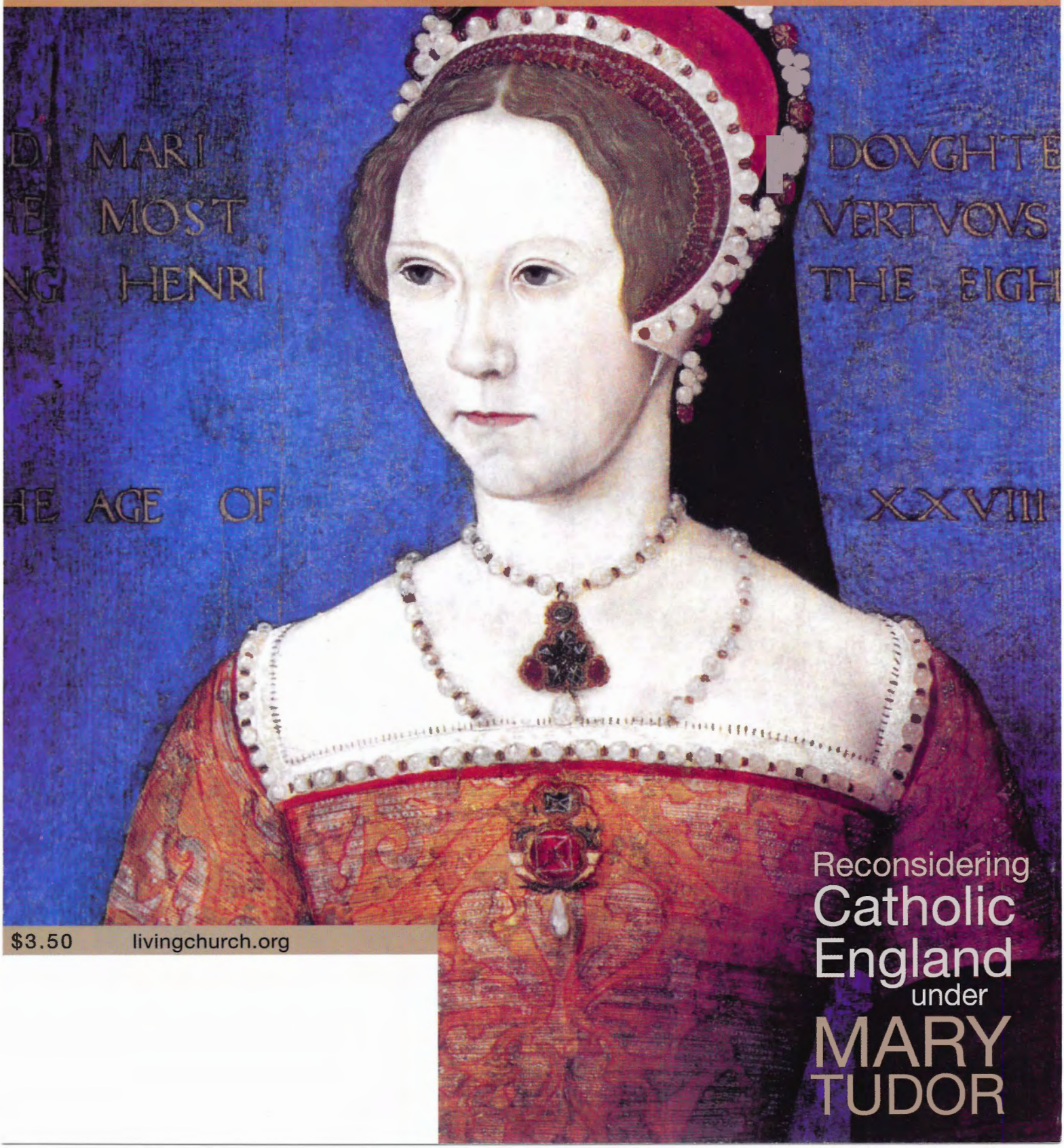
January 16, 2011

The Living Church

CATHOLIC EVANGELICAL ECUMENICAL



Reconsidering Catholic England under MARY TUDOR

$3.50 livingchurch.org

High Calling

Each year the Week of Prayer for Christian Unity is celebrated January 18-25 by churches and congregations the world over, ordered around an appropriate scriptural theme. This year the theme is drawn from Acts 2:42-47, the classic depiction of early Christian communion and conviviality. "They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers," writes St. Luke, and "day by day the Lord added to their number those who were being saved."

Every essay in this issue presses toward some aspect of this high calling: that we should *all together* commit ourselves to learning the faith and sharing the Eucharist, and *thus* show forth praise to God, not only with our lips but in our lives. In this way, according to a common pattern, the Church finds herself girded for mission and evangelism.

THE LIVING CHURCH

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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.

ON THE COVER

Mary I, 1516-58. Master John, 1544. National Portrait Gallery, London.

'Matt's Trees' Makes New Orleans Greener

Sloan

Matt Sloan wore shoes called Sidewalk Surfers, but his passion for recovery in post-Hurricane Katrina in New Orleans was anything but casual. Sloan, 29, died of heat stroke June 13, 2010, during the Bonnaroo music festival.

Sloan, an Episcopalian from North Carolina, had spent the previous six months working as a construction crew chief with the Diocese of Louisiana's Homecoming Center. He worked not only on rebuilding the homes of low-income New Orleanians but also surrounding those homes with shade and comfort provided by native greenery. Sloan's family and friends have established a nonprofit organization, Matt's Trees (mattstrees.org), to honor Sloan's vision.

"Matt believed that making New Orleans whole again would require not only renovation of damaged homes, but restoration of the total environment," said a message at Matt's Trees. "It was his vision to establish a nonprofit dedicated to replanting trees and native landscaping that would positively impact the well-being of every returning resident.

"We, Matt's friends and family, are now taking his dream into our hands to fulfill. We believe that New Orleans can be replanted sustainably and intentionally, and that the redevelopment of the city has to include the restoration of its unique environment."

In the countdown to 2011, Matt's Trees was among the charities vying for a $50,000 grant from Pepsi Refresh Project. In the low 80s as of Dec. 28, Matt's Trees was far ahead of more than 1,000 other contenders but far from winning top honors. The work of Matt's Trees will continue regardless of the contest's results.

"We plan to do a whole lot more," said Judy Sloan, Matt's mother, in an interview with *The Times-Picayune*. "If this works, great. If not, we'll drop back, punt and find money someplace else."

The Times-Picayune described Sloan as a "big guy: gregarious, alive, welcoming, passionate, with a continuously expanding circle of friends."

That spirit shone through even in Sloan's enthusiasm for footwear. Writing in a forum for Bonnaroo fans, Sloan used the screen name of carpedm01, referring to *Carpe Diem* (Latin for "seize the day"). In that forum, he endorsed Sidewalk Surfers, shoes made by Sanük, a company based in southern California.

Sanük announced in July 2010 that it would issue a version of Sidewalk Surfers named in Sloan's honor.

"Matt's passing has touched countless individuals across the country — including us," the company said on its weblog. "Here at Sanük, we cherish our loyal followers and advocates all over the world. It's these relationships that help fuel what we do. This is why, this fall, in honor of Matt, Sanük will be releasing a Sidewalk Surfer in his honor. The model will be appropriately named 'Carpe DM' — an homage to Matt's online forum handle through which he helped hundreds of people bring comfort to their lives."

The founders of Matt's Trees gathered $6,000 soon after his death. The organization's website accepts donations through PayPal. Checks designated to "Matt's Trees" may be sent to St. Andrew's on-the-Sound Episcopal Church, 101 Airlie Road, Wilmington, NC 28403.

Volunteers outside a New Orleans home.

Japan's Primate: Consider Covenant

In addressing the General Synod of the Nippon Sei Ko Kai (the Anglican Communion in Japan), the Most Rev. Nathaniel Uematsu asked the synod to consider the suitability of the Anglican Covenant.

Archbishop Uematsu, primate of the NSKK and Bishop of Hokkaido, described the Covenant as an effort to preserve unity among provinces of the Anglican Communion.

"The dangerous possibility of a split in the Anglican Communion continues to deepen," the archbishop said, adding that the Archbishop of Canterbury "has repeatedly given appeals and requests to address the problems. In spite of the recommendations and appeals the Episcopal Church of the USA (TEC) and Anglican Church of Canada (ACC) have proceeded with the ordination of a homosexual bishop and recognizing the 'marriage' (union) of same-sex couples, further complicating the situation and resulting in some provinces threatening to sever relations with both TEC and ACC, while other provinces have expressed their intention of establishing a separate 'Province.'

"These unfavorable movements have created the situation where a number of provinces, dioceses and churches are unsure of where they stand, dangerously affecting their identity within the Anglican Communion. Furthermore, certain movement has occurred that may create a new Anglican Communion which excludes TEC and the ACC, even going so far as to say they may even exclude the Archbishop of Canterbury.

"The Covenant provides that all the provinces of the Anglican Communion would be ruled by this one agreement. One of the major characteristics of the Anglican Communion has been that in its long history the richness of diversity has been widely appreciated. Within NSKK the House of Bishops and Theological and Doctrine Committee have expressed their

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Archbishop Kwashi Criticizes Bomb Reports from BBC

Archbishop Benjamin Kwashi of Jos, Nigeria, has criticized the British Broadcasting Corp. for its reporting of Christmas Day bomb blasts in Jos. More than 80 people have died since the bombs went off.

Writing on Facebook, the archbishop referred to the BBC as "agents of destruction," "evil" and "wicked" for reporting that one bomb detonated in a Christian area of Jos and another detonated in a Muslim area.

"BBC is a mouthpiece of the Devil determined to [divide] Jos and set it on fire," Kwashi wrote on Dec. 26. "The bombs are bombs with no religion, until their source is known we cannot say."

He added in another post on the same day that "one bomb went off near a church, another in a market and another on a drinking pub. All of these places are public places without religious divide."

Jos is the capital city of Plateau, a state caught between conflicts of a predominantly Muslim north and a predominantly Christian south.

"The aim of the mastermind is to pit Christians against Muslims and spark off another round of violence that will eventually culminate in the scuttling of the ongoing electioneering activities," said Jonah David Jang, governor of Plateau, in a radio broadcast quoted by *The Christian Science Monitor*.

The *Monitor* also quoted Plateau State Police Commissioner Abdulrahman Akano as saying the crisis in Jos is not driven by religious divides but by politics.

In messages posted on Dec. 27, the archbishop stressed peacemaking between Christians and Muslims.

"Set your mind on following Christ, his example in love and life," he wrote. "There has never been and there will never be victory in vengeance. Victory belongs to God and all who follow in His steps. I have decided to follow Jesus ... no turning back.

"Always remember that God has put us together and we *must* live together. How this will work out is our collective responsibility. With God all things are possible. I can do all things through Christ who gives me strength. Let us cry out for help."

Japan's Primate: Consider Covenant

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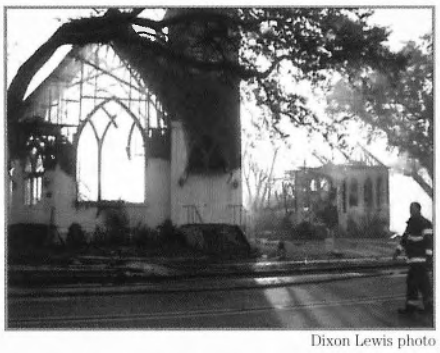
opinion that such a Covenant should not be necessary, as it provides restrictions and exclusions. However, given the present situation of confusion and disagreement among the Anglican Communion, the expectation of the Anglican Covenant is increasing and NSKK needs to consider its suitability."

An official with NSKK stressed that the archbishop's remarks do not commit the province to any side of the Anglican Communion's debates.

"It is very important to understand that NSKK is not on one side or the other regarding current issue(s) of Anglican Communion," Shinya Samuel Yawata, secretary of NSKK's Partners in Mission, told THE LIVING CHURCH. "When a joint bishops' meeting took place between the Anglican Church of Korea and NSKK in June this year, some discussion took place regarding these issue and agreed that exclusion of any part of the Anglican Communion body will not lead to a solution. The message to this effect has been forwarded to the Archbishop of Canterbury from the House of Bishops of NSKK."



Dixon Lewis photo

The remains of St. Matthew's, Houma, La.

Louisiana Church Rallies After Massive Fire

Even as workers demolished the burned ruins of St. Matthew's Church in Houma, La., small signs of hope have emerged for the congregation. Construction workers recovered the church's bell, fully intact, on Dec. 27.

A fire destroyed the church in the early morning of Nov. 11. The fire's cause remains under investigation.

Beulah Rodrigue, a eucharistic minister at the church and a member since 1947, said she used to ring the bell on many occasions.

"We rang a bell when people died, for every year they lived," said Beulah Rodrigue, a Eucharistic minister at St. Matthew's, in the *Daily Comet* of Thibodaux, La.

Another member of St. Matthew's has used her talent for art to help in the church's recovery.

Issa Abou-Issa, a professional artist and mother of St. Matthew's School students in Houma, has published a book commemorating the church and school and documenting the aftermath of the fire that leveled the church.

St. Matthew's Episcopal Church: Loss of a Historical Landmark is filled with photos of the church and its members, and sells for $42.95 through Blurb.com (bit.ly/StMattHouma). All proceeds from the book will support St. Matthew's.

Wyoming Empowers Parish-level Ministry

The Diocese of Wyoming entered a new year having inspired stewardship statewide and innovation across the diocese.

The rebirth of giving and outreach spans two bishops and several groups of leaders, and peaked with a pair of programs — each with its own focus and distinct target demographics — which worked through the diocese's 49 parishes. The two programs, Wind & Wings and the Mustard Seed Mission, have distributed more than $3 million in grants for outreach and mission work.

"Here in Wyoming, there was always so much ministry and outreach. Originally it was to the Native reservations," said the Rev. Tristan English, the diocese's director of communications and deployment. "Though the idea may have slowed down for a while, it's come back in a big way."

The diocese's dedication to outreach began with ministry on the Shoshone Indian Reservation in 1869. Under the federal Grant Peace Policy, America's religious churches were asked to "civilize" natives. The Episcopal Church received administrative oversight of South Dakota's reservations and the Shoshone Indian Reservation in Wyoming.

"In 1879 the Arapaho (a longtime Shoshone enemy) were permitted by the government to share the eastern part of the reservation and the name was soon changed to the Wind River Reservation," he said. "The diocese continues to support the ministries of the Shoshone Mission in Ft. Washakie and Our Father's House in Ethete for both the Shoshone and Arapaho."

Through the reservations and other programs, the diocese has carried on its tradition of giving and outreach, and yet recent endeavors raised the bar.

"There's been programming before, but not like this," English

(Continued on page 30)

Portrait of Mary I of England, Hans Eworth, 1555-58

When Fabric Suffers More than People

By Sarah Apetrei

Eamon Duffy, professor of the history of Christianity at Cambridge, can boast the rare distinction among Church historians of being the victim of popular caricature. While most scholars in the field can only dream of such celebrity, Duffy is sufficiently important and sufficiently robust as a historian to have made an impression on the educated laity. He has been justly lionized for his two most substantial books to date, *The Stripping of the Altars: Traditional Religion in England, 1400-1580* (1992) and *The Voices of Morebath: Reformation and Rebellion in an English Village* (2001).

However, Duffy's frankness about his confessional identity as a "cradle Catholic" (though hardly an uncritical one) has left him exposed to a nagging skepticism about his historical objectivity. There is the background noise of "Well, he would say that, wouldn't he?" in the assessments of informed undergraduate readers and scholarly reviewers alike. Duffy's late medieval Catholicism is vulnerable to caricature as a kind of Merrie England — a result as much of

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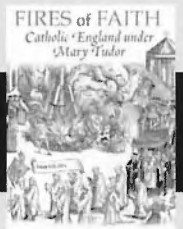
nostalgia and projection as of industry in the archives.

Such a view would be a very grave injustice to a historian of Duffy's skill, acuity and rigor, but it is perhaps one of the unintended outcomes of his literary talent. The emotive power of his own prose in evoking the rich variety of Catholic devotion on the eve of the Reformation, or painting an intimate portrait of a traditionalist Devonshire parish through the vicissitudes of successive Tudor regimes, is one of the reasons why he has made such an impact in the public sphere; but it also reinforces the sense that this is a scholar whose passions are not wholly disengaged.

To the extent that he has nailed his colors to the mast, Duffy is not unlike his counterpart at Oxford, Diarmaid MacCulloch, who also speaks self-consciously from a position: in his case, as a gay man and "post-Christian." MacCulloch and Duffy have both situated themselves politically in relation to the Church, yet both take pride in "historical detachment" and their willingness "to understand as well as to condemn" the moral lapses of the historic institutions of the Church (as Duffy wrote in reviewing MacCulloch's *History of Christianity* for *The Daily Telegraph*).



Eamon Duffy

FIRES OF FAITH: Catholic England under Mary Tudor

By **Eamon Duffy**. Yale. Pp. 280. $28.50. ISBN 978-0-3001-5216-6.

Both, I think, would reject postmodern philosophies of history for their empirical and moral impotence. But, quite apart from their contrasting perspectives on the English Reformation, these two leading historians of Christianity strike a conspicuously different note. Whereas, refreshingly, MacCulloch does not shy away from making some quite strident moral judgments about the inhumanity of Christian militancy and fundamentalism in his historical writing, Duffy wants us to set aside precisely these present-centered values in his latest book-length study, *Fires of Faith*, a reappraisal of the methods and achievements of Mary Tudor's counter-reformation.

Here, it is historical understanding rather than ethical judgment which is privileged. In his foreword, he emphatically states that he has "no wish to palliate or excuse" the unpleasantness of the Marian persecutions, but also invites his readers to join him in laying down their "indignation at the motives and actions of the long dead," which is "a poor aid to understanding" the "dauntingly different values of those times." Later on, he repeats his intention "to try to put aside twenty-first-century humanitarian sensibilities and assess soberly the effectiveness of [the campaign of burnings] as an instrument of counter-reformation."

This book argues that the execution of Protestants by burning was a weapon in what was a remarkably successful campaign to restore Roman Catholic religion in 1550s England. Its readers are required to refrain from judging the method of repression, and instead measure dispassionately its efficacy. It is intended as a broadside against traditional interpretations of Mary's church as "backward-looking, unimaginative, reactionary, sharing both the Queen's bitter preoccupation with the past and her tragic sterility" (p. 1).

Instead, as an early experiment in restoring Roman Catholicism to a Protestant nation, the Marian reforms anticipated in their energy and methods the wider movement of renewal known as the counter-reformation. Indeed, Duffy concludes that "the Marian church 'invented' the counter-reformation."

Based on his 2007-08 Birkbeck Lectures in Ecclesiastical History, given at Trinity College, Cambridge, *Fires of Faith* brilliantly illustrates in its nine chapters the astonishing pace and comprehensiveness of Mary's counter-revolution: Reginald Cardinal Pole's central role as mastermind and driven genius; the successes of Marian religious propaganda in print and at "the theatre of justice" (the pyres); the varied landscape of persecution; the priority of persuasion over bloodlust; the deconstruction in polemic of Protestant martyrdom; and finally, the positive contribution of Marian writings and personnel to later Elizabethan and European Catholicism.

Let there be no mistake: Duffy has written a devastatingly powerful, closely argued and richly sourced defense of Pole's counter-reformation as innovative and efficient. (Any reader wishing to learn more about Mary's personal role, however, may be disappointed: she surfaces rarely, only to take responsibility for the greatest blunder of the campaign — Thomas Cranmer's execution, pp. 81-82 — and then, at the end, to die.)

While Duffy also illuminates the rich range of Marian counter-reformation strategies, he takes as his principal focus the policy for which Mary Tudor has become notorious, that of burning Protestant heretics. He argues that "the received perception of the campaign of burnings, as manifestly unsuccessful and self-defeating, is quite mistaken" (p. 7). In his unflinching examination of the burnings, however, Duffy may have chosen a self-defeating strategy, and drawn attention back to that which most tarnishes the memory of Mary's restoration.

There are several moments at which the gory reality of the punishment seeps through the clinical packaging of the author's prose. The reported exclamation of one eyewitness, "good Lord, look how the sinnewes of hys armes shrinke up" (p. 161), offers a graphic reminder of the vio-

lence to which the heretics' bodies were subjected. With this image of human suffering seared on our minds, we are perhaps less receptive to Duffy's argument about the positive achievements of Mary's reign than we might have been if, for example, he had spent more ink on the propagation of devotional writings like the *Imitatio Christi*, which he discusses in the closing chapter.

In the end, does it matter as much that the burnings were successful as that they were inhumane? Is it really necessary, or for that matter desirable, to "put aside twenty-first-century humanitarian sensibilities" in order to appreciate the effectiveness of 16th-century religious persecution? Unfortunately, there is evidence everywhere that political authorities are still quite happy to put aside "humanitarian sensibilities" in order to extinguish dissent, protest and terrorist threat, and it strikes me as quite fundamentally problematic to suspend these instincts for any scientific or scholarly purpose. Although I refrained from reading other reviews before tackling *Fires of Faith*, my eyes were drawn to one comment of approbation on the cover of the paperback. Diane Purkiss writes: "The Marian burnings are a crucial piece in the puzzle of how intelligent men and women were driven by their own ideas to torture and kill each other. Now more than ever we need to understand how it came to this."

It is true that Duffy is sure-footed in his explication of the theological and psychological underpinnings of persecution: he illuminates Cardinal Pole's horror of heresy, with its devastating pastoral consequences; he also shows how the aim of the prosecutions was conversion and repentance, rather than bloodshed for its own sake. However, in this endeavor to make intelligible the Marian campaigns, it becomes unclear where the historian's voice ends and the voice of the regime begins.

Through a subtle but insistent use of rhetoric, Duffy invites us to regard the Protestants through Marian eyes. Is it Eamon Duffy or Cardinal Pole speaking when the evangelicals' resistance is characterized as "vociferous" and "defiant," their intellectualism as "arid and rancorous" (compared to Nicholas Harpsfield's "juicily rancorous" polemic), their anthropology as "grim and negative"? Are we intended to share Duffy's admiration for Miles Hogarde's "witty" skewering of "the credulous excesses of the supporters and followers of the victims," and to view with amused contempt the "overt and perhaps tiresome demonstrations of piety" displayed by one Shoreditch weaver burned at Smithfield early in the campaigns (pp. 2, 7, 45, 56, 67, 100, 175)?

While Duffy applauds the agents of the regime for their "determination and resourcefulness," their "more humane theological outlook" and even their "colorful gift for invective," he calls Protestant resistance "intransigent" and "obdurate," Ridley's liturgical reforms "restless," and evangelical personalities like Bishop John Hooper "rebarbative" (pp. 2, 67, 73, 77, 98, 168). The attack of a desperate Protestant on a Westminster priest at Easter 1554, causing the host to be soaked in blood, is magnified as "murderous sacrilege" (p. 119).

In fact, the most stirring passages, imbued with a sense of high tragedy, appear in the opening passages on Protestant iconoclasm (pp. 3-5). Without a hint of irony, Duffy remarks: "After music, it was architecture and arts — paintings, statuary, stained glass — that suffered most."

The "suffering" of church fabric is, worryingly, evoked with far more feeling than the pain of burning heretics. Where some concession to the misery of the human victims is made, reference to the Elizabethan executions of Roman Catholics (for example, the "excruciating savagery" of John Story's punishment, p. 123) is never far behind. These syntactical and rhetorical choices suggest that the historian, far from taking a dispassionate view of events, has taken the side of the underdog: the blighted memory of Mary Tudor's church.

The point of this sympathetic emphasis is presumably to redress the balance, to speak disruptively to a historiography which has often submitted in an uncritical way to deep-rooted prejudices about the Marian counter-reformation. Clearly, the point is well made that Elizabeth's hounding of more than 200 recusants to their deaths was no less abominable than Mary's sentencing of around 280 evangelicals, and this sense of balance is much-needed and long overdue. However, in choosing to tell the story of the burnings with such warm sympathy for the persecuting establishment and such cool detachment from its victims, Duffy may have done more to draw attention to the darkness of the regime than to amplify its triumphs.

For what, in the end, is the moral of this story? It is, essentially, that lethal force *worked* for Mary Tudor and Cardinal Pole. At the time of Mary's death, the regime was efficiently stamping out dissent. Where it had not succeeded in changing hearts and minds, it was winning a war of slow attrition, corroding consciences inch by inch and strong-arming evangelicals into nicodemism: "the slippery slope to assimilation" (p. 168). *Fires of Faith* may be a valuable corrective to the lazy assumption that the Marian counter-reformation was unimaginative, clumsy and ineffectual, and Duffy may genuinely have deepened our understanding of the theological and social dynamics of religious persecution in mid-Tudor England. But does his pragmatic assessment of repression really supply the sort of understanding which, now more than ever, our society needs? ■

Dr. Sarah Apetrei is a research associate at Keble College and University, Research Lecturer in Theology at Oxford University and recently published Women, Feminism and Religion in Early Enlightenment England *with Cambridge University Press.*

Canterbury's Ecumenical CATECHESIS

The Archbishop of Canterbury visited the Vatican again recently and presented some solid teaching on "a new stage of ecumenical dialogue," commemorating the 50th anniversary of the Pontifical Council for Promoting Christian Unity. Following is a summary outline with very little commentary, in the hopes of inspiring readers to read the archbishop's lecture for themselves (http://bit.ly/Rowan50th).

1. Beyond "ecclesiastical diplomacy" and "negotiation" we need to do some "thinking about the very notion of unity as a *theological* concept."

2. We find three foundational "dimensions" for a theology of unity in the New Testament, coherent among themselves and suggestive of the contours of a Christian anthropology.

• First and foremost: the unity of the life of God and our participation therein. "The unity that shapes everything else is unity in the work, and the prayer, and the mind of Christ through the gift of the Holy Spirit." See John 6 (and the whole of the Fourth Gospel); 2 Peter; Rom. 6; 2 Cor. 2-3; Eph. 1.

• Second, on the basis of the first: "unity with one another in the body of Christ." The gifts of the Spirit are for a *communion* of *mutuality*. Philippians 2 captures this especially well: "to have the mind of Christ is to be emptied of self-concern … into the fullness of the life of the body which is love of the community." See also the Farewell Discourses in St. John's Gospel, esp. ch. 15; the epistles of John; Rom. 12-15; 1 Cor. 11-14; 2 Cor. 8; and, again, Eph. 1.

• Third, on the basis of the first (seemingly simultaneous with the second): "unity with the witness of the apostles" who "were charged with the good news of the risen Jesus [and] given the power and the unity to communicate" it. Unity with their teaching and witness accordingly follows from unity in Christ. See, again, Rom. 15; 1 Cor. 1-4 and 15; 2 Cor. 10-13; the whole of Galatians; Col. 2; 1 Thess. 2; and the Pastoral Epistles.

3. We can elaborate "practical implications for the visible life of Christ's Church" in each of the foregoing dimensions of unity, implications that are not necessarily inevitable but that are constitutive and normative.

• First, "our standing in Christ," centrally and supremely in the Eucharist, where the prayer and life of Christ become our own; and then in a further "pedagogy of prayer" unto "contemplative holiness."

• Second, "mutual service," that is, "availability to one another" for our sanctification. In this way, we share our "loving communion" with both believers and non-believers.

• Third, "continuity with the apostolic testimony" through an ordained ministry "that is (a) recognizable throughout all communities of belief and (b) held to account for its transmission of the apostolic truth by agreed doctrinal discernment of the whole body."

4. In terms of ecumenical dialogue, the first dimension and implication of unity is closely bound up with baptism. And much can, and has, been said about our "common life of mutual service." In the light of advances in these two areas, "it is quite tempting" to say that they are the ones that really matter, and to relegate the third — apostolicity, and associated questions about ministry — "to the 'too difficult' pile of material." The three are, however, inseparable. "If we want to know that it is *Christ* we are talking about, in his death and resurrection, the question of unity with the apostolic witness is not a matter of indifference." Indeed, "when we find ourselves standing in Christ in *different* places or try to serve one another's sanctification *without* the visible bond of communion, we are in a very strange and rather anomalous position."

5. Questions of "theological conscience" arise here: genuine difficulties with recognizing fully the ministry of others, including "the actual and potential ministry of the Apostolic See of the West, the see of Rome." But "to remain in such an anomalous position without some self-searching or self-questioning theological work is not defensible."

6. Much, therefore, remains to be done. Our common recognition of baptism merits further reflection, and shared study of the Lord's Prayer or the Apostles' Creed seems promising. Above all, we should make progress over the next generation on *eucharistic theology* and *the petrine ministry*.

• "We need to remind ourselves as a Christian family across the globe of why and how it is that the Eucharist shapes where we are as Christians, and defines who we are as a Church. We need to understand better why it is that some apparently very popular forms of Christianity do not seem to find the Eucharist central to their practice."

• Many sensitivities about the cultural and theological expression of the petrine ministry persist. But we still need to clarify "the nature of service we expect" from it, "across the Christian confessions." "Why might that matter for a vital, living, and communicating Christian unity?"

Christopher Wells

CATHOLIC VOICES

GOD'S Mission is the EUCHARIST

Joos van Wassenhove, The Institution of the Eucharist

By Ralph McMichael

Anyone surveying the various addresses by bishops to their respective diocesan conventions, or the rhetoric employed in all sorts of ecclesiastical conferences and meetings, would be hard pressed to avoid coming upon the phrase "God's mission." The currency of this phrase is customarily used to purchase a rationale for the existence and purpose of the Church. For example, one will read or hear that the Church exists for God's mission rather than for its own sake.

This emphasis is often coupled with the effort to redirect our attention away from the inner life of the Church and toward its engagement with the world. The appeal is made to stop arguing about all the contentious issues facing the Church (usually made by apologists for the contentious acts) and get on with God's mission in the world. Such a church, the one defined by its going into the community and the world on God's mission, is declared "missional."

"Missional" is the adjective of approval; it is how we separate the sheep from the goats. Being missional is the way forward, the way we leave behind all those difficult disagreements with their reliance on doctrine, on the substance and authority of belief. If we could just get out there doing what we are supposed to be doing, while equipped with all the demographic studies on what baby boomers really want and what generations X and Y like and dislike, and with the imprimatur of the United Nations' Millennium Development Goals, everything will be fine.

God's mission should shape the life, work, and ministry of the Church. However, for this shaping and directing to occur appropriately and faithfully, we must understand mission as always already contingent upon God and not upon ourselves. "God's mission" is not a trope for doing what we really want to do, or feel we ought to do; it is not the pursuit of the already determined concept of the good or the just. God's mission is not theological cover for our ambitions to "save" the world. God's mission is about God. And if

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anything is about God, it is not about us, unless God makes it so.

What is God's mission, and how do we participate in it? Another way to phrase this question is to ask: Who does God send and for what purpose? "For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him" (John 3:16-17).

God sends the Son into the world for the purpose of salvation and eternal life. God's mission begins with God's initiative characterized by giving and sending. This sending is efficacious; it is meant to make a difference. That is, without the sending, the world is left without eternal life and salvation. The Son is not sent with a message of assurance that everything is already as it should be. The Son is not sent to encourage people to become better persons, to live according to their inherent ideals. The Son arrives as the difference between life and death. God sends the Son so that the world can find its way to God, so that the world can be alive in God's presence.

God sends the Son so that the world can find its way to God, so that the world can be alive in God's presence.

We participate in God's mission by participating in the Son's sending, in the life of Christ "for the life of the world." Our understanding and practice of mission requires a robust Christology, a theological appreciation of the person and work of Christ. The place where God's mission incorporates us is where we encounter the arrival of Jesus, the one the Father has sent. (The language of the Father sending the Son is the inescapable theme of the Gospel of John, and I note only a few instances of this language here.) We do not go into the world on God's mission unless we are directed and animated by the arrival of Jesus in our midst. God's mission does not exist without the arrival of Jesus. "They do not belong to the world, just as I do not belong to the world. Sanctify them in the truth; your word is truth. As you have sent me into the world, so I have sent them into the world" (John 17:16-18).

The substance of God's mission is the truth of Jesus. While the practice of this mission is multidimensional, involving an array of actions, we are to speak of Jesus in every instance. If we leave Jesus behind, then we are not on God's mission.

We are prepared for God's mission by our formation into the economy of the arrival of Jesus. This arrival brings with it the distinction between Jesus and the place where he is now present. The arriving Jesus is not absorbed into the place, culture, and people to whom he is present. He is there as himself. He is available as an invitation to his life; the invitation is issued in a recognizable idiom, while we are invited to what we are unable to recognize as our own. People are to know that they are being invited to a reality they did not fashion for themselves.

God's mission is the arrival and announcement of God's Kingdom. As such, we are to be wary of the temptation to make Jesus a subject in our kingdoms. The Incarnation is the beginning of God's mission but is not its fulfillment. Jesus' arrival is not "life-affirming." God's mission is directed toward the Resurrection. Jesus returns to the Father having died the missioner's death and having been raised by the sender. Participating in God's mission is arriving in the world with the invitation to resurrection, to the life unbound by our particular histories and identities and yet not leaving them behind. God's mission offers help and hope.

In the celebration of the Holy Eucharist, Jesus arrives with the invitation to receive his life of communion, to be in communion with him and with each other in him. The goal of God's mission is participating in the divine life of communion, the transformation of ourselves into the body of Christ: "Just as the living Father sent me, and I live because of the Father, so whoever eats me will live because of me" (John 6:57). The event of the Eucharist is where and how we are formed as missioners, those sent from the event of the arrival of Jesus. We are sent into the world from the Eucharist with the invitation to become the body of Christ, which is a living and active body that brings a reality that would not otherwise be present. After all,

the Eucharist is not an optional and peripheral activity; it is where and how we live because of Jesus, from and as the body of Christ. This is why, where, and how God's mission takes place, the transformation of a place and a people by receiving Christ's offering of self and of salvation.

We enter the various places of the world, we arrive on God's mission, with the awareness of the eucharistic potential of each of these places. Where are the traces of a eucharistic life to be found? What eucharistic work is there to do? These questions cannot be answered without an abiding and accountable appreciation for what the Eucharist is, and how we live it. God's missioners live the immediacy of Jesus' eucharistic arrival, and in this way they are attuned to what the eucharistic life might look like in a different place than their own.

The Eucharist is realized in, and not imposed on, a place. It happens through mutual offering and not through coercion. Hence, eucharistic missioners look for inviting ways for the people to gather in expectant praise of God, to listen to Scripture, to confess sins, receive forgiveness, share the peace of Christ, offer resources for a common life, feed the hungry, give the homeless and lonely a place to belong, to bring their concerns to God in prayer, and to realize the bonds of communion lying beyond the boundaries of old loyalties, tribes, families, and nations. The Father sent the Son so that we might become the body of Christ. The Eucharist is how this body behaves. God's mission is the Eucharist. ■

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The Dubliners

By Peter Carrell

James Joyce's volume of short stories entitled *The Dubliners* could be interesting reading for the primates when they meet in Dublin, January 25-31. These stories, set in a time of Irish crisis, feature moments of illumination which give new insight into familiar issues of life. In mutated form they are already being told prophetically about the course of this Dublin Primates' Meeting.

One predictive story of the Primates' Meeting goes like this: it is a very, very important meeting. Here would be present the titular heads of the member churches of the Communion. But they are not all coming; and if they did, they would not share the Eucharist together. No communion must therefore mean no Communion: the end is nigh. Accordingly, this boycotted meeting, so the prognosis goes, will be the effective ending of the Communion as we know it, the historical moment when Anglicans recognize that all is not well and never will be well again. In this case there will be a terrific fight to win the battle to determine who has been the culprit: TEC or GAFCON? North America or the Global South? Or will fingers point to Archbishop Rowan Williams, the man who would not disinvite Presiding Bishop Katharine Jefferts Schori? Or, perhaps, to the Presiding Bishop herself, who knows that not going to Dublin would potentially be a fruitful decision for the health of the Communion.

A second narrative comes from a vigorous chorus of voices which say that the meeting is not important, just a clearing house of ideas and feelings. And the primates are, well, a little pompous as they presume prelatial privilege — maybe even an Anglo-papal power which they simply do not have. Real Anglican power lies with the people: synods, conventions and the Anglican Consultative Council count; pontificating primates do not!

This view is odd in one way. It discounts the value of one of the Instruments of Communion. If it is not important, are the other instruments also unimportant? And such a view offers a surprisingly low estimation of episcopal leadership in a communion of episcopal churches: are primates not to be trusted to convey the mind of their respective churches to the Primates' Meeting? Sure, some Anglicans say their bishops, let alone their primate, do not "speak for them," but what if bishops and primates are speaking for the silent majority?

Finally, the voice of wisdom prophesies a third version of the meeting. Yes, it is a very bad thing that some primates are boycotting the meeting — following on, moreover, from the boycotted 2008 Lambeth Conference. But one swallow (or two) does not make a summer: the Communion is in a slump, an all-time low in otherwise fruitful Anglican fellowship, but it will come through this. The day to day life of the Communion continues. Anglicans

Sure, some Anglicans say their bishops, let alone their primate, do not "speak for them," but what if bishops and primates are speaking for the silent MAJORITY?

meet together in a host of commissions and conferences which are not headline news, probably because no one boycotts them! Unheralded global partnerships in mission remain intact. New primates will be elected, simmering tensions will settle down, and reason will prevail over emotion. In ten years or so all will be well again. The 2028 Lambeth Conference will have 110 percent attendance (even ACNA will be back in the fold). January 2011 will not end anything, whether by whimper or bang; the Communion will carry on, come what may. On this account, GAFCON will have faltered: it offered an alternative way forward, historians will say, boldly touting a way of being Anglican without Canterbury, but it proved to be a dead end. The Communion always was the only game in town.

Reflecting on these three stories (not all of which are susceptible to testing and verification as reality continues to unfold), it may be a false presumption to conclude that the Communion as we know it will be over by February 2011. Could it rather be that what ends in January 2011 will be the Primates' Meeting? If it turns out not to be a decision-making body (at least, not a body whose decisions people pay attention to), and if not all are going to turn up, why bother to hold it again? What use is a sharing of ideas and feelings if we are not going to have the voices of Nigeria and Uganda, for instance, who between them include more than half of all Anglicans? Could a failure of the primates to meet as a whole body strengthen the cause of those who argue that the substantive "executive power" of the Anglican Communion lies with the ACC, the one Communion body representative (to some degree) of bishops, clergy and laity?

These speculations can, however, be turned on their head. Given the extent of present divisions — with neither bishops meeting *in toto* at Lambeth 2008 nor all primates meeting in Dublin 2011 — what could an impaired Primates' Meeting offer toward an improved future? Philip Turner, writing recently on the website of the Anglican Communion Institute, has described the situation in this way:

> This sad state of affairs is in part the result of a distressing lack of charity all around. A part, however, is due to internal confusions and disagreement over how to address a province that dissents from what the Archbishop of Canterbury has termed "the established teaching" of the Anglican Communion. Confusion and disagreement reign! TEC

(Continued on next page)

Primates of the Anglican Communion at St. Mark's Pro-Cathedral, Alexandria, Egypt, in 2009.

(Continued from previous page)

> asserts its rights as an autonomous church within the Communion. The Archbishop of Canterbury apparently believes that ongoing conversation will eventually resolve the dispute. Other primates call for discipline. Though highly compromised, the proposed Covenant charts a way for the provinces to allow for negative "consequences." We are confronted with something like an ecclesiastical Tower of Babel.
>
> (Philip Turner, "Unity, Order and Dissent: On How to Dissent Within a Communion of Churches," http://bit.ly/TurnerUnity).

The Tower of Babel was destroyed, and the Communion could be destroyed. In God's mercy, however, the primates have an opportunity to save it. How? Honesty would be a good policy. Can they find words to say frankly that the Communion is alive in many ways but also dangerously divided? Can they persuade Presiding Bishop Jefferts Schori to acknowledge that TEC has some responsibility for the situation we are in? Can they persuade Archbishop Williams to recognize that dialogue cannot continue forever? New thinking — ideas to break the impasse — would be helpful. Philip Turner's assessment is bleak. Whatever the virtues of the Covenant, it does not seem to be uniting member churches of the Communion in a shared enthusiasm for a vibrant future. Could the primates, however, offer a new vision for how the global Anglican future might be charted?

I am not hopeful. Turner's essay turns on the question of dissent in the Communion: how dissent is expressed and how it is addressed. But his assessment underlines how difficult the situation is. No one *admits* to dissent. Rather, all participants in the fray claim to be truly Anglican, and division exists over how dissent — if it exists at all — is to be addressed. The whole business is a right mess. A possible miracle of Dublin, however, would be for the Primates' Meeting to find words which honestly and unreservedly acknowledge the depth of our problems and the width of our divisions. Sometimes we can only be saved when we admit we need help. To see this need could be an epiphanic moment among this temporary set of Dubliners, the primates of the Anglican Communion. ■

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The Lord Who UNITES US

A Postscript on 'Teaching Jesus and the Unity of the Church'

By Leander S. Harding and Christopher Wells

We are gratified by the seriousness with which our colleagues in the Episcopal Church have taken our proposal in "Teaching Jesus and the Unity of the Church" [TLC, Dec. 26, 2010]. We understand the questions and anxieties that such a proposal is bound to evoke in the present adversarial climate in the church. We take this opportunity to reaffirm that our proposal is a simple request arising from a broken heart and genuine perplexity and confusion about the ability of our church to confess one Lord, one faith, one baptism.

We do not mean to diminish the role of the laity in our church, and we affirm that all in the church take at times the role of learner and at times the role of teacher. But we do wish to ask the designated and ordained pastors and teachers of the church, charged with passing on to us the doctrine and teaching of the Apostles, to set at the center of their own study and their own teaching ministry, for the next three years at least, the ecumenical creeds of the church and the great questions of the identity of the Savior and the nature of the work he has come to accomplish.

Our plea is that our pastors and teachers would talk to us plainly and simply with as common a voice as possible about who Jesus is, what he has come to do, what it means to say he has died for our sins, and what it means to say that he has risen from the dead. We hope that this ministry of teaching the very basic things of the faith might come from common study of the Scriptures and the great teaching tradition of the Church, and take place in the House of Bishops as well as among diocesan bishops and their clergy.

We recognize that a focus on doctrine is to a degree counter-cultural to the Episcopal Church. We recognize with mixed feelings the extraordinary place the baptismal covenant has assumed in the working theology of our church. Yet at the heart of this liturgy is the confession of the Apostles' Creed in question and answer form and the challenge to turn to Jesus Christ and accept him as Lord and Savior. Surely to study together, and then teach together, the identity and work of the Lord is a contribution to taking this covenant with due seriousness.

We do think that some new initiative is needed to move beyond mutual suspicion and acrimony. Reassurances that we have more in common than what divides us without specifying that which is in common are unlikely to be adequate. Calls to engage in common mission as though the meaning of mission and its relation to the person of the Lord goes without saying is inadequate to the crisis of unity facing our church. We continue to believe that the ultimate hope for peace both in our church and in the world is the Church's one foundation, Jesus Christ the Lord. We believe that our proposal is a concrete and practical means for seeking him who is God's peace and for sharing that peace with each other.

We hope that here and there bishops, clergy, and laity will covenant together to study and teach Jesus for the sake of the unity of the Church.

Our proposal does not require any official endorsements, though it would be vastly helped by endorsement in the House of Bishops and among diocesan bishops and their clergy. We hope that here and there bishops, clergy, and laity will covenant together to study and teach Jesus for the sake of the unity of the Church. ■

The Rev. Dr. Leander S. Harding teaches pastoral theology at Trinity School for Ministry, Ambridge, Pennsylvania. Dr. Christopher Wells is executive director of The Living Church Foundation.

Rekindling the FIRE OF HOPE

The enduring challenge of 'Teaching Jesus and the Unity of the Church'

By Richard Kew

During her final years my ailing mother always went to bed early, giving me time when I stayed there to catch up on reading. I have vivid memories of my last visit before her death, not only because of the time spent with her, but also because the books I had brought forced me to realize the inadequacy of my grasp of the cross, demanding that I look beyond a mere reiteration of the great doctrines of atonement. Finally, as the evening star appeared one soft July night toward the end of my visit, I resolved to dig ever more deeply into the mystery that is Calvary.

Miroslav Volf became a significant guide. His theological journey had been shaped by watching his native Yugoslavia descend into bitter civil war and then, with hostility and suspicion still hanging in the air, rebuild itself as a pugnacious collection of ethnic mini-states. As a Christian and as a Croat he set about coming to terms with what had happened, attempting to move beyond those hatreds that drove "the ruthless and relentless pursuit of exclusion known as ethnic cleansing, [for] this is precisely what hate is — an unflinching will to exclude, a revulsion for others."[1]

I would not characterize the bitterness behind our own Anglican ecclesial turmoil in such terms, but there are certain disturbing parallels. I suggest we have been defining ourselves in terms that have given us permission to exclude the other. "Sin is a refusal to embrace the others and in their otherness to purge them from one's world," Volf writes; perhaps this applies to us, too.[2]

Our circumstances have triggered rancorous animosities, and in my shame I plead guilty to participating. In the last couple of decades I joined at times in building dividing walls of hostility (Eph. 2:14), using both tongue and intellect against those I believed to be in error. I am not alone in this, for as the Apostle Paul writes, "all have sinned and fall short of the glory of God."

Whatever our position on the spectrum of conflict, we have countered one another by playing trump cards of theology or ecclesiology. We have engaged in political games, have gone to law, or have stooped to bitter gossip or innuendo, exaggeration, manipulation, misrepresentation, projection, or triangulation as we have sought to defend the truth from "misguided" fellow Christians.

Such action and reaction have shredded the church. We are now either reaching a point where we are ready for a breather before jumping afresh into the fracas, or we are so dazed, weary, and ashamed at what has happened that we are prepared to meet our adversaries and move beyond the standoff. However, if we are congratulating ourselves that because of action taken we no longer have to put up with "them" (whoever "they" happen to be), then it is highly likely we have lost the plot of the Gospel.

Until we seek to fully align ourselves with him "who has made us both one and has broken down the dividing wall of hostility" (Eph. 2:14), there probably will be far more tearing down than building up. The only place where two can be made one, whether Jew or Gentile, whether Episcopalian or Anglican, whether orthodox or progressive, or however else we might want to label ourselves, is in Jesus Christ (*en Christo*) and through his blood shed in that victorious moment of apparent defeat.

However we perceive ourselves in all that has been happening — as victim, perpetrator, or something else — without the cross there is no reconciliation, and without reconciliation our understanding of mission is

Without the cross there is no reconciliation, and without reconciliation our understanding of mission is deeply flawed while our theology is thoroughly inadequate.

deeply flawed while our theology is thoroughly inadequate. Much of the response to Leander Harding and Christopher Wells is of great value and requires serious consideration, but more than meetings and theologizing is required if we are to begin to resolve the tragedy of division. We can restate truisms about unity as God's gift, but we can only be made one body "through the cross, by which he put to death … hostility" (Eph. 2:16).

Yes, there is a huge and significant agenda here for the House of Bishops, as well as all the rest of us. Yes, finding ways to resolve our deep and painful divisions is vital if we are to have a mission. But undergirding our situation are fundamental spiritual maladies within ourselves and within the structures of church life that are going to require more than goodwill and politeness if there is to be healing. Without the cross there can be no glory, and without the Lamb of God who takes away the sin of the world any acts of reconciliation will not last long, or may turn out to be little more than a sham.

How do we, who probably perceive the cross through an assortment of differing theological glasses that have emerged over the centuries, find our way together to the foot of the cross, the only place where we may discover God's gift to the Church? Is it possible for us to set aside our own competing political correctness, so that we can engage one another constructively rather than scuttling any possibility of reunification by putting unacceptable preconditions on the table?

While I hold my convictions tenaciously, I have been castigated any number of times by those who share them but who believe that by my passion for reconciliation I am flirting with serious compromise. I am sure similar fearful sentiments exist in other camps. The prospect of antagonism from our friends may be enough to scare us away from an unfettered search for oneness. Does not this bring us back to Golgotha? If Scripture is to be believed, then it is only at the cross that we come across the launch pad toward reconciliation, and then are drawn beyond deep-rooted animosities by its redemptive power, making us once again fellow citizens in the household of God (Eph. 2:19).

If either side pushes a non-negotiable political correctness, it stymies any chance of reconciliation. We cannot restore the church to a pristine state, but if we are willing to set preconditions aside it is then entirely possible that something new, beautiful, and even better can be born as we allow God's Spirit to take us into his embrace.

Fifteen months ago Archbishop John Chew of Singapore, that wise eminence from Southeast Asia, sat in a lecture hall of seminarians and pondered the future of Anglicanism. He wondered whether it might be in God's providence that Anglican Christians have found themselves at the forefront of this particular crisis. Maybe there is something in the genius of Anglicanism that can tease from us the beginnings of an answer to these stress-inducing questions. If so, then this would be one of our greatest gifts to the Church Catholic. When I heard his words I sensed the fire of hope being rekindled. ■

The Rev. Richard Kew is Director of Development at Ridley Hall in Cambridge, England.

[1]Judith M. Gundry Volf and Miroslav Volf: *A Spacious Heart: Essays on Identity and Belonging* (Trinity International Press, 1997), 48.

[2]*A Spacious Heart*, 49.

Creedal Affirmation

As Christmas approached, I could think of no better call to the bishops, priests and deacons of the Anglican Communion than to teach the "scandal of particularity," expound line-by-line the Nicene Creed and proclaim the Incarnate One as "the center of the Church." This is the call given by Leander S. Harding and Christopher Wells in "Teaching Jesus and the Unity of the Church" [TLC, Dec. 26, 2010].

Thanks to Dr. Harding and Dr. Wells for reminding us that the Church's center is neither a political bargain nor an abstract proposition — but the Incarnate One, born of the Blessed Virgin.

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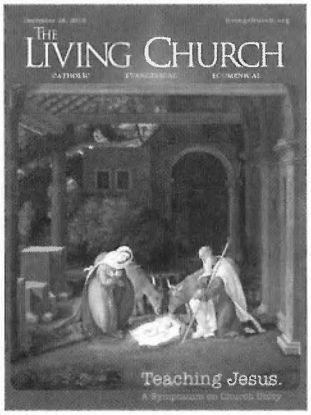

The Baptismal Covenant is comprehensive of both doctrine and mission and so should be the reality of our community.

In "Emphasize Narrative, Liturgy, and Mission" [TLC, Dec. 26], Ian Douglas and Jo Bailey Wells write: "Yet the Episcopal Church is not a church that readily thinks in terms of 'doctrine.' Episcopalians may affirm the creed, but in practice might more likely treat the baptismal covenant as defining for faith." This is misleading.

The Baptismal Covenant is found on page 304 of the Book of Common Prayer and contains eight questions that every member of our community is asked to answer and affirm at baptism or confirmation. The first three of these questions are answered in the words of the Apostles' (or Baptismal) Creed.

This is followed by five further questions that state our intentions, or mission, as members both individually and corporately of the Church. Nothing grammatically, theologically, or rationally separates the first three questions from the next five.

Many in our church have reduced the Baptismal Covenant by omitting the first three questions. Indeed, I have found many leaders in the church who have reduced it to the last question alone: "Will you strive for justice and peace among all people, and respect the dignity of every human being?"

They seem to have forgotten that the Covenant begins with creedal affirmation. Any reasonable reading of the Baptismal Covenant affirms that the Episcopal Church is at its very core a "creedal church." It is not correct to make such a broad generalization that "the Episcopal Church is not a church that readily thinks in terms of 'doctrine'" when our Baptismal Covenant starts with a common doctrinal statement. What is apparent from this quotation is that today many of our leaders are highly selective in which parts of the Baptismal Covenant they choose to accept as important.

I very much agree with both Bishop Douglas and Professor Wells, whose leadership I value, when they say the place to begin our common discussion is the Baptismal Covenant. I humbly suggest that we begin by reading and embracing what it actually says. I believe that one of the purposes of the Baptismal Covenant is to push all of us beyond our own personal understanding and comfort with parts of the faith.

The Baptismal Covenant is comprehensive of both doctrine and mission and so should be the reality of our community. To emphasize one of these over the other is a mistake we should all avoid.

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AnglicanETHOS

From THE LIVING CHURCH, Aug. 11, 1963, pp. 16-18. Peter Day, editor.

WHAT IS the Anglican Communion ?

The Lambeth Conference of 1930 attempted an answer to this question, in a resolution reproduced on this page. The definition is undoubtedly as good as any that could be framed. Anglicanism is not a federation, but a Communion of particular Churches and Provinces which fully recognize each other, centered upon the see of Canterbury. Anglicans have in common the Scriptures, the Apostles' and Nicene Creeds, the sacraments, and the threefold ministry of bishops, priests, and deacons. But they have all of these in common with many non-Anglican Churches, and are in full communion with some of them, such as the Old Catholics.

The effort to define more closely what Anglicanism is may lead into various kinds of traps. The Anglican Communion is not a confessional body, such as the world federations of Baptists or Lutherans or Reformed Churches. Anglicanism's try at a Reformation-style "confession of faith," the Articles of Religion, is not mentioned in the Lambeth definition, and indeed if Anglicanism did find itself possessing any peculiar doctrines it would probably abandon them instantly. We do not teach a special faith but the Catholic faith of the whole Church through the ages.

At one point, Anglicans looked upon themselves as "the Church of the English-speaking peoples." But nowadays Anglicans speak and say their prayers in many different languages: for example, in French, Spanish, Portuguese, Japanese, Chinese. Bananas and rice are staples of life for large sections of the Anglican Communion, just as bread and potatoes are for other sections. The Churches of the Anglican Communion are Churches for the rich and the poor, the educated and the illiterate. But Anglicans are nowhere a majority of the population. The highest percentage is in New Zealand where, with 37.5% of the population, they are the largest religious group. In England, a majority of the population of 43,000,000 is counted as baptized Anglicans — 27,005,000 according to the table from the Episcopal Church Annual [which was printed with this editorial]. But while these figures are good enough for comparison with the population statistics of other national Churches and religions they are between five and ten times too large for Church affiliation as an American would understand it. Latest figures we have seen indicate that fewer than three million receive their Easter Communion in the Church of England and a roughly comparable number are on parish electoral rolls.

Basically, Anglicans are a family — a spiritual family of those who have been nurtured in the faith by the Churches of the British Isles and their daughter Churches; the list of Anglican Provinces is not a list of all the Christian bodies we recognize, but simply a sort of family tree. There are things most firmly believed by the family as a whole; there are folkways and special traditions and family jokes, which are not matters of belief at all; and there is an ethos, a family tradition which asserts itself in many different languages and cultural settings.

The Anglican ethos is precious to us, even though it is indefinable; indeed, to define it too closely may be to destroy it. It is an accepting ethos, happy in the learning and arts and innocent pleasures of the culture in which it lives; but it makes room for fiery ascetics and prophets of doom. It is an urbane ethos, looking for the middle way in most of the issues of life; but it cherishes its fringe groups, protecting and nourishing them where other Churches might seek to stamp them out. It is a cosmopolitan ethos; and yet nationalism is one of its deep principles of organization. Undoubt-

edly this manner of life, which used to be called "humanism," in one of the meanings of that overworked word, is quaintly irrelevant to most of the great struggles and movements of our times. It may even be irrelevant to the Kingdom of God. Theologically, it is an expression of the idea that creation is a good thing, that it is an act of praise to be a creature. The unspoken Anglican theory of the Atonement is that God redeemed the world because He liked it so much. This falls somewhat short of "God so loved the world ..." and yet perhaps it is not entirely unrelated to the Bridegroom who ate and drank with His disciples while other serious-minded people were fasting.

The Anglican ethos cannot, of course, be advanced as a solution to any of the world's problems, nor as a more excellent spiritual way. Like curly hair, or freckles it is merely there, a family trait. The members of this family share the same awesome responsibilities as the rest of the Christian world, the same dangers and opportunities as the rest of mankind. These will be among the concerns of the Anglican Congress, meeting in Toronto, Canada, this week.

Racialism, that misbegotten child of nationalism, is one of the issues on which Anglicanism must not only think of something godly to say but take effective action. We recently had occasion to look up the racial background of St. Augustine of Hippo, described by one of our correspondents as a "dark-skinned African." Actually, whether his racial background was Roman, Punic (Carthaginian), Numidian, or a mixture, or something else, nobody knows. The question was devoid of interest or significance to the Church — and the world — of that period.

The current moderation of international tensions causes Anglicans to breathe a sigh of relief undistinguishable from the response of other Christians and other men of good will. But it provides only a brief respite from anxiety over an international situation in which unimaginable means of destruction remain in readiness, and in which the number of powers possessing such weapons is almost certain to increase. What can the Anglican Congress say, what can Anglicans do, to advance the cause of international justice and world peace?

The proclamation of the Gospel in this troubled world is our responsibility as Christians. Anglicans, in common with most other Christians, still seem to proceed on the assumption that Christianity is destined to become the religion of the majority of nations and the majority of mankind. Whether this is a realistic assumption remains to be proved. The fact that in Anglicanism's heartland the vast majority of the baptized have no active relationship to the Church suggests either that our goal is misconceived or our strategy for reaching it is catastrophically ineffective.

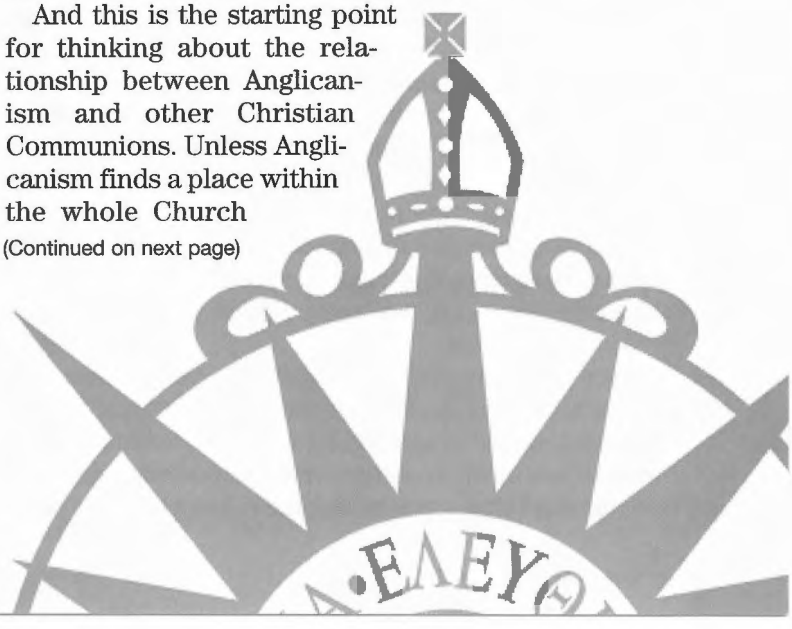
In either case, it is clear that the world mission of the Church is basically the same in countries where the Church has existed for a long time as in countries where it has only recently been planted. Alienation from Christ and His saving work is not particularly the lot of non-European races in exotic places; it is the common condition of mankind. In the memorable phrase of David duPlessis, "God has no grandchildren." Even the children of Christian parents, living within Christian families, are part of the missionary field until they have entered into divine sonship for themselves. The Sunday school, generally operating on what might be called the Michaelmas goose theory of salvation — stuff the immature with Christian doctrine till they are full up to the neck — seems a singularly ineffective way of carrying forward the Church's mission in the local parish. Even when it succeeds, perhaps it produces *pâté de foie gras* Christians.

Christianity is a new race, a new nation, a new inheritance. Nobody is born into it by human birth, and nobody is alien to it because of his race or nation or family. It does not speak on behalf of any nation or culture of this world. It has no earthly center or heartland, but looks to a city which is to come, whose builder and maker is God. A European, an American, an Asiatic, an African speaks to other Christians as a former European, American, Asiatic, or African, but as a present Christian; and he also speaks in these terms on behalf of Christ to non-Christians. Though we continue to cherish our old earthly ties of nation, community, and family, these are all subordinate to our vocation in Christ.

Obviously, such overriding claims could not be made on behalf of Anglicanism as such. The preceding paragraph would seem like a dip into madness if the words "Anglicanism" and "Anglican" were substituted for "Christianity" and "Christian."

And this is the starting point for thinking about the relationship between Anglicanism and other Christian Communions. Unless Anglicanism finds a place within the whole Church

(Continued on next page)



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of Christ it is of no significance — of less than no significance. Thus, the ecumenical movement in which the Christian Churches are seeking ways of closer coöperation and mutual recognition and eventual union, must be for Anglicans a concern of very high priority. Differences that exist between Churches must be solved on the basis, not of Anglican principles, but of Christian principles. Loyalty to the whole people of God overrides not only worldly but denominational ties.

This, of course, is no new idea among Anglicans. The very foundation-stone of Anglican doctrines, discipline, and worship is loyalty to the faith and order of the whole Church, particularly as these were understood in the days before the great divisions between East and West and between Protestant and Catholic. Yet as Christians seek to come together in our times, we must learn to subject our Anglican concepts of this loyalty to the concepts of our fellow-Christians, both Catholic and Protestant. A static orthodoxy is not true orthodoxy. We do not worship a dead God but a risen and living Christ, who constantly leads and guides His Church by the Spirit. And we are not all the Church there is nor are we the only Christians through whom the Spirit works.

If a great miracle were to come to pass and we were to unite with most of the Christians of the world in one Church, then Anglicans would be "former Anglicans" in almost precisely the same sense in which they are now former Europeans or Asiatics or Americans or Africans. Actually, we are all former Anglicans right now: that is, we are Christians — Christians to whom the Gospel was first preached by British Christians. To the extent that our Christianity is the genuine article, it is unmodified Christianity. That we are not in communion with some of our fellow-Christians is a tragedy which in no way enriches us. If communion were restored in all its fullness, we would not be less but more complete Anglicans, because we would be more complete Christian men. Disunity in any part of the Body is a loss to every part.

Everything innocent and good, everything true and pure and lovely, in Anglicanism belongs in a united Christendom. To conceive of that vast assemblage in terms of a sort of super-denomination, burdening itself with detailed blueprints of theological niceties and ceremonial practices, is hardly realistic. To think of it as forcing us to "give up" some treasured portion of our heritage may, in fact, be a reflection of our own imperialistic impulses toward those who might wish to unite with us: "Let's make them admit they were wrong about this and that they displayed execrable taste about that."

The Anglican Congress will concern itself with the Church's mission on the religious, political, and cultural frontiers; with training and organizing for action on these frontiers; and with the vocation of the Anglican Communion. Asiatics, Europeans, Africans, and Americans, Australians, and inhabitants of the Islands of the Sea will speak and will listen. That they are all Anglicans is a great thing; that they are all brothers in Christ is a greater thing, and the thing that gives meaning to the special heritage they share. As Anglicans they have something to say to each other, and perhaps to Christians of other Communions also; as Christians, they have something to say to all men everywhere. ■

DEFINITION of the Anglican Communion

(excerpts from Number IV of "The Lambeth Resolutions, The Anglican Communion," as reported in THE LIVING CHURCH of Aug. 30, 1930)

The Anglican Communion is a fellowship, within the One Holy Catholic and Apostolic Church, of those duly constituted dioceses, Provinces, or regional Churches in communion with the see of Canterbury, which have the following characteristics in common:

(a) They uphold and propagate the Catholic and Apostolic faith and order as they are generally set forth in the Book of Common Prayer as authorized in their several Churches;

(b) They are particular or national Churches, and, as such, promote within each of their territories a national expression of Christian truth, life, and worship; and

(c) They are bound together not by a central legislative and executive authority, but by mutual loyalty sustained through the common counsel of the bishops in conference.

The Conference makes this statement praying for and eagerly awaiting the time when the Churches of the present Anglican Communion will enter into communion with other parts of the Catholic Church not definable as Anglican in the above sense, as a step toward the ultimate reunion of all Christendom in one visibly united fellowship.

Appointments

Christy Beesley is associate for youth formation at Holy Communion, 4645 Walnut Grove Rd., Memphis, TN 38117-2537.

The Rev. **Eyleen Farmer** is associate at Calvary, 102 N 2nd St., Memphis, TN 38103.

The Rev. **Laura F. Gettys** is canon pastor for parish life at St. Mary's Cathedral, 692 Poplar Ave., Memphis, TN 38105.

The Rev. **H. Jonathan Mayo** is rector of St. George's, 735 Delaware Ave., Hellertown, PA 18055.

The Rev. Canon **Gregg L. Riley** is canon to the ordinary in the Diocese of Western Louisiana, Box 2031, Alexandria, LA 71309.

The Rev. **Ben Robertson** is associate at Calvary, 102 N 2nd St., Memphis, TN 38103.

The Rev. **M.P. Schneider** is rector of St. Mary's, 203 S Main St., Northfield, VT 05663.

The Rev. **Richard Swanson** is rector of St. John's, PO Box 1175, Stowe, VT 05672-1175.

Ordinations

Deacons

Hawaii — **Richard Paul Wirtz**, Trinity, PO Box 813, Kihei, Maui, HI 96753-0813.

Renunciations

Western Louisiana — **George T. Walker, Jr.**

Deaths

The Rev. **M. Wendell Hainlin**, rector of All Angels', Miami Springs, FL, until his retirement in 1990, died Oct. 3 at his home in Black Mountain, NC. He was 84.

A Miami native, he graduated from Berkley Divinity School at Yale and was ordained deacon and priest in 1953. He was vicar of Our Saviour, Okeechobee, FL, 1953-56; vicar of St. Simon's, Miami, 1956-61; and rector of St. John's, Kissimmee, from 1961 until he became rector of All Angels' in 1965. He served several times on the executive council of the Diocese of Southest Florida. In retirement, he was a supply priest and assisted many churches in the Diocese of Western North Carolina. His parish at the time of his death was St. James', Black Mountain. Fr. Hainlin was married and widowed twice. He is survived by his son, John; his daughter, Susan Gonzalez; and eight grandchildren.

The Rev. **William G. Willson**, a retired U.S. Navy chaplain, died October 25, 2010 at his home in Sulphur, LA.

He was born in Colorado and graduated from Iliff School of Theology, Denver CO. He was ordained deacon and priest in 1987. He retired from the Navy in 1983 after 32 years of meritorious service to his country. As a Cherokee, he often was the Indian representative for the Chaplain Corps. Upon retirement he was vicar of St. Luke's Mission, Westcliffe, CO, for 16 years until his health forced a move to Louisiana. He then served in the Diocese of Western Louisiana. He is survived by his wife, Ann; four daughters, Ann Barthrop, Sue Fredendall, Kay Willson, and Billie Jo Hermansson; two brothers, Jim and Stan; a sister, Darlene Fritzinger; 11 grandchildren and four great-grandchildren.

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Second Sunday after the Epiphany

His Home and His Brother

RCL: Isa. 49:1-7; Psalm 40:1-12; 1 Cor. 1:1-9; John 1:29-42

In the Gospel of John, the Baptist is an important though transitional character. He is there "to bear witness to the light." As Jesus approaches to be baptized, John declares, "Here is the Lamb of God who takes away the sin of the world." The day following Jesus' baptism, John, seeing Jesus again, repeats himself: "Look here is the Lamb of God." Immediately, two of John's disciples begin following Jesus.

The social exchange between Jesus and his new disciples is itself a story about salvation and evangelism. The whole of the gospel and the Book of Acts are condensed in approximately 11 lines of text.

Turning, Jesus saw them and said, "What are you looking for?"

There is no doubt they are looking, for they had looked to John before looking to Jesus. And they might have continued to look and look, but for the gripping conviction that they belonged somewhere.

"Rabbi, where are you staying?"

They did not say, "Rabbi, what are you saying? What are you teaching?" They did not request, as solitary monks would, a few centuries later, "Abba, give us a word." Rather, they seek to be where he is. And when that search reaches its destination, it is likely expressed in a variation on these words: "It is no longer I who live, but Christ who lives in me."

Jesus says, "Come and see," not unlike the psalmist who said, "Taste and see that the Lord is God." And so they begin to find "the unsearchable riches of Christ," which are, above and beyond all temporal benefits, Christ himself. So the gospel is heard and activated, disciples are drawn by the Christ who draws them. Together they are the one, holy, catholic, and apostolic Church. St. Paul calls the Church "all those who in every place call upon the Lord Jesus."

This is a very early love, too early for narrow souls to consider what needs to be defined and protected. One of those who followed John and then turned to Jesus was named Andrew. Andrew, not waiting for permission or approval, went to his brother, Simon Peter, and said, "We have found the Messiah." In this way Jesus built a Church now comprising every family, language, people, and nation. It spreads most beautifully as we see it here, from person to person, "from hand to hand," as John Henry Newman said.

O Lord, may your church grow and be built up in love. (An Epiphany Prayer)

Look It Up

Read Isa. 49:1-7. The Church, like Israel, is called to be a light to the nations.

Think About It

Christ the living Word requires living Christians as his witnesses, embodied, engaged, and committed to the world for which Christ gave his life.

Third Sunday after the Epiphany

Seamless Garment

RCL: Isa. 9:1-4; Psalm 27:1, 5-13; 1 Cor. 1:10-18; Matt. 4:12-23

Among the speakers some years ago at a course on Global Anglicanism at Canterbury Cathedral, two in particular — a younger and less beleaguered Rowan Williams, and Jonathan Sacks, the Chief Rabbi of Britain — left a deep impression of both warmth and seriousness to those in their presence. The men seemed similar in remarkable ways, having penetrating and expansive minds, seasoned with a broad sense of humor.

Leaving aside for a moment our learned archbishop, today's readings bring into sharp focus something the rabbi said. A student asked his impression of interfaith and ecumenical worship services. His reply contradicted a revered ecumenical mantra, that our divisions must always be named "unhappy divisions." He spoke to this effect: "I'm not particularly impressed with ecumenical services. As worship, they simply do not work because everyone is too conscious of what they are doing and the concessions they are making.

"This is a problem," he explained, "even for Jews from different traditions. There has to be a general agreement of what is to be done for people to enter deeply into worship."

Obvious enough. This is not to dismiss the symbolic importance of the Archbishop of Canterbury and Pope Benedict XVI celebrating Evening Prayer together. A cautiously adjudicated liturgy may still glorify God. Nonetheless, these two men and the traditions they represent are different. And while the difficult and tedious work of ecumenical progress is still before us, it is hard to escape the impression that difference on the Christian stage will be a fixed part of life for a very long time. The more personal contacts between the archbishop and the pope suggest that their divisions are not altogether "unhappy," that each sees in the other an important gift offered to the larger church.

Perhaps in this way we may "rethink" the great ecumenical cry of St. Paul to the Corinthians. They have divided into parties. The body is sundered. Some are following Paul, some Apollos, some Cephas. He asks the rhetorical question, "Has Christ been divided?" We know the answer. The seamless garment of Christ is not divided. Yet, walking up and down our streets we see the Baptist church, the Lutheran church, the Pentecostal church, the Roman Catholic church. We may imagine a united Christendom, but not anytime soon. Divided, we do things differently; we pray differently. Diverse gifts have risen up in different traditions, and that need not impede our sense that we are still one in Christ Jesus.

It is a simple but important matter, seeing Christ in eyes not my own, acknowledging him in gifts I don't have.

Look It Up

Read Matt. 4:12-23. Matthew has adopted Mark's summary of Jesus' ministry in Capernaum, adding the phrase "Galilee of the Gentile." Thus, he highlights the universal expanse of the gospel.

Think About It

The Church is divided in many ways, and yet Christ remains One.

CLASSIFIEDS

BOOKS

ANGLICAN BIBLIOPOLE: theological booksellers. Saratoga Springs, NY. **(518) 587-7470. AnglicanBk@aol.com/www.AnglicanBooks.klink.net**

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FULL-TIME RECTOR: ***Christ Episcopal Church*** in ***Garden City, NY,*** seeks energetic person to lead our dedicated congregation. We are a parish that is family-oriented, enjoys traditional worship and good preaching. Beautiful community, excellent schools, 35 minutes to NYC and four bedroom rectory. If you have ideas for our growth and enjoy people of all ages, send resume and CDO form to **Mr. John Klupka, Search Committee Co-chair,** at **john@aei-elec.com.**

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FULL-TIME RECTOR: ***Church of the Intercession, Stevens Point, WI.*** We are a 178 member parish located in central Wisconsin. We are family friendly with a respect for tradition. We seek a rector who will strengthen participation of people from all age groups, who will deliver the Christian message through enriched Scripture and theological preaching, who will provide spiritual guidance through church and non-church disciplines, who will administer pastoral care during significant life stages and who will incorporate a strong belief and action plan for stewardship. Send letter of interest and bio to: **Search Committee, Church of the Intercession, 1417 Church Street, Stevens Point, WI 54481.** Website: **www.intercessionsp.org.**

Wyoming Empowers Parish-level Ministry

(Continued from page 7)

said. "Not on this scale. Being able to commit [that kind of money] to outreach is pretty significant."

The Rev. Kay Rohde developed Wind & Wings under the direction of the Rt. Rev. Bruce Caldwell, Bishop of Wyoming from 1997 to 2010. The program provided grants for innovative youth-centered programming statewide. Its success "got the diocese to think as community, and generated conversation on how we can bring Christ to the youth of the diocese," English said.

What followed was the Mustard Seed Mission, led by John Masters, the executive director of the Foundation of the Episcopal Diocese of Wyoming. Under the guidance of Bishop John Smylie, the diocese distributed more than $575,000 to parishes for outreach. Each congregation received a $12,000 grant.

People may "think of Wyoming" as "a safe, agrarian culture where young people grow up with values," Bishop Caldwell said. "But there's a lot of drug use, especially meth. We've got one of the country's lowest graduation rates, as well as high teen pregnancy, alcohol use, and high suicide rates. We've got our issues.

"If you walk into elementary schools, you get a microcosm of the community: all its poverty, prejudices and difficulties. So I gathered young people, and asked about their needs and challenges," he said. "Boredom came up a great deal. Kids in grocery-store parking lots, hanging out, looking for something to do. That was expressed over and over again."

The question of how to address the needs of youth arose when the diocese's Hank Raymond Episcopal Camp (HR Camp) needed repairs. Initially, the diocese envisioned a conference center at the camp, located in the Medicine Bow National Forest's Laramie Mountains. But "Why should we spend $3 million to only serve a few people?" Rhode said.

Wind & Wings raised $2.5 in pledges and matching grants and then distributed it in grants ranging from $800 to $100,000. Project proposals from congregations were required only to further Wind & Wings' goals: youth service, congregational youth programming, the HR Camp, community development, and leadership promotion.

One example is Cody's Christ Church, which turned a $25,000 grant into a permanent community health program. The church matched the grant, and a local banker followed suit, said the rector, the Rev. Mary Caucutt.

A specialist was hired for free early-childhood mental health intervention screenings. Those in need "were funneled into a local center, and financial help was offered with sliding scale rates," she said. "Surrounding communities approached Cody, to see how we did it."

The benefits to Cody were so evident, state government took over funding.

All Saints' Church, Wheatland, received a three-year grant, formed the pilot Community Youth Foundation (CYF), and hired a full-time community organizer. Mentoring activities were quickly identified as a need, so CYF also established the Summer Activity Camp — free for children in kindergarten through sixth grade. When the community expressed need for a community center, the organizer wrote a series of grants for a feasibility study.

"It's made a remarkable transformation in myself," said Cathy Hellbaum, the parish's administrator. "It's taught me that, as a layperson, I can make a big difference, in ways I never dreamed of. It's truly empowered me to community service."

Willy Thorn

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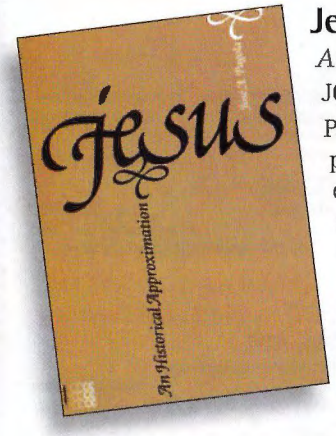

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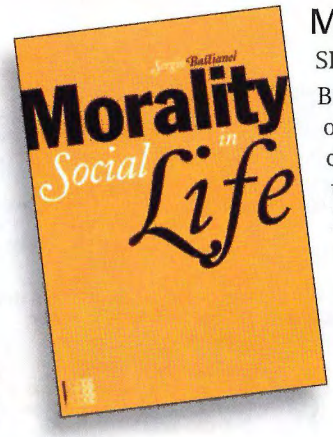

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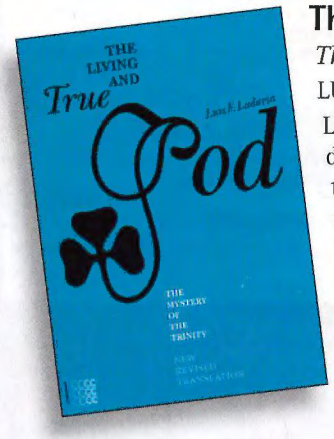

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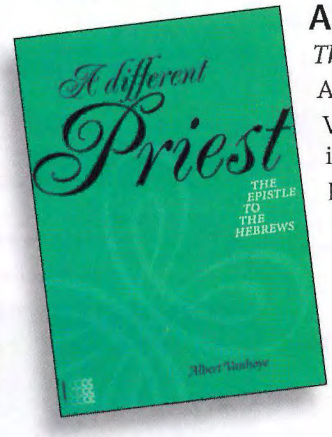

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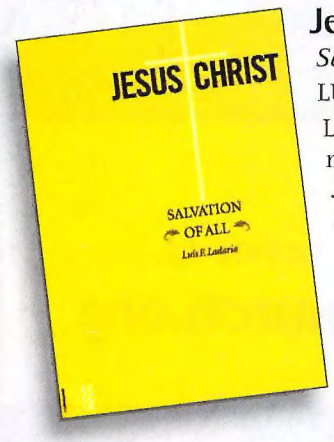

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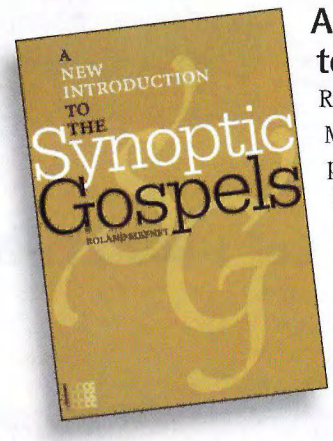

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