Robert W. Jenson, RIP Winning Student Essay Primates' Meeting

October 8, 2017

The Living Church

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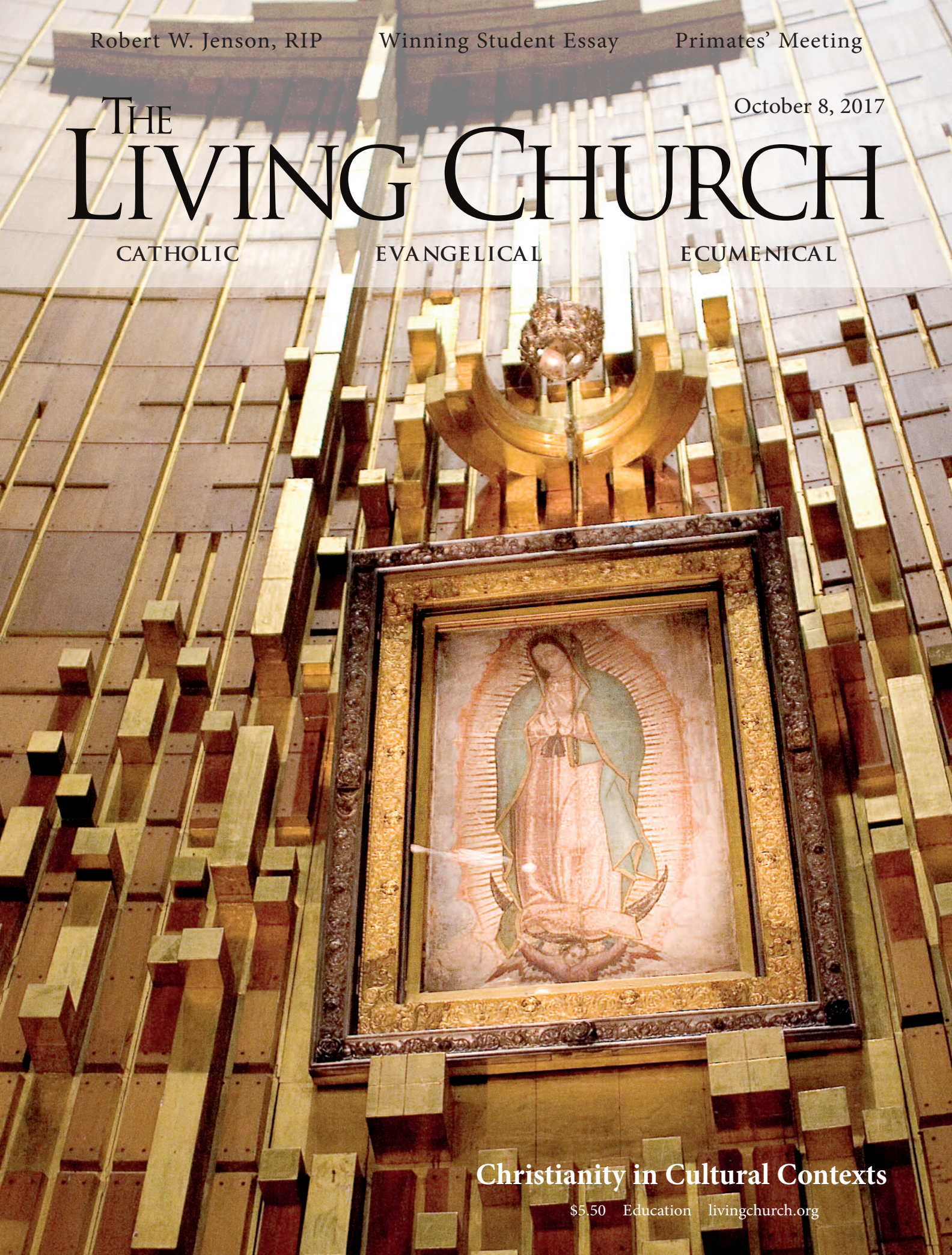

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ON THE COVER

That Mary would visit Juan Diego Cuauhtlatoatzin, "a humble commoner, a poor ordinary person," communicates that God, through Mary, has a special concern for the common people of Mexico (see "'They are no less capable of our Christianity,'" p. 22).

Tomasz Pado/Wikimedia Commons Photo

The Living Church

THIS ISSUE | October 8, 2017

Living Church Partners

We are grateful to the Diocese of Pittsburgh and Good Shepherd Church, Dallas [p. 33], and the Rt. Rev. and Mrs. D. Bruce MacPherson [p. 35], whose generous support helped make this issue possible.

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

Dispatches from Hurricane Irma

Harvey was the hurricane of flooded towns and bayous [TLC, Sept. 24]. Irma was the hurricane of island havoc.

Irma caused significant damage and power outages on mainland Florida, but the areas hit hardest were islands, primarily in the Caribbean, but also the Florida Keys. At press time, some of these same islands were bracing for even further damage from Hurricane Maria, which was expected to follow a similar path.

+ + +

There are 14 Episcopal churches in the Diocese of the Virgin Islands, on the five main islands that comprise the U.S. and British Virgin Islands.

From the British island of Virgin Gorda, the Rev. Esther Georges of St. Mary's reported by email that 130 prisoners had escaped from Balsam Ghut prison on the neighboring British island of Tortola, and that there had been widespread looting. She said military from the United Kingdom and from Caribbean nations had restored order, a curfew had been imposed, and more than 100 of the prisoners had been recaptured.

Of the U.S. islands, St. Croix, 40 miles south of the other four tightly clustered islands, escaped serious damage, and has been used as a staging area for relief to the other islands. St. John and St. Thomas were hit hard. Clergy from the five churches on St. Thomas and one on St. John have not been reachable, as communications were still knocked out nearly two weeks after the hurricane made landfall there on Sept. 6.

Much of the available information came from the Rev. Deacon Judy Quick of the Diocese of Alabama, which since 2015 has built an active companion diocese relationship with the Virgin Islands. She said there were no known injuries among church members.

Yvonne O'Neal/ENS

Irma destroyed most windows at St. Mary's Episcopal Church in Virgin Gorda, British Virgin Islands.

Quick serves as diocesan coordinator in Alabama for Episcopal Relief and Development. She said the Rev. Ian Rock, rector of St. George's on Tortola, had provided shelter in the church for more than 100 people.

"We're praying that Maria will not hit St. Croix," Quick said, although it was projected to do just that.

+ + +

The first formal response that Episcopal Relief announced in the wake of Irma was for Vieques and Culebra, two small islands east of the main island of Puerto Rico. They are working with the Diocese of Puerto Rico to provide temporary housing, food, and other support to about 600 people.

The Rev. José Diaz is vicar of Todos Los Santos on Vieques, the only Episcopal church on either island. He also oversees some mission work on Culebra.

"From my congregation, I have about three or four families that have trouble with the water that entered from the roof to the property, and they lost some of their stuff," Diaz said. He said a Red Cross representative expects that number to double. The church had no important structural damage, but will require some repainting because of leaks in the roof.

Diaz was shuttling back and forth between the two islands and the town of Fajardo on the main island, bringing supplies on the ferries.

+ + +

The eye of Hurricane Irma plowed through the middle of the Florida Keys, a string of small islands stretching 130 miles into the Gulf of Mexico. The Keys are connected by a single

highway with 42 bridges, including one nearly seven miles long. There are five Episcopal churches in the Keys.

One of the hardest-hit towns was Marathon, but "the church came through fantastic," said the Rev. Canon Debra Maconaughey, speaking of St. Columba in Marathon. She evacuated before the storm, but some parishioners and others refused to do so, and "we had 25 people who sheltered at the church," she said. "It's a big concrete building on stilts."

In Big Pine Key, the Rev. Christopher Todd has two churches, St. Francis-in-the-Keys Episcopal and Lord of the Seas Lutheran. He also evacuated and then gathered information on his flocks by phone. He spent an anxious few days unable to contact the organist at the Lutheran church, before she checked in.

The National Oceanic and Atmospheric Administration (NOAA) website provided post-storm satellite pictures of the Keys, among other locations. "We've seen the NOAA pictures, and we know that St. Francis has lost a lot of shingles, as has the pavilion," Todd said.

There are two Episcopal churches half a mile apart in Key West, the outermost island. The Rev. Larry Hooper and his wife, Katherine, stayed at St. Paul's through the storm, huddled in the choir robing room. He said they elected not to evacuate because of reports of snarled traffic. He felt they would be better off in the church, which is on high ground, than in a car.

"We lost some shutters, and part of the tin roof of the parish hall was peeled off," but the large trees on the property weathered the storm.

He alone among the Episcopal clergy in the Keys managed to hold a worship service on Sept. 17, just seven days after the storm hit. There were about 35 worshipers, all of whom had stayed through the storm.

"People were glad to come back to church and feel a little bit normal for a change," he said. "We had people in the community who were not members of the church who saw the signs up and said, *We just want to come to church today*."

He believes one of the people at the service was from nearby St. Peter's, where signs were posted. The Rev. Lenworth Haughton is priest-in-charge there, and he evacuated. But the smaller St. Peter's also was occupied during the storm.

"There was a lady who called, almost crying … she had 20 cats, and nowhere to go," Haughton said. "Of course, I couldn't tell her no." All the cats were in cages, and they stayed at the church with their owner for three days. Haughton knows the woman, a regular patron of the church's thrift shop, and he is optimistic about what he will find when he returns to the building.

(Continued on next page)

Hurricane Irma

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"Whenever a hurricane comes through this region, it's always costly to everybody, whether you're hit or not," said the Rt. Rev. Peter Eaton, Bishop of Southeast Florida, which includes the Keys. "Because if you're not hit, then you're rounding your forces to help those who are."

Eaton is in his third hurricane season. He is grateful for support from Episcopalians everywhere, but says "it's a month and six weeks from now that we're really going to need help and support," after the headlines are gone. "What we do need now is money, and lots of it.

"Stuff is not useful yet, but money is."

Kirk Petersen

Marriage Rites: Extend, Adopt, or Punt

The Episcopal Church Task Force on the Study of Marriage has reported on its latest meeting, held Aug. 28-30 in Salt Lake City.

The task force is shifting into the portions of its mandate to "report and make recommendations to the 79th General Convention" and "provide educational and pastoral resources for congregational use on these matters that represents the spectrum of understandings on these matters in our Church."

The task force is drafting resolutions for the consideration of the 79th General Convention.

A first resolution proposes continued trial use of the liturgies for marriage during the next triennium, as revised and amended, pursuant to Article X of the Constitution, as additions to the Book of Common Prayer:

- *The Witnessing and Blessing of a Marriage*
- *The Celebration and Blessing of a Marriage 2*
- *The Blessing of a Civil Marriage 2*
- *An Order for Marriage 2*

Proposed amendments to the rites, prefaces, and appropriate sections of the Catechism would also be made in order to make the language gender-neutral (i.e., *the couple*) rather than specific to a man and a woman.

The resolution calls for publication of these alterations and additions in *Liturgical Resources I: I Will Bless You and You Will Be a Blessing, Revised and Expanded 2018* (as appended to the Report of the Task Force on the Study of Marriage), with three future options for continuing use:

- Extend the period of trial use
- Adopt on second reading, without amendment by the 80th General Convention in 2021, these additions/alterations to the Book of Common Prayer
- Take some other action as determined by the 80th General Convention in 2021

This resolution also proposes terms and conditions applied to trial use that require reasonable and convenient access to these trial liturgies; calls for

continuing engagement with these materials; allows for clergy to decline to use them; and honors theological diversity and refrains from any punishment resulting from differing convictions on these matters.

"The resolution does not define what 'access' means, leaving the way open to bishops to approach access in a variety of ways," Joan C. Geiszler-Ludlum, chairwoman of the task force, told TLC by email. "The reported experience indicates that a number of methods have provided access, but some couples have had to go outside their faith community or even outside their diocese and/or state to achieve access to the liturgies."

Geiszler-Ludlum said the liturgies were "designed to take place within and before the faith community of the couple for the purposes of making a public affirmation of their marriage vows and calling on the community to support the couple in these affirmations." She said the task force has approached the call for access with this in mind.

A second resolution authorizes two liturgies for blessing relationships for addition to the Enriching Our Worship series. The first liturgy, *The Witnessing and Blessing of a Lifelong Covenant*, is currently authorized for use by same-sex couples in dioceses where the civil jurisdiction does not allow marriage for same-sex couples. This resolution proposes that this rite be included in the Enriching Our Worship series.

The second liturgy, *The Blessing of a Lifelong Relationship*, is intended for use in two circumstances:

• By mature couples who seek to form and formalize a special relationship with one another that is unconditional and lifelong, but is nevertheless something different than a marriage in that it does not include the merging of property, finances, or other civil legal encumbrances, in order to protect against personal and familial hardship.

• By couples for whom the requirement to furnish identification to obtain a marriage license could result in civil or criminal legal penalties, including deportation, because of their immigration status.

Papua New Guinea's New Primate

Anglicans in Papua New Guinea have a new archbishop. The Most Rev. Allan Rirme Migi, 58, was enthroned Sept. 9 as the province's seventh primate. He was elected in July, and succeeds the Most Rev. Mervin Clyde Igara.


Migi

Migi is the church's senior bishop, consecrated as Bishop of the New Guinea Islands in 2000. He will be based at the church's provincial office in Lae, located in the central highlands. He will oversee the Diocese of Aipo Rongo, and his appointment will bring the number of bishops in the province to 11.

Migi said he wants to work for unity within the province, for ecumenical relations within the nation, and for connections with other Anglican provinces.

The Anglican Church of Papua New Guinea has more than 230,000 members in five dioceses. The first missionaries landed just over a century ago. Now the clergy are indigenous. There are 140 parishes, with hundreds of outstations and chapels.

Over 90 percent of the nation's 7.3 million people are Christian. Papua New Guineans speak more than 800 languages, which is a huge challenge. About 80 percent of the population lives in remote rural areas without electricity, shops, roads, or access to markets. Some areas of the highlands remain unexplored.

A third of the population is illiterate. Three-quarters of the people rely on subsistence farming and a non-cash economy. The church reports that its challenges include HIV/AIDS, malaria, tuberculosis, sexual abuse, domestic violence, and sorcery.

John Martin

Bishop Bruno Appeals Ruling

Bishop J. Jon Bruno of Los Angeles has appealed the findings of the hearing panel that recommended he be suspended from Episcopal ministry for three years, on charges related to the attempted sale of church property formerly used by St. James the Great in Newport Beach.

According to Canon IV:17.8, the review will be heard by nine bishops on the Court of Review for Bishops.

Bruno asked that all charges and restrictions against him be dropped, arguing that the hearing panel exceeded its authority under the canons; interpreted the canons incorrectly; committed procedural errors; relied on irrelevant evidence; and reached factual determinations not sufficiently supported by the evidence.

Bruno's three-page notice of appeal contains statements that do not appear to reflect the Hearing Panel's order. Most notably, the appeal says, "The Hearing Panel found for the Respondent [Bruno] on the second charge, from which the Respondent does not appeal."

That statement appears to refer to a single sentence in the panel's 91-page final order, which says "the Hearing Panel finds that the foregoing are misrepresentations, but not dishonesty, fraud or deceit, within the meaning of Canon IV:4.1(h)(6)."

However, misrepresentation is a violation of the plain language of the canon, even if it does not rise to the level of dishonesty, fraud, or deceit.

The appeal states that "On August 2, 2017, the Hearing Panel found that the Respondent violated a charge not filed against or defended by him IIc.2 (consulting with the Standing Committee about the sale of property)." But Bruno was in fact charged with failing to consult the standing committee about the sale of the church.

Kirk Petersen

Anglicans Back New Confession

Anglican and Episcopal leaders have signed *A Reforming Catholic Confession*, published online Sept. 12. The confession launched with 250 initial supporters, including 15 Anglican leaders.

The confession affirms doctrines

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Confession

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about God the Trinity, Holy Scripture, human beings and their fallenness, the person and work of Jesus Christ, the gospel, the person and work of the Holy Spirit, the church, baptism and the Lord's Supper, holy living, and last things.

Among the Episcopalians and Anglicans who support the confession are Wesley Hill, assistant professor of biblical studies, Trinity School for Ministry; the Rev. Jacob Andrew Smith, rector, Calvary-St. George's, New York City; and the Rt. Rev. George Sumner, Bishop of Dallas.

Australian Synod Denounces Euthanasia

The Anglican Church of Australia's General Synod has unanimously denounced efforts by the governments of Victoria and New South Wales to legalize physician-assisted dying.

The Melbourne Anglican reported that the synod heard testimony from Dr. Denise Cooper-Clarke, who told the gathering that assisted dying is not as compassionate as some assume.

"Many people support assisted dying because they believe it is a compassionate response to suffering," she said. "But how is it compassionate to agree with someone who is so distressed that they wish to end their life, that yes, their life is not worth living, and yes, they would be better off dead?

"How is that more compassionate than getting alongside them and providing the best care and support so that they are able to find hope and meaning and even joy in the life that is left to them?"

Cooper-Clarke, who moved the resolution calling on Anglicans to contact members of Parliament about the measures, also cited statistics from the Netherlands. There, physician-assisted dying, also called physician-assisted suicide, accounts for 4 percent of all deaths.

Sydney Anglicans reported that Dr. Karin Sowada of Sydney also spoke in favor of the resolution. She cited short-lived legalization of the procedure in Australia's Northern Territory and said other efforts have since failed because it is not possible to legislate safeguards against abuse.

"They have realized that what starts as a well-intentioned means to relieve the pain and suffering of the terminally ill gradually socializes the idea of an early exit in the wider community. More importantly, they see that as euthanasia gathers acceptance, the boundaries of the law expand to embrace other reasons for assisted dying."

Christchurch Saves Cathedral

More than six years after its cathedral was devastated by an earthquake, the Diocese of Christchurch, New Zealand, voted Sept. 9 to rebuild.

By a majority of 55 percent, the diocesan synod voted to save the building. The church will work with the Christchurch City Council and government and the reconstruction is likely to take 10 years.

The Gothic-style 136-year-old cathedral was badly damaged in a 6.3-magnitude earthquake on Feb. 22, 2011, that killed 185 people.

The cost of a full rebuild is expected to be about $108 million. The national government has offered $50 million toward the project. The regional government and Christchurch City Council will offer a further $35 million. The balance will be met by trust funds, an insurance payout, and a soft loan from the government that may not have to be repaid. Government authorities have promised to fast track the legislation so restoration can begin.

The cathedral's future has been hotly debated since the earthquake struck. The synod had the options of reinstatement, demolition, building a modern structure, or giving the site to the national government, which would have ruled out using the restored building for regular worship.

The Rt. Rev. Victoria Matthews said she was delighted that a decision had been made after so many years.

"It was not an overwhelming but a very clear majority," Bishop Matthews said. "I had told the synod whatever they decided I would back them up, and that's exactly what I did."

Matthews said she was completely comfortable with the decision. Any other of the options subjected the church to possible legal challenges.

Prime Minister Bill English said he welcomed the decision.

"I think it's so important for Christchurch to see that this symbol of the heart of their city is now going to become part of the future and not sit there as a destroyed relic of the past," English said. "It's going to be a fascinating project."

John Martin

Membership and Money

The Anglican Consultative Council's standing committee has authorized a study of ACC membership and support.

Members of the standing committee said the group will include primates, bishops, other clergy, and laity. The group will recommend how the ACC can better reflect the membership of Anglican churches across the world. The group is expected to make recommendations to the next meeting of the ACC in 2019.

Members of the standing committee, who met in London this week, heard that more than a dozen provinces were not making regular contributions to the Communion. The

(Continued on page 30)

May 2017 sunrise over Havana, Cuba, as viewed from the Casablanca area. Matt Townsend photo

Cuban Church Poised to Reintegrate

By Matthew Townsend

If next year's General Convention approves reintegrating the Episcopal Church of Cuba with the Episcopal Church in the United States, American Episcopalians will discover a church at once foreign and familiar. The Cuban church is historically Episcopal; it began as a mission of the Episcopal Church. That relationship ended with the U.S. embargo of Cuba in 1960 and subsequent deterioration of the countries' relationship.

The churches parted ways in 1966, and the Metropolitan Council of Cuba was set up to govern the extra-provincial church. The council now consists of Presiding Bishop Michael Curry, Archbishop Fred Hiltz of Canada, and Archbishop John Holder of the West Indies.

Exchange between the countries rekindled after the Obama administration's decision to lessen travel restrictions, allowing for Americans — including Episcopalians — to visit the island after decades of absence. Relations between the churches started to mend as well, and the Cuban church voted in 2015 to rejoin the Episcopal Church in the United States. The Task Force on the Episcopal Church in Cuba, established by the 2015 General Convention to explore the question, intends to recommend reintegration, the Rev. Luis León told TLC in June. León, the task force chairman, said the Metropolitan Council has not been able to provide the kind of support the Cuban church needs. Thus, it has been far-off, isolated.

León said a focus of the task force's work has been to help the Diocese of Cuba become less isolated from the Anglican Communion. He said the church's existence in Cuba is "very fi-

(Continued on next page)

Cuba

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nancially difficult," with incredibly low pay for priests who are cut off from some of Cuba's state support. With reintegration, consistent support from the Episcopal Church would improve this situation, he said.

The task force was set to meet again Sept. 20-22 and review a resolution on reintegration, according to published meeting minutes. If a resolution is produced, it will await General Convention's decision next year. As that date approaches — and as the potential merger between the two churches clears more hurdles along the way — members of the Episcopal Church may increasingly ask themselves: what is the church in Cuba like?

"The Episcopal Church of Cuba is alive and in constant movement," the Rt. Rev. Griselda Delgado del Carpio told TLC by email in Spanish. Delgado, who was appointed Bishop of Cuba in 2010, describes the church in Cuba as a growing entity, a church that is forming new leaders and working to spread the gospel on the island. Among the church's recent accomplishments: seven ordained to the diaconate in recent years, five ordained to the priesthood, and nine people studying for ordination. Delgado said the diocese has also been focusing on building lay ministry, with 26 new laypeople trained in recent years. Laypeople have also received theological formation, which serves as a pipeline for ordained ministry.

Delgado said churches have grown most when they have "managed to strengthen their ordained ministry."

"This new state of affairs requires capacious, competent, prepared, agile, creative, entrepreneurial, and intelligent leadership — work that the diocese has facilitated through all its departments and commissions," the Rev. Marianela de la Paz Cot and her father, the Rev. Juan Ramón de la Paz, told TLC by email in Spanish. Both serve as Episcopal priests in Cuba; he has been the diocesan historian for 40 years. They said this work was being done through a lay formation program called New Ministries, project management courses for community developers, and Christian formation within parishes and communities.

The church is faring well where it is tied to community and culture, they said. "In Cuba the church that is growing is embodied in Cuban culture." To the de la Pazes, this means the church must proclaim the gospel-based vision of Christ and operate in dialogue with people in their contexts. "The Jesus Movement is our present inspiration."

This contextual work, Delgado added, can be seen in churches that serve families and emphasize spiritual work and education; that develop participatory and entrepreneurial leadership; and that engage in ecological community projects and care for creation.

Delgado and the de la Pazes both cited developments in programs for youth and adolescents, with nationwide camps that "are true spaces of biblical-theological formation." These gatherings help youth practice spiritual growth, environmental stewardship, and relationships, Delgado said.

Where the Cuban church could show more progress, according to the de la Pazes, is in new forms of evangelizing, including use of social media.

A greater challenge, perhaps, is the seismic change that Cuba is experiencing under what the priests called the new state of affairs. While change is slow to reach Cuba, the influx of outsiders and altered economic conditions have brought change. Tourists are coming, and with them comes money, relationships, and new ideas.

"The Cuban government has de-

clared the updating of its economic model, and several changes have occurred in different areas," Delgado said. "The new always brings uncertainty about the future of various aspects of social and economic life in the country. Non-state and non-cooperative work has been introduced, leading to the expansion of the private sector such as restaurants, hostels, transport, and others."

While certain aspects of Cuban life, such as free education and healthcare, remain in place, the bishop explained that foreign cooperation and investment have become legal. "This dynamic is new to the life of the average Cuban."

This increase in cooperation extends to the church. Relations between the Cuban and American churches have grown tighter as American visitors have returned to the island.

"What we've found is that there has been more interest from the Episcopal Church, from individuals, parishes, and dioceses wanting to go to Cuba," the Rev. Glenda McQueen, Latin American and Caribbean officer for the Episcopal Church, told TLC by phone. Some visitors, she said, include people born in Cuba who left and wish to visit the island with their families. Others include interested church members. Her office has fielded calls from people around the church seeking contacts in Cuba or an invitation from Bishop Delgado.

"At that level there's been quite an increase in interest," she said. "At times, I worry they may be saturated." McQueen said the church is trying to manage this demand.

While collaboration between the churches has increased, it is not new. The de la Pazes said the Cuban church has been working with the Diocese of Florida since 1983, built on the foundation of the two dioceses' long-term friendship. Multiple dioceses have participated in this fellowship. "The basic premise of these relations has been the respect and recognition of our dignity as the Episcopal Church of Cuba," Delgado wrote. "We have felt that this interchange has enriched both parties, giving us beautiful testimonies of this experience in our memory."

Matt Townsend photo

Statue of St. Francis in the Plaza de San Francisco, Habana Vieja. Despite years of secularism in Cuba, religious symbols and influence are easy to spot on the island.

Delgado said those bridges rebuilt in the 1980s have led to more recent exchanges. "Over the decades these relations have been increasing," she said. "This work has contributed, albeit silently, to the bridges both people have that are now solidifying. It's important and necessary that the relations between both countries are normal, of mutual respect and understanding."

Recent upticks in tension between the Trump administration and the Cuban government have not gone unnoticed by the Episcopal Church of Cuba, and they challenge the normalized relations that Delgado said are important for the future. She said the new policy, which allows continued educational and missional trips to Cuba but limits tourism, has generated doubts about the changes that have come to Cuba.

She also said the continuing embargo continues to be a great source of pain for Cubans. "The Cuban people have experienced the terrible difficulties that the unjust blockade entails," she said. "We advocate, in view of the differences that exist between both contexts, for normalization of relations in all areas of life between the two counties. Cubans are peaceful people. We pray, asking the Triune God to prevail in understanding, respect, and solidarity between the nations in such a way that benefits all people of the region."

This spirit, McQueen said, is part of what creates so much interest in the Cuban church. People want to "see how this church has survived and continued to do ministry, and how it looks to the future with hope.

"People are curious about that, and they're interested." ❏

Tune in to Formation

ChurchNext takes an entrepreneurial approach to Christian education.

By G. Jeffrey MacDonald

In 2013, the Rev. Chris Yaw twice raised eyebrows among his fellow Episcopalians. The first time came when he proposed making church-based adult education into a largely online enterprise. The second came when he launched ChurchNext, a limited liability company with a fee-based approach to fulfilling that vision.

"In the Episcopal Church, we don't have a lot of ChurchNexts that are independent, entrepreneurial initiatives," said Lisa Kimball, director of the Center for the Ministry of Teaching at Virginia Theological Seminary. "When Chris first started ChurchNext, I think there was some suspicion among churchy people: *Who's benefiting from this? It's a business, and we don't do business in the church. Right?*"

Four years later, ChurchNext has tallied more than 25,000 students and amassed a library of 331 courses (as of late August), including a few free ones, which are available on demand at churchnext.tv. The model has found this audience, Kimball said, in part because it fills a void in Christian adult education. It also takes a magnanimous approach; ChurchNext sponsors and participates in wider church events, including e-Formation conferences at Virginia Seminary.

"We now have a model of really good stewardship that allows a business — that does have a bottom line — to be highly responsive, agile, adaptive," Kimball said. "And it's not beholden to a larger institution or bureaucracy that slows those kinds of responses down."

Founder Chris Yaw says ChurchNext sponsors church organizations' events, such as meetings of the Consortium of Endowed Episcopal Parishes.

Now this four-employee firm based in suburban Detroit has accrued enough experience to make a series of strategic adjustments. Videos are no longer shot in lecture halls, but tailored for more intimate online presentation. Nor are courses prepared solely for individuals to complete on their own time. Some are structured for groups because that's how some parishes like to engage the content.

Such tweaks reflect a deeper well of accumulated insight into what works (and what does not) in the worlds of parish-based online learning and church-focused entrepreneurism. One clear lesson: under the right conditions, online education and entrepreneurism can fill gaps and equip the faithful. But best results happen when essential supports are in place, especially a community of students to share the online learning experience.

"People like to connect and learn together."

—Chris Yaw

"People like to connect and learn together," said Yaw, who spent 15 years working in television before seeking ordination. He now serves as rector of St. David's Church in Southfield, Michigan. "When you watch a video lecture of the Archbishop of Canterbury talking about how to read the Bible better, it's like marriage counseling: most of the learning goes on in the car ride home. You heard the lecture; now let's learn."

ChurchNext offers unlimited access to courses through subscriptions. Individuals pay $9 per month. Congregations may pay $29 per month for up to 10 users, or buy a full-year subscription for $300.

Here's how it works. In January, all users might be vestry members learning how to read financial statements. Then in February, the church might authorize a different set of users, such as people preparing for baptism in the Episcopal Church. Churches may buy access for a large cohort in any given month with a temporary higher rate. Cash-strapped congregations are eligible for discounts.

Taking a course involves watching short videos that Yaw's team has vetted for theological quality and suitability for mainline Protestants, especially Episcopalians. Presenters include theologians, clergy, writers, and experts in various subjects. Students working individually watch clips that run five to seven minutes, answer a few quiz questions, and post responses to group discussion questions. Others taking the course individually add their responses after watching the material. A course with three or four segments can often be completed in an hour.

Community matters to ChurchNext; without it, good intentions often lead to incomplete results. Yaw notes that while universities attract scores of students to their free online courses, most who enroll do not finish.

"Harvard will offer a free class with the best physics professor in the world; they'll get 5,000 people to sign up and maybe 20 will finish the course," Yaw said. "That's the dirty little secret of online learning: everybody signs up and nobody finishes."

Charging a fee gives students a greater stake, Yaw said, and in turn helps boost completion rates. Having popular topics helps, too. Students tend to complete courses involving Presiding Bishop Michael Curry, explorations of the Book of Common Prayer, and timely subjects related to current events, such as *Bridging the Political Divide in America* by Parker Palmer.

But what happens offline to foster success can be just as important as what occurs online.

Congregations find they cannot just sign up for ChurchNext and expect a culture of learning to appear. The online content works best when woven into an existing structure of parish-based adult education programming,

Susan Caldwell photo

Beth Bianchi at home in California, where her parish women's group meets once a month.

or when it helps transform fellowship activities into purposeful learning.

"For the churches I've seen try to use online formation and online instruction, if they don't have that face-to-face community, I don't see that it's worked," said Randall Curtis, ministry developer for youth and young adults in the Diocese of Arkansas.

But Curtis has seen it work when students have a chance to gather and discuss what they have done online. He sees this dynamic in a certificate program he founded to train youth ministers at Forma, the Network for Christian Formation in the Episcopal Church. Participants take ChurchNext courses, then gather in person to discuss what they have learned.

"If you're really going to engage with the material — both the videos and the texts — I think you really need to have some other people who are doing it at the same time," Curtis said.

That's what happened at St. Michael & All Angels Church in Corona del Mar, California. Sunday morning education hour got a boost in 2014 when everyone could gather around a projector and take *Introduction to Episcopal Worship* together; no prior reading was required. Later a women's group took off when it started offering online courses such as *Growing Old with Grace (Not Glamor)* and *Three Prayers*,

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said Susan Caldwell, the parish's director of Christian education.

Experimentation continues. The Diocese of Louisiana cosponsored ChurchNext subscriptions for congregations by helping underwrite the costs. At St. Augustine's Church in Metairie, the Rev. A.J. Heine has started using ChurchNext to fill gaps in areas where he cannot do the teaching.

"For a long time, I've been the only priest at this parish, so to prepare a sermon and an hour-long Christian-ed program every week — it's demanding," Heine said. "So it has been really helpful, not just to have something, but to have good speakers" via ChurchNext.

Initially, Heine found he could save time and improve quality by using ChurchNext courses for groups. Over time, he has found more applications. The altar guild took a course as a primer on how to prepare a sacred space for worship. When godparents live too far away to attend pre-baptism sessions, Heine gives them ChurchNext access.

As pleased as St. Augustine's has been with the content, the approach requires a lot of institutional support.

"It's not taking off like wildfire" across the diocese, Heine said. "You have to have a culture of adult Christian education, people who are hungry for knowledge. I don't know how many churches have that. And you need someone — whether it's a rector, a director of religious education, or just a very active parishioner — to champion this."

Observers see a hybrid model evolving in which online learning does not replace face-to-face interactions, but enhances them by giving the faithful a common experience to unpack together. People are already glued to their smartphones at soccer practices and everywhere else, said Bill Campbell, executive director of Forma. Why not meet them there for spiritual formation between Sundays?

"If you have people who are engaged in digital formation through the week, you don't have to do nearly as much" introduction when they convene at church for adult education, Campbell said. "When people show up on Sunday morning, they're already part of a larger conversation."

Just as online education needs a supportive context to thrive, the entrepreneurial approach needs the right kind of environment. Though ChurchNext pays some of its presenters, many have offered their teaching without receiving any compensation. That has been crucial for the ChurchNext business model, Yaw said, because acquiring content for free helps with holding down overhead. In return, ChurchNext makes a point to sponsor church organizations' events, such as meetings of the Consortium of Endowed Episcopal Parishes.

"Some of that is advertising, and no question it gets your name out there, but these are nonprofits as well that we're supporting," Yaw said. "That's what we like to do with what we make."

Contributing to church events has helped ChurchNext overcome leeriness about its mission and intentions, Kimball said. She believes ChurchNext might help pave the way for others who will bring an entrepreneurial, fee-based approach to underwriting ministries in the future. As long as ventures stress mission and collaboration, raising revenue from user fees might be a viable option.

"There is nothing inherently evil or wrong about what [Yaw] has done — it's wonderful," Kimball said. "But it is a fee-for-service model, which is very different from the often unexamined assumption that what the church does should be free with an occasional basket put out" for donations.

Yaw "is taking a risk," Kimball added, "and in the risk is a really rich question for us all to consider. That is, how do we sustain quality Christian formation in the 21st century? *How do we do it?* is a question because it needs money." ❑

In Search of Growth

Reaping God's Abundance through Church Planting

By Kirk Petersen

Every active Episcopalian knows that churches have been closing. The number of Episcopal congregations in the United States has declined every year for the past decade: from 7,095 in 2006 to 6,510 in 2015, a drop of more than 8 percent. Membership in the Episcopal Church, like membership in other mainline denominations, has declined by almost half since the high point in the 1960s.

But at the same time, new Episcopal churches are being born, some of them in new formats designed in response to a changing society. The new churches are outnumbered by closures, but these "church plantings" have the potential to restock and reinvigorate the church.

Recognizing this, the Episcopal Church has been steadily devoting more resources to support the planting of new churches. The church's "chief gardening officer" is the Rev. Thomas Brackett, whose formal title is staff officer for new church starts and missional initiatives.

"For 33 years of my ordained life I have been planting churches on my own, from house churches to megachurches to campus ministry — all different expressions of new ministry," Brackett said.

Brackett joined the Episcopal Church Center's staff in 2008 to work on ministry redevelopment, a role that in practice overlapped with church planting, because it created new beginnings and new formats for struggling churches. General Convention voted in 2012 to spend $2 million in the next triennium for direct support of new churches. Brackett's job description shifted from redevelopment to church planting.

From 2013 through 2015, "we disbursed $2 million, and we started learning from our early failures and successes, so we could redefine it and do even better next time," he said. "We're matching their local funds. This gives us the opportunity to not only partner with them, but also really learn with and from what they're doing."

At General Convention in 2015, the big news was the first-ballot election of Michael Curry as presiding bishop. Curry surged into office pledging to be the church's "chief evangelism officer." He reclaimed the term *Jesus Movement* from the 1960s counter-culture, and diligently began applying it to the staid Episcopal Church.

Thomas Brackett on support for church planting: "It's clearly a shift away from being just a flow-through funding source to actually sustaining a movement."

With much less fanfare, the convention also voted to nearly triple the budget for church planting — which tied in nicely with Curry's themes of evangelism, grassroots energy, and new ways of doing church. The budget for direct support of new churches rose from $2 million to $3 million. Convention created a new $2.8 million budget to develop an infrastructure to support church planting throughout the church.

"It's clearly a shift away from being just a flow-through funding source to actually sustaining a movement," Brackett said. He explained that the church-planting infrastructure includes:

- Adding the Rev. Michael Michie of the Diocese of

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In Search of Growth

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Dallas as a full-time staff member devoted solely to church planting

• Digitizing and cataloguing all of the training materials used for church planting

• Creating a network of coaches who can assess the needs of local leadership

• Creating a webpage for each new ministry, to provide local leaders with a vehicle for sharing milestones, pictures and video, and 90-day progress updates on local project management

• Monthly videoconference sessions for spiritual sustenance, coaching, and training

• Hosting a three-day church-planting boot camp

The proceedings of that boot camp will be made available online.

Michie has served most recently as rector of St. Andrew's in McKinney, Texas — a church he planted in 2005, which has grown to an average Sunday attendance of more than 300.

With the 2012 funding, the church supported nearly 40 new ministries, and Brackett expects that number to rise to 50 or 55 in the current triennium. "Those are just the ones we've funded. Then we've got double that who we're supporting with partnership and wisdom and resources aside from funding."

Many of these new ministries do not meet in buildings with tall steeples or slate roofs. They may happen in houses, on college campuses, or in other unconventional settings. They are not necessarily led by paid clergy. Brackett is a strong believer in house churches. Early in his career he helped start a network of house churches, eventually serving as the only paid employee supporting 36 such ministries.

Metrics such as average Sunday attendance and plate and pledge do not mean much in this context.

"We may say, yeah, we had three soccer-match Eucharist services on Sunday morning, where we took the Eucharist to the families whose kids were playing soccer. And we had 190 people receive Communion" on the sidelines, he said. "And then we took Communion to parents waiting in the school pickup lines five days this week after school — we walked from car to car, we offered prayers and blessings. … Now some of them are getting out of their cars and getting there early while they're waiting for their kids. These are all real-life stories."

Brackett emphasized that numerical growth is not his primary objective. "We do church planting for the sake of partnering with what the Spirit is up to in the world, not so much for the sake of reversing decline."

For 100 years, he said, missional leaders have been able to rally around the idea that "God has a mission, and sometimes that mission includes the church." ❑

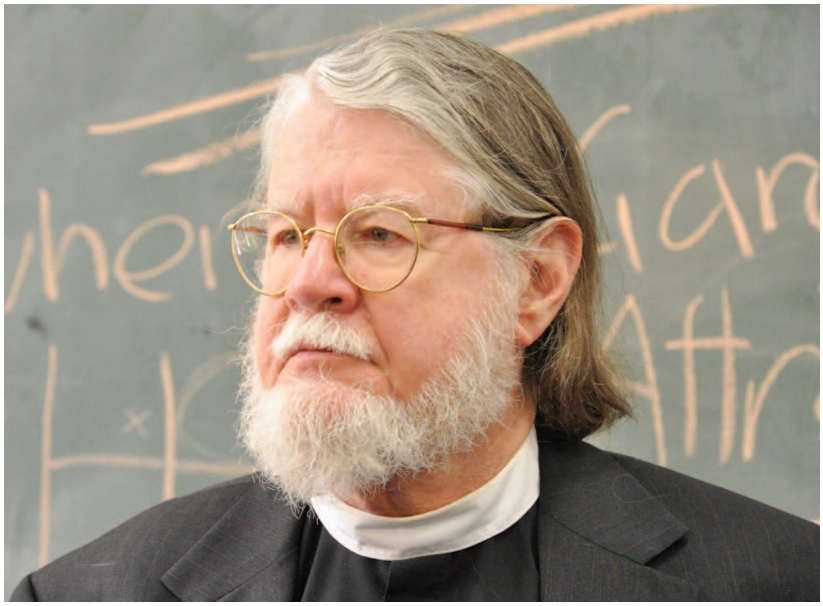

Photo © 2009 by John Roxborogh

In Memory and Anticipation of Robert W. Jenson

Jenson, one of America's greatest theologians, died September 5 in Princeton.

By Matthew Burdette

In 2011, while I was writing a master's thesis about Robert Jenson's theology, I had the jarring experience of noticing him and his wife, Blanche, seated in the pew in front of me at Trinity Church in Princeton, New Jersey. We had only exchanged email before. My heart raced. During the exchange of the peace, I approached him and Blanche to introduce myself, and nervously blurted out, "Are you Robert Jenson?" Blanche smiled, and Jens said, "Well, that's my name." Three years later, I was living in New Jersey again, and working on a doctoral dissertation on his and James Cone's theologies. Jens agreed to meet with me for an hour each week, and this routine continued until June of this year.

At the third or fourth of our weekly meetings I asked him something, and he gave me a characteristically terse answer. I waited a few moments, and then broke the silence by saying, "Dr. Jenson, I feel like I'm doing all the talking." Through his beard I could see him smiling. "That's exactly what I intended," he said. "Also, my friends call me Jens."

In my first year of graduate school, almost a decade ago, I read the first volume of Jenson's *Systematic Theology*, and since then there has hardly been a day when I did not grapple with his theology in some way. But more than that, the time spent meeting with him to discuss theology, to read books and Scripture together, to reflect on the state of the Church and the world, to celebrate milestones, and finally to prepare for his death established a transformative relationship. At first he was a name on the cover of a book, but he became a teacher, and then a mentor and a friend. Jens once admitted to me that even then, in his old age, he could not so much as write his name down without thinking about Karl Barth, about whom Jens wrote his dissertation, and with whom, like me, he had regular meetings. Jens observed, rightly and humbly, "It could hardly be different for you."

Jens was a gift to me. His theology has deepened my faith, and has taught me to worship more faithfully. But more importantly, Jens was a gift to the Church. His death is a loss, even to those who do not know his work. However, as St. Paul put it, the gifts of God are irrevocable. Though Jens has passed from this life, God is not finished using him in the Church. Jenson's theology is only beginning to be appreciated and understood.

In his classic book *Story and Promise* (Fortress, 1973), Jenson wrote that the gospel is "a word about an alleged past event, and it functions as an unconditional promise." In Jensonian fashion, one may say that if the gospel of Jesus is true, then the history of God's work in and through Jens is not only a past to be remembered, but is a promise for the

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In Memory and Anticipation of Robert W. Jenson

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future, which we may anticipate. Death did not have the last word on Jesus; it will not have the last word on Jens, nor on God's work through him. I want to share some of the significant things I have received from Jens, which I hope to see God use in the Church in the future.

Jenson taught that theology is the work of thinking about how to convey the significance of the gospel. Chiefly, he argued, this means putting the claims of the gospel in dialogue with the religious assumptions of the culture. From St. Paul's appropriation of the shrine to the unknown God at Athens, to Gregory of Nyssa's or Thomas Aquinas's reworking the notion of being, Church theologians have been evangelizing paganism. The Church's missionary work has always required theologians to develop a revisionary metaphysics, that is, a renewed apprehension of all reality in light of the news that the God of Israel has raised his servant Jesus from the dead, having first raised Israel from Egypt.

In Jenson's interpretation, the Church's theological work of evangelizing paganism begins with the startling news that God has come to us creatures in Jesus, having promised salvation to Israel, and by his Spirit having moved created history to the fulfillment of this promise. Evangelism, and so the theological thinking that goes into it, begins with the evangelical narrative, which requires us to talk about the three agents of this narrative: Jesus, the God of Israel whom he called his Father, and their Spirit.

In telling and thinking about this evangelical narrative, what we learn is that the One who made the promise to Israel is the same One by whom the promise came to fulfillment, and again is the same One who himself is the fulfillment. In Jenson's theology, the climactic truth of the gospel is not, as some have suggested, God's Threeness; rather, it is found in Israel's confession of faith, the Shema. The great mystery of the gospel is that God is one. The mystery of the Trinity is that God is one. The mystery of the Incarnation is that God is with us, and yet God is still one. Jenson wrote in his *Systematic Theology*, "The identity of the crucified Jesus and the risen Jesus is nothing other than the oneness of God. That is why it can and must be believed: it is identical with the final object of faith."

Revisionary metaphysics teaches us that our conceptions of God are premature. We rush to grasp God's oneness; the

Photo © 2009 by John Roxborogh

I asked what he thought of black liberation theology, and he said, "Not radical enough." I laughed and told him that James Cone might not agree. He laughed and said, "Well, in the end we'll see who the real revolutionary is."

gospel makes us wait for the triune God's promise. What God promises is that we will be with him, and that we will see in Christ's death and resurrection — and ours with him — the mystery that God is one. Regarding this mystery, Jens told me, "The point of Trinitarian doctrine is not to resolve the mystery; I have been attempting to describe it. There are things that I have written that I do not understand fully, but that I nevertheless believe."

Jens spent his career pursuing those things that he believed but did not understand fully. When I once asked him what he would like to have spent more time on, he responded with two things: his understanding of the preexistence of Christ, and politics.

Because the driving force of Jenson's theology is the oneness of the Creator God who is nevertheless one with us creatures, he was never completely satisfied with his answer to the metaphysical question of the Word prior to his Incarnation. In Jenson's thinking, if the Word exists prior to and apart from the flesh of Jesus, then the Word will always remain, in some way, distinct from Jesus. But Jesus *is* the eternal Word. Therefore, he reasoned, there can be no Word apart from the flesh of Jesus — no "Logos Asarkos."

This reasoning generated Jenson's most radical theological proposal: an eschatological rather than protological understanding of being, or ontology. Jenson taught that God's being is not the adamant persistence of what already is, but the perfect anticipation of what will be.

Jenson's theme of story and promise captures this eschatological ontology. In Jenson's theology, the oneness of God is the absolute identification of God's promise with its fulfillment: God is principally the End, the One who promises the End, and the Word of promise. Creation is the history made by God's Word of promise. God promises that we creatures will be with him, and therefore we creatures and our history exist. By his Word of promise, God called Abraham, gathered Israel, and, at the fullness of time, the Word was born to Mary. The man Jesus is eternally God's Word — to himself and to us. God's Word is the *last* word, and therefore the first word. The time in which we live is bracketed in the eternity of this God.

What we creatures anticipate is the final fulfillment of the history God has created. We wait, as Jenson would say, for the dry bones to live. We await the kingdom. God created us for a *political* community in which, with death behind us, we will be gathered to Christ and one another. Life in history is lived by hope. But this is not hope for pie in the sky; rather, as Jenson wrote, eschatological hope is the basis of our hopes for "potatoes on earth." Because we are promised the kingdom, we are free to be a revolutionary "conspiracy" and "band of spies" for the future, subverting the stagnation and status quo of a world that resists the future.

Jens's political sensibilities remain a delightful surprise to me. Once, when discussing my efforts to put his theology in dialogue with Cone's work, I asked what he thought of black liberation theology, and he said, "Not radical enough." I laughed and told him that Cone might not agree. He laughed and said, "Well, in the end we'll see who the real revolutionary is."

If there is any revolutionary community, for Jens that community is the Church, which is the only community whose life is to anticipate the kingdom. Baptism into the Church is also initiation into the kingdom. I suspect that the centrality of the Church in Jens's political and eschatological thinking was what motivated him to work toward ecumenical unity. Jens was unsurpassed in his faithful grief over the divisions of the Church. His dedicated work in cofounding and leading the Center for Catholic and Evangelical Theology is just one example of his commitment to doing theology for the one Church. I experienced this commitment as Jens gave me pastoral counsel as I prepared for ordination in the Episcopal Church.

Jens's pursuits were not only metaphysical and political but aesthetic. Jens saw the beauty of God, and believed that it was central to the Church's resistance against nihilism to reflect God's beauty in worship, in art and drama, in literature and storytelling. Jenson taught that Christians comprise a community that tells and lives out the drama of God's story, and in so doing lets the world see the beauty of what God has done and will do.

Jenson ended the first volume of his *Systematic Theology* identifying God as a great fugue: as the sheer beauty of the perichoresis of Father, Son, and Spirit, as the music that the triune God is. To be a creature is to be mentioned by this God, to be given as a gift. I am grateful that God gave us Jens. The Church will have much to remember of him and for which to give thanks because of him. Thanks be to God, we also have much from his legacy for which we may yet hope.

The Rev. Matthew Burdette is a curate at Church of the Good Shepherd in Dallas and serves as associate program director of the Center for Catholic and Evangelical Theology.

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SAES

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The mission of the Southwestern Association of Episcopal Schools is to lead, nurture, and unify Episcopal schools in order to advance educational excellence within the faith community of The Episcopal Church.

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WHY ACCREDITATION?

Accreditation blends *external quality control* (compliance to standards and best practices) with an assessment of the *degree of adherence to a school's mission.* A school needs both in order to be successful.

Accreditation attests to a school's quality in universally understood terms. To say that a school is accredited is to say that it has met provable and respected standards of quality. This is a critical statement to families served that the community takes its mission and its work with students seriously.

Further, accreditation is a process for intentional and on-going school improvement. To be designated as accredited means that a school has adopted a growth mindset and has voluntarily agreed to participate in on-going evaluation and improvement of its operations, governance, and programs using the *SAES Standards of the Association.* The accreditation process employs both internal self-scrutiny paired with peer-review which yields commendations, recommendations, and suggestions.

"The overall knowledge of SAES and their ability to disperse what we need to know, as well as the support given to schools is incredible. I cannot imagine not having SAES in our school's life!!"

— Emily McDoniel, Head of School, St. John's Episcopal School, Odessa, TX

WHY SAES ACCREDITATION?

Just as there are many parishes or schools from which to attend, there are also many accrediting agencies. Each accreditation process is unique. SAES is the only accrediting agency within The Episcopal Church family. As such, we are uniquely positioned to understand the challenges and opportunities facing Episcopal schools.

"SAES serves Episcopal schools in our region with expertise, responsiveness, and a deep knowledge of and commitment to the unique character of our schools. The accreditation process ensures that Episcopal schools in the Southwest operate in accord with the best educational practices."

— Leo Dressel, Head of School, All Saints' Episcopal School, Phoenix, AZ

The SAES accreditation process incorporates critical elements such as Episcopal identity, school worship, religious studies, service learning, and the parish/school relationship into the accreditation process. Leaders of Episcopal communities understand how critical these elements are to their success. Having access to peer experts on these topics can be immensely valuable to our schools and those called to lead them. No other accrediting agency brings that expertise to the table.

Further, SAES is the only faith-based member of the National Association of Independent Schools (NAIS) Commission on Accreditation. The Commission is comprised of twenty state and regional accreditation agencies that have undergone a rigorous, impartial, and on-going review of their accreditation programs while demonstrating adherence to the NAIS Criteria for Effective Independent School Accreditation Practices. As such, schools can rest assured that an SAES accreditation is a nationally-recognized credential demonstrating a common commitment to excellence in education.

SAES CONSULTATION SERVICES

School ministry is rewarding and challenging. Leading a school community presents questions around a variety of topics. Increased competition and new school options can bring additional complexities.

SAES is committed to providing a wealth of resources to the Episcopal School community dealing with these challenges. Through our consultation services, we work with schools on topics that include: strategic planning, faculty/staff development, leadership transitions, church/school relationships, marketing, and feasibility studies. Through our sixty years of working with Episcopal schools, our goal continues to be providing high-quality consultation that makes sense for any school's budget. For more information, please contact The Rev. David A Madison, D. Min. at dmadison@swaes.org.

"SAES consulting services have been a game changer for our school. I have utilized every type of service that SAES offers—including strategic planning, feasibility studies, board training and parent surveys. I cannot image where we would be without the support of this association."

— Mary Katherine Duffy, Head of School, St. Alban's Episcopal School, Harlingen, TX

"While there are many accreditation associations, SAES is the only one which views the accreditation process through a theological lens. Its expertise in matters of school-parish relations and governance is unmatched, and it views each school in the association as a unique place of ministry with distinct gifts to offer to the world."

— Dr. Chris Carter, Head of School, St. Mark's Cathedral School, Shreveport, LA

Inaugural Winners of The Connie Wootton Excellence in Teaching Award

Each of these four SAES teachers were honored with a Five Thousand Dollar prize for their dedication to their work in the classroom thanks to the generosity of long-time friends of the association.

Early Learning Category

Susan Meriwether
St. Francis Episcopal School
Houston, TX

Elementary Category

Sandra Morfitt
Episcopal Day School
Brownsville, TX

Middle/Upper School Category

David Willard
All Saints' Episcopal School
Beaumont, TX

Special Focus Category

Melanie Kowalik
All Saints' Episcopal School
Austin, TX

SAES Welcomes New Heads of Schools

Bruce Latta, All Saints' Episcopal School, Lubbock, TX
Lori Butler, Christ Church School, Temple, TX
David Perkinson, Episcopal Collegiate School, Little Rock, AR
Edolia James, Grace Episcopal School, Houston, TX
Jessica Nelson, Holy Cross Kids Preschool, Houston, TX
Michelle Symonds, Holy Spirit Episcopal School, Houston, TX
Audrey Russell, Holy Trinity Episcopal School, Houston, TX
Cameron Taylor, Imago Dei Middle School, Tucson, AZ
Joel Bicknell, St. Andrew's Episcopal School, Amarillo, TX
Cheryl Jones, St. Francis Episcopal School, Temple, TX
Linda McGurk, St. John's Episcopal School, McAllen, TX
Candi Turner, St. Luke's Episcopal School, Lindale, TX
M'Lissa Howen, St. Paul's Episcopal School, Waco, TX
Jean Ann Chisum, St. Philip's Episcopal School, Uvalde, TX
Shauna Kennerly, St. Richard's Episcopal School, Round Rock, TX
Mary Latulippe, St. Thomas the Apostle Episcopal School, Nassau Bay, TX

"Honoring the unique character of each of our schools while challenging us to better reflect the depth and breadth of our Episcopal identity is of inestimable value. SAES leadership and staff provides highly personalized advice and support. They are always there when you need them the most."

— Dr. Tad Bird, Head of School, All Saints' Episcopal School, Fort Worth, TX

The eighth annual Student Essays in Christian Wisdom competition attracted 19 papers from nine Anglican seminaries and university divinity schools in the United States, Canada, and England.

Rebecca Bridges Watts of Seminary of the Southwest took the top prize with her paper, " 'They are no less capable of our Christianity': 16th-Century Catholic Missions in Indigenous Cultural Contexts," which TLC is pleased to publish in this edition.

Second place — Edward Watson, Yale Divinity School: "Seeking Wisdom in the Spaces of Schism: How Hooker and Coleridge's Accounts of Reason Can Support Christian Unity."

Third place — Martin Geiger, Virginia Theological Seminary: "History, Theology, and Mediation: Wisdom's Female Character in Proverbs 1-9."

We are grateful to the judges of this year's competition: the Rev. Matthew Burdette, curate for student ministry at Church of the Good Shepherd, Dallas; the Rev. Zachary Guiliano, associate editor of TLC; the Rev. Beth Maynard, rector of Emmanuel Memorial Church, Champaign, Illinois; and the Rev. Katherine Sonderegger, William Meade Chair in Systematic Theology, Virginia Theological Seminary.

Portrait of Pope Paul III, Museo di Capodimonte, Naples, Italy

Wikimedia Commons

'They are no less capable of our Christianity'

16th-Century Catholic Missions in Indigenous Cultural Contexts

By Rebecca Bridges Watts

Across time and place, Christians have responded to their cultural contexts — at times choosing to shape Christian practice to meet the conditions of the local culture, while at other times believing that Christian practice needs to question or fight against the local culture. When Roman Catholicism expanded with Spanish colonialism to the New World in the 16th century, missionary priests — as well as their king and pope — recognized that the local languages and cultures needed to figure centrally in the mission to convert the local people to Christianity. Reflecting on this case from Church history teaches us, as contemporary Christians, to be more aware of how we can shape mission to meet the requirements of specific cultural contexts.

When Spain sent explorers across the Atlantic to claim new lands, people, and resources for their empire, the work of colonialism was done

Instead of going along with the dominant cultural perspective that the indigenous people were "brute beasts" who should be "subjected to our control," Pope Paul III argued that the Church needed to have the opposite response by seeing them as part of "the flock of Christ committed to our care, those who are outside the sheepfold."

by men sent by the Spanish monarchy. However, for the missionary priests who accompanied them or soon followed, their purposes were different. Writing in 1537, Pope Paul III recognized that the mission of the church was at odds with the mission of the colonizers, especially with regard to the dignity and freedom of the people who lived in these recently colonized places. While those working on behalf of the government and economic interests saw the indigenous people as just another resource, Pope Paul III recognized their humanity, pointing back to the Great Commission's words on the reach of the Gospel: "He sent preachers out to preach the faith: 'Go, and teach everyone' [Matt. 28:19]. All, He said, without exception, since all are capable of learning the faith." Pope Paul III was especially critical of the colonizers' impulse to enslave the indigenous people, seeing slavery as Satan's "novel way to prevent the world of God being preached to people for their salvation." He characterized those involved in the slave trade as "lackeys, who wanted to satisfy their lust for riches."[1] Pope Paul III argued forcefully against subduing the local people: "outside the faith though they be, [they] are not to be deprived of their liberty or the right to their property. They are to have, to hold, to enjoy both liberty and dominion, freely, lawfully. They must not be enslaved" ("Veritas Ipsa," p. 291). Noteworthy here is the implication that conversion is not a requirement for their liberty and rights; rather, these belong to them as by virtue of their humanity.

Instead of going along with the dominant cultural perspective that the indigenous people were "brute beasts" who should be "subjected to our control," Pope Paul III argued that the Church needed to have the opposite response by seeing them as part of "the flock of Christ committed to our care, those who are outside the sheepfold." Further, Pope Paul III affirmed their humanity, observing: "We are aware through what we have been told that those Indians, as true human beings, have not only the capacity for Christian faith, but the willingness to flock to it" (pp. 290-91). In contrast to the monarchy's and the slave traders' oppressive tactics, Pope Paul III advised that rather than forcing the local people to accept Christianity, missionary priests should ensure that "Indians and other people are to be invited into the faith of Christ by the preaching of God's word and the example of a good life" (p. 291). Again, Pope Paul III's perspective on missionary work among the local people is grounded in the belief that they are fellow human beings, capable of reasoning whether they want to accept the missionaries' invitation to believe.

With the pope having laid this foundation, it is unsurprising that Alonso de Molina translated the Lord's Prayer into Náhuatl (the Aztec language), and that in the second half of the 1500s, academic study of Incan and Aztec Empires was formalized at universities in Peru and Mexico. In 1578, King Phillip II dictated that those who wanted to be priests in "Indian" settlements had to be proficient in the indigenous languages. These developments toward learning the local languages and cultures and doing the business of the Church with this cultural sensitivity leads one to wonder why those in the Church saw this as so central to their mission. As Klaus Koschorke and others note: "The repeated exhortations of Church and Crown on the importance of learning Indian languages thoroughly suggests many missionaries had failed in this regard."[2] Earlier missionaries learned through experience that when missionary efforts do not reflect and respond respectfully to the local culture, they will find a less receptive audience and, thus, fewer converts. Bernardino de Sahagún, an eminent ethnologist of Aztec culture, wrote in 1577 of how the work of ethnologists "will be very useful to learn the degree of perfection of this Mexican people, which has not yet been known." Like Pope Paul III, Sahagún affirmed the shared humanity of the Aztecs: "It is most certain all these people are our brothers, stemming from the stock of Adam, as do we. They are our neighbors whom we are obliged to love, even as we love ourselves. Whatever it may be that they were in times past, we now see through experience, that they are capable in learning all the liberal arts and sacred theology …. They are no less capable of our Christianity."[3] Sahagún affirmed the Aztecs' intellectual capacity, which was a very progressive mindset at a time when many white Europeans viewed indigenous people as less intelligent and even less than human. Also noteworthy in Sahagún's treatise is the relationship he identifies between studying a cultural group and believing that they are the very people Jesus was commanding to be loved as neighbors.

Language, cultural practices, and beliefs are necessar-

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ily intertwined. To learn more of the local culture and get to know the people, missionary priests needed to be able to communicate in the indigenous language. In 1583, those gathered for the Council of Lima affirmed: "The fundamental purpose of Christian instruction and catechesis is an understanding of the faith. … Therefore, everybody should be taught in a way they can understand: the Spaniards in Spanish, Indians in their own language." The council specified that mastery of "prayers or catechesis in Latin" should not be required of the Incans, "because it is sufficient and much better for them to say it in their language, and if some wish, they may also learn in Spanish which many of them have mastered."[4] Implicit in the Council of Lima's edict is recognition both of what is practical for the cultural context and that the local people were indeed capable of learning another language, Spanish. All of this is consonant with Reform throughout Christianity during the 1500s, with Luther and others in Europe calling for the Bible to published and preached about in the vernacular. While the Roman Catholic Church was, in the main, much slower to change the language of the Mass, it is noteworthy that the Catholic missionaries in the New World were among the first Catholics to argue that people are best reached in their own language.

A well-known example of Catholic cultural adaptation is the veneration of La Virgen de Guadalupe. While opinion varies on the degree to which her veneration is a case of syncretism, most agree that the place of Our Lady in the devotional life of Mexican Catholics (and Mexicans in general) is, at its heart, about enculturation. That Mary would visit Juan Diego Cuauhtlatoatzin, "a humble commoner, a poor ordinary person," in December 1531 as "he was on his way to attend to divine things and to his errands," communicates that God, through Mary, has a special concern for the common people of Mexico. As Luis Lasso de la Vega's account over a century later in 1649 emphasizes, Mary expressed God's special love for Mexico in a warm and nurturing way. It seems significant that this encounter with Mary occurred in 1531, as the mission to Mexico was expanding — and that the emphasis of her words to Juan Diego was how she was a "compassionate mother" to "all you people here in this land," especially those with "afflictions, miseries, and torments." We see in this the recognition that colonial life was difficult for people there, and they needed to hear that God was responsive to their troubles in that he was sending them a loving mother to heal them. Finally, at the end of de la Vega's Guadalupe account, we read of how Mary directed Juan Diego to seek out the bishop to tell him about Mary's message, including the directive that the church should build her a temple in Mexico. This aspect of the story is crucial, as this is where we see the link between Mary, perhaps a Catholic version of the indigenous goddess Tonantzin Cihuacóatl, with the official Roman Catholic Church as personified by the bishop in Mexico.[5] La Virgen continues to link Mexican cultural traditions and Catholic religious practice, both in Mexico and in the United States.

Christians today can learn much from studying the ways in which our forebears in the faith responded to their cultural milieus. For Spanish missionaries in the 16th century, they learned through experience — as well as through studying the life of Jesus — how crucial it was to connect with the local people in their own language and traditions. The key for Christians living in the diverse cultural contexts of this world is to be open to discerning — through prayer, Scripture, reason, tradition, and dialogue — how God calls us to respond to people where they are, as we take the time to learn what makes them distinctive and valuable in God's sight.

Rebecca Bridges Watts is a middler in the MDiv program at the Seminary of the Southwest. She is a candidate for holy orders in the Episcopal Diocese of Central Florida, where she is a member of St. Peter's, Lake Mary.

Notes

[1] Pope Paul III, "Veritas Ipsa (Sublimis Deus)," in *A History of Christianity in Asia, Africa, and Latin America, 1450-1990: A Documentary Sourcebook* (Eerdmans, 2007), p. 290.

[2] Klaus Koschorke, Frieder Ludwig, and Mariano Delgado, "Language and Missionary Work," in *A History of Christianity in Asia, Africa, and Latin America, 1450-1990*, p. 302.

[3] Bernardino de Sahagún, "Excerpt from General History of the Things of New Spain, Part I" (1577), in *A History of Christianity in Asia, Africa, and Latin America, 1450-1990*, pp. 306-07.

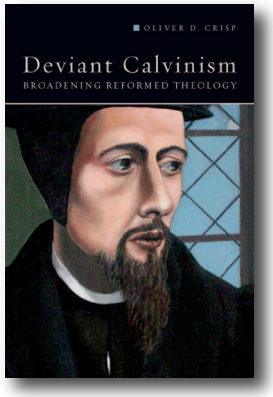
[4] El Tercer Concilio Limense (Third Council of Lima), "The Indians Should Be Taught in Their Own Language," in *A History of Christianity in Asia, Africa, and Latin America, 1450-1990*, p. 303.

[5] Luis Lasso de la Vega, "Excerpt from *Huei tlamahuicoltica*," in *A History of Christianity in Asia, Africa, and Latin America, 1450-1990*, p. 316.

THEOLOGY

A Reformed Catholic's Case

Review by J. Scott Jackson



Deviant Calvinism
Broadening Reformed Theology
By **Oliver D. Crisp**. Fortress. Pp. 272. $34

A persistent stereotype depicts Calvinist theologians as dour, joyless, and rigid. The main culprit for this stern visage, so the stereotype says, is the belief that God determines everything while human will counts for nothing. Yet, as Oliver Crisp demonstrates, Reformed thinkers are not cut from the same cloth.

Take John Davenant, Bishop of Salisbury (d. 1641), for example. Davenant led the Anglican delegation to the Synod of Dort (1618-19) in the Netherlands, which pitted orthodox Calvinists, who argued that the fate of the elect and the damned was set by eternal divine decree, against the Remonstrants (Arminians), who claimed some space for human free will in salvation. The Remonstrants held that God foreknew those who would accept Christ in faith and elected them for salvation on that basis. The council sided with the Calvinists on questions of free will and salvation, and Davenant concurred.

Davenant's theology plays a crucial role in this book by Crisp, a theology professor at Fuller Theological Seminary. Crisp seeks to debunk the view that all Calvinists think alike and thus to broaden the conversation in contemporary Protestant theology. "Along with many historic members of my own theological tradition (though fewer contemporary representatives), I think of myself as a Reformed Catholic," he writes. "That is, my own views on matters theological are part of the tradition of western catholic Christianity that divided from the Roman branch at the Reformation" (p. 14). Indeed, as Crisp notes, the label *Calvinism* is a misnomer for labeling the Reformed tradition as a whole, for no one thinker holds pride of place.

Deviant Calvinism explores divergent theological voices on several key topics. For example, Crisp effectively challenges the common assumption that Reformed theology necessarily entails the belief that divine providence encompasses even the minutiae of everyday occurrences. As he shows, many Reformed theologians have advocated a doctrine of compatibilism, the claim that divine predestination in matters of salvation does not exclude limited human freedom in mundane affairs.

Much of the book focuses on the scope of salvation, especially the question of whether the death of Jesus is *sufficient* to atone for the sins of the whole world and the extent to which this atonement is *efficacious* for human beings who accept God's saving grace in faith. Universalism is the doctrine that Jesus' death is sufficient and efficacious for everyone: All human beings will be saved in the end. This is a minority report in the history of Christian thought. Most Reformed thinkers, especially, have followed the precedent of the later Augustine's anti-Pelagian writings: Salvation is entirely by divine initiative, and God from eternity divides humanity into the elect and the reprobate. Nonetheless, Crisp shows how one *might* argue for universal salvation on Augustinian grounds by focusing on the utter sufficiency of divine grace. Crisp is not endorsing this position, however, and most theologians have argued it contradicts certain passages of the New Testament.

Most Reformed thinkers have affirmed the doctrine of "definite atonement." Many, following Puritan divine John Owen, have held that Christ's death is sufficient to atone for the sins of the elect only. Several of Crisp's essays seek to demonstrate the coherence of an alternative theory called "universal atonement." This view holds that Christ's death is sufficient to cover the sins of the whole world, whether all human beings receive these saving benefits through the gift of faith or not. Davenant and other early Anglicans articulated a version of definite atonement that Crisp calls "hypothetical universalism." This doctrine holds that Christ's sacrifice on the cross was sufficient to cover the sins of all people, but only those will be saved whom God freely elects to receive the gifts of Christ's benefits in faith.

Crisp, a pioneer in applying the tools of analytic philosophy to theology, writes with clarity and focus. The volume will be most useful to those with a focused interest in Reformed theology, but it may be somewhat perplexing and frustrating to a more general audience, especially those who do not share Calvinist presuppositions about election and predestination.

J. Scott Jackson is a writer and theologian living in Northampton, Massachusetts.

Instruments of Communion

The Primates' Meeting, the ACC, and their Predecessors

By Colin Podmore

One reason why the issues that have divided Anglicans in the last 50 years have proved so difficult is that they stir up ecclesiological questions. Which bodies (if any) have moral authority to speak on behalf of the Communion to its individual churches? What deference (if any) should be accorded to their pronouncements?

The 1997 Virginia Report commented positively on the ACC as including laypeople, but noted that its existence "raises questions," whereas the Primates' Meetings "have an inherent authority by virtue of the office which they hold as chief pastors." It emphasized the bishop's role as "one who represents the part to the whole and the whole to the part, the particularity of each diocese to the whole Communion and the Communion to each diocese." In 2008 the Windsor Continuation Group observed, "Not all believe that a representative body is the best way to express the contribution of the whole people of God at a worldwide level."

Misperceptions of the history of the Anglican Instruments of Communion compound such disagreement. One widely believed account runs something like this. Until 1968, the Lambeth Conference was the only inter-Anglican structure. The Anglican Consultative Council added a smaller body, meeting more frequently, its inclusion of laypeople and clergy reflecting fundamental Anglican principles. The Primates' Meeting — the newest body — is novel in comprising only the senior bishop of each church. Its pronouncing on divisive issues conflicts both with Anglican principles and with the original intention that it should merely be a fellowship group for church leaders. None of this is true.

From 1867 onwards there were increasing calls for a body to which the developing colonial churches could refer disputed questions. Each of the first four Lambeth Conferences failed to reach agreement on this. The relevant committee of the 1897 conference proposed a tribunal of reference, with a remit limited to questions submitted by Church of England bishops or by "Colonial and Missionary Churches" (and hence no role in respect of Ireland, Scotland, or the United States). Even this could not command consensus, so the relevant motions were not put. As the 1908 Lambeth Conference noted, the position of the American Episcopal Church, which "precludes any approach to a foreign court," was the main obstacle.

The 1897 conference did, however, ask the Archbishop of Canterbury to create a Consultative Committee from which churches, provinces, and extra-provincial dioceses could seek advice. From 1901 to 1966, under various names (Central Consultative Committee, Central Consultative Body, Lambeth Consultative Body), this small body of bishops met between two and five times between each Lambeth Conference and the next.

Initially, distance limited membership. Most of the colonial churches chose bishops resident in England (often former colonial diocesans) as representatives, though the Archbishop of the West Indies, the Primate of Canada, and bishops from India attended on occasion. The American church alone declined to participate. The Consultative Body offered some advice in response to questions referred to it, but only its 1914 consideration of issues arising from the missionary conference at Kikuyu (Kenya) was of much moment. Increasingly important, however, was its function as a preparatory and continuation committee for the Lambeth Conferences, advising on their timing and agenda, and monitoring follow-up.

The 1920 Conference declared the Consultative Body "one of the links which bind together our fellowship" — in modern parlance, an Instrument of Communion. In 1930, "councils of bishops" were identified as "the appropriate organ, by which the unity of distant Churches can find expression," their autonomy bounded by "a common faith and order" and "mutual loyalty sustained through the common counsel of the Bishops."

The Consultative Body had not threatened the churches' autonomy; absence from it reduced influence: both factors encouraged American involvement. The 1930 conference facilitated this by changing the Consultative Body's constitution. It would represent not the churches but the Lambeth Conference; the Archbishop of Canterbury would appoint its members (albeit after consulting the primates and metropolitans and having regard to regional representation), so no American action would be required to enable American bishops to serve. At least one American attended each of the four meetings in the 1930s; the presiding bishop came twice. Three meetings were attended by the Archbishop of the West Indies, one by a Canadian archbishop, another by two. As transatlantic travel became easier, the Consultative Body began to be more representative of the churches' episcopates, to meet more frequently, and to be increasingly dominated by primates and metropolitans.

After a post-war gap the Consultative Body met informally during the 1954 Anglican Congress and formally in 1956 to discuss the forthcoming Lambeth Conference. Archbishop Geoffrey Fisher had determined that it should comprise the Archbishops of Canterbury and York, each other church's senior bishop, four bishops appointed by the American presiding bishop, two each by the Archbishop of Canterbury and the Canadian and Australian primates, and one each by the other nine (until 1951 there were only 13 Anglican churches). The primates were now formally at the Consultative Body's heart.

At the 1958 Conference, Fisher convened either the primates or all the metropolitans as a conference steering committee. The Conference determined that the Consultative Body should in future consist only of the Archbishops of Canterbury and York, the primates or presiding bishops, and representatives of the extra-provincial dioceses appointed by the Archbishop of Canterbury. Those unable to attend could send alternates, but in effect a Primates' Meeting had been born. In addition to its role as a Lambeth Conference preparatory and follow-up committee, the Consultative Body would "advise on questions of faith, order, polity, or administration" referred to it by bishops.

Another resolution required the archbishop to ap-

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Instruments of Communion

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point a (salaried) secretary for the Consultative Body. This Anglican Executive Officer served not only the Consultative Body but also the Advisory Council on Missionary Strategy (ACMS). Established by the 1948 Conference, the ACMS had met immediately before the Anglican Congress. The 1958 conference revised its membership to include all the metropolitans. Members could send alternates, who need not be bishops: after 90 years, a Lambeth Conference had for the first time specifically envisaged non-episcopal participation in an inter-Anglican body.

The ACMS and the Consultative Body met just before the 1963 Anglican Congress. The ACMS, attended by 31 bishops and 23 staff advisers, discussed a range of strategic, policy, and practical matters. The much smaller Consultative Body principally discussed ecumenical, constitutional and ecclesiological questions. It requested a meeting every 18 to 24 months of primates and metropolitans (the Consultative Body plus one Canadian and one Australian metropolitan, and one American bishop), with staff attending general consultation but not decision-making sessions. Such meetings were held in 1964 and 1966.

In 1963, then, the Consultative Body finally embraced and fulfilled the long-held vision of a gathering in which the churches took counsel together between Lambeth Conferences, each represented by its senior bishop. Five years later, that vision would be supplanted by a very different one, embodied in the Anglican Consultative Council.

The year 1968 saw the Prague Spring and violent student protests around the world. It was in that revolutionary context that the Lambeth Conference set the Anglican Communion on a new course, profoundly changing its international structures and the ecclesiology they embodied. For the first time it met in public — in the Assembly Hall of Church House (a parliamentary chamber in the office of a bureaucracy) — and in the presence of the press. John Macquarrie (one of 26 consultants) was "astonished to find how many bishops were being swept along uncritically by the changing fashions and slogans of popular theology." The conference's report subtly downplayed its authority: the Encyclical Letter became a mere Message; a novel Note described the resolutions' (lack of) authority in entirely negative terms.

The conference replaced the Consultative Body and the ACMS with a single Anglican Consultative Council (ACC), comprising the Archbishop of Canterbury (as president), three members (bishop, clergy, lay) each from the largest five churches and two each (bishop plus clergy or lay) from the others, plus six co-opted members (at least two laypeople under 28 and two women). The council would elect a chairman, a vice chairman and seven other standing committee members (the president would not be on the standing committee). At the outset, only 21 of at least 46 members would be bishops (not necessarily their church's senior bishop). There was no provision for voting by houses or orders. Membership changes would need the assent of two-thirds of the metropolitans, but otherwise constitutional changes required ratification by the constitutional bodies of two-thirds of the churches. Therefore, unlike all previous inter-Anglican bodies, the ACC would derive its authority not from the Lambeth Conference but directly from the churches. The relevant report referred to "the new prominence of the laypeople" and the need for "a more integrated pattern" of meetings, but why the new body should take this particular form was not explained.

The conference did not formally entrust the Consultative Body's role of offering advice on faith and order questions to the ACC or any other body, but it did commission the ACC to advise on any proposals to ordain women to the priesthood. At its first meeting in 1971 the ACC duly gave a green light on this to the extra-provincial Diocese of Hong Kong and Macao — by 24 votes to 22 with five abstentions, the Archbishop of Canterbury (the diocese's metropolitan) voting against. This 11-day meeting, attended by 51 members, 18 consultants, observers and preparatory committee members, and six staff, passed 44 resolutions, published with four section reports in an 80-page report titled (significantly) *The Time is Now*. That the preface was signed not by the president or chairman but by the Secretary General, Bishop John Howe, perhaps suggested where real power now lay. Michael Ramsey later commented, "I think that Lambeth 1968 erred in giving

power to the Anglican Consultative Council" and "I quickly came to think that it was not the right way to run the Anglican Communion and that it was a poor substitute for a meeting of archbishops."

The ACC could not be dis-invented, but a Primates' Meeting could be restored. The initiative came not from Lambeth but from the United States and Canada. At Presiding Bishop John Allin's suggestion, the senior bishop of each church (now called the primates) met in 1975. Howe was careful to stress the gathering's informality, but in 1977, after a conversation with Allin, the Canadian primate Edward Scott wrote to Howe suggesting regular primates meetings for "contact between provinces." "A.C.C. alone is not enough," he argued: primates had "direct access to the decision making structures of their own churches," unlike some ACC representatives.

At the 1978 Lambeth Conference the Primates Committee, which met four times to take major decisions, authorized Archbishop Donald Coggan to "initiate consideration" of a "Committee of Primates" meeting regularly. The relevant section of the conference report expressed the hope that "such meetings will be held more often." Resolutions assumed their existence: the decision had already been taken. Archbishop Coggan's address explaining it was printed in the report. Quoted out of context, as it almost invariably is, his statement that the primates should meet "for leisurely thought, prayer, and deep consultation" might imply merely a fellowship group. In fact, his theme was where "authority in the Anglican Communion" should lie. Rejecting in turn the Archbishop of Canterbury, the Lambeth Conference, the ACC, or a doctrinal commission as its sole repository, he proposed that the primates should meet every two years as "channels through which the voice of the member Churches would be heard, and real interchange of heart could take place" — albeit "in the very closest and intimate contact" with the ACC. For Coggan, the Primates' Meeting was central to solving the problem of authority in the Anglican Communion, and the primates were their churches' most natural international representatives.

The conference's Resolution 11 gave the Primates' Meeting a crucial role with regard to local developments with wider consequences, advising member churches "not to take action regarding issues which are of concern to the whole Anglican Communion without consultation with a Lambeth Conference or with the episcopate through the Primates Committee." It also asked the primates "to initiate a study of the nature of authority within the Anglican Communion." Resolution 12 asked the Archbishop of Canterbury "with all the primates of the Anglican Communion" to initiate consideration of how to relate the various inter-Anglican meetings together. In both instances the primates were to act — not the ACC.

In 1963, then, the Consultative Body finally embraced and fulfilled the long-held vision of a gathering in which the churches took counsel together between Lambeth Conferences, each represented by its senior bishop.

The Primates' Meeting convened for six days in 1979. Any lingering idea that a meeting of the leaders of the Communion's churches could be merely social and spiritual will have been dispelled when the agenda (16 items, one covering 13 sub-items) was circulated. The minutes filled 19 pages — plus 16 pages of appendices. In advance, Howe commented that "from discussion with Primates themselves the wish for meetings does not appear to derive from a desire to revive the Lambeth Consultative Body," but this is in fact what had happened: a formally constituted body consisting of the senior bishop of each Anglican church had been restored. Yet the 1968 revolution had been so profound that the previous existence for seven decades of formally constituted meetings of bishops for consultation, advice, and decision-making between Lambeth Conferences was soon completely forgotten. A meeting of primates came to be regarded by many as an un-Anglican novelty rather than a reversion to the pre-1968 norm.

Colin Podmore is a member of the Living Church Foundation. In June he received the Archbishop of Canterbury's Lanfranc Award for Education and Scholarship. This article is based on his chapter in volume IV of the Oxford History of Anglicanism (OUP, 2017), which cites full references. Principal sources include the minutes of the Consultative Body in Lambeth Palace Library and papers in the Anglican Communion Office archives.

Hurricane Irma

(Continued from page 8)

new group will look at introducing greater clarity about contributions and finance.

The Most Rev. Paul Kwong, the ACC's chairman, said the working group will take account of concerns among Anglican provinces.

"These are important issues for the whole Communion, and we are taking care to make sure that we hear what God is saying and get this right," he said. "Providing a contribution to the Communion is an important part of the life of our family. This is not about rules and regulations. It is about relationships. The contributions enable everyone within the Communion to grow and flourish. For example, they enable us to focus on important work such as mission. It means everyone has a stake in what is happening across our Communion."

He stressed that the size of contributions was not the most important issue. "What is more significant is that a contribution is made."

ACNS

Ecumenical Ambit

Archbishop Josiah Idowu-Fearon, the Anglican Communion's secretary general, has stressed that the Anglican Church of North America is not a province of the Anglican Communion.

"It is simply not true to say that ACNA is part of the Anglican Communion," he told Anglican Communion News Service during a meeting of the Communion's standing committee. "To be part of the Communion, a province needs to be in communion with the See of Canterbury and to be a member of the Instruments of the Communion. ACNA is not in communion with the See of Canterbury, and has not sought membership" in the instruments.

"There is a long-standing process by which a province is adopted as a province of the Communion. It was a great joy for me to see Sudan go through this process and it was a privilege to be in Khartoum in July to see it become the 39th member of the Communion. ACNA has not gone through this process.

"ACNA is a church in ecumenical relationship with many of our provinces," he added. "But that is also true of many churches, including the Methodist, Orthodox, and Roman Catholic churches."

Speaking to the standing committee, Archbishop Josiah described the creation of the new province of Sudan as a particular highlight of his first two years as secretary general. He said the new province had started well but needs the support of the Communion. He said Christians are a minority in Sudan and will need to adopt a different approach compared to those in South Sudan, where they are a majority.

Idowu-Fearon spoke on various issues in his report, including unity, growth and evangelism, a task group created after the Primates' Meeting 2016, and how his role had changed.

ACNS

Two Bishops Announce 2019 Retirements

The Rt. Rev. R. William Franklin has written the Diocese of Western New York to announce his plan to retire in April 2019.

"When I left on sabbatical in April, I said to you that one of the things I would be doing during that time was praying and thinking about my retirement as Bishop of Western New York," he said. "I want to share with you that I have made the decision to retire on April 3, 2019, which is the date required by the current Canons of the Episcopal Church."

The diocese adds that it will explore a shared life with the Diocese of Northwestern Pennsylvania.

+ + +

The Rt. Rev. Barry L. Beisner, Bishop of Northern California since 2006, has announced his plans to retire in 2019.

"The formal call for an election will be on the agenda of Diocesan Conven-

tion this November," Beisner wrote in a letter with the Rev. Elizabeth Armstrong, president of the standing committee. "Our Standing Committee will govern this process."

Episcopal Church in Connecticut photo

Bishop Ian T. Douglas and archivist Meg Smith hold Bishop Samuel Seabury's restored miter.

Saving Samuel Seabury's Miter

A miter once worn by the Rt. Rev. Samuel Seabury, Bishop of Connecticut, has returned to the Episcopal Church in Connecticut after a five-week restoration.

Textile Conservation Workshop of South Salem, New York, restored the miter, which reportedly had been held for years by a college fraternity. Seabury bought the miter in 1786, two years after his consecration.

The Rev. Kenneth W. Cameron, a former diocesan archivist and a professor at Trinity College in Hartford, is credited with recovering the miter from the fraternity.

The miter sat in a custom wooden box, with a lock and glass door, from 1971 to 2014, "covered inexpertly with UV — very dark — film," said Meg Smith, archivist of the Episcopal Church in Connecticut. It was transferred to an acid-free manuscript box in 2014.

Although a donor had expressed interest in funding the restoration, Smith said, the bishops and canons decided that the Episcopal Church in Connecticut should pay for the project.

Pam Dawkins
Episcopal Church in Connecticut

LETTERS

Ministry of the Laity

The interview with Jason Ballard is phenomenal ["Sustainable Housing for the Rest of Us," Sept. 10]. It's obvious that Jason's faith informs his business, the decisions made within that business, and the business model he intentionally uses in long-range planning. His story is an excellent example of how much room there is in the business world for the promotion of Christian values and principles.

You are to be commended for identifying a person who is living into his Episcopal faith in real and tangible ways. Thank you for sharing Jason's story. May it be a real-life example to many of how the Catechism in the Book of Common Prayer (p. 855) describes, in part, the ministry of the laity: "to represent Christ and his Church; to bear witness to him wherever they may be; and, according to the gifts given them, to carry Christ's work of reconciliation in the world." God bless Jason Ballard and the many faithful business people like him.

The Rev. Chris Roussell
Rapid City, South Dakota

Secular Uruguay

When I spoke some years ago on the religion of the Founding Fathers at the national university of Uruguay, the senior professor who commented on the talk spoke glowingly of the Masonic influence in Uruguay's history. He placed our Founding Fathers in that tradition. It turned out that was precisely why I was invited to lecture at the university.

The country is secular. When I tried to find Holy Trinity Cathedral in Montevideo, I could not locate even someone who knew where it was. I appreciated the thorough article by Matthew Townsend ["Uncertainty in Uruguay," Sept. 10].

David L. Holmes
College of William & Mary
Williamsburg, Virginia

ST PAUL'S PARISH, RIVERSIDE, ILLINOIS SEEKS A

RECTOR

Upon the retirement of our Rector of 42 years, St Paul's Parish in Riverside, Illinois, a National Landmark suburb located 11 miles west of Chicago's Loop, is actively seeking a Rector.

We are a non-geographic "destination" congregation of mid-size (ASA: 53); Catholic, Anglican, Episcopal, and Benedictine in spirituality and culture. Our liturgical style is Solemn Rite II Benedictine monastic—an example of noble simplicity. We do not rely on gimmickry to try to bring people in. Benedictine hospitality and spirituality is what we do here, with no obsession with numerical growth at any cost.

A special emphasis is given to education and formation at this parish with fine adult programs and the Montessori-based Catechesis of the Good Shepherd for children. We are working on developing the Catechesis program for adults. An excellent library, curated by a parishioner with an MLS, provides parishioners with numerous opportunities to deepen their understanding of the Christian faith.

The Rector we seek should be dedicated to serving Christ and His people with integrity, dignity, perseverance, intelligence, and a well-developed sense of humor. Pastoral care is vitally important, as is the ability to be an effective abbatial-style administrator, not only of the seven Sacraments, but also the quotidian work of the parish. St Paul's is an endowed parish. Fiduciary responsibility is an absolute must.

For more information about our parish, please visit our website: www.stpaulsparish.org/rectorsearch.

If St Paul's Riverside is what you've been looking for, take the next step and visit the website of the Episcopal Diocese of Chicago (www.episcopalchicago.org) and click on Clergy Openings. The deadline for applications is October 31, 2017.

ST PAUL'S PARISH

A Catholic Episcopal Parish in the Benedictine Tradition

60 Akenside Road Riverside, Illinois 60546 708.447.1604 www.stpaulsparish.org

PEOPLE & PLACES

Appointments

The Rev. **Jane Barker** is vicar of St. Paul's, Kilgore, TX.

The Rev. **Mary Becker** is deacon at St. David's, Topeka, KS.

The Rev. **Casey Berkhouse** is rector of St. John's, Sonora, TX.

The Rev. Canon **Kirk Berlenbach** is canon for innovation and community engagement in the Diocese of Pennsylvania.

The Rev. **Dana Corsello** is vicar at Washington National Cathedral.

The Rev. **Angela Cortinas** is rector of St. Thomas', College Station, TX.

Ben Cowgill is youth missioner in the Diocese of Southwestern Virginia.

The Ven. Canon **Charleen Crean** is archdeacon of the Diocese of Los Angeles.

The Rev. **Johnnie M. Davis Jr.** is vicar of Church of the Cross, Columbia, SC.

The Rev. **Matthew Dayton-Welch** is rector of St. Alban's, Newtown Square, PA.

The Rev. **Annie Elliott** and the Rev. **Gates Elliott** are priests-in-charge of St. Mark's, Jackson, MS.

The Very Rev. **Marilyn Engstrom** is dean emerita of St. Matthew's Cathedral, Laramie, WY

The Rev. **Rachel Field** is south-central regional missionary for the Episcopal Church in Connecticut.

The Rev. **Carol Cole Flanagan** is interim rector of St. Barnabas', Annandale, VA.

The Rev. **Henrique Fleming** (ELCA) is pastor of St. Matthew's, Rapid City, SD.

Erin Flinn is north-central regional missionary for the Episcopal Church in Connecticut.

The Rev. **Debbie Greenleaf** is deacon at Advent, Sun City West, AZ.

The Rev. **Matthew Grunfeld** is rector of Annunciation, Holmes Beach, FL.

The Rev. **Torrence Harman** is priest-in-charge of Farnham Church, Farnham, and St. John's, Warsaw, VA.

The Rev. **Susan Hartzell** is priest-in-charge of St. Peter's in-the-Woods, Fairfax Station, VA.

The Rev. **Melissa Hays-Smith** is archdeacon for the Diocese of Southwestern Virginia.

The Rev. **Meredith Tobin Heffner** is rector of St. James', Potomac, MD.

The Rev. **Michael Horvath** is curate at St. David's, Austin.

The Rev. **Laurel Johnston** is interim associate rector of Trinity, Santa Barbara, CA.

The Rev. **Jo Ann Jones** is associate rector of Redeemer, Bryn Mawr, PA.

The Rev. **Brendan Kimbrough** is rector of St. Timothy's, Lake Jackson, TX.

The Rev. Canon **Rebecca B. Kirkpatrick** is rector of St. Philip's, Marysville, WA.

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SUNDAY'S READINGS | 18 Pentecost, October 8

Ex. 20:1-4, 7-9, 12-20 or Isa. 5:1-7 • Ps. 19 or Ps. 80:7-14
Phil. 3:4b-14 • Matt. 21:33-46

Science, Humanities, and Fulfillment

"I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery" (Ex. 20:2). History resonates and tells its tale. We are pure on the east bank of the great sea where Miriam sings a freedom song. God sings too, a love song concerning his vineyard, for the people in the wilderness will be his planted vine (Isa. 5:1). In union with God, they sing, "You brought a vine out of Egypt; you drove out the nations and planted it. You cleared the ground for it; it took deep root and filled the land. The mountains were covered with its shade, the mighty cedars with its branches; it sent out its branches to the sea, and its shoots to the River" (Ps. 80:8-11).

So planted, the people of God were given two gifts in addition to their freedom. They would see the power and wonder of God's creative work in the heavens, the day and night, and the wordless speech of nature. Knowing the Creator, they would contemplate creation with a discerning and reverent eye. "The heavens declare the glory of God, and the firmament shows his handiwork. One day tells its tale to another, and one night imparts knowledge to another. Although they have no words or language, and their voices are not heard, their sound has gone out into all lands, and their message to the end of the world" (Ps. 19:1-4). They were given the gift of science. And the beginning of science is the fear of the Lord and searching wonder.

They were also given the law. "The law of the LORD is perfect and revives the soul; the testimony of the LORD is sure and gives wisdom to the innocent. The statutes of the LORD are just and rejoice the heart; the commandment of the LORD is clear and gives light to the eyes" (Ps. 19:8-9). "For I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will pass from the law until all is accomplished" (Matt. 5:18). This is not a rigid and dry adherence, a slavish bondage to words and texts. Rather, the law "is more to be desired that gold, more than much fine gold, sweeter far than honey, than honey in the comb" (Ps. 19:10). In the law and the Scriptures of God, the people of God were given a love for the humanities. Textual study and commentary would be among the highest callings.

God has given freedom for a purpose: to see God in nature and to read God in the Word. This calling lifts the heart, brightens the eyes, and is exceedingly valuable and sweet. Could there be anything better? Yes, but only in comparison.

"As to the law, [I was] a Pharisee," St. Paul says (Phil. 3:5). As a member of this party, Paul lived by a strict and meticulous application of the law, although *law* came to include an expanded body of sacred texts, and a corresponding treasure of oral tradition. Still, the careful application of text and tradition to daily life was, for Paul, something precious and desirable. He defended it with violent zeal until providence struck him to the ground and revealed the "surpassing value of knowing Christ Jesus my Lord" (Phil. 3:8). Although he wanted to persecute the Church, he was "broken to pieces," having fallen on "this stone" (Matt. 21:44). And with a broken and contrite heart, he received the fulfillment of the law, namely the Word of the Father. In Christ he would read anew the preciousness and sweetness of the ancient texts.

Look It Up

Read Psalm 19.

Think About It

Perfection and beauty, and then fulfillment.

SUNDAY'S READINGS | 19 Pentecost, October 15

Ex. 32:1-14 or Isa. 25:1-9 • Ps. 106:1-6, 19-23 or Ps. 23
Phil. 4:1-9 • Matt. 22:1-14

Memory

When the people saw that Moses delayed his return from the mountain, they turned to Aaron and pleaded for another god, a visible image to worship with burnt offerings and sacrifice, a locus of food and drink, and reveling. They turned with all their heart, mind, soul, and strength to the image of a calf. They forgot the God who saved them. "They made a calf at Horeb and worshiped a cast image. They exchanged the glory of God for the image of an ox that eats grass. They forgot God, their savior, who had done great things in Egypt" (Ps. 106:19-21). And because God is jealous, the people's rebellion raised the prospect that God would turn against them in judgment. "The LORD said to Moses, 'I have seen this people, how stiff-necked they are. Now let me alone, so that my wrath may burn hot against them and I may consume them; and of you I will make a great nation'" (Ex. 32:9-10).

God was about to forget his people until Moses stood in the breach. Let the people remember God and let God remember his people. "Remember Abraham, Isaac, and Israel, your servants, how you swore to them by your own self, saying to them, 'I will multiply your descendants like the stars of heaven, and all this land that I have promised I will give to your descendants, and they shall inherit it forever'" (Ex. 32:13). Of all the good reasons to attend a local church, this may be the best. In the church we remind ourselves who we are as sons and daughters of God caught up into the life of Christ, and, strangely, we remind God also of the promises he has made. We remind God, but in so doing he is the chief cause of our gathering, our reading together, our prayer, our hymns, our communion in the body and blood of Christ, our witness in the world. God is memory.

Jesus tells a story. "The kingdom of heaven may be compared to a king who gave a wedding banquet for his son. He sent his slaves to call those who had been invited to the wedding banquet, but they would not come" (Matt. 22:2-3). Refusal in this case is a kind of forgetting. The invited guests have forgotten the authority of the king, the generosity of the invitation, and that the invitation is a veiled command. They ought to come, but refuse. They make light of the invitation and turn instead to farming and business, and they abuse and kill the king's emissaries. In the ancient world of the Bible, the consequences are clear. "The king was enraged. He sent his troops, destroyed those murderers, and burned their city" (Matt. 22:7). The story continues. The king invites everyone, both good and bad, to the wedding. And they come, though one guest is caught without a wedding garment. Remember that you are called, but pray that you are chosen, elected to put on the garment of Christ. We may refuse to come to the supper of the Lamb, we may forget, we may turn to other cares and other business. And if we come, we may still forget to take off old Adam and put on the new humanity.

Of all the reasons to attend a local church, remembering may be the most important. Remember the God who liberates from the captivity of sin, the flesh, and the devil. Remember the God who prepares the feast, issues the invitation, and has garments of new life waiting. And be bold to tell God what he has promised. Ghostlike, God says — and in prayer, we say — "Remember, remember, remember!"

Look It Up

Read Isaiah 25:6-7.

Think About It

A feast without death.

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2700 Warren Cir. • 972.255.4171
redeemer-irving.org

Lubbock, Texas
DIOCESE OF NORTHWEST TEXAS
1802 Broadway • 806.763.1370
nwtdiocese.org

Tyler, Texas
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christchurchtyler.org

Waco, Texas
HOLY SPIRIT CHURCH
1624 Wooded Acres Dr.
254.772.1982
holyspiritwaco.com

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CHRIST CHURCH
120 High St. W. • 434.293.2347
christchurchcville.org

Seattle, Washington
DIOCESE OF OLYMPIA
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ecww.org

Delavan, Wisconsin
CHRIST CHURCH
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262.728.5292
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