

June 27, 2010

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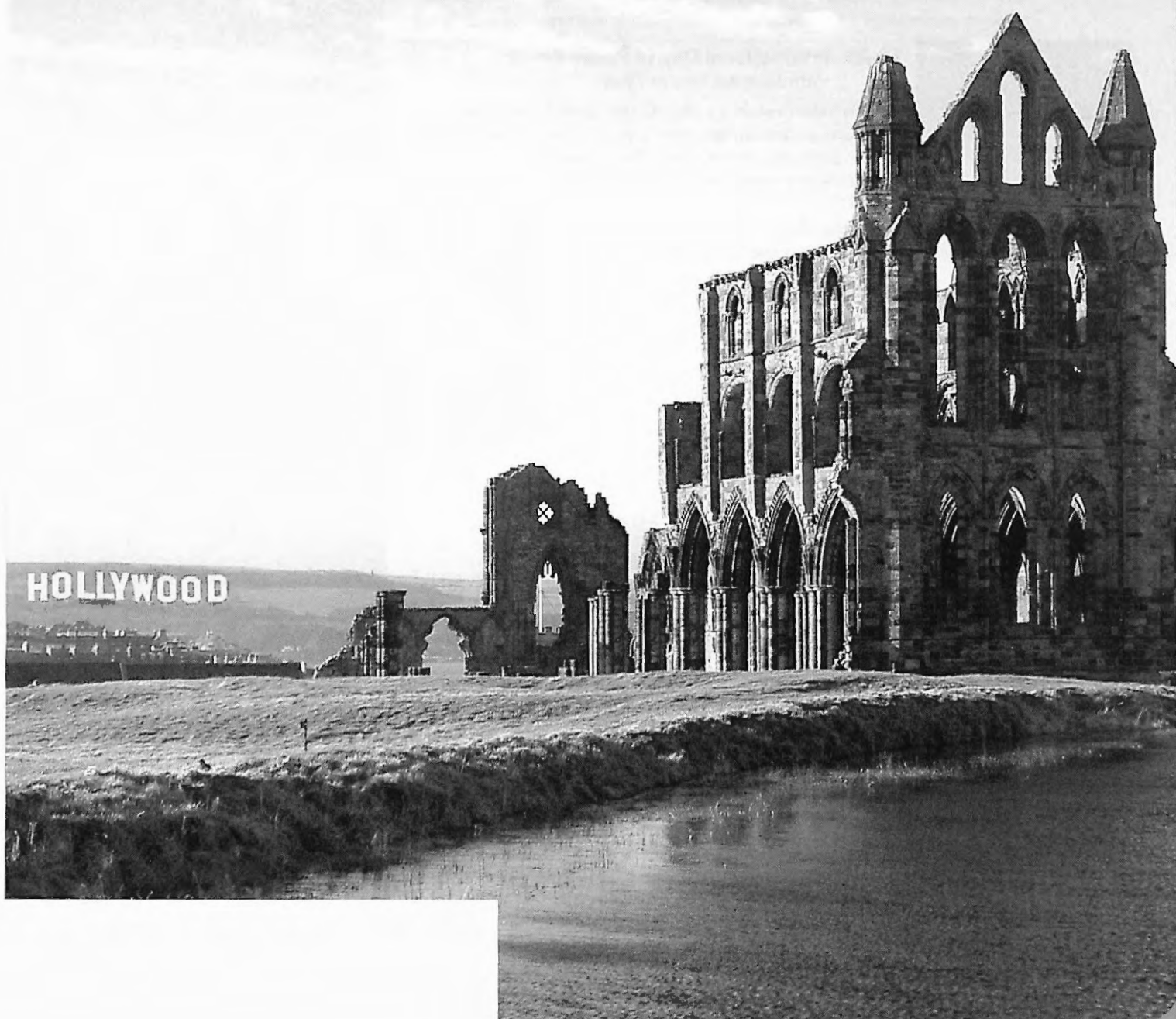
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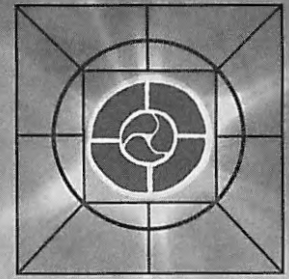


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this week

| June 27, 2010



The Eucharist begins the electing convention in the Diocese of Kentucky on June 5. [p. 5]

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news

Primatial Tensions Escalate

As the Anglican Communion Office has taken initial disciplinary steps toward the Episcopal Church, tensions have escalated between the Archbishop of Canterbury and Presiding Bishop Katharine Jefferts Schori regarding the nature of Anglicanism.

On May 28, Archbishop Rowan Williams suggested in a Pentecost letter to the Anglican Communion that the Episcopal Church's representatives on inter-Anglican ecumenical commissions should become consultants instead of continuing as full members.

The Rev. Canon Kenneth Kearon, Secretary General of the Anglican Communion, released a statement on June 7 about dismissing five Episcopal representatives from their memberships on commissions.

Bishop Jefferts Schori responded forcefully to both the archbishop's letter and the subsequent removal of Episcopal representatives.

In a pastoral letter to the Episcopal Church, distributed on June 2, she wrote that efforts to "impose a singular understanding in such matters represent the same kind of cultural excesses practiced by many of our colonial forebears in their missionizing activity."

At a news conference during the General Synod in Canada, the Presiding Bishop called the demotion of Episcopal representatives "unfortunate" because "It misrepresents who the Anglican Communion is."

"We have a variety of opinions on these issues of human sexuality across the Communion," she said. "For the Archbishop of Canterbury to say to the Methodists or the Lutheran [World] Federation that we only have one position is inaccurate. We have a variety of understandings,

and no, we don't have consensus on hot button issues at the moment."

Archbishop Williams has written of repeated requests by the Instruments of Communion that, until a new consensus emerges, provinces show restraint on matters under dispute.

"In our dealings with other Christian communions, we do not seek to deny our diversity; but there is an obvious problem in putting forward representatives of the Communion who are consciously at odds with what the Communion has formally requested or stipulated," he wrote in the Pentecost letter.

Letter Affects Five Episcopal Leaders

So far the proposed disciplines within the Archbishop of Canterbury's Pentecost letter have affected only the Episcopal Church, but the letter also has raised questions for the Anglican Church of Canada and the Anglican Church of the Southern Cone.

The Secretary General of the Anglican Communion has informed two representatives of the Episcopal Church that they will no longer serve as members of the Anglican-Orthodox Theological Dialogue. Those representatives are the Rev. Thomas Ferguson, the Episcopal Church's interim deputy for ecumenical and interreligious relations, and the Rt. Rev. William O. Gregg, Assistant Bishop of North Carolina.

Episcopal News Service reported that the decision affects the Episcopal Church's involvement in all ecumenical dialogues involving the Anglican Communion.

The archbishop's proposal also has affected the Rt. Rev. C. Franklin

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Brookhart, Bishop of Montana, who was a member of the Anglican-Methodist International Commission for Unity in Mission, and the Very Rev. William H. Petersen, professor of ecclesiastical and ecumenical history at Bexley Hall, who was a member of the Anglican-Lutheran International Commission.

Without identifying her by name, the Rev. Canon Kenneth Kearon said in a June 7 statement that he has written to the Rev. Katherine Grieb of Virginia Theological Seminary to say that she is no longer a member of the Inter-Anglican Standing Commission on Unity, Faith and Order and inviting her to serve as a consultant to that body.

Canon Kearon has written to two other provinces — the Anglican Church of Canada and the Church of the Southern Cone — asking that they clarify their positions on moratoria proposed by the Windsor Report.

Kentucky Elects Bishop

The Episcopal Diocese of Kentucky has elected the Very Rev. Terry Allen White, dean of Grace and Holy Trinity Cathedral in Kansas City, Mo., as its eighth bishop. Dean White won the election on the second ballot.

The other nominees were the Rev. David Allen Boyd, 54, rector, St. David's Church, Austin, Texas; the Very Rev. John P. Downey, 56, dean, Cathedral of St. Paul, Erie, Pa.; and the Very Rev. William Nicholas Knisely, Jr., 49, dean, Trinity Cathedral, Phoenix, Ariz.

The bishop-elect has served in Kansas City since 2004. He has also served at Trinity Church, Highland Park, Ill.; Christ Church, Winnetka, Ill.; St. Paul's Church, Plymouth, Wis.; and St. Boniface's Church, Chilton, Wis.



White

KENTUCKY

Ballot	1		2	
C = Clergy; L = Laity	C	L	C	L
Needed to Elect			29	39
Boyd	6	11	2	8
Downey	9	23	10	21
Knisely	11	15	9	7
White	30	27	35	40

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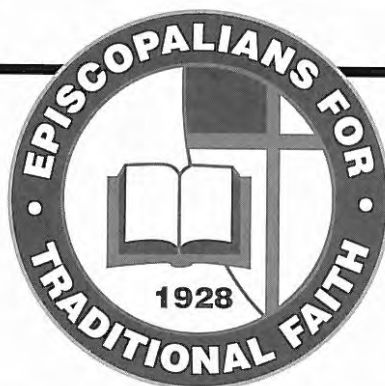
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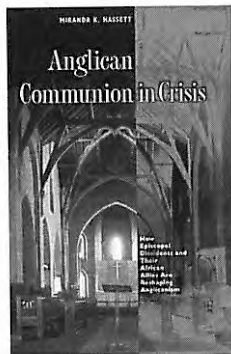
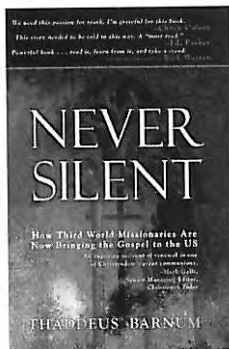


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Blurred Vision By Samuel Keyes

Never Silent

How Third World Missionaries Are Now Bringing the Gospel to the US
By **Thaddeus Barnum**. Eleison Publishing. Pp. 384. \$34.99. ISBN 978-0615206943

Anglican Communion in Crisis

How Episcopal Dissidents and Their African Allies
Are Reshaping Anglicanism
By **Miranda Hassett**. Princeton University Press. Pp. 320. \$45. ISBN 978-1-4008-2771-8

Thaddeus Barnum's nostalgic journey through Anglican conflicts feels more like a romance novel than either a history or a sociological study, but this generic description also reflects its appeal. Few people are drawn in, much less converted, by a dry, scientific description. By contrast, many will find in Barnum's world the genuine warmth and candor of a personal testimony. Such testimonies, and the evangelical context they suggest, do not speak to everyone — especially not to the class of people represented by the majority of the Episcopal Church — but they do strongly persuade those they manage to reach.

Barnum starts with his encountering a Rwandan missionary named John Rucyahana, who in many ways is the hero in this story. He is Barnum's personal link with African Anglicanism. Their meeting in 1988 begins a providential chain of events leading all the way to the formation of the Anglican Mission in America (AMiA) in 2000. Rucyahana also typifies what most animates Barnum in his fight for the soul of Anglicanism: a deep conviction of the truth of the gospel, and the willingness to follow that conviction where it leads. The book's title is first intimated in the Introduction, where Rucyahana says: "Never turn your head. Never walk away. Never cover your ears to the cry of those in need. Never close your heart to those suffering in sin. Never refuse the cost. Did the Lord Jesus Christ do that at Calvary? Neither should you" (p. 18).

That litany of *nevers* drives the point home in Barnum's theology of stubborn faithfulness. One can never be silent about sin, for that is the same as silence about the gospel. Nor can one be silent about the work of God, hence the necessity of this book: "Eri-lynnne and I had front-row seats when these mission-

aries began to invade the US. It changed our lives. I had to write their story" (p. 13).

There is something deeply admirable and attractive about Barnum's insistence on defending the truth and his quest is not without a degree of self-awareness and penitence. Toward the end of the book Barnum becomes increasingly reflective:

And yet, we have also sinned. Many of us have turned against each other in anger, slander, and hatred. We confess Christ but we are divided. I know it. I'm guilty of it. I have felt the pain of resentment and bitterness in my own heart, and I've done nothing about it. I have not helped my colleagues deal with it. I have not come running to this hillside to weep and repent. I have not gone to those I've locked up in the prison of my unforgiveness. It is still in me. I know I must deal with it — but I really don't want to. Not now ... not ever. I'd rather keep it pressed down and hidden deep inside. (p. 278)

It is difficult to read such raw spiritual struggle and not see at the very least a true sincerity and longing for truth. If Barnum and his colleagues are to be questioned, it cannot be on the grounds that they lack a real experience of Christ or his love for the world. If anything, Barnum's devotion is so intense that it cannot be questioned — and therein lies an obvious concern for anyone who believes that Jesus came not simply to save individuals but to constitute a peculiar people called the Church.

Barnum's story is full of this devotion — to the Lord Jesus, first of all, but also to what he sees as the clear message of Scripture, and to his friends who share

those first loves. His narrative describes, in more or less detail depending on his involvement, the events of the Anglican Communion from the mid-1990s to the drama of Lambeth 1998 and its aftermath, up to the formation of the AMiA. In addition to being a personal testimony it also functions as something of an apology for that mission.

Barnum's definition of *never silent* is far too conclusive, far too certain, and far too unexplored. Is the only way of speaking up to start a new church? Surely Barnum would protest the common assumption that the current Anglican debates are all about sex. Yet his own commitments lend themselves to the caricature. John Shelby Spong, of course, presents the exception that proves the rule. His notorious heresies are mentioned, but the worst is apparently the one that first captures everyone's attention: his support for the normalization of homosexuality in the Church (p. 103). It is strange that Barnum seems so unaware of those who were at odds with the Episcopal Church long before him, especially those who opposed the ordination of women. What is so special about sexuality that forces him to act in a way that other developments did not?

Nor does *Never Silent* provide an unequivocal apology for Barnum's political involvement in the aftermath of the sexuality debates of the 1990s, even taken in itself. His dismissal of Lambeth 1.10's promise to "listen to the experience of homosexual persons" stretches the meaning of both the conference and the resolution too far (pp. 141-42). What, one wants to ask, is the danger of listening?

The final straw against any listening process is, in Barnum's mind, its reliance on "the essential authority of their new religion: *experience*" (p. 142). This is the moment where Barnum's testimonial mode falls flat. What, after all, is the authority of Barnum's book but his own experience? Aren't we meant to *listen* to his experience? I doubt he would see the recounting of his story as a determinative description of why his views are true; he very rarely quotes Scripture (much less the broader Christian tradition, before 1988), and he makes no attempt to explain why his particular views of the gospel are worthy of acceptance. Nonetheless, as a testimony, surely it offers a rhetorical gesture toward such truths. Indeed, his story makes him, as well as his views, more credible. Yet both he and his actions would be more persuasive if they were accompanied by a more robust intellectual engagement with his opposition.

Miranda Hassett, to her great credit, devotes herself to such an engagement. She admits to coming at the Anglican situation both as an anthropologist

and as a liberal Episcopalian, yet from the beginning she gives considerable effort to describing and understanding conservative Episcopalians (the "dissidents" of the title) and their African allies. This approach is markedly different from Barnum's, which never gives voice to alternative views; it would be difficult to imagine him producing, from his perspective, the kind of sympathetic reading that Hassett gives here of those with whom she is inclined to disagree:

Those who hold liberal views about homosexuality hear only condemnation in evangelicals' call for gays and lesbians to change their orientation, but evangelical Episcopalians I talked with describe the temptation to sin as something they share with homosexuals. ... [M]y time at St. Timothy's showed me that evangelical Episcopalians' responses to homosexuals are framed in the same language of sin and the need for transformation through a relationship with Jesus Christ that they apply to their own lives. (p. 42)

While this kind of description makes Hassett's book more fair in a superficial sense, this does not mean her description is ultimately more true. Despite presenting a much more thorough account, *Anglican Communion in Crisis* still fails to describe adequately the crisis of the Anglican Communion because it reduces theological problems to sociological curiosities.

As a work of anthropological inquiry, Hassett's book situates itself in a field of discourse almost entirely unrelated to Barnum's work of testimonial apologetic. Hassett deals, however, with many of the same subjects as Barnum, only with much more detailed information: her sources include some of the published sources that Barnum uses, but also interviews that she conducts in a variety of settings, particularly in the AMiA parish of St. Timothy's (a pseudonym) and throughout the Province of Uganda.

Hassett's thesis, from the start, is in direct competition with the influential argument of Philip Jenkins in *The Next Christendom* concerning the inevitable shift of religious power from North to South. Her argument is that this shift is complicated by multi-layered economic and social relationships that Jenkins does not consider. Further, Hassett suggests that current scholarship on globalization presents a monochromatic vision of global politics, too easily equating it with either capitalism or progressive social movement. In particular, her elucidation of competing Anglican globalisms — "diversity globalism" and "accountability

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globalism” (pp. 120-25) — offers a corrective to the prevalent academic assumptions about globalization.

If that is Hassett’s goal, she accomplishes it. Her information makes it difficult to make clear moral judgments about either side of the Anglican divisions, and as such it opens up a space for deep questions about motivation and teleology. That said, Hassett’s presentation is often lessened by subtle prejudices. Her comments on Integrity–Uganda (pp. 91-92) leave one with the impression that, given enough time, Africans will grow into mature, liberal Americans.

I wonder about the value of her suggestion that the “global orthodox majority” of Lambeth 1998 was as much a post-Lambeth construction of the conservatives as it was an accurate description (p. 115). She justifies this suggestion by arguing that a majority agreement on sexuality does not constitute the kind of orthodoxy American conservatives want because Southerners have often radically opposed economic values. Yet isn’t this begging the question? Of course, if orthodoxy is equated with American conservatism, there is no such bloc in the Communion, but Hassett fails to show anywhere that this is what Americans mean when they call themselves orthodox. In fact, she herself suggests that, while in common parlance *orthodox* can be reductive (e.g., to sexual ethics), its actual content is often less important than its use as a word of power to distinguish different groups (pp. 43-44).

That statement, useful as it may be as a deconstructive tool, assumes too readily that there is *no* (or very little) theological content at stake in the Anglican crisis. This is the problematic premise that undermines much of Hassett’s work. Certainly Hassett offers a more comprehensive view of the crisis than Barnum. Yet because at base she is a “diversity globalist” — she takes for granted that a global Church need be little more than the sum of its parts — she cannot take seriously the theological claims being considered by all sides.

This is unfortunate because it presumes at base the liberal description of theology (developed in the social sciences of modernity) as simply one facet of the many layers of human culture. In this view theologies may be true or false, but they need not be universally so. Yet the “orthodox” claim intends, at least, to run counter to this assumption. To describe traditional theologies *as if* they were liberal theologies is to discredit them from the start.

Perhaps Hassett cannot be blamed entirely for the tendency to anthropologize religion: this is the basic tendency of her discipline. Yet even within anthropological studies there should be some sense that a true

description of society must take into account the way that society describes itself. As such theology cannot be described simply and reductively as one aspect of culture among others, for such a description already enters into the very moral judgment that anthropology claims to avoid.

It is surprising that Hassett seems unaware of this problem, which is one of the deepest issues in studies of globalization, namely, the relation between the local and the universal, and the delusional nature of objective, abstract descriptions, all of which rely on the liberal myth that (as Stanley Hauerwas famously says) “we have no story but the story we chose when we had no story.” Hassett’s approach is surprising because she depicts academic studies of globalization as if they universally share this liberal view. That may be so for anthropologists in the North, but the approach is hardly universal.

Hassett is right to correct the leftist reading of globalization as an oversimplification of simultaneous “Westernizations” and “de-Westernizations.” However, she has a more fundamental problem: the arbitrary imposition of a metanarrative in which religion is merely a category of cultural difference.

Both Barnum and Hassett present their mode of discernment as self-evident and explanatory if only a reasonable and unencumbered individual gives it enough thought. What each lacks is any sense of the sacramental world of the *Ecclesia*, the community of the faithful that shapes not only our reading of Scripture but also our whole way of being in the world. This ecclesial world is arguably the one toward which the Anglican Communion is gradually tending, at least in terms of a Covenant, as well as in the leadership of Archbishop Rowan Williams. For an especially clear articulation of this more Catholic vision, see the archbishop’s final address to the 2008 Lambeth Conference (bit.ly/LambethFinal).

It should come as no surprise, then, that neither Barnum nor Hassett gives much notice to Anglo-Catholicism or ecumenism, or, for that matter, to Church history before the 1990s. For Barnum, there is nothing but the Bible and one’s acceptance or rejection of it. For Hassett, there are only various layers of sociological data and competing ways of describing them. Whatever the gifts of the two books, both of these reductive accounts should be rejected.

The Rev. Samuel Keyes is a transitional deacon in the Diocese of Fort Worth (ACNA) and a doctoral student in theology at Boston College.

Whitby via Hollywood



Mythic history in the Presiding Bishop's pastoral letter

By Mark F.M. Clavier

We Anglicans have long had a certain penchant for using myths to define ourselves. For example, at the Reformation many a learned Anglican divine accepted without question that Brutus of Troy founded the true British monarchy (whose blood ran in the Tudor line), thus imparting good Trojan blood to the people of Britain. These same historians also accepted that Joseph of Arimathea had visited Britain, followed not long afterward by St. Paul himself. These quaint legends, which no scholars today would find plausible, were often taken as facts in their day, and indeed were used both to attack Rome and to exalt the sovereignty of the English Crown. Ironically, these myths find their origin in the very form of medieval Catholicism that the Reformers sought to reject. But few myths have held on as tenaciously as that of the triumph of a “tyrannical” Rome over “gentle” Celtic Christians at the Synod of Whitby in A.D. 664, which makes its latest appearance in Presiding Bishop’s Katharine Jefferts Schori’s pastoral letter.

Bishop Jefferts Schori refers to Celtic Christianity twice in her short letter. In the first instance, she writes: “The willingness to live in tension is a hallmark of Anglicanism, beginning from its roots in Celtic Christianity pushing up against Roman Christianity in the centuries of the first millennium.” Later, she refers to the Synod of Whitby itself: “The uniformity imposed at the Synod of Whitby did similar violence to a developing, contextual Christianity in the British Isles.” In some respects, the Presiding Bishop simply repeats the age-old popular myth in which a monolithic and autocratic Roman church suppresses an

independent Celtic church. Similar claims were made by English Reformers in the 16th and 17th centuries. Her choice of words suggests a Celtic church that was an inclusive and tolerant alternative to Rome and that was prevented by foreign intervention from developing into a vibrant local expression of Christianity. In this sense, the old myth has been presented in new clothing. No longer is the stress simply on the independence of the British church; now that British church is claimed to have been tolerant of diversity and able to “live in tension.”

It requires no leap of the imagination to see that what the Presiding Bishop has in mind here is the Episcopal Church itself. If one were, like medieval dramatists, to present the Synod of Whitby in contemporary garb, the Episcopal Church would play the part of Celtic Christianity and the “centralized authority” of the Anglican Communion would appear as Rome. Perhaps Bishop Jefferts Schori would play the part of Colman of Lindisfarne and Archbishop Williams the perennially despised Wilfrid. Such a setting for the Synod of Whitby would then carry the message that the current struggles in the Anglican Communion are simply another manifestation of the perpetual struggle between a powerful, hierarchical, and autocratic church against a vulnerable and egalitarian form of Christianity. Obviously, this is a heady message, calling to arms all who wish to resist the tyrant doing “spiritual violence” once again to those who wish freely to express their “Spirit”-led beliefs. Thus, the Synod of Whitby draws greater power by implicitly invoking the even older image of Babylon persecuting the faithful remnant. Strange how people

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can morph into a reflection of how they perceive their opponents.

That this is the myth by which the Presiding Bishop is operating is shown by her allusion to colonialism. This is the other governing metaphor of the letter, and in this sense the Synod of Whitby becomes an expression of ecclesiastical colonialism over a native, “Celtic” people. We have here a sort of theological variation on *Avatar*. The irony, of course, is that this claim is being made by the Presiding Bishop of the U.S.-based Episcopal Church: the world’s most powerful nation and one of the world’s most well-heeled churches. Likening the Episcopal Church to a weak and oppressed Celtic Christianity or to forcefully clothed Hawaiian women requires a degree of mental acrobatics that beggars belief. It is equally ironic that she thereby presents Archbishop Williams, a Welshman, in the role of an agent of the domineering Roman church seeking to suppress the wonderfully tolerant Celtic church!

As thrilling as all this may be to some, the problem is that it does violence (to use a recurring metaphor in the letter) to the actual history. The Synod of Whitby was convened to address two main questions: how to compute Easter and how properly to wear the monastic tonsure. But this was not a difference of opinion between Celts and Rome. Southern Ireland had already happily accepted the Roman and Continental customs, as had all of England except Northumbria. Only parts of Northern Ireland and the confederacy of churches and monasteries that hearkened back to Columba resisted. Thus, the debate was not so much between the Celt and the Roman as it was between the north and the south. By our way of categorizing such debates, Colman and those who sought to remain faithful to Columba were the recalcitrant traditionalists. But they were loyal traditionalists and, far from railing against Roman tyranny, they accepted the synod’s ruling and withdrew to the seclusion of Northern Ireland and Iona. Colman was succeeded not by an English “Romanist” but by a bishop consecrated and educated in southern Ireland. Furthermore, what was embraced was not a monolithic Roman Catholicism (such did not exist before the 12th and 13th centuries) but a Church that was remarkably tolerant of a wide spectrum of cultural expressions, largely because the institutional power did not yet exist to do otherwise.

Many might say that these are but small points and quibbles over minor details. But governing myths are anything but minor, since they seek to define the identity of both those who accept the myths and their opponents. In the case of the Presiding Bishop’s letter, the intention is to place the Episcopal Church in a long line of oppressed expressions of Christianity and Canterbury in a long line of oppressors. That myth, in

turn, determines how the Presiding Bishop reads her history and leads to a presentation that few historians would find convincing. Yet the way in which the history has been presented reveals much about how the Presiding Bishop perceives the present struggle.

One suspects that Rowan Williams, a man deeply versed in Church history, will remain unconvinced by the letter. But like the various historic myths used during the Reformation, the purpose of the Presiding Bishop’s myth is not to convince but to rally. The mention of Celtic Christianity, Roman authoritarianism, oppressed women, and colonialism will resonate powerfully with many who already support her cause. Those same supporters will similarly find comfort in such phrases as “live in tension,” “contextual Christianity,” and “radical hospitality” that will mean little to most readers. The Presiding Bishop’s letter is therefore not pastoral but polemical, phrased in terms and with allusions that will ring in the ears of those who share her vision of an ideal Church.

One cannot help but wonder whether those “oppressed” Christians whose memory Bishop Jefferts Schori invokes would have approved of her ideal. Sadly, like the Hawaiian women under the power of European missionaries, the dead are unable to defend themselves against the tyranny of the living.

The Rev. Mark F.M. Clavier is a priest in the Church of England, a visiting lecturer in Anglicanism at Cranmer Hall, Durham, and a Ph.D. student at Durham University studying the role of delight in the theology of St. Augustine.

Potholes on the Road to Persuasion

By Peter Carrell

Rather than ask whether it is perfect in fact and in reconstruction of Anglican history, but whether it is likely persuasive of the center ground of the Anglican Communion, we are drawn in Presiding Bishop Katharine Jefferts Schori’s response to the Archbishop of Canterbury’s Pentecost letter past some distractions (much commented on across the internet) to this passage, the engine room of her argument:

The baptismal covenant prayed in this Church for more than 30 years calls us to respect the dignity of all other persons and charges us with ongoing labor toward a holy society of justice and

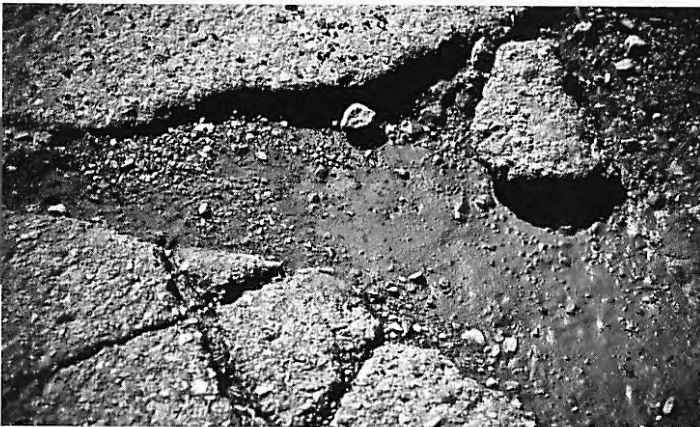
peace. That fundamental understanding of Christian vocation underlies our hearing of the Spirit in this context and around these issues of human sexuality.

Here Bishop Jefferts Schori sets out an honest summary of the theology propelling the majority of the Episcopal Church's bishops and standing committees to approve the consecration of a same-sex-partnered person as bishop, as well as leading the General Convention on a trajectory toward formal promulgation of liturgies for blessing same-sex partnerships.

That is, an understanding of baptism as a covenanted call to Christian vocation in which is enshrined a recognition of the dignity of all persons and the refusal to discriminate on grounds of sexuality "underlies our hearing of the Spirit in this context and around these issues of human sexuality." Immediately notable here is the absence of reference to Scripture, and the way in which hearing the Spirit is shaped by the prior decision of the church to institute its particular understanding of baptism in relation to vocation.

To make these observations does not necessarily mean Scripture is irrelevant to TEC's understanding of baptism, nor that its decision some 30 years ago was not itself Spirit-led. But it is to observe that some important factors around persuading the middle ground of the Communion are absent.

There is no clear sense of a scriptural mandate to



bless same-sex partnerships. Nor is there a connection with other Anglican understandings of baptism in relation to vocation. I suggest that persuading the middle ground would be more likely through reference to Scripture, and through reference to a wider Anglican understanding of vocation (for example, an understanding that would distinguish behavior from orientation in discerning vocation).

In other words, if this letter is a road to persuasion there are some potholes in it. I think, in the end, the archbishop's letter is unchallenged in its hold on the

center ground by the presiding bishop's letter. The course of the Communion will not be changed by a letter which fails to front up the challenge of demonstrating from Scripture that same-sex partnerships may be blessed in God's name.

Further, I suspect (and am not alone in this view, reading across the internet) that the presiding bishop understands the weakness of her position in respect of leading the Communion on a course different to the one charted by the archbishop. I say this because of her penultimate paragraph:

As a Church of many nations, languages, and peoples, we will continue to seek every opportunity to increase our partnership in God's mission for a healed creation and holy community. We look forward to the ongoing growth in partnership possible in the Listening Process, Continuing Indaba, Bible in the Life of the Church, Theological Education in the Anglican Communion, and the myriad of less formal and more local partnerships across the Communion — efforts in mission and ministry that inform and transform individuals and communities toward the vision of the Gospel — a healed world, loving God and neighbor, in the love and friendship shown us in God Incarnate.

Here the option is kept open of TEC being more openly positioned in the world of Anglicans as "a Church of many nations, languages, and peoples," a potential alternative Communion of Anglicans. The looking forward is not to resuming a full role in the spheres of the Anglican Communion in which they now have a lesser role. Rather the forward look is toward a variety of important Anglican networks and processes which to be blunt are not the "top table" of Communion fellowship (cue outraged comments from those running the Continuing Indaba). In fact the key words may be these: "we will continue to seek every opportunity to increase our partnership in God's mission for a healed creation and holy community," which could mean putting more effort into those (non-Anglican) churches around the world which have made similar decisions to TEC's.

In the future history of the Anglican Communion, this letter could be the decisive document indicating the emerging of a two-stage Communion, if not two Communion, from the events of the first decade of the 21st century.

The Rev. Dr. Peter Carrell (anglicandownunder.blogspot.com) is director of education for the Diocese of Christchurch, Anglican Church of Aotearoa, New Zealand and Polynesia.

Follow and Be Changed

"I will follow you wherever you go" (Luke 9:57b).

BCP: 1 Kings 19:15-16, 19-21; Psalm 16 or 16:5-11; Gal. 5:1, 13-25; Luke 9:51-62

RCL: 2 Kings 2:1-2, 6-14; Psalm 77:1-2, 11-20; or 1 Kings 19:15-16, 19-21; Psalm 16; Gal. 5:1, 13-25; Luke 9:51-62

Today's lessons have the theme of a powerful call from God which, when answered, overwhelmingly changes the life of those who respond to it. In the lesson from 1 Kings, Elijah is sent by God to change the course of the history of the people of God. As postulated in last week's lesson, Elijah could very reasonably have expected vindication and an uprising of popular support after his magnificent defeat of the pagan prophets on Mount Carmel, but instead he received only a death threat and was compelled to flee for his life. Now, however, he is the harbinger of change that will redirect the course of Israel; Elijah is the instrument by whom God selects two kings and his own successor.

The lesson from 2 Kings has Elijah passing his incomparable ministry as prophet on to Elisha. The empower-

ment of Elisha is so remarkable that it has even produced a saying that is common to this day: to "pass the mantle" from one person to another. Elisha, taken from behind the plow to become Elijah's disciple, now receives a "double share" of Elijah's spirit that he might continue the prophetic ministry in an age of persecution by apostate leaders and fickleness in the people of God.

In the lesson from Galatians, Paul is quite specific and uncompromising in enjoining the faithful in the territory of Galatia to "live by the Spirit" rather than follow the works of the flesh. Clearly he expects the faithful to live lives that are markedly different from what they had been before their conversion to Jesus, and different from the lives of unbelievers. Note that Paul's list of the works of the flesh includes sins that are "spiritual," such as sor-

cery and jealousy. The "works of the flesh" are clearly not limited to sins that are primarily of the body. "Flesh," then, must mean "unredeemed human nature."

The gospel lesson shows Jesus ignoring the rejection that the Samaritans manifest toward him. The disciples believe that the rejection is worthy of powerful retribution, but Jesus shows them that it is relatively unimportant. The implication is that the disciples must reset their priorities; they are giving too much attention to something Jesus apparently considers trivial, and by so doing miss what is genuinely important. Therefore three quick tales of a call to discipleship follow in which Jesus teaches that the desire to follow him must involve a major resetting of priorities, manifested in total commitment to him against all other claims.

Look It Up

Reflect on Paul's apparently contradictory imagery in the lesson from Galatians, in which he exhorts the faithful to stand firm in their freedom and "not submit to a yoke of slavery," but also "through love" to "become slaves to one another."

Think About It

How are your observable behaviors identifiably different from those of people you know who are not Christians?

Next Sunday The Sixth Sunday After Pentecost (Proper 9C), July 4, 2010

BCP: Isa. 66:10-16; Psalm 66 or 66:1-8; Gal. 6:(1-10)14-18; Luke 10:1-12, 16-20

RCL: 2 Kings 5:1-14; Psalm 30; or Isa. 66:10-14; Psalm 66:1-8; Gal. 6:(1-6), 7-16; Luke 10:1-11, 16-20

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Volume 240 Number 26

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Rome's Rich Theology

I resonate with Mr. Muth's review of Scott Hahn's critique of Benedict XVI in *Covenant and Communion* [TLC, June 6]. As a "magisterial-leaning" Protestant I have been impressed with *Deus Caritas est*, *Spe Salvi*, and *Caritatis in Veritate*, all excellent addresses by the present Holy Father, but I think *Divino Afflante Spiritu* (by Pope Pius XII, 1943) is a rather remarkable "advance" into the world of "historical criticism," written as it was during a period in which the Catholic Church was closed to biblical scholarship in many places.

The Second Vatican Council in its Apostolic Constitutions has virtually absorbed the best reformed ecclesial thought in the past 500 years. In addition to that, it has re-integrated

important Counter-Reformation Theology, such as that embedded in Trent, along with de-emphasizing the less significant but highly incendiary promulgations of Vatican I!

On the other side, along with people like Jürgen Moltmann, I gaze with wondering eyes at the "machinery" of the CDF; this Sacred Congregation appears to be charged with "marginalizing" or "delimiting" the imaginative discourse of some of its most luminous sons in the academy who appear to make statements that (might?) lead to non-Catholic propositions.

As a Protestant, I'm torn between the sense of "repression" on the one hand and a sense of compliance with the universal "Magisterium" on the other. Subscribing to an earlier

version of "magisterium"—e.g., the *Westminster Confession*, *Confessio Augustana*, the *39 Articles*, etc.—Protestants are hard-pressed to know what our actual limits and boundaries are in today's Global Village! Catholics, on the other hand, have the new *Catechism* of John Paul II and the CDF to tell their brightest and best young theologians where to head. The *Catechism* is excellent and, on occasion, even the CDF is correct!

(The Rev.) David S. Langdon
Sunner, Miss.

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I so often write to comment regarding the delivery of THE LIVING

(Continued on next page)

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— Keith Shafer, Director of Music at St. Paul's Episcopal Church in Augusta, GA and faculty member of the Sewanee Church Music Conference.



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Letters

(Continued from previous page)

CHURCH in a timely manner that I should not miss this opportunity to share some good news. The June 13 issue arrived today, June 8. In the last nearly 30 years I cannot remember an issue arriving this early. Thanks be to God.

Thank you also for revisiting the mission statement. I believe it is a vast improvement.

And the color photography has been much appreciated. I carefully trim the color iconography and have begun to leave them around in the places that I pray: sedilia, pulpit, lectern, my Daily Office book, Bible, etc.

Though I often don't agree with editorial decisions, I read every word.

*(The Rev.) Michael Hartney
Watkins Glen, N.Y.*

Take a Stand

I was glad to read the opening paragraph of the brief article by the Rev. Dr. Peter Carrell of the Anglican Church of Aotearoa, New Zealand and Polynesia, "Working Out the Covenant" [TLC, May 30]. I certainly agree that the fourth part of the proposed Covenant gives rise to "concern." In fact, I agree with the comment in the headline he mentions, which noted that the fourth section was viewed as "punitive and unAnglican."

What concerns me, however, is that this province of the Communion has decided to forgo any leadership on this critical issue. Instead, he says, it will simply wait to see what other provinces do. I would have preferred that the province state its concerns and engage the rest of the Communion on the point. A decision not to take a position is taking a position. How will this issue get resolved if concerned provinces decide not to decide anything until they see which way the wind is blowing?

*John Vanderstar
Washington, D.C.*

people & places

Appointments

The Rev. **Gary Goldacker** is interim rector of All Saints', 4201 W Washington Ave., Las Vegas, NV 89107.

The Rev. **Nathan J.A. Humphrey** is vicar and scholar-in-residence at St. Paul's, 2430 K St. NW, Washington, DC 20037.

The Rev. **Paul Klitzke** is vicar of St. Nicholas', PO Box 700501, Kapolei, HI 96709.

The Rev. **Richard Tardiff** is rector of Christ Church, 81-1004 Konawaena School Rd., Kealahou, HI 96750.

Ordinations

Deacons

Hawaii — **Linda Decker, Heidi Edson.**

Resignations

The Rev. **William C. Rhodes**, as priest-in-charge of St. Mary's, Phoenix, AZ.

Retirements

The Rev. Canon **Thaddeus Bennett**, as canon for ministry in the Diocese of Vermont and rector of St. Mary's, Wilmington.

Deaths

The Very Rev. Canon **Richard M. George**, dean emeritus of Trinity Cathedral, Phoenix, AZ, died May 5 at the age of 80.

Born in 1930 in Belvidere, IL, he graduated from Grinnell College in 1952 and from Seabury-Western Theological seminary in 1955. He was ordained deacon and priest in 1955. He was canon in residence at St. John's, Quincy, 1955-57; rector, St. Richard's, Chicago, 1957-62; and rector, Church of the Holy Communion, Lake Geneva, 1962-67. He was associate at Christ Church, Whitefish Bay, WI, 1967-69, then rector, 1970-77. He was dean at St. Paul's Cathedral, Peoria, 1977-84; senior associate of pastoral care at All Saints', Phoenix, 1984-91; and dean of Trinity Cathedral, Phoenix, from 1991 to 1994 when he retired and was named dean emeritus. Dean George is survived by his wife, Mary; daughter, Marybeth; sons, Tom, David and Andrew; and four grandchildren.

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