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October 27, 2013

The Living Church

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ON THE COVER

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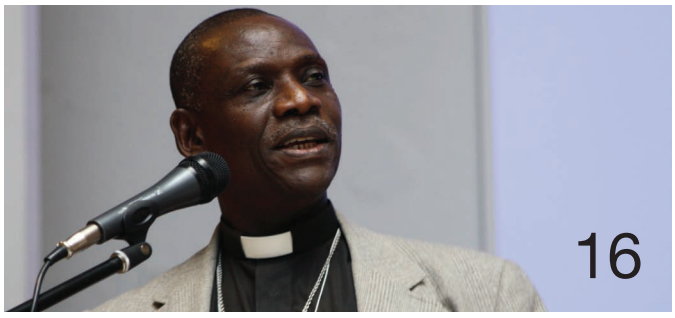
The challenges of reaching a society where 66 percent of adults have no connection to any church remain daunting (see "No Longer Messing About," p. 8).



The Living Church

THIS ISSUE | October 27, 2013

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Living Church Partners

We are grateful to Church of the Incarnation, Dallas [p. 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.

Vail: Strength in Numbers

Church of the Transfiguration in Vail, Colorado, does not own a building. But that has not stopped it from growing in 39 years into a parish with 600 seasonal and year-round members, three campuses, and a record for steering 10 percent of its budget into missions.

In fact, sharing worship and office spaces with other congregations has been key to the church's success, said the Rev. Stuart Brooks Keith III, Transfiguration's rector since 1998.

"We can focus so much more resource on people and ministries because we don't have to worry about our own brick and mortar," Keith said.

Since its inception in 1974, Transfiguration has relied on a shared-space model that keeps overhead down and ecumenical ties strong. Offices are at the Vail Chapel Ministry Center, where various Christian and Jewish congregations share costs for copiers and other logistics.

"We all have our own staffs, but we do share back and forth," Keith said. "I can call on the other administrators or secretaries when I'm in a jam, and they can call on us."

For worship, the congregation rents space at interfaith chapels in Vail, Beaver Creek, and Edwards.

Because other local faith groups rely on the same shared-space model, the chapels brim with activity on weekends. In Vail, for instance, the interfaith facility hosts a Jewish group on Friday nights and Roman Catholics on Saturdays. On Sundays, it's a rotating mix of Baptists, Episcopalians, Lutherans, Presbyterians, and Roman Catholics.

Out of this collaborative model have grown benefits both financial and spiritual, Keith said. The congregation's rent expenses — including $18,000 per year to use the Edwards Interfaith Chapel and Community Center, where Transfiguration meets for most of its worship — provide bargain access to facilities valued together at more than $10 million.

Building on close working relationships, Transfiguration has taken ecumenism to heart in structuring its leadership team. The church's staff reflects five different denominational backgrounds.

Interfaith collaboration shapes the church's outreach, too. Partner congregations came together recently to lobby a local medical center for a part-time chaplaincy position.

What's more, they pool resources to fund Vail Valley Cares, a charitable foundation that pours upward of $150,000 into community services each year.

"Because we're not all wrestling with our own physical structures, we're able to be far more generous in partnering with the community," Keith said.

The shared-space model has captured the attention of churches in other resort communities, Keith said. He would like to see it tested and replicated even more broadly as an alternative for churches seeking relief from burdensome maintenance costs.

G. Jeffrey MacDonald
TLC Correspondent

The Episcopal Diocese of Western Michigan consecrated its ninth bishop, the Rt. Rev. Whayne M. Hougland, Jr., on September. 28. Hougland (shown here with his family) arrived in Western Michigan after serving as rector of St. Luke's Church in Salisbury, North Carolina, since 2005. He is married to Dana Lynne Hougland, an educator and autism specialist. They have two grown daughters.

Karmel Puzzuoli/Diocese of Western Michigan photo

Back to the Earth

Jesus called his disciples to become fishers of men, but a postulant in the Episcopal Diocese of Arkansas is convinced the calling does not stop there. He's looking to make them into farmers, too.

For 33-year-old seminarian Ragan Sutterfield, disconnection from the soil is a rampant spiritual problem that calls for a return to agrarian-

ism. In *Cultivating Reality: How the Soil Might Save Us* (Cascade), he posits the "farmerhood of all people," in which all claim responsibility for helping manage the land well.

"We must learn to think and act deliberately like farmers," said Sutterfield, a first-year master of divinity student at Virginia Theological Seminary. "We must carry within us this sense that we are called to 'serve and keep' the land."


Sutterfield

Married with two-year-old daughter, Sutterfield already has cultivated close ties to the land in his native Little Rock. He's been a farmer. He's also founded and run a nonprofit farm where troubled youth find a productive outlet.

Now he sees an agrarian resurgence unfolding across the United States. When he attends farming conferences, half the participants are under 30. Community gardens are proliferating in cities and towns. Churches have roles to play in encouraging agrarian thinking, he says, and he expects to be part of that work when he joins the priesthood.

"We need priests and accountants and teachers who pay attention to the soil as much as we need farmers to care for it," Sutterfield said. "In fact much of the ecological crisis we now face is because most people don't think about the soil. They think it has nothing to do with them. What agrarianism does is remind us all that our life is dependent, in quite radical ways, upon the soil."

Congregations can do a lot, he says, to foster habits of caring for the land. If they own land, even as little as a half-acre, they can rent it out to small farmers. Some host farmers markets, he said, while others make their kitchen spaces available for small-scale food production. They guide people to recognize how consumption comes at a real cost to the Earth, depending on what's on the plate.

"We must make the cultivation of humility a critical part of our work,"

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Back to the Earth

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Sutterfield said. "It also means that confession and penance must be a regular part of our life. When we bless a meal we must also sometimes, maybe even often, say that we are sorry for it."

Cultivating Reality helps readers see links among poor health, environmental destruction, industrial farming, and consumer demand for fast, convenient, highly processed foods. Solutions begin with awareness, he said, and churches have substantial roles to play.

"When we begin to pay attention to our waste, both from our bodies and what we throw away," Sutterfield said, "then we will begin to see that there are many ways in which we can contribute to the cultivation of a flourishing creation."

G. Jeffrey MacDonald
TLC Correspondent

NEHM Helps White House

The White House recognized National Episcopal Health Ministries September 20 for its work to educate Americans about changes to health care that will occur during implementation of the Affordable Care Act.

Matthew Ellis, NEHM's chief executive officer, was one of four panel speakers during a conference call convened by Melissa Rogers, executive director of the White House Office of Faith-based and Neighborhood Partnerships. The conference call was a private event for the directors of organizations committed to volunteering time and resources toward helping ensure a smooth transition period. The transition period will conclude December 31.

The conference call required pre-registration and reached its 1,800-participant limit several days beforehand, according to Ellis who spoke to TLC shortly after concluding the call.

"This is a law which was passed by both houses of Congress and upheld by the Supreme Court," Ellis said. "We should be focused on making this work for as many as possible." There is a financial incentive for choosing a plan and enrolling before December 15, he said citing one of the lesser-known aspects of the law.

Ellis said that even though he supports the ACA and the Episcopal Church has spoken out on a number of occasions in favor of greater access to health-care coverage, he is aware that "many, many" other Episcopalians do not believe the ACA was a good idea. Ellis said the Episcopal Church will need the support of the law's skeptics if NEHM's resources and programs are to work well. Many of those who object to the law volunteer in soup kitchens or help with other poverty-alleviation and health programs, he said.

"If things are not perfect on October 1 that doesn't mean it won't improve," Ellis said. "It's a huge, complex, new system. It will take time, but everyone has a vested interest in making this work."

During the conference call, Ellis reported that the White House was counting heavily on faith-based organizations and neighborhood partnerships to help enroll uninsured persons. Churches and neighborhood shelters often have more frequent contact with the uninsured than anyone.

Rogers cited a recent poll by *The Washington Post* that found 40 percent of Americans currently uninsured were largely unaware how the ACA would affect them. Estimates

Bishop Andrew Doyle, choir members, and others greet Dean Kittredge.

Seminary of the Southwest photo

of Americans who lack access to adequate health insurance through an employer number as large as 40 million.

"There are an awful lot of questions," Ellis said. "[The Episcopal Church] is trying to cut through the noise and point people in the right direction. Our concern is for the church to have a role helping those who may not be computer-savvy or who might be in a vulnerable economic population."

Speaking through its General Convention, the Episcopal Church has a long history of support for expanding the number of Americans with access to safe and affordable health-care coverage. It has approved various resolutions pertaining to health-care coverage and access during each session from 1976 to 2012. NEHM's mission is "to promote health ministry in Episcopal congregations, assisting them to reclaim the Gospel imperative of health and wholeness."

Ellis said that one way congregations, especially those with feeding programs, can help is to post information directing people to phone numbers and websites where more information is available. NEHM's website is updated several times a week. Stopping to assist persons with questions or special needs is also critical.

In addition to material prepared by NEHM, the White House Office of Faith-based Organizations and Neighborhood Partnerships has prepared extensive instructional and promotional material, available at hhs.gov/partnerships.

Steve Waring

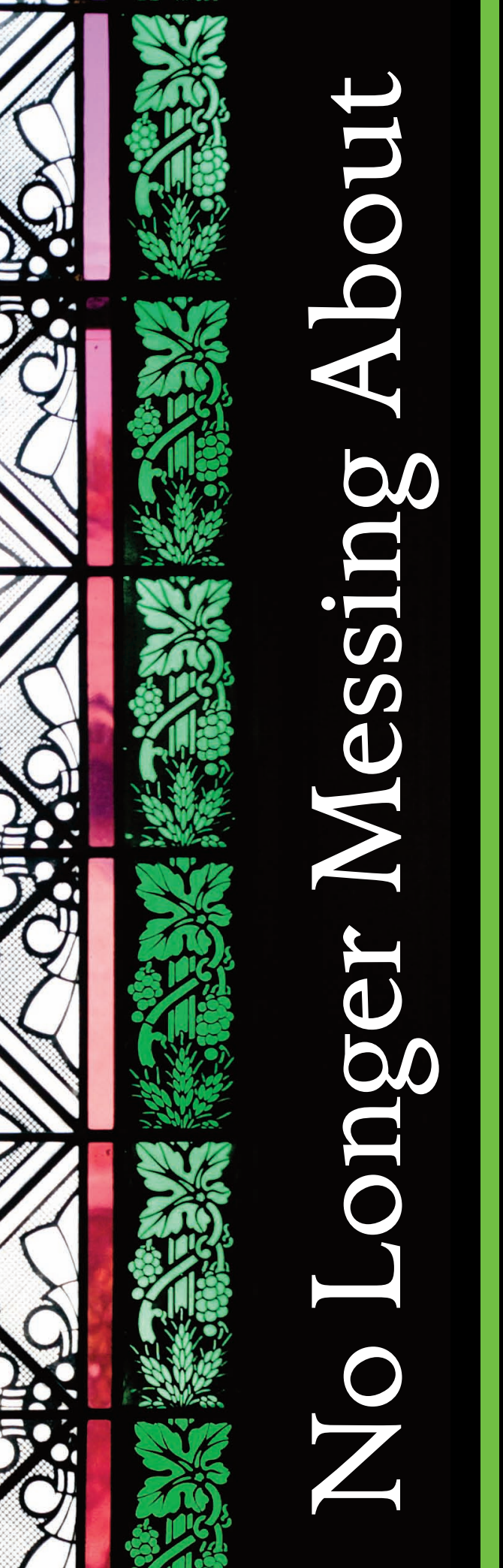
Southwest Seminary Celebrates New Dean

Seminary of the Southwest celebrated the installation of the Rev. Cynthia Briggs Kittredge as its eighth dean and president with a Festival Eucharist for the Holy Spirit on September 13 at Church of the Good Shepherd, Austin.

Seminary trustees and members of the wider Church presented Dean Kittredge in the ceremony that drew more than 300 alumni, students, family, and friends from sister seminaries and Episcopal institutions.

The Rt. Rev. C. Andrew Doyle, Bishop of Texas, presided and Martha Horne, dean emerita of Virginia Theological Seminary, preached the sermon for the installation.

Dean Kittredge, who served as professor of New Testament since she joined the faculty in 1999 and as academic dean since 2010, began her tenure as dean and president of Seminary of the Southwest on June 1.



No Longer Messing About

By Philip Harrold

"The Church of England is no longer messing about when it comes to God's mission." That is the opening line in Steven Croft's introduction to *Mission-shaped Questions: Defining Issues for Today's Church* (Seabury Books, 2008). Bishop Croft writes with experience, having been appointed the archbishops' missioner and team leader of Fresh Expressions in the momentous year of 2004. Shortly before his appointment, the Church of England had given convincing proof that it was, indeed, serious about its "missionary responsibilities" *in* England by publishing the best-selling *Mission-shaped Church* (Church House, 2004). No other official report from the Church of England has sold so well or generated so much activity and reflection throughout the United Kingdom.

Mission-shaped Church introduced the distinctive language of "fresh expressions," now heard from Lambeth Palace to parishes in rural Yorkshire. Its call to mission has been formally recognized in General Synod, and the "mixed economy" of new and inherited forms has been regulated since 2008 in the Code of Practice of the Mission and Pastoral Measures. Fresh Expressions includes alternative worship congregations, base ecclesial communities, café churches, churches arising out of community initiatives, multiple and midweek congregations, network focused churches, school-based and school-linked congregations and churches, seeker churches, traditional church plants, traditional forms of church inspiring new interest, and youth congregations.

Other kinds of groups continue to emerge because the new language and relaxed oversight have, in Croft's words, been "immensely releasing and encouraging to local initiatives." Dave Male, director of the Centre for Pioneer Learning based in Cambridge and tutor in pioneer mission training at Ridley Hall and Westcott House, Cambridge, has discovered in diocesan reports that as many as a third of parishes are involved in Fresh Expressions, with nearly 30 percent of these efforts successfully aimed at nonmembers. Dioceses are also reporting that Fresh Expressions now accounts for as much as 14 percent of total diocesan attendance.

While the numbers are trending upward, the challenges of reaching a society where 66 percent of adults have no connection to any church (or other religion) remain daunting. The Fresh Expressions Initiative, as it is now officially called, has also encountered some challenges within the church. From the start, many have worried about the fate of the traditional parish system in the new kaleidoscope of church forms. Martyn Percy, principal of Ripon College, sees the initiative as "a form of collusion with a contemporary cultural obsession with newness, alternatives and novelty" over and against the "deep complexity of wisdom" represented by England's venerable parochial structures. Conversely, University of Birmingham professor John M. Hull, one of the earliest and sharpest critics of Fresh Expressions, argues that the movement remains beholden to the territorialism of a "land church" despite the collapse of Christendom. He thinks that the new groups merely fill gaps in the fractured edifice of a national church that would rather control the mission than be shaped by it.

From the start, many have worried about the fate of the traditional parish system in the new kaleidoscope of church forms.

With Percy one has to admit that the terminology inspired by mission-shaped thinking can present its own problems. *Fresh*, he observes, "implies 'consume immediately' and/or 'discard after sell-by date.'" *Expressions* may also suggest a feeling, appearance, or sentiment lacking substance or endurance. Does any of this language have "sufficient density to be church?" he asks.

Ian Mobsby, a leading practitioner in Fresh Expressions from the Moot Community in London, admits that the terminology is too easily associated with freedom and discontinuity. But he is quick to remind critics that it was initially inspired by the preface to the Church of England's Declaration of Assent, which dates back to the early 17th century.

Ordinands, according to the explanation given in the preface, declare their loyalty to the "inheritance of faith" that the Church "is called upon to proclaim *afresh* in each generation." Is this not the "incarnational principle" that the original *Mission-shaped Church* report saw as "integral to the Church of England's mission"? Does it not imply that as something new emerges, there can still be a vital connection to the history of God's activity and presence in the Church? These seem like reasonable inferences for proponents of the new language, but few would deny Fresh Expressions research director Michael Moynagh's claim that the initiative owes too much to the "inherited church" to be dismissed as an enemy. "Might fresh expressions become an Antioch on behalf of Jerusalem?" he asks.

A sympathetic outsider like Michael Stead of Sydney, Australia, has explained how Fresh Expressions encompasses two realities: "existing churches that are seeking to renew or redirect what they already have, and others, who are intentionally sending out planting groups to discover what will emerge when the Gospel is immersed in the mission context." Greater clarity and acceptance has been achieved in the language used by the more recent initiative, with input from the Sheffield Centre of the Church Army and in mutual endeavor with Methodists and other denominational entities in the United Kingdom. The overriding emphasis is now on mission rather than 'newness.' In 2006, the initiative published this definition:

> A fresh expression is a form of church for our changing culture established primarily for the benefit of people who are not yet members of any church.
>
> • It will come into being through principles of listening, service, incarnational mission and making disciples.
>
> • It will have the potential to become a mature ex-

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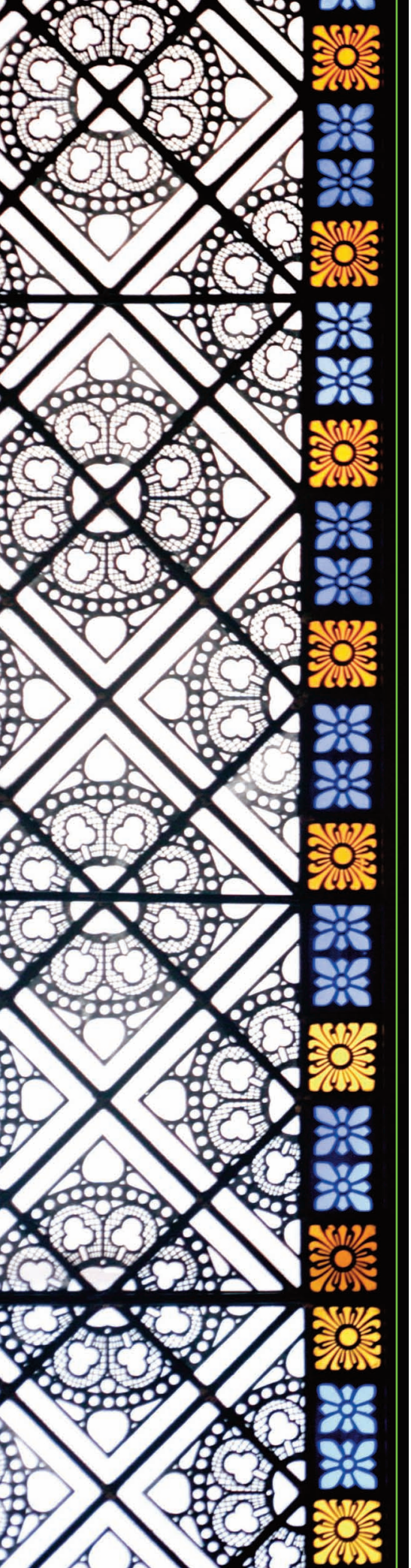

No Longer Messing About

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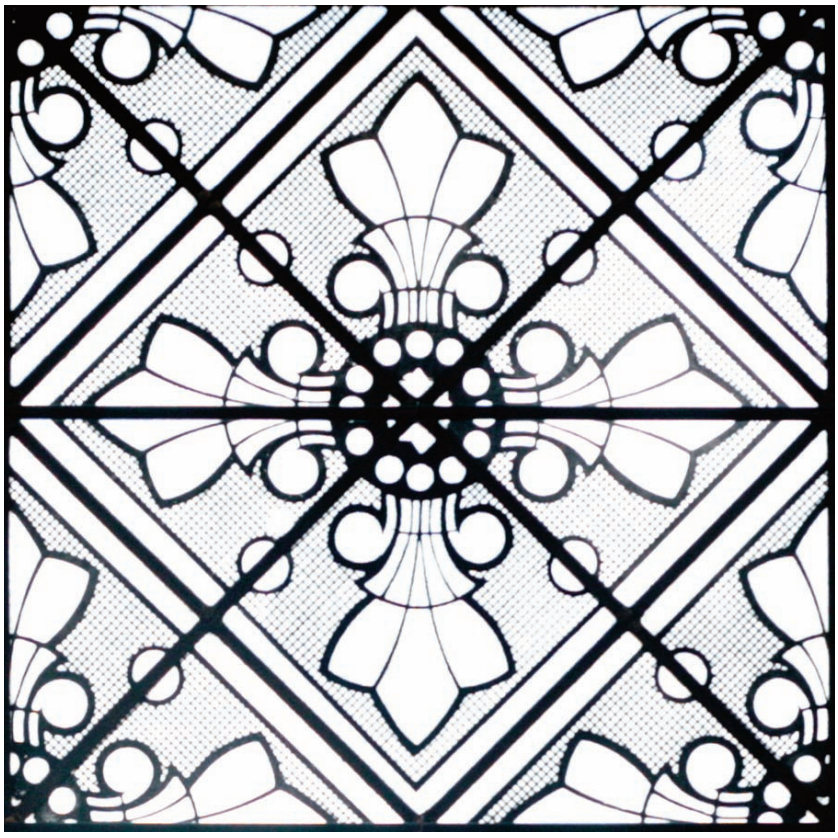
pression of church shaped by the gospel and the enduring marks of the church and for its cultural context.

Even a revised definition usually prompts new questions, so during 2007 a series of "Hard Questions" conferences met throughout Great Britain, with two theologians each addressing a different concern followed by panel discussion with practitioners and church leaders. *Mission-shaped Questions* is one of the fruits of that exercise. The questions range from "What is the essence of the Church?" to "How does a mixed economy Church connect with contemporary spirituality?" The content of the responses is substantive, often scholarly, and the overall tone is conspicuously charitable.

With regard to the substance of reflection surrounding Fresh Expressions, it is apparent that ecclesiology and theology of mission are receiving a great deal of attention. Not since the Tractarian controversies of the 19th century have we seen such a proliferation of writing on the subject of the Church. Of particular interest are questions regarding distinctively Anglican understandings of *ekklesia* in relation to mission and contemporary culture. One finds a great deal of soul-searching regarding the legacies of Establishment as well as quandaries over the "mixed-economy" metaphor, first introduced by Rowan Williams in his foreword to *Mission-shaped Church.*

Sorting through the Anglican doctrine of the Church, if indeed there is one, and the complex writings of a theologian like Williams are no easy tasks in themselves, but inquiring and, at times, anxious minds have also reconsidered classic doctrines of the Incarnation, the Trinity, and eschatology in light of the missiological thrust of Fresh Expressions. Theologians from Richard Hooker to Lesslie Newbigin have been appropriated and, in some cases, reinterpreted to bridge the perceived Christ and culture divide. One of the more vigorous conversations has been generated by *For the Parish: A Critique of Fresh Expressions* by Andrew Davison and Alison Milbank (SCM Press, 2010), which questions the determinative role that *Mission-shaped Church* has played in defining contemporary Anglican ecclesiology [see Tony Hunt's review for TLC at goo.gl/DT8sH7]. The literature is voluminous and, in most cases, fruitful as the Church of England undergoes what many observers consider to be a paradigm shift in its stance toward late- or postmodern society.

As regards the tone of this lively conversation, there seems to be a gradual move toward charitable listening as the hard questions persist. In his contribution to a collection of essays, *Evaluating Fresh Expressions* (Canterbury Press, 2008), Steven Croft is, again, among the more ebullient voices in the movement. He traces the constructive nature of the discussion to the general recognition that "a fundamental and evolving shift is taking place around faith in British society." This awareness has led theologians and practitioners from across the churchmanship spectrum to "respond responsibly and in a way that is faithful to scripture and tradition by re-engaging with what it means to be the church in mission." In effect, there is nothing like a shared sense of mission for establishing common ground, especially given the latitude afforded by a mixed economy. Sara Savage, a senior research associate and lecturer at the University of Cambridge, thinks that listening, especially "listening to the voices and needs within a locale," has been an essential key to Fresh Expressions from the start. Perhaps this "intersubjectivity" has spilled over into the Church proper,



Theologians from Richard Hooker to Lesslie Newbigin have been appropriated and, in some cases, reinterpreted to bridge the perceived Christ and culture divide.

she suggests, and with a generosity that invites honesty and openness to new possibilities.

This sort of listening may very well turn out to be the most remarkable feature of Fresh Expressions. In just a decade, the movement inspired by *Mission-shaped Church* has shown how the structures and thought patterns of a centuries-old church can be re-envisioned and, in some instances, revised *afresh* for the sake of gospel mission in a rapidly changing society. Here we find that the definitions are *working* definitions, the conferences are animated by *hard* questions, yet markers of historic faith like the Declaration of Assent remain on the table as church commissions draft their reports. Best-selling books, and frequented websites like Share (goo.gl/wuiCc1) are part of the mix, and now these endeavors are inspiring a wider constituency. Meanwhile, Anglican seminaries like Wycliffe College and Trinity School for Ministry have begun their own listening to theological educators in the United Kingdom like Dave Male and Michael Moynagh, who are sharing their Fresh Expressions wisdom in a North American context. No "messing about" here, nor there, when it comes to God's mission!

Philip Harrold is associate professor of church history at Trinity School for Ministry.

Belief and Actions, Joined in Christ

Twenty Minutes with Hilary Streever

The Rev. Hilary Streever is priest-in-charge at St. Thomas Church in Abingdon, Virginia. Before discerning her call to ordained ministry she completed a degree at Virginia Tech University. During the summer of 2011, between terms at Berkeley Divinity School at Yale, she worked with the Common Friars, a small community of young monastics in Athens, Ohio. She discussed that time with Richard Mammana, Jr., a classmate at Yale and TLC's archivist.

How did you find out about the Common Friars?
I have always had an interest in ecology and the environment. I have a degree in wildlife science, and I also spent a short time on a small family farm, where I became convinced that relationships between people and the land were very important both for human health and environmental wellbeing. When I began to study the Old Testament, I learned how important it was to understand the agricultural context from which the Bible was written. I wrote an exegesis paper on Psalm 137 using Ellen Davis's commentaries on the art of reading Scripture, and found a distinct agricultural voice

through which to write and read the Bible. The gospels are full of Jesus' agricultural metaphors. I began thinking, too, about how food — and the Eucharist in particular — is a meal that sets a pattern for what the rest of our life should be.

Having experienced life in community on a farm, I became increasingly interested in life in *Christian* community on a farm. I had heard about emerging monasticism and other farms where people were living together. I mentioned this in conversation with Greta Getlein, who is the director of formation at Berkeley Divinity School, and she immediately mentioned the Common Friars.

I found their website (commonfriars.wordpress.com) and wrote them an email — which is not normally something I would do just out of the blue. I began a conversation, and they invited me to come out to spend some time with them. We decided that it was best for me to come for a week in March during my spring break and then see whether a longer stay was appropriate. We did, and devised a project with which I could help them over the summer.

The term "intentional community" doesn't really communicate who the Common Friars are. An intentional community is often inwardly focused. Christianity already has a term for intentional communities; monasticism. We should claim this term in our own language and use it today in new ways. The Common Friars as a monastic order are living in community so that they can be turned outward toward the world, and spread the Gospel in what they do.

What is a normal day like with the Common Friars?

Morning Prayer starts at 6:30. In the morning hours, everyone in the community does group projects. At lunch, they share a meal together and have an hour for siesta, because they believe that rest is an important component of what it is to be Christians. From 3 to 6:30 there are opportunities to study, work on personal projects, or see to the needs of the Common Friars in other ways. Evening Prayer at 6:30 is followed by the evening meal.

On Sundays and Wednesdays there are house meetings at which people sign up for liturgical responsibilities and work duties. In the summer, work times are shifted earlier in the day, because the daily rhythms shift with the changing seasons and availability of sunlight.

Every day there is also an hour set aside for formation, which can be an hour spent after lunch reading or in group conversation.

What about Sunday?

They all attend the local Episcopal Church, where everyone serves actively as acolytes and some of them have been on the vestry. Monday is the Common Friars' sabbath, because the community found that they needed to set a day apart completely for rest, prayer, and recreation apart from the busy day that Sunday is for them.

Do they have a rule of life?

They're still emerging as an order, and seeking formal canonical status in the Episcopal Church. They're beginning to develop a discernment process, so a formal Rule of Life isn't something they would talk about right now.

The order has three charisms: joy, hospitality, and

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poverty. Their existence is funded completely by grants and donations. They eat or give away all their food — they don't sell any of it. The part of Ohio in which they're living is basically a pocket of rural Appalachia; 34 percent of the population is at or below the poverty level, so they give food away to food banks and local church organizations in contact with people who are in need. They are actively serving the poor through their growing of food, and feeding it to people who need it in their immediate community.

They're welcoming of everybody, regardless of where they are, what they believe, or their age. Because they have a farm, they have a form of ministry that can welcome people who may not be aware of the Church, and wouldn't necessarily come to an Episcopal church or any church. If they want to, they can interact with the Common Friars in a religious way, but people don't have to. They also have a Eucharist on Tuesday nights that is open to the community, and people come to them as inquirers through that. Of course people also come to them who are already part of the Church.

Anyone is welcome to whatever meals they offer, whether it's lunch or dinner. If you show up and you're hungry you can have some food. They also invite the talents of everyone who comes. If you have a very basic skill level and just want to spend some time hoeing in the field, that's fine; they welcome people who come to learn about farming. Hospitality is manifested on many different levels.

There is a joy in everything they do, in the sense that Paul talks about everything one does being prayer. They see that all of the everyday tasks we do can be offered to God, even when they are very difficult. They have a sense of fulfillment that comes from living community, and working the land in a responsible way. This is one of the ways they live out their call to contemporary monasticism. This isn't a superficial happiness, but a deep inner joy that comes from a sense of relationship with God.

Could you say some more about the role of the Eucharist in their life and spirituality?

The Eucharist and the Incarnation are very important to what they do. Since God took on flesh and became one with us, meeting creation where it was, this informs their understanding of creation as something that is beautiful, and something we are part of. Who we are in everyday, physical ways is important in forming their spirituality; belief and action aren't two parts of a dualistic system. We act because of who we are, and our actions are just as much a part of our formation as what we profess in worship. What we do on an everyday basis is just as much a prayer.

The Common Friars see an intimate, undivided rela-

tionship between what happens in the Eucharist at the altar, and what happens at the dinner table — the way in which food is produced and shared, and how that manifests the Body of Christ in the world. They see all of God's creation as an essential part of worship, because of the Incarnation.

What did you learn there that you couldn't learn elsewhere?

They're doing it. You look at what they're doing, and you think to yourself, *This is radical, choosing to live this way.* You would think it would be incredibly difficult, and it is. But the Holy Spirit is moving there, and through the charisms of the Common Friars. As Jesus says, "My yoke is easy and my burden is light." This is not to say that what they're doing is easy, but there is joy in the struggle to do it.

They're living into this difficulty; I've never experienced this anywhere else before. In previous generations, when agricultural communities and faith communities were closer, this kind of struggle and religious ethos was probably much more common. I've never experienced the transformative power of the Eucharist in such a deep way as I did there. To know that it's possible to live in this way is truly an inspiration.

They are called to be a sign to and for the Church. The fact that nine people can have such a large impact on the world around them is amazing in that it comes from a very local manifestation: the parish, the diocese.

It's also about where their priorities are. They're witnessing to the world from a specific part of it, rather than being separate from it like Old Order Amish communities. They see the world as something that can be offered to the world. In a traditionally Anglican way, they see technology and use it to God's glory. Their priority is about not being in front of a computer screen all day, unless they're writing a grant application. Their priority is their ministry, which includes farming, talking to people face to face, embracing relationship with other people and the land. They use Facebook and an online newsletter to communicate with the rest of the world. If they were cut off from the world, they could not be a sign to the world.

What they're doing is by its nature social justice. By farming organically, and feeding the hungry in the local area, they are living out their baptismal covenant. They realize that their resources are limited and that they can't take on everything else. They focus on what they do and can in line with the Gospel message.

Episcopal Evangelism Network is a young organization started at Berkeley Divinity School by people who believe that the Episcopal Church is well equipped to do contextual ministry. The project that I was doing while

I was with the Common Friars was talking about how evangelism within the Episcopal Church is possible. Talking about faith with other people is something that can be done in a way that respects the dignity of every human being. Part of what I was doing was helping to lead formation with the Common Friars about how to have these kinds of conversations.

The other part of my project was interviewing young adults who came to the farm from Ohio University in Athens and asking them why they come to the farm — what it is that they're excited about, what it is that they're seeking in their lives. I also interviewed the Common Friars.

I was helping to find ways to understand how the needs of the community are being met by the needs and the gifts and capacities as God has given them to the Common Friars. This process involves listening just as much as speaking.

What I found was that young adults in this area are interested in developing deep relationships with other people, often through conversation. They saw the Good Earth Farm as a way that facilitated this through farming and shared meals. They were also interested in discerning their own gifts and calls through a stable community — the ability to spend time with people who are slightly more experienced. They found the Good Earth Farm as a chance to explore their calls in life in a stable community where everything is welcome: physical abilities, artistic gifts, and emotions. People who come to the Common Friars find that they're an unassuming community where scheduled prayer forms life, but there is nothing stiff or "religious" in a negative way. The opportunity to put God first by having regularly scheduled times of common prayer gives deeper meaning to what everyone does there.

Most of the community comes from evangelical backgrounds, and they have come to the Episcopal Church through the Common Friars. They take the call to "feed my sheep" very seriously. Their founder saw the Episcopal Church as the best denomination through which to do this. ❑

Archbishop Ian Ernest, Bishop Josiah Idowu-Fearon, and professor Ephraim Radner were among the keynote speakers at "Back to the Anglican Future: The Toronto Congress and the Future of Global Communion" in Toronto [TLC, Oct. 13]. For lengthier versions of their remarks, please visit livingchurch.org. —The Editors

Supranational Ecclesiology

Sue Careless photos

By Ephraim Radner

Given that the Anglican Communion's own genetic character was bound to evangelistic mission, the Communion's structures have been pressing to escape the improvisatory bonds that Bishop Stephen Bayne left us with. That is, in part, the source of our present conflict, and where we are today: "Mutual Responsibility and Interdependence in the Body of Christ" in search of theologically responsible ecclesial structures, and the Communion's missionary bloodstream seeking new vessels through which to renew the body as a whole.

In this light let me suggest several possible new channels of communion:

First, diversity requires a clearer mode of mutual engagement. MRI *was* significant, because it put this reality and call squarely on the table. And we have seen its demand: not "partnership" in some kind of contractual mode, but "mutual subjection" in the body of Christ, as Paul speaks of it in Ephesians 5:21. That presses towards an ecclesiology that is more than the sum of its national parts, indeed that is explicitly "supranational" — something Bayne still could not countenance. We need "supranational" structures. MRI, in its deep sense, implies that the churches of England and of Canada and of Nigeria and of Ecuador and of the U.S. are not "whole" as they stand and act alone; they are whole only as they subject themselves to one another, in the form of spousal life, as Paul writes. We need to look at the ways that "sovereignty" can creatively and responsibly be broken down. Political scientists and legal scholars and policy-makers have been doing this, in the wake of things like the European Union, Kyoto, human rights law, and so on (see Anne-Marie Slaughter's work). The Church, and the Anglican Communion of course, is not a political entity, though many of its decision-making forms function politically. But churches, we can be sure, are *not* "sovereign states," and this whole idea that we are needs to be thrown away. Speaking personally, the Covenant is still the most creative means we have on the table in this direction. And I will argue this with anybody.

Second, it is true that a static prayer book cannot become a substitute for the revelation of Scripture and the priority of the gospel. But the prayer book's scriptural structure, its formative application, and its embedded provision of the Church's "traditions" are essential to Anglicanism's missionary life. Prayer book revision has been driven by local incoherence. This is a central reality that must be engaged now, and not later. But working this out will require that the political issue be pursued first.

Finally, the missionary character of communion cannot be let go. It must inform both church politics and the prayer book, even as its own form must be shaped by them also. This is the deepest lesson of looking at the substance of the Toronto Congress and MRI. And it is why we are not political nations, but the body of Christ with a gospel to proclaim and share. Every decision about political structure and doctrinal form must be subordinate to this reality of Christ's mission within and as his own body to peoples and a world that must be drawn into his embrace.

The Rev. Ephraim Radner is professor of historical theology at Wycliffe College, Toronto, and a member of the Living Church Foundation.

Keep Canterbury Relevant

By Josiah Idowu-Fearon

The Archbishop of Canterbury is our symbol of unity, and this office should and will remain, but why? Listen to Lord Ramsey:

> [T]he very term, "Anglicanism" is one produced by the situation of sad Christian disunity and disappearance of Christian disunity might well mean the disappearance of the word "Anglicanism." Until that happens, we believe that God has given us real work to do, and "Anglicanism" describes that work.

The Archbishop of Canterbury represents this movement, and this instrument therefore is an essential, at least until the entire Church becomes one….

If the Archbishop of Canterbury matters in the missions of Anglicanism, does it need revamping? …

In order to make this instrument more effective and relevant to the Communion today, I make two proposals:

• In keeping with the gospel principle of persuasion, the Archbishop of Canterbury needs to consult annually with the primates and some senior bishops and archbishops within the Communion.

• In consultation with primates and senior bishops from some provinces, the Archbishop should appoint liaison officers who keep his office well informed of situations from their parts of the Communion.

Although Archbishops of Canterbury have resisted a patriarchal or papal role within the Communion's affairs, they have a real influence unlike that of any other primate or archbishop.

Lord Carey has said, "They can steer, push, and lead, but they can't rule." African bishops and archbishops find this "can't rule" concept difficult. This, from my limited experience, is at the root of a significant number within the conservative 15 percent from Africa that thinks the office of the Archbishop is not effective enough and so would want to take over the Communion. The ecclesiology and theology of most African Anglicans are built around "autocracy." For a number of few but loud African archbishops, bishops, and primates, the Archbishop should "rule" and not only "steer, push, and lead." Thus in this instrument lies what I am afraid could be described as a clash of cultures.

The Archbishop of Canterbury has come to be known as a "focus of unity" rather than an "instrument of unity." What is the intention of those who made this change, and what implications does it have for the leadership role of the Archbishop?

The Most Rev. Josiah Idowu-Fearon is Bishop of Kaduna, Nigeria.

Six Steps Post-Toronto

By Ian Earnest

Anglicans must address six fundamental issues during the next 20 years.

1. Legacy from the past — Our origin is based as a Church in the faith once given to the saints.

2. Sustainable liturgy — One of the most important aspects of our life together is our liturgical life. The Book of Common Prayer of 1662, as a vehicle of liturgy, has given to Anglicanism a most invaluable and significant basis.

3. Intense sensitivity to mission — There is no time to waste in finding models for missions. We have to discern what God wants of us.

4. Lay vocation — The mission with which God has entrusted his Church is not the exclusive business of bishop and clergy. Whether we are ordained or not, we are called to work together, each according to our individual calling, to bear witness to the spirit of unity that Christ's mission is spreading throughout the world.

5. Overcoming our fear of evangelism — Mission loses of its authenticity without evangelism. This aspect cannot be marginalized in the life and the identity of the Church.

6. Interfaith dialogue — The example of Mauritius is precious. It is a small nation, unheard of by many, with few natural resources. What it does have, however, is the deep-rooted respect of its inhabitants for a diversity of beliefs.

The Most Rev. Ian Ernest is archbishop of the Province of the Indian Ocean and Bishop of Mauritius, and a member of the Living Church Foundation.

Cape Town's 'Yes' and 'No'

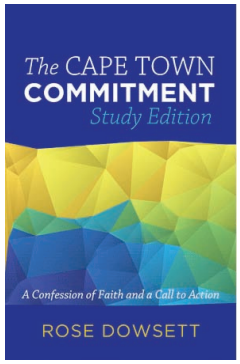
By George Sumner

In Jesus Christ it may always be "Yes" (2 Cor. 1:19), but to fulfill their calling Christians must at times utter an earnest and timely "No." In such moments, when a movement of the Church needs to mobilize its own efforts and protest the culture's corruptions, within and without, it will compose a confession. This is a delicate art. The manifesto needs to speak to the moment but still echo the perennial creedal articulations. Its protest runs the risk of seeming dyspeptic and rear-guard. Finally, on the Protestant side of the aisle, an outsider may ask the authors who made them pope.

The Lausanne movement has, for the past four decades, been a source of cohesion and encouragement for worldwide evangelicalism. It benefitted at its outset from the magisterial presence of John Stott. It sought to promote cooperation between myriad evangelical bodies, to stoke continuing evangelistic will, and to promote a vision of integral or holistic mission. Its rallying cry was "the whole Church taking the whole Gospel to the whole world." The Third Lausanne Congress was held in Cape Town in 2010. Out of the event came a document, which, together with a study guide, has been published as *The Cape Town Commitment* (henceforth *Cape Town*). It is a wise and spiritually profitable text. If we consider *Cape Town* as an example of the confession genre and hence as an interpretation of the circumstance in which the movement finds itself today, it will yield valuable lessons both about evangelicalism and our own tradition of Anglicanism.

Cape Town, building on prior Lausanne documents, begins by identifying itself with the pillars of the "order of salvation": creation, sin, redemption, consummation. It assumes throughout that this order requires of the Church proclamation to individual souls of the saving faith. It does not shy away from the conflict that this involves with "the world, the flesh, and the Devil." By building on these basics, *Cape Town* can deploy positive articulations of the faith without soft-pedaling or shortchanging it. (In all this the deft hand of Anglican theologian Chris Wright, who heads Langham Partnership International, may be discerned). So *Cape Town* is structured around the divine love for us, our responding love for him and for his creation. These prior and basic themes keep the structure from the insipid.

At this point a sidebar is in order, one that I do not tire of making. *Cape Town* appeals to the ubiquitous "mission of God." What could sound more evangelistic and orthodox, especially when served with a dollop of trinitarianism? Is there anything in our Church for which the *missio Dei* isn't a warrant? The weakness of this move is that it quickly attributes to God what we ourselves want to be up to. In the case of *Cape Town* the awareness of this prior doctrinal framework is precisely the reason that it can appeal to the theme as truly evangelistic and orthodox. In a similar way one may test all its uses by the question whether at least an implicit awareness of such doctrines is assumed.



The Cape Town Commitment

A Confession of Faith and a Call to Action

By Rose Dowsett. Hendrickson. Pp. 160. $9.95

It is instructive to consider all the things that are not mentioned in this evangelical summation of the faith. There is no theory of biblical inspiration. There is no mention of predestination, single or double. The statement does not wade into Calvinist and Methodist differences on human agency. No account of conversion is normative. Neither how we ought to think about ministry, nor the Lord's Supper, nor baptism, is anywhere mentioned. Polemic against Catholicism is long gone. The power of the Spirit is testified to, but the necessity of particular gifts nowhere comes into view. These are of course varied issues; some have distinguished evangelicals, while others have differentiated kinds of Protestants. Nor am I suggesting that these issues ought to have been dealt with; a statement such as *Cape Town* seeks consensus.

Surely it is correct to begin with the gospel and go on to articulate the central doctrinal affirmations of the faith. But that is precisely what makes *Cape Town* interesting, for it represents a contemporary articulation of what C.S. Lewis called "Mere Christianity." To be sure, its emphasis on "the Word of God" has a Reformation feel to it. But it does not distinguish worldwide evangelicalism from the magisterial Reformation traditions. Likewise an adherent to the Universal Catechism of the Catholic Church would be hard pressed to find a sentence he or she would consider false.

So if it is Mere Christianity we are listening to here, what happened to the "No" which occasions such a confession? Against what does the statement contend? The authors would probably be pleased that we need to exert ourselves to answer the question, for they want Christianity's shared "Yes" to stand in the foreground. Still, their first answer would come by pointing to the side range of forces that oppose the gospel in all the different contexts in which the global delegates lived. On the one hand is the plurality of religious traditions, such as Islam or neo-Hinduism, contending against particular Christian claims to truth. On the other hand is the postmodern pluralism of the West, both inside and outside the Church, which undermines the concept of truth itself. The faith may be one, its opponents many, but that there is some opponent or other in each place, and that on its face truth is at stake, are likewise assumed. In other words, the postmodern predicament is not so rare, nor so sophisticated, as it supposes.

What might Anglicans make of these conclusions? *Cape Town* is in the main consistent with a serious, plain-sense reading of The Catechism of the 1979 prayer book. Our evangelical neighbors show us not the face of "the Other" but rather that of our own forgotten selves. If to some readers *Cape Town* seems distant, it will be because of our own estrangement or amnesia. Traditional believers within Anglicanism, be they Catholic or evangelical, are not some outdated rump but rather the enfleshed memory of normative, ecumenical, global Christianity.

Here the question of what *Cape Town* is saying "No" to returns. What makes *Cape Town* appealing is its address of Christian practice as well as belief. It consciously compares itself to Pauline epistles, which move from proclamation (*kerygma*) to moral exhortation (*paraenesis*). Talking the talk must move on quickly to walking the walk. And on this score *Cape Town* does not let evangelicals off the hook. They have not always proclaimed the whole gospel, nor have they reined in their own leaders, nor consistently addressed the pressing social issues of their day. While the doctrinal part of *Cape Town* aims at the perennial, the ethical section seeks after pertinence to today's context.

Here too is a message crucial for Anglicans to hear. *Cape Town*'s call to action asks: How are we addressing dramatic urbanization and constant migration on the global scene? How are we catechizing our young? How can be minister with honesty and charity to the postmodern era's commodified and disordered sexuality? Has our theological education retained a heart for evangelism? Have we retained an interest in giving a "reason for the hope within us" in a winsome manner? Have we thought seriously enough about the evils as well as the goods of the technological revolution all around us? Have we enlisted our global partners in fighting an evil like human trafficking, which is a contemporary form of slavery, or in engaging Islam in a manner that is both realistic and constructive? Global evangelicalism has, in *The Cape Town Statement*, articulated an inescapable agenda the address of which will require global communion.

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

Honor to John Paul II

Review by Sister Mary Jean

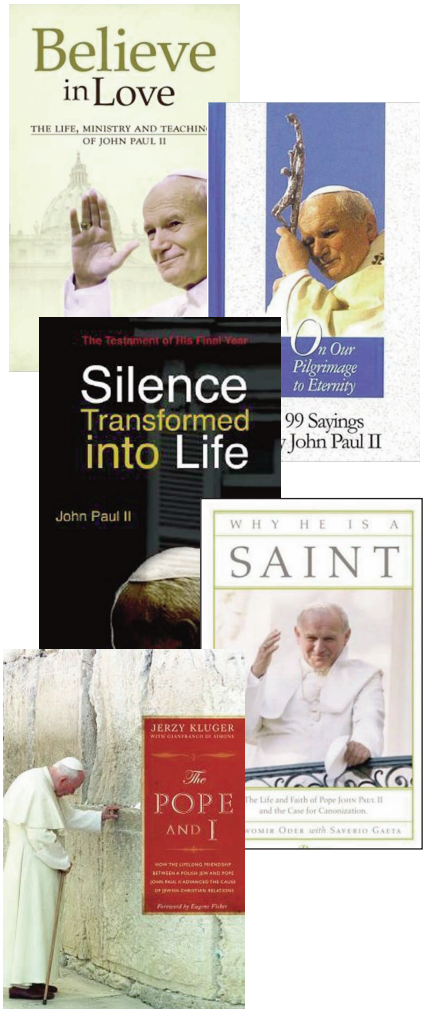
Pope John Paul II, Karol Wojtyla, was recognized even in his lifetime as both a holy man and a great one. Since his death in 2005, not only has his reputation grown, but further evidence has shown just how active a role he played in the history of his times, especially in the collapse of European Communism. Three books in particular present portraits from very different perspectives.

Believe in Love is the simplest and most basic of these. It begins with a brief outline of John Paul's life, including his studies, his role at the Second Vatican Council, and his time as archbishop and cardinal in Krakow before his 27 years as Bishop of Rome. The remaining chapters present his teachings on a variety of topics, such as "Spirituality and the Church Today," including extensive quotations from his writings. These radiate warmth and charity, a gift for personal relations, an interest in young people, and his often repeated "Be not afraid." The book provides a good introduction to the man, but not a study in depth. A superficial reader might easily conclude that the title is simply a New Age platitude, rather than what it is, namely, an invitation to costly Christ-centered love. This love survived an assassination attempt in 1981, and went on to forgive the would-be assassin.

The two small volumes of selections from Pope John Paul's writings are in a similar vein, produced by the same press. While many of the "sayings" are valuable, many are repetitive, and the books are lightweight. The "sayings" volume especially seems designed as a small gift for a confirmand, complete with presentation page, and might be useful for that purpose. *Silence Transformed into Life* also consists mostly of very short pieces, and fails to live up to its intriguing title.

Why He Is a Saint presents a much more substantial, and very detailed and well documented, study; the author is in charge of preparing the canonization case. It is based not only on the public record and the pope's own writings but on extensive interviews with those who knew him, with many attractive anecdotes. He appears as a pastor and friend, and as a man of profound faith and concern for others. His involvement in politics and world issues did not destroy his simplicity and humility; there is no arrogant medieval autocrat here.

He "was well aware that Providence intervenes where man allows God the space to enter…. He did not propose himself as a protagonist, but merely as a simple tool in the hands of God" (p. 101). Extensive probing into his interior life is probably appropriate for this official purpose, but it seems to become overly intrusive for public print. Some readers may be



Believe in Love

The Life, Ministry and Teachings of John Paul II

By **Brendan Leahy**. New City Press. Pp. 167. $13.95

On Our Pilgrimage to Eternity

99 Sayings by John Paul II

Edited by **Stephen Liesenfeld**. New City Press. Pp. 99. $9.95

Silence Transformed into Life

The Testament of His Final Year

By **John Paul II**. New City Press. Pp. 135. $11.95

Why He Is a Saint

The Life and Faith of Pope John Paul II and the Case for Canonization

By **Slawomir Oder** with **Saverio Gaeta**. Translated by **Antony Shugaar**. Rizzoli. Pp. 189. $22.50

The Pope and I

How the Lifelong Friendship Between a Polish Jew and Pope John Paul II Advanced the Cause of Jewish-Christian Relations

By **Jerzy Kluger** with **Gianfranco di Simone**. Translated by **Matthew Sherry**. Orbis. Pp. 251. $26

puzzled or put off by the rather legalistic and formal concept of sanctity implied by the canonization process. The translation, apparently from Italian, is awkward in places.

The Pope and I is quite different from the other books, and of considerable interest. The Jewish author became friends with the young Karol (whom he knew as Lolek) when they were classmates in elementary school in Poland. They remained close all their lives, except for a long separation during and after World War II. Most of Kluger's relatives were killed at Auschwitz; he survived a labor camp, became an engineer, married an Irish Christian, and settled in Rome. He mentions two moving, and amusing, incidents in connection with the papal election of 1978. At the time of the election, he was at the dentist and heard over the radio, to his astonishment and that of everyone else, that the Polish Cardinal Wojtyla had been elected — his boyhood chum Lolek! Then, at the new pope's first public appearance, the very first private audience was granted to engineer Jerzy Kluger and his family.

Before long, the personal tie between the two men became also one between the Jewish community and the Roman Catholic Church. Kluger was encouraged to serve as a spokesman for Jews, urging a softening of relations between the two groups, and especially formal recognition of the state of Israel by the Vatican. The latter part of the book deals extensively with these issues and with the recent history of Israel. It may surprise many Americans to read just how much anti-Jewish polemic still existed in Europe after World War II, and how much John Paul was able to do to overcome it, thanks both to his own great charity and to this very precious friendship.

Readers who would like to know more about this remarkable man might start with *Believe in Love*, and then go on to *Why He Is a Saint* if they want more detail. Alternatively, *The Pope and I* alone provides a good introduction not only to John Paul II but to Jerzy Kluger as well, and provides vivid sketches of many events surrounding their lives.

Sister Mary Jean, is assistant superior of the Community of St. Mary, Greenwich, New York.

Genuinely Human

Review by Christopher Pramuk

If there is a golden thread running through Michael Plekon's many books, it might be captured in the opening lines of *Gaudium et spes* from Vatican II: "The joys and hopes, the grief and anguish of the people of our time, are the joys and hopes, the grief and anguish of the followers of Christ as well. Nothing that is genuinely human fails to find an echo in their hearts." An Orthodox priest and professor of sociology and religion at Baruch College, City University of New York, Plekon is a keen observer and celebrator of divine-human life in its manifold beauty, brokenness, and complexity.

Saints As They Really Are is the third in a series of books in which Plekon seeks to liberate the saints from, as Dorothy Day put it, the "pap of hagiography." With Day as his muse, Plekon invites us to savor the "strong meat" of the saints in their struggle to choose not "between good and evil" so much as "between good and better." Rather than mine the lives of the canonized saints, Plekon offers a refreshing litany of contemporary American "saints-in-the-making": scholars and memoirists such as Peter Berger, Barbara Brown Taylor, Diana Butler Bass, Andrew Krivak, and Darcy Steinke, to name a few, alongside more familiar names such as Thomas Merton, Alexander Schmemann, and Kathleen Norris. The book includes welcome photographs of all his subjects.

The heartbeat of this wide-ranging study is Plekon's unwavering commitment to self-examination over fear, a desire to lay bare the search for God in every season of human life, even, if not especially, the sinful and despairing. It is a commitment Plekon extends courageously to the Church. "The possibilities and realities of evil

(Continued on next page)

Saints as They Really Are

Voices of Holiness in Our Time

By **Michael Plekon**. Notre Dame. Pp. 304. $30

(Continued from previous page)

are not intruders but ever-present members of the community of faith, of the life in search of God. … The presence of the Spirit in the church does not preclude the presence and action of weak, fallible humanity." There is freedom and no small consolation in this realization, a leitmotif of the book. Each of his favored writers, in very distinctive ways, gives us permission to examine both the wheat and the chaff of our personal and ecclesial lives for signs of God's mercy and grace. Surely such freedom, a costly one, is a prerequisite for saints.

The main difficulty I had with this volume is that so many in Plekon's cloud of witnesses are writers previously unknown to me. This is certainly no fault of his, but the task he sets for himself is ambitious and difficult. How to convey "the contours of grace" in a host of gifted and complex personalities with whom his readers may not share nearly the same degree of intimacy? In choosing to organize chapters thematically, rather than by writer, Plekon may have made the task rather more difficult than necessary. At times it reads more like a disparate crowd than a resonant "chorus of voices"; I struggled to keep up with the multitude of names, themes, and cross-references at play in one paragraph after another. The book would have benefitted greatly had a little more editorial discipline been applied to Plekon's fertile and far-reaching mind.

When the text lingers in a single subject's life and thought-world for more than a few pages, the results are captivating. Nowhere is this truer than in Chapter 5, which chronicles Plekon's own spiritual journey in formation as a Carmelite seminarian and brother for ten years, from the tender age of 13 to 23. Structuring his narrative alongside passages from the Rule of St. Albert, Plekon offers a poignant and sometimes painful window into these formative years of his life, and indeed the life of pre- and post-Vatican II Roman Catholicism.

The storytelling here is nuanced, balanced, and fair, as Plekon recounts the "clash of generations and outlooks" after the council. With honesty and self-deprecating humor, he recognizes a certain naiveté and self-centeredness in his youthful desire "to be happy," even while lamenting that the exodus and "rebellion of so many sisters, brothers, and priests" in the period following the council was not the result of "permissiveness and secularism" but "the reaction to a great deal of deprivation and [the] dehumanizing conditions" of isolation and clericalism endemic to seminary life. Because he remembers these critical years and all the players involved with such empathy, self-awareness, and love, I expect that most readers, as I did, will find this chapter richly rewarding.

When the text lingers in a single subject's life and thought-world for more than a few pages, the results are captivating.

What stands out in *Saints As They Really Are*, and beautifully so, is Plekon's commitment to the "authority of memory" and to memoir itself as a trustworthy and even privileged window into the life story of God. While there are, as the book demonstrates, "so many different keys registered in this genre," the act of remembering in all of its keys and contours turns out to be "a very effective way to track the journey to and with God."

Why should this be so? Because, as we know by faith, nothing that is genuinely human fails to find an echo in God's own heart. Strong meat, indeed, and wonderful to the taste, even if here it could have used a bit more curing.

Christopher Pramuk is associate professor of theology at Xavier University in Cincinnati.

Still Very Protestant

Review by Ben Jefferies

The tantalizing prompt question for the Ancient Wisdom, Anglican Futures conference in 2009 from which this collection of essays arises — "What does it mean to inhabit the 'Great Tradition' authentically?" — goes largely unanswered. Half of the essays do not reveal a thorough appraisal of the *status quæstionis*, or they are too tangential to it. This largely stems from the misequation of "the Great Tradition" with the bounds of Anglicanism *in se*.

With one or two notable exceptions (Edith Humphrey, George Sumner), the tack of the collection is to highlight how the *esprit* of a particular Protestant denomination can enrich "the Great Tradition" of Anglican practice. A greater awareness of how Anglicanism might more participate in the Great Tradition from which it derives, rather than emphasizing what novelties the wider Church may be missing out on, would have been more satisfying.

A rapid play-by-play, before some concluding thoughts:

To anyone who still buys into the Ehrman-Pagels historiographical demolition job, D.H. Williams offers good damage repair, even if his conclusions are as prosaic as they are truthful: that there *is* a discernible unity in historical theology, albeit messy around the edges.

Tony Clark takes Phyllis Tickle to task, but then loses himself in theories of language and knowledge (observing from outside versus "indwelling") that do little to answer the conference question.

Humphrey — who is now Eastern Orthodox — warmly exhorts the reader to sober up before coming face-to-face with the Almighty, and so to pay attention to the given sequence of the liturgy.

Simon Chan argues that Pentecostals uniquely practice taking the Holy Spirit's work seriously, thus embodying the epiclectic *talk* of the Eastern Liturgies, both of which should be more thoroughly incorporated into Anglican worship.

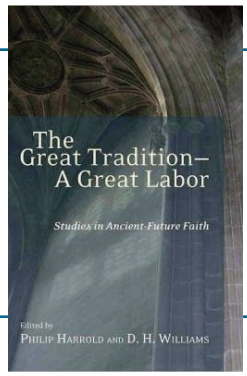
D. Stephen Long reminds us of the essentially communal character of Christian living, with John Wesley as a paragon.

Sumner's piece — the highlight of the collection — brings episcopacy to the fore. His thesis is the most solidly grounded answer to the conference question, being located *within* the Great Tradition. He also proposes an intriguing "soft" apostolate (with norming anecdotes from history: Whitby, South India) for the sake of preserving unity.

Lastly, the surprise of the collection is Dominic Erdozain. He presents with erudite panache what *appears* to be a history of how the evangelical church in England (c.1750-1930) has engaged with "culture," but one has the sense that he is actually spinning a brilliant parable of warning, as informative as it is pleasing.

The dominant voice of the essays is characteristically evangelical. While the evangelical element of Anglican experience can most certainly enrich our Catholic heritage, the narrow view that accompanies it when confronting questions of *catholicity* is glaring; the theses of the essays slam up against the horizon of their authors. To a Catholic, the high value the essays place on dogma and doctrinal confession, as if these stood on their own outside of Church life, is peculiar and confusing. Similarly, excepting Sumner, there is a palpable absence of any mention of submissive obedience to the Church as it has historically been constituted, which I would contend is the quintessence of authenticity in an increasingly de-traditioned world — and a greater labor than these essays propose.

Ben Jefferies is a senior at Nashotah House Theological Seminary.



The Great Tradition—A Great Labor
Studies in Ancient-Future Faith
Edited by **Philip E. Harrold** and **D.H. Williams**.
Wipf & Stock. Pp. 124. $15

The dominant voice of the essays is characteristically evangelical.

On the Road

I travel around the church a good bit — looking in on parishes, dioceses, seminaries, and other schools in order to meet leaders, hear stories, make and renew friendships, find writers, seek support for the work of the Living Church Foundation, and otherwise push along various projects. Along this pilgrim way I delight in the bounty of fellowship, common prayer, and mutual encouragement that characterizes the body of Christ, notwithstanding its imperfections.

The Church is Spirit-inhabited, a living organism. And it lives in no small part — in fact, *primarily* — from its missionary head and members, who blossom like branches from the vine that the LORD God brought out of Egypt, reaching round the whole world (see Ps. 80). The Latin *viator* for the Christian pilgrim — literally, the one who travels along the road (*via*) — gets at the movement that faithful obedience requires after the example of the Son, himself sent on mission before returning to the Father. "As the Father has sent me, so I send you" (John 20:21). "You will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth" (Acts 1:8).

In this Spirit, I'd like to extend a few shout-outs to my brothers and sisters along the way, with thanks for hospitality extended and creative cooperation, and with prayers for continued fruitfulness:

• To Father Brooks Keith and the good people in and around Transfiguration, Vail: Thank you for your welcome, warmth, and faithfulness in that beautiful part of the world. Press on in joy, not least as the Edwards Interfaith Chapel and Community Center is brought to completion.

• To Father Robert Hendrickson, now at St. John's, Denver: Bless you and the cathedral team in your seminal, and theological, labors.

• To Father J.D. McQueen of All Saints, San Diego: Thank you for providing a home, and for preaching the gospel boldly and humbly.

• To Father Matt Marino and family in Phoenix: Thank you for the educational and convivial conversation. The Lord of history, and of youth ministry, strides across Arizona, as elsewhere.

• To the Benedictine brothers at the Monastery of Christ in the Desert, Abiquiu, New Mexico: Thank you for welcoming a sojourning Episcopalian, happily tangled in boughs of hops. May the Lord grant you the grace to uphold your vows, and persist in your missionary witness to stability.

• To Father Chip Prehn, headmaster extraordinaire, his team of chaplains, and Cecilia: Y'all are inspiring,

and fun! I was honored to visit, and am spreading the word about Trinity School of Midland.

• To our Anglican-Communion-Institute-turned-Cranmer-Institute mentors, now ensconced in Dallas, who gathered young leaders to work toward a vision for the next generation: Well done, and thank you. I am hopeful, and eager to see what comes next.

• To the phalanx of folks, lay and ordained, at St. David's, Denton, TX — steadfast, immovable: The harvest is great, and the laborers may now be enough to pull off something really interesting. Go for it, and let us know when and how we can help.

• To the parishes of Holy Cross and Incarnation, Dallas, and the Cathedral of St. Matthew's, and the outpouring of generosity, good humor, and hard work that characterize your ministries: Thank you for serving as a constant help in trouble, and as a second/first home.

• To the holy family of St. Paul's, La Porte, nestled in the cornfields of Northern Indiana, digging into old soil with joy and zeal: The Lord will reward you, and already has. For you, "O Bethlehem of Ephrathah, least of the tribes of Judah…." (Go Irish!)

• To the von Balthasar disciples, and their Thomist allies, at Mundelein Seminary north of Chicago: The ecumenical crux of your curriculum is not lost on us. (Father Robert Barron for Presiding Bishop?)

• To Principal Sumner and the crackerjack squad at Wycliffe College, Toronto, devoted to seeding and sustaining the missionary ethos of Anglicanism in a diaconal mode, sans manipulations, strategies, and power-grabs: May your tribe increase, and may the last be first.

• To the good folks at Nashotah House (back home in Milwaukee), putting on a clinic in intra-Anglican unity, resolved to synthesize an evangelical-catholic future that may be shared and propagated for the good of the whole: Count me in.

• And to the valiant members of the Anglican-Roman Catholic Consultation in the U.S. and our handlers: It is indeed good and pleasant when brothers and sisters serve together in bilateral dialogue! It is like fine phrases of Scripture, and choice selections from the prayer book, sprinkled judiciously upon a carefully crafted text, / Upon the agreed text, which will help form our churches in courage, determination, and love for years to come.

—Christopher Wells

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First reading and psalm: Joel 2:23-32 • Ps. 65
Alternate: Sir. 35:12-17 or Jer. 14:7-10, 19-22 • Ps. 84:1-6 2 • Tim. 4:6-8, 16-18 • Luke 18:9-14

Fortune and Providence

The God of the Bible brooks no rivals, takes the helm in directing the course of time, and so is seen in both fortune and misfortune. Indeed, God is invoked as a punishing presence: "Although our iniquities testify against us, act, O Lord, for your name's sake" (Jer. 14:7). And yet there is loving restraint: "Do not spurn us for your name's sake; do not dishonor your glorious throne" (Jer. 14:21). God has a reputation to protect, a covenant to keep, a people to whom he has given promises. Even if they are faithless, God is faithful to purify them in the anguish of their sorrow as they await a better day.

The God who punishes in judgment, however, has not thereby sanctioned all suffering. For the Lord has spoken: "I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows" (Ex. 3:7). Unjust suffering is the work of the enemy and it remains the Christian's call to go with Christ to Calvary in delivering the devil a fatal blow, to takes one's place in fear and trembling in the cause of human freedom when the hour of testing comes. Expect resistance and misery, threat and abuse, but know also that roaring demons could not hold the gates when Christ, with the heavy blow of his foot, broke them open. The new Adam is not wearing chains.

Returning to the long course of history, God comes in blessing again: "You shall eat plenty and be satisfied … and I will pour out my spirit on all flesh" (Joel 2:26-32). The rain will come, early and late; the threshing floor will be full of grain, the vats overflowing with oil. This good life that is coming will seem sheer folly if announced to those yet in the deepest and darkest moments of suffering. Whether the anguish is the just consequence of moral decline or the tragedy of unjust suffering, no word of hope will console unless delivered at just the right time and in the right way. Only God can do this, through the agency of another, perhaps, or through a constellation of circumstances; but God alone knows how to awaken the desperate heart, and when to awaken it.

Arriving again to the time of blessing and plenty, generosity is the day's law. God has given and we give too. "Give to the Most High as he has given to you, and as generously as you can afford" (Sir. 35:12). Looking back, we can say, "I was rescued from the lion's mouth" (2 Tim. 4:17b). With gratitude we may confess, "I have fought the good fight, I have finished my course, I have kept the faith" (2 Tim. 4:7). The Spirit's pouring forth, the rain, the wine, and the oil may allow the past and all its sorrow to take on a new meaning. There is, to be sure, no cogent and consoling word to explain human anguish. The mystery of suffering may, however, get caught, we pray, in the gravitational pull of the bloody cross that is the means of our redemption. The Paschal Mystery is every passion, every death pinned to the cross, every death transformed by deathless life.

All this is a gift. Thus we pray, "I know, dear God, that *I am just like other people*: thieves, rogues, adulterers, even this tax collector" (cf. Luke 18:11).

Look It Up

Read Ps. 65:9. Stand in the rain.

Think About It

Tell God to help you, *for his name's sake*.

SUNDAY'S READINGS | 24 Pentecost, November 3

First reading and psalm: Hab. 1:1-4, 2:1-4 • Ps. 119:137-144
Alternate: Isa. 1:10-18 • Ps. 32:1-8 • 2 Thess. 1:1-4, 11-12 • Luke 19:1-10

Justice

Hands held high in jubilant praise, the business of worship as a roar of sound, pressing crowds at the holy place, and a hoard of beasts led to slaughter. All are scrupulously completed, and yet, says the living God: "I will hide my eyes from you; … I will not listen" (Isa. 1:15). "I cannot endure solemn assemblies with iniquity" (Isa. 1:13). "Your hands are full of blood" (Isa. 1:15b). Evil, injustice, oppression are all, like blood, running from fingers to wrists, dripping from the arms of the "righteous." God will not be mocked!

Thus the people are called to repentance. "Wash yourselves; make yourselves clean; remove the evil of your doings; … cease to do evil, learn to do good; seek justice" (Isa. 1:16-17). *Justice*, a beautiful biblical word, is misunderstood if used only in reference to individual claims, redressing a single injustice by the rule of law. Rather, justice pertains to a complex web of relationships and the shared responsibility to protect human flourishing. The call to "rescue the oppressed, defend the orphan, and plead for the widow" is not a summons merely to personal sanctity but a call for social solidarity and compassionate outreach. Given the complexity of human communities, and the ease with which they fall into depravity, the call of justice must be a call for constant reformation and repentance. The work of justice is "the fruit of order, implanted in human society by its divine founder, accomplished by people who are thirsting always for a more perfect justice [*perfectiorem semper iustitiam*]" (*Gaudium et spes*, n. 78). The striving is never over; the battle is not yet won.

Writing to the Thessalonians, Paul, Silvanus, and Timothy commend the church for the justice flourishing in its midst. The Thessalonian faith is firm and their hands clean in the work of mutual care and in the shared burden of persecution. "We must always give thanks to God for you, brothers and sisters, as is right, because *your faith is growing abundantly, and the love of every one of you for one another is increasing*. Therefore we ourselves boast of your steadfastness and faith during all your persecutions and the afflictions that you are enduring" (2 Thess. 1:3-4). By their good resolve and work of faith the name of Jesus is glorified.

Jesus is the one who has broken down the dividing wall of hostility and has created in himself a new humanity in which the good of each person is a matter of concern to the whole body. Gathering this universal community, Jesus faces one limitation. Among all the sorts and conditions of men (and women and children), Jesus sees the image of his Father, the beauty of faces he wills to illumine, the texture of skin; he hears the vibration of voice. He attends to every detail in the deepest love of his being, and yet he sees, because love is truthful, an infection festering in every human heart. He may call only sinners.

A little man named Zacchaeus garnered his wages from fellow Jews to support the occupying Roman state. With his wealth came the despising gaze of his neighbors. One day Jesus was approaching. Zacchaeus, wanting to see him, climbed a sycamore tree. Jesus called out to him. Zacchaeus then opened his purse to the poor. A sinner is home and justice is a bit more perfect. A sinner is forgiven and the heavens rejoice, and the earth too: "Happy are they whose transgressions are forgiven, and whose sin is put away" (Ps. 32:1)! Justice seasoned with joy!

Look It Up

Read Luke 19:1-10. Children love this, and you are still a child.

Think About It

Start at home. Is love mutual, are responsibilities shared?.

PEOPLE & PLACES

Appointments

The Rev. **Marcus Cunningham** is rector of Trinity, 311 Division St., Oshkosh, WI 54901.

The Rev. **Norm Freeman**, rector and headmaster of St. George's, Laguna Hills, CA, is artist in residence at St. John's Cathedral, Los Angeles.

James Gettel is canon for congregational life in the Diocese of Michigan, 4800 Woodward Ave. Detroit, MI 48201.

The Rev. **John Goddard** is interim at St. Luke's, 5325 Nieman Rd, Shawnee, KS 66203.

The Rev. **Gail Greenwall** is dean of Christ Cathedral, 318 E 4th St., Cincinnati, Ohio 45202.

Ordinations

Deacons

Southern Ohio — **Joyce Jenkins Keeshin**, **Rose Ann Waldman Lonsway**, **Alexander D. Martin**, **Mary G. Raysa**, **Robert Saik**.

Deaths

The Rev. **Edward Thomas Adkins**, the Episcopal Church's former executive secretary for adult education and author of *Mission: The Christian's Calling*, died July 16. He was 95.

Born in Medina, NY, he was a graduate of Hobart College and Virginia Theological Seminary. He was ordained deacon and priest in 1945, the same year that he and Elizabeth Snebold were married.

He served many parishes in Connecticut, Massachusetts, and Missouri. Fr. Adkins is survived by two sons, Richard Adkins of Macon, GA, and Roger Adkins of East Fairfield, VT; four grandchildren; and four great-granddaughters.

The Rev. **James B. Jeffrey**, who served as a delegate for AIDS ministry in China in 1990, died July 7. He was 84.

Born in Jeanerette, LA, he was a graduate of Tulane University, American University, and General Theological Seminary. He was ordained deacon in 1958 and priest in 1959. Jeffrey served various parishes in the dioceses of New York and Long Island and oversaw clinical pastoral education at hospitals and prisons.

Jeffrey loved gardening and horticulture. He was president of the Horticultural Alliance of the Hamptons and brought horticultural education to students, the elderly, and the disabled.

The Rev. **Barbara B. Keeter**, a deacon known for her compassion, died July 14. She was 59.

Born in Great Lakes, IL, she trained as a nurse in Jacksonville, FL. She was a graduate of the Diocese of Central Florida's Institute for Christian Studies. She was ordained deacon in 1989 and served at Church of the Good Shepherd, Maitland. She served the parish as organist, choir director, and newsletter writer.

A doctor found in 1993 that Keeter an inflammatory disorder, sarcoidosis, and said it was a death sentence.

Keeter lived another decade and wrote of that doctor's diagnosis: "I reminded her that life and death was between me and God, and not her and her textbook."

Her body will be buried with two Italian greyhounds, Lily and Jabez, who were her pets for many years.

The Rev. **Allan Curtis Parker, Jr.**, a veteran priest of the Diocese of Olympia who began his ministry as a Presbyterian, died July 15. He was 72.

Born in Los Angeles, he was a graduate of the University of Washington and San Francisco Theological Seminary. He was ordained as a Presbyterian minister in 1956. He resigned from that role in 1961 and was confirmed as an Episcopalian at St. Mark's Cathedral, Seattle. He was ordained as an Episcopal deacon and priest in 1963. He served as in the dioceses of Missouri and Ohio before returning to Seattle.

Fr. Parker's wife, Jean, died in 2004. The Parkers are survived by two sons, Michael A. Parker and David Parker; four daughters, Edith Anne Burkhalter, Janet C. Parker-Thompson, Annamarie E. Jacky, and Amy J. Lanser; 11 grandchildren; and six great-grandchildren.

The Rev. **Daniel Williamson**, a veteran of the U.S. Air Force who worked as a journalist before becoming a priest, died July 11 of a probable heart attack during a fishing trip. He was 69. Fr. Williamson and his wife, Diane, would have celebrated their 45th anniversary Aug. 3.

Born in Birmingham, Williamson was a graduate of the University of Alabama and Trinity School for Ministry. He was ordained deacon in 1986 and priest in 1987

He served as a priest in the dioceses of Los Angeles and Northern California, and had returned from retirement to serve part time as priest-in-charge of St. Luke's, Auburn, CA.

Fr. Williamson's survivors include his wife; a sister, Patsy Williamson of Pittsburgh; two sons, John Williamson and Tim Williamson; a daughter, Barbara Paulsen; and three grandchildren.

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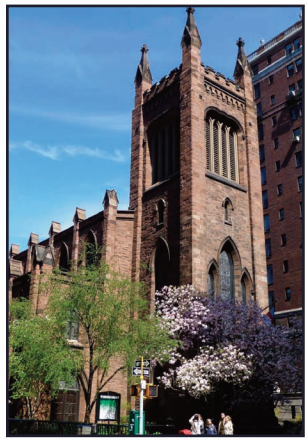

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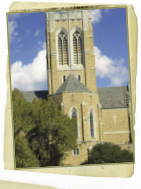

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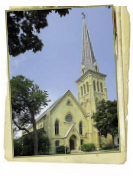

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