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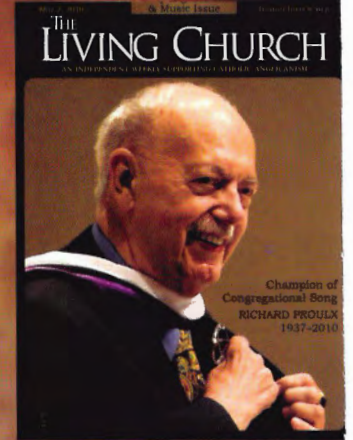
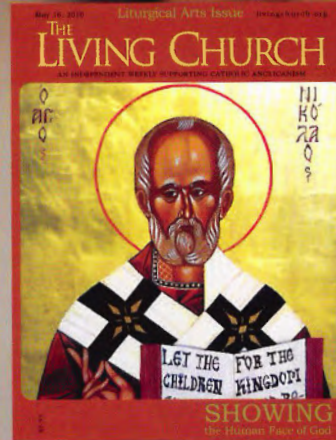
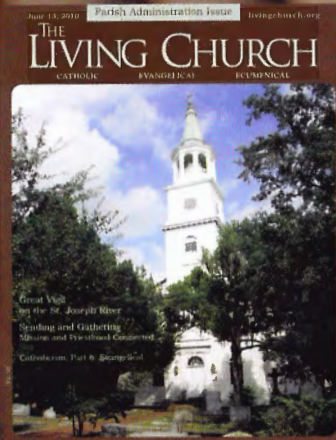
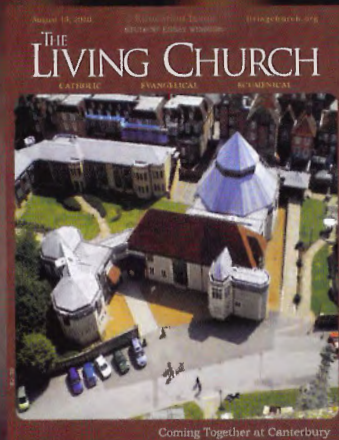
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## on the cover

The choir of Martyrs of Uganda of Matayka sub-parish, Songea, Tanzania

Christopher Wells photo

# THE LIVING CHURCH

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## news



Bishop Martin Breytenbach photo

Musicians at the Provincial Synod of the Anglican Church of Southern Africa.

## South African Priests Reflect on Synod

The Anglican Church of Southern Africa's Provincial Synod, which met Sept. 29-Oct. 2, showed a church applying the painful lessons of the apartheid era to its life in the 21st century.

At the urging of the Most Rev. Thabo Makgoba, metropolitan of the province since 2008, the province began discussing the memories of white men who were conscripted into the South African armed forces. The synod's broaching that topic was a highlight for two members of the House of Clergy: the Rev. Andrew Hunter, dean of Grahamstown, and the Rev. Dr. Bill Domeris, warden of the College of the Transfiguration.

The topic of conscription has been nearly taboo, Hunter said, because armed-forces veterans from the apartheid era are often treated as pariahs.

"For many of us, it was significant

that the archbishop, as one of the nation's young black leaders, created the space for discussion," Hunter said. "I did two years in the army, and for me to stand there and give testimony was a hugely emotional experience."

Hunter presented a resolution that responded to the archbishop's call for discussing conscription and he began crying while reading that resolution. The archbishop responded by standing by Hunter's side as he continued speaking through tears.

"There were people weeping all over the place," Hunter said. "The archbishop stopped the debate after a time, because there was so much pain you didn't quite know what do with it. It was a wise thing to stop the debate when he did."

Domeris agreed about the archbishop's timing. "He very strategically moved it into a time of prayer and broke for tea," he said. "I know

a dozen of these young men who are still deeply traumatized by things that they saw and were involved in.”

Domeris said he later thanked the archbishop for broaching the long-festering subject of conscription. “I told him afterward, ‘That was inspired. That was straight from God for you to touch on that.’”

Both men believe the emotional purging during the synod meeting was only the beginning of the church’s effort to help conscripted men face their past and, where appropriate, ask forgiveness for it.

They say the church is likely to form a body, possibly modeled on the Truth and Reconciliation Commission, that will convene other public discussions of conscription. Domeris believes the discussions most likely will occur in churches, where veterans can expect compassionate audiences and a deeper hope of forgiveness.

“War and training can brutalize and leave scars,” Hunter said. “Most of us are from nations of warriors, particularly in this country.”

Veterans of South Africa’s armed forces often feel a mix of pride and shame, Hunter said — pride about defending their nation, but also shame “because you realize you were defending the indefensible.”

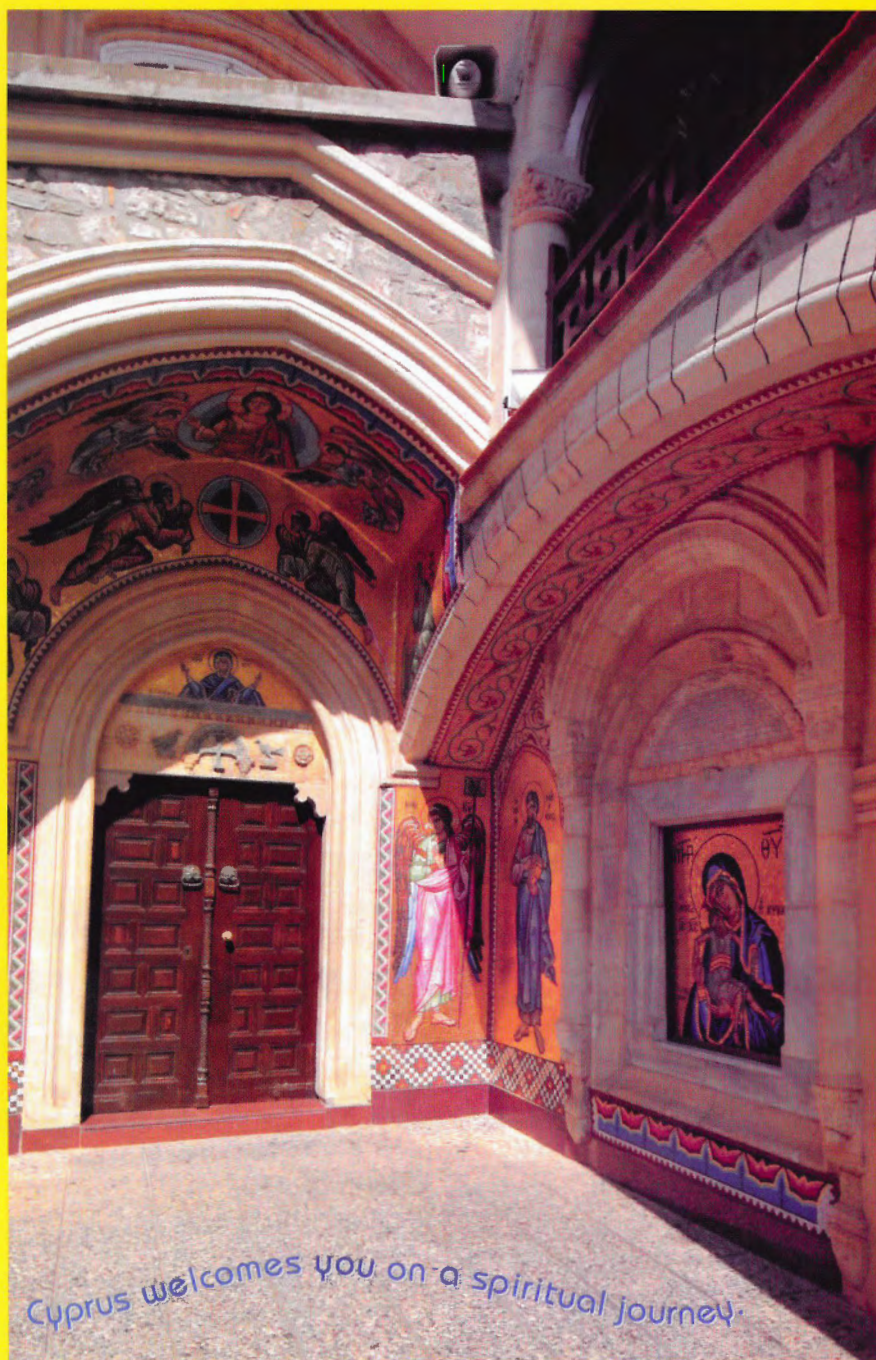
The church’s experience from the apartheid era contributed to its discussion of other questions, such as a Protection of Information bill being considered by the nation’s parliament.

Critics of the bill are concerned that it would grant the government too much power to shroud documents in secrecy. Such secrecy could easily be used to squelch charges of corruption, Hunter said.

One critic of the bill was the Rev. Drake Tshenkeng of the Diocese of Kimberley and Kuruman, who was detained and exiled after the death of Stephen Biko.

After the end of apartheid in 1994,

(Continued on next page)



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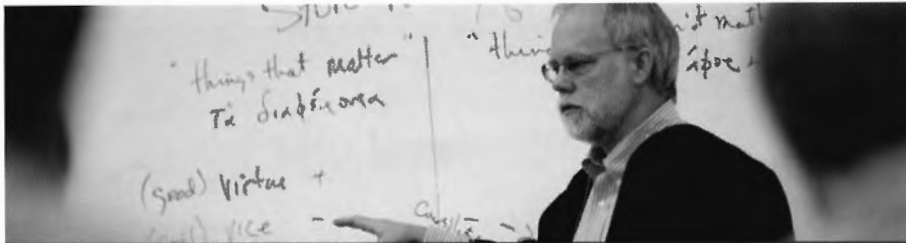


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“It was a new era and of course the church also changed gears. ... We were still enjoying a honeymoon,” Tshenkeng said during the synod. “It is a honeymoon that seems to be going on and on. ... The church is being slowly embedded within the status quo.”

The synod asked the archbishop to register an objection about the bill, and urged members of Parliament to “exercise a vote of conscience.”

Tshenkeng also had expressed some concern about the Covenant, especially on whether it might invest too much authority in the Anglican Communion’s recently minted standing committee.

But the synod adopted the Covenant, with the understanding that this adoption must be ratified when the synod reconvenes in 2013.

“I think we’ve seen how destructive the debate has been elsewhere,” Hunter said. “It’s a debate that has sapped our energies as a province. People are quite cautious of the debate.”

Hunter said he voted for the Covenant as a noble effort to clarify authority within the Anglican Communion, although he doesn’t believe the instruments of unity have enough power to make the Covenant work.

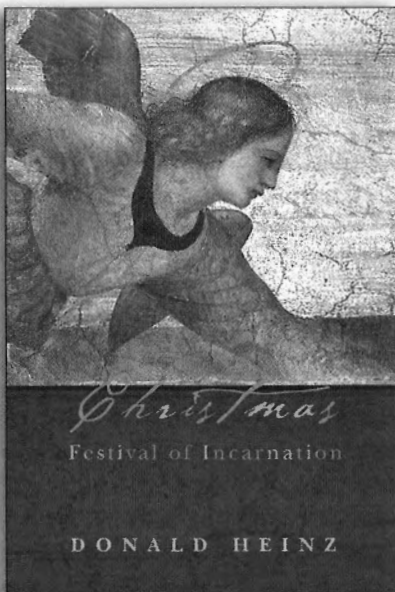
“If I could change that, I would say Lambeth speaks the mind of the church, as do the primates,” he said. “I would like the bishops to have more a recognized voice in the life of the Communion.”

Domeris saw the adoption of the Covenant as affirming human rights because it commits Anglicans to not dividing over their disputes regarding human sexuality.

“There’s broad support for the Covenant across the country,” Domeris said. There’s also a solidarity with the Episcopal Church because of South Africa’s experience with apartheid.

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"There's a very sharp consciousness that discrimination led to all sorts of abuses," Domeris said.

From the perspective of many Anglicans in South Africa, Domeris said, the sexuality debate is "a human rights issue; it's not a theological issue."

"The Covenant is one way of our affirming our commitment not only to the Anglican Communion but also to human rights," he said.

South African Anglicans have a deep commitment to preserving unity whenever possible, he said: "I think that comes out of the experience of the Truth and Reconciliation Commission, of sitting and talking through your differences rather than retreating to your enclaves. We are a community. If there's an issue, we talk about it. We'll talk about it openly and honestly, and sometimes we may lose our cool, but there's a

clear sense that we will not hive off."

*Douglas LeBlanc*

## Sudanese Leaders: Help Protect Vote

The Archbishop of Sudan and three other Sudanese religious leaders are pleading for Western democracies to assure that south Sudan will be allowed to vote for independence Jan. 9.

The Most Rev. Daniel Deng Bul preached at Trinity Wall Street on Oct. 10, only two days after a joint appearance with the Archbishop of Canterbury in London.

"The situation in Sudan is no less critical than it was several months ago and, if anything, gets more serious as days go by," Archbishop Rowan Williams said during a joint appearance with Archbishop Deng.

"This is not time at all to ease up the pressure that our government can give."

"I think the international community has an obligation to make sure the referendum is done," Archbishop Deng said in London. He appealed to the international community to "support the people of Sudan, not to allow them to go back to war."

"A vote for southern independence could lead to millions of people being pushed back to the region, prompting a humanitarian crisis," he said. "We want the international community to be ready for that."

"Six years ago Sudan signed a Comprehensive Peace Agreement between the people in ... South Sudan and the people in the North," Deng said at Trinity Wall Street. "And this agreement is coming to an end

(Continued on page 25)



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A celebration of the 50th anniversary of the Diocese of Kaduna.  
Photos courtesy of Trinity Church, Tariffville, Conn.



# Christian Mission





By Josiah Idowu Fearon

From the Bible we learn that mission is at the heart of our Lord (Matt. 28:18-20; Luke 4:18-19). I understand mission to be twofold: evangelism, which is the proclamation of the good news of the transforming power of Jesus Christ in the life of any individual who accepts him as Savior and Lord; and humanitarian work among the poor and disadvantaged by providing economic development, literacy, education, health care and orphanages.

Christians engage in humanitarian ministry on the basis of the "doctrine of love," premised on the words of Christ: "freely you have received, freely give" (Matt. 10:8). This second aspect of mission follows from appreciation of Christ for giving us salva-

the sake of Christ, evolve new methods and ways of partnering with dioceses and parishes that are willing to keep the two sides of mission together. We must shy away from those wanting to focus on the things that divide us, and remain faithful to the Great Commission. I have news for those who press for Anglican disintegration: it cannot and it will not happen. The unity of the Church is already paid for by the Owner of the Church; the unity of the body is a given (Eph. 4:4-6).

We need to cultivate various ways of staying together as one body in Christ. Here are three models:

*The Tariffville-Kaduna Model.* In the past ten years, members of Trinity Church, Tariffville, Conn., have visited and participated in our annual church-

# UNITES

tion, and for that reason does not require any conditions of the recipients. This biblical approach to mission must be held together because humanitarian work without proclamation is dumb while proclamation without humanitarian work is deaf.

The Anglican Communion has always managed by divine grace to hold a balance between the Catholic and Reformed traditions. Each of these two has its own particularities, without which the Communion would lose her identity in proclamation and humanitarian work. Missionary organizations within this Communion have always had their peculiarities and yet worked in partnership. Anglicans have a lot to learn from these missionary movements as we carry on our Lord's Great Commission. Thank God, the Anglican Communion is only a part of the Lord's body.

The current crisis within the Anglican Communion should lead us to become more creative in our commitment to the Great Commission. We must, for

planting outreaches in the Diocese of Kaduna. Some of our members from Kaduna have made return visits to speak about our ministries and raise support for the Foltz Medical Center in Kateri, an equidistant village between Abuja and Kaduna. Through the provision of medical facilities at this center and a well-equipped mobile clinic, we serve a population of 250,000 Muslims, Christians and traditional worshippers. These are two parts of the Communion with the same evangelical convictions. They are low church, focused on mission, and not interested in creating schisms within the Communion. This is a partnership based on respect and mutual support for members of the same Anglican family.

*The Incarnation Model.* Church of the Incarnation in Dallas, Texas, invites senior bishops from various parts of the Communion for two-week visits. The idea is to broaden the worldview of the members by having a senior bishop in residence.

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Bishops bring their experience in teaching, preaching, healing services and some of the ways of being Church in their dioceses. I know from experience that these visits lead to mutual giving and receiving, and lasting friendships.

*The Endowment Model.* In this model, wealthy endowed parishes work with their brothers and sisters within the Communion. St. Paul's Church Bloor Street in Toronto, Canada, has worked with the Diocese of Kaduna for over ten years.

## We need to cultivate various ways of staying together as one body in Christ.

The rector and lay members, including youth, have visited Kaduna and helped run a poultry business on the diocesan farm.

The Communion is endowed with a huge number of specialists in every aspect of the Church. In order to guard against error, I propose that we begin to exchange professors so that sound and balanced theological, ecclesiological and other relevant fields of studies will be taught. I propose that theological colleges and seminaries open their institutions to other professors who have the same theological positions. In this vein, our parish priests also will be encouraged to spread their gifts around the Communion.

Much talent is being wasted today in this Communion. If it is tapped and used to the glory of the Lord, our Communion will be healthier, stronger and more united.

*The Most Rev. Josiah Idowu Fearon is Archbishop of the Province of Kaduna, Nigeria, and bishop of the Diocese of Kaduna (kaduna.anglican.org).*

## essay

# Prophetic Witness for Kenyan Anglicans

By Joseph Wandera

The Anglican Church of Kenya (ACK), known as the Church of the Province of Kenya until 1998, is the oldest Protestant church in Kenya. Its history dates back to 1844, when the first missionary from the Church Missionary Society, Dr. Johann Ludwig Krapf, arrived in Mombasa. With a membership of over four million, the ACK is the largest Protestant church in the country. The ACK's heritage may be a significant contributing factor to its robust public engagement.

In the mid-1950s, two Anglican missionaries, Andrew Hake and Stanley Booth-Clibborn, arrived in Kenya to serve with the Christian Council of Kenya (CCK), which is now the National Council of Churches of Kenya (NCCK). Booth-Clibborn recruited Henry Okullu as editor of the newspaper *Target*, the precursor of *Rock* (see Okullu, *Quest for Justice: An Autobiography of Bishop John Henry Okullu*, Kisumu [1997], 47-55). Okullu later was appointed the first indigenous provost of All Saints Cathedral, Nairobi, in 1971, subsequently becoming the Bishop of Maseno South Diocese.



Bishop Okullu

Candid and softspoken, Okullu became one of the most fierce critics of the government on matters affecting the general public. The election of Archbishop Manasses Kuria over Okullu in 1980 may have contributed to ethnic disunity within the Kenyan church. Anglicans from western Kenya regarded Okullu as more qualified based on his experience and education, and interpreted the electoral process as marred by ethnic lobbying. The question of tribe and church positions would continually influence public discourse in the Anglican church in later years, but it did not yet limit the spirit of prophetic witness.

Two other Anglican bishops joined in the church's confrontations of the state: Alexander Muge of Eldoret Diocese (1983-90) and David Mukuba Gitari of Mt. Kenya East Diocese (1975-90). Gitari later became Bishop of Kirinyaga Diocese (1990-96) and was then elected Archbishop of the CPK (1997-2002). To be sure, there were other church leaders from different traditions who by 1985 had already been identified as critics of the ruling party, the Kenya African National Union (KANU), including a Presbyterian pastor, Timothy Njoya, and Roman Catholic Bishop Ndingi Mwana wa Nzeki of Nakuru Diocese. Thus, the public engagement of the Kenyan church had a missionary, indigenous and ecumenical approach.

# TODAY

## The Multiparty Debate

On August 19, 1986, KANU proposed changes to the voting methods for national elections. KANU sought to replace secret ballots with a queuing method, which it called faster and more transparent. Most Kenyans believed this new voting method would disenfranchise sections of the population, such as civil servants who feared for their careers (see John Karanja, "Evangelical Attitudes toward Democracy in Kenya" in *Evangelical Christianity and Democracy in Africa*, Oxford University Press [2008], 77). Observers saw the new system as indicating increased authoritarianism in Daniel Arap Moi's government (see David W. Throup and Charles Hornsby, *Multi-Party Politics in Kenya: The Kenyatta and Moi States and the Triumph of the System in the 1992 Election*, James Currey [1995], 39).

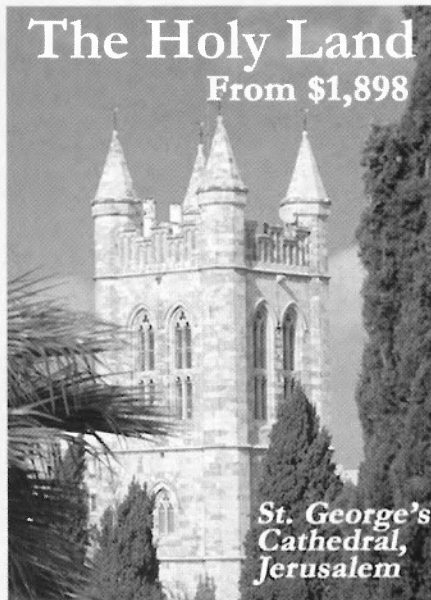
In a meeting of pastors organized by the NCKK, Bishop Gitari (as the NCKK's chairman) helped draft a statement which asked the ruling party "to find an alternative method in which church leaders can exercise their democratic rights as members of this nation without alienating members of their flock because of their political position" (*Weekly Review*, Aug. 29, 1989, 3). Archbishop Manasses Kuria described the proposed new voting method as "un-Christian," citing the election of Matthias to replace Judas (Acts 1:25,26) to support his case (*Weekly Review*, Aug. 25, 1986).

As a result of the public challenging of the new voting system by Anglican clergy, President Moi

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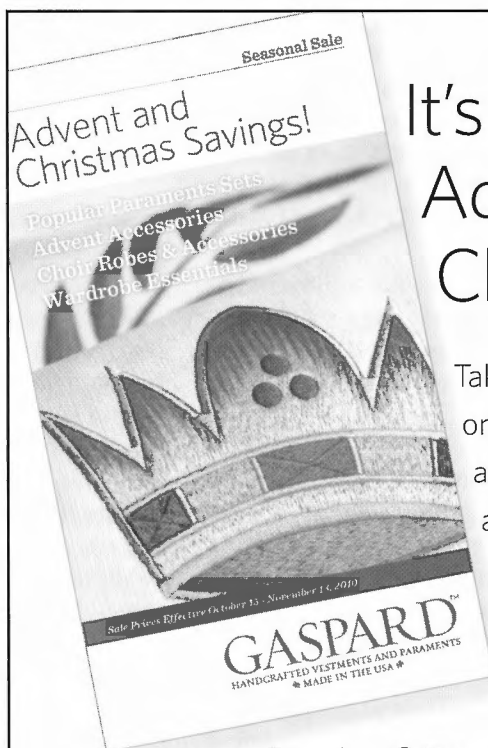
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Joseph M. Wandera photo

Women in Kenya admitted to the Mothers' Union at Bishop Hannington Cathedral, Mumias.

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announced that clergy, civil servants and members of the armed forces would be exempted from queuing and permitted to vote by proxy. Later, when the general election was held in 1988, the question of queuing was brought back to political debate. Bishop Alexander Muge claimed that the general election in Nandi district, which had unseated moderate Cabinet Minister Henry Kosgey, had been rigged. This seemed to vindicate the earlier concerns raised by church leaders on the new voting method (see Gideon Githiga, *The Church as a Bulwark against Extremism*, Open University/Oxford Centre for Mission Studies [1997], 165).

Church leaders were seen as the champions of the voiceless. In a country where freedom of expression was limited, the church remained virtually the only means of expressing dissent. This won it admiration and trust by most Kenyans.

Odinga Odinga's Kenya People's Party (KPU) was banned by the Kenyatta government in 1969 and on June 10, 1982, Moi's regime made changes to the constitution of Kenya, effectively transforming Kenya into a single-party state. The Church of the Province of Kenya, by then nicknamed the Church of the Politics of Kenya, spoke out for free political participation.

As with queue voting, Bishops Henry Okullu, David Gitari and Alexander Muge began to call for opening democratic space through the renewal of a multi-party system. This local debate was not taking place in isolation but in tandem with events elsewhere in the world. Throup rightly notes that the end of communist rule in Eastern Europe and demands in other parts of Africa for ending one-party rule pushed

KANU leadership to consider a public discussion on this subject (*Multi-Party Politics in Kenya*, 165). Toward the end of April 1990, Bishop Henry Okullu critiqued one-party rule, calling for free debate on Kenya's economic and political future (*ibid.*, 163). Okullu drew support from Gitari, Canon Gideon Ileri (then-provost of Embu Cathedral) and Njoya. Other support for Bishop Okullu came from an ex-detainee and prominent constitutional lawyer, Gibson Kamau Kuria and Gitobu Imanjara, the editor of *Nairobi Law Monthly*. President Moi, addressing the public in Kirinyaga and Kamukunji in May 1990, denounced Okullu and Gitari.

International pressure in the early 1990s, together with local pressure from churches and civic groups, eventually forced the government to withdraw its revisions to Section 2A of the constitution. This ushered in multiparty elections in 1992. The Anglican Church of Kenya, led by its bishops, remained a critical voice for democratic space. In conjunction with civil society and international pressure, it began calls for a comprehensive review of the Kenyan constitution.

## From One Voice to Different Voices

Kofi Annan and others brokered an agreement after post-election violence in 2007 in which thousands were killed and hundreds of thousands displaced. The agreement provided for constitutional review as a way of rebuilding Kenya towards a stable future. The public role of the Anglican Church in the period leading up to the general elections in 2007 has been criticised severely, because the church appeared to play a partisan role in the political campaigns. For example, some bishops from Western Kenya, home of presidential candidate Raila Odinga, openly supported Odinga's National Democratic Party (ODM). Bishops from Central Kenya rallied behind Mwai Kibaki and his Party of National Unity (PNU).

Reflecting trends in the rest of Kenya, many perceive the affairs of the Anglican church, including episcopal elections, to be influenced to a significant extent by considerations other than the calling and competence of the candidates. As a result of what was largely seen as undue partisanship, the voice of the Anglican church's leadership was barely audible during the mayhem that followed

the disputed elections. Although Kenyan bishops seek to build on the legacy of their predecessors, the context and moral standing of the church has been greatly compromised. There is general suspicion of and even contempt toward church leadership. Paul Gifford writes: "The Church's current attempt to reinvent itself is part of a dangerous trend where leaders and institutions fail to read the signs of the times or to accept that their time is up, because citizens have lost faith in them" (Gifford, "Christianity Co-opted," in Ben Knighton ed., *Religion and Politics in Kenya*, Palgrave, 201-21, quoting an editorial in *The Standard*, Feb. 23, 2008).

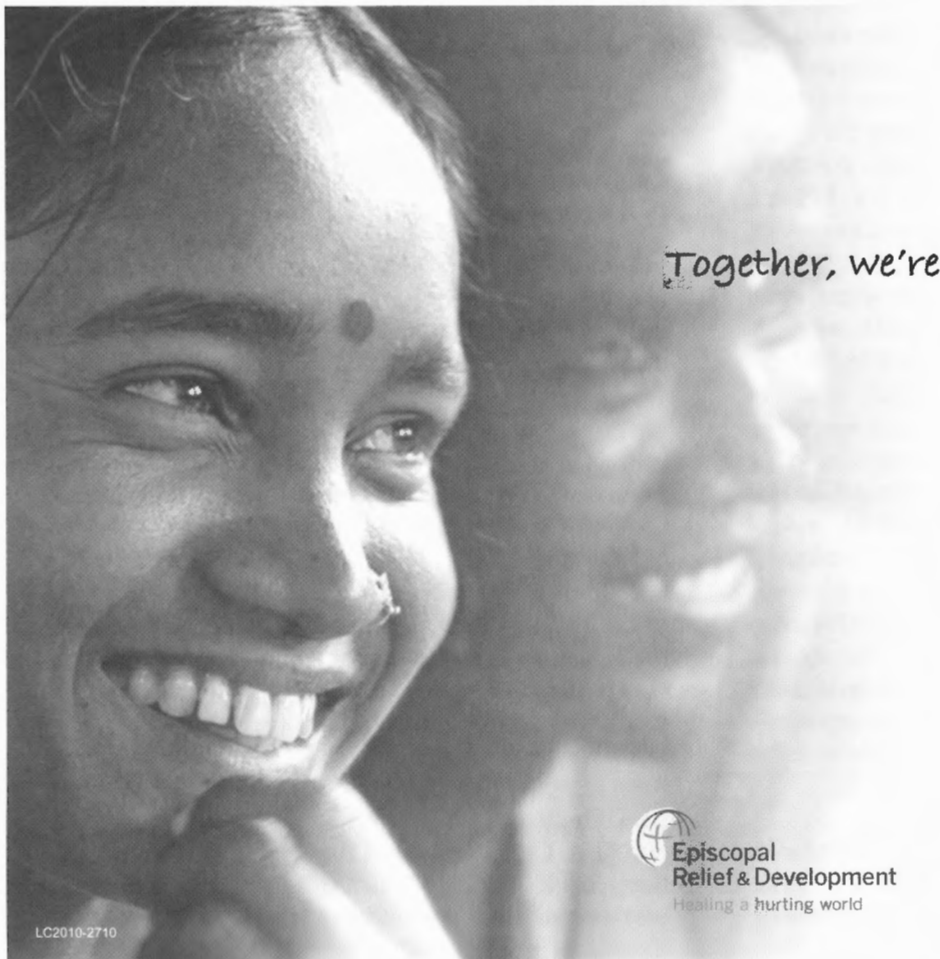
The ACK has shown disunity in its reviewing of the constitution, especially on the question of whether Kadhis courts should be established. The process of reviewing the constitution started in earnest in 1998 with the passing of the Constitution of Kenya Review Commission (Amendment) Act. The main purpose of this constitutional review was to decentralize power, inherited from colonial times and entrenched by post-independence political leadership. It is within the process of

the review that cracks within the Anglican church began to be seen.

Although the matter of the provision of religious courts did not feature as key in the preliminary agitation for constitutional reforms in the 1990s, the provision of Kadhis (Islamic judges) in the draft constitution became a major issue. On Nov. 27, 2009, the ACK's House of Bishops released a press statement on the Harmonized Draft Constitution, which included a provision for Kadhis courts. The resolution stated: "Remove the Kadhis Courts from the Constitution in total since Parliament has the power to create other courts through legislation" ("Justice Be Our Shield and Defender," Nairobi, Nov. 27, 2009).

Some church leaders and faithful have broken ranks with the bishops by supporting the new laws. In a letter to his successor Eliud Wabukala, Archbishop Gitari wrote that in matters affecting faith and order the House of Bishops' decision is not the authoritative view of the Anglican Church. "The highest decision-making organ of the Anglican

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Church is not the House of Bishops, but the Synod," Gitari said (*The Standard*, May 5, 2010). In a sermon at All Saints Cathedral, Nairobi, Gitari supported the draft law and cautioned Christians that the Constitution should not be a contest between Muslims and Christians (*Daily Nation*, April 19, 2010).

## Prospects and Challenges

The Anglican Church of Kenya has a strong heritage of prophetic witness from the time of the early missionaries in Kenya to the 1990s. As a result of this witness, the church played a significant role in fighting the excesses of past regimes, bringing about democratic reforms. Such a heritage should provide church leaders and the faithful with inspiration in



St. Paul's University, Limuru, Kenya.

engaging current issues. The church also has a national outlook with a strong presence in all parts of Kenya, which provides a strategic advantage relative to other church traditions in responding to the needs of society. The presence of strong institutions of theo-

logical education, such as the ecumenical St. Paul's University where Anglicans are the lead partners, offers the church great possibilities for helping ground her workers in a theological education which is relevant to its context.

However, the Anglican church faces some challenges in the exercise of its prophetic witness. Reflecting trends in the rest of the country, where ethnicity and political patronage determine affairs of the state, there is a simmering distrust and suspicion of church leaders who are seen by some as serving under ethnic and political patronage. The public display of disunity among church leadership on crucial national matters has not helped the public image of the church. This has harmful effects on her witness.

As the Anglican church grapples with rediscovering unity within the wider Anglican global family, it is absolutely necessary that she works towards unity within the local churches as well. This is especially important in a world of so many voices, in which the faithful are listening for the shepherd's voice.

*The Rev. Joseph Wandera, a priest of the Anglican Church of Kenya, teaches religious studies, mission and Anglicanism at St Paul's University, Limuru. ([www.stpaulslimuru.ac.ke](http://www.stpaulslimuru.ac.ke))*



# FAITHFUL Locally

## I. Introduction

I write in order to comment on the new challenges facing Anglican mission in the Global South, when a new and realized global disorder burns its way through the Anglican Communion. I attempt to provide a wider framework for better understanding of whatever continues to unfold in the Anglican Church in North America (ACNA) on the one hand and the Episcopal Church (TEC) on the other. I attempt to make sense of, and to map out, the future of ministry for me personally, as one who has been in active parish ministry since my ordination to the diaconate in 1990 at All Saints Cathedral, Kampala, Uganda. My thought stream might contain paradoxes or apparent contradictions as I express my joys, pride, chagrin, anxieties and hopes about Anglicanism.

My thesis is simple. The new Anglican disorder is, from start to finish, a creation of the combined American Anglican family, both TEC and ACNA, and no one else. I see the role of the Archbishop of Canterbury and the Global South primates and bishops as part of this disorder only by way of "triangulation" dynamics exercised by American Anglicans. The



Wild flowers  
near the coast,  
East London,  
South Africa

# Prayerful GLOBALLY

By Benjamin B. Twinamaani

## Parish Ministry in the New Anglican Disorder

place of the Fellowship of Confessing Anglicans is more peripheral, in spite of the key role some of their members played in organizing the Global Anglican Future Conference (GAFCON). The Anglican Communion has been asked to pay a steep price, that of breaking up global Anglican order, in an attempt to save or restore Anglican faith in the two member provinces of North America. This attempt has been primed by and through TEC, which has a capacity to establish an enduring triangulation dynamic throughout the Communion. It is ironic that this same province does not really *need* Anglican order in the first place, and can do without it rather comfortably, while the rest of the Anglican family needs an even more coherent Anglican order in the face of globalization. This is to my chagrin.

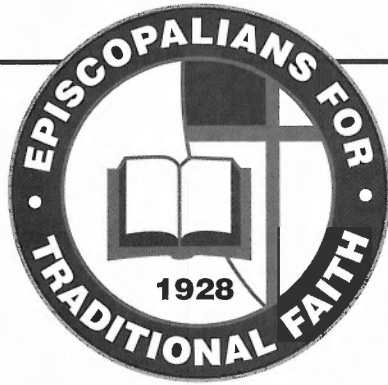
There are, moreover, no guarantees that Anglican faith will be saved or restored in the North American provinces at a reasonable rate of return for the high asking price of broken order. This is already clear from the continued advance of post-Christian culture in the West — marginalizing Christian faith and values from the mainstream culture and relegating them to the private life of the believer, increasingly through

legislative means. See Bellah's *Habits of the Heart*, Tickle's *The Great Emergence*, and Mann's *Atonement for a "Sinless" Society* for ample documentation of the sociological underpinnings, thence mission landscape, of the middle class that constitutes the core membership of American Anglicanism. The extent and deep entrenchment of autonomous humanism in the culture makes this a challenging mission field indeed. My hope, prayers, and pride look to the very special and unique gift of Anglicanism as one that will continue to deliver the gospel of salvation in Jesus Christ alone to a new world in new ways in spite of what we have lost in Anglican order.

### II. Local Anglican Disorder

In June 2009, the province of the Anglican Church in North America was constituted in Bedford, Texas. This province claims to be an alternative province to the Episcopal Church, a province that will be true to the identity of a traditional Anglicanism that has been compromised by the liberal leadership of TEC over the years. The ACNA's Constitution and Canons provide for parish and diocesan jurisdictions that

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## essay

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are not based on geographical boundaries, but rather on various categories of "affinity." Recognition of this province as *the* true and faithful member of the Anglican family in North America quickly came from at least five other provinces of the Communion, but has slowed more recently, and notably did not take place in the formal way that ACNA leaders had hoped for at the South to South Encounter in Singapore in April 2010.

A disquieting sense of the new Anglican disorder at the local level came to me during a conversation with a Ugandan bishop who was attending a conference in Vero Beach, Fla., at the end of 2007, as the guest of a parish that just that summer had been in the conservative Diocese of Central Florida. This parish left behind a brand new \$15 million physical plant to join the Missionary Convocation of Uganda under the oversight of the Diocese of Soroti.

I serve at Grace Church, a Windsor-affirming TEC parish in Tampa Bay. Seven miles to my south is a congregation in the jurisdiction of the Anglican Mission in the Americas (AMiA), under the Province of Rwanda, that broke from a TEC parish in 2002. Congregations of the Reformed Episcopal Church (REC) and the Anglican Province of America (APA) are on the other side of town. Other Christian congregations in the area include Methodists, Presbyterians, and Lutherans, with their respective intra-denominational divisions.

Such is the new disorder in North America. Potentially, in any city in North America, there will be multiple Anglican churches bearing the name Holy Trinity: Holy Trinity Anglo-Catholic Church (FiFNA), Holy Trinity Reformed Church (REC), Holy Trinity Anglican Church (AMiA), Holy Trinity Anglican Church (CANA), Holy Trinity Anglican



Church (formerly of the Missionary Convocation of Uganda), Holy Trinity Anglican Church (formerly of the Missionary Convocation of Kenya), Holy Trinity Anglican Church (formerly of the Missionary Convocation of the Southern Cone), and so on. Then, of course, you will have a Holy Trinity Episcopal Church which, depending on the clergy and diocesan leadership, could have a variegated membership, along a spectrum from liberal to conservative leanings; and there may be some commitment to Communion Partner membership as well.

### III. Making Canterbury Redundant?

The ACNA is at its core made up of semi-independent constituencies and jurisdictions that have chosen to retain their varying DNA, and this bears implications for continuing Anglican disorder. On the one hand are constituencies and parishes that have left their sponsoring provinces, like those of the Missionary Convocation of Uganda, to affirm the ACNA province, including canonical obedience to ACNA's archbishop. In the words of one sponsoring primate, some have been ecclesiastical refugees in the Global South provinces, and the time has come for them to return home, and ACNA is that home.

On the other hand, ACNA members like the AMiA and CANA have opted to maintain what they call a "dual citizenship" in the new American province, joining ACNA but also remaining under the full canonical authority of their sponsoring provinces.

Dual citizenship is a telling notion regarding what some claim is a new focus in North American Anglicanism. The new focus emphasizes mission rather than structure; structure is a servant of mission. This idea of dual citizenship may indicate a continuing strategic agenda

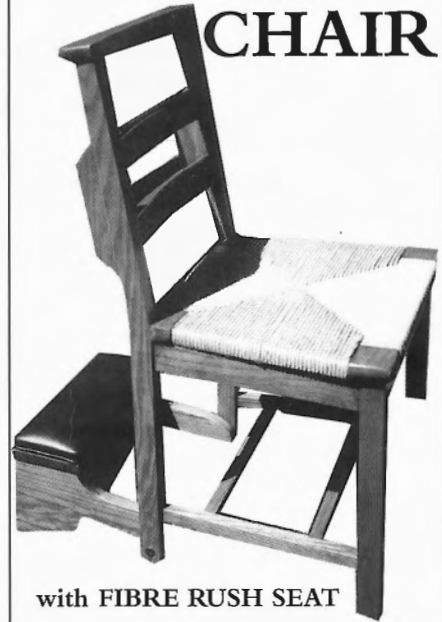
for a reformation of North American Anglicanism. The formation of the ACNA seems to be just the beginning.

The stage has only been set for more drama. The ultimate objective would seem to be the complete dismantling of any form of Anglican order centered on the See of Canterbury *if* TEC remains a member in good standing of that order. A triangulation effect is to be left in place in the life of the Anglican Communion by some ACNA constituencies for the foreseeable future — the objective presumably being a "structure" of global Anglicanism in which *either* Canterbury is made redundant *or* Canterbury cuts ties with TEC, an expectation that the recent past has shown to be unrealistic. For as long as there is still a wider Anglican Communion more or less centered on the See of Canterbury, that structure will remain a priority for Anglican mission globally. As long as TEC remains a member of such an order, ACNA constituencies will see it as not only compromised but untenable, and hope that other provinces of the Communion will come round to seeing it the same way.

After all, some may reason, Canterbury has failed to resolve the crisis within the American Anglican families, so what use is any Anglican order that is still built around Canterbury? And since it is Canterbury that can, and does, keep TEC within the Anglican family, making Canterbury redundant just might realize the objective by other means. I have critiqued this strategy in two essays for the Anglican Communion Institute: "How American Anglicans Think and Act: A Primer for the Global South" (<http://bit.ly/8XGdRb>) and "Preparing for Lambeth 2008: Praying, Hoping and Working for Anglican Faith and Order" (<http://bit.ly/cP9qEw>).

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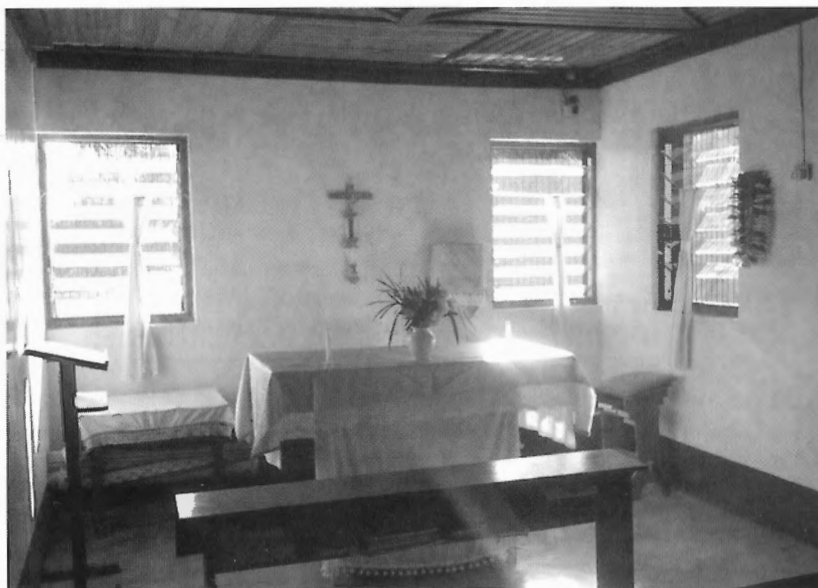
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ations (like Nigeria) and more on recent historical feelings of either economic or political marginalization felt by some Anglicans in the northern dioceses that have experienced wars for decades, or issues around federalism and land tenure voiced by some in the central dioceses.

I also recall other rumblings just over a decade ago from the central dioceses that felt disenfranchised in not having the archbishop elected from among their bishops, with rumors that the state had sponsored some foul play to lock out the bishops from the central diocese. An independent province of these central dioceses would take care of that perceived injustice, allowing them to determine their destiny. This sense of ethnicity — bad old tribalism — has always been our Achilles' heel, and many are yet to transcend its effect in our common mission.

These and related sentiments may be submerged for now, but could very quickly come to the surface. In addition, I am not sure that we would be able to handle such developments on our own without some other large and legitimate central focus outside of ourselves, to provide a place to negotiate and hold conversation, if and when such histories threaten to open up. Consider the role Idi Amin played in resolving the impasse during the creation of the Kampala Diocese as the See of the Archbishop of Uganda when our ethnic conflicts and other issues could not be resolved within the Ugandan Anglican family. It took a Muslim president to get the Anglicans together at the same table to come up with a workable solution for an ethnic-rooted problem. A more recent example of these histories, just under the surface, is the experience of the Anglican family in Kenya over post-election troubles in early 2008. Analogously, the suffering of the church in Eastern Congo remains with us today since the blood-letting began in 1998, with a yet to be told story of how many church leaders have died.

Other Global South churches have similar ethnic histories that have been held in check by a sense of common mission and order centered on the historic See of Canterbury, a center that holds a unique and historical legitimacy. We still need connection to such a center, outside of our local contexts, a center that can call us to the same table to talk, mediate, and



Chapel of the Community of St. Mary of Nazareth and Calvary, Liuli, Diocese of Ruvuma, Tanzania

agree to mission priorities. Our local church disorder in the Global South would look very different, and lead to strange and even tragic consequences, were such a mediating center taken away.

The second risk facing the Global South is the likelihood of a new vulnerability to the political and economic powers that rule in our mission contexts, if we lose the “soft power” inherent in our connection to a global Communion as ordered around Canterbury. That Communion currently provides a mitigating infrastructure, hence a unique sense of not being alone — of not being seen as easy pickings. Having a common, organized network within which to channel information, requests and needs to a larger global family is a great gift. I know of instances wherein some African bishops, after sharing situations of vulnerability with their brother bishops in the North Atlantic, formed new initiatives that produced alternative histories for faithful Anglicans. Others, by leveraging our global Anglican networks in the United Nations or in legislative houses of various Western governments, have seen a cessation of hostilities and restoration of community life in places where conflict had raged for years. For faithful Anglicans caught and trapped in such situations, the difference was like light and darkness, even life and death.

These connections and relationships are not to be taken lightly, like Esau took his birthright. We should remain connected through an ordered freedom of structure, with instruments of unity, that can mobilize global support for mission needs and global response to mission threats. Do we really have to lose this gift because of American Anglicans' willful choices?

*The Rev. Canon Benjamin B. Twinamaani is rector of Grace Church, Tampa, Fla.*

# Dorothy Sayers

## and the Communion of Saints

By Lawrence N. Crumb

*Therefore, since we are surrounded by so great a cloud of witnesses ... let us run with perseverance the race that is set before us (Heb. 12:1).*

When the English mystery writer Dorothy L. Sayers wrote the novel *Clouds of Witness*, she was no doubt thinking of those words, whether she remembered them directly from the Bible or indirectly, as they are quoted in the proper preface that she would have heard her father say each year as he celebrated the liturgy of All Saints' Day.

Like Jane Austen and the Brontë sisters, she was a daughter of the manse, and the quality of her writing was no doubt influenced by her having been steeped in the language of Bible and prayer book. Unlike her fellow mystery writer Agatha Christie, she never wrote a novel that complained about the inability of women to receive a degree from Cambridge, since she was one of the first women to receive a degree from Oxford, where the rules had already been changed. She did, however, write the novel *Gaudy Night*, set in a women's college at Oxford which she calls Shrewsbury, presumably patterned after her own Somerville College.



The word *therefore* connects the affirmation in Hebrews of the communion of saints to the faith of Abraham and Sarah and their descendants, a faith which caused them to look for something better than they had, and enabled them to believe God's promises thereof, in spite of hardship, suffering, and death. Listen to the magnificent prose of this anonymous author:

And what more should I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets — who through faith conquered kingdoms, administered justice, obtained promises, shut the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. ... Others suffered mocking and flogging, and even chains and imprisonment. They were stoned to death, they were sawn in two, they were killed by the sword; they went about in skins of sheep and goats, destitute, persecuted, tormented — of whom the world was not worthy. ... Therefore, since we are surrounded by so great a cloud of witnesses ... (Heb. 11:32ff.).

You can see with what marvelous rhetoric the author built up to his point: that if those of the first  
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covenant could have so persevered through faith in the promise of something better, how much more should we persevere, having seen the promise fulfilled in Christ.

In the preface for All Saints' Day, these words take on an added meaning, reminding us that in our lives as Christians, and most especially when we gather to celebrate the Eucharist, we are surrounded not only by the patriarchs and prophets of Israel, but also by our brothers and sisters in Christ, who have shared our knowledge of him in this life as well as the next.

It is a reminder that the Church is more than just the local parish, or even all the Christians in the world put together. It is also the Church triumphant, those who have gone before us in the faith and whose faith is now confirmed and fulfilled in the life of heaven; those who are still united to us in Christ, through the power of the Holy Spirit, the bond of all unity. As we say or sing in the *Te Deum*: "The glorious company of the apostles praise thee. The goodly fellowship of the prophets praise thee. The noble army of martyrs praise thee. The holy Church throughout all the world doth acknowledge thee..." All this is in the present tense, and going on simultaneously.

As Sayers was growing up and saying these words, she knew that her home parish — perhaps the model for Fenchurch St. Paul, in her most famous novel, *The Nine Tailors* — was part of a diocese, which was part of a province, which was part of the Church of England, which was part of the one, holy, catholic, and apostolic Church extending throughout the world and into the next as well. She grew up with a strong sense of community, which would have been strengthened by her years at Oxford, where one not only matriculates into the university but also graduates into a permanent fellowship of senior members.

Sayers is best known for her mystery novels, but she also wrote theological essays and religious plays. The common thread running through them all is a strong sense of the importance of the Christian community, not only in its spiritual essence but also as it expresses itself in words and concrete images. We can read the Bible and say prayers anywhere, but only in the liturgy can we give express outwardly that we are a church, and not just so many individual Christians.

And we celebrate the liturgy as the most appropriate and complete way of expressing the community that we are, and the larger community in which we share, and in whose faith we share. We need to do this in order to experience who we are, and to witness to the world what we believe. The fact that we build a church and attend it regularly speaks more eloquently of our faith than speeches on street corners or impersonal pamphlets left in public buildings.

Dorothy Sayers considered her greatest accomplishment to be her translation of Dante's *Divine Comedy*. The Italians

have a saying, "Tradditore, traddutore," which means, "Translator, traitor." But Sayers's translation is faithful, not only to the basic meaning of the original, but even to its interlocking rhyme scheme, which had previously been considered impossible to do in English. But apart from its literary interest, its subject matter indicates Sayers's religion at its highest, and reminds us of the perfect union of the individual and the corporate in Christian piety at its best. It reveals that Sayers not only thought about Christianity intellectually, and practiced it externally, but also shared, with Dante and all the mystics, in its most spiritual quest, the beatific vision, in which we shall see God face to face, and finally know him even as we are known.

*The Rev. Lawrence N. Crumb is interim vicar, St. Andrew's, Cottage Grove, Ore.*



Dante and the *Divine Comedy*, 1465 fresco by Domenico di Michelino, in the dome of the church of Santa Maria del Fiore in Florence.

Dorothy Sayers considered her greatest accomplishment to be her translation of Dante's *Divine Comedy*.

## Landmark Essays in Mission and World Christianity

Edited by **Robert L. Gallagher** and **Paul Hertig**.

Orbis. Pp. 288. \$35, paperback. ISBN 978-1-57075-829-4.

Review by Grant LeMarquand

The theological environment of the early 21st century has been shaped by two realities: the decline of Western Christianity in both numbers and influence, and the dramatic increase of the Church in the non-Western world. Explanations for the collapse of Western "Christendom" abound: the influence of post-Enlightenment thinking, the loss of confidence in human progress in the aftermath of two world wars, the Holocaust, the threats of nuclear disaster and environmental degradation and the resulting questioning of all authority, including the authority of the Church and of God. The shaking of all that has seemed stable has led to a questioning of the nature of the Church and her mission — and, finally, to an inquiry into God's own mission in the world.

Explanations for the dramatic embrace of the Christian message within the non-Western world are only beginning to emerge. Clearly the missionary movement of the 18th and 19th centuries is part of the answer, as is the desire on the part of many non-Western peoples to be part of a religious vision which transcends the local.

The end of missionary dominance in former colonial domains and the resulting indigenization of church leadership has led the non-Western churches to assert their autonomy from Western ecclesial authority. As the second All African Bishops Conference recently asserted, the church in the Southern hemisphere has "come of age." These twin Western and Southern realities are the prime cause for vigorous theological inquiry about the mission of God in Christ and the mission which God

continues through the Church.

Robert Gallagher and Paul Hertig have assembled a volume of 16 essays which survey this theological

discussion on the nature of the emerging reality of global missiology. These editors were careful to

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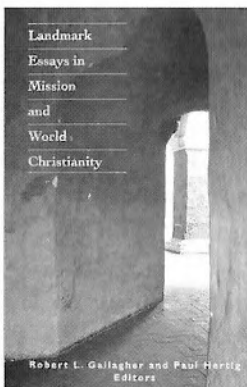


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draw together writings from a breadth of perspectives — Catholic, Protestant, Pentecostal and evangelical voices are all represented, as are the voices of men and women who come from both the West and from Africa, Asia and Latin America.

As a missiologist, I was delighted at the choices the editors made — many of my favorite missiological essays and authors are here: the opening essay by David Bosch from South Africa argues that the entire biblical narrative is the foundation for mission; a study



by Karl Barth examines the famous “Great Commission” text of Matthew 28:16-20; an essay by one of the very best African scholars, Kwame Bediako, suggests areas of African Christianity which may be of significance for the world church; and Andrew Walls, the dean of the history of missionary activity, explains the twin impulses of the Church, which he calls the “pilgrim” principle (that the gospel always crosses boundaries in mission) and the “indigenizing” principle (the

gospel always seeks a home within the culture of those who accept it).

Bishop Lesslie Newbigin’s important contribution to the discussion of Christianity among the religions is included, as is Paul Hiebert’s groundbreaking essay “The Flaw of the Excluded Middle,” which points out a major gap in the worldview of typical Western Christians, that our Enlightenment perspective has led us to neglect major populations of the cosmos, which our liturgy calls “angels and archangels and all the company of heaven.”

Reading a few of these essays for the first time and re-reading the others is simply a feast for someone who is already converted to the notion that “mission” needs to be a central category of our theological thinking and of our ecclesial practice. If God is on a mission, the church must follow. As a teacher, I’m delighted that many of the writings that I would require or recommend to students can now be found between two covers. This volume will no doubt become required reading for mission courses in many theological schools. The editors are correct that (most of) these essays are indeed “landmark essays.”

Two things worry me, though, for very different reasons. First, I believe that most of the essays deserve to be in the volume, but the breadth is perhaps a bit too narrow. I was surprised to find a set of essays with which I am almost entirely in agreement — but surely the world of missiological discussion has not been so congenial. Do missiologists always agree? Surely not. I

would suggest that a second edition (if the publisher is willing) include at least two more essays, one from what might be considered the “right” and one from the “left.”

From the right, the work of the late church growth guru, Donald McGavran, is discussed (we might say “demolished”) in an incisive essay by René Padilla, an evangelical theologian from Latin America. McGavran argued on pragmatic grounds that churches should be planted according to what he called the “homogeneous unit principle”: since people like being with people similar to themselves, church plants should target specific groups — people of the same social class, the same language, who look like one another.

Padilla argues (on biblical rather than pragmatic grounds) that if the Church is to be a sign of God’s kingdom, it must break down barriers of ethnicity and class. Without McGavran’s actual argument, Padilla’s seems unassailable. McGavran’s perspective should at least be presented.

Similarly, the missiological arguments of Johannes Hoekendijk, whose cosmo-centric rather than Christo-centric missiology has carried the day in many ecumenical circles (especially within the World Council of Churches), is implicitly taken apart in this volume which publishes his most vigorous opponents (Newbigin, for example). Hoekendijk is not even mentioned in the index. Surely, if this is a set of “landmark essays,” the perspective of Hoekendijk (which I would argue is the mission paradigm of the Episcopal Church, and of most of the so-called mainline churches in the West) ought to be presented.

My second worry is related to the book in a more tangential way. Anglicans are not well represented in this volume. We could argue (I would certainly *like* to argue) that Newbigin was an Anglican. He was a bishop of the Church of South India, after all (but he was a Reformed pastor before he went to India and was pastor of a Reformed congregation in his retirement).

Sadly, Anglican names do not immediately spring to mind when scholars in non-Anglican circles are searching for key missiological thinkers. Perhaps another volume is needed (although it may not sell as well) that would gather writings from the best of Anglican mission thinkers and practitioners — Henry Venn, Max Warren, John Pobee, John Mbiti, Kenneth Cragg, Michael Nazir-Ali, Vinay Samuel, Samuel Azariah, Desmond Tutu, John Stott. Some of them, surely, have made a contribution to understanding God’s mission in our world.

*The Rev. Dr. Grant LeMarquand is professor of biblical studies and mission at Trinity School for Ministry.*

(Continued from page 7)

on the 9th of January 2011. We as the church ... we have fears that the Comprehensive Peace Agreement, the CPA, all the processes that were supposed to be done, have not been completed. ... The fear in the country is that Sudan will go back to war.”

On Oct. 11 in New York, Archbishop Deng and his fellow leaders from Sudan met with United Nations Secretary General Ban Ki-moon.

“We told him we came to raise an alarm to the United Nations,” Archbishop Deng said. “We are the church, we are on the ground. We



Lynette Wilson/Episcopal News Service photo

Archbishop Daniel Deng Bul and the Rev. Ramadan Chan leave the United Nations after a day of meetings with U.N. officials and Secretary General Ban Ki-moon.

are with the people. And we are knowing everything that is happening on the ground there.”

During a 12-day tour of the United States, Archbishop Deng was accompanied by Daniel Adwok Marko Kur, Roman Catholic Auxiliary Bishop of Khartoum; Paride Taban, Roman Catholic Bishop Emeritus of Torit; and the Rev. Ramadan Chan, General Secretary of the Sudan Council of Churches.

At a news conference after the delegation met with U.N. officials, Chan reiterated Archbishop Deng’s concerns.

“There are some fears that the referendum will not take place because the North is not happy,” Chan said. “The southerners, you know, are ready to go forward with the refer-

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(Continued from previous page)

endum because they feel it is a democratic chance and a constitutional chance for them to exercise their rights in determining their political destiny ... so any delay is not in favor of anybody, especially the South."

Presiding Bishop Katharine Jefferts Schori thanked Archbishop Deng and his fellow bishops from Sudan.

"I am very grateful for your presence here and I want you to know that the people of the Episcopal Church and many, many other churches in this country and the other countries where the Episcopal Church is praying for you, are working to mobilize their governments to join in ensuring peace in Sudan," she said. "We understand that it is an enormously difficult situation and we are in awe of your faithfulness."

*Compiled from ACNS and ENS reports*

## Bishop Leigh Wallace of Spokane Dies at 83

The Rt. Rev. Leigh Allen Wallace, Jr., sixth Bishop of Spokane (Wash.), died Oct. 7 at St. Patrick Hospital, Missoula, Mont. He was 83 years old.

Born in Norman, Okla., he spent most of his childhood in Great Falls, Mont. He served in the U.S. Navy during World War II, and after his discharge in 1949 he married his childhood sweetheart, Pat Kinney. After completing a degree at the University of Montana in 1950, he returned to Great Falls to work at his father's lumberyard.

A 1962 graduate of Virginia Theological Seminary, he was ordained deacon in 1962 and priest in 1963. He was Bishop of Spokane from 1979 to 1991. He was a General Convention deputy from 1967 to 1971 and served on the Joint Standing Committee on Program, Budget and Finance in

1983-86. He also was a member of Province VI's executive council and served for many years on the Diocese of Montana's executive council and standing committee.

Bishop Wallace retired to Missoula in 1991 and remained active with civic groups, including Rotary and United Way.

Until his election as Bishop of Spokane, he served several churches in Montana: St. Paul's Church, Virginia City, and Christ Church, Sheridan, 1962-65; vicar, Trinity Church, Jeffers, 1964-65; rector, St. Luke's Church, Billings; 1965-71; rural dean, Yellowstone Deanery, 1965-71; and rector, Church of the Holy Spirit, Missoula, 1971-78.

Bishop Wallace is survived by his wife; daughter, Jenny Wallace of Honolulu, Hawaii; sons Dick Wallace of Lacey, Wash., and Bill Wallace of Alexandria, Va.; and six grandchildren.

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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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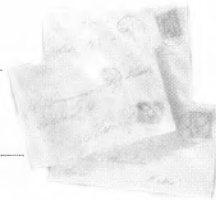
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EMH53A



## letters to the editor



### More on Pope Benedict

Appreciative thanks to Professor Kristin Colberg and to Walter Cardinal Kasper, stepping down as president of the Pontifical Council for Promoting Christian Unity [TLC, Sept. 19]. With reference to her treating *ad extra* and *ad intra* as the unifying polarities that lead aspiring Christians into God, I would point out an article on Vatican II's Constitution on the Church, *Lumen Gentium*, by Joseph Cardinal Ratzinger, then head of the Congregation for the Doctrine of the Faith. In it he strives to explain how he got from "concilium" to "communio" with reference to the "people of God," a key phrase in *Lumen Gentium*. He writes:

history — again in relation to the Old Testament — is explained as a love story between God and man. God finds and prepares a Bride for his Son, the single Bride who is the unique Church. Starting from the word of Genesis, that the man and his wife will become "one flesh" (Gen. 2:24), the image of the bride is united with the idea of the Church as the body of Christ, a metaphor that in turn comes from the Eucharistic liturgy. The one body of Christ is prepared; Christ and the Church will be two "in one flesh," one body, and thus "God will be all in all" (*The Essential Pope Benedict*, p. 92).

To the service of this mission of God both Cardinal Kasper and Pope Benedict XVI have given their lives — peering through the "window" that Pope John XXIII opened for us, through which our own archbishop and the holy father now speak and listen to one another, as well.

Per Dr. Brian Crowe, a priest of the Church of Ireland (Anglican), in his magnificent essay on the "Augustinianism" of Benedict and Rowan [TLC, Sept. 5]: why don't we

join them in our prayers and friendship? And pray for ARCIC in whatever "avatar" it's presently in.

(The Rev.) David Langdon  
Parchman, Miss.

### Balance Pope and P.B.

I write to express my disappointment to THE LIVING CHURCH for yet again publishing a story about Pope Benedict XVI [TLC, Oct. 10]. Certainly an event where Pope Benedict made a visit to Westminster Abbey as having been the first pope to do so deserves some news coverage, but in recent months, it appears that the pontiff has been quite the subject of articles in THE LIVING CHURCH.

Perhaps this is in keeping with the magazine's slogan to be ecumenical. However, please give equal coverage in your magazine to Presiding Bishop Katharine Jefferts Schori. She is carrying out worthy initiatives in the name of Jesus. I, for one, would appreciate coverage of those things.

Dennis Wisnom  
Schenectady, N.Y.

### Clarity and Hope

Concerning Bishop Lawrence's article [TLC, Oct. 17] — I see the stumps all about: closed churches, parishes barely existing and a casualness which deeply troubles.

But that which Bishop Lawrence did for me, besides a reference to Powel Mills Dawley, was to articulate in three areas the shifting sands of some of the leadership of the Episcopal Church in a manner which both clarifies and gives hope.

Long have I treasured the Anglican Communion and its way of communicating the Christian faith, evangelical and catholic. Bishop Lawrence's axe collecting gives me hope that we will all wake up before we become a tiny group where everyone agrees with everyone else.

(The Rev.) Duncan R. McQueen  
Pittsfield, Mass.

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RCL: Hab. 1:1-4, 2:1-4; Psalm 119:137-144; or Isaiah 1:10-18; Psalm 32:1-8; 2 Thess. 1:1-4, 11-12; Luke 19:1-10

The great parables of the gospels rarely show us how people respond to God's grace. We're not told if the injured man ever tries to thank the Good Samaritan, if the woman caught in adultery truly sins no more, what happens the morning after the Prodigal Son consumes the fatted calf. But when Zacchaeus sees Jesus, and finds acceptance he never expected, he greets the good news by resolving to take on a new kind of life.

We easily miss how shocking Jesus' call would have been. He had already passed through Jericho, perhaps having already rejected the proper hospitality that would have been offered a visiting rabbi. He sees the little man hidden among the fig tree's broad leaves.

Climbing trees was shameful behavior for a grown man, much less a wealthy one. Zacchaeus should have been given passage to the front of the crowd, had his crooked trade not made him one marked out for ridicule and contempt. Could Jesus really be asking for this man's hospitality? He was headed for Jerusalem to keep the Passover. Was he really prepared to risk defilement by feasting with the motley crew that would lower themselves to sharing Zacchaeus' table? Would he really spend the night under the wicked man's roof?

Jesus, of course, sees something in the frightened, wayward little man. He loves him; he offers him a generous chance for reconciliation. Not a hypocritical show, like the temple prancings

Isaiah condemns in our Old Testament lesson, but a change from the roots up, a whole new start at living for God.

And Zacchaeus grabbed at that invitation, and threw his whole heart into it. “He received him joyfully,” Luke recalls, and one wonders if Zacchaeus had ever known a joyful day before. He promises lavish restitution, a new future as a just tax collector. Perhaps only humble Pharisees were thinner on the ground in first century Palestine. Here, Jesus says, is a true son of Abraham, one who has heard the call, and given himself completely to God's ways. Now he begins what Paul calls “the work of faith” in our epistle lesson, “so that the name of our Lord Jesus may be glorified in [him].”

## Look It Up

Read Ezek. 34:11-16. How is Jesus claiming for himself the call of Israel's shepherd?

## Think About It

Our epistle lesson reminds us that we need God's help to fulfill our good resolutions. Do you need to ask him for deeper commitment in an aspect of your life?

## Next Sunday **The Twenty-Fourth Sunday After Pentecost (Proper 27C), November 7, 2010**

BCP: Job 19:23-27a; Psalm 17 or 17:1-8; 2 Thess. 2:13-3:5; Luke 20:27 (28-33) 34-38

RCL: Haggai 1:15b-2:9; Psalm 145:1-5, 18-21 or Psalm 98; or Job 19:23-27a; Psalm 17:1-9; 2 Thess. 2:1-5, 13-17; Luke 20:27-38

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Volume 241 Number 18

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**Retirements**

The Rev. **Timothy Eberhardt**, as rector of St. John's, Randolph, VT.

The Very Rev. **John Harper**, as vice dean of the Cathedral Church of the Advent, Birmingham, AL.

**Deaths**

The Rev. **Robert J. Boyd, Jr.**, rector of Church of the Epiphany, Richmond, VA, for 24 years, died Sept. 20 at Westminster Canterbury, a retirement community in Richmond. He was 79.

A native of Philadelphia, he grew up in Newark, DE, and graduated from St. Alban's School in Washington, DC, Davidson College, and Union Seminary in Richmond. He received a master's in sacred theology from the University of the South. Ordained priest in 1957, he served as chaplain at Trinity Pawling School in New York for a year and St. Christopher's School in Richmond, 1958-61. Fr. Boyd was rector of Epiphany, Richmond, 1961-64, and chaplain and assistant headmaster at Virginia Episcopal School in Lynchburg, 1964-67. He was senior assistant at St. Stephen's, Richmond, from 1967 to 1971 when he became rector of Trinity, Fredericksburg. He retired in 1995. Survivors include his wife, Shirley; two sons, Robert J. Boyd III of Wilmington, NC, and Scott C. Boyd, of Fredericksburg; two granddaughters, two great-grandchildren; and several nieces and nephews.

The Rev. **Emmett Jarrett**, an Episcopal priest, third-order Franciscan and activist for peace and justice, died Oct. 9 at St. Francis House, his home in New London, CT. He was 71.

In an obituary for Fr. Jarrett, *The Day* of New London described St. Francis House as "a place to pray, a center for peace and justice ministry, and a home that welcomed the homeless, those in transition and those looking for a more spiritual life." The article

quoted Cathy Zall, executive director of the Homeless Hospitality Center in New London, who said of Fr. Jarrett: "He could have been a high-paid rector in a big Episcopal church, but wanted to live according to the gospel — among people who needed him." Fr. Jarrett served in several parishes in his 34 years as a priest. Born in Alexandria, LA, he was a 1965 graduate of Columbia University and a 1976 graduate of General The-

ological Seminary. He was ordained deacon and priest in 1976. He was curate of St. Stephen's, Westminster, England, 1977-79; administrative officer, Church of St. Ann and the Holy Trinity, Brooklyn, NY; vicar, St. John the Evangelist, Boston, MA, 1981-85; rector, Ascension, Silver Spring, MD, 1987-94; rector, St. Michael and All Angels', Stone Mountain, GA, 1994-99; and associate priest, St. James', New London, 1999-2004.



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 218 Ashley Ave.  
 Website: [www.holycomm.org](http://www.holycomm.org)  
**The Rev. Dow Sanderson, r; the Rev. Dan Clarke, c; the Rev. Patrick Allen, assoc**  
 Sun Mass 8 (Low) 10:30 (Solemn High)

## PAWLEYS ISLAND, SC

**HOLY CROSS FAITH MEMORIAL** (843) 237 3459  
[www.hcfm.us](http://www.hcfm.us) [holycross@sc.rr.com](mailto:holycross@sc.rr.com)  
**The Rev. Tommy Tipton, r**  
 Sun 8 & 10:30

## MILWAUKEE, WI

**ALL SAINTS' CATHEDRAL** (414) 271-7719  
 818 E. Juneau Ave. [www.ascathedral.org](http://www.ascathedral.org)  
 Sun Masses 8, 10 (Sung). Daily Mass, MP & EP as posted

## LUTHERAN

## MOJAVE, CA

**HOPE & RESURRECTION CHURCHES** (909) 989-3317  
 K and Inyo Streets  
**The Rev. William R. Hampton, STS**  
 Sun Eu 9

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[amber@livingchurch.org](mailto:amber@livingchurch.org)

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CHURCH DIRECTORY KEY Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.



## *“Partnering in Communion – Doing the Mission of Christ in the World”*

A **Communion Partners** conference designed to encourage bishops, clergy and congregations to network in mission with one another and with members of the Anglican Communion worldwide. The goal of the conference is to provide the information and resources necessary for our corporate witness to the Gospel of Jesus Christ at home and abroad. To that end, the conference will provide opportunities for learning about established initiatives, fellowship with other dioceses, parishes and provinces, workshops for developing cooperative ministries, as well as mutual support for our common stand for the Gospel. Conference registration is open to all clergy and lay persons interested in responding better to Christ’s call to the Church to go and make disciple of all the nations.

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The Very Rev. Yee Ching Wah, Dean of the Anglican Church in Thailand

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