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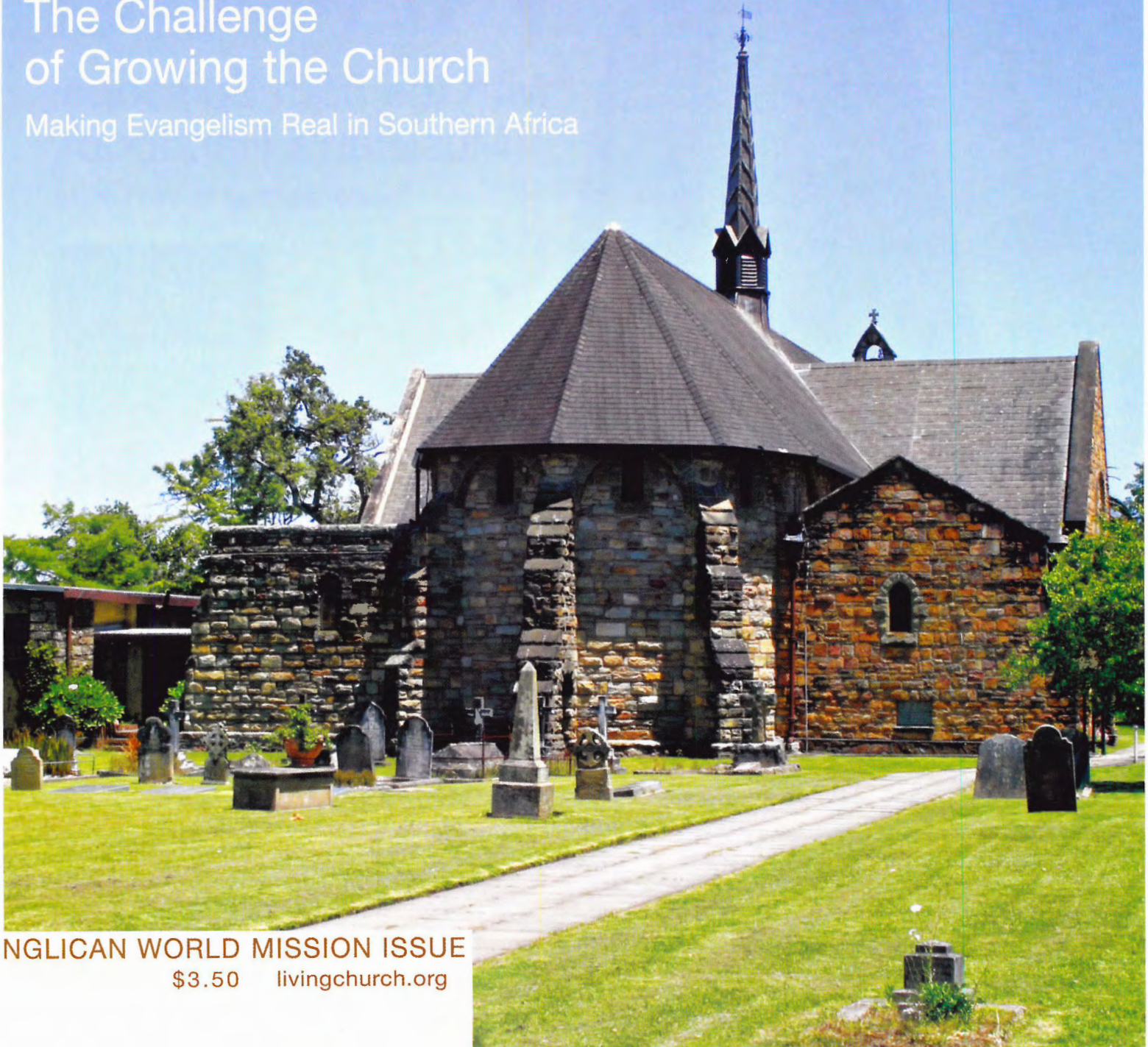
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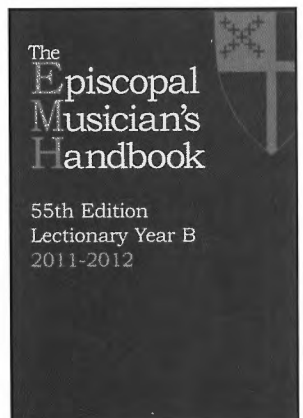
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Beyond Ourselves

Bishop Martin Breytenbach's essay, adapted from a workshop he led last year at the Third Lausanne Congress on World Evangelization, shows how much life-giving ministry can occur when one Anglican leader challenges another to do something bold. We rejoice that Njongonkulu Ndungane, now retired Archbishop of Cape Town, asked Bishop Breytenbach to focus on primary evangelism, church growth and mission. The majority of essays and reviews in this issue approach the same subjects from a variety of perspectives. All together they dare to hope for an Anglican Communion that is missionally focused — in touch with itself in order to give itself away. May we now get on with it.

On the cover: St. Mark's Anglican Cathedral, George, South Africa (Wikimedia Commons photo)



THE LIVING CHURCH

THIS ISSUE | October 23, 2011

NEWS

- 4 Board Hears Case
Against Bishop Lawrence

FEATURES

- 8 Making Evangelism Real
in Southern Africa
By Martin Breytenbach
- 22 **OUR UNITY IN CHRIST** series
From Autonomy to Communion
By Titre Andes Georges

BOOKS

- 11 The Sacrifice of Africa
by Emmanuel Katongole
Review by Joseph D. Galgalo
- 12 The Word in Small Boats
by Oliver O'Donovan
Review by Michael Poon

OTHER BOOKS

- 13 The Jesus Way
- 16 Going Global with God
- 17 The Book of Pastoral Rule
- 18 Abandonment to Divine Providence
- 18 Spiritual Counsel in the Anglican Tradition

CATHOLIC VOICES

- 24 Rehearsing Discord in Canterbury
By Bryan D. Spinks
- 26 Clashing Absolutes
By Philip W. Turner

OTHER DEPARTMENTS

- 20 Cultures
- 28 Sunday's Readings
- 30 People & Places

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Board Hears Case against Bishop Lawrence

The Rt. Rev. Mark J. Lawrence, Bishop of South Carolina, is being investigated on accusations of abandoning the Episcopal Church, and his diocese has released a 63-page document of the evidence brought against him.

Lawrence and the Very Rev. Paul C. Fuener, president of the diocese's standing committee, wrote in a letter to members of the diocese that on Sept. 29 the bishop "received communication from the President of the Disciplinary Board for Bishops that 'serious charges' have been made under Title IV of the Canons of The Episcopal Church. ... Since several of these allegations also include actions taken by the Convention of the Diocese of South Carolina, after sustained prayer and discernment, it has seemed appropriate to both the Bishop and the Standing Committee to make these allegations available to the members of the Diocese."

The Rt. Rev. Dorsey Henderson,



Lawrence

retired Bishop of Upper South Carolina, is president of the 18-member disciplinary board. The diocese also released a one-page letter by Josephine H. Hicks, a member of and church attorney for the disciplinary board, asking for all documents related to Bishop Lawrence's ordination of his son, Chadwick E. Lawrence, to the priesthood, which the document describes as violating the canons of the Episcopal Church.

The 63-page document cites the diocesan convention's decision in October 2009 to "begin withdrawing from all bodies of the Episcopal Church that have assented to actions contrary to Holy Scripture, the doctrine, and worship of Christ as this Church has received them, the resolutions of the Lambeth Conference which have expressed the mind of the Communion, the Book of Common Prayer, and our Constitution and Canons, until such bodies show willingness to

repent of such actions."

The document also relies on a variety of other articles by or about the bishop, including one reference to a meeting between the Archbishop of Canterbury and seven bishops of the Episcopal Church who belong to Communion Partners.

These are the other six bishops who joined Lawrence in that meeting:

- The Rt. Rev. Gary R. Lillibridge, Bishop of West Texas.
- The Rt. Rev. Edward S. Little II, Bishop of Northern Indiana.
- The Rt. Rev. William H. Love, Bishop of Albany.
- The Rt. Rev. D. Bruce MacPherson, Bishop of Western Louisiana.
- The Rt. Rev. Michael G. Smith, Bishop of North Dakota.
- The Rt. Rev. James M. Stanton, Bishop of Dallas.

Another document presented as evidence is the diocese's vote to endorse the proposed Anglican Covenant, including its request that "the Archbishop of Canterbury, the Primates, and the Anglican Consultative Council ... allow dioceses lying within provinces which may choose not to abide by such a Covenant to sign their support of such a Covenant, and be recognized as full members of the Communion."

An essay Bishop Lawrence wrote for *THE LIVING CHURCH* also is presented as evidence, but the document cites a version published in the *Beaufort [S.C.] Tribune* as "The axe swinging isn't working."

Another act of disaffiliation, according to the document, was the diocese's repudiation of the Episcopal Church's financial support of the Religious Coalition for Reproductive Choice.

PDF versions of the documents are available on TLC's website: <http://bit.ly/qgcb3f>.

Douglas LeBlanc

From Bishop Dorsey Henderson

President of the Title IV Disciplinary Board of the Episcopal Church
Concerning the Diocese of South Carolina:

• In the matter concerning the Episcopal Diocese of South Carolina, information is being reviewed by the Title IV Disciplinary Board. Bishop Dorsey Henderson is President of the Title IV Disciplinary Board.

• Information was presented from communicants within the Diocese of South Carolina.

• The information was not brought forward by the Presiding Bishop's office, or by the House of Bishops of the Episcopal Church. Therefore, the matter is not being handled by the Presiding Bishop's office or anyone in the employ of the Episcopal Church Center.

• All information has been presented to the Disciplinary Board under the Episcopal Church Title IV disciplinary

canons (laws of the church).

• In situations as this, the "church attorney" is an attorney who is retained by the Disciplinary Board to investigate cases brought to the Disciplinary Board. The "church attorney" is not the chancellor to the Presiding Bishop of the Episcopal Church.

• As a matter of law and a matter of respect to those involved, the Disciplinary Board operates confidentially and will continue to do so. As such, it would not be appropriate to discuss the details of the case in public.

• Bishop Henderson has been in conversation with Bishop Mark Lawrence of the Diocese of South Carolina.

• The Disciplinary Board is comprised of Episcopal Church bishops, clergy and laity.

P.B. Restricts Bishop's Ministry

Presiding Bishop Katharine Jefferts Schori has restricted the ministry of the Rt. Rev. Vincent W. Warner amid allegations of recurrent marital infidelity. Warner was Bishop of Olympia from 1990 to 2007.

The Rt. Rev. Gregory Rickel, Warner's successor, announced the restriction Sept. 28 in a letter to members of the diocese.

"I received allegations regarding Bishop Warner several weeks ago, and promptly reported them to the presiding bishop's office," Rickel wrote. "The restriction will remain in place until the matter is resolved following procedures outlined in Title IV of the canons of the Episcopal Church.

"I will keep you apprised of Bishop Warner's status, but will not disclose details that were shared with me in confidence," Rickel added. "I want to assure you, however, that the current allegations involve neither minors nor individuals who were in the bishop's pastoral care."

Warner announced to a diocesan convention in 2002 that he and his wife were divorcing. He remarried in 2005.

Warner supported the Episcopal Church's shift toward ordaining gay and lesbian clergy and blessing same-sex couples, but he also showed pastoral concern for priests and congregations who decided to leave the diocese. He showed an aversion to settling church-property disputes through lawsuits, and he accompanied a priest to an event led by the Rev. Rick Warren.

In an article for *THE LIVING CHURCH* in December 2005, Robert R. Chapman, Jr., described the bishop's amicable interaction with St. Stephen's Church in Oak Harbor, which had chosen to leave the diocese.

"At a meeting on April 5, Bishop

(Continued on next page)

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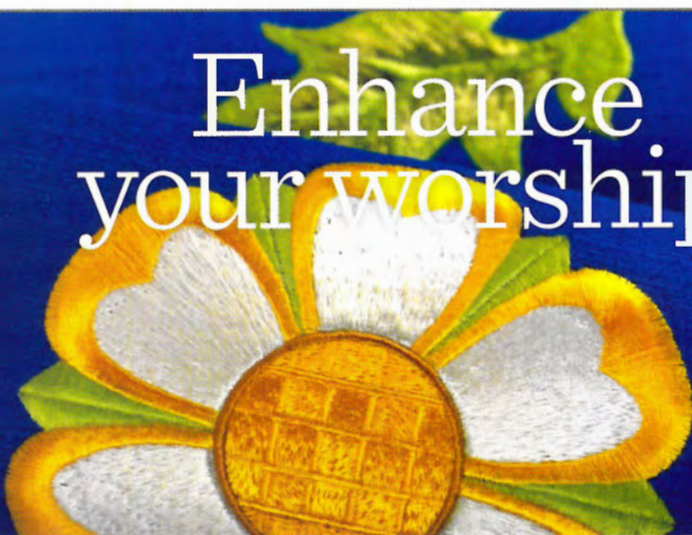
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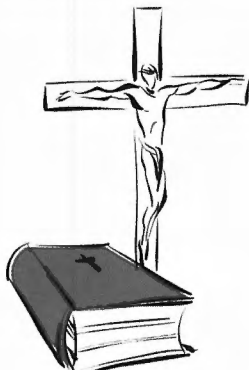
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(Continued from previous page)

Warner asked those gathered to pray
for his healing with the laying on of
hands," Chapman wrote. "The Rev.
Carol Harlacher of St. Stephen's
offered holy water from Lourdes.
The bishop offered something
unusual in return — his crozier. The
crozier was cracked and broken,
Bishop Warner said. He asked if the
people of one of the congregations
would take and fix this symbol of his
office. Ms. Harlacher agreed to
accept repair of the staff on behalf
of St. Stephen's.

"A few months later the repaired
crozier was returned to Bishop
Warner in better condition than
when it was new."

S.E. Asia Elects New Primate

The Rt. Rev. Bolly Lapok, Bishop
of Kuching, Sarawak, Malaysia, has
been elected fourth archbishop of
the Province of
South East Asia.
Bishop Lapok will
become the arch-
bishop during a
February 12 cere-
mony in Kuching.

"Given so high a
calling and the enor-
mity of the expecta-
tion, I feel so small, so unequal," he
told *The Borneo Post* Sept. 23. "This is
definitely one of those mysterious
ways of God."

The bishop is a 1974 graduate of
the Diocese of Kuching's seminary,
House of the Epiphany. He was
ordained deacon and priest in 1975.

The *Post* reported that he studied
pastoral theology, ecumenism and
English on a scholarship from the
United Society for the Propagation
of the Gospel in 1984 to 1985, and he
studied ecumenism further in Rome.
In 1991 he received a licentiate in
theology from the Australian Col-
lege of Theology. In 2001, he earned
a master of arts with distinction in



Lapok

missiology from the University of
Birmingham.

He will succeed the Most Rev.
John Chew of Singapore, arch-
bishop since 2006.

L.A. Clergy Support 'Irvine 11'

The Bishop of Los Angeles and
other clergy have condemned the
conviction of 11 Muslim students
who repeatedly heckled a speech by
Michael Oren, Israel's ambassador
to the United States. The students
were convicted on misdemeanor
charges in Orange County Superior
Court.

Eight of the students attend the
University of California-Irvine,
where Oren spoke in September
2010. Three are students at UC-
Riverside.

A message sent via email earlier in
the day by the UC-Irvine Muslim Stu-
dent Association condemned the
school for offering a forum to the
ambassador.

"We condemn and oppose the
presence of Michael Oren, the
ambassador of Israel to the United
States, on our campus today," the
message said, according to a report
by the *Orange County Register*. "We
resent that the law school and the
political science department on our
campus have agreed to cosponsor a
public figure who represents a state
that continues to break international
and humanitarian law and is con-
demned by more U.N. Human Rights
Council resolutions than all other
countries in the world combined."

"Obviously in light of the Irvine
11 verdicts there is an immediate
need for improved listening to one
another across faith traditions and
reaching a new place of mutual
respect," the Rt. Rev. J. Jon Bruno
said in a statement issued Sept. 23.
"Today I am calling upon fellow
Orange County bishops, rabbis, and
Islamic leaders to come together



The Rev. Wilfredo Benitez, rector of St. Anselm of Canterbury Church in Garden Grove, addresses supporters of the Irvine 11 after the guilty verdict. (Pat McCaughan/ENS photo)

immediately in renewed solidarity to address the issues and injustices raised in relation to these verdicts.”

Bruno added: “Our Episcopal con-

gregations will also increase participation in the Shura Council’s Open Mosque Day on October 16 to demonstrate our understanding that Islam is at its core a religion of peace within our shared Abrahamic tradition, and deserving of equal protection under First Amendment freedoms.”

The Rev. Wilfredo Benitez, rector of St. Anselm of Canterbury Church in Garden Grove, California, also condemned the misdemeanor convictions.

“This attack against Muslim students and the Muslim community is an attack on democracy,” he said in a report by Episcopal News Service. “It’s an attack on all of those who believe in the U.S. Constitution and in freedom of speech.”

During Oren’s speech at the University of California-Irvine in September 2010, the students inter-

rupted him every few minutes, shouting, “Propagating murder is not an expression of free speech” and other accusations against Israel.

Mark P. Petracca, associate professor of political science, pleaded with the students repeatedly to allow the ambassador to deliver his speech without disruption. Petracca warned the students that hecklers would be arrested.

Oren took a 20-minute break after the fourth disruption. Chancellor Michael Drake, chancellor of the university, also pleaded with the students to listen courteously.

The students continued heckling Oren. Other audience members cheered them, booed them and shouted at them to leave.

Oren eventually completed his speech. A question-and-answer period planned for the event did not occur.

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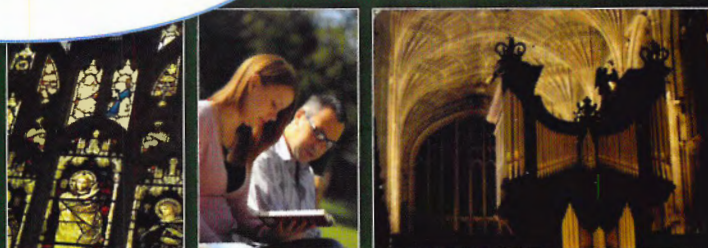
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Participants at the Pre-Lausanne "Touching Heaven, Changing Earth" Conference in Cape Town.

Making Evangelism Real in Southern Africa

By Martin Breytenbach

The Diocese of St. Mark the Evangelist, which I have served as bishop since 2000, is a large, relatively poor, mainly rural diocese in South Africa's Limpopo Province. This northernmost province of South Africa has the lowest percentage of Christians in the country: about 35 percent, compared to a national average of just under 80 percent.

Ever since Growing the Church (www.growingthechurch.org.za) began as a program of the Anglican Church of Southern Africa (ACSA) I have seen God at work in exciting ways. It began for me in 2004 when Archbishop Njongonkulu Ndungane asked that I take on GtC as a new portfolio of the Synod of Bishops. He said to me, "We need to encourage primary evangelism, church growth and mission."

The initiative comprises Angola, the Island of St. Helena, Lesotho, Mozambique, Namibia, South

Africa, and Swaziland. Part of the motivation for this initiative was a decline in the proportion of Anglican Christians in South Africa and the dramatic growth of African independent churches, which are often a mixture of Christian and traditional African beliefs and practices.

I began by praying, thinking and listening to what people were saying. The Synod of Bishops appointed a board to work with me in developing and implementing a vision. Very quickly we discovered that we shared one heart and mind. I have never before experienced such unity of purpose in a provincial body. As we shared our vision with others we found a wave of support and enthusiasm. For example:

- A young person at an Anglican Students Federation conference said, with tears in her eyes, "This is exactly what I have been praying for our church."
- Members of a workshop at Provincial Synod spontaneously donated money to GtC.

- A number of dioceses around the ACSA invited board members to share the vision with them at synods and clergy schools.

- Many people told me they have felt marginalized in their church because they are evangelists at heart, and they now feel that they belong.

- The Provincial Standing Committee decided to include GtC in the Common Provincial Fund, although we had not sought such support.

Clearly God was at work! I soon found that I could not manage this movement part time while leading a diocese. Within a few months enough funds had been donated for us to employ the Rev. Trevor Pearce as GtC's director.

As we met to seek God's will a picture began to emerge. We would have a threefold focus:

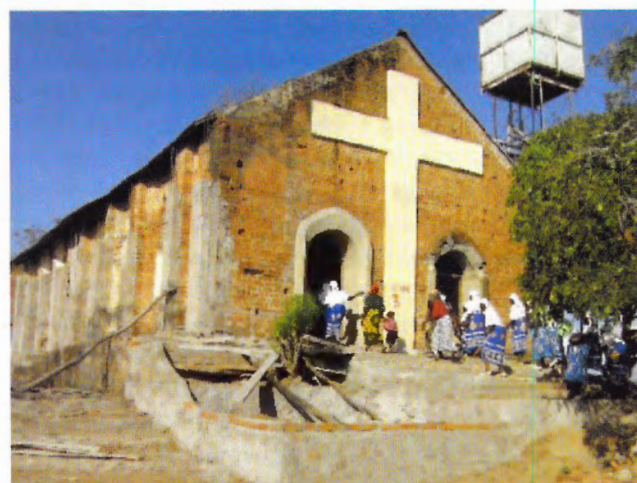
- **Networking:** The GtC Network comprises partnerships in and beyond the ACSA. Within the ACSA, for example, we work closely with Anglican Youth of Southern Africa, Anglican Students Federation, Sharing of Ministries Abroad and others. There is also a strong network of intercessors who pray for GtC. Beyond the ACSA we have built partnerships with Youth with a Mission and J-Life Africa to promote a gap year program. We work closely with Alpha, African Enterprise, the Willow Creek Association and a growing number of mission and ministry resource groups.

- **Research:** One of the challenges facing GtC is to oversee a census of ACSA members so that we can measure our numerical growth and gather other useful information. We are also exploring different models of the church (like Fresh Expressions) and tapping into church-growth research from around the world.

- **Equipping:** The strongest need we have found, however, is to equip church leaders to grow the church. Our approach is laid out by Paul: "what you have heard from me through many witnesses entrust to faithful people who will be able to teach others as well" (2 Tim. 2:2). Our goal is to train people who can in turn train others, who will train yet others.

In particular we find that we need to focus on equipping people as servant-leaders who can make disciples — people who not only acknowledge Jesus as Lord and Savior but are also growing as his followers. Because of the great need for leadership and discipleship, equipping for growth has become our primary strategy, supported by the GtC network and research.

The first thing Fr. Pearce did as director was to visit nearly all 26 (as it was then) dioceses of the ACSA to see their needs firsthand, share our vision with bishops and diocesan leaders, and hear what they had to tell us. In the process we discovered that



Growing the Church photos

Young musicians practice in Angola (top); worshippers file into church (center) where multiple generations gather for worship in Mozambique (bottom).

many dioceses have valuable resources that can be shared with others.

We encouraged each diocese to appoint a GtC coordinator and an implementation team of about 20 people (comprising young and old, male and female, clergy and laity, and all races) who would be trained and pass on their training to others. Each year the diocesan coordinators meet for further training and encouragement.

A number of training conferences have taken

(Continued on next page)

Making Evangelism Real in Southern Africa

(Continued from previous page)

place in dioceses at bishops' invitations. In these conferences we include the topics requested by diocesan leaders. We have seen God work in exciting ways through a practical, hands-on experience of street evangelism.

At the end of diocesan training participants form into teams that go to parishes and other dioceses to conduct lay witness missions. They quickly begin to practice what they have learned.

There is great value in running provincial conferences and special training events. Leaders gain enormously from worshiping together, receiving high-quality teaching, and networking with other leaders who share their passion for GtC.

In order to do this we identified about 100 gifted teachers in various areas related to church growth, mission, and evangelism and formed them into our GtC faculty. We held a couple of workshops in which faculty members interacted with one another, received training themselves, and agreed on common goals and values, such as a commitment to excellence in everything we do. These faculty members are available to help lead provincial and diocesan training conferences.

So far we have held two provincial conferences. About 500 people attended our GtC launch conference in Johannesburg in 2008. We were joined by 26 mission teams, most of them sent by SOMA from across the Anglican Communion. Before the Lausanne III Congress in Cape Town (October 2010) we hosted a conference, "Touching Heaven, Changing Earth," featuring international delegates and speakers.

The pattern of our launch conference has since been repeated in the dioceses of Sabah in Malaysia (on the island of Borneo) and Jos in Nigeria. We have also sent teams to Singapore on "Vision and Mission Exposure" trips. We have found that God works powerfully in those who join teams on mission in different parts of the Communion; they return home enthused and empowered by the Holy Spirit. Another conference, followed by local missions, is scheduled in New Zealand this year.

Through our interaction with the dioceses of the ACSA we have found several programs that could benefit the whole province if implemented more widely. Rooted in Jesus (www.rootedinjesus.net) is a discipleship program developed for Africans by Anglicans in England and Tanzania. It takes place in small groups, usually in a period of about two years. Material is translated into local languages and participants do not have to be literate, since much of the

teaching is based on memory verses. In the ACSA Rooted in Jesus is already well underway in the dioceses of Niassa and St. Mark the Evangelist, and has recently started in Angola, Grahamstown, Umzimvubu, and Zululand. In several of these dioceses it is being used as a basis for confirmation preparation and lay-minister training. It has recently been adopted by Anglican Youth of Southern Africa.

The Diocese of St. Mark the Evangelist is also working with Langham Partnership International (www.langhampartnership.org) to train preachers. We hope this pilot project will spread to other dioceses of the ACSA and other churches in Southern Africa.

One of the most encouraging aspects of GtC is that it is part of God's work throughout the world. We keep meeting people through whom God is doing the same sort of work. In fact the Anglican Consultative Council has recently established the Evangelism and Church Growth Initiative (<http://is.gd/AnglicanECGD>). We are delighted to be part of it and look forward to joining many other Anglicans in this work of God around the world.

One of the most important things I have learned is that mission and ministry belong to God, not to us.

Mission and ministry belong to God, not to us.

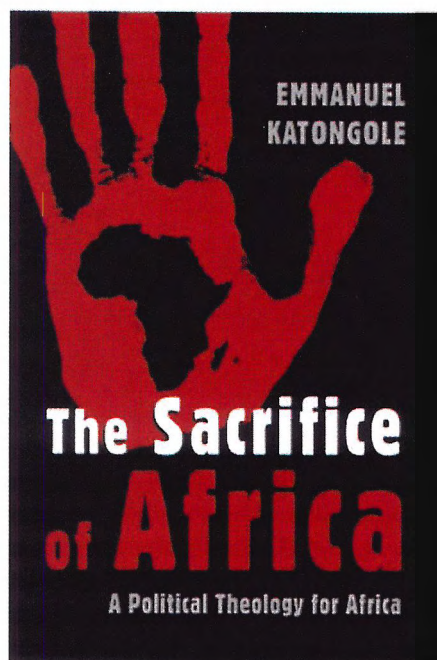
It is essential for us to learn to recognize where God is at work, so that we can join in, rather than asking God to bless what we are doing.

It seems that this was one of Jesus' prime strategies. When he was criticized for healing on the Sabbath, Jesus said that he was only joining in what the Father

was doing: "My Father is still working, and I also am working" (John 5:17). He added: "Very truly, I tell you, the Son can do nothing on his own, but only what he sees the Father doing; for whatever the Father does, the Son does likewise" (John 5:19).

Barnabas, one of my favorite biblical characters, did the same. When the gospel was first proclaimed to Gentiles in Antioch many responded in faith. The Jerusalem church sent Barnabas to check it out and he was able to discern God at work. "When he came and saw the grace of God, he rejoiced, and he exhorted them all to remain faithful to the Lord with steadfast devotion; for he was a good man, full of the Holy Spirit and of faith. And a great many people were brought to the Lord" (Acts 11:23-24). ■

The Rt. Rev. Martin Breytenbach is Bishop of the Diocese of St. Mark the Evangelist in the Limpopo Province of the Anglican Church of Southern Africa.



Conquering Lies through Theology

The Sacrifice of Africa

A Political Theology for Africa

By **Emmanuel Katongole**. Eerdmans.

Pp. 215. \$16, paper. ISBN 978-0-8028-6268-6

Review by Joseph D. Galgalo

The Sacrifice of Africa narrates a “new sort of madness,” which envisions a new social reality in Africa. Emmanuel Katongole, a Roman Catholic priest of the Archdiocese of Kampala, Uganda, and associate research professor of theology and world Christianity at Duke Divinity School, identifies an influential lie: the idea that modernity brought salvation to Africa. This lie has shaped Africa’s social history and political realities for centuries and has caused untold misery through violence, corruption, poverty, death and hopelessness.

Katongole argues that at the heart of Africa’s culture of violence are many “layers of memory through which the performance of the colonial imagination continues to live in the present” (p. 12). As one major thematic focus, Katongole underscores the importance of stories and social imagination. Stories do shape our perception of the world and realities. They influence our social and political choices and our very identities, because eventually we become what those stories shape us to become. If the story of our lives is built on a lie, the result is tragic.

Katongole identifies and analyzes examples of stories that “interrupt”

or depart from the lies that have become Africa’s default stories. He introduces and interrogates different stories and experiences in an effort to “get to the heart of the Christian story, which ... [can provide] a fresh vision for the world in which we live” (p. 1). As he says: “For a new future to take shape in Africa, the wanton sacrificing of African lives would have to be confronted — no, interrupted — by a different story” (p. 17). This goes to the heart of the theological enterprise in Africa: to envision a new social imagination.

To accomplish this task, the lie of “founding stories of Africa’s emergence into modernity” (p. 22) must be exposed and discarded. For solutions, Katongole turns to “performances” and stories that defy the “collective reason” as shaped by

This is an extraordinary work not only for its scholarly brilliance but also for its profound practical value in mapping new paths for rethinking theology in Africa.

dominant founding narratives. With admirable clarity he applies effective theoretical frameworks and engages with a spectrum of literatures in telling of the “revolutionary madness” of Thomas Sankara, the “practical theology and sacrifice” of Bishop Paride Taban and Angelina Atyam, and the “sacrifice of love” by Maggy Barankitse.

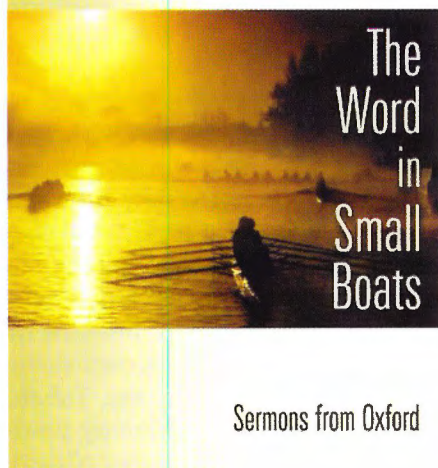
Perhaps Katongole’s greatest contribution lies in the strength and potential that these stories portend in making possible a new future, a new form of social ethics, a new way of living and altogether a new type of Christianity in Africa. These stories are more powerful because of their being part of God’s own story: “To the extent that Maggy, Taban, and Angelina’s revolutionary madness is grounded in the story of God, their stories reveal an entirely new world that God’s story makes possible in Africa” (p. 196).

This is an extraordinary work not only for its scholarly brilliance but also for its profound practical value in mapping new paths for rethinking theology in Africa. This new theology can provide a workable alternative to Africa’s sorry state of affairs and it can help create a new social vision and reality. Katongole’s passionate search for credible alternatives lays a firm foundation for a new theology in Africa, and in particular proposes a fresh way of ecclesial engagement for the Church.

Reading *The Sacrifice of Africa* is like partaking of a delightful feast, a celebration made possible if only we dare step out of the ordinary and embrace a unique madness that makes all the difference. As an African, I express my deepest gratitude to Katongole for this invaluable offering.

The Rev. Dr. Joseph D. Galgalo is vice chancellor of St. Paul’s University, Limuru, Kenya.

Oliver O'Donovan



Sermons from Oxford

These “Sermons from Oxford” testify to the bold ways that Professor Oliver O'Donovan undertook his preaching and teaching ministries for over 30 years, from Toronto to Oxford, and now in Edinburgh. O'Donovan's students, past and present, will find in these sermons a powerful reminder of the high calling to disciplined and lifelong attention to God's word in the places they serve, a calling their professor has exemplified.

The book consists of 32 sermons. Except for three — preached at St. Mary's Islington, York Minster, and Southwell Minster — the rest were delivered in Christ Church, where O'Donovan was Regius Professor of Moral and Pastoral Theology and Canon of Christ Church Cathedral from 1982 to 2006. Five are from the 1980s, ten from the 1990s, and 17 from the 2000s.

The sermons are grouped into four sections. Section One, “The Mission of God's Word,” consists of eight expositions on the Christ event, from Advent to Pentecost. The seven sermons in Section Two, “The Community of God's Word,” explore the gift

Valuable Cargo

The Word in Small Boats

Sermons from Oxford

By **Oliver O'Donovan**. Eerdmans. Pp. xiii + 192. \$18, paper. ISBN 978-0-8028-6453-6

Review by Michael Poon

and task of communion amid the realities of imperfection, hiddenness and vulnerability in the present age.

Section Three, “Tradition, Truth, and the Public,” focuses on upheavals in the political realm: from the fall of the Berlin Wall to the Gulf War, the 9/11 attacks, and the Iraq War. The eight sermons are acts of truth-telling in the midst of horror, chaos, and despondency during that period.

Section Four, “Launched upon Life by God's Word,” directs our attention to the storms of life from within: in the human experience of being uprooted, growing old, facing death; on the temptation of wealth and knowledge accumulation; and, even more fundamentally, on being human.

The sermons are “from Oxford,” which, Professor O'Donovan would underline, is a “place.” For him, places are connected with the “missionary economy of the Spirit”:

Places emerge out of mere spaces as people gather ... to hear and invoke the name of Jesus, whom God has set forward as an ensign to the peoples. So mission penetrates *inwards* within a place; it gives the place its centre.... As the mission of the Spirit goes forward, the identity of the place becomes defined, its common life structured and beautified, its people's energies released to the service of God's love and the learning of God's truth. (p. 60)

These sermons, in the missionary economy of the Spirit, are prophetic

words spoken in Oxford to the late-modern Western society. In other words, Oxford becomes the place where the preacher was requisitioned for the service of God's word, where hearers are summoned and launched upon life by God's word. The word travels in “small boats,” frail and yet mobile, but they are the vessels through which we set out on the adventure of being human: in learning to be in communication with one another, in holding things in common, and in enhancing them with new social significances.

A breakdown of communication and breakup of communion has been a central concern in O'Donovan's two major works, *The Desire of the Nations* (1996) and *The Ways of Judgment* (2005), that spanned his Oxford years.

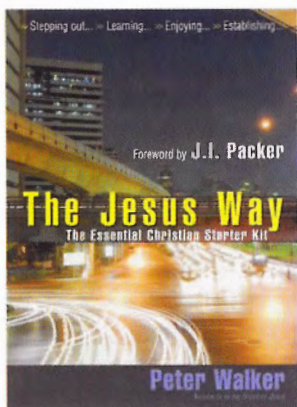
This failure is evident in the present-day Anglican Communion crisis, which O'Donovan particularly addressed in two of his sermons: “A Word Travelling in Small Boats” and “Dividing the Kingdom.” When cyberspace becomes a main instrument of airing grievances and proposing solutions, there is little prospect for true communication and communion.

The Word in Small Boats therefore comes to our shores and imagined boundaries as a challenge and a gift. The prophetic words from Oxford challenge the ways we see God's mission and the Church. They are not matters of self-projection and self-expression. Both need to come under the discipline of the Gospel: to

become the mission and the community of *God's word*.

These sermons direct churches in southern continents to the central theological task of preaching and teaching, so that bold sermons from Kampala, Singapore, Cape Town, Nairobi, Seoul, and São Paulo may elucidate minds and establish hearts toward a fresh vision of communion.

The Rev. Dr. Michael Poon is director and Asian Christianity coordinator of the Centre for the Study of Christianity in Asia, Trinity Theological College, Singapore.



Winsome and Demanding

The Jesus Way

The Essential Christian Starter Kit
By **Peter Walker**. Monarch. Pp. 224. \$14.99, paper. ISBN 978-0-8254-6311-2

Review by John Bowen

The Jesus Way tackles a pressing need: a book to introduce a new Christian to the beliefs and practices needed for a lifetime of Christian discipleship.

The book is systematically and attractively set out. Peter Walker

(Continued on next page)

Gifts of God

by Patricia Swift



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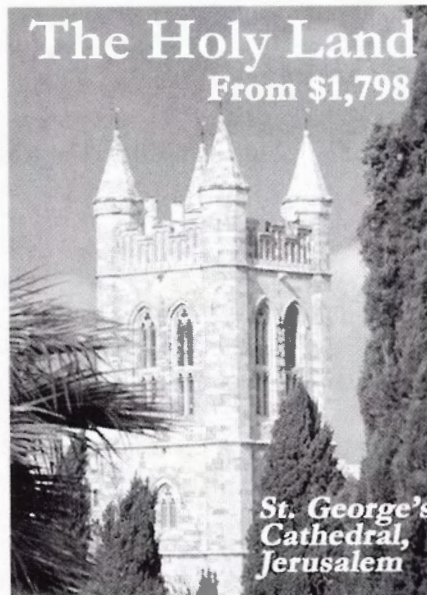
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(Continued from previous page)

structures it around two chapters of the New Testament, Luke 24 and Acts 2, and tackles two sets of six topics drawn loosely from those chapters, which he then pictures as two columns of six blocks each, meeting in an arch.

The first column represents the topics of Resurrection, Atonement, the Holy Spirit, Scripture, Eucharist, and Witness; the second, Fellowship, Worship, Teaching, Obedience, the Enemy, and Eschatology. The book ends with three appendices, on the uniqueness of Christ, the historicity of the resurrection, and the place of baptism.

The style is readily accessible, and Walker finds ways of conveying complex ideas simply and without

(not a topic that Walker deals with directly). Something like this: “God has not given up on our sinful and suffering world, but is at work supremely through the life, death, and resurrection of Jesus Christ, to restore the world he made. Human beings are invited to join God’s work through repentance and faith, thus becoming part of the community of Jesus’ apprentices.” To my mind, this kind of statement serves to give a context and a rationale for all that follows. It’s looking at the picture on the jigsaw box as you put the pieces together, though I know some regard that as cheating.

I would also have put more emphasis on the subject of fellowship much earlier on; Walker doesn’t

cally think about community. (Incidentally, this is a drawback of choosing two chapters to structure the book: the author is pressed to follow the order in which the chapters raise issues, and they were not designed for that.)

I am not sure why baptism is relegated to the last of the three appendices. As Walker himself says, “the baptism Jesus commands is an outward sign that we belong to his people.” For that very reason, without changing a word (because I like the section!), I would move it to somewhere in the first few pages of the book.

Three other things trouble me, less theological than methodological. One is that there is too much of

This book is more meat than milk; I would give it to a young Christian who has been a disciple for at least a year.

condescending — something not every academic is able to do! I found the section on Witness particularly clear, winsome, and persuasive. And the emphasis on joy (“Enjoy Jesus’ Resurrection”!) is refreshing and wholly appropriate.

At the same time, I do have a few questions. With some, I am simply saying, “Well, I would have done it differently.”

Somewhere early in the book I would have tried to give a “big picture” overview of the gospel, beginning not with Luke 24 but perhaps with Mark 1, and Jesus’ declaration of the good news of the kingdom

consider it till halfway through the book (p. 110). To become a Christian is surely identical with becoming a member of the Church. I find these days that the first thing I want for a new Christian is to get involved in a fellowship, and to begin to explore Scripture, prayer, worship and so on (all of which Walker discusses very thoroughly) not in private in the first place but in company. Maybe Walker is assuming this; he does suggest using the book in group settings (p. 14), but in our individually minded Western culture I think it needs to be spelled out more strongly. We do not automati-

what I can only call proof texting. Every point is backed up with innumerable texts drawn from all over the New Testament. In teaching new Christians, surely this (a) is confusing and (b) teaches them a bad habit. Walker’s proof texting is responsible, as one would expect of a New Testament scholar, but not all use the technique so responsibly. Better, I suggest, to work with longer passages in more detail so the new believer can learn how to approach a single passage.

Second, I found myself hungry for illustrations, for more pictures and stories (there are almost none) which

would help encapsulate a truth more vividly than propositions and make it memorable. Just one example will suffice. The section about the work of the Holy Spirit in the believer could easily be illustrated by William Temple's comparison between what "the spirit of William Shakespeare living in me" could do to my creativity and what "the spirit of Jesus Christ living in me" can do to my lifestyle. It's simple but it's memorable. (I've remembered it for over 40 years!)

Third, I appreciate the inclusion of a glossary at the back of the book. However, some basic terms used (but not fully defined) in the text are not there (random examples include sin, redemption, atonement, justification, church, holiness, and righteousness). Meanwhile, some bearing an asterisk (indicating there is an entry in the glossary) actually have no entry. I noticed evolution and creation (p. 24), saved (p. 26), and salvation (p. 39). The glossary (in itself a good idea) would be worth revising in a second edition.

The Jesus Way is a good but flawed book. Would I give it to a new Christian? I think this is actually not a book for a new Christian. A baby believer needs one-on-one mentoring: the milk of the Word, the stories of Jesus, to experience deeper love for him and give allegiance more fully to him, and the love of a warm Christian community where there are living models of Christian maturity and opportunities to serve. This book is more meat than milk; I would give it to (or, better, work through it with) a young Christian who has been a disciple for at least a year.

Dr. John Bowen is professor of evangelism and director of the Institute of Evangelism at Wycliffe College, Toronto, Canada.

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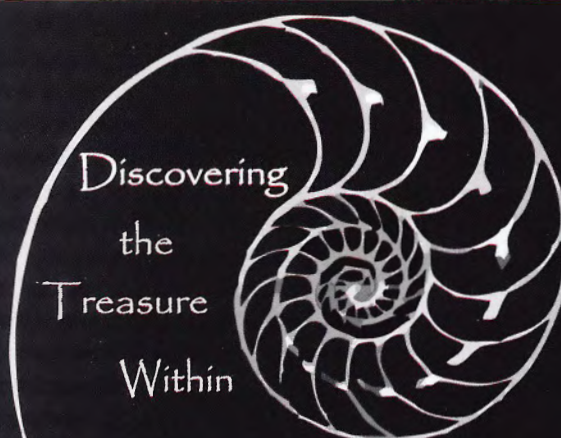
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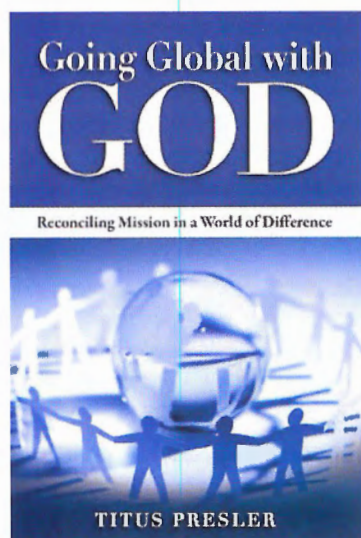
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Mission as Pilgrimage

Going Global with God
Reconciling Mission
in a World of Difference

By **Titus Leonard Presler**. Church Publishing.
Pp. 208. \$20, paper. ISBN 978-0-8192-2410-1

Review by John A. Macdonald

The Rev. Canon Titus Leonard Presler has had a long and distinguished career in mission and contributed much to our understanding of contemporary mission in the Anglican context.

Going Global with God is a timely handbook on mission that corrects common misunderstandings and misapprehensions and alerts the reader to actions and attitudes that confine North American church activity to local concerns rather than global outreach.

"Christians are sometimes unclear about what mission is," he writes (p. 37). And this is certainly true. The book is divided into four parts that begin with a discussion on what is happening in global mission. He then defines what he means by "go

global with God," before examining the challenges that are facing mission today.

He concludes with a profile of a "mission companion" — a term that has a broader application than the more traditional word *missionary* because it reflects the need to see mission work as accompaniment and companionship. An important mutuality must take place. He includes a helpful chapter-by-chapter study guide. His questions will provoke discussion in small groups that should enrich readers' understanding and lead them toward a helpful and concrete response.

Presler correctly identifies that mission is not just a Global North to Two-thirds World activity; the "only requirement is that the action be directed outward" (p. 43). This is an important concept to grasp because it not only corrects a common misunderstanding but also actually frees Christians to be involved in mission in ways that they might not have considered. With this in mind, the ministry that results from mission "includes both the work that builds up the community within itself and the work that extends the community's work beyond itself" (p. 45).

Presler is strongest in Part III, where he deals with practical mission issues and informs mainline Protestants about the actual challenges that face mission today. While there has been a great deal of diversity in mission practice, recent efforts have been hampered by a lack of coordination and strategy. Writes Presler: "Condescension flourishes. People are defined by their needs and treated as objects rather than as companions on a journey. Results trump relationships all over again. ... Dependence is reinforced" (p. 109).

Similar problems confront short-term mission. The solution is to begin with pilgrimage: going first to observe, watch and listen. This enables a network of relationships that can set the stage for mutual strategic planning. "The mission trips that follow should not be one-off ventures but part of a long-term plan of mutual engagement" (p. 159). The pilgrimage concept removes the task-oriented focus of many mission trips that can actually prevent true relationships from occurring.

My only major point of disagreement is with Chapter 10, "Churches in Turmoil: A Challenge in Reconciliation." Diligently working toward reconciliation between the disparate

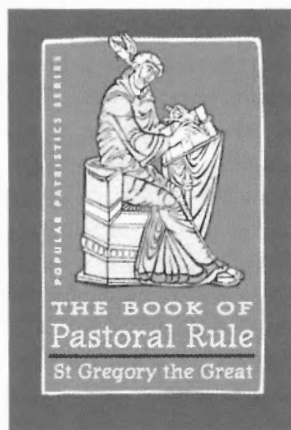
Presler correctly identifies that mission is not just a Global North to Two-thirds World activity; the "only requirement is that the action be directed outward."

groups in the Anglican Communion is certainly important. I wish I shared his optimism that the differences can be worked out through listening, mutual discovery, and strengthening relationships. Many in the Two-thirds world would say that if their voices were heard, what they had to say was not heeded.

Nevertheless, this book has a lot to contribute. It is refreshing to see Presler address the good and the bad of mission endeavor. Perhaps

the book's greatest strength is that it is likely to be read in churches that are considering mission for the first time and want to know how best to go global with God.

The Rev. Canon Dr. John A. Macdonald is associate professor of mission and evangelism at Trinity School for Ministry and director of the Stanway Institute for World Mission and Evangelism.



St. Gregory for All the Ordained

The Book of Pastoral Rule

By **St. Gregory the Great**. Translation with introduction by **George E. Demacopoulos**. Popular Patristics Series 34. St. Vladimir's Seminary Press. Pp. 212. \$18, paper. ISBN 978-0-8814-1318-2

Review by Peter Eaton

In 1998, John Lienenweber published a fine English version of Books 3 and 4 of Gregory's *Pastoral Rule*, and we have now an excellent new translation of the entire work by George Demacopoulos. Demacopoulos has also given us his thoughtful recent study, *Five Models of Spiritual Direction in the Early*

Church, a lengthy and important chapter of which he devotes to Gregory and his *Rule*.

In his introduction to this first full translation into English since that of Henry Davis in 1950, Demacopoulos reminds us that, although the *Pastoral Rule* has traditionally been associated with episcopal ministry, "it is more likely that [Gregory] hoped to influence everyone (including monastic leaders and priests) vested with pastoral responsibility, not just bishops." He also observes that Gregory understood the "inherent tension between action and contemplation as a healthy pastoral balance."

Demacopoulos is attentive in his choice of English terms when rendering Latin words that either now sound unhelpful or are hard to grasp. Gregory was a masterful writer, and chose his words with care, and such thoughtfulness in capturing the force of a word or phrase is commendable. Demacopoulos gives us a highly readable translation that is free of the usual woodenness that so often defeats specialist and non-specialist alike. If I have one criticism, it is that he did not use language that is inclusive of women as well as men when it would have been easy, and not a betrayal of Gregory's meaning or force, to do so.

Gregory's approach, exemplified especially in Part III, "How the Spiritual Director Who Lives Well Should Advise the Laity," has a remarkably contemporary feel. Gregory observed that our pasts have a clear influence on our present, and he understood what Demacopoulos calls "pastoral flexibility." The force of this section is to expand the spir-

itual director's sympathies to help a range of people with the differing challenges of the inner life. "Some are joyful or sad not by circumstances," he observes, "but by temperament." Young and old, women and men, rich and poor, and a range of other contrasts receive his attention, and he repeats that wisdom that finds expression in all the best literature on the subject from the Scriptures to the present day: "Likewise we should carefully learn when speech should open the mouth and when silence should keep it closed."

Gregory reminds us that the Incarnation touches us at many levels. Jesus, he says, "appeared in the flesh not only to redeem us through the passion but to teach us through conversation." For this reason, too, spiritual directors cannot live isolated

"We should carefully learn when speech should open the mouth and when silence should keep it closed."

lives: "The spiritual director should not reduce his attention to the internal life because of external occupations, nor should he relinquish his care for external matters because of his anxiety for the inner life." As a busy bishop who was also a monk, Gregory knew this tension in himself. The best spiritual directors then as now are those who understand what it means to live our exploration into God in the midst of all that pulls at our attention and energy.

Gregory's *Pastoral Rule* has been a popular book from the beginning. Augustine of Canterbury brought a

(Continued on next page)

(Continued from previous page)

copy with him on his mission to England and Alfred the Great had it translated into Old English, the manuscript of which, now in the Bodleian Library in Oxford, is the oldest book written in the English language. More recently, the late Archbishop of Canterbury, Michael Ramsey, underscored its importance when he reminded us that he read the *Rule* before his ordination as a bishop.

Demacopoulos has made a classic available afresh to a new generation of pastors and spiritual directors (and bishops, too!) who will, like generations before us, profit from Gregory, who continues to teach across the ages.

This volume is part of the excellent and ever-expanding Popular Patristics Series that began many years ago with Graham Neville's equally valuable translation of John Chrysostom's *On the Priesthood*. St Vladimir's Press continues to give us not only admirable translations of important texts in this series, but also some of the best new Orthodox theology in English.

The Very Rev. Peter Eaton is the dean of Saint John's Cathedral in Denver.

Abandonment to Divine Providence

The Classic Text with a Spiritual Commentary

By **Jean-Pierre de Caussade**. Commentary by Dennis Billy, C.Ss.R. Ave Maria. Pp. 205. \$17.95, paper ISBN 978-0-8706-1253-4

At Trinity School for Ministry we have a wall of heroes that includes Anglican evangelical Charles Simeon. There is with Simeon's picture a famous quotation of his to the effect that he never met a convinced Calvin-

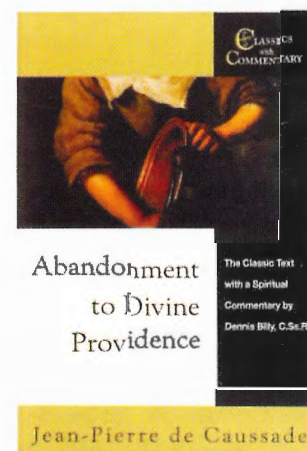
ist or convinced Arminian who, had he accompanied St. Paul, would not have counseled him to change the text of his letters to more clearly satisfy Calvinist or Arminian prejudices.

At the heart of the historic theological debate referenced in Simeon's remarks is the role of the human will in responding to God's grace. The stringent Calvinist wants to protect our absolute dependence on grace and the sovereignty of God who cannot be resisted without his knowledge or providence. The Arminian wants to protect the love of God whose offer of salvation is to whomsoever will come.

This theological tug of war is easily solved by letting go of one end of the rope. In the 18th century there was a similar tension between a spirituality of rigorous asceticism and a radical dependence on the grace of God that could lapse into the heresy of Quietism, which counseled an extreme form of spiritual passivity.

Abandonment to Divine Providence arises out of that period and holds in tension what Protestants call assurance with the necessity of spiritual discipline, trust in the goodness and special providence of God active in our lives with the necessity and opportunity to be more discerning about and more surrendered to the will of God. The emphasis of this classic text is on surrender to the will of God, in the phrase made famous by the book, "the sacrament of the present moment."

The text originates as a series of letters by an 18th-century Jesuit spiritual director to a superior and sisters of a convent in Nancy. The letters lay in obscurity and were discovered a century later and republished. Traditionally the author was thought to be Jean-Pierre de Caussade, a Jesuit scholar and spiritual



director. That authorship now appears less likely. The text survives as one of the spiritual classics of the Western Church.

The Redemptorist father and patristic scholar Dennis Billy has produced a wonderful new edition with a scholarly though practical introduction to the whole text, including a set of reading principles to be kept in mind while using the book. There is in addition an overview and introduction to each of the six books and each of the 54 meditations into which the book is divided. At the end of each meditation there are further notes and questions for contemplation and prayer.

The book is designed to be read in conjunction with daily prayers, one meditation at a time. This is the best and most useful edition of this classic that I have seen. Highly recommended.

*(The Rev. Dr.) Leander S. Harding
Ambridge, Pennsylvania*

Spiritual Counsel in the Anglican Tradition

Edited by **David Hein** and **Charles R. Henery**. Wipf & Stock. Pp. xviii + 176. \$22. ISBN 978-0-2271-7270-4

This fine book offers the reader a wide array of selections from the writings of wise and knowledgeable Anglican writers under 17 different categories, including "The Love of God," "Prayer," "Money," "Friendship,"

and "The Holy City of God." The writers include the well-known (Lancelot Andrewes, Phillips Brooks, C.S. Lewis, Evelyn Underhill) and many others, 50 in all, sharing the characteristic of being heirs of the Tudor Reformation (p. xvi). The ancestry of this book includes Hein's *Readings in Anglican Spirituality* (1991) and a series called *Spiritual Counsel in the Anglican Tradition* which Hein edited for *Anglican Theological Review* in the 1990s.

The reader contemplating buying or borrowing this book should take the title at face value: it is geared to offer "spiritual counsel," meaning "extracts that speak directly to the reader, offering him or her useful words of instruction and guidance" (p. x). Conversely this also means that it is not equivalent to a book offering readings in "Anglican spirituality." There is room for both on readers' shelves, or in the libraries from which they borrow.

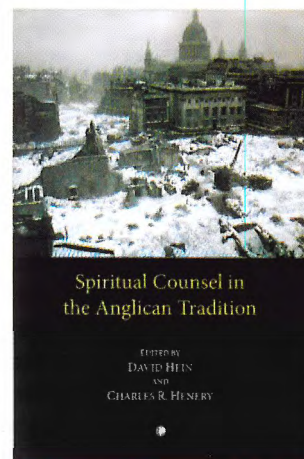
It would be invidious to pick out (say) a reading from a luminary such as John Donne and attempt a critique. It would be crazy to attack this volume for all the wonderful readings not included: a slim volume must exclude many Anglican gems.

Indeed I would like to commend the restraint of the editors in keeping this volume to its half inch or so thickness: much easier to access, to pick up in a brief moment between appointments than a thick compendium whose virtue lies in its comprehensiveness. The readings are what they are: a choice made by editors with care and with preference. It would be equally surprising to find that all readers agreed with these choices as to find that readers found nothing of value here.

Finally, the selections are generally brief, that is less than a page in length, but occasionally they are a couple of

pages long. In short: a helpful and accessible book.

(The Rev. Dr.) Peter Carrell
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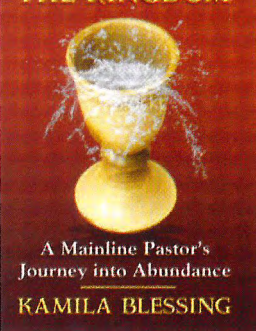
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SPEAK YE FIRST THE KINGDOM

By Kamila Blessing

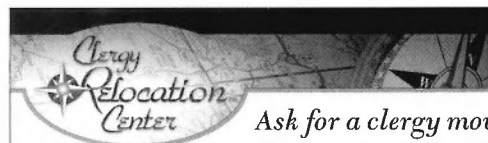
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Ordering Our Home

By Jonathan Potter

People of modern urbanity, the cup-holder-sized latte and the disposable diaper have forgotten what nature smells, tastes and looks like. Mike Schut and Jason Sierra sought to challenge that numbness by convening the Episcopal Young Adult Leadership Institute's Eco-Justice Immersion Experience.

The event, which met Aug. 27-Sept. 1 in Seattle, was designed for emerging leaders in the Episcopal Church and the Anglican Church of Canada. It emphasized the interconnectedness of our lives with one another and with all the earth. We discussed policy, planned events, and laid theological foundations for the future. "I had forgotten how beautiful nature could be," said one participant, Laura Thomasson of Houston.

I approached the weekend as a seminarian who is not seeking holy orders. The major question I brought with me was what a faith-based perspective

To understand
eco-justice we
must understand
that our home
is much larger
than we can
grasp: more than
four walls, more
than our city
or town.

can bring to the work of eco-justice that scientific humanism cannot.

One of the first things I learned was an etymology. *Oikos*, which is Greek for household, is the source of the prefix *eco-*. In our culture of eco-friendly dish soap, green-collar jobs, and the Prius, I often think the prefix has strayed from its original meaning. Ecology is the relationship we apply to home. Immediately we associate the term with the science of nature. We often forget, however, that *economy* carries the same prefix. We have economies of scale, political economy, developing economies; each is a matter of ordering our homes. Ecology is the study of our home; economy is the way in which we order that home.

Justice emerges from our recognizing the indivisible nature of eco-systems — economy and ecology alike. We must relate to our household if we intend to influence its structure. To understand eco-justice we must understand that our home is much larger than we can grasp: more than four walls, more than our city or town.

Our part in structuring the home affects neighbors we never knew we had. My choice to fly to the conference this year affects the rising waters in Maldives. How do we move past the overwhelming weight of work on such an immense scale? How do we cope with grief and fear in knowing that we will never see this work completed? Faith provides a way.

In Anglican traditions, the Book of Common Prayer provides an outline for how we make peace with grief, fear, and sin, and then do our work. The penitential rite of reconciliation provides forgiveness of sin: *Wash me through and through from my wickedness*. Then it imparts the ability to move past the sin: *May God in his love enlighten your*

heart, that you may remember in truth all your sins and his unfailing mercy. Applying this rite to our sin against our home provides a framework for eco-justice.

In the Pauline liberal tradition we are free *from* sin, death, and the law only *to* be free *for* love and community (Rom. 6:23, 7:5-16). Because of this, we have an ethical responsibility to engage love in society. An individual must enter into faith recognizing that what is incarnate

is the love of community, which is much larger than the parish, diocese, or province. All those with whom we share our home are part of this community.

We, as people of faith, are free *for* love and free *from* sin and death; these freedoms provide a responsibility to structure our lives so that *home* is paramount. We must return to the Augustinian sense that the highest good is the community, and shed the Tocquevillian notion that individual well-being means seeking isolation.

Why, if we need to expand our understanding of community, was the program limited to those under 30? The first eco-ministers look for new hands to take the reigns; the great work of my generation must be built on our willingness to shed our ego and individualism and enter into the community that has been given to us.

The work of this generation cannot be imposed from without, though; it must develop organically into a web of new social pioneers. It won't be easy because radical change never is. But coming together and drawing on the strengths of those before us will provide fortitude for the road ahead. *Hic labor, hoc opus est.* ■

Jonathan Potter is a student at Church Divinity School of the Pacific.



OUR UNITY IN CHRIST

In Support of the Anglican Covenant



From Autonomy to Communion

By Titre Ande Georges

Owen Chadwick claimed that the Anglican Communion was always a federation with many different bodies participating. Many others also state that Anglicanism is not a “church” but a fellowship of national autonomous and interdependent churches, united not only through bonds of affection but also by a classic tradition developed over centuries. These statements confirm that Anglicans have never fully agreed about what sort of church theirs is and should be.

It reminds me of the Eglise du Christ au Congo (ECC), a federation of 64 Protestant denominations, including the Anglican Church of Congo. It started in 1923, first as the Protestant Council of Congo, but became the Church of Christ in Congo in 1970 without a clearly defined ecclesial identity, built on its well-known slogan of “unity in diversity.” This unclear ecclesial identity and lack of a clearly defined body of doctrine have reduced the ECC to a sort of “social club” called *Mutuel des églises*, mostly united for social purpose. The Anglican Church of Congo, member both of the ECC and the Anglican Communion, has been confused more than ever, lacking a clear ecclesial identity

nationally and internationally.

The term *Anglican Communion* emerged in the 19th century as a description of the ecclesiastical expansion of the Church of England, which has no denominational identity. Of course, it sees itself as “part of the One, Holy, Catholic and Apostolic Church, worshipping the one true God, Father, Son and Holy Spirit.” As a result of this expansion, there were churches of the colonial empire, missionary churches, and others. Most of these churches were formed out of differing circumstances and means, but then forced to live together.

It is the same as with the missiological insistence of Henry Venn of the Church Mission Society that the native Christians should create their own self-propagating, self-supporting, and self-governing “native” churches that were independent of mother missionary societies. This was already a challenge for the ecclesiological identity and concern for unity.

There has never been a normative statement of faith binding each of the national churches in the Anglican Communion, nor a central source of authority. “Communion” has been merely a matter of social fellowship between autonomous churches, fostering spiritual and social bonds of affection. An ecclesial deficit there-

fore arose because the Anglican Communion has been undecided about its true identity, and our ecumenical partners are frustrated, because they are unclear whether the Anglican Communion can speak and act as one coherent ecclesial body.

There has been unwillingness to cooperate, a defensive communication and competition on a win-lose model in which people use position, power, possessions, and personality to get their way. Life, however, is not a competition and we cannot live each day competing with our brothers and sisters in Christ.

We need the right balance between the "one" and the "many."

If we are God's people in mission, we must live together and get our own house in order. The Anglican Covenant does this and enables the churches of the Anglican Communion to pass on, faithfully and reflectively, the faith once delivered to the saints. It helps churches to give visible expression to the one, holy, catholic, and apostolic Church of Jesus Christ, reintegrating their concerns to the same Christian mind, recovering the apostolic tradition, and coming to fullness of Christian vision and belief, in agreement with all ages.

As Michael Poon said, the Anglican Covenant provides the Communion with a confident and vibrant ecclesial identity to be a communion of churches. It gives a canonical structure for building up and renewing the churches, so that their common life and witness may lead to the transformation of believers to be a people of God's very own, eager to do what is good (Titus 2:11-14). The Covenant gives the Anglican Communion's churches a shared identity and cohesion and delineates communal boundaries.

This redefined Anglicanism is a call for a renewed commitment to the authority of Scripture and the centrality of the gospel of Jesus Christ. Continued rejection of these historic

anchors to our faith will bring us to more crises in the life of the Communion.

The Covenant is consonant with the doctrines and formularies of our churches as they reflect orthodox biblical teachings and our cherished Anglican heritage. It articulates the essential elements of mission and our

interdependence. May the King of the Church use it to lead his people in faithful discipleship and truth. ■

The Rt. Rev. Dr. Titre Ande Georges is Bishop of the Diocese of Aru, Democratic Republic of Congo, and lecturer at the Anglican University of Congo.

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Rehearsing Discord in CANTERBURY

By Bryan D. Spinks

The International Anglican Liturgical Consultation (IALC) is one of the better-kept secrets of the Anglican Communion; few people know of its existence (since 1985), and even fewer read its reports. Usually its meetings pass largely unnoticed. This year's meeting, like previous consultations, would probably have soon passed into oblivion, but for a presentation on same-sex blessing rites by a delegation from the Episcopal Church's Standing Commission on Liturgy and Music (SCLM).

Since many provinces rely on outside funding, the IALC meets in full session every four years, with "interim" (less funded!) consultations in between. IALC is an advisory body on liturgy for the Anglican Communion, and a representative from the Primates'

Meetings is expected to attend each consultation. For a variety of reasons, however, this advisory body is hardly representative of the Communion. Many of us attend because we are professional academics and scholars; others attend as members of provincial liturgical commissions or as liturgy lecturers. Some provinces have many members present, while others have only one, and some are not represented at all. The net result is that IALC has a large representation of Euro-Atlantic liturgical academics and official representatives, who far outnumber other voices and interests. Euro-Atlantic and Anglo concerns tend to predominate.

This year's full meeting, held August 1-6 at Canterbury, was charged with writing a report on Christian marriage and its liturgical celebration. An interim meeting in New Zealand in 2009 had already

begun that discussion, and for reasons of unity the IALC decided that Christian marriage was to be understood in the hitherto traditional Christian sense of one man united to one woman.

Liturgy is always a somewhat difficult subject, and for many obvious reasons much time is devoted in seminaries and colleges to the evolution of baptism and the Eucharist. Quite often liturgy courses spend only one session on marriage liturgy, and take the form of a “how to” rather than a “from where” and “why” approach. Few take the time to research the evolution of Christian marriage rites, East and

law passed into state law, and the exchange of vows is not an optional extra, but a legal necessity.

Historically and liturgically, though, vows were latecomers to the liturgy, and have become something of a cuckoo in the nest, making everything else appear as an unnecessary add-on. One of the questions discussed was how to limit the intrusive nature of vows, and how to introduce other, traditional symbols into marriage, either from the Christian tradition (crowning, blessing of the marriage cup, anointing during the blessing) or from indigenous culture.

One of the thorniest problems for Anglicans is our concern, inherited from England as part of the medieval Western Church, to *contract* a marriage at the same time as *celebrating* the marriage.

West, or any detailed theologies of marriage. The net result is that most delegates, and even many seminary instructors, are not prepared to produce a report with the same rigor as on Eucharist or Baptism.

The consultation heard two important papers. The Rev. Dr. Simon Jones of Merton College, Oxford, raised the issue of requiring that one party be a baptized Christian (in the context of unashamedly revenue-driven television and internet ads by the Church of England). The Rt. Rev. Mdimi Mhogolo, Bishop of Tanganyika, Tanzania, lamented the suppression of indigenous customs of marriage through laws modeled on those of the United Kingdom. Both papers raised serious questions about how the Church engages with culture while at the same time not abandoning a Christian-based liturgy.

One of the thorniest problems for Anglicans is our concern, inherited from England as part of the medieval Western Church, to *contract* a marriage at the same time as *celebrating* the marriage. In the Byzantine tradition vows are not part of the official liturgy; marriage is celebrated by crowning and blessing, and not contracted by vows. Of course, in most Western countries, the requirements of canon

Of the 56 participants representing 19 provinces, 11 were from the Episcopal Church. Other than South Africa, only two African provinces were represented. One bishop from Africa was afraid that his name might be seen attached to any report of a discussion on same-sex blessings.

The constitution of IALC says that any province has the right to request bringing a particular issue before the consultation for discussion and advice. In March the Standing Commission on Liturgy and Music requested a meeting with the IALC's steering committee. The Episcopal Church funded the meeting. That meeting persuaded the committee to find a slot in the overcrowded week for a presentation on the SCLM's proposed forms for blessing same-sex couples. While this was called a “consultation within a consultation,” it consumed an entire morning. It was difficult for many members of the consultation not to see this as an attempt to treat the proposed rite as a natural extension of our discussion on Christian marriage.

The SCLM members asked the consultation to discuss the liturgical material but not to discuss whether it was legitimate, since the Episcopal Church's Gen-

(Continued on next page)

Rehearsing Discord in CANTERBURY

(Continued from previous page)

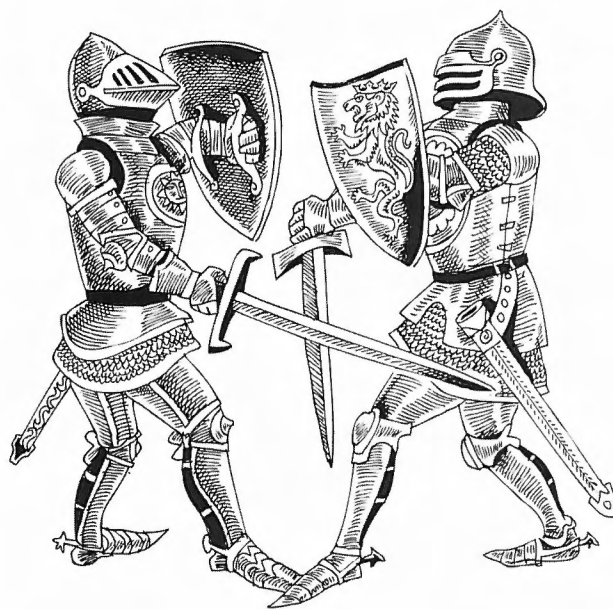
eral Convention had authorized its preparation. Their background theological papers were not available to the consultation for scrutiny. A liturgical rite was given a dry run so the consultation might experience it as a rite and not just a text. Many consultation members responded that since this rite contained vows, it was more a rite of same-sex marriage than a blessing of same-sex couples.

The Rt. Rev. Colin Buchanan, retired Bishop of Woolwich, England, observed that the act of preparing a blessing rite concedes the propriety of a venture and sanctions it. Indeed, it appeared that the SCLM sought the consultation's imprimatur for its work.

I will say, as a Brit, that this "consultation within a consultation" was not cricket. It was one more act that strains the bonds of charity, complicating the ministry of many IALC members from provinces with a moratorium on same-sex blessings. Discussing the propriety of same-sex blessings is important, and still needs to take place in a serious, charitable and fully informed manner across the Communion. To short-circuit the debate is unhelpful. The debate needs to be undertaken in more competent and representative bodies of the Communion than the IALC.

If the SCLM representatives were really listening, they will know that the late intrusion of this difficult subject into an already problematic consultation was received with both coolness and disbelief. But I suspect listening was not the main object of this exercise. Instead, it interrupted and deflected a much-needed serious debate across the Communion on liturgical celebration of Christian marriage, and prevented the issue of same-sex unions from stirring anything more than an emotional response. Christian marriage celebration itself needs careful attention and needed to have been the sole concern of the Canterbury Consultation. ■

The Rev. Dr. Bryan D. Spinks is Goddard Professor of Liturgical Studies and Pastoral Theology at Yale Divinity School. He teaches courses on marriage liturgy; English Reformation worship traditions; the eucharistic prayer and theology, Christology, and liturgy of the Eastern churches; and contemporary worship.



Clashing Absolutes

By Philip W. Turner

The Winter 2011 *Anglican Theological Review* presents a theological colloquy on same-sex relationships and the nature of marriage. The colloquy is in fact a reprint of an earlier report by the Theology Committee of the House of Bishops of the Episcopal Church. This reprint is to be welcomed.

To the credit of the theology committee, the colloquy contains extended treatments by two groups — one “expansive” and the other “traditional.” The reprint also contains seven “Responses,” and it is upon these that I wish to comment. On the whole the responses retain the high degree of civility that characterizes the two position papers. They further the stated purpose of the colloquy to enhance understanding rather than arrive at a consensus. They also address with clarity most of the disputed issues — the interpretation of Scripture, the place of tradition, the importance of scientific knowledge, the relation between marriage and sexual desire, marriage and procreation, the complementarity of the sexes, and so forth.

Responses, however, ought to do more than question or support. They ought also to open areas of concern as yet not covered in a general debate. To my mind, two of the responses do this rather well. In her response, Sarah Coakley makes two points of great importance. She notes that, by clearly exposing the issues, these papers bring us closer to the “absolute

Given the fact that American culture has adopted the presupposition of those who would expand eligibility for marriage, it is hard to see how churches that have become “enculturated” to the degree they have will do other than follow suit.

presuppositions” that now divide the two camps. There are indeed absolute presuppositions that make this debate so intractable; and until these are on the table, little progress toward healing the divisions within churches will be made. She is absolutely right, and for this reason one wishes that she had said more about what these absolute presuppositions might be.

A second observation by Coakley is that the position argued by the expansionist group (that marriage is an ascetic undertaking) is not only innovative. It also has implications that the Episcopal Church has not faced. If indeed marriage is an ascetic undertaking then a relaxed view of divorce like that common in the Episcopal Church is quite inappropriate. Or again, if marriage is an ascetic practice, then arguments for acceptance of same-sex relationship based on a notion of rights or “the pursuit of happiness” are quite out of place. This surely is an observation not usually found on the lips of a person who supports “expansion.”

Another response that (perhaps unwittingly) calls the reader into new territory is that by Margaret Kim Peterson. She notes that four factors have led Western culture to a changed view of same-sex relations: (1) the redefinition of marriage as a relationship based on love; (2) normalization of contraception; (3) New Reproductive Technologies; and (4) the use of marriage to limit access to social benefits.

Noting the decisive importance of social change, Peterson presents these points in support of the expansionist position; but they in fact point in directions people with more traditional views ought to have pursued more vigorously than they have. What happens to marriage when it is defined univocally as a love relation? What happens to childbearing when it is separated in principle from the marital relation and made a purely voluntary pursuit? Does society have an interest in defining marriage as properly between a man and a woman?

In these questions are to be found arguments from reason that do not, as many suppose, tell in favor of the expansionist position. It was a great work for the Jewish and Christian tradition over the centuries to make moral links between erotic desire, marriage, the procreation and nurture of children and the creation of the basic unit of society. As the expansionist position presented in this colloquy makes clear, the position of those who

would expand marriage to include same-sex couples decouples all these links. At each point this decoupling raises moral questions neither the papers nor the responses adequately address.

It is also important to ask if, in making clear the views of each group, these essays in any way converge. Eugene Rogers, an expansionist contributor to the colloquy, observed in a recent article in *The Christian Century* that there are unexpected signs of convergence. He notes, for example, that the traditionalist contributors did not dwell on Romans 1 and that the expansionist contributors did not turn to the issue of rights. I believe Rogers misreads the traditionalist argument and that he underestimates the degree of attachment expansionists have to arguing their cause in the language of rights.

With respect to convergence, Coakley is closer to being right. In this dispute it is not convergence that sets the tone but “absolute presuppositions.” My own view is that the absolute presupposition of expansionists is that individuals in search of happiness have a right (all things being equal) to the basic human good of sexual satisfaction. The absolute presupposition of the traditionalists is that the sexual self is located in an objective moral field that precludes same-sex relations. It is hard to see how, under present circumstances, these views could ever converge.

As Thomas Gillespie suggests in his response, given the fact that American culture has in large measure adopted the presupposition of those who would expand eligibility for marriage, it is hard to see how churches that have become “enculturated” to the degree they have will do other than follow suit. That the House of Bishops has taken decisive action before the report of its own committee was available is a certain indication that theology was not the determining factor in the bishops’ decision. It is hard to avoid the conclusion that liberal social opinion had its way before the theological debate to which these papers call the Church could even be considered. ■

The Rev. Dr. Philip W. Turner is the retired dean of the Berkeley Divinity School at Yale and vice president of the Anglican Communion Institute. He has served as a missionary in Uganda and taught at Seminary of the Southwest, General Seminary, and Yale Divinity School.

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The Nineteenth Sunday after Pentecost

What Is Most Important?

First reading and psalm: Deut. 34:1-12; Ps. 90:1-6, 13-17

Alternate: Lev. 19:1-2, 15-18; Ps. 1 • 1 Thess. 2:1-8 • Matt. 22:34-46

The Gospel of Matthew, beginning at its 21st chapter, describes a series of encounters between Jesus and his detractors. The text first tells of the triumphal entry on Palm Sunday (verses 1-11) and Jesus' upsetting of the moneychangers' tables (12-17). Then there is the account of Jesus' cursing the barren fig tree, which ought to have borne fruit but had not (18-22). Then come the various encounters with the Jewish leaders: the chief priests and the elders ask Jesus where his authority comes from (23-27). Then comes the parable of the two sons in which the disrespectful son does the will of his father while the respectful son does not (28-32), followed by the parable of the wicked tenants (33-46).

Next, in chapter 22, is the parable of the wedding feast to which the invited guests refuse to come and which is then filled with those who had not been invited at first (1-14). The teaching is unequivocal that the Jewish leaders are found wanting and are under threat of judgment. Then come in quick succession more encounters with the leaders:

the Pharisees try to trap Jesus by asking the clever question of whether it is right to pay tribute to Caesar (15-22), followed by the challenge from the Sadducees about the resurrection of the dead (23-33).

At last comes the question posed in today's Gospel lesson. The Pharisees ask Jesus which is the greatest commandment. It is a good question, perhaps even an honest question, and Jesus answers it directly with the well-known "summary of the law." He prompts them to think about what it means that David calls the Messiah "Lord," and to question what it means that the Messiah is commonly known as the "son of David." He is opening them to the possibility that the Messiah is more than what common expectation held.

In the long account of confrontations with open and subtle hostility to Jesus, and Jesus' refusal to "tone down" his teaching about the shortcomings of the leaders of the Jews, we hear one of the most important questions that can be asked by anyone who takes the Jewish Law seriously: what is it all really about?

Look It Up

Compare Paul's statement about the fulfillment of the law in Romans 13:10 with the answer Jesus gave the Pharisees.

Think About It

How would things have been different if Jesus had merely said that people must love God and their neighbor? What does it mean that he added "as yourself"?

The Twentieth Sunday after Pentecost

The Nature of Leadership

First reading and psalm: Josh. 3:7-17; Ps. 107:1-7, 33-37
Alternate: Mic. 3:5-12; Ps. 43 • 1 Thess. 2:9-13 • Matt. 23:1-12

Today's lessons are about leadership, with accounts of both faithful and faithless leaders. The lesson from Joshua begins close to the time when Joshua had taken over from Moses. Moses had been described and honored as unique in the history of the peoples of the earth, who alone of all people had related to God face to face and whose prophecies were powerful, authoritative, and effective. Joshua is Moses' fitting successor, for the Lord himself establishes him. The lesson begins: "This day I will begin to exalt you in the sight of all Israel, so that they may know that I will be with you as I was with Moses." It then describes the first great miracle worked at the command of Joshua: the parting of the waters of the River Jordan as the people of God cross the river to set foot for the first time in the Promised Land.

The lesson from Micah, in sharp contrast, described prophets whose leadership is completely without merit, without even the desire for fidelity. Their prophecies are pronounced for gain, being favorable for those who pay them and unfavorable for those who refuse to pay. Micah tells them that as a consequence any sense of prophetic message will be closed to them. Micah, however, is notably faithful to God,

prophesying for the sake of truth, holding fast to the virtues of justice and might, declaring in that strength that the leaders are corrupt. Micah, clearly, does not prophesy for the sake of popularity, nor even for influence or attention, but to proclaim the truth that the Lord gives him.

Coming back to the model of godly leadership, the lesson from 1 Thessalonians provides Paul's description of his own leadership. Paul calls upon the Christians of the Thessalonian church to bear witness to his leadership of them. He reminds them that he has toiled hard, exacted no payment, and was blameless in his conduct. He then urges the believers to lead lives worthy of their faith, and he commends them for their proven faith in receiving the word of God.

The lesson from Matthew provides the teaching of Jesus about good and bad leadership. He acknowledges that the scribes and Pharisees, who had so recently challenged his authority and the authenticity of his teaching, do sit in Moses' seat. For that reason he urges his hearers to follow their teaching. He quickly points out, however, that the scribes and Pharisees do not follow their own teaching. Therefore, though they are to be listened to, they are not to be imitated.

Look It Up

Consider Jesus' teaching about true leadership as revealed in Matthew 20:27.

Think About It

What was the teaching of the scribes and Pharisees that Jesus enjoined his hearers to follow? How was it consistent with what Jesus taught about the kingdom?



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Aimee Bostwick is chaplain at Virginia Episcopal School, 400 VES Road, Lynchburg, VA 24503.

The Rev. **Robert Goldsmith** is rector of St. Stephen's, 14 Glebe Rd., Earleville, MD 21919-2144.

The Rev. **Stephen Wilson** is rector of Holy Redeemer, 2552 Williams St., Denver, CO 80205.

Ordinations

Olympia — William Deng, Irene Tanabe.

Retirements

The Rev. **Timothy J. Hallett**, as rector of St. John the Divine, Champaign, IL.

The Rev. Canon **Ralph J. Stanwise**, as canon pastor of St. Paul's Cathedral, Peoria, IL.

Deaths

The Rev. **Vernon A. Douglas** died Sept. 20 in Tallahassee, FL. He was 87.

Born in St. George, Barbados, West Indies, he earned an associate degree in mortuary science before attending a Bible college and later earning a master's degree at George Mercer School of Theology. He also received the doctor of divinity from Princeton Theological Seminary. He was pastor of several AME churches before serving Episcopal churches, including Incarnation, Cleveland, OH; Redeemer, Greenville, MS; St. Michael and All Angels', Tallahassee; and St. Augustine's, Kansas City, MO. Fr. Douglas was especially involved in prison ministry with juvenile offenders, social work and civil rights. In his free time, he restored classic cars. He is survived by his wife, Rose Douglas; sons, David, Michael, John, Paul and Andrew; daughters, Cecilia Best, Monica Briscoe and Kimberly Douglas; 13 grandchildren; and 12 great-grandchildren.

The Rev. **Lonnie Herring**, a deacon in the Diocese of Mississippi, died Sept. 9 at Baptist Hospital East in Memphis, TN. He was 74.

He was ordained to the permanent diaconate in 1996, part of the first class of vocational deacons to be ordained in the Diocese of Mississippi. He served at Advent, Sumner; Grace, Rosedale; Calvary, Cleveland; and St. Paul's, Hollandale, in addition while continuing to work at the State Penitentiary at Parchman. Survivors include his wife, Cindy.

Send clergy changes to People and Places:
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STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION

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Student Residence: Episcopal Student Center
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Sun 6:30

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PM; add, address; anno, announced; A-C, Ante-Communion; appt.,
appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S,
Church School; c, curate; d, deacon, d.r.e., director of religious edu-
cation; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except;
1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days;
HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Inter-
cessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP,
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