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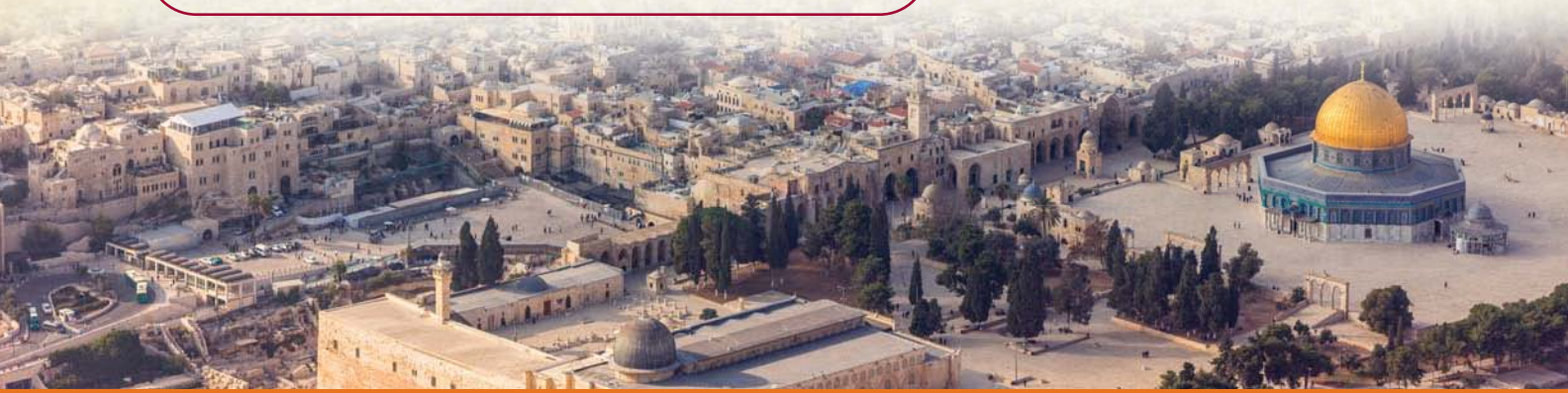

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ON THE COVER

"Many people from the Church, locally and globally, are in Jordan to befriend and love Syrian refugees" —Asher Imtiaz (see "I was a stranger and you welcomed me," p. 18).

Child at a Greek Orthodox school in Madaba, Jordan
Asher Imtiaz photo

The Living Church

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

Two Bishops Call for Equity

The Rt. Rev. R. William Franklin, Bishop of Western New York, and the Rt. Rev. Richard J. Malone, Bishop of the Roman Catholic Diocese of Buffalo, ask that Christians do what they can to assure that the new economic growth and opportunity in Western New York is shared among all people.

Bishops Malone (left) and Franklin in Buffalo

The bishops issued their joint pastoral letter on December 14, the third Sunday of Advent, and it was read aloud in all churches of the two dioceses. It is believed to be the first joint pastoral letter in the history of the two dioceses.

Malone said their goal "is really to raise consciousness among our own parishioners, both in the Catholic and Episcopal dioceses. Perhaps in a humble way to suggest, here is a lens that the two bishops are providing to which we as Christians can look, both at the reasons for hope right now with the development happening in our area, but also to see the challenges and opportunities to make sure what is happening becomes inclusive of the broad spectrum of our people."

"I think we're saying this is a great moment of renewal for Buffalo and the region, but it's also a moment of renewal of Christian values, of dignity and opening dignity to all people," Franklin said. "We are speaking as bishops to our own people, but we're also speaking to business and political leaders to say, 'Let us not lose this opportunity to create a new city, which is beyond a new city of hotels and apartment buildings, but a new city of justice.' We think it's a fantastic opportunity for growth, not just economically, but spiritual growth for our region."

"This is consistent with both our churches' teachings for centuries," Malone said. "It speaks to the relationship of the Church with the modern world. We see it as a time for breaking down barriers and answering the question *Who is my neighbor?*"

"Too many barriers remain," he said. "It is like there is a wedge in the community."

In the city of Buffalo the poverty rate in 2013 increased to 31.4 percent overall, according to the U.S. Census Bureau. The bureau said the poverty rate is 50.6 percent among residents younger than 18.

Overall poverty rates in some of the region's more rural counties are also high: 19.1 percent in Chautauqua, 17.2 percent in Cattaraugus, and 17.1 percent in Allegany.

"We are really talking about a wall that we sometimes forget," Franklin said. "This moment of economic opportunity allows us an opportunity to address that wall and say that all can rise together. This is part of the message of the gospel."

The bishops envision their letter as a catalyst for conversations in parishes.

"It's probably never happened between our two dioceses, and probably rarely happened in any other parts of the United States, that an Episcopal bishop and a Roman Catholic bishop have issued a joint pastoral," Franklin said. "It's a solemn moment when two bishops speak like this. I think the fact that we feel comfortable to speak together is a sign of the kind of energy that we want our region to project. We're trying to symbolize bringing our communities together to speak together, so that in other ways communities may be brought together."

Laurie Wozniak

• *See the bishops' joint letter at is.gd/BE820i*

Constitutional Changes Proposed

The Task Force for Reimagining the Episcopal Church (TREC), created to present the 78th General Convention "with a plan for reforming the Church's structures, governance, and administration," has proposed these broad strategies:

• Making General Convention (like the Church of England's General Synod) a unicameral legislative body with three orders (bishop, clerical, and lay) and reducing the number of deputies by more than 200.

• Investing more authority in the presiding bishop, cutting the size of Executive Council by half, and retaining only two standing commissions (what are now known as Constitution and Canons, and Liturgy and Music).

• Changing the church's methods of training, deploying, and paying its ordained ministers.

TREC's proposals would give more power to laypeople who attend General Convention but — because of its emphasis on the presiding bishop's role as "chief pastor, spiritual leader, principal local and international representative, and prophetic voice of the Church" — decrease laypeople's influence between conventions.

TREC recommends that "the PB should be retained as the CEO of the Church, Chair of the Executive Council, and President of [the Domestic and Foreign Missionary Society], with clear managerial responsibility for all DFMS staff."

Assessments on dioceses would decrease by an unspecified percentage but become mandatory, and the Church Center would have the power to withhold financial support from transgressing dioceses.

Executive Council would decrease in size from 42 members to 21, and the Joint Standing Committee on Nominations would propose its membership. The number of deputies attending General Convention would decrease by two for each diocese.

The recommendation of turning

General Convention into a unicameral body carries other assumptions that change the leadership role of bishops.

Retired bishops would no longer be granted seat, voice, or vote at any meeting of the bishops. This proposal goes further than General Convention, which has sought — and repeatedly failed — to revoke retired bishops' voting privileges through an amendment to the Constitution.

Bishops, who have chosen the presiding bishop throughout the Episcopal Church's history, would now have one-third of the voice in making that decision, sharing the role equally with clergy and with laity. The House of Bishops would meet as a "convocation of bishops" between each General Convention.

TREC's section on training clergy will sound familiar amid regular news of seminaries fighting for their survival, joining forces, and offering alternatives to residential training.

Because TREC's proposal would revise General Convention's historic structure, it proposes detailed changes to the church's Constitution and recognizes that those changes require approval by two consecutive conventions.

Two initial responses to TREC's report expressed disappointment.

The Rev. Susan Snook, a church planter in the Diocese of Arizona and a founder of the Acts 8 movement, wrote on her weblog *A Good and Joyful Thing*: "[TREC's members] don't name it specifically in the report, but many of their recommendations seem to be aimed at providing palliative care for a patient that has entered a long, slow, inevitable decline."

The Very Rev. Tom Ferguson, dean of Bexley Hall Seminary, wrote on his *Crusty Old Dean* weblog: "Our opportunity to shape churchwide reform will pass, we will not do much of substance, and in the 2020s and 2030s our churchwide structures will collapse on their own. There's going to be lots of collapse in the church, after all. … Those surviving Episcopalians doing the mission of the Gospel will come together and create something."

Douglas LeBlanc

Surprised by Libby Lane

A woman's appointment to the Church of England's episcopate was much-anticipated, and yet when the church chose the Rev. Libby Lane on December 17 it was a surprise on two counts. First, she was absent from lists of names touted by religion writers, bloggers, and bookmakers. Second, no one expected an announcement quite so soon.

So how was it that Libby Lane pipped many possibly better-known names at the post? Answer: a nifty piece of footwork by the Rt. Rev. Peter Forster, Bishop of Chester, and his local appointments committee, swift action by the two archbishops in concert, and deft media management.

Appointing suffragans is far less complicated than full diocesans. The suffragan See of Stockport has been vacant since May 2014 following the translation of Robert Atwell to be

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Surprised by Libby Lane

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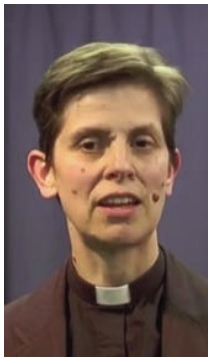

Lane

Bishop of Exeter. When the local search committee unanimously agreed to choose Libby Lane, it was a case of "sitting" on the appointment for just over a month while the matter cleared Parliament and Royal Assent.

Quick on the heels of Downing Street's announcement, Prime Minister David Cameron said this was an "important day for equality."

Archbishop Welby, who was a contemporary of Libby Lane's at Cranmer Hall College, Durham, said: "Her Christ-centered life, calmness, and clear determination to serve the church and the community make her a wonderful choice."

Vicki Wells, churchwarden at St. Peter's, Hale, where Lane has served for the past seven years, said: "Our congregation has increased threefold since she came here. It speaks for itself."

The bishop-designate is a mother of two grown children. She and her husband, George, were among the first couples ordained together 20 years ago. He is coordinating chaplain at Manchester Airport. She went to school in Manchester and studied theology at St. Peter's College, Oxford, and has served in a number of roles across northern England in the Diocese of Blackburn. She took time out from ministry when her children were young. She plays the saxophone and supports the Manchester United football club.

In one of her earliest media interviews she told *The Spectator*: "I love the Bible and it is what shapes my life. … But so do the Church's liturgy and sacraments, so does the Church's teaching through history.

"I am hard to label and I'm happy with that."

John Martin in London

Pete Souza/White House photo

President Obama talks with President Raúl Castro of Cuba from the Oval Office on December 16.

Cuban Change Helps Churches

President Barack Obama's initiatives for improved relations with Cuba will include more opportunities for religious leaders to visit the island nation. The president's plan immediately launches discussions about restoring diplomatic relations, which were severed in 1961.

"I do not believe we can keep doing the same thing for over five decades and expect a different result," the president said, referring to the longstanding U.S. policy of seeking to isolate the island nation. "Moreover, it does not serve America's interests, or the Cuban people, to try to push Cuba toward collapse."

The president said the United States can do more to support the Cuban people and to promote American values through engagement. "After all," he said, "these 50 years have shown that isolation has not worked. It's time for a new approach."

A fact sheet issued by the White House said that U.S. engagement with Cuba will include strong support for improved human rights conditions and democratic reforms.

The White House said the United States will work with Cuba on matters of mutual concern, such as migration, countering narcotics, environmental protection, and preventing human trafficking.

Sixty-five percent of the Caribbean island's population of 11 million is Roman Catholic. But other churches may also be found in Cuba, alongside Buddhists, Muslims, and Jews.

According to Episcopal News Service, the Episcopal Church in Cuba is an autonomous diocese of the Anglican Communion under the authority of the Metropolitan Council of Cuba, whose members include Presiding Bishop Katharine Jefferts Schori. The council has overseen the workings of the Cuban church since it separated from the U.S.-based Episcopal Church in 1967.

Its origins in Cuba date to 1901, and today the church comprises 46 congregations and missions serving about 10,000 members. Last February, the Episcopal Church's budget allocated $106,000 to the church in Cuba.

"I give thanks for the release today of prisoners held by Cuba and the United States," Jefferts Schori said before the president's announcement. "The return of Alan Gross and the remaining three of the Cuban Five to their homes will bring great rejoicing to their families and their nations. This action also opens the door to regularized relations between these two countries for the first time in 50 years. The Episcopal Church rejoices with these families and we have deep hope for the possibilities of reconciliation and exchange between the divided parts of the Church and humanity."

Gary G. Yerkey

For Haitians: Better than What?

The first time I visited Haiti, in 1994, a U.S.-led multinational military force was helping to keep the peace. Since then, Haiti has endured a series of health-related crises, government meltdowns, civil unrest, and horrific natural disasters.

In the past 20 years, I have returned to Haiti on many occasions, usually as a journalist to cover something unpleasant. And each time I have expected (or rather, hoped) to find a country that has somehow managed to become a better place for its 10 million people, especially the poorest among them.

Each time, however, I have been disappointed — more or less — even as I have been amazed at the kindness, generosity, resiliency, good humor, and optimism of the Haitian people. A better place? Better than what?

In late November and early December, I returned to Haiti yet again, this time not to cover something unpleasant but to mark the anniversary of something unpleasant: the magnitude-7.0 earthquake that shook the country on the afternoon of January 12, 2010, killing up to 300,00 people and leaving 1.5 million "internally displaced," as the United Nations puts it.

A 600-acre, job-creating industrial park is now open for business in the north of the country. And a 175-room luxury hotel has been built by Marriott in Port-au-Prince and will open its doors in February 2015, providing "upscale amenities" like an outdoor poor, and "world class service to business and individual travelers alike."

One of the first people I met on this latest trip to the country was the Rt. Rev. Jean Zache Duracin, Bishop of Haiti, the largest diocese in the Episcopal Church, with more than 83,000 members and 100-plus congregations. We spoke briefly on the grounds of Holy Trinity Episcopal Cathedral, which was completely destroyed by the earthquake, in the heart of downtown Port-au-Prince.

Bishop Duracin has said previ-

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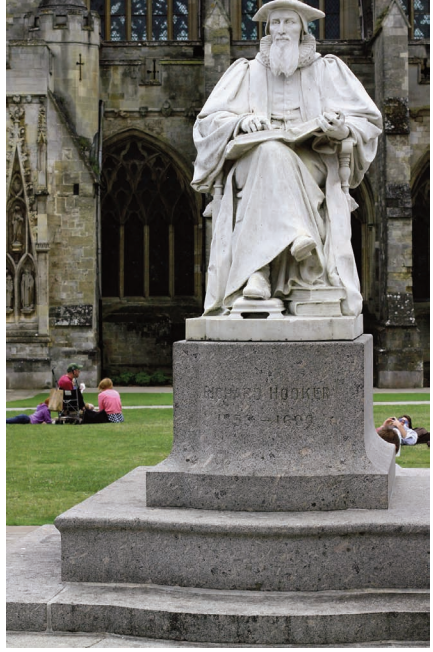
Lancelot Andrewes

English School circa 1660

Healing a 1,500-year Rift

By Benjamin J. King

These days Christian division attracts a lot more press than Christian unity. In October, although it received little attention, there was cause for great celebration when representatives of the Anglican Communion and the Oriental Orthodox Churches signed an agreement concerning a dispute dating from 451 (see "Incarnation Statement Progresses," TLC, Aug. 8).



Right: Statue of Richard Hooker in Exeter
Midgley/Wikimedia Commons

Below: Fourth Ecumenical Council of Chalcedon
Painting by Vasily Surikov/Wikimedia Commons

The great theologian Lancelot Andrewes wrote 400 years ago that the faith Anglicans profess "is the ancient catholic faith contained in the two testaments, the three creeds, the four councils." The two testaments of Scripture, the creeds (Apostles', Nicene, and Athanasian), and the first four ecumenical councils have indeed played a historic role in shaping what Anglicans across the Communion believe. But it always comes as a surprise to my students when they hear that the Fourth Ecumenical Council, held in the year 451 in Chalcedon (now part of metropolitan Istanbul), was one of the most controversial Christian gatherings of all time.

A series of disputes in the fifth century, as well as the logic of what earlier councils had determined the Scriptures said about Christ, led bishops at Chalcedon to make a statement about Christ's being. It is now the statement of the faith about Christ for most Christians in the West (Roman Catholics and Byzantine Orthodox as well as Anglicans), but not in the East.

After the council, some Christians in Egypt (the Copts), Syria (the Syrian Orthodox Church), Ethiopia, and what is today Eritrea and Sudan rejected the formula of faith decided at Chalcedon. Christians in Armenia largely ignored Chalcedon. A millennium later some Christians in South India (the Malankara Orthodox Syrian Church) followed those in Syria who opposed Chalcedon. These became a family of churches today called the Oriental Orthodox.

The formula for describing Christ's two natures (human and divine) existing in one person is known as the Chalcedonian Definition. In it, Christ is "recognized in two natures, without confusion, without change, without division, without separation; the distinction of natures being in no way annulled by the union, but rather the characteristics of each nature being preserved and coming together to form one person" (1979 BCP, p. 864). These were technical words with meanings rather different from the English translations: *nature*, *union*, *person*, and even *definition*. The Greek word rendered *definition* has the same root as our *horizon* and meant not a clear definition but rather the limit of what we can know about Christ — speaking of creatures' inability to recognize the full mystery of the incarnate Son. These were also highly contested words, and as a result of the Chalcedonian Definition there was bitter division.

Some of the bishops returned from the council to their dioceses claiming they had been forced to agree to the definition against their will. Their laypeople (who were deeply committed to the theological positions that Chalcedon negated) were appalled. The churches split. At issue was the form of words that the October 2014 Anglican-Oriental Orthodox International Commission Agreed Statement on Christology has sought to overcome.

At the Council of 451, the two natures of Christ (human and divine) were recognized as continuing after their union — hence the use of *without confusion*, *without change*. However, the union between human and divine is so close as to consider it *without separation*, *without division*. The Two-Nature party whose formula carried the day (for there were also Two-Nature proponents who rejected the formula in the Church of the East) to some extent ducked an important question asked by their opponents. The One-Nature party asked: In what sort of person can two natures coexist? Are you Two-Nature proponents saying that Christ is somehow double-minded or has a split personality? If, after the Incarnation, the Son of God was united with humanity, then must we not describe him as having *one* nature?

The upholders of this One-Nature position today are the Oriental Orthodox (not to be confused with the Byzantine Orthodox), whose representatives just agreed to the statement with the Anglicans. It is not the case that these representatives now accept the Council of Chalcedon, but they are prepared to accept the four adverbs that are so prominent in the definition. This is the heart of the agreement:

> Concerning the four adverbs used to qualify the mystery of the hypostatic union: "without commingling"

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Healing a 1,500-year Rift

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> (or confusion), "without change," "without separation," and "without division," those among us who speak of two natures in Christ are justified in doing so since they do not thereby deny their inseparable indivisible union; similarly, those of us who speak about the one incarnate nature of the Word of God are justified in doing so since they do not thereby deny the continuing dynamic presence in Christ of the divine and the human, without change, without confusion. We recognize the limit of theological language and the philosophical terminology of which it makes and has made use. (Section 4; available at is.gd/DgrBdY)

Both sides prefer to take Chalcedon's language as a "horizon" rather than an exclusive definition. Moreover, the Anglican/Two-Nature position accepts that the unity words (without separation, without division) are speaking of the closeness of the union of two natures; the Oriental/One-Nature position accepts that the two-ness words (without change, without confusion) represent no threat to the union.

The Oriental Orthodox agreement with the Anglicans follows on from similar agreed statements on Christology made with Roman Catholics (1984; is.gd/C5PUgf) and with the Byzantine (or Chalcedonian) Orthodox (1989 and 1990; is.gd/mfLYKv). As John Binns puts it in his *Introduction to the Christian Orthodox Churches* (Cambridge, 2002): "Some of the Chalcedonian Orthodox Churches, especially Russia and Serbia, are hesitant, but the reconciliation of Churches that have been divided since 451 is one of the triumphs of the modern ecumenical movement" (p. 30). Now the Anglican Communion participates in this triumph, too.

Both sides in the latest agreed statement accept that Chalcedon cannot be the last word on understanding Christ's being. The Oriental Orthodox have included in the statement St. Nerses the Graceful's 12th-century contributions to that understanding. For Anglicans, Lancelot Andrewes's view that Chalcedon is the last word needs unpacking in light of the quotation from his friend Richard Hooker included in the statement. Hooker drew on the Christology of Cyril of Alexandria, the 5th-century champion of the faith for both sides in this agreement, to spell out what Chalcedon only implied: "Christ is a Person both divine and human" although "not therefore two persons in one … but a person divine because *personally* the Son of God, human, because *he hath* really *the nature* of the children of men" (Hooker's *Lawes*, quoted in section 6).

St. Nerses the Graceful looys.net photo

The Oriental Orthodox can accept Hooker because he makes clear that the person of Jesus Christ is not human but divine — the second Person of the Trinity united to human nature. For both sides, Christ does not have a split personality because his locus of personhood is the divine Son, and his human mind is perfectly attentive to the mind of God because of its union with the Son. The statement concludes by saying that only a divine person can "transform our fallen humanity to the image of His holiness. This is the Gospel we are called to live and proclaim" (section 9). On this the churches agree.

The Rev. Benjamin J. King is associate professor of Church history at at the University of the South's School of Theology.

Ecclesiology Narrowed

Review by Colin Podmore

The crises that have battered the Anglican Communion in the last 40 years have been complicated, if not caused, by differences of ecclesiology — generally unrecognized or unacknowledged — between and within its churches. Anglicans and Episcopalians talk past each other, mistakenly assuming they share a common framework for discussion of controverted issues. Conversations about sex and sexuality will bring no resolution without the conversations about ecclesiology that books such as these should stimulate.

Stephen Pickard's *Seeking the Church* inhabits the world of academic theological discourse. He shows little interest in (and occasional hostility towards) the institutional Church, criticizing "over-emphasis on Christology" that gives "undue weight to official Church structure and ministries via excessive claims for historical links to the past" (p. 19). Seldom quoting what the Church says about itself (for example, in Vatican II, liturgy and canons, *Baptism*, *Eucharist, and Ministry*, and the Anglican-Roman Catholic International Commission), he relies largely on individual theologians — most frequently Karl Barth, Jürgen Moltmann, Wolfhart Pannenberg and Hans Küng, Colin Gunton, Daniel Hardy, Nicholas Healy, and Robert Jenson.

Those seeking an "introduction to ecclesiology" may be disappointed. Key topics such as priesthood, episcopacy, and tradition are absent from the index. Non-theologians will find some passages difficult; others require prior knowledge of ecclesiology. The misleading subtitle does a disservice to an extended theological reflection that discusses the Church from first principles in fresh and often stimulating ways.

Pickard's survey of images and models of the Church and their significance and implications is helpful, but he approves of his editor Natalie Watson's project "to subvert 'the gendered symbolism that has structured ecclesiological discourse in the past'" (p. 52). Alister McGrath's definition of heresy as "a doctrine that ultimately destroys, destabilizes, or distorts a mystery rather than preserving it" (p. 56) seems apposite.

Application of Friedrich Schleiermacher's four "natural heresies" to the Church is illuminating. "Docetism with a whiff of Manicheism" engenders "sacred inflation of the Church," "a strong system of authority and ministry," and a sharp dichotomy between Church and world (p. 66). The Ebionitic opposite is "the disappearing church" — the Church viewed as "a human work" in which "it is no longer clear how the Spirit is present or active," resulting in "assimilation of the Church to the world" and "deeply Pelagian" practices (pp. 72-73).

Pickard seems more hostile to the former, which he attacks at greater length, but acknowledges the latter's prevalence in the West. His all-too-brief analysis (pp. 76-77) of a Pelagian ethos "embedded in management and therapeutic models of ministry and leadership," "focused on strategic planning," with "heavy emphasis on rationalizing resources," the "constant experience" being "dissipation of energy, loss of coherence and fleeting 'success,'" paints a horribly familiar picture. His comment that "ministry appears more democratic and the discourse may be collaborative, but it often masks a new form of control via bottom up management" is telling.

Pickard proposes a "dynamic, future-orientated ecclesiology" (p. 114), characterized by "movement, renewable energy, and elastic structures" (p. 233), which understands the Church as "renewed sociality" (p. 89) and "an unfinished eschatological mystery." He envisions a Church without boundaries, in which "it can never be a question of 'who is in' or 'who is out,'" the Eucharist is "a genuine instance of what society might become as the Church expands through its own inner dynamism in the Spirit" (p. 115), and "an open-ended anticipatory catholicity" is defined as "actively seeking to follow and embody God's loving reach into the world" (p. 144).

Though Pickard often seems to envisage the Church as a body without ligaments, he rehabilitates hierarchy, following Brian Horne (pp. 162-64), and

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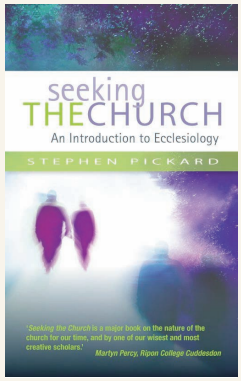
Ecclesiology Narrowed

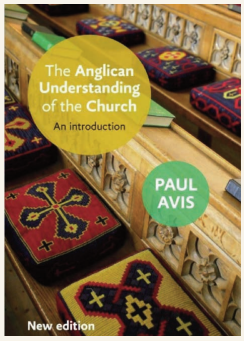


Seeking the Church

An Introduction
to Ecclesiology

By **Stephen Pickard**.

SCM Press. Pp. viii + 256. £25



The Anglican Understanding of the Church

An Introduction
Second edition

By **Paul Avis**. SPCK.

Pp. viii + 112. £9.99

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cautions against a "retreat to a truncated catholicity" with "some of the hallmarks of a schismatic spirit" — exemplified by the Anglican Communion "where, increasingly, final responsibility to determine controverted matters is occurring at the local level, in this case the Province" and "the proper tension and interdependence between the provinces … is too quickly forfeited" (p. 149).

Pickard speaks approvingly of monasticism, "whose tradition could be reconstituted from the one survivor" (p. 218), yet leaves unmentioned the stability and immersion in tradition that makes this possible. Anglicans who rejoice in dynamic tradition should join him in rejecting the *stasis* of a "steady-state Church" (*passim*) but be wary of the rootlessness of a "travelling ecclesiology" (p. 54) that has yet to find the Church. Pickard's ecclesiology nevertheless offers much food for reflection.

Paul Avis's *The Anglican Understanding of the Church* inhabits more familiar territory. This second edition, including "some second thoughts," focuses less on the Church of England.

Brevity, ready intelligibility, simplicity (without being simplistic), and coverage all justify the subtitle "An Introduction," but in this case the title is problematic. Paul Avis's liberal Protestantism modified by ecumenical dialogue is certainly *an* Anglican understanding but, as "there has been no single dominant Anglican ecclesiology" (p. 23), it cannot be "*the* Anglican understanding."

Avis welcomes the fact that Anglicanism "adapts its beliefs and practices" to insights from secular disciplines, such as "the Christian feminist critique of sexism, androcentrism and patriarchalism in the Bible and the tradition" (pp. 57-58), but does this reflect the classical Anglican approach to Scripture? Even where some positions are largely uncontested, indicating their relative novelty would aid perspective: affirmation of non-episcopal ministries is a fruit of modern ecumenical dialogue; eucharistic hospitality dates only from 1973. Elsewhere, the account is partial: discussing ordination without mentioning ARCIC's affirmation that the ministry of the ordained "is not an extension of the common Christian priesthood" distorts the picture.

On the key issue of episcopal ordination, Avis's belief that no polity is of divine institution results in a misleading account. The Anglican consensus that episcopacy *is* of divine institution was established in the early 17th century, not in 1662. Before the Civil War episcopal ordination was universal, a handful of foreign ministers representing an exception about which the relevant bishops were generally uneasy. The 1662 requirement of episcopal ordination was necessary in order to restore the *status quo ante bellum*, yet Avis presents it as marking "an important shift in the centre of gravity of the Church of England" (p. 35). Avis presents 1662 as leading inexorably to the Tractarian "no bishop, no church," but the classical Anglican position is to require episcopal ordination for the integrity of our own church without thereby unchurching others. Avis is free to disagree with one side of that balance (as Anglo-Catholics are to disagree with the other), but is an introduction to "the Anglican understanding of the Church" the place to do so?

Avis often writes with wisdom. He offers a suitably sober, realistic, and balanced assessment of the An-

glican churches' current situation and makes important points — for example, about the interpretation of Article 19 (in which "congregation" cannot primarily mean "the local worshipping congregation") and about the visibility of the Church.

Sadly, however, the book is marred by Avis's hostility to Anglo-Catholicism and Roman Catholicism, which too often generates an un-irenic and anti-ecumenical tone. Anglo-Catholic beliefs are derided as having "failed," displaying "theological inadequacy" and being "ecumenically sterile" (pp. 37-38), the Tractarians as guilty of "unhistorical assumptions," "crude comparisons," and ignorance (p. 54). Repeated potshots at Roman Catholicism, however individually justified, add nothing: a positive account of Anglicanism can be given without attacking other churches. Given the ecclesiological crises besetting the Anglican Communion, motes and beams come to mind. The absence of any criticism of Continental Protestantism or English nonconformity (Anglican ecclesiology has far less in common with both), or of Anglican evangelicalism or liberalism, leaves an impression of bias.

Stimulating as they are, these books leave room for an introduction to Anglican ecclesiology that firmly locates it within the Catholic tradition, giving primacy to Scripture as interpreted by the Fathers and Councils, yet acknowledges its development and breadth and rejoices in its diversity; that interrogates its law and liturgy, its ecclesiological and ecumenical texts; that draws on the best historical scholarship; that breathes the spirit of liberal generosity to which the best Anglicanism aspires. Who will write it?

Colin Podmore is the director of Forward in Faith (UK). He was previously clerk to the General Synod of the Church of England and director of ecumenical relations.

Recharging a Stalled Movement

Getting ecumenism back on the road.

Review by O.C. Edwards, Jr.

Ecumenism has not been in much demand in recent years. The mood today is very different from what it was in the 1960s when many Christians were excited about the formation of the World Council of Churches and Roman Catholicism's sudden openness to other Christian bodies during the charismatic pontificate of Pope John XXIII. Half a century later, after a great deal of activity, much of the interest has died down.

This is so for a number of reasons. One is that persuading churches to work together has proved more difficult than anticipated. Bilateral conversations aimed at uniting churches or at least having them share the Eucharist have found the parties willing to go only so far; often each had a *sine qua non* in which the other was not interested. Movements like the Consultation on Church Union have been less significant than ecumenists had hoped.

Full communion has not proved a meaningful goal to many Christian bodies in this country and, even when it has been achieved, it has made less difference in the lives of churches than had been hoped for. As Michael Kinnamon writes: "It isn't clear that much has changed for local Lutherans and Episcopalians since full communion was declared in 1997" (p. 15). And, on top of everything else, the U.S. recession has reduced the funding for everything from councils of churches to local congregations, making the latter feel much more competitive in their search for new members who can help meet the budget.

Questions abound, then, about the value of the movement and how it can be revitalized. Few people are as well qualified to address these issues as Kinnamon (who, I need to acknowledge, is a friend). A scholar of ecumenism, he has taught the subject in seminaries for more than 25 years and written or edited a number of significant books in the field. He has also served in Geneva on the Faith and Order staff of the World Council of Churches and was general secretary of the National Council of Churches (NCC) from 2007 to 2011. He is not just a student of the subject but an ardent advocate. That does not mean he has a glamorized view of the

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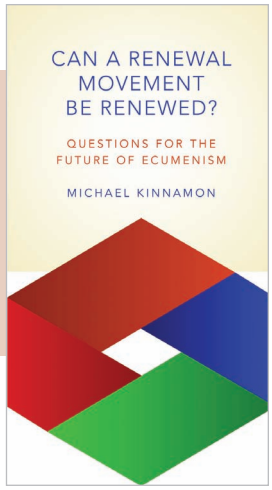
Can a Renewal Movement Be Renewed?

Questions for the Future of Ecumenism

By **Michael Kinnamon**. Eerdmans. Pp. viii + 167. $24



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movement, but he does offer "a qualified 'yes'" to the question of whether renewal may be possible (p. 3).

While the 15 chapters in this book were originally given as speeches during Kinnamon's leadership of the NCC, they have more coherence as a study of his overall subject than usually happens with such reruns. Like the book, the title of each chapter is phrased as a question. A number deal with such practical questions as what the next step should be, resolving the tension between unity and justice, how the movement can be revitalized, and the relative importance of ecumenism.

The doctrine of the Church behind the movement is discussed, while other chapters are devoted to such social and moral questions as peace, the environment, and whether the ecumenical movement has become too political. There are also studies of particular ecumenical and interfaith dialogues that have their own ethos, such as those between Protestants and Roman Catholics or Eastern Orthodox and between Christians and Jews. To be certain that he represents the perspective of his Roman Catholic and Jewish dialogue partners, he has representatives of those traditions respond to what he has written.

If one were to identify one dominant theme of the book it would be the author's insistence that the unity of the Church is not a practical goal that representatives need to work away at but is the overwhelming reality of what God did when our Lord called the Church into being. It makes no sense to him to call any of our bodies churches unless they are all parts of the *Unam Sanctam*. Certainly it is a unity we have to grow into and appropriate as our own, but if it is not already there for our discovery, it will never exist. The way this theme permeates the whole book is best demonstrated by this passage:

> If Scripture is our guide, the very idea of a "divided church" is … an oxymoron.
>
> The New Testament spells this out with remarkable clarity. Whatever else the Church may be, it is the body of Christ — and Christ cannot be divided. Remember the language used in Ephesians: "*Maintain* the unity of the Spirit in the bond of peace. There *is* one body … one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all" (4:3-6). Paul doesn't say that the eye and the hand ought to negotiate in order to form a body. No! We *are* one body, not because of what we have done, but because of what God has done in Jesus Christ. This is the miracle, the mystery, and the burden of the Church: we are related by blood (not ours but Christ's) to people we, humanly speaking, might avoid like the plague.
>
> This is the gospel. … To be a Christian is to be incorporated into that community whose very existence should bear visible witness to our Lord. (pp. 160-61)

Kinnamon believes this insight is needed to reinvigorate the ecumenical movement. And in the rest of the book he has a lot of practical advice to give on how it should be lived out. It should not be thought, however, that because he recognizes that some dialogue partners will prove to be people we would otherwise "avoid like the plague," the strategy for relating to them is to paper over differences. Instead, Kinnamon says at various points that the way to deepen unity is to face differences openly so that each side can come to understand the other. This does not mean that one side will necessarily be converted to the attitude of the other, but at least each can see how the other got to where they are.

As he says about this strategy in relation to Jewish-Christian dialogue, "far from sweeping disagreements under the rug, such a commitment will allow them to be addressed with complete honesty, but without the threat that one party or the other will leave the table" (p. 20). Thus, Kinnamon consistently emphasizes the necessity for dialogue partners to pray with and for

If Scripture is our guide, the very idea of a "divided church" is ... an oxymoron.

one another. If God cannot make a difference, why are we bothering?

This leads me to comment on the radical implications of the belief that all Christian bodies are part of the Church of Christ. That means that it is possible for members of each to be saved, go to heaven, or however one phrases the conviction that all can enjoy every blessing that God created human beings to enjoy. What is often regarded by one side as essential is seen by the other to be at best unnecessary and at worst undesirable. An example, I am afraid, is our own church's insistence upon the historic episcopate. World Faith and Order's statement on "The Nature and Mission of the Church" says that "mutual recognition of the validity of ministries authorized by previously divided churches " is "*on a short list of 'tangible signs of the new life of communion'*" (p. 40; italics his). Kinnamon says that while episcopal ministry and apostolic succession have been "major sticking points in ecumenical dialogue," there is "growing acknowledgment that the Church needs a ministry of 'oversight' (Greek, *episcope*) in order to preserve its unity and its fidelity to the faith Christians receive from the apostles" (41), citing the WCC's landmark *Baptism, Eucharist and Ministry* (1982).

To speak of *growing acknowledgment* does not mean, however, that dialogue partners in the United States are at all ready to embrace episcopal ministry. So what do we do in the time we are waiting for the worldwide movement to catch on? My own view is that since churches with the historic episcopate — Roman Catholics, Eastern Orthodox, and Anglicans, to name the larger bodies — comprise more than three-quarters of the worldwide Christian population, we represent the wave of the future as well as the past, and so should wait until partners are willing to accept it before we enter into full communion. In the meantime their members should still receive Holy Communion in our churches, but their clergy should not concelebrate with ours. What our laity do when visiting their churches would inevitably be a matter of their own decision, whatever the official policy. While this would put on hold the full unity of our churches, those least interested in the apostolic ministry are also those least concerned with full communion.

Such an approach would not entail our losing interest in them as fellow Christians. I discussed this in a 2008 article in *Ecumenical Trends*: the concept of "seeing the Church," taken from the founder of the Church of God (Anderson, Indiana), Daniel Sydney Warner, who used it to describe Wesleyan sanctification as a second work of grace after conversion. It is "precisely the experience of the unity of the Church and love for it. This wholehearted love of God, of God's people, and of God's world is what 'full communion' would mean to someone in this church" (Gilbert W. Stafford, "Full Communion: Church of God [Anderson, Indiana]," Oct. 2, 2002, Faith and Order [USA] meeting, p. 28).

For dialogues in which one or more parties is not particularly interested in full communion, I recommend that they focus on getting to know one another so well that they come to understand why their partners think and act the way they do. As I wrote in 2008, this follows from

> the great diversity of human beings. It seems to me that every church is a body in which some people can encounter God at their deepest level: the argument for that is the obvious satisfaction and sense of fulfillment many have within their present body. And the obvious counterpart of that is the recognition that what is meaningful to them is not necessarily so to everyone else.
>
> … Since it is God who has made us all so different from one another, equipping each of us to reflect different facets of the divine glory and to do different parts of God's work in the world, it seems to me that the different paths have been provided by the Spirit to enable all to be most fully themselves when they are most totally God's.

This is an interim strategy while we wait for our full awareness of the unity that, Kinnamon points out, the Church already has.

The Rev. O.C. Edwards, Jr., is a former dean of Seabury-Western Theological Seminary.

A Death in the Family

By Christopher Brown

In 2014 world events suddenly became personal to my congregation in Potsdam, New York. Ramiz is an Iraqi Christian. He came to Potsdam several years ago to study at Clarkson University. His aunt Adeeba died in August, after fleeing from the family home in Mosul. Adeeba had taught school for 40 years. She used her earnings to build the family home in which Ramiz grew up.

On June 10, forces of the militant group calling itself the Islamic State of Iraq and Syria (ISIS) overran Iraqi government forces in Mosul. In the following weeks, ISIS marked the doors of homes occupied by the city's large Christian population and expelled their occupants at the pain of death.

The Christians of Iraq have managed to survive in the House of Islam since the seventh century.

The house in which Ramiz grew up, and all it contained, was among the confiscated properties. When Adeeba learned of this from sympathetic neighbors, she lost her will to live. She fell sick and died at 80, essentially of a broken heart. Her grief was about a great personal loss, but also about the loss for her people, the disappearing remnant of Iraqi Christians who had lived in the Middle East since earliest Christian times.

Ramiz speaks Arabic and comes from an Arab nation, but strictly speaking he is not an Arab. His community long preceded the arrival of the Islamic armies from Arabia that overran the Persian and Byzantine empires between 630 and 640. Muslim invaders asserted political control over a thriving Syriac Christian civilization that was the spiritual epicenter of the Church that extended across Asia into Iran, India, Central Asia, and as far as China.

These are Ramiz's people. His ancestors preceded the arrival of the Arab armies of Islam. I figure he is what the Bible calls an Aramean. Arameans were the ancient people of Northern Mesopotamia, who were related to the Hebrews of the biblical narrative. The Book of Deuteronomy contains an early creed to be recited by Israelites at the time of their worship offerings: "A wandering Aramean was my father. And he went down into Egypt and sojourned there, few in number, and there he became a nation, great, mighty, and populous" (Deut. 26:5).

For a thousand years the Church thrived outside the borders of Western Civilization, its adherents as numerous as the churches of Rome and Byzantium. They read the Scriptures; they retained the Apostolic Succession; they baptized and celebrated the Eucharist. Until the takeover by ISIS, Mosul had the largest Christian population in Iraq. Historically, it was the spiritual and intellectual heart of the Church in the East, hosting hundreds of schools and monasteries that were a preserve of ancient learning eventually assimilated into Islamic scholarship. Until three months ago, some of those monasteries were still active.

The Christians of Iraq have managed to survive in the House of Islam since the seventh century. At times relations with their Muslim neighbors were amicable — even in recent years. The Chaldean Patriarch, Louis Sako, says: "We are known to be a disinterested mediator seeking the good of the country. Where fighting groups refuse to meet outside, when we invite them to our churches to talk, they come." At other times, Iraqi Christians have been subject to harsh persecution; in the 14th century hundreds of thousands were massacred, and even in the early 20th century Islamic militants wiped out entire Christian villages.

The Rev. Canon Andrew White is often called the vicar of Bagdad. He is an Anglican, but is closely connected with the entire Christian community of Iraq, which, he warns, is quickly disappearing: "There are more Iraqi Christians in Chicago than in Iraq. Chicago, Detroit, and Sweden: that's where you'll find Iraq's Christians today."

In August, Anglican Communion News Service reported that a five-year-old boy was killed by militants during an attack on the Christian town of Qaraqosh. Andrew White said, "I'm almost in tears because I've just had somebody in my room whose little child was cut in half; I baptized his child in my church in Baghdad. This little boy, they named him after me — he was called Andrew."

As ISIS forces drew close to Bagdad, Canon White said: "People are fearful of what is going to happen. All of the Christians originate from Ninevah, which is Mosul. And so they have all had family members who have been killed. They have been slaughtered, massacred, and so there is fear down here from what has happened up there. I fear for my people."

In the biblical land of the exile, the land "between the rivers," Tigris and Euphrates, the people of God are in great travail. Let us think of the suffering children of the Church of the East through the words of Isaiah:

> Comfort, comfort my people, says your God
> Speak tenderly to Jerusalem,
> and cry to her that her warfare is ended, …
> you whom I took from the ends of the earth,
> and called from its farthest corners,
> saying to you, "You are my servant,
> I have chosen you and not cast you off";
> fear not, for I am with you;
> be not dismayed, for I am your God;
> I will strengthen you, I will help you,
> I will uphold you with my victorious right hand.
> (Isa. 40:1-2, 41:9-10)

The Ven. Christopher Brown is rector of Trinity Church, Potsdam, New York.

'I was a stranger and you welcomed me.'

The exodus of Syrian refugees into Jordan has strained the number of schools available to educate refugee children. The United Nations High Commission for Refugees reports: "Syrians fleeing the ongoing violence in their country still constitute the majority of Jordan's refugee population, although large-scale arrivals witnessed in the first half of 2013 have since dropped significantly, due in part to the difficulty of getting to Jordan through disputed territories along the southern Syria border. Approximately 20 percent of Syrian refugees reside in refugee camps."

Photojournalist Asher Imtiaz, a member of the Church of Pakistan, visited Syrian children at a Greek Orthodox school in Madaba, among other places in Jordan.

"Many people from the Church, locally and globally, are in Jordan to befriend and love Syrian refugees," he writes. "May the Holy Spirit fill them and use them to be instruments of hope day by day."

A family in Madaba that had lived in a refugee camp

Abdullah, with friends

Joy at school for two boys

Ibrahim lives in the city of Mafraq where many Syrians have moved from the nearby Zaatari refugee camp, the largest in Jordan.

A hymnal in Arabic at a church service in Amman

CATHOLIC VOICES

Baggage on the Canterbury Trail

By Jeff Boldt

I have now been an Anglican for more than a decade, with the majority of those years spent at Wycliffe College pursuing a master's degree and now a doctorate. During this time, I have observed a wide range of young Anglicans and Episcopalians who have often come from conservative evangelical or fundamentalist backgrounds or who have always been Anglican but were converted by evangelical parachurch ministries.

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Baggage on the Canterbury Trail

(Continued from previous page)

Fortunately or unfortunately, there still seems to be an ever-widening stream of ex-evangelical converts to Anglicanism coming out of places like Wheaton and, in Canada, Briercrest, where I studied when nary an Anglican had set foot on its campus. I say "fortunately" for a couple of reasons. Even though I now feel less unique, it is nice to have company on the Canterbury Trail and to be disabused of one's all too American (and Canadian) illusions of originality. As Robert Bellah has indicated, it is a North American rite of passage to reject the religion of one's parents. Besides, there have always been Anglican converts from Protestant nonconformity. This contemporary movement, which was documented as a trickle in Robert Webber's *Evangelicals on the Canterbury Trail* (1985), has sometimes been to the mutual benefit of those involved. The young(ish) converts receive a depth of tradition lacking in their denomination of origin, while Anglicanism gains an influx of vitality.

Truth, humility, and unity are a package.

But I say "unfortunately" for a few more reasons. The move from the evangelical to the Anglican (and Catholic and Orthodox) orbit has been to the loss of evangelical denominations, and sometimes it has not benefitted the receiving churches because of the baggage that ex-evangelicals carry. I should say a word about the loss to evangelicalism. With the revivals of the boomer generation, the evangelical denominations swelled with members drawn from the mainline, where, due to the liberal fashions of the day, they were not receiving a life-transforming faith.

Boomers' children probably inherited high standards of holiness from their parents along with a high view of Scripture, but along with the revivalists' admirable desire to transmit this experience to their children came a corresponding neglect, in many cases, of formal catechesis. Without a vision of the coherence of Christianity, the uncatechized have tended to see holiness as legalism and faith as dogmatism. Mark Noll highlighted this effect of experientialism, along with the fear that intellectuals become liberal, in *The Scandal of the Evangelical Mind* (1994). As a result, several of evangelicalism's best and brightest have left for deeper theological waters while its leaders were distracted with religious marketing.

To be sure, the attractional model has now become passé among megachurch pioneers. *Renovation of the Church* (2011) by Kent Carlson and Mike Lueken is a good example of evangelicals in search of deeper spiritual formation, and it gropes after an ideal of Christian unity. But, so far as I know, no one in the evangelical orbit has perceived the connection between the banality of marketplace religion and the logic of division in the way that Ephraim Radner has in his chapter on "Christian Unity in an Age of Church-Shopping" in *Hope Among the Fragments* (2004). To his mind, it would seem that the kind of restlessness characteristic of North America's religious (and irreligious) wanderers is the effect of rejecting the Spirit's gift of unity. New, I think, for this generation of Canterbury Trail evangelicals is precisely this discomfort with the divided Church — a discomfort not nearly as evident to the previous generation, as one can see by rereading Webber's book. Although evangelicalism is maturing, I would say — not to sound too self-flattering — that it has lost some of its best and brightest to higher-church traditions. Furthermore, it is at the loss of those who are most interested in Church unity, one of the major culprits behind the banality of marketplace religion.

It needs to be added immediately, however, that one does not further Christian unity by leaving one's church of origin, so ex-evangelical Anglicans are in an odd position. This leads me to invent a rather loose typology of the varieties of evangelical and ex-evangelical Anglicans in North America based on their relationship to the wider evangelical world in order to identify the kind of baggage they need to overcome. I do not include in my typology those miracles from God who are directly converted as evangelicals into Anglicanism.

I include, first, those brought up within Anglicanism as evangelicals; I might as well call them "local evangelicals." Upon seeing the sharp decline of their traditional church, these Anglican evangelicals may be tempted to neglect the riches of their tradition, reinvent the wheel, and fall for marketing techniques that regular evangelicals are already moving beyond. A little time spent in the parachurch (student ministries and Bible camps) can keep them up-to-date. Indeed, it is highly likely that this is where they received the faith. But the temptation toward marketing remains. If that sounds cynical, it is because of the peculiar baggage that an ex-evangelical like me carries.

The second type, the self-conscious ex-evangelical (along with my third type, the ex-fundamentalist), often swings toward Anglo-Catholicism and needs to be reminded by the local Anglican evangelical that not all

evangelism is marketing and that conversion experiences remain essential for producing a conviction that will stand the test of time. And, if they have not sold their tradition for a mess of faddish techniques, they can recall the venerable stream of Anglican evangelicalism going back to the Wesleys, the Clapham Sect, the Church Mission Society, and John Stott. True, the ex-evangelical and ex-fundamentalist might have more current experience with how to evangelize, but they also might be reacting against the extroverted ideal that evangelicalism pushes. These groups need each other to stay balanced.

The ex-fundamentalist is not to be distinguished from the ex-evangelical by previously held theological positions: both were probably once committed to inerrancy, premillennialism, creationism, and possibly male headship (though the fundamentalist holds to these more tenaciously). The difference lies in what they are reacting against. The popular meaning of *fundamentalist* seems to refer to someone with strange views that I dislike. And ex-fundamentalists do not like fundamentalists because they have often been hurt by spiritual pride and legalism.

In addition to personal hurt, the baggage accumulated here again might result in the baby of holiness getting thrown out with the bathwater of legalism. If the ex-fundamentalist does not become a New Atheist — the inverted modernist equivalent of the rationalizing fundamentalist — he might drift in the Anglican direction. Here he will decide whether to let John Spong usher him through the dusty halls of a bygone Protestant liberalism back toward Richard Dawkins or, via the Canterbury Trail, he will head toward the more romantic tradition of Anglo-Catholicism. The temptation then is to construct an Anglican identity that is more concerned with "not being fundamentalist" than with being Christian. Ex-fundamentalists are largely reacting against pride and legalism, while ex-evangelicals are reacting against the spiritual emptiness of fads. But, of course, there are degrees of mixture between the two.

Although this new generation of Canterbury Trail Anglicans has a lot to offer the churches we now inhabit — especially in our greater desire for unity than many a boomer who busies himself with ecclesial marketing, lawsuits, or even doctrinal and moral purity — we carry a lot of baggage.

Although this new generation of Canterbury Trail Anglicans has a lot to offer the churches we now inhabit — especially in our greater desire for unity than many a boomer who busies himself with ecclesial marketing, lawsuits, or even doctrinal and moral purity — we carry a lot of baggage. Not having stayed in those places where we originally received the faith, we struggle here in this Anglican place to practice what we have come to preach. We counsel the local cradle Anglican evangelical not to throw overboard the riches of the tradition in order to fill the pews. But we also need to be reminded that without mission, evangelism, and yes, conversion, the tradition simply becomes liturgical histrionics, much to the annoyance of the local evangelical.

Finally, the new Canterbury Trail Anglicans need to be more than "not fundamentalists" or "not Southern Baptists." Not only would such an attitude contradict the ecumenical spirit and tempt us to toss the legitimate orthodoxies held by those we react against: Contrary to the spirit of humility, it also tempts us to "via media" pride, as if we have got it all together. Truth, humility, and unity are a package.

Jeff Boldt is a doctoral candidate at Wycliffe College, University of Toronto. This piece first appeared on TLC's weblog, Covenant.

CATHOLIC VOICES

ACROSS DIFFERENCE

Giving Shape to an Ecumenical Church

By Darren E. Dahl

The future of Christianity is ecumenical. We are moving into and already seeing new forms of Christian community taking shape across traditional denominational identities. And for many who continue to inhabit those identities, the question of what it means to be Christian is being asked and answered in ways that do not take up the denominational categories of earlier generations.

These post-denominational realities are the result of ecumenical changes as much as changing cultural assumptions. As ecumenical friendships grow between neighbors and coworkers and within extended families — and as local parishes and congregations share more programs — the walls that once divided are coming down.

Needlework portrait of Christ inspired by Jan van Eyck

Such a reality is a blessing and a curse: with the erasure of denominational identities and, indeed, boundaries, we are also witnessing a loss of Christian memory and, with it, the unique content that gives shape to authentic Christian witness. Further, the friendly relations across denominations can sometimes cause people to move too quickly and thoughtlessly across differences that still exist and matter. Feelings are hurt and noses get out of joint.

Living in this ecumenical Church and, particularly, exercising leadership is not easy. It requires knowledge of others — their history, theology, and practice. It requires the formation of an ecumenical sensitivity, open to the welcoming call of the Spirit who is healing the wounds of Christ's body and yet aware of the places where the pain of division remains. Most of all it requires a genuine change of heart.

It is too easy to remain stuck in the ecclesial options that most forcefully present themselves: either shore up one's denominational identity by turning ever more inward and away from one's fellow Christians in the building across the street, or cut ties with all traditional identity and follow the way of fads and fancy. To find oneself converted to ecumenism — to be shaped and formed by an ecumenical spirituality — is to learn how to be at home in one's own tradition with such grace and comfort that the tradition becomes a gift to others, who are in turn welcomed as gifts themselves. To be shaped ecumenically is to learn to live across differences that enrich and, one day, will contribute to the richness of an entirely healed body of Christ.

It is too easy to remain stuck in the ecclesial options that most forcefully present themselves.

For 30 years the Prairie Centre for Ecumenism in Saskatoon has been living in this ecumenical Church. Over those years it has called Christians together in common worship, education, and witness. Recently it has taken steps to become even more intentional in shaping an ecumenical Church. With the launch of its new Program in Ecumenical Studies and Formation, the centre has taken the initiative of developing a three-year certificate program in ecumenical education. Our goal is to shape people to lead ecumenical ministries and participate ever more fully in them. We seek to engage Christians whose hearts and minds are open to the healing work of unity and to give them the resources they need to navigate the waters of 21st-century ecumenical life. As a result, the program is aimed at future ecumenical officers and congregational representatives; clergy and those who find themselves carrying out ministry in an ecumenical context such as chaplaincy; and especially all of those who live within ecumenical realities and wish to participate more intentionally in them.

Within this community we are committed to shaping a basic theological awareness of what it means to be the Church together, to examine with care the biblical and historical issues that both inspire and challenge the work of Christian unity, and to explore in worship and study the spiritual resources of our traditions that lead us across differences to the God who calls us to be one people. Thanks to many people across various denominations, we in Saskatoon have been living in the ecumenical Church in an explicit way for some time. As a result, we are gifted with numerous teachers and scholars who contribute to this program. We also seek to widen the conversation through partnership with the Canadian Council of Churches and other ecumenical scholars in Canada and the United States who will participate in our program each year.

We are convinced that this is the time and the place to give shape to an ecumenical Church. As our program launched in June — and will be held every summer in the last week of June — we welcomed 27 participants into our first class. What struck me the most as we all moved through our days of worship, study, and fellowship was the openness and joy we experienced in each other's company. As we prayed together, sang, and listened to God's Word, we gave shape to the body of Christ in its wholeness. In that place we lived as Christ would have us live: entirely ourselves in the particularity that makes us able to be gifts to each other across difference.

Darren E. Dahl is director of the Prairie Centre for Ecumenism (pcecumenism.ca).

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EDITORIAL AND BUSINESS OFFICES
Mailing address:
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Milwaukee, WI 53203-0121

Shipping Address:
816 E. Juneau Avenue
Milwaukee, WI 53202

Phone: 414-276-5420
Fax: 414-276-7483
E-mail: tlc@livingchurch.org
www.livingchurch.org

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Called to Freedom

Not knowing it, we are found. Resting in peace under a fig tree, Nathanael is seen by the Son of the Father. "Lord you have searched me out and known me; you know my sitting down and my rising up; you discern my thoughts from afar. You trace my journeys and my resting-places and are acquainted with all my ways" (Ps. 139:1-2). Mercy and fear have kissed each other. It is a mercy to be seen by the merciful Christ, and a fearful thing to be seen in Truth. "Where can I go then from your Spirit? Where can I flee from your presence?" (Ps. 139:7). This is not a prurient surveillance, a violation of personhood and privacy. Love Divine does not keep record of wrongs (1 Cor. 13). Rather, God looks not in order to look, but to forgive, save, and renew.

"If you, LORD, were to note what is done amiss, O Lord, who could stand?" (Ps. 130:3). Indeed, who could stand? "For there is forgiveness with you; therefore you shall be feared" (Ps. 130:4). The balance is struck: The justice and the love of God convey a fearful forgiveness. We are released as responsible persons under the governing grace of God.

Yet it must be insisted that for freedom Christ has set us free. "Stand firm, therefore, and do not submit again to a yoke of slavery" (Gal. 5:1). This is freedom, however, given by Christ's call and Christ's grace. "He that the Son sets free is free indeed" (John 8:36). Flowing in the grace of this freedom can never mean that all things are lawful for me and therefore all things are beneficial. God forbid! True freedom is the freedom to love within the mystery of providence and the boundary of vocation.

Is the body free? Pushed by appetite, fleeting desire, animal urge, we humans, wonderfully made, can turn so terribly wrong. "Do you not know that your bodies are members of Christ?" (1 Cor. 6:15). Perhaps the word of the LORD on this matter should be rare in these days (1 Sam. 3:1). The Church has lost much of its authority in speaking about the flesh and its weakness, and, no doubt, too much has been said in too much detail about physical loving and what is morally out of bounds. Mores on this matter have changed. Still, can we simply say that the body always gives healthy instruction? "Your body is a temple of the Holy Spirit." What you eat and drink and the person with whom you share your body cannot be matters of indifference.

These are difficult matters, sensitive matters. Christ has come to dwell within us and no account of Christian freedom can avoid the necessity of control and restraint. Perhaps an old voice will help us: "Acknowledge, O Christian, your dignity. For now you share in the divine nature. Do not return to the old depravity of your debased condition. Recall of whose head and of whose body you are a member. Remember that you have been rescued from the power of darkness and transferred into the light and kingdom of God. Through the sacrament of Baptism you have become a temple" (Pope Leo, Sermo 1 in *Nativitate Domini*, 1-3; PL 54, 190-93).

One thing *I do not ask* of the LORD, one thing *I do not seek*, that I may dwell in the house of the LORD forever. Why ask when I am that house, as are you? In the grace of a gracious God, the temple is beautiful and free. Skin and hair and bone and blood. *Verbum caro factum est.*

Look It Up

Read Psalm 139. Search me out.

Think About It

To be dominated is to be addicted. But the temple is free.

SUNDAY'S READINGS | 3 Epiphany, January 25

Jonah 3:1-5, 10 • Ps. 62:6-14 • 1 Cor. 7:29-31 • Mark 1:14-20

Hooked

Hearing Jonah's poetic prayer, the Lord "spoke to the fish, and it spewed Jonah out upon the dry land" (Jonah 2:10). Again, God calls the dry land to appear and sets his earth creature upon it (Gen. 1). What is this new creation to do? What is he to think, knowing that often the fish of sea and the birds of the air and cattle and wild animals and creeping things *have dominion over humans*? Jonah is thrust from the belly of a fish, freed from entangling weeds and roots; he stands wet and shaken.

"The word of the Lord came to Jonah a second time, saying, 'Get up, go to Nineveh, that great city, and proclaim to it the message that I tell you'" (Jonah 3:1-2). In other words, a great reversal ensues for which our Bible and the whole Christian story are most famous. Jonah will fish for people, baiting them with the word of the Lord. Walking his three-day journey through the city, chanting his concise sermon, he hooks them. "The people of Nineveh believed God; they proclaimed a fast, and everyone, great and small, put on sackcloth" (Jonah 3:5).

The word of the Lord is, of course, effectual because it is the *word of the Lord*, powerful too because every such word carries in it news about the end. "Forty days more, and Nineveh shall be overthrown" (Jonah 3:4). The people feel it, fear it: "the appointed time has grown short," for "the present form of this world is passing away" (1 Cor. 7:29,31). They drop what they're doing, they turn from their evil ways, they change; and God changes too, casting aside the calamity he would have brought upon them (Jonah 3:10). Our story, for all its drama, finds repose in the unchanging mercy of God for all creation. To be sure, God regrets and condemns human depravity, but cannot hate what he has made (Wisdom 11; Collect for Ash Wednesday).

The story continues. "Jesus came to Galilee, proclaiming the good news of God, and saying, 'The time is fulfilled, and the kingdom of God has come near; repent and believe in the good news'" (Mark 1:14-15). As the Word begotten of the Father, he appeals not only with his brief eloquence but by the power of his whole being. He says, "Follow me," and they follow him, one after the other, Simon and Andrew, James and John, as if without reflection, leaving their boats to the seas. And yet the life they leave is an *evangelica praeparatio* to the calling they take. Saying "Follow me," Jesus also says "and I will make you fish for people" (Mark 1:17).

Jesus, like Jonah, baits these four men with the Word of the Lord. Unlike Jonah, Jesus is himself the Word that hooks them and pulls them from the deep. He calls them to repent and announces that God's kingdom is at hand. They go because he calls, for he calls out to something deep in them; he pours light into the secret chamber of their hearts. Seeing him, they feel and hear the words of the synagogue song: "For God alone my soul in silence waits; from him comes my salvation" (Ps. 62:1). Fools though they are in many ways, they are right to go out to him.

The good thing about the Good News is Jesus Christ himself. He is life and salvation and hope. He breaks not a bruised reed; he leaves the dimly burning wick. He is so gentle, so good, so kind, so beautiful. And yet he says: "The time is at hand, come!"

Look It Up

God alone includes what God, in love, creates.

Think About It

Drawn from the deep and yet still fishing.

SUNDAY'S READINGS

4 Epiphany, February 1

Deut. 18:15-20 • Ps. 111 • 1 Cor. 8:1-13 • Mark 1:21-28

Silence! Come Out!

Moses reminds the people, "This is what you requested of the Lord your God at Horeb on the day of the assembly when you said: 'If I hear the voice of the Lord my God any more, or ever again see this great fire, I will die'" (Deut. 18:16). The people want a mediator, one who would stand in the breach and bear for them the full force of a thunderous God, a burning fire, the sound of many waters. God gives as they desire. "They are right in what they have said. I will raise up for them a prophet like you from among their own people; I will put my words in the mouth of the prophet, who will speak to them everything that I command" (Deut. 18:18). While this gives safety to the people, it is a trial to the prophet. If the prophet speaks in the name of other gods, if the prophet utters a word not commanded, the prophet shall die (Deut. 18:20).

A preacher won't tremble at this point, knowing about the love of God in Christ Jesus, but quite possibly, the preacher is partly wrong. Love is the lion that tears the seven seals (Rev. 5:5). Love is "worthy to receive power and wealth and wisdom and might and honor and glory and blessing" (verse 12). It would not harm the preacher to fall down and worship, to feel the full weight of responsibility, to ask humbly for divine help, and to apply all the energy of mind and emotion before ever daring to step into the pulpit. The people of God have every right to expect that the preacher is the steward of love and glory, all sweetness and blazing heat, a warm consolation and transforming power.

Still, in the chain of prophetic being, the preacher is far below Moses and the one like him who is to come. Indeed, often the preacher is, in the pulpit, and in the nave, and in the streets, given to the hard but necessary work of preserving bonds of peace, healing hurts, and holding a frail household together. Blessed are the peacemakers! Whatever knowledge the preacher has and all the good gifts given to the laity are for naught if a brother is puffed up or a sister counts herself the most serious student. Take care of your gift; be cautious! Build up the body. Do not wound the conscience of the

(Continued on next page)

SUNDAY'S READINGS

4 Epiphany, February 1

(Continued from previous page)

weak. Learn to give in and lose often.

Blessed are the peacemakers, indeed. The soft voice, the gentle word, prudence and wisdom are the needed balm — but not always. Now look at the prophet, the one like Moses. He is, first of all, Love Divine. How does he behave? "He entered the synagogue and taught. They were astounded by his teaching, for he taught them as one having authority, and not as the scribes" (Mark 1:22). His love, his word, and his authority might not have offended, but for this: "and not as the scribes." Then a man enters the synagogue, possessed and unclean. He asks, "Have you come to destroy *us*?" He knows; he knows perfectly well that Jesus has a destructive work to do against a plurality of destroying demons. There is a time to concede and compromise. There is a time to rebuke and command. "Be silent!" Jesus says. He commands again, "Come out of him." This too is love divine, all love excelling.

Back to the preacher, or, for that matter, anyone who must exercise authority. Give in often for the sake of love, but not always.

Look It Up

Read Ps. 111:2. Study the deeds of the Lord.

Think About It

At least ten scoops of loving kindness, maybe a hundred, for every biting truth. Raise your voice only when absolutely necessary.

Haiti

(Continued from page 7)

ously it was "a miracle of God" that saved his life during the earthquake, which leveled his residence. His wife was seriously injured. He said when I met him late last month that, even though construction on the new cathedral has not yet begun, even after five years, the facilities and services associated with the cathedral have been up and running for some time, including primary, secondary, trade, and music schools.

Duracin, speaking before presiding at a Sunday worship service in a temporary, open-air worship facility that has been built to accommodate 300 people, said that about $2.4 million has been raised so far to rebuild the cathedral, that is, slightly more than 10 percent of the estimated total cost of $21 million. Figures released by the Episcopal Church three years ago showed that by the end of 2011 a total of $1.5 million had been raised by 92 Episcopal dioceses.

The Haitian bishop does not know why the funds have not been released to begin construction, adding that on the Haitian side they are ready to begin now. He said that he hopes that construction will begin sometime in 2015. Behind him, over an eight-foot-high corrugated steel fence, I could see the rubble-strewn site of the destroyed cathedral, which today looks essentially the same as it did just after the earthquake five years ago.

The head of the architectural firm selected to design the new cathedral — Thomas L. Kerns of Kerns Group Architects in Falls Church, Virginia — said at a speech at St. Paul's Episcopal Church in Alexandria, Virginia, earlier this year that the total cost of the cathedral and related structures could climb to roughly $25 million in three years, assuming an inflation rate of 7.3 percent a year. "It's going to be a great gift to the city," he said.

Bishop Stacy F. Sauls, chief operating officer of the Episcopal Church, said that he would not comment on the exact amount of money pledged so far "because of safety concerns in Haiti." But he said that the amount pledged is "roughly" $2.5 million. He said the total cost of building the cathedral has been estimated between $21 and $25 million, adding that the estimates are correct "to the best of our knowledge, but they may be a little bit outdated."

Bishop Sauls said in response to a series of questions from TLC that a date has not yet been set to begin construction. He said the Episcopal Church is working with the Kerns Group and the Diocese of Haiti on revising the phases of construction. "We are exploring beginning with the narthex rather than the nave as a way to make some definite progress," he said. "We hope that starting with [the narthex] will inspire the completion of the entire building." He called the narthex a very dramatic and inspiring part of the design.

He said that building the cathedral in phases will mean that it will not be necessary to have the entire amount in hand before any progress can be made. He said that a study is currently under way to "refine" the amount needed to build the first phase, so that construction can begin in the near future.

"We want to make sure we have enough funding to complete the first phase of the project before entering construction contracts and breaking ground," Bishop Sauls said. "We do believe we have enough on hand to build the narthex." He also said the Episcopal Church is considering new strategies for raising funds.

Gary G. Yerkey

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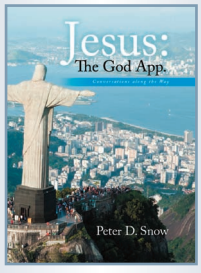

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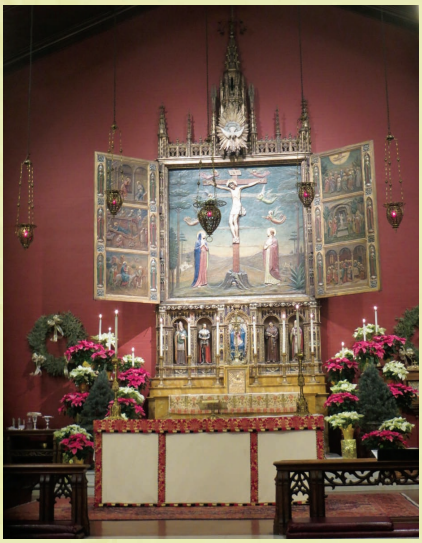

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DIOCESAN EVANGELIST
EPISCOPAL DIO. OF DALLAS
@CBHeadington

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FOUNDER OF
THINK ETERNITY
@evangelistmatt

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AUTHOR OF
JESUS > RELIGION
@JeffersonBethke

TREVIN WAX
EDITOR OF
THE GOSPEL PROJECT
@trevinwax

SAMMY WANYONYI
OF SWIM MINISTRIES
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