

Lipscomb University

The Missional Bishop:  
The Role and Function of Episcopal Emissaries  
in the Anglican Mission

A Project Submitted to  
the Faculty of the Hazelip School of Theology  
in Candidacy for the Degree of  
Doctor of Ministry

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May 2017

The Doctorate of Ministry project, directed and approved by the candidate's committee, has been accepted by the Hazelip School of Theology of Lipscomb University in partial fulfillment of the requirements for the degree.

The Missional Bishop:  
The Role and Function of  
Episcopal Emissaries in the Anglican Mission

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## Abstract

As a society within the global Anglican Communion, the Anglican Mission seeks to be at the same time missional, catholic, charismatic, and evangelical. This project explores the contemporary forces within and around North American Anglicanism from which, and for the sake of which, this society emerged, focusing especially on the role of its bishops. In keeping with its reformed catholic ecclesiology, the Anglican Mission views the episcopate as related to the nature and not merely to the function of ecclesial life. Consequently, its bishops act as episcopal emissaries rather than as diocesan governors, freeing them to serve as fathers-in-God and spiritual directors. This project explores what these assumptions imply for Anglican Mission bishops in how they minister to their constituents, relate to the broader Anglican Communion, serve the greater Christian community, and address the needs and questions of contemporary society.

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## Introduction

The focus of this project emerged after a meeting the day after Pentecost 2015, when Phillip Jones, Apostolic Vicar of the Anglican Mission in the Americas, invited me into the discernment process for episcopal consecration. “How does one prepare for such a role?” I wondered. A community as fractured as the contemporary Anglican Communion (the official title for the global federation of Anglican churches recognized by Canterbury) does not seem conducive for on-the-job training. Furthermore, as “a society of mission and apostolic works,” the Anglican Mission lacks both the intention and canonical authority to create diocesan structures, a situation that requires the Anglican Mission to redefine what its bishops do.<sup>1</sup>

Another concern was about how becoming a bishop might affect my present responsibilities as Senior Pastor of Christ Church Nashville and abbot of a newly founded neo-monastic community called the Wilberforce Society. To address these personal concerns, I needed a clearer picture of the role and function of Anglican Mission bishops.

As a convert to Anglicanism, I had come to peace with catholic ecclesiology some years ago, accepting the episcopal office as being likely rooted in the apostolic era but at very least serving as a historical symbol of catholicity. Nonetheless, I was at a loss about how bishops might function in a missional setting or what the episcopate might offer a culture that is increasingly globalized, postmodern, and post-Christian. A doctoral project offered a way to explore these questions, which I hoped would lead to a clearer path for my personal future and providing useful material for Anglicans interested in the role and function of Anglican Mission bishops as I made my way through the discernment process.

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<sup>1</sup> The phrase “society of mission and apostolic works” was the subtitle of Bishop Charles Murphey’s apologia, *The Anglican Mission*, <http://www.theamia.org/assets/apologia.pdf> (accessed November 28, 2016).

The project thus began with a study of literature dealing with the history, theology, spirituality and ecclesial structures of Anglicanism. Among these, the works of Paul Avis and Bishop Stephen Sykes were particularly helpful, as the various quotes attributed to them throughout this project indicates, and Bishop Charles Murphy's 2012 paper, *The Anglican Mission: A Society of Mission and Apostolic Works (An Apologia)* was in every sense of the word, a seminal source document.<sup>2</sup> As the project proceeded however, it required an exploration of the sociological and philosophical realities that have contributed to the current crisis within global Anglicanism and which in turn led to the birth of the Anglican Mission. Although the material related to these cultural issues threatened at times to defuse the project's focus, writers such as Charles Taylor, Samuel Huntington, and Talil Assad offered insights which seemed directly applicable to those pressing questions within the Anglican Communion as well as those within contemporary secular culture; questions to which bishops are expected to respond.

Several Christian thinkers from outside the Anglican Community have influenced the tone and concerns of this project as well. Jean Leclercq's *The Love of Learning and the Desire for God: A Study of Monastic Culture*<sup>3</sup> makes the convincing case that historic monasticism offers important tools for reimagining Christian ministry to (and within) postmodern, globalized societies. Because Roman Catholic theologians like Leclercq exerted considerable influence on the midcentury Catholic reformation we call Vatican II (1962–1950), the catechism that emerged from this council further influenced many of the assumptions undergirding this project. Leclercq insisted, and the new catechism agreed, that theology includes subjective experience of, and not

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<sup>2</sup> Charles Murphy, *The Anglican Mission*, <http://www.theamia.org/assets/apologia.pdf>. (accessed November 28, 2016).

<sup>3</sup> Jean Leclercq, *The Love of Learning and The Desire for God: A Study of Monastic Culture*, 3rd edition (New York: Fordham University Press, 1982).

only objective reflection about, God and spiritual life. This seemed an important insight for understanding current divisions between Anglicans on either side of the equator, as well as for finding the connection between sacramental life and catholic ecclesiology on one hand and missional theology on the other. By addressing the meaning of theology, Leclercq's work exercised a seminal influence on this project, principally in how it responds to the original question it seeks to answer; namely, what is the role and function of an Anglican Mission bishop?

Wil Derkse's two small books on Benedictine spirituality, *The Rule of Benedict for Beginners*<sup>4</sup> and *A Blessed Life*<sup>5</sup> provided practical advice for adapting monastic experience to contemporary life, turning Leclercq's theoretical reflection into implementable actions. On a visit to Holland in June 2016 (and as part of my research for this project,) I met with Derkse to discuss his books and to elicit his personal reflections about adapting monastic life to secular, postmodern cultures. Derkse's observations about the role of abbots have especially contributed to this project's focus on Anglican Mission bishops.

Two books by Elaine Heath, Dean of Duke Divinity School, were quite helpful to this project's concerns with spiritual leadership in the contemporary world: *The Mystic Way of Evangelism*<sup>6</sup> and *Missional, Monastic, Mainline*.<sup>7</sup> In these books, Heath explores, from history and experience, what historic monasticism offers contemporary Protestants interested in

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<sup>4</sup> Wil Derkse, *The Rule of Benedict for Beginners: Spirituality for Daily Life* (Collegeville, MN: Liturgical Press, 2003).

<sup>5</sup> Will Derske, *A Blessed Life: Benedictine Guidelines for Those Who Long for Good Days*, trans. Martin Kassler (Collegeville, MN: Liturgical Press, 2009).

<sup>6</sup> Elaine A. Heath, *The Mystic Way of Evangelism: A Contemplative Vision for Christian Outreach*, Grand Rapids, MI: Baker Academic, 2008).

<sup>7</sup> Elaine A. Heath, *Missional. Monastic. Mainline: A Guide to Starting Missional Micro-Communities in Historically Mainline Traditions* (Eugene, Oregon: Cascade Books, 2014).

developing spiritual life within a secular culture. Heath's contribution added much to that of Leclercq's and Derkse's because she writes from a contemporary American, Protestant context. Like the other two authors, Heath views historical monasticism as a valuable model for contemporary ministry. Unlike them however, most of her attention is on neo-monasticism, the sort of community formed by Christians often influenced by, but not directly connected to, historic monastic societies.

These reflections on historic and contemporary monastic life were valuable to this project because the Anglican Mission, while not monastic in the strictest sense, is nonetheless a religious society, which has real implications for the role of the bishops who serve it. As an expression of catholic as well as reformed Christianity, the Mission is beholden to certain ecclesial and theological principles that necessarily shape the kinds of response it offers to the challenges and opportunities of the culture in which its members live and work. Leclercq, Derkse, and Heath were thus particularly helpful for this project.

Two other authors, respected for work more related to the structural and sociological aspects of Christian ministry, became increasingly important to as this project progressed.

Ralph Winter's lecture, "The Two Structures of God's Redemptive Mission,"<sup>8</sup> describes the synergistic relationship between modality and sodality structures. As we shall see, in Winter's view this organizational development was a major factor in Christianity's growth from its humble beginnings to the nearly global presence it enjoys today. Winter's insight offered a way of explaining how the Anglican Mission, an uncategorizable outlier for many Anglicans, is an integral and valuable part of contemporary global Anglicanism. For Anglicans, church structure is a theological expression of catholicity, by which local churches reflect and represent

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<sup>8</sup> Ralph D. Winter, *The Two Structures of God's Redemptive Plan* (1973), <http://frontierMissionfellowship.org/uploads/documents/two-structures.pdf>. (accessed September 12, 2016).

the Universal Body of Christ and is not merely an outgrowth of organizational functionality. For these reasons, Anglican ecclesial life tends to develop into orderly and stable structures that they express geographically, rather than relationally. Thus, contemporary bishops in the north Atlantic countries are often governors of material assets or stewards of a denominational brand more than shepherds of a people growing in God and serving humanity in his name. The impersonal structure that results can, and often does, limit effective mission. This becomes a real problem when church work enters seasons that require creative innovation more than corporate stability. Winter's research offers a way to envision how the Anglican Mission and its bishops might relate to more traditionally organized Anglican communities, such as the Anglican Church in North America, without depicting either body as being in some way oppositional to the other, an ongoing concern for the bishops and other leaders in both groups.

The research of Phillip Jenkins, who for more than twenty years has been describing important contemporary social shifts within global Christianity, had serious implications for this project.<sup>9</sup> Jenkins was the first to articulate how changes made by Anglicans in North America and the United Kingdom in their theology and spiritual practice had unintentionally lead to an increasing gap between Anglicans in the north Atlantic nations and Anglicans south of the equator.<sup>10</sup> Indeed, Jenkins saw the Anglican dilemma as a harbinger of an even greater shift within the rest of global Christianity.

It seemed clear that Jenkin's research was especially important for the Anglican Mission in the Americas because although the Mission does most of its work in the northern hemisphere,

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<sup>9</sup> Although this chapter draws extensively upon several works by Jenkins, most of the quotes are drawn from Philip Jenkins, *The Next Christendom: The Coming of Global Christianity* (New York, NY: Oxford University Press, 2011).

<sup>10</sup> Jenkins notes that while the term 'global south' roughly signifies the nations and cultures south of the equator, "in this context, the term 'south' is characterized less by geographical location than by relative access to wealth and resources, by poverty and dependency." *Ibid.*, 4.

its culture reflects the ways Christians view and practice faith in the global south. This connection with the global south is another feature that makes the Anglican Mission an outlier among Anglicans in the north Atlantic nations, something that only makes sense in the light of the global Christian schism to which Jenkins refers.

Other sources for this project came from Anglican scholars and leaders, whose personal insights often related directly to the role of Anglican Mission' bishops within the Anglican Communion; research outside the Christian world that seemed to have significant implications for this work. These, in turn, lead to an inquiry into the ecclesial and sociological background from which the Anglican Mission emerged; into how the Mission relates to the Anglicans of the global south under whose authority it exists; and to an exploration into how the Anglican Mission leaders intend to remain viable and relevant in the secularized culture in which this Missional society exists and seeks to serve. For this project to make any helpful contribution to understanding the work of a missional bishop, all these formidable issues had to be considered.

The project begins with the assumption that any paradigm attempting to address contemporary challenges all the while remaining faithful to Christian Tradition, will find a fruitful source of inspiration in monastic thought and practice. Like the Anglican Mission, monastic movements usually have been launched by individuals with limited ecclesial or political power willing to take great risks to do what they believed God was calling them to do. Anglican Mission bishops must demonstrate these characteristics which hopefully come to light during the discernment process.

Although the founders of the Anglican Mission were cradle Episcopalians, equipped with an excellent education and upper middle class background, their vision required a willingness to

break old alliances and to abandon old entitlements.<sup>11</sup> Unless they intended to fuel their cause with anger over their own social loss however, these leaders had to discover a new source of corporate energy because the institutional model they had inherited from the Episcopal Church USA (ECUSA) presented an obstacle to the Mission they wished to birth. Furthermore, the clergy and lay membership connected to the Mission increasingly came from parts of society ECUSA had rarely attracted. These realities implied that the culture of the Anglican Mission would be substantially different than the Episcopal Church not only (or perhaps even primarily) because of the original events that precipitated the break with ECUSA, but because of sociological factors related to the social class and view of the world of those who had become a part of the Anglican Mission. The Anglican Mission thus intended to be a new sort of Anglicanism in North America, which implied its bishops would function differently than what had become the norm in ECUSA.

At the same time, since all Anglicans are concerned about continuity with the past, they see healthy spiritual life as involving things like the bishop, the Table, the canon, and the creeds. Even when adapting their organizational life to new circumstances, Anglicans must feel as though they are not betraying the great Tradition they believe connects them to the apostles.

This paradoxical commitment to both tradition and mission is the central reason for this project's claim that monasticism offers important insights for the Anglican Mission's future. Monks do not rage if they are excluded from the debates and discourse in the public square. They set their hearts on eternity by entering daily prayer, community, and service – and they do so in poverty and affluence, in conditions favorable and unfavorable. This is the sort of commitment

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<sup>11</sup> The Episcopal Church USA remains Canterbury's official institutional representative in the United States, although GAFCON (the Global Anglican Futures Conference), unofficially the authority structure of global south Anglicanism, has clearly (although unofficially) shifted its alliance to the Anglican Church in North America.

that empowers Anglicans who may lack the sort of political and financial connections that other Anglicans often enjoyed in the past, to nonetheless effectively serve a rapidly changing social environment. As for Anglican Mission bishops, liberated from material properties to protect and political networks to sustain, they are free to direct their attention to serving a flock, the very thing the vows of consecration call them to do. A missional bishop thus becomes something rather like an abbot, a spiritual father-in-God, a catechist, a friend of the soul, a pastor who leads from influence rather than from authority; a spiritual resource rather than a church boss.

In summary, this project seeks to make the case for a new kind of Anglican leader: one who will work to understand and serve the clergy and people under his care, while remaining faithful to what Vincent of Lerins described as “that which has at all times and in all places have been believed by the whole people of God” [*quod ubique, quod semper, quod ab omnibus creditum est*].

## Chapter 1

### The Global Anglican Context

#### *The Anglican Communion*

Describing the purpose and culture of the Anglican Mission (as well as the role of missional bishops) requires a glance at Anglicanism in general. The glimpse must be brief however, because a thorough overview of global Anglicanism would require several hundred pages. When we talk about Anglicanism, we are dealing after all with the long centuries of Christian presence in what we now call the United Kingdom; with the spiritual history of all those nations colonized by (or at least influenced enough by) the English people to have supported an Anglican expression of Christianity; and with the ways in which the Church of England and, more generally, English Christianity, emerged from (or, depending on one's view, 'alongside of') Roman-centered, Western Christianity.

Several factors make writing about English Christianity and its various global manifestations a challenging exercise. First, we must decide where the story begins. Do we enter the mists of Avalon to explore the legends of Glastonbury?<sup>12</sup> Is there any credibility to the legendary claims about Joseph of Arimathea having established the first Christian presence in that ancient community? Should we mention the shadowy pre-Christian Céili Dé?<sup>13</sup> Do we begin with Gregory the Great's mandate to St. Augustine of Canterbury? Does the Anglican story

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<sup>12</sup> Archbishop Parker, head of the English Church under Elizabeth I, cited the Glastonbury legends as proof of English Christianity's apostolic origins. Paul Avis, *The Identity of Anglicanism: Essentials of Anglican Ecclesiology* (New York: Bloomsbury, 2008), 32.

<sup>13</sup> Stephen Lawhead fictionalized the sparse extant material available on the possible pre-Christian roots of this Celtic society. Much more is known about the reform movement known by the same name centuries later, which was strongest in Gallic speaking areas. Whether there was true historical continuity between the groups before and during Patrick's life and those of later centuries is difficult to establish. See Stephen R. Lawhead, *Patrick: Son of Ireland* (New York: HarperTorch, 2004).

realistically begin with the antics and scandals of Henry VIII? Should a scholar deny that Anglicanism as such even existed before the various national expressions of what had been outposts of the Church of England separated into interrelated communities? These questions swirl around a troubling aspect of Anglican history: it has no commonly agreed upon origin.

Then there is the problem of scope. What exactly do we include in a study of Anglicanism? English spirituality, political life, artistry, culture, British common law—these are all deeply interwoven forces that emerged from and helped mold what we mean by the term “Anglican.” Even if we limit an overview of Anglicanism to spiritual and ecclesial concerns, we soon discover that the material is vast and unwieldy. Anglicanism is something that only gradually became something more than the Church of England and those national churches still officially connected to it. We may, with considerable justification, see Methodism, the Salvation Army, most ‘holiness’ groups, and even Pentecostalism as in some way connected to Anglicanism, since it is a legitimate question to ask whether these sometimes unruly but irrepressibly vibrant communities were actually the unacknowledged (might we say ‘orphaned’?) offspring of an Anglican hierarchy grown too embarrassed by emotionally expressive spiritual life to claim their ecclesial children.

It is challenging to assign a precise meaning to the term “Anglicanism” because both its distributaries and tributaries form a continuum, each contributing or diverging branch only gradually becoming something clearly ‘other than’ the reformed English Catholicism of which the Church of England is the most visible manifestation. The adjoining Christian communities mentioned above—Methodism, Pentecostalism, Presbyterianism and Catholicism especially—exercise a contemporary, as well as historical, influence on Anglican life and therefore constitute legitimate subtexts of the story. Indeed, each national expression of Anglicanism usually leans

toward one of those adjoining influences, meaning that Anglicanism nearly reconfigures the entire Christian tradition within its uncertain boundaries, requiring bishops to understand and celebrate its ecumenical culture.

Fortunately, this project does not attempt anything like a thorough review of Anglican history, polity, theology, or piety. For our purposes here, the term Anglicanism refers to the reformed English Catholicism that evolved from the intersection of Christianity and British history and then spread to (and was adapted by) various peoples throughout the world. Even so, we must acknowledge that there has been a continuous debate since the Protestant Reformation about what this ‘reformed English Catholicism’ is exactly, which, curiously enough, is another characteristic feature of Anglican life: a never-ending conversation about what it means to be Anglican.

In every age in the evolving story of being Anglican there has been a desire to affirm a genuine identity and spirituality. The Celtic evangelization movement in England and Scotland followed by Augustine of Canterbury both sought the development of a genuine identity, as did the Venerable Bede, Archbishop Stephen Langton, Henry VIII, Richard Hooker, John Jewel, Bishop William White, William Augustus Muhlenberg, William Reed Huntington, and most recently the authors of the Baltimore Declaration. This identity of being evangelical and catholic is the essence of our heritage, which is why it has occupied the thinking of the church. However, because of factionalism and politics, this blended vision never quite captured the church’s vision for itself.<sup>14</sup>

Furthermore, Anglicans have often changed their perception of themselves from one century to the next. Post-revolutionary Americans for example, emphasized their Protestant commitment, something they made clear in the name they chose for their community: The Protestant Episcopal Church. However, it was not long before their children and grandchildren found the Protestant identity too confining.

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<sup>14</sup> The Very Reverend Kevin Francis Donlon, Canon of the Anglican Mission, personal correspondence, August 10, 2016.

Early in the 19<sup>th</sup> century most of his companions would have agreed with John Lawrence Mosheim's *Ecclesiastical History*. The text, suggested by Bishop White and used in Episcopal seminaries, classified the Anglican Church as part of the reformed tradition. As the century progressed and Episcopalians became more confident of their own denomination, however, some began to search for alternative ways of understanding the relationship to other churches. In the 1840s, Bishop John Williams of Connecticut prepared in American edition in Edward Harold Brown's *Exposition of the Thirty-Nine Articles*, which suggested episcopal views on predestination were more Lutheran than reformed. In 1862 the general convention established a standing committee on intercourse with the Church of Sweden exploring the relationship of the Episcopal Church with that branch of Lutheranism that had preserved the historic episcopate. Other Episcopalians suggested common ties with the Orthodox Churches. The 1862 General convention also created a joint committee to communicate with what it called the "Russo - Greek church," and some individual Episcopalians join the eastern churches Association, which was formed in England in 1864 and reorganized in 1893. Yet others WERE attracted by James DeKoven's suggestion that the Episcopal Church confirm its basic Catholic identity by dropping the word Protestant from its official title.<sup>15</sup>

Through the 19<sup>th</sup> and 20<sup>th</sup> centuries, various movements within the Anglican community would significantly alter the ways Anglicans viewed their church. The Oxford Movement, which answered the threat of modernism with a renewal of pre-reformation theology and practice, softened and nuanced Anglicanism's identification with Protestantism. In contrast, the emergence of progressive theology through these same two centuries encouraged many Anglican clergy and laypeople to ask serious questions about their faith in the light of the scientific and philosophical developments of that era. The embrace of some Anglicans of charismatic spirituality in the mid to late twentieth century was yet another response to modernity. Post-colonialism, globalization, secularization, and, in time, postmodernity, kept adding new dimensions to the already nuanced and paradoxical nature of the Anglican identity. Although we cannot explore any of these influences at depth, they are all important elements in the identity crisis around ecclesiology and theology experienced by contemporary Anglicans and thus factors in the evolution of the episcopate, which is the primary concern of this project.

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<sup>15</sup> Robert W. Prichard, *A History of the Episcopal Church*. Third Revised Edition (New York, NY: Morehouse Publishing, 2014), 199.

Like their spiritual ancestors, contemporary Anglicans express their heritage of reformed English Catholicism in ways that can mystify Protestants, Roman Catholics, and Orthodox believers. An important reason for Anglicanism's liminal character is that the Church of England, unlike other Protestant bodies—except for the Nordic Lutheran churches—separated from the Roman Church institutionally intact, rather than as individual priests and congregants. Anglicans did not see themselves as leaping a chasm from one era to the next or as trying to abandon the weight of history by reinventing the apostolic age. They wished to reform a cherished heritage rather than overthrow a rejected past. This purposeful continuity with an ancient and medieval past has often been a stumbling block for Protestants and Roman Catholics alike and has been a topic of constant discussion among Anglicans in every century. It is the main reason that contemporary Anglicanism embraces, as it has since the Protestant Reformation, an approach to Christian faith called *the via media*, or the middle way.<sup>16</sup>

This introductory glance at Anglicanism hopefully sets a backdrop for exploring Anglicanism's current crisis and this project's more immediate focus on the role of Anglican Mission bishops. However, one element of Anglican history requires a bit more attention because it links Anglicanism's historic roots with contemporary forces in the global south that challenge the right of the Anglican leaders in north Atlantic countries to define (or redefine) what it means to be Anglican. These contemporary reactions emerge from various missionary movements of the 19<sup>th</sup> and 20<sup>th</sup> centuries that established a wide variety of Reformed, Evangelical, and Anglo-Catholic expressions of Anglicanism throughout the developing world,

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<sup>16</sup> John Kebel and other Tractarians (circa 1834) based their concept of 'the via media,' the notion that Anglicanism, while affirming important elements of Protestantism, did not share the radical repudiation of Catholicism as some Protestant expressions did, on the writings of Richard Hooker (1554-1600). The term itself does not appear in Hooker's writings but the concept was nonetheless widely embraced throughout the Anglican world as a useful, if imprecise, description of Anglican theology, spirituality and ecclesiology. See Sykes, Stephen, *Unashamed Anglicanism*, (London: Darton& Todd, 1995), 50, 82.

most importantly for this project in Africa and Asia, whose constituencies often developed only modest loyalties to the Church of England or the Episcopal Church USA.<sup>17</sup>

During this period, Anglicanism became something more than the Church of England, canonically legitimizing, though not governing, daughter churches in the United States, Canada, Scotland and Ireland. By this time, Anglicanism had already extended far beyond its original island home but had done so primarily among English speaking, Anglo-Saxon and Celtic constituents. In the 18<sup>th</sup> and 19<sup>th</sup> centuries, most Anglican were citizens (or were descendants of those who had been citizens,) of the United Kingdom. During the 19<sup>th</sup> and 20<sup>th</sup> centuries however, Anglicanism became a global expression of faith, purposefully including those of other cultures and races who in time would establish national churches of their own. The Church of England's daughter churches—such as the Episcopal Church in the United States—extended themselves globally as well, resulting in yet newer forms of Anglicanism.<sup>18</sup> Although retaining a label that acknowledged its English origins, the Anglican Communion was, by the end of this period, a global body, representing a wide spectrum of ethnic and liturgical expressions held together by their common spiritual history. The various Anglican communities around the world also embraced a similar ethos formed by the Books of Common Prayer they developed and by a

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<sup>17</sup> The nineteenth century East Africa revival that spread Anglican churches throughout the region, while thoroughly Anglican in terms of canonical legitimacy, expressed a spiritual culture that was a decidedly Evangelical, leaning more toward a Wesleyan-like spiritual expression than toward Catholicism. In the last many decades, these churches often found it easy to relate to Charismatics in the north Atlantic countries but found it challenging to understand those with more progressive theological leanings, something that would result in serious ecclesial implications in the early decades of the twenty-first century. See: Michael Harper, “New Dawn in East Africa: The East African Revival,” <http://www.christianitytoday.com/history/issues/issue-9/new-dawn-in-east-africa-east-african-revival.html> (accessed December 1, 2016).

<sup>18</sup> An important example of this spread of Anglicanism from daughter churches was the successful planting of the Anglican faith in Japan. The Japanese mission was the result of both American and English missionaries who tended to work in separate regions of the country. The *Nippon Sei Ko Kai*, or Japanese Holy Catholic Church, is the result of the union of these efforts under Japanese leadership, which have expressed both their continuity with and differences from the Church of England and The Episcopal Church USA. I visited leaders of St. Ann's Cathedral, in Kyoto, while working on this project, who deepened my understanding of Japanese Anglicanism and of Japanese Christianity in general.

uniquely Anglican aspiration to embrace whenever possible a ‘both and’ rather than an ‘either or’ when facing theological and liturgical differences.

By the end of the 20<sup>th</sup> century, Anglicans had widened their understanding of the *via media* as constituting not only a middle place between Catholicism and Protestantism but as offering a crossroads, a common space, where nearly all expressions of Christian faith might meet, feel at home, and relate to one another. The power and presence of the British Empire (and increasingly a global American influence) doubtlessly contributed to the conditions from which this growing family of churches emerged. However, the sincere conversion of individuals to Anglican forms of Christianity and the authentic Christianization of several national cultures through these converts, became evident through the sheer reality of Anglican survival, even in lands where the British Empire had been forcibly expelled.

Canon Kevin Donlon describes the ecclesial outcome of the post-colonial establishment of Anglican churches as a set of circles now challenging the community’s claim to catholicity; a reality increasingly apparent to those occupying what Donlon calls “the third outer circle.”

The composition of the Anglican Communion is divided in three concentric circles. The first is formed by Anglo-Saxon nations; the second by countries which were a part of the British Empire, and which today are a part of the British Commonwealth or ex-Commonwealth having been exposed to a strong Anglo-Saxon influence; the third circle is made up of nations whose colonial roots are traced to the Southern, Latin Europe: France, Spain, and Portugal, with a language, culture and perspective very different from that found in the other two circles. The rule of the English language and the absorption of central aspects of Anglo-Saxon culture take on the form of impositions for the Anglican Communion as a whole, further isolating the clearly peripheral third circle.<sup>19</sup>

While contemporary Anglican leaders deplore and reject the imperial culture of Anglicanism’s past centuries, the very term “Anglican” expresses the history and culture of a certain people, however Christianized, which can, unintentionally or otherwise, cast those of Anglo-Saxon

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<sup>19</sup> The Very Reverend Kevin Francis Donlon, personal correspondence, August 10, 2016.

backgrounds in more favorable positions, vis-à-vis those of other ethnicities. Although progressive leaders in Anglo-Saxon nations often have been the most vocal about this disparaging tendency and usually the first to renounce it, they are no less afflicted by it than their more conservative colleagues. This became obvious when Anglican leaders in the global south began objecting to certain aspects of progressive theology and practice, which they observed among their northern colleagues.

In *The Next Christendom*, Phillip Jenkins describes the growing rift between Christians on the different sides of the equator, comparing the current state of global Christianity with the Great Schism of 1054, when Christianity officially divided into separate Western and Eastern expressions. Jenkins believes this is occurring once more, this time into Northern and Southern expressions.<sup>20</sup> As Jenkins acknowledges, the world's Christian communities can hardly be crammed into these two geographical boxes and the differences he articulates are not confined to either side of the equator. Nonetheless his schema is helpful and points to something real, namely that Christians living in the north Atlantic nations often carry a dated image of their faith as seen by those outside their own region.

This global perspective should make us think carefully before asserting “what Christians believe” or “how the church is changing.” All too often, statements about what “modern Christians accept” or “what Catholics today believe” refer only to that ever-shrinking remnant of what *Western* Christians and Catholics believe. Such assertions are outrageous today, and as time goes by they will become ever further removed from reality. Europe is demonstratively *not* the faith. The era of Western Christianity has

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<sup>20</sup> Charles Taylor, especially in his introduction to *A Secular Age*, offers the term “North Atlantic nations” to express what Jenkins more broadly refers to as the Northern hemisphere. As Taylor explains, the cultural changes we mean when we speak about secularization (and which Jenkins rightfully observes as the primary cause of schism between Christians of the nations most affected by secularism and the believers of the global south have arisen within what was once Latin Christendom, most decidedly among the peoples of the North Atlantic. This term, “North Atlantic nations” thus seems a more precise way of expressing Jenkins’ great insight and is used in this project for that reason. See Charles Taylor, *A Secular Age*, 1st ed. (Cambridge, Mass: The Belknap Press of Harvard University Press, 2007).

passed within our lifetimes, and the day of the Southern churches is dawning. It has happened, and will continue to happen.<sup>21</sup>

Although the divisions Jenkins describes are not principally about numerical growth, quantification is certainly a correlated factor in a growing global awareness that the center of Christianity, which has shifted through the centuries from its Middle Eastern origins to Rome and Constantinople, then into Northern Europe and on to North America, has, in the last century, shifted further—to Africa, Latin America and Southeast Asia. Writing for *The Religious Educator*, Jenkins does refer to the global shift in terms of the sheer numbers it represents.

It would be very easy to tell this story in terms of overwhelming numbers, and there is a great temptation to bludgeon people with statistics and numbers. I don't want to do that, but some of these statistics really clamor for quotation to provide a rough framework of what's happening. In the world today, there are approximately two billion Christians. Of those, the largest contingent, about 530 million, live in Europe [or North America]. Close behind is Latin America, with 510 million; Africa has about 390 million; and Asia has about 300 million. However, if we project that forward into the future, the numbers change quite rapidly. By 2025, the title for the most Christian continent—the continent with the largest number of Christians—will be in competition between Africa and Latin America.

If we move further into the future, however, there is no doubt that by about 2050, Africa will win. In terms of population distribution, Christianity will be chiefly a religion of Africa and the African Diaspora, which will, in a sense, be the heartland of Christianity. Let me give you one projection for the countries in the world that will have the largest Christian populations by the year 2050; and, as one might say in this context, I do not claim this as gospel, but it is plausible. Where will the largest Christian populations be in 2050? At the head of the list will still be Europe, followed in no particular order by Brazil, Mexico, Nigeria, the Congo, Ethiopia, the Philippines, and China.<sup>22</sup>

The Anglican Communion was one of the first global Christian communities to experience the implications of this numeric shift.

The Anglican episcopate worldwide now contains a majority of African and Asian clerics. Of 736 bishops worldwide registered at Lambeth in 1998, only 316 were from the

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<sup>21</sup> Jenkins, *The Next Christendom*, 3.

<sup>22</sup> Philip Jenkins, *The Next Christendom: The Coming of Global Christianity*, in *Religious Educator* 8, no. 3 (2007): 113–125, <https://rsc.byu.edu/archived/volume-8-number-3-2007/next-christendom-coming-global-christianity> (accessed December 16, 2016).

United States, Canada, and Europe combined, while Africa sent 224 and Asia 95. This body easily passed a statement describing homosexual practice as “incompatible with scripture,” so that homosexual conduct could not be reconciled with Christian ministry. Western responses to the homosexual statement can best be described as incomprehension mingled with sputtering rage. Yet, the geographic balance within the Anglican Communion tilts ever more heavily to the South.<sup>23</sup>

Christians who have lived on both sides of the equator and who have witnessed these changes first hand may be surprised to learn that *The Next Christendom* created a stir when it was first released in 2003. Before Jenkins however, most American Christians, even those who had lived abroad, had not noticed that despite great cultural differences among them, the peoples of Latin America, Africa, Asia, and Polynesia share a number of common assumptions about spiritual life that had become strange for believers living in the north Atlantic nations. Jenkins believes this is crucial for understanding the growing spiritual divisions between Christians on either side of the equator. It is certainly significant for understanding the present conflicts in global Anglicanism because, with important exceptions, the developing schism of global Anglicanism is, just as Jenkins describes, a geographically defined phenomenon.

[C]hurches in Africa, Asia, and Latin America share so many common experiences. They are passing through such similar phases of growth, and are, independently, developing such very similar social and theological worldviews. All, also, face similar issues, of race, of enculturation, and, still, of how to deal with their respective colonial heritages. All of these are common hemispheric issues that fundamentally separate the experiences of Northern and Southern churches.<sup>24</sup>

Behind much of what separates Christians in the global south from fellow believers in the north are several social changes that occurred over several centuries within the cultures of the north Atlantic nations. These changes have altered the religious and spiritual experience of European peoples in ways that have gradually disconnected them, not only from the religious

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<sup>23</sup> Jenkins, *The Next Christendom*, 251.

<sup>24</sup> *Ibid.*, 16.

consciousness of those living elsewhere but arguably from the religious consciousness of their own ancestors. We can locate the roots of those changes in Scholasticism, the Renaissance, the Reformation, or, of course, in the Enlightenment. Wherever we locate them, the most radical shifts have occurred since 1900. In these twelve decades, the culture we once described as Western civilization experienced two world wars, the theory of relativity, psychoanalysis, quantum physics, a continual threat of nuclear annihilation, the genome project, and ceaseless technological developments emerging from these and other reevaluations of reality. Such changes, coupled with massive global migrations and the interpenetration of world cultures, have given rise to the ideological revolution we call postmodernism.

Although the constraints of this project do not allow serious reflection on the ways in which postmodernism and globalization affect Christianity in the north Atlantic countries, these are far from peripheral components of the growing rift between the Christians of north Atlantic countries and their fellow believers in the global south. Jenkins believes the responses of Christians north of the equator to the experiences, discoveries, inventions, and presuppositions of their increasingly secular environment have seriously affected their views of the supernatural, their definition of personhood, their understanding of authority, and their view of scripture—and that many of these adaptations evoke concern and even a sense of betrayal among global south Christians.<sup>25</sup>

The differences between global north and global south Christianity compound the already strained relationships between one region of the world only recently freed from the colonization of the other. Indeed, missionary work, for which believers in the global south usually express

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<sup>25</sup> Jenkins explores the different ways Christians on either side of the hemisphere have now interpret their faith and how their respective cultures influence these differences in “Coming to Terms,” a chapter in *The Next Christendom*, 130–170.

gratitude, was often conducted in similar ways as the imperial governments ruled their colonies. To be sure, the missionaries, who usually came from those very nations, often denounced abuses and injustices of their fellow countrymen. However, naïve assumptions about race, judgments about the competence of their converts, and sometimes convictions about the manifest destiny of the missionaries' homeland constrained the emergence of national leadership in the fields where they worked. Many missionaries, either out of theological conviction or a desire to transplant their own culture abroad, also actively suppressed indigenous expressions of worship and spiritual life. These downsides of missionary work were usually unconscious and unintentional but often left the leaders of newly established churches believing they might never be regarded as real peers of their colleagues in the north.

In the last many decades especially, southern hemisphere Christians have been developing effective models of evangelism, community-building, and theological training for their part of the world and have enjoyed a long season of considerable numerical growth as a result. They have steadily realized that their historical reliance on Christian institutions in the north Atlantic nations has come to an end. However, they have been disappointed by how little this seems to matter to believers in the north. As Christian leaders in the global south hear mainline Protestant theologians and pastors encourage Christians to form relationships with Muslims, Hindus, and Jews, they may wonder why leaders of their own region, such as Ethiopian Copts or Ghanaian Pentecostals, are often dismissed with a shrug. Christians of the southern hemisphere recognize and resent these dismissive attitudes and have steadily lost much of the idealism through which their grandparents often viewed the moral, spiritual, and

intellectual life of Christians in the global north.<sup>26</sup> Gradually, Christian leaders in the global south have realized that time and numbers, perhaps even history and theology, are on their side.

Anglican leaders in the north Atlantic nations were slow to acknowledge the growing concerns among their colleagues in the southern hemisphere. Thus, in the academy, even theology departments have sometimes dismissed spiritual experience and practice, something vitally important to the peoples of the global south, as too subjective for including in serious theological study. This division of head and heart is an example of how religious assumptions in the north Atlantic nations profoundly affect the global Christian conversation. The leaders of mainline Protestant churches usually have been eager to foster global conversation among their constituents. However, in that these conversations have often excluded much of what the global south participants most valued, one wonders how ultimately useful they have been.<sup>27</sup>

Talal Asad insists that religious people in other parts of the world often barely recognize what academics (in the global north) call “religion.”<sup>28</sup> Western Christians often misjudge Islam (and other world religions), Assad claims, by describing the religion of others in the same way they describe their own contemporary faith. It does not work, he warns. Islam is not like the religion of contemporary Western peoples; Islam is more like the religion of their ancestors. Most contemporary Western Christians, Assad believes, are secularists who may appreciate their religion but do not view its ideas or practice as central to their day-to-day existence. In fact,

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<sup>26</sup> Emmanuel Kolini, retired Archbishop of Rwanda and Chairman of the International College of Consulters (which connects the Anglican Mission to the global Anglican Communion), shared his personal reflections on this subject in a conversation with me in Nashville, October 17, 2016. Expressing his high regard for the present Archbishop of Canterbury as a person, he described the sort of Anglo-American systemic biases that often undermine Anglican conversation at the global level.

<sup>27</sup> Phillip Jenkins raises this point about the different concerns of theology north and south of the equator in his *The New Faces of Christianity: Believing the Bible in the Global South* (New York: Oxford University Press, 2008). 18-41.

<sup>28</sup> Talal Asad, *Genealogies of Religion: Discipline and Reasons of Power in Christianity and Islam* (Baltimore: Johns Hopkins University Press, 1993), 200-236.

Westerners tend to regard with suspicion those individuals and communities that place religious beliefs and practices at the center of personal and social life. Whether progressive or conservative, Assad claims, Western believers usually view the authority of the state and the forces of the market as superseding any personal loyalty or obligation to religion. In his view, religion, although for many Westerners a precious source of individual comfort, is nonetheless a private and subjective reality without serious day-to-day-significance.<sup>29</sup> Assad's insights would resonate with many southern hemisphere Christians, who often express amazement that many northern hemisphere Christians even bother to profess a faith that seems to matter so little to them.

Among the most serious differences between Christians on opposite sides of the equator—and this is especially true for Anglicans—are the ways in which believers tend to view (and experience) spiritual life.<sup>30</sup> Throughout the long centuries in which Western society continued to offer vocal support of Christianity, believers in that region of the world barely noticed the ongoing erosion of faith that was leading them to adopt new perspectives about what it meant to experience spiritual life. Taylor remarks that as scientific and social shifts have altered the ways Western peoples view the world, religion has evolved into the role Edward

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<sup>29</sup> Assad, *Formations of the Secular: Christianity, Islam, Modernity*, 1<sup>st</sup> ed. (Stanford, CA: Stanford University Press, 2003), 56–62.

<sup>30</sup> In *A Secular Age*, Charles Taylor develops Max Weber's use of the word 'disenchantment,' by which Weber meant the shift in Western culture from viewing nature as a portal of otherworldly beings and forces to experiencing nature as utterly immanent. Taylor claims this shift is historically and geographically unique among the world's cultures. Although a handful of individuals have made the shift in many cultures throughout history, the North Atlantic nations in the modern era were the first to make the shift as entire communities. In contrast, Taylor says, most of the world's peoples, including technologically advanced peoples (such as the Japanese) continue to experience the world as *enchanted*.

Gibbons, in the *Rise and Fall of The Roman Empire*, claimed that ancient Roman society had afforded their religious expressions; as “equally false but equally useful.”<sup>31</sup>

As Charles Taylor argues, the role of spiritual life in a secular age is even more isolating than it was for the people of ancient Rome because before the modern age, most of humanity believed in (and experienced) some sort of transcendent reality. This led to what Taylor calls a social imaginary in which spiritual realities are experienced by nearly everyone as plausible and communicable. As James K. Smith insist however, a growing percentage of contemporary people (including many Christians in the north Atlantic nations) have not only ceased to believe in transcendent reality but do not experience the absence as loss.<sup>32</sup>

In an article published for Brigham Young University, Jenkins notes that it is this difference about transcendence rather than the more obvious conflicts over sexual morality that has created the growing schism between the global north and south. One’s view (and experience of) transcendence, Jenkins claims, colors one’s biblical hermeneutic and even her view of reality. Thus, global south Christianity tends to set faith on a different foundation than occurs in the contemporary Christianity of the north Atlantic nations.

[The kinds of Christianity that are succeeding across much of the Global south tend to be more traditional in their view of religious authority; they are charismatic in the sense of being open to ideas of dreams, prophecies, and visions; and they are deeply committed to ideas of healing. They are, in that sense, more supernaturally oriented. We are already seeing some very telling gaps between northern and southern churches as numbers grow. For example, within the Anglican Communion, there is a very interesting shift. The American branch of the Anglican Communion is the Episcopal Church. It is a very liberal body. A couple of years ago it appointed an actively gay bishop, much to the horror of the churches of the Global south—especially those churches in Africa—who protested very strongly. The American Episcopal Church basically said, “Who are you to tell us this?” And the bishops of the Global south told them this: “You in America, you have

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<sup>31</sup> Taylor, *A Secular Age*, 254.

<sup>32</sup> James K. A. Smith, *How (Not) to Be Secular: Reading Charles Taylor* (Grand Rapids, MI: Eerdmans, 2014), 27-28.

two million Episcopalians, and the number is going down fast. In Nigeria, back in 1975, we had five million Anglicans. Now we've got 20 million. It's going to be 35 million by 2025. Of course, we are not the largest, we are not the only big church in the Anglican Communion. No, no, no! There are lots of others. There's Uganda, there's Kenya. The heart of the Church has moved south like many other churches and denominations, and when some of those churches look at what their liberal brethren in the North are doing, they are very disturbed.”<sup>33</sup>

As Jenkins points out however, the southern hemisphere Christians are not more conservative than their northern counterparts, at least as we usually define ‘conservatism’ in the northern hemisphere. Southern hemisphere Christians, often ‘conservative’ when it comes to theological matters, are nonetheless frequently focused on issues of injustice and poverty in ways more common to ‘progressive’ Christians in the global north. Even so, believers living in the global south tend to see even the issues of poverty and injustice through the lens of sin, evil, and spiritual warfare.

While many espoused political *liberation*, they made it inseparable from *deliverance* from supernatural evil. The two terms are indeed related linguistically and often appear together in the text. Despite this, the juxtaposition of the two thought-worlds of liberation and deliverance seems as baffling for many Euro-Americans as it is natural for global south Christians.<sup>34</sup>

These differences between Christians north and south of the equator are not yet seen as significant by many Christian leaders in the global north. However, Anglicans have experienced the divide as a present reality for at least a couple of decades.

Likely, it was the concept of catholicity, a subject deeply connected to way Anglican view episcopacy, that turned these regional differences into contentious debates about governance and orthodoxy within the global Anglican Communion—differences, we should note, that some other global denominations have found negotiable. One might argue that all

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<sup>33</sup> Jenkins, “The Next Christendom: The Coming of Global Christianity | Religious Studies Center,” <https://rsc.byu.edu/archived/volume-8-number-3-2007/next-christendom-coming-global-christianity>.

<sup>34</sup> Jenkins, *The Next Christendom*, 8.

Christians believe in catholicity, at least in some form. For most Protestants, however, who tend to be functional nominalists where ecclesiology is concerned, the concept of catholicity is an abstraction, a term that simply describes the essence of what Christians hold in common. In contrast, Anglican ecclesiology experiences catholicity as a quality pertaining to a spiritual entity that precedes and supersedes the local churches participating in it. A local congregation in this view, is a church only if it expresses and participates in “the one Holy, Catholic and Apostolic Church.” In other words, rather than an abstraction the universal Church is an eternal reality exerting real and legitimate influence on local churches located in specific times and places. Even if one holds this view of catholicity however, there are different ways of expressing it.

Roman Catholics for example, believe Christ named the apostle Peter as the visible head of the One, Holy, Catholic, and Apostolic Church. Having inherited this Petrine appointment, the Bishop of Rome (i.e. the Pope) governs the See that embodies this visible, tangible center of Christ’s Church, giving Christians a literal and physical connection to Christ and his apostles.

Another view, held by Anglicans and Eastern Orthodox, is that Christ did not delegate his headship to any single person but rather leads His Church through discerning communities of persons gathered in the presence of the Holy Spirit. Bishops defend and explain the conclusions reached by their predecessors and participate in ongoing contemporary discernment based on those past conclusions. The theory is this attention to precedent and to the collegial nature of Christian leadership links local congregations to the One, Holy, Catholic, and Apostolic Church (and thus to Christ, the head of the Church). In this view, Christ remains the only real head of the Church.

When required, bishops may gather regionally or even globally in councils that reach decisions affecting believers within their region and sometimes affecting believers of all places

and times. For example, Church Councils crafted the Nicæan and Cappadocian statements of faith and established the canon of scripture, decisions the overwhelming majority of Christians have upheld ever since.

In both views of catholicity, local churches, by which we mean Christian communities located in specific cities, regions, or nations, are responsible for maintaining the core doctrines and practices confessed by the Church catholic. Local churches are free nonetheless to develop internal lives that express the character of their own time and place. Thus, architectural, musical, and even spiritual expressions, provided these do not violate the core teachings and practices of the Church, may differ from place to place. Thus, Russian Orthodox churches have a distinctive look and their choirs a distinctive sound. Even within Roman Catholicism, which usually emphasizes universal over local expression, Ukrainian priests are free to marry while Polish priests across the border cannot.

Anglicans, even before the Protestant Reformation, carried this principle of local expression much further, viewing catholicity as a matter of conciliar fellowship rather than as monarchical government. Rome was welcome to exercise legitimate influence upon the English church but did not have the final word in most situations. Constantinople had a respected historical role but not a deciding vote. In this view of catholicity, conciliar decisions address core doctrinal issues but have no say in matters deemed to be related to purely local concerns. Of course, this principle of local and national governance in things not pertaining to the whole begs the question of what constitutes a core Christian belief and who, or what group, gets to decide? This is the very question that is so seriously dividing the Anglican Communion.

When the Church of England was a strictly national expression of Christian faith, ecclesiology tended to be less of an issue. Frederick Denison Maurice (1805–1872), who defined

catholicity as spiritual communion among national churches, was simply developing a line of thought that earlier Anglicans, such as Hooker, had already expressed. In this post reformation view, a national church emerges from the ways in which a people receive, adapt, and express Christian faith while remaining sensitive to those fraternal bonds that unites it with other national and regional expressions of the faith.<sup>35</sup> In Maurice's words,

It [the church] is not the adversary of national order and family life, but is the sustainer and consummation of them both. It is the appointed trainer of human reason and will, and endowing them with a state and a knowledge which, without her, they could never acquire. The church's commission is to bring all forms of human life to the highest possible development which, they are capable.<sup>36</sup>

Maurice saw the nation state, and not merely the individuals within it, as a Christian disciple. Borrowing the language of Reformed Christian communities, Maurice was looking at the gospel's cultural mandate through which the Church converts and teaches nations, which, like individual converts, express the gospel they receive in ways that are unique and which contribute to the pluralistic nature of the Christian community. "The church's responsibility was to encourage national fulfillment by drawing its host culture towards a universal, spiritual society."<sup>37</sup>

In contrast, John Henry Newman (1801-1890) viewed catholicity as something over and above, or at times even in conflict with nationality. Newman realized before most Anglican theologians that by consecrating bishops to serve communities outside Great Britain, the Church of England was defining itself as something other than merely a national expression of the One,

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<sup>35</sup> Richard Hooker (1554–1600) was a leading voice in the Protestant Reformation in England who believed that reason, revelation and tradition constituted the central sources of Christian theology and the one who likely developed the concept, later be called the 'via media,' that describe the unique course of English Protestantism. See chapter 15, *Of the Laws of Ecclesiastical Polity*, Phillip Secor's *Richard Hooker: Prophet of Anglicanism* (Toronto: Burns & Oats, 1999.)

<sup>36</sup> William L. Sachs, *The Transformation of Anglicanism: From State Church to Global Communion* (New York: Cambridge University Press, 2002), 71.

<sup>37</sup> *Ibid.*, 72.

Holy, Catholic, and Apostolic Church. Indeed, the Church of England's decision to consecrate a bishop for non-Catholic, non-Eastern Orthodox believers in Jerusalem may have been the single most important factor in Newman's ultimate conversion to Roman Catholicism.<sup>38</sup>

A divided understanding of ecclesiology is thus an Anglican problem and has been a problem for the better part of two centuries. As it turns out, confessing a catholic ecclesiology that sees national churches as held together by conciliar conversation has a limited foundation for addressing global disputes. The archbishop of Canterbury, ecclesial head of the English Church and honorary leader of the Anglican Communion is, nonetheless, not some sort of English pope. The archbishop does not exercise any real authority outside the United Kingdom. The 1930 Lambeth Conference defined the Anglican Communion in a way that still seems useful (Resolutions 48 and 49):

The Anglican Communion is a fellowship, within the one, holy, catholic and apostolic Church, of those duly constituted dioceses, provinces, or regional Churches in communion with the see of Canterbury, which have the following characteristics in common: (a) they uphold and propagate the catholic and apostolic faith and order as they are generally set forth in the Book of Common Prayer as authorized in their several churches; (b) they are particular or national churches, and as such, promote within each of their territories a national expression of Christian faith, life and worship; and (c) they are bound together not by a central legislative and executive authority but by mutual loyalty sustained by the common counsel of the bishops in conference.

Anglicanism acknowledges a providential ordering of distinct cultures and national destinies within which this common faith and order are expressed.<sup>39</sup>

The practical implications of Anglican ecclesiology became evident in the closing years of the twentieth century, when Anglican leaders in the global south began grasping the implications of the theological shifts they saw as having won the day in north Atlantic nations.

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<sup>38</sup> Ian Ker, *John Henry Newman: A Biography*, Reissue edition (Oxford: Oxford University Press, 2010), 234–236.

<sup>39</sup> Paul Avis, *The Identity of Anglicanism: Essentials of Anglican Ecclesiology* (New York: Bloomsbury, 2008), 7-8.

This was most evident in the issue of sexual identity and morality. As ECUSA began openly expressing a change in how it viewed homosexual practice, a change that would in short order conclude with the consecration of a noncelibate homosexual priest as bishop, church leaders in the global south began openly protesting that the Americans were ignoring core doctrines and practices that Christians of all times and places had discerned to be the will of Christ. In the opinion of the global south leaders therefore, the Americans were clearly violating the principle of catholicity. In contrast, Episcopalians saw the matter as one of the local decisions that other national churches, even Anglican ones, had no authority to address. American Episcopalians had formed a new understanding about homosexuality by carefully discerning the questions posed by their own changing cultural environment and making their decisions about the relevance of sexual identity and covenantal sexual practice related to the selection and discipline of clergy in North America a matter of local concern. The global south leaders in contrast, viewed the definition of matrimony and heterosexual practice as belonging to the core of Christian teaching—something emerging from which has at all times and in all places has been believed by the whole people of God. Given this, the global south bishops felt responsible to intervene and were willing to pay a price to do so—which raises questions not only about Christian morality and catholicity but also questions about the role and function of bishops. This is the central concern of this project.

Since the current Anglican ecclesial crisis erupted around the moral status of homosexual practice and lifestyle and deeply affects one's view of the episcopate, as well as the ways in which the episcopal role has been changing, we need some background to explain the tone as well as the substance of the debate. A highly respected Episcopal scholar offers this perspective.

During the 1980s or donations to the diaconate and priesthood of candidates who were open about same-sex relationships had been relatively rare and not widely known. In the

final month of 1989, however, that situation changed. Bishop John S. Spong of Newark announced plans to ordain Robert Williams (1955–1992) to the priesthood. Bishop Spong was apparently unaware of any other ordinations of openly non-celibate gay men to the priesthood until the following year. Williams served at Oasis, the diocese of Newark's outreach ministry to gay and lesbian persons.

The advance publicity before Williams's ordination to the priesthood and his frank comments in the month after the ordination ended the low profile of gay and lesbian ordinations, which had been the norm for the 1980s. Williams made his frank comments at a forum in Detroit sponsored by the Task Force on Gay and Lesbian Concerns of the Diocese of Michigan. Williams made it clear in the presence of the press that he was not in an exclusive sexual relationship. Indeed, he suggested that he regarded monogamy and celibacy as "an unnatural—a crazy ideal that no one held in practice." He used a vernacular term to suggest that highly regarded Roman Catholic nun Mother Teresa (1910–1997) of Calcutta would benefit from sexual relations.<sup>40</sup>

Global south leaders experienced this language and practice as a scandalous, high-handed rejection of biblical morality. They demanded both an explanation from Episcopal leaders as well as an opportunity to express their concerns in the Lambeth Conference of 1998, the meeting that would fully expose the serious gap that had been growing between Anglicans on different side of the equator.<sup>41</sup>

Just as global south churches charge Americans and Europeans with betraying the faith, so northern world liberals responded by impugning the Christian credentials of the newer churches. Such a conflict arose at the 1998 Lambeth conference at which the Anglican bishops voted heavily against a liberal statement concerning homosexuality. Bishop John Spong of Newark declared that the conservative African bishops had "moved out of animism into a very superstitious kind of Christianity," and this explains their failure to understand the issues at hand. Song professed himself appalled by the whole tone of third World spirituality, with its "religious extremism": "I never expected to see the Anglican community, which prides itself on the place of reason and faith, descend to this level of irrational Pentecostal hysteria." Spong was an effect suggesting that Pentecostal fervor was a thinly disguised continuation of ancient paganism, with all its unenlightened moral trappings.<sup>42</sup>

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<sup>40</sup> Robert Prichard, *A History of the Episcopal Church*, 378.

<sup>41</sup> The Lambeth Conference is a global gathering of Anglican bishops that occurs every ten years. The name derives from Lambeth Palace, the London residence of the Archbishop of Canterbury.

<sup>42</sup> Jenkins, *The Next Christendom*, 150.

We see the various elements of the emerging global schism in this quote. Spong is outraged by the interference of Africans in American church affairs, bewildered by the way they approach theology, and repulsed by their expression of spirituality. He views his African colleagues as irrational, as sympathetic with animism, and not yet incapable of wrestling with the serious issues of a contemporary world. In contrast, the Africans saw the likes of bishop Spong as nearly apostate, as willing to betray the gospel to remain on good terms with this present world—blind to the transcendent realities by which Africans feel continually surrounded.<sup>43</sup> During the Lambeth meeting, a bolt of lightning had flashed across the landscape of global Anglicanism, revealing what had been barely noticeable before: that the global south was on a very different page than the global north and that some sort of internal realignment of global Anglicanism was thus inevitable.

Jenkins' account of Singapore Archbishop Moses Tay's visit to Vancouver in the early 1990s illustrates the growing disconnect that fueled this realignment. While visiting this multi-cultural Canadian city, Tay was scandalized by the nonchalant attitudes of Anglicans toward the public display of totem poles in Vancouver, objects he saw as idols, portals of evil entities threatening the community with spiritual infestation. Tay accordingly organized prayer services to exorcise the evil spirits from the artifacts.<sup>44</sup> In contrast, most Anglicans, especially clergy, regarded the totem poles as merely representative of the area's native origins. The dispute soon

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<sup>43</sup> In *A Secular Age*, Charles Taylor describes how the gradual rejection of the transcendent has come to characterize the imaginary of the north Atlantic nations, even among religious people. In Taylor's view, the peoples of the north Atlantic embrace what he calls a Closed World System, in which all reality is experienced as immanent and ultimately comprehensible. In contrast, the believers in the global south inhabit a world in which transcendence is not only a reality, but experienced, though often mysterious. This project assumes this difference to be the single most important factor in Christianity's developing global schism.

<sup>44</sup> Tay, Archbishop of Singapore from 1982-1999, was a highly-educated man—a surgeon in fact—which underlines how the global Christian schism cannot be explained simply as a matter of education but one related to worldview.

escalated into arguments about other issues such as the orthodox hermeneutic of Scripture and the status of homosexual life. Finally, in 2000, the bishop of Vancouver forbade Archbishop Tay to speak in the Anglican churches within that diocese.

In an article for *Christianity Today*, Ferdy Bagalo described this theological and cultural impasse between the Asian archbishop and the Canadian Anglican leaders.

According to Bishop Ingham [of Vancouver], "both our relationships with aboriginals and our discussions around gay and lesbian spirituality would make his [Archbishop Tay's] presence difficult. He denied the decision was a sign of liberal intolerance. "I'm all for theological diversity," Ingham told the *Vancouver Sun* before he stopped speaking to the media about the issue. "But I'm concerned his visit would harm my attempts to create dialogue and mutual listening in the diocese."

Bishop Ingham said he had unanimous support from senior Anglicans in Vancouver. And most Canadian bishops support his ban on Archbishop Tay, whom Ingham has described as "a schismatic" who had been elected as primate mainly because the small South East Asian Anglican church was dominated by Pentecostals.<sup>45</sup>

Things might have ended in a schism neatly defined by geography. However, Anglican leaders on both sides of the equator soon discovered that large numbers of clergy and laity within ECUSA and the Anglican Church of Canada (ACC) sympathized with the global south leaders. Similar pressures were felt in the Church of England. In the United Kingdom, however, Anglicans seemed less inclined than North Americans to press the issues to a point of complete division, leaving the Archbishop of Canterbury in the unenviable position of maintaining canonical relationships with provinces unwilling to affirm one another.

These were the conditions that led to the birth of the Anglican Mission (from 1999-2001), which have heavily influenced the culture and work of the Mission in the first two decades of its

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<sup>45</sup> Ferdy Baglo, "Canadian Bishop Blocks Asian Church Leader from Visiting His Diocese," *ChristianityToday.com*, <http://www.christianitytoday.com/ct/1999/novemberweb-only/41.0d.html> (accessed September 27, 2016).

existence, and which have required a rethinking about the work and responsibilities of bishops in the contemporary world.

### *Chapter Summary*

Anglicanism is the fruit of a national expression of Christian faith, namely that of the peoples of the United Kingdom, which, during an era of colonization extended itself into areas of the world that were either under the control of (or were deeply influenced by) the British Empire. In the post-colonial era, the Christian expressions that had taken root in these nations remained spiritually connected in the ecclesial federation of national churches we now call the Anglican Communion. The Communion's conflicting ecclesiologies, which became steadily apparent as the Church of England gradually became more than a national Church, have now led to deep divisions within Anglicanism. These divisions are roughly aligned geographically, between Anglicans in the north Atlantic nations on one hand and those of the global South on the other. From the mid-1990s to the present, these divisions have been leading to a global realignment, a redefinition of ecclesial structure, and a reevaluation of the role and function of bishops.

The Anglican mission is one of the results of this global realignment, embodying an ecclesial and spiritual relationship with the global south, both within the north Atlantic nations and beyond. Despite this stance, the Anglican Mission seeks to remain faithful to Anglican canons in ways that empowers missional expansion without encouraging sectarianism or schism. These aims profoundly affect the ways in which the Mission orders its ecclesial life, including the role and function of its bishops.

## Chapter 2

### The Anglican Mission in North America

Robert W. Prichard describes the founding of the Anglican Mission in the Americas from the standpoint of how it affected the Episcopal Church USA (ECUSA).

In January 1999 a coalition of traditionalist groups in the United States addressed “A petition to Orthodox bishops of the Anglican communion for protection of Orthodox Anglicans in the United States until the Episcopal Church is Reformed or Replaced as a province of the communion,” a petition with “145 pages of supporting documents, including post–Lambeth resolutions from a number of American bishops stressing that they did not feel bound by the Lambeth resolution sexuality resolution, and the text of a few counter–Lambeth resolutions that had already been passed at the annual conventions of several Episcopal Church diocese.

In January 2000 at Saint Andrews Cathedral in Singapore, bishops Moses Tay (archbishop of the province of south east Asia), Emmanuel Kolini (archbishop of the province of Rwanda), and John Rucyahana (bishop of Shira in Rwanda), responded to this request by consecrating as bishops Americans who had been active in traditionalists networks in the United States: Charles H. “Chuck” Murphy III, the leader of the first promise group, and Dr. John H. Rogers, Jr. of the Association of Anglican congregation on Mission.<sup>46</sup>

Prichard goes on to note the protests of these consecrations from the presiding bishop of the Episcopal Church USA and George Cary, Archbishop of Canterbury. Nonetheless, more episcopal consecrations followed and the Anglican Mission in America (AMiA) was officially formed.

On June 24, 2001 Archbishops Emmanuel Kolini of Rwanda and Datuk Yong Ping Chung of south east Asia, Bishops John Rucyahana and Venuste Mutiganda of Rwanda, and retired Episcopal bishops Alex Dixon (b.1926) of West Tennessee and Fitzsimmons Allison (b.1927) of South Carolina gathered in Denver, Colorado to consecrate for the additional candidates for what was being called the Anglican Mission in America (AMiA) under the auspices other provinces of Rwanda and southeast Asia: Thaddeus Barnum, Alexander “Sandy” Green (b.1946), Thomas William T.J. Johnson, and Douglas Weiss (1943).<sup>47</sup>

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<sup>46</sup> Prichard, *A History of the Episcopal Church*, 403–404.

<sup>47</sup> *Ibid.*, 404.

It is fair to say that few northern hemisphere Anglicans expected the emerging global schism to affect their own constituencies. Accustomed to the long entitlements of ecclesial influence and power, it would not have made sense to them that thousands of Caucasian, middle-class American and Canadian clergy and laity would side with Africans, Asians, and Latin Americans in a dispute about theology, morality and spiritual life. The decision of southern hemisphere archbishops, possessing undisputable canonical authority to consecrate Americans to serve as missionary bishops to North America, angered the leaders of ECUSA and the ACC. However, defections of clergy and congregations to this new expression of global south Anglicanism was utterly unexpected. The north Atlantic Anglican leaders were forced to realize that a significant percentage of clergy and laity in the Episcopal Church and the Anglican Church in Canada had come to believe their church leaders had been purposely undermining the denomination's commitment to orthodoxy and catholicity. When global south bishops and archbishops added the full support of their ecclesial authority to establish an American alternative to ECUSA, a body that had been Anglicanism's official representative in the United States since the War of Independence, everyone knew that something significant had occurred. Soon, other groups of priests and congregations unrelated to AMiA began leaving ECUSA, placing themselves under the ecclesiastical jurisdictions of various Anglican prelates in Asia and Africa.

In 2004, four years after the consecration of Rodgers and Murphy, yet more Episcopal priests, a few more bishops, and even two dioceses, would see the episcopal consecration of Gene Robinson as ECUSA's final step across the Rubicon, motivating them to form the Anglican Church in North America (ACNA). By 2009, most of these who had been leaving ECUSA had coalesced in this newly formed Anglican body.

Meanwhile, the Anglican Mission in the Americas (AMiA) had been working to reshape its vision and corporate identity as an Anglican *society*, envisioning its work and culture as more akin to historic monasticism than to traditional ecclesial structures. This resulted in considerable tension at first between AMiA and the ACNA. In the years since however, it has become steadily clear that these two expressions of orthodox Anglicanism have developed different aims and ecclesial cultures, hopefully allowing the leaders of both groups to envision the relationship between them as symbiotic rather than competitive – something we will explore below.

We note these early tensions between AMiA and the ACNA, as well as the growing potential for resolution between them because both groups arose from relatively recent shifts within the global Anglican Community. Furthermore, both represent a major change in what the word “Anglican” means, at least in North America, so that both groups are forced to define what bishops and dioceses will mean in the post-Christian, post-denominational, globalized, and postmodern culture they serve, a matter with important implications to the subject of this DMin project.

Clearly, the Anglican Mission aspires to move beyond the controversies that birthed it to focus on the vision that its founders, Bishop Murphy particularly, had in mind when they launched the Anglican Mission. It is fair to say that in the first years of its existence the missional focus was often obscured by the more immediate need of providing refuge for the clergy and congregations leaving the Episcopal Church USA. This reality divided the Mission’s early members along the lines of how they viewed the group’s priorities. Likely, most of the early members were interested in both missional outreach and in providing an orthodox alternative to ECUSA. However, as the years passed, and as the ACNA and other groups emerged to serve the needs of those seeking shelter from theological liberalism, many of those

who had been cradle Episcopalians and who had mostly longed for a new, more conservative home, moved their affiliation away from the Mission. While this was unsettling and disruptive for those who remained in the Anglican Mission, the changing ecclesial landscape allowed the American Mission leaders to shift the society's focus toward the missional emphasis that had most captured their imagination and passion in the beginning.

To restate the current Anglican situation in the United States, the ACNA has become the most numerically significant conservative alternative to the Episcopal Church. The Anglican Mission, on the other hand, has become a society dedicated to spiritual formation, evangelism, and service. It is important to note these differences of aim and organizational culture to understand the different roles bishops play in their respective Anglican community.

As Bishop Chuck Murphy wrestled with the fact that a significant percentage of the early members of AMiA had transferred their membership to the ACNA, he was blessed by the counsel of H. Miller, the Mission's Rector General. Miller had begun his ministry under the leadership of Floyd McClung in Youth With A Mission (YWAM) where he had direct exposure to Loren Cunningham and other YWAM founders.<sup>48</sup> Miller was also trained in Ralph Winter's Perspective's Course on the World Christian Movement. These two indirect influences (YWAM and Winter) made a real contribution in the early discussions among the AMiA leaders about what constitutes a missional society. In fact, perhaps more than any other feature of the Anglican

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<sup>48</sup> Floyd McClung, (1945-) was an early leader in Youth with a Mission, an independent Evangelical parachurch missionary movement. He is, perhaps best known for his work in Amsterdam during the 1970s and 1980s, but who has left a footprint on nearly every continent. McClung saw Miller's potential when Miller was completing his undergraduate work and recruited him into YWAM. Loren Cunningham (1935 -) had his religious roots in the Assemblies of God. In 1956 however, after experiencing what he believed was a vision from God, he launched a missionary youth movement (YWAM) his denomination would not endorse, leading him to form the emerging movement as a trans denominational parachurch. At the time of this writing, Youth With a Mission has 20,000 full time missionaries in 191 nations.

Mission, it is the concept of ‘sodality’ that has offered the most potential for restructuring the Anglican Mission for effective service in a postmodern, globalized world.

Although this was not fully understood at first, the shift from denomination to missional society had serious implications for the office of bishop. As the leaders of the Anglican Church in North America have continually insisted, a society without dioceses should explain why it even needs bishops. Considering the historic role of bishops in the Western world, this is an important question, one that we will consider more fully in the next chapter.

### *The Anglican Mission as Sodality*

Ralph Winter, one of the most influential missiologists of the twentieth century, is best known for his “Perspectives Course on the World Christian Movement,” a course that has been widely used throughout Evangelical and mainline Protestant Churches.<sup>49</sup> However, few of his accomplishments were as perceptive or as useful as his perspective on the symbiotic relationship of “modalities” and “sodalities” in the growth of Christianity, a concept he presented in a lecture before the Asian Missions Association in August 1973.

By “modality,” Winter meant the diocesan structuring of Christian community that early church leaders had modeled after the Roman government. He explained that diocesan structure linked local congregations through a network of traveling teachers under the spiritual oversight of bishops and synods. This emerging ecclesial structure strengthened and matured the young movement but at the cost of emphasizing stability over flexibility and the priestly over the prophetic.

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<sup>49</sup> Ralph D. Winter, *Perspectives on the World Christian Movement: A Reader*, 3<sup>rd</sup> edition (Pasadena, Calif: William Carey Library Pub, 1999).

By “sodality,” Winter referred to groups of passionate individuals focused on a definable, common mission. Unlike the modality, sodality groups usually have little time for the less than fully committed. For example, St. Paul excluded the young and immature John Mark from his missionary journey, anxious the young man would hinder the work at hand. Barnabas, on the other hand, ever the priestly, pastoral voice of patience and care, was willing to separate from Paul’s mission to invest more time and training into the late-blooming John Mark. (So thank you, Barnabas the Consoler, for the second gospel and the Egyptian church!) Paul and Barnabas then were early examples of two kinds of leaders we find throughout Christian history, archetypes of those who work within the modality and those who work within sodalities. Winter claimed that modalities and sodalities each represent crucial aspects of Christian work but need the freedom to do their work with some degree of separation. Nonetheless, some sort of symbiosis is also required to harness the work of each of these models for the benefit of the whole. Winter thought that the Antiochian mission described in the book of Acts clearly depicted this paradigm.

Thus, on one hand, the structure we call the New Testament church is a prototype of all subsequent Christian fellowships where old and young, male and female are gathered together as normal biological families in aggregate. On the other hand, Paul’s missionary band can be considered a prototype of all subsequent missionary endeavors organized out of committed, experienced workers who affiliated themselves as a second decision beyond membership in the first structure. Note well the additional commitment. Note also that the structure that resulted was something definitely more than the extended outreach of the Antioch church. No matter what we think the structure was, we know that it was not simply the Antioch church operating at a distance from its home base. It was something else, something different. We will consider the missionary band the second of the two redemptive structures in New Testament times.<sup>50</sup>

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<sup>50</sup> Ralph Winter, “The Two Structures of God’s Redemptive Mission,” <http://www.movements.net/wp-content/uploads/2009/04/two-structures-gods-redemptive-mission-winter.pdf>

In this lecture, Winter traced the synergistic effectiveness of cooperating modalities and sodalities (or, if we prefer, diocese and monastic society, or church and para-church) through the centuries. He claimed that sodalities have been the usual means of advancing the gospel but the modality has been chiefly responsible for solidifying and stabilizing those advances. In seasons without effective sodalities, Christianity had atrophied and fossilized. In seasons in which sodalities had abounded without adequate connections to the modality, advances made have often become sectarian and even cultic, usually disappearing after the loss of the original iconic leader.

Mission agencies and Bible societies are obvious contemporary examples of modern sodality-type organizations, and it would be worth considering whether our contemporary mega-churches are also sodalities. Were we to think of mega churches as sodalities, we would probably evaluate them differently, thinking about how they might mature in healthy ways and interact with our denominations, local parishes, and other manifestations of Christian service to meet the challenges and opportunities of the contemporary world. The sodality concept is thus useful for understanding the role of many Christian organizations that do not fit easily within traditional ecclesial categories but whose work may prove to be of great importance to the Church catholic.

Winter's typology also helps one escape the either/or kind of thinking that requires a choice between innovation and stability, or between mission and ecclesial order. The modality/sodality model offers real depth to ecclesial life, freeing us from various forms of structural fundamentalism that threatens organizational outliers with disapproval or even banishment. The model also provokes the sort of imaginative thinking required for the Anglican Mission to become a truly effective missional society. This shift from denomination to missional society, however, implies that Anglican Mission bishops must learn to think of themselves as

entrepreneurial agents, capable of responding creatively to the rapidly changing opportunities and challenges of North American culture rather than simply as cautious shepherds of existing flocks. Like Christ, a missional bishop must care for those who are “not of this flock” (John 10:16).

Winter’s contribution may be better understood by considering the work of Loren Cunningham, a man whose work offers invaluable lessons about founding and leading a sodality. Loren Cunningham had already founded *Youth With A Mission* (or, as people familiar with the organization often call it, YWAM) long before he had heard Ralph Winter’s lecture. More practitioner than theorist, Cunningham founded the most extensive Christian missionary movement in modern times (at least outside of the Roman Catholic Church), which trains self-supporting missionaries for ministry in some of the world’s most hostile and challenging places. YWAM has evolved into a network of committed gospel workers constantly searching for better ways to deliver food, medical care, education, and technological tools to the poorest of the poor in Christ’s name.<sup>51</sup>

Like most Evangelical parachurches, YWAM tends to operate without strong ties to established ecclesial structures. Also like many parachurches, YWAM’s independent stance grew out of early opposition from major denominations. While YWAM does not foster an adversarial or dismissive attitude toward the Church catholic (indeed Cunningham himself has a high view of the church), YWAM has learned to operate without ecclesial support. This independence, often forced upon YWAM by the lack of interest of local churches and

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<sup>51</sup> Neither YWAM as an institution nor its founder are self-promoting in ways that easily invite outsiders to know who they are or what they do. Cunningham’s popular account of YWAM’s beginnings and the organization’s official website are probably the best ways to introduce the individuals, mission and philosophy of this vast missionary movement. See: Loren Cunningham and Janice Rogers, *Is That Really You, God?: Hearing the Voice of God*, 2nd edition (Seattle, WA: YWAM Publishing, 2001) and “Youth With A Mission,” *Youth With A Mission*, <http://www.ywam.org/>.

denominations in its work nonetheless diminishes the healthy synergy Winter envisions between the modality and sodalities. Winter's contribution then is not only a helpful word to the modality about mission but also a reminder to the leaders of parachurches about the need to solidify their accomplishments through cooperative relationships with other ecclesial bodies.

Members of catholic-ordered groups may strain to understand the symbiotic rhythm of church and parachurch, or to even view sodalities as anything other than ecclesial disorder. The parachurch organization has become natural to independent Evangelicals though, mostly because few local churches have had the resources to do significant work abroad or even in their own urban communities, without some sort of cooperative effort with groups like YWAM, Wycliffe Bible translators, World Vision and the others.

Chuck Murphy, the first Apostolic Vicar of the Anglican Mission, understood the stretch to catholic ecclesiology that a missional society would require but he wanted to harness the synergistic power of the modality and sodality model for Anglican life. Murphy often referred to the Anglican Mission's "Antiochian character" to signal his awareness of (and appreciation for) what he called "Jerusalem-ordered" systems.<sup>52</sup> However, it is safe to say that few of the Mission's early leaders fully agreed with or even understood Bishop Murphy's vision, focused as many of them were on offering a more conservative alternative to the growing number of refugees leaving their alienated denominations. Murphy, like many leaders of would-be sodalities, was ready to move on at whatever cost, which, as it turned out, was quite high.<sup>53</sup>

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<sup>52</sup> Murphy had in mind the contrast St. Luke draws in the book of Acts between the two main centers of Christianity during the New Testament era.

<sup>53</sup> For example, in 2012, after a dispute between Anglican leaders in Rwanda and the leaders of the Anglican Mission over the nature of a missional society, the Rwandan demanded the members of AMiA to choose between AMiA oversight and direct connection with Rwandan leadership. Two thirds of the Mission's constituents chose to align themselves with Rwandan Anglican authorities, which, in short order were made affiliate members of the ACNA. AMiA members often refer to this even as "the great realignment." After this division, the canonical

With the emergence of the ACNA, an entity that clearly identified itself as modality, the Mission became free to become what Murphy had envisioned for it: a society accountable to Anglican canons all the while focused on reaching the unconverted individuals and communities of North America. Murphy's intensity and persistence in pursuing this aim, even at the cost of alienating modality leaders that could not grasp what missional work might look like in an Anglican setting, ultimately angered and alienated numbers of people, many of whom assumed the Mission was leaving the Anglican orbit altogether. Fortunately, as the years have passed, the players have changed and the interaction between the leaders of AMiA and ACNA have grown much more amicable. But for some of ACNA leaders, who like their AMiA counterparts have often paid a high price for defending traditional theology and practice, it has been challenging to see the sort of missional culture the Anglican Mission embodies as being compatible with orthodox ecclesiology and Anglican canons.<sup>54</sup>

Since one of the aims of this project is to deepen understanding between the Anglican Mission and more diocesan-modeled Anglican groups such as the ACNA—especially as it relates to the work of bishops—Ralph Winter's seminal idea of a synergistic cooperation between the modality and sodalities has much to offer. Identifying a group as either a sodality or modality could help leaders of the various kinds of communities in the global Anglican Communion to engage their respective constituencies in ways more mutually beneficial and less competitive. More to the point for this project, the modality/sodality model offers a way to view the bishops of these groups as doing different, but complementary work.

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placement of AMiA priests were moved to other African dioceses and AMiA bishops were redefined as episcopal emissaries of those nations, a canonical matter far beyond the scope of this project.

<sup>54</sup> Anglican canon law derives from the church governance of ancient times and was most famously codified by Emperor Justinian (482–565). Although each community applies it differently, other ancient Christian groups, such as Roman Catholics and Eastern Orthodox, also order their own ecclesial life by canon law.

*The Anglican Mission as a Bridge to Independents*

One of the Anglican Mission's most important contributions to Christian life in North America may be to strengthen the theological foundation and the spiritual practice of independent Christian leaders. Most leaders of contemporary independent churches are knowledgeable about marketing, management, and technology; and they can usually hold their congregation's attention with moving sermons. Yet, over time, some of these leaders grow increasingly aware of a sense of having a lack of knowledge about important aspects of the faith and, the absence of the sort of spiritual accountability one gains by participating in a community of church leaders. The Evangelical world has addressed this issue through various kinds of ministerial alliances, retreats, and so forth, many of which have proven helpful. Still, lacking a clear ecclesial identity, a substantial number of independent leaders feel they have no deep roots. They can address these concerns by deepening their understanding of church history, theology, and biblical studies and, as they come to place a higher value on the Church catholic, past and present, they often begin to question how they—both as individuals and as congregations—they serve fit into that larger reality.

Anglicanism's *via media* culture is a potential connection between independent Evangelicals and Charismatics and the larger Christian world. The question is, how does an Anglican body provide community for such leaders without violating its own culture or without enforcing that culture on congregations that may perceive Anglican practice as alien or threatening? After all, the different ways Christians worship, express their beliefs, and organize their churches are deeply rooted and usually difficult to change. Thus, the leaders of independent Evangelical and Charismatic congregations who desire a more sacramental expression of faith are often forced to choose between the congregations they serve and their own spiritual and

theological convictions. Even if such congregations are willing to bless their pastor's personal journey, there is little chance that they will comply with requests for what they experience as rapid or radical changes in polity, clerical dress, or other modifications expected by the pastor's new ministerial affiliation.

This project envisions the Anglican Mission as a bridge, an interface connecting independent church leaders to catholic order and practice.<sup>55</sup> The underlying premise here is that leaders who desire such a connection should not be forced to choose between the congregations they serve and affiliation with the Mission, *provided that their congregation supports such an arrangement*. In this scenario, the pastor would function much like an Anglican chaplain, who ministers to non-Anglican military personnel or to patients in hospitals and does so under the care of an Anglican bishop.<sup>56</sup>

The research of this project suggests that the best model for the sort of role the Mission might play in linking independent church leaders to Anglican practice may be the various uniate expressions of Roman Catholicism.

The term "uniatic" (sometimes perceived as a pejorative term) refers mostly, though not exclusively, to groups with an Eastern Orthodox heritage who nonetheless acknowledge Roman supremacy. The first and still most numerically significant uniate Catholics are the Ukrainian Catholics (sometimes called "Greek" Catholics) who unified with Rome after the Council of Florence in 1439. This council officially achieved a reunification of Eastern and Western churches but the agreement quickly unraveled after various political entities, primarily the

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<sup>55</sup> Emmanuel Kolini, retired Archbishop of the Episcopal Church of Rwanda and present Presiding Bishop of the International College of Consulters (which oversees the conical ordering of groups like AMiA), together with Bishop William Bahemuka, Anglican Church of Congo, Buga diocese, affirmed the importance of this aspect of the Anglican Mission's work in a meeting with both in Nashville, Tennessee, November 17, 2016.

<sup>56</sup> Bishop Chuck Murphy used the analogy of chaplaincy to describe the ministry of Anglican priests serving non-Anglican congregations in a personal discussion at Pawleys Island, North Carolina, October 2012.

Russian Orthodox, reacted against it. Regardless, an understanding had been reached, creating a path for those Orthodox communities desiring to enter full communion with the Roman See without conforming to all aspects of Roman Catholic polity, liturgical practice, and clerical culture. Thus, millions of contemporary believers, in every legal sense affiliated with the Roman Church, worship with non-Roman rites and are served by married priests. Today, the Roman Catholic Church hosts uniate expressions of most of the ancient Christian communities, including, incidentally, for Anglicanism.<sup>57</sup>

This uniate model offers an analogy for ways in which the Anglican Mission might extend its sacramental life and episcopal care to non-Anglican Christian leaders. The members of the Mission routinely meet and worship with non-Anglican Evangelicals and Pentecostals for all sorts of cooperative ventures. In a season in which so many clergy of independent churches seem interested in living by a historic rule of faith under episcopal care, there is little to hinder the Mission from receiving such leaders into holy orders. This can be done without requiring congregations served by those leaders to enter fully into Anglican life. If the Anglican Mission wishes to encourage a surer foundation for Christian orthodoxy in North America, this seems to be a promising model to adapt for serving those from non-Anglican backgrounds.

Such an approach would not be a departure from either Anglican theology or polity; rather it would assure continuity with those traditional principles. First, Anglicans already invite all baptized Christians to participate in the open Table of Holy Communion. Sometimes Anglican priests will say something like, “This is not the table of the Anglican church; it the

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<sup>57</sup> There are two Roman Catholic approaches to Anglicans desiring full communion with Rome: the Pastoral Provision of John Paul II, that outlines the process by which a married Anglican priest can serve a Roman Catholic diocese; and the Ordinate of the Chair of St. Peter, established by Pope Benedict XVI (January 7, 2012), which functions as a Roman Catholic (non-geographical) diocese in which Anglican-rite congregations connect with Rome through a Roman Catholic appointed bishop that oversees all such congregations in North America.

Table of the Lord and all baptized believers are welcome.” Furthermore, the uniate model is in keeping with the 1888 Chicago—Lambeth Quadrilateral, which despite its length, should be quoted here in its entirety.

We, Bishops of the Protestant Episcopal Church in the United States of America in Council assembled as Bishops in the Church of God, do hereby solemnly declare to all whom it may concern, and especially to our Fellow-Christians of the different Communion in this land, who, in their several spheres, have contended for the religion of Christ:

1. Our earnest desire that the Savior's prayer, "That we all may be one," may, in its deepest and truest sense, be speedily fulfilled;
2. That we believe that all who have been duly baptized with water, in the name of the Father, and of the Son, and of the Holy Ghost, are members of the Holy Catholic Church.
3. That in all things of human ordering or human choice, relating to modes of worship and discipline, or to traditional customs, this Church is ready in the spirit of love and humility to forego all preferences of her own;
4. That this Church does not seek to absorb other Communion, but rather, co-operating with them on the basis of a common Faith and Order, to discountenance schism, to heal the wounds of the Body of Christ, and to promote the charity which is the chief of Christian graces and the visible manifestation of Christ to the world.

But furthermore, we do hereby affirm that the Christian unity can be restored only by the return of all Christian communion to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence; which principles we believe to be the substantial deposit of Christian Faith and Order committed by Christ and his Apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender by those who have been ordained to be its stewards and trustees for the common and equal benefit of all men.

As inherent parts of this sacred deposit, and therefore as essential to the restoration of unity among the divided branches of Christendom, we account the following, to wit:

1. The Holy Scriptures of the Old and New Testaments as the revealed Word of God.
2. The Nicene Creed as the sufficient statement of the Christian Faith.
3. The two Sacraments—Baptism and the Supper of the Lord—ministered with un failing use of Christ's words of institution and of the elements ordained by Him.
4. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

Furthermore, deeply grieved by the sad divisions which affect the Christian Church in our own land, we hereby declare our desire and readiness, so soon as there shall be any authorized response to this Declaration, to enter into brotherly conference with all or any Christian Bodies seeking the restoration of the organic unity of the Church, with a view

to the earnest study of the conditions under which so priceless a blessing might happily be brought to pass.

This American-initiated move toward Christian unity was affirmed by the global Anglican Communion in the Lambeth-Conference of 1888.

That, in the opinion of this Conference, the following Articles supply a basis on which approach may be by God's blessing made towards Home Reunion:

- (a) The Holy Scriptures of the Old and New Testaments, as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith.
- (b) The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.
- (c) The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's Words of Instruction, and of the elements ordained by Him.
- (d) The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church.<sup>58</sup>

These declarations imply that a uniate expression of Anglicanism requires only that a Christian pastor administer communion and baptism according to the words of institution and that he or she accept the spiritual care of a canonical bishop. Thus, if an independent Evangelical or Pentecostal pastor accepts the historic episcopate, places himself under the spiritual care and oversight of a bishop, and offers the sacraments within the broad guidelines described by the Lambeth Quadrilateral, it appears one can be ordained, even while serving a non-Anglican ordered congregation.

Although including the pastor of a non-Anglican congregation as part of an Anglican diocese might lead to confusion and disorder, welcoming that same pastor into a society like the Anglican Mission requires nothing but hospitality and ongoing sacramental formation. As clergy from non-Anglican backgrounds join the Mission, they will create networks through which ecclesial healing and catechesis can be humbly and patiently extended to those currently outside catholic order. Here too the role of a bishop is crucial, because the bishop becomes the

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<sup>58</sup> *Book of Common Prayer*, New York, NY: (Seabury Press, 1979).

companion/mentor/spiritual director for those priests serving non-Anglican communities, thereby connecting both clergy and the communities they serve to Anglican life, though without imposing any undue restrictions or unnecessary changes on that community.

The Anglican Mission's Canon, Father Kevin Donlon, after reading a preliminary copy of this project, emphasized that uniate groups within the Roman Catholic Church are modalities, rather than sodalities. So, we are using the uniate concept here as an analogy. Even so, the idea of an ecclesial bridge connecting sacramentally ordered communities to independent Evangelicals is promising. Contemporary Christian leaders have inherited, rather than created, the present communities they represent. They cannot easily undo centuries of spiritual habits, religious vocabulary, or ecclesial polity connected to those traditions. Therefore, if the Mission truly desires to contribute to the unity and spiritual health of orthodox believers in North America, it must envision some sort of non-controlling, pastoral way of working toward full ecclesial unity with those who desire it. Anglicans should also realize that achieving full ecclesial union with non-aligned congregations may require many patient years of nurturing genuine personal relationships and that a critical component for achieving it will be bishops who understand this.

The uniate model thus encourages development of personal relationships and spiritual formation that flows in both directions—from the Anglican community into the independent churches and from those churches into the Anglican Mission. There are now many examples of independent church leaders who have made the journey toward catholicity and sacramental life, most of whom have walked an uncertain and often painful path. The Anglican Mission offers a tangible and visible connection between isolated leaders of independent congregations and the Church of all times and places.

*The Anglican Mission as an Expression of Three Streams Christianity*

Many of the North American Anglican congregations connected to the southern hemisphere use the term “three streams” to describe the ways in which their communities draw upon and celebrate liturgical, evangelical, and charismatic influences. The three-streams concept was first articulated in a book written by the author of this project in 1994 to describe how the spiritual life of a local church practically expresses Trinitarian theology.<sup>59</sup> A chart from that book depicts how each stream of Christianity views and expresses worship.

	<b>Liturgical</b>	<b>Evangelical</b>	<b>Charismatic</b>
Biblical Roots	Temple	Synagogue	Prophetic Tradition
Central Aim	Reverence	Understanding	Experience
Means	sacrament, ceremony	Exposition of Scripture	Celebration, spontaneity
Leadership Model	Priest	Rabbi	Prophet
Worship Focus	Father	Son	Holy Spirit

A three streams approach to worship and spiritual life assumes that believers are born into or converted by a community in which one of these three streams predominate. As the believer matures, she discovers that other streams of the Church offer elements she needs to enrich and deepen her understanding and practice of faith. This discovery need not lead to alienation with the community in which she has been nourished and formed, however. Because Christianity has a Trinitarian understanding of God, learning from other streams of the faith does not require conversion or even a change of congregation. It requires only that one expand her perception and

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<sup>59</sup> Dan Scott, *The Emerging American Church*, 2<sup>nd</sup> edition (Anderson, IN: Bristol Books, 1994), 271 .

experience of God in ways that practically include relationship with the other divine Persons. Although the Anglican Mission emerges from a liturgical context, most of its constituents have had significant encounters with Evangelical and/or Charismatic theology and practice. In many cases, these encounters were spiritual milestones that left permanent marks on how these individuals view and experience faith. Thus, Anglican Mission constituents make room, both in their personal lives and public ministries, for insights and practices drawn from the entire Church, past and present.

Connected to this three streams culture is the concept of ‘ancient/future’ faith, coined by the late Robert Webber in a book by that name.<sup>60</sup> Webber may also have been the single most important influence in developing C. S. Lewis’s notion of “Mere Christianity” into a paradigm of practical ecumenism he called *convergence*. Webber also opened American Evangelicalism to liturgical influence through a massively influential book, *Evangelicals on the Canterbury Trail*.<sup>61</sup>

The three streams culture is a practical expression of convergence and is particularly important to the Anglican Mission because it acknowledges the importance of transcendent experience. As we have seen, this is a central characteristic of global south Christianity and, in the opinion of people in the Anglican Mission, a mark of apostolic life as well. On this matter of transcendence, it is important to note Anglicanism’s internal differences where worship and spiritual practice is concerned. Explaining this can be a complicated matter, but basically the differences boil down to catholic, evangelical, and charismatic approaches to worship, though in an Anglican setting each of these expressions will be formed by the Book of Common Prayer.

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<sup>60</sup> Robert E. Webber, *Ancient-Future Faith: Rethinking Evangelicalism for a Postmodern World* (Grand Rapids, MI: Baker Academic, 1999).

<sup>61</sup> Robert E. Webber and Lester Ruth, *Evangelicals on the Canterbury Trail: Why Evangelicals Are Attracted to the Liturgical Church*, Revised edition (New York, NY: Morehouse Publishing, 2013).

These differences, especially those between Charismatics and Anglo-Catholics, may not be as wide as one might assume. Charismatics and Evangelicals may at first glance seem more compatible with one another than either of them are with Anglo-Catholics, since both tend to embrace low-church expressions of worship. However, Anglo-Catholics share with Charismatics a longing for the transcendent and the numinous, which Anglo-Catholics express through contemplation and sacrament rather than through ecstatic and spontaneous experience. For their part, Evangelicals are usually less concerned than either Anglo-Catholics or Charismatics with transcendent experience, tending to approach the sacred through rational exploration of scripture and practical service to humanity in Christ's name.

Anglo-Catholics may sometimes appear to obsess over liturgical accoutrements, but what motivates their attention to detail is a love for “the beauty of holiness,” or perhaps even an acknowledgement of the holiness of beauty.<sup>62</sup> They focus on experiencing the glory of God and on extending God's invitation to human beings into holiness. Spiritual experience is thus an important part of Anglo-Catholic life and is no coincidence that many early Anglo-Catholics, including John Henry Newman, experienced a Wesleyan-type spiritual experience before their days in the Oxford Movement. Like the revivalists of their own times, early Anglo-Catholics were not stuffy defenders of the status quo but combined a high view of sacrament and spiritual formation with concern for the poor. They often lived in monastic-like groups, such as Newman's Oratorio, serving impoverished neighborhoods. They understood the blessed call to sacrificial service and believed beauty was an important component of their work. Although

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<sup>62</sup> Hans Urs Von Balthazar claims that of the three Platonic transcendentals (goodness, faith and beauty), ours is an age in which beauty serves as the gateway for most people into goodness and truth offered by faith. See in his introduction to *Theo-Drama* the way he expresses how a “theology of aesthetics” addresses a real need of the postmodern era. Hans Urs von Balthasar, *Theo-Drama: Theological Dramatic Theory, Vol. 1: Prolegomena* (San Francisco, CA: Ignatius Press, 1988), 83–115.

Charismatics do not often share the Anglo-Catholic insistence about the spiritual importance of aesthetics, they have embraced a spiritual journey deeply rooted in the experience of socially marginalized peoples. Surely, this is a connection to catholic spirituality as well.

Anglo-Catholic spirituality is contemplative and introverted. Charismatic spirituality is ecstatic and extraverted. These surface differences, however, emerge from similar longings and concerns. Both Anglo-Catholics and Charismatics believe it possible to experience transcendent holiness. Both believe that perception of the numinous is more than a sociologically constructed or ceremonially induced state. Both embrace a perception of reality that differs from those who view life through a European Enlightenment/Rationalist/Reductionist paradigm. In this sense, Anglo-Catholics and Charismatics agree with one another more than either agrees one with the secular culture around them as or with the enlightenment rationalist-influenced forms of Protestantism more commonly found in North America and Europe.<sup>63</sup>

Perhaps, as Charismatics and Anglo-Catholics deepen their understanding of one another, they will realize that both ecstatic and contemplative expression is a human response to the same “Holy Spirit, the Lord, the giver of Life, who with Father and Son is glorified and adored.”<sup>64</sup> A serious engagement of patristic pneumatology would clearly point the way toward a theology and practice of worship that includes both, which is a statement most Anglo-Catholics would certainly support. Perhaps the best contemporary source for developing a patristic-based pneumatology are such Eastern Orthodox writers such as Dumitru Stăniloae (1903-1993), whose aim was to address contemporary church life, including Protestant and Roman Catholic concerns,

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<sup>63</sup> In *A History of God*, Karen Armstrong notes that in all three Abrahamic religions (Judaism, Christianity and Islam), mystics tend to embrace either an ecstatic or a contemplative path, and that despite their difference of expression, the underlying longing from which the expression springs, is similar. See, particularly, Karen Armstrong, *A History of God: The 4,000-Year Quest of Judaism, Christianity and Islam* (New York: Ballantine Books, 1994).

<sup>64</sup> From the Nicæan statement on the Holy Spirit.

from a patristic standpoint. Another source is ancient hymnody and other liturgical elements that often contain rich insights into early Christian spirituality. One thinks here of the beloved Catholic 13<sup>th</sup> century hymn, *Veni Sancte Spiritus* that in translation easily passes as a contemporary praise song such as one hears in Charismatic gatherings.

Meanwhile, an Evangelical emphasis on Holy Scripture offers a discerning tool for evaluating and grounding spiritual experience in the way implied by the Book of Common Prayer, the central Anglican source for ordering both corporate and private spiritual life. Evangelical Anglicanism also serves as common ground upon which Anglicans can easily engage with non-sacramentally ordered American believers. This becomes increasingly important in an era in which many independent Evangelicals are recovering their own historic roots in our common faith.

These different approaches to spiritual life not only represent different social and individual preferences, but they are, or I would submit, connected to the Divine Person to whom prayers, devotion, and attention are most directed. Three streams culture is thus a practical expression of Trinitarian theology. Catholic, Evangelical, and Charismatic life result from the Trinitarian nature of Christian theology and are thus complementary and unifying, rather than divisive or sectarian. In today's world, it is likely that an effective mission to postmodern people will require the gifts and insights of all three strands of Anglican life. Therefore, this is something the Anglican Mission must not only profess, but work to deliberately embody. An Anglican Mission bishop will understand this and not fall prey to a party spirit that fails to acknowledge the entire spectrum of a three streams culture. Holding together the three streams of Anglican life in turn, requires bishops who value the contribution each of these stream makes to a well ordered spiritual life. A bishop will most certainly emerge from one of the three streams,

but it is important that he acknowledge the contribution of each stream and strive to remain personally open to the potential of their collaborative power.

At present, the Anglican Mission seems clearer about its commitment to the Evangelical proclamation and study of the Word, and to life in the Spirit, than to liturgical formation. Understandably, the cradle Anglicans who formed the Mission were ready for emotional expression, which is easy to appreciate and affirm. Nonetheless, the Anglo-Catholic tradition is much more than a form of stuffy liturgical fastidiousness. It is a reminder that human beings sometimes need to “let all mortal flesh keep silent and with fear and trembling stand.”<sup>65</sup> If there is a God, then encountering God’s glory would not usually provoke mirth and levity but rather awe-struck attention, the spiritual response we used to call “beholding”—and Anglo-Catholicism reminds us of this.

On the other hand, Charismatics offer Anglo-Catholics a reminder that beautiful vestments and clouds of incense are no substitute for intimacy with God, that there are appropriate times for informal, and even sentimental awareness of the Christ who “walks with me and talks with me and tells me I am His own.”<sup>66</sup>

### *The Anglican Mission and the Charismatic Movement*

It will be helpful here to offer a few more details about the influence of the Charismatic movement upon the Anglican Mission; not because Charismatic influence is, or should be, greater than the others, but because of the role it has played in connecting Anglicans in the north

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<sup>65</sup> “Let All Mortal Flesh Keep Silent” is adapted from the offertory of the Liturgy of St. James. See Nancy Roth, *Praise, My Soul: Meditating on Hymns* (Church Publishing, Inc., 2001), 55–57.

<sup>66</sup> Charles A. Miles, “I Come to the Garden Alone”.

Atlantic nations with those in the global south, which is something Anglican Mission bishops must understand and embrace.

There were many sources of Charismatic renewal within the global Anglican community, including the influence of classical Pentecostals on individual Anglicans and within individual Anglican congregations. However, one contemporary source should be especially noted: England's increasingly influential Holy Trinity Brompton (HTB) Anglican Church in downtown London. The church had already developed a heart for evangelism and Mission in the middle of the 1970s. By the end of that decade, Reverend Charles Marnham, the rector at the time, had begun developing the Alpha Course, an instructional program which would ultimately influence millions of people from dozens of denominations. However, in the 1980s, the ministry of John Wimber, the American founder of the Vineyard movement and prominent Charismatic minister, exercised a profound effect on the church, its pastors, and the way the Alpha Course would be taught and experienced thereafter. In the next three decades, the influence of HTB and the Alpha Course radiated out, first into central London and the UK, then throughout the Anglican world, and finally into Roman Catholic circles and beyond. In fact, the present archbishop of Canterbury is a committed alumnus of the HTB community. Indeed, as cardinal of Argentina, Pope Francis sent church leaders to London for training by HTB in how to conduct the Alpha Course.

Anglican Bishop David Pytches among others has written about how Wimber's ministry in England affected far more than Holy Trinity Brompton, noting that Wimber's influence on Anglicanism extended throughout the UK and beyond.<sup>67</sup> Furthermore, Pytches reminds us that Wimber entered a British environment already open to charismatic spirituality. Nonetheless,

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<sup>67</sup> See David Pytches, *John Wimber: A Tribute* (Guildford, Surrey: Eagle, 1998).

Wimber's role in Anglican Charismatic renewal was important, and one often hears his name mentioned by members of the Anglican Mission (and in other Anglican communities as well) in sermons and private conversations.

The Charismatic renewal was one of the most important points of connection between Anglicans on either side of the equator. This is not because Charismatic Anglicans in the global north represented the same spiritual culture exactly as those in the global south. But the ways in which charismatic expression affected Anglicans north of the equator profoundly resonated with Anglicans in places like Singapore and sub-Saharan Africa, encouraging them to form significant relationships with people in north Atlantic nation that seemed to approach spiritual life similarly to them. This helped set the stage for the great realignment of global Anglicanism that occurred in opening years of the 21<sup>st</sup> century.

Theologically progressive Anglicans, who had seen themselves as the champions of believers south of the equator, were often surprised and disappointed to see these alliances between charismatics in their own region of the world and global south leaders. However, a quick outline search on Youtube.com will show why this happened. Look for worship services of Ethiopian Copts, or Ghanaian Catholics, or Chilean Methodists, and you will see that they often dance and shout halleluiah. Their services may be filled with incense, vestments, and ancient chants, all punctuated with scripture readings and prayers in their proper order, and all accompanied by expressions of deep emotion.

Prayers for the sick and deliverance from evil spirits are familiar features of southern hemisphere Christianity and express the numinous layer of reality these believers experience, not only in worship but in their everyday lives. The Charismatic movement in England and North America thus created a connection for people between believers on either side of the equator.

Indeed, an argument can be made that this connection is not only between the people north and south of the equator but between contemporary believers and those of the Medieval, Patristic and Apostolic ages.

This should not be construed as a defense for anti-intellectual currents that sometimes emerge within the Charismatic movement; rather it is simply a recognition of the Christian alternatives to a contemporary social imaginary that excludes the realm of the transcendent. This is something of vital interest not only to Charismatic Anglicans in north Atlantic nations, or to global south Anglicans, but to other strands of Anglicanism as well. Anglo-Catholics also offer an escape from the closed world system that Taylor describes, but so without the anti-intellectualism some parts of the Charismatic movement encourage. Again, this is a reality Anglican Mission bishops must understand, especially as believers living in north Atlantic nations find it increasingly challenging to understand or experience transcendence.

### *Is the Anglican Mission Missional?*

This project claims that the Anglican Mission embodies a missional culture, a claim that requires a short examination of what we mean by the term “missional theology.” Missional theology is a practical, applied theology, a way of reflecting on how local, specific situations, though which and in which believers express and incarnate the covenantal, redemptive community of Jesus Christ, advance the central narrative of Holy Scripture. In missional theology, one discerns what God may be revealing about the Kingdom of God through the specific time, place, and people in which one lives and works. It encourages Christian workers to stop looking at the context of their ministry as a target into which they carry a pre-formed, universal message and practice. In other words, missional theology views the social and temporal

context of ministry as a means through which the Holy Spirit directs Christian ministry. A bishop is thus an embodiment of missional theology to the degree that he facilitates, or at least blesses, a community's discernment process for discovering the Holy Spirit's work among the people of a specific time and place.

This cannot mean that we should ignore what the Holy Spirit has said in other ages and in other settings. Since the Holy Spirit is not capricious, we should expect continuity between what contemporary believers discern as the voice of the Holy Spirit and what past believers experienced. We may anticipate surprising developments in coming days—shifts in what we emphasize and novel applications of the beliefs we share with Christians past and present. Nonetheless, the core beliefs and practices of historical Christianity will endure. That nearly all Christians everywhere view at least the same sixty-six books of the Bible as canonical is a testimony of this. That is why Christopher Wright asserts that the original writings, as well as their collection and canonization, were the results of a people cooperating with God's missional intention to save humankind and redeem the cosmic order.

A missional hermeneutic of the Bible begins with the Bible's very existence. For those who affirm some relationship (however articulated) between these texts and the self-revelation of our Creator God, the whole canon of Scripture is a missional phenomenon in the sense that it witnesses to the self-giving movement of this God toward creation and us, human beings in God's own image, but wayward and wanton. The writings that now comprise our Bible are themselves the product of and witness to the ultimate mission of God.<sup>68</sup>

One might say that missional theology represents the sort of spiritual reasoning one finds in Book of Acts in that the characters of that book model discernment “on the run,” as when Paul runs to answer the Macedonian call, ready to join God who has been already at work in that time and place to which Paul has been called. Nonetheless, as stories about the apostle Paul's

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<sup>68</sup> Christopher J. H. Wright, *The Mission of God: Unlocking the Bible's Grand Narrative*, Sixth edition (Downers Grove, IL: IVP Academic, 2006), 48.

missionary work reveal, the Tradition never becomes irrelevant. Paul begins his teaching about Holy Communion with the claim, "I received from the Lord what I delivered unto you" (1 Cor. 11:23), expressing his commitment to what he had received even as he works through the pastoral implications of the rite. In the same way, contemporary missional workers are accountable to the ways the Holy Spirit has spoken in other times and places. Christian Tradition, which embodies the living transmission of the Holy Spirit's guidance from one generation to the next, thus remains relevant. It is an essential voice in contemporary Christian discernment about the embodiment of the gospel in our own specific time and place.

This is a more catholic view of revelation than some contemporary missional writers seem to embrace. However, this project assumes a view of the Church as something more than an abstract label describing a group of believers. It assumes rather that the church is the spiritual home Christ founded and into which he gathers and nourishes believers. It is also the home from which Christ continually sends out disciples to reach and serve others.<sup>69</sup> The Church is, in other words, a New Israel, not in the sense of replacing the old but as in growing from the roots of what was once a single ethnic tribe, geographically located within specific boundaries, into a "catholic" nation. The Church thus transcends geographical and cultural borders and ultimately gathers the people of all times and places under the Lordship of the incarnate, cosmos-

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<sup>69</sup> Archbishop Temple addressed this difference of ecclesiology in this way: "Men speak as if Christians came first and the Church after; as if the origin of the Church was in the wills of the individual Christians that composed it. But, on the contrary, throughout the teaching of the Apostles we see that it is the Church that comes first and the members of it afterwards. Men were not brought to Christ, and then determined that they would live in a community. ... In the New Testament, the Kingdom of Heaven is already in existence, and men are invited into it. Everywhere men are called in; they do not come in and make the Church by coming. They are called in to that which already exists; they are recognized as members when they are 'within;' but their membership depends upon their admission, and not upon their constituting themselves a body in the sight of the Lord." From "Twelve Sermons Preached at the Consecration of Truro Cathedral," pp 17-20, Augustus Theodore Wirgman, *The Constitutional Authority of Bishops in the Catholic Church: Illustrated by the History and Canon Law of the Undivided Church from the Apostolic Age to the Council of Chalcedon, A.D. 451* (London, UK: Logmans & Greene, 1899).

transforming Christ. The Kingdom of God, in which and for which Christians labor, thus encompasses God's saving activity among the nations, from Abraham to the eschaton.

Christopher Wright sums up this panoramic view of God's redemptive mission to the nations through Israel, Christ, and the Church.

The Creation must know its Creator. The nations must know their Judge and Savior. And this is the God who, as Hebrews tells us, is not ashamed to be called their god—that is the God of Abraham, Isaac, and Jacob (Heb. 11:16). And the story of Abraham looks both backward to the great narrative of creation and forward to the even greater narrative of redemption. And the vocabulary of blessing is the umbilical cord between both traditions. It is the blessing of God that links creation and redemption, for redemption is the restoration of the original blessing inherent in creation... So the fulfillment of God's promise to Abraham comes about not merely as nations are blessed in some general sense but only as they specifically come to know the whole biblical grand story, of which Abraham is the key pivot.<sup>70</sup>

Missional theology rightfully views the Church as part of, rather than synonymous with, the Kingdom of God. However, this leads some to take, or at least to reinforce, a functional, nominalist view of the Church whereby its role as missional agent nearly disappears behind autonomous individuals voluntarily assembled to do good in the world.<sup>71</sup> In this light, groups that embrace catholic ecclesiology, like the Anglican Mission, are simply trying to square a circle.

While this project is not concerned with defending Anglican ecclesiology nor in advancing a polemic against other views, it is important to realize that one's ecclesiology directly contributes to the ways she views and executes the mission of God among the nations. The Anglican Mission is indeed Anglican but it is genuinely missional as well. An Anglican Mission bishop must therefore understand and accept the tensions involved in representing the

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<sup>70</sup> Wright, *The Mission of God*, 219.

<sup>71</sup> Evangelical Protestants have usually focused more on the individual than the communal aspects of Christian spiritual practice. However, contemporary cultural forces, both from within and outside Christianity, have fostered a culture of individualism that few Evangelicals of the past would have thought healthy. One of the practical results of this growing individualistic culture has been a decreasing sense among many Evangelicals of the practical utility (or even the biblical legitimacy) of any sort of ecclesial structure, even at the local level.

Christian Tradition while at the same time working to lead clergy and churches into mission. The bishop must enter non-defensive discernment with his community about what the Spirit may be revealing in and through new contexts, while remaining faithful to *quod ubique, quod semper, quod ab omnibus creditum est*, “that which has at all times been believed by everyone everywhere.”

Because bishops are called to defend and preserve what the church has received, they can understandably become defensive when hearing calls about changing to reach a contemporary world. Unfortunately, this conservative stance has sometimes led Church leaders to ignore the Church’s missional calling as they obsess about much less eighty matters. It is said that while the Bolsheviks were running through the streets of St. Petersburg during the week that would overthrow the Russian monarchy, a synod in Moscow was enjoying a furious debate about the appropriate seasonal color for vestments.<sup>72</sup> Missional theology, therefore, moves the horse back in front of the cart, reminding us that God’s concern for the nations is rooted in Genesis and aimed at the eschatological climax prophesied in Revelation. It insists that far from being a peripheral concern of specialists working in parachurches, inviting the nations into covenant with God has been the core concern of God’s people since the day God called Abraham out of Ur.

Missional theology also calls for a growing emphasis on pneumatology. Theologians as diverse as Pentecostal Amos Yong, Baptist Henry Blackaby, and Catholic Von Balthazar agree, as each in his own way urges church leaders to discern how the Holy Spirit may be at work even in places where Christ is not yet named.<sup>73</sup>

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<sup>72</sup> Tom Wright, *Luke for Everyone* (London: Society for Promoting Christian Knowledge, 2004).

<sup>73</sup> See: Amos Yong, *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology* (Grand Rapids, MI: Baker Academic, 2005); Henry T. Blackaby, Richard Blackaby, and Claude V. King, *Experiencing God: Knowing and Doing the Will of God*, revised and expanded edition (Nashville, TN: B&H Books, 2008); and Hans Urs von Balthasar, *Dare We Hope That All Men Be Saved?: With a Short Discourse on Hell*, 2nd edition (San Francisco, CA: Ignatius Press, 2014).

If the Anglican Mission is indeed a missional society, then a missional hermeneutic of scripture and a rule of faith consistent with this hermeneutic must become an essential part of the Mission's corporate DNA. The Mission will not only draw its inspiration from contemporary missional theologians of course; the Mission's commitment to Christian Tradition requires a much deeper grounding in history. However, it should not hesitate to study the culture and methods of effective parachurch groups and missional voices arising from other expressions of the faith to increase its own effective service to the contemporary world. As missional pastors, Anglican Mission bishops must lead the way, in word and in action, toward these aspirational aims.

#### *Chapter Summary*

The Anglican Mission emerged from a division between Anglicans living in north Atlantic nations and those living in the global south. This division involved differences in theology and practice but most importantly in how each side experienced (or did not experience) transcendence as a core spiritual concern. The Mission embraces a three streams, missional culture in part as an expression of its unity with the global south on this matter of transcendence. However, the Mission's culture is also related to how members of the Anglican Mission view and relate to secular assumptions common to the north Atlantic nations. One of the Mission's primary objectives is thus to strengthen the foundation of Christian orthodoxy among believers in the north Atlantic nations. This project proposes that welcoming leaders of independent Evangelicals and Charismatics willing to accept episcopal covering and care (called for in the Lambeth quadrilateral) is one way of carrying out that call of strengthening orthodoxy in North America. Anglican Mission bishops are vital for embodying and implementing these aims

however, because no Anglican entity, however well intentioned, can become truly missional without episcopal encouragement and support.

### Chapter 3

#### The Anglican Mission Bishop

Defining the role of bishops for the Anglican Mission requires some knowledge of how bishops have functioned throughout church history, yet another controversial subject filled with endless diversions and subthemes. There is reasonable agreement among scholars that at least since the second century all expressions of Christian faith until the Reformation were organized around the episcopal office. The controversies begin when we ask how far back into history this was the case or whether early Christians invested the word “bishop” with the same meanings as those in later centuries.

H. W. Beyer’s article on bishops in Kittel and Friedrich’s *Theological Dictionary of the New Testament* begins with an perusal of related forms of the word ἐπισκόποις (*episcopos*, “one who watches over”) in ancient Greek literature, notably in Plato’s *Republic*. Plato claims that “a state is in good order when an informed supervisor *watches over* it and uses a verb form of the word *episcopos*.”<sup>74</sup> Beyer goes on to note how the word evolves, so that when we come to the LXX, the primary text of early Christians, it is often connected to the work of shepherds. In the LXX rendering of Numbers 27:16 for example, Moses says “Let the Lord, the God of the spirits of all flesh, appoint a man over the congregation, who shall go out before them and come in before them, who shall lead them out and bring them in; that the congregation of the Lord may not be as sheep which have no shepherd.”<sup>75</sup>

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<sup>74</sup> Beyer, H. W., “episcopos,” in *Theological Dictionary of the New Testament*, 10th edition (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1984), Vol. 2, 600.

<sup>75</sup> Francis George, *The Didache Bible*, ed. James Socias et al., 1st edition (San Francisco, CA: Midwest Theological Forum, 2014).

The LXX emphasizes a form of ἐπίσκοπος in this passage, leading Beyer to ask whether early Christians might have used this passage in their formal installation services of church leaders. Nonetheless, in his view, the word does not refer to a specific office until the time of the Pastoral Epistles, where even there it is not clear that the title refers to the work of a single individual invested with ecclesial authority over a given geographical area.

Dead Sea Scroll research, not available through the post-reformation discussions about the meaning and significance of bishops in the early church, reveals that Essenes shortly before the time of Christ were using the word *mebaqquerim*, the Hebrew equivalent of *episcopos*, to refer to leaders of Essene communities. While this tells us that groups other than Christians were using the word in similar ways as we encounter it in the New Testament, it remains difficult to know whether anyone, Jew or Christian, defined *episcopos* as Christians were clearly doing by the second century.<sup>76</sup> In Acts 20:28, Paul, while addressing the elders of Ephesus, talks about the work of overseers and uses the word *episcopos*. He evidently does not use the word to refer to a specific individual here but about all the elders present. Such ambiguities around the word *episcopos* thus characterize ecclesial conversation about bishops from the earliest days of the faith.

In the light of missional theology, Bayer notes something interesting about how the idea of “sending” was often connected to the word ἐπίσκοπος, at least in Greco-Roman sources. There are numerous accounts in ancient documents describing how some emperor sends out an imperial agent to *watch over*, “receive an account from,” or “visit on behalf of” the government. In his view, St. Luke uses the word *episcopos* in this way, expressing the way God draws near to his people through the prophets and, most especially, through the incarnation. In Luke 19:44 for

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<sup>76</sup> Robert J. Banks, *Paul’s Idea of Community: The Early House Churches in Their Cultural Setting*, revised edition (Grand Rapids, MI: Baker Academic, 1994).

example, Luke depicts Jesus as visiting the city of Jerusalem on God's behalf, when during a noisy, positive reception. Jesus nonetheless concludes that the city had not recognized "the day of its visitation."

Even today Catholic believers will speak about an episcopal visit to their parish, a time when the bishop comes to make sure everything in the congregation is operating as it should. Beyer speculates that Luke may have had a similar meaning in mind when he depicts Jesus as entering Jerusalem only to find it in such poor spiritual condition. In this light, just as Jesus was sent by the Father, the apostles are sent out by Jesus. The apostles in turn, give their successors the same charge: to "watch over the flock of God." (I Peter 5:2) This is precisely the language used by the apostle Paul in his instructions to Timothy and is the same sense in which catholic-ordered churches today speak of bishops as successors to the apostles.

Today, an episcopal visit usually describes a bishop's governmental role in the congregation he visits. In a missional view, however, the work of a bishop would be mostly directed toward encouraging a congregation to reach and serve its local, nonbelieving community. These aspects of the episcopal office combine the work of an apostle, an ἀπόστολος or "one who is sent," (a cognate of the English word "post," as in the word *post* office), with bishop, an ἐπίσκοπος or "one who watches over" (a cognate of the English word "scope").

In the New Testament as well as in ancient Greco-Roman literature, the word ἐπίσκοπος carries these obvious missional overtones, although the missional meanings of *episcopus* have not been prominent through much of Christian history. The apostle Paul, however, may have the missional meaning in mind in Acts 15, where he suggests to his colleagues that they should visit the churches they had founded, "to see how they are doing" (v. 36). This implies that Paul felt some a responsibility for providing continual spiritual oversight to the congregations that he and

his colleagues had established.

The term *τὴν ἐπισκοπὴν*, used in Acts chapter one is also worth consideration. Shortly after the Lord's ascension, the disciples have gathered in Jerusalem to wait for the Holy Spirit, and decide not to proceed before selecting a replacement for Judas. In the ensuing discussion, the apostle Peter appeals to Psalm 109:8, “[L]et his *oversight* be given to another,” a passage which the LXX, which Peter quotes, uses the term *τὴν ἐπισκοπὴν*. The Authorized Version renders the phrase as “bishopric.” Modern translations of the passage usually chose words like “overseer,” “superintendent,” “office,” and so forth, all of which are perfectly legitimate but derived from languages other than Greek, thus avoiding English cognates of *ἐπίσκοπος* and any ecclesial implications one might draw from it. Translators thus make a judgment, as translators must, about what the Greek word in the text meant at the time it was written and what word in the targeted language best communicates that meaning. Of course, translations necessarily the translators' perspective, which becomes evident in passages with disputed meanings, like this one.

Admittedly, the translation process for a passage like this is complicated, not only because different Christian communities read it differently but because a translator must decide whether to base their understanding of a key word based on the Psalm being quoted, (either from the Masoretic or the Septuagint); on whether the translation should reflect a meaning the apostles themselves probably have had in mind, requiring one to read back into the passage in the light of what we read in the epistles; or, by imagining St. Luke's intentions for narrating the story as he did. Indeed, we can add a fourth possible approach: reading back into the passage the meaning we believe the compilers of the Biblical canon would have attached to the word. In other words, we

bring theological as well as linguistic questions to the work of translating and interpreting scripture, making objectivity challenging and perhaps always a bit beyond our reach.<sup>77</sup>

These reflections on Acts one demonstrates the challenge of developing a biblical foundation for the office of bishop, or any other ecclesial office for that matter. As the language of faith moves from Hebrew to Aramaic; from Greek to Latin; Ge'ez to Armenian and other ancient languages; and from ancient languages to modern European languages used in Reformed theology, biblical terms keep acquiring different connotations along the way. Words like “elder,” “priest,” “presbyter” and so forth—all derived from the same word (Gk., *presbyteros*)—thus come to mean different things depending on the communities that employ them. In the same way, a bishop, superintendent, and overseer—all cognates of words from Greek, Latin and English respectively—mean the same thing but carry different ecclesial connotations.

Discussing the role and function bishops from scripture or even church history is thus a complicated matter. For this project, it is enough to say that great numbers of Christians throughout history have assumed the office of bishop to be important, if not indispensable, to the life of a well-ordered Christian community. Nonetheless, we should offer some reasonable foundation for seeing the role of bishops as scripturally defensible, or at least as constituting an ecclesial option that does not violate scripture. Irenaeus addresses these very issues in the second century.

True knowledge is the teaching of the apostles, the order of the church has established from the earliest times throughout the world, and the distinctive stamp of the body of Christ, passed down through the succession of bishops in charge of the church in each place, which has come down to our own time, safeguarded without any spurious writings

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<sup>77</sup> Pete Ward uses the term “gravitational pull,” to describe the tendency to see in scripture what one already believes. He uses as an example how Bishop Zizioulas and Miroslav Volf, who both demonstrate a deep respect for the role of Christian Tradition in their biblical hermeneutic, nonetheless use the same passages to defend quite different ecclesial views. Pete Ward, “Blueprint Ecclesiology and the Lived,” *Ecclesial Practices* 2, no. 1 (May 8, 2015): 75–77, doi:10.1163/22144471-00201008.

by the most complete exposition (i.e. the Creed), received without addition or subtraction; the reading of the Scriptures without falsification; and their consistent and careful exposition, avoiding danger and blasphemy; and the special gift of love, which is more precious than knowledge, more glorious than prophecy, and which surpasses all other spiritual gifts.<sup>78</sup>

Other early writers, such as St. Clement, also seem to assume episcopal order to be an integral part of apostolic witness, which is why most Anglicans view the work of a bishop as a theological, rather than merely an organizational concern. Even so, Anglicans do not view bishops as indispensable to Christianity, as though without the historic episcopate churches are not real churches. Some Anglicans may sniff about Presbyterians replacing bishops with committees, but most Anglicans nonetheless see Presbyterians as expressing through their session a similar ecclesial function as Anglicans address through their bishops.<sup>79</sup> Some Anglicans would even view well-ordered congregational governance as answering a similar need as episcopal oversight. Of course, in radical reformation ecclesiology there is a different understanding about ordination and ministerial orders than that held by Anglicans and other catholic groups.<sup>80</sup>

Few (if any) Anglicans would see the kinds of independent churches organized under a

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<sup>78</sup> From Alister E. McGrath, ed., *The Christian Theology Reader*, 4<sup>th</sup> edition (Malden, MA: Wiley-Blackwell, 2011), 461-62.

<sup>79</sup> Hooker and other reformed voices in England dealt with the issue many times and often seemed ready to dispense of bishops altogether in favor of the Presbyterian model. Early Anglican proponents for the retention of the episcopal office nearly always did so based on received tradition and ancient order and rarely as a point of essential doctrine.

<sup>80</sup> John E. Colwell, in his paper, "A Radical Church? A Reappraisal of Anabaptist Ecclesiology," written as a Tyndale Historical Lecture, links the insistence on adult baptism to Anabaptist ecclesiology in a way that expresses the difference between how Anabaptist groups view ordination, succession, episcopacy and so forth. "Baptism was therefore: 'the external act by which Anabaptists expressed their rejection of the sacramental church of Rome and the territorial churches of Protestantism.'" Anabaptists therefore view apostolicity purely as a spiritual agreement with the teachings of the apostles and, perhaps even more importantly with the eschatological orientation of those striving to enter and in body the coming kingdom of God in this present age. Structural priestly succession or geographically order church life is thus rejected marks of an apostate church. ([http://www.tyndalehouse.com/TynBul/Library/TynBull\\_1987\\_38\\_05\\_Colwell\\_AnabaptistEcclesiology.pdf](http://www.tyndalehouse.com/TynBul/Library/TynBull_1987_38_05_Colwell_AnabaptistEcclesiology.pdf))

single individual, now common among many contemporary Pentecostal and Charismatic groups, as constituting a healthy expression of church life. Strong, independent leaders can encourage, either purposefully or inadvertently, a sectarian, authoritarian culture, which may hinder and distort the spiritual and emotional growth of their followers. Bishops can be authoritarian as well, but they are constantly reminded that their authority is delegated and operates within clear limits: and they are accountable both to church canons and to other individuals. Furthermore, a bishop represents a tradition, which means that in a dispute, historical precedent becomes a legitimate source of recognized authority to which appeal may be submitted.

Indeed, one of the most important elements in any conversation about bishops is the doctrine of apostolic succession, which sees Tradition as having been safeguarded and transmitted from the apostles to the present through an orderly succession of bishops. St. Clement was the first to articulate this idea, at least in writing, in the epistle to the Corinthian church sometime between AD 80-96.

The apostles have preached the Gospel to us from the Lord Jesus Christ; Jesus Christ [has done so] from God. Christ therefore was sent forth by God, and the apostles by Christ. Both these appointments, then, were made in an orderly way, according to the will of God. Having therefore received their orders, and being fully assured by the resurrection of our Lord Jesus Christ, and established in the word of God, with full assurance of the Holy Ghost, they went forth proclaiming that the kingdom of God was at hand. And thus preaching through countries and cities, they appointed the first-fruits [of their labours], having first proved them by the Spirit, to be bishops and deacons of those who should afterwards believe. Nor was this any new thing, since indeed many ages before it was written concerning bishops and deacons. For thus saith the Scripture in a certain place, "I will appoint their bishops in righteousness, and their deacons in faith."<sup>81</sup>

Obviously, the idea of succession has been with us for a long time. Still, even among those who accept the doctrine of apostolic succession there are many differences about what constitutes legitimate episcopal succession, what groups can claim it, and so forth. For example, although

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<sup>81</sup> Alexander Roberts, James Donaldson, and A. Cleveland Coxe, eds., *The Apostolic Fathers with Justin Martyr and Irenaeus*, vol. 1 (Buffalo, NY: Christian Literature Company, 1885), 16.

the present pope and most individual catholic priests treat Anglican priests as colleagues, the official Roman Catholic position is that Anglican succession is, at best, problematic.<sup>82</sup> Then there is the question of whether the episcopate is the only way in which the Church expresses apostolic succession. One might argue for example that those who administer Christian baptism were themselves baptized by another baptized person and so forth, back to the apostles. One might express continuity in theological terms, making “the apostle’s doctrine” the central link between contemporary believers and the apostles. Even ordination does not give us a clear picture of where, or even if succession exists; few ordained Christian leaders have ordained themselves. There are, after all, many ways to express continuity to the apostles and our succession from them, though consistent with Anglican polity, this project assumes that episcopacy, by reason of its early adoption and the long historical affirmation of the vast majority of Christians in all times and places, appears the most reasonable ecclesial structuring to embrace.

Most advocates of the doctrine of apostolic succession would agree that the intergenerational processes mentioned above are important elements linking contemporary believers to Christ and the apostles but that these alone do not constitute a sufficient expression of apostolic succession. That opinion notwithstanding, generally Anglicans shy away from making radical claims about their own apostolic succession or from dismissing others for the lack of it. Indeed, Episcopal historian Robert W. Prichard explains, in a footnote added to the third edition of his book *A History of the Episcopal Church*, why he had decided to drop the term “apostolic succession” altogether.

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<sup>82</sup> This has been changing since 1970, when Pope Paul VI alluded to the Anglican Community as “Sister,” and document found that same decade in the Vatican archive seems to confirm the Anglican succession as similarly maintained as the Roman one. See Catholic Order Bishops, “Anglican Orders: A Report on the Evolving Context for Their Evaluation in the Roman Catholic Church,” <http://www.usccb.org/beliefs-and-teachings/ecumenical-and-interreligious/ecumenical/anglican/anglican-orders-in-catholic-church.cfm>.

In this edition, the author has used the term “Episcopal succession” to refer to the transmission of ordained ministry with the laying-on-of-hands of bishops, rather than using the terms “apostolic succession” or “apostolic tradition,” which was commonly used by Episcopalians with that meaning. The change in language has been an important in achieving ecumenical conversations, because it allows the Episcopal Church to affirm the presence of elements of all “apostolic tradition” (understood broadly as continuity in the permanent characteristics of the Church of the apostles: witness to the apostolic faith; proclamation and fresh interpretation of the Gospel; celebration of baptism and the Eucharist; transmission of ministerial responsibilities; community prayer, love, joy and suffering; service to the sick and needy; unity among the local churches and sharing gifts which the Lord has given to each”) in churches that lack episcopal succession.<sup>83</sup>

Prichard also explores the difference between the doctrine of episcopal succession as understood by Anglicans and Eastern Orthodox communities on one hand, and Roman Catholics on the other. Referring to a 19<sup>th</sup>-century debate between the Episcopal Bishop of Vermont, John Henry Hopkins (1792–1868), and Francis Patrick Kendrick (1796–1863), Prichard says the following:

Kendrick, a former seminary professor who would later become Archbishop of Baltimore, advanced a Roman Catholic understanding of episcopal succession that was very different from the understanding of Episcopalians (or Orthodox Christians). For the latter two groups succession meant an unbroken line of consecrations going back to one of the twelve apostles, the integrity of which was guaranteed by following a rule of the council of Nicaea (AD 325) that required at least three bishops to consecrate. For Roman Catholics, the integrity of the episcopal succession was guaranteed by the pope who was presumed to be the successor of the apostle Peter, and the Nicene convention about three bishops was a rule that the pope could choose to suspend.<sup>84</sup>

In contrast to the Roman approach, one often encounters a ‘yes but’ approach to the doctrine of apostolic succession in Anglican writers. They tend to acknowledge the importance of catholic ecclesiology without calling into question the ecclesial legitimacy of those Christian communities without episcopal structure. Anglicans generally see the role and function of bishops as doing something more than merely expressing an important symbol of continuity with the apostles. They see the episcopacy as an office that, along with scripture, spiritual practice,

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<sup>83</sup> Prichard, *A History of the Episcopal Church*, 176.

<sup>84</sup> *Ibid.*, 182.

and orthodox theology, is an important component of New Testament spiritual life. However, it is rarely a specific theological explanation of episcopacy Anglicans defend but the fact that the office has come to them as an ecclesial ‘given,’ something they have received from the earliest centuries and perhaps from the earliest decades of Christian history.

Evangelicals, especially those who are not Anglicans, see things differently. In the Evangelical view, individual trust in Christ and a voluntary association with other believers constitute the necessary foundation for being a church. In this view, there is no spiritual benefit gained from any structural continuity to the apostles. A submission to Holy Scripture and for some, adherence to the Apostle’s and/or the Nicaean Creed, create the necessary bonds of ecclesial cohesion. Of course, this outlook begs the question about the legitimacy of the scriptural canon as well as the locus (or legitimacy) of ecclesial authority. In other words, questions about the source and foundation of the received scriptural canon lead to a discussion about ecclesiology because if we do not view at least the early Church Councils as having legitimate authority, we are left without much to validate the canon of scripture. Thus, the increasing erosion of trust in past and present ecclesial authority presents a long-term challenge to the faith, in that without canon, creed, or canonical structure, it becomes difficult to locate a foundation for one’s view of Christ, orthodoxy, and spiritual practice.

Historically, Protestants have accepted the sixty-six books of the canon without expressing much anxiety about its origin. Contemporary Protestants however, including well-read Evangelicals, may be more prone to question the canon; in some cases, seeing the received text as a patriarchal imposition sanctified merely by the passage of time. Indeed, it is not difficult to understand how some contemporary Evangelicals now entertain such views. Negating the legitimacy of the ecclesial processes that established the canon leaves us wondering what it is.

Such contemporary questions about the scriptural canon may lead one to conclude that separating Christ, canon, creed, and Church from one another have been problematic all along. Viewing these elements of faith as parts of a whole may lead one person to question the legitimacy of canon, creed, Church or even Christ, while leading another to view all four as parts of a seamless Divine revelation. However, it is most challenging to separate these components of revelation and ecclesial life and have much assurance about what is left. After all, we only know about Christ through scripture and the intergenerational ties we call Christian Tradition. This is likely what the apostle Paul probably had in mind in 1 Timothy 3:15, when he refers to the Church as “the pillar and ground of truth.” Of course, even such apostolic claims will appear suspicious or even nefarious to many believers living in secular cultures.

The issue of biblical canon may appear at first to be a diversion from the central concern of this project. However, canon is linked to other questions about what Christianity is, as well as who, or what, gets to decide that. In catholic-ordered churches, bishops have a stated responsibility to address these kinds of issues. Thus, throughout most of history, in most theological disputes, especially if these disputes were limited to a given geographical area, the bishop’s final word on the matter settled the issue. Contemporary congregants on the other hand, are not likely to accept an explanation that is a paraphrase of “because I said so,” or even “because our church says so.” The bishop, or any other would-be spiritual leader, must offer a reason for claiming the authority to speak for the Church, or for appealing to the creed, or for accepting the received canon of scripture, or even for his right to represent Christ. The episcopal witness, as with other carriers of the gospel, must be seen as resting upon something the hearers find compelling, which, once again returns us to the matter of ecclesiology.

Anglicans insist that the bishop’s authority rests upon something real but they do not

limit that authority to their own preferred episcopal order.

It appears, therefore, that, as a communion, Anglicans now have a working position that is not far from that of Thomas Cramner, namely, that episcopal polity is an ancient and effective means to order the life of the church and so is, where possible, to be kept; but that, in a strict sense, episcopal polity is not necessary for the church to remain faithful to the witness of the apostles. To put the matter another way, the working position of the Anglican Communion seems at the moment to be that the historic episcopate is not a matter of the Gospel. On the whole, Anglicans are prepared to say that they recognize the apostolic faith in other churches, and so enjoy with them a communion in the Gospel.<sup>85</sup>

An Anglican Mission bishop will understand and accept that the office he holds, however sanctioned by time, does not radiate the sort of gravitas among contemporary believers (at least in north Atlantic nations) that it did in the past. Carrying out episcopal responsibilities therefore requires the often humbling acceptance of the sort of resistance bishops often encounter in reactions to the decisions they make and the doctrine they teach. A contemporary bishop, unless he hides within a community of sectarian sycophants, must take the questions and assumptions of his secular culture seriously and be prepared to “give an answer for the faith that lies within him” (1 Peter 3:15). He may find himself in the situation faced by early church leaders who sometimes felt like “fools for Christ sake” (1 Corinthians 4:10). Bishops will certainly not hear many contemporary people in the north Atlantic nations address him as “your grace,” “your eminence,” or “my Lord Bishop.” The hermeneutic of suspicion, through which many believers now view ecclesial authority is real and unavoidable and can only be by overcome by a faith of Christ proven over time by word and example. The important thing is for the bishop to take role seriously enough to safeguard, explain and defend, to the best of his ability, the deposit of faith he has received.

That said, for most contemporary scholars, even Catholic ones, arguments about ecclesial

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<sup>85</sup> Ephraim Radner, *The Fate of Communion: The Agony of Anglicanism and the Future of a Global Church* (Grand Rapids, MI: Eerdmans, 2006), 154.

structure deal with a secondary level of divine revelation, if that. However, this was not the case with most of the church fathers, as we have noted with Clement and Irenaeus, and the patristic view of church government expressed by such early writers leads Anglicans, Roman Catholics, Orthodox, Copts, Armenians, and other ancient expressions of Christianity to receive the episcopate as something established either by the apostles or shortly after them. With Anglicans however, the influence of the Protestant Reformation has colored this understanding of church life, leading Anglicans to express differently than other catholic groups what the episcopal office means or how it is supposed to function. For instance, Paul Avis, in *The Transformation of Anglicanism*, offers a Reformed Protestant view of the episcopate, as something belonging to a secondary level of revelation: a sign, rather than a guarantee, of apostolicity and catholicity.

Anglicans have not insisted on the historic episcopate as a precondition for recognition of another Church as a true Church, or for offering Eucharistic hospitality or even for shared celebrations (in some sense) of the Eucharist, but they do continue to regard the historic episcopate as an essential aspect of the Church's catholicity and therefore as a prerequisite for visible unity, including the reconciliation of ordained ministries. As Henry Chadwick has put it:

The point should not be represented as if episcopacy is the article of faith by which the church stands or falls, or as if it is the only possible instrument of unity; still less an infallible guarantee against the incidence of schism. The claim is not being made that the episcopate is of the being of the church in the sense that it is constitutive in the same way and on the same plane as the sacraments of baptism or Eucharist or the true proclamation of God's Word. But unity and universality are of the church's very being ... And the episcopal ministry in due succession and apostolic commission is the immemorial tradition of the catholic Church ... and therefore is also a providential instrument of the true marks of the church as a visible society in history.

Episcopal ordination in historic succession and in communion with the college of bishops of the universal Church (as far as that is possible in a divided Church) is a canonical requirement of Anglicanism and part of its distinctive discipline and polity. Moreover, Anglicans share it with the largest and most historic Christian communions: the Roman Catholic, Orthodox, Nordic and Baltic Lutheran, and Old Catholic Churches. Anglicans value it as an aspect of the catholicity and apostolicity of Anglicanism. In terms of the current ecumenical consensus, it is a sign but not a guarantee of the apostolicity and catholicity of the Church. In practice, episcopal ordination is a non-negotiable platform of Anglicanism in ecumenical discussions, whatever temporary anomalies may be

entertained in order to reach the goal of visible unity.<sup>86</sup>

We can see then that the Anglican view of the episcopate is nuanced and varies considerably from place to place. In England, important voices have sometimes viewed the episcopal structure as simply an outgrowth of ancient culture, something that may be adapted in whatever way a specific culture might require. Those who saw the Church of England as primarily a religious expression of British culture were particularly insistent about this. Thomas Arnold, an influential English educator of the early nineteenth century, is a good example of this school of thought.

Restating a principal derived from Richard Hooker, Arnold argued that the church is the religious aspect of the state. Both "have the same essential function and would ideally merge with one another." The church should not insist upon episcopacy, or any other external feature, as essential to its identity, which derives from its function in the life of the nation. The church embodies a way of life, not a structure or a speculative system." ... Thomas Arnold taught that "to be authentic, the church must adapt its understanding of establishment to the essence of its culture."<sup>87</sup>

The Episcopal Church USA has in many ways continued to operate out of the ecclesiology of broad churchmen like Arnold. The idea behind this view of ecclesiology is that a church exists as a part of human culture and so, as in the case of the United Kingdom, may even become part of the state itself, or, as in the case of the United States, will naturally adapt its life and teachings to express cultural changes occurring in the nation it serves. In this view, the Church has no real practically-expressible universal character but is simply the religious expression of a given culture, a view which led John Henry Newman, John Keble and others to write the *Tracts of the Times* (1833-1841), thereby launching the Oxford Movement. One hundred, sixty years later and the issue remains a central, though largely unspoken, divisive issue in the Anglican Communion,

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<sup>86</sup> Paul Avis, *The Identity of Anglicanism: Essentials of Anglican Ecclesiology* (New York: Bloomsbury, 2008), 88.

<sup>87</sup> William L. Sachs, *The Transformation of Anglicanism: From State Church to Global Communion* (New York, NY: Cambridge University Press, 2002), 44-47.

which naturally impacts one's view of the role and importance of bishops.

The one, holy, catholic and apostolic Church that we confess in the Nicene-Constantinopolitan Creed cannot be reduced to an empirical entity: it cannot be located geographically and it is not sociologically identifiable. I say this not because I think that the catholic Church is an invisible, ethereal and intangible entity that cannot come down to earth. On the contrary, the catholic Church is thoroughly incarnational and is by its nature a visible society; but because the Christian Church in the world is divided and fragmented. Its participation in catholicity is partial and incomplete. It can only aspire to a catholicity that remains ultimately eschatological, that is to say, it will be fulfilled when God's plan of salvation is perfected beyond this life.<sup>88</sup>

The subtitle of William Sachs' book, *The Transformation of Anglicanism: From State Church to Global Communion* expresses the difference between Anglican identity as experienced south of the equator from that of Anglicans in north Atlantic nations. The earlier Anglo-Saxon communities tend to see their churches as national spiritual expressions voluntarily associated the global Communion, while non-Anglo Saxon communities often view the Global Anglican Communion as expressing catholicity and apostolicity in ways that supersede the national churches that comprise it. As Sachs notes, this difference paradoxically began in the United States when, for the first time since Henry VIII, Anglicanism found itself without formal state sponsorship and protection and thus felt free to adapt ecclesial life to the conditions on a new continent.

To the amazement of the English, the newly formed Protestant Episcopal Church, rather than imploding and disappearing after the American Revolution, began to spread across the continent. Furthermore, by this time centuries had passed during which the Americans had been without bishops, something that became a conundrum after independence but had not seriously bothered American Anglicans in colonial times. Many influential American voices even argued that the episcopal office, at least as it had been expressed in England, would be detrimental to the

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<sup>88</sup> Avis, *The Identity of Anglicanism*, 2.

life of an American church. On the other hand, how could a church seeing itself as the Christian expression of a new nation claim apostolicity without bishops in canonical succession? The Protestant Episcopal Church soon arranged first with the Church of Scotland and then with the Church of England to consecrate American bishops. However, the Americans had by that time redefined what the episcopate would mean and how it would function in a Protestant church (perhaps it is better by this time to use the word “denomination”) lacking state sponsorship.

The leaders of the Church of England watched the American experiment with great interest. This turn of events, whereby a church wholly reliant on the financial and moral support of its members—a situation in which the church had not only survived, but thrived -- greatly impressed the English leaders. Since medieval times, their ecclesial understanding had linked religious and political interests to such an extent that it had become inconceivable that church and state could be capable of operating independently, or indeed could even find themselves in opposition one to the other.

In 1834, the American church consecrated Jackson Kemper as missionary bishop to Missouri and Indiana. George Washington Doane, bishop of New Jersey, delivered a homily at Kemper’s consecration that deeply touched Bishop Samuel Wilberforce, (son of the great abolitionist,) and through Wilberforce, other Anglican leaders. The element these Church of Anglican leaders found striking in Doane’s homily was his emphasis on the episcopate’s missionary character.

As every minister of Jesus is a missionary Doane explained, “so were the bishops, as his chief ministers, *imminently* missionaries – *sent out* by Christ himself to preach the gospel—*sent to* preach it in a wider field.” As the church sends missionaries, so it must send bishops, “going before to organize the church, not waiting till the church has partially been organized.”<sup>89</sup>

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<sup>89</sup> Sachs, *The Transformation of Anglicanism*, 117.

Anglicans in North America were facing something their ancestors had not experienced since Roman times: a claim that bishops should be concerned about those without knowledge of Christ or without access to Christian community. The Episcopal Church thus introduced to the Anglican Community the idea of bishops as agents of evangelism, responsible to facilitate Christian witness and ecclesial life in places where Christ was not yet named. As a result, most contemporary Anglican expressions in nations not colonized by England are the result of American missionary work.

Later, this idea—of bishops breaking new ground for the gospel—took on a very different kind of energy as the Episcopal Church increasingly embraced forms of progressive theology more discontinuous from historic norms. Under this new influence the innovative nature of American Anglicanism fueled episcopal involvement in what many believers of other communities—including global south Anglicans—saw as a project to recreate the foundations of Christian faith. Paradoxically though, even in this increasingly liberal theological light, Episcopalians viewed the episcopate as an important source for movement and change. This is precisely why the consecration of Gene Robinson became such a flash point for the Anglican communion: the Americans saw it as extending Christian life to a marginalized community, while most Anglicans in the global south saw it as a desecration of the episcopate, an action that threatened to undermine the faith of all times and places.<sup>90</sup>

In his 2012 paper, Charles Murphy, clearly taking the side of the global south, nonetheless affirms the visionary and missional aspect of the episcopate, though from the

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<sup>90</sup> Another contemporary secular perspective that offers some help at understanding how individuals arrive at such different moral paradigms comes from Dr. Jonathan Haidt's moral matrix. He sees individuals as developing moral judgment much as they do taste in food. In his view, the ways individuals prioritize values such as fairness/equality VS purity/sanctity leads to quite different outcomes. See Samuel McNerney, "Jonathan Haidt and the Moral Matrix: Breaking Out of Our Righteous Minds," *Scientific American Blog Network*, <https://blogs.scientificamerican.com/guest-blog/jonathan-haidt-the-moral-matrix-breaking-out-of-our-righteous-minds/>.

standpoint of expanding orthodox faith as historically understood.<sup>91</sup>

Returning to the narrower focus of this chapter however, we simply note the link between apostolic structure, evangelistic movement, and the episcopal office. Avis weaves those themes together superbly well.

Any Church that is caught up in the mission of God in Christ through the Holy Spirit and can show visible continuity with the Church of the apostles can be recognized as sharing in the apostolic mission. Its ministries and sacraments are manifestations of its essential apostolicity. If it has bishops in historic succession, they serve as a sign and instrument, though not as a guarantee, of apostolicity. Historic episcopal succession, together with the ordination of presbyters and deacons by bishops within the succession, is a sign of God's faithfulness to the Church through history. It is also a sign of the Church's intention to remain faithful to the teaching and mission of the apostles. It assures the faithful of that intention. It is, so to speak, a sacramental link with the Church of the apostles who were called, taught and commissioned by Jesus Christ himself and were chosen witnesses of his resurrection. It demonstrates that the Church does not feel free to cut loose from the authority of the apostolic Church but, on the contrary, believes that it is called above all to faithfulness to the gospel and to the community of the gospel with its sacraments and ministries.<sup>92</sup>

In short then, the Anglican view of the episcopate, to the extent that it is a single view, reflects both the Catholic and Protestant roots of Anglicanism in seeing the episcopate as sign and agency of the Church's apostolic, catholic, and evangelistic life. The level of authority or practical responsibility invested in the episcopal office for carrying out these things differs however, depending on the expression of Anglicanism in question, and/or the national context in which Anglicans live and worship.

In his paper, "Episcopal Authority Within a Communion of Churches," published as a chapter in *The Fate of Communion: The Agony of Anglicanism and the Future of a Global Church*, Phillip Turner says this about a bishop's stated responsibilities (verses the political realities of contemporary north Atlantic culture) in which these aspirational responsibilities are

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<sup>91</sup> Murphey, <http://www.theaimia.org/assets/apologia.pdf>

<sup>92</sup> Paul Avis, *The Anglican Understanding of the Church: An Introduction*, 2nd edition (London: SPCK, 2013), 88–91.

carried out.

Put simply, there is a disconnection between authority as it has been understood over the ages and the basic social facts of our time. To put the matter another way, it seems probable that bishops in England and North America (along with their counterparts in other denominations) have been given a job that in fact few if any really want them to do. At their consecrations as bishops, there was in all likelihood, a false transmission of authority. The church through his formularies said one thing, but its members may actually have meant another.<sup>93</sup>

The role and function of bishops is thus largely ceremonial in some communities and functions much like kings in a constitutional monarchy. Other communities view the episcopate as truly connecting believers to one another through time and space.

What one hears from people in the Anglican Mission indicates that most of its members have a rather relaxed, if respectful view of the episcopate. They are hopeful, nonetheless, that the charism of the office will manifest itself in ways beyond mere ceremony and protocol. In other words, they desire the bishop to prove himself humble, safe, and as a spiritually-centered servant to God's people. They hope that spiritual grace, rather than institutional clout, will empower the responsibilities historically associated with the episcopal office. Another way of saying this is that most Anglicans, certainly the members of the Anglican mission, expect episcopal authority to be empowered by genuine spiritual life. Jesus himself leads the way here, asking believers to accept his yoke and to learn his teachings while assuring us that "he is meek and lowly of heart and that his yoke is easy and his burdens are light" (Matthew 11:30).

This brings us to a discussion about bishops as persons. So far we have talked about episcopal structure and ecclesiology in general. However, the bishop is a real life person who cannot begin to embody all the qualities called for in theological literature. The historical ideal of the episcopate is thus beyond the ability of any human being actually assuming the office. While

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<sup>93</sup> Radner, *The Fate of Communion*, 137.

it is reasonable to expect a bishop, hopefully a genuine disciple of Jesus Christ, to be a person desiring sanctification, the nature of the bishop's ministry requires him to remain embedded in human society. In this sense the bishop follows Christ into the world, willing to bruise and soil his feet as he walks the road of life in the company of others. The bishop may, and should, retreat from everyday life from time to time for spiritual, physical and emotional refreshment. However, he does this to reenter the life of the community.

These expectations of those who become bishops emerged in the earliest days of the Church. For example, the apostle Paul describes the qualities of a candidate for the episcopacy in a letter to Timothy.

A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach; not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous; one who rules his own house well, having his children in submission with all reverence (for if a man does not know how to rule his own house, how will he take care of the church of God?); not a novice, lest being puffed up with pride he fall into the same condemnation as the devil. Moreover, he must have a good testimony among those who are outside, lest he fall into reproach and the snare of the devil. (1 Timothy 3:2-7 NKJV)

Christians continued to expect such qualities of their bishops after the apostolic age, though as church leaders increasingly assumed responsibilities for governing temporal assets and institutional structures, it became obvious that they also required leadership abilities. Aquinas pointedly claims that piety and character are not the only requirements for bishops; that competence to govern, a full knowledge of the faith, and the ability to communicate are also crucial elements of the episcopate.

Those who choose bishops are obliged to select not the man who is best in the ordinary sense of most perfect in charity, but the man best able to rule the church, able to instruct, defend and govern it peacefully. The man selected does not have to consider himself better than others, for that would be pride and presumption; but he should find nothing in himself that would make reception of the office unlawful.<sup>94</sup>

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<sup>94</sup> Thomas Aquinas, *Summa Theologiae: A Concise Translation*, ed. Timothy McDermott (Allen, TX: Thomas More Publishing, 1997), 458.

Anglican Mission bishops have inherited the reformed catholic heritage described above. However, within the context of a missional sodality, the episcopal office necessarily must take on a somewhat different role than Anglicans have come to expect in the last couple of centuries. For this reason, we will shift from a consideration of the Anglican episcopate in general to a more focused consideration of Anglican Mission bishops.

While doing preliminary research for this project, Alexander “Sandy” Green, one of the Anglican Mission’s first bishops, suggested that the role of mitred abbots in medieval England might shed light on how to envision the role of Anglican Mission bishops in contemporary North America. He mentioned the icons, statues, and stained glass of several great abbeys, including Westminster Cathedral, depicting abbots with miters and/or crosiers. The abbots of influential abbeys were thus viewed as occupying a spiritual role within the monastic order analogous to that of bishops governing clergy and congregations within a diocese. In some centuries, diocesan bishops sent these abbots to perform sacramental responsibilities on their behalf, including confirmation, ordination, mediating disputes among clergy, and so forth. These so-called “mitred abbots” survived among English Catholics. One Catholic website describes mitred abbots in this way:

English abbots can celebrate pontifically not only in their own abbatial churches, but also without the leave of the diocese bishop in all other churches served by their monks with cure of souls. They can also give leave to other abbots of their Congregation to pontificate in their churches. They can use the prelatical dress i.e. rochet, *mozzetta*, and mantelletta outside their own churches (Tauton *The Law of the Church* (London, 1906), p. 3]. The Abbots of the American-Cassinese and of the American-Swiss Congregations have the same privileges.<sup>95</sup>

Thinking about how this idea might apply to Anglican Mission bishops should lead one to consider the many monastic models from which we can learn about offering effective ministry in

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<sup>95</sup> Abbot, *Catholic Encyclopedia*: <http://www.newadvent.org/cathen/01015c.htm>

the contemporary world. One important Anglican example is the ministry of John Henry Newman, who, even as an Anglican, pastored from within a community that was, by any label, a Christian order. Referring to a season shortly after Newman had been isolated from his clerical colleagues in the Church of England, Short writes, “Denounced by the Anglican episcopate, cut by friends, vilified in the public prints, Newman retreated to the lay community he had set up at Littlemore, only venturing out to give sermons at St. Mary’s or to meet friends in Oxford.”<sup>96</sup>

There are other historic monastic examples from which we can learn about ministering effectively in the contemporary world. One of the monastic roads not taken, or perhaps deliberately closed, grew out of the Celtic Christianity of Ireland and Scotland. It differed in some ways from the Roman model, a difference that officially ended with the Council of Whitby (AD 664). Unfortunately, much of the contemporary literature about Celtic Christianity is a romantic reconstruction, often written by people at odds with orthodoxy and institutional religious structures.<sup>97</sup> Nonetheless, the Celtic movement possessed a spiritual vitality largely lacking in continental churches at the time, reeling as they were from the continent’s recent loss of central government as well as the ecclesial assumption of political responsibility for civil life. As Thomas Cahill artfully tells the story, the Irish, through their unique monastic organizational models, were empowered by their spiritual vitality as well as remarkable ecclesial flexibility, to re-evangelize Europe.<sup>98</sup>

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<sup>96</sup> Edward Short, *Newman and His Contemporaries* (London: T&T Clark, 2011), 12.

<sup>97</sup> “A great deal of nonsense has been written about Celtic Christianity, as if it were an intelligible designation for some self-contained variant of Catholic orthodoxy in the middle ages, a variant more attuned to the sacredness of nature and less obsessed with institutional discipline. Historically, the churches of those regions where Celtic languages were spoken never thought of themselves as part of a network other than that of the Western Catholic Church.” Rowan Williams, ed., *Bede’s Ecclesiastical History of the English People: An Introduction and Selection* (London: Bloomsbury Academic, 2012), 23.

<sup>98</sup> Thomas Cahill, *How the Irish Saved Civilization: The Untold Story of Ireland’s Heroic Role From the Fall of Rome to the Rise of Medieval Europe*, 1<sup>st</sup> edition (New York: Anchor, 1996).

The symbiotic role between diocesan bishops and mitred abbots seems roughly analogous then, although not identical, to the episcopal emissaries of the Anglican Mission. In compliance with Anglican canons, the bishops of the Anglican Mission carry out their duties and responsibilities under the authority of, and on behalf of, Anglican bishops who oversee canonically recognized, geographically defined jurisdictions. However, they assume spiritual responsibility for helping clergy and congregations discover and embrace missional opportunities around them.

While the idea of a bishop not having a specified geographical area to govern has become controversial among Anglicans, it is not without historic precedent. As Murphy points out in his 2012 paper, early Irish bishops, to cite one example, rarely governed geographically defined dioceses but rather functioned as spiritual directors, evangelists, and catechists.

The bishop generally had no territorial jurisdiction: he was raised to the episcopate because of the sanctity of his life and was invested with the powers of ordination, confirmation, and consecration: but he had no administrative function... The only diocese which had any kind of permanence was that of Armagh where Patrick himself ruled. But if the diocesan system failed, the monasteries which Patrick founded became the chief feature of the Irish Church.<sup>99</sup>

This is an important quote not only for what it claims about the diocesan system but also because it describes how monastic systems can meet the needs of Christian community, implying that the diocesan system is neither unique nor required as a means of expressing catholic ecclesiology.

This line of thought about how the function and role of bishops adapt to different cultural circumstances has real implications in the current Anglican disputes about ecclesial order. The Anglican Mission does not intend to create any sort of ecclesial structure that will compete with that of other Anglican groups. Indeed, the Mission has remained accountable to Anglican canons

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<sup>99</sup> J. R. H. Moorman and John Moorman, *A History of the Church in England*, 3<sup>rd</sup> edition (Harrisburg, PA: Morehouse Publishing, 1980), 8.

by placing its bishops in the role of episcopal emissaries. Nonetheless, the Mission organizes as it does because it is a sodality rather than a modality; and in the Celtic model we see historic precedence for these adaptations. It is even possible to view the clash of ecclesial cultures – a clash that ended at Whitby – as analogous to the sort of discussions now occurring between the ACNA and AMiA (most divisively about the role of Anglican Mission bishops), with the former cast in the role of the Romans and the latter taking the part of the Celts.<sup>100</sup> So this is not a new situation but one often repeated between those organized primarily for mission and those organized primarily for stability.

Experts in Anglican canon law will define these things more clearly as the reorganization of Anglicanism in the United States proceeds but it appears that the Anglican Mission is well within historic precedent for organizing clergy, congregations and bishops relationally rather than institutionally; around common mission rather than within geographically defined dioceses. If Anglican Mission bishops are asked to direct the Anglican Mission toward the work of evangelism, spiritual direction, catechesis and theological training however, then the Mission must deliberately discover and train the sorts of persons that fit its missional aims. Here are some of the characteristics of such “missional” bishops.

### *Anglican Mission Bishops as Spiritual Directors*

One of the most important roles of a bishop is helping those under his care discern the ways in which God may be working in and around them. Unfortunately, too many clergy persons hearing such a claim would think it ludicrous. Pastoring pastors as an aspect of the episcopal

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<sup>100</sup> The Synod of Whitby in AD 664 ended the division between Christian communities rooted in Celtic missionary work from those of Roman origin, in effect signaling the eventual disappearance of the indigenous forms of Christianity in Britain, Scotland, Ireland and Wales.

office has been seriously neglected in the West. In past centuries, the episcopate was sometime (either figuratively or literally) bought and sold among powerful families and used to further national and ecclesial political machinations. As a result, a bishop was often the last person one would approach for care and healing. Furthermore, in the last few decades, churches often delegated the work of caring for clergy to professional therapists. However well intentioned, this pastoral abdication of the work of soul care has been injurious to the people of God, particularly where clergy are concerned. The entire Church, but bishops especially, should work to recover concern for the spiritual health as well as the vocational effectiveness of those who care for a flock. Because this project assumes that providing such spiritual care is the core work of a missional bishop, this section will be the longest in this chapter.

At the risk of overlooking the different ways Christians view the work of soul care, we can safely assume that spiritual direction arises from a few core beliefs. First, spiritual direction is based upon basic Judeo-Christian assumptions about individual worth. Christians confess that human beings are made in “the image and the likeness of God,” implying that each human being is personally unique and infinitely valuable. Secondly, Christian spiritual direction assumes that human beings are fallen creatures, implying that those pursuing righteousness encounter hindrances along the way, both within and around themselves, which obscure and obstruct the vision of fullness that God offers them. These two assumptions together imply that humans are naturally inclined to “keep one foot on the gas and the other on the brake,” resulting in the psychological tension Sigmund Freud called neurosis. Thirdly, Christian spiritual direction encourages fallen human beings to accept and appropriate redemptive grace, something Protestants usually define as “unmerited favor” and Roman Catholics as “enabling power.” For both Catholics and Protestants, it is the penetration of grace into the depths of the human psyche

that transforms human life, ultimately resulting in the state of redeemed personhood that Christians call sanctification, beatitude, theosis, or glorification. While all Christians believe the final manifestation of transformed humanity will occur only in eternity, spiritual direction focuses on discerning what may be hindering the ongoing work of grace from manifesting the fruit of sanctification in this life.

Christian direction categorizes hindrances to grace under three broad categories: the world, the flesh, and the devil; referring to the ways in which respective dysfunctions embedded in social systems, in personal psychological and biological makeup, and through the unholy powers of darkness that work to harm human individuals and societies.

St. Maximus the Confessor, building on the work of Evagrius and Origin, developed these concepts into a system of care—something like a DSM V (a manual published by American Psychological Association for mental health workers)—for the spiritual directors of his time.<sup>101</sup> Hans Urs von Balthazar has made Maximus’s work accessible to contemporary readers, offering a glimpse into how Christians of the past viewed the work of soul healing.<sup>102</sup> While contemporary spiritual directors do not carry out their work in the same way as their ancient counterparts, they draw upon similar theological presuppositions. Spiritual directors will acknowledge the utility of secular therapeutic models as well, which are often helpful for identifying issues with biological or social roots rather than spiritual ones. Nonetheless, contemporary Christians hearing confession and/or offering spiritual direction will know, as

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<sup>101</sup> George Tsakiridis, *Evagrius Ponticus and Cognitive Science: A Look at Moral Evil and the Thoughts* (Eugene, OR: Wipf & Stock Publishers, 2010).

<sup>102</sup> Hans Urs von Balthazar, *Cosmic Liturgy: The Universe According to Maximus the Confessor*, 3<sup>rd</sup> edition (San Francisco, CA: Ignatius Press, 2003).

spiritual directors have known through the centuries, how to teach and practically apply the basic teachings of the Christian faith to everyday life.

Christian spiritual directors will thus draw upon the wisdom offered through the Tradition, particularly the insights of patristic writers. This will be especially true for Anglican Mission bishops who occupy the ecclesial office most responsible for maintaining continuity with that Tradition. More importantly, these writings point toward the source and means of healing the human soul. One will soon learn that humble reflection on the ancient insights they offer, coupled with wise application to contemporary life, often results in substantial spiritual growth.

In all expressions of Christian faith, the foundation for spiritual healing is *metanoia*, or repentance, which Acts 11:18 tells us “leads to life.” Although repentance can be dramatic, it usually is not. For example, Psalms 199:59 describes repentance simply as “turning one’s feet toward the decrees of the Lord.” *Metanoia* literally means *changing one’s mind*, which is not a once and for all event but a way of life one must consciously embrace. One deliberately undertake a journey of lifelong repentance to bring her soul under the guidance and care of God.

A lifelong journey toward full personhood in Christ involves the discovery of one’s vocation, through which God develops, matures, and utilizes one’s gifts, talents, and dispositions in ways that bless the human family and manifests one’s full potential and character. Spiritual direction thus includes discovering about one’s life calling. Individuals involved in spiritual direction embrace Christian assumptions about human flourishing, making the sorts of adjustments necessary for cooperating with grace. As one walks that path, personal and social pathologies, which have hindered one’s growth, will diminish and sometimes disappear altogether. The commitment to this sort of life—a life of continual spiritual, intellectual, and

social growth—thus distinguishes the work of spiritual direction from the self-help culture embraced by much of American Evangelicalism.

Spiritual direction involves encouraging the one afflicted to evaluate the real implications of one's thoughts, words and deeds—"for things done and for things left undone."<sup>103</sup>

Unfortunately, in their quest for spiritual life, people sometimes adopt pathological ideas and practices; and clergy can be among the most affected. A bishop can sometimes be quite effective in untangling spiritual knots created by legalism and scrupulosity simply by appealing to the authority of his office. At the same time, spiritual directors, including bishops, must take care not to foster any sort of spiritual or psychological dependency. As Peter Ball reminds us, spiritual directors share a common danger with psychotherapists: setting up a modality of care in which the client is placed in danger of "domination by the counselor or director in such a way that someone's ability to choose for him or herself is greatly reduced."<sup>104</sup>

Spiritual direction, then, is not religious legalism, a path that uses proof texting and other abusive practices to develop a controlling and damaging relationship with distressed souls. While such approaches are many and various, they tend to have in common an underlying disrespect and disregard for knowledge derived from communities other than their own.

Spiritual direction is also not psychotherapy, although the two disciplines are related; but a spiritual director may be, and probably should be, familiar with the basics of modern psychology. In the end, however, Christian spiritual care must be based upon a Christian anthropology and teleology. Christianity views the human being as made in the image and likeness of God that while fallen and disordered is called to eternal companionship with the

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<sup>103</sup> "Prayer of Contrition," *Book of Common Prayer* (New York:Seabury Press, 1979), 361.

<sup>104</sup> Peter Ball, *Anglican Spiritual Direction* (Cambridge, MA: Cowley Publications, 1999), 111.

Creator. The spiritual director should assume she is not indulging in cleverly devised fables but is a witness, and, by God's grace, even a conduit, through which God's love and healing can flow into those hungering for wholeness and by which an individual may discover his purpose on earth as well as an assurance of eternal life.

Christian healing also involves catechesis. Spiritual directors are not principally teachers, at least in the modern sense of that word, but are, as Margaret Gunther puts it, "spiritual midwives."<sup>105</sup> Gunther emphasizes that spiritual direction is, at its very core, gracious hospitality offered in the name of Christ. Nonetheless, spiritual direction necessarily involves learning what Christ plainly implied by asking disciples to "take my yoke upon you and learn of me" (Mt. 11:28). Jesus invited those who were "weary and heavy-laden," people in need of rest, to *learn*, and so must we. Since spiritual grief is often the first thing that moves an individual to seek spiritual direction, nonjudgmental hospitality is probably the foremost element of spiritual direction. Nonetheless, effective spiritual direction leads to new ways of thinking, speaking, and behaving.

As part of my research for this project, I interviewed Wil Derkse, author of the delightful and practical little book, *The Rule of Benedict for Beginners*.<sup>106</sup> In his book, Derkse explores the effects of adopting a rule of life within healthy community. He claims that spiritual life is mostly about falling and getting back up, something most clergypersons need to hear. In my interview, I asked him what he believed to be his most important contribution to the work of spiritual care. Derkse replied it was his insistence that multitasking is not even possible, much less desirable. "We must convince people living in our postmodern culture that they should replace the kinds of

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<sup>105</sup> Margaret Guenther and Alan Jones, *Holy Listening: The Art of Spiritual Direction* (Cambridge, MA: Cowley Publications, 1992), xi.

<sup>106</sup> Wil Derkse, *The Rule of Benedict For Beginners* (Collegeville, MN: Liturgical Press, 2003).

sloppy living that results from multi-tasking with the effectiveness that comes from sequential mono-tasking.”<sup>107</sup> This is the sort of instruction one receives in spiritual direction, which, if applied to life, especially within community, can produce life-changing results. When it is one’s bishop who warns one about the dangers of workaholism, the warning may carry extra weight.

Although we understand that the ones who help us to our feet are themselves capable of falling, most of us need assistance from time to time to keep walking that narrow road that leads to life. Unfortunately, clergy and other kinds of church leaders often do not believe they have safe access to such help, however. If the bishop is primarily a boss, and the denomination views the injured pastor primarily as a liability then, most church leaders will hide their dysfunctions—from both those they serve in the local parish as well as from those to whom they are ecclesiastically accountable. A missional bishop, who is either himself capable, or knows others who are capable, of providing spiritual direction and care can be a potential lifesaver for church leaders in need of help.

What can be lauded as the quintessential example of the Orthodox approach to spiritual direction is Father Zossima, the beloved character of Dostoyevsky’s *The Brothers Karamazov*. In her work on Cistercian spirituality, Ireanee Huasher offers a more realist view of such Eastern Christian practice, although she notes the directive nature of Eastern practitioners.<sup>108</sup> The romantic appeal of a Father Zossima is likely based on our desire to encounter living saints with direct pipelines to God. Reality rarely cooperates with these idealistic visions. Indeed, this view of spiritual care often leads to seriously codependent relationships. The idea of non-directive direction moves counter to the romantic vision of a saintly Father Zossima, by simply inviting

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<sup>107</sup> Wil Derske, interview, June 23, 2016, Kasteel Slangenburgh, Netherlands.

<sup>108</sup> Irenee Hausherr SJ and Kalistos [Ware] of Diokleia, *Spiritual Direction in the Early Christian East*, trans. Anthony P. Gythiel (Kalamazoo, Mich.: Cistercian Publications, 1990).

and expecting the presence of the Holy Spirit to enter the space where two or three are gathered in Christ's name. Bishop Ware reminds us that even in the Orthodox practice of confession, the priest must make it clear he is present merely as a witness, that it is the Spirit who is the effective and healing agent. The invitation to confess one's sins begins with the priest's own confession: "I who am here am a sinner just like you; so then do not be ashamed to confess your sins in my presence."<sup>109</sup>

Bishops sometimes work with Christian leaders who struggle with personal issues in hopes to find in their overseer a helpful companion for the spiritual journey. It could be said that this work is a form of exorcism, a process for "turning on the light," something that reveals and rebukes the various manifestations of darkness that hinders God's redemptive work in and through His people. Progressive theology has reintroduced the ideas of "powers and principalities" into modern Protestant thought, depicting these powers as sociological forces that foster corporate evil. This notion of evil as systemic and corporate is soundly biblical.<sup>110</sup> However, as the believers in the global south remind us, spiritual powers work in more personal ways as well and, whether systemic corporate entities or personal infestations, are more than mere metaphors. Believers sometimes need spiritual guidance to discern the presence of these powers and to remove the ground from which, in Luther's words, they "seek to work us woe."<sup>111</sup>

As pastors of pastors, bishops should, like Christ, "seek and save those who are lost" (Lk. 19:10), especially those discouraged and disillusioned clergy under their care who have

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<sup>109</sup> Kallistos Ware, *The Inner Kingdom: Volume 1 of the Collected Works* (Crestwood, NY: St. Vladimir's Seminary Press, 2000). (Quoting Nadejda Gorodetzky, *Saint Tikhon of Zadonsk: Inspirer of Dostoevsky Revised Edition by Gorodetzky, Nadejda Published by St. Vladimir's Seminary Press Paperback*, Revised edition (Crestwood, NY: St. Vladimir's Seminary Press, 2002). 49.

<sup>110</sup> See Ephesians 6:12.

<sup>111</sup> From Luther's "A Mighty Fortress is Our God."

temporarily lost their own way. When shepherds stumble, the encouraging, insightful companionship of a loving bishop can “help restore such a one overtaken in a fault” (Gal. 6:1).

*Anglican Mission Bishops as Catechists*

Radner identifies bishops as the ones most responsible for ensuring that the church continues to teach and reflect the words of scripture.

If the witness of Scripture is to be rightly observed, it is of central importance that there be teachers of Scripture, chief among whom are bishops who aid the church in its efforts at discernment. In the end, however, it is the church, through agreement among the faithful, that judges what is and what is not in accord with scripture; and it is here that a fearful problem is revealed. In the current conflict, the very writings through which God unites the church have themselves become a source of division.<sup>112</sup>

In the view of those American Anglicans currently alienated from ECUSA and aligned with the global south, Anglicanism in the north Atlantic nations is seriously infected by approaches to theology that radically reinterpret the “faith once and for all given to the saints” (Jude 1:3).

Although sometimes derided as fundamentalism by theological revisionists, orthodox resistance to some forms of contemporary Western theology is based on the presupposition that theology involves spiritual practice as well as intellectual reflection, and that it consists in the faithful reception and effective communication of the faith the risen Christ entrusted into the hands of his apostles and which was then passed down through faithful catechesis. Orthodoxy insists that this revelation has been continually elucidated by fearless interaction with the experiences, discoveries, challenges, and opportunities of each culture and age but in ways that have assumed the divine origin of its heritage.<sup>113</sup> Bishops are specifically charged to safeguard this deposit of faith and to make its precepts clear and relevant to people of all times and places. Bishops are not

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<sup>112</sup> Radner, *The Fate of Communion*, 210.

<sup>113</sup> “What you have heard from me in the presence of many witnesses entrust to faithful men, who will be able to teach others also” (2 Timothy 2:2).

necessarily theologians, at least in the way the academy often defines theology, but they are guardians and conduits of apostolic doctrine. To do this work well, they must take this part of their charge seriously.

In Leclercq's view, the state of theology in the north Atlantic nations is a result of a split that occurred in late medieval life between religious formation as practiced by the emerging universities on the one hand, and formation as practiced by the monastic communities on the other. Leclercq sees monastic theology as a continuation of the manner and content of the apostolic and patristic age and points to the ways in which the Eastern Orthodox have continued to carry out theological training yet today.

In general, the monks did not acquire their religious formation in a school, under a scholastic, by means of the *quaestio*, but individually, under the guidance of an abbot, a spiritual father, through the reading of the Bible and the fathers, within the liturgical framework of the monastic life. Hence, there arose a type of Christian culture with marked characteristics: a disinterested culture which was 'contemplative' in bent. Very different from this are the schools for clerics. Situated in cities, near cathedrals, who had already received a Liberal Arts formation in rural, parochial, or monastic schools, one intended to prepare them for pastoral activity, for the active life. It is in the schools for clerics that scholastic theology is born, the theology of the schools, that which is taught in the school. When men of the twelfth-century speak of schools, of going to schools (*ad scholas ire*), they mean urban, not monastic school.

Does this imply that the monks have no theology? They do have one, but it is not scholastic; it is the theology of the monasteries, Monastic theology. The men of the twelfth-century are clearly aware of this distinction.<sup>114</sup>

In this massively important work, Leclercq calls for the reintegration of spiritual practice and intellectual reflection as well as for an approach to theological training that stretches over the entirety of one's life rather than in an environment isolated from the demands and blessings of parish life. Leclercq is no enemy of biblical criticism or of drawing upon the insights of philosophers or social scientists in one's theological quest. He does believe that Christian

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<sup>114</sup> Leclercq, *The Love of Learning and The Desire for God*, 2-3.

theology begins with divine revelation and a personal encounter with the risen Christ and pleads with a Church he sees as more enthralled with modernity than with apostolic witness to return to its first love. Leclerc thinks we should broaden our definition of “theologian” to describe those who mentor us in practices that cultivate godly lives within the real world. This, in Leclercq’s view, is where authentic theological reflection begins and around which it continues to revolve.

As guardians and conduits of the Christian Tradition, bishops must be convinced that what they represent and transmit is indeed the revelation of Jesus Christ. They must also know that to be received, this revelation must be winsomely offered and show itself capable of supporting non-defensive conversation about the questions and assumptions of each culture and era of time that it enters.

The explosive growth of Christianity in the global south has required leaders there to return to the rabbinical, mentor/apprentice approach to theological education. As we will see below, this return, made necessary by a lack of financial means and traditional seminaries, as well as by the time constraints of bi-vocational leaders, has resulted in a higher regard for theological orthodoxy and pastoral practice than has become the norm in north Atlantic nations. Indeed, the southern hemisphere model should be imported is an important alternative to theological training as it is now done in the northern hemisphere and bishops should be looking at how to import them.

Elaine Heath agrees. She believes that the traditional approach to theological education (if by tradition we can mean the ways things have been done for a century or longer in the mainline churches) has become unsustainable. Although Heath is an effective academic leader, she agrees that seminaries are often more focused on theory and cultural critique than on practical training; more effective at developing academics than at producing pastors. She gives

considerable attention to this issue in *Missional, Monastic, Mainline*, a book on neo-monasticism.<sup>115</sup>

Theologians often hear such calls for pragmatic, vocational training—in skills like church administration, marketing, and other components of leadership—as an attack on theology. Indeed, influential Evangelicals such as George Barna have encouraged the Church to shift from training and placing traditional pastoral/teachers over congregations, in favor of investing in visionary/CEO types. According to this narrative, theological acumen becomes a secondary consideration at best, begging the question about what happens when Christian leaders become better and better at saying less and less. Our theologians rightfully resist this popular trend.

Heath is not proposing the end of theology however, nor denigrating the value of theological training. What she proposes is a system capable of delivering theological training to those with limited education, limited funds, and time constraints that seriously hinder theological study. Once again, here is something we might learn from our friends south of the equator, where church groups in many nations have been developing innovative ways of training new leaders. Most of the southern hemisphere approaches are more vocational than academic and involve some sort of mentor/apprenticeship relationship. In most cases, these informal systems deliver sound theological education but over a much longer span of time because they involve pastors and other spiritual leaders who remain in study groups long into their careers.

The Reverend Doctor Antoine Reutayisare, principle of an Anglican Seminary near Kigali, Rwanda, and graduate of Fuller Seminary in California, explained that although he had inherited a traditional school of theology that offered classes in English, the pastoral realities of his country had required him to radically restructure the program.

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<sup>115</sup> Chapter five in this book, “Theological Education for a Missional Church” (46-58), calls for a spiritually rooted, vocationally applicable theological approach that she believes ought to occur in the local church.

The foundation of the Rwandan Church is not our priests but our catechists, laypeople who rarely speak either French or English well if at all. They cannot, therefore, read the texts Americans and Europeans send us. Furthermore, our students support families and lead congregations; they simply cannot be absent from their communities for two or three years. So, we changed the language of instruction to Kinyarwanda and organized cohorts that study together for two weeks at a time, three or four times a year. They do this over many years, as they continue to lead a parish and study with priests and teachers able to travel to their churches. It is a different approach but I believe it is producing leaders who are more, rather than less capable teachers, pastors and evangelists. Not only that, but these leaders understand the challenges and opportunities of their own communities far better than those whom we professionally trained and then sent into situations the graduates knew little about. This is a much better way for us.<sup>116</sup>

Some may be suspicious of this vocational approach that is steadily gaining ground in the global south, believing the content offered in these non-traditional programs do not reflect theological perspectives currently popular in north Atlantic nations. Theological presuppositions of Christians in the southern hemisphere do tend to be more classically orthodox than those found in the north Atlantic nations. However, both “liberals” and “conservatives” in the northern hemisphere are mistaken when they think of Christians in the global south as “fundamentalist” or as “socio-politically conservative.” Scholars in the north Atlantic nations are especially mistaken if they assume that Christian leaders in the global south are uninterested in biblical/theological education. Education and training are actually major preoccupations for global south leaders. In fact, the form of evangelism and theological training Heath seems to advocate in *The Mystic Way of Evangelism* is more like what she would encounter in Argentina or Ghana than in Houston or Philadelphia.

In *Asian Tigers for Christ*, Michael Green tells how a powerful wave of spiritual renewal in the churches of Southeast Asia in the late 1980s resulted in impressive numerical growth as well as works of mercy, such as clinics and hospitals. Greene claims this all grew from an intentional decision on the part of Anglican bishops to focus on the scriptural and theological

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<sup>116</sup> Interview with The Reverend Doctor Antoine Reutayisare, November 21, 2016, Kigali, Rwanda.

training of their church leaders.<sup>117</sup> Moreover, the theological training was not to be confined to formal seminaries but was to be carried out through a number of venues. Soon, churches were inviting ushers and Sunday school teachers to develop their biblical and theological knowledge by participating in practical, hands-on ministry attended by theologically trained mentors – not after their studies were complete, but as an essential part of those studies.

Archbishops Moses Tay and Yong Ping Chung were willing to ordain priests and deacons who had been trained through these informal, vocationally based systems. The candidates needed only to demonstrate a history of effective ministry in real life situations, competence in the scriptures, and a reasonable level of knowledge about the theology and history of the faith. Greene believes it was the prophetic role of the bishops of Southeast Asia that made vocationally based ministerial training possible and which resulted in several decades of church growth that followed.

What Heath proposes then is not a hypothetical model but a method that has been proven over at least a couple of decades throughout much of the global south. The question is whether church leaders in the north Atlantic nations will have the imagination (or courage) to employ it for developing congregationally-based theological education for their own constituents. More to the point for this project is whether Anglican Mission bishops will make it a priority to build a theological ramp for their own communities, making it possible for marginally prepared church leaders to walk toward greater preparedness while managing the demands of ministry, family, and personal life.

Building a theological training ramp for those already involved in God's work is reminiscent of the first centuries of Methodism, and Heath reveals her Methodist roots in the

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<sup>117</sup> Michael Green, *Asian Tigers for Christ: The Dynamic Growth of the Church in South East Asia* (London, UK: Society for Promoting Christian Knowledge, 2001), 1-23.

concerns she raises about theological training. John, Charles, and Samuel Wesley were Oxford-trained academics that while preaching to the English masses came to realize that reaching the nation would require equipping coal miners and farmers as well as upper class ministers to preach the gospel. To the horror of many Anglican prelates, the Wesleys built a ramp and invited the people at the bottom to walk gradually and consistently toward the same level of preparation the Wesleys themselves had received. Methodist farmers trained as they preached, visited the sick and cared for the dying—all the while being catechized *by* what they encountered in ministry, formed through the synergistic interaction of theory and practice under the experienced care of a qualified mentor.

Yet the Wesleys' approach to theological training was more of a recovery of historical practice than a real innovation. Bishops were, for much of Christian history, responsible for this sort of training, and it is a role an Anglican Mission bishop should see as central to his responsibility.

Veritas College is an important example of theological training as it is increasingly done in the southern hemisphere.<sup>118</sup> The program was developed by South African linguists concerned about delivering sound theological training to leaders of churches that had experienced explosive growth but were often theologically unstable. In some cases, the emerging leaders, although passionate and effective, were barely literate. As hundreds of thousands continued to respond to the gospel in Africa, there was a pressing need for informed, capable leaders who could shepherd

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<sup>118</sup> Veritas college was founded by Dr. Bennie Wolfaardt, the student of Johannes P. Louw (1932 – 2011), a highly-respected linguist who worked with Eugene Nida (1914 -2011) to develop the approach to translation of ancient texts we now call “dynamic equivalence.” While working with *Youth With a Mission*, Wolfaardt was asked to develop a training program for Romanian Pentecostal leaders needing a theological education but because they were leading large congregations and could not spare the time or financial resources to acquire it. The system Wolfaardt developed was successful and soon spread to Sub-Sahara Africa and throughout the Middle East. Today it is used by Presbyterians, Anglicans, Pentecostals and even Coptic churches to equip leaders through a system of personalized mentoring, intellectual and spiritual formation based on scriptural exegesis, and, most importantly, in the context of long-lasting relationships. See <http://www.veritascollge.org/>

their converts in healthy, sustainable communities. The methodology that the founders of Veritas developed to train these marginally educated leaders proved effective, even in industrialized nations where people tend to be well educated. As of this writing Veritas College offers 14,000 modules a year around the world in thirty-five nations, including challenging countries like Egypt, Cuba, and Kurdistan. This ‘grass roots’ theological training has now prepared hundreds of capable preachers and teachers that now serve in many denominations and parachurch ministries around the world.

Christ Church Nashville, the congregation I pastor, was an early adopter of Veritas training and has used the course, together with the Vatican II Catechism, as a biblical and theological training process within small groups led by competent facilitators. The church has used this training to prepare Anglican deacons and other local church leaders. In this training, the facilitators encourage the formation of interpersonal relationships within the groups, the ongoing cultivation of the participants’ spiritual life, and discovery of practical applications for what the students are learning outside the classroom through their ongoing ministry and life. Formation flows the other way as well: lessons learned from the challenges faced in ongoing ministry become a part of group discussion, which, in turn, deepens the conversation about the practical meaning of Christian doctrine. The Vatican II Catechism for example, has been a helpful tool—often as much for the disagreements as the agreements that emerge from the readings.<sup>119</sup>

I have mentioned two specific sources for theological training here. However, the means are not as important as the theological formation itself. If we are truly dealing in reality—that an incarnate God died, resurrected and founded the Church we represent—then theological reflection on these realities is not, as the likes of George Barna seem to claim, a luxury we

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<sup>119</sup> Catholic Church, *Catechism of the Catholic Church*, (Washington, DC: Libreria Editrice Vaticana, 2000).

cannot afford. Indeed, since theological formation rises from the very essence of Christian faith, to neglect it can only result in ever more superficial and even heretical expressions of that faith. In a culture seriously needing a robust explanation and example of that faith once and for all given to the saints, sound theological instruction is vital. Therefore, Anglican Mission bishops must think of biblical and theological training as an essential component of their work. Either they must personally mentor the theological journey of the clergy under their care, or they must appoint competent people to do so.

*Anglican Mission Bishops as Advocates of the Socially Marginalized*

As a society of Mission and apostolic works, the Anglican Mission must do what many Christian groups in the nation are failing to do: reach the poor, the minorities and the immigrants. If the Anglican Mission's objective is to do this, their bishops must lead the way. Many Evangelical church growth advocates seem to believe that if we reach a community's leaders, others will follow; a sort of trickle down evangelism as it were. However, the fact is, in the United States at least, spiritual movements have usually started near the bottom of the socioeconomic spectrum. When the poor hear and respond to the gospel; when they enter the life of healthy Christian communities and take on the cross of Christ, a personal transformation occurs that will eventually touch every part of life. This was certainly true of the first generation of Methodists and has been true for contemporary Pentecostals.

Pentecostals, who have had such a powerful impact on nearly every expression of Christianity in the global south, have continually worked among the world's poor. Their willingness to "condescend to men of low estate" (Romans 12:16) is an important model for the

emerging ethos of the Anglican Mission. A gentle critique of Pentecostalism from this grateful writer is that Pentecostals have often jettisoned their Methodist forebears' commitment to intellectual formation; a mistake which, pray God, the Anglican Mission will not repeat. With this caveat, though, the Pentecostal movement's success should be studied, adapted, and celebrated. After all, Pentecostals have taken the Great Commission so seriously that in a little over a century they have filled the world with witness, and done so mostly by ignoring racial, cultural, and socioeconomic barriers long treated as impenetrable barriers to the gospel. Anglicanism such examples, as a way to confront its historical tendency to cloister among the socially respectable,

Immigrants, rich and poor, must become a part of the Mission's concern because reaching them not only advances the cause of Christ but exorcises Anglicanism's long obsession with social class and social respectability. Many American congregations seem to view the immigrants flooding into their cities as a social problem, which is as pragmatically short-sighted as it is theologically problematic. Reaching the kind of folk Evangelicals have come to call "seekers" often requires enormous amounts of money as well as creative gimmickry; immigrants will often attend church simply because someone invites them. Furthermore, unlike the elusive "seekers" that many churches have been trying to reach, immigrants rarely care about church décor, 'relevant' church music, or novel programs. They are often simply hungry to learn about God and enter meaningful community with others.

Reaching poor people and minorities, however, generally *requires leaders that come from those same conditions*. This implies that equipping marginally educated people who demonstrate a calling and teachable spirit, is an inexpensive, effective, and spiritually rewarding means of evangelism. Bishops can play an important role in this strategy, both by encouraging

pastors and congregations to run toward this harvest and by receiving and mentoring poor, immigrant, and minority church leaders who desire to enter Anglican life.

This aspect of the Anglican Mission's work is an important shift from the general perception in north Atlantic nations of Anglicanism as the religion of the wealthy and powerful. American Anglican leaders have often talked the talk of inclusion and care for the poor, but those same leaders seldom have been willing to make the cultural shifts required to do it. Unburdened now of great cathedrals, lifelong country club memberships, and other facets of entitled social status, Anglican Mission clergy have an opportunity to reach the most receptive people to the gospel in North America—the poor, the immigrants, and other marginalized communities.

If the bishop is moved by the needs of the marginalized—not because of secular political theories that may be popular among his colleagues but because of the call of the gospel—clergy and congregations will be moved to do the same. One thinks here of a bishop like El Salvador's Oscar Romero, a well-educated gentleman who had never known poverty but became willing to give his life caring for those in Salvadorian society who had been left behind.<sup>120</sup> The word *episcopos* after all means “looking over.” When a bishop fails to see those whom the world chooses to ignore, it is because he is overlooking, not looking over, averting his eyes from parts of the field he is called to survey.

### *Anglican Mission Bishops as Community Builders*

We should not conclude this section on Anglican Mission bishops without a short word about how Anglicans see communities, and not merely individuals, as participants in the work of

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<sup>120</sup> Oscar Romero (1917-1980) was the Roman Catholic archbishop of El Salvador who was martyred for his calls to the nation on behalf of the poor.

salvation and sanctification. The focus on community formation derives from the believed that sin and evil are corporate as well as individual realities, and thus require deliverance, healing, formation and care. Since healthy groups are more likely to produce and sustain healthy individuals than unhealthy groups, bishops focus on how the priests, abbots, chaplains, and deacons under their care affect the churches, monastic communities, and other groups in which they work. Bishops look at how such groups effectively represent the person, work, and words of Jesus Christ and do what they can to strengthen their effectiveness and sustainability.

Missional bishops especially, whose attention is appropriately focused on the spiritual health of individuals and congregations, work from a relational rather than institutional foundation. In this, as in so many things, they follow the example of our southern hemisphere colleagues, who though often responsible in some sense of properties, seminaries, hospitals and schools, nonetheless, with few exceptions, work through relational networks built over time through their personal connections and firsthand knowledge of trustworthiness and competence of their coworkers. Furthermore, these bishops most generally have, by the time of their consecration, younger colleagues in whose lives they have invested much time and training.

Community emerges organically from such relational interconnections, usually manifesting both the strengths and weaknesses of the leaders. A missional bishop, who attends to his own spiritual life, will be appropriately transparent about his weaknesses and do what he can to compensate for them, while encouraging the individuals and communities within his influence to do the same.

### *Chapter Summary*

Anglican Mission bishops, like all Christian bishops, are called to represent and embody ecclesial continuity with the apostles. However, given that the Anglican Mission exists to birth

new ministries and expand the influence of the gospel, its bishops are much more focused on the care and development of Christian leaders than on the maintenance of an institutional brand or temporal assets. In this, there is a deliberate return to the work of pastoring pastors within relational rather than geographically defined networks. Furthermore, this episcopal care is offered beyond the boundaries of Anglicanism, including those of other Christian communities willing to accept, in whole or in part, the benefits of the experience, training, and charism of Anglican Mission bishops.

It is thus particularly important that Anglican Mission bishops model, to the best of their ability, the character, ethics, and spiritual disciplines expected of their office. Understanding fully that a bishop is a person, a fallen human being, there is nonetheless a reasonable expectation that he honestly and humbly daily return to the path the Lord and His Church have him to walk, that he has accepted a call to be “a servant to the servants of God.”

Anglican mission bishops must also lead the way by demonstrating concern for the poor, the immigrant, and the marginalized; developing ways for leaders emerging from these communities to receive the quality training and ongoing care required for them to effectively extend the gospel of Christ among those they serve.

## **Chapter 4**

### **Moving Forward**

This project's specific focus began with an invitation from the Anglican Mission to enter the discernment process for becoming a bishop. Researching what an Anglican Mission bishop is and does against the backdrop of both the rapidly changing environment in which bishops work and the threatening schism of the Anglican Communion thus seemed an appropriate study for a Doctor of Ministry project. Careful reflection on these issues seemed an appropriate way to turn an admittedly personal journey into a serious look at the emerging shape of Anglican episcopacy.

This final chapter returns to the more immediate and personal focus, looking at how becoming a bishop affects me, the local church I lead, and the neo-monastic community to which I belong. Nonetheless, this chapter also addresses what these local and personal concerns suggest about the work and culture of the Anglican Mission and the sort of persons suited for becoming its bishops.

As this project proceeded, I walked through the preliminary steps outlined by the Anglican College of Consulters' Procedures for Episcopal Consideration.

Step #1 - Proposal of Clergy to the College of Consultors (accomplished in consultation with the Conference of Bishops in the Anglican Mission)

Step #2 - Data gathering of biographical and ministerial information on the proposed clergy

Step #3 - Personal Interviews by the College

Step #4 - Report on Interviews and Materials among the College Members

Step #5 - Recommendations of the College to the AV and/or proposed clergy for further consideration (if any)

Step #6 - Review of any recommended action steps

Step #7 - Endorsements of the College

Step #8 - Reception of Endorsements and recommendations by Partner Bishops seeking a Bishop Emissary

Step #9 - Response of the Partner Bishops to the College

Step #10 - Election and Designation for Consecration of any candidates

Two appointed representatives of the International College of Consulters, Archbishop Immanuel Kolini and Bishop William Bahemuka, met me in Nashville, October 15-19, 2016 for the personal interviews called for in step #3. In these discussions, Kolini read the charge used in episcopal consecrations.

*My brother*, the people have chosen you and have affirmed their trust in you by acclaiming your election. A bishop in God's holy Church is called to be one with the apostles in proclaiming Christ's resurrection and interpreting the Gospel, and to testify to Christ's sovereignty as Lord of lords and King of kings. You are called to guard the faith, unity, and discipline of the Church; to celebrate and to provide for the administration of the sacraments of the New Covenant; to ordain priests and deacons and to join in ordaining bishops; and to be in all things a faithful pastor and wholesome example for the entire flock of Christ. With your fellow bishops, you will share in the leadership of the Church throughout the world. Your heritage is the faith of patriarchs, prophets, apostles, and martyrs, and those of every generation who have looked to God in hope. Your joy will be to follow him who came, not to be served, but to serve, and to give his life a ransom for many. Are you persuaded that God has called you to the office of bishop?<sup>121</sup>

Kolini reflected on the last line of that charge, emphasizing the word *persuaded*. In his view, candidates for the diaconate and priesthood publically affirm that they have received a divine call into ministry, which the Church has discerned and is ready to confirm. In the case of the bishop, according to Kolini, it is the Church that selects the candidate, requiring that candidate to affirm how through the discerning process he has become persuaded that the Church has been acting on God's behalf to making this appointment.

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<sup>121</sup> *Book of Common Prayer New York, NY, (Seabury Press 1979) 517*

After the meeting with Kolini, I began to think about how one evaluates a call from the Church. In the spirit of remaining accountable to our local community, I decided to bring the matter before the staff, deacons, and board members of Christ Church Nashville. I was determined not to proceed further before hearing from the leaders of our local church, the people who have intimately observed my strengths and weaknesses throughout much of my adult life. National and international leaders had spoken but the local congregation, which according to missional theology is the primary place one discerns the voice of the Spirit, needed either to add its “amen” or its dissenting view.

Accordingly, I met with our church staff on November 1, 2016. After a brief explanation about why we were meeting, I opened the floor for questions and comments. Most of the responses were suggestions about how to communicate with other church leaders and the congregation, but a few focused on how the appointment might affect my responsibilities in the local church.

I met with our deacons and board members the following Sunday afternoon. There were approximately forty people in attendance, representing a healthy cross section of Christ Church leaders. I began with a brief explanation about what all had occurred with the Anglican Mission during the past few months, the meeting with our staff, and a few words about an upcoming trip to Rwanda and, if possible, the Democratic Republic of the Congo the following week. For the following hour and a half, our church leaders discussed several possible implications for Christ Church Nashville. The atmosphere remained relaxed and warm, without any undue concern expressed about the potential appointment, aside from the pragmatic impact on the church’s administrative life. Most of the comments revolved around the following questions.

1. Does this mean that Christ Church Nashville has become an Anglican Church?
2. Will you be leaving Christ Church anytime soon?

3. How much time will this work take you away from our congregation?
4. How will you handle any additional responsibilities beyond what you already carry for this congregation?

The questions surrounding whether, because of my episcopal appointment, Christ Church Nashville will automatically become an Anglican Church seemed mostly related to a concern that the church would move away from its openness to charismatic gifts and worship. Those of us familiar with the Anglican Mission assured our church leaders that the Anglican Mission seemed as interested in learning from us about Charismatic life as in teaching us about sacramental life. As for the impact of this appointment on my time, I explained that a healthy transition of our senior pastorate would at any rate require me at some point to begin pulling back from several of the responsibilities I have carried during my tenure. Accordingly, in months to come I would be working with other church leaders to define how, when, and at what pace, our church would begin a healthy transition.

I had realized going into these meetings that the discussion about my role as Anglican bishop would raise questions about how I would carry out my responsibilities as senior pastor of Christ Church. I assured our church's leaders that I would remain senior pastor for as long as required to ensure a healthy transition. The church's previous pastoral transition had been rocky, resulting in several unnecessary challenges for the current administration. The church's leaders naturally hoped to avoid that scenario. Nonetheless, the church had no real plan of succession yet in place, so I was hopeful that the present conversation about my new appointment would encourage the church to develop one. In the following months, this is exactly what occurred. The board began to seriously and peacefully begin that planning process.

As the weeks progressed, more questions about that pastoral succession surfaced, mostly, and predictably, among board members. However, there were also a few questions from

board members and deacons about my aims regarding a formal relationship between Christ Church Nashville and the Anglican Mission. Neither set of questions came as a surprise because they both arise from a core challenge faced by most large, independent churches: what is a megachurch's enduring identity apart from the iconic personalities of the founders?

As I flew with Bishop Carl Buffington to East Africa on the week before Thanksgiving, 2016, these questions remained on my mind. Arriving in Kigali, we were met by Archbishop Immanuel Kolini and Canon Kevin, from where we planned to drive to the Congolese border for the new Bishop of Goma's consecration. When we arrived at the border however, we learned that conditions in the Congo were not entirely stable and that the Congolese leaders would be meeting with us on the Rwandan side of the border, in Gesenie.

As we awaited the arrival of the Congolese, we attended Sunday morning worship, where I experienced my first African worship service. After many years of ministerial service in several countries north and south of the equator, I was finally worshipping on the continent that arguably has become the center of global Christianity. Later that day, I met for several hours with Masimango Katanda, Archbishop of the Democratic Republic of the Congo; William Bahemuka, Bishop of Boga; and Bahati Bali-Busane, Bishop of Bugavu. They asked expected questions about my theological views, spiritual practice, and missional vision, but I was most struck by how often our conversation returned to relational themes. The African leaders seemed especially interested in my family and personal friendships. I also noticed how often they stopped to pray for guidance. This never came across as sanctimonious or out-of-the-ordinary; it was more like the courteous inclusion of some unseen conversation partner; a subtle acknowledgment of the imminent/transcendent difference of north Atlantic from opposed to global south peoples.

On my long return flight through Europe and then on to the United States, I meditated on the global changes I have witnessed in my life. As the child of a missionary family, I had grown up thinking of the United States as the center of world missions and of global Christian life. Now, in what is surely the last decades of my ministerial work, I am working in a world in which the spiritual baton seems to have passed to peoples and nations that in my childhood were asking for missionaries but which are now expanding their spiritual influence into the rapidly secularizing nations of the north Atlantic. Meanwhile, the political climate in my own country has taken a decidedly nationalistic and ethnocentric turn. Great numbers of American Christians seem caught in an incoming tide of nostalgia for an idolized past in which North Americans and Northern Europeans seemed always to be at the center. This nationalistic turn is a jarring contrast to what I have witnessed in Latin America, Europe, Asia, and now Africa, leading me to think that perhaps a critical component of a missional bishop's work will be that of helping disentangle a reemerging form of Christianized nationalism from the catholic spirit, which, or so Anglicans confess, is at the very heart of our faith.

These reflections lead me to conclude that some of the resistance I have encountered through the years over the "three streams" approach to spiritual practice and theology have emerged more from our national culture's secular distaste for sacred symbols and sentiments than from Protestant concerns about Catholicism. The resistance also seems rooted in the growing suspicion among some sectors of American Evangelicalism of individuals and groups with international connections. At any rate, historic, orthodox Christianity, which intentionally cultivates an encounter with the sacred, as well as a global and intergenerational perspective, has steadily become countercultural in much of North America. This social reality certainly colors the way many native-born Evangelicals connected to Christ church Nashville have experienced

the globalization of South Davidson County. Because churches like Christ Church Nashville developed from intentional strategic accommodation to the ahistorical, secular assumptions of contemporary American culture, several aspects of the Anglican Mission vision and ethos can sometimes feel jarring.

On December 8, I received the call from Philip Jones, Apostolic Vicar of the Anglican Mission and Mike Blanchet, the Mission's Rector General, informing me that the international bishops had approved my candidacy and would soon schedule a consecration services in the Congo, where I will be consecrated as a Congolese bishop, followed by a second ceremony in Nashville Tennessee, where I will be installed as an episcopal emissary working with the Anglican Mission. Thus, what until now had been theoretical considerations suddenly became immediate and pressing questions about my personal future and the future of Christ Church Nashville.

I did considerable research during my doctoral studies into the challenges and opportunities faced by churches like Christ Church Nashville; churches that are blessed, as well as burdened, by their rich legacy and well-known brand. When churches like these see their days of perceived glory as located in the past, the leaders may find it difficult to imagine new ways to measure spiritual and corporate progress. My studies helped me understand why a missional call to reach the newcomers in our church's neighborhood, many of whom are internationals, has been especially challenging for many of our seasoned congregants. In its heyday, Christ Church Nashville gathered 'the best and the brightest' from native born people with excellent social connections. Most middle Tennessee churches that do that today are located out in the suburbs, some distance away from Davidson County's globalized melting pot. Some of the church's leaders would like to compare Christ Church not only with our church's past but with those

suburban churches that seem to be doing something like what we did a couple of decades ago. Ministering to the working poor, immigrants, and urban youth requires different strategies and different resources, leading some to believe that the church is becoming something they will not find comfortable.

The challenges of churches like Christ Church should be of concern to all Christian leaders in the nation, not only those who work in struggling megachurches. The implosion of our large congregations, often during or shortly after their transition from the founding generation, can leave thousands of believers disillusioned and spiritually homeless. Their failure also threatens the health of the neighborhoods in which they are located since acres of depressed real estate often adds to the sense of urban blight—the situation described in the so-called ‘broken windows theory’ of urban decline. Leaders responsible for such churches struggle to imagine ways of escaping these painful and destructive scenarios and, if possible to point the way toward a new season of joyful service to the world around them.

I am in hopes that my experience of working for over thirty years with such churches will prove to be of help to church leaders facing the sort of challenges I have experienced in both congregations. A missional bishop, after all, is one who offers care not only to the leaders of his own denomination but to any who may find his experience helpful. However, it is difficult to know how I might offer such care to those in other congregations without finding a healthy way to care for the congregants and leaders of the church that is my current responsibility.

Christ Church Nashville is an aging evangelical megachurch serving an area that experienced considerable demographic change for the last two decades. For at least thirteen years, its leaders have been exploring how to redirect the congregation’s internal life toward and outward focus, toward the challenges and opportunities in the neighborhood immediately

surrounding the church's campus. Meanwhile, the church's considerable real estate and buildings are aging, requiring increasing expensive repairs and aesthetic renewal. Unfortunately, a huge percentage of the church's ongoing income goes toward serving the multimillion dollar indebtedness incurred to build them making it difficult to hire the sort of people or fund the sort of programs expected of large churches. These are realities faced by many independent megachurches past their prime and the reason many otherwise healthy large congregations finally implode. Their corporate challenges ultimately undermine community life.

It is certainly challenging to imagine Christ Church recovering the sort of attractional dynamic that characterized it twenty years ago, at least at its present location. What is possible to imagine however, is retrofitting Christ Church's extensive campus as a missional base for congregations and parachurches willing to work synergistically for the good of the people of south Nashville and surrounding areas. This is what the Anglican Mission calls a *missional abbey*, a campus stewarded by a vibrant congregation sharing its resources with the broader Body of Christ and its immediate neighborhood. Becoming a missional abbey of course requires the congregation and its leaders to shift the church's focus toward a much larger field than congregations are prone to do.

My becoming a bishop potentially helps the church do this however because episcopal responsibilities expand a pastor's concerns beyond (but not away from) a single congregation. A bishop learns to "look over" (*epi-scopos*) the larger context in which a given congregation is embedded. Christ once asked his disciples to do this very thing. "Do you not say, 'there are yet four months and then comes the harvest'? I tell you, lift up your eyes and see how the fields are white for harvest" (John 4:35, 36, RSV).

A bishop attempts to do this, learning to see each local congregation he serves as a part of a larger ecclesial and social context. In my case this expanded view hopefully leads to an appropriate, objective detachment from the inner political realities of the local church, allowing me to work effectively with other Christ Church leaders in ways that are less codependently enmeshed than long pastorates of independent churches are apt to be.

Another component of becoming a bishop is my relationship with a local neo-monastic community. As I began this DMin project, and as part of my practical research into neo-monastic groups, three friends and I legally incorporated a nonprofit organization called the Wilberforce Society, a community (not a commune) of believers living the rule of Benedict while remaining faithful to the local churches to which they belong. It is my intention to work out of this community as I conclude my pastorate at Christ Church and assume my episcopal responsibilities.

As mentioned above, this DMin project affirms Jean Leclercq's convictions about the importance of the monastic contribution for envisioning ministry in a globalized, postmodern environment. Although I still have a rather superficial and theoretical knowledge of monasticism, the exposure to monastic literature and practice I have experienced while establishing the Wilberforce Society has nonetheless informed my understanding about what a missional bishop is and does. Admittedly, much of this still more theoretical than practical at this point. Nonetheless, since it was the vision of the Anglican Mission as missional society that first motivated the Mission's leaders to ask me to become a bishop, the Wilberforce component of my journey seems crucial for how I will function as a missional bishop.

A part of the specific charge I have been given is to work with Anglican deacons and priests who serve independent Evangelical and Charismatic churches, the very thing I have been

trying to do for more than twenty years. These leaders will need real community among one another and not merely a bishop. The International College of Anglican Consulters, who also see this connection between Anglicans and independent churches as an important component of the Anglican Mission's work in the days ahead, have suggested as my portfolio: *Episcopal Emissary for Intercultural Affairs*. This work has been steadily unfolding at Christ Church Nashville for several years; immigrants from dozens of nations have now taken their place as members and leaders, and the international bishops hope this kind of multiethnic community will spread throughout the Mission and in other North American Anglican communities. The portfolio title is intentionally broad enough however to include Christian subcultures as well as ethnic ones, communities that sometimes require special attention as they learn to connect to the Anglican community.

In their respective novels, *The Brothers Karamazov* and *Les Miserables*, Dostoyevsky and Victor Hugo offer a highly-idealized image of what Christian leadership looks like. However, those images represent the yearning of God's people through the centuries for godly leaders who, although walking firmly on the ground as fallible human beings, have "tasted the powers of the world to come" (Heb. 6:5). Christian people, and even nonbelievers, want to believe that such people exist, people whose lives, however flawed, offer some sort of pattern from which one learns to walk toward greater spiritual health and awareness of God. A bishop is supposed to reach for such a pattern and, at some point in her life, to embody it, to the extent that a fallen human being can do this.

Talking about monastic life, idealized holy men and women found in Christian literature, or the like, have amazing power to move us toward something wholesome. However, trying to cast ourselves in the role of an ancient or medieval person, or for that matter a southern

hemisphere person, is to create a caricature. Those who have grown up in northern hemisphere nations cannot just decide to dismiss the questions, conflicts, and struggles their social formation presents our faith. I can testify that even if a person has lived many years in the southern hemisphere and has an intense love for ancient and medieval literature, she is nonetheless deeply influenced by the north Atlantic culture of the late twentieth century. These realities must be acknowledged and embraced. One sometimes meets clergy persons trying to assume idealized personae of other times and places, but the effect nearly always comes across as inauthentic and off-putting. Furthermore, the Donatist controversy, which preoccupied Augustine and other Christian leaders of his day, should remind us of the dangers of overly idealizing the human beings who care for the flock of God. The Church's response to the Donatists was correct in its insistence that God's grace moves through, and even despite, the human vessels who proclaim it.

In my case, the realities of aging, a looming transition of the senior leadership of Christ Church, the completion of this DMin program, and the invitation into the Anglican episcopate have all pointed me toward the next steps of my journey. In brief, here is how I see that unfolding.

Firstly, the Wilberforce Society will become my local spiritual family, especially as I move toward retirement from my present position as senior pastor of Christ Church Nashville. I plan to be an active participant in this society, offering daily morning and evening prayer, the confessional, and other sacramental opportunities in a modest chapel that I hope to acquire. I will work with other members of Wilberforce to cultivate conversation among interested seekers about the claims and implications of Christian faith. My model here is the Oratory, from which John Henry Newman carried out his pastoral work.

Secondly, I will work with Wilberforce and Christ Church Nashville to identify and develop Christian leaders through a vocationally (rather than an academically) ordered structure of learning, offering, as St. Benedict put it, “a school for the Lord’s service.” In Benedict’s words,

We shall, therefore, proceed to establish a school where souls may be formed to the service of God: in doing so, we hope we shall ordain nothing too rigid; but though we should be somewhat severe, in some (which is but reasonable) in order to the reformation of vice, and the maintenance of charity, be not so frightened thereat, as to fly straightway from the path of salvation.<sup>122</sup>

I will focus a considerable amount of my time and energy toward theological training, which I intend to measure up to the standards of the academy but which people with limited formal education can access over a long period of study as they engage in hands on Christian service. I believe this approach will increase the numbers of trained Christian leaders emerging from (and capable of leading) poor and minority communities especially. It is my hopes that some of these students will pursue orders in the Anglican Mission but my work will certainly not be limited to aspirants of Anglican orders. Veritas College, which we have mentioned in this project, seems the best available for providing this vocationally-based ministerial education.

The foundation for this education will be catechistical, the impartation of what we believe to be a divine pedagogy. It is the assumption of those core beliefs C. S. Lewis once called “Mere Christianity,” the source of revelatory knowledge to be received and applied in all times and all places – the orthodox corpus for which bishops are charged as guardians and models.

Thirdly, I will focus on offering healing and care to Christian leaders, mostly through the Wilberforce Society. Although therapeutic benefits are a byproduct rather than the object of the Society’s intentional focus, as therapists can attest, healthy groups often radically reshape the

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<sup>122</sup> Saint Benedict, Abbot of Monte Cassino, *The Holy Rule of Saint Benedict*, (London, UK: Thomas Richardson and Son, 1865), 10.

ways participants think, act and relate to others. The rite of reconciliation, to refer only one practice of a Christian society like Wilberforce, offers both formal and informal processes of confession and spiritual direction, and these processes which often address root issues of individuals suffering the effects of guilt, shame and other kinds of spiritual/emotional distress.

Finally, I will focus on leading Christ Church Nashville to envision its path for the years ahead. If I am successful in leading Christ Church to embrace the model of missional abbey as its vision for the future, affiliation—whether formal or informal—with partners like Wilberforce and the Anglican Mission will help the church form a more robust, but organic connection to the larger Church of Christ in our area, our nation and the world. If, on the other hand, Christ Church chooses not to embrace a vision of itself as missional abbey, I will nonetheless be able to peacefully transition my ministry toward the Anglican Mission and Wilberforce in ways that allow us to peacefully pass the baton of leadership to others. In either case, it is my desire to bless Christ Church Nashville, the community where I have spent nearly 25 years of my adult life, to move forward in a way its leaders think best, as I turn toward my episcopal responsibilities of discovering, training, and shepherding Christian leaders.

### *Conclusion*

Anglicanism is a broad term describing the reformed Catholic Christianity of English-speaking people. It gradually developed into a family of federated national churches, including several that are not Anglo-Saxon or Celtic in origin. Nonetheless, Anglicanism remains deeply connected to the history and culture of English-speaking people and draws much of its distinctive ecclesial culture from those roots. Anglicanism also offers much of what keeps English-speaking Christians of all denominations interconnected. Although there many differences among

Americans, Canadians, Australians, and other offspring of the British Empire, there is a good deal of commonality in the spiritual heritage shared by Christians in these nations.

The sheer fact that most English-speaking Christians shared a common translation of the Bible until a few decades ago is no small thing. Other connections, such as Christmas carols and a Christian-infused literary heritage, all greatly influenced by Anglican history and spiritual life, still offers some common ground for English speaking Christians. By providing something of a bridge between Protestants and Catholics, even if sometimes a shaky one, Anglicanism has exerted a cultural influence in the English-speaking world far beyond its relatively limited numbers simply from offering believers of all denominations a common meeting place, including for those who accept it, an open invitation to the Lord's Table.

While this project has not assumed any sort of triumphalism, nor intentionally expressed any ecclesial pride in Anglicanism—which is, after all a community walking through serious challenges that threaten its existence—the project has assumed that this historic expression of English-speaking Protestantism continues to offer unique gifts to the Christian community, to the followers of the world's great religions, and to the millions of people now claiming no religious affiliation. The sins as well as the strengths of Anglicanism radiate from its willingness to engage those outside its ranks with grace, forbearance and respect.

At any rate, for good or ill, the Anglican Church is where the sovereign God has placed me. As a convert to Anglicanism, I never anticipated I would be asked to fill an office of such historic and spiritual significance to the 70 million people around the world who profess to be Anglicans. Nonetheless, as I have learned while researching for this project, any illusions of grandeur and glory that historic paintings and literary works from earlier centuries might suggest as the right of Anglican bishops have a long since disappeared. The truth is, great numbers of

believers, including many Anglican believers, simply do not take the office seriously. Because I do take it seriously, I have attempted to understand it, both as a symbol of apostolic continuity and a token of contemporary ecclesial impotence.

This project has led me to realize that there is a sense in which becoming a bishop is something serious indeed and another sense in which taking it too seriously destroys any usefulness a bishop might otherwise offer. There is certainly little to be gained from modeling a ministry based on nostalgia or ecclesial fantasy. The truth is that the Anglican community is fractured and that indeed contemporary Christianity in all its forms, especially in what Charles Taylor calls the North Atlantic nations, seems similarly confused. To be named a bishop of the Church therefore sometimes seems like being asked to pilot the Titanic after it has hit the iceberg.

In the end, a missional bishop must embrace the seriousness of his office while dismissing any hint of pomposity or ecclesial grandeur. He offers whatever gifts he possesses to any who may benefit from them, including those without regard for his office. He realizes that although Christianity has profoundly blessed the cultures of the north Atlantic nations, it has also harmed the people it claimed to serve and that this has left a bitter taste in the mouth of a now secularized Western civilization. Christianity, especially historic Christianity, has much to boast about but it also much to atone for. Contemporary ecclesial leaders, such as bishops, should thus forgo the miter and pick up the towel.

A bishop serving a post-modern, globalized, and secular world is simply an elder friend on the journey, who having made so many mistakes himself, seeks to smooth the path for those who follow. Neither holier or wiser than those he serves, he nonetheless offers the comforting word of one who loves much because he has been forgiven much and although as bewildered by

global changes as others, is made confident that the Church he represents—not specifically Anglicanism but Christianity itself—is the product not only of the apostolic age we rightfully esteem and sometimes idealize but of all the centuries between the apostles and us; centuries filled with famine, war, heresy, the rise and fall of empires, advances and declines of civilized life, vast linguistic changes and Christianity’s constantly shifting geographic center. Previous generations of believers also worried about the future, argued about how to adapt, adjusted to the loss of buildings, cities, and entire nations but, in the end, found the way forward.

A missional bishop will work to remind the leaders of the churches of this history. He will remind the clergy and congregation of the divine origin and foundation of our faith as he does everything in his power to equip, encourage and sustain that faith, knowing that the One who began this good work has promised to complete it—through the fallen people he has chosen to be his own family.

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