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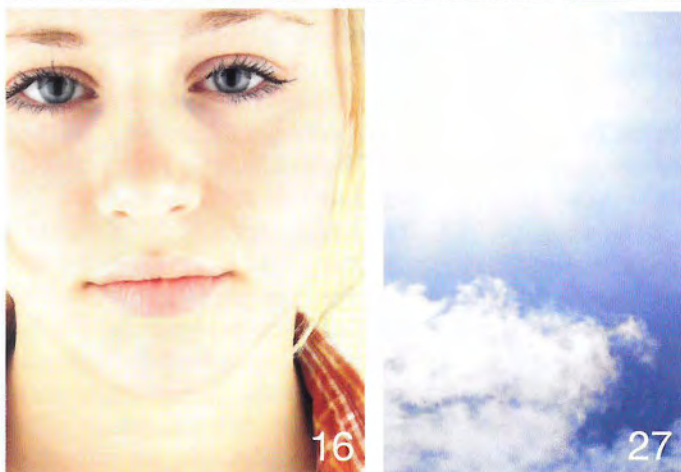
Welcome

to the inaugural issue of THE LIVING CHURCH as a biweekly publication — extended, diversified, and enriched.

Our focus for this issue is the recently completed Third Lausanne Congress on World Evangelization, held in Cape Town, South Africa — a remarkable and inspiring movement of pan-Christian cooperation, focused on obedience and unity in Christ. Three Anglicans who organized and led the congress here recount its significance for the whole Church, suggesting thereby something of its promise for a common Anglican future as well.

If you are not yet a subscriber to THE LIVING CHURCH, or haven't subscribed for a while, "give it another try," as Bishop Epting says: "You won't be disappointed." See page 26 for our special offer of two free issues.

Again, welcome. We're glad you're here.



THE LIVING CHURCH

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PARISH
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ISSUE

The Living Church is published by the Living Church Foundation. Our historic mission in the Episcopal Church and the Anglican Communion is to support and promote the Catholic and evangelical faith of the one Church, to the end of visible Christian unity throughout the world.

Volunteers Help Churches Survive Recession

By Steve Waring

The economic recession that began in 2008 has been devastating for many members of the Episcopal Church. For parish administrators, however, the downturn has created more parish volunteers and opportunities to help needy people.

In recent conversations with THE LIVING CHURCH, several leaders told of how their churches often provide comfort and direction when events spin out of control.

At Trinity Cathedral in San Jose, Calif., all but two vestry members have lost their jobs to layoffs, said the Very Rev. David Bird, dean.

"Professional people have found themselves out of work for as long as two years," he said. "Some are considering leaving the area."

Trinity sponsored a job fair at city hall in August and recently held a forum on home mortgage foreclosures. The cathedral's location in a high-crime area of a large metropolitan area presents increased security challenges during economic downturns, said Heike Merino, parish administrator. Police were detaining a man in the cathedral parking lot as she spoke.

Bird, Merino and a choir director are the only paid employees at Trinity, which has average Sunday attendance of 150. The dean accepted a 14 percent reduction in his salary and benefit package last year in order to prevent staff cuts. The congregation relies on volunteers for all other functions.

Christ Church in Lincoln, R.I., also relies heavily on volunteers, but not to save money, said the Rev. Scott Gunn, rector.

"We give members an opportunity

to contribute to the body of Christ by using their talents to God's glory," he said.

Attendance and pledging have increased at Christ Church even as the recession has taken its toll, Gunn said. The congregation's biggest challenge is addressing years of neglect and deferred maintenance to the church buildings, he said. The congregation had just begun a capital campaign when the recession struck.

"We are asking ourselves the hard question of whether God is calling us to remain at this location," he said. It costs \$60,000 a year to operate the church's two buildings, which are not handicap-accessible, and there are only 15 parking spaces.

Gunn said members have been willing to increase their pledge, but during a time of heightened economic uncertainty, many have been reluctant to commit personal savings toward the capital campaign.

St. Paul's Cathedral in Fond du Lac, Wis., is the overnight shelter of last resort for homeless persons, said the Very Rev. Brian Beno, dean. St. Paul's has average Sunday attendance of 90, mostly senior citizens on a fixed income, Beno said.

In recent years the cathedral has trimmed its budget and conducts midweek services in the office to save on the cost of heating and lighting the church during the week. Budget reductions over the past two years included pay cuts for staff members, but the downsizing did not prevent the parish from offering a second weekly feeding program.

Members have come up with cre-

ative ways to assist the parish. The dean said a business that crafts "cathedral mice" contributes more than \$60,000 annually. Other volunteers have raised money by spon-



Matthew Bowen photo

Decorating the Jesse tree at Christ Church, Lincoln, R.I.

soring craft sales or selling tickets to special dinners.

Beno said Trinity is able to conduct its outreach more efficiently by partnering with other local churches. All the other congregations contacted by THE LIVING CHURCH are involved in or exploring partnerships in outreach, especially food pantry networks, as a way to reduce administrative expenses.

"We couldn't do what we're doing for the community without partnerships," Beno said. "We are a small congregation with limited resources."

Staff members at St. John's Church in Tampa, Fla., have gone without raises for four years and some positions that became vacant have either gone unfilled or were filled by volunteers. When the music department secretary left, five volunteers filled her position. Even so, the church of 750 families has sustained its robust music program.

Debbi Huelsman was a part-time accountant at St. John's before she

became full-time administrator. She continues to do most of the parish accounting. She explained the extra measure of grace that is needed in working at a church.

"I would never have imagined there was so much that had to be done in a church office, going from the business world to this," she said. "People expect more of you on a personal level. You want to be compassionate and helpful. At the same time, you're ground zero."

Norm Hils was a parish administrator for the 13 years at another church before assuming the same position recently at Christ Church, San Antonio, Texas. Layoffs and mortgage foreclosures have been relatively low in the area, he said, but parish income is down.

"We see numbers that have to be adjusted," he said. "We are cutting back in a way that minimizes the impact on ministry."

Hils said attentiveness to details can reap large savings. His previous parish reduced its water bill significantly by repairing a leaky underground water main.

Some economic challenges began long before the recession.

In 2006 the rector and administrator were accused of embezzlement at St. Thomas' Church in the upscale Cincinnati suburb of Terrace Park, Ohio. Angry members reduced pledges just as the congregation was forced to undertake an expensive search for a new rector.

"Everyone was traumatized," said Sarah Skinner, parish administrator.

"The rector had fired everybody with any knowledge of the church or the way things worked. Pledges went down and everyone went into a survival mode. The recession has not been our biggest problem."

A new rector was called in June and pledging has recovered slowly. St. Thomas' was served by a series of interim rectors and had to learn how to rely more on volunteers.

New Orleans was far more affected economically by Hurricane Katrina in 2005 than by the nationwide recession that began in 2008. Trinity Church escaped Katrina with relatively minor structural damage, said Maria Elliott, director of giving. With an average Sunday attendance of 400, the parish employs a staff of 29 and

(Continued on next page)

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(Continued from previous page)

offers a number of successful local outreach programs. Since the recession began, the overall budget has been relatively flat.

"We are holding our own," she said. She was assisted by 25 volunteers during a recent stewardship drive, but volunteers cannot solve every need, she said. Many of the outreach programs Trinity offers, such as mental-health counseling, are not filled easily by volunteers.

Steve Waring is a freelance writer based in Milwaukee.

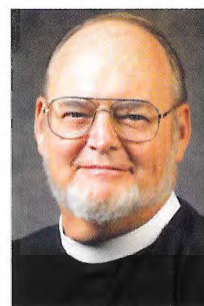
Two Sewanee Professors Attract Global Honors

The Rev. Benjamin John King, assistant professor of church history at the University of the South's School of Theology, has received the 2011 John Templeton Award for Theological Promise.

"I haven't stopped smiling since I heard the news," said King, who will receive the award at the University of Heidelberg, Germany, on May 20, 2011. "I look forward to meeting the other award recipients at the ceremony in Heidelberg. It will be great to put Sewanee on the map for a new generation of scholars."

King, 36, is a native of Brighton, England. He holds two bachelor's degrees from the University of Cambridge—one in history and one in theology; a master's in theology from Harvard Divinity School; and a Ph.D. in theology from Durham University. The Bishop of Chichester ordained King a priest of the Church of England in 2000. He joined Sewanee's faculty in 2009 and serves as director of the theology school's advanced degrees program.

Beloved Dust, a book by the Rev. Robert Davis Hughes III, Sewanee's professor of systematic theology, has been shortlisted for the 2011 Michael Ramsey Prize. The short-



Hughes



King

listed books will be read by seven Michael Ramsey Prize judges who will gather in Hay-on-Wye on May 26, 2011, to choose the winning title.

The Michael Ramsey Prize is awarded to the author of a theological work that is judged to contribute most towards advancing theology and making a lasting contribution to the faith and life of the Church. This year's list was chosen from a long list of titles nominated by a diverse reference group including bishops, heads of theological colleges, Anglican primates, and ecumenical partners.

The prize, which is sponsored by the Lambeth Fund and administered by the Society for Promoting Christian Knowledge, was inaugurated by Archbishop Rowan Williams to encourage the most promising contemporary theological writing and to identify it for a wider Christian readership.

The biennial prize commemorates Dr. Ramsey, who was Archbishop of Canterbury from 1961 to 1974, and his commitment to increasing the breadth of theological understanding among the Christian, and non-Christian, population at large.

Hughes earned a bachelor's degree from Yale University, a master's degree and Ph.D. from St. Michael's College at the University of Toronto, and a master of divinity degree from Episcopal Theological School. He has taught at Sewanee for more than 33 years and most recently has been on leave teaching, with his wife, Barbara, as missionary faculty at Msalato Theological College of St. John's University, Dodoma, Tanzania.

Sudanese Bishop Dies in Nairobi

The Rt. Rev. Bullen A. Dolli, 65, the second Bishop of Lui, Sudan, died Dec. 11 at Nairobi Hospital in Kenya. The bishop had been ill since Oct. 23, according to a report on the Diocese of Lui's website. The diocese's report said Bishop Bullen was ordained to the priesthood in 1966 and consecrated bishop in 1999.

The bishop's death drew sympathy from leaders of the Diocese of Missouri, which has been a companion diocese to Lui since 2003.



Dolli

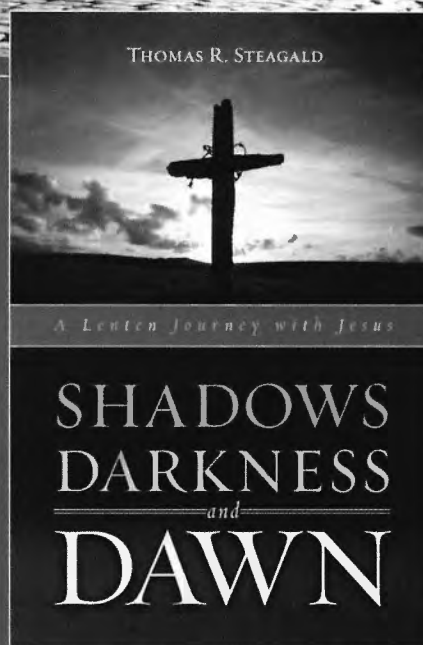
"Bishop Bullen was a friend and colleague who repeatedly showed great courage, facing difficulties and dangers during his episcopate and before, for the sake of the Moru people," said the Rt. Rev. Wayne Smith, Bishop of Missouri. "His lively faith took root in the gospel of Jesus. May he rest in peace, and rise in the glory of Christ."

Lisa Fox is a member of Grace Church, Jefferson City, who traveled to Sudan in 2006. She wrote about the bishop's leadership of the Diocese of Lui:

"He led that faithful Episcopal community through years of bitter civil war, during which many people hid in the bush. During that time, the cathedral was bombed twice and rebuilt twice — in an awesome gesture of faith, hope, and brash persistence."

Fox added: "I have no doubt that Bishop Bullen was ready for death. When I learned that he died in Nairobi, my greatest grief was that he was not able to return to Lui before his death. The affection for him was great, and I grieve that he was not able to spend some time with the people of his diocese."

His family planned to bury him at Fraser Memorial Cathedral in Lui.



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Porter Foundation Endows Yale Chair

The H. Boone and Violet M. Porter Charitable Foundation has pledged a \$3 million endowment for a joint senior faculty appointment between Yale Divinity School/Berkeley Divinity School and the School of Forestry and Environmental Studies.

"When we were considering how best to honor the legacy of my father and mother, establishing a new faculty position at Berkeley and Yale was the obvious choice," said the Rev. Nicholas T. Porter, president of the H. Boone and Violet M. Porter Charitable Foundation and a trustee of Berkeley Divinity School at Yale.

At Yale, Porter earned a bachelor of arts degree (1945), a bachelor's degree in sacred theology (1950) and a master's degree in environmental studies (1996). He taught at Nashotah House and General Theological Seminary, played an important role in shaping the Book of Common Prayer (1979), and edited *THE LIVING CHURCH* from 1977 to 1990. He died in 1999.

The Porter family also donated Boone Porter's papers to Yale, working especially through H. Boone Porter III. They have been deposited in the Yale Divinity School Library.

The collection includes the book *A Song of Creation*, in which Porter wrote this about the great flood described in Genesis: "What is very notable is that so long ago, when there were far fewer people on this earth and many more animals, God's message could be received, that life on this earth is fragile, and we must accept a major responsibility for its continuance."

Priest Offers Invocation During Obama's Visit

President Obama's visit to Forsyth Technical Community College in Winston-Salem, N.C., gave a priest a

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short-notice opportunity to pray the invocation.

Gary Green, president of Forsyth Tech, is a member of St. Timothy's Church, Winston-Salem, and invited his rector, the Rev. Stephen C. Rice, to offer the prayer. Fr. Rice wrote about the experience on his weblog, *theologia habitus est*.

"The student body president of FTCC was to lead the Pledge of Allegiance," he wrote. "She was nervous and the staffer kissed her on the head and said, 'You'll be fabulous.' When it was my turn, I looked at him and asked, 'Are you going to kiss me?' He looked at me and said, 'No, Father, I'm not.'"

During his visit to the school Dec. 6, President Obama warned of a possible new "Sputnik moment" in which the United States lags behind other nations in science and technology. Obama noted that Forsyth

Tech offers programs in biotechnology, mechanical engineering technology and nanotechnology.

"When Forsyth Technical opened 50 years ago, it was known as Forsyth County Industrial Education Center," Obama said. "Of course, back then, you didn't even need a degree to earn a decent living. You could get a job at a local tobacco or textile plant and still be able to provide for yourself and your family."

In his invocation, Fr. Rice compared Winston-Salem to the Salem described in Genesis:

"In our story of faith, Abraham, the father of many, greeted the King of Salem and was blessed by him; for he was a priest of the Most High," he prayed. "This vision of Salem is still our hope. The promise for all to have a home of peace and love is made alive in our longing. We are thankful, O God, to live in a country

where hope is not crushed, peace is pursued, and where faith is fostered. We are thankful, O God, to live in a city that bears the name Salem, that place that patriarchs and psalmists viewed as a holy hope. As Abraham went to the King of Salem seeking blessing, we have come here, honored by the visit of our President, seeking your blessing, O Lord. Bless with your guidance and wisdom our President, our Congress and all in authority in this and every land. And bless, we beseech you, this city of Salem. May we long for all that is good, right, and just. And in our longing, may we have the strength and courage to seek it. This we ask in you who is always with us. Amen."

He wrote after the event: "I was pretty sure they wouldn't let me say 'In the name of Jesus Christ' so I concluded with a name Isaiah gave the Messiah — Emmanuel."



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Jesus Walked among US

LAUSANNE 2010

By Christopher J.H. Wright



Jesus showed up at the Third Lausanne Congress on World Evangelization, which drew 5,000 invited participants in Cape Town in late October.

Jesus showed up on the platform. He was most obviously present as seven men and women from all continents expounded the word of God daily from Ephesians, a letter that declares God's mission of cosmic reconciliation and the integration of all creation in Christ and calls us to live every dimension of life in that light, in obedience to him.

But Jesus was present too in the many other speakers, morning and evening, who challenged, informed, inspired, rebuked and amazed us all. Jesus was there as we rejoiced with those who rejoice in God's mighty works around the world. Jesus was there as we wept (for we often did) with those who weep under the suffocating weight of persecution, the devastating loss of loved ones in the service of Christ, and the heartbreaking brutality endured by God's people — children and women in slavery, the diseased, the disabled, the dis-

placed. Yes, Jesus was there in our midst, speaking unforgettably through the many voices that addressed us.

Jesus showed up at the tables. Imagine all those people seated in groups of five or six around 750 tables in the vast auditorium — the same people meeting at the same table every day. It was a defining mark of the congress for many, as groups studied the Bible and prayed together, shared their lives, discussed every issue coming from the platform, grew in fellowship and love through the week — microcosms of the whole event. The presence of Jesus was almost tangible at times as the great ocean of table groups stood to pray, or sing, or repent, or embrace. Jesus is good at being with disciples round a table.

Jesus showed up among the issues. A great deal of thought, global consultation, and prayer went into the choice of the six congress themes, and all of them involved Christ in distinct ways:

- Making the case for the truth of Christ in a pluralistic, globalized world



A dancer at one of the sessions of the Lausanne Congress in Cape Town, South Africa. © 2010 The Lausanne Movement, All Rights Reserved

- Building the peace of Christ in our divided and broken world
- Bearing witness to the love of Christ with people of other faiths
- Discerning the will of Christ for evangelization in our century
- Calling the church of Christ back to humility, integrity, and simplicity
- Partnering in the body of Christ toward a new global equilibrium

And every afternoon Jesus met with dispersed groups of people in 24 different multiplex sessions and 160 different dialogue sessions, as we sought to discern the mind of Christ on the plethora of challenges that face the Church in mission today. None of us has the capacity to grasp all of these issues by ourselves, but in submitting all of them to the Lordship of Christ in our thinking, talking, planning, and working, we trust that he will be pointing people down many different paths of

action that ultimately lead to the accomplishment of his will in the whole of our life in God's world.

One of the great effects of a congress like this, as of previous Lausanne gatherings, is the number of new relationships and partnerships that are formed as people meet, share their interests, discover common resources, agree to work together, and make plans for the future in their mission journeys. Only God can put all these pieces together into a coherent strategy. Lausanne provides the forum, the space, and the opportunity for such connections to happen. Only God can mastermind the outcomes for his sovereign purpose. But that's OK. It was Jesus who said "I will build my church" and "all authority in heaven and earth is given to me." We are in safe hands when we hand over to him all our little steering wheels by which we strive to find our way through the maze of issues that world mission involves.

Jesus showed up in the flesh — in the sheer physicality of so many people from so many nations and tribes,

(Continued on next page)

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speaking so many languages from all over the earth. Of course, we all know in our heads (or should know) that the majority of the world's Christians live in the majority world of the Global South and East. But knowing it and seeing, touching, feeling, and hearing that reality are very different. The body of Christ was real in its multicultural, multicolored human skin. But more than that, some of these sisters and brothers came from countries where Christians are a tiny, suffering minority, where they have to meet in small, hidden groups, or to keep a very low profile, with no public freedom to sing and proclaim the name of the Lord Jesus. The experience of vibrant, free worship and fellowship with multitudes of other believers from the great worldwide Church must have been stupendously encouraging for their faith and endurance. That, at least, is part of my prayer for them, just as it was a focus of many of the prayers during the congress itself.

Jesus showed up in the worship. Every day included worship, song, dance, and listening to the Scriptures. There was plenty of variety, morning and evening. But all of us who were present for the closing ceremony will never forget it. Everyone I meet who was there says something about it being the nearest they think they'll get to heaven in this life. That was partly the reality of worshiping with people from so many nations and cultures. But beyond that, it was a celebration of Holy Communion, using the liturgy of the Anglican Church of Kenya, with an expanded liturgy at the time of confession and renewed commitment that was based upon Part 1 of the *Cape Town Commitment*, and a musical setting that was — indeed — heavenly. With massed choirs in African dress, a full orchestra, and Christ-exalting leadership, it soared above and around, leading us to the foot of the cross and the glory of Jesus' resurrection and ascension.

Jesus showed up — the same yesterday, today, and tomorrow. We thanked him for the great leaders of yesterday, whom he lifted up and used so powerfully for his mission in their generation, including the founding of the Lausanne Movement itself. We received greetings from, and watched videos about, Billy Graham and John Stott, under this text: "Remember your leaders, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith" (Heb. 13:7). But from their yesterday God has multiplied leaders of churches and world mission all over the globe, women and men who worked together to make the Cape Town congress a reality, out of their love for the Lord and his people and for those who don't yet know him. From their today, in turn, God is raising up the leaders of tomorrow, younger

leaders who made up a high percentage of the participants.

One of those responsible for leading the younger leaders movement within Lausanne, Michael Oh, wrote this afterward:

During the reception for younger leaders, where we had close to 1,000 in attendance, I mentioned that many had been asking about the future of Lausanne and the future of the global Church. So I asked the young people gathered there to look around the room and into each others' eyes. And I said to them, "Welcome to the future."

Jesus showed up with a message. My job at the congress, which nobody envied but everybody was keen to encourage, was to chair the Statement Working Group.

We were tasked to listen for the voice of the Lord coming through the deluge of voices in all the plenaries and groups, and a deluge it was. It was like trying to catch Niagara Falls in a bucket. We hope to release the full *Cape Town Commitment*, Parts 1 and 2, this month.

But what struck me towards the end was how often we had heard two themes coming through again and again — the same voice, saying the same things: "Make *disciples*" (don't just count decisions to believe in me) and "Love one another" (and stop chopping up my body among you with your brands and labels, your ignorance and arrogance). And I thought to myself: "Two thousand years ago an Ethiopian met Jesus and brought him to the top end of Africa, through the scroll of Isaiah interpreted by Philip. How wonderful that two thousand years later our Lord is meeting us at the bottom end of Africa and giving us the same fundamental message."

The *Cape Town Commitment* will include these challenges in its conclusion:

God was in Christ reconciling the world to himself. God was in Cape Town, calling the Church of Christ to be ambassadors of God's reconciling love for the world. God kept the promise of his word as his people met together in his name, for the Lord Jesus Christ himself dwelt among us there, walked among us and renewed his promise to be with us to the end of the age and to the ends of the earth (Lev. 26:11-12; Matt. 18:20, 28:20).

We sought to listen to the voice of the Lord Jesus Christ. And in his mercy, through his Holy Spirit, Christ spoke to his listening people. Through the many voices of Bible exposition, plenary addresses, and group discussion, two repeated themes were heard in a wide variety of formats:

- The need for *radical obedient discipleship*, lead-

Jesus
showed up
— the same
yesterday,
today, and
tomorrow.

ing to maturity, to growth in depth as well as growth in numbers, and

- The need for *radical cross-centred reconciliation, leading to unity*, to growth in love as well as growth in faith and hope.

Both discipleship and reconciliation are indispensable to our mission. By contrast, we lament the scandal of the shallowness of so much Christian profession worldwide, and the scandal of our dividedness and lack of love. We acknowledge that both are seriously damaging to our witness to the gospel.

Few things can be more important for the mission of the Church of Jesus Christ than that those who claim his name should be like him, by taking up their cross, denying themselves, and following him in the paths of humility, love, integrity, generosity, and servanthood. To the extent that we fail in discipleship and disciple-making, we fail at the most fundamental level of our mission. The call of Christ to his Church comes to us afresh from the pages of the Gospels: "Come and follow me"; "Go and make disciples."

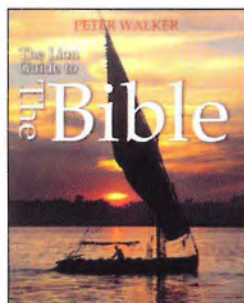
The command of Christ ("Love one another") and prayer of Christ ("may they be one") sounded again at

Cape Town. We heard them in repeated laments over the scandal of our fragmentation, and frustration over competition and duplication. We heard them in our shame over the bitterness in our theological disagreements and the loveless language in which we conduct them. We heard them in our embarrassment over our denominational pride and prejudice.

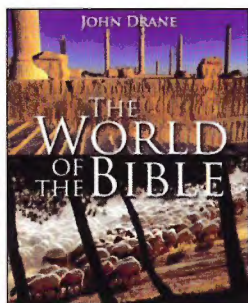
The call of Christ and his apostles comes to us afresh: "Love one another"; "Make every effort to keep the unity of the Spirit through the bond of peace" (Eph. 4:1-6; Col. 3:12-14; 1 Thess. 4:9-10; 1 Peter 1:22; 1 John 3:11-14, 4:7-21). It is for the sake of God's mission that we renew our commitment to obey this "message we heard from the beginning" (1 John 3:11). For it is when Christians live in the reconciled unity of love by the power of the Holy Spirit that the world will come to know Jesus, whose disciples we are, and come to know the Father who sent him. ■

The Rev. Dr. Christopher J.H. Wright, International Director of Langham Partnership International, served as Chairman of the Lausanne Theology Working Group and the Cape Town 2010 Statement Working Group.

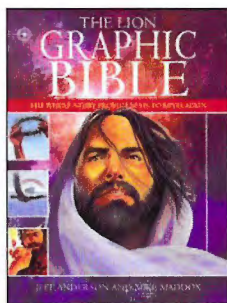
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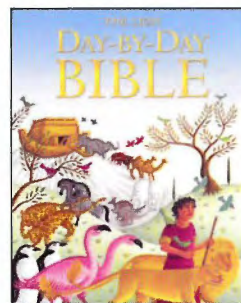
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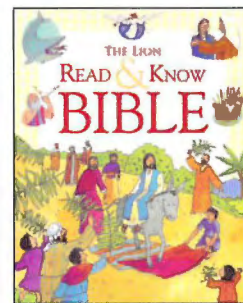
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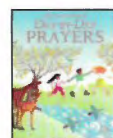
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Evangelism and Mercy Join Hands

By Trevor Pearce

More than 500 Anglicans from across the world met at St. Cyprian's Anglican Church in Retreat, Cape Town, Oct. 14-16 for a pre-Lausanne conference

sponsored by Growing the Church and the Anglican Communion's Evangelism and Church Growth Initiative (<http://bit.ly/AnglicanECGI>). Our theme was "Touching Heaven, Changing Earth." We gathered to worship

God together and to encourage one another in holistic mission and ministry for the 21st century. Hundreds of people prayed for this event. We invited 15 primary speakers and 13 secondary speakers from across the world.

The Rev. Derek Hong, senior pastor of Church of Our Saviour, Singapore, leads one of the best healing-room ministries that I have seen anywhere in the world. After teaching for a time, he had participants pray for one another. They saw God work and heal on the spot.

The Rt. Rev. Mark van Koevering and his wife, the Rev. Helen van Koevering, have led the Diocese of Niassa, Mozambique in planting 265 new congregations of at least 50 people each in the last five years. Under the theme "Compassionate Action as a Cornerstone of Renewal and Church Growth," they discussed HIV/AIDS prevention, education, and projects that have employed 3,000 people in planting more than 10 million trees.

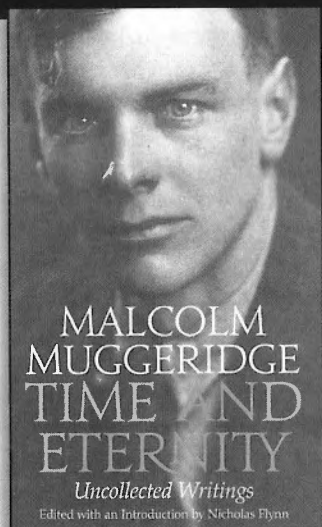
Tricia Neill, executive director of Alpha International, spoke of 42,000 current Alpha courses and 15 million Alpha alumni. Schools, communities and even prisons are being transformed.

Robert Siakimotu, president of Open Air Campaigners International (www.oaci.org), and the Rev. Canon Rosemary Mbogo, provisional secretary for the Anglican Church of Kenya, concluded an evangelism session early and sent their group onto the streets to speak about Jesus. One priest led two hardened gangsters to Jesus. By the end of the weekend he had led seven people to Jesus.

Siakimotu "pointed out that times, values and the thinking in the world have changed and that the challenges we face are enormous," said the Rt. Rev. Nkosinathi Ndwandwe, bishop suffragan of Natal.

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of vibrant worship followed by Archbishop Thabo Makgoba's introduction of the newly adopted vision for the Anglican Church of Southern Africa, which is to be anchored in the love of Christ, committed to God's mission and transformed by the Holy Spirit," said the Rt. Rev. Martin Breytenbach, liaison bishop of Growing the Church. "Everything that took place in the conference was an affirmation of this purpose."

"Every speaker without exception linked evangelism to justice and reaching out to the poor," said Alison Bourne, prayer coordinator at Christ Church, Kenilworth, South Africa. "Michael Cassidy ended with a rallying cry, asking us: 'What is at stake?' The issues of our time — poverty, violence, disease, racism, unemployment, breakdown of the family and morality — demand that we, a revived and renewed Anglican

church, respond with the love of God in action."

"The speakers spoke passionately," said the Rev. Tsietse Seleokane, rector of Holy Trinity Church, Newcastle, South Africa. "Delegates were informed, inspired and encouraged to embrace the mission and ministry of the Church. Times have changed and we need to be prepared and ready to meet the needs of all our people. This conference has done just that."

Did we plan, pray and work hard to have a successful and fruitful conference? Yes. Did we want people to leave the conference all fired up for mission and evangelism? Yes. Did we ask God to show up in a very significant way? Yes. Did we dream that

God would show up and move folk in the way that he did? No! In his grace God did far more than we could have imagined. This passage of Scripture came alive for us: "Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the Church and in Christ Jesus throughout all generations, forever and ever! Amen" (Eph. 3:20-21). ■

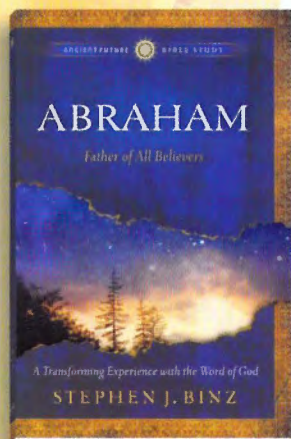
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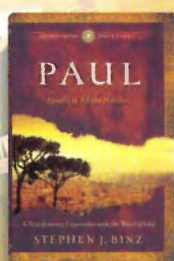
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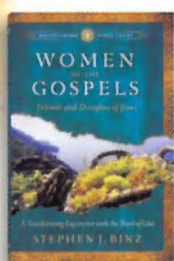
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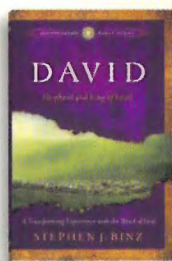
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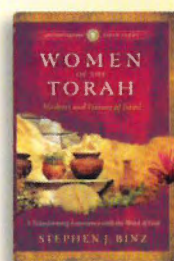
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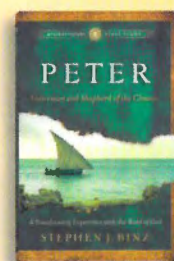
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OM FEAR

Youth Culture and Moral Formation

By Scott Bader-Saye

ay it with me: “Whatever.” Now make sure you use the properly dismissive teenage tone: “Whatever.” There you have it — the shibboleth of bored, cynical, ironic teens. This, of course, does not define all young people, but it does highlight a pervasive fact not just among teens but in society at large, at least in North America: we are often bored and detached from our own lives. We suffer from a loss of passion and purpose, unsure of how best to spend our time and energy. We are, in short, unsure of what the ancient philosophers would call our *telos*.

A *telos* is a given purpose or goal — an “end” in the sense of direction, fulfillment,

(Continued on next page)

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and finality. The *telos* of an acorn is an oak tree; the *telos* of a clock is to keep good time. Of course, when it comes to people it's a bit harder to define our *telos*. We are more complex than an acorn or a clock. Our purpose is not determined by mechanics, written in laws of nature, or inscribed in instinct. We are, for better or worse, participants in forming and directing our lives toward the goals and purposes we believe are given to human beings.

This is where things get tricky, for increasingly there is no cultural consensus that any particular "goals and purposes" are *given* to humans. We imagine ourselves as self-created and thus thrown into a world in which we must construct our own *telos* (or settle for none at all). This process cannot help but appear arbitrary, tempting us to cynicism and detachment, for it suggests that one's life goals are never more than the expression of current preferences. How do we know that these preferences are worth the work and discipline involved in crafting well-lived lives, especially if our preferences might change tomorrow?

Lacking a clear sense of what human fulfillment looks like, we lose the sense of life as a quest and an adventure. If we know the Holy Grail is out there, we can commit ourselves to press on through struggle and danger, knowing that the goal will redeem the difficulties. But if we are unsure that there is in fact a given *telos* for human beings, we will likely flounder like singularities floating in a void — a perfect condition for boredom or malaise to set in.

But it is not only boredom that steps into this gap; it is also fear. We fear that our lives are on the wrong track; that we are not fitting in; that our efforts will finally seem meaningless. We fear being alone, which happens when we are not sure we share a common vision or a common story with those around us. Given the anxieties involved in having to be self-creators, it is not surprising that we have become targets of those who would manipulate our fear for profit. Fear threatens to overdetermine our lives, leading either to constricted isolation or aggressive preemption, neither of which helps us live the risky love of discipleship.

Given the broad cultural influence of boredom and fear, we should not be surprised that the marketplace has been more than willing to offer a way out, especially for young people. For all of their alienated posturing (or perhaps because of it), bored and fearful teens represent the perfect target market for corporations ready to sell them excitement and conformity for the right price (teens as a "market demographic" account for about \$150 billion a year). Insofar as their boredom makes

them ready to embrace novelty as a welcome distraction and their fear of rejection makes them ready to conform to what advertisers convince them is "cool," these teens represent a marketer's dream come true. Where there is vulnerability, there is profit.

Entertainment, music, technology, cosmetics, fashion — all provide a level of excitement that can temporarily distract us from boredom and fear. Surrogate experiences create a short-term sense of well-being (the way we feel when we wear a new outfit, drive a new car, or watch our favorite show) but, by design, they return us quickly to dissatisfaction and renew the cycle of consumption. It is no wonder that teens become cynical as they realize that the cycle never produces long-term fulfillment for them but does produce long-term profits for others. This is not to say that one should never buy music, enjoy beautiful clothes, watch a movie, or purchase a new gadget. The problem lies in

not knowing the ways these things can fit within a good life — their limits and possibilities — and so having no real ability to resist the marketing pitch that captures us with promises that cannot be fulfilled.

The great temptation for the Church is to offer youth just another option for distraction and short-term excitement. We imagine that in a world where multitasking and overstimulation have become the norm, we need somehow to compete with

other entertainment options by matching their excitement level. Can we be as entertaining as the theater? Can we be as cool as the new band? But to ask these questions serves only to replicate a culture that is failing to offer real substance, real adventure, real joy, and real purpose to our children. We need to resist the temptation to become another form of passive entertainment (Church as rock concert or youth group as skits, talks, and videos), for our young people are already being formed as spectators who are alienated from their own leisure.

The Church has a different story to tell and a different quest to offer. We tell a story of creation that involves a trajectory, a journey toward a *telos* which we describe variously as the reign of God, the beatific vision, friendship with God, the heavenly banquet, perfect conviviality. The Westminster Shorter Catechism puts this "chief end" succinctly: "To glorify God and enjoy him forever." According to this story, the human *telos* is given and so our posture toward it is not one of striving, making, and constructing, but rather of watching, listening, and discovering. It is "given" as both gift and destiny.

The Bible offers a story in which our beginning contains our end but also invites our participation in bring-

Churches need to resist the temptation to become another form of passive entertainment.

ing about that end. Such a story calls us into an adventure and a quest (not to be confused with Adventure-Quest, an online game that, like so many others, tends to reduce adventure to violence). It offers a journey toward a good that can inspire wonder and reawaken desire.

For all that, drawing youth into this vision is no easy task, as goodness is harder to detect than coolness or excitement. Goodness can appear as heroic (and thus visually exciting), but more often it takes the form of small offerings, unseen resistance, and persistent efforts. It takes time to grow into the rewards of goodness and the happiness (*eudaimonia* or blessing) that accompanies human fulfillment, which is why we need others on the journey to encourage us, to keep us going, to give us glimpses of the good we seek. All the while, we need to make sure we do not suggest that God's kingdom is a purely future hope but rather help young people delight in the beauty of the present that participates in, and thus conveys, the eternal beauty of God.

How might we do this? First, we could redirect them from alienated leisure (that is, entertainment as a spectator sport) to a richer participation in material activity — making music rather than buying it, creating stories rather than watching them, playing sports rather than

observing them. In so doing we will invite them to reengage with a created goodness that we believe, in the words of Gerard Manley Hopkins, is “charged with the grandeur of God” and “will flame out, like shining from shook foil.”

Second, we could boldly introduce them to ancient practices that are not conventionally “exciting” but which provide an alternative to the overstimulation of their everyday lives — practices like *lectio divina*, praying with icons, creating holy art, observing the daily office, and even keeping silence.

Finally, we can model for them lives that refuse to be dominated by fear, boredom, and consumption. Only as they see the adults around them living lives that embody risk, hope, courage, generosity, and purpose will they take seriously our claim that the path of discipleship leads not only to our given *telos* as human beings but to our deepest happiness and fulfillment. ■

Dr. Scott Bader-Saye is the Helen and Everett H. Jones Professor of Christian Ethics and Moral Theology at Seminary of the Southwest and author of Following Jesus in a Culture of Fear and Church and Israel After Christendom: The Politics of Election.

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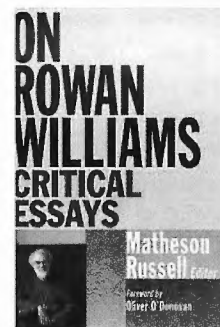
By Samuel Keyes

It is difficult to see if there is anything distinctively Australian in this volume of essays about the current Archbishop of Canterbury, even if it is written (to the delight of Oliver O'Donovan in the foreword) by Australian theologians. I see it as, more basically, an attempt by Anglican evangelicals to take Rowan Williams seriously as a theologian. Such a task necessarily denies them the option of making Williams the caricature that he seems to be in both extremes of American Anglicanism: the institutional lackey who caves to conservative pressure against his own conscience; the academic liberal who thwarts the "orthodox" cause by endless institutional process.

No, Williams is not easily pigeonholed as a conservative or a liberal, but he is, according to these essays, something of a Hegelian, a sacramentalist, and above all a Trinitarian. Lest this last label seem commonplace it bears noting: Williams deplores any attempt to discuss a category of Christian thought, like moral or political theology, in isolation from the mystery of the Trinity. Whatever the description, he is not beyond contest, for each of these writers, while giving a sympathetic account of his work, poses constructive and critical questions about the value of that work.

There is no systematic attempt among these theologians to address the current conflicts in the Anglican Communion. Still, they do write with an eye to those difficulties and

the insights they give into the theology of the Archbishop of Canterbury. With that perspective in mind, one of the more admirable essays is that of Andrew Cameron on Williams's famous essay "The Body's



On Rowan Williams

Critical Essays
Edited by **Matheson Russell**.
Cascade. Pp. 262. \$29, paper.
ISBN 978-1-55635-973-6.

Grace." Rather than using that essay as a bludgeon for the archbishop (as now seems normative for both left and right), Cameron shows well what conservative evangelicals can *appreciate* about Williams's theology of sex — the reciprocity of desire as a distinctly Trinitarian moment, and the refusal of all *reductive* kinds of sexuality, whether those of arbitrary one-sided power, or those in which sex is *merely* procreation.

Cameron then argues that the caricature of conservative sexual ethics in "The Body's Grace" is not something that anyone seriously believes. Williams is brutal to the rigorists who, he imagines, cannot admit *any* grace in "illicit" sexual acts; Cameron points out that no Augustinian theologian, however "conservative" on sexual ethics, would make such a claim. To say that all sex can and should be meaningful in the way that Williams argues is not to exclude all Christian talk of "nature," much less the scriptural

witness on sex. There is more to say about sex than what can be contained in a somewhat novel Trinitarian analogy — however useful it may be — and Christians have been saying it for a long time.

Of course Rowan Williams, as these essays know, has never made sex the center of his theology, and so the remaining eight essays highlight some of his other central concerns. Four of these offerings — those by Andrew Moody, Benjamin Myers, Michael Jensen, and Mathe-son Russell — give a consistently helpful engagement with what we might call the more negative method of Williams. Just take a sample word list from three of the chapter titles: “The Hidden Center,” “Disruptive History,” “Dispossession and Nego-

tiation.” Several subjects are dealt with here: the influence of Orthodox apophaticism in Williams; his view on orthodoxy and heresy in the Arian controversy; his use of Ger-

The emergence of “orthodoxy” as a term to distinguish some Anglicans from others can only be seen by Williams as problematic.

man critical method; his interpretation of Hegel in political theology. Each of these essays deserves to be read in its own right and can hardly be summarized. Together, though, they suggest on the one hand a great respect for Williams’s apophaticism and criticism (both in theoretical and practical theology) as part of an authentic engagement with the God

who is ultimately unknowable; on the other hand they express reservations about the tendency of this method to overshadow traditional positive articulation of Christian doctrine and practice.

The emergence of “orthodoxy” as a term to distinguish some Anglicans from others can only be seen by Williams as problematic — and this is not because Williams does not himself seek to be orthodox but because he does not see orthodoxy in the final propositional terms envisioned by many Anglican conservatives (or liberals). In Church history orthodoxy is not a defining *limit* on theology so much as a safeguard against constriction. Arius was, in this view, the archetypal *conserva-*

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On Rowan Williams: Critical Essays

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tive because, unlike Athanasius, he refused to allow theological terms to develop in ways that preserved the finally unknowable mystery of God: "Heresy is the impoverishment of the church's theological imagination" (Myers, p. 55).

One sees in this articulation deep resonance with other Christian thinkers of the past century, not least Pope Benedict XVI. And where that continuity ends is precisely where these Australian evangelicals (and perhaps an Anglo-Catholic like myself) take issue: should not the Church still be able to define orthodoxy and heresy, even if orthodoxy is taken in its historicist and inclusive sense?

Jensen rightly suggests in his essay that Williams's use of *Tendenzkritik* does not go as far as it ought, for there remains in Williams "a definite set of moral presuppositions" (p. 83). The critical and deconstructive mode is useful, after all, but it cannot supply a positive content. Williams risks, in other words, importing certain moral and political views from elsewhere in his historical-critical reading of tradition. The worry, then, is that Williams's loyalty to critical method is higher than his loyalty to either Scripture or living dogmatic tradition.

That suspicion of suspicion, as it were, comes most visibly to a head in Tom Frame's essay on war and peace. Frame takes Williams to task for both his episcopal and academic pronouncements about contemporary politics. Frame's problem is, at base, that Williams is not *realistic* enough. While that may be true, it seems to ignore the question of whether this really matters to Williams, or whether it is necessary for him, as a theologian, to offer workable policy solutions.

Surely many would agree with Frame's charge, whether in terms of

secular politics or Church conflict. Rowan Williams is not known for his clarity, and no one would deny that clarity is a rare virtue for bishops. In a sense Williams's obscurity is itself clear, and that is in large part the point. Williams believes that the Church, and Christian theology, should be less like law and more like poetry; less like rational enlightenment and more like the "dazzling obscurity" of Dionysius the Are-

Williams believes that the Church, and Christian theology, should be less like law and more like poetry.

opagite. Yet for someone who also insists on the primacy of history, and on the singular importance of the Incarnation, such mystical ascension simply doesn't suffice, and it can all too easily become a cop-out from dealing with the practical work of the Church militant.

I would probably join the archbishop in answering Frame's argument with a relatively simple critique: "realistic" is not a category of the Christian gospel. And that critique goes both ways. Yes, we must constantly stand under the judgment of the Cross, and this judgment prevents us in all sorts of ways from making any judgment final (hence the constant historical drama of orthodoxy and heresy). But the risk inherent in that judgment also means that we are free to *take* risks, not merely to sit around reflecting on their riskiness. The Church indeed has a negative task, to reveal the world's "false universals" of national, racial and religious identity (p. 105). She has a positive task as well, witnessing that Jesus is Lord. It is this positive confession — and the positive community built around it by the Holy Spirit — that prevents us moving from the mire of arbitrary national or ideological

identity to the mire of endless criticism.

If there is such a thing as "The Body's Grace," then perhaps Williams would do well to apply this logic more consistently to the body of Christ. The first is characterized by a graced freedom, but the second for him seems too often paralyzed by the provisionality and uncertainty of its action, a slavery to historical process. (And here is where conservative and liberal observers of the archbishop are rightly confused.) The contributions of these Australian evangelicals do much to situate this discontinuity, and to suggest ways that it might be corrected.

The Rev. Samuel Keyes is a doctoral student in theology at Boston College.

The Jesuit Guide to (Almost) Everything

A Spirituality for Real Life
By **James Martin, SJ**. HarperOne. Pp. 432.
\$26.99. ISBN 978-0-06143-2682.

Short Sermons for Preachers on the Run

By **Walter J. Burghardt, SJ**. Orbis. Pp. 144, paper. \$18. ISBN 978-1-57075-848-5.

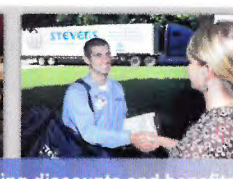
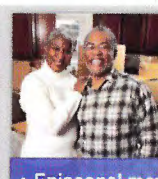
In several respects, James Martin's *The Jesuit Guide to (Almost) Everything* and Walter Burghardt's *Short Sermons for Preachers on the Run* provide a study in contrasts.

Martin's book, written by a priest who has been ordained 11 years, is a user-friendly treatment of the principles of Ignatius Loyola's *Spiritual Exercises*. The author, a prolific religious writer and commentator, as well as associate editor of *America* magazine, mostly is successful in mediating the Jesuit

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spiritual classic for a broad audience.

In chapters dealing with topics such as prayer, obedience, friendship, chastity, and spiritual discernment, Martin uses his own experiences in the business world, in

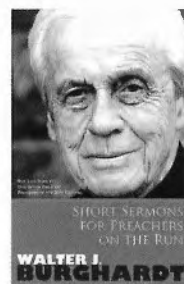
Kenya, and as a young Jesuit in formation as the basis for reflection. The book clearly is oriented toward a readership of young professionals, though doubtlessly it will have wider appeal.

Martin is most successful in dealing with issues like prayer and dis-

cernment that are deeply rooted in his own experience. Less successful is his attempt to confront topics such as chastity, celibacy, and love. His writing on these reflects mainstream contemporary religious understandings, but lacks the wider basis in personal experience that is the hallmark of his reflections on numerous other topics. One wonders whether Martin's experience of religious life and priesthood has yet attained that level of mature insight that almost inevitably is the result of testing in the crucible of the challenges of midlife and beyond.

The contrast with the personal experience that leavens Burghardt's

Burghardt's sermons clearly reflect his more than 65 years of priesthood, and are replete with a wisdom that comes only after years of prayerful reflection on life and ministry.



collection of sermons, the last of his 25 books, immediately is apparent. Burghardt, who died in 2008 at the age of 94, consistently was numbered among the 12 most noted English-language preachers, and the only one coming from a Roman Catholic perspective.

A long-term editor of the premier journal *Theological Studies*, he entered into a second career late in life, conducting preaching workshops, with special emphasis on social justice. This collection of short sermons, none of them more

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than 10 minutes in length, is an obvious fruit of that ministry. They provide a powerful example of how preaching can be focused in such a way that real insight into biblical texts is conveyed even in the briefest of homilies.

Burghardt's sermons clearly reflect his more than 65 years of priesthood, and are replete with a wisdom that comes only after years of prayerful reflection on life and ministry. Grappling with the physical challenges of his latter days, including having to deal with severe macular degeneration, also brought him to a place of deep compassion in his understanding of Jesus, human nature, and life in general. It is as though God pruned away all nonessentials, leaving behind only the core of understanding and belief. Both the content and the form of his sermons bear living testimony to this.

Each of these books is valuable in its own way. Martin's work will appeal especially to 30- and 40-somethings seeking a deeper and richer experience of God, particularly in the areas of prayer and spiritual discernment. Burghardt's sermons likely will be of interest to a more mature audience, especially of clergy, who find their own life experiences and challenges mirrored in Burghardt's reflections, and who are eager to master the art of the short sermon.

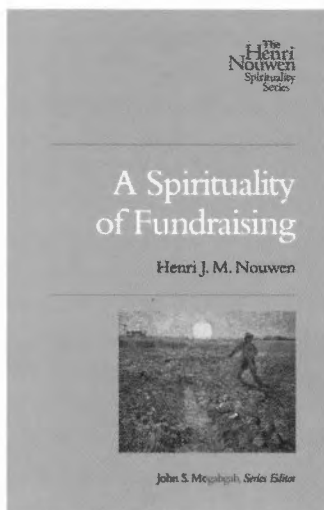
Taken together, these two books also provide valuable insight into the spirituality of Ignatius Loyola from the perspectives of one author recently embarked on the Ignatian journey and another drawing close to its conclusion. Collectively, they point out how powerful this system of spirituality can be for individuals of all life stages and conditions, and offer testimony to the ongoing work of Jesus in drawing disciples to himself, in order to be sent in mission to the world.

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EPIPHANY

of What, or Whom?

Crossing the threshold of a new year but still in the throes of Christmas, we are faced with the feast of the Holy Name of our Lord Jesus Christ on January 1, incorporating the traditional feast of the circumcision. “After eight days had passed, it was time to circumcise the child; and he was called Jesus, the name given by the angel before he was conceived in the womb,” explains St. Luke (2:21). And we can notice that the gospel for Holy Name, Luke 2:15-21, effectively tees up the continuation of the story on February 2 (40 days after Christmas), the feast of the Presentation of our Lord Jesus Christ in the Temple, which will pick up right where we left off with Luke 2:22 and following. Viewed in this way, as a single story, some of the significance of the Epiphany of our Lord Jesus Christ, celebrated on January 6, may be readily apprehended.

Epiphany means “manifestation” or “appearance,” and the language of *vision* and imagery of *light* run right through all of our celebrations at this time of year, following Scripture. “Let us go now to Bethlehem and see this thing that has taken place, which the Lord has made known to us,” say the shepherds to one another (Luke 2:15). And similarly Simeon, to whom it had been revealed “by the Holy Spirit that he would not see death before he had seen the Lord’s Messiah” (2:26). Upon meeting the holy family in the temple in Jerusalem, Simeon takes the infant Savior in his arms and, praising God, says — or sings — what has been a principal hymn of the Church since the fourth century, the *Nunc dimittis* (“now you dismiss”):

Lord, you now have set your servant free
to go in peace as you have promised;
For these eyes of mine have seen the Savior,
Whom you have prepared for all the world to see:
A light to enlighten the nations,
And the glory of your people Israel. (Luke 2:29-32)

As traditionally prescribed for the evening offices — Evening Prayer and Compline, as in the 1979 BCP — the power of Simeon’s prayer is enhanced, a stubborn testament to faith and hope notwithstanding the enfolding darkness. We *have* seen and we *shall* see the savior, as indeed will the whole world! Because this Light has been given by God precisely “to enlighten the nations” — in fulfillment, wondrously enough, of an ancient promise to Israel, to which St. Luke will refer again in the next chapter, quoting Isaiah 40: “all flesh shall see the salvation of God” (Luke 3:6). Thus the fittingness of the lovely antiphon “which is sung or said by all” both before and after the *Nunc* at the end of Compline, making Simeon’s prayer unmistakably our own: “Guide us waking, O Lord, and guard us sleeping; that awake we may watch with Christ, and asleep we may rest in peace.”

These themes are carried through beautifully in the Church’s prayer in Epiphany — not only in the assigned texts from Scripture for Office and Mass, but in the corresponding antiphons, collects, and prefaces. Morning Prayer begins: “Nations shall come to your light, and kings to the brightness of your rising” (Isa. 60:3); or: “I will give you as a light to the nations, that my salvation may reach to the end of the earth” (Isa. 49:6b); or again: “From the rising of the sun to its setting my Name shall

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be great among the nations," etc. (Mal. 1:11). The prophetic *sun* is identified liturgically with the incarnated Light of the gospel — not as some innovation of a presumptuous Church, imposing itself on the Hebrew Scriptures, but following the example of the New Testament, from Matthew to Revelation.

In every case, the Church would have us focus our prayer — our faith and hope and love — on Jesus Christ: his Name (Jan. 1) manifested (Jan. 6), "boldly confessed" in baptism (First Sunday after Epiphany) and proclaimed to all people, in the expectation that he himself, in turn, will "present" us to the Father "with pure and clean hearts" (Feb. 2).

Here, in a particularly rich sequence, long recognized and celebrated by Christians, is the exhilarating center of the Christian life and engine room of the Church year, beginning with Christmas: "incarnational theology," to be sure — of a wholly non-abstract, personal, evangelistic (and missiological in *that* sense) sort, ordered toward salvation as imitative *theosis*, as in the classic Leonine collect for the Second Sunday after Christmas ("O God, who wonderfully created, and yet more wonderfully restored..."). This One — this Word, this Light: spoken, unveiled, humbled — is the point of it all; the beginning and the end, and the way between the two; the gospel incarnated, enabling us "to share in the inheritance of the saints in the light" (Col. 1:12).

*In the deep has he set a
pavilion for the sun;
it comes forth like a bridegroom
out of his chamber;
it rejoices like a champion
to run its course. (Ps. 19:5)*

Christopher Wells

Anglicans

GLOBAL MISSION

By Mouneer H. Anis

When Anglicans worship, we affirm our faith by saying the Creed together. As we come to the point when we say, “we believe in one holy catholic and apostolic Church,” we remember that we are part of the one Church of Christ since it was started on the day of Pentecost and before all the divisions that have taken place over the centuries. It also reminds us of our responsibilities to strive for unity, in order to fulfil the desire of Jesus’ heart: “that they may be one” (cf. John 17).

This also reminds us of our failure to take seriously our responsibility towards the unity of the Church of Christ. We not only have failed, but many of the reformed and evangelical churches have contributed in widening the gap between them and the traditional churches.

This “widening of the gap” happened as a result of rejecting many ideas and practices, simply because they belonged to the traditional churches. The main focus of our reformed churches was directed towards the study of the Scriptures, mission and evangelism. As a result many generations emerged that are grounded and rooted in the apostolic teaching as written in the Scripture, but that are disassociated from the apostolic traditions which form the context in which the Scriptures were written and lived out.

Today, many Protestant Christians have forgotten that the traditional churches, especially in North Africa, shaped the Christian mind during the first millennium and guarded the faith by shedding their blood. Indeed, as Tertullian said, “the blood of the martyrs is the seed of the Church.” For centuries, faithful traditional churches were able to pass on the apostolic faith and tradition to us. These churches continue to thrive today.

Professor Thomas Oden, in his book *How Africa*

Shaped the Christian Mind, wrote:

The global Christian mind has been formed out of a specific history, not out of bare-bones theoretical ideas. Much of that history occurred in Africa. Cut Africa out of the Bible and Christian memory and you have misplaced many pivotal scenes of salvation history. It is the story of the children of Abraham in Africa; Joseph in Africa; Moses in Africa; Mary, Joseph and Jesus in Africa; and shortly thereafter Mark and Perpetua and Athanasius and Augustine in Africa.

Today, the epicenter of Christianity has moved from the Global North to the Global South, specifically to Africa. David Barrett projects the continuing growth rate of African Christians in 2025 to be 633 million.

In contrast to this, there is growing secularism and pluralism, mainly in the Global North. This is also creeping very vigorously into the Western Church. In view of this, Thomas Oden also says that “debates in the West will appear trivial in relation to what lies ahead in the Global South.”

These facts put in front of us, as evangelicals, an important question: What is going to be our response to the challenges facing the Church today?

In addition to sound biblical and theological teaching, effective ways of mission and evangelism, and programs to alleviate poverty and to promote self-reliance, one of the important responses the Church can make is to strengthen our ecumenical relations in order to achieve unity. This unity will help us to face the current global challenges together. This can be achieved by building

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bridges with the traditional churches with the aim to work together with them for the expansion of the kingdom of God.

I thank God because the Anglican Church keeps the traditions that do not contradict the Word of God. This fact qualifies us to play a “bridging” role between reformed Protestant churches and the traditional churches. The Anglican Church committed itself to this ecumenical role early on, and in 1888 the Lambeth Conference of Bishops of the Anglican Communion issued an important ecumenical document, the Chicago-Lambeth Quadrilateral. This document became the basis for unity between the Anglican Church and other churches. It affirms the following four matters:

The Holy Scriptures of the Old and New Testaments as “containing all things necessary to salvation” and as being the rule and ultimate standard of faith.

The Apostles’ Creed as the baptismal symbol; and the Nicene Creed as the sufficient statement of the Christian faith.

The two sacraments ordained by Christ himself — Baptism and the Supper of the Lord — ministered with unfailing use of Christ’s words of institution, and of the elements ordained by him.

The historic episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of his Church.

The Anglican Church actively participated in the World Missionary Conference in 1910 in Edinburgh and in the formation of the World Council of Churches in 1948, and in the Lausanne Conference 1974 and onwards.

As a result of this ecumenical effort, the Anglican Communion is in fellowship with the Lutheran Church, the Old Catholic Church, Mar Thoma Church in India, the Church of North India, the Church of South India, and the Philippine Independent Church. The Anglican Church is also in dialogue with the Roman Catholic Church, the Oriental Orthodox Churches, the Orthodox Churches, the Methodist Church, and many others.

In recent years, many demographical and theological changes have occurred within the Anglican Communion. The Anglican churches within the Global South have grown tremendously, the vast majority of which are conservative, orthodox Anglicans. Quite a few Anglican churches in the West have embraced liberal theology and some churches have adopted a revisionist agenda. This is at the root of the crisis within the Anglican Communion today.

The Global South Anglican movement, started in 1994 in Limeru, Kenya, is determined to keep the apostolic faith and to care for the catholicity of the Church.



The Rev. Drew W. Schmotzer photo
Bishop Mouneer Anis (left) and the Rev. Faraj Hanna of the Episcopal/Anglican Diocese of Egypt with Pope Shenouda III and Abuna (“Father”) Shenouda of the Coptic Orthodox Church. They are gathered at the Coptic Patriarchate in Cairo to see the progress on a Bible translation into Egyptian Sign Language.

Because of this, it is not a surprise that the traditional churches and the Global South movement have a mutual interest in starting dialogue. During the Third Encounter of the Global South at the Red Sea, Pope Shenouda III, the Coptic Orthodox Patriarch of Alexandria, welcomed the Global South Primates and commended them for their stand for orthodox faith.

Later, bishops from the Oriental Orthodox Church, the Orthodox Church, and Roman Catholic Church attended the Global South bishops’ meeting in 2008. The Oriental Orthodox family was represented at the last Global South conference in Singapore in April. After this conference, the Roman Catholic Church expressed its interest in deepening ties with the Global South Anglican movement.

In all these efforts, we can see that the Global South Anglican movement is actually building bridges between the traditional and the Protestant churches. We believe that these relations will bear much fruit in the years to come — and already have. One of the unique examples of these fruits is the joint work between the Anglican Church, the Coptic Orthodox Church and the Bible Society in Egypt to translate the Bible into Egyptian sign language.

Ecumenical ties with the traditional churches are deeply important, as there is a lot to learn from them. This unity also opens many doors for the expansion of God’s kingdom. ■

The Most Rev. Dr. Mouneer H. Anis is Bishop of the Anglican Diocese of Egypt with North Africa and the Horn of Africa, and President Bishop of the Province of Jerusalem and the Middle East. He gave this address at the Third Lausanne Congress on World Evangelization, which met in October at Cape Town, South Africa.

Doublets Then and Now

I was amused by the prohibition until 1969 of Anglican clergy “going abroad in a doublet” [“What Gentle Anglicanism?” *TLC*, Dec. 12, 2010]. (Did that mean outside their country or outside their building?) I Googled *doublet* and found: “A doublet is a man’s snug-fitting buttoned jacket that was worn in Western Europe from the Middle Ages through to the mid-17th century.”

So was the “doublet issue” a problem for Anglican clergy from, say, the 18th through the mid-20th century? This is about as amusing as the stuff we fight about today, except that we — on all sides — take ourselves so seriously, devoting our time, talent and treasure to these issues while many of our brothers and sisters are

still suffering all over the world.

*Michael A. Foughty
Alexandria, Virginia*

The Rev. Mark Clavier’s delightful and insightful article was written with wit and grace.

Back when I was a seminary student at Yale in the early 1980s, we were blessed to have the moderate Anglo-Catholic Canadian theologian Eugene Fairweather do a short series of lectures on Anglican history. Dr. Fairweather proposed a novel way of looking at the course of developments over the last few centuries in terms of three great reform movements that attempted (and failed) to unsettle the Elizabethan Settlement in order to

reshape the Church of England in drastic ways.

He called them, rather provocatively and perhaps somewhat misleadingly, Anglicanism’s three great “counter-Reformation” movements. These three drastic reform movements were the Puritan movement of the 16th-17th century, the Evangelical movement of the 18th-19th century, and the Catholic movement of the 19th-20th century.

Only the latter, of course, could really be described as a “counter-Reformation” in a meaningful way, but I still find Fairweather’s sketch of our history valuable. And it prompts me to make the following brief (and rather dogmatic) observations.

All three radical reform movements were highly dogmatic, as you would naturally expect (otherwise drastic

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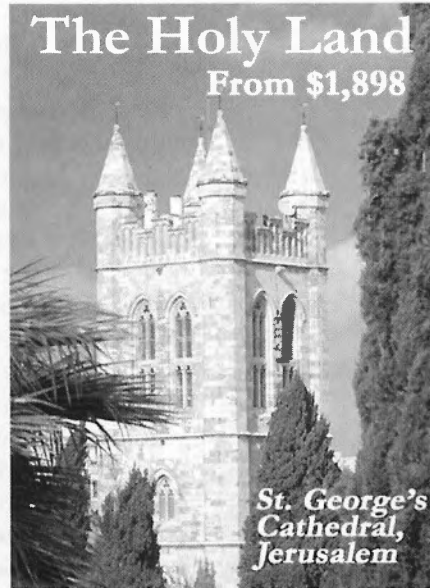


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reform isn't necessary or urgent).

All three movements failed to win over the majority of the C of E, not least because they were perceived as too radical and, at best, as demanding too much change too fast.

All three challenged the complacency of the establishment in helpful ways, especially the evangelical and Catholic revivals. And all three were feared and strongly resisted by many of those who had the biggest stake in maintaining the status quo or at least the general system, and especially by the broad church or Latitudinarian types in the C of E.

One of the merits of Dr. Fairweather's scheme is that it suggests we are overdue for another new radical reform (or "counter-Reformation") movement in Anglicanism. I think it will come out of the Global South, and will be fiercely dogmatic and morally rigorous — appropriately so.

*David A. Handy
Colonial Heights, Virginia*

One Too Many Digits

Since Bishop N.T. Wright is one of my favorite New Testament scholars, I read with sincere interest Elisabeth Rain's essay, "N.T. Wright's Via Media of Sanctification" [TLC, Dec. 19, 2010].

I was startled to see a reference to Galatians 15:21. I stopped everything and did a little minor research in my Bible and was reaffirmed in my knowledge that there is no Galatians 15. I looked up Galatians 5:21 and sure enough, I found Ms. Rain's reference.

After getting the Biblical references straightened out, I thoroughly enjoyed Ms. Rain's article. I was reaffirmed in my own faith, and I learned a good bit also.

*(The Rev) John M. Flanigen (ret.)
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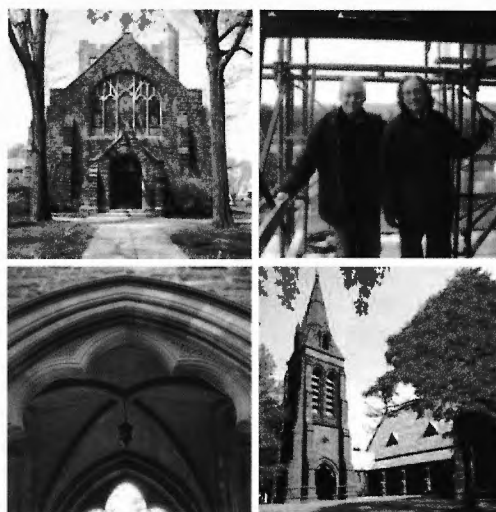
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RCL: Jer. 31:7-14; Psalm 84 or 84:1-8; Eph. 1:3-6, 15-19a;
Matthew 2:13-15, 19-23 or Luke 2:41-52 or Matthew 2:1-12.

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The prophet Jeremiah provides vivid and concrete language with which to understand the more abstract confession that the Son of God "*homo factus est*" (became a human being). For a moment, before turning to the prophet's vision, it is important to underscore that the Incarnation implies Jesus being fully, utterly human, though without sin. Thus the gender-neutral wording of the Greek version of the Nicene Creed (*enanthropesanta*, becoming human), as well as the selection, in the West, of the word *homo* (human being) rather than *vir* (male person) suggests something broader than Jesus' sex.

In the words of St. Paul, in Christ "there is no longer Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (Gal. 3:28). Just as we say, therefore, that "in him the whole fullness of deity dwell bodily" (Col. 2: 9), we are pressed to say with equal conviction that "*Verbum caro factum est*" (the word became flesh).

So the prophet allows us to see a great human migration as the gathering up of humanity in Christ. "I am going to bring from the north, and gather them from the farthest parts of the earth, among them the blind and the lame, those with child and those in labor, together, a great company ... I will turn their mourning into joy, I will comfort them, and give

them gladness for sorrow."

Christ gathers up every family, language, people, and nation. This is the humanity he assumes. When his life is poured into us, we receive adoption as his children, and so become part of his family. We have faith not only in Jesus Christ, but we also have "love toward all the saints," for the saints are caught up into the life of Christ. At this point, the "scandal of particularity" parallels the "universality" of the gospel. Jesus is the perfect image of the Father; Jesus is the perfect image of our redeemed humanity.

We might imagine the young Jesus, as portrayed by St. Luke, among the teachers in the temple. Jesus is "sitting, listening, asking," that is to say, he is gathering up wisdom from his elders. When Jesus speaks, all who hear him "are amazed by his understanding and his answers." This rare glimpse into the child Jesus must encode a theological truth, having survived the redactor's knife. He is not simply wise beyond his years; he is "about his Father's business." And the business of the Father is to gather up the human family "in Christ." Luke then tells us that, after the lost boy-Jesus is restored to his anxious parents, "Mary pondered all these things in her heart." We should do no less. In Jesus we see something astounding, God's irrevocable and eternal word, and our own restored humanity.

Look It Up

Read Eph. 3:14-19. This is a deep meditation of this week's themes. We are called to bow before the Father "from whom every family in heaven and on earth is named." Christ is said to "dwell in our hearts" together with the promise that we comprehend "with all the saints" the love of Christ which surpasses all understanding.

Think About It

Christ is the center from which we are thrust outward in love and service to the world. Eating and drinking his life, we go out to love and serve the Lord.

First Sunday after Epiphany

A Complete Humanity

RCL: Isa. 42:1-9; Psalm 29; Acts 10:34-43; Matt. 3:13-17

"I looked, and there was a great multitude that no one could count, from every nation, from all tribes and people and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands." Who are they? "These are they who have come out of the great ordeal; they have washed their robes and made them white in the blood of the Lamb" (Rev. 17).

These are the ones who have paid the highest price for a vision they would not relinquish, a new identity in which tribes, languages, peoples, and nations are gathered into one communion and fellowship. This is what it means to be "One in Christ Jesus." The *essential outrage* of their confession was that, "in Christ," established and presumed divisions had ceased. This was not a matter merely of oral confession but of personal experience. St. Paul described the beautiful and at times bitter trial of the nascent Church when he said, "There is no longer Jew or Greek, there is no longer slave or free, there is no longer male or female, for all of you are one in Christ Jesus" (Gal. 3:28).

The "great ordeal" was the oppression against this vision, and against this communion. Violent through the attack, the Church had not yet taken the tragic step of responding in kind. The saints bear in their hands palm branches of peace, and wear upon their bodies the white baptismal garment of forgiveness.

At this time of the year we set before

our minds' eye variations on a single theme. The Son of God is wrapped in swaddling clothes and placed in a manger. Wise men from the East, Gentile foreigners, come to pay homage to the Christ child. Jesus begins his public ministry submitting himself to the baptism of John. Each in different ways tells us that Christ has come "to the peoples of the earth" (BCP, p. 214). A question: Do you believe that Jesus is "complete in manhood (humanity) ... one substance with us ... like us in all respects, apart from sin" (Council of Chalcedon, 451 A.D. 451, Act V)?

It is a far-reaching question. Do you believe that Jesus Christ is a human being in whom everything truly human dwells? A Jew, but more than a Jew. A man of his time, but beyond time. Walking not just those streets, but walking every street in every city. Again, to use old language, he was the "recapitulation" of humanity; he assumed all that we are, every family, language, people, and nation.

Make your list: Jew, Christian, Muslim, atheist, conservative, liberal, immigrant, illegal, imprisoned, sick, strong, dressed in color, dressed in black, fat, starving, learned, simple. That is the humanity Jesus assumed. He claimed it as One Humanity. Should anyone be surprised that they hung his gaunt body on a pole for daring to say it, for daring to be it? And for the sheer beauty of his life, his resurrection, and his forgiveness, people continue to flock to him, in the solemn hope that we are something more than our bitterest divisions.

Look It Up

Read Matt. 3:13-17. Recall that what is said to Jesus is imputed to us all by grace. We are beloved sons and daughters of God.

Think About It

Again and again Archbishop Desmond Tutu tells a transfixed crowd: "You are sons and daughters of God!" Hope is born from this, hope for a New Humanity.

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PEOPLE & PLACES

Appointments

The Rev. **Barbara Basseuner** is rector of St. Mary's, PO Box 383, Pocomoke City, MD 21851-0383.

The Rev. **Rebecca Coerper** is rector of St. James', 96 E Genesee St., Skaneateles, NY 13152.

The Rev. **Kevin M. Cross** is rector of Holy Trinity, 502 S Morris St., Oxford, MD 21654.

The Rev. **Joade Dauer-Cardasis** is rector of St. Peter's, 2500 Westchester Ave., Bronx, NY 10461.

The Rev. **Steve Dominiek** is priest-in-charge of St. Andrew's, 232 Durham Rd., Madison, CT 06443.

The Rev. **William K. Fisher** is rector of St. Mary's, 347 Davis Ave., New York, NY 10310.

The Rev. **Mary P. Garner** is associate at Christ Church, PO Box S, St. Michaels MD 21663.

The Rev. **Jay R. Lawlor** is rector of St. Luke's, 247 W Lovell St., Kalamazoo, MI 49007.

The Rev. **Shelley McDade** is associate at Ascension, 12 W 11th St., New York, NY 10011-8695.

The Rev. **Charlotte E. Moore** is priest-in-charge of Augustine Parish, PO Box 487, Chesapeake City, MD 21915.

The Rev. **John J. Negrotto**, Oblate CSJB, is priest associate at St. Stephen's, 367 Rte. 9, Waretown, NJ 08758.

The Rev. **Henry M. Sabetti** is rector of Shrewsbury Parish, PO Box 187, Kennedyville, MD 21645.

The Rev. **Sara L. Shisler** is assistant at Incarnation Cathedral, 4 University Pkwy., Baltimore, MD 21218.

The Rev. **Mary Slenski** is interim rector of St. Paul's, 1015 East Main St., New Albany, IN 47150-5842.

The Rev. **Joan M. Testin** is curate and vicar at Emmanuel Church, PO Box 875, Chestertown, MD 21620.

The Rev. Canon **Robert J. Vanderau, Jr.**, is priest-in-charge of St. Richard's, 5151 Lake Howell Rd., Winter Park, FL 32792.

Religious Communities

Franciscans of the Holy Cross — The Rev. **Nina George Hacker**, life profession. She is rector of St. Christopher's, 121 St. Christopher Pl., Cobleskill, NY 12043.

Retirements

The Rev. **R. Craig Burlington**, as rector of St. Luke's, East Greenwich, RI.

The Rev. **George T. Walker, Jr.**, as rector of St. Alban's, Monroe, LA.

Deaths

The Rev. Dr. **Arthur L. Savage, Jr.**, a retired deacon of the Diocese of Southern Ohio, died Oct. 24 at the age of 82.

He was born in Meridian, MS, and played baseball and football at the University of Alabama on scholarship. He earned master's and doctoral degrees from Michigan State University after serving in the Korean War. He taught at Ohio State University from 1972 to 1992. He was ordained in 1978 and served three churches in the diocese: as assistant at Good Shepherd, Athens, 1978-98; and as deacon-in-charge of Grace Church, Pomeroy, 1981-82, and Epiphany, Nelsonville, 1993-94. Survivors include his wife, Bonnie; his daughter, Leslie; and son, Kent.

The Rev. **Richard G. Tolen**, a deacon in the Diocese of the Rio Grande, died Oct. 3 in American Fork, UT. He was 79.

Born in Ord, NE, he earned a bachelor's from Hastings College and master's in education administration from the University of Northern Colorado. He served in the U.S. Army after college. Ordained in 1986, he served Holy Faith, Santa Fe, and St. Mark's, Albuquerque. He was a teacher and administrator in Haigler, Gothenburg and Hastings, NE, and in Sitka, AK, before spending the remainder of his career in the Santa Fe public school system. He was a high school football and basketball referee, and an avid follower of the Nebraska Cornhuskers. He is survived by his daughter, Anne; sons Tom, Christopher, David and Patrick; a brother, Tom; and 13 grandchildren.

The Rev. **Louis G. McAfoos, Jr.**, M.D., died Dec. 6, in Downingtown, PA. He was 92.

Dr. McAfoos was ordained to the diaconate and priesthood in 1979. Dr. McAfoos had a bivocational ministry as a healer of bodies and souls. He served as an associate at Grace Church, Haddonfield, NJ, 1979-2001, and then moved to Pennsylvania. He was passionate about children's ministry, and was very involved with the Evergreens retirement home in Moorestown, NJ. In retirement he was a supply priest at St. Paul's Church, Exton, PA. Dr. McAfoos is survived by his wife, Dorothy; daughter, Diane Hydrean, Downingtown, PA; and son, Louis G. "Gary" McAfoos of Sicklerville, New Jersey.

The Rev. **Paul Edward Neuer**, a retired priest of the Diocese of New Jersey, died Dec. 5. He was 71.

A native of Oak Tree, N.J., he served three years in the U.S. Army. He earned a bachelor's degree from Trenton State College in 1965, and a master's in music and conducting in 1970. He taught music at Roosevelt Junior High School in Westfield in 1965-72. He was president of New Hope Construction Co. before studying at Nashotah House Seminary, where he completed studies in 1977. He was ordained to the diaconate and priesthood in 1977. He was vicar, Christ Church, Magnolia, NJ, 1977-82; and rector, St. Simeon's by-the-Sea Church, North Wildwood, NJ, 1982-2002. Fr. Neuer was a leader in Cursillo, Tres Dias, and Kairos, and the Drug and Alcohol Abuse Board in New Jersey. He started Suffer Not Daycare Center in North Wildwood and was foster parent to five children. From 2003 until his death he served as priest-in-charge of St. Alban's Church, Littleton, NC, where he had lived since retiring. Fr. Neuer is survived by his wife, Anita Scott "Hope" Neuer; daughters Anita and Colleen; two granddaughters, Angelina and Gem; and a sister, Estelle Vaughan, of Jacksonville, Fla.

The Rev. Canon **James Dalton-Thompson**, 60, rector of St. Mary's, Falmouth ME, died of cancer Dec. 1 at a New Hampshire hospital.

Canon Dalton-Thompson was a teacher and priest. Born in Detroit, he earned degrees from the University of Michigan, Middlebury College, and Episcopal Divinity School. Before ordination in 1983, he was chairman of the foreign languages and classics department at the Cranbrook School in Bloomfield Hills, MI. He was curate at St. Gabriel's, Hollis, NY, 1983-85, where he was also chaplain of The Woodhull School. He was director of campus ministries and chaplain at Choate Rosemary Hall, Wallingford, CT, 1985-87. He was rector of St. Matthew's, Woodhaven, Queens, NY, 1987-95, and rector of Ascension, Rockville Center, NY, for a decade prior to moving to the Falmouth. Canon participated in the Falmouth Ecumenical Network and was a founding board member of the St. Mary's Schola, a professional early music ensemble. Survivors include his sister, Holly Molinaro, of New Hampshire. Although he had no children of his own, he had 19 godchildren.

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Todd D. Hunter is the director of West Coast church planting for the Anglican Mission in the Americas (theAM). He is also a teacher, writer and consultant for his ministry, Society for Kingdom Living.



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