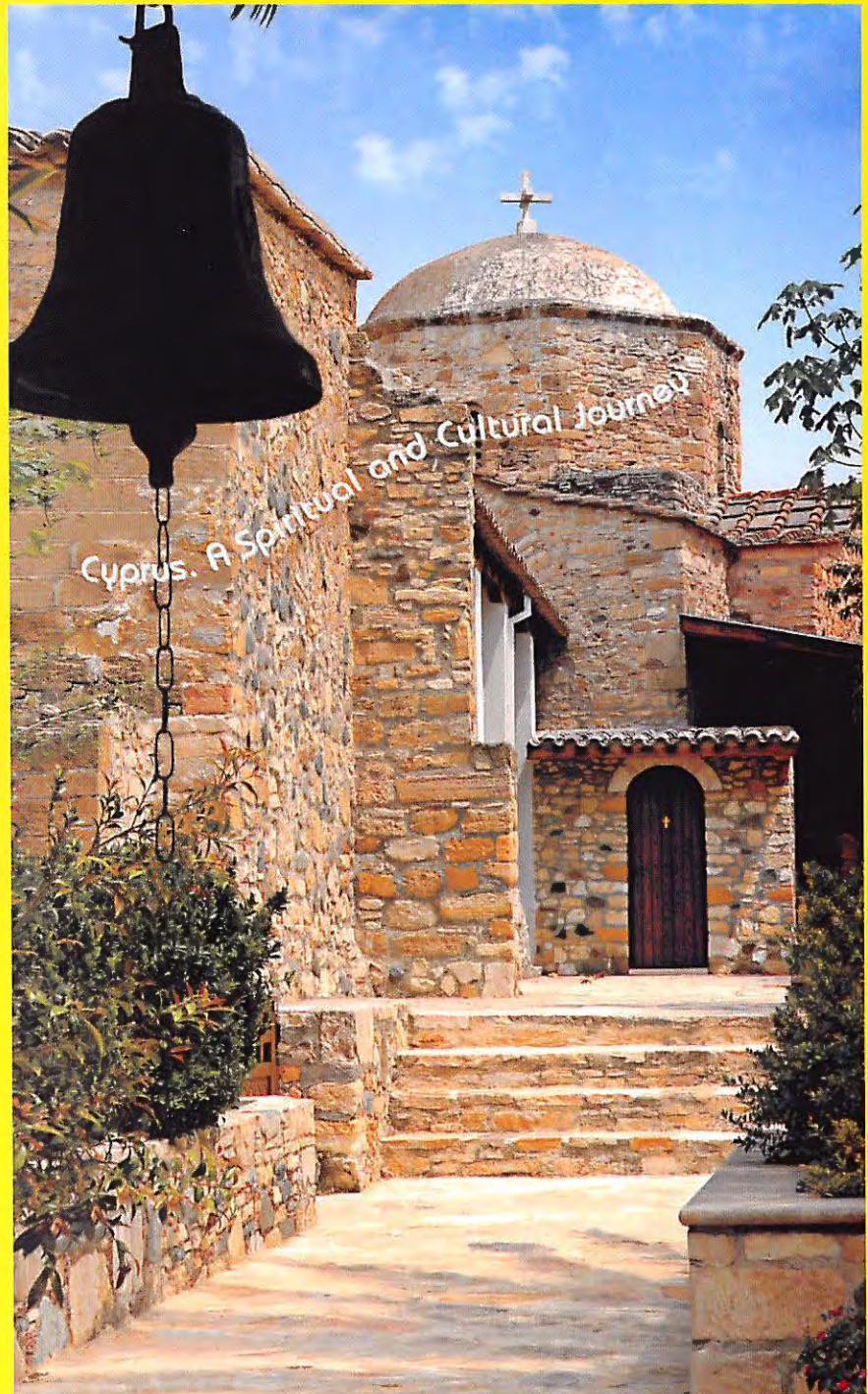
On the day her approval as a bishop-elect was made official, Canon Glasspool acknowledged the mixed response her election has prompted among Anglicans across the world.

She said in a statement released March 17 that she was "aware that not everyone rejoices in this election and consent, and will work, pray, and continue to extend my own hands and heart to bridge those gaps, and strengthen the bonds of affection among all people, in the name of Jesus Christ."

Glasspool was elected Dec. 5 to be one of two bishops suffragan for the Diocese of Los Angeles. The other, the Rev. Canon Diane Jardine Bruce, was elected on Dec. 4. They will be consecrated together on May 15 in a service led by Presiding Bishop Katharine Jefferts Schori.

Glasspool received sufficient consents from bishops and standing committees more than a month before the deadline.

"Today's affirmation of the election of a superbly qualified candidate as a bishop in the Episcopal Church is good news not just for those who work for the fuller inclusion of the LGBT baptized, but for the whole church," said the Rev. David Norgard, president of Integrity, a nonprofit organization of lesbian, gay, bisexual, and transgender Episcopalians.



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## news

(Continued from page 4)

each other — thus building up and strengthening the body of Christ — Malloy cautioned that it would be a shame to diminish other liturgical services, such as those of the Daily Office.

“We have made the Eucharist so normative on Sundays that we must be careful not to lose the rest of our liturgical Christian heritage,” he said. “We kept alive a liturgy that in many parts of the world was utterly lost. ... I am shocked that when seminarians come to seminary, they do not know how to say the Daily Office. That is a great loss in our church. I don’t think that’s what Cranmer meant.”

Asked by TLC how congregations can maintain a sense of reverence and balanced Eucharistic piety, Malloy suggested that when congregations gather at other times for meetings and dinners, they not routinely celebrate the Eucharist.

“Every time a group gets together you don’t have to have Mass,” he said. If the group wants to have a service, he said, it can use Morning Prayer, Noonday Prayer, Evening Prayer or Compline.

Moving from Morning Prayer to Eucharistic-centered worship was the most visible of several results of the 1979 prayer book, said the Rev. Dr. Geoffrey M. Price, interim rector at Abingdon Church in White Marsh, Va., who spoke after Malloy. Eucharistic-centered worship has blurred the differences between “high church” and “low church,” and has made services more ecumenical, Price said.

Price agreed with Malloy that today parishioners can feel much more a part of a sacramental life as they participate in the Eucharist as a shared experience. He cited lay Eucharistic ministers as evidence of more participation by the laity.

“Today’s service is like an orchestra in which we all have a role to



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**The Venerable Christopher Hewetson:** Former Vicar of Headington Quarry (the C. S. Lewis parish) and now serves as Archdeacon Emeritus Diocese of Chester.

**Mr. Ian Boxall:** Mr. Boxall is Senior New Testament lecturer at St. Stephen’s House and a member of the theology faculty at Oxford University.

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play," he said, and this model of worship has bridged the "rigid gulf" that once separated the laity and the clergy. He also said that the 1979 prayer book contains enriching Eucharistic prayers, as well as enriching readings from the Old Testament and the New Testament.

Still, the prayer book requires occasional revision. "Over time liturgy tends to lose meaning; it's like a ship that needs righting," Price said.

He added that liturgies need to accommodate changing ways of life. In the past, he noted, people worshiped in small churches with graveyards bedside them, so a funeral and committal occurred together. Today, a memorial service and committal often occur at different times.

Price said he wonders what effect the digital revolution will have on liturgy: "Will there be leather-bound Kindles with the liturgy? Will prayer book revisions be an Internet download?"

*Peggy Eastman*

## Cardinal Newman's Beatification Set During Papal Visit

Queen Elizabeth II confirmed March 16 that she has invited Pope Benedict XVI to visit the United Kingdom in September.

During the visit, set for Sept. 14-19, the pope will be received by the Queen at Buckingham Palace; meet with the Archbishop of Canterbury at Lambeth Palace; and preside at a beatification service for John Henry Cardinal Newman at Coventry.

Archbishop Rowan Williams issued a brief statement that welcomed confirmation of the papal visit.

"The pope's visit will be an opportunity to cement ties not only between the Holy See and the United Kingdom but also the Roman Catholic Church and other Christian

churches in Scotland, England and Wales," the archbishop said.

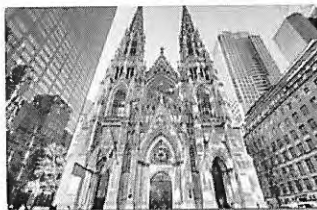
The Episcopal Church's *Holy Women, Holy Men: Celebrating the Saints* — formerly known as *Lesser Feasts and Fasts* — designates Feb. 21 as a feast day for Newman. The 76th General Convention approved *Holy Women, Holy Men* in July 2009.

## Court Schedules Date for Bennison Appeal

The Court of Review for the Trial of a Bishop has scheduled a one-day session to hear the appeal of the Rt. Rev. Charles E. Bennison, Jr.

The review court will convene at  
(Continued on page 21)

# Visit the Sacred Sites of New York City



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# The Saints of Canterbury:

## Notes from a Seminary Pilgrimage

By Joseph Britton

The mission statement of Canterbury Cathedral is simply this: “To show people Jesus.” A cathedral that could invoke its prominent place in the national patrimony, or its role as the mother church of the Anglican Communion, or as a wonder of gothic architecture, instead simply focuses on presenting Jesus to all those who come.



These steps, worn low by centuries of pilgrims, ascend to where the shrine of Thomas Becket stood in the Trinity Chapel. Berkeley Divinity School photos

For the past five years, the senior class of Berkeley Divinity School at Yale has made its own pilgrimage to Canterbury during the cold, quiet winter month of February. Journeying to where countless millions have come before, we are always taken aback by the deep sacredness that seems woven into the very fabric of this cathedral church.

On one hand, we are struck by how wounded the building is. There is the site of the violent martyrdom of Thomas Becket in 1170, and the eerily empty space where his shrine once stood before it was destroyed by Henry VIII in 1538. There are missing windows, where the Puritans poked them out with their pikes in a vain attempt to suppress the Catholic faith. Or there is the round stone tablet in the floor at the rear of the nave, commemorating the firewatchers who during World War II protected the building from the incendiary bombs rained down on Canterbury by the German Luftwaffe.

Yet Canterbury is also a place of great peace as a site that has been saturated by prayer for more than 1400 years, since the time of St. Augustine's arrival in 597. One is struck by how the very stones of the cathedral seem marked by the continual presence of faithful, praying people. The steps to Becket's tomb have been worn low by passing travelers and knees of pilgrims mounted. The sense of sacredness also emerges from the stories that one hears told of the daily, persistent prayer that marks this place: stories such as of the night of the worst bombing raid during World War II, when all feared that the cathedral had been struck down. Yet when dawn broke, the bells rang once again, and the cathedral clergy and people began to say the morning office as on any other day.

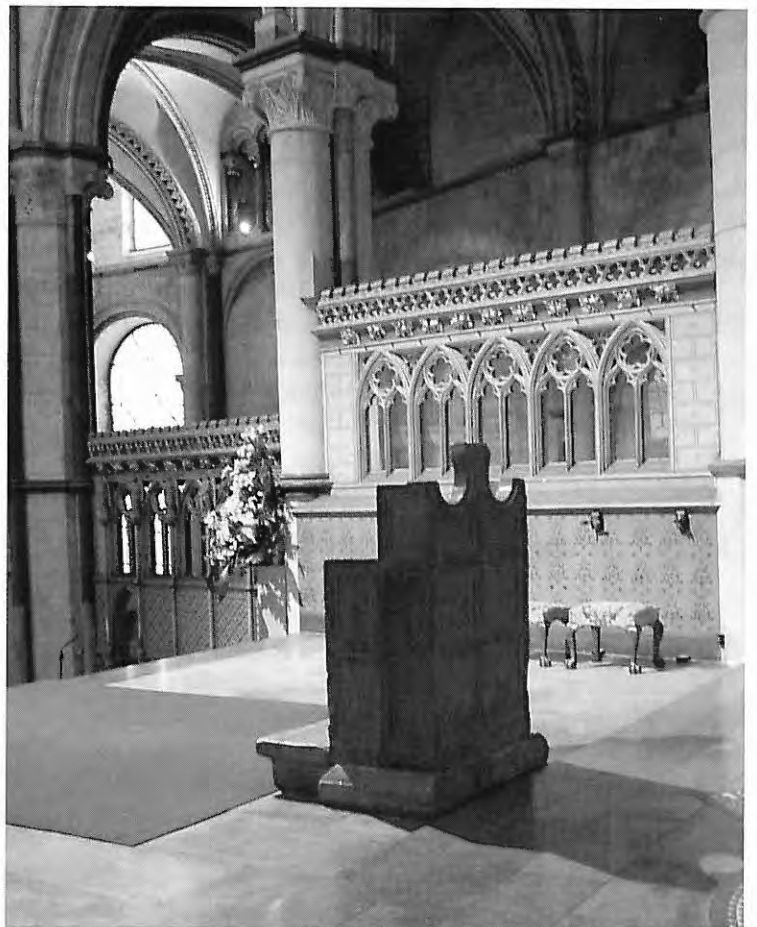
As seminary students and faculty of the Episcopal Church, our purpose in going on pilgrimage to Canterbury is at least twofold. First, we want to encounter the long historical trajectory of Anglican Christian life which it represents, and to enliven our own sense of the deep spiritual tradition to which we are heirs. Yet we also come to Canterbury to catch a glimpse of the current global breadth of the Anglican Communion, and to feel our tangible bond with other Anglicans around the world, vividly represented by the Compass Rose embedded in the center of the nave floor.

Canterbury is a meeting place, a church and city where for generations Christians have come and recognized a sense of belonging. As Dean Robert Willis likes to say, Canterbury belongs to us all, and that sense of belonging also means that we belong to

one another. In that spirit, the cathedral's International Study Centre each year hosts a conference for seminarians from all around the Communion, and one for new bishops. Canterbury thus serves as a place where at a pivotal moment in the emergence of new ministerial vocations, individuals discover firsthand that our communion should preclude separation.

In the Berkeley Divinity School *Rule of Life*, which sets forth the contours of our academic and spiritual formation, the Canterbury pilgrimage is described as the climax of a three-year cycle of retreats intended to lead students toward a deep vocational identity formed within the body of Christ. In the first year, students go on a monastic retreat that emphasizes the communal nature of prayer. In the second year, they enter into the Ignatian exercises to discover the importance of an intense personal identity with

(Continued on next page)



The nave and choir screen, leading toward the high altar.

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Jesus. The Canterbury pilgrimage in the third year brings these two elements together: we pray daily together, in an environment the stated purpose of which is to show us the Christ.

How does an operation as big as Canterbury Cathedral claim to do such a thing? In the first instance, every member of the cathedral community is noticeably conscious of welcoming the stranger as a pilgrim, a guest to be received in the Benedictine manner as if one were receiving Christ himself. The genuineness of the hospitality is unmistakable.

Each day in the cathedral precincts also has a rhythm that speaks powerfully of the sense of mission that pervades everything. The day starts quietly with matins, followed by Holy Communion. Then the gates open wide, and visitors begin to pour in. Some are indifferent, some awestruck. Some are on school trips, some returning home after many years. All are received with grace and welcome.

As the day begins to draw to a close, the community gathers again for prayer — this time Evensong sung by the choir, including very intentional and specific intercessions for the Church and world. The cathedral echoes for a time with the vibrant sounds of psalms and canticles, and then after the evening office it gradually falls back into the quiet watch that it keeps over the city through the night. The striking of the bell as the precincts gate closes marks the end of another day, but somehow there is in the tolling a great sense of anticipation that God has already prepared the day to come.

From this daily rhythm, a certain confidence takes hold of one's psyche that is unlike anything one feels in the usual frenetic pace of life. Walking around the cathedral, one sees reminders everywhere of the passage of time; there are the simple markers remembering Dunstan, Lanfranc, Anselm, Ramsey, Runcie. Yet rather than feeling heavy and ponderous as many such memorials do, these simple remembrances seem woven into a fabric of continuity that reminds one of how very practical and ordinary the Anglican tradition is, and yet how also very rich and beautiful.

Canterbury is neither a vestige of a medieval court, as S. Pietro in Rome, nor a church stripped of its sacramental mystery, as St.-Pierre in Geneva. Rather, it is a space where ordinary men and women have



Berkeley Divinity School seniors on a tour of the cathedral.

been gathered up to dwell in God, and God in them, with an unwavering constancy. One senses a lesson to be learned by the ordinariness of it, a patience to be cultivated, a courage to be discovered.

As part of our pilgrimage each year, we are blessed to be led on a candlelight tour of the cathedral by the dean. He tells us about the importance of the different spaces in the building: the very public nave, the quiet meditative crypt, the ecclesial gathering space in the quire. There, in the hushed dark of the night, the sense of safe enclosure where one might find Jesus is beautifully spoken in a prayer from the cathedral's "Office for the Greeting of Pilgrims":

We rejoice, here in this place, in the fellowship of Thomas and all the Saints of Canterbury. We join in their prayers and the prayer offered day by day in this holy place. We pray for the renewal of commitment, for the deepening of faith and the assurance of knowing your loving, O God; through Jesus Christ our Lord. Amen.

*The Very Rev. Joseph Britton is president and dean of Berkeley Divinity School at Yale, a seminary of the Episcopal Church.*



Sunset, Calton Hill, Edinburgh.

# Lessons from the Past, 100 Years Later

## The World Missionary Conference, Edinburgh 1910

By **Brian Stanley**. Eerdmans. Pp. 384. ISBN 978-0-8028-6360-7.

By George Sumner

**B**rian Stanley is the Director of the Centre for the Study of Christianity in the Non-Western World at the University of Edinburgh, and so is the most appropriate person to write *The World Missionary Conference, Edinburgh, 1910*. It is a meticulous, accessible, and theologically insightful account. It is doubly worth reading since the centennial of the conference will see a gathering called Edinburgh 2010.

While all historical moments are fraught, some moments are more equal than others, and the participants traveling to Edinburgh by train and ship in 1910 had a strong sense that they were attending an event of decisive significance. It was seen as a summit of strategic consequence at a time when the triumph of Christian evangelism worldwide seemed a goal one could speak of. (Stanley is careful to note that it was, in fact, less than a truly “world missionary conference,” since Roman Catholics and Orthodox were not present, and Two-Thirds World Christians themselves were badly underrepresented).

John Mott, whose famous watchword was “The Evangelization of the World in This Generation,” led one of the conference’s commissions, and even Randall Davidson, the Archbishop of Canterbury and the initially reluctant opening speaker, could allude to the consummation which that evangelization hastened. To be sure, the theological makeup of the conference was complex, with more scholarly and theologically liberal as well as evangelical voices represented, especially in the commission on relations to non-Christian religions.

Stanley is helpful in pointing out that, while Edinburgh 1910 is remembered as the moment when common mission gave the impetus to a common ecumenical imperative, the actual achievement of the conference was more limited, namely a wider sphere of global missionary cooperation. But an event may be known in its “history of effects” as well as its self-understanding. Edinburgh 1910, with its Continuation Committee, led to the International Missionary Council, and this in turn to the World Council of Churches. Even in its greatest effect the conference, for all its self-conscious importance, brought about something it did not itself imagine.

Stanley paints in strong colors a picture of the political and social assumptions of the conference. At its outset, after a letter from His Majesty was read, the whole gathering (Americans included), stood and sang “God Save the King.” Throughout the deliberations the participants took as a given a hierarchy of racial developments which should make the contemporary reader uncomfortable. Likewise in the commission on relations to the state there is no questioning of the colonial enterprise itself, only discussion of how best to relate to it.

Amid these more painful features of that era, there was also, it should be pointed out, a consistent goal of promoting churches that were, in the jargon of the Church Missionary Society (and of today’s state-sanctioned Chinese Church), “three-self”: self-propagating, self-financing, and self-governing. (And, as a fine contemporary generation of African Christian historians is pointing out, this goal was realized with African Christians as its primary agents, quite aside

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from some of the presuppositions of their missionary forebears).

### Three Witnesses

Three Christian leaders provide a way of interpreting the conference a century later. The first is from one of the galvanizing moments of the conference itself. A young Indian Anglican priest named V.S. Azariah had worked for the YMCA in South India with J.H. Oldham, one of the conference's main organizers. He would later be consecrated as the Bishop of Dornakal, the first Anglican prelate in India. (An excellent biography, Susan Billington Harper's *In the Shadow of the Mahatma: Bishop V.S. Azariah and the Travails of Christianity in British India*, appears in the same series as Stanley's book.) Azariah was a great friend of his missionary colleagues, with whom he worked cooperatively throughout his career. But at the conclusion of his address to the conference he spoke these words containing a searing Pauline rebuke: "You have given your goods to feed the poor. You have given your bodies to be burned. We also ask for love. Give us friends!" Amid the reports and the strategies, Edinburgh 1910 achieved its greatness in part with such a moment of Christian candor.

Among the student pages at the conference was one William Temple, later to be the famous theologian and Archbishop of Canterbury. It was he, our second witness, who spoke in a sermon a generation later of the "great new fact" of Christianity, namely the truly global nature of the faith, a fact whose dimensions have only grown in the intervening half-century since the Archbishop coined the phrase. But the dramatic emergence of this fact did not take place according to any plan or expectation one might have registered at the Conference.

In fact, if there is a consistent law of modern mission studies, it is one of surprise, a historical proof of the divine sense of humor. Africa, neglected by Edinburgh 1910, has turned to Christ, but often in forms (e.g., the East African Revival) or with attitudes (e.g., rejection of the mission churches, as in the African independent churches) unanticipated by the missionaries themselves. Participants in the conference hoped especially for a great emergence of Christianity in the East, and this seems to be on the way in China, but only on the far side of the cataclysm of revolution, forcible ejection of missions,

and horrendous persecution.

Likewise the growth of the Church in India has had little to do with dialogue with Hinduism, but more to do with the mass movements of the scheduled castes in conscious rejection of things Hindu (conversions which, surprisingly, were the spark for the church growth movement in North America). And who at Edinburgh could have guessed that a century later scholars would debate whether global Pentecostal churches were the new "mainline"?

Stanley identifies the key concept from which missiological reflection moved at Edinburgh 1910, namely the contrast between the Christian West and the non-Christian East. The intervening century has effectively broken this concept down in all its terms.

The 1910 conference was held on the verge of the slaughter of supposedly European Christian nations that was World War I.

The conference was held on the verge of the slaughter of supposedly European Christian nations that was World War I. One of the conference's main organizers, J.H. Oldham, spoke of Western culture becoming increasingly "materialistic, vulgar, feverish, and unsatisfying": what

would Oldham make of culture in 2010?

Similarly, one speaker described the low level of catechetical knowledge to be found among African converts (specifically their ability to articulate the meaning of the creeds, Lord's Prayer, Ten Commandments, and Small Catechism), a level which, if attributed to our contemporary North American church, would flatter us. In short, in the turmoil of our time, we cannot speak of a "Christian West," and, as the lucid research of a scholar like Philip Jenkins shows, the extent to which we are Christian is often aided by non-Western immigration.

More on the mark was the premonition at Edinburgh of the challenge of Islam. The commission on other religions tried to offer a liberal model of "fulfillment" of other faiths in Christianity, but had somewhat to admit that such a model was hardest to conceive of with respect to Islam. And the extent and vehemence of radical Islam could hardly have been imagined then and there. The participants likewise could not have imagined that a century later the greatest missionary-sending nations would be South Korea and Nigeria, though they would in theory have applauded the development.

The witness of our third witness is not in a single sentence or phrase, but rather in the totality of his life. Lesslie Newbigin was born not so many miles

south of Edinburgh, six months before the conference, and he was ordained in the city a quarter of a century later. He emerged from the evangelical culture familiar to the missionary movement to serve for half a century as a missionary in south India. In short, he was a child of the world of Edinburgh 1910.

But his subsequent career helped to instigate all the great themes of modern missiology, and hence much contemporary rethinking of the Church's life. He was instrumental in the merger that created the Church of South India. His book *Household of God*, written by a Calvinist, prompted a more serious missionary pneumatology, even as the Pentecostal movement came to prominence. He contributed to the post-World War II movement beyond mission as individual conversion or church planting to the *missio Dei*, "the mission of God."

He first saw the challenge to the Western Enlightenment worldview as a missiological question. As the World Council of Churches drifted leftward, he maintained a witness to the finality of Jesus Christ against the currents of pluralism. Finally as a pastor late in his life in Birmingham he saw that the questions of context and multiculture were to be found closer to home than the West had imagined. Mission-driven ecumenism, *missio Dei*, postmodernism and missional, religious pluralism, and contextualization: these were in significant ways the issues of Lesslie Newbigin, presbyter of Edinburgh.

And these are also the issues before Edinburgh 2010 ([www.edinburgh2010.org](http://www.edinburgh2010.org)). Compare the list of commissions which will do their work at the centennial conference: foundations, other faiths, post-modernity, power, forms of missionary engagement (North-South relations), theological education, community in context, unity, and spirituality. These are the issues of the great-grandchildren of Edinburgh 1910, following the commissions in many respects, but also correcting for its myopia and reframing its zeal for a new day. They deal with legitimate issues of the missionary endeavor, wherever we may find it: What is its deepest motive? Don't our divisions make less sense far from the time and place of their origin? How can the one gospel go authentically to a multitude of nations? What do our neighbors of other faiths teach us? Don't we need to consider questions of power and class when the gospel goes from rich to poor, or the other way around for that matter?

But of course future history will show us to have had our own myopias, born, as in 1910, of our own cultural captivity. And mission history may well have as many unlikely proofs of the divine sense of humor



P.TOMKINS/VisitScotland/SCOTTISH VIEWPOINT

A view towards Edinburgh Castle and the Old Town from Holyrood Park.

as the last century has held. I cannot know what the commissions of the centennial conference this summer will say. But one can guess that they would do well to bear in mind the witness of that great adopted Edinburghian Lesslie Newbigin, lest in the name of mission the newest kinds of Western confusion, swept out the front door, sneak sevenfold in the back.

We must talk as peers to our neighbor religions, with a deep humility and receptivity, but without surrendering the finality of Jesus Christ, whose cross is the source of that humility. We must admit the postmodern situation we find ourselves in, without forgetting that everyone contends for some "meta-narrative" on the basis of which they would organize all. Awareness of power and class should lead not to a self-absorbing guilt, but to actually listening to our Two-Thirds World fellow Christians and watching what is happening there.

Yes, the mission is God's, but this must not become a warrant for identifying that mission with whatever we espouse in the secular world. The heart of that mission has been revealed once and for all in the death and resurrection of Jesus, and the proclamation of that new and saving reality to the nations in anticipation of the End. We need to be wise as serpents in understanding how best to summon each of those nations, but innocent as doves too in gathering them together as one reconciled Body.

The idea that each nation must contribute to the cultural "catholicity" of the world Church, an idea

(Continued on next page)

(Continued from previous page)

derived in part from the romanticism of the 19th century, articulated by Anglo-Catholics like Bishop Charles Gore at Edinburgh 1910, has been a staple of Newbigin's thought, according to which the nations can thereby test one another's "contextualizations." But are we ready truly for such testing, when it tells us something we don't like? In short, the agenda of Edinburgh 2010 is in large measure Newbigin's "unfinished agenda," and those who gather would do well to hear the echo of his clarion witness of the intervening century.

Let us close with something Stanley points out at the very beginning of his work, as he describes the landscape for the conference of 1910. It grew out of a vigorous evangelical culture with a zeal for mission closely connected to theological commitments, shared by many who were giving and praying for the missionaries back at home and in the service of which those missionaries were ready to die. That is the soil from which the missionary movement, and later the conference, sprang. It is the world that produced an Azariah, and a Newbigin too.

For all the movement's failings, those were the qualities which made it possible, and which mattered most, by the grace of God, to its success. We can, and should, note their errors, and we do well to gather again, a century on, to see what forms the pressing business of mission in our time takes. But no conference, no matter how well planned and executed, can be a substitute for the soil, whose tilling and tending are part of the work of renewal and restoration before us all.

*The Rev. Canon Dr. George Sumner is Principal and Helliwell Professor of World Mission at Wycliffe College, Toronto, Canada.*

## Anglicans Against Apartheid, 1936-1996

By **Bob Clarke**. Cluster Publications Pietermaritzburg. Pp. 594. \$50, softcover. ISBN 978-187505373-5. Available from [www.clusterpublications.co.za](http://www.clusterpublications.co.za)

## Religion and Politics in Kenya

Essays in Honor of a Meddlesome Priest

Edited by **Ben Knighton**. Palgrave Macmillan Publishers. Pp. 294. Hardcover, \$84.95. ISBN 978-0-230-61487-1.

Two new books on the important roles of Anglicanism in modern African life provide fresh windows into the complex local situations of provinces with growing importance throughout the wider communion.

Robert Clarke's *Anglicans against Apartheid* tells the story of the important and significant involvement of members of the Church of the Province of Southern Africa in resisting and opposing the South African government's Apartheid system. Basing his work on wide personal experience within the province, Clarke incorporates interviews and recollections of major figures in a straightforward narrative format. He pays close attention to familiar figures such as Joost de Blank, Trevor Huddleston, and Desmond Tutu.

But the richness of this book comes from Clarke's attention to the contributions of lesser-known Anglicans in the anti-Apartheid movement. In particular, he brings out the lower-profile work of the lay novelist Alan Paton (author of *Cry, the Beloved Country*) and Robert Selby Taylor (1909-95), whose long life included tenures as Bishop of Northern Rhodesia, Pretoria, Grahamstown, Central Zambia, and Archbishop of Cape Town.

Ben Knighton's collection of papers focused on the episcopate of David Gitari (Archbishop of the Anglican Church of Kenya, 1994-2006) offers a window onto connections between religion and politics in eastern Africa. In nine essays, individual authors examine the archbishop's involvement in many aspects of 20th-century life in Kenya. (There is helpful introductory material for readers to whom

this is mostly new ground.)

John Chesworth writes on interactions between Christianity and Islam in the Kenyan political arena. John Lonsdale, Galia Sabar, and Paddy Benson write on the degrees to which Archbishop Gitari engaged with politics through his very public sermons in support of pro-democracy movements in Kenya. Julius Gathogo and Jacqueline Klopp turn their attention to the church's role in providing guidance during inter-ethnic violence during the last two decades. Without drawing sharp distinctions between winners and losers in Kenyan politics, this interesting book does sketch out the critically important work of Archbishop Gitari in opposing corruption during the presidency of Daniel arap Moi, and in establishing an independent, influential — and continuing — voice for the Anglican Church.

Both books offer accounts of very different local churches that do not act only in the familiar channels of support for or opposition to government. In the South African situation, there is a church walking a fine line between survival and its Christian commitment to justice in society. In the Kenyan context, a church offers its own steady vision of faith and social activity while governments change around it. Each path has built-in complexities outside the scope of a review. But these books provide subtle and detailed treatments that go far beyond the journalism that is the more usual source for readers' information about Anglicans in eastern and southern Africa.

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

## Catholicism, Part 4: Covenant (i)

Perhaps most striking about the introduction to the Anglican Covenant ([tinyurl.com/AnglicanCovenant](http://tinyurl.com/AnglicanCovenant)) is that it neither mentions nor alludes to Anglicans, Anglicanism, or the Anglican Communion until the fourth paragraph. Why? Apparently because the Covenant Design Group wanted to emphasize that the Anglican family can only be understood theologically when placed within a larger context, namely, God's call of the Church "into communion in Jesus Christ (1 Cor. 1:9)," as the very first sentence affirms. The text begins, therefore, with a trinitarian theology of the — one, Catholic — Church as communion, the Holy Trinity being the God of all Christians and the singular Lord of his Body.

This call of God into communion is moreover "established ... for the *whole* of creation (Eph. 1:10; 3:9ff.)," as the second paragraph continues. And so we see why Catholicism — each and every version of it, in every would-be "Catholic" tradition — must be covenantal: because God's mission in history is to restore in "all humankind" the divine image. The word *covenant* means to agree, assemble, summon, unite (from the Latin *convenire*). God's election of the Jews, "through covenants made with Noah, Abraham, Israel, and David," therefore served a universal purpose, finally fulfilled in the "new covenant" in Christ Jesus, into whom "we are baptized, and empowered to share God's communion ... with *all* people, to the ends of the earth and of creation." God, throughout human history, has been in the business of overcoming rebellion and division in order to call together — convoke and convene — a holy communion of new life in his Son.

The name of that holy communion is the "one universal Church, which is Christ's Body, spread throughout the earth" (para. 3). And it's worth emphasizing that the very mission of the Church is tied up, intrinsically, with her unity; the Covenant cites Ephesians 2:12-22 to prove the point: that the Church is a reconciled Body of Gentiles and Jews *made* "one new humanity" in Christ.

Unity is therefore not an optional extra that we might wish we had, but in the absence of which we can get on with the work we have been given to do in this or that denominational outpost, perhaps with a view to future reconciliation (or not). No. The Christian Church *is* already, always, and only "one Body through the cross" (Eph. 2:16), so that we ourselves are the message, as Paul says, "to be known

and read by all; ... written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts" (2 Cor. 3:2-3). This is the "form" of life in the Church, the Covenant says: a divine "faithfulness, honesty, gentleness, humility, patience, forgiveness, and love itself, lived out in mutual deference and service," as a revelation of "the manifold wisdom of God" (Eph. 3:9-10) to "the hostile and divisive power of the world."

To be sure, that invites the question of how well the message is articulated sometimes, or whether we are able to communicate the whole of the message, as we await the transformation of "the body of our humiliation" (Phil. 3:21). Even covenantal Catholicism, therefore, must accept what it has been given and start from wherever we have been set down — "not proclaiming the mystery of God in lofty words or wisdom" but choosing instead (and what alternative is there?) "to know nothing except Jesus Christ, and him crucified" (2 Cor. 2:1-2).

The promise of a peculiarly Anglican Covenant for the whole Church should especially subsist in this latter register of humility, recalling Michael Ramsey's suggestion that the chief "credential" of the Anglican church is

its incompleteness, with the tension and the travail in its soul. ... For it is sent not to commend itself as "the best type of Christianity," but by its very brokenness to point to the universal Church wherein all have died. Hence its story can never differ from the story of the Corinth to which the Apostle wrote. (*The Gospel and the Catholic Church*, p. 220)

Pressing in just this direction, 2 Corinthians in hand, the final paragraphs of the introduction to the Covenant introduce what is called later in the text "the ecumenical vocation of Anglicanism" (2.1.5), namely, "a particular charism and identity" of the Anglican Communion to "give ourselves as servants of a greater unity among the divided Christians of the world" (paras. 4 and 6).

How precisely this is to be done, through the development of a more articulate and focused Anglican *Catholicism*, is the burden of the remainder of the Covenant text, which I will unpack in the fifth installment of this series.

Christopher Wells

# We Have a Gospel to

By James Tengatenga

What a task it is to preach on such a well known passage [Matt. 28:18–20] and talk about the Anglican Communion at the same time. I hope to go one better and talk about Jesus while doing it.

Talking about the Anglican Communion — isn't it a wonder that we still have a gospel to preach? Many a time I have wondered what this is about and where it is we are headed.

... I have found that many think it is this view or that view. "Sex or no sex? Or even what kind of sex? Orthodoxy or innovation? Blessing or not blessing, ordaining or not ordaining?" And all the power games involved. When I hear all these I tend to think that we have made it all about us. It is not about us or even about "them." It is about God. And there is a gospel to proclaim.

I cannot help but think of the prophet Elijah and how, even when he had made his point and "demonstrated the power of God," he could run away and hide and think he is the only one left. The beleaguered prophet who found himself believing that he was the only one left "with a gospel to proclaim," and the only place left for him to go was the mountains where he hoped to survive only for a while and in the end die or be killed by Jezebel.

There are times when I think God has no sense of humor. God says to Elijah, *No sulking here, don't be childish. Get out of here and get on with it. There are more of you out there than you can count. It's not about you and not about your life but about God, who God is and God's place in the universe. No Jezebel or any powers or principalities can get in the way of the gospel; only you and your fear. So go on, get out of here and get proclaiming.*

How I wish I were the one who wrote that bit of Scripture!

Anyway, what has this to do with today's gospel?

We have a beleaguered bunch of disciples. Confused, dispirited, wondering what will become of them now that their teacher (and possibly Saviour) is gone. As you can tell, I am also stretching the Matthew story here, but such is the context of the gospel's resurrection narrative. I also hear another assumption in this part of Matthew. It is not specifically spelt out, but this sounds very much like a farewell speech rather than a "Hello, I am back!" I am convinced that this "double tongued" (hello and goodbye) conversation brings together the

feelings I have, and I suppose you do too: feelings of joy and trepidation at the same time in the onerous task of proclaiming the gospel entrusted to us.

This is the privilege of telling the story after the event with the advantage of hindsight which Matthew is exploiting here. This is the story of Immanuel, God with us: the ever present Christ who is also the Christ who is "seated at the right hand of the Father in heaven." Jesus begins by claiming all authority — which should be a reassuring thing, especially having just defied death and the grave. He then goes on to give a charge to the disciples "to go ... make disciples of all nations ... baptizing and teaching."

Now this is the guy who has done that and gotten himself into trouble. Granted, he has given them a foretaste of what it is like to be sent out to proclaim the good news of the kingdom of God when he sent some of them to do similar things earlier in his ministry. Not only does crucifixion happen when you do this; the field for you to cover is even widened to include all nations. And then this veiled *goodbye, it's all yours! Adios amigos!* Maybe it is just a reassurance that he is not going anywhere — not soon at least. But as we know from the other gospels, he was going to leave them. However, he does assure them that he is going to be with them to the end of the age. I suppose it was a clever way of reminding them that he is Immanuel. Is that consolation enough? I believe that Jesus believed it was, and from later stories of the disciples and apostles, it seems that they got the message.

St. Paul, a later convert to this band, talks about preaching in season and out of season and being in and out of trouble for doing so and recounts the many calamities that befell him. The proclamation of the gospel is an uncomfortable place to be. That gospel is not about us. It is the gospel of Jesus Christ. As Paul would say, "We preach not ourselves but Jesus Christ crucified."

The domestication of the gospel we see all around us and about which we have many a *mea culpa* to recite is the problem. We have made it our gospel, our truth, our little clique's version of it.

Is the truth we have been charged with not bigger than that? Is the Jesus who has given us the task not the same Immanuel? What are you doing here in your little mountain feeling alone? Sometimes I get the feeling that we are too obsessed with protecting and preserving our version of Anglicanism, that we lose sight of the task of proclaiming the good news. Identities are



# PROCLAIM

important, and I think Anglicanism is important and uniquely placed in God's plan for the evangelization of the world. But I also believe that the gospel is bigger than Anglicanism or any other denomination. We are to proclaim the gospel — yes in our Anglican way; but not as beleaguered cliques of its expression but as confident witnesses of the saving and enduring power of Jesus, the Immanuel.

My brothers and sisters in the Anglican Communion, we have a gospel to proclaim. All authority is with Jesus Christ, and he has charged us with a task. It may be that we believe that in our fractiousness we are doing it, but I am convinced there is a better way. Fractiousness is about us and not about God. The gospel is about God in Christ reconciling the world to himself and through the Holy Spirit empowering us to do the same. Fractiousness and entrenchment in our (as you say in Texas) "hidie hos" of orthodoxy or lack thereof isn't. I am persuaded that we are in danger of derailing the mission of God in Christ by our behavior and contentiousness, and thus doing the opposite of the charge given here in Matthew. The gospel is at stake. Jesus Christ is at stake. It is not about us!

We are behaving as if "all authority has been given to us and our clique" and Jesus no longer features. The mountains are beckoning for those who would rather run. Self-serving holding on to what is understood to be Anglican seems to be what gives comfort to others, and for yet others it is political suaveness. Where is Jesus in all this? If only we can focus on him who was and is and is to come, we may "have a gospel to proclaim." This may sound very naïve and too simplistic a solution to our complex struggle. But as Jesus prayed: "Thank you, O God, for you have revealed these truths not to the wise but to the children and innocent."

Back to the Elijah imagery — it was not in the thunder and fireworks that God spoke. Bob Dylan lends his wisdom:

"No reason to get excited," the thief he kindly spoke.

"There are many here among us who feel life is but a joke

But you and I have been through that, and this is not our fate.

So let us not talk falsely now, the hour is getting late."

Time for our games is running out. In fact I believe



Resurrection. Raffaelino del Garbo, 1510.

Jesus begins by claiming all authority — which should be a reassuring thing, especially having just defied death and the grave.

it has run out already. It is time to focus on Jesus and turn to him in repentance, saying: "Fighting within and fighting without but O Lamb of God, I come: I come." Once we have our eyes on Jesus we can preach nothing less. "We have a gospel to proclaim" and the Lord is with us even "to the end of the age." "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit and teaching them to obey everything that I have commanded you," says he. It is not about you but about Jesus Christ and him crucified.

And now to him who was, who is and is to come be glory on earth and in heaven. Even so, come, Lord Jesus! Amen.

*The Rt. Rev. James Tengatenga, Bishop of Southern Malawi, was elected President of the Anglican Consultative Council in May 2009. He preached this sermon on March 6, during a special convention of the Diocese of Dallas.*

## 'Free Thine Own in Glorious Liberty'

"In fact Christ has been raised from the dead" (1 Cor. 15:20a).

BCP: Acts 10:34-43 or Isaiah 51:9-11; Psalm 118:14-29 or 118:14-17, 22-24; Col. 3:1-4 or Acts 10:34-43; Luke 24:1-10

RCL: Acts 10:34-43 or Isaiah 65:17-25; Psalm 118:1-2, 14-24; 1 Cor. 15:19-26 or Acts 10:34-43; John 20:1-18 or Luke 24:1-12

The lesson from the 65th chapter of Isaiah begins, "I am about to create new heavens and a new earth." In this all-encompassing affirmation can be found all the ramifications of the resurrection of Jesus.

Jesus' resurrection was most definitely not for him alone, nor solely for his bereaved followers, nor just for his generation, nor even for all of humanity. The resurrection of Jesus is the hub, the heart, of the new destiny of the fallen cosmos.

The ninth century hymn that begins, "Creator of the stars of night" puts it this way: "To thee the travail deep was known that made the whole creation groan till thou, Redeemer, shouldest free thine own in glorious liberty."

The same hymn presents a picture of "the old world" drawing on toward night in the age when Jesus entered

that world. One has a picture of a ravaged, spoiled world, cratered, twisted, and deformed not only by the abundance of individual sins but by an entire landscape of rebellion against God that caused the defiant world to careen toward ultimate and utter ruin. And indeed that world "did its worst" to its Redeemer, applying its most powerful weapon against him — torturous death, the trademark attribute of a corrupt race. And it wasn't enough. Jesus' resurrection is the all-effective counter to a world infused with horror and death.

The same hymn pleads, "Redeem us for eternal day." The gospel proclaims that the plea has been answered. Isaiah's prophecy, "I am about to create new heavens and a new earth" is furthered and confirmed by the description in Rev. 21:1, "I saw a new heaven

and a new earth," which culminates in Jesus' statement, "Behold, I am making all things new" (Rev. 21:5).

The completely fitting and proper response to the risen Jesus is provided by Mary Magdalene, the first person to see him newly risen from the tomb, when she cries out in intimate recognition and adoration, "Rabbouni!" (John 20:16). The word contains the entire gospel in one word, for it means, "My master!" The one from whose lips and heart it bursts discerns and proclaims in heartfelt love that she sees the One who is the source of unbounded, uncontainable life, love, and joy and who is the ground of all sure hope: the Redeemer and Renewer of all that had been eternally and irreversibly stained with death and despair, but which has now been made new.

### Look It Up

What had Mary Magdalene's life been like before she met Jesus? See Luke 8:2.

### Think About It

What signs can you see in the natural world and in ordinary, daily human commerce that point to the resurrection?

## Next Sunday The Second Sunday of Easter (Year C), April 11, 2010

BCP: Acts 5:12a, 17-22, 25-29 or Job 42:1-6; Psalm 111 or 118:19-24; Rev. 1:(1-8)9-19 or Acts 5:12a, 17-22, 25-29; John 20:19-31

RCL: Acts 5:27-32; Psalm 118:14-29 or Psalm 150; Rev. 1:4-8; John 20:19-31

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## Kindness and Courtesy Appreciated

I must confess, I have only been an Episcopalian for the last few years. I became curious about a publication which some Episcopalians call *The Livid Crutch*. I checked out the website and was moved to subscribe last spring. I have been impressed with the magazine focus-


ing even more on our links with the past and what the catholicity of the Church truly means (both inside and outside the Anglican Communion).

The economy has not been kind to my family, and I was heartbroken when I couldn't afford to renew my subscription after the magnificent

issue of November 8. I have pinched my pennies to resubscribe with the New Year and have already been rewarded many times over — particularly with Christopher Wells's outstanding column "Catholicism, Part 1: Friendly Introductions" [TLC, Jan. 31].

Yours is a kind and courteous voice of sanity for those of us who have no desire to leave the Episcopal Church and who see the Church as Holy, Catholic, and Apostolic. Thank you for being that still small voice — it is noticed and appreciated.

*Laurel Kovacs  
Columbia, Md.*



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## Hope for Healing

Fifty years ago my father gave me a lifetime subscription. Various times I have thought about canceling it out of anger and/or frustration, but I am still here.

I want to applaud the executive director on his "Friendly Introductions" [TLC, Jan. 31]. He doesn't seem to dislike those of us who feel that the "apostolic deposit of truth/faith" or whatever it is called is badly in need of revision.

And I rejoice that he is not antagonistic toward or disrespectful of the P.B.

Maybe he can help the church to heal. I hope so.

*(The Rev.) Richard Guy Belliss  
Santa Clarita, Calif.*

## Much in Few Words

In response to Ralph McMichael's "God is always new to us because we are not God" [TLC, March 21] — that statement alone could inspire a Lent's worth of reflection. Thank you for a very insightful and edifying article.

*John Backman  
Rensselaer, N.Y.*



**God gives infinite chances.  
Here's one from us.**

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(Continued from page 7)

9 a.m. May 4 at the Cathedral of St. John, Wilmington, Del. The bishops who serve on the court will hear two hours of oral arguments.

In June 2008, the Court for the Trial of a Bishop ruled that Bennison, Bishop of Pennsylvania since 1998, should be deposed for conduct unbecoming a member of the clergy.

The case concerned how Bennison responded when learning that his younger brother, John, had begun sexual relations with a parishioner of St. Mark's Episcopal Church in Upland, Calif., when she was a minor. Charles Bennison was rector of the parish. His brother was on staff as youth minister.

### Guyanese Bishop Dies at 86

The Rt. Rev. Philip Elder, a bishop suffragan of the Church of Guyana in 1966-76, has died at age 86. He served as a collegial bishop of the Episcopal Church beginning in 1976.

A native of Georgetown, Guyana, he attended Codrington College, Barbados, and United College of the Ascension, Birmingham, England. He was ordained as deacon in December 1951 and as priest in July 1952.

He was the first son of Guyana to serve as Bishop of Stabroek. The Diocese of Stabroek issued a statement March 17 expressing its leaders' "deep sense of sadness" upon hearing of the bishop's death.

Elder's years as a bishop helped "give better service to the Diocese of Guyana and in particular to make possible the regular and more frequent visitation to every church and mission," said the Most Rev. Allan John Knight, former Archbishop of the West Indies, in the *Stabroek News*.

Elder was an assisting bishop in the Diocese of New Jersey and the Diocese of Florida. He is survived by his wife, Shiela Elder, of Frederick, Md.; and a daughter, Natalie, of East Orange, N.J.

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## people & places

### Appointments

The Rev. **Ernestine Flemister** is rector of St. James House of Prayer, 2708 N Central Ave., Tampa, FL 33602.

The Rev. Canon **John E. Lawrence** is interim rector of St. Alban's, 3001 Wisconsin Ave. NW, Washington, DC 20016.

### Ordinations

*Priests*

**South Carolina — Marcus A. Kaiser.**

*Deacons*

**South Carolina — Craig Stephans,** Redeemer (Anglican), 207 Highway 343 S, Camden, NC 27921.

**Wyoming — Mary Cobb Erickson,** assistant, St. John's, PO Box 1690, Jackson, WY 83001.

### Correction

The name of the Rev. **William C. Pitner, Jr.**, 71, of St. Simons Island, GA, was spelled incorrectly in a notice of his death [TLC, March 7].

### Deaths

The Rev. **Marlin Bowman**, 79, rector of St. Clare of Assisi Church, Avery, Calif., died Feb. 7 after complications from surgery.

An Episcopal priest for more than 50 years, he served churches in both California and New York. He was born in Santa Barbara, CA, in 1930. He was a 1953 graduate of San Francisco State College in 1953. After serving in the military, he completed a master's of divinity at Church Divinity School of the Pacific in 1958. He was ordained priest in 1959 by Bishop James Pike and soon became rector of the Church of St. John the Baptist in Capitola. Fr. Bowman assisted the Anglican Church of Australia with work in the New Guinea islands. In 1969 he became rector of St. James of Jerusalem by the Sea, Long Beach, NY. He was expected to close the parish. Instead, he stayed there for 30 years. Fr. Bowman retired in 2000 and moved back to California, but only a few months later began his ministry at St. Clare's. He is survived by his sister, Adele Bowman Anderson, Phoenix, AZ.; his brother, Eldon Bowman, Prescott, AZ; and numerous nieces and nephews.

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to People and Places:**

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Geoffrey Ward  
Sun Masses 8 (Low), 9 (Sung), 11 (Sol & Ser), MP 7:30, E&B  
4 (1S, Oct-May), MP M-F 6:40, Sat 9:40; Masses M-F 7,  
6:20 (Wed), 10 (Sat); EP M-Sat 6, Sun 4; C Sat 5:30-6,  
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## AN IMPORTANT MESSAGE FROM VIRGINIA THEOLOGICAL SEMINARY

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It was St. Paul who created the genre of the open letter to the churches. He used these letters for a variety of purposes, not the least to encourage and inform the people of God. In that spirit, we seek to reach out and update our Church with the work of Virginia Theological Seminary.

We are grateful to the many dioceses that continue to send students to Virginia Theological Seminary. With 60% of our student population under 30 and 20% of our junior class students of color, you can appreciate the energy, vitality, and hope we find on the campus. Despite the economic challenges of our time, we continue to realize our goal that students do not graduate with additional debt as a result of training for the ministry. Through the Seminary's Bishop Payne Scholarship Fund, African Americans Episcopalians are guaranteed 100% tuition by the Seminary.

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We remain a Seminary at the center of the Episcopal Church. We are Incarnational and Trinitarian; we accept the authority of Scripture; and we celebrate the beauty of our liturgical tradition. Out of these convictions, we invite students to explore areas of disagreement together in a residential setting. We encourage students to forge friendships across the lines of difference and disagreement. We seek to model the capacity to disagree and, at the same time, to share the Holy Eucharist together.

If you have questions or suggestions, please contact me. If you are ever in the neighborhood, please make your way to our campus. Come and have lunch, as our guest, in the Refectory. Every day I am inspired by the commitment and passion for the Gospel among our students, faculty, and staff; if you join us for lunch, I am sure you will be too.

Yours as ever in Christ Jesus,

The Very Rev. Ian S. Markham, Ph.D.  
Dean and President