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(BCP, p. 212).

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ON THE COVER

“Grant that we, who have known the mystery of that Light on earth, may also enjoy him perfectly in heaven” (BCP, p. 212).

Photo courtesy of Calvary Episcopal Church, Pittsburgh



THE LIVING CHURCH

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We are grateful to the Cathedral Church of All Saints, Milwaukee [p. 25], and the Church of St. Michael & St. George, St. Louis [p. 27], whose generous support helped make this issue possible.

Bishop Curry Presses for Evangelism

The first Executive Council meeting of the 2015-18 triennium adjourned Nov. 18 with early steps for implementing the resolutions of the 78th General Convention.

The four-day event, held at the Conference Center of the Maritime Institute of Technology and Graduate Studies outside Baltimore, balanced attention to the nuts-and-bolts of church governance with early attempts to empower the church for evangelism and racial reconciliation.

“Our work was done in the context of a deep commitment to following in the way of Jesus, to take that more seriously and to go ever deeper in that,” Presiding Bishop Michael Curry said at a press conference after adjournment.

Executive Council’s 40 members began to explore what it will mean for them to oversee the work of national church staff. General Convention added the words *oversee* and *oversight* to the council’s canons in an attempt to distinguish its duties from those of senior staff. But interpreting what *oversight* should or will entail will require time.

Business matters involved laying a foundation for a council that’s just beginning its term. That included orientation on church structure, council members’ fiduciary duties, and the status of the church assets under their purview. Those range from real-estate holdings in New York and



Jeff MacDonald photos

Keri Day, associate professor of theological social ethics and black church studies at Brite Divinity School in Fort Worth, addressed Executive Council on racism Nov. 16. “White supremacy has always sat at the center of the American democratic ideal that we hold dear,” she said.

Texas to \$388 million in assets held in trust funds.

Treasurer N. Kurt Barnes delivered some good news in detailing the \$125 million General Convention budget for the current triennium. The budget is expected to end the period with a \$3-4 million surplus as a result of increased diocesan commitments and other factors. The announcement of an expected surplus led a parade of funding requests on Nov. 17 in the Joint Standing Committee on Finances for Mission.

“Everyone wants to spend the surplus,” said the Rev. Canon Mally Lloyd of the committee. But it’s not just free money, as committee members discussed, because the council has a duty to use surplus funds to replace funds drawn from trusts in the past.

Barnes advised the council that it will need to make specific financial decisions. The church has drawn down its short-term reserves (i.e., surpluses from past triennia) by \$9

million in recent years, Barnes said. He flagged that the council, in consultation with the treasurer, still needs to find \$2.82 million for new evangelism initiatives within a purse labeled “unrestricted reserves.”

The council elected two at-large members, Warren Wong of the Diocese of California and the Rt. Rev. Ed Konieczny, Bishop of Oklahoma, to serve on its executive committee. In a new twist, the executive committee is expected to be involved in creating new staff positions and setting salary levels for each job. That committee’s involvement on behalf of the council will satisfy canonical requirements that had been disregarded in the past, according to Bishop Curry and House of Deputies President Gay Jennings.

The council also created committees to monitor economic-justice loans and oversee corporate social responsibility initiatives, including shareholder advocacy. A new ad hoc



Barnes

committee will assess the legal needs of the council and the Domestic and Foreign Missionary Society as the church prepares to fill the new position of chief legal officer.

On racial reconciliation, the board considered the possibility of commending some type of study-group format to dioceses and congregations, but such ideas are in an early stage. That work is likely to proceed in earnest under a new canon to the presiding bishop on evangelism and racial reconciliation, who likely will be appointed in coming months.

On evangelism, council members began setting expectations for staff. The Committee on Local Ministry and Mission told Alex Baumgarten, director of public engagement and mission communication, that it wants to see the communications staff do more to share Episcopalians' success stories in church-planting and mission enterprise zones.

"There are many resources out there, but nobody can find them," said George Wing, a council member

and ministry and mission committee member from Colorado.

In managing his first Executive Council meeting as presiding bishop, Curry began fulfilling his vision of a CEO as "chief evangelism officer." He floated programmatic ideas for helping Episcopalians become more comfortable in sharing their faith in Jesus. He noted that it takes time to do that kind of work, but the Diocese of North Carolina did it with 1,000 people who participated in Sharing Faith Dinners, a program offered by the Diocese of Texas.

In North Carolina, he said, "small groups of people came together and actually shared their faith stories in ways that were not intrusive and were genuinely safe," Curry said. "There are about two million of us. Imagine the two million going out, Sunday by Sunday, week by week, and actually intentionally following in the way of Jesus and witnessing to the love of God that we know in Jesus. We could change the world."

G. Jeffrey MacDonald

Pope Praises Ugandan Martyrs

Pope Francis has visited the Anglican shrine to the Ugandan Martyrs in Namugongo and spoken again of the ecumenism of blood.

The pope looked visibly pained and shocked as the Most Rev. Stanley Ntagali, Primate of the Anglican Church of Uganda, explained how the martyrs were put to death on the orders of the King of Buganda in the late 19th century for refusing to renounce their faith.

Later, in a sermon during a Papal Mass outside the shrine, Pope Francis spoke of the sacrifice of the 45 young men (23 Anglicans and 22 Roman Catholics), saying that their "witness of love for Christ and his Church has truly gone 'to the end of the earth.' ... We remember also the Anglican martyrs whose deaths for Christ testify to the ecumenism of blood. All these witnesses nurtured

(Continued on next page)



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Pope Praises Ugandan Martyrs

(Continued from previous page)

the gift of the Holy Spirit in their lives and freely gave testimony of their faith in Jesus Christ, even at the cost of their lives, many at such a young age."

He said the Ugandan Martyrs "had tended to their faith and deepened their love of God, they were fearless in bringing Christ to others, even at the cost of their lives. Their faith became witness; today, venerated as martyrs, their example continues to inspire people throughout the world. They continue to proclaim Jesus Christ and the power of his cross."

During the tour of the new Uganda Martyrs Museum at the Anglican Shrine, Pope Francis and Archbishop Stanley paused at the fire pit where the 45 converts to Christianity were martyred on June 3, 1886.

"The Roman Catholic martyrs died for the same Jesus Christ as the Anglican martyrs," Archbishop Stanley said. "Together, they suffered; together, they sacrificed; together, they sang. Together, their blood has been the seed of the church in Uganda."

His message echoed the pope's words in July in St. Peter's Square in Rome as he anticipated his visit to Uganda. "The blood of the martyrs makes us one," he said. "We know that those who kill Christians in hatred of Jesus Christ, before killing, do not ask: 'Are you an evangelical, or [Anglican], or Orthodox?' They say: 'You are Christian,' and behead them."

Alluding to a traditional African proverb, Archbishop Ntagali said, "If we want to go fast, let us go alone. As the wider Christian community in Uganda, however, if we want to go far, let us go together. This is why we were very happy to welcome the Pope of the Roman Catholic Church to the [Anglican] Church of Uganda."

The House of Bishops of the Church of Uganda, along with the

Provincial Heads of Laity and Clergy, the Provincial President of Mother's Union, and several thousand Anglican clergy and laity arrived at the Martyrs' Shrine at sunrise to prepare to welcome the pope.

Retired Archbishop Livingstone Mpalanyi Nkoyoyo has spearheaded development of the Uganda Martyrs' Museum to ensure their legacy for future generations.

Pope Francis unveiled a dedication stone and offered a prayer that the Uganda Martyrs would continue to inspire generations of youth to follow Christ. Later in the afternoon he met thousands of Ugandan youth in Kampala to encourage them to pray and be faithful to Christ.

The President of Uganda and the First Lady were also present at the Anglican Martyrs' Shrine.

Pope Francis is the third pope to visit the Anglican shrine. Paul VI visited on August 2, 1969; five years earlier, in 1964, he had canonized the Roman Catholic martyrs. Pope John Paul II visited on March 7, 1993.

Adapted from ACNS

Bishop Glasspool Moving to N.Y.

The Rt. Rev. Mary Douglas Glasspool, one of two bishops suffragan in the Diocese of Los Angeles since 2010, will become an assistant bishop in the Diocese of New York in April.

"To write that I am deeply grateful for this time of service in the Diocese of Los Angeles is an understatement," Bishop Glasspool wrote. "From the Summer of 2009, when I entered the search process for two bishops suffragan in Los Angeles, to and through today, this time has been filled with challenge, growth, sorrow, joy, outrageous diversity, monumental change, hard work, and joyful play."



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Bishop Lee Assists in N.C.

The Rt. Rev. Peter James Lee, who has maintained a steady interim ministry since resigning as Bishop of Virginia in 2009, is now serving as Assisting Bishop of North Carolina.

"These are such glad tidings," said the Rt. Rev. Anne E. Hodges-Copple, Bishop Pro Tem for the Diocese of North Carolina. "Bishop Lee is a man of great faithfulness, great wisdom, vast experience, and he will bring us a calm and steadying hand that will multiply into all kinds of blessings."

"We feel very fortunate to be coming back to North Carolina," said Bishop Lee, who was rector of Chapel of the Cross, Chapel Hill, from 1971 to 1984. "I'm eager to be of assistance to [Bishop Hodges-Copple], to serving God and the people of the Diocese of North Carolina."



A New Bishop in Dallas



Richard Hill photos

Northern Indiana Nominates 5

The Diocese of Northern Indiana has announced five nominees in the search for its eighth bishop.

The nominees live as close as Mishawaka, five miles southeast of South Bend, and as far away as Salt Lake City.

The diocese will meet in special convention Feb. 5 for the election. The eighth bishop's consecration is scheduled for June 25.

The Rt. Rev. Edward S. Little II, Bishop of Northern Indiana since 2000, plans to retire in June.

The nominees are:

- The Rev. Canon Lynn Carter-Edmands, canon for formation and transition, Diocese of Southern Ohio
- The Rev. Canon Andrew T. Gerns, rector of Trinity Church, Easton, Pennsylvania
- The Rev. Susan B. Haynes, rector of St. Paul's Church, Mishawaka
- The Rev. Douglas E. Sparks, rector of St. Luke's Church, Rochester, Minnesota
- The Very Rev. Raymond J. Waldon, dean of St. Mark's Cathedral, Salt Lake City



The Rev. Canon George Sumner (top left, in background) was ordained and consecrated as the seventh Bishop of Dallas on Nov. 14. The service marked the first time that the Most Rev. Michael Curry served as chief consecrator since his installation as presiding bishop. Co-consecrators included the Rt. Rev. James M. Stanton, sixth Bishop of Dallas; the Rt. Rev. Paul Lambert, Bishop Suffragan and Bishop Pro Tempore of Dallas; the Rt. Rev. John Bauerschmidt, Bishop of Tennessee; the Rt. Rev. William C. Frey, retired Bishop of Guatemala and Colorado; the Rev. Kevin Kanouse, Bishop of the Northern Texas-Northern Louisiana Synod of the Evangelical Lutheran Church of America; and the Rt. Rev. Daniel H. Martins, Bishop of Springfield. About 2,000 people attended the service.



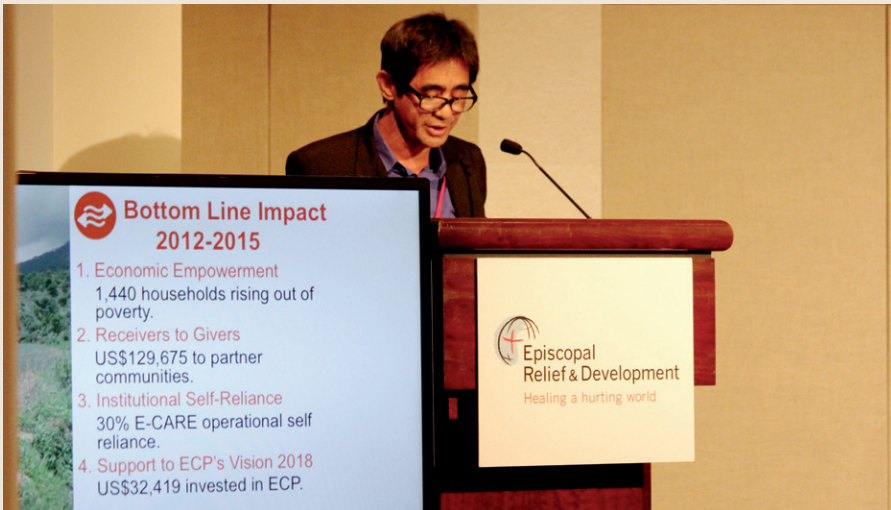
Symposium presenters and panelists following the Eucharist at St. James' Church

Trinity, Ambridge Receives \$1.5 Million

The William Stucki Hansen Foundation of Sewickley, Pennsylvania, has donated \$1.5 million to Trinity School for Ministry in nearby Ambridge to support the Robert E. Webber Center for an Ancient Evangelical Future.

"Embracing the vision the leaders at Trinity have for the Robert E. Webber Center means more to us than just nodding our heads," said Gretchen Hansen, president of the foundation. "Their vision for eternity and providing resources and direction for developing leaders is exciting and rewarding. The foundation's sharing God's abundance is merely a response to the Holy Spirit and giving what is his in the first, middle, and always place."

"The Hansen Foundation's commitment to promote Christian education throughout the Pittsburgh region is an excellent match with the Webber Center's mission to provide high-quality parish resources for Christian formation and discipleship," said the Rev. Joel Scandrett, director of the Webber Center. "I am profoundly grateful to God and the Hansen Foundation for this immensely generous gift."



Lalwet



Kim (left) and Suarez

Episcopal Relief & Development photos

Episcopal Church Foundation Moving from Offices at 815

The Episcopal Church Foundation will leave its longtime home at the Episcopal Church Center for the Interchurch Center on the Upper West Side by January.

"ECF believes in transformation, renewal, and positive change," said Donald V. Romanik, president of the foundation. "I am confident that this move to the Interchurch Center will provide new opportunities for ECF to develop innovative and mission-

ERD's International Symposium

Jim Yong Kim, president of the World Bank Group, was among the keynote speakers at Episcopal Relief & Development's 75th Anniversary International Symposium Nov. 11 in New York. Kim gave an opening address and discussed related topics with journalist Ray Suarez.

Panelist Floyd Lalwet of Episcopal CARE Foundation in the Philippines discussed the principle of changing from receiver to giver.

Workshops focused on work with partners in Angola, Burundi, Kenya, the Philippines, Sri Lanka, Zambia, and NetsforLife countries.

A Eucharist at St. James' Church preceded the symposium.

The Interchurch Center on New York's Upper West Side

Wikimedia Commons photo



based ways to support and engage our wider Episcopal family and also promote greater ecumenical partnering and networking.”

In the 2016-18 budget, General Convention mandated that additional office space at the Episcopal Church

Center be made available for rent. The ECF says it will move because the Domestic and Foreign Missionary Society will begin charging ECF and other affiliated agencies market rate rent as of 2016, resulting in considerable increases in operating costs.

Global Briefs

Cinemas Spurn Lord's Prayer: The Archbishop of Canterbury has expressed dismay at a decision by leading U.K. cinemas not to show the Church of England's one-minute "Just Pray" advertisement. The Church had hoped to place the ad ahead of the new *Star Wars: The Force Awakens* by J.J. Abrams, but it was deemed divisive by the cinemas' decision-makers.

"I find it extraordinary that cinemas rule that it is inappropriate for an advert on prayer to be shown in the week before Christmas when we celebrate the birth of Jesus Christ," Archbishop Justin Welby said. "Billions of people across the world pray this prayer on a daily basis." The Church of England is urging people

(Continued on next page)

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Global Briefs

(Continued from previous page)

to use social media to ensure that people see the ad.

Celebrity atheist Richard Dawkins told *The Guardian*: “My immediate response was to tweet that it was a violation of freedom of speech. But I deleted it when respondents convinced me that it was a matter of commercial judgment on the part of the cinemas, not so much a free speech issue. I still strongly object to suppressing the ads on the grounds that they might ‘offend’ people. If anybody is ‘offended’ by something so trivial as a prayer, they deserve to be offended.”

Ethiopia’s First Theological College:

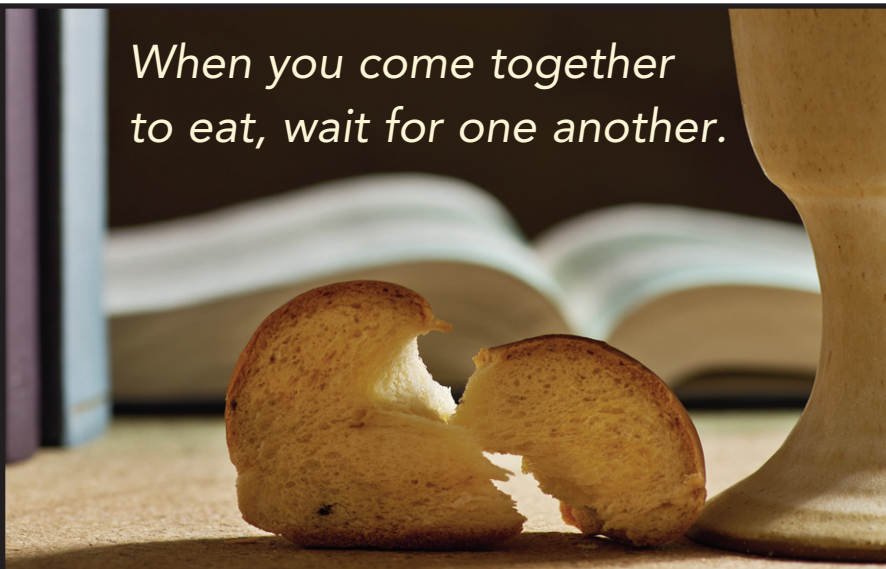
Ethiopia now has its own Anglican theological college. St. Frumentius’ College honors a Tyre-born early 4th-century pioneer missionary to Ethiopia. For many years St. Matthew’s Church, Addis Ababa, was the only Anglican presence in Ethiopia. That began changing in the 1970s as thousands of Sudanese refugees fled their country’s long civil war.

The new college is affiliated with the Alexandria School of Theology, founded by Mouneer Anis, Bishop of Egypt with North Africa and the Horn of Africa, and Primate of the Province of Jerusalem and the Middle East.

When Archbishop Mouneer visited Gambella in 2011 and asked the clergy what they wanted from their new area bishop, they asked for one who would teach theology. He appointed the Rev. Grant LeMarquand, a professor and academic dean at Trinity School for Ministry in Ambridge, Pennsylvania. Bishop LeMarquand is chairman of the college’s board and will teach courses. The Rev. Johann VanderBijl of the United States will serve as dean.

Understand Your Enemies: The Most Rev. Rowan Williams, 104th

*When you come together
to eat, wait for one another.*



COVENANT is the weblog of THE LIVING CHURCH FOUNDATION, an independent, non-profit ministry seeking and serving the full visible unity of the one, holy, catholic, and apostolic Church. Our writers are lay and ordained leaders who serve in parishes and dioceses, in schools, and in para-church ministries across the Episcopal Church, the Anglican Communion, and the wider body of Christ.

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Archbishop of Canterbury, has criticized sections of the media for “dehumanizing” the Islamic State. Journalists need to “attempt to understand our enemies,” he said, in delivering the Orwell Lecture at University College London on Nov. 17.

Responding to questions four days after the Paris massacre in which 129 people died at the hands of ISIS militants, Williams said: “Somehow the obstinate attempt to make sense of those who are determined to make no sense of me is one of the things that divides civilization from barbarism, faith from emptiness. You have to try.”

St. Andrews Receives Large Grant: A grant of just under \$2.4 million from the Templeton Foundation is enabling a new project at St. Andrews University in Scotland. The grant will fund study of the nature and existence of God. It will charge theologians with tackling some of the toughest questions confronting religious belief and analyzing the challenges of sectarianism and terrorism.

The Logos Institute will build on work begun by Alan Torrance, chairman of systematic theology at St. Mary’s College at St. Andrews, and his son, Andrew Torrance, of the university’s School of Divinity. “The institute will bring this new generation of theological research into conversation with the world-class expertise we have here in biblical studies, philosophy, psychology and international relations,” Alan Torrance said.

Healing in Uganda: The 100th anniversary of St. Paul’s Cathedral, Namirembe, built on one of seven hills in Uganda’s capital of Kampala, has prompted reflection by the Church of Uganda’s leaders on an infamous incident.

Tribal rivalries came to the fore in 1967, when Baganda Anglicans refused to allow the Most Rev. Erica Sabiti, the first indigenous African to become Archbishop of Uganda, to enter the cathedral. Members of the congregation, led by Edita Nassozi Musoolooza, angrily insisted that a non-Muganda could not take the episcopal seat. As a result, the nearby All Saints Church, Nakasero, became the national cathedral and St. Paul’s became the episcopal seat of the mainly Buganda Diocese of Namirembe.

The Most Rev. Stanley Ntagali, eighth Archbishop of Uganda, called on Christians to denounce the incident as a curse and to seek reconciliation. He said it was imperative for Christians to ask for God’s forgiveness for what their ancestors did. “Let us be bold enough to repent their sins on their behalf so that we can break the curse and release this great cathedral for the current generation and those to come,” Archbishop Ntagali said.

Employ the Disabled: The Church of South India will consider a challenge to boost the prospects of disabled people by appointing a fixed percentage to its workforce. This was one of the recommendations emerging from a disability conclave held at the church’s central offices in Chennai, Tamil Nadu. The event saw launch of *Engaging with Disabilities*, a new resource for ministers and church workers. A conference statement said: “It was proposed that we as the Church of South India can be forerunners in mandating a fixed percentage of representation in the different categories of the CSI workforce, which itself will be a major boost to the employment opportunities for the persons trained in the CSI institutions.”

John Martin

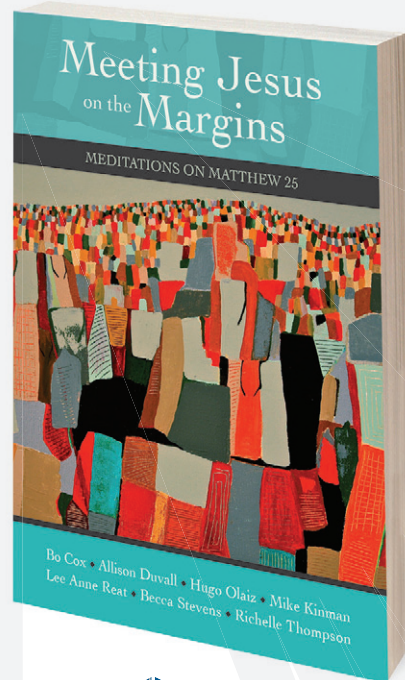
WHERE DO YOU MEET JESUS?

Meeting Jesus on the Margins: Meditations on Matthew 25

In the Gospel of Matthew, Jesus urges us to feed the hungry, clothe the naked, welcome the stranger, and visit the prisoners. And in doing so, we meet Jesus. These daily reflections for Lent, offered by well-known faith leaders, provide boots-on-the-ground stories of serving and being served by “the least of these.”

Come and meet Jesus each day this blessed Lenten season. Contributors include Mike Kinman, Becca Stevens, Allison Duvall, Bo Cox, Hugo Olaiz, Lee Anne Reat, and Richelle Thompson. **#2381 | \$5 | \$4 each for 10+ copies**

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St. Martin's Church photo

Participants in the 25th Anniversary of the "Points of Light" Foundation included President George H.W. Bush and his wife, First Lady Barbara Bush; Neil Bush, chairman of the foundation's board; author Jon Meacham; and the service's hosts, Rabbi David Lyon, Imam Wazir Ali, and Russ Levenson, Jr.

Pray, Forgive, and Love

By Russ Levenson, Jr.

I have always been a bit drawn to interfaith and ecumenical dialogue. When I am asked about my obvious Jewish name, I am proud to share that my great-grandfather came to this country at the turn of the last century after escaping the pogroms of what was soon to be the Soviet Union. He had hoped to be a cantor, but a short stint in a synagogue convinced him otherwise. He entered the retail business.

And he married the daughter of a Southern Baptist minister. The end result: his daughter, my aunt, retained her Jewish faith; his son, my

father, grew up Baptist; but after enough tent revivals in the hot summer months in south Alabama, he became an Episcopalian as an adult. He was confirmed and I was baptized on the same day, and this "son of Levi" has never left that room in God's house.

As a self-identified orthodox, evangelical Episcopalian, I have always felt the necessity of sharing the gospel with others, be they non-believers or believers from another faith or tradition. I have also never taken it upon myself to suggest that God cannot speak in and through faiths other than my own. C.S. Lewis guides us well in *Mere Christianity*:

If you are a Christian you do not have to believe that all the other religions are simply wrong all through. If you are an atheist you do have to believe that the main point in all the religions of the whole world is simply one huge mistake. If you are a Christian, you are free to think that all those religions, even the queerest ones, contain at least some hint of the truth.

If you know the rest of Lewis's thoughts about this, you know that he would say there are key things that divide Christians from non-Christian believers. I expect that non-Christian believers would say the

same about Christians. I know well the things that divide us. In a war-torn world that seems to feed on the evils of racism, xenophobia, and religious persecution of all three of the Abrahamic faiths, I am most interested in this: what brings us together?

That has been answered for me in a number of ways in more than 50 years, but perhaps nowhere more succinctly than at the lunch table of a Palestinian Christian in Jerusalem last year. It was my first pilgrimage to the land of our Lord. As it does for most, it changed my world. This was not a little turn but a shift of tectonic plates.

My wife and I traveled between Israel's Jewish territories and Palestinian territories. We talked with Christians, Jews, and Muslims. There was charity, there was openness. Most of those we met, whether in Israel or in the West Bank, were like most of God's children everywhere. They wanted to care for their family, make a living, live in peace. But old habits and hatred die hard, and we also encountered pent-up suspicion, hatred, and fear.

Exhausted by the number of political and religious discussions and disagreements of several days, we were fortunate to be invited to a small apartment to share a meal with some other Palestinian Christians. Our hostess had gone to great culinary lengths to make sure we had our fill of stuffed grape leaves, pita bread, and salad.

I knew a bit of her history. She remembers the day when there was a rap on her door in the ancient city of Bet She'an. New lines were drawn, land was handed over, and Israeli soldiers had arrived to tell her parents, and her brothers and sisters, that they had two hours to clear out with whatever belongings they could carry. This was no longer their home. They were loaded onto a bus and dropped at the foothills of Nazareth, abandoning their house forever. They had to start life anew.

Knowing this, I asked this 84-year-old woman what she thought the answer was to the great divides that ran



right through the center of this land. She said, "My father was a Christian, and he told me the answer was to pray, to forgive, and to love. That is the answer. That is the only answer I can give."

Two days after that meal, the kidnapping and murder of a few Jewish boys who were hitchhiking home set off another conflict that has yet to diminish.

So, what could I do? What could this Episcopal priest with a Jewish name do in suburban Houston to make a difference? I had work aplenty being rector of my parish, but no question about it, the great commandments to not just "love God" but also "love neighbor" were burning a hole in my heart. As Frederick Buechner observed in *Wishful Thinking*, Jesus meant that his followers must love "anybody who needs you."

Returning home, I began to find ways to reach beyond the doors of my parish: to other Christian denominations, to Jews, to Muslims, asking, "What can we do?" Then those words took shape: forgive, pray, love. What does that look like? Where can that

happen in a large setting that speaks to something beyond a lunch, or afternoon cup of coffee? The answer was obvious: by praying together.

The opportunity was thrust upon our church when one of our members, former President George H.W. Bush, invited the parish to host an opening service for the 25th anniversary of Points of Light, the service organization he founded. A service for a worldwide organization needed to look like, well, the world. I called two friends, Rabbi David Lyon and Imam Wazir Ali. For six months we worked to pull 30 faith leaders to pray together and to witness to the world that people of differing faiths can gather for the sake of prayer for peace, for unity, and for the common good of serving one another.

We named our service "One Prayer: Many Faiths." Baptists, Methodists, Presbyterians, Roman Catholics, Lutherans, Episcopalians, Jews, Muslims, Buddhists gathered with hundreds of representatives from our faith communities. We did not focus on what set us apart but on what drew us together.

No one asked us to remove our crosses, our altar, our pulpit, or our baptismal font. There was an agreed sense of mutual respect and forbearance that seemed to echo a reminder of Jesus' words that "whoever is not against us is for us" (Mark 9:40).

I write simply to commend that work to others in my vocation, whether you're an Episcopal priest, Baptist pastor, imam, rabbi, or Buddhist priestess. There is enough that divides us — plenty indeed. What can bring us together? Talk together, eat together, worship together. Organize and host your own service. Feel free to pilfer "One Prayer: Many Faiths." Do your part to reach beyond your doors: to forgive, to pray, to love.

The name of my host who opened my eyes and heart during that wonderful lunch in Jerusalem that day was *Fide*, meaning "faithful." We could all stand to learn from Fide.

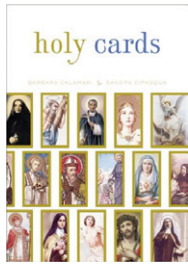
The Rev. Russ Levenson, Jr., is rector of St. Martin's Church, Houston.



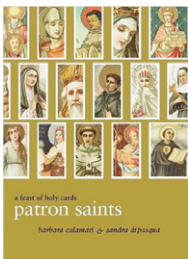
Gift ideas

from friends of
THE LIVING CHURCH
2015

A.K.M. Adam



An energetic doctoral student in popular religion will someday produce a history and taxonomy of holy cards, the distinctively Western devotional images that serve a complementary role to the Eastern church's icons; until then, I commend two collections of holy cards by Barbara Calamari and Sandra DiPasqua: *Holy Cards* (Harry N. Abrams, 2004) and *Patron Saints: A Feast of Holy Cards* (Harry N. Abrams, 2007). You may then want to begin haunting eBay and other sources. The neo-gothic Société Saint Augustin cards are unquestionably the best (say I), but there are enough varieties of style that many who appreciate the visual dimension of the Church's life will enjoy these volumes.



The Rev. A.K.M. Adam is tutor of New Testament at St. Stephen's House, Oxford, and non-stipendiary lecturer in New Testament at Oriel College.

Stephen Andrews

For a number of years, Christmas Day has not passed without an airing of some of Bach's Christmas Cantatas. After the chaotic pageants and grandiose ritual in the days preceding, there is much comfort to be found in JSB's simple piety: "Come, ye Christians, join the dance; rejoice at that which God has wrought today!" "I bid Thee welcome, my sweet little Jesus! Thou hast taken it upon Thee to be my little brother." This year, I'm holding out for his *Christmas Oratorio* (BWV 248). John Eliot Gardiner or the most recent Nikolaus Harnoncourt recording would be nice!

The Rt. Rev. Stephen Andrews is Bishop of Algoma.

Mouneer Anis

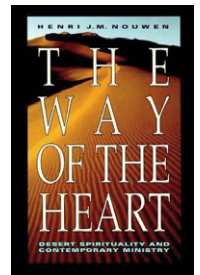
I immediately thought of a YouTube video, "Ya Rabbi Yasou (My Lord Jesus)" (bit.ly/1NURKHe). This music was composed by the Rev. John Young, a Church of Scotland pastor who was moved by the martyrdom of 21 Coptic Christians in Libya earlier this year. In a video posted by ISIS, one of the martyrs called on "Ya Rabbi Yasou." Pastor Young's song brought tears to my eyes and reminded me that our church in Egypt is founded on the blood of the martyrs. It also reminded



me of what Tertullian said: "The blood of the martyrs is the seed of the Church." There is now a church in Upper Egypt in the name of these 21 martyrs. My hope is that when people rejoice and celebrate Christmas, they also remember the suffering Church in other places of the world.

The Way of the Heart: Desert Spirituality and Contemporary Ministry (Random House, 2003) is one of the magnificent books by Henri Nouwen. I have found it so helpful for me in this very noisy world. I learned how solitude, silence, and prayer can help me as a person and as a minister to grow into the heart of God. This passage touches me deeply: "Only in the context of grace can we face our sin; only in the place of healing do we dare to show our wounds; only with a single-minded attention to Christ can we give up our clinging fears and face our true nature."

The Most Rev. Mouneer Anis is Bishop of Egypt with North Africa and the Horn of Africa, and Primate of the Province of Jerusalem and the Middle East.



Anthony D. Baker

Music in the Castle of Heaven: A Portrait of Johann Sebastian Bach (Knopf, 2013) is a deep journey into the life and craft of the Baroque master, by John Eliot Gardiner, one of the great conductors alive today. The book focuses on his church music, specifically cantatas and passions, and the liturgical contexts for

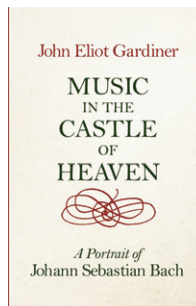
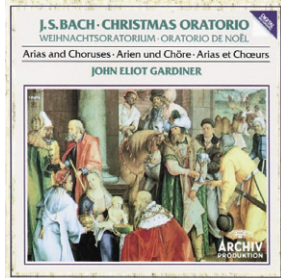
which he wrote them. The text is heavy with musicology, though not so much that a non-specialist (like me) cannot follow. It is also theologically rich, and at its best when musicology and theology come together.

Anthony D. Baker is Clinton S. Quin Associate Professor of Systematic Theology at Seminary of the Southwest, and editor in chief of Anglican Theological Review.

John C. Bauerschmidt

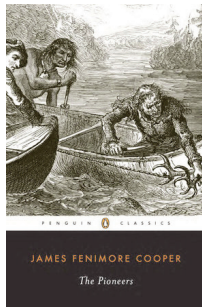
The Pioneers by James Fenimore Cooper, the first novel in the Leatherstocking Tales, takes place on the shores of New York's Lake Otsego after the Revolution in the early days of the new American Republic.

(Continued on next page)



Gift ideas

(Continued from previous page)



Cooper here introduced his readers to frontiersman Natty Bumppo and his Mohican friend Chingachgook, earlier versions of which would be encountered in his later and better-known novel, *The Last of the Mohicans*. This historical romance from the mid-19th century has worn better than one might think. Not only does one encounter

typically American characters, but also the collision between an early environmentalism and a nascent capitalism, as well as the working out of the American “experiment in democracy” on the frontier. A bonus for Anglicans is the well-drawn portrait of the Rev. Mr. Grant and his daughter, Louisa. I picked up this novel on my father’s recommendation in an effort to distract my mind this summer, and quickly read all five with great enjoyment.

The Rt. Rev. John C. Bauerschmidt is Bishop of Tennessee.

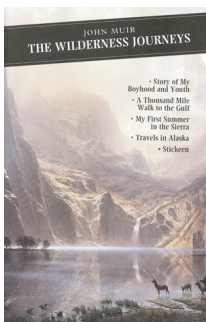
Donald Bolen

I suggest Pope Francis’s encyclical on the environment, *Laudato Si’*, as an appropriate stocking stuffer this Christmas. Pope Francis is intentionally engaging the world in a conversation about the future of our planet. It is a provocative and profound reading of the signs of the times. Do not limit yourself to two articles about it in a newspaper. If we want to leave a legacy of life and hope to future generations, and be artisans of justice in today’s world, we do well to take some time with this fine volume and to share it generously with others.

The Rt. Rev. Donald Bolen is Bishop of the Roman Catholic Diocese of Saskatoon in Saskatchewan.



Mark F.M. Clavier

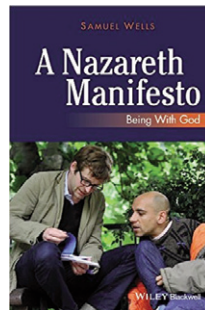


In *The Wilderness Journeys* (Canon-gate Classic, 1998), John Muir recounts his travels by foot in the late 19th century from Indianapolis to Florida, later in the High Sierras, and finally by foot and canoe in Alaska. Readers will enjoy his delightful description of the South not long after the Civil War and of the unspoiled American wilderness. Even more

compelling is his almost childish delight in nature and what it taught him about God.

The Rev. Mark F.M. Clavier is acting principal and dean of residential training, St. Michael’s, Llandaff, Wales.

Jason A. Fout



In *A Nazareth Manifesto: Being with God* (Wiley-Blackwell, 2015), the Rev. Samuel Wells, vicar of St. Martin-in-the-Fields, London, explores the shape of Jesus’ ministry. He notices that Jesus did not only do things *for* people, or do things *with* people, but spent the majority of his life simply *being with* people. He draws on this observation to

critique the Church’s usual social engagement, suggesting we move beyond only *doing for* and *doing with* those who suffer, to *being with* them. Alongside other insights, Wells provides a powerful theological basis for Asset-Based Community Development.

The Rev. Jason Fout is associate professor of Anglican theology at Bexley Seabury Theological Federation in Columbus, Ohio.

Wesley Hill

Since my beloved friend Brett Foster died a few weeks ago from cancer at an obscenely young age, I have been revisiting his poetry. An English literature professor at Wheaton College, Brett was prolific, and, God willing, more poems will appear posthumously. But his first collection, *The Garbage Eater* (North-

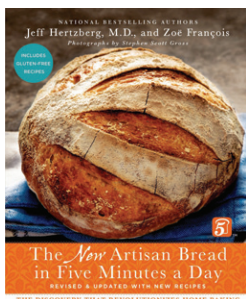


western University Press, 2011), is feast enough in the interim. Allusive, witty, even chatty at times, like their extraverted, ir-repressible author, these poems are alive with “spirit, which means to shun its listless / weight for yearning, awkward if not more earnest / prayer.”

Wesley Hill is assistant professor of biblical studies at Trinity School for Ministry in Ambridge, Pennsylvania.

Emily Hylden

The New Artisan Bread in Five Minutes a Day (amzn.to/1IjtnGH) has become our kitchen bible, with the dough stains and water-wrinkled pages to prove it. One batch of dough will keep for a few weeks in the fridge, and when you cut off a hunk and shape it ac-

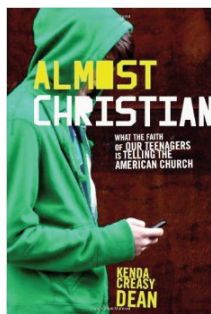


According to directions, it turns into pita or pizza crust or a peasant loaf or a baguette. With just a few adjustments, the dough turns into cinnamon rolls, brioche, focaccia, or humble sandwich bread.

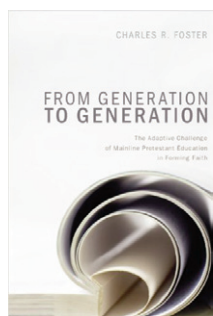
It's so simple my husband can use it, and so mysteriously brilliant that I keep exploring the iterations. Give it to an eager novice or a seasoned professional; it's easy and enjoyable for most any audience.

The Rev. Emily Hylden edits TLC's Daily Devotional (bit.ly/1XCFMYa) and helps with worship at the Downtown Church in Columbia, South Carolina.

Jordan Hylden



If we are not clear about identity, we will not be clear about mission, says our new presiding bishop. As Kenda Creasy Dean shows in *Almost Christian* (Oxford, 2010), too often our identity amounts to Moralistic Therapeutic Deism. Why? Charles Foster explains in *From Generation to Generation: The Adaptive Challenge of Mainline Protestant Education in Forming Faith* (Wipf and Stock, 2012). We have not been teaching the faith to our children. Read both, not just for bracing diagnoses but for insightful prescriptions.



The Rev. Jordan Hylden is a doctoral candidate in theology and ethics at Duke Divinity School and an adjunct professor at Lutheran Theological Southern Seminary.

Gay Jennings

The best Christmas gift I can imagine this year is a goat from Episcopal Relief & Development's Gifts for Life catalog (bit.ly/ERD-goat). When you give a goat, you give a source of milk and cheese for a family, you give manure that supports sustainable agriculture, and you give income and a measure of independence to subsistence farmers, many of whom are women.

The Rev. Gay Jennings is President of the House of Deputies of the Episcopal Church.



Douglas LeBlanc



In recent years I have shifted my attention to the brighter corners of social media: a friendly podcast here (many choices at Ricochet.com), a service there (RememberTheMilk.com). Feedly Pro (feedly.com) offers steady joy, and the reward of helping an already impressive weblog aggregator always improve itself.

Douglas LeBlanc is a TLC associate editor.

William Lupfer

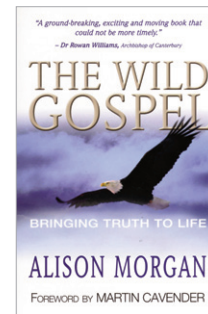
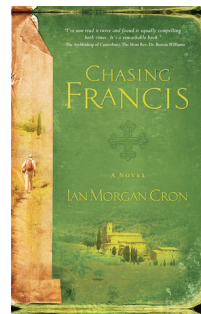


I recommend a small box of delicious ripe pears from Harry and David, based in Oregon (harryanddavid.com), which will ship directly to the ones you love. The pears will remind them that God's grace always comes at the right time; that the fruit of the earth is delicious; that everything ripens and there is a time for everything under the sun; and you will feel righteous and proper for having sent such a healthy, life-giving gift. Order a box for yourself, as well! That way, you can share the experience from afar.

The Rev. William Lupfer is rector of Trinity Wall Street.

David Moxon

The Rev. Ian Morgan Cron's *Chasing Francis: A Novel* explores the transformative effect of Franciscan thinking and living today. *The Wild Gospel: Bringing Truth to Life* by the Rev. Alison Morgan explores the challenge of the gospel to our time in a most refreshing way. Both books are recommended very highly by Rowan Williams.



The Most Rev. David Moxon is the Archbishop of Canterbury's representative to the Holy See and director of the Anglican Centre in Rome.

Matthew S.C. Olver

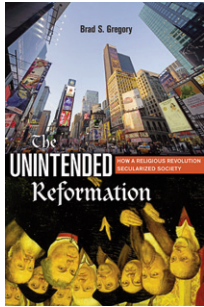
Sweeping, grand stories have become popular among scholars, and in *The Unintended Reformation* Brad Gregory offers his perspective on how central aspects of the late medieval and Reformation culture directly but unintentionally brought about today's strange sit-

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Gift ideas

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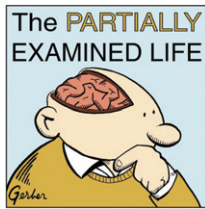


uation. What joins Stalin and American democracy? John Duns Scotus and Richard Dawkins? Gregory delivers. The book is not without weaknesses and could have been more focused, but its strengths far outweigh any faults. Contemporary thought and culture will look forever different when you finally put it down.

The Rev. Matthew S.C. Olver, a priest of the Diocese of Dallas, is teaching fellow in liturgics at Nashotah House Theological Seminary.

Ephraim Radner

For the philosophically curious: a membership (\$5/month, \$50/year) to *The Partially Examined Life: A Philosophy Podcast and Philosophy Blog* (partiallyexaminedlife.com). Three guys with philosophical smarts talk, argue, harrumph, analyze, digress, and ruminate about an astonishing range of philosophers' works. Some of these dozens of podcasts are available on YouTube; most require a membership. It's worthwhile for walks, car rides, exercise, thinking.



The Rev. Ephraim Radner is professor of historical theology at Wycliffe College, University of Toronto.

C.K. Robertson



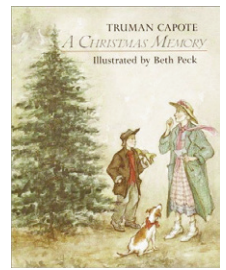
This Christmas, I recommend two films that were made some time ago, but are in many ways more relevant than ever. *Romero*, starring Raul Julia and produced by Paulist Productions, explores the last three years of Oscar Romero, Roman Catholic Archbishop of El Salvador, before his martyrdom. It is a poignant and powerful movie. Likewise, *Entertaining Angels: The Dorothy Day Story*, also by Paulist and starring Moira Kelly and Martin Sheen, examines the life of this extraordinary woman who famously said, "Don't call me a saint; I don't want to be dismissed that easily." In this time when both Romero and Day are being talked about again, by none other than Pope Francis, these movies are worth watching.



The Rev. C.K. Robertson is Canon to the Presiding Bishop for Ministry Beyond the Episcopal Church.

Donald V. Romanik

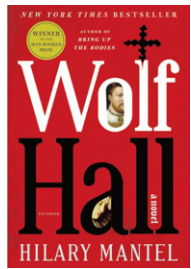
Of all the holiday books out there, one of my favorites is *A Christmas Memory* by Truman Capote, originally published as a short story in 1956. This largely autobiographical sketch, which takes place in the 1930s, describes the Christmas traditions of the 7-year-old narrator and an elderly woman who is his distant cousin and best friend. This tender, poignant, and evocative narrative focuses on country life, friendship, and the joy of giving, and gently touches on issues of loneliness and loss. My family reads it aloud every Christmas, which always leads to smiles, laughter, and a few tears.



Donald V. Romanik is president of the Episcopal Church Foundation.

Christopher Wells

For lovers of politics, Anglicanism, and the Church (two out of three will suffice) with a taste for richly textured fiction: volume one of Hilary Mantel's Thomas Cromwell trilogy, *Wolf Hall* (2009), winner of the Man Booker Prize. Mantel has mastered smart subtlety, artful allusion, wicked irony, philosophic gravity, and she serves the historical record, spreading out the English Reformation on a great canvas. She is not a Christian and questions the Church's doctrine, corruption, and foibles with the confidence of a high-modern humanist, but her concerns are good and fair and the account trustworthy (save in its picture of Thomas More?). The sanctity she finds has the ring of truth.



Christopher Wells is executive director of the Living Church Foundation and editor of The Living Church.

Jo Bailey Wells

Find a recording of John Tavener's "God is with us." So long as the choir has some big basses and a good tenor soloist, you need not be too fussy about a particular recording — though the one from King's College Cambridge will not disappoint. The words preach themselves in this piece, which is one of the most rousing expositions of the nature of incarnation that I have ever heard. God is with us all the way down, from the shivers that will tingle down your spine to the uttermost end of the earth. Ask your whole family to pause and listen to this piece together (played *loud*) as you sit down to eat: the most stirring grace you will ever hear.



The Rev. Jo Bailey Wells is chaplain to the Archbishop of Canterbury.

BOOKS

Fiercely Vulnerable

Review by Mac Stewart

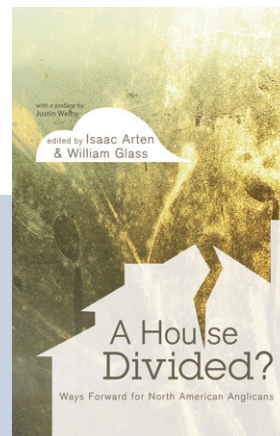
A *House Divided?* comes out of a year-long project in the Anglican Episcopal House of Studies at Duke Divinity School to confront head-on the ecclesial divisions represented by the house's rather clunky title. The idea originated with the former and founding director of AEHS, the Rev. Jo Bailey Wells, who on a visit to Duke in March 2013 challenged students to engage one another in "fierce conversations" about the common life of the Anglican Communion. It culminated in this collection of the formal addresses given to the house by each of five visiting clergy members from the various ecclesial communities (three of them bishops), responses and reflections by current AEHS students (including two student editors), two homilies on church unity by AEHS's current director, the Rev. David Marshall, and a preface by Archbishop Justin Welby.

This book is not about how these various ecclesial communities might come to an agreement on human sexuality, or any other disputed theological matter. It is rather "a first step toward learning to disagree in a way that acknowledges the gravity of Christians' theological differences while demonstrating the love that identifies Jesus' disciples to the world" (Arten, p. 7). In that respect, this book is more about learning the language in which Anglican Christians ought to speak when having these fierce conversations than it is a transcription of such conversations.

All of the contributors take seriously both conditions of this first step. To "acknowledge the gravity" of the theological differences that have so wounded the Anglican Communion

in recent decades is no stretch for the five clerics who contributed to this volume. Each speaks movingly of having a deep personal stake in those differences and, in many cases, still carrying wounds as a result. But the contributors also acknowledge this gravity at an explicitly theological level. As the two editors put it, the way forward cannot be simply to say that "we'll just have to agree to disagree," nor to lament with exasperation that our divisions result from taking too seriously matters that are secondary (Arten, p. 7; Glass, p. 107). Such approaches foreclose the possibility of honest and rigorous engagement with one another (and therefore the possibility of genuine reconciliation), and they often "conceal judgments about the questions that cause the disagreements in the first place" (p. 107).

But this honest and rigorous engagement would stand no chance of being sustainable without the second condition of this book's first step: "demonstrating the love that identifies Jesus' disciples to the world." Thus all of the contributors emphasize repeatedly that the fierce conversations this book tries to frame will require patience, forbearance, hospitality, humility, and charity. They will require, moreover, that we actually be willing to do things together with those on the other side of various lines, and a number of contributors give concrete examples of basic common practices we might share, from prayer and fasting to study and works of mercy. They will also require us to recognize how much we in fact already do share. AEHS provides a helpful model for this: its ethos from its inception has been that the deeper we send down roots into our common practices and common sources for theological judgments, the more we will discover that our disagreements would not even be possible without a far more basic and enduring agreement. When



A House Divided?

Ways Forward

for North American Anglicans

Edited by **Isaac Arten** and **William Glass**.

Wipf and Stock. Pp. 126. \$16

roots go down, walls start coming down.

Of course, the walls that really matter do not come down without a serious cost: it was by means of the *cross* that Christ broke down the "dividing wall of hostility" (Eph. 2:14). And all of the contributors to this volume reflect explicitly on how the cross is the inevitable destination (at least this side of the Last Day) for people who try to be both rigorously honest about the gravity of our divisions and absolutely committed to the love that has knit us all into one body in Christ. Any attempt at reconciliation will be painful: it will demand a willingness to feel weak, foolish, hurt, and misunderstood, in the hope and the trust that such foolishness is precisely God's wisdom. It is God's wisdom because it is the cost of doing nothing from selfishness or conceit, but in humility counting others better than ourselves (Phil. 2). As the Rev. Timothy Kimbrough says, "there is no room for triumphalism in the Church. We are broken. We have been broken. We will continue to be broken until our Savior comes again" (p. 30). If we actually do want to find a way forward together, and not simply "cut and run," as one of the editors puts it, then we have no choice but to gather at the foot of the cross.

The Rev. Mac Stewart is curate at All Souls' Church in Oklahoma City.



Alex Gwyther in the role of a World War I soldier in his one-man play, *Our Friends, the Enemy*.

Pamela Raith Photography

A Legendary Truce

By Retta Blaney

Actor Alex Gwyther spent a night in a replica of a World War I battlefield trench outside London because he wanted to enhance his one-man play. By morning, though, exhausted from having slept little on the chicken wire in the “officers’ quarters,” he was no longer thinking about his acting skills.

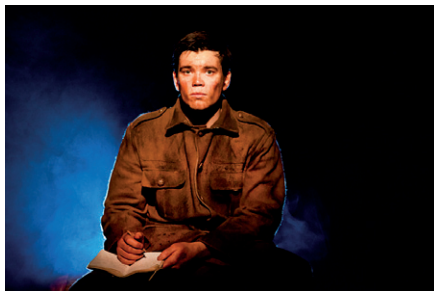
“What really struck me was I was dying for a bacon sandwich and a cup of tea, typical English,” he said, adding that he could not imagine living that way for an extended time. “What would it be like to be attacked or shelled? Most of that I have to leave up to my imagination.”

During a telephone interview from his parents’ home in Surrey outside London, Gwyther, 29, explained how he came to write and star in *Our Friends, the Enemy*, which depicts the Christmas Truce of 1914 during World War I. As a student in England, he learned much about the war, but the Christmas Truce seemed to have been glossed over, he said. In that truce, English, French, Belgian, and German soldiers crawled out of their trenches on December 25 to share small gifts like cigarettes, food, hats, and buttons, to bury their dead, and to play football. Then the fighting resumed. In some places the trenches were so close (about 100 feet apart), one side could smell the other’s cooking.

“I always thought there must be more to the story than a football match,” he

said. "How crazy that they came together and then went back to fighting each other."

Gwyther began researching the event and was surprised by what he found. He developed the result of his research into *Our Friends, the*



Enemy. The play's American premiere is at Off-Broadway's Theatre Row, Dec. 8-20. The 50-minute show played to sold-out houses in London. It had two tours across 11 weeks in the United Kingdom, where it was seen everywhere from "village halls to football stadiums," as well as a month-long run at the prestigious 2013 Edinburgh Festival Fringe. It also has been heard on BBC Radio.

"It's one of the stories we know but we don't know these details about," Gwyther said. "I thought, *If only people knew about this.*"

What Gwyther had thought was crazy, men returning to kill each other after a day of good will, was not how the soldiers wanted it. Many refused to fight the next day and for days after that. It was those in command who, fearing a weakening of resolve, pushed the battle into full gear. Two-thirds of the troops, about 100,000 people, are believed to have participated in the legendary truce.

"A lot of people didn't know that both sides increased fighting massively after that. They didn't want soldiers fraternizing that way," he said, adding that mustard gas was then introduced. "They didn't want the soldiers to have that

opportunity again. That's why there was not another Christmas Truce.

"It's sad, but it's inspiring that it actually happened. I can't imagine that happening in today's world conflicts."

To Gwyther's knowledge no play has been written solely about the Christmas Truce, although it was featured as a scene in another play (*Oh, What a Lovely War!*) and the Royal Shakespeare Company staged an account with music.

For his play, Gwyther read books and diary accounts to make his stories authentic, but decided against using real names. Instead, he created Private James Boyce, a young English soldier, to act as narrator, sharing his diary entries as monologues, as well as providing narratives of different scenes happening spontaneously across the front lines.

"He's like Scrooge, taking the audience across the western front and telling what was happening," Gwyther said.

As the audience enters, James is onstage, dressed in an authentic World War I uniform, cleaning his rifle, propping up sandbags and looking out toward the German trenches. After the theatre door closes, the lights change to a single spotlight on James as he walks forward, drops to his knees, and prays. After a brief blackout, he begins to tell his story and those of other soldiers on both sides of the divide.

Andy Robertshaw, who was Steven Spielberg's military adviser for *War Horse*, supplied him with his uniform and equipment and arranged for him to spend the night in the trench. During that Saturday-night experience, at around 1 or 2 in the morning, Gwyther looked into the clear sky and saw stars. "It was quite mov-

ing," he said. "It's what it must have been like after a week or so being attacked, to look at stars and think of home."

After managing his heavy gear, listening to the intense shelling (firecrackers) and being "gassed," Gwyther felt he better understood his characters and what they went through. "Before, it felt phony trying to pretend I knew what it was like living in a trench," he said. "I wanted the proper experience so I could be more truthful. It helped me as an actor to get into the mindset of a soldier."

He also realized he probably would not have survived since he did not don his mask in time when the surprise canister of thick, putrid "gas" was lobbed. He could not see a thing and began choking on the fumes. "I think I would easily have died," Gwyther said.

World War I, which claimed more than 8.5 million soldiers' lives, was fought by "ordinary people, doctors, and school teachers," not trained soldiers, Gwyther said. "Neither wanted to be there. They were fed propaganda. After the truce they realized: *These are decent guys. We don't want to be here.*"

People in power sign off, not seeing "these are individuals being sent to war," Gwyther said. The play "highlights the futility of war and shines a light on how easy it is to send people to war."

Gwyther keeps photos of World War I soldiers backstage and looks at them before each performance.

"It gives me perspective," he said. "How would they want their stories to be remembered? It reminds me why I want to tell them."

Retta Blaney is an award-winning journalist and author of *Working on the Inside: The Spiritual Life through the Eyes of Actors*.

Primalial Option for the Covenant

Looking to the January meeting of the primates of the Anglican Communion, the first that all expect to attend since 2009's meeting in Egypt, we should pray for *ressourcement* of a *Virginia Report* and *Windsor Report* variety, relying on their rich ecclesiological catechesis. Archbishop Justin Welby's reference to Lambeth 1998 and subsequent primates' meetings in his invitation rather evokes this field, but sustained *theological* engagement of communion is needed.

Something very much like the Covenant remains, in Oliver O'Donovan's memorable phrase, "the only game in town" (originally said of *The Windsor Report*), for the simple reason that it delivers a synthesis of Anglican thinking about the Church wrought as a vision for the future. The alternatives to the Covenant school are amnesia at best, innovation at worst — of an invisibilist or otherwise weakened sort that perceives the Church as simply affective gathering in mission across difference. In ecumenical terms, the pressure to opt for mere "Life and Work" would have us surrender the upward call to a common "Faith and Order," as if the two are separable.

Anglicans have, from the late 19th century, sought to hold the Church's missionary and teaching work together, neither surrendering to a social or conversionary gospel without remainder nor seeking a uniformity that might squash licit diversity. *Pace* those who found in the Anglican Covenant a volley in the culture wars, the Covenant provided — and provides — a comprehensive synthesis, gathering the best of Anglican *communion* and associated missionary energy from roughly 1867 on.

What would be gained by a primalial threading of the communion needle? Ecclesial confidence: restating who we are on the way to hearing what God is calling us to be.

- We have historically catholic structures, with a catholic ambition: bishops, archbishops, global councils, and a commitment to full, visible unity, reaching out to all Christians and churches across the *oikumene*.

- We therefore seek a common faith and order.

- At the same time, we know that we have had, to date, decentralized structures, with some degree of autonomy for churches/provinces;

- With, however, an important caveat, namely, *communion* itself. As *The Windsor Report* said: "Communion is, in fact, the fundamental limit to autonomy" (§ 82).

This being so, what next steps can (1) preserve our ecclesiological commitments that form us in the space of communion, (2) while respecting the conscience of those who, for various reasons, cannot travel as far down the path of common life?

Answer: something like the notion floated by Archbishop Rowan Williams in his important pastoral letter to the Communion after the Episcopal Church's 2006 Gen-

eral Convention, "The Challenge and Hope of Being an Anglican Today" (is.gd/ChallengeAndHope), namely, *degrees of communion*. The notion is borrowed from ecumenical discourse, as a way of making sense of the paradoxes of division, according to which our unity is impaired and imperfect but not cut off. As the ecumenical movement teaches, our persistent divisions are scandalous yet we cannot escape one another, since the scandal is located within the wounded body of Christ. In such a view, would-be Anglican communion, like all Christian communion, finds its vocation in service of the healing of the one body, which requires both a patient accompanying of one another amid difference and insistence that difference and division are not and cannot be the end point. Degrees of communion, wheels within wheels, even within the Anglican family, prove useful as a way of sorting out the rights and obligations of both freedom in Christ and deepening accountability.

The Anglican Communion, hopefully gathered around Canterbury, can only continue to seek and serve the fullness of the one Church and *its* faith and order, which the Covenant called "intensified" communion (Intro. § 5) as itself "the vocation of Anglicanism" (2.1.5). If some of our Anglican brothers and sisters — even whole provinces, or parts of provinces — cannot (yet) agree to this path, for various reasons, their discernment must be honored, as we respect and strive to cooperate with all baptized Christians. At the same time, such persons or provinces should not seek to obstruct but rather encourage the movement of the Communion toward ever-deeper fullness, while we all await further apostolic instruction "through the Holy Spirit" (Acts 1:2; cf. 1 Cor. 11:34) and pray for the courage to obey.

Such a grammar could well serve as the starting point for the Primates' Meeting, since it recalls the most longstanding ecclesiological commitment we all, at one point and another, have made. The last Primates' Meeting (in 2011), sadly skipped by GAFCON-affiliated primates who also missed the Lambeth Conference, set a bad precedent for trying to make decisions without everyone present; its resolutions cannot be authoritative for the meeting in January. They might be understood as trial balloons, the flights of which were instructive, if unsuccessful.

Everything points back to the main curriculum: mutual responsibility and interdependence; self-sacrificing love; cooperation "on the basis of a common Faith and Order, to discountenance schism, to heal the wounds of the Body of Christ, and to promote the charity which is the chief of Christian graces and the visible manifestation of Christ to the world" (Chicago Quadrilateral of the American House of Bishops, 1886). In short, let the primates preferentially opt for the Anglican Covenant. □



More to Bishop Bell's Life

One reads with dismay your account ["Bishop Bell's Troubling Sin," Nov. 15] of the recognition by the Diocese of Chichester of the validity of claims that Bishop George Bell had engaged in a sexually abusive relationship with a young child in the late 1940s and early 1950s. The individual deserves an apology and appropriate and generous compensation for any abuse, but official statements are short of detail, maintaining that the survivor's claims have been accepted on the basis of "expert independent reports." Bell died in 1958 and had no opportunity to respond to the allegations. Whether this was a unique episode or part of a pattern of behavior is also left unexplained.

One can respect the intention of the Church (and probably that of the survivor) to avoid the exposure of repulsive details. Nevertheless Bishop Bell had a major role in Christian history in the 20th century, especially in his heroic opposition to the

area bombing of cities that resulted in mass casualties. His stance arguably influenced efforts in succeeding decades to ban or at least avoid forms of warfare that would involve casualties on a mass scale. In my mind there is an obligation by the Church to provide a somewhat more extensive analysis of the context of the bishop's alleged abuse of his position. Bishop Bell is of course now before a judge from whom no secrets are hid, but we here below have a right to an accurate account of the life of one of the most important Christian leaders of the 20th century.

*Richard A. Best, Jr.
Washington, D.C.*

Defined by Convention?

In "We Too Are the Other" [TLC, Oct. 18], George R. Sumner refers to those in the Episcopal Church who are not on board with the church performing same-sex marriages as a religious minority, even a sort of "sub-community." The essay proceeds on the basis of this being true.

How does he know this for a fact? Does the action of the recent General Convention somehow make it so? Not at all. The very opposite could be the case. It's quite possible, as we all know, for a General Convention to make decisions that are not at all in line with the thinking of Episcopalians at large. This very well could be one of those times. We would know for sure if an accurate poll of church members were taken.

Until then, let's not assume who's in the minority.

*The Rev. Robert F. Burger
Estes Park, Colorado*

CATHOLIC VOICES
WAYS OF COMMUNION

We Too Are the Other

Same-sex Marriage and the Real Question for Our Day

By George Sumner

I was a classics student in school, and there I learned about a literary device called *proterozoia*. You begin by saying what your speech is not about, though in people's minds. As Bishop-elect of Dallas I am in a similar "no, but then again yes" situation. In no case the question of same-sex marriage is, as always, on the question of same-sex marriage. This is not an essay about that controversial subject, at least not as we are accustomed to dealing with it.

Debate on that issue now contributes little. People's views are hardened. Often there is little theology to be questioned. But most of all the situation has changed. Because the situation has changed, the question before us has changed. That is the single point I mean to expound.

We need to start with a sober, honest, dispassionate consideration of the moment in which we stand as Episcopalians. The decades-long battle is over. The progressive side has prevailed. We have, therefore, ended

As a result, conservatives who remain in the Episcopal Church are now not primarily to be thought of as combatants, but rather as a religious minority within their denomination. This has become the real question: how is the church to think about this minority? What is the framework, what are the categories, by which the church ought to decide what to make of this minority? What is at stake in this decision?

I do not belittle the sacrifice of those who lost much in that long struggle, nor would I suggest that the arguments do not matter. We need contexts that are more theological, not less. Nor do I believe that the question about marriage has been settled, the case proved. A later age will tell us what it makes of all this, and God's final verdict is yet another matter. Nor am I abandoning my traditional views. (It is worth noting that the House of Bishops' task force for the study of the theology of marriage, the work of which was published in *The Anglican Review* [Winter 2011], was the last such group to include both points of view, and this shows

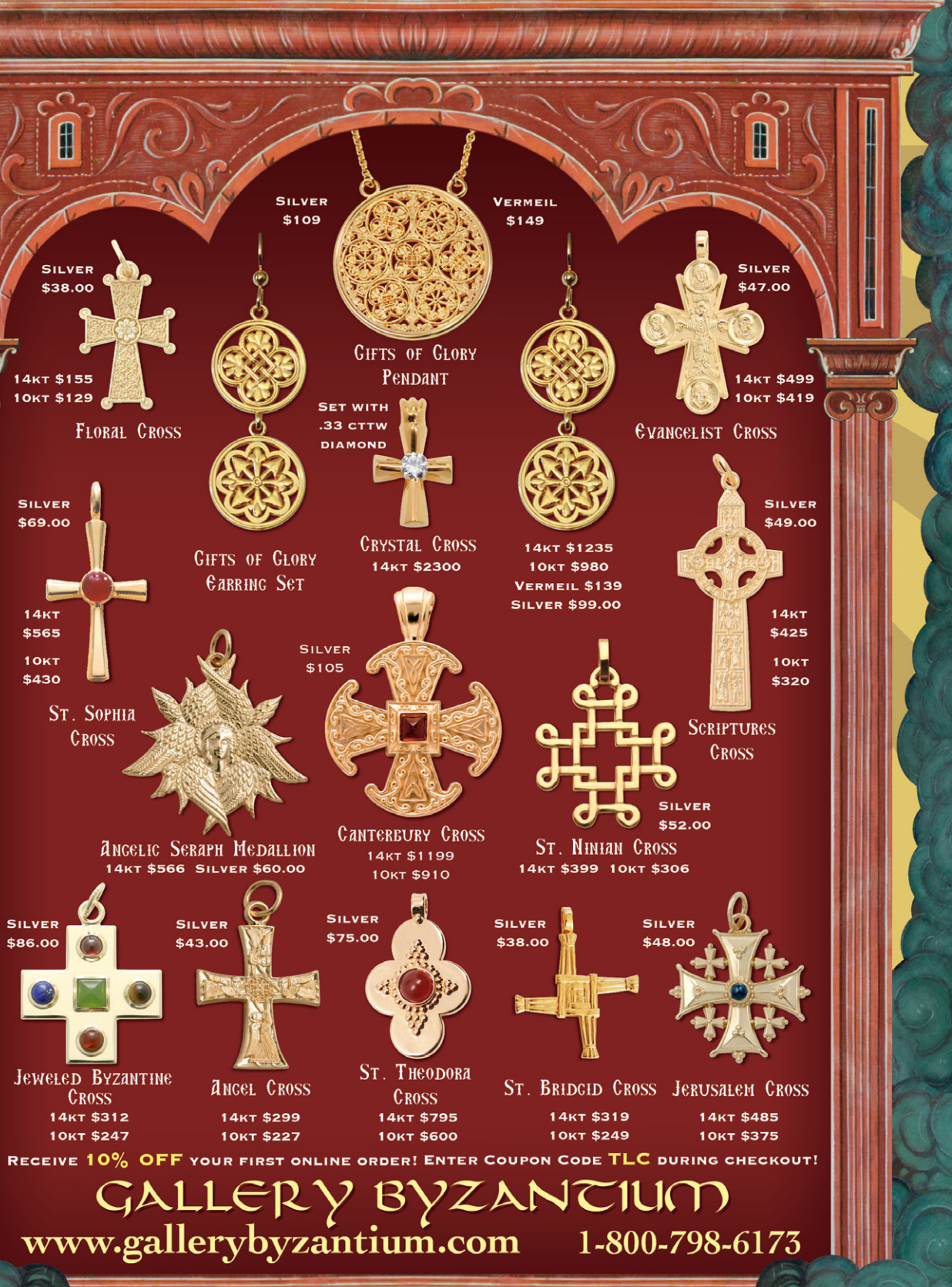
I believe these four arguments, each represented by a figure, should be acceptable to someone of more progressive commitments.

one chapter of the church's life and began another. A cultural and political tidal wave promises to bring changes we have not yet seen. A new generation is learning to relate within this new atmosphere. The long legal battle with conservative Episcopalians who have left has nearly ground to an end, but has left its scars. The wider Anglican and Christian worlds do not agree. The wider Anglican and Christian worlds do not agree. But still, in our own church, our new situation is the battle's end.

the question is still theologically contested. I was a conservative member of that group.) My goal here is to offer a series of theological arguments for the importance of the sub-community of Episcopalians who espouse a traditional view of Christian marriage. I believe these four arguments, each represented by a figure, should be acceptable to someone of more progressive commitments. In fact I intend to show that these points follow from the very claims made in versions of the progressive case.

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cwells@livingchurch.org • Ext. 1240

Managing Editor John Schuessler
john@livingchurch.org • Ext. 1241

Associate Editor Douglas LeBlanc
doug@livingchurch.org • Ext. 1242

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Shipping Address:

816 E. Juneau Avenue

Milwaukee, WI 53202

Phone: 414-276-5420

Fax: 414-276-7483

E-mail: tlc@livingchurch.org

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In the prophetic tradition, hope often follows prophecies of doom and judgment. In such hope, the prophet speaks to the pained longing of Jews exiled in Babylon. From the small clan of Judah, the prophet says, shall come forth a king whose origin is of old, from ancient days. Israel is given up, cast away in exile, until the “time when she is in labor” (Micah 5:3). She, the holy nation, will bring forth a ruler who will stand and feed his flock on safe and peaceful pastures. All roads will lead the Jews to this sacred center. “Then the rest of his kindred shall return to the people of Israel.”

The people who return, however, have learned the long hard lesson of being God’s elect without access to a temple and without the familiar comfort of sacred soil. It has been suggested, although without convincing evidence, that synagogue worship was conceived in the Babylonian exile. Even if the theory is not explicitly true, Jews in Babylon found ways to pass on faith through epic storytelling, interpretation, and communal prayer. They had no other choice. The returning exiles now knew, notwithstanding their longing for a holy land and a sacred temple, that a Jew could be a Jew anywhere. This too was a *praeparatio evangelica*.

Now the King of Peace has come, shrouded under the cover of his mother’s womb. He is the beginning and the end, the center of all human history. The gravitational pull is irresistible. “I will draw all things to myself” (John 12:32). And yet he has no fixed location; he rides in the womb of a woman. He is a carried presence. Indeed, in Luke’s story of the visitation of Mary to Elizabeth, Jesus is the hidden-wordless secret, and yet an emanating presence. When Elizabeth, who is pregnant with John the Baptist, hears Mary’s greeting, she feels John leap in her

womb, she is filled with the Holy Spirit. She blesses Mary for her faith and her role in being “the mother of my Lord.” Mary then offers her famed Magnificat, praising God for the favor shown to her. “His mercy is for those who fear him from generation to generation. He has shown the strength with his arm; he has scattered the proud in the thought of their hearts. He has brought down the powerful from their thrones, and lifted up the lowly; he has filled the hungry with good things, and sent the rich away empty” (Luke 1:50-53).

The gospel is pouring out of these beautiful women and Jesus is not yet born. But his effusive presence is there, in Mary, in her womb and in her voice, in John’s movement, in Elizabeth being filled with the Holy Spirit.

Mary is the temple of her Son. She is the Christ-carrier and the Christ-bearer. She is a monstrance on the road to the house of Zachariah. In her a forming baby consents: “Whither thou goest, I will go, and where thou lodgest, I will lodge” (Ruth 1:16). He who is the center of all things consents to be carried down the street and to distant lands. “You will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth” (Acts 1:8).

Look It Up

Read Luke 1:39-55. Not one word from Jesus, and yet John and Mary and Elizabeth are exuberant.

Think About It

“God’s temple is holy, and you are that temple” (1 Cor. 3:17). It’s time for a long walk. And what happens when you meet your brother or sister, neighbor or stranger, mother or father?

Christ's Open Hand

“Now, my children, show zeal for the law, and give your lives for the covenant of our ancestors. ... My children, be courageous and grow strong in the law, for by it you will gain honor” (1 Macc. 2:50,64) Singular commitment to the law is a sign of zeal and a stimulus to it. Give your lives, be courageous, grow strong, here I stand. The law delineates social and personal definition. It answers the questions *Who am I?* and *Who are we?* Rest on the Sabbath, prostration in prayer, the sign of the cross, forbidden foods or drinks, customary and prescribed dress, observance of hours and seasons, build a sacred canopy around human community and every individual in the community.

It is good to know who we are. What if, for instance, in what would be a modest law by the standard of world religions, we attended the Holy Eucharist every Sunday with Catholic devotion, prayed over the Bible with evangelical attention, and sought out some cause in which to serve the arrival of Christ's kingdom of justice and peace? What if our communities discovered again the rudiments of courtesy, respect, and politeness? We need to have some overarching sense of what human life is, what it is for, how it is to be enacted from day to day. The law, in this sense, is good and absolutely necessary.

Still, we can feel an inherent danger. The law that tells me who I am also tells me I am not like him or her; we are not like them. It raises pointed and dangerous questions: “How is it that you, a Jew, ask a drink of me, a woman of Samaria?” (John 4:9). Two closely related religions collide, a common recipe for human disaster. Deeply disturbing is the ease with which Jesus, sitting alone, speaks to a woman who arrives alone. When the disciples return, they are “astonished that he

was speaking with a woman” (John 4:27). “God, I thank thee that I am not as other men are” is a perfect summary of a sick law (Luke 18:11). Such religion is fuel for discord, profound misunderstanding, grievance, even violence and war. It is a law of sin and death giving birth to “sons of wrath.”

This is Christ our Lord who was born “under the law,” who redeemed us not by a disregard for divine instruction and human order, but by doing what no one else could do. “I can do nothing on my own. As I hear, I judge; and my judgment is just, because I seek to do not my own will but the will of him who sent me” (John 5:30). Jesus reads the book of the Father, and walks entirely in his ways. We are caught up into his life and mode of being. Just as he is the natural Son of the Father, we are the sons and daughters of God by adoption and grace (Gal. 4:5). The law is no longer, therefore, a disciplinarian, but a new instructor whose wisdom envelops and sinks into the center of a human soul.

“It's a new dawn, it's a new day, and it's a new life for me” (Nina Simone). “Coming down to earth, he brought with him all the riches of heavenly blessings, which he poured out upon us with an open hand” (Calvin, *Institutes*).

Look It Up

Read Isa. 61:10-62:3. Select your garland, jewels, and crown, and blush not so to be admired.

Think About It

God is a garment and an inward nutrient.



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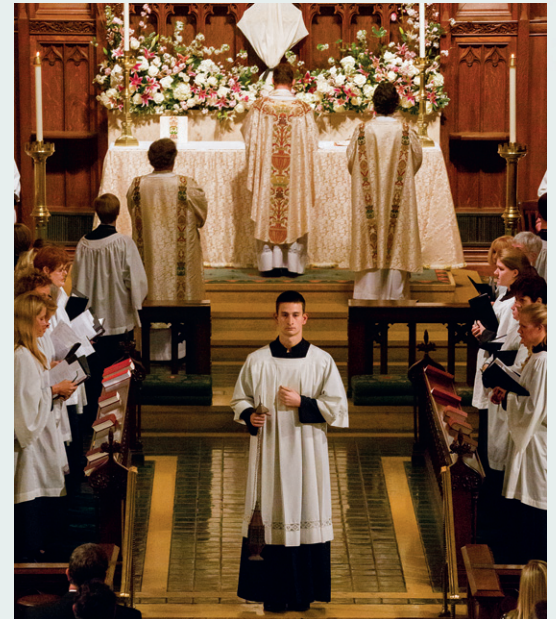
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