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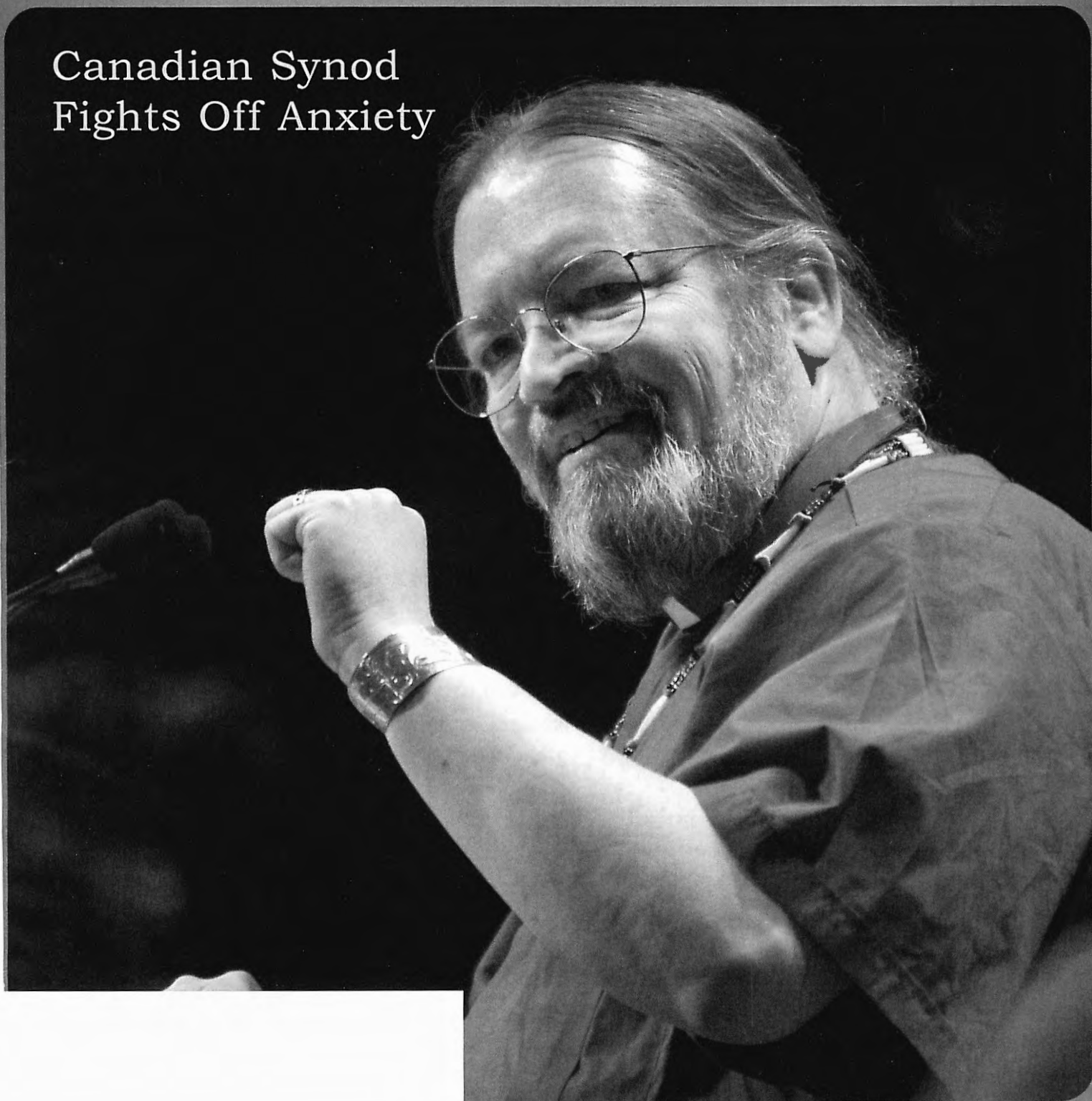
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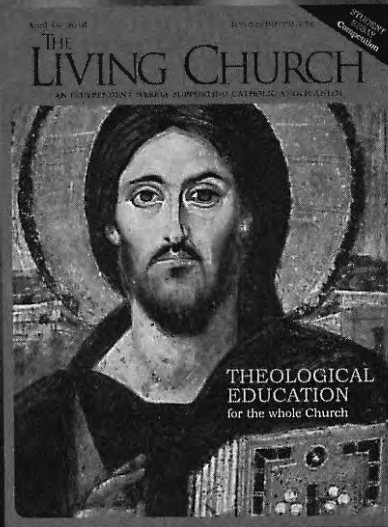
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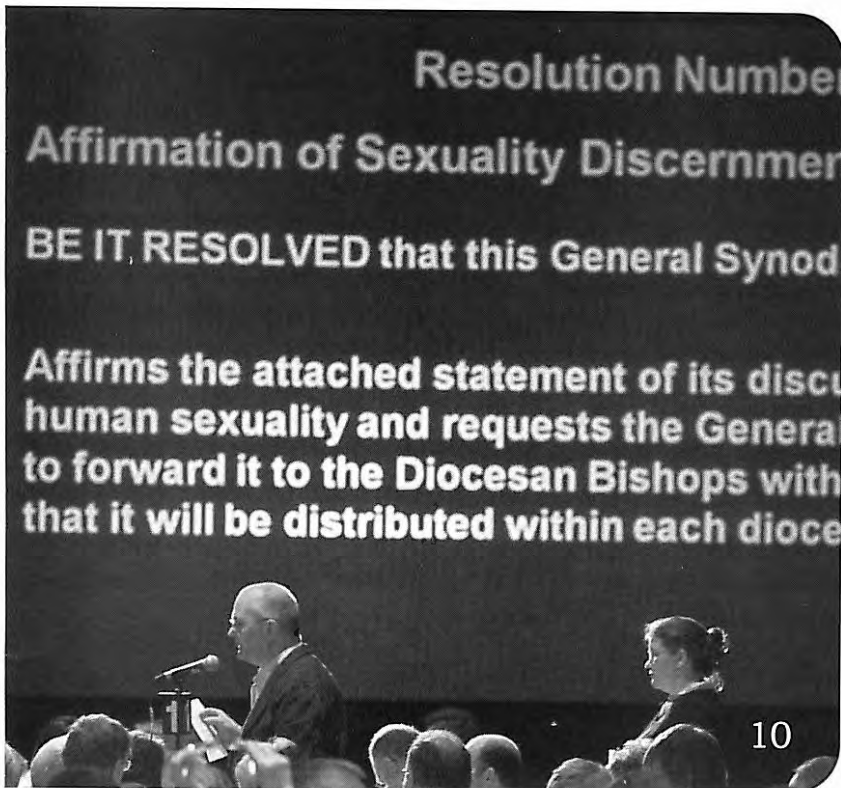
The Rt. Rev. Mark MacDonald was part of a presentation to the Anglican Church of Canada's General Synod by the Anglican Council of Indigenous Peoples.

Brian Bukowski, General Synod Communications photo

on the
cover

THE LIVING CHURCH

this week | July 4, 2010



news

4 ACNA Celebrates its First Year

catholic voices

10 Canadian Synod Fights Off Anxiety
BY GEORGE SUMNER

12 Toward More Coherence

books

7 Not Transforming Enough
BY A.K.M. ADAM

review essay

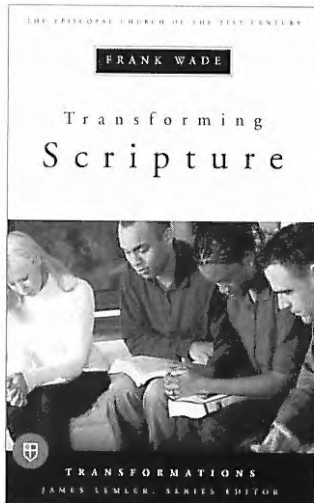
8 Anglican-Orthodox Dialogue's
High-water Mark
BY RICHARD J. MAMMANA, JR.

other departments

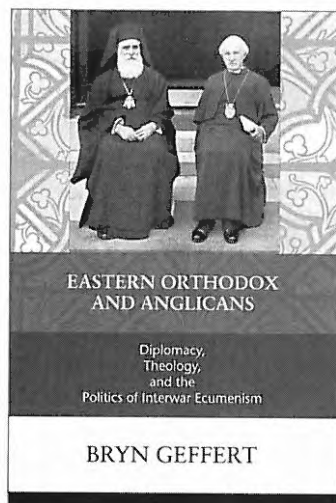
13 Sunday's Readings

14 Letters to the Editor

15 People & Places



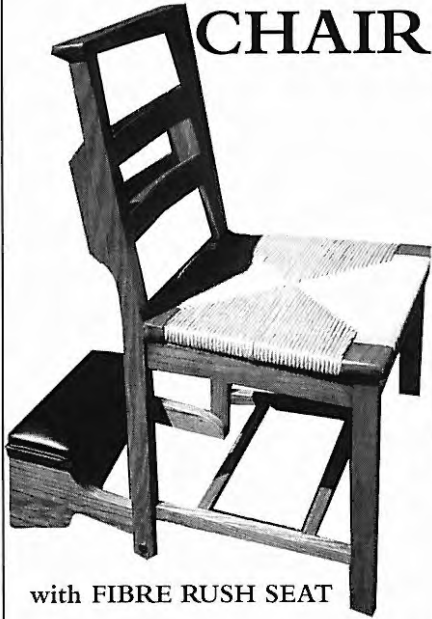
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news

ACNA Celebrates its First Year



Progress reported in evangelism
and eucharistic sharing

Officials of the Anglican Church in North America (ACNA), which launched a year ago as an alternative to the Episcopal Church, are reporting significant progress in their efforts to share Eucharist with other churches and to do evangelism alongside messianic Jews.

In a report delivered at the ACNA's annual provincial council in Amesbury, Mass., on June 9, ecumenism task force chairman Ray Sutton listed a series of recent milestones that show how the ACNA is forging connections outside mainline Protestantism.

Dialogues with the Orthodox Church in America have reportedly knocked down one of the centuries-old barriers that have kept Anglican and Orthodox Christians from sharing Eucharist. The big concession: when sharing Eucharist, the ACNA would confess that the Holy Spirit proceeds from the Father and not add the phrase *and the Son*, as Western Christians traditionally do in a formulation called the Filioque.

What's more, the Lutheran Church-Missouri Synod has lined up four meetings with ACNA representatives at seminaries later this year as the two denominations explore potential for eucharistic sharing. The ACNA is also inviting 17 messianic Jewish groups to a September summit to explore "how

we can do ministry together," Sutton said.

"We could get their congregations together with our congregations to fellowship, to pray and to seek ways that we be able to evangelize together among Jews and Gentiles," said Sutton, rector of the Church of the Holy Communion in Dallas. "I think it will be a powerful witness for Jew and Gentile to stand together and proclaim Christ to our constituencies. It's what happened in the New Testament."

Sutton's report, which delegates received with rousing applause, comes as former Episcopal congregations now affiliated with the ACNA seek to establish a distinct, non-Episcopal identity. In addition to building bridges with other Christian communities, the ACNA aspires to define itself as a dynamic movement by planting 1,000 new churches within its first five years.

The ACNA is growing, albeit not as fast as some would like. Archbishop Robert Duncan, in his state-of-the-church address to about 100 delegates and bishops from across North America, noted that the church has swelled from 703 congregations a year ago to 811 now. Prospects for further growth, Sutton said, include welcoming as many as 150 Evangelical Lutheran Church in America congregations

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that are considering a move to the ACNA.

The theologically conservative ACNA continues to tread in controversial waters as it carves a niche. Evangelizing Jews, for example, would put the ACNA at odds with most mainstream Jewish groups, which oppose the practice as an affront to Jewish identity. Also, whether to ordain women to the priesthood remains “an issue that divides us,” Duncan acknowledged in his address. Women’s ordination was on the agenda for panel discussion at the June 10-11 College of Bishops meeting, which was closed to lay delegates and press.

For now, the ACNA shows little appetite for internal conflict. Content to tolerate diversity of practice on women’s ordination, delegates to the Provincial Council avoided the issue and characterized their movement as more about unification, rather than fragmentation, within Anglicanism.

“We’re coming together, not splitting apart,” said the Rt. Rev. Martyn Minns, founding missionary bishop of the Convocation of Anglicans in North America, a mission of the Province of Nigeria. “The Reformed Episcopal Church is now here after having been apart for 130 years. So we’re actually seeing the reversal of the fragmentation thing.”

Preserving certain strong relationships within the Anglican Communion proved to be a priority at All Saints’ Anglican Church, Amesbury, as the ACNA marked its first anniversary. The Rev. Lynne L. Ashmead, a deacon and the ACNA’s registrar, cautioned that dioceses need to follow specific record-keeping protocol in conformity with Communion-wide standards. Delegates likewise signaled deference to the Province of Rwanda when they affirmed the Anglican Mission in the Americas as a “ministry partner” that would remain under Rwandan jurisdiction rather than the ACNA’s.

It remains to be seen, however, where the ACNA will ultimately stand with the Anglican Communion. Leaders refer to the ACNA as a “province,” but they’re not recognized as such by the Communion and have not begun the process of petitioning for provincial status. Instead, they’ve aligned their church with provinces sympathetic to their concerns. Leaders from 20 of the Communion’s 38 provinces affirmed the ACNA, during an April meeting in Singapore, as a “faithful expression of Anglicanism.”

At this juncture, the ACNA is focused on preserving what it believes to be authentic Anglicanism and building up its ranks. A new Founders’ Fund initiative aims to raise \$1 million, including \$500,000 by the end of 2010, in part to support ACNA’s church-planting effort, Anglican 1000.

Within a few years, the church might seek to become an official Anglican province, said Donald Roberts, archdeacon for the Diocese of New England. Or, he added, the ACNA might instead seek to forge a new communion — apart from the Archbishop of Canterbury — in a bid to unite Anglican provinces that agree on the meaning of orthodoxy.

“If Canterbury has aligned itself with things that are unorthodox and unbiblical, then should it remain the center [of Anglicanism]?” Roberts asked. “Those are dialogues way beyond my pay grade, but they are happening on a larger level. That’s an ongoing dialogue.”

*G. Jeffrey MacDonald,
in Amesbury*

Archbishop Makgoba: Listen to Global South

The Archbishop of Cape Town directly addressed his fellow primate, Presiding Bishop Katharine Jefferts Schori, during the annual

(Continued on next page)

Bishop Barbara Harris Recovering from Stroke

The Diocese of Massachusetts has reported that the Rt. Rev. Barbara C. Harris has undergone a stroke. The June issue of the diocese’s *Episcopal E-News* said the 80-year-old bishop spent a week-



Harris

end in a hospital after falling at her home. Medical tests found evidence of the stroke.

“She is mobile and now recuperating at a rehabilitation facility,” the report said. “She is reported to be gaining strength each day and hopes to return home soon. In the meantime, good wishes and words of encouragement may be sent to her in care of the Office of the Bishop, Episcopal Diocese of Massachusetts, 138 Tremont Street, Boston, MA 02111.”

She was consecrated in February 1989 as the first woman bishop in the Anglican Communion. She served as suffragan bishop in Massachusetts until 2003, and then accepted an invitation from the Rt. Rev. John B. Chane to assist in the Diocese of Washington.

Bishop Harris alluded to her age on May 9 when speaking at All Saints’ Church in Pasadena, Calif. She mentioned that the Rt. Rev. Thomas M. Shaw III, Bishop of Massachusetts since 1995, had raised \$19 million to establish a diocesan camp and conference center named in her honor.

“I said, ‘It’s very dangerous to name something for somebody while they’re still living, because you never know,’” the bishop said amid widespread laughter. “So now he has ensured one thing: I will try to behave myself for the rest of my life.”

Makgoba

(Continued from previous page)

conference of the United Society for the Propagation of the Gospel.

The Most. Rev. Thabo Makgoba prefaced his remarks on June 10 by offering his own province as an example of how Anglicans stay together amid their differences about human sexuality.

“If in our Synod of Bishops we did not see Christ in one another — and if we did not agree on the central issues of who Jesus is and of the salvation that he brings — it would be another matter,” Archbishop Makgoba said. “But we do. And so our differing views on human sexuality therefore take second place alongside the strength of this overpowering conviction of Christ among us. As long as we know unity in Christ in this way, human sexuality is not, and cannot be, a church-dividing issue.”

About three-fourths into his address, the archbishop looked into the audience and addressed Bishop Jefferts Schori directly.

“This may be painful to you and to some of us here, and it is painful to me, but I would rather say those concerns openly than behind your back,” he said. “It sometimes seems to me, and to some people in our province and in the Global South that, though many have failed to listen adequately to the Spirit at work within the Episcopal Church, at the same time there’s the perception that within your province there has not been enough listening to the rest of the Anglican Communion, particularly of the Global South.

“People had hoped that those of your bishops who were at the Lambeth Conference would have grasped how sore and tender our common life is,” the archbishop said. “We had hoped that even those who, after long reflection, are convinced that there is a case for the consecration of individuals in same-sex partnerships, might nonetheless

have seen how unhelpful it would be to the rest of us for you to proceed as you have done.

“There are times when it seems — there’s a perception — that your province, or some within it, despite voicing concern for the rest of us, can nonetheless act in ways that communicate a measure of uncaring at the consequent difficulties for us,” he added. “And such apparent lack of care for us in the Global South increases the stress. Much as I understand on a personal level, and much as we understand that you are in all sincerity attempting to discern the best way forward within your own mission context, the plea is: be sensitive to the rest of those that are still drinking spiritual milk and are not yet eating solids.”

The archbishop immediately added that he would say to any archbishops who have crossed provincial borders: “Cross-border visitations and other moratoria violations have undermined not only your polity, but the wider attempts to handle disagreements in a godly way before the face of the watching world.”

ERD Helping in Louisiana

Episcopal Relief & Development is working with Episcopal Community Services of Louisiana (ECSLA) and Bayou Grace Community Services to provide relief and assistance to coastal communities in Terrebonne, a parish in Louisiana heavily affected by the April 20 Deepwater Horizon oil-rig explosion on April 20.

Many fishing and marine life waters have been closed in the area due to the oil, stranding the families whose income depends on harvesting fish and other marine life. Along with providing pastoral and legal care, the ministries are working to answer the most pressing need for food by distributing grocery cards and gas cards.

“Episcopal Community Services of Louisiana is proud to support the resilient and hard-working residents of our fishing communities, whose livelihoods and very way of life are so gravely threatened by this disaster,” said Nell Bolton, ECSLA’s executive director. “As the long-term implications of the spill begin to sink in for all of us, we know that the Church needs to be a steady partner through these challenging times.”

Dean Stafford Appointed to Quintard Chair

The University of the South’s board of regents has named the Very Rev. Dr. William S. Stafford, dean of the university’s School of Theology, to the Charles T. Quintard Chair of Dogmatic Theology.



Stafford

He succeeds the Rev. Dr. Donald S. Armentrout, retired professor of church history and historical theology and associate dean for academic affairs, in the Quintard Chair.

Theology students established the chair in 1898 in memory of Charles Quintard, second Bishop of Tennessee and vice chancellor of the University.

“I am deeply grateful to Vice Chancellor Joel Cunningham and the Board of Regents for naming me the Charles Quintard Professor of Dogmatic Theology,” Dean Stafford said.

“To hold a chair in the University that Bishop Quintard refounded, and in the School of Theology which he created, is a great honor,” he said. “The Episcopal Church owes an incalculable debt to his vision, courage and perseverance in building up Sewanee in the cause of the gospel. It is also an honor to serve as the successor to the Rev. Dr. Donald Armentrout in this chair which he held with such devotion and distinction.”

Not Transforming Enough

By A.K.M. Adam

Transforming Scripture

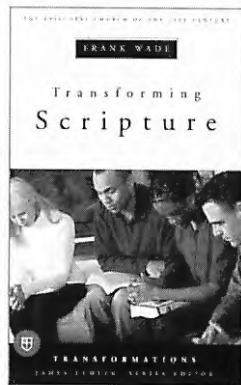
By Frank Wade. Church Publishing.
Pp. 160. \$16 paper. ISBN 978-0-89869-594-6.

This book from the Transformations series proceeds on the laudable premise that the Episcopal Church would benefit from a deeper engagement with the Bible. Frank Wade, former rector of St. Alban's Episcopal Church at the National Cathedral, aims to enrich the interactions between congregations and Scripture, but this particular book portends mixed results.

The first chapter sketches the problem as Wade understands it: although Episcopal worship is saturated with Scripture — readings, hymns, the diction and rhythms of the prayer book itself — many Episcopalians neglect to go beyond what they absorb passively on Sunday morning. To use the words of the collect, they hear, but they neglect to “read, mark, learn, and inwardly digest” the Word. The Episcopal tradition, according to Wade, ought to prepare believers especially well to benefit from the treasures of the Bible, but this turns out not to be the case.

The second chapter sets out an overview of the role that the Bible has played in the history of Anglicanism. Wade notes, to his credit, that the three-legged stool of oral tradition does not accurately characterize Hooker's theology of Scripture. Unfortunately, though, he does rely on this metaphor through the rest of the chapter, which risks conveying to a casual reader the sense that the stool provides a distinctly appropriate way of framing Anglican biblical interpretation.

The third chapter — the soundest and most valuable of the book — surveys and describes various programs for the non-academic study of the Bible. Wade covers all the most prominent Bible study programs, including some in which the Bible is not the sole focus of the series (as, for instance, Alpha and Godly Play). The scope of Wade's overview shows the vast array of alternatives for studying Scripture in an Anglican context, and this very range implies something about the felt need for education in the church. At the same time, the descriptions of the programs



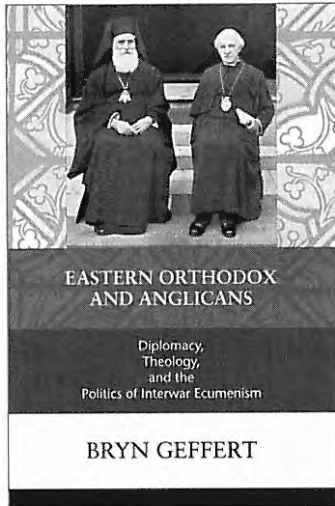
begin to sound like promotional brochures, and Wade's commitment to evenhandedness limits his freedom to provide more critical assessments that would help readers choose the most helpful approach.

The fourth chapter impresses on readers the urgency of “rethinking our attitudes” with a view toward attaining an intercultural appropriation of the Bible (and, more generally, of the church's mission). Here the book falls prey to an ironic tangle, since the imperative to cultivate a broad, inclusively cosmopolitan church is itself a culturally specific development. Generous as Wade strives to be, he ends up deploring what he regards as “proof-texting,” and emphasizing the profound alienation of biblical texts from contemporary attitudes. In all these claims, he recapitulates the biblical scholarship and cultural tendencies of 20th-century liberal humanism — not that there's anything intrinsically wrong with that (though it's not innocent of theological, social, political, or interpretive arm-twisting).

The final chapter recounts encouraging anecdotes about the benefits and possibilities of scripturally alive congregations. These stories return the book to its rationale, stirring up an appetite to enhance the spiritual lives of congregations by increasing their emphasis on reading the Bible wisely and well. The stories should indeed encourage readers to acquaint themselves ever more profoundly with the specifics and subtleties of the Bible.

Transforming Scripture takes the commendable path of trying to make a nonpartisan case for all Episcopal congregations to learn more from the Bible's forgotten treasures. At the same time, the book suffers from enough errors and oversimplifications that careful leaders will hesitate to rely on it. Prey to mistaken etymological reasoning and to imprecisions in its historical and theological exposition, the book's arguments and claims don't measure up to its worthy ideals. *Transforming Scripture* does well at stirring up sentiment for more Bible study, but on matters of theology or history one ought to stick with (for instance) Rowan A. Greer's much sounder *Anglican Approaches to Scripture: From the Reformation to the Present*.

The Rev. Dr. A.K.M. Adam (akma.disseminary.org) teaches New Testament and biblical interpretation at the University of Glasgow, Scotland.



Anglican-Orthodox Dialogue's High-water Mark

Eastern Orthodox and Anglicans

Diplomacy, Theology, and the Politics of Interwar Ecumenism

By **Bryn Geffert**. University of Notre Dame Press.
Pp. 501. \$60. ISBN 978-0-268-02975-3.

By Richard J. Mammana, Jr.

This interesting and important new book offers the first dedicated scholarly investigation into major movements of ecumenical contact among Anglicans and Orthodox between the First World War and the Second World War. Amherst College librarian Bryn Geffert draws on substantial archival work in English and Russian to write what he calls “the story of efforts toward rapprochement by two churches and their ultimate failure to achieve formal unity or intercommunion.” Contemporary photographs give faces to the names in this complex narrative, which is easier to digest than its 500-page length might suggest. (The last 230 pages are endnotes, bibliography, and index.)

The broad outlines of the book follow the Church of England and its relations with Orthodox Christians from about the time of the Russian Revolution through the end of the 1930s. This was a period in which Anglicans and Orthodox continued to define themselves — and find affinities with each other — in terms of common opposition to Roman Catholicism. Geffert is careful to note this important aspect of the early 20th-century context, and to follow contemporary Roman Catholic reactions to increasing warmth between Anglicans and Orthodox.

He also includes important chapters on Orthodox attitudes to internal Anglican conflict about the revision of *The Book of Common Prayer* in

1927-28, about Orthodox attendance at the 1930 Lambeth Conference, and about the growing role of the Faith and Order Movement (later the World Council of Churches) in both traditions' ecumenical commitments. In time, the primary energies of many Orthodox and Anglican churches were directed from improvement of ecumenical relations with one another to a new focus for most on participation in the WCC.

Geffert returns again and again to the notion of internal inconsistencies within Anglicanism and Orthodoxy themselves as the primary reason for the failure of either tradition to achieve clear expressions of external unity with the other. (In the Orthodox context, this generally means for Geffert a lack of unity among Orthodox national churches with respect to relations with the non-Orthodox. For Anglicans, he chalks up the lack of internal unity to differing emphases and self-understandings held by various factions within the Church of England: pro-Roman Anglo-Catholics, anti-Roman Anglo-Catholics, Evangelicals, Broad Churchmen, Modernists, etc.)

What appeared at various stages in this history to be real breakthroughs — recognition by some local churches of Anglican ordinations, for example, or the interpretation of the Thirty-nine Articles by some theologians in an Orthodox sense — were almost always concurrently rejected by other local churches or other theologians. Despite these internal inconsistencies, there were very high points of

positive contact when there was real agreement, such as the common celebration in 1925 of the 1,600th anniversary of the Nicene Creed, and a series of remarkable conferences in Bucharest in 1935-36.

The main weakness of this book is its almost complete omission of the very important American dimension of Anglican-Orthodox relations throughout the period Geffert reviews. Beginning with the groundbreaking work of the Russo-Greek Committee of the Episcopal Church in the 1860s and '70s, continued in relationships fostered by the Joint Commission on Ecclesiastical Relations and later the Department of Missions — and through the present activities of the International Commission of the Anglican-Orthodox Theological Dialogue — American involvement in Anglican-Orthodox contact has been historically significant, fruitful, and consistent.

The clarity and accuracy of Geffert's otherwise detailed account suffers unfortunately without an awareness of the wider Anglican context in which members and commissions of the Church of England promoted warmer relations with Orthodox national churches. The longstanding internationalization of Anglicanism and Orthodoxy already by the beginning of the 20th century makes it impossible to examine ecumenical efforts in local isolation. The inclusion of critical figures like Isabel Hapgood, St. Tikhon of Moscow, Charles Chapman Grafton, Charles Reuben Hale, Frank Gavin, William Chauncey Emhardt, Nikolaj Velimirovi and many others would have made for a more accurate and comprehensive treatment of all of the subjects mentioned in the title.

There are also some distracting inaccuracies in the text itself: Geffert calls Matthew Parker the first Archbishop of Canterbury, when he was in fact 71st; Greek and Russian names are transliterated inconsistently, even on the same page; the BCP Ordinal is referred to as the "Book of Ordinations"; a discussion of Anglican liturgy refers to "the host" when the context clearly indicates that the paten is being discussed; theological tenets are called "tenants," etc.

Eastern Orthodox and Anglicans does, how-

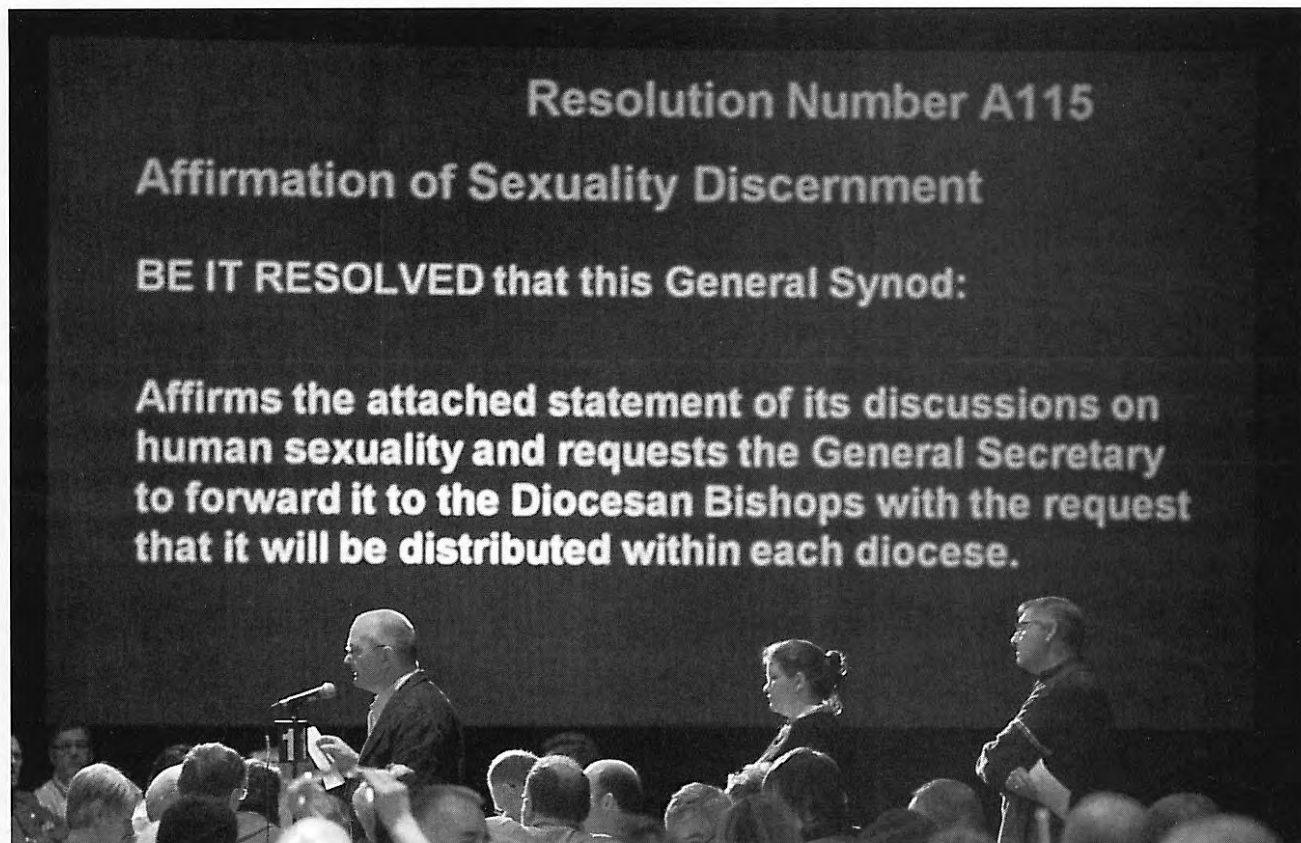
ever, break very important new ground in its exploration of the roles of dedicated Orthodox ecumenists such as Sergei Bulgakov, Georges Florovsky, Nicholas Arseniev, Nikolai Berdyaev, and Nicolas Zernov in their earnest attempts to understand Anglicanism and to explain Orthodoxy to Anglicans. The book also draws fresh attention to early 20th-century Anglicans who worked for closer contacts with Orthodox Christianity; Evelyn Underhill, John Albert Douglas, Cosmo Gordon Lang, Lord Halifax and Walter Howard Frere are all important parts of this story whose contributions have been often overlooked. Geffert is also especially strong in his treatment of the way in which private ecclesiastical organizations — the Anglican and Eastern Churches Association, the

This is a cautionary tale about the difficulties inherent in connections among churches with very positive intentions but no ability to speak with one voice.

English Church Union, the YMCA, and especially the Russian Student Christian Movement and the Fellowship of St. Alban and St. Sergius — have charted the course for official ecumenical relations.

Above all, this is a cautionary tale about the difficulties inherent in connections among churches with very positive intentions but no ability to speak with one voice. As Geffert notes in his conclusion, this is as much a reality at the beginning of the 21st century as it was at the beginning of the 20th century. Canterbury still does not always speak for New York, Toronto, Sydney, Cape Town or Singapore, and Constantinople does not always speak for Moscow, Belgrade, Paris, or even Athens. As long as each tradition continues to place its usual high value on local expression, further positive development in Anglican-Orthodox relations will have to continue to look back to the interwar period as its most productive high-water mark.

Richard J. Mammanna, Jr., a student at Yale Divinity School, is founder and director of Project Canterbury (anglicanhistory.org).



Brian Bukowski, General Synod Communications photo

General Synod delegates discuss a resolution that described the findings of small dialogue groups regarding human sexuality.

Canadian Synod Fights Off Anxiety

By George Sumner

Sometimes, amid irreverent riffs, a comedian becomes a court jester. During the banquet at the Anglican Church of Canada's General Synod, comedian Bill Carr diagnosed the synod as afflicted by Generalized Anxiety Disorder. The Anglican GAD litany is familiar: the demographic arrows and the national office's budgets point down; the culture's de-Christianization moves apace; and the conflict over sexuality abides as its implications for breaking national and international communion hover closer.

Planners of the synod, which met on June 3–11 in Halifax, Nova Scotia, reached for what has become the standard antidote: a version of indaba. On the most contentious issues, the goal was to render the synod legislation-free. Carr opened and closed his shtick with the words from Philippians 4:8 that we should think on whatever is true, honorable, and lovely. To its credit the synod did evince a more charitable and patient mood. It perceived accurately that the family runs the risk, at this juncture in history, of flying apart, in the face of which all sides expressed a desire to maintain conversation and

communion. Whether the synod's directions will suffice to counteract these centrifugal forces remains to be seen.

In that same spirit of Philippians, we may note some of the more promising of those directions. Though they are in large measure at the geographic outskirts, indigenous Canadian Anglicans are at the very heart of our spiritual and moral life. Synod took steps to find appropriate avenues of self-determination within the wider *koinonia* of our Church, and to recognize Mark MacDonald as the Anglican Church of Canada's first national bishop to indigenous Anglicans.

Synod welcomed news of the initiative called Fresh Expressions; whether one follows its lead or not, Fresh Expressions challenges the Church not simply to increase attendance and giving units but to proclaim the Gospel. Here as elsewhere the goal is to keep mission, in the parlance du jour, about the "missional."

Synod agreed to spend the next three years studying the Covenant in preparation for a decision in 2013. Archbishop Frederick J. Hiltz struck a more critical note in his presidential address about what

seemed to him the “excluding” nature of Section 4 of the Covenant, but the Covenant received a more sympathetic presentation from Bishop George Bruce of Ontario, who emphasized its relational nature.

On the subject of same-sex unions, a seasoned Episcopal observer might, like Yogi Berra, have felt “*déjà vu* all over again.” Organized table conversations yielded a non-legislative summary statement, and yet the synod passed that summary as a resolution. One might well worry that the descriptive will slide into the permissive in a way reminiscent of the Episcopal Church’s General Convention of 2000.

The summary reported, with descriptive accuracy, that no consensus exists for a “legislative decision” in either direction. But does that state of non-decision extend the Communion’s moratorium on rites for blessing same-sex couples? It is not clear. The document also speaks of “accepting” that different contexts will act in different ways. What exactly does this mean? Conservatives can rightly reassure themselves that no formal doctrinal change has occurred. Synod spared the Church a bloodbath and bought more time, but will the “discernment” statement be read, beyond the bounds of the descriptive, as a warrant to continue with same-sex blessings in individual dioceses? Time will tell. Anglican Communion Secretary General Kenneth Kearon, who visited synod, might well have asked: Did synod make a decision that violates the moratorium? No. Did the synod express its intent to observe the moratorium? Likewise, no.

Anglicanism struggles to become the communion that it is. One anomaly of this process is the following: at present, the Communion sees Canada only as it looks to the General Synod and House of Bishops, and yet the synod’s power to order its own dioceses’ lives and decisions is controverted. In other words, the lack of clarity we find is not only due to the studied ambiguity of expression that fears the division clarity would bring. It is also structural. Even as the Communion puts its shoulder to the task of implementing the Covenant, it must think about the relation of dioceses and provinces. While in the Episcopal Church the terminus ad quem for this kind of unclarity was granting consent to two bishops in same-sex partnerships, the Anglican Church of Canada has no parallel moment. As Canon Kearon enacted the Archbishop of Canterbury’s first disciplinary measures on June 7, he cited this question of the relation of provinces to dioceses, from the report

of the Windsor Continuation Group, as one requiring further consideration.

In a speech to synod on June 8, Presiding Bishop Katharine Jefferts Schori addressed the comparable situations of the Episcopal and Canadian churches. Her speech included brief accounts of the earliest worship in each country, of similar 19th-century missionary endeavors, and issues in which both churches share an interest. But she included a series of references to the unresponsive and unhelpful English mother church with which we both have had, purportedly, to contend. The allusion to her

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think about the relation
of dioceses and provinces.

recent contretemps with the Archbishop of Canterbury was not hard to discern. Appeals of this sort are always complicated for a nation which would discern its own identity even as it looks both south across the border and east across the Atlantic. Bishop Jefferts Schori’s “Don’t Tread on Me”-ism does not self-evidently fit Canadian experience. Still, given the prospect of Communion sanctions, however mild, the implied pursuit of an alliance may well prove appealing. Here too time will tell.

While the music on the deck was more cheerful, below the waterline the boat is taking on water. Dire cuts are required for the national church staff, and around the edges of synod one could hear rumors of reduced contributions from strapped dioceses. Whatever becomes of “local option” in the political sense, one can perceive a shift toward the grassroots in a variety of ways. In a culture as pluralistic as ours, with central bureaucracies as challenged as ours, a period of hunkering down, for conservative and liberal alike, may be in the offing. In such a climate, what are the more local imperatives before us that will make a positive and telling difference for

(Continued on next page)

(Continued from previous page)

the Church? As Rahm Emanuel has said, you never want a crisis to go to waste.

First, dioceses, like the national church, will in some cases be compelled to cut their central administrative staffs. This travelling light could become an occasion not only for parish-level financial relief but also for a renewed focus of attention on their lives and welfare.

Second, traditional parishes, dioceses, and groups, be they catholic or evangelical, need to invest their energies in becoming a vigorous and distinct fellowship of witness, locally and jointly, within the Anglican Church of Canada. In some cases the structures may perceive how much they need this minority for the revitalization they seek. In other cases they will not. At the local level, they need to pray for the welfare of the larger Church, and find in its midst a future and a hope. A number of younger, more traditional bishops, recently elected, are in this regard a source of encouragement.

Third, theologians need, for their part, to make the theological case for the Covenant, which is to say, the case for the Church catholic as it is given to us, in a time of fragmentation. They need to join in partnerships to produce resources and train leaders for evangelism and catechesis (e.g., the partnership of the Wycliffe Institute of Evangelism and the Diocese of Toronto on church planting). Being simultaneously loyal, local, coherent, and catholic will be the challenge for the conservative Anglican minority.

Synods have their place, but more telling will be what takes place, for weal or woe, at more local levels. The troubles of Anglicanism are all too familiar. Less often noted is the continuing attraction of young adults to traditional Anglicanism. The majority of the faculty at an evangelical seminary attend Anglican churches. A room full of twentysomethings from a vital campus ministry of King's College, Halifax, are excited about theological study. Amid all our very real troubles, rumors of our death, like Mark Twain's, have been exaggerated. Traditional Anglicans have, at the ground level, their calling and their work, on behalf of the whole and with hope for the future, before them.

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

Toward More Coherence

By the Communion Partners Advisory Committee

The Advisory Committee of Communion Partners Clergy welcomes and humbly receives the Pentecost 2010 Letter of the Archbishop of Canterbury, Rowan Williams, to the Anglican Communion. The letter, entitled "Renewal in the Spirit," reminds us that the manifestation of the Holy Spirit is always building up the church in unity, strengthening our love of Christ as Lord, and empowering our witness to him in the world. We respect the archbishop's wise understanding and articulation of Anglican ecclesiology once more evident in this letter.

We also appreciate his gracious clarity in defining current divisions within the Anglican Communion as well as suggesting consequences of the continuing actions by the Episcopal Church that have "not brought us nearer to full reconciliation" as the body of Christ. As members of the Episcopal Church, we humbly accept the consequences that may result, such as our provincial representatives and leaders being asked to step down from various roles on Communion bodies and commissions.

Furthermore, as members of the Episcopal Church, we are not seeking escape from these thoughtful and loving judgments long-contemplated as far back as the Windsor Report and clearly held forth before the Communion in recent years. Rather we stand firmly with the Archbishop of Canterbury in desiring to safeguard the integrity and witness of the Communion. With him and with Anglicans throughout the world, we also yearn for a "more coherent Anglican identity."

We are steadfastly committed to the principles of the Windsor Report and Lambeth Resolution 1.10 for the parishes and dioceses we serve. In addition we continue to call for the adoption of the Anglican Communion Covenant as a means of deepening our ties to one another and furthering Christ's mission for the world.

The Communion Partners Advisory Committee consists of the Rev. Dr. Charles Alley, St. Matthew's Church, Richmond, Va.; the Rt. Rev. Anthony J. Burton, Church of the Incarnation, Dallas, Texas; the Very Rev. Anthony Clark, Cathedral of St. Luke, Orlando, Fla.; the Rev. Stuart Brooks Keith, Episcopal Church of the Transfiguration, Vail, Colo.; the Rev. Dr. Russell J. Levenson, St. Martin's Church, Houston, Texas; and the Rev. R. Leigh Spruill, St. George's Church, Nashville, Tenn.

No Middle Ground

“Do not be deceived” (Gal. 6:7a).

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

The lessons for today (RCL) present compelling images of God's comfort and blessing, not only for the faithful, but also for those outside the Chosen People. Naaman the leper (2 Kings) is healed from his leprosy by the power of the God of Israel. Naaman is a pagan, and the commander of the king of Aram whose relationship with Israel is one of, at best, guarded suspicion, and usually enmity. Naaman's wife is served by a young Israelite slave who had been captured (i.e., kidnapped) in a raid; the king of Israel sees the letter from the king of Aram only as an occasion for picking a fight. Underneath the politics, however, is a genuine testimony (by the slave girl) to the power of God, evidently given out of genuine affection for Naaman; and a setup for the power of God to be manifested to the pagan,

which thereby changes his life.

In the lesson from Isaiah is the eye-popping image of “all who love” Jerusalem being nursed and satisfied by “her consoling breast.” Presumably “all who love” Jerusalem refers to Gentiles as well as Jews. This interpretation is especially likely when the lesson is considered in the wider context of the last chapters of Isaiah.

The epistle is from the last section of Paul's letter to the churches in Galatia. He writes not just of “new life” in Jesus, but is unrestrained in his description of this life as one of “new creation.” He contrasts this with the doctrinal limitations and errors of those Christian believers who aver that Gentile converts must be circumcised to enjoy the reality of salvation — thereby undercutting the ability of Jesus to save by faith. Paul is

so determined that this message come through decisively that he takes the pen from his scribe and inserts, “See what large letters I make when I am writing in my own hand!” He wants the readers of this letter to make no mistake about the urgency and significance of his message. If they miss that message, they risk “sowing to their own flesh” under a deception of the meaning of salvation that even “mocks God.”

In the gospel, Jesus similarly draws a sharp line between those who listen to the gospel (“listen” implies “accept and follow”) and those who reject it. The difference is sharp; even the dust of the town of those who reject is not permitted into the kingdom of the redeemed; “peace” is a powerful reality that affects the hearers, and the preaching even tumbles Satan from heaven.

Look It Up

Reflect on Paul's intriguing exhortations in the lesson from Galatians, in which he teaches the faithful in one place to “bear one another's burdens, and so fulfill the law of Christ,” but very quickly adds that “each will have to bear his own load” (Gal. 6:2, 5).

Think About It

We know that we live in a world of grays rather than clear blacks and whites, yet the lessons for today allow for no middle ground. How can we apply today's scriptural teaching without compromise to the complexities of life?

Next Sunday The Seventh Sunday After Pentecost (Proper 10C), July 11, 2010

BCP: Deut. 30:9-14; Psalm 25 or 25:3-9; Col. 1:1-14; Luke 10:25-37

RCL: Amos 7:7-17; Psalm 82; or Deut. 30:9-14; Psalm 25:1-9; Col. 1:1-14; Luke 10:25-37

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Mailing address: P.O. Box 514036, Milwaukee, WI 53203-3436

Phone: 414-276-5420

Fax: 414-276-7483

E-mail: tlc@livingchurch.org

www.livingchurch.org

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Voluntary Association

Bishop Anthony J. Burton's review of *The Power to Comprehend with All the Saints* [TLC, June 13] made me wonder: Do they still teach Sociology 101? Do clergy these days study "voluntary associations" and how they are different from other human groupings; what their dynamics are; why people choose to associate with a "voluntary association" and why they might choose to leave it? Contemporary religious institutions, most especially the Episcopal Church, might well investigate the subject.

(The Rev.) Bruce L. Benshoff
Middleboro, Mass.

Un-Anglican Uniformity

The Rev. Tony Clavier ends "A Troubled Silence" [TLC, June 6] with

the phrase "the consequences for the unity of the whole Communion will be dire." I submit that what seems to be desired here is not unity — a recognition of our relationship as fellow believers baptized into life in Christ and who share threads of a common history — but rather uniformity.

The Anglican Communion is by its history a group of nationally structured churches which had historic connections to the Church of England. That bit of unpleasantness in 1776 separated us from the C of E and we became an independent national entity. Others gained national independence at other times and in other ways.

This Communion has been notable for its lack of structure, dogma and litmus test for inclusion. In reality we are not bound by anything more than threads of a com-

mon history and a recognition of our mutuality as followers of Jesus. It has been a loose confederation — like people meeting informally on a street corner.

Yes, such a group can decide it wants to be more formal and legalistic in its gathering or membership, but it should not pretend it has always been thus and is not a significant change in approach and attitude. When we start getting into bylaws and covenants we are entering a juridical process that has little to do with unity and everything to do with ways to enforce uniformity. It is a strikingly un-Anglican approach and we begin to move out of the via media and into more dogmatic traditions and ways of being.

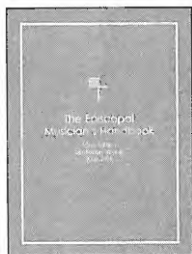
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Deaths

The Rev. **Pettigrew V. Hamilton**, a retired priest of the Diocese of Nebraska who served much of his ministry as a hospital chaplain, died May 4 in Ker-ville, TX, at the age of 68.

A native of Spartanburg, SC, he gradu-ated from the University of South Carolina and Virginia Theological Seminary. In 1969, he was ordained a deacon and was curate curate at Holy Communion, Charleston, SC. He was ordained a priest in 1970, was priest-in-charge of St. Matthew's, Ft. Motte, SC, 1970-72, and curate of St. Michael and All Angels', Columbia, SC, 1972. He served St. Michael and All Angels', Shamrock, TX, and St. Luke's, Childress, TX, 1973-79, and was vicar of St. Luke's, Levelland, TX, from 1978-80. From 1981 to 1999, he was a chap-lain at Clarkson Memorial Hospital in Omaha. He was vicar of St. Augustine's, Elkhorn, NE, 1987-92, and associate at St. Andrew's, Omaha, 1992-94. In retirement, he was a member of St. Peter's, Kerrville. Sur-ivors include his wife, Antoinette; son, Josiah, and daughter, Sarah; brothers Andrew and David; and six grandchildren.

The Rev. **Raymond C. Knapp**, rector emeritus of St. John the Baptist Church, Lodi, CA, died May 3 at the age of 90.

Born and Acme, WY, he earned a bache-lor's degree from Hastings College, Hast-ings, NE, and served in the armed forces (USAAF) in the Pacific Theater, 1942-45. He received a master of divinity degree from Philadelphia Divinity School in 1949 and was ordained deacon and priest. In Wyoming, he was vicar of St. James', Kem-merer, and St. Bartholomew's, Cokeville, 1949-52; rector of St. Luke's, Buffalo, 1952-58; and chaplain at the University of Wyoming, Laramie, 1958-66. He moved to California and was rector of Redeemer, Delano, until 1970 when he became rector of St. John the Baptist and served there to his retirement in 1987. He continued to serve parishes and missions in the Diocese of San Joquin as a supply priest or interim, and was interim chaplain at St. Joseph's Medical Center, Stockton. He is survived by two daughters, Candy Satterlee of Cuper-tino, CA, and Melanie Knapp-Cook, of Anchorage, AK; three grandchildren; and one great-granddaughter.

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