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April 28, 2013

The Living Church

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Anglicans on the Global Frontier

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The best essays will be published in THE LIVING CHURCH, and the top three essayists will receive cash prizes.

1st prize: $500

2nd prize: $250

3rd prize: $175

Any Anglican student enrolled in a master's degree program (M.Div., M.A., or equivalent diploma; *not* Th.M. or other secondary degrees) in any seminary of the Anglican Communion or accredited ecumenical equivalent may submit an essay of 1,500 to 2,000 words.

Essays may address any topic within the classic disciplines of theology (Bible, history, systematics, moral theology, liturgy). We also welcome essays written to fulfill course requirements. We will give special consideration to essays that demonstrate a mastery of one or more of the registers of Christian wisdom and radiate a love of the communion of the Church in Jesus Christ, the Wisdom of God.

Students may send essays (in Word or RTF)
to **essaycontest@livingchurch.org**
no later than **June 15, 2013**.

Entries should include the student's full name, postal and email addresses, and the name and address of the student's school.

ON THE COVER

"Anglican Frontier Missions works to multiply biblical, indigenous churches where the need is greatest: among the 25 largest, least evangelized people groups on earth" (see "Your Parish and Global Mission," p. 9).

Photo of Rabari children in Southeast Asia, courtesy of Anglican Frontier Missions.

The Living Church

THIS ISSUE | April 28, 2013

A Living Church Sponsor

We are grateful to St. Martin's Church, Houston, and All Saints Church, Chevy Chase [pp. 25 and 27], whose generous support helped make this issue possible.

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

A Communion Optimist for VTS

Anglicans have allowed internal arguments to define and separate them from one another. But for the Rev. Robert Heaney, who will soon become director of the Center for Anglican Communion Studies at Virginia Theological Seminary, that is not an acceptable status quo.


Heaney

For the past three years, Heaney has seen Anglicanism from his post as a theologian and director of postgraduate research at St. John's University in Tanzania. Heaney, a 41-year-old Church of Ireland priest, will cross the Atlantic Ocean with his wife, Sharon, and son, Sam, in July.

In managing diversity, Heaney sees a better future for the Communion through old-fashioned attention to friendship.

"Beyond all the controversies, we have not tended to friendship in the way that we should have," Heaney said in an email interview with TLC. "We have institutionalized our walking together and our walking apart, [yet] we are brothers and sisters. We are friends. It is fellowship and it should be acts of fellowship which bring us together in Christ."

Heaney's background leads him to believe disparate settings of the church have much to teach each other. He values Virginia Seminary's commitment to being "orthodox and open."

"I have been a member of an evangelical ecumenical college, a liberal Anglican seminary, a Jesuit Pontifical Athenaeum, an English Baptist college and an Anglican and multifaith African university," he said. "All of these experiences have challenged me to recognize and live into the expansiveness of God's grace."

The challenges Heaney sees facing the Communion are not limited to Western culture wars on sexuality or biblical interpretation. As one who has taught postcolonial theology in Africa, he sees a need to think about "globalization from below." That involves making sure Western agendas, whether liberal or conservative, are not unfairly lumping people in developing nations into liberal or conservative categories that turn out to be inapt and unnecessarily polarizing.

"There is always the danger that our Communion may too readily mirror the power relations and power practices of globalization," Heaney said. "One person's experience of globalization and Communion is about being connected. Another person's experience of globalization and Communion is about being controlled."

After settling in, Heaney hopes to convene a vision group to discuss how the center might serve the Anglican Communion and the worldwide church in years ahead. He would like to see it offer low-cost or free theological resources, expanded cross-cultural immersion experiences, and consulting with sensitivity to local issues, he said. In addition to directing the center, he will teach and do research as assistant professor of Christian mission at VTS.

"There is always the potential for the Holy Spirit to lead us in new directions and create new opportunities," he said. "As an Anglican Communion optimist, I am very excited about seeing what the Spirit is going to do."

G. Jeffrey MacDonald
TLC Correspondent

Archbishop of 'St. Timothy's'

Three years ago as he sat working at his desk in Whitehorse, the Archbishop of British Columbia and Yukon could see through his window people on the streets "coming and going, busy with life and business in the downtown area. My thoughts and my heart's desire longed to see a gospel ministry out there where the people were."

But provincial and diocesan matters and all the paperwork they entailed prevailed. Now retired, the Rt. Rev. Terrence Owen Buckle has the time to reach out in a ministry called Street Hope Whitehorse.

The aim "is to reach out to people, 'the up and out' as well as 'the down and out' in a Holy Spirit-enabled ministry of love and care." He and his fellow team members chat with folk in the northern capital, merchants in the stores, and business leaders in the community, on the sidewalks and wherever people hang out informally, like donut shops and fast-food chains.

"Since I've retired, I've given more thought and prayer to it and I really see a need of just going out and befriending people with acts of kindness and compassion," Archbishop Buckle told the Whitehorse Star.

"We're simply being there, and we can point people in right directions and help them where we can," he said. "I just hope that in this whole approach to this kind of outreach ministry that people will sense the presence of God in their life and know the hope that our Lord gives and find the strength and help that they need to live out their lives."

Buckle refers to the popular Canadian coffee shop Tim Hortons as "St. Timothy's" and it is often there and in the local A&W that he and other team members will spend their

The Street Hope Team in Whitehorse (from left): Alf Carver, Bishop Terrence Buckle, Barbara Quilty, Canon David Pritchard, Dean Sean Murphy.

Tuesday and Thursday afternoons as a "gentle witness, nothing pushy," often just sitting and chatting with other customers.

A team member who sees someone sitting alone will simply ask, "Mind if I join you?" and then listen to the customer while the two have coffee.

What has surprised Buckle the most is "how easy it is to be friendly and how readily people respond. We always think evangelism is intimidating and difficult, but if you are there with real love in your heart it's not hard to start a conversation, especially if you focus on the other person and not yourself."

Buckle has also been amazed at the number of people who are not interested in church yet want to talk about spiritual things. And out of such relationships grow opportunities to discuss health and social problems, and the chance to ask if the person would welcome a prayer.

None of the clergy wear their clerical collars but the team is considering wearing a small identifying button. "We pray our presence will be known," Buckle said.

The Church of the Northern Apos-

(Continued on next page)

Archbishop of 'St. Timothy's'

(Continued from previous page)

tles and Christ Church Cathedral work in partnership with Threshold Ministries (formerly the Church Army in Canada). While the outreach team had been preparing for several months, the street ministry was launched mid-January with a service of blessing at the cathedral.

The team includes Sean Murphy, Dean of the cathedral; Canon David Pritchard, a retired priest "who works as if he wasn't"; Barbara Quilty of Christ Church Cathedral; Alf Carver of the Church of the Northern Apostles; and Drew Campbell from Yukon Bible Fellowship. Myrielle Cooper, a Roman Catholic and nurse counselor, is an associate member.

Last fall the five who first formed the team concentrated on becoming a "community of compassion" by eating, sharing, and praying together.

The Rt. Rev. Larry Robertson, Bishop of the Yukon, supports the outreach, and has granted Street Hope permission to use the Old Log Rectory in downtown Whitehorse as a base of operation.

On Tuesday mornings the volunteers meet for prayer and Bible study in the rectory. Then they go out in the afternoons when more townsfolk are out and about.

On Thursdays the team holds a simple Bible reflection among themselves in the A&W, where other patrons might listen in and are always welcome to join in. Afterwards the team attends Holy Communion at the cathedral, followed by lunch. Then they are off (usually individually) chatting on the streets or visiting coffee shops and food courts.

Street Hope Whitehorse does not distribute clothing or food, but is happy to refer needy folk to agencies that do. "A lot of good is already happening in this community," Buckle said. "We don't need to replicate anything."

Team members invite people to supper. "We see a community of compassion emerging," Buckle said.

The Well is a monthly gathering over the dinner table for Street Hope contacts. Held in the cathedral hall, the vision for the ministry of The Well comes from St. John's gospel account of the Samaritan woman meeting Jesus at a well: "One woman encountered Jesus and then went and told her whole town about him."

It was also a case in which she ministered to Jesus, when he asked her for some water. Buckle tries to find ways those who come to The Well can also minister, even if it is something as simple as being asked to slice the meat for supper.

The Whitehorse team is still "learning and discerning" and is supported by a larger prayer team, which includes Bishop Buckle's wife, Blanche.

The Buckles met as children in Sunday school in Simcoe, Ontario, near Lake Erie, one of the warmer regions of Canada. In 1962 Buckle was commissioned as a Church Army evangelist. After some study of theology at Wycliffe College in Toronto, he was happy to be posted in 1966 as a Church Army Captain to Holman on Victoria Island in the icy waters of the high Arctic. Blanche joined him shortly after the birth of their first child. Buckle studied Inuktitut and was ordained in 1972. In those days clergy packed not only a Bible and prayer book but also a rudimentary dental kit to help locals with dental emergencies.

The Buckles have now lived happily north of the 60th parallel for 47 years in such remote places as Cambridge Bay, Fort Simpson on the Mackenzie River, Inuvik, and Yellowknife. For two years Buckle was Bishop Suffragan of the Arctic.

Sue Careless

Tutu Wins Templeton

The Most Rev. Desmond Tutu, Archbishop Emeritus of Cape Town, has won the $1.1 million Templeton Prize for "his lifelong work in advancing spiritual principles such as love and forgiveness which has helped to liberate people around the world."

The Most Rev. Thabo Makgoba, Archbishop of Cape Town, praised Templeton's choice of his predecessor.

Archbishop Desmond is one of the spiritual giants of our times — though he will tease me for saying so, given that I am so much taller than him!" Makgoba said. "The greatest lesson we should learn from him is that his life is steeped in prayer, and these deep wells resource all that he does, giving him a particular gift for expressing profound truths with great simplicity."

McGehee was Bishop of Michigan until 1990.

Bishop McGehee Dead at 89

The Rt. Rev. H. Coleman McGehee, a U.S. Army veteran of World War II and eighth Bishop of Michigan, died March 14. He was 89.

Born in Richmond, Virginia, McGehee was a graduate of Virginia Polytechnic Institute, the University of Richmond, and Virginia Theological Seminary. He was ordained deacon in 1957 and priest in 1958. He served at two parishes in Virginia: as vicar of St. John's Church, Arlington, 1957-60, and rector of Immanuel Church on-the-Hill, 1960-71.

He was Michigan's bishop coadjutor from 1971 to 1973 before serving as bishop from 1973 to 1990.

The bishop is survived by his wife of 67 years, June; their daughters Lesley and Cary; sons Alexander, C. Harry and Donald; and four grandchildren.

You Are Here

By Jon Roberts

Look closely. In the middle of the picture is where you are. Many decades ago, your parish was in a field. Missioners from long ago planted it. A good and godly person donated the property. Townspeople and kin came up with the sweat equity and cemented the brick, built the walls, and raised the roof. There had to be a steeple with bells chiming to let people know it was time to drop everything and come to church, where you find friends and neighbors and, of course, God. This is how it began. Now you are surrounded by a busy highway. Most of us see this and are trying to renew our presence in the midst of a rapidly changing world.

Many people do not know the story of how the Episcopal Church and her clergy made it across the Ohio Valley, but it is worth telling. The year was 1835 and General Convention encouraged priests to go west and plant churches in the name of Jesus Christ. After all, we could not let Baptists, Methodists, and Presbyterians meet the farmers and the Indians before us (which they did). The problem was not funding but finding those willing to make the long journey. The need for mission work was great indeed, but it was hard to find priests. Sacrifices were needed. Clergy in the new frontier would have to settle for barn doors and saddlebacks instead of gothic arches and altars. Bishop Jackson Kemper took the first step, along with a few younger and enthusiastic priests straight out of seminary. The Rev. James Lloyd Breck was one of his assistants ready for the challenge.

Over the last ten years the new frontier has built up like a superhighway all around our rapidly shrinking grassy lawns. More concrete, with twisting fast lanes, spiraling off ramps and more signs hanging from spaces far above are figuratively noticed in the newly revised information age. The age of computers concretely changed our lives forever starting in the 1980s. The ever-growing, multidirectional flow of information is the mainstream with ever-widening passing lanes. People are now texting, poking, and tweeting at every turn.

Christians must venture across this new valley. We must be bold and courageous. The world has built up around the sleepy church in the field. The sound of our bells and the spans of our arches are overshadowed by the volume of traffic that circles around us. Adding new services, a potluck for newcomers and hosting a Bible study on Thursday nights isn't going to draw people in the mainstream. Our challenge is to meet people on their turf and draw them once more into our communities. The Church does not need to match the fast pace. It needs simply to build the necessary off ramps and the signs that say LIFE IS HERE. We need a vehicle for people to meet the risen Lord inside schedules loaded with soccer games and committees.

Last year I launched Black & White Chi Rho Ministries (http://bwxp.org), an online resource that supports clergy who wish to take the journey. Unlike Kemper and Breck, you do not have to go very far. The sacrifice of time is minimal and there is no cost. BWXP is an aspiring Christian social media website that encourages faith-sharing. A parish can now show and tell how "Christ is meeting you in a personal view" through BWXP, which integrates with Facebook, LinkedIn, and Twitter. There is much evidence that supports the intrinsic value of people interacting with each other, using short text messaging and video streaming. BWXP will enable your church, your people, to come together with interactive Bible studies, devotions, and pastoral care within groups you cultivate and lead.

We need to be intentional about sharing our faith. We need a vehicle that can travel on the highway of computers and smart phones. We need to rely on the strength of our collective witness as Christians and not try to be the sole proprietor of a single, standalone church presence. The world has become bigger and faster. Whether you admit it or not, "You are here." ■

The Rev. Jon Roberts, associate rector of St. Paul's Church in Naples, Florida, is the founder of Black & White Chi Rho Ministries.

Right: Rabari children in Southeast Asia

Below (from top): Hindu pilgrim, Southeast Asia; Constance McDearmon and Treva Houser with Rabari children; a Shuwa Arab rides a camel in Chad

All photos courtesy of Anglican Frontier Missions

YOUR PARISH and Global Mission

By Julian D. Linnell

We sat cross-legged on the floor for dinner in the tribal leader's Middle Eastern home. His tribe was Muslim, yet appeared open to Christianity. To my knowledge, there are fewer than ten Christian believers in his people group of over 1 million.

"What will you give me if our tribe converts to Christianity?" the leader asked me over dinner.

"Forgiveness of sins and eternal life: That's it!" I said. "We don't have any money or special privileges from the U.S. President."

From the Bible and from history, we know God is on mission to bless all nations: "I have made you a light for the Gentiles that you may bring salvation to the ends of the earth" (Isa. 49:6). Anglican Frontier Missions (AFM), launched in the chapel of the Bishop of Virginia in 1993, works to multiply biblical, indigenous churches where the need is greatest: among the 25 largest, least evangelized people groups on earth.

These minorities have no Christian presence among them, or a minimal one. They may never have heard the gospel or connected with indigenous churches in their own culture. If there are believers, they are too under-resourced to evangelize their entire group. Using the World Christian Database's research, AFM identified 25 large groups where more than 50 percent have no adequate opportunity to hear or respond to the gospel.

Unreached peoples seem distant from much parish life in North America. While we may find ourselves worrying about things as trivial as changes in service times, unreached people, sometimes numbering in the millions like the Beja Arabs of Sudan, do not have a church in their own language to attend. That's equivalent to Louisville,

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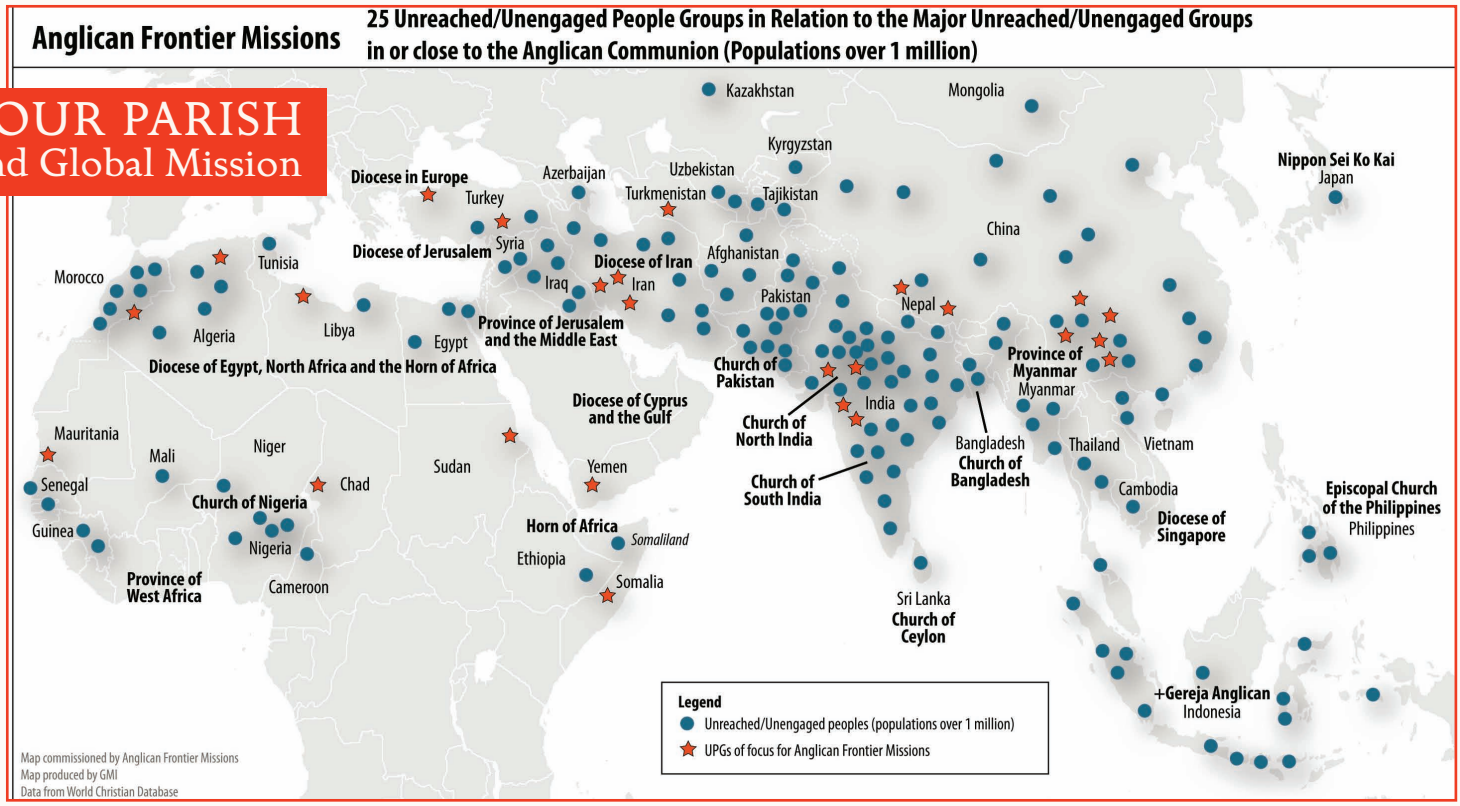

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Kentucky, without a single church, priest, or church planter.

1.6 Billion People

The late Rev. David B. Barrett, a British Anglican priest and mission researcher, estimated that 86 percent of all Buddhists, Hindus, and Muslims do not know a Christian. That's about 1.6 billion people who have not heard about Jesus' *first* coming, let alone his second. The Anglican Communion is already poised to engage with these people. The map on this page shows populations above 1 million who are unreached and those that Anglican Frontier Missions has selected for ministry.

An Anglican church enjoys a historic presence in many such regions, but political and religious sensitivities mean that the church is not permitted to baptize or to evangelize some peoples from non-Christian backgrounds. While we cannot report publicly what Anglicans in these regions of the Anglican Communion are doing, we can say that many bishops and leaders earnestly pray for opportunities to make the light for the Gentiles shine brightly.

Note that the map reflects the huge populations of India and southeast Asia where most unreached peoples with populations over 1 million live, but it does not include the thousands of much smaller groups with populations less than 1 million. The gold stars show the 25 unreached people groups that AFM has focused on.

"That's interesting, but irrelevant to my parish," you might respond. "Why divert resources overseas when we have unreached people in my hometown?" It's certainly true that people near your parish are just as broken as those in Turkey. The big difference is that those in the United States have *access* to churches, Bibles, and Christians. Others have minimal access, if any. Some may say, "We do missions in Haiti and that's enough." Ministering alongside the church in other countries is life-changing ministry, but this is not missions; it's inter-church aid.

Church leaders in former generations such as Bishop Kemper (1789-1870) and Bishop Schereschewsky (1831-1906) would have understood this and pleaded with the church to make unreached peoples a priority today.

Anglican Frontier Missions recognizes that God desires to bless all ethnic groups through Jesus Christ (Gen. 12:1-3, Rev. 5:9). By identifying 25 of the largest groups, AFM has committed to going where the need is greatest. In response, AFM focuses on (1) mobilizing, (2) mentoring for mission, and (3) sending to assist the Church in serving unreached peoples today.

AFM mobilizes churches to serve on the frontiers. To help churches become involved, AFM offers a curriculum, *6 Ways to Reach God's World*; guest speakers for mission events; and consultation with mission committees for engaging in a strategic, long-term work in an area of need either overseas or in the United States.

Mentoring for mission undertakes what is necessary to help parishioners reach their goals, specifically for cross-cultural missions. Mentors join mission participants in pre-trip and post-trip courses. This equips participants as they pay attention to the gospel story that God is writing in their own life before, during, and after a short-term mission trip and focus on preparation, field-orientation, debriefing, and long-term follow-up.

Sending involves both long-term and short-term workers in areas of the world where the need is greatest. Some needs are in Asia, Africa, and the Middle East, while oth-

AFM Director Julian Linnell with Fulani and other children at Kafanchan Diocesan School, Nigeria

ers are in the United States. We list opportunities for short-term trips on our website, anglicanfrontiers.com.

One Specific Group

It's tough to imagine the life of unreached peoples when all you've experienced is a homeless shelter downtown or a short-term trip to Mexico, so let's think about life in one Muslim people group: Yemini Arabs. Like many groups where the need is greatest, the Yemeni face harsh environmental conditions. Water shortages and many other issues converge in this complex, ancient country. While media stereotypes prevail, it is difficult to grasp what ordinary life is like for the average Yemeni. One pervasive feature is the role of ritual. Your family name, religion, ethnicity, and local identity are accompanied by rituals. Some rituals like the Hajj, the pilgrimage to Mecca, occur once in a lifetime. Others, like Ramadan, are annual events. Yemenis understand rituals and, we might say, are closer to the world of the Bible than many in so-called Christian lands.

No one knows how many Yemeni followers of Christ there are, amid the more than 22 million Muslims in the nation. Before A.D. 700, the Church was quite established in Yemen. The Anglican church has had a presence for 150 years. But Anglican, Roman Catholic, and non-denominational missionaries all face a similar challenge: it's slow going in Yemen.

What does Jesus look like in Yemeni clothing? That's a task for Yemeni believers themselves. If foreigners have a role, it will reflect a respect for Yemeni rituals, culture, and history. Also, it will witness to Jesus (John 20:31), remain open to the Holy Spirit (1 Thess. 5:19), and show a humble concern that Yemenis glorify our Father in heaven (Matt. 5:13-16).

If Yemeni Arabs seem remote to your parish, how can we make them accessible today? Here are a few simple steps to consider. Ensure that your priest and leadership have opportunities to explore going where the need is greatest. Once you identify a people group, your leaders will then discover that mission to the ends of the earth can have a trickle-down effect on mission closer to home. Naturally, there will be critics, but your parish community may start to grow in prayer, in financial support, and in volunteers.

Get informed: During Pentecost, use a practical curriculum such as *6 Ways to Reach God's World* to show that each person has a role.

Get praying: Include current topics from the internet or TV in your prayers of the people. Add photos and maps in the Sunday bulletin. Start a prayer team.

Get involved: Work with a missions agency and take a vision trip to explore opportunities with a people group.

Stay invested: Stick with it until you see new churches established within the people group.

As Christians in the Anglican Communion, we have strategic opportunities to engage with unreached people groups. Archbishop Justin Welby has said that the Communion's credibility in the eyes of other religions depends on its commitment to evangelism. Let us explore that challenge this year. ■

The Rev. Julian D. Linnell is director of Anglican Frontier Missions in Richmond, Virginia.

Diagnosis of a Stalled Covenant

Review by Colin Podmore

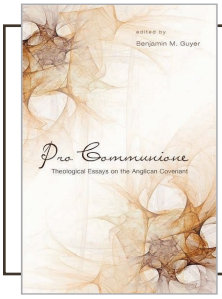
The Anglican Covenant already binds together one fifth of the Anglican churches, making explicit the basis of their unity and the nature of the common life to which they are committed. But sadly, it has been unable to escape from the context that gave rise to it — the crisis sparked in 2003 when a divorcé in an avowedly sexual same-sex relationship was consecrated to the episcopate despite the primates' warning that this would put "the future of the Communion itself … in jeopardy."

Several essays in this important volume point to the mismanagement of the 1998 Lambeth Conference, and subsequent failure to implement its resolutions, as significant contributory causes of the crisis. As Andrew Goddard shows, the Covenant reflects the growth of inter-Anglican structures and responds to needs recognized in the 1980s and '90s: to identify the limits of acceptable teaching and practice, formulate an expression of shared faith, and balance what the 1908 Conference had called "the just freedom of [the Communion's] several parts" and "the just claims of the whole Communion upon its every part." Lambeth 1998 failed to give sufficient consideration and weight to the Inter-Anglican Theological and Doctrinal Commission's *Virginia Report*, which addressed these deficits. It also failed to draw on Rowan Williams's keynote address on "making moral decisions" (outlining themes later developed in his study of Dostoevsky — which, Nathan Humphrey suggests, illuminates Williams's support for the Covenant). Its botched discussion of homosexuality might also have been mentioned.

Lambeth 1998 asked Archbishop George Carey to appoint a commission to consider the archbishop's role regarding developments in individual churches that threaten communion within and between them. Another resolution called on the primates to initiate study, in the light of *Virginia*, on whether communion required "instruments, with due safeguards, not only for legislation, but also for oversight." For five years nothing was done. Consequently, the Covenant had to be devised in response to a crisis, and many responses to it have been conditioned by the politics of the crisis rather than the long-identified structural deficits.

Three essays reflect on the Covenant in the light of the Anglican theological tradition. Edmund Newey relates it to the Anglican *via media* — "a way of pursuing the Christian faith that seeks comprehension, not in the sense of toleration of divergences from doctrinal orthodoxy … but in the sense of catholicity or wholeness." Richard Hooker, he notes, commended a "civill societie" promoting "mutuall participation," involving what Newey calls "delight … in difference." He demolishes the notion of a "three-legged stool" (never mentioned by Hooker). Scripture, tradition, and reason are not equal sources of revelation: "encounter with scripture is clearly primary, but that encounter is served by the tools of reason and the Church's living tradition of interpretation."

Benjamin Guyer relates the Covenant to Hooker's thinking about law — the order essential to a society. He asks, "What does the Anglican Communion offer the Anglican Communion as a society?" or as "a singular family of churches" but does not broach the underlying question: whether the Communion in fact wishes to be a single society (rather than a loose network of societies) at all.



Pro Communione
Theological Essays
on the Anglican Covenant
Edited by **Benjamin M. Guyer**.
Pickwick Publications. Pp. xxx + 214. $27

Jeff Boldt draws on the thought of L.S. Thornton for an impressive critique of the thinking of Bruce Kaye, a leading critic of the *Windsor Report* which originally proposed a Covenant. For Kaye, Boldt suggests, "the three persons of the Trinity are defined by an abstract relational principle (diversity) that does not distinguish between them in any important way." Kaye's argument that cultural difference renders global institutions untenable Boldt characterizes as a "brand of congregationalism" — "the atomization of local churches." To Kaye's advocacy of a Communion held together not by institutions or order but by "persuasion and listening" he responds: could persuasion issue in commitments, or is listening the end in itself? As Boldt suggests, "Order and agreement must come from somewhere." The volume locates the Covenant firmly in the ecumenical tradition of Anglican ecclesiology embodied in *Virginia*, on which *Windsor* drew. One might add that the crisis of ecclesiology sparked by the Episcopal Church's defiance of the primates was not the most propitious context for putting it into effect.

Guyer traces the Covenant's ecumenical roots, from the 1948 WCC

Assembly, through multilateral covenants encouraged by the 1964 British Conference on Faith and Order, to recent Anglican-Methodist covenants. Both Christopher Wells and Matthew Olver highlight its vision of the "one universal Church." Wells observes that *Virginia*'s discussion of trinitarian communion is "free of denominational reference": if transposed to another setting, "there would be no indication of its provenance." This is "a catholic doctrine of the Church."

As Guyer observes, *Windsor* "directed the Anglican Communion to consider its future in the light of its ecumenical past." Olver notes that the Covenant is "literally held together by generations of ecumenical work" — nearly half of the citations coming from ecumenical texts. He comments: "The irony is thick and bitter: the Communion that long ago discerned an ecumenical vocation for itself now has nothing strong enough to hold her together in the face of internal disagreements and must instead rely on the ecclesial foundations of her ecumenical work to restore internal unity."

Wells highlights the contrast between the Episcopal Church's ecumenical vision (seemingly content with communion between separate, denominationally different, bodies) and that espoused by the Communion as a whole (full visible unity, implying "structures of mutual accountability") but refrains from asking whether these different understandings of "unity" might explain contrasting reactions to a Covenant involving structured mutual accountability within the Anglican Communion. Only Evan Kuehn strikes a jarring note, out of tune with the others on both the vision of unity and the role of bishops. He defends the Lutheran-Reformed Leuenberg Agreement (by which European churches in the same territories entered into communion yet remained separate), describes the Anglican Consultative Council as "synodical" (even though bishops have no distinct role in it), and claims that Anglicanism has "no established episcopal role for inter-provincial governance" (ignoring the fact that for 80 years, from 1867, no official inter-Anglican body had non-episcopal members).

Several essayists demonstrate the Covenant's roots in Anglican theology, ecclesiology, and ecumenism in order to counter claims that it is somehow "un-Anglican." But herein lies also at least part of the reason for the widespread lack of interest in it, if not outright opposition to it. (A table in this volume misstates the Church of England's diocesan voting figures and, by treating recorded abstentions as votes, slightly understates percentages both in favour and against. See the official report GS 1878 as a PDF at goo.gl/8zqGo.)

Only in passing do the authors hint that it is in the decline of the Anglican theological tradition, the eclipse of ecumenism and catholic ecclesiology within Anglicanism, and the resulting widespread lack among contemporary Anglicans of any vision of the Church or its visible unity that the explanation is to be sought. Olver admits that Anglicanism's ecumenical history is "a fading memory for many"; Guyer notes that both conservative and liberal criticism is "divorced from … Anglican history, tradition, and ecumenical commitments"; and Wells observes that in critiques from both "right" and "left" (GAFCON and the Chicago Consultation) concern for "one Church visibly reconciled" recedes or disappears completely. But the causal link between the decline of Anglican theology, ecclesiology, and ecumenism and rejection of the Covenant is never fully made. In such a context, however, the emergence in this volume of a new generation of Anglicans — mostly within the Episcopal Church — who are concerned to defend the Covenant as reflecting historic Anglicanism and pointing to an ecumenical future is a hopeful sign.

The volume is not uncritical of the Covenant. Nathan Jennings offers an important corrective: the Church's primary purpose is not mission but the worship of God; mission is not an end in itself. As Ephraim Radner notes in his foreword, the Covenant has been subject to "the projections of many, born of both optimistic and fearful imaginations." GAFCON offers "no clear reason" for rejecting it, Guyer argues, while liberal critiques are "too often built upon the insecure but imaginative ground of conspiracy" and "provide textbook examples of logical fallacies, such as the appeal to emotion and the use of loaded language." In his "Orthodox response" Augustine Casiday comments: "It is hard to imagine how problems among the Orthodox Churches and within the Anglican Communion can be resolved for as long as Christians in those respective communities perpetuate resistance to co-ordination, administration, and appeals by caricaturing such things as the detestable excesses of Rome."

The Covenant has never recovered from the impression, given by the legalistic draft appended to *Windsor*, that its character would be juridical rather than relational. This was problematic not least because the Anglican crisis is ultimately spiritual, a failure of love. Humphrey understands the Covenant as a framework for self-emptying engagement. As he says, "In the end, if one claims to abide by the Anglican Covenant but is unrecognizable as one who speaks the language of Christian love, one has failed the challenge — and the opportunity — that the Anglican Covenant presents."

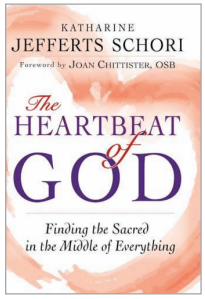
Perhaps the volume's most pointed question comes in Radner's foreword, however: "Is it really possible," he asks, "to claim that there is a way without covenant that is still on the way of Christ?"

Colin Podmore served on the staff of the General Synod of the Church of England for almost 25 years, latterly as Clerk to the Synod, and left at Easter to become director of Forward in Faith (UK).

REVIEW ESSAYS

Muscular Mission

Review by Jesse Zink



The Heartbeat of God
Finding the Sacred in the Middle of Everything
By **Katharine Jefferts Schori**. Skylight Paths.
Pp. 213 + xvi. $21.99

Gathering at God's Table
The Meaning of Mission in the Feast of Faith
By **Katharine Jefferts Schori**.
Skylight Paths.
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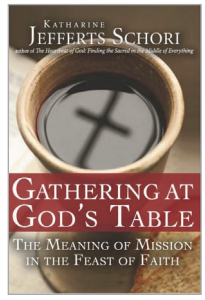


For many years the athletic company Nike used "Just Do It" as its advertising slogan, often super-imposing it over a picture or video of a finely toned athlete who had just performed some incredible feat. It's a seductive slogan. Why can't you *just* do it already? Everyone else is.

The theology of the Episcopal Church's 26th Presiding Bishop, Katharine Jefferts Schori, might be called the Nike theology of mission. The "it" in this case is an expansive understanding of the work of God in Christ in the world: environmental preservation, health care, education, provision of water, shelter for the poor, (locally sourced) food for the hungry, a just economy, and much more, all wrapped up in an idea Jefferts Schori continually returns to: "the cosmic dream of a healed world — shalom or the reign of God" (*Gathering*, p. 206). This is the feast of God, to which all are invited and all have enough. The Nike comparison is one she explicitly embraces: "The mission is simple: go out there and just do it" (*Gathering*, p. 175).

There is much to admire in the vision Jefferts Schori sets forth. It is rooted, as she reminds us with frequent Biblical quotations, in the visions of Old Testament prophets and Christ's teachings in the Gospels. Like the prophets she explicitly seeks to emulate, these books demonstrate a clear concern and commitment to those whom society routinely excludes. Jefferts Schori is likely the first Presiding Bishop to have written a book that mentions the dangers of heavy metal pollution in drinking water (*Heartbeat*, p. xiv) as part of a larger point about the ways in which environmental degradation harms the poorest most heavily. It is a reminder that the attentiveness God shows to humans in the Incarnation is something we also are to model in our lives and ministry.

It is not stated explicitly but it seems likely that the short, punchy chapters in these books began as sermons. Seen in this light, Jefferts Schori is in the tradition of Karl Barth, to whom is famously attributed the idea that a preacher should have a Bible in one hand and a newspaper in the other. The freshness and currency of the references in these chapters — Occupy Wall Street, independence for South Sudan, fiscal debates in Washington, D.C. — give them a welcome liveliness. These books are a reminder that episcopal ministry takes place in the real world and that homilies are the primary place bishops develop theology. Christians actually do want to hear how their faith influences what they encounter in their daily lives, and these chapters begin to answer those questions.

The primary answer — and the theme that unites these books — is mission. "Our part in God's mission is to hold up the reign of God as our destination," Jefferts Schori writes, "to get up, go out there, and go after it, together with as many others as we can convince to go with us" (*Gathering*, p. 92). There is a constellation of words she frequently associates with mission: task, job, do, work, labor, obligation. The subject of these words is, very frequently, us, her audience. We are the ones who are to do the work of God in the world, to just do it already.

There is something deeply true about this. But it also comes with a danger. Sometimes these chapters sound as if the Christian life has been reduced to one more task on a checklist of action items. Particularly in a world in which so many people are "crazy busy" — clergy not excepted — I found myself wondering how these sermons would sound to a churchgoer who is already overstretched in trying to provide for and raise a family. What place can I take in God's mission if I do not have the kind of expendable time the Presiding Bishop's program requires? I longed to hear a message not just of exhortation but of Christian consolation.

Reducing mission merely to action — task, job, labor — has another danger, best posed by thinking again about the Nike slogan. "Just Do It" is fine for things we can do, but what about when we, well, just can't? The Christian tradition provides not simply a program for addressing the challenges of the world — those were as common in the ancient Near East as they are now — but also addresses our inability to accomplish such programs. This is why mercy and grace, repentance and judgment, are central concerns in Christian doctrine. But those themes are largely muted in these books.

It is not that Jefferts Schori is silent on human fallibility. Sin, she writes, "is mostly about self-absorption.... Our fundamental problem as human beings is over-concern with

self" (*Gathering*, pp. 128-29). This is expressed, in part, in our competitiveness, demonstrated by the apostles who jockey for position at Jesus' right hand. Jefferts Schori thinks "we can learn that competition isn't really necessary" (*Heartbeat*, p. 108). This is a hopeful view, but coming as it does from a Presiding Bishop who has executed a legal strategy in relation to departing dioceses that she has elsewhere described as preventing the emergence of "competitors" to the Episcopal Church, it rings hollow. Competition may not be necessary, but it does not seem to be going anywhere anytime soon.

More importantly, it is not clear that this understanding of sin addresses the full panoply of obstacles to the realization of shalom. Thus, when she quotes Paul's exhortations in Romans 12:9ff. and asks, "Are we willing to love each other, serve God with what God has given us, and be hospitable?" (*Gathering*, pp. 121-22), it sounds as if the only obstacle between us and God's peace is our willingness to just do it already. This is where *just* becomes not merely seductive but pernicious. It is not that we lack the willingness to do good; we lack also the ability to pursue it. "I do not do what I want," St. Paul writes earlier in Romans, "but I do the very thing I hate" (7:15)

The sense one takes away from these books is that sin, if it happens, is something that other people — that is, people not in her audience — do. The danger of such a view is that it is not many steps away from thinking, *Isn't this situation awful, but aren't we great for addressing it?* But this is a simply an updated version of the missionary triumphalism Jefferts Schori elsewhere rightly deplores. "Healing the brokenness in the world around us" (*Gathering*, p. 116) is our calling as Christians, but we cannot do that without honestly acknowledging the brokenness within us.

The implications of this are played out in the theology of baptism, a word Jefferts Schori mentions frequently. It is a sacrament of "commissioning," one in which we hear God call us beloved as God called Christ at his baptism. But this can, at times, make baptism seem like it is just more work. That we are baptized into Christ's death and resurrection is only briefly mentioned. But this, surely, is the key point. It is in following the path of kenosis, vulnerability, and crucifixion that we can begin to become agents of God's reconciling love. If the world is going to change, Christians believe, it is we ourselves who are to change first.

The critique here is not of the Presiding Bishop's fidelity or orthodoxy. The reader is left in no doubt of Jefferts Schori's strong, lucid, and passionate faith in God in Christ. Rather, the argument here is that the Nike theology of mission constitutes only a part of the good news the church has to proclaim, the *what* — shalom, the feast — but not the *how* — repentance, forgiveness, transformation. Our work in the world is not independent of our personal, living relationship with the one through whom all are made new. I doubt the Presiding Bishop would disagree. But the impression these books leave is otherwise.

The strongest of these chapters comes when Jefferts Schori reflects on Christ as a crosser of borders. We, too, she writes, are invited into this same boundary-breaking model of ministry. "The work of Christians is to keep migrating, keep crossing the boundaries, for then we will indeed begin to find our way home" (*Gathering*, p. 152). We may not know how to get to where we want to go, we may not be able finally to make it there, but we do know at least that following in the footsteps of Christ, we can move beyond the stale status quo and into a new future. That is reason for Christian hope.

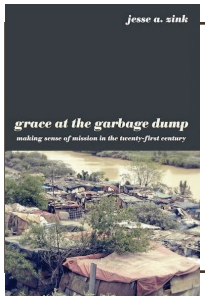
The Rev. Jesse Zink is a former Young Adult Service Corps missionary and author of Grace at the Garbage Dump: Making Sense of Mission in the Twenty-First Century *(Wipf & Stock, 2012).*

BOOKS

From Messiah to Disciple

Review by John P. Bowen

It's easy to say that the day of imperialistic mission is over, and that what we need now is "incarnational" mission. Jesse Zink wanted to be an incarnational kind of mission -



Grace at the Garbage Dump
Making Sense of Mission in the Twenty-first Century
By **Jesse A. Zink**.
Wipf & Stock. Pp. 182. $21

ary, but found that it is actually quite complicated, and even painful.

This book describes Zink's two years in South Africa with the Episcopal Church's Young Adult Service Corps, time he spent in Itipini (meaning "at the dump" [p. 13], hence the book's title), a community of 2,000-3,000 in the Eastern Cape, between East London and Durban.

Zink acknowledges upfront that part of his motivation for going to Africa was to "save" it — indeed, that he had a "modest messiah complex" (p. 4). Alongside his ironic self-awareness stands the knowledge that he needed to make "peace with the word *mission - ary*" because of its history (p. 7).

Every first-time visitor to Africa (indeed, to most cultures in the Global South) will identify with Zink's first impressions: language is a huge barrier; the culture is startlingly different; poverty is stark and real; the dignity, good humor and faith of the people are striking. And, as a result, the new missionary feels "vulnerable" and "overwhelmed" (p. 17).

So what is he going to do? What *can* he do? Because of the language difficulties, he cannot even find the medical records of patients who come to the clinic. He can count out

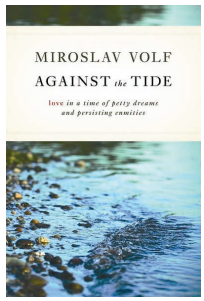
(Continued on next page)

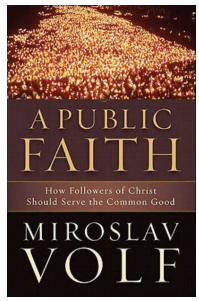
Goodbye, T.S. Eliot

Review by Andrew Petiprin

In 1939, T.S. Eliot wrote *The Idea of a Christian Society*, arguing with modernist brilliance for precisely what the title suggests. Christendom may indeed belong to the past, but there is no reason to exclude it from our future hope. Eliot begins his treatise: "The fact that a problem will certainly take a long time to solve, and that it will demand the attention of many minds for several generations, is no justification for postponing the study." If Christians believe that the world is meant to be Christian, and that our future hope lies in a new earth united under the Lordship of Jesus, then it is time to get to work, no matter what the dominant cultures tell us.

More than 70 years later, vestiges of a Christian society (at least in the Northern Hemisphere) are vanishing at an ever-quickening pace. In place of Eliot's idealism we find the practical, small-scale cultural strategies of Miroslav Volf, who has in recent years become a rock star in the world of theological studies. He has taught with former Prime Minister Tony Blair, founded the Center for Faith and Culture at Yale Divinity School, responded to Islamic scholars' *Common Word Between Us and You*, and has written powerful books about forgiveness and grace. His attention is now fixed firmly on Christianity and culture, and his perspective, by contrast with Eliot's, is pluralistic.





Against the Tide

Love in a Time of Petty Dreams and Persisting Enmities

By **Miroslav Volf**. Eerdmans. Pp. 222. $18

A Public Faith

How Followers of Christ Should Serve the Common Good

By **Miroslav Volf**. Brazos. Pp. 192. $21.99

Two recent volumes sum up Volf's mission of the last several years — during which a Croatian Pentecostal pastor's son has taken the stage of global Christian dialogue. *Against the Tide* is a collection of essays previously published in *The Christian*

(Continued on page 25)

From Messiah to Disciple

(Continued from previous page)

pills, but that "was not exactly what I had in mind when I resolved to move to Africa" (p. 26). In fact, he is often "more of a hindrance than a help" (p. 31).

Slowly, things begin to change. He realizes that being is more important than doing — a tough challenge for any Westerner (p. 33). But there are also some things he found he *could* do — seemingly small things, but important. He makes friends with the children, encourage patients to keep taking their pills when they were tempted to give up, brings his guitar to the preschool and leads singing and dancing, hands out the diplomas at preschool graduation.

Over time, as he learns some of the Xhosa language (clicks included) and people learn to trust him, his relationships begin to go deeper. He starts a small library. He takes a group of young women into the nearby town to buy clothes for high school — showing them at the end of the day how to eat ice cream cones. He starts an English-language class that reads *Charlie and the Chocolate Factory* together. He befriends AIDS patients, and sees many of them die, some simply because they will not seek or consistently pursue treatment. He introduces microloans to Itipini, and experiences both the joys and frustrations of that program.

Along the way, Zink articulates some of the problems of the incarnational mission he wants to practice: the tension between passing on knowledge and skills in order to empower local people while not ignoring those in urgent need of care (p. 72). And what if people do not *want* to be empowered? (p. 82-83). There is the tension between wanting to have a ministry of presence (itself difficult enough) and the desire to bring about systemic change (requiring a quite different approach; p. 107). Then there is the heartbreaking realization of how vast the needs are and the inadequacy of human effort: "After five months of conversation, I had succeeded in getting exactly one person to test for HIV" (p. 97).

This is not a classic missionary biography on the scale of Hudson Taylor's or Mother Teresa's, or even Vincent Donovan's *Christianity Rediscovered*. There are no dramatic adaptations to local cultures, no lifelong devotion to the poor, no mass turnings to Christ. Rather, *Grace at the Garbage Dump* is the honest, reflective journal of one young American, seeking to make a difference for Christ in the world, and learning basic lessons of discipleship — humility, servanthood, risk-taking, patience, love, and the value of small things. And maybe that is more helpful to most of us.

John P. Bowen is professor of evangelism at Wycliffe College, University of Toronto.

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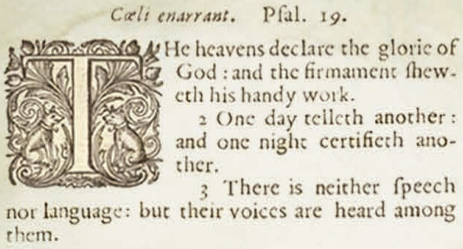


Cæli enarrant. Pſal. 19.

THe heavens declare the glorie of God: and the firmament ſheweth his handy work.

2 One day telleth another: and one night certifieth another.

3 There is neither ſpeech nor language: but their voices are heard among them.

Making Room for Conservatives

I ended the first part by suggesting that there will be room for conservatives in the Episcopal Church to the extent that we are permitted, at least, to teach along traditional lines, and to order our parishes and dioceses accordingly. Is this indeed possible? And will it remain so? For how long? I do not know, and the decision will not finally be made by the relatively powerless minority party in a divided and still-polarized church. I pledge to work with others toward the perpetuation of conservative witness, "speaking the truth in love" with all members of our church, and our siblings elsewhere, by God's grace (Eph. 4:15).

The very question — Is there still room for conservatives? — implies that there may not be, and so we necessarily enter a realm of adjudicating likely or already realized difficulties and their implications. One thinks analogously of the much-discussed "red lines" of contemporary parlance in Middle Eastern politics. Surely Christians, washed in the blood of the Lamb, can draw more interesting lines than these. I write with hope, in faith: *Lord, help me.*

Conservatives naturally pray, with many Episcopalians, that the classic marks of our church's ecumenical commitments — our catholic and evangelical grammar and lexicon, extending from the liturgy to our bonds of faith and order shared with all Anglicans the world over — will be preserved, renewed, and deepened, and that the Anglican family will be blessed, and be a blessing, as a result. If and as these commitments, and their formal and habitual practice and preservation, are relativized, weakened, or renounced, conservative Episcopalians (will) need a place — precisely *room* — in the church for the conscientious perpetuation of these commitments. Most Episcopalians today would likely object to the formal removal of classic trinitarian language from our liturgies, or the erasing of baptism as the normative prerequisite to Holy Communion, and rightly so. Conservatives and others have to date lodged considerable protest against the substituting of alternative names for "Father, Son, and Holy Spirit" in the church's principal liturgies, and we applauded the last General Convention's declining of a resolution that would encourage "communion of the unbaptized." That these practices are tolerated by bishops anywhere presents a striking challenge to our longstanding ideal of common prayer (even with the Church of all ages) and the law of belief to which it is bound. That our constitutionally authorized prayer book has not been revised to incorporate them is also a significant point to be borne in mind and maintained with zeal.

And what about more longstanding matters of contemporary controversy, not only within the Episcopal Church but in the larger Anglican Communion and ecumenically: wrangling, and consequent renunciations and separations, over prayer book revision and liturgical reform more generally, women's ordination, and homosexuality, incorporating questions about male-female complementarity, procreation, contraception, and divorce? Is there still room for conservative conviction — of various sorts — here, even at home in the Episcopal Church? There is, but just barely in many places, and not at all in others. We need more room if conservatives in the church are to flourish.

Parishes may indeed still be found, not only in "conservative" dioceses, that preserve the 1928 prayer book or do not embrace the priestly ministrations of women, and bishops in their wisdom have allowed them to remain, for no doubt multiple reasons: in the hope and expectation that they will eventually disappear; because these parishes sometimes enjoy considerable wealth, the fruits of which the diocese cannot do without; because picking fights with traditionalist parishes is a waste of time and energy, depleting the vitality of the diocese while risking more widespread anomie and decline; and because these parishes sometimes incubate Christian disciples of a courageous, generous, energetic sort, keen to teach and pass on the faith to their children and to others, to pursue or underwrite ordained ministry and seminary education, and to undertake and invest in various and sundry works of mercy, labors of mission, and evangelism. Can it be an aspect of episcopal ministry to cut down trees long since fertilized, pruned, and now overloaded with fruit (see Luke 13:6-9)?

There is a lesson here that we Episcopalians perhaps are learning to apply to our principal *issue du jour*, in a penitential bid for licit Christian diversity, without which the ideal of comprehension will be lost. A virtue of the 2012 General Convention's provisional authori-

Revision of remarks on the question "Does the Episcopal Church Still Have Room for Conservatives?" made at Virginia Theological Seminary, February 2012; second in a series

zation of liturgical resources for the blessing of same-sex relationships was its principled protection of minorities who cannot support them. And it did so with a fascinating flourish, in clauses culled verbatim from the "Statement on Conscience" accepted by the House of Bishops in 1977 to protect traditionalist views on women's ordination: that, in order to "honor the theological diversity of this church in regard to matters of human sexuality, … no bishop, priest, deacon or lay person should be coerced or penalized in any manner, nor suffer any canonical disabilities, as a result of his or her conscientious objection to or support for the 77th General Convention's action with regard to the Blessing of Same-Sex Relationships" (res. A049). Of course, after penance comes amendment of life, which in this case would mean a concerted commitment to leaving, and otherwise making, room for conservatives going forward: not as a fading remnant, destined to disappear, but in order to aid their propagation and perpetuation, for the good of the whole.

Can the Episcopal Church preserve this sort of diversity in the long run? If so, it will not be by accident but by deliberate choice of the majority party, to extend a different kind of "generous pastoral response to meet the needs" of conservative members, individuals and parishes as well as dioceses (A049).

Christopher Wells

Uganda's Lessons of Inclusion

By Steven R. Ford

There is much to draw one to Uganda: spectacular foliage, stunning scenery, and welcoming and generous people everywhere. These same qualities led Winston Churchill, a century ago, to describe this country as the Pearl of Africa. Independence from Britain in 1962 ushered in a time of hope and of visionary thinking for the good of all Ugandans. Among its architects was a teacher, Milton Obote, who became the country's first Prime Minister, under the presidency of the traditional Bugandan tribal king. The founding vision of "a great and united nation," coupled with the republic's initial stability, made it a magnet for those fleeing oppression and violence in neighboring states. Uganda quickly came to host hundreds of thousands of refugees from Rwanda, Congo, and Sudan.

On a road to Kabugu, Ruhiira, Uganda. Wikimedia Commons photo

A great vision has the power to guide a nation toward achieving wonderful things. But it can also serve as a convenient excuse for horrible behavior. For Obote, national unity provided a cover for silencing opposition to his policies. Initially, dissidents were imprisoned on the basis of "creative" interpretation of existing law. Then, to consolidate power, Obote directed Idi Amin, his army chief of staff, to depose the president. Opposition parties were eventually banned, their members driven into exile and their property seized. The stage was set for Amin's own power grab.

Amin took oppression in the name of unity to a whole new level. Asian "foreigners," who constituted a fair part of the country's business class, were banished and their assets confiscated. Outspoken critic Archbishop Janani Luwum, along with countless other Christians, became 20th-century martyrs. Uganda, once a destination for the oppressed and the marginalized, spewed hundreds of thousands of refugees into neighboring countries.

Amin's fate was sealed by his ill-conceived attack on Tanzania in 1978. The new enemy, along with many exiled Ugandans, responded forcefully, and Amin fled to Libya. A power-obsessed Obote returned from exile in Tanzania. He ascended once again to the presidency, this time through a rigged election, and was deposed in 1986 by the military commander Tito Okello.

In the meantime, a new movement was on the rise in western Uganda. Beginning with 27 followers, Yoweri Museveni raised up what became the National Resistance Army (NRA), a formidable fighting force. Driven by dismay about what a potentially great nation had become, by 1986 they had defeated the now ragtag Ugandan army. With Museveni's assuming the presidency, the dark age of Obote-Amin oppression was finally over.

Inspired by a renewed vision of national unity and greatness, Museveni somehow managed to avoid the temptation to autocracy. His NRA, once in power, granted amnesty to members of the defeated national army, and many were given jobs in the public sector. Political opponents were offered posts in the new government, and Asians expelled by Amin were invited home. Perhaps these decisions were motivated by political expediency; maybe they were just the right things to do. In any case, 300,000 exiled Ugandans returned to join in the work of nation-building, and the Pearl of Africa again attracted refugees from neighboring countries.

Independent Uganda began with a great vision. Reprehensible tactics in pursuing it, however, caused

Real unity, of course, is the fruit of persuasion and of compromise, and not simply of driving out opposition.

a hemorrhaging of exiles and refugees. As I contemplate Uganda's recent experience, I'm struck by its very broad similarities to that of the Episcopal Church. Our public dream, for some time now, has been one of ever-increasing inclusiveness. It's a compelling vision indeed. But we've often used that vision as an excuse for silencing opposition — on vestries, at diocesan conventions, and on up. We've creatively interpreted church law to the degree that clergy can, without hearing or trial, be convicted of abandoning communion, and renunciations of ministry that have never been made can be "accepted." Such innovations come with a cost. Increasing authoritarianism and decreasing church membership appear to go hand in hand. Under the canon of "inclusiveness," we've created exiles by the tens of thousands, and we seem to create more every day.

Uganda ceased to bleed refugees when it recalled itself to its founding vision. Real unity, of course, is the fruit of persuasion and of compromise, and not simply of driving out opposition. And so it can be for us in the Episcopal Church. Our inclusive vision needs renewal; we need to stop using it as an excuse for excluding people.

It's fine to be legally right, as the church probably has been in some of its multitudinous property disputes. It takes grace and Christian charity, however, to apologize anyway to those who have been injured or offended by our actions. Perhaps we might consider making amends to those whom we believe have done *us* wrong. And what a powerful witness of reconciliation we could make by creating spaces within the church for those who believe we have cast them out. Only arrogance and pride stand in our way.

The Episcopal Church has been blessed with a spectacular liturgy, stunning buildings, and some very welcoming and generous people. There is much to draw one here. Renewing our inclusive vision to include those whom we've managed to exclude might well begin to reverse our steady output of Episcopal refugees. Then again, maybe it's just the right thing to do. ■

The Rev. Steven R. Ford assists at St. James the Apostle, Tempe, Arizona.

LETTERS

Debating Eberstadt

As a TLC book reviewer who takes the attendant responsibilities seriously, it is with considerable disappointment that I note the painfully poor job done by Benjamin Guyer in his review of Mary Eberstadt's *Adam and Eve after the Pill* [TLC, March 3]. Mr. Guyer starts off averring that by citing authorities "across the cultural spectrum," Eberstadt has somehow undermined her claims of entrenched denial of the harmful effects of the sexual revolution and/or pornography.

This might be demonstrable, but it doesn't simply flow from her citations with quite the effortless ease that he presumes. He then demonstrates a literalist inability to understand her admittedly inflammatory term, "Toxic U," which does not refer, as he seems to think, to state universities in general but to certain nocturnal activities taking place therein.

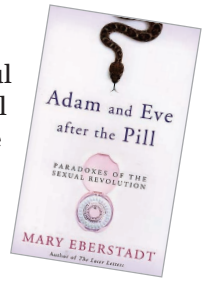
Finally, he sees a logical error in Eberstadt's connecting the Anglican church's acceptance of contraception with its implosion over homosexuality. What he does not say is that she's riffing — quite plausibly — on a quotation by G.E.M. Anscombe to the effect that accepting contraceptive intercourse makes it harder to reject homosexual imitations thereof. How the act of claiming that such a prediction has been at least partially borne out by subsequent events constitutes *post hoc, ergo propter hoc* is beyond me.

This looks more like a reviewer getting carried away with his theme. Nevertheless, though Guyer oversells, his concerns here are legitimate. Eberstadt's tone is immoderate. While I think her jeremiad against the 1930 Lambeth decision worthy of examination and contemplation, he seems to think it worthy only of dismissal. Here he and I likely just disagree. Fair enough.

I have no issue with his taking strong exception to Eberstadt's book. My problem is that he makes such a hash of it. A reviewer has a duty to read carefully and respond fairly and judiciously to what he has read. Mr. Guyer underestimates Eberstadt's chapter one, fails to understand chapter five, and generally misrepresents chapter eight. Inability to connect on any of three jabs at Eberstadt's short, disjointed, and clearly immoderate rant — pretty much the definition of an easy target for a thoughtful pan — is a poor showing.

Daniel W. Muth
Frederick, Maryland

Benjamin Guyer replies:
First, on denial: the sexual revolution encompasses the growth of the pornography industry, the development of third wave feminism, and the politicization of diverse sexual identities. But these groups do not necessarily walk hand-in-hand. Eberstadt shows that the sexual revolution is as contested today as it was circa 1968. Her accusation of total *cultural* denial is too sweeping. A better claim would be that *some subcultures* deny the harmful effects of *select facets* of the sexual revolution. Eberstadt does not argue anything so subtle — or obvious.



Second, on Lambeth 1930: one cannot construct a historical argument simply by drawing a straight line between events that are decades apart. A historical argument traces change *over* time, not by ignoring time. Lambeth 1930 could not have envisioned the pill, which was approved for general use only in 1960. Anscombe's argument was then published in 1975, after use of the pill had become increasingly normative. Lambeth 1930 discussed birth control within the context of *married life before the sexual revolution*. This is very different than arguing for birth control after the sexual revolution, which was Anscombe's concern. Eberstadt conflates all of this in a blundering attempt to blame Anglicans for her own church's problems, problems which have far deeper historical roots than the moral upsets and controversies of the last 40-plus years.

Finally, on Toxic U: it has students "by day" (p. 78), so the university system is somehow involved. Eberstadt is concerned with violence and exploitation, but is the "Greek" *subculture* identical with the wider student body? I suspect not — although if correlation, causation, and association are all the same, who is to say anything about anything?

Lifelong Bible Challenge

Bully for the Bible Challenge articles [TLC, March 17] and the hearty responses they indicate! I received a Bible challenge at age 14 when I was offered a pocket New Testament if I would promise to read a chapter a day until I finished it. I agreed to that, and then accepted another challenge printed inside the back cover to take Jesus as my Savior. I then wrote my name on the line provided and have been reading the Bible ever since.

Now I am a retired conservative Episcopal priest, 92 years young, and since seminary I have followed the same challenge and have read through the Bible every year at four pages a day for over half a century, always depending on Jesus' promises (John 14 and 16) made the night before his crucifixion that the Holy Spirit's teaching ministries would make it all understandable.

I have also been reading science all those years to see the supposed problem between the two and have long since realized that there is none; God, the author of both, does not contradict himself.

St. Paul's promise that God is a rewarder of those who diligently seek him (Heb. 11:6) has proved abundantly true! Keep reading, Episcopalians!

The Rev. Warwick Aiken, Jr.
Eden, North Carolina

Goodbye, T.S. Eliot

(Continued from page 16)

Century, and it contains both microscopic and macroscopic views. The most memorable selections speak lovingly to the individual Christian: everything from a portrait of composer Antonio Salieri (of the play and film *Amadeus*) trying to "deal with God" to imagining a life lived as a dance for the Creator, with countless references to Luther, Feuerbach, Nietzsche, and Marx along the way.

Perhaps most moving of all are the essays on marriage and family life, including beautiful reflections by a great mind coping with the heartbreak of infertility and then reveling in the joy of adoption. (These particular writings are soured only by the knowledge that Volf and the mother of his children are now divorced.) *Against the Tide* contains good material on the problem of evil and the power of forgiveness, as well as inspirational "nuggets" (one of Volf's favorite terms) to help in particular moments in the life of the world. On the whole, we get the sense that for Christians life is a struggle full of questions: "Can we live authentically a changeless Gospel in ever-changing cultures?" (p. 99).

A Public Faith builds on some of the essays from the earlier volume. Volf writes here with authority, settling into his role as an elder statesman of "postliberal" evangelicalism (p. 85). The most valuable element of the book is found at the beginning, in a helpful diagnosis of "Malfunctions of Faith." Today's Christians err, Volf argues, when they practice otherworldly religion that loses itself by climbing the ladder of contemplation with no regard for descent back to the work of loving our neighbors. Likewise Christians stumble when they stress prophetic, here-and-now encounters with creatures and creation but lose sight of the divine source and will. In a barbed reminder for Volf's liberal Protestant colleagues, he notes: "The prophets may be transforming the world, but God is not involved in the transformation" (p. 12).

Where *A Public Faith* is less helpful is in its lack of a compelling replacement for a Christian faith no longer anchored in the Western cultural landscape. In a world that rejects valid absolutes, "sharing wisdom" may be the best that Christians can do in the multicultural contexts of North America and Europe and the multifaith reality of the Southern Hemisphere. But surely there must be more. The practice of a faith that "opposes religious totalitarianism and supports pluralism as a political project" (p. 142) is a far cry from the biblical hope of a Kingdom united in the age to come under Christ the King. Volf's vision amounts, for better or worse, to a total rejection of an Eliot-style cultural project.

What is consistently clear in both books, however, is that Volf is deeply concerned with what a Christian life is meant to look like in the world today. How should Christians behave inside the walls of investment banks or on the streets of third-world shantytowns? How should Christians engage with Muslims? Or atheists? Volf ventures some guesses and poses an implicit challenge to Christians who have thrown out both the Magisterium and fundamentalism: If Eliot's long game for a new Christian society just isn't winnable, then where do we go from here? Volf answers, in postliberal fashion, that we must "redescribe the world anew with the help of the biblical story" — a sound and necessary starting point, surely, for whatever may come next.

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Acts 11:1-18 • Ps. 148 • Rev. 21:1-6 • John 13:31-35

The Spirit, Everyone, and Everything

Hanging from the cross, Jesus cried, "It is finished" (John 19:30). His head fell to his chest and breath spilled from his lungs. This icon is *the axis mundi*, the center which is everywhere and around which the universe turns. In the mystery of this death all humanity is contracted, an offering rendered to the Father which is ever efficacious. For it is "a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world" (BCP, p. 334). As such, the mystery of his death lifts the pall of sin and opens a new and living way. That way explodes in newness by the power of his resurrection. Just as he died for all, he rose for all.

By the grace of God we believe this, and by our weakness we do not. Like the monks of Gethsemane, we say "*Pax Intrantibus*, Peace to the ones entering," but then we pull back and admit that we never meant *all* the ones entering. Sinning, we select. So we are not surprised that the disciples are astounded that Peter went to the uncircumcised and was eating with them (Acts 11:3). Having been trained in the knowledge of their providential election, they knew where to draw the line, where God would not go, where what is clean may never touch what is unclean. But Peter had a vision about "four-footed animals, beasts of prey, reptiles, and birds of the air" (Acts 11:6). A voice spoke: "Get up, Peter; kill and eat" (Acts 11:7). Testing the Spirit, Peter refused. Three times Peter had this dream and then he met three men from Caesarea. The Spirit told Peter to go with them and not to make distinction between Jew and Gentile. Remarkably, "the Holy Spirit fell upon them just as it had upon us at the beginning" (Acts 11:15). "Where the Spirit of the Lord is, there is freedom" (2 Cor. 3:17).

When, in the fullness of time, all things are put in subjection to Christ, another dream will unfold, "a new heaven and a new earth, a holy city, the new Jerusalem" (Rev. 21:1-2) God will be with us. God will wipe away every tear. Death will be no more. "See, I am making all things new" (Rev. 21:5). God will be — as God truly is — the only source of life and light. Then, we will live by these words: "It is done" (Rev. 21:6). This too is what Jesus meant when he breathed his last. His life finished in death in order to gather all whom he loves. And whom does he not love? "When I am lifted up, I will draw everyone and everything to myself" (John 12:32).

Waiting for the holy city, we go about our days. Death and sorrow remain with us, mourning and tears. And yet a super-abounding grace is with us and in us. This grace is the Spirit of the Risen Lord who calls us to love one another (John 13:34). Infused with the Spirit, we see every person unveiled as a sanctuary of holiness, and therefore worthy of respect and reverence. This is a truth to which the Spirit directs us again and again. The Spirit drives us to our neighbor in love. The Spirit also calls us to see the created order fully alive with praise. The heavens, angels, sun, moon, stars, waters, sea monsters, fire, hail, snow, fog, mountains, hills, wild beasts, cattle, creeping things, and winged birds — these are not things for which we merely give thanks. Rather, we hear that they are praising the Lord and giver of life (Ps. 148).

Look It Up

Read Acts 11:5-9. If something happens three times, pay attention.

Think About It

Against all objections (sin, the flesh, and the devil), the Spirit fell upon *you*.

Acts 16:9-15 • Ps. 67 • Rev. 21:10,22–22:5 • John 14:23-29 or John 5:1-9

Church and City

Paul has a vision, which, though crafted in mind and imagination, is nonetheless a divine gift, clear instruction to set out for Macedonia. God gives the dream and the direction just as God may at times prevent advancement of the Word (Acts 16:6-8). A deep listening and penetrating discernment are therefore urgently necessary. Having arrived at Macedonia, and having remained there for some days, Paul "went outside the gate by the river, where we [Paul and Silas] supposed there was a place of prayer" (Acts. 16:13). Women are gathered at the river. Paul begins to speak, not knowing what heart awaits the seed of his sowing.

Lydia, we are told, is a worshiper of God, and she is listening, but her listening is more than curious attentiveness, more even than her own piety. Who is like the Lord our God who sits enthroned on high and yet stoops to touch an auditory nerve? "The Lord opened her heart to listen *eagerly*" (Acts 16:14). Having been baptized, Lydia then prevails upon Paul and Silas, insisting that they stay in her home. The Lord opens her heart and then chains her to love. "Who can express the binding power of divine love? Who can find words for the splendor of its beauty?" (Clement I, *Letter to Corinthians*). Lydia, her household, Paul, and Silas form together a beautiful catholic church, a sacramental sign which awaits the holy city, a new Jerusalem.

Lydia, we are told, is a dealer in purple cloth, a detail not to be ignored. For the church of which she is member and the holy city which she awaits is a gathering of every gift and every skill, a migration of color and song and dance. The kings of the earth will bring their glory into the holy city (Rev. 21:24). "The Lord has painted with many colors. … The Lord has founded many treasures" (Saint Ephrem, *Commentary on the Diatessaron*; 1, 18-19; SC 121, 52, 53). Human culture is consummated in the holy city, various gifts assumed and celebrated and coordinated. Miraculously, the human family is gathered in peace, everyone basking in divine light (Rev. 22:5).

In the meantime, on planet earth, everything is not yet fulfilled. Creation itself, St. Paul tells us, is groaning. Creation waits "to be freed from its bondage to corruption, so that there will be one freedom, shared by creation and by the children of God when their glory will be revealed" (Ambrose, a letter, *Liturgia Horarum*, vol. iii, p. 152). Waiting, however, is not without hope, for in waiting the Church receives divine gifts of a real and irrevocable presence. "Every moment and every event of every man's life on earth plants something in his soul. For just as the wind carries thousands of winged seeds, so each moment brings with it germs of spiritual vitality that come to rest imperceptibly in the minds and wills of men" (Thomas Merton, *New Seeds of Contemplation*, p. 14). Strangely, the Church groans with a deep sense of God's absence which is itself an aspect of God's presence. "I am going away, and I am coming to you," says Jesus (John 14:28). The manner of his coming is often secret, but is no less real for being hidden.

Fortunately, there are some signs to which we may with confidence return again and again. The water of baptism, the bread of heaven, the cup of salvation, the book of our God, and silent wonder at the gift of creation are thin places where grace seeps in and gives a new supply of energy for the living of our days. "I am coming to you!"

Look It Up

Read John 14:23. A new home.

Think About It

Take your purple scarf into the holy city. God wants your beauty.

PEOPLE & PLACES

Deaths

The Rev. Canon **Darrow L. Kanakanui Aiona**, 77, a longtime educator in Hawaii, died Dec. 20. Gov. Neil Abercrombie ordered that flags fly at half-staff Jan. 2 in honor of Canon Aiona, an elected member of the state's board of education for 20 years.

Born in Honolulu, he was a graduate of the University of Hawaii and Church Divinity School of the Pacific. He studied at the University of Auckland on a Fulbright Fellowship in 1960. He was ordained deacon and priest in 1963. He was an instructor in sociology, religion, and Hawaiian studies at Leeward Community College.

He served as curate at St. Augustine's Church, New York City, 1966-67; priest-in-charge, St. John's By-the-Sea, Kaneohe, HI, 1971-86; vicar, Waikiki Chapel, Honolulu, 1986-96; and rector, St. Mark's Church, Honolulu, 1997-2007. Canon Ainoa is survived by his wife of 41 years, Christine Urban; and by his sister, Ellen Aiona.

The Rev. Canon **Albert W. Tarbell**, a veteran of World War II, died Dec. 26, one day before his birthday. He was 102.

Born in Bangor, Maine, he was a graduate of Bowdoin College, Yale University and General Theological Seminary. In 2012 General Seminary recognized him as its oldest active alumnus. Tarbell was a theatrical actor, director and producer in the 1930s. He served in Europe and Japan during World War II. After the war he was commanding officer of the Counterintelligence Corps at Sandia Base, Albuquerque.

He served as canon of St. John's Cathedral, Albuquerque, 1959-64; and rector of St. Mary's Church, Albuquerque, 1964-78. The cathedral made him an honorary canon after his retirement. Canon Tarbell was preceded in death by his wife, Mabelle.

The Rev. **Barbara Hutchinson Teeter**, 87, died Feb. 23 in Rochester, NY.

After raising five children in Skaneateles, NY, where her husband was the rector of St. James' Church, she commuted 70 miles several times a week to attend Bexley Hall in Rochester. Ordained priest in 1980, she served as a canon at St. Paul's Cathedral in Syracuse and among the Onondaga Indians. Her later ministry was in parishes in the Southern Tier of New York State.

In the early 1940s she appeared for several weeks on the NBC national program *Quiz Kids* featuring bright children.

Survivors include her husband, the Rev. John H. Teeter; three sons, Philip, Mark, and Timothy; and two daughters, Sara Tinkelman and Paula Gitlin; seven grandchildren and five great grandchildren. She was the daughter of Paul Hutchinson, editor of the *Christian Century* magazine.

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CATHEDRAL SUB-DEAN

Following the appointment of the current Sub-Dean, Canon Drew Van Culin, as the Rector of Christ Church, Grosse Pointe, the Dean of Saint John's Cathedral, Denver, Colorado, intends to call a new Sub-Dean as soon as possible. The Sub-Dean will join a clergy staff of five and other senior lay staff colleagues in the ministry of a large urban cathedral that draws its congregation from a wide geographical area. The Sub-Dean exercises a pivotal ministry in the life of the Cathedral and is responsible for the day-to-day management of its ministry and mission. This post is suitable for an energetic priest with 5-8 years of experience who shows promise of significant leadership in the Church beyond this position.

The Sub-Dean shares fully with the Dean, two other clergy Canons, and a curate in the full liturgical ministry of the Cathedral; oversees the pastoral and programmatic life of the Cathedral; and works especially closely with the Director of Finance and Administration. A deep and articulate faith, a commitment to the daily community of prayer at the Cathedral, imagination, and an ability to take initiative while working collaboratively with staff and congregational leadership are essential.

Saint John's Cathedral strives to be a lively, progressive congregation in the Anglican Catholic tradition, and lives fully the riches of our liturgical, spiritual, and theological heritage in witness and service to our wider community. We are called to be the heart of the city in the heart of the city, as those who know Christ and make Christ known.

If you believe that you might be suited to this position, you are invited to send a cover letter, resume, and OTM profile to the **Dean, the Very Reverend Peter Eaton, Saint John's Cathedral, 1350 Washington Street, Denver, CO 80203**, or via email to **michelle@sjcathedral.org**. The search will remain open until a suitable candidate is appointed.

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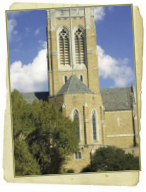

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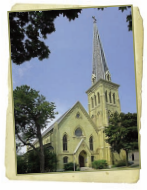

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