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For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known. 1 Corinthians 13:12

The statement which comes from the fifth consultation of Anglican Bishops in dialogue, much like the tapestry hanging in Coventry cathedral from which it draws its primary theological metaphor, is a work of beauty. The theological strands which form the warp and weft of its meaning are poetic and artfully arranged, as a powerful witness to the vision held by its framers for our Anglican future. Affirming Anglican identity in this generation as family, rather than church as its primary form, it invites members of the Anglican world into a new form of intimacy which predicated all on radical faith. Perhaps as a first thing, this document names our very human fragility, our unabashed brokenness as a primary reality in the story of how we have lived together, but sets this fragility against the backdrop of an unabashed trust that God is in the midst of us doing a new thing. Our work in this story is to so trust the promise of God intent upon the reconciliation of all things, that it becomes real in the very act of how we live together in the midst of our trauma and limited vision. Our trust itself reflected in our commitment to respect and loving kindness with one another becomes the witness that God's new day is not only a future eschatology but present, enfleshed in the very text of our often disappointing ordinary time.

The work that the Bishops have done together in the act of creating this statement, is itself just such a witness. I experience this text as a thin place, as the Celts would have said. In my consideration of their ordinary time experience, I glimpse the extra-ordinary. I can see a new world coming. I can imagine with them a way to hold Anglican life and practice which is deeply grounded in the historic Anglican way: the very middle road itself, which by its very nature models and enfleshes the reconciliation God makes real through embrace of division and death on the cross, and resurrection by way of the same. If we can imagine it, we can live it. In fact, in the very act of imagination we live it. A wise one once said, "Be careful how you see the world: it IS like that." May it be so. May the world named and summoned by the words of the Bishops' text be a harbinger which draws us toward a world of loving kindness, mutual respect and understanding which births deep and abiding communion for us in this world and in the next. May to be so.

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