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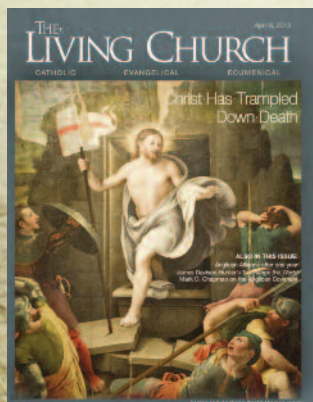
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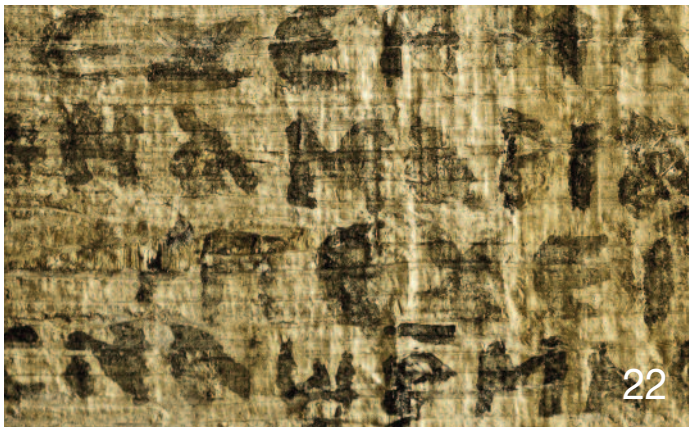
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Young people from New York work in Cuban fields. Michael Pollack photo

Cuban Transformation

“Over several days we planted banana, plantain, and coconut trees in fields of yucca and sweet potato, painted and varnished the church interior, and dug holes for new fence posts. ... As the days passed, it became apparent that any work we accomplished would be matched and likely surpassed by the Christ-inspired hospitality of our hosts” (see “Better Together,” p. 8).



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We are grateful to All Souls Anglican Foundation, Oklahoma City [p. 29], whose generous support helped make this issue possible.

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Archbishop Nominations Stall

How deep is the deadlock as the Crown Nominations Commission continues to work toward recommending a successor for the Archbishop of Canterbury? What looked like a fairly uncomplicated process — the Commission choosing a name and an alternate for Prime Minister David Cameron to place before Queen Elizabeth II for her approval — has stalled. Some headlines are even saying a decision could be “months” away, with the succession still undecided when Archbishop Rowan Williams leaves office at the end of the year.

Speculation is rife. Ruth Gledhill, religion correspondent for *The Times*, believes the commission has settled on Justin Welby, Bishop of Durham, but is undecided between John Sentamu, Archbishop of York, and Graham James, Bishop of Norwich, as the second name to be sent to the Prime Minister. Earlier Jonathan Wynne Jones of the *Sunday Telegraph* tweeted that the commission had “ruled out” Richard Chartres, Bishop of London, and there had been “strong opposition” to Sentamu.

Without doubt members of the commission are sworn to offer “no comment” to media questions, but Gledhill is a streetwise reporter who “called” the Rowan Williams appointment correctly ahead of official announcements. She will have contacted several members of the commission and one or two of the less experienced could have delivered a vital cue revealing the chosen name.

If there is substance to the tweet signalling “strong opposition” to Sentamu, it suggests the Archbishop of York is not amongst the “also rans.” It probably means a section of the commission or perhaps just one

member made anti-Sentamu views known in a forceful manner. Sentamu’s stance on sexuality could be one possible reason; lack of popularity among some commission members may be another.

There are suggestions that the six Canterbury representatives voting in solidarity could block a particular candidate or even stall the entire process. Chartres is rumoured to have told friends he is out of the reckoning. While he recently signalled willingness to ordain women as priests and take part in consecrating women as bishops, his earlier stance could still be held against him, particularly by Canterbury representatives. They include Clare Edwards, canon pastor at Canterbury Cathedral, who is influential in the campaign for women in the episcopate.

Further, in a close vote the role of Barry Morgan (the Archbishop of Wales, representing the primates of the Communion) would be crucial, either in supporting or blocking a candidate.

The electoral process has proved to be more complex than many expected. Writing on the Fulcrum website, London theologian the Rev. Andrew Goddard says that in a close contest a 16-member commission could be hard put to achieve the required two-thirds majority.

“The vote takes place by successive secret ballots with the bottom candidate being eliminated. Crucially, however, a candidate needs to get 2/3 of the vote so it is quite



Welby



Sentamu



James

possible to reduce the list to two candidates and face an impasse. A simple majority (9-7) is not sufficient,” he writes.

“If six members are unwilling to vote for a candidate, members keep voting until a candidate has 11 votes and if that does not happen then deadlock has been reached.” Then in order to obtain a second name voting begins all over again (without the elected candidate and with the possibility that six members could stall the process).

It’s not entirely clear what would happen in the event of an insoluble deadlock. The most extreme scenario would be dissolution of the CNC and an appointment of new members. It may call upon the mediation skills of Cameron to sort something out. In 1987 Prime Minister Margaret Thatcher provided the only known example of overturning a church nomination when she preferred Mark Santer to James Thompson as Bishop of Birmingham. This kind of intervention is unlikely. There are rumblings, however, that leaving such an important decision to a small group meeting in secret is arcane and an open election would be preferable. But that is an unlikely future prospect, not a present reality.

Meanwhile, being an acknowledged candidate for Canterbury has thrust the Bishop of Durham into the media spotlight. He is related to a former Conservative Deputy Prime Minister, Lord Richard Austen “Rab”

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Butler, and as a Cambridge undergraduate signed up as a Christian Union member, which positions him among evangelicals. He left a \$100,000 annual salary with Enterprise Oil to enter the ministry and his previous church posts include being co-director for the International Ministry Centre at Coventry Cathedral, succeeding the colourful "Vicar of Baghdad," Andrew White.

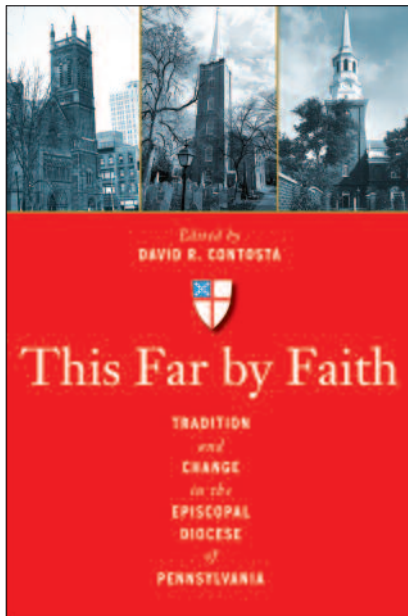
In 1991 the Church of England skipped a generation which included options such as Richard Harries (Oxford) and the former test cricketer David Sheppard (Liverpool) and instead plucked a little-known bishop from the west of England to succeed Robert Runcie. Archbishop George Carey had less than three years experience as a diocesan. Should Welby emerge as Archbishop of Canterbury he will have spent less than half that time as Bishop of Durham.

In times long gone, when choosing an Archbishop of Canterbury was the sole prerogative of the British Monarch, he or she was said to have carried out this task as the representative of the laity. In 2012 the commission consists of four bishops, five clergy and seven laypersons. Their chairman is Lord (Richard) Luce, a former Conservative Cabinet Minister. The Anglican Communion is represented by Archbishop Morgan as a voting member and the Rev. Canon Kenneth Kearon, Secretary General, present as an adviser.

For the first time there were interviews from a shortlist agreed during earlier meetings of the commission. This creates an irony: appearing to be ambitious tends to disqualify clerics eager to attain high office, but these candidates will need to compile a CV and inevitably answer questions like *Why do you want the job?* and *What qualities do you think you can bring to it?*

Before the commission met again in late September, Sentamu, 63, was considered the popular choice. A former high court judge in Uganda who fled the wrath of the feared dictator Idi Amin, he has grown in

(Continued on next page)



This Far by Faith Tradition and Change in the Episcopal Diocese of Pennsylvania

Edited by David R. Contosta

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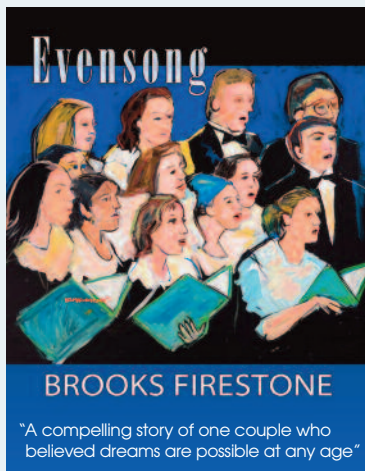
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(Continued from previous page)

stature with each senior promotion. As someone who came to Britain as a refugee and has known police harassment, he has a bond with ordinary folk and writes a popular column in the Sunday edition of *The Sun*, owned by Rupert Murdoch.

Chartres, 65, like Sentamu has a certain grandeur. Bearded and imposing, he would not look out of place as an Eastern Orthodox patriarch. As a former chaplain to Archbishop Robert Runcie he brings vast experience and would be expected to be sure-handed in his decision-making and public pronouncements.

The possible surprise packet was Welby, 56, the former Dean of Liverpool who became Bishop of Durham in November 2011. Durham is the church's fourth-most senior bishopric and confers automatic membership of the House of Lords. A graduate of the elite Eton College, where Princes William and Harry studied, he had a career change following the death of his seven-month-old baby daughter, Johanna, in a motor accident in France. Before ordination he attended Holy Trinity Brompton, the London parish that devised the Alpha Course, so his formation includes charismatic and evangelical components. He is credited with stabilising the finances of Liverpool Cathedral, the largest church building in England.

He believes the Occupy Movement which camped in the precincts of St Paul's Cathedral was "absolutely" right in its criticisms of the banking system. He is serving on a public inquiry into the Libor scandal, in which banks are accused of collusion over interest rates when they were supposed to offer individual bids. He has proved adroit and interesting when handling the media and so far has deflected questions on sexuality.

While there has been speculation following a Rowan Williams *Daily Telegraph* interview that the arch-

bishop's role in the Anglican Communion might be scaled down and become mostly ceremonial, as yet there are no concrete plans to make that change. Canon Kearon was quick to issue a rebuttal when the story appeared. The new archbishop will be asked to assume a night-impossible role; it could easily be subdivided into five.

Neither the Church of England nor the Anglican Communion needs a managerial type at a time like this. It will take a strong personality and ability to frame a plausible Anglican-style fudge to keep standing a house divided by cultural differences that go much deeper than the presenting issue of sexuality.

John Martin in London

West Africa Elects New Leaders

Meeting in synod Sept. 25-28, the Anglican Church of the Province of West Africa elected the Rt. Rev. Solomon Tilewa Johnson, Bishop of Gambia, as its ninth archbishop and primate.



Johnson

Bishop Johnson succeeds the Most Rev. Justice Akrofi, who has been primate since 2003, and will serve a five-year term. The Province of West Africa comprises the dioceses of Bo, Cameroon, Freetown, Gambia, Guinea and Liberia.

The synod, which met at Cuttington University in Liberia, also approved a constitutional change that creates two internal provinces with two archbishops, in the style of the Church of England.

The Rt. Rev. Daniel Yinka Sarfo, Bishop of Kumasi, will be archbishop of the new Province of Ghana.

Attack Condemned

The Most Rev. Eliud Wabukala, Archbishop of Kenya, joined other religious leaders in condemning the

explosive attack on the Anglican Church of Kenya's St. Polycarp Parish, Nairobi, Sept. 30. The archbishop and Bishop Joel Waweru of Nairobi Diocese visited and prayed with four of six children who were admitted at Kenyatta National Hospital after the blast.

In a statement released at the scene of the explosion, Wabukala said Kenya is a multifaith society, called the attacks atrocities, and urged that its perpetrators face the full rigor of the law. He called upon the government to offer adequate security because asking citizens to be vigilant is not sufficient.

"This is a cruel provocation, but I appeal to Christians not to feed violence with violence, either in word or deed, because we are called to overcome evil with good," he said.

Njoroge Ndirangu, Nairobi provincial commissioner, and Sheikh Adan Wachu, secretary general of the Supreme Council of Kenyan Muslims, also condemned the attack.

Bishop Waweru and Ndirangu later visited the bereaved family of Ian Maina, a 9-year-old who died in the blast.

Water Ministry Honored

Water Missions International, an engineering ministry founded by Molly and George Greene III in 2001, received the Solar World Einstein Award on Sept. 25 in Frankfurt, Germany.

"Molly and George Greene use solar energy to power water treatment systems in developing countries and regions affected by catastrophe," SolarWorld AG said. "Their aid organization Water Missions International has already implemented over 600 projects in 49 countries. Thanks to their dedication, child mortality, human exposure to parasites and the number of chronic illnesses have declined in numerous villages. It is estimated that 1.2 bil-

lion people worldwide do not have access to clean water."

The Greens founded WMI, which is based in Charleston, South Carolina, after working in Honduras with victims of Hurricane Mitch. They are members of St. Philip's Church, Charleston.

Bishops Choose Historiographer

The House of Bishops has elected Robert Bruce Mullin of General Theological Seminary as the Episcopal Church's historiographer. Presiding Bishop Katharine Jefferts Schori nominated Mullin for the role and the bishops elected him during General Convention.



Mullin

The office of historiographer dates to 1838, when the church recognized that the records of its founding were being lost. The directive to the first historiographer, Samuel Farmer Jarvis (1786-1851), was to prepare "from the most original sources now extant, a faithful Ecclesiastical History, reaching from the Apostles' times, to the formation of the Protestant Episcopal Church in the United States."

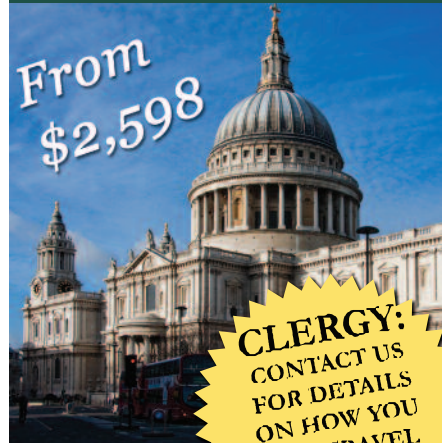
Today, in part, the office honors a historian for long-standing service to the church. Mullin is the third GTS scholar to hold the position. Previous historiographers included Jarvis, who joined the faculty in 1819, and J. Robert Wright, who recently retired as the seminary's St. Mark's Church in the Bowery Professor of Ecclesiastical History.

"My immediate predecessor, Bob Wright, was renowned for his work in ecumenism, and Presiding Bishop Frank Griswold made much use of him," Mullin said. "I have, for the past six years, served as a historical consultant to the chancellor's office of the Episcopal Church in church property and other legal cases."

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Youth groups from New York with friends from Itabo.

Michael Pollack photo

Better Together

An Experience of Cuba

By E.P. Licursi and Michael A. Bird

For the past six years the youth groups of San Andres, Yonkers (Iglesia Memorial de San Andres), and Christ Church, Bronxville, have found that we are better together. Our young people meet every Monday night. We have traveled to the monastery at Taizé in the spirit of reconciliation and trust. We have met and worked with those in need in New York City and across the nation. Our kids long to be challenged and tested. They want to engage their faith. They want love to be active, not passive.

The Rt. Rev. Griselda Delgado Del Carpio, Bishop of Cuba, invited us in August to expand our understanding of “better together.” This was a gift greater than any of us could have imagined. As a mixed group, ranging from ardent capitalists to crypto-communists, the young people had high hopes for the trip. They wanted to see American cars from the 1940s and ’50s and experience the culture of the Buena Vista Social Club. They wanted to pose in front of Che Guevara murals and step back into the world of Hemingway. They wanted to ask about universal medical care and the education system in Cuba. And they were able to do it all. But what most profoundly affected them was the extraordinary generosity and spirit of the Cuban people.

Bishop Griselda arranged for us to work on a sustainable agriculture farm operated by the parish of Santa Maria la Virgen to serve the small village of Itabo. Each day we woke at around dawn and began work on the farm, directed by a group of experienced and gracious laborers. Over several days we planted banana, plantain, and coconut trees in fields of yucca and sweet potato, painted and varnished the church interior, and dug holes for new fence posts. The work was engaging and at times very difficult, made more so by the August heat. But it was always balanced by great conversation with our brothers and sisters from Itabo, and meals prepared by dedicated parishioners with ingredients grown and raised on the adjacent farm. As the days passed, it became apparent that any work we accomplished would be matched and likely surpassed by the Christ-inspired hospitality of our hosts. We definitely learned a lesson that many of us had not known: how to accept gifts from others. We spent our evenings visiting with the parish's children and teenagers, playing games on the beach, dancing and sharing music, joining in bilingual Bible study, and walking and talking in the village.

The church in Itabo is partnered, through a decades-old program of the Diocese of Florida, with St. Mark's Church in Jacksonville. We were the beneficiaries of that relationship, and our experience proved to us that parish and diocesan mission initiatives in other parts of the world are making a difference. Our young people, Cuban and American, were transformed by this time in communion.

As Christians we are committed to loving our neighbor, and we do important work in our local communities. But expanding our definition and experience of the body of Christ can only bring us closer in line with God's hope for humanity. It can stretch us in new ways. One of our young people said she was no longer interested in being a "comfortable Christian," but wanted always to remember that the kingdom of God has not been fully realized. As she said, "Love sees what is needed, and responds."

Bishop Griselda and the people of her diocese are doing great things in the name of Jesus. They are responding to the spiritual and physical needs of the Cuban people while celebrating the



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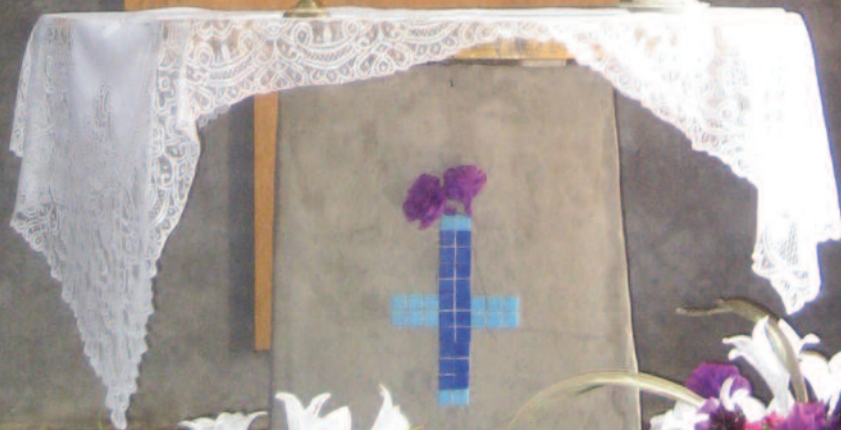
unique beauty of their culture. Their vision is expansive. The people of San Andres and Christ Church hope to overcome the real obstacles of blockades and embargoes to support their growing diocesan youth ministry. We hope to expand the union of our two New York churches to include parishes in Cuba and even elsewhere. Why? Because our young people have demonstrated and experienced that we are truly better together. ■

E.P. Licursi is a recent graduate of Columbia University and one of the young adults from Christ Church who traveled with us to Cuba. The Rev. Michael A. Bird is rector of Christ Church.



Mission San Pablo, San Lucas Region

Photos courtesy of Anne Thatcher



The Living Christ of El Salvador

By Anne Thatcher

What does the living Church look like? If you ran into it, would you recognize it as your own? In action? On the ground? Relevant in the everyday lives of God's people? What does the future hold for the Episcopal Church?

Recently I traveled with a group from the Berkeley Divinity School at Yale to visit the Anglican Diocese of El Salvador and there I encountered the living Church. Not the dying, shrinking Episcopal Church that we lament in the United States alongside other mainstream denominations. I mean a vibrant and growing Anglican diocese that has people to house, mouths to feed, children to educate, and families to vaccinate. A living Church. One that puts Christ at the center, the cross at the center. Not just the crucified Christ represented in the cross but the resurrected Christ, alive and present in the midst of the Salvadoran people. For it is this Christ, the Christ who suffered alongside us, the Christ who brings us life, who is relevant to this country that lost more than 70,000 people to repression, homicides, massacres, and kidnappings by their own military and government. This country watched those in power target and assassinate the clergy of the Roman Catholic Church, of the Episcopal Church. The people of this country were told by their own government that they were worthless and that nothing was sacred, not even the Church.

(Continued on next page)



Children, teachers and American visitors at San Jose, El Congo, Villa Anglicana #4



Mission San Marcos Health Clinic



San Marcos Izalco, Sonsonate, Villa Anglicana #2



The Living Christ of El Salvador

(Continued from previous page)

The Catholic Church of El Salvador, led by Archbishop Óscar Romero in the late 1970s, became alive, standing in solidarity with its people: standing against the death and violence, and sheer brutality displayed against anyone who dared speak about human rights and for the Salvadoran people. The church called Jesus to be present in the midst of the suffering. This church called Jesus to the center of the crisis. Romero said: "When the church hears the cry of the oppressed it cannot but denounce the social structures that give rise to and perpetuate the misery from which the cry arises."

The Anglican church joined in solidarity, creating a social services agency called CREDHO ("Conscience as action for the Spiritual and Economic Recuperation of Mankind") in 1973. CREDHO founder Father Luis Serrano, the only Episcopal priest in the country at the time, said that "Eucharist doesn't work if the stomach is empty." The church focused on providing food and teaching literacy. Through the Civil War (1980-91), the Anglican church helped those in need and sheltered those who fled the violence of the countryside. The medium-sized courtyard at St. John the Evangelist in San Salvador held more than 1,000 people at the height of the Civil War.

But while the Civil War has been over for 20 years, the diocese has remained present amid a still impoverished people. The diocese has identified four pillars necessary for the sustainable development of El Salvador: shelter, healthcare, education, and church. The development of four Anglican communities (Anglican Villas) began with assistance from Episcopal Relief and Development (er-d.org), Fundación Cristosal (cristosal.org), and other agencies. These communities are open to anyone who needs housing. No church involvement or membership was required of those who were given houses. Each villa has housing, a school, a church, and a healthcare clinic. In addition the diocese has its own doctor, dentist, and pharmacist. This medical team travels to nine rural communities twice monthly, administering healthcare and preventive care. The goal is to provide an opportunity for

people to live a dignified life and to serve as civil and religious examples to the Salvadoran people.

But this living Church is doing more than establishing a foundation for a better equality of life. Prison visits and meetings with gang members are also part of living in the midst of a country torn apart by violence, crime, and gang warfare. Gangs based in Los Angeles are battling for turf in this country that has one of the highest daily homicide rates in the world. Martin Barahona, Bishop of El Salvador, told us: "We have lost two generations: the first to the Civil War, the second to gangs." Now the focus must be on educating children, teaching them to play to combat the cycle of violence in their lives.

The living Church is present in El Salvador. Jesus as intercessor is alive every day; the Jesus from John, the Jesus who prays to God: "I am not asking you to take them out of the world, but I ask you to protect them from the evil one" (John 17:15). The crosses behind altars in the churches we visited have a Jesus who is alive. This is the first time I have encountered such an intentional theology behind the presence of the altar cross in church. Jesus with his arms outstretched is present, now and every day, in the struggle for daily existence. Jesus suffers with El Salvador. Jesus intercedes and asks God for his presence amid the violence, the hunger, the poverty.

This diocese has a mission or "a strategy," as Bishop Barahona describes it. The goal is sustainable development and a dignified standard of living for all Salvadorans, for we cannot raise leadership if people lack the basics: food, shelter, water, healthcare, and education.

What does the living Church look like? What does Jesus in our midst look like? If we integrate Jesus into our daily lives rather than compartmentalizing him into Sundays in a church building, if Jesus is at our center, what does that Church look like? ■

Anne Thatcher is a student at Yale Divinity School and Berkeley Divinity School at Yale. She keeps a blog at annethatcher.wordpress.com.



What Are We Waiting For?

RECLAIMING ADVENT FOR TIME TO COME

By William H. Petersen

It's not too early to start planning for Advent, as the lectionary shows: Scripture readings for Advent start at the beginning of November rather than at its end. Since 2005 the Advent Project Seminar in the North American Academy of Liturgy has promoted an expanded Advent season. There are two aspects of this ecumenical reclamation project. First, it recognizes that Advent was a longer season that was truncated to four weeks. Indeed, the Orthodox, always wary of Western innovations, still observe a longer season, though they do not see it as we do as the start of the liturgical year.

Second, the project reclaims the eschatological urgency at the heart of Advent. Our work envisions a seven-week Advent that begins between Nov. 5 and 12, just after the culmination of the Church year in the Feast of All Saints. The intent of an expanded Advent season is to look to the end, to the fulfillment of the implications of the Paschal Mystery set forth "for us and our salvation" (Nicene Creed) in the resurrection of Jesus Christ. In other words, the focus is on the Christian hope represented by the reign of God as established in Christ as Alpha and Omega, the beginning and the end.

The proposal for an expanded Advent is rooted in a very simple idea: to make the Advent we observe congruent with the lectionary we already have. Everything else is commentary. There is, however, a problem.

"Christmas Culture"

The Church long ago lost Advent to the now-global "Christmas culture." Whether seen from inside or outside the Church, by the time our short four-week Advent season begins it appears as a late ramp-up to Christmas. So overwhelming is the surrounding and pervasive Christmas culture that, even in the Church, Advent becomes exclusively observed as a preparation for Bethlehem rather than focused principally on the full manifestation of God's reign.

Yet even where lip service is paid to Advent's "end

time" theme, such is the Church's complicity with the culture that this focus is frequently abandoned after Advent 1. Incredibly, last year in a parish of the Episcopal Church on the *first* Sunday of Advent I found the hymns pointing us to Christmas, the choir's anthem at the offertory was *Mary Had a Baby*, and, if the sermon had a title, it could only have been "Advent is about getting ready for Christmas." All this in the face of a collect, three lections, and the proper preface of the season to the contrary! In effect, the central focus of the Sunday and season was ignored, if not contradicted.

While there is scant hope of changing the culture around us, the Church need not be a fellow traveler. The call is for the Church to reclaim for the sake of its own life and mission Advent's focus on the reign of God and, in so doing, to hone once again the counter-cultural edge of the Gospel at the very beginning of the liturgical year.

With a recovery of the eschatological urgency of Advent as its principal focus, the season is capable of being reclaimed from a totally incarnational observance to providing a "purpose" or "end" context for the entire liturgical year. A proper Advent observance that moves to an incarnational emphasis only in its last week keeps the liturgical year from being merely a repetitive cycle. An expanded Advent calls us to enter the circle of each year with deeper understandings, wider horizons, and higher expectations. We are not simply passively waiting for the end (either with a "bang" or a "whimper"), but actively called to participate as agents of God's reign, demonstrating our eager expectation of its full manifestation.

The Work Ahead of Us

I have already noted the change in atmosphere that occurs in the lectionary near the beginning of November. But what might the practice of an expanded Advent entail? First, of course, is a renumbering of the Sundays from I to VII. Substantively, each Sunday, according to

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a now established principle, must be a feast of Christ, a celebration of the Paschal Mystery, whatever the season. An expanded Advent might feature, then, an unpacking of the familiar hymn *Veni, Emmanuel* with its messianic titles. The hymn was composed in the 18th century as a condensation of the seven “O” antiphons for the *Magnificat* at monastic evensong on ensuing days of the last week in Advent. In our time, we might open that compression for projection upon the larger screen of the Sundays in a seven-week Advent.

Thus, and in order, the focus would move from Christ as Wisdom (I, *Sapientia*), to Lord (II, *Adonai*), to King (III, *Rex gentium*, already the Feast of Christ the King), to Root of Jesse (IV, *Radix Jesse*), to Key of David (V, *Clavis David*), to Morning Star (VI, *Oriens*), coming appropriately at the end of Advent to “God with us” (VII, *Emmanuel*). In this ordering, the medieval progression is altered only to ensure that *Rex gentium* falls on Christ the King Sunday (a 20th-century addition to the calendar). For the lectionary, the Advent Project’s website (theadventproject.org) provides a chart of all 63 readings in the three-year cycle with a précis of each reading.

Other resources will, however, be required in order to meet the liturgical observance of an expanded Advent. Part of the practical work of the Advent Project is to provide some of these on its website. Already in place is an ecumenically based musical index of familiar and unexpected hymns that mesh with the three-year lectionary cycle. A series of new collects (with the exception of Christ the King Sunday) has been composed in the light of the “O” antiphon titles of the Messiah. Two proper prefaces for an expanded Advent are proposed (and appear along with plainsong settings): the first is for weeks I-V, where the focus is exclusively eschatological, while the second is for weeks VI and VII, when the lessons just begin to turn toward an incarnational focus, thus presaging the seasons of Christmas and Epiphany.

We are also addressing the natural first question for altar guilds: “What do we do with the Advent wreath?” Several solutions are possible, but all fall under the rubric of “not letting the tail wag the dog.”

Of course, there are surprises in all this. It may come as a shock that the Advent Project recommends singing “Joy to the world” (*Hymnal 1982*, #100) during Advent. Why? Not because (as everyone seems to think) it is a Christmas carol, but because a careful reader of the text will discern that the hymn celebrates not the child born in Bethlehem but the Lord whose kingdom is fully manifested. Again, the call is to start the liturgical year by attending to the conclusion, keeping our “eyes on the prize.” To grasp the goal firmly is one sure way not only to deepen our participation in the arc of the liturgical year but also to shape the life and mission of the Church effectively.

Taste and See

With four years’ experience, the Advent Project Seminar continues to invite congregations to participate in a trial usage for one cycle of the lectionary. Parishes of the Episcopal Church in all sections of the country, and an ecumenical array of congregations in other traditions, have already done so. This coming Advent they will be joined by parishes and congregations in both the Anglican and United Churches of Canada. Details for participation and evaluation can also be found on our website. We introduced the project to the Standing Commission on Liturgy and Music in 2011 and plan



This design for a home Advent wreath uses six blue (and one white) ceramic tea-candle holders. The central candle is reserved for the final week. A brief liturgy for wreath-lighting is available online at www.theadventproject.org.

another presentation in this triennium.

Next to Easter, Advent has always been my favorite season as it looks to the fulfillment of the Paschal Mystery. Partly this feeling was inculcated in me as a boy chorister of a cathedral choir and by having early imbibed the glorious music of Handel’s *Messiah*. But I also took to heart those amazing words of Advent hope that the composer chose from Revelation: “the kingdoms of this world have become the kingdom of our God and of his Christ, and he shall reign for ever and ever. Hallelujah!” ■

The Very Rev. William H. Petersen is emeritus dean and professor of ecclesiastical and ecumenical history at Bexley Hall Seminary, where he also taught liturgics. He is the founder and convener of the Advent Project Seminar.



Dreams Come to Life

By Lauren Anderson

As the founder of Gateway of Grace, a ministry to refugees in north Texas, the Rev. Samira Izadi draws from long experience as a refugee from the Shi'ite Muslim theocracy of Iran.

“The Church is called to reach out to the needy and oppressed,” she says. “I believe that the Church has all the gifts it needs to reach refugees.”

In 2010, the Texas Resettlement Program saw more than 14,000 people from 44 countries enter the state. In 2011, the national cap on refugees accepted into the United States was 80,000.

Refugees flee their countries to escape persecution, often experiencing financial, physical, and emotional exploitation. Family members are often lost or separated. Some suffer physical abuse. “They are truly voiceless,” Izadi says.

Various organizations offer refugees short-term, often disorganized support. One family, for instance, had been in the United States for eight months and still lacked furniture. Gateway of Grace furnished their home.

A 23 year-old engineering student from Iran has been in the United States for five months. Gateway of Grace arranged for someone from Izadi’s church to pick her up three times a week to run errands. A few weeks later, the student called Izadi, asking “What is Holy Communion?” and “Who is Jesus?” Izadi started meeting with her to read the Bible together. She now attends Izadi’s church.

(Continued on next page)



Dr. Robert Hunt (left), professor of World Christianity at Perkins School of Theology, leads Cultural Intelligence Training during a Gateway of Grace conference in August at Lake Highlands United Methodist Church, Dallas.

Dreams Come to Life

(Continued from previous page)

Izadi was born into a nominally Muslim family, growing up amid the revolution of 1979 and a war with Iraq during the 1980s. For much of her childhood Izadi knew only Western stereotypes of Christianity. There were a few Christian churches near her family's home, but they were closed to Muslims after the revolution.

But then, at age 6, Izadi had what is a widespread experience among Muslims: an encounter with God through a dream. Hers was a waking vision.

"I was in a [mountainous] place," she says. "I fell and I couldn't get up. There was a huge rock and this lady came from behind the rock. She was all in white. She held my hand and picked me up. She said that she was Mary."

Something that felt like water then ran through Izadi's body. "And I just loved her and knew I wanted to be where she was."

Izadi later asked her mother who Mary was. "The mother of the prophet Jesus," her mother responded. And that was that, with no further explanation for years to come.

Izadi's understanding of Christianity, meanwhile, grew through world religion classes in school. "They would only talk about Christianity in terms of the Catholic Church." At age 9, Izadi watched *The Song of Bernadette* and was drawn to the story of the 19th-century saint who also experienced multiple visions of Mary. Izadi considers this experience her call to ministry. "I wanted to be a nun. That was how I knew how to belong to the church."

Coming to America

Years later, after marrying at 16, Izadi fled Iran. She and her family were forced to leave in 1997 because her husband, Hassan Aenehzodae, was a Sunni Muslim in a Shi'ite Muslim country. (They were divorced after settling in Dallas.)

After the government seized their possessions, Izadi, Aenehzodae, and their two children fled on foot, walking through the snow-covered mountains of Turkey for two nights.

They flew to Mexico City after Izadi's brother-in-law wired money for the journey. Upon arriving in Mexico, they were abandoned by a man who was to fly them to Canada to receive asylum. They were stranded and without connections.

One day while walking down a street in Mexico City, they passed a man selling Persian rugs. The shopkeeper and Aenehzodae spoke Farsi to one another, eventually realizing that the shopkeeper's father had been his tenant in Iran. In a city of 25 million people, the connection was astonishing. The shopkeeper helped them settle in Mexico City, where they stayed for a year until receiving asylum in California, and then quickly moving on to Texas.

They arrived in Dallas at 7 a.m. and found a Motel 6. Without a Social Security number or documentation, Izadi began searching for apartments, confident that something would work out. Flipping through a phone book she found an Islamic center, which put



Photos courtesy of Samira Izadi

Samira Izadi (left) and Michelle Tanzi, a Gateway of Grace volunteer from Church of the Epiphany in Richardson, Texas, with a mother and son from Iraq.

her in contact with a Christian woman working with Bosnian refugees. Just one month earlier, the woman said, an apartment had been prepared for a refugee family that never turned up. By 11 a.m., Izadi and her family had moved into the vacant apartment, with groceries in hand.

Another Christian helped with their move into a new home. When Izadi expressed interest in Christianity, he invited her family to his Baptist congregation. This was Izadi's first time in a Christian church. "All I knew was that I loved Mary and I loved the Church and I had no idea who Jesus was."

The refugees attended services each week, with the help of a man who drove them to church and then took them out afterward for CiCi's Pizza. The congregation was welcoming, but lacked an understanding of Iranian culture. "They kind of didn't know what to do with me," Izadi says.

Regardless, the church was home, and within six months she was baptized. "It was more of a love relationship than a rational thing."

Over the next two years, Izadi felt called to ordained ministry. Because she left her transcripts in Iran, Izadi was told that seminary admission was unlikely. She tried anyway, submitting her paperwork to the Perkins School of Theology at Southern Methodist University, and was accepted soon afterward.

Meanwhile, attending her Baptist church, Izadi found herself uncomfortable with some of the tenets of its theology. It started with Communion. "Every time the Lord's Supper happened, I used to tell my pastor, 'I know that you say that it's just symbolic, but I don't know about that.'" Her pastor, she says, attributed the questions to her "mystical upbringing."

But something still did not feel right. Without a theological framework to support her feelings, Izadi felt unsettled when a layperson would administer

Communion. "I would be in physical pain." Izadi again raised questions with her pastor. "There I was, a newly converted Christian, telling him he was wrong."

Izadi shared her reservations with a seminary professor, who invited her to an Episcopal parish, Church of the Incarnation. When Izadi walked in for the first time, she knew she was home. It wasn't the liturgy, or the music, or the people. It was a baptismal font. She had seen it before.

Years before, Izadi had a dream of searching for water in a room made of marble. In the center of the room, she found a font.

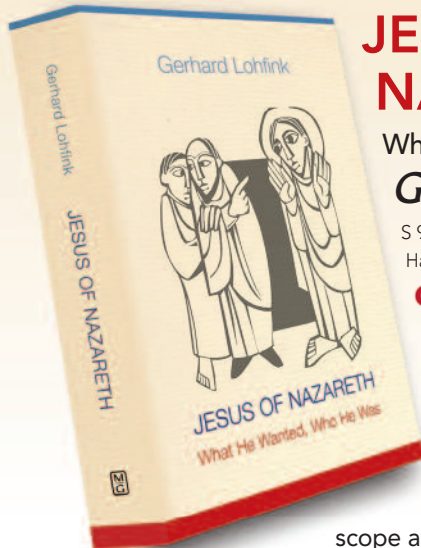
That day at Church of the Incarnation in Dallas, Izadi knew she was standing in front of the same font she had seen in the dream.

"I knew I was where I needed to be," she says. "It wasn't theological or based on research."

Izadi has called the Episcopal Church home ever since, growing in appreciation of its "focus on prayer and formation from within, the ontological nature of ministry." ■

Lauren Anderson studies journalism at the University of Wisconsin.

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Ammas and Abbas of the Streets

Review by Douglas Travis

In the mid 1980s I lived in Manhattan and was exposed to a larger number of the homeless than I had ever been aware of before — entire communities of the dispossessed living together on this corner or that, constantly panhandling, receiving

your coins in the pocket of his coat.

Ultimately I determined that I had three options: I could ignore the homeless, utterly devote myself to them, or always have some change available to share with them. I resolved to always have some change with me.

It never occurred to me that I might let them challenge my conscience — not in order to solve their problem (I cannot), but to see each of them as surely created

Real Austin

The Homeless and the Image of God

By **Annie Vocature Bullock**. Cascade Books. Pp. 100. \$15

different responses from different folk. Their lives were, of course, often tragic. I recall one man who lost both his hands to frostbite the prior winter. When you gave him money he had to ask you to place

in the image of God as an I, as somebody whom God loves as surely as God loves me.

In her provocative and elegantly written book *Real Austin: The*

Homeless and the Image of God, Annie Vocature Bullock challenges the reader to do just this: to see the homeless as sisters and brothers in Christ, individuals with an identity and a story, surely created in the image of God.

The most startling and transforming thing Bullock does is to perceive the homeless through lenses provided by the Ammas and Abbas of the Christian tradition, the desert mothers and fathers.

A student of Christian ascetical theology and an adjunct professor at St. Edward's University in Austin, Bullock first encountered the homeless of Austin riding the bus to work. In so doing she had to confront her aversion; like the desert mothers and fathers the homeless are often unbathed and they often do strange things. But of course there are differences between a street person in Austin and, say, Anthony the Great. While the antics of a fourth-century ascetic might appear insane today (for example, living in a tomb or atop a pillar), in their own time they were lauded as spiritual heroes and guides and, as Bullock amply demonstrates, they still have much to teach us.

The homeless also have much to teach us, but they do so from a different vantage. As Bullock observes: "It's a truism that a significant proportion of the homeless are people with untreated mental illness" (p. 17). For Bullock mental illness is not an unfortunate ailment suffered only by people beyond her immediate horizons. As is true of so many of us, Bullock's own family of origin experienced the challenge of watching one of their own descend into psychological malaise. Her stepbrother is schizophrenic and in time became homeless.

With her skillful and empathic

Magdalene House

A Place about Mercy

By **Sarah VanHooser Suiter**.

Vanderbilt University Press. Pp. 189. \$22.50

The author researches and dissects with statistics and personal stories a highly successful transitional program in Nashville for prostitutes and drug users who live free and unsupervised in community. On their road to recovery, women move from jail to run Thistle Farms, a small cooperative bath and body care company.

The idea for Magdalene House began with Becca Stevens, an unconventional and charismatic Episcopal priest in Nashville. The success of the program is attributed to its two-year time for recovery, its comprehensive and holistic approach to healing, and its expectation that residents will live in community and be treated with dignity.

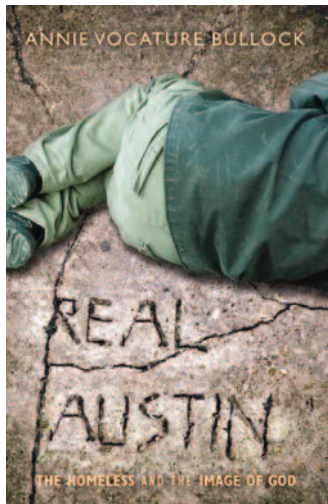
*The Rev. Joanna Seibert, Deacon
Little Rock, Arkansas*

Magdalene House

A PLACE ABOUT MERCY



Sarah VanHooser Suiter



A Widow's Vivid Tribute

Review by Peter Eaton

Sehon Goodridge, who died in 2007 at the relatively young age of 70, was one of the most able, articulate, accomplished and attractive leaders of his generation in the West Indian Church. He was born in 1937 in Barbados, and came of age as the island nations of the region were gaining their independence and as the old, mostly British expatriate, leadership of the church was either retiring or withdrawing to facilitate the preferment of local clergy.

It was a heady, hopeful time for the church, consecrating bishops and installing cathedral deans at young ages, and Goodridge took his place as the first West Indian principal of Codrington College, the historic seminary in Barbados and jewel in the crown of the province. He was 35.

The appointment made his eventual election to the episcopate almost certain, and if that took a bit longer than some might have predicted, Goodridge filled those intervening years with the sort of activity and productivity that made him a better, more well-rounded bishop when the time came. As principal, he was not only responsible for seeing the college through a crucial time in its history; he became the trainer and mentor of another generation of West Indian Church leaders, several of whom are now bishops, including the present archbishop.

Following 11 years at Codrington, Goodridge moved to the Cave Hill campus of the University of the West Indies as warden. Although not a church post, it was a position to which, as an educator and administrator, Goodridge was well suited. During this time, he was made a member of the

new Inter-Anglican Theological and Doctrinal Commission which met for the first time in 1981 and included such remarkable minds as Lady Helen Oppenheimer, Professor John Pobee, Bishop Lakshman Wikremesinghe, (then Professor) Rowan Williams, and Professor Richard Norris.

Goodridge accepted the post of principal of the Saint Simon of Cyrene Theological Institute in London in 1989. This gave him a further breadth that many of his contemporaries, who never spent significant time away from the West Indies, did not possess. Just as the concept of the institute was imaginative, so Goodridge's appointment by Archbishop Robert Runcie was inspired. During his time in the Church of England, Goodridge was also made a Chaplain to the Queen, an honor in which he took evident delight.

In 1994 Goodridge was elected Bishop of the Windward Islands, a dio-

cese which includes the islands of St. Lucia, St. Vincent and Grenada and in which he had been ordained both a deacon and a priest 30 years before. The cathedral and the bishop's house are on St. Vincent, but the Bishop of the Windward Islands travels constantly. In his decade of episcopal ministry, Goodridge served both his diocese and the wider Church tirelessly, and he accomplished more than many bishops who serve twice as long. Not surprisingly, the government recognized Goodridge's ability by including him in the membership of the Truth

(Continued on next page)

craft Bullock assures the reader an entry into her circle of awareness and sympathy.

What have the Ammas and Abbas to teach us about the homeless? The goal of their ascetical practice was *apatheia*. While *apatheia* is the root of our word "apathy," desert ascetics enjoined their disciples to be anything but apathetic. Rather, they taught that one should be "indifferent" to passions, those desires and drives which render us blind to the presence, needs, and reality of our sisters and brothers whom we might find less than attractive. In short, the goal of their stringent asceticism was precisely to *see* the other person, and so to know her as God knows her. As Evagrius put it, "Agape is the progeny of *apatheia*. *Apatheia* is the very flower of *ascesis*" (Praktikos #81).

To truly know God is to love him and his creatures, especially those created in his image.

From the crucible of her own lived experience, asceticism, and study Bullock has written a subtle, fine, and very challenging book, which will go a long way to making the homeless icons of the presence of God for the reader.

The Very Rev. Douglas Travis is dean and president of Seminary of the Southwest.

By Divine Permission

A Biography of the Rt. Rev. Sehon Goodridge,
Bishop of the Windward Islands

By **Janet Goodridge**. Barbados Museum
and Historical Society. Pp. v + 200. \$60 (BBD)

(Continued from previous page)

and Reconciliation Committee that examined the bloody events that had taken place in Grenada in 1983.

In the face of increasing illness, Goodridge reluctantly resigned his See in 2005. He and his wife, Janet, moved back to Barbados for their retirement and he lost a leg and his sight to complications from diabetes. But in spite of this debilitating condition, Goodridge was never diminished. He managed to keep his spirits bright and his enthusiasms enlivened. His death two years later robbed his family of a devoted grandfather, father, and husband and the Church of a powerful mind and irresistible personality.

Goodridge deserves a careful, scholarly biography, interwoven with a history of the West Indian Church of his time which

he helped to shape. It will be a great book. Fortunately, in the meantime we have this vivid and engaging memoir by his widow, Janet, to whom he was married for 41 years, and who has been an important eyewitness to his life and work. This book includes reminiscences by others, including colleagues and members of the family, some of his fine sermons (and Kortright Davis's sermon at Goodridge's consecration), as well as a valuable bibliography of his writings.

In his enthronement sermon, Goodridge urged: "Let us be a church reflecting God's mystery within the realities of the Caribbean context. Let us be a church practicing love and hospitality. Let us be a church faithful in stewardship and service. Let us be a church bearing a prophetic sign as an instrument of God's grace to a world crying out for healing and reconciliation. And let us be a church where action and reflection are in the perspective of God's saving purpose for all humankind" — words that neatly summarize Schon Goodridge's own life as bishop, teacher, and man, to which this book serves as a splendid testament.

The Very Rev. Peter Eaton is dean of St. John's Cathedral, Denver. The Barbados Museum and Historical Society sells By Divine Permission online: <http://is.gd/GoodridgeBio>.

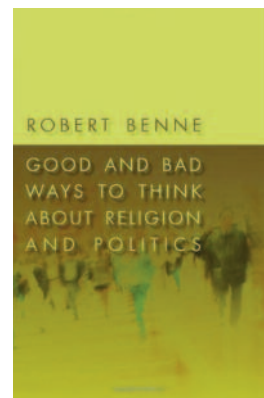
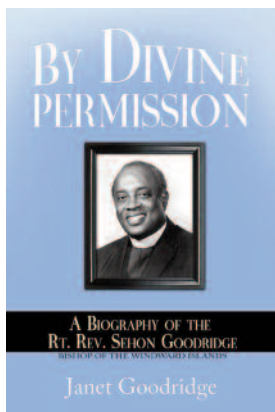
Back to Political Basics

"That isn't really theology, it's just politics." "They say they care about Christian values, but it's just politics." One often hears these kinds of things. People say "it's just politics" when they suspect that the real driving force of whatever it is doesn't come from authentic Christian faith, but from an all-too-worldly agenda of one kind or another. Conservatives often say this about the political proclamations of mainline churches, and liberals say the same thing about the Christian right. And then you have the people who suspect the people who have suspicions about the over-politicization of the churches. "Well, they *would* say that — their side lost, after all!"

What to do with all of this mess? Robert Benne decided to do something constructive, at least — he wrote *Good and Bad Ways to Think about Religion and Politics*. It's very short and very sensible; one can read it in an afternoon and come away much more informed about the Christian tradition and the contemporary scene. Benne, an emeritus professor of Christian ethics at Roanoke College and a seasoned academic veteran, has written his share of technical treatises. But this book is aimed at the busy pastor or layperson who wants to think more sensibly and clearly about religion and politics. At that task, it succeeds very nicely.

Benne is a Lutheran, and he thinks that the historic Lutheran "two kingdoms" perspective is still the best view around. Taking his cues from H. Richard Niebuhr's "Christ and culture in paradox," Benne contends that the paradoxical vision of Lutheranism helps us avoid the twin errors of either separating religion from politics entirely or forcing them into a seamless whole. Go the first way and you get secular separatism (think French *laïcité*) or Christian sectarianism; this makes the theological error of forgetting that God is the creator, sustainer, and judge of the world. Go the second way and you get the fusionisms of both left and right, where the transcendent Gospel of salvation becomes equated with this or that political cause. Benne reminds us that worldly political causes always involve an element of coercive force, while the Gospel is meant to be offered freely to all.

There simply is no straight line from the core of the faith to the details of public policy, Benne argues. But at the same time, Christian faith should lead us to uphold certain core political values, such as the equality and dignity of all people, especially the poor. And Christian wisdom should remind us that we are a fallen people, and that Pollyannaish attempts at salvific politics are doomed to fail. Except in rare cases, then, the Church does best to shape the moral character of its people and inform their consciences on specific issues (such as abortion or the death penalty), while leaving specific



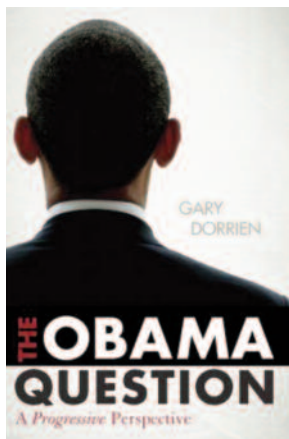
Good and Bad Ways to Think about Religion and Politics

By Robert Benne. Eerdmans. Pp. 120. \$14

political proposals to the laypeople.

Benne knows that parishioners do not like being “told what to do” when it comes to politics. He also knows that “staying out of politics from the pulpit” is not an option, if that’s taken to mean disengagement from the moral issues of the day. His wise little book will help pastors and parishioners alike move beyond this dilemma and into genuine engagement between Christian faith and politics. Much of what he writes here was once taken to be good Christian common sense; it should be again.

*Jordan Hylden
St. Louis, Missouri*



From a progressive liberal perspective, this book offers a detailed, engaging narrative *apologia* for the politics and presidency of Barack Obama. Filled with the political events and voices that mark the battle between conservative libertarians and liberal communitarians, the chapter titles convey the arc of this narrative. “Becoming Obama” and “To the White House” tell the story of the construction of Obama’s political identity as formed from the diverse and divergent strands of his life. “Saving Capitalism from Itself,” “Timidly Bold Obamacare,” “Moral Empire and Liberal War,” and “Banks and Budgets” detail the politics.

Gary Dorrien is a masterful storyteller. His writing draws on a breadth of sources. Details are great but are in

service of a larger story and argument that is never lost from view, in good measure because he lets the actors speak for themselves with well-chosen quotations. The audience for the book is not specifically or especially religious. The book is rather for those who read *The New York Times* and listen to NPR, although the hope is that the book would find a larger audience.

Behind this offering in the year of the presidential election is Dorrien’s work as arguably the premier Christian social ethicist in the United States. Episcopal priest and the Reinhold Niebuhr Professor of Social Ethics at Union Theological Seminary and professor of religion at Columbia University, he is author of the most significant historical account of social ethics, the three-volume *Making of American Liberal Theology* (Westminster John Knox, 2001, 2003, 2006) and more than ten other books.

In *The Obama Question*, a broader theological and ethical framework shapes the narrative. In short, Obama stands between a moral and religiously grounded vision of human life

The Obama Question

A Progressive Perspective

By Gary Dorrien. Rowman & Littlefield. Pp. 245. \$35

together and a moral realism that reflects Reinhold Niebuhr’s realism and Obama’s own experience in community organization. Substantively, “freedom, equality, and community go together in a healthy society.” This vision requires “a deliberative politics of the common good that builds up new and old communities of memory to achieve a good society” (p. 221).

Vision, though, must be born through a pragmatism that mediates rival positions, finds common ground where possible, and uses power deftly in matters of compromise and compulsion. These matters of theology and ethics may be of greatest importance for religious communities to understand and hence for preachers and teachers. That is not the purpose of this book. It may, though, be an invitation to read Dorrien’s historical and constructive work in theology and ethics.

*Timothy F. Sedgwick
Virginia Theological Seminary*

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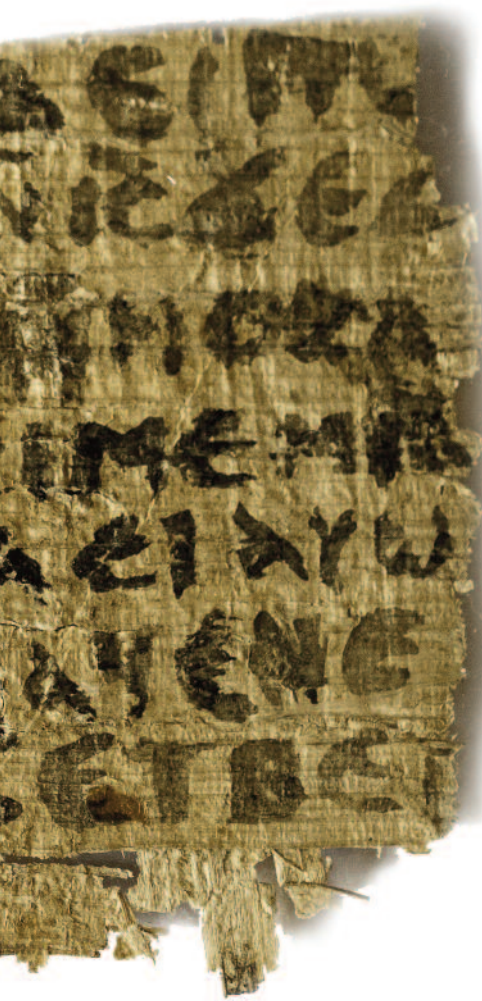
A Fragment Is a Fragment

By A.K.M. Adam

Season after season brings change and surprise, but a canny gambler could do well by betting that after any protracted silence on the “sensational news about Jesus” front, another shattering announcement is right around the corner.

In mid-September Karen King — the eminent and highly respected professor of early Christianity at Harvard Divinity School — announced to startled fascination that she had been entrusted with a very small scrap of papyrus in which Jesus is quoted as referring to “my wife.” News spread like wildfire, fueled (it must be said) by her injudicious decision to label the fragment “The Gospel of Jesus’ Wife.” Larry Hurtado of Edinburgh University has more neutrally dubbed it the “Jesus’ Wife Fragment.” Headlines blared and reporters queried, and observers from outside the networks of academia wondered what to make of the whole furor.

The controversy should be parsed into two distinct questions: First, is the papyrus fragment an artifact from antiquity or is it the work of a modern forger? Second, assuming the fragment to be a genuine ancient manuscript, what does it tell us about Jesus?



The first question seemed simpler to answer at the outset of the news cycle. King is a scrupulous scholar of unquestioned integrity. She holds views inimical to those of many traditional Christians, but mean-spirited attacks on the integrity of her scholarly judgment reflect only on the ignorance of the accuser, not on the validity of King's analysis. King showed the fragment to two outstanding experts, who together confirmed the likelihood of its authenticity, and she has submitted full and careful documentation of her analysis to the public for examination — not the typical actions of a duplicitous fraudster. Initial findings from King and her consultants made a quite plausible case that this was actually an ancient document.

Since then, a number of features of the papyrus have occasioned skeptical questions. Most prominently, the fragment is of unknown provenance, a very

significant warning sign when evaluating sensational archaeological finds. Second, the lettering of the fragment seems unusually thick; King attributes this to the use of a dull pen, but some scholars find that suggestion unconvincing. Stephen Carlson, a specialist on literary forgery, notes that so far the fragment seems to have been studied only for physical signs of antiquity, not for the characteristics that might betray a forger's activity, and Francis Watson of Durham University has produced an ingenious comparison of the lines of Coptic in the Jesus' Wife Fragment with other known Coptic and Greek sources, reaching the conclusion that the fragment is most likely a pastiche of other previously known texts. Moreover, if the fragmentary lines were fully written out, they would not fit on the typical size of columns of Coptic text. Of course, these challenges do not themselves decide the case, any more than King's positive analysis demonstrates the genuineness of the fragment. In all likelihood, there is a long way to go before the preponderance of scholarly judgment weighs on one side or the other.

Another question, though, concerns the implications of the papyrus if it be found to be the true record of a fourth-century scribe. On that score, exciting as the discovery undeniably would be, the answer is relatively less dramatic. We already know that some Christians from the late second century onward may have thought Jesus had a wife. Although this would be a solid confirmation of what we already have reason to believe, it would not change the status of that point. As King herself emphasizes, it tells us nothing whatever of Jesus' marital status; on that count, the situation remains that we know of no reason to think that anyone before the late second century thought Jesus was married. Jesus was strongly associated with two other apparently celibate men (John the Baptist and the Apostle Paul), and he was remembered as having relativized the importance of

marriage in a number of his sayings. This papyrus fragment — including a fragmentary saying that she dates to the second century — does not constitute the faintest evidence concerning Jesus himself, even if the fragment be genuine. And in showing that a fourth-century scribe, or a second-century author, thought Jesus had been married, it does not tell us anything we did not already have grounds to imagine on the basis of texts we know.

Though I was initially inclined to trust King's judgment on the dating of the physical manuscript, Watson's thorough and intriguing counterargument has persuaded me that the fragment is probably a forgery. Further, if the fragment were genuine, I couldn't be confident about her ascription of the fourth-century fragment to a second-century source; might not a later scribe have introduced Jesus' alleged marriage into an argument as well as an earlier one? On such an inference, the best argument will nonetheless remain highly speculative.

Even if the papyrus fragment be genuine, however, and even if it reproduces an otherwise unknown text that one could confidently assert belonged to the late second century, we would still know only that we had further data to support a conclusion for which we already had ample evidence: namely, that some late second-century Christians supposed that Jesus was married. The overwhelming testimony from almost every other source, however, shows that Jesus was not remembered as having been married, and many sources record him as having been single. One small, unprovenanced scrap of papyrus will not overturn the weight of that testimony. ■

The Rev. A.K.M. Adam, lecturer in New Testament at the University of Glasgow, is author of Faithful Interpretation (2006) and coauthor of Reading Scripture with the Church (2006), among other books.

Missionspeak Decoded

By George Sumner

Who cares about a statement, in this case about mission and evangelism, of the World Council of Churches? Do the pronouncements of such an international bureaucracy impinge on real church life? Very little. The WCC has just released its first statement on mission in 30 years, called “Together Towards Life: Mission and Evangelism in Changing Landscapes” (http://is.gd/WCC_Mission_2012). It should matter to the readers of THE LIVING CHURCH, for it demonstrates the struggle over mission, and the pluses and minuses of Missionspeak, of which our church has a share. So analyzing this pronouncement is in fact coming to terms with our own effort to understand our common life.

Toward this end, a succinct historical review is helpful. In the wake of the great era of Western missionary sending in the late 19th and early 20th centuries, culminating with the recently commemorated Edinburgh Conference of 1910, attention turned in new directions. The conference in Jerusalem in 1928 emphasized values which the churches held over against secular society, and in common with other faiths. The pendulum swung from more liberal to more traditionally doctrinal concerns, especially the particularity of the Church’s claim about Jesus Christ; the spokesman for this new (old) emphasis was the Dutch missiologist Hendrik Kraemer in his writings for the Tambaram Conference in 1938.

Similar oscillations may be found in thinking about mission in the post-World War II era. A dawning awareness of the emerging leadership of the Majority World, and a desire to turn away from the Church’s own business

of planting and overseeing churches, led to new language of the *missio Dei* (mission of God), beginning at the mission conference in Willingen, Germany, in 1952. The goals were salutary: a renewed focus on God, his plan, and his grace, and thus a hope to make energy for mission simply inherent to being the Church. But this desire to turn away from ourselves did not survive the political upheavals of the 1960s, during which time the term came to refer to social trends within society in contradistinction to the Church, trends which Church leaders often saw as coinciding with their own political agenda.

Against this slide in the meaning of *missio Dei* the Scottish missionary leader from South India, Lesslie Newbigin, was a clarion voice of protest. Finally the WCC conference in Uppsala in 1968 involved a confrontation between what were unfortunately called “ecumenicals” and “evangelicals,” the former thinking that mission should emphasize social transformation and the latter believing it should center on personal witness for conversion. The great Anglican evangelical John Stott raised his voice on behalf of what came to be called “holism,” the idea that the two needed to be held together.

In each of the three eras I have mentioned an oscillation took place, amid hopes to overcome an either/or. *Missio*, the shift south, inherent motive, holism: each theme recurs in the new WCC statement — just as in the life of the Anglican Communion at present.

“Together Toward Life” begins with a standard *missio Dei* affirmation: that mission refers first to the Triune life itself, out of which mission overflows into the whole of creation. As

such its scope is as expansive and cosmic as can be (and so we see already the themes of which we spoke). With this idea of life extended to the limits of creation the text aims to infuse into Missionspeak “dynamism, justice, diversity, and transformation” (p. 3). The breadth of this mission, defined by these themes, requires bundling together a number of subjects. Mission goes to the ends of and includes care for creation. Mission includes social and economic as well as spiritual life, and in this regard clashes with what the New Testament calls “powers and principalities” as it challenges the kingdom of Mammon. It includes not only the message but also the range of the charismata in the present time of Pentecostal growth. This brings to the fore the theme of the Spirit that suffuses creation and binds in one, and so the Spirit’s work organizes the rest of the work, though one would do well to recall that the work of the persons of the Trinity are always together. The statement tries to differentiate two kinds of work of the Spirit, to and from the Son, but the passage is muddled (pp. 3-4). The work of the Spirit includes the breadth of spiritualities, cultures, kinds of people (however mistreated), bodies and spirits (in many states), denominations, and religions. The Spirit includes them all as the Spirit leads them all to life. Into this movement, prior to the Church and definitive of its nature (in the great words of Emil Brunner about fire and burning), we are invited.

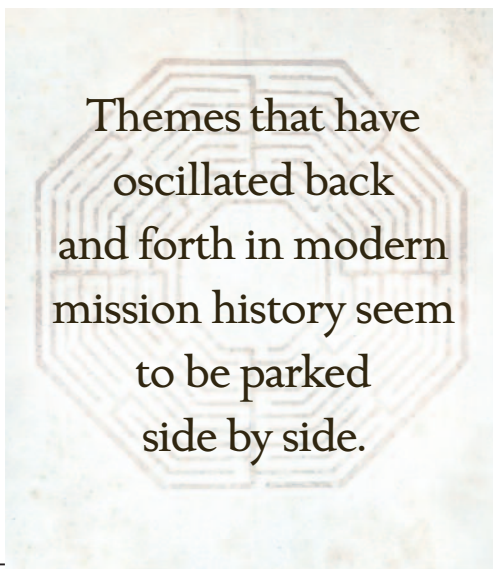
I found it curious that the statement nowhere mentions “Gentiles.” It speaks of diversity, of cultures, of margins, and the *nations* are implied in all these. But the nations figure in the plot line which is the backbone of Scripture. The nations rage against God, and long for

him, and are promised a suffering servant, all in the Old Testament. Jesus is hesitant about summoning them during his earthly ministry, but at his resurrection and ascension the door is thrown wide open. We live in the time of the summoning of the Gentiles, in whose number most of us are included; this is the central fact for all missiologies. It locates us in time and space, not to bring but to witness, await, celebrate, for the kingdom of Christ. General themes, even deeply Christian ones like “mission of the triune God” or “dispensation of the Spirit,” which leave aside the when, where, and why of our calling usually float in midair or wander astray.

What are we to make of this summation of mission today by the WCC? One way to answer this question is to consider its forebear 30 years ago. The imperative for the Church to respond to the ecological crisis (i.e., the expanding of missionary scope to the world itself) is a new contribution. The prominence of the Pentecostal movement is great, as is the urgency of the issue of migration and displacement. Still, much of the rest of the message was already present a generation ago: the challenge to the international economic system, the call for mission from and to six continents, the standing imperative to inculturate the Gospel. In some cases the facts we find on the ground today, 30 years later, underline these truths. In other cases they complicate matters. The greatest missionary sending nations after the United States are Nigeria and South Korea. The rising capitalist power in the world is communist China, followed by socialist and neo-Hindu India. The rapidly expanding churches “from the margins” are insistently evangelical. The call for a truly global mission awareness and a prophetic denunciation of the economic kingdom of Mammon are apropos, but the present realities have moved further than the statement seems aware.

There is a deeper problem. My uncle-in-law wrote the scripts for B-grade

Japanese science fiction movies, among them the classic *The Manster* (Google it). Due to injections from a strange chemical experiment a man begins to sprout a second head out his shoulder, and walks about for much of the film with his head turned and talking to this unwelcome guest inside his own body. I thought of the film, for this latest WCC statement seems to have two missiologies caught inside the one text. Themes that have oscillated back and forth in modern mission history seem to be parked side by side. The prologue talks of Jesus Christ, his incarnation and resurrection, and the section on the “Call to Evangelize” offers



an emphasis on conversion (p. 14). But the sections that follow speak of the kingdom in terms of its spirituality, or the coming of justice for the poor and marginal, or the overcoming of prejudice, or the healing of the earth. We should assume a holist purpose on the part of the authors throughout the work as a whole, and to be sure it should be possible to relate these two kinds of Missionspeak to one another. In the New Testament the eventual defeat of the “powers and principalities,” including as it does worldly oppression, begins and ends in the victory of Jesus Christ on the cross and the empty grave, culminating in his return. Setting these ways of speaking of the kingdom side by side leaves the real work undone. (One wonders at times if different committee members

were assigned various sections.) This is not just a theologian’s quibble. What if the things left side by side are parts of Christ’s body? What if this means being unable to understand our Anglican brothers and sisters who are at once evangelical and committed to struggling with great forces of oppression?

My own sense is that the WCC statement gives more airtime, and greater passion, to the “social activist” passages. We may note the imbalance by the manner in which warnings are meted out. We are told that mission has a concern with souls, and a concern for creation, and then we are warned against a kind of Christianity which would list into “individualist spirituality.” But what about the kind of church that loses the nerve to witness to individuals with the hope that by grace, in faith, they might find eternal life? The statement rightly reminds us of times when missionaries have wrongly indicted the culture they found. But what of the opposite possibility of taking the local culture, unredeemed, on board wholesale? What is good for the missiological goose is good for the gander.

I like the joke about the visitor to the parish who is reluctant to return since he experienced the place to be full of hypocrites, to which the rector replies, “No worries, there’s room for one more.” On the whole the statement’s challenge to the Church on economic and social matters is well taken, but moralism always carries a risk. At one unfortunate juncture the report sternly warns: “[The Church] must refuse to harbor oppressive forces within its ranks.” But if the sinners are run off the property, no one, including us, will be left. When it comes to “holistically” holding themes in tension, the call to social justice had better be yoked, indeed led, by the news of the justification of the impious by the gracious act of the risen Jesus Christ, the one who has brought and is bringing the kingdom of his Father. ■

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

Inspired Preaching

As a retired priest, and on looking back on my years of working to fulfill my calling and ordination, I was thoroughly inspired by William G. Witt's "Icons of Christ" [TLC, Sept. 9].

Because of this great message I recalled and pondered how I served as an icon of Christ in the role of a shepherd. It was likewise something I would like to share with some of my fellow priest friends as a reminder of what our calling and responsibilities entail.

*The Rev. Nels D. Moller
Spokane, Washington*



to this day, is this "pietistic" approach to theology.

Tillich noted that theology and worship, even morality, have all become feeling and psychology. Then everything is determined by how much one feels. In Charlie Brown's famous words, "How can I be wrong if I'm so sincere?"

Braaten speaks prophetically about this. Pannenberg has stated his whole project as a theologian is to get theology back to having an intellectual and spiritual foundation, truly "theology" and not "pietism."

*The Rev. Canon Dale Coleman
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Braaten and Tillich

In an otherwise fine review of Carl Braaten's memoirs [TLC, Oct. 7], my friend Richard Kew misstates Braaten's intellectual debt to Paul Tillich. Braaten edited Tillich's very insightful *A History of Christian Thought and Perspectives on 19th and 20th Century Protestant Theology* based on Tillich's lectures at Union Theological Seminary in New York and the Divinity School of the University of Chicago, and these were published as one book in 1972.

Braaten is very clear in his introductory essay that he learned the Christian tradition from Tillich, not the Gospel itself.

I asked him about precisely this question at a conference held at the Episcopal Cathedral at Charleston, South Carolina, in 2001. Braaten went on to speak of problems in Tillich's theology due to the great influence of Hegel and Schelling, but particularly Schleiermacher.

While Tillich criticized the emphasis of Schleiermacher's maintaining that religion was "the feeling of absolute dependence" thereby changing theology into "a concealed psychologism," in Rowan Williams's words. Tillich himself fell victim to this feeling approach by summarizing religion as one's "Ultimate Concern." Our era of much Protestant theology, greatly affecting us

Two Centuries Off

I just finished reading, with both interest and approbation, Prof. Ephraim Radner's article on French king Henri IV (Quatre) [TLC, Oct. 7]. It is a well-written and thoughtful piece, but one item jumped out like a snake. Radner writes that Henri was "[c]aught up, and indeed an active leader militarily, in the late eighteenth-century conflicts of France."

Henri IV was not around in the late eighteenth century in France, as that would have put him at the time of the French Revolution. The century in question is the sixteenth. But this is a relatively small mistake. Radner might have mentioned that Henri IV is probably one of the most popular monarchs in French history. His nickname in French is *le Vert Galant*. Those who know Paris well may be aware that the westernmost tip of the *Île de la Cité* is known precisely as *le Square du Vert Galant*. In any event, Henri IV was a most interesting man.

Prof. Radner is to be congratulated for his perceptive article. Let's just be careful to place Henri in his rightful century.

*Robert Stanley
Chattanooga, Tennessee*

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Into the Mystery

We know the Son of suffering who had been sealed away for centuries. The prophet Isaiah had been his preeminent witness, but others cried too of the suffering that had fallen as a pall upon the nation. How long? "The prophecy stands in the book of Isaiah," the young Michael Ramsey reminded us, "mysterious, baffling, uninterpreted by the race for which it had been written" (*The Gospel and the Catholic Church*, p. 16).

Interpreted now by the witnesses of the one who died and rose again, it is still baffling, but it has gained the quality of a deeper mystery precisely because it is known. We know that Jesus suffered and died and rose again. We know that his suffering is our suffering, and his death our death. We have been buried with him. We are, as he was from the cross, finished! He gave his life into the hands of the Father, as do we.

Having thus died in union with Christ, we still live, but the life we live is not our own. The old humanity is over; a new creation has begun. And yet turning to our left or our right, casting our eyes in forethought to the future or in recollection to a layered past, we see suffering everywhere. Dear Christian, admit that you are living in a Jewish world, waiting for the Messiah. You know him, to be sure, for he is the grace of your being, the bread of your bones, the sip of your surviving, but he is also the one who sends you into the valley of the shadow of death. There, moment by moment, you await him. Your longing soul is a fit home for his daily arrival.

Jesus took his ordination vows as the begotten of the Father before all ages. An eternal priest who is himself the reception of all that the Father is, and a free offering in love of all that the Father has given, he takes in time *something new*. For

the eternal Word assumes our nature as a substance wed to his person forever. Thus he is ever with us and we with him. Being human, "he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him" (Heb. 5:8,9). His offering then is an elevation of our life and nature to the Father. We are hidden with God in Christ. Thus we live before the throne of grace with open access to the Father's heart. Jesus is in the bosom of the Father where we also are hid (John's prologue). Still, this is bafflement and mystery.

Having been caught up into the life of the Son, we no longer see from a human point of view. We are ready to know, and to see that all knowing is inexhaustible. "Where were you when I laid the foundations of the earth? Who determined its measurements? Who stretched the line upon it? On what were its bases sunk, or who laid its cornerstone when the morning stars sang together and all the heavenly beings shouted for joy?" (Job 38). Clap your hands all you astronomers and physicists, for you are closer to the building blocks of all creations, and still infinitely far from the "silence of the Father" (Ignatius of Antioch).

Come into this mystery of your dying and rising and you will have entered the mystery of all being.

Look It Up

Read Mark 10:45. Give yourself.

Think About It

His silence is not obstinate, but a witness to his being, for he is the Word proceeding from the silence of the Father.

Jesus Responds to Job

In the end Job's fortune is restored. He has sons and daughters, livestock and cash, lengthening of days equaling 140 years. God comes to him in wonder, a whirlwind and a voice exceeding all human knowledge. Who is Job to question? "I have uttered what I did not understand, things too wonderful for me" (42:3).

And yet we love this righteous man precisely because he says — however obsequious his soul may be in the end — "Listen and I will speak. I will interrogate you. Respond to me" (42:4). Encountering God through sight, Job repents in dust and ashes. He is the argument of every person consigned to drink the bitter cup of sorrow. God is the mystery sustaining and permeating all creation before whom we bring "words without knowledge" (38:2).

It is right and a good and joyful thing always and everywhere to give thanks to you. But is it always a joyful thing? "I will bless the Lord at all times" (Ps. 34:1). We know, however, from dear Job that "many are the tribulations of the just" (34:19).

The prophet Jeremiah describes the awaited return of God's exiled people. Through the prophet, the Lord speaks: "Sing with joy for Jacob, cry to the chief of the nations; sound, sing, and say, 'Save, O Lord, your people, the remnant of Israel'" (31:7). "I will gather them from the ends of the earth, among whom will be the blind and lame, those with child and those in labor" (31:8). The psalmist provides a coordinating thought: "They went out weeping, carrying the seed for sowing; returning, however, they return in exaltation carrying their sheaves" (Ps. 126:6).

Our Old Testament meditation confirms what we know. Life is suffering. Our meditation suggests a truth to which we must return again and again if we are to live in hope. God is with us.

Our sufferings and our bitter argu-

ment against the apparent silence of God are deeply heard and deeply felt by the One who bears them. The wounds are still in place. Priested forever, Jesus stands before the Father. There he continuously says everything we have ever said. The Father's silence is the most attentive listening (Hebrews). You may approach God through him "for all time."

Consider one example, one man's bitter pain and his journey to a secret heaven. Bartimaeus, son of Timaeus, sits where he ought to sit, by the side of the road. He is blind, begging, and vested to evoke pity. He voices a droning chant: Have mercy on me. All he wants is daily bread. Hearing that Jesus is coming, he begins to cry out, "Jesus, Son of David, have mercy on me!" Beware all disciples who love to protect their Savior from impertinent supplications. Bartimaeus will not be silenced. He cries more loudly. Jesus, standing in the street, commands Bartimaeus to be called.

Do you know what faith is? According to our story, faith is throwing off the old cloak, jumping to Jesus, saying what you want. The last and best miracle is this: *sequatur eum in via* (he was following him in the way).

Closing our Bibles, we find the same old world. But a voice speaks. Inwardly, the Spirit bears witness to our spirit that we are sons and daughter of God. Bearing whatever wounds we must, we are invited to throw off the old life and get into the flow of life-giving grace.

Look It Up

Read Mark 10:46-52. Steps to salvation.

Think About It

Theodicy is the luxury of the ponderous and privileged. People who have really suffered need help, hope, and consolation



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Deaths

The Rev. **Michael Cleare Boss** of Jacksonville, FL, died Aug. 6. He was 73.

Born in Jacksonville, he was a graduate of the University of the South and its School of Theology and was a former communications officer with the U.S. Navy. He was ordained deacon in 1966 and priest in 1967. He served as assistant, St. Christopher's Church, Pensacola, FL, 1966-71; rector, Trinity Church, St. Augustine, FL, 1971-75; rector, Church of the Good Shepherd, Charleston, SC, 1975-87; and rector, St. Paul's Church, Jacksonville, 1987-91. He is survived by Nancy Davis Boss, his wife of 51 years; daughter Laurie B. Clark of Orlando; sons Michael W. Boss of Jacksonville and Aldrich L. Boss of Bethesda, MD; a brother, William A. Boss, of Chicago; nine grandchildren; and two great-grandchildren.

The Rev. **Arthur John Lockhart**, a veteran of World War II and a priest for 59 years who served in Georgia, Kansas, New Jersey and Texas, died Sept. 2 at John Knox Village Care Center in Lee's Summit, MO. He was 87.

Born in Houston, he was a graduate of the University of the South and General Theological Seminary. He was ordained deacon in 1952

and priest in 1953. He served in the U.S. Army Corps of Engineers in the Philippines and Japan during World War II. He was a contributor to the Westminster Dictionary of Christian History, and his love of St. Nicholas led him to portray the saint many times. He served as deacon-in-charge and priest-in-charge at St. James's Church, La Grange, TX, 1952-56; curate, St. Andrew's Church, Houston, 1956-58; rector, St. Matthias's Church, Athens, TX, 1958-64; assistant, Trinity Church, Princeton, NJ, 1964-67; chaplain, St. Luke's Hospital South, Overland Park, KS, 1967-78; canon pastor, Cathedral of St. Philip, Atlanta, 1978-84; vicar, St. James's Church, Clayton, GA, 1984-87; associate, St. Clare's Church, Blairsville, GA, and Grace-Calvary Church, Clarkesville, GA, 1988-92; and supply priest in the Diocese of West Missouri during his retirement. He is survived by Sally Bangs Lockhart, his wife of 60 years; daughters Ann LaGrange and Susan Lockhart; a sister, Betty Hayes; seven grandchildren; and eight great-grandchildren.

The Rev. **Janice Marie Robinson**, who served in the Diocese of Washington since 1988, died Sept. 2. She was 69.

Born in Philadelphia, she was a graduate of the University of Bridgeport, New York University, and Berkeley Divinity School at Yale. Ordained deacon and priest in 1988 by the late Bishop John Thomas Walker, she was a founding board member of the Bishop Walker School. She was assistant and associate, St.

John's Church, Chevy Chase, MD, 1988-95; director of studies at the College of Preachers, 1995-97; and rector, Grace Church, Silver Spring, 1997-2009, when she retired.

The Rev. **Donald E. Warner** died Aug. 28 in Owasso, OK.

He was born in Waverly, NE, and his mother died when he was 14 months old. He worked his way through the University of Nebraska's Agriculture Culture by living in the horse barn and caring for animals before attending classes. Warner met his wife, Elizabeth Ann "Betsy" Kouanda, at the university and they were married on campus in 1947. He was ordained to diaconate in 1985. He served at the Church of St. Francis in the Valley, Green Valley, AZ, 1991-92, and at St. Stephen's Church, Grand Island, NE, beginning in 1985. The Warners moved to Oklahoma in 2006 to be near family. He is survived by his wife; son, Donn Warner; daughter, Wendy Buss; four grandchildren, Josie Warner-Smith, Erin Warner, Sara Jones and James Hobbs; and three great-grandchildren, Oscar Warner-Smith, Brianna Jones and Nathan Jones. Deacon Warner was preceded in death by his parents, a sister, two brothers, and a daughter, Janis Ruth.

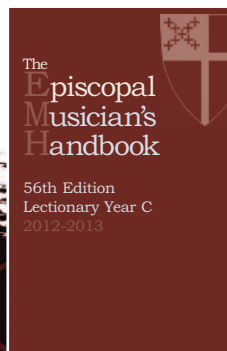
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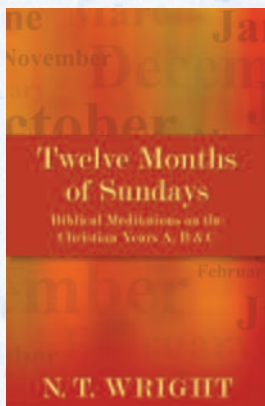
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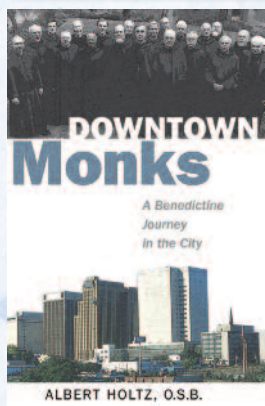
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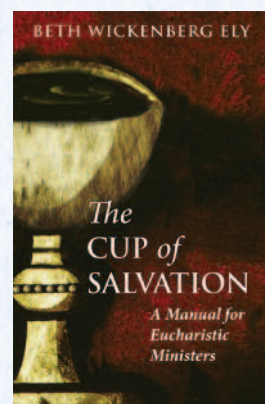
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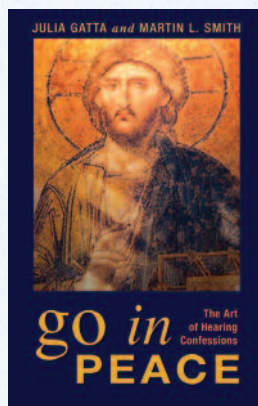
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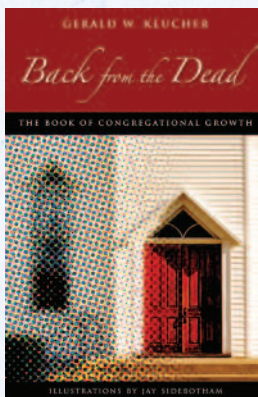
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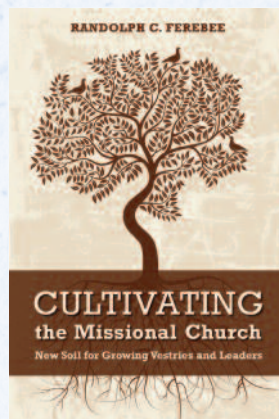
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