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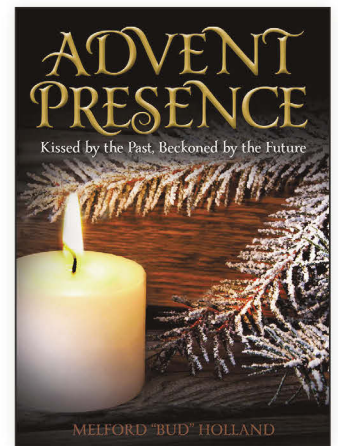


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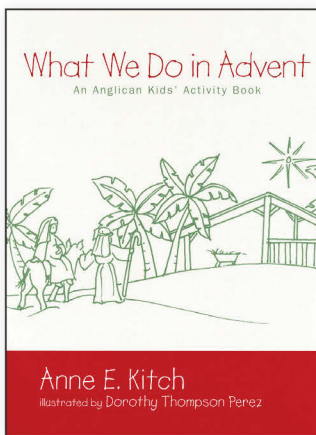


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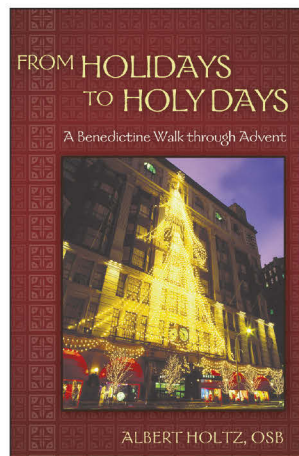
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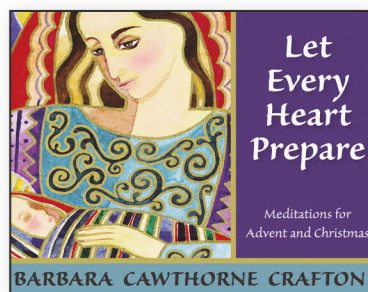
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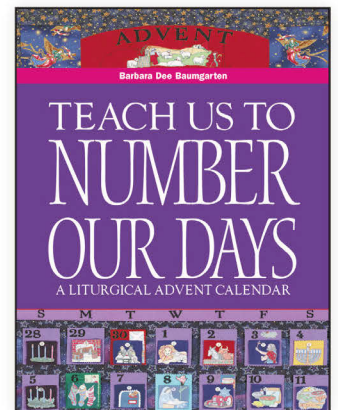
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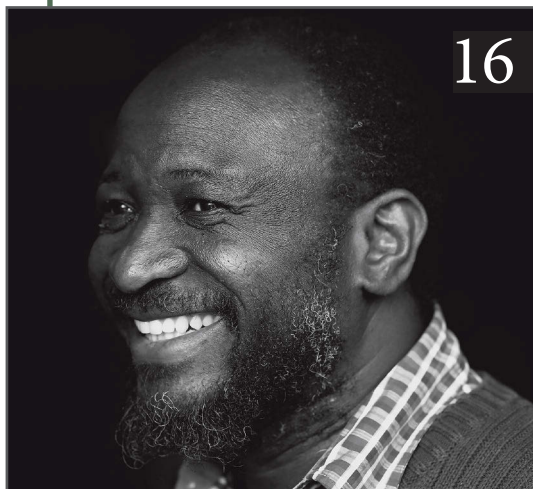
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ON THE COVER

The Oxford History of Anglicanism, Volume V, shows that “Anglicanism is encultured in traditional Korean style” (see “Studies in Enculturation,” p. 20).

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THE LIVING CHURCH

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LIVING CHURCH Partners

We are grateful to the Parish of St. Paul the Apostle, Savannah, and S. Stephen’s Church, Providence [p. 25], and Christ Church Cathedral, Nashville, and the Diocese of Southwest Florida [p. 27], whose generous support helped make this issue possible.

‘Leading the Frontline Efforts’

At Harvard, bishops tell how the church is beating malaria.

By G. Jeffrey MacDonald

Malaria death rates have plunged nearly 30 percent since 2010. When medical leaders gathered at Harvard University on Oct. 4, they focused on what has become the stealth factor: the Anglican churches in sub-Saharan Africa.

Ground zero in the fight against malaria is a remote border region where health clinics are scarce. Malaria nets for sleeping, insecticides for indoor spaces, and advancements in drug therapies can all be highly effective, but only if a distribution system equips villagers to use them properly.

Anglican dioceses in Angola, Namibia, Zambia, and Zimbabwe have leveraged their institutional presence and trusted status in rural communities. They have mobilized hundreds of congregations to educate their neighbors and offer defense techniques that can determine whether malaria remains a killer or gets wiped out.

“The faith community is leading the frontline efforts,” said infectious disease expert Dyann Wirth, head of the Defeating Malaria Initiative at Harvard. She introduced a Harvard Divinity School panel with three Anglican bishops, who talked about the malaria outreach of their dioceses in Africa.

“I’m an expert in the science. You’re an expert in community mobilization,” Wirth said to Bishop David Njovu of the Diocese of Lusaka, Zambia, during the panel. “It’s exciting to think eliminating malaria is bringing communities together.”

Anti-malaria partnerships involving foundations, governments, and faith communities have been far more successful than experts predicted they would be 20 years ago. Malaria deaths declined from 778,000 in 2003 to 445,000 in 2016, according to the



Photo courtesy of Justin Knight, Harvard Divinity School
Professor Dyann Wirth of the Harvard Malaria Initiative listens to Bishop David Njovu of Zambia.

World Health Organization. Malaria still afflicted 214 million people in 2015, but that marked an 18 percent drop from 2000. About 90 percent of malaria cases and deaths now occur in Africa; 70 percent of deaths occur in children younger than five.

But the global death toll from malaria barely budged from 2015 to 2016. Experts now warn progress might have plateaued and runs a risk of reversal. Funders of the outreach warn that malaria-affected regions need to eliminate the disease, just as 35 countries have done since 1955, or brace for a resurgence.

“You can’t just reduce it, because if you do, it will return with a fuller force,” said J. Christopher Flowers, a member of Church of the Heavenly Rest in New York City and president of the J.C. Flowers Foundation, which has worked with Anglican churches on anti-malaria projects in Africa since 2004. “This is due to increasing resistance to malaria treatment and to insecticide.

And here we have science and faith standing shoulder to shoulder in the anti-malaria enterprise.”

Determined not to lose ground in the malaria fight, a delegation of Anglican bishops visited the United States and the United Kingdom in October. Among their goals: raise awareness of their work and increase government support for the Global Fund, an international public-private partnership that seeks to end the epidemics of malaria, AIDS, and tuberculosis.

The tour included meetings with senators in Washington, D.C., where they lobbied for a larger commitment to the Global Fund in a new triennium that begins in 2019. After the visit, 18 senators signed a letter of support. The United States is the largest Global Fund contributor at \$1.35 billion for 2018. But bishops worry the Trump administration might cut support at a pivotal moment in the malaria fight.

“The background is all the cuts in foreign aid that the current govern-

ment is advocating,” Bishop Njovu told TLC after the panel. “And the U.S. is the major donor to Global Fund. So if the U.S. cuts, that means there will be very little coming from the other nations that are putting the money in that basket.”

At Harvard, bishops explained how their congregations have been uniquely positioned to help expand Africa’s malaria-free zones. Bishop Luke Pato of the Diocese of Namibia and Bishop André Soares of the Diocese of Angola told how they are making progress.

“In my country, the main cause of death until now is malaria,” Soares told the audience. “The church has the privilege to be with the people in Morning Prayer and Evening Prayer on Sundays. So my government has called the church its social partner, because the church is very involved in education and health.”

To deliver on that mission, congregations divide the labor. Priests are

involved in teaching how malaria is transmitted and dispelling superstitions, such as the common belief that it is caused by a witch’s hex. Church members are trained by health clinics in administering tests and dispensing medication. Churches are constantly reminding villagers to be tested quickly when symptoms surface and to take entire three-day doses of anti-malaria medication, rather than save a portion for the next outbreak.

The malaria topic hit close to home during the panel discussion. The Rev. Laurien Nyribakwe, a Jesuit priest from Rwanda and graduate student at Boston College School of Theology and Ministry, recalled how his bout with malaria required him to drop out of school in Africa for two weeks. His condition forced him to suspend services at the school chapel because he was not well enough to preach.

He said the church plays a crucial role in dispelling common fears that malaria

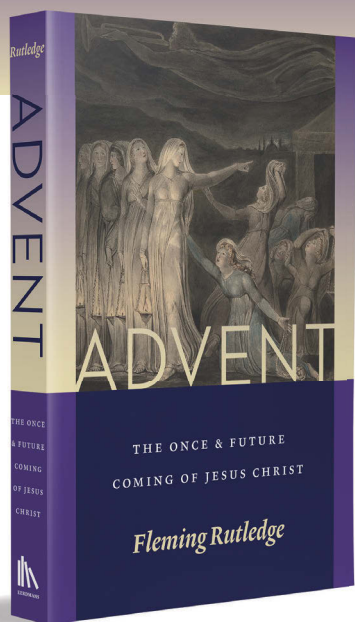
nets might cause infertility. The church can also be instrumental in rebutting messages from traditional healers who discourage Western interventions.

“When people are neglecting using the nets, that is dangerous,” Nyribakwe said. “When a priest or pastor is teaching, people understand him much better than tradition. If you take a stand and teach people, malaria can be addressed.”

At this point, Anglican dioceses have become the region’s leaders in the anti-malaria campaign. They are leveraging more than a decade of experience to train volunteers from other denominations. Much as Roman Catholics took a leading role in confronting Africa’s HIV/AIDS epidemic, Anglicans are championing the malaria cause with an urgency that has intensified over time. “We’re only halfway across the river,” Flowers said. “And with this river, you either get all the way across or you drown.”

A timely, lively and prophetic word from the bestselling author of *The Crucifixion*.

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Or see Upcoming Events on the Living Church Institute's Facebook page.



Muslims Host Rochester Convention

By Kirk Petersen

The Diocese of Rochester will proclaim its commitment to interfaith relations on Oct. 27 by holding its 87th diocesan convention at the Islamic Center of Rochester, building on a history of fellowship between the two faith communities.

Bishop Prince Singh said Episcopalians and Muslims in Rochester share a strong commitment to human rights. “We have stood together on several occasions for the rights of migrant workers, for the rights of gay people who were shot in Florida,” he said. “We’ve stood together every time there’s been some kind of violence against one particular group.”

“The Quran teaches us that the Jews and the Christians and the Muslims worship the same God, because of Abraham, Ishmael, and Isaac,” said Mohammad Rumi, a trustee of the Islamic Center, “even though our form of worship is significantly different.”

“There is also an example in the life of the Prophet Muhammad. He actually hosted a large group of Christians who came from southern Arabia, from Najran,” a city near the border of Yemen in what is now Saudi Arabia, Rumi said. “Those Christians came to Medina, and they were staying as the guests of the Prophet Muhammed inside the mosque of the Prophet. They were eating and sleeping and discussing things with them.”

The one-day convention will include Morning Prayer and Noonday Prayer, and Holy Eucharist in the afternoon. The preacher at the Eucharist will be the Rt. Rev. Mark A. Lattime, the Bishop of Alaska, who grew up in the Rochester area.

The center and the diocese have carefully negotiated some compromises between their different forms of worship. The convention will be held

in the spacious gymnasium at the center, and because it is “a secular space,” Rumi said, Episcopalians will not be expected to remove their shoes upon entering.

While women visiting the center normally are expected to cover their heads and their full arms, the convention deputies are asked only to dress modestly. “Don’t show the body parts that you don’t normally show in a professional gathering,” Rumi said.

There will be no cross carried in the procession at the beginning of the Eucharist, although the center does not object to crosses worn as jewelry.

Instrumental music is prohibited at the center, so “it’s going to be a *cappella* — which is really one of our traditions,” Singh said.

Roughly 250 participants will be fed a *halal* lunch prepared by a caterer owned by people “who happen to be Muslims from Bosnia,” Rumi said.

Alcohol is not permitted on the premises, and juice will substitute for wine at the afternoon Eucharist. There will, however, be a cash bar at a nearby hotel for a celebratory dinner the evening before, commemorating Singh’s tenth anniversary as Bishop of Rochester, according to the diocesan website.

Singh was born in southern India, and while the country is overwhelmingly Hindu, he is a fourth-generation Christian. He was ordained in the Church of South India, which is a province of the Anglican Communion, and joined the Episcopal Church after he came to the United States in the early 1990s to pursue postgraduate degrees in theology.

Singh said he is excited by the prospect of strengthening “relationships we’ve had with the Islamic Center and some of the Muslim brothers and sisters over the years” by meeting at the center. “It has the added advantage of great parking.”



Singh

Seeking Local Context

Executive Council sets sights on connecting with work on the ground.

Executive Council kicked off its first meeting since the 79th General Convention, gathering in a conference center Oct. 15 in suburban Minneapolis to begin discussing how to align church operations with the priorities and mandates established in July.

Presiding Bishop Michael Curry opened the morning session at Oak Ridge Hotel & Conference Center by using a passage from the Gospel of John to set the tone for this four-day session: “I am the vine, you are the branches,” Jesus said during his Last Supper. “Those who abide in me and I in them bear much fruit, because apart from me you can do nothing.”

Curry came back to those lines several times during remarks that ran about 20 minutes. The church “loses its soul the further it gets away from

Jesus of Nazareth,” he said, but the work of the council will build on the movement of Christians seeking to reclaim what it means to be followers of Jesus and his teachings.

“I know that it’s easy for fads to come and go, and yet it is my deep and earnest prayer that our embracing what it means to be the Jesus Movement will not be a fad that comes and goes,” Curry said.

The Episcopal Church passed more than 500 resolutions at the 79th General Convention in Austin, Texas. “Our structures for translating, processing and disseminating strained at the sheer volume” of resolutions, said the Rev. Gay Clark Jennings, president of the House of Deputies. But she was heartened rather than troubled by the numbers. A record number of resolutions shows Episcopalians are energized by

their faith.

She also was encouraged by the number of people who have volunteered to serve on one of the interim bodies that continue the work of General Convention during the triennium. “The good news is 1,200 people want to be involved in the work between conventions,” Jennings said.

At convention, the House of Bishops held a “Liturgy of Listening” to hear the stories of sexual abuse and exploitation, including within the church, drawing attention to these issues “that too many church leaders have refused to acknowledge and have only become more urgent since convention concluded,” Jennings said.

In February, Jennings appointed a 47-member Special Committee on Sexual Harassment and Exploitation to

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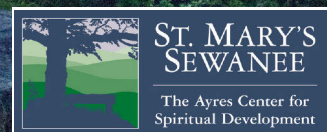
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Executive Council

(Continued from previous page)

lead the church's efforts, and those efforts will accelerate in the new triennium, Jennings said Oct. 15. She also referenced her guest post Oct. 8 for *The Christian Century*, which she wrote in response to the sexual assault allegations made against Justice Brett Kavanaugh by psychology professor Christine Blasey Ford.

The agenda for the first day of the meeting was light on legislative business, though the group voted in the morning to establish a new roster of committees based on the priorities set by General Convention under Curry. They are Finance, Government & Operations; Ministry Within the Episcopal Church; and Ministry Beyond the Episcopal Church.

The Rev. Canon Michael Barlowe, secretary of General Convention, sought to frame the council's business

partly as an attempt to bridge the gap between the churchwide and the local. "The further you get from the local congregation," he said, "the more remote things can sometimes seem."

He encouraged council members to keep the local context in mind, and he said the council plans to meet in all nine provinces during the triennium leading up to the 80th General Convention, which will meet in Baltimore. "We're going to make an effort to learn more about that local context as we go around," he said.

In his remarks, Curry alluded to unspecified organizational crises within the Episcopal Church that had been hindering its spiritual work. "Every crisis is a disguised opportunity; you just have to figure out what it is," he said. "We realized we needed to do something different."

One of those things was hiring a personnel consultant to study the workplace culture of the churchwide offices and help church leaders improve that culture.

"Through it all, we're going to love each other and take care of each other," he said.

Curry was more pointed in making his case for "reclaiming Jesus," invoking an initiative that he and other ecumenical leaders launched earlier this year to refocus the broader culture on Jesus' teachings. "Christianity is being hijacked in public perceptions of what it means to be Christian," he said.

By trying to reclaim the Jesus of love and compassion, Curry said, he was not making a political commentary, though "it may have political consequences."

"That's what I believe we need, not just in the church," he said. "I'm talking in the culture — a revival of the way of being Christian that looks something like Jesus, the Jesus that said 'love is what it's all about.'"

The next council meeting is scheduled for Feb. 21-24 in Midwest City, Oklahoma. Future locations have yet to be announced.

Adapted from David Paulsen, ENS

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Chilean Church Approved as Province

The Iglesia Anglicana de Chile will become the 40th province of the Anglican Communion.

The Archbishop of Canterbury will travel to Santiago in November to inaugurate the new province.

Both the Anglican Consultative Council's Standing Committee and a majority of Anglican Communion's primates confirmed that the diocese should be given provincial status.

The decision to become an independent Anglican province follows a sustained period of growth in the church, and is intended to make further growth easier.

Bishop Héctor (Tito) Zavala Muñoz will become primate of the new province on Nov. 4 during a service at Grange School in Santiago.

ACNS

Layman Leads Nashotah House

Professor of theology Garwood P. Anderson has been appointed as the first layman to lead Nashotah House Theological Seminary as provost and president.

Nashotah's board of directors asked Anderson in August 2017 to serve as acting dean and appointed him as interim dean in January. Nashotah House's residential student body has grown by 50 percent under his leadership.

The board celebrated his role as provost with a public investiture at the Alumni Day Mass on May 23, and then elected him as president during its July 19 meeting.

Anderson joined the faculty as a professor of New Testament and Greek in 2007, and served as academic dean from 2009 to 2012. In the 2013-14 academic year, Anderson took a sabbatical and wrote *Paul's New Perspective: Charting a Soteriological Journey* (IVP Academic, 2016).

He then resumed his teaching responsibilities until the transitions of the past year. Nashotah House is in the final

(Continued on next page)

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Nashotah

(Continued from previous page)

phases of hiring a new professor of New Testament and Greek to fill the vacancy created by Anderson's appointment.

Davidge Leads Public Affairs Office

Nancy Davidge, who has served as interim public affairs officer since June, has been hired for the long term.

She most recently served as principal of the Davidge Group, which offers strategic marketing and communications services to help organizations and businesses tailor their messages to specific audiences.

Davidge began her career working for the Girl Scouts, and then spent 20 years in senior-level marketing and communications positions for regional and national healthcare companies.

She then made a career shift to educational institutions, including Episcopal Divinity School, where she served as director of marketing and communication for eight years before joining the Episcopal Church Foundation as founding editor of *Vital Practices* in 2010.

Eleven Bishops Urge Caution on Sexuality

Bishops affiliated with the Church of England Evangelical Council have written in an open letter that "for many evangelicals, change in the Church of England's teaching and practice has serious consequences."

The 11 bishops wrote to the Rt. Rev. Christopher Cocksworth and the Living in Love and Faith Coordinating Group, which is charged with completing its work shortly before the Lambeth Conference in 2020.

"[R]ecent history tragically demonstrates that introducing changes in teaching and liturgy has consistently divided Anglicans globally and within

provinces," the bishops wrote. "It is therefore clear to us that both the substance and the method of LLF's work is of great significance. What it produces will not only prove vitally important for our witness here in England and in the world church but will either enable or undermine our quest for unity-in-truth within the Church of England and Anglican Communion."

The council was founded in 1960 by John Stott (1921-2011), former rector of All Souls, Langham Place, and a leading teacher in the global evangelical movement.

Cathedral Honors Matthew Shepard

Matthew Shepard, who was murdered at age 21, will be interred at Washington National Cathedral after a service of thanksgiving and remembrance on Oct. 26, at the request of the Shepard family.

Oct. 12 is the 20th anniversary of Shepard's death. The service will celebrate and recall Shepard's life and will be followed by a private interment in the cathedral crypt.

The service will be presided over by the Rt. Rev. Mariann Edgar Budde, Episcopal Bishop of Washington, and the Right Rev. V. Gene Robinson, the first openly gay priest to be consecrated a bishop in the Episcopal Church.

"We've given much thought to Matt's final resting place, and we found the Washington National Cathedral is an ideal choice, as Matt loved the Episcopal Church and felt welcomed by his church in Wyoming," said Judy Shepard, Matthew's mother. "For the past 20 years, we have shared Matt's story with the world. It's reassuring to know he now will rest in a sacred spot where folks can come to reflect on creating a safer, kinder world."

Shepard will be one of approximately 200 people to be interred in the cathedral in the last century, including President Woodrow Wilson, Bishop Thomas Claggett, Helen Keller and her teacher, Anne Sullivan, and U.S. Navy Admiral George Dewey.

(Continued on page 24)

'Uphill Battle' for Archives Project

Fundraising pressure grows for the Archives of the Episcopal Church's new home.

By G. Jeffrey MacDonald

When thousands of Episcopalians gathered in Austin for General Convention, they heard almost nothing about a \$10 million campaign to build a new home for the Archives of the Episcopal Church.

The proposed mixed-use building, to be located three blocks away from the Austin Convention Center, is scheduled to open in 2021. But the campaign has failed to gain significant traction since its quiet phase launched in January 2017. Only about \$500,000 in firm pledges have come in, and no major donors have signed on with six- or seven-figure commitments, says Mark Duffy, director of the archives.

Potential big donors first want to see that others have already stepped up, he said.

"Every time we talk to people, they say: *Well, how many do you have?* Well, you would be the first," Duffy said. "That's a hard thing for people to do when they're giving \$1 million or \$2 million."

With no major support to announce, the archives, based in Austin since 1958, opted for a relatively low profile during the national meeting. The proposed site remains a nondescript, church-owned parking lot that brings in revenue for national operations.

Now, however, the project needs a breakthrough if it is to proceed as planned. Pressure is mounting for the effort to reach milestones before year's end or return to the drawing board.

Local developer Bobby Dillard of Cielo Property Group is yet to announce any anchor retailer tenants since his firm secured a contract to partner with the church in April 2017. He's working on carving out an approximately 70,000-square-foot home for the archives within a 600,000-square-foot, \$160 million project that would



G. Jeffrey MacDonald photo

The proposed site remains a nondescript, church-owned parking lot that brings in revenue for national operations.

include a mix of residential condominiums and commercial tenants.

Between height restrictions in the zoning code and the neighborhood's popularity with Austin's large homeless population, however, the site is proving to be a challenge.

Dillard "knows that he's got until the end of the year to really pull this all together," Duffy said. "I'm hoping that by the end of the year we have a couple of major gifts. ... That will be enough to start the ball rolling for us to offer a much quicker pace in the process of raising the money."

Cielo spokeswoman Christine Haas relayed an update for Dillard, who declined to be interviewed.

"Cielo is still in the planning stages of the project and hopes to be closing by the end of the year," Haas said via text message. She said an update might be available as soon as October.

Archive holdings are currently spread across five locations: one in New York and four in Texas, including a main facility at Seminary of the Southwest. The archive headquarters now occupies 8,500 square feet on the third floor of the seminary's library.

Contents include historical records from General Convention, multiple presiding bishops, various organizations, and personal papers. The temporary home offers inadequate protection against fire and theft, Duffy said.

The seminary has outgrown its library, said Eric Scott, director of communications and marketing, and a third-floor expansion cannot proceed until the space is vacant. A master plan calls for investments in the library, classrooms, and campus housing. Although the seminary has not given the archives a deadline for moving, the expectation is for the space to open within a few years.

"We know they're planning to move," Scott said. "We want to improve a lot of

our buildings. The archives' leaving gives us an opportunity to look at that anew without having to worry about relationships, the political reality of things, and not wanting to ever rock that boat. We're happy for that opportunity."

The proposed site is located on the block of Neches, Trinity, and East Seventh and Eighth streets. It is bordered by a garage owned by St. David's Episcopal Church, a Salvation Army center, and the Austin Health Department. The church bought the parcel before the economic downturn that began in 2008. The Great Recession delayed fundraising until last year.

Fundraising has shown some encouraging signs. Episcopal Church Women resolved last summer to work with other organizations in raising money for a women's reading room at the archives, which Duffy hopes will lead to a gift of about \$1 million.

But competition for Episcopal donors is said to be stiff this year. Many institutions are engaged in campaigns, Duffy said, and national programs tend to rank low among donors' priorities.

"We are the last ones that are going to get those large gifts when people are already supporting their parish, diocese, seminary, or any number of other well-established and independent Episcopal organizations," Duffy said. "So that has been an uphill battle."



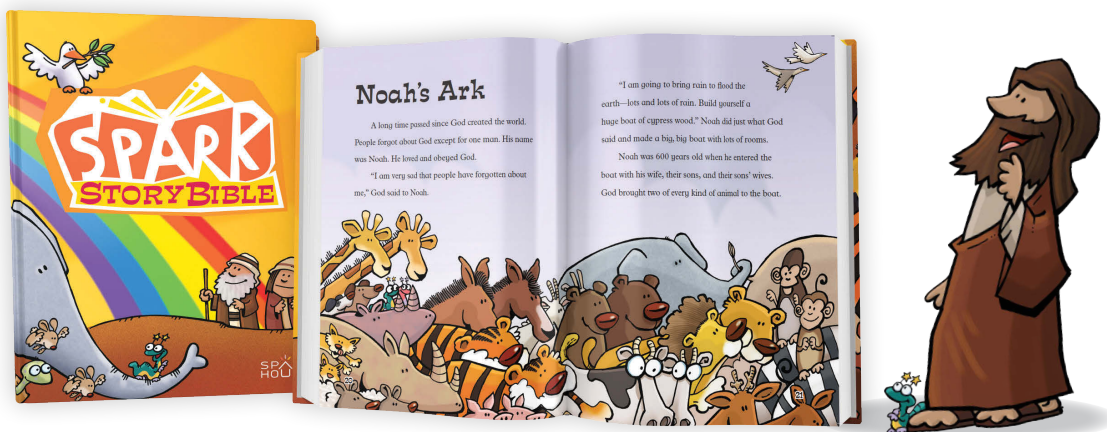
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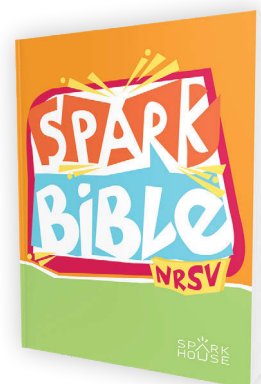
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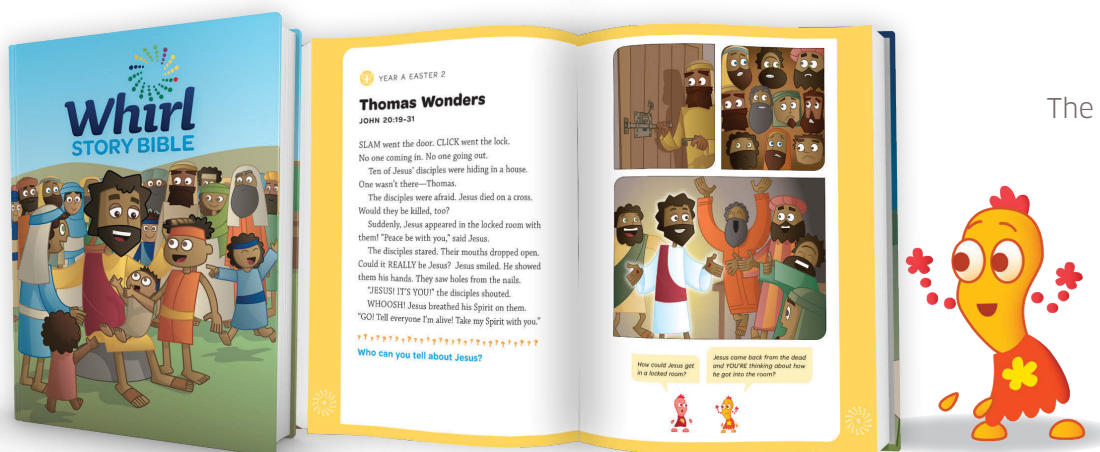


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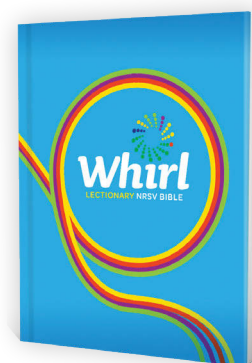


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Mission in Europe and the Future of Anglicanism

Lambeth 2020 is a series exploring issues related to the next Lambeth Conference and available at our weblog, Covenant (bit.ly/CovLC2020). David Goodhew's articles have explored vitality and decline across the Anglican Communion. Previous articles have looked in closer detail at Anglican churches in Africa, Asia, Australasia, the Pacific Rim, and Latin America.

By David Goodhew

In 1990 the adult membership of the Church in Wales was 98,900, but in 2016 it had dropped to 45,800. At the same time, in the Church of England's Diocese of London adult membership rose from 45,100 to 73,900. British Anglicanism has changed significantly in the last 30 years.

In considering Anglicanism across Europe, we need to beware of romanticism. Choral Evensong services in Oxbridge colleges and English cathedrals have a certain allure, but they do not represent the bulk of the Church of England.

Decline is so profound in some places that if it is not faced, the end really is nigh for substantial areas of the church. Equally, there are heartening areas of vitality and new life.

A Word about Numbers

All numerical data on religion need careful handling. Many metrics used by the Church of England and others are sometimes deeply deficient. Mark Wigglesworth's dissertation, "A Critical Evaluation and Theological Reflection on 'Worshipping Community'" (Durham University, 2014), shows that one of the main measures used by the church is so badly flawed it needs to be taken with a bucket, not a grain, of salt.

But we should not abandon hope. Serious data are out there and if we compare different strands of data much can be said. Moreover, such data keep us honest. Commentary about the churches is often detached from what is really happening, or massages data to fit presuppositions. Facing what the data say will inoculate us against wishful thinking.

(Continued on next page)

Europe

(Continued from previous page)

Good News in London

For almost 30 years, it has been clear that something different is happening in the Diocese of London (which covers half of the city), compared to the rest of the church. As the table shows, London has experienced sizable and sustained growth since around 1990. This is very different from the past. London was a byword for secularization for most of the 19th and 20th centuries, being markedly less devout than other places, and in the 1970s and '80s the diocese declined sharply.

Top Five Dioceses by Electoral Roll

		1990	2016	Net +/-
1	London	45.1k	73.9k	+ 28.8k
2	Oxford	58.7k	52k	- 6.7k
3	Chichester	62.7k	46.6k	- 16.1k
4	Southwark	46.1k	42.9k	- 3.2k
5	Chelmsford	51.1k	40.3k	- 10.8k

Electoral roll has its weaknesses as a measure, but is of serious value. Well-known distortions in the figures cause overcount, but distortions cause undercount too. The great virtue of this measure is that we have a long data set collected across the church. Tested against other measures, it holds up better than the newer measures that church has introduced in recent years.

Moreover, these figures are backed by a range of other metrics. London's vitality is best symbolized by plans to start 100 new congregations in the diocese between 2012 and 2020. The diocese is unique in England and most of Anglicanism in the Global North for its marked growth in recent decades. By contrast, dioceses that were once substantially larger than London are now substantially smaller.

Is the diocese's different trajectory due to the marked rise in London's population and its ethnic diversity, drawing in those who are less secular? This is partly true, but it is inadequate wash as an overall explanation. The Diocese of Southwark covers the remainder of London, and its population has grown and diversified just as much as the area covered by the Diocese of London — even as the Diocese of Southwark has shrunk. The Diocese of Chelmsford also includes a large slice of highly diverse East London, where there has been marked growth in the overall number of churches — but almost all of them are outside the Church of England (C. Marchant, "New Churches in Newham," in D. Goodhew and A.P. Cooper, eds., *The Desecularisation of the City: London's Churches, 1980 to the Present* [Routledge, 2018]).

Bob Jackson and others have studied London, and their research suggests that these factors have fueled growth there:

- Bishops' single-minded valuation of growing and multiplying local churches, which has spread across diocese
- A financial framework that encourages growing churches instead of penalizing them

- A readiness to live and let live between traditions
- An ambitious strategy for starting new churches (see B. Jackson, "The Diocese of London and the Anglican Church in London, 1980 to the Present," in *ibid*).

In the late 1960s, the retiring Bishop of Woolwich told his successor that the church in inner-city London would be dead in ten years. But it has seen marked church growth in subsequent decades. So much for episcopal doom-mongering. This is one reason the data from the Diocese of London matter. These data not only offer a shaft of light in an often gloomy landscape, but also show that secularization is not all-powerful. If a city set on secularization can turn around, other areas can do the same.

The Surprising Diocese in Europe

A related surprising piece of good news is the Diocese in Europe. Here is a diocese that stretches from the Straits of Gibraltar to the Urals. It began primarily as a chaplaincy for wealthy English people who moved across the Channel. But it has markedly diversified and expanded since 2000. It is now almost as large as the Episcopal Church in Scotland and is overtaking many English dioceses.

Europe's Sunday attendance figures are less rosy, suggesting a small decline, but this is still markedly better than most of the Church of England. One of the ironies of Brexit is that it is occurring at a point when English-speaking Anglicanism is gaining traction in mainland Europe. Its dynamism is concentrated in globalizing cities such as Amsterdam, Brussels, and Paris. Large European cities were once the epicenter of secularization. But they have also known vigorous church life in recent decades.

Electoral Roll Figures for Europe and Some English Dioceses

	2000	2016
Europe	9.5k	11.1k
Derby	22k	14.7k
Newcastle	18.6k	13.8k
Truro	18k	13.3k

In a rapidly globalizing world, many inhabitants of European cities are looking for services in English. Beyond this, Anglicanism's *via media* capacity to draw on Catholic, Protestant, and Pentecostal traditions is a significant virtue as people move to the city and seek Christian community in a setting where denominational identity is fluid.

England: Not-So-Good News

In England, it is a rough rule of thumb that things grow worse the further away from London one travels. A handful of dioceses within a 70-mile radius of London, such as Canterbury, Oxford, and Ely, have declined, but not by much. The same is true of a cluster of Midlands dioceses: Coventry, Leicester, Peterborough, and Southwell & Nottingham. But all dioceses, apart from London, have shrunk to some degree in the last 30 years, and in some dioceses the numbers are grim (green table on facing page).

Electoral Roll for Selected Dioceses, 1990 to 2016

	1990	2016	Net +/-
Bath & Wells	47.3k	29.8k	- 17.5k
Lincoln	35.9k	20.8k	- 15.1k
Manchester	39.3k	27.4k	- 11.9k
St. Albans	50.0k	31.9k	- 18.1k
Truro	21.9k	13.3k	- 8.6k

Electoral roll data are far from infallible, so it matters that these numbers chime with other data, notably that for Sunday attendance. The picture in this table is rough but correct. The figures should be judged in terms of both the numerical drop and the percentage fall. A sizable number of C of E dioceses have declined by a third or more since 1990.

There are socioeconomic drivers here. Areas seeing greatest decline tend to have less population growth or ethnic diversity than London and its environs. But, and it is a huge *but*, pleading social change as causation can be a cop-out. Why has St. Albans shrunk so much, while nearby dioceses have not? Manchester has sharply declined, even though it is highly diverse ethnically and has a rapidly growing population. Ultimately, these numbers are extremely serious.

Scotland and Wales: From Bad to Dire

In Scotland, the decline is bad. Church membership has dropped from 58,000 in 1990 to 32,000 in 2016. Figures from Brierley show that the church's attendance was around 20,000 in 1994, but by 2016 this had nearly halved to 12,500, and this is without the effect of the church's sexuality debates, which look likely to drive further declines (P. Brierley, *Growth amidst Decline: What the 2016 Scottish Church Census Reveals* [ADBC Publishers, 2017], p. 39).

Of the 303 Anglican congregations in Scotland, nearly 10 percent have a Sunday attendance of less than ten people. Some Scottish dioceses have only a few hundred people in church across the entire diocese on an average Sunday. Very few new churches have been started in recent decades and there is little sign that such decline will cease.

In Wales, the news is worse. The electoral roll in 1990 was 98,900, but in 2016 it was 45,800 — a drop of more than 50 percent. Current plans entail further reorganization of parishes into larger and larger units led by fewer and fewer people. This strategy has been tried in many parts of the West and always has the same effect: further decline. It may help to look across ecclesial frontiers at this point. Decline in British Methodism is now so severe that it has effectively died out in significant parts of the country. The same could well happen to the Church of Wales in the next 20 years.

This raises broader questions. The Diocese in Europe will soon be larger than the Episcopal Church of Scotland. Why is it not a province when Scotland is? Conversely, the decline of Wales and Scotland raises the question of whether, when provinces shrink so much, they should continue to have the status of province, and the influence that comes with this, within the Anglican Communion.

Ireland: A Partial Exception

Irish Anglicanism deserves more space than is available here. It has been more robust than Anglicanism in Wales and Scotland. What is crucial to note is its distinct ecclesial ecology, with the bulk of the church found in Northern Ireland, where denominational, social, and political identities strongly overlap and where secularization has made less progress than the rest of Britain. The Church of Ireland's membership in Northern Ireland held steady in the 1980s at around 162,000. From around 1990 it has gently declined, reaching about 140,000 by 2015 (These figures are taken from P. Brierley, *UK Church Statistics 3* [ADBC Publishers, 2018] 2.1.5 and earlier publications in this series). This is a significant fall, but shows more resilience than most of the U.K. This has happened amid the substantial decline of Roman Catholicism in Ireland, which reflects wider secularization. Ireland is, however, still markedly more observant than the rest of Britain and much of Western Europe.

Europe and the Future of Anglicanism

What, then, is the prospect for the motherland of Anglicanism? Fifty years ago, the Diocese of London was a byword for secularization and Anglicanism in Europe was largely a chaplaincy for rich expats. The vigor of these dioceses in recent years is both a surprise and an encouragement. *Churches that decline can also revive.*

The Church of England and Anglicanism across Britain need encouragement. But the signs of encouragement should not just give us a warm glow. They need to be heeded. Secularization need not have the last word. The growth of Anglican churches in some of the most modern areas of the West should nerve the arm of congregations. The signs also show the need for Anglicanism across Britain and Europe to have the humility to learn from others, notably the Diocese of London. There is what Australians call the "tall poppy syndrome," when those who see vigor elsewhere tend to carp at it. This instinct needs to be resisted. Conversely, the supposed inevitability of secularization is strangely seductive. It allows clergy, congregations, and entire dioceses to excuse their inaction by claiming that they can do nothing about decline.

London and Europe offer hope, but the dire figures in parts of Britain also need to be faced, too. The Church in Wales has more than halved since 1990. The data for Scotland and significant parts of England is little better.

Like it or not, British dioceses are in a missionary situation. The Christian gospel is good news. It deserves to be shared and the evidence shows that if congregations and denominations *intend* to grow, they *tend* to grow. The question for Anglicanism in Britain, Europe, and the wider Global North is whether we really want this.

Pink Floyd once sang that "Hanging on in quiet desperation is the English way." The evidence from across Europe is that this need not be true for churches.

The Rev. David Goodhew is director of the Centre for Church Growth Research (@CCGR_Durham) based at Cranmer Hall, St. John's College, Durham.

‘Connect First as Humans’

By Mari Reitsma Chevako

The Rev. Canon Francis Omondi’s Anglican roots run deep. His grandfather, the Rev. Canon Reuben Omulo, was one of the first Christian converts in Nyanza in western Kenya through the Church Mission Society and became one of the first six African priests to serve through CMS in 1924. According to the first archbishop, Festo H. Olang’ Canon Omulo had a great influence on the development of the church in Nyanza.

Canon Omondi continues his grandfather’s legacy of influence. He was ordained to the priesthood in 1998, made a canon of the Diocese of Kampala, Uganda, in 2010, and serves at All Saints Cathedral in Nairobi.

He has recently been appointed to the Anglican Interfaith Commission, which the 2016 meeting of the Anglican Consultative Council elevated from being a network and the 2017 Primates’ Meeting launched with funding and new members. The commission held its first meeting this spring at All Saints Garden Conference Centre in Cairo. Its stated purpose is to “build relationships of mutual trust and respect with people of other faiths,” “to move toward a greater understanding of our neighbors,” “to raise awareness of persecution and discrimination,” and “to build and embed networks of interfaith cooperation for the common good” at every level of the Communion. Archbishop Justin Welby has described its success as “essential to our future.”

In the fall of 2015, at the height of religiously motivated violence, Omondi was invited to a United Nations General Assembly side meeting to share his views on reducing sectarian tensions in Kenya and beyond.

In matters of justice and faith, Omondi sees tensions arising from dualistic thinking that divides people into us and them. In an article for the pan-African online publication *The Elephant*, Omondi argued that the Book of Genesis depicts “the willingness to accord dignity to the other rather than see them as a threat. ... Joseph forces his brothers to recognize that just as a brother can be a stranger (when kept at a distance), so a stranger can turn out to be a brother.”

Omondi seems never to have lacked zeal to reach across lines that divide us. As a student at Kenyatta University in the mid-1980s, he and his classmates were concerned for Muslim communities in the Horn of Africa that local churches had overlooked.

“And why would they not be reached? Why was no one trying to reach them?” When Omondi tells his story to a room full of American friends and supporters, the questions are clearly as pertinent to him now as they were when he was a student. He intends for us to find them pertinent when thinking about the strangers in our midst.

Omondi and his classmates organized open-air evangelistic events and tried to attract a crowd. It was not an effective approach, however, and work with Muslims clearly needed to be reimagined. There were no mission programs or in-

frastructure within the Kenyan church at that time for preparing and sending zealous young people to cross-cultural ministry in their own country.

In 1988, Omondi and his classmates attended a student missionary conference where they heard John Stott’s call to incarnational mission based on John 20:21: “As my Father sent me, so I send you.” Hearing Stott’s message gave the students a renewed sense that they could be missionaries within their nation. They were later inspired by Rev. Bayo Famoure of Nigeria, who had founded a national mission agency. It became clear to Omondi and his peers that the only way to reach the unreached people was to form their own national mission organization.

The result was the Sheepfold Ministry, created with the intent of establishing communities of believers and worshipers of Christ among unreached people groups, specifically among Muslims in the Horn of Africa.

Omondi knew that this enterprise could not succeed without the support of local churches. Though he recruited candidates from universities, he required them to be recommended and commissioned by their local churches.

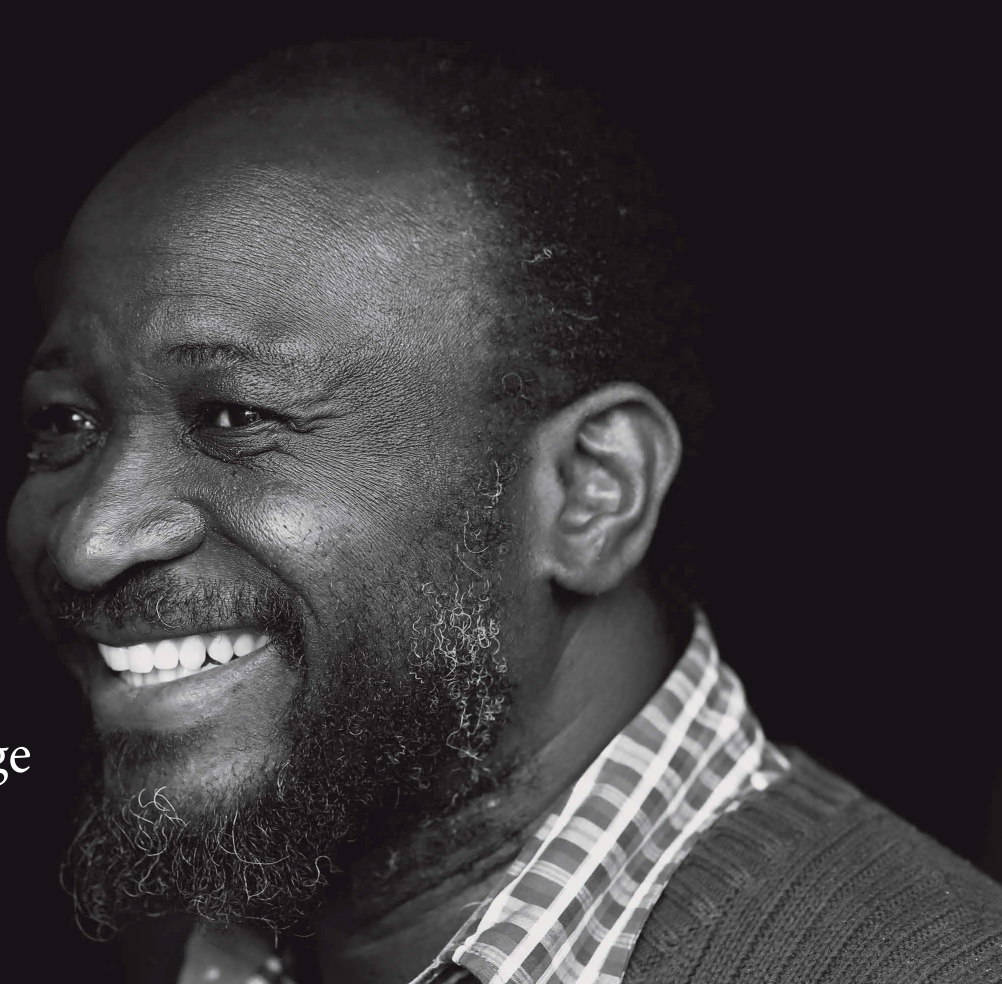
In 1990, Sheepfold established a center in northeastern Kenya that began training and sending people out. Omondi and his wife, Anne, moved into an unreached area where they have established themselves and raised three sons. Sheepfold Ministry has grown and expanded, with 300 people working long term in nine centers among seven people groups in Kenya, as well as in Tanzania and northern Mozambique.

Living as a Christian in a Muslim community in northeastern Kenya has come with challenges, including a rising tide of Islamic insurgency. On April 3, 2015, Al-Shabaab militants opened fire on Garissa University, focusing their attack on Christians and killing 147. Kenyan security forces urged Omondi and his family to leave the area, warning that the government could no longer protect them. Nevertheless, the Omondis have become such an integral part of the community that Muslim elders promised to protect them, and they decided to stay. Strangers have become brothers willing to lay their lives down for each other.

The threats continue, and as Omondi sees it, the mission field will only grow more hostile. But remaining among people who suffer because of terror is a witness in itself. Thirty years into his ministry, Omondi continues to live by the inspiration he found in Stott’s call to incarnational ministry among unreached people.

“While obeying the call has come with huge costs, the results have been tremendous,” Omondi said. “Those who had been hostile to faith before are reconciled and own us in a more powerful way. That is because participating in Jesus’ mission of liberating love is best done as part of a community. Mission, therefore, is not about counting results by the number of ‘converts,’ but by maintaining a true witness in the midst of our calling.”

Omondi cites John 10:16, the verse that inspired the name for the Sheepfold Ministry: “I have other sheep that don’t be-



“While obeying the call has come with huge costs, the results have been tremendous.”

Asher Imtiaz photo

long to this sheep pen. I must lead them too. They will listen to my voice, and there will be one flock, with one shepherd” (CEB). In this verse, Omondi sees Jesus claiming his position as a shepherd with a large flock that he has come to lead, and the flock exists in multiple pens scattered around the world.

“The name has proven to be prophetic,” Omondi said. “It’s like when you name a child, you are not aware of all that the name will come to mean.” The verse has caused him to understand that among Muslim neighbors are the Lord’s “other sheep” who have not yet learned to hear his voice. They too will respond to the Shepherd if they are patiently taught to hear him.

Omondi sees a new paradigm for missions that he calls the Come Paradigm. Most of us are familiar with the Go Paradigm, which is based on Jesus’ command in Matthew 28:19 to “Go and make disciples” and in Mark 16:15 to “Go into all the world.” In this paradigm, the emphasis is on going to the uncivilized world and unreached peoples, as missionaries from the West once went to Africa.

The Come Paradigm emphasizes the way in which Christ initiates mission to unreached people and invites Christians to join him in this task. It suggests that Christ the Good Shepherd has his people, his sheep, in all parts of the world, and he is in the world pursuing them to bring them into his fellowship. Because his people have an innate ability to hear and relate to him, he is not distant or remote, but is both manifest and latent among them.

Think of Acts 16:9, in which Paul is compelled to go to Macedonia by a vision of a man pleading, “Come help us,”

or Acts 10:1-8, in which Cornelius, a God-fearing religious seeker though not a believer, was told by God to summon Peter. Think, too, of Paul at Mars Hill who shared the gospel by appealing to the imaginations of the people through the general revelation they had received about an unknown God.

Omondi believes Christ initiated the move to the unreached in northeast Kenya and invited him and others to join the work. This understanding has influenced his attitude toward the unreached: they are the Lord’s own, and the Lord has been seeking them and is among them, revealing himself in a way they do not yet fully understand. The missionary task is for believers to be witnesses for Christ who through their lives and voices invite others to Christ.

While each part of Omondi’s ministry is shaped by social and religious realities in Kenya, his example is nevertheless instructive to American Christians challenged to be relevant in a culture in which we’re increasingly divided by our beliefs on how to engage it effectively.

For Omondi, questions about Christian witness should always return us to Christ, who came to live among us.

“You will never have a hearing if you are not fully present in another’s context,” Omondi said. “Remember, we are humans first. Connect in this way. What are the issues that concern them? Where do they look for solutions? Then share the solutions you find in Scripture for the issues that concern you. But connect first as humans.”

Mari Reitsma Chevako is an English as a Second Language lecturer at the University of Wisconsin-Milwaukee.

Encountering Beautiful, Sacred Armenia

Armenia!

The Metropolitan Museum of Art

Fifth Avenue at 82nd Street

Gallery 199

Through January 13, 2019

Review by Pamela A. Lewis

Mount Ararat, the legendary resting place of Noah's Ark at the end of the Great Flood, is part of the historical homeland of Armenia on the edge of the South Caucasus mountain range. Armenia became the first Christian nation in the fourth century, and through its faith and language, as well as interactions with peoples from surrounding lands and on trade routes, it cultivated a strong national and cultural identity during the long medieval era.

The Met's *Armenia!* is the first major exhibition to explore the impressive artistic and cultural achievements of this little-known country and culture, dating from the fourth to the 17th centuries. The show includes 140 objects, including reliquaries, beautifully illuminated manuscripts, rare textiles, cross stones (*khachkars*), and precious liturgical furnishings.

Despite their complex and often tumultuous history, Armenians created and maintained unique works of visual art that powerfully expressed their faith. Almost all of these works, representing the cultural heritage of Armenia, are on loan from major Armenian collections, and are shown in the United States for the first time; some have not traveled abroad for centuries.

Gold jewelry excavated in important sites, such as from the ruins of the patriarchate in Dvin (the capital of the Armenian Arsacid kings), gives a strong sense of Armenian citizens' wealth and artistic sophistication, while also reflecting the tastes and lifestyles of Iraqi and Iranian populations to the east. Designs of earrings, necklaces, and bracelets reveal the interactions of Dvin on the trade routes west to the Mediterranean.



Altarpiece frontal, made in Isfahan, 1741

Metropolitan Museum of Art photo

Architectural features, such as capitals, often depicting biblical figures, refer to the Armenians' familiarity with the Greco-Roman world, while reflecting their strong Christian identity. A capital with Virgin and Child, discovered at Dvin, shows dramatically presented figures that still, despite many centuries, have the power to inspire reverence. A pair of bowls, also from Dvin, are examples of quotidian items that contrast with their surrounding and more opulent creations.

Alongside the production of jewelry and ceramics, Armenian architecture flourished in the early medieval period under rival kingdoms. Monarchs established churches in their capitals and erected extensive walls as a show of power along trade routes east and west. The gables of these attractive churches were surmounted by smaller models that reflected the design of the structures they adorned. Donors holding these small models were often represented in relief carvings on the churches' exterior walls. The intact fifth to seventh century model from the Cathedral of Holy Etchmiadzin, with its distinctive furrowed conical roof, is included in the show.

Khachkars are among the show's heavy hitters. Originally emblems of

salvation for the living and the dead, their meaning grew by the 12th century as they were used to commemorate military victories, important sites, and church construction. Also used as Christian grave markers (usually under direct or indirect Muslim rule) *khachkars* represent the lasting — and defiant — evidence of Armenians' commitment to their faith. Several examples of this distinctively Armenian art form, distinguished by exquisite lacelike carving typical of the 13th and 14th centuries, are in the exhibition.

In addition to the exceptional gilded manuscripts commissioned from scriptoria in the kingdom of Cilicia, the exhibition's reliquaries, from Cilicia and Etchmiadzin, are extraordinary objects in which artistry and the sacred meet. Arm reliquaries, which originated in the Latin West, became highly venerated by Armenians. A notable example is a reliquary cross fashioned from gilded silver, filigree, and assorted precious and semiprecious stones, containing relics of St. John the Baptist; the imposing arm reliquary of St. Nicholas, created in 1315 and made of silver, twisted filigree, and gemstones, is the oldest such object to survive from Cilicia.

The exhibition also comprises a variety of liturgical objects, such as crosses

in many materials and styles, censers, and richly illuminated Gospel books. Many of these items come from the monastery of Sevan, which was established in the ninth century. Pious believers often donated such items to monasteries, and also gave silver and gilded containers to house relics, ranging from instruments of the Passion, like the Holy Lance, to items connected to important Armenians.

An unusual Gospel Book from the 14th century depicts the presentation in the Temple, in which Christ stands between his kneeling parents. There is minimal reference to the locale, and another scene on the opposite page depicting the Massacre of the Innocents is unfinished. Despite the sparse details of the former image and the incompleteness of the latter, both are compelling representations of their respective stories.

Other outstanding objects include a foldable wood and leather liturgical book stand (or *Grakal*) used to hold

a lectionary. Practical and beautifully carved with important religious and donor family symbols, this furnishing gives testimony to the excellence of Armenian wood carving.

On an opposite wall, the *Grakal* is represented on a brightly colored Gospel book page; it shows Christ reading in the synagogue and standing at the same type of bookstand. A pair of 17th-century gilded silver hanging censers (*Burvars*) from Cilicia or Constantinople are examples of intricate metal work at its height, resulting in a hybrid style mixing Ottoman and Western European decoration reminiscent of late Gothic art.

Textiles are also given their due in *Armenia!* by way of the stunning Liturgical Curtain (used to close off the apse during specific moments in the liturgical service), which shows particular pilgrimage stops important to Armenians, as well as other sacred Christian sites and figures carrying out various

liturgical actions. The size and materials of a magnificent velvet cope, dating from the 17th century, are intended to inspire awe (if not outright fear), its decorative elements combining Armenian holy figures and the Virgin and an angel.

There is much to look at in this exhibition, and its organizers were clearly intent on acquainting visitors with this region and its contributions to religious art. Given its scope, I recommend making more than one visit. As is customary with Metropolitan Museum shows, the information is extremely thorough, and the use of technology by way of oversized projections of parts of Armenia imparts a you-are-there authenticity. All of this serves to demystify what has been a vibrant and adaptable country. *Armenia!* is an encounter with the beautiful and the sacred. It will not disappoint.

Pamela A. Lewis writes for The Episcopal New Yorker and Episcopal Journal.

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Studies in Enculturation

Review by Michael Nai Chiu Poon

This final volume of the Oxford History of Anglicanism, alongside the fourth (*Global Western Anglicanism, c. 1910-present*), merits attention from theologians, church leaders, and seminary teachers, especially in the Anglican fraternity. Under Rowan Strong's general editorship, the series is arguably the most formidable attempt in articulating Anglicanism at the outset of the third millennium.

It is published at a time when powerful forces of globalization and rapid advances in biotechnology are shaping outlook and practice. Anglicans and indeed Christians worldwide urgently need to find a fresh language to communicate with one another and with the wider human community in this vastly altered human situation.

The series is like a state of the nation address, to the extent that it is a sensitive reading of Anglicanism and its legacy by some of the ablest contemporary scholars. Volumes 4 and 5, which focus on the recent past, are therefore of huge practical interest, especially to senior church leaders of Anglican/Episcopal Churches worldwide.

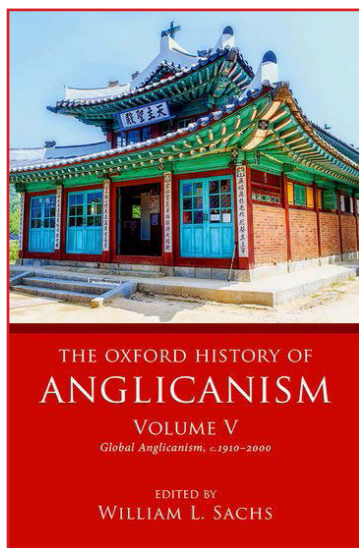
The main value of this volume lies not so much in the contents, assessment, and information readers can glean from the chapters. Instead, the organization and demarcations of subject matter underscores the conceptual difficulties in interpreting global Anglicanism today. Two important questions stand out.

First, should not volumes 4 and 5 be better treated as parts 1 and 2 of global Anglicanism, which may allow a more effective and expansive treatment of themes and connections that may highlight the character of Anglican legacy today?

Second, can we speak any longer of Anglicanism as fundamentally a theological category? Or is the study of Anglicanism (and Anglican churches in the reality of life) best approached as

a topic in social sciences? The ambiguities, gaps, and unevenness readers find in this collection of essays arise from deep wrestling with these fundamental questions, rather than from a lack of scholarly rigor by the editor and contributors.

Underscoring the series is a concern



The Oxford History of Anglicanism, Volume V

Global Anglicanism, c. 1910-2000

Edited by William L. Sachs

Oxford University Press. Pp. xxiv + 441. \$125

to move away from merely offering an institutional and theological account of Anglicanism. The making of the Church of England and later global Anglican expansion, Strong argues, was “always a contested identity” (p. xv): “contestation and evolution continued to be part of Anglicanism” (p. xxi). The study of Anglicanism therefore is best understood as “an expression of the Christianity of diverse social groups situated in the differing contexts of the past five centuries” (p. xxiv).

Along these lines, William Sachs explains that the volume considers “the global experience of the Church of England and in the transitions of its mission Churches towards autonomy

in the twentieth century” (p. 2). It pays attention to “the transition of Anglicanism as a religious tradition beyond its point of origin to fresh expression and influence in various settings” (p. 9). This approach clearly has its advantages: it gives a wider vista for understanding Anglican life and work, which so far has been confined to the theological and institutional trajectories of the English and American Christianity. But this comes at a cost.

What is experienced and transitioned amid the vortex and flux of contestation and conflict? Sachs does not explicitly define the concept of *religious tradition* under investigation. Perhaps he means enculturation. It is “an ongoing, dynamic, dialogical process of cross-cultural exchange.” It is marked by ongoing learning and application, by continuing development and expression” (p. 13). For Sachs, enculturation is fourfold: extension of the Christian faith and the Church; education as means of personal and social development; elaboration of social services as means of transforming regional and national life; and encounter with other faiths to foster common ground (p. 14).

The execution of this volume and the series could well benefit from closer attention to Rowan Williams's scholarship. His tenure as Archbishop of Canterbury in the first decade of the third millennium was marked by three important intellectual projects: the Anglican Communion Covenant (on the nature of Anglican Churches), Theological Education in the Anglican Communion (on a faithful and reflective transmission of the faith), and Building Bridges (on interfaith engagement through attentive study of sacred text).

His introductory chapters in *The Companion to Richard Hooker* (Brill, 2008) offer an alternative way we can learn from the English Reformation's legacy. Instead of merely an episode that was driven by a national politico-religious agenda, Richard Hooker

and Anglican forebears bequeathed to future generations central questions about “the nature and purpose of law, questions which bear on many current questions about how to manage a multi-cultural and multi-religious state without adopting an oppressive insistence upon public secularity.”

Williams suggests Hooker offered a language in which the Church can discern how “diversity may be harmonised by seeing differences as distinct ways of offering the one eternal gift of God’s life to each other so that each distinct subject becomes able to reflect God’s life more completely. Belief in the Body of Christ gives us the means of discerning where and how diversity becomes symphonic” (p. xxv).

What Williams, together with Geoffrey Rowell and Kenneth Stevenson, wrote in *Love’s Redeeming Work: An Anglican Quest for Holiness* (Oxford, 2001) could well give a more robust theological basis of enculturation that Sachs seeks to depict: “Anglicanism shares with Orthodoxy a legacy of literature impossible to divide up between ‘theology’ and ‘spirituality.’ It shares with classical European Protestantism a concern with fallibility and self-deceit. It shares with the Western Catholic world a conviction that the hidden givenness of sacramental life takes precedence over short-term assessments of success and satisfaction” (p. xxix). Perhaps the tragic resignation of Williams from the Canterbury office should alert theologians to be more vigilant in their calling to point the Church to the theological and spiritual nature of its vocation.

The jacket image of the volume offers an apt closing reflection. It is described as “an Anglican Church built



Church of St. Peter and Paul

Kyle Magnuson/Flickr photo

in traditional Korean style, in Incheon, South Korea.” Perhaps the editor uses it to drive home a message: Anglicanism is encultured in traditional Korean style. The picture is that of the Church of St. Peter and Paul, built by English missionaries from the Society for the Propagation of the Gospel at the turn of the 20th century, the fruit of mission that began a decade ago with equipping catechists using a locally adapted formation model.

The calligraphy on the five columns set out a twofold emphasis: faith (on the rock of St. Peter) and mission (after St. Paul the missionary). How did the missionaries depict the Christian faith? They took the words directly from what the Chinese emperor Kangxi bestowed to the newly built Jesuit church in Beijing in the end of the 17th century. The

two columns on the right depict concepts that bring together a distinctive Anglican approach mission: divinization of creation, common good, evangelism, formation, and vision of eternal life.

This nuanced and variegated human interaction across locality, time, ethnicity, social class, political authority, and tradition — embodied in the Church of St. Peter and Paul, and which led to the editor’s selection of this picture an iconic image — should challenge readers to a deeper study of Anglicanism. Short of this, enculturation, as any other controlling idea, can be hijacked to serve ideological ends.

The Rev. Michael Nai Chiu Poon is canon emeritus of St. Andrew’s Cathedral in Singapore.

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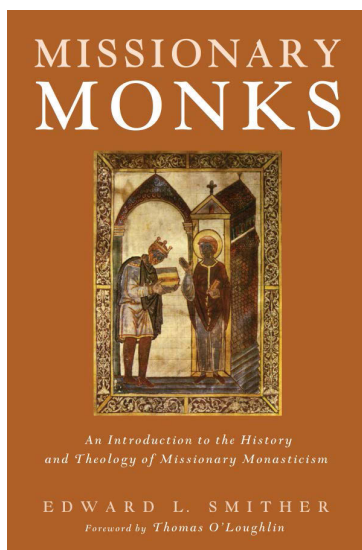
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Key Contributors to Mission

Review by Renie Choy

Missionary Monks is a welcome addition to undergraduate-level surveys on the history of monasticism and the history of mission. By focusing on monks who were significant missionary figures circa 500-1500, Smither's book is a corrective to several stereotypes commonly held by students at evangelical seminaries (an audience to whom he makes brief reference on p. 14): that monks by their withdrawal had insufficient interest in mission, and that little contribution was made in evangelism between the period of the earliest Church and the Protestant Reformation.



Missionary Monks

An Introduction to the History and Theology of Missionary Monasticism

By Edward L. Smither

Cascade. Pp. 204. \$45 (cloth), \$25 (paper)

Smither introduces his topic with an interesting question: given that early monks chose to separate themselves from the world, “how did a missionary movement develop that would become the church’s primary evangelistic arm in the early and medieval church?” (p. 22).

Smither identifies two key turning points toward a missionary monasticism: Basil of Caesarea’s attention to active social service as an important complement to the solitary contemplative life, and the emergence of Celtic monasticism with its notion of pilgrimage.

Smither does not engage in sustained analysis of the development of the missionary tendency in early monasticism, but his book demonstrates that monks represented the prime contributors to the evangelistic effort of early and medieval Christianity. After two chapters on early Christian mission and the rise of monasticism, Smither presents 11 significant monastic figures, groups, and orders, from Basil of Caesarea to the Jesuits.

The chapters identify various approaches to mission, and each ends with a helpful summary highlighting the effectiveness of strategies. A real strength of this book, apart from its readability and clarity of presentation, is Smither’s inclusion of a mission to the Slavs by the Greek brothers Cyril and Methodius, as well as the missionaries of the Church of the East. Smither has avoided the mistake of fixating on the Western church. The two chapters on these non-Western missionary monks are insightful, employ recently published scholarship, and make this volume a representative survey of monastic missionary movements up to 1500.

Smither works from an unashamedly confessional stance, following William Larkin’s definition of mission as the “divine activity of sending intermediaries ... to speak or to do God’s will so that God’s purposes for judgment or redemption are furthered” (p. 4). The book’s general confidence about the merits of Christian evangelization is appropriate for Smither’s intended readership (students of theology or religion, clergy, and the lay audience at large).

But Smither does not allow key theological or philosophical problems to inform his writing about missionary

monks. His book shows little awareness of current debates in postcolonial studies, for example, which might have found a natural place in the chapter on the Jesuits, or the discourse about race and ethnicity, which should have warranted at least a few statements in the book’s introduction or conclusion.

Smither’s book makes an excellent case that monks played a critical role in the expansion of Christendom.

This inattention to the larger debates surrounding the topic of mission means that Smither can apply terms in ways that experts might deem questionable or anachronistic (e.g., that Patrick, in his mission to Ireland, and Augustine, in his mission to England, were knowingly engaged in “cross-cultural ministry”). More seriously, he does little to address the concern that Christianity promotes narrow-minded proselytization and stamps out the cultures and identities of oppressed groups.

These questions of intellectual reflection aside, Smither’s book makes an excellent case that monks played a critical role in the expansion of Christendom. Smither’s identification of key figures, his analysis of missionary approaches, and his bibliography provide plenty of ideas for the student wishing to engage in further research.

Renie Choy is tutor and lecturer in church history at St. Mellitus College, London. She is the author of Intercessory Prayer and the Monastic Ideal in the Time of the Carolingian Reforms (Oxford University Press, 2016).

(Continued from page 10)



Refugees in a tent city protest through handmade signs.

Diocese in Europe photo

Boost for Calais Refugee Chaplaincy

A new full-time Anglican chaplain has been appointed to strengthen work among rising numbers of migrants settling, often in tents and shanties, around sea ports in northern France.

The Rev. Canon Kirrilee Reid is leaving her current post as the rector of a rural church in Perth and Kinross in Scotland to boost the presence of the Church's Pas-de-Calais chaplaincy team.

The post of chaplain and refugee projects officer is intended to boost coordination on both sides of the England Channel, to ensure migrants and their families receive the care and support they need.

A similar role was created in Kent by the Diocese of Canterbury three years ago. The new role is thanks to a part-

nership between the Church of England's Diocese in Europe and Diocese of Canterbury, as well as the Anglican mission agency United Society Partners in the Gospel.

"I am delighted that we have been able to appoint Kirrilee to this strategic post at a crucially significant time for the Pas-de-Calais chaplaincy and the people it serves," said the Rt. Rev. Robert Innes, Bishop of Gibraltar in Europe. "Kirrilee brings extensive experience of the Church, a passion for social justice, and sustained involvement in working with migrants and refugees to her new ministry."

Reid, who was born in Australia, will be licensed to her new ministry on Nov. 8.

John Martin

Proposal Ready for Methodists

Gift to the World: Co-Laborers for the Healing of Brokenness, which proposes full communion, is ready for review by United Methodist bishops. The Episcopal-United Methodist Dialogue Committee met on Oct. 1-2 at the Nicholas Center in downtown Chicago.

The document is now in its definitive form. It will proceed to the United Methodist Church's Council of Bishops

for preliminary action in the first week of November.

Discussion of the proposal is expected at the United Methodists' General Conference in 2020 and General Convention in 2021. Before consideration by the churches' respective assemblies, the proposal will be translated into Spanish, French, Portuguese, and Kiswahili for further review.

Montana Seeks Tenth Bishop

The Diocese of Montana welcomes names until Nov. 15 in the search for its tenth bishop, and has posted an 11-

page profile to its search website.

A slate will be announced in April, with the election scheduled for July.

Election Postponed

The Diocese of Nevada has postponed its election until 2019 after announcing a three-member slate Aug. 27 in the search for its 11th bishop.

The slate included a priest of the diocese, the Rev. Kirk A. Woodliff, rector of St. Paul's Church in Sparks. The other nominees were the Rev. Canon Lance Ousley of the Diocese of Olympia and the Rev. Tara K. Soughers of the Church of Our Savior in Somers-et, Massachusetts.

The Rev. Bonnie Polley, president of the diocese's Standing Committee, explained the decision in a letter to members of the diocese. "Our bishop search process this year was challenging in several respects," Polley said. "One is that there were an unprecedented number of bishop searches in process, resulting in a limited applicant pool. Another is that decisions had to be made under time constraints that did not allow the Standing Committee to engage in the depth of deliberation really needed."

Polley said information had been brought to the committee that "calls our decisions into question. We have, after much soul searching, unanimously concluded that it is in the best interest of the diocese to postpone the election of our 11th bishop until next year following another search under more propitious circumstances."

Vermont Seeks 11th Bishop

The Episcopal Church in Vermont has posted an online profile in its search for an 11th bishop. The diocese will receive names until Nov. 16.

In its "Bishop We Seek" section, the diocese's Bishop Discernment and Nominating Committee mentions that it considered alternatives to the traditional model of a bishop.

"Ultimately, assimilating all we heard in our listening sessions, we took a leap of faith to continue with the model of a full-time settled bishop in the hopes that s/he would help us continue to discern and explore how God is speaking to us in the changes we anticipate," the profile says.

PEOPLE & PLACES

Appointments

The Rev. **Karri Backer** is head of school at St. Mark's, Upland, CA.

The Rev. **Benjamin Badgett** is rector of St. John's, Waynesboro, VA.

The Rev. **Mark Bradshaw** is rector of St. Barnabas, Pasadena, CA.

The Rev. Canon **Lynn Carter-Edmands** is canon to the ordinary in the Diocese of Southern Ohio.

The Rev. **R. Derrick Fetz** is dean of St. Paul's Cathedral, Buffalo, NY.

The Rev. **Donna Gerold** is priest in charge of Trinity, Apalachicola, FL.

The Rev. **Sally Howard** is senior associate for pastoral care/healing and health at All Saints, Pasadena, CA.

The Rev. **Daniel Isadore** is priest in charge of All Saints, Brighton Heights, PA, and continues as a chaplain at the University of Pittsburgh and Chatham University.

The Rev. **Steven Y. Lee**, a deacon, is vicar and pastor of the Congregation of St. Saviour at the Cathedral of St. John the Divine, Manhattan.

The Rev. **Robert K. Leopold** is interim priest at St. Andrew's, Colchester, VT.

The Rev. **Joy Magala** is interim priest at Christ the King, Santa Barbara, CA.

The Rev. **Lynn Ronaldi** is associate rector of Pohick Church, Lorton, VA.

The Rev. **Kenneth Saunders** is rector of St. James, Greenville, TN.

Ordinations

Deacons

Central Florida — Virginia Cassady Bolton, William Joseph Buracker, Marcus Peter Johnson, Palmer Bourne Kennedy, Walter Raleigh Langley III, Caroline Joy Miller, Robert Allen Osborne, Mallene Wells Stowe

Central Pennsylvania — Eric Henry, W. Michael Nailor, and Shayna Watson

Lexington — Emily Reichert Cardwell

Southern Virginia — Linda Franks Rogers and William Carter Sinclair Jr.

Southwestern Virginia — Nina Salmon

Virginia — Logan Taylor Augustine, Lawrence James Elliott, Katherine Victoria Ferguson, and Karla Westfall Hunt

Washington — Sandra Russline Bramble, Enid Omodele Cole, Joan Marie Crittenden, Anne Elizabeth Derse, Elizabeth Lovette Dixon, Martha Josephine Eldredge, Susan Cheryl Fritz, Janice Marie Hicks, Lesley Werner Krauland, Kathryn Evans McMahon, Steven Eugene Seely, and Eugene Nat Wright

Priests

East Tennessee — Elizabeth Langford Farr, assistant rector of Good Samaritan, Knoxville, TN

Florida — Lisa Meirow

Long Island — Leandra Thelma Lisa Lambert

Maryland — Lisa Ashley Bornt, Robert Monroe Bunker, L. Scott Lipscomb, and Patti Luann Sachs

Montana — Carolyn Rosen

Oklahoma — Justin Andrew Boyd, Spencer Wade Brown, and Janie Layne Koch, curate at St. Matthew's, Enid.

West Missouri — Kim Taube

Retirements

The Rev. **Jim Anderson**, as rector of Good Samaritan, Knoxville, TN

The Rev. Tom **Arrowsmith-Lowe**, SOSc, as rector of St. John's, Alamogordo, NM

The Rev. **Chris Brannock** as rector of St. Peter's, Paris, KY

The Rev. **Ed Farmer**, as rector of St. Alban's, Worland, WY

Carrol Holley, as treasurer of the Diocese of Northwest Texas

The Rev. **Claire Hunkins**, as vicar of Emmanuel, Jenkins Bridge, VA

The Rev. Canon **Earle C. King Jr.**, as rector of St. Martin's in-the-Fields, Grand Island, NY

The Rev. Canon **Jack Koepke**, as canon to the ordinary in the Diocese of Southern Ohio

The Rev. **Carol Petty**, as canon for wellness and pastoral care and safeguarding minister in the Diocese of Texas

The Rev. **John Weatherley**, as rector of St. Mark's, Alexandria, VA



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THE LIVING CHURCH is published 20 times per year, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI, and at additional mailing offices.

SUBSCRIPTION RATES: \$55 for one year; \$95 for two years.

Canadian postage an additional \$10 per year;

Mexico and all other foreign, an additional \$63 per year.

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 510705, Milwaukee, WI 53203-0121. Subscribers, when submitting address changes, should please allow 3-4 weeks for change to take effect.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

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The Demands of Love

The story of Ruth's deep love is well known, though the object of her affection, her mother-in-law, Naomi, is often forgotten. Instead, Ruth's pledge of love becomes a romantic vow: "Where you go, I will go; where you lodge I will lodge; your people shall be my people, and your God my God. Where you die, I will die—there will I be buried" (Ruth 1:16-17). Ruth offers Naomi "all that I am, and all that I have" (BCP, p. 427). Ruth clung to her, and so even her gesture suggests something of marital love. "Therefore a man leaves his father and mother and clings to his wife, and they become one flesh" (Gen. 2:24).

Marital love and the love of family are an important part of what it means to love one's neighbor. Higher yet than human love is love for God, a love that God ignites, a love that creates a union of persons in the very life and mystery of God. These two loves, a profound espousal to God and humanity, constitute a whole life.

Asked about the more important commandment, Jesus answered, "The first is, 'Hear, O Israel: the Lord our God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.' The second is this, 'You shall love your neighbor as yourself.' There is no other commandment greater than these" (Mark 12:29-31). The subordination of the law, decrees, precepts, statutes, and commandments to the twofold law of love presumes that a catalogue of duties to God and humanity are the very substance of love. Love involves teaching and observing, listening and recitation, talking of the obedience of faith at home and away, fixing and binding and writing upon the heart (Deut. 6:1-9). Love is from the heart and love is in the details of duty and the weight of vows.

How do we live from the heart? How do we play the part of a disciple in our time and in our place? It is easy, of

course, to dismiss the hortatory sections of St. Paul's epistles as a dated and conditioned ethic no longer fitting our sensibilities about right and wrong. It is easy to scoff at certain Old Testament injunctions as peculiar and perplexing, if not downright cruel. It is easy to say what we will not do, even if a Bible verse commands it. Still, we must live and move and have our being among sisters and brothers; we must face in our time the inscrutable and real presence of God. Scripture and tradition are not right merely because they are venerated; nor are current presumptions right simply because they are accepted. Any attempt to love God and love humanity will necessary involve attentiveness to the sacred resources of the past and a deep sensitivity to the moral demands of the present.

Psalms 146, appointed for today, is worth considering. It is but one example of an old way of living a new life. Imagine life in which God is the source of help and hope, the God who made heaven and earth, the sea, and all that is in them. Vestiges of God's creative work are everywhere, and these works incite wonder, love, and praise. God is a helper who executes justice for the oppressed, feeds the hungry, sets prisoners free, opens the eyes of the blind, lifts up those who are bowed down, watches over the stranger, and upholds the orphan and widow. Love is God's labor in the world.

Look It Up

Read Deuteronomy 6:4.

Think About It

Obedience of faith is a form of listening.

Ruth 3:1-5, 4:13-17 or 1 Kings 17:8-16
Ps. 127 or Ps. 146 • Heb. 9:24-28 • Mark 12:38-44

The Poor

False pastors and religious hucksters often cite the story of the widow's mite as reason for the poor to give away their last penny to "support the ministry" (Mark 12:38-44). The story of the widow of Zarephath may be used in a similar way (1 Kgs. 17:8-16). Just before telling of the widow's offering, however, Jesus says, "Beware of the scribes, who like to walk around in long robes, and to be greeted with respect in the marketplaces, and to have the best seats in the synagogues and the place of honor at banquets! *They devour widow's houses* and for the sake of appearance say long prayers. They will receive the greater condemnations" (Mark 12:38-40). There are many such scribes in our time and they are ruinous to the name of Christianity.

The widow of Zarephath was poor. She was gathering a few sticks to make a fire to prepare a final meal for herself and her son. The prophet Elijah, also poor, asked for a "little cake" (1 Kgs. 17:13). Jesus saw a woman put two small copper coins in the treasury, and said of her, "Truly I tell you, this poor widow has put in more than all those who are contributing to the treasury. For all of them have contributed out of their abundance; but she out of her poverty has put in everything she had, all she had to live on" (Mark 12:43-44). It is important to note that Jesus does not use her offering as an example of what the poor ought to do. He simply observes her poverty and the size of her offering relative to what she has. Both these stories gain special significance when seen through the poverty of Jesus. What did Jesus do to support himself?

In the abject poverty of his crucifixion, we learn something of how Jesus survived from day to day, "There were also women looking on from a distance; among them were Mary Magdalene, and Mary the mother of James the younger and Joses, and Salome. These used to follow him and

provided for him when he was in Galilee; and there were many other women who had come up with him to Jerusalem" (Mark 15:40-41). His daily life was a crucifixion of poverty he bore on our behalf. "For you know the generous grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that by his poverty you might become rich" (2 Cor. 8:9).

The poverty and abasement of Jesus are the "sacrifice of himself" for the life of the world. He humbled himself. He lowered himself. He drank the cup of human poverty and human misery. He went to hell. He gathered every fragment of humanity lest anything be lost. His once-for-all offering of breath and blood is eternally significant, efficacious in every time, imputed to every elect soul. In his death and on the cross Jesus, strange to say, "entered heaven itself" and appeared "in the presence of God on our behalf" (Heb. 9:24). What he did once in time, he does eternally. He offers himself for us, intercedes for us, and is ever with us in the power of his divine Spirit.

Consider the rich and powerful. "Do not put your trust in princes, in mortals, in whom there is no help. When their breath departs, they return to the earth; on that day their plans perish" (Ps. 146:3-4). We all go down to the dust. In our human need, in truth, our poverty, we eagerly await the one who will save us (Heb. 9:28).

Look It Up

Read Hebrews 9:28.

Think About It

Enriched in Christ, we are still poor as we await him.

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The Living Church is published 20 times per year. Annual subscription price is \$55.00. The office of publication and general business office are located at 816 E. Juneau Ave., P.O. Box 510705, Milwaukee, Milwaukee County, WI 53203-0121. Publication number 0024-5240.

The name and address of the publisher are: The Living Church Foundation, Inc., 816 E. Juneau Ave., P.O. Box 510705, Milwaukee, WI 53203-0121.

The name and address of the editor are: Christopher Wells, 816 E. Juneau Ave., P.O. Box 510705, Milwaukee, WI 53203-0121.

The name and address of the managing editor are: John E. Schuessler, 816 E. Juneau Ave., P.O. Box 510705, Milwaukee, WI 53203-0121.

The owner is: The Living Church Foundation, Inc., a non-profit corporation with no stockholders, located at 816 E. Juneau Ave., P.O. Box 510705, Milwaukee, WI 53203-0121.

Known bondholder, mortgagees, and other security holders owning or holding 1 percent or more of total amount of bonds, mortgages or other securities are: none.

The purpose, function, and non-profit status of this organization and the exempt status for Federal income tax purposes have not changed during the preceding 12 months.

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The average number of copies of each issue during the preceding 12 months are:

- A. Total number of copies printed—net press run: 6061
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 - 3. Sales through dealers, etc.: 0
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- C. Total paid distribution: 3,255
- D. Non-requested distribution by mail:
 - 1. Outside-county as stated on form 3541: 2,782
 - 2. In-county as stated on form 3541: 0
 - 3. Other classes mailed through USPS: N/A
 - 4. Free distribution outside the mail: N/A
- E. Total non-requested distribution: 2,782
- F. Total distribution:
- G. Copies not distributed:
- H. Total:
- I. Percent paid and/or requested circulation: 53%

The actual number of copies of single issues published nearest filing date (Oct. 21, 2017) are:

- A. Total number of copies printed—net press run: 4,781
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 - 2. Paid in-county subscriptions: 0
 - 3. Sales through dealers, etc.: N/A
 - 4. Other classes mailed through the USPS: N/A
- C. Total paid distribution: 3,529
- D. Non-requested distribution by mail:
 - 1. Outside-county as stated on form 3541: 1,131
 - 2. In-county as stated on form 3541: 0
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- E. Total non-requested distribution: 1,981
- F. Total distribution: 4,660
- G. Copies not distributed: 75
- H. Total: 4,735
- I. Percent paid and/or requested circulation: 76.9%

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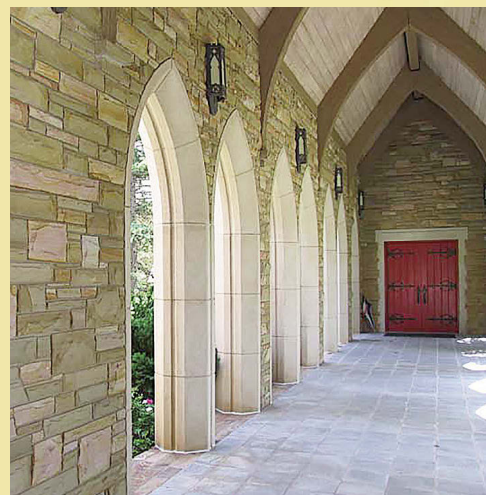
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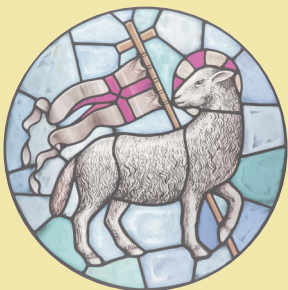
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