

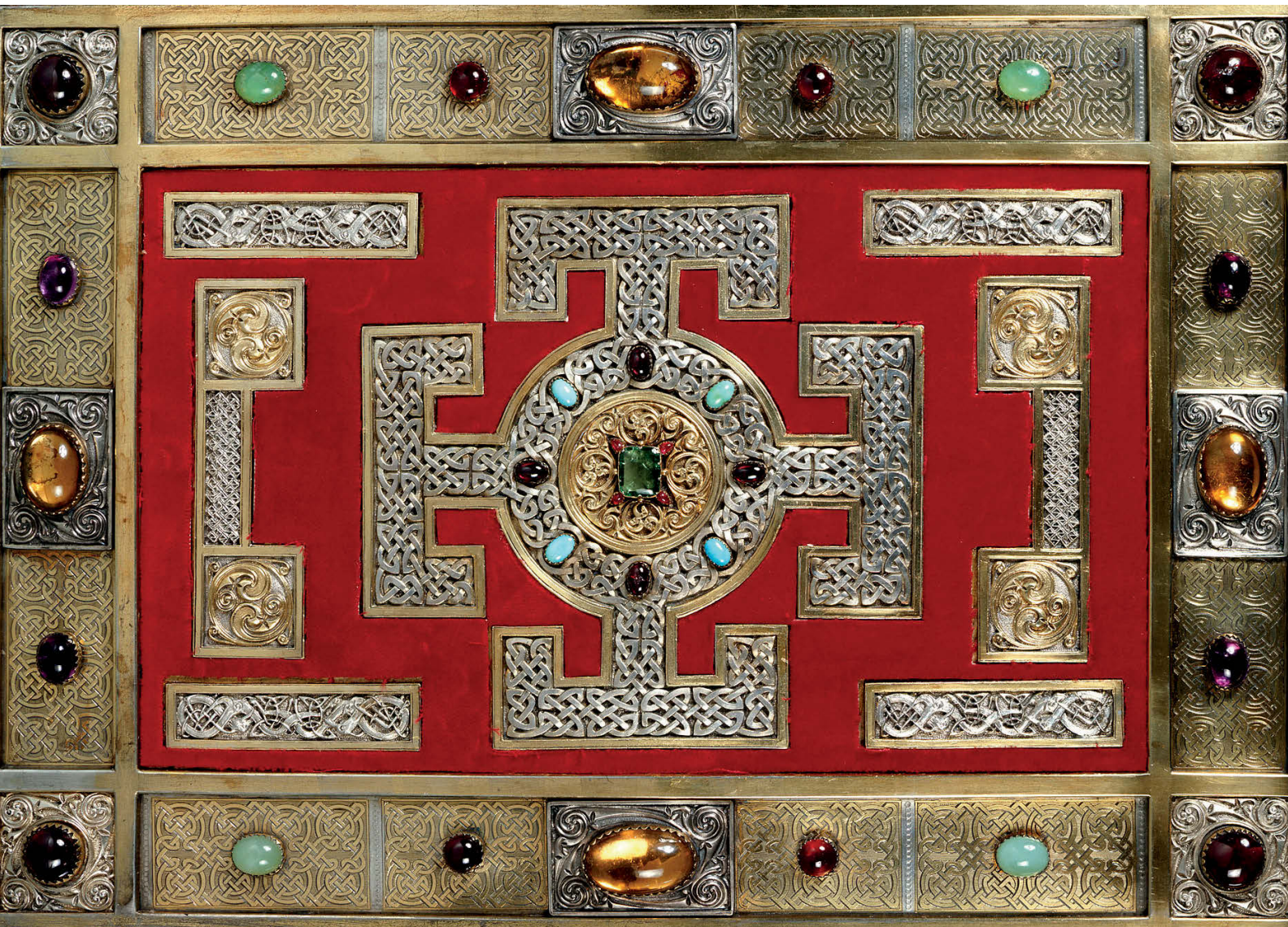
November 3, 2019

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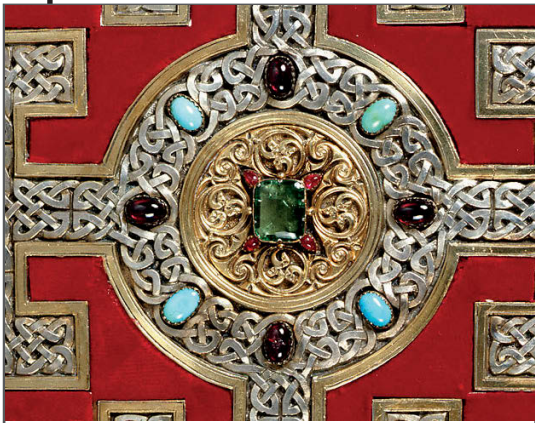
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## ON THE COVER

Copied for the use of the monks at Lindisfarne Abbey, this volume of the four Gospels features unusually elaborate illuminations, intricate “carpet pages” full of colorful Celtic interlace, and a beautifully rounded Latin script. The book itself is now in the British Library (see “Translating the Faith,” p. 16).

Photo from the British Library (bl.uk)

# THE LIVING CHURCH

THIS ISSUE | November 3, 2019

## NEWS

- 4 Lambeth 1920 and Its Legacy  
By Mark Michael

## FEATURES

- 11 TWENTY MINUTES WITH BILL JANCEWICZ  
God’s Word in Northern Canada  
By Richard J. Mammana
- 14 Dispatch from a Bewildered Missionary  
By Sarah Hinlicky Wilson

## CULTURES

- 16 ‘Translating the Faith’: The Lindisfare Gospels  
By John Thorpe

## BOOKS

- 18 *Dignity* | Review by Daniel Martins
- 19 *A Big Gospel in Small Places*  
Review by Alex Pryor
- 20 *The Lambeth Conference* | Review by Jeremy Worthen

## OTHER DEPARTMENTS

- 22 *Cæli enarrant*
- 24 People & Places
- 26 Sunday’s Readings



### LIVING CHURCH Partners

We are grateful to Church of the Ascension, Lafayette, and the Diocese of Southwest Florida [p. 24], Church of the Redeemer, Sarasota [p. 25]; and Trinity Church Wall Street [p. 27], whose generous support helped make this issue possible.



# Lambeth 1920 and Its Legacy Today

By Mark Michael

Church leaders and theologians from around the world gathered at Lambeth Palace and Westminster Abbey October 2-3 for a colloquium on the legacy of the groundbreaking 1920 Lambeth Conference, as preparations continue for Lambeth 2020.

Convened in the same place nearly 100 years on, colloquium speakers and attendees considered Lambeth 1920's impact on the ecumenical movement it helped to spawn, and its relevance for the current challenges of bringing together a divided Anglican Communion.



Worthen

The Rev. Canon Jeremy Worthen, the Church of England's Secretary for Ecumenical Relations and Theology, one of the colloquium's organizers, said Lambeth 1920 initiated "a wonderful road that has reached its end, and we need to find some new paths and avenues to explore at the present moment."

"That applies particularly to Anglican engagement with ecumenism," Worthen continued, "but I think Anglican engagement with ecumenism is inseparable from the life of the Anglican Communion. The forthcoming Lambeth Conference is a key opportunity to take stock and reflect and ask where we think we are going and what we think it means to work together and what Anglicans have to offer to an ecumenical movement that faces many challenges."

The colloquium's other leaders were Dr. Christopher Wells, Executive Director of The Living Church Foundation, and the Rev. Dr. Will Adam, who serves as the Archbishop of Canterbury's Ecumenical Advisor and Director of Unity, Faith and Order for the Anglican Communion. The event

was also sponsored by the Communion Partners, Virginia Theological Seminary, Westminster Abbey, and Wycliffe College, Toronto.

## The Adventure of Fellowship

Gathering in the aftermath of the First World War and out of a renewed focus on mission, bishops at the 1920 Lambeth Conference were convinced that the time was ripe for "an adventure of goodwill and still more of faith." They wrote: "We believe that the Holy Spirit has called us in a very solemn and special manner to associate ourselves in penitence and prayer with all those who deplore the divisions of Christian people, and are inspired by the vision and hope of a visible unity of the whole Church."

They went on to confess Anglicanism's share in the "self-will, ambition, and lack of charity" that had limited united Christian witness in the world, and to express their willingness to let go of "local, sectional, and temporary prepossessions" for the sake of deeper fellowship.

Lambeth 1920's "Appeal to all Christian People," this year's event organizers noted, "set the trajectory and shaped the terms for global Faith and Order ecumenism and located Anglicans at the heart of that work." The appeal's articulation of the priority of unity and the value of mutual sacrifice deeply shaped subsequent Anglican teaching about the Church — right up to *The Windsor Report* of 2004 and *The Anglican Communion Covenant* of 2009. The Covenant, an attempt to chart a way forward in the aftermath of divisions provoked by the consecration of Bishop Gene Robinson in 2003, was adopted by about a quarter of the Communion's provinces, but has received little attention in recent years.

Professor Ephraim Radner of Wycliffe College, Toronto, who served

on the Covenant Design Group, called the Covenant a legitimate outgrowth of the Lambeth Appeal, and said future



Radner

reconciliation within the Communion will demand some kind of "corporate ascetic" like its strategy of mutual restraint. Nonetheless, he confessed, "the Covenant came a bit too late, and did not come out of a common agreement. No one said, 'This is what we want.' It was an attempt to see if it was possible to pull the horses back."

Radner noted that the Lambeth Conference has not met since the publication of the final text of the Covenant in 2009, and "none of these issues have been resolved or even discussed in a decisive way. People do not have a forum in which to voice questions and to come to consensus about these matters. If something positive is going to come out of [the 2020 Lambeth Conference], there needs to be some preparation so that instability does not become the context in which the discussion takes place."

## Sketching the Lambeth 1920 Legacy

Professor Michael Root of the Catholic University of America, a veteran ecumenical theologian, said we are "at the



Root

end of a period of revolutionary ecumenism, and are entering into a time of normal ecumenism, in which churches are highly resistant to change." He credited Lambeth 1920 with setting a consistent strategy for Anglican ecumenism in its approach to all Christians and its "pragmatic appeal for episcopacy as a form of ministry acknowledged by all parts of the Church."

The results of the strategy, Root said, have been mixed. "If the goal is the visible unity of the Church, it seems that very little progress has been made. But

in terms of attitudes and practices on the ground, barriers in hearts and minds being lifted, [the] fellowship across ecclesial divisions is far warmer.”

Anglicanism’s more recent failure to define “the foundations and limits of the Church’s decision-making powers” have made its common self-image as both Catholic and Protestant less sustainable. Anglicanism’s pragmatic appeal for the episcopacy has seldom been received with much enthusiasm by Protestants, he said, often functioning as a “dead mouse gift, valuable to the giver, but not to the recipient.”

In his presentation, Wells emphasized the Lambeth Appeal’s undergirding in a traditional Anglican understanding of the Church as “invisible, visible, and mixed.” Developed out of St. Augustine’s teaching and refined by 16th-century theologian Richard Hooker, this approach emphasizes “the Church’s breadth in history, the variety of its members and institutional settings, which may be adjusted according to the vagaries of time and population.” He stressed that Anglicans

must persist in patient humility, avoiding the dangers of “an over-realized eschatology,” according to which we try to determine God’s ways before his decisive verdict at the end of time.

“Can Lambeth imagine itself as something beyond a gathering of bishops and primates?” asked Professor Hannah Matis of Virginia Theological Seminary. “How will it make contact with so many in our churches that have no real understanding of what Anglicanism is really about? If we are to have real communion, we need to teach a new generation of lay people what communion is and why it matters.”

The Rev. Dr. Jeremiah Yang of Sung Kong Ho University in South Korea said he hopes the bishops who gather for Lambeth next summer will “in spite of all the resentment and anger towards brothers and sisters, just sit together in silent prayer, listen to God and others whom we have ignored because of our own conflicts and wounds.” Looking to the world’s larger

need for unity and cooperation may spark renewal, Yang suggested. “When we dare to be open and vulnerable to those others outside of our communion; when we encounter the intensity of otherness, we will see again the way to move beyond the present division and conflict in our Communion.”

Bishop Joseph Wandera of the Diocese of Mumias, Kenya, said he believes global trends that make communion more difficult also reinforce



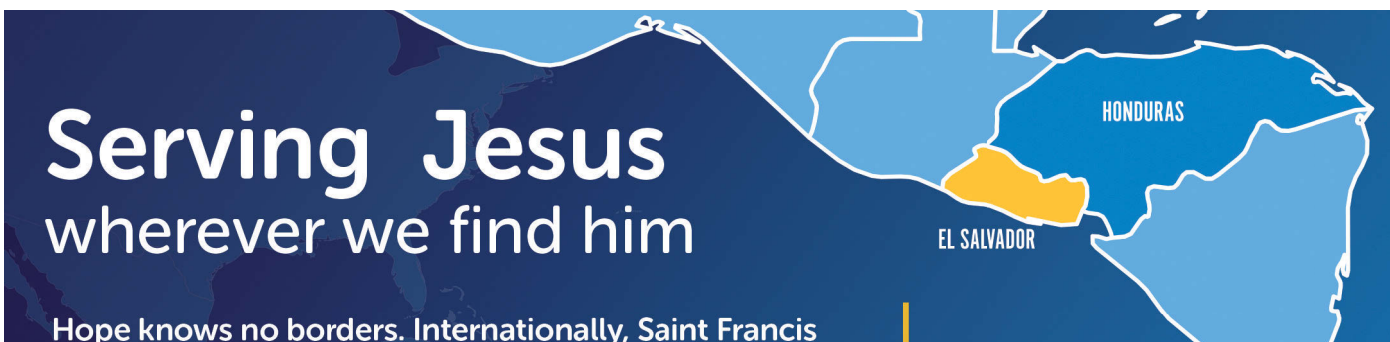
Wandera

how essential it is to the Church’s life and work. He said Lambeth 2020 is “coming at a time when as an Anglican Communion we face challenges, and yet we still belong to one family. There may be disagreements here and there on a few issues, but God’s call supersedes the challenges that we are facing. And so, I think it’s about remaining [at] the table and remaining in conversation because that is what God desires of us. I hope that the Lambeth Conference will energize us and remind us evermore

(Continued on next page)



Matis





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## Expanding Anglican Dominicans Open House in Puerto Rico

By Mark Michael

The Anglican Order of Preachers (Dominicans) accepted the vows of 13 new members at a solemn Eucharist in the Cathedral of St. John the Baptist in San Juan, Puerto Rico. Together with their local superior, the Rev. Rafael Zorrilla, these new Dominicans will form a local dispersed community or "house," under the patronage of Dominican Saint Martin de Porres. This is the eighth house for the order, which now has members on four continents.

The Rt. Rev. Rafael Morales, bishop of the Episcopal Diocese of Puerto Rico, presided at the service, and hailed the occasion in his sermon as "an occasion of great joy." He added, "For me as a bishop and servant to have [those called to] the religious life in the diocese is a consolation, a strength, and a sign of prayer. It is a sign of the riches that come through the charism that each of you presents."

Morales urged the new postulants, oblates and novices to be faithful to the distinctive vocation of their order, the ministry of the Word. "Preach the

truth," he said, "because the Gospel is truth. Contemplate and then preach what you contemplate. Preach that Christ is alive."

James Dennis, master of the order, said that the Puerto Rican house is expected to form the base for a significant expansion of the Dominicans throughout Latin American Anglicanism. The order, which celebrated the 20th anniversary of its founding in August, has grown steadily in recent years. "We're on the verge of 100 members, which isn't huge," Dennis said. "But when I became master two years ago, there were only 63 of us."

"We are becoming more widely known, especially in Latin America," he added, noting that religious communities make a smooth cultural fit there. "It's an area where people are accustomed to seeing people who are in religious life. They grew up in Dominican parishes or were taught by Jesuits. This just hasn't been so popular in America."

Dennis said that Zorrilla, who became a professed member about three years ago, has served as a passionate spokesman across Latin

(Continued from previous page)  
about that call to fellowship."

Bishop Jenny Andison, a suffragan bishop of the Diocese of Toronto, said the bishops must consider "a call to repentance for the way our divisions have obscured our witness. ... What can we lay down sacrificially, what can we restrain ourselves from to preserve communion as well as to deepen our common life?" she asked.



Cocksworth

Bishop Christopher Cocksworth, the Bishop of Coventry and Chair of the Church of England's Faith and Order Commission, said he was deeply moved by the perceptive secular voice of the 1920 Lambeth Conference. "It managed to speak to the world, to the international situ-

ation, particularly to the deep needs of humanity post-First World War."

"What makes it so interesting for 2020," Cocksworth concluded, "is what can the bishops now, even much more international than they were in 1920, what can they say to the world, to the situation of humanity now? Can they hear what the Spirit is saying to the world and what the Spirit is saying to the churches?"



Williams

Dr. Jane Williams of St. Mellitus College in London, the conference's final speaker, echoed Radner's emphasis on fellowship as both God's gift and demand. "We've been given Scripture and sacraments, and we have made them a source of division instead of fellowship," she said.

America and brings intimate knowledge of the order's gifts. A former Roman Catholic Dominican, he found out about the order on the internet after he had been ordained as an Episcopal priest. Zorrilla has assumed responsibility for teaching and directing those discerning about membership in the order who are Spanish speakers, a process that usually takes about three years.

Since Zorrilla became the formation director, the order has been receiving inquiries from prospective postulants in Cuba, Venezuela, Columbia and Mexico. Dennis also said that Morales's support has been invaluable, as the bishop has made building up the religious life a priority in diocesan ministry, and also recently welcomed an Anglican Franciscan community.

The Diocese of Puerto Rico has 48 churches, but only 14 of these are self-supporting parishes. The majority of congregations are small, and unable to support resident clergy. Anglican Dominicans, many of whom are lay people with secular jobs, can provide valuable help as trained preachers and teachers.

"There are lots of places in the world where there aren't enough priests to go around," Dennis said. "The one thing that tends to get back-burnered in places like that is formation. This is where we have been a gift to the church, teaching in places that don't have formation programs, serving as preachers, assisting the clergy who need a break."

## Peter Beckwith, Retired Bishop of Springfield, Dies at 80

The Rt. Rev. Peter Beckwith, who served as Bishop of Springfield from 1992 to 2010, died October 4, 2019, at the age of 80, the Diocese of Springfield announced.

Bishop Beckwith was a retired rear admiral in the Navy Reserves, having served as deputy chief of chaplains from 1996 to 1999. He also served as chaplain to Episcopal inmates at Southern Michigan State Prison,



Beckwith

Jackson, the Marine Corps Reserve Association, the Illinois State Police, Hillsdale College, and was the National Chaplain for the Navy League of the United States, the diocese said.

During his episcopacy in Springfield, Illinois, Bishop Beckwith served on a committee that led to the formation of the Anglican Church in North America (ACNA). After retiring, he

was received into the ACNA College of Bishops in 2014, according to the ACNA website.

In 2008, Bishop Beckwith was among a number of bishops interviewed on video by Episcopal Church staff during breaks at the Lambeth Conference.

*"I was ordained into a church that didn't have women on vestries. They weren't allowed to represent the congregation in ... diocesan conventions - or*

(Continued on next page)

# THE FUTURE OF CHRISTIANITY IN THE WEST: AUGUSTINE AND BENEDICT

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Rod Dreher

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The Rev. Dr. Mark Clavier

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(Continued from previous page)

the diocese at General Convention. And I've had the occasion from time to time to say to people, 'I don't think we had a better church then.' ... I don't think it was better because of that gender discrimination."

Bishop Beckwith is survived by two children, Michael and Peter, and his wife, Melinda Jo.

Kirk Petersen

## Robert Estill, IX Bishop of North Carolina, Dies at 92

The Rt. Rev. Robert Estill, IX Bishop of North Carolina, passed away October 9 at the age of 92, the Diocese of North Carolina announced.

Bishop Estill, a native of Kentucky, earned several degrees at the Univer-

sity of Kentucky, Episcopal Divinity School and Sewanee, the University of the South.

After a decade as a parish priest in Kentucky, he served as a rector in Washington D.C. and Dallas, and as a faculty member at Virginia Theological Seminary, before being elected bishop coadjutor of the Diocese of North Carolina in 1980.

He succeeded the Rt. Rev. Thomas Fraser as the IX Bishop of North Carolina on January 27, 1983, when he was consecrated by the Most Rev. John M. Allin. He retired in 1994.

The Rt. Rev. Sam Rodman, current bishop of the Diocese of North Carolina, said Bishop Estill "was a man of character who also had a gift for caricature. His cartoons captured the human foibles we all share, as well as a delight in the



Estill

ways we live and love imperfectly, as agents of God's grace." Bishop Estill demonstrated his cartooning skills in two books: *Round the World*, a 2015 account of his travels, and *The Sun Shines Bright*, a 2017 memoir.

He was "an early and often lonely voice in support of women in lay and ordained ministry," said Bishop Suffragan Anne Hodges-Copple. "He licensed my mother to be a lay chalice bearer at the Episcopal School of Dallas, a bold move in the early eighties that caused some to resign from the board of trustees. I chose to do my discernment process in the Diocese of North Carolina because I knew under Bishop Estill's leadership I could just be my full and honest self without needing to defend women's equality in general."

"There was a graciousness to him that made one feel as though there was room to be yourself in his presence, a generous spirit that always left me feeling more sure of God's love," Bishop Rodman said.

Bishop Estill is survived by his wife of 69 years, Joyce, and by their three children, six grandchildren and five great-grandchildren.

Kirk Petersen

## Saint Francis Ministries Acquires Military School Property

By Kirk Petersen

Salina, Kansas, population 47,000, is home to two venerable institutions with strong Episcopal ties: Saint Francis Ministries, founded by an Episcopal priest in 1945, and St. John's Military School, founded by an Episcopal bishop in 1887.

"There's a rich Episcopal tradition in Salina," the Rev. Robert N. Smith, dean and CEO of Saint Francis told *TLC*.

The next chapter of that tradition began September 26, when Saint Francis acquired the real estate and physical assets of St. John's, which graduated its final class in May, after 131 years as a faith-based military boarding school for boys.

"There was no purchase price. Legally, this is a reorganization of the school," Smith said. He explained that the school's financial assets were earmarked for settling the school's affairs and toward a historical museum of the school that will be housed on the site.

Saint Francis acquired the school's physical assets and real estate, and is exploring options for how best to use the facility.

Saint Francis operates in six states and two foreign countries, and has more than 1,300 employees. It provides adoption, foster care and family preservation services, and runs residential programs for youth and prepares them for independent living.

All of this is headquartered in five buildings in Salina, and Communications Director Morgan Rothenberg said one option being considered is to consolidate the headquarters into the school property, which is about a mile and a half away from Saint Francis's primary headquarters.

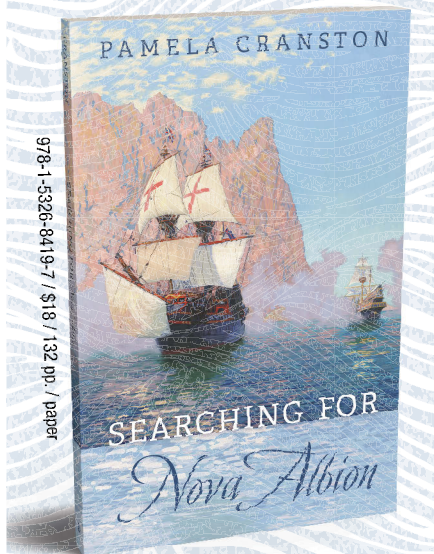
Because St. John's was a boarding school with housing and classrooms, another option is "providing some sort of a workforce program for youth aging out of foster care," she said.

The ties between the two Salina

(Continued on page 10)

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(Continued from previous page)

institutions run deep. The Rev. Robert Mize Jr. was a graduate of St. John's who founded Saint Francis in 1945 as a home for about a dozen boys labeled "juvenile delinquents."

While Saint Francis has been growing dramatically, St. John's fortunes were headed in the other direction. Because of changing demographics and educational practices, the



St. Francis is exploring how best to use the school facility.

corps of cadets had dwindled to little over 100 boys, grades 6-12, in a facility built to accommodate twice that.

"The school's recent legal issues and a low enrollment resulting from negative and unfair portrayals in the media has created a deficit we, regrettably,

simply cannot overcome," the school said in a February letter announcing that the school would not reopen after graduation in May.

St. John's officials could not be reached for comment. The *Kansas City Star* reported in January that an arbitrator had awarded \$370,000 to a former student who allegedly "was sexually assaulted in his dormitory room by a classmate the school ought to have known posed a danger to other children."

The *Star* article also said that in 2014, the school reached settlements with 11 former students who alleged "physical and emotional abuse." The settlements ranged from \$55,000 to \$1.8 million.

## Anti-Colonial Name for Rwandan Anglicans

By Mark Michael

Rwanda's Anglican church recently changed its name, removing the word "province," which it sees as a colonialist relic, according to a letter released on September 30 by the church's primate, Archbishop Laurent Mbanda. This is the third name for the Francophone church, which was called 'Province de l'Eglise Episcopal au Rwanda'

(Province of the Episcopal Church of Rwanda) when founded in 1992, and renamed as "Province de l' Eglise Anglicane au Rwanda" (The Province of the Anglican Church of Rwanda) in 2007. According to Mbanda, it will now be known as 'Eglise Anglicane du Rwanda' (The Anglican Church of Rwanda).

Archbishop Mbanda described the change enacted by the church's provincial synod as "part of the continuing biblical realignment of our Anglican Communion." He announced the change in his monthly missive as vice-chairman of the GAFCON Movement, a group which describes itself as "the global movement of bible-based, orthodox Anglicans in gospel mission." The movement, which is chaired by Archbishop Foley Beach, primate of the Anglican Church in North America, is viewed by some of its members as an alternative to the Anglican Communion and the historical focus in the ministry of the Archbishop of Canterbury.

In the letter, Mbanda wrote, "Removing the word 'Province' is a significant change. We are not subjects. Some want us to accept that it is essential to being Anglican that you are recognized by Canterbury, but we find our identity first and foremost through our Biblical and Anglican doctrinal inheritance in Christ."

Archbishop Mbanda's terms echo the rhetoric of the 2008 *Jerusalem Declaration* promulgated at the GAFCON Movement's initial gathering. The statement construes Anglicanism as a "global fellowship" of believers who hold in common 14 "tenets of orthodoxy." These include acknowledgement of the 16th century *Thirty-Nine Articles* as "the true doctrine of the Church," of the "1662 Book of Common Prayer as a true and authoritative standard of worship," and of "the unchangeable standard of Christian marriage between one man and one woman."

The Anglican Church of Rwanda has about a million members and eleven dioceses. It will host the next GAFCON gathering, a conference for bishops, in Kigali in June 2020, several weeks before the Lambeth Conference.



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# God's Word in Northern Canada

By Richard J. Mammana

Canada's official French-English bilingualism is apparent to any visitor, but the country is also home to almost 100 First Nations languages. In Quebec, some 20 percent of census participants identify an Aboriginal language — mainly Cree, Innu/Montagnais, or Atikamekw — as their mother tongue. One of the smallest but most robust of these languages is Naskapi, spoken by just over 1,000 persons in the majority Anglican community of Kawawachikamach near the Quebec-Labrador border.

The Naskapi were traditionally nomadic caribou hunters who first experienced contact with French, English, and Moravians in the 17th and 18th centuries. Between 1830 and 1950 they were coerced into relocating repeatedly by the trading practices of the Hudson's Bay Company. In 1956 the community was asked to move to the iron ore mining settlement of Schefferville, Quebec. The Naskapi themselves later chose the current site of Kawawachikamach in 1980 and constructed a village there over the next three years. Almost all Naskapi are Protestant Christians who are bilingual in English, while their cousins of the much larger Montagnais community are bilingual in French and identify today as Roman Catholics.

Until 2007, Naskapi was one of the last North American languages without a translation of the New Testament. Publication that year was the culmination of 25 years of work by church warden Joseph Guanish, lay reader (now deacon) Silas Nabini-caboo, and Bill Jancewicz, an American linguist from New England. Translation continues with a wide array of religious and non-religious materials now in print in Naskapi, all using the Canadian Aboriginal Syllabics system developed in the 1840s: a conversation manual, the three-year



Bill and Norma Jean Jancewicz

liturgical lectionary, portions of the Book of Common Prayer and the Canadian Book of Alternative Services, children's books, calendars, hymnals, and much of the Old Testament. Jancewicz and his wife Norma Jean are sponsored in their work by Wycliffe Bible Translators, the Summer Institute of Linguistics (SIL), and by the Anglican Diocese of Quebec.

**Could you say something about how you and Norma Jean ended up in Kawawachikamach? What was it like for your children to grow up in northern Canada?**

We met when we were teenagers, and we were committed to cross-cultural ministry and Bible translation since before we married in 1981. We both completed linguistic and Bible Institute training soon after that, and we were accepted as members of Wycliffe Bible Translators in 1984. Our first child, Benjamin, was then 1 year old. The opportunity to serve the Naskapi language community came in the form of an invitation from local leaders in 1986. I made a brief visit to the new community of Kawawachikamach in 1987 and received confirmation from the Naskapi that they desired assistance with a Bible translation program. We moved to the Naskapi community just after our daughter Elizabeth was born. We shared a home with a widowed elder.

We spent the first three and a half years living in the community, learning

to speak Naskapi and building friendships. The children attended school with Naskapi children and learned the language even faster than we did. We welcomed our third child, Nicodemus, in November of 1990.

In the spring of 1991, we moved to the nearby town of Schefferville, but continued to be part of Naskapi community life. Because of the level of second-language education at the Naskapi school, our children were also home-schooled by Norma Jean from time to time to augment their education. The children opened the door for their family into Naskapi community life, being a part of the school and church; Norma Jean taught Sunday school at the Naskapi church, and was also the leader of the Girl Guides for several years. Each of the Jancewicz children were welcomed into the homes of surrogate Naskapi grandparents, which served to strengthen their relationships within the community. Even as adults, each of the three children maintain lifelong ties with the Naskapi.

**What changes have you observed in Naskapi life over the last 25 years?**

In the early 1990s, we began to be involved in the Naskapi language education program at the local school. In partnership with some of the teachers and other educators, a decision was made to begin to teach Naskapi as the language of instruction in the early years. This practice has grown and flourished with the effect that upon the publication of the New Testament, Naskapi children were already fluent readers of the Naskapi language, and increased interest and capacity in Naskapi reading and writing has continued through the years. This subtle shift, which includes the ongoing work of the Naskapi Development Corporation in translation and language development work, has begun to improve

(Continued on next page)



The Anglican community of Kawawachikamach

(Continued from previous page)

the outlook for ongoing transmission of the Naskapi language to the next generations.

Naskapi people have always embraced technology, and the Naskapi language has kept pace with this. There are more and more Naskapi adults and children who are beginning to use Naskapi language materials in digital form. The Naskapi language still remains the connection to their culture, history and lifestyle. Even with new facilities, such as a medical center, sports arena, community center, store, school and community swimming pool, the Naskapi language can continue to be used and to thrive in each of these venues as the Naskapi people themselves keep this a priority.

### **What is parish life like at St. John's in Kawawachikamach?**

There has been a huge shift since the days when St. John's Church was a mission of the diocese. Ordained, stipendiary, non-indigenous clergy served as priest-in-charge. In the old days, the congregation often had a selfless priest with a servant heart who could provide spiritual guidance and pastoral care, along with a vision for Naskapi cultural and linguistic content in the

Christian life. Father David Phillips was such a one. But other times clergy would just come and serve out their term out of duty. We knew all kinds during our time in Kawawachikamach.

Over the past 15 years or so, there has been a move toward indigenous clergy, beginning with the Rev. Martha Spence from Split Lake, Manitoba. Since her time of service, there is now a trend toward non-stipendiary indigenous clergy — Deacon Silas Nabincaboo currently fills this role at St. John's Church. While this ensures more Naskapi cultural and linguistic content, there is a somewhat reduced level of theological education that could be addressed. The deacon-in-charge is necessarily a part-time position, and thus the parish often lacks the services that could be provided by a full-time priest.

Still, there is a good level of lay leadership and community involvement in the parish. St. John's Church has contemporary Naskapi language biblical and liturgical materials. Church life in Naskapi is still the norm, unlike in many other First Nations communities who do not have the liturgy in their vernacular. Deacon Silas tries his best to serve the spiritual needs of the com-

munity in ways that they are accustomed to.

### **What is the greatest challenge for Bible translation into Naskapi?**

It has always been human resources. Even from the early days of working one-on-one at the kitchen table with elder Joseph Guanish, it takes a great deal of personal commitment of time and energy to accomplish a Bible translation. It was brilliant foresight of the leaders of the Naskapi Nation and the Naskapi Development Corporation to make language development work a priority for the community, even creating full-time paid positions for Naskapi speakers to be trained to become designated Naskapi Language Specialists in their community. The persons who fill these positions are the real ones who carry the day-in, day-out load of long-term translation work and developing Naskapi materials.

A commitment of financial resources is sometimes scanty due to a lack of vision, and so many times after a Naskapi individual is trained in language work and translation skills, they may move on to other careers which value these skills and where they can receive more generous compensation. Naskapi speakers can and do acquire the exegetical and linguistic skills to do an excellent translation job. But having the spiritual "call" to service and a long-term commitment which the Bible translation task requires is rare. The answer may simply be "more money for translator salaries," but it is more complex and intangible than that. Faithfulness, prayer, and the work of the Holy Spirit of God in the lives of the translation team is often what is needed most.

### **How long do you think it will take to complete the Old Testament in Naskapi?**

Compared to the New Testament, the Old Testament is a significant project. Still, the Naskapi community has committed themselves to seeing it through, and that commitment goes a long way. With a good team of four full-time translators working, it could be completed within the next five to 10 years. But there are always things that can

prolong the process. It is a tedious and recursive project that will require ongoing recruitment and training of additional staff. Still, the end result is so much more than a book. The translators themselves are transformed by their work on the task, and the work also augments the ongoing language development work, refining the Naskapi language curriculum, growing the Naskapi lexicon, adding to the biblical and non-biblical literature base, and building the capacity of more adults to carry on the transmission of the language and culture to the next generation.

We remain committed to providing ongoing support and linguistic services to the Naskapi translation team at Kawawachikamach.

### What's next for you and your family?

Since 2014, God has expanded our own vision and responsibility for First Nations Bible translation in Canada, beginning with the First Nations Bible Translation Capacity-Building Gathering in Prince Albert, Saskatchewan. At that time, representatives from the Bible agencies (Wycliffe, SIL, and the Canadian Bible Society) along with indigenous and non-indigenous church representatives connected with First Nations communities where the languages are still used in worship and parish life, met together to see how God was directing work for Bible translation and language development



Parishioners from Kawawachikamach at Holy Trinity Cathedral, Quebec City.

in other First Nations related to the Naskapi.

The Anglican National Indigenous Bishop Mark MacDonald helped to verbalize the vision of the gathering when he said, “The development of an indigenous theology needs indigenous language, and so all over the world, but particularly here in Canada, we are realizing that even when people are fluent — especially when people are fluent in English — it’s critical for the spiritual well-being of those people to be able to use the Scriptures in their own language.”

### What is your current work?

As part of Wycliffe Bible Translators and SIL, we are currently involved in additional translation initiatives.

Wycliffe Canada has officially established a Cree Initiative Project, which involves a new translation for the Oji-Cree language at Kingfisher Lake, for the Western Swampy Cree language in northern Manitoba, for an Old Testament in James Bay Cree languages in Quebec, for a new translation for Mushuau Innu speakers in Labrador, for possible new work in Eastern Swampy Cree in Ontario, for ongoing work in Plains and Woods Cree if requested, and for a determination of translation needs in Northern Plains Cree in Alberta.

To these ends, the Naskapi project is hosting linguistic internships and training paths for full-time linguists who will work alongside speakers of these languages to help them realize their translation and language development goals. Two new teams have been established in Kingfisher Lake, Ontario (for Oji-Cree) and northern Manitoba (for Western Swampy Cree). Our task is to coordinate the Cree Initiative language projects, facilitate training workshops for First Nations translators, and to support all these translation efforts.

We will continue to serve the local communities who use First Nations languages as long the Lord provides us strength.

*Richard Mammanna is archivist of the Living Church Foundation and a member of the Connecticut Academy of Arts and Sciences. He is a parishioner at Christ Church, New Haven.*

St. John's Anglican Church, Kawawachikamach





# Dispatch from a Bewildered Missionary

By Sarah Hinlicky Wilson

I was sitting in my very first Japanese worship service — in Minneapolis, actually, not Tokyo. Although I was intrigued by the fact that well over half the congregation was obviously not Japanese, and a little perplexed at the interlude ukuleles and hula dancing, what really got my attention was the hymn projected on the screen up front.

It was, of course, in Japanese, a language I was just about to embark upon learning. I don't remember exactly which one it was anymore, but this Ascension hymn illustrates well enough what I saw.

救いぬしは、み国にのぼりて  
聖霊をおくり、教会を助く。  
ハレルヤ ハレルヤ  
ハレルヤ ハレルヤ  
慰めのぬしを、ともに喜ぶ。  
ハレルヤ

Perhaps your eyes are drawn immediately to the complex figures that remind you more of Chinese than Japanese. With good reason: these are *kanji*, literally, “Chinese characters.” Somewhere in the 400s AD, everything Chinese began to infiltrate Japan — religion, aesthetics, architecture, government, and language. Japanese today is

built as much on a foundation of Chinese as English is built on Latin. So much so that every one of the *kanji* has at least two pronunciations: one for the indigenous Japanese word it represents, and one for the Chinese word it borrowed. Which puts the foreigner in the strange situation of being able to understand the meaning of a *kanji* without being sure, in that particular context, how to pronounce it.

Or you might have noticed that some of the figures are not quite as complex but are rather sensuous and curvy. Maybe that's why these *hiragana* syllables were women's written language before men's. Way back when, it was lowly and shameful to compose original texts in Japanese; educated Japanese men wrote and thought in Chinese only. Japanese women, deprived like women everywhere of a comparable education, took to composing in the *hiragana* script, which existed originally to provide the Japanese with a phonetic syllabary for place names in India, homeland of Buddhism. Women's marginalization from the centers of learning inadvertently made them the fountainheads of indigenous Japanese literature, most famously Murasaki Shikibu's *Tale of Genji*.

But maybe what grabbed you was what grabbed me: alongside the *kanji* and the *hiragana* lie a series of hard, angular strokes. They look like they could have been chiseled with a stylus. These are *katakana*, a second phonetic syllabary used in Japanese. Although just as old as *hira-*

*gana*, perhaps even older, in written Japanese today they occupy a curious space. They are used as we would use italics, or to denote the scientific name of plants or animals, or for onomatopoeia, but above all to denote foreign loan words.

ハレルヤ? You guessed it — “Hallelujah.”

These *katakana* kept popping up throughout the worship service, unmistakably different from the *kanji* and *hiragana* every time. I noted キリエ Kyrie, グロリア Gloria, アーメン Amen, ホサンナ Hosanna, イエスキリスト Jesus Christ, ピーター Peter, ジェームス James, ジョン John... until I could not avoid drawing the obvious conclusion: in the very writing of Japanese, Christianity declares itself time and time again to be a foreign religion. Forget your indigenization thesis. Christianity’s outsider status is inscribed in stone.

Once my family and I arrived in Japan, the point only doubled down on me with increasing force. It’s not just archaic Hebrew or Greek that gets transliterated, but English, too, even words and phrases that could easily be translated into “real” Japanese. Take this: クリスマスキャンケアミニストリー, which is pronounced *kurisuchankeaminisutorī* and means “Christian Care Ministry.” (Sound it out, you’ll get it.) Or this: チャペルオルガニスト, *chaperuoruganisuto*: “chapel organist.” In December I demanded why we were advertising a クリスマスキャンドルサービス, *kurisumasukyandorusābisu* = “Christmas candle service” when surely, at least, candles pre-dated Christianity and therefore could have their own proper Japanese *kanji*? The vicar thought it over and concluded that 蠟燭 *rōsoku* just looks and sounds too Buddhist. Case closed.

This is why, during my first year of Japanese study, I disdained and even avoided *katakana* words. They seemed ridiculous, for instance when I deciphered ドライブスルー *doraibusurū* on the KFC sign and realized it meant “drive-through.” *Katakana* just didn’t seem like “real” Japanese words.

My mind remained stubbornly unchanged until I read a book called *Japanese and the Japanese* by Herbert Pasim, published in 1980, where he proffered the (to me) astonishing statistic that, already by then, Japanese boasted a whopping *twenty-five thousand* English loanwords in its vocabulary. And that *didn’t* include technical or scientific terms! He theorized as thoroughgoing an overhaul of the Japanese language in the 20th century as had occurred with the arrival of Chinese a millennium and a half earlier. To compress a complex argument: the cultural, technological, economic, and social changes since World War II and the American occupation are so radical that “old” Japanese just doesn’t have the resources

to capture the new situation. *Katakana* loanwords are necessary — but, more to the point, they are now real Japanese words. That is what Japan *is* now.

Which means my initial impression of the essential foreignness of Christianity wasn’t quite right. Its foreignness may be encoded visually, but it is encoded in the specific Japanese way of adopting outside realities and making them their own — something they have been adept at doing for a very long time.

And anyway, it’s not like using good old-fashioned *kanji* solves all problems. Using vocabulary that dates back to the Jesuit arrivals in the 16th century, Christians all over Japan preach movingly of how God 愛する or “loves” you ... but, I’m told on good authority, a casual Japanese listener won’t have any clear notion of what that’s supposed to mean. The word is quaint and void. And when believers speak of their 喜び, “joy,” locals will draw a blank. Saying you’re ハッピー *happī* makes a lot more sense.

But even this may not make much of a difference. Japan’s population is less than 1 percent Christian, and it is the only country in all of Asia whose Christian population is shrinking. (In fairness, *all* demographics in Japan are shrinking; but for such a small community, the lack of growth is doubly worrisome.) According to some estimates, there’s nowhere on earth that’s seen a greater investment of missionary time, money, and personnel, with less of a return. It doesn’t seem to matter in the slightest whether the form Christianity takes is very westernized or very indigenized. Both advance at the same infinitesimal rate. In my (admittedly brief) experience, the favorite conversation starter among missionaries in Japan is, “So why do *you* think people don’t become Christians here?”

To crown all the other bewilderments, the Japanese *like* Christianity. They think it’s a good religion, happily adopt its holidays, say they love Jesus, attend services regularly. But most of them don’t *become* Christians. Theories abound, but nobody really knows why.

Well, God knows. And God saw fit to send someone silly enough to have complained earlier in her life about the difficulties of French, for heaven’s sake, all the way to Japan, where she would eat ハンバーガー *hanbāgā* and ワッフル *waffuru* and ride the バス *basu* to チャーチ *chāchi*, and learn to call all of it very good, and very Japanese.

*Sarah Hinlicky Wilson is an associate pastor at Tokyo Lutheran Church, co-host of the podcast “Queen of the Sciences: Conversations between a Theologian and Her Dad,” and author of the quarterly e-newsletter “Theology & a Recipe.”*

# ‘Translating’ the Faith

## The Lindisfarne Gospels

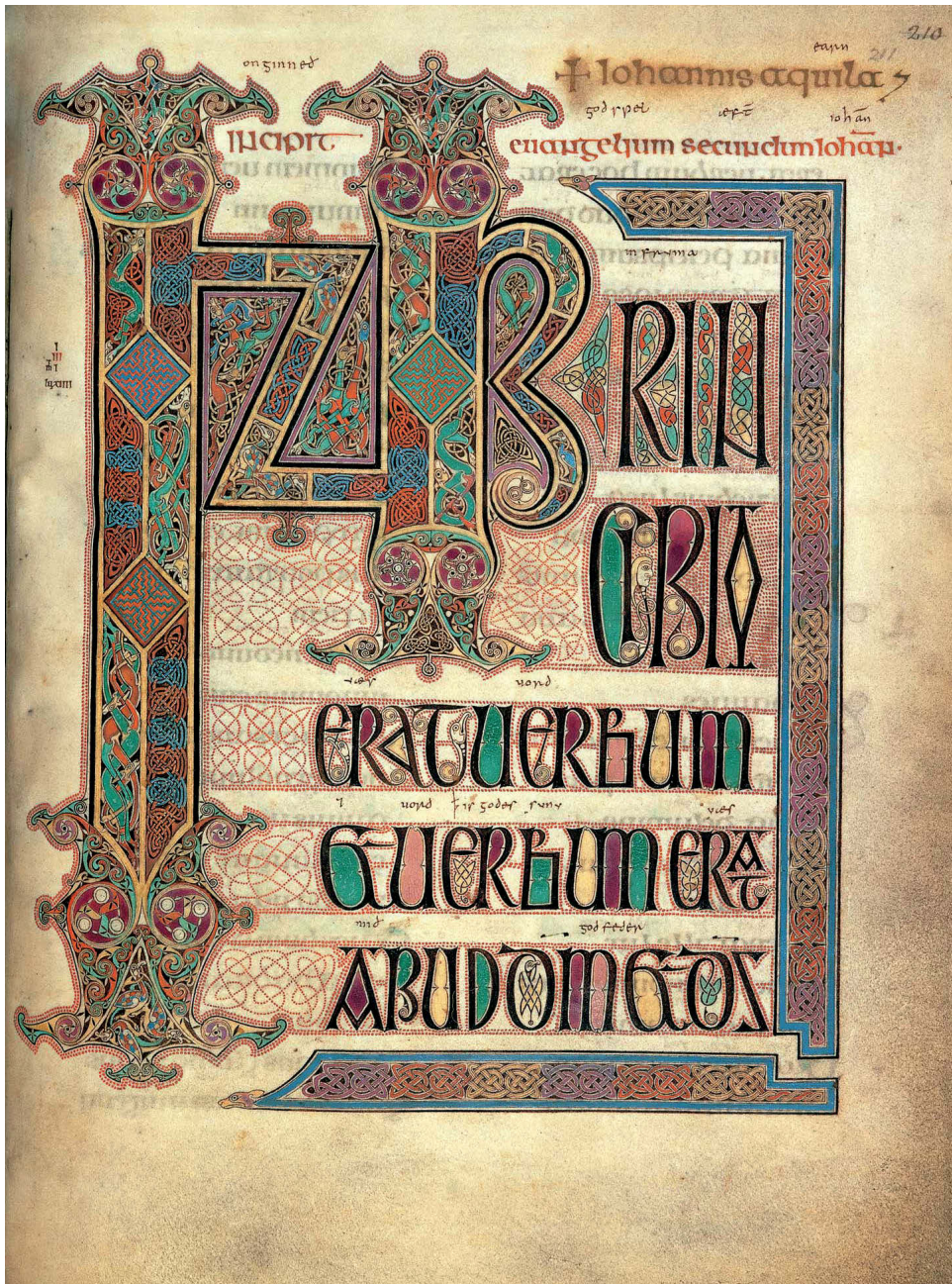
By John Thorpe

*This essay first appeared on Covenant, the weblog of THE LIVING CHURCH, on September 25.*

**W**hen you first see the explosion of color, design, and detail, it can take your breath away. Surely the effect was the same in the early eighth century, when Christian monks at a remote island abbey first laid eyes on the lavishly decorated volume that we call today the Lindisfarne Gospels.

This volume of the four Gospels was copied for the use of the monks at Lindisfarne Abbey, a powerful symbol of British Christianity on an island off the northeast coast of England. The manuscript features unusually elaborate illuminations, intricate “carpet pages” full of colorful Celtic interlace, and a beautifully rounded Latin script. With the book itself now in the British Library, the decorations in this manuscript have been digitized and can be viewed in their full glory online. Pictured here is the first page (called the “incipit” page) of the Gospel of John.

But among all the gorgeous artwork on this page, there are



Held by © British Library



words that seem like they do not belong. Scrawled in a very different, angular, and sloppy-looking script, with plain black ink, are other words, in another language, by another hand. By the 10th century, the monks in the Lindisfarne community knew little enough of Latin (or could not read the Celtic script) that each word needed to be translated for readers of Anglo-Saxon heritage. So above each word of Latin, a translator wrote the corresponding word in Old English, so the words of the ancient evangelists could reach a new generation. For example, above the Latin word *evangelium* is written the Old English *god spel*.

These two words, on this particular artifact, hold within them a powerful linguistic history of the Anglican tradition. The original word, *evangelium*, is actually a holdover from Greek - the language in which the first generation of Apostles and Christian leaders chose to express the amazing story of Jesus Christ. The prefix *eu-* means “good,” and the stem *angelion* means “message” or “news.” For the first Christians, that was the one word that summed up the entire message of Jesus in a proverbial nutshell. If you had to put the whole experience of Jesus’s disciples on a billboard, or choose a marketing slogan for it, or find a rallying cry when your people were being persecuted, this is the word the ancient Christians chose: good news. Their world turned around imperial Rome and was enamored of the *pax Romana*, but Christians found an alternative message: Jesus Christ alone is good news for the world. The first Christians who came to the British Isles, likely with the Roman military, probably knew and used the word *euangelion*.

But the Greek word *euangelion* had to be changed for Latin-speaking Christians in the later Roman Empire, so it received a Latin ending and became *evangelium*. The Latinization of the Greek original happened during Christianity’s worst persecutions, but it also reflects the Church’s triumph

and rise to a position of cultural power and influence. This message about Jesus could no longer be expressed only in Greek: it had to migrate into a new language to reach new people. It had to take on the imperial language, so that eventually the emperors themselves would bow the knee to the King of Kings.

Then Rome fell, and violence and chaos descended on Western Europe. But even the destruction of the political and social order could not stop the *evangelium* of Jesus Christ from going forward, reaching new people in new places. The script in which the word *evangelium* is written is Irish half-uncial. This script developed in the early middle ages specifically for church use, and was adapted for use in the monasteries of Ireland after the fall of the Empire. When much of the learning and literature of the classical world was lost to Western Europe, the monks of Ireland, and of the tiny island havens of Iona and Lindisfarne, preserved the ancient texts. They sent missionaries back to the barbarian mainland bearing the *evangelium* of Jesus Christ, now written in Irish half-uncial.

As the *evangelium* of Christ began slowly to re-evangelize both England itself and continental Europe, it found an audience among speakers of Anglo-Saxon and other Germanic languages. These peoples knew something of Latin, but their unique cultures required a new approach. Realizing this, the 10th century monks of the Lindisfarne community longed for the words of the evangelists to be spoken to them anew. Hence the words that we now identify as Old English were written in the Lindisfarne manuscript. Here *god* means “good” and *spel* means “message” or “news.” Thus the word “gospel” was coined to bring the good news of Jesus Christ to a new mission field, and the scrawling, sloppy script in the Lindisfarne manuscript, far from defacing this artistic treasure (which was already several centuries old), is evidence of the transformative power of the Gospel.

The Gospel of Jesus Christ has not stood still across the centuries, and neither have the Lindisfarne Gospels. When the monk penned Old English words on this gorgeous manuscript, his community was in exile, chased from their ancient home by Danish invaders. After the Norman invasion in 1066, monastic life in England grew quickly. A new priory was established on the tiny island, and the monks of Lindisfarne came home, bringing their Gospels with them. The English church would revolve around the life of monasteries like Lindisfarne for the next half millennium, counting on them to spread the good news to the English people.

When Henry VIII disbanded the monasteries in 1537, in an effort both to reform the English church and fill his royal coffers, the priory became an artillery fort, and the valuable Gospel book at Lindisfarne was lost, perhaps sold to help finance Henry’s wars. But the book later reappeared in the private collection of Sir Robert Cotton (1571–1631), MP during the difficult years of the Stuart dynasty. During this century, the entire Bible was finally translated into English, so the Lindisfarne monk’s scrawl stands in a direct line to Tyndale, Coverdale, and Wycliffe: men who risked their lives to publish the word of God in the English language. The 1611 King James Bible represented the triumph of this effort, as well as a compromise between the warring Episcopal and Puritan factions in the English church.

The Lindisfarne Gospels remained in the Cotton library during the English Civil War, the Interregnum, and the Restoration; and it formed a part of the founding collection of British Museum in 1753. The book has borne witness for 1,300 years to the spread of the Gospel of Jesus Christ through the Anglican tradition.

*Fr. John Thorpe is a graduate student at St. Louis University and a priest in the Diocese of Dallas.*

# Respecting the Dignity of Back Row America

*Celebrant* Will you strive for justice and peace among all people, and respect the dignity of every human being?  
*People* I will, with God's help.

Review by Daniel Martins

While the author of *Dignity* is not a professing Christian, what he has written is arguably a handbook for anyone who sets out to fulfill precisely this vow from the baptismal liturgy of the (1979) Book of Common Prayer.

In lucidly accessible prose, Chris Arnade lays out a taxonomy of American society consisting of a privileged, educated, and affluent “front row” and a systemically oppressed, uneducated, and economically challenged “back row.” Economic dislocation is a perennial theme in the experience of the back row. From the great northern migration of African Americans after World War II to the collapse of the steel industry in Gary, Indiana, to plant closings all across the Rust Belt and in the rural south, the front row’s collective commitment to free markets and the quest for ever cheaper labor has consigned people to the back row and kept them there.

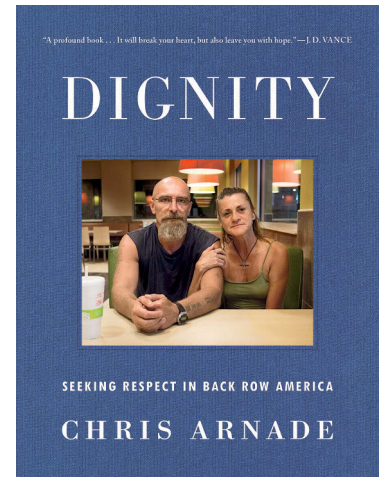
The author writes as the “woke” child of “woke” parents (by the lights of their place and time) who raised him in rural Alabama. Yet, he is devastatingly critical of the knee-jerk progressivism of which he is a prime exemplar. Despite protestations of regard for equality, he contends that the front row pretty much holds the back row to front row metrics for success — in terms of education, socialization, and economic achievement—naively assuming that everybody must want to be like them. In fact, people in the back row most want the freedom to simply be who they are — in their cultural expression, in the way they speak, in the way they relate to one another, and in their religious practice.

Arnade earned a doctorate in theo-

retical physics before leaving academia to pursue a successful and lucrative career as a Wall Street trader. He earned lots of money, and was able to raise a family in a comfortable home in an exclusive section of Brooklyn. But, since childhood, he always had a streak of slightly rebellious non-conformity. When a colleague warned him never to go to a Bronx neighborhood called Hunts Point, he took it as a dare. He simply “hung out” there — specifically at McDonald’s, just meeting people. (The ubiquitous fast food chain figures prominently throughout the book; Arnade contends that it is invariably an accurate microcosm of the larger surrounding society.) He makes friends, asks questions, and gets involved in people’s lives, right up to the line of “going native” (he always returns to his Brooklyn home at night, but does develop an alcohol habit that required some intentional effort on his part to rein in).

This experience in Hunts Point leads to an epic solo road trip, covering places as diverse as Gary, Fresno, Milwaukee, rural eastern Ohio, Selma, and, to my particular fascination, Cairo, Illinois. (Cairo is a thrown-under-the-bus community within the bounds of the diocese that I serve, with a continuous Episcopal presence since the 19th century.) Never failing to check in at the local McDonald’s, Arnade replicates the pattern that evolved in Hunts Point as he gathers information (I hesitate to say “data,” because that makes it sound like a more scientific endeavor than it is).

The author pays particular expression to religious practice, visiting services in churches (and at least one mosque) wherever he goes — invariably evangelical and Pentecostal of the “storefront” variety, because, he would



## Dignity

By Chris Arnade

Sentinel. Pp.304. \$17.95

probably say, that’s where the back row is likely to be found. As a nonbeliever himself, he takes seriously the fact that people in back row culture are serious about their faith. He is sharply critical of his “woke” front row confreres (while looking at himself in a mirror) who all too easily dismiss religious faith and practice as risibly irrational. He is able to develop sympathy for believers, but he doesn’t quite make it to *empathy*. He remains unable to understand faith from the perspective of an insider, as a *member* of a faith community rather than as a benign guest. Arnade was raised a practicing Roman Catholic, and I found myself wishing he might bring some of that experience to bear in his treatment of back row religious faith, but he never does.

This is a work of an author who is academically trained and quite capable of writing in the “register” of the front row. Yet, he makes no pretense of scholarly detachment or academic objectivity. He doesn’t affect the “voice” of his subjects, though he is clearly

influenced by his interaction with them. His prose is straightforward and authentic, never particularly artful but often, somehow, nonetheless powerfully affecting. He's not shy about four-letter expletives, not only when quoting his subjects, but also in his own narrative.

Where Arnade is most successful is in empathetically describing the lives of those in the back row of society without even a whiff of judgmentalism. In other words, he respects (indeed, defends) the dignity of his subjects. He doesn't endorse certain behaviors that the front row (including the law!) finds

objectionable (drugs, prostitution), but neither does he condemn them, and still less those who engage in them. He offers a sympathetic account of the forces that create and foster such behaviors.

This is a heartbreaking book. It broke *my* heart. It does not evoke pity; it's not intended to evoke pity. It undermines the very foundation of the category "less fortunate" by deconstructing the front row conceit that everyone in the back row wants to be in the front row. Nor does it scold or shame people in the front row, even as it calls into question certain of their (shall I say

"our" in a publication such as this?) unconsidered assumptions. Rather, it invites and evokes respect for wide swaths of our society who crave nothing else quite as much as this.

*Dignity* is copiously documented with photographs, both color and black and white, that range in quality from "moving" to "stunning." The pictures complement the text in an integrated way, but they could quite nearly stand on their own as a photographic essay.

*The Rt. Rev. Daniel Martins is the Bishop of Springfield.*

## Podunk Places, Prodigal God

Review by Alex Pryor

Stephen Witmer offers a welcome counterbalance to the urban-focused world of church planting and contemporary ministry. Amid the flurry of blogs and books about hipster downtown churches surrounded by independent coffee roasters and micro-breweries, with the stereotyped image of the bearded pastor in skinny jeans all wonderfully rediscovering the importance of tradition and community, the author makes a case for ministry in the "small places," where tradition and community are not new discoveries, but are the very means of survival through decades of change.

*A Big Gospel in Small Places* is written in dialogue with the ideas and theories commonly offered to argue for "strategic" investments in urban churches. These theories have left many seminarians seeing small-town ministry as a brief step on the ecclesiastical career ladder, and which may even be a cause for despair when the call to the impressive urban church never comes. Coming from an Evangelical perspective, Witmer engages with the writings of Ed Stetzer on post-modern church planting and discipleship, and thoughtfully critiques and builds upon the work of Tim Keller in *Center Church: Doing Balanced, Gospel-Centered Ministry in Your City* (Zondervan, 2012), where the now-

retired pastor of a Manhattan megachurch – which spawned a network of 400 churches in cities around the globe – makes the case that cities are the primary locus of evangelism.

Familiar small-town ministry heroes such as George Herbert – and even John Henry Newman with his move to working-class Birmingham from Oxford – make an appearance as Witmer outlines a robust theological position for what is essentially classical parish ministry in the Anglican tradition. He counters the popular narrative of St. Paul's urban-focused mission with the gospel accounts of Christ embracing the forgotten people and places devoid of worldly power, going so far as to say "the more podunk the place, the more clearly the world will see God's prodigality in blessing it with a servant-hearted church, a gospel-centered pastor, and leaders committed to its good" (p. 82). He suggests that many of the strategic initiatives and church-planting programs of today are fueled, perhaps entirely unconsciously, by a career-oriented envy that categorizes the entire rural population as not worth a pastor's time. The contemporary church seems to laud those who travel to far-flung countries for the sake of the gospel but assumes clergy would only "settle" for a place 50 miles outside the city as a last resort.

Wisely, the author embarks on a two-



### A Big Gospel in Small Places

Why Ministry in Forgotten

Communities Matters

By Stephen Witmer

Intervarsity. Pp. 216. \$18

pronged description of small-town ministry, demonstrating how it is both better and worse than the stereotypes suggest. Addiction, the multi-generational trend of population loss, a loss of identity and pride, and a culture of "learned helplessness" with the loss of domestic manufacturing and diminished social services mean that the rural mission field is ripe for outward-focused, locally-grounded churches that serve their communities in such a

(Continued on next page)

# The Haunted Roots of a Global Communion

Review by Jeremy Worthen

The first Lambeth Conference in 1867 “marks the self-conscious birth of the Anglican Communion,” according to a passage quoted in the final chapter of this collection of essays. This may be true in terms of enabling the practical expression of an idea, but it also conveys a deeper theological insight. For Anglicans, collegiality between bishops is integral to ecclesial communion. That church A is in communion with church B means that its bishops not only acknowledge one another from afar, but that they are ready to meet in the context of sacramental worship to take counsel together for the good of the Church and the fruitfulness of its participation in God’s mission.

The tensions that have accompanied preparations for the Lambeth Conference in 2020 underline the importance of such episcopal fellowship for the life of the Anglican Communion. The editors are to be thanked for having assembled this impressive volume, which brings together a range of distinguished contributors from different contexts to analyse the Lambeth Conference. It is a most welcome resource for those wishing to understand the theology, history, and future possibilities of the Lambeth Conference in the run-up to Lambeth 2020 and beyond.

The 17 chapters are divided into two parts, “Theological, Historical and Constitutional Studies” and “Personal, Pastoral and Political Perspectives.” In general, the chapters in the first part have a more scholarly quality than those in the second. Each provides an informed overview of a formative event (the first Lambeth Conference, the Lambeth Quadrilateral, the 1920 ‘Appeal to All Christian People,’ the Windsor Process) or of a persistent feature (instruments of communion, the role of the Archbishop of Canterbury, the place of mission, treatments of sexuality and marriage, ecclesiastical law). Part II includes essays on post-colonial and Roman Catholic perspectives, and a contribution with the blunt title, “The Lambeth Conference: Has it Succeeded? Can it Survive?”

In her contribution, Cathy Ross asks: “Have we in the West really taken on board what it means to be world Christians or are we still operating under the paradigm of colonial Christianity?” (p. 308). It is an uncomfortable question to find in a book on the Anglican Communion, when all contributors are affiliated with institutions in Australia, North America, or the United Kingdom. Ross directly addresses the ways in which global mission has both shaped and challenged the Anglican Communion from the outset, as Ephraim

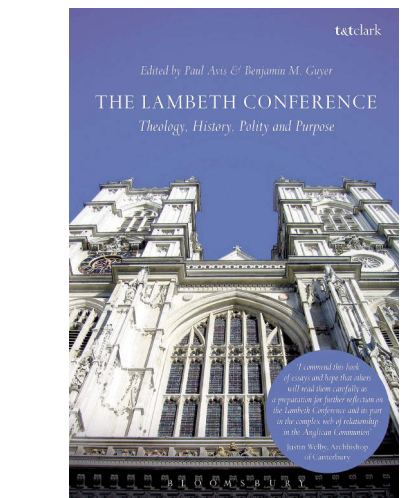
(Continued from previous page)

way that they would be sorely missed if they became yet another shuttered building on Main Street. Such churches, Witmer argues, are only possible if clergy answer the call to intentional “small place ministry,” breaking the never-ending cycle of small-town churches as starter churches served by young clergy who can’t wait to leave, followed by older interim clergy on their way to retirement.

In applying his theological vision to practical experience, the book speaks frankly to the pains of ministry in small and forgotten places, including isolation, fear, envy, discontentment,

and the costly nature of being known by everyone. Having just made the move to rural ministry, I’m thankful for his candor. The author is not calling for everyone to pack up and leave the city; rather he offers a robust theological position for why ministry in the forgotten small towns matters despite what the business-minded strategic statistics might say.

The book starts slowly, at least for those not approaching it with a Tim-Keller-inspired theology of urban ministry. It develops into what should be a must-read book for every seminarian, challenging the very core of popular



**The Lambeth Conference**  
Theology, History, Polity and Purpose  
Edited by Paul Avis and Benjamin M. Guyer  
T&T Clark. Pp. 400. \$114

Radner does in a somewhat different register in his essay on mission in part I. Otherwise, however, the distinctive role of churches from outside the United Kingdom and North America emerges only in the context of the formation of the “Global South” as a distinct grouping in Anglicanism in response to the controversies of recent decades.

Is the Anglican Communion confronted with a set of challenges different from those it has successfully negotiated in the past? One critical issue raised by this volume is whether the history of the

missiology and the well-intentioned leadership strategies hastily borrowed from the business world. Witmer offers instead a vision for the humble, long-term, community-focused ministry that will never see ten thousand shares of an online sermon, but which has the opportunity to walk alongside and offer hope to generations who have been forgotten as the urban-centered modern world passed them by.

*The Rev. Alexander Pryor is a priest in the Diocese of the Arctic, serving in the small town of Fort Smith in Canada’s Northwest Territories.*

Lambeth Conference should be narrated in terms of continuity or discontinuity. One might at times gain the impression of a relatively sedate process of gradual evolution from 1867 to the present day. From very different starting points, however, prominent progressive Martyn Percy of Oxford and devoted conservative Mark D. Thompson of Moore College in Sydney make the case that something profound has shifted. For Percy, this is “the temporary triumph of neo-conservative Anglicanism.” Thompson frames the issue differently: “Lambeth cannot create a unity among churches if it does not already exist through a shared commitment to the crucified and risen Saviour and the authority of his word,” which he believes has been lost with the perceived abandonment of biblical teaching on marriage and sexuality by some provinces. In his review of the teaching of successive Lambeth Conferences, Andrew Goddard concludes his analysis of changes in approach to polygamy, divorce, contraception, and homosexuality by asking how far the first three provide parallels for what has happened with the fourth. He implies that while parallels exist, they are not complete, and we are therefore indeed in (relatively) uncharted waters.

If the travails of the Anglican Communion today are clear enough, should we expect a Lambeth Conference to be able to effectively address them? Both Stephen Pickard and Gregory Cameron comment on tensions between the power of the Lambeth Conference and of the Primates’ Meeting as instruments of communion. Norman Doe and Richard Deadman, in their discussion of ecclesiastical law, suggest that the influence of the Lambeth Conference has declined at the expense of the Anglican Consultative Council and the Primates’ Meeting. Many contributors revert to a well-established theme in Anglican historiography: while triggered in part by the controversies of the day, the first global gathering of Anglican bishops in 1867 was premised on a principled rejection of assigning law-making powers or doctrinal authority to any body beyond the provincial level.

Only Thompson acknowledges the significant challenge to this consensus

view made by Benjamin Guyer, who argues that the 1867 understanding was shaped by fears that a global Anglican synod would conflict with the royal supremacy in England, not by profound discernment about the global ecclesiology of Anglicanism. Indeed, Guyer provides contemporary evidence to show that what happened in 1867 paralleled the emerging features of “synods” in Anglican churches of the time.

In their editorial preface, Guyer and Paul Avis express their dissatisfaction with “merely pragmatic” approaches: “If it is to have a meaningful quality of communion, the Anglican Communion must cultivate an ecclesial character and quality expressible in a globally interchangeable ordained ministry, the exercise of episcopal collegiality, a common sacramental life and structures for consultation and discernment, arriving at a common mind on all essential matters.” The question remains of whether “arriving at a common mind on all essential matters” is possible beyond the forms of deference that marked the first 100 years of the Lambeth Conference *without* some way of making authoritative doctrinal judgments at a global level. If it is a question that haunts the Anglican Communion, it is perhaps also one that haunts, or at least ought to haunt, the wider church of God in late modernity.

Here too we can trace the lasting outline of the Chicago-Lambeth Quadrilateral. Conceived as a blueprint for union between Anglican and other churches, it has continued to inspire Anglican engagement with the ecumenical movement while serving from an early stage as a minimal definition of Anglican identity. The intertwining of Anglican ecumenism with the articulation of Anglicanism’s self-understanding, a recurring theme in this volume, is a reminder that Anglican ecclesiology has its roots in a sharing in the prayer of Christ, that those who know him may be one that the world may believe. Perhaps now is a propitious time for returning to them.

*Jeremy Worthen is secretary for ecumenical relations and theology at the Church of England’s Council for Christian Unity.*

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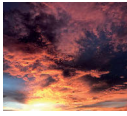
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# The Elusively Unitary Church

Presuming, as a matter of faith — inscribed in Holy Scripture, borne by creed and confession — that the Church is somehow one, where may we reliably find it, and how will we know when we do?

Ecumenical labor in this field has turned up considerable fruit, by traversing semi-permeable boundaries between the churches of the Church. The bounds are real precisely as our divided denominations endure, notwithstanding one and another attempt to gather them all together into one visible Whole. At the same time, the bounds are permeable because we have said that we recognize a persistent, real communion of faith and life, given at least in the Scriptures, prayer, baptism in the name of the Trinity, and the saints and martyrs. Many imagine these latter elements, and the institutions that bear them, as together making up the one — visible, or invisible, or both? — Church, the singularity of which we maintain by faith, notwithstanding apparent imperfection, impairment, and whatever else prevents our laying hold together of promised fullness. The potential visibility and/or invisibility of the Church remains contested and perplexing.

We find such irresolution in “inter-conservative” debates about appropriate means of reform or renovation of structures in the Anglican Communion. The 2009 *Jerusalem Declaration* of GAFCON charts a first approach to the problem by announcing *recognition* of “the orders and jurisdiction of those Anglicans who uphold orthodox faith and practice” (§11). The text attempts to establish or otherwise codify an unimpeachable visibility that right-thinking Anglicans may share and to which they may point. Building on this in its *Letter to the Churches* of 2018, GAFCON’s leaders wrote that they “have seen the hand of God leading us toward a

reordering of the Anglican Communion.” If orthodox Anglicans may be *seen*, then finding and joining them becomes straightforward, just as other contenders can be exposed as unfaithful frauds. In effect, “nothing is hidden that [has] not been made manifest” (Mt. 8:17).

A second approach to the problem may be found in the *Austin Statement* of the Communion Partner bishops of the Episcopal Church following the General Convention of 2018. The text anchors its argument in a series of ecumenical images, which suggest that the

## Walking together in communion is the call of *all* Christians.

unity of the Church itself, and therefore all the more the unity of Anglicans, may not be so readily apprehensible. To be sure, all Episcopalians (starting at home) “share the same baptismal identity” and on this basis should seek to “maintain the unity of the Spirit in the bond of peace” (Eph. 4:3) (§2). Walking together in communion, however, is the call of *all* Christians, and the Communion Partners locate their particular vocation within this wider horizon of pilgrimage, the end of which cannot be known (see §5). As they put it: “The larger Church is a catholic whole that includes our brothers and sisters in the Anglican Communion, and indeed Christians all over the world. In the face of crucial differences with our fellow Episcopalians over marriage, we seek the highest degree of communion possible consistent with these commitments” (§6). The ecumenical term of art *degrees of communion* flags a lack of

agreed-upon, institutional fullness, while insisting that something real remains. Visibility is relativized, if not foresworn. For now, we may be grateful for “space[s] of differentiation, set within the wider communion of baptism and faith that we continue to share, however imperfectly” (§9).

Is there some way to sort out these varying approaches, perhaps as a contribution to the healing of divisions among Episcopalians and Anglicans more broadly, thence perhaps as a service to the one Church of Christ? In the present and several successive columns, I will map our debates onto a few classic discussions of the Church, in which we can find some old — catholic and apostolic — principles that may be of assistance.

Before turning to Anglican writers, I must start at the theological source of all western Christian ecclesiology, St. Augustine of Hippo (354-430). In many writings, Augustine’s mature teaching about the Church specializes in nuance on the matter of ecclesial location, nuance that all western discussions inherit and appropriate, both for purposes of contestation and negotiation.

A primary and extraordinarily delicate task for Augustine concerned his need to wrench the surviving texts of Cyprian of Carthage (210-258), a great saint of the Church, out of the hands of Donatist mis-use. The Donatists were rigorist conservatives who initiated and maintained a breakaway church in Roman North Africa from the fourth century, centered around those who refused to repudiate their faith in the face of persecution. While Cyprian had upheld the unity, visibility, and salvific necessity of the one Church, he had also articulated a middle way between the “laxist” and “rigorist” parties of his own day by supporting rebaptism of heretics as a public penance and proof

of validity. Against Donatist insistence, the Catholic Church would, in the next century, settle its teaching on this point, aided by Augustine's argument that trinitarian baptism should be deemed valid wherever it takes place, *even as its salvific effect will not ordinarily kick in unless and until one is reconciled to the Church.* Such a distinction could allow for real sacramental beginnings outside strictly Catholic bounds.

At the same time, Augustine insists with great zeal that simple membership in the visible Church — baptism alone — *also* does not guarantee salvation, since deeper and determinative realities of true holiness and righteousness remain necessarily hidden. This, he says, should be learned from Cyprian. For the Church, as described in the Song of Songs, is “a locked garden” and “sealed fountain, a well of living water” (Song 4:12-13). This means that even when sinners — the greedy and fraudulent, robbers, usurers, drunkards, and the envious — “share the same baptism with the righteous, they do not share the same love with them” (*On Baptism V*, xxvii, 38). Thus St. Paul teaches, following an Old Testament precedent, that “a person is a Jew who is one inwardly, and real circumcision is a matter of the heart — it is spiritual and not literal” (Rom. 2:29; cf. Deut. 10:16; Jer. 4:4 and 9:26; Ezek. 44:9). Such spiritually circumcised righteous ones constitute, says Augustine, “the fixed number of the saints predestined before the foundation of the world” (*On Baptism V*, xxvii, 38).

Throwing the Donatists a bone, as it were, Augustine concludes that those who have been baptized “inside” the Catholic Church but who *lack* what St. Peter describes as “the appeal of a good conscience” (1 Pet. 3:21) cannot in fact “belong to the mystery of the ark of which Peter speaks.” For “how can those who make a false use of holy baptism and continue to the very end of their lives in profligate and dissolute ways be ‘saved by water,’ even though they may *seem* to be within?” Likewise, recruiting Cyprian to a revisionary end: if those baptized outside the Church later return to it in faith, may we not suppose that “the Lord in his

mercy is able to grant forgiveness to them?” (*On Baptism V*, xxvii, 39).

On every count, Augustine's teaching pays practical and pastoral dividends and rebuffs triumphalism. Writ famously as a wrestling with the “mixed body” (*corpus mixtum*) character of the visible Church and her members, Augustine cites Jesus' parable of the wheat and the chaff, which are inseparable for a time until the final winnowing (*De doctrina christiana* III 37, 55). And he is especially interested in enumerating the several states of sojourning saints both within *and* without the visible Church, to underline the hidden character of God's electing providence. Among the saints, says Augustine, we naturally find the most advanced who *now* “follow the supreme path of love” and are able to instruct others “in a spirit of gentleness.” And we also find those persons “still living their lives at the carnal or natural level” who nonetheless fear God, “take great care and trouble to diminish by degrees their love of earthly and temporal things,” “give careful study to the rule of faith,” and readily accept “the authority of what is catholic.” Finally, however, we also find those “still living evil lives, [who] as yet still belong to heretical bodies or even to gentile superstitions.

But in their case too, ‘God knows those who are his.’ For in that ineffable foreknowledge of God, there are many who seem to be outside who are really inside, and many who seem to be inside who are really outside” (all from *On Baptism V*, xxvii, 38).

In sum, three basic claims found Augustine's teaching on the Church, putting pretty much every would-be Christian on notice — on principle, to help inculcate humility. First, the one, *visible* Church consists of those who are baptized and live within her clear bounds, and this institution is the ordinary vehicle for salvation. Second, membership in the Church does not guarantee salvation, since deeper, *invisible* realities are in play. Third, therefore, all Catholic Christians must work out their salvation with fear and trembling — and joy! — neither presuming their own destiny nor that of their invariably insufferable neighbors. They must patiently persevere with others and with themselves in faith, hope, and especially love. This is the promise of the gospel *in* the Church, the two being coextensive.

In the next installment, I will turn to John Jewel's classic *Apology of the Church of England* (1562), an essay in aid of visibility if ever there was one.

—Christopher Wells



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come together  
to eat, wait for  
one another.

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### Appointments

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The Rev. **Susan Astarita** is interim rector of All Saints', Vista, Calif.

The Ven. **Rebecca Barger** is archdeacon of the Diocese of Missouri.

The Rev. **Lisa Barrowlough** is chaplain of Beauvoir School, Washington, D.C.

The Rev. **Kevin Beesley** is priest-in-charge of St. Andrew's, Pickerington, Ohio.

The Rev. Dr. **Kristine Blaess** is rector of St. Paul's, Murfreesboro, Tenn.

The Rev. **Rebecca Blair** is bridge priest of St. John's, Saugus, Mass.

The Rev. **Joy Blaylock** is vicar of St. Cyprian's, Pensacola, Fla.

The Rev. **Ellis Bowerfind** is rector of Grace, Lexington, Va.

The Rev. **Lindy Bunch** is priest-in-charge of Trinity and St. Peter's, San Francisco

The Rev. **Darryl Burke** is missional curate of Trinity, Wethersfield, Conn.

The Rev. **Mary Carson** is rector of St. James, Westwood, Ohio.

The Rev. **Paul Castelli** is rector of St. George's Milford, Mich.

The Rev. **William Cavanaugh** is missional priest-in-charge of Good Shepherd, Orange, Conn.

The Rev. **Rod Clark** is rector of St. John's, McAllen, Texas.

The Rev. **Jonathan Coffey** is interim rector of Grace, Sheboygan, Wis.

The Rev. **Phil College** is priest-in-charge of St. Philip's, Columbus, Ohio.

The Rev. **Aaron Paul Collins** is rector of Advent, Palm City, Fla.

The Rev. **Carrie Combs** is provisional priest-in-charge of Trinity, Collinsville, Conn.

The Rev. **Bryan Cones** is interim rector of St. Simon's, Arlington, Ill.

The Rev. **Sarah Conner** is interim priest of Epiphany, Winchester, Mass.

The Rev. **Robert Coniglio** is rector of Emmanuel, Jenkins Bridge, Va.

The Rev. **David Cox** is rector of St. Michael and All Angels, Mission, Kan.

The Rev. **Jason Cox** is rector of St. Luke's, San Francisco.

The Rev. Canon **Mary Crist** is indigenous theological coordinator for the Episcopal Church.

The Rev. **Tom Crittenden** is interim rector of Grace, Yorktown, Va.

The Rev. **Angelito Cubillas** is vicar of St. Andrew's, Florence, Ore.

The Rev. **Ken Cumbie** is priest-in-charge of Redeemer, Mobile, Ala.

The Rev. **Patricia Cunningham** is missional priest-in-charge of Grace, Newington, Conn.

The Rev. **Irving T. Cutter** is rector of St. Luke's, San Antonio.

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The Rev. **Teri Daily** is rector of All Saints, Russellville, Ark.

The Very Rev. **William Daniel** is dean for liturgy and formation of the Diocese of Rochester.

The Rev. **Pat Grace** is interim rector of Holy Trinity, Greensboro, N.C.

The Rev. **Dale Grandfield** is canon missionary of the Cathedral Church of the Nativity, Bethlehem, Pa.

The Rev. **Chip Graves** is rector of Grace, White Plains, N.Y.

The Rev. **Priscilla G. Gray** is deacon at Epiphany, Cape Coral, Fla.

The Rev. **Paul Habersang** is executive director of Rock Point Commons, Burlington, Vt.

The Rev. **Babette Haggensjos** is deacon of St. Matthew's, Sacramento, Calif.

The Rev. **Jane M. Hague** is interim associate rector of St. John's, Lafayette Square, Washington, D.C.

The Rev. **Nancy DiNunno Hahneman** is interim priest-in-charge of St. James, Danbury, Conn.

The Very Rev. **Marcus Halley** is dean of formation for the Diocese of Connecticut.

The Rev. **Andrew J. Hanyzewski** is rector of St. Andrew's, Mount Holly, N.J.

The Rev. **Scott Harding** is rector of St. Matthias, Toccoa, Ga.

The Rev. **Katherine Harper** is associate rector of St. Stephen's, Birmingham, Ala.

The Rev. **Timothy Heflin** is rector of St. James, Alexandria, La.

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The Rev. **Debbie Kirk** is priest-in-charge of All Faith, Charlotte Hall and Trinity, Hughsville, Md.

The Rev. **Patrick Keyser** is clergy associate of Washington National Cathedral, Washington, D.C.

The Rev. **Janie Koch** is vicar of All Saints, McAlester, Okla.

The Rev. **Stacey Kohl** is priest-in-charge of Christ, Norwich, Conn.

The Rev. **Amanda Kotval** is associate rector of St. Paul's, Ivy, Va.

The Rev. **Caroline Kramer** is rector of Redeemer, Shelby, N.C.

**Gregory Kremer** is pastoral leader of St. George's, Hilton, N.Y.

The Rev. Dr. **John Kuhn** is interim head of school at St. James Episcopal School, Baton Rouge, La.

The Rev. **Laurel E. B. Kuratko** is rector of Grace, Hastings-on-Hudson, N.Y.

The Rev. **Daniel Lawson** is rector of St. Paul's, Romeo, Mich.

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The Rev. **Christine Lee** is rector of St. Peter's, Chelsea, New York.

The Rev. **Lester V. Mackenzie** is rector of St. Mary's, Laguna Beach, Calif.

The Rev. **Norman MacLeod** is interim priest-in-charge of St. Thomas, New Haven.

The Rev. **John Marcantonio** is interim vicar of Trinity, West Pittston, Pa.

The Rev. **Alan Marcetti** is vicar of Christ Church, Lincoln, R.I.

The Rev. **Ashley Mather** is curate of Grace Cathedral, Topeka, Kan.

The Very Rev. **Kristina Maulden** is dean of St. John's Cathedral, Albuquerque, N.M.

The Rev. **Annette Mayer** is rector of Transfiguration, Palos Park, Ill.

The Rev. **Brenda McClendon** is assistant vicar at St. Elizabeth's, Collins, Miss.

The Rev. **Scot McComas** is rector of Nativity, Scottsdale, Ariz.

The Rev. **Becky McDaniel** is interim chaplain of St. Catherine's School, Richmond, Va.

The Rev. **Jamie McElroy** is rector of St. Luke's, Mobile, Ala.

The Rev. Dr. **Cheryl McFadden** is senior associate rector of Christ, Greenwich, Conn.

The Rev. **Stephen L. McKee** is priest-in-charge of St. Paul's, Kansas City, Mo.

The Rev. **Lauren McLeavey** is rector of St. Stephen's, Port Washington, N.Y.

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The Rev. **Jose Memba** is vicar of the Free Church of St. John, Philadelphia.

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The Rev. **Terry Miller** is assistant rector of St. Matthew's, Richmond, Va.

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The Rev. **Margaret Peel** is interim rector of St. Margaret's, Woodbridge, Va.

The Rev. **Jackie Pippin** is chaplain for the US Air Force.

The Rev. **Rob Rhodes** is curate of All Saints, New Albany, Ohio.

The Rev. **James Robertson** is interim rector of St. Paul's, Bloomsburg, Pa.

The Rev. Dr. **Cara Rockhill** is assistant rector of St. Andrew's, Marblehead, Mass.

The Rev. **Anjel Scarborough** is interim rector of St. Thomas, Owings Mills, Md.

The Rev. Canon **Lauren Schoeck** is canon for transition ministry in the Diocese of Idaho.

The Rev. **John Shirley** is rector of St. Mary's, Ronkonkoma, N.Y.

The Rev. **Joanne Tetrault** is assistant rector of St. John's, Ellicott City, Md.

The Rev. **Robert Trache** is interim priest of St. Peter's, Morristown, N.J.

The Rev. **Zebulun Treloar** is assistant priest of St. Paul's Cathedral, Des Moines, Iowa.

The Rev. **Alison J. Turner** is associate rector for children and family ministry at St. Thomas, Fifth Ave., New York.

The Rev. **Bill Veinot** is rector of St. Andrew's, Rocky Hill, Conn.

The Rev. **Christopher T. Wilkerson** is rector of All Saints, Appleton, Wis.

The Rev. **Wendy Wilkinson** is rector of Christ the King Alief, Houston.

The Rev. **John F. Williams, II** is rector of St. Andrew and St. Luke Church, Beacon, N.Y.

The Rev. **Stacy Williams-Duncan** is rector of Little Fork, Rixeyville, Va.

The Rev. **Dee Woodward** is interim priest of Trinity, Melrose, Mass.

The Rev. **Seth Wymer** is rector of St. John's, Lancaster and St. Paul's, Logan, Ohio.

The Rev. **Garrett Yates** is rector of St. Anne-in-the-Fields, Lincoln, Mass.

#### Ordination

*Diaconate*

**Tennessee: Wesley Hill.**

*Priesthood*

**Central Gulf Coast: Pete Burgess** (curate of St. Paul's, Mobile, Ala.)

**Western Louisiana: James Yazell** (priest-in-charge of St. James, Shreveport, La.)

#### Received

**Southwest Florida: Eddie Gibbons** (from the Roman Catholic Church; to serve as assisting priest at St. Hilary's, Fort Myers, Fla.)

#### Retirements

The Rev. **Vickie Burgess** as rector of St. Philip's, Nashville, Tenn.

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## Climb Up

The prophet's lamentation to God is a theme well known to all who have ever considered, or felt in the suffering of their own lives, the conflict between the absolute providence of a good and loving God and the unjust anguish of the innocent. All have sinned, to be sure, but not all have sinned in equal measure, and there is plenty of evidence that evil people prosper at the expense of the weak and vulnerable.

The prophet Habakkuk asks, "Why and for how long?" He looks and observes on all sides: violence, wrongdoing, trouble, destruction, strife, and contention (Hab. 1:2-3); and he is bold to say, "I will stand at my watch-post, and station myself on the rampart; I will keep watch to see what [the Lord] will say to me, and what he will answer concerning my complaint" (Hab. 2:1). The prophet's *watch-post* and *rampart* suggest a place high and lifted up, a place from which to see the approach of the Lord's answer. And, indeed, the Lord comes with a Word. "Then the Lord answered me and said; Write the vision; make it plain on tablets, so that a runner may read it. For there is still a vision for the appointed time; it speaks of the end, and does not lie. If it seems to tarry, wait for it; it will surely come, it will not delay. Look at the proud! Their spirit is not right in them, but the righteous will live by faith" (Hab. 2:2-4). "Faith" in this context is waiting in hope; it is a vigil from a watchtower, a resolute conviction that the justice of God will come and will prevail.

God has come in Christ, and in Christ all things are new, but not yet fully new as we see them. Living amidst persecution and affliction, we must watch too and remain faithful, growing abundantly in faith and in love toward all (2 Thess. 1:3-4). We do not do this on our own. "God will make you worthy of his call and will fulfil by his power every good resolve and work of faith" (2 Thess. 1:11). This

also is waiting in hope. Christ has come and is coming moment by moment. We are to await his arrival, to look for him, to watch and to endure. As we wait, we still see violence, wrongdoing, trouble, destruction, strife, and contention, but we learn by long vigils to see this destruction not only without but within. We see ourselves in truth. "God, be merciful to me, a sinner!" (Luke 18:13).

Sin is the deprivation of good, a shrinking. It makes us smaller than we should be. Diminished, we are persons short in stature. We are like Zacchaeus, who, though hearing well, could not see Jesus. What are we to do and how are we to keep watch? Doing his very best, Zacchaeus climbed a sycamore tree. Others in the course of Christian history followed his example though for different reasons. Simeon the Stylite (390-459) is the most famous of the pillar ascetics, who tried from his high perch to be with God and away from people. Stranger still is the example of Christina the Astonishing (1150-1224), whose life and story, though doubtful, is instructive and immensely entertaining. She is sometimes depicted sitting in a tree, which she did, along with occasional levitations, to avoid the stench of sinners. Should you go up higher? Do you have a watchtower? Where is your rampart? Do you not see the ladder hung between heaven and earth? At the very least, lift up your heart and behold the one coming to the house of a sinner.

### Look It Up

Read 2 Thessalonians 1:3-4.

### Think About It

We grow by watching and enduring.

## From Ruin to Splendor

“As [Jesus] came out of the temple, one of his disciples said to him, ‘Look, Teacher, what large stones and what large buildings!’ Then Jesus asked him, ‘Do you see these great buildings? Not one stone will be left here upon another; all will be thrown down’ (Mark 13:1-2). Jesus anticipated the destruction of the Second Temple just as he anticipated the destruction of his own body. Before the stones of the temple would fall, he would fall, under the weight of his cross, and the burden of sins he carried yet never committed. He would stagger through abuse and false judgement, ridicule and hatred. He would breathe his last and descend to the dead. Despairing, he would cry out through the words of the psalter while hung from a tree, ‘My God, my God, why have you forsaken me?’ (Matt. 27:47; Ps. 22:1) Sacred spaces and the sanctity of human flesh were and have been and are being rejected. And there are those who still think, ‘God will not see. The God of Jacob will not understand’ (Ps. 94:7)

Again, and again, however, God has called the dead to life and to glory. When the exiles in Babylon returned to their homeland and were given permission to rebuild the temple, the initial result was disappointing. Zerubbabel, the governor of Judah, and Joshua, the high priest, and the remnant of the people could see only a faint shadow of former glory. The prophet Haggai stepped in to encourage them, saying for God, ‘I am with you according to the promise that I made when you came out of Egypt. My spirit abides among you; do not fear . . . Once again, in a little while, I will shake the heavens and the earth and the sea and the dry land; and I will shake all the nations, so that the treasures of all the nations shall come, and I will fill this house with splendor . . . the silver is mine, and the gold is mine . . . The latter splendor of this house shall be greater than the former’ (Hag.

2:4-9). ‘Splendor’ is more than riches; it is also ‘glory.’ It is transcendent wonder.

And what will be the fate of bodies left half-dead by the road, or crucified outside the city? Will wounds be healed and will the crucified live? Here again, promise and encouragement are critical. Job, as if looking to our wounded Savior, says in all his pain, ‘For I know that my Redeemer lives, and that at the last he will stand upon the earth; and after my skin has been thus destroyed, then in my flesh I shall see God, whom I shall see on my side, and my eyes shall behold, and not another’ (Job 19:25-27).

Such faith is God’s gift to us. The glory of the Lord will again fill the spaces of our lives. The Lord will shine in his holy Church. The Lord will live in homes and communities. The Lord will take his seat in the temples of human hearts. Although waiting to attain the full glory of the Lord, a measure of it is already present. Go on in hope. ‘Now may our Lord Jesus Christ himself and God and Father, who loved us and through his grace gave us eternal comfort and good hope, comfort your hearts and strengthen them in every good work and word’ (II Thess. 3:16-17).

All space and all bodies are alive to him who is the Life of the World (Luke 20:27-38).

### Look It Up

Read the Collect of the Day.

### Think About It

We are being made like him in his eternal glory.



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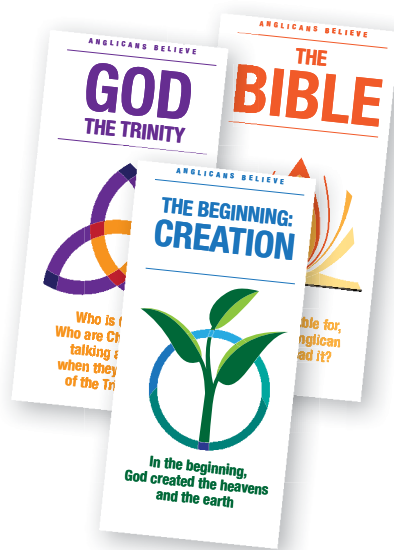
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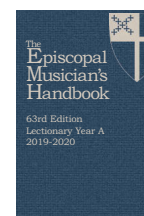
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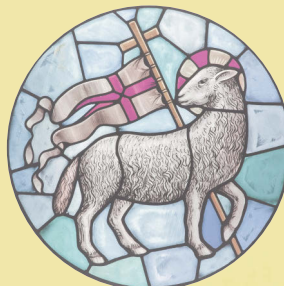
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