

1: The baggage of evangelicals on the Canterbury Trail – Covenant

Evangelicals on the Canterbury Trail and millions of other books are available for Amazon Kindle. Learn more Enter your mobile number or email address below and we'll send you a link to download the free Kindle App.

The first, which follows, is autobiographical. It recounts my spiritual journey from the evangelical church of my teenage years back into the Episcopal Church, as well as the influences along that journey. In Robert Webber, a former theology professor at Wheaton College and Northern Baptist Seminary, wrote a now famous book of stories of evangelicals who had left their free-church traditions to join Episcopal churches. I was sort of one of those. My family had begun attending an Episcopal church when I was six years old. We quit attending when I was 11, and I found my way into a Bible church, truly fundamentalist and evangelical. Advertisement By the time I arrived at college, I had become increasingly dissatisfied with the churches I had been attending. I began a spiritual and intellectual journey to deepen my faith. The fundamentalist churches had no real answers to the uncomfortable questions that I was asking, and the non-fundamentalist but evangelical churches were too linear and lacked – in my opinion – any sense of the numinous holiness of God. I learned that my mind did actually matter to God. The journey was begun. InterVarsity helped me to embrace and explore the intellectual side of my faith that had been missing in fundamentalist churches of my teenage years. No question was out of bounds; no area of inquiry was off limits. We explored such questions as: What is the right church? With that questioning came a certain disdain for the organized church. I we concluded that our InterVarsity fellowship was not really a church. Of course, IV is a parachurch organization, but I was coming to all this inductively, so I was exploring church affiliation from the bottom up and, unknowingly, through a vision of the Church that had been formative for four writers who would become my spiritual and theological mentors. I was reading all these books, though, not to find a church but to help form me as a disciple. Each of these writers proclaimed a Christian faith that was neither sectarian nor denominational per se. Before college I had been introduced to C. Lewis through The Screwtape Letters. No one recommended it to me; I happened upon the book one day and began to read more of this unknown-to-me Oxford professor. His writing, his way of describing the Christian life, made me want to read more from him. And I did – voraciously. He gave me permission to explore my faith intellectually. I was hooked on these writers. The fourth writer was Thomas Howard. Christ the Tiger was a sort of spiritual autobiography in which he recounted his journey – from the certainty of his religious upbringing through the uncertainties of college and his time in the Army, until he came to the conclusion of the beatific vision of the Incarnation and redemption at the heart of the Christian faith and life. Although I did not realize it at the time, they all had one thing in common: Unbeknownst to me, these four men were like midwives leading me into the Episcopal Church through their writings, though none of them wrote explicitly about Anglicanism. Meanwhile, I was trying to figure out this church thing. A friend in college, Sul Ross, kept inviting me to his Episcopal church in Austin. Shock of all shocks, I had found, over my strenuous objections, my spiritual home. The church of my childhood would become my spiritual home. I had the awareness and devotional sensitivities of a lifelong Episcopalian and the passion and informed understanding of a convert. What drew me so readily to this church of my childhood? This church that I had been taught to mistrust, even suspect their salvation?

2: www.enganchecubano.com: Evangelicals on the Canterbury Trail

Evangelicals on the Canterbury Trail by Robert E. Webber is a book I needed to read. Perhaps it would have been even better if I had read it when I first started attending an Episcopal church in grad school.

During this time, I have had the chance to observe a wide range of young Anglicans and Episcopalians like myself, such as some of the contributors to the Covenant blog, who have often come from conservative evangelical or fundamentalist backgrounds or who have always been Anglican but were converted by evangelical para-church organizations. I will be pushing 40 by the time I dissertate, which might only be regarded as young in Anglican circles. Fortunately or unfortunately, there still seems to be an ever widening stream of ex-evangelical converts to Anglicanism coming out of places like Wheaton and, in Canada, Briarcrest, where I went before nary an Anglican had set foot on its campus. The young ish converts receive a depth of tradition lacking in their denomination of origin, while the Anglican church gets an influx of vitality. The move from the evangelical to the Anglican and Catholic and Orthodox orbit has been to the loss of the evangelical denominations, and sometimes it has not benefitted the receiving churches, due to the baggage that ex-evangelicals carry. Advertisement First, I should say a word about the loss to evangelicalism. With the revivals of the Boomer generation, the evangelical denominations swelled with members drawn from the mainline, where, due to the liberal fashions of the day, they were not receiving a life-transforming faith. Without a vision of the coherence of Christianity, the uncatechized have tended to see holiness as legalism and faith as dogmatism. Furthermore, it is at the loss of those who are most interested in Church unity, one of the major culprits behind the banality of marketplace religion. So we ex-evangelical Anglicans are in an odd position. This leads me to invent a rather loose typology of the varieties of evangelical and ex-evangelical Anglicans in North America based on their relationship to the wider evangelical world in order to identify the kind of baggage they need to overcome. I do not include in my typology those miracles from Godâ€”the people who are directly converted as evangelicals into the Anglican church. A little time spent in the para-church can keep them up-to-date â€” student ministries and Bible camps indeed, it is highly likely that this is where they received the faith. But the temptation towards marketing remains. If that sounds cynical, it is because of the peculiar baggage that an ex-evangelical like me carries. The second type, the self-conscious ex-evangelical along with my third type, the ex-fundamentalist, often swings towards Anglo-Catholicism and needs to be reminded by the local Anglican evangelical that not all evangelism is marketing and that conversion experiences remain essential for producing a conviction that will stand the test of time. True, the ex-evangelical and ex-fundamentalist might have more current experience about how to evangelize, but they also might be reacting against the extroverted ideal that evangelicalism pushes. These groups need each other to stay balanced. The ex-fundamentalist is not to be distinguished from the ex-evangelical by previously held theological positions: The difference lies in what they are reacting against. If the ex-fundamentalist does not become a New Atheist â€” the inverted modernist equivalent of the rationalizing fundamentalist â€” he might drift in the Anglican direction. Here he will decide whether to let John Spong usher him through the dusty halls of a bygone Protestant liberalism back towards Dawkins et. So ex-fundamentalists are largely reacting against pride and legalism, while ex-evangelicals are reacting against the spiritual emptiness of faddish evangelicalism. But, of course, there are degrees of mixture between the two. But we also need to be reminded that without mission, evangelism, and, yes, conversion, the tradition simply becomes liturgical histrionics, much to the annoyance of the local Anglican evangelical. Truth, humility, and unity are a package. It is licensed under Creative Commons. But that zeal must be altogether innocent where the society is divided into two or three hundred, or perhaps into as many thousand small sects, of which no one could be considerable enough to disturb the public tranquility. The teachers of one sect, seeing themselves surrounded on all sides with more adversaries than friends, would be obliged to learn that candour and moderation which is so seldom to be found among the teachers of those great sects.

3: Evangelicals on the Canterbury Trail - Robert E.. Webber - Google Books

We all know the Canterbury Trail is a place for stories. In his book [Evangelicals on the Canterbury Trail](#) [affiliate link], Robert Webber follows Chaucer's example by presenting a collection of tales leading us to reflect on our own spiritual journeys.

How else could a region settled by Anglicans and Presbyterians be transformed into a Baptist and Methodist Bible Belt? Though such trends may have accelerated in recent decades, America always has been a land of religious conversions. Rachel Held Evans author of the new book *Searching for Sunday: Loving, Leaving, and Finding the Church*. While 43 percent of white millennials in evangelical churches favor legalizing same-sex marriage, 51 percent support laws prohibiting discrimination against gays and lesbians. A strong supporter of the Gay Christian Network, Evans no longer feels at home in conservative evangelical congregations. Such discomfort has contributed to religious disaffiliation among millennials 31 percent say that negative treatment of gays and lesbians may have led them to leave a childhood faith. Though religious switching to the Episcopal Church remains quite rare 0. Parts of *Searching for Sunday* could have been lifted from the works of Thomas Howard. While *Christ the Tiger: Lewis enthusiast Clyde S. Kilby*, *Evangelical is Not Enough* recounts his discovery of ritual and ceremony, altar and sacrament. An Episcopalian at the time of its publication, he later entered the Roman Catholic Church. Like Evans, Webber struggled with existential questions, questions he articulated in a chapel talk at Wheaton College. Is Evans still an evangelical? It all depends on your definition. Truth she can affirm. Evans clearly has no problem meeting a less scientific test of religious identity. A recent signatory of an open letter to Franklin Graham, she rejects his divisive approach to American politics. Like an estranged member of an extended family, Evans remains invested in the evangelical subculture.

4: Evangelicals on the Canterbury Trail by Robert E. Webber

In this edition, Ruth adds fresh stories from evangelicals who have followed Robert Webber's footsteps on the Canterbury trail, along with new essays that highlight the diversity of Anglican expressions today.

May 11, books , christianity in america Tony Jones 28 It was when Robert Webber first told us that evangelicals were joining the liturgical traditions because GenXers were attracted to the old, the traditional, the sacred. Enough with the box seeker sensitive church, he told us. He wrote, *Evangelicals on the Canterbury Trail*: Scot McKnight Anyone who hung around the emergent church movement back in the day heard a lot about this. We had Webber speak at many of our conferences. Rachel Held Evans is the latest evangelical to hop on the Canterbury Trail. Instead, she has come to affirm the full inclusion of GLBTQ persons, argues for women in ministry, and believes in evolution. Anyone following her blog over the years will not be surprised by her embrace of a more liberal, liturgical church. Baptism, confession, Communion, preaching the Word, anointing the sick – you know, those strange rituals and traditions Christians have been practicing for the past 2,000 years. The sacraments are what make the church relevant, no matter the culture or era. Paul Pioneer Press in about BUT – you knew there was going to be a but this argument in the wrong hands could be deadly. Think Mike Huckabee and Michele Bachmann. Evangelicals are in fact a very powerful voting bloc in American democracy, but they function under the illusion that they have no power, no voice. The converse is true here. But, as Keith Anderson warns , it may be just the wrong message for mainliners: Deepening and enriching sacramental liturgies is surely a good thing. The true challenge for us to figure out is not how to spruce up the altar dressings, but how to walk with grace out the church door, into the world where Nones of every generation – Millennials and their Boomer parents; GenXers and their Gen Z kids – are often pursuing spiritual lives of great depth and complexity. Lives of sacramental richness that are not often understood in Mainline congregations. Survey after study after poll has shown that American mainliners struggle to articulate what it is that they believe. The content of the faith has been lost among all this civil religion. Most mainliners I know are well aware of this fact. For the Progressive Youth Ministry conference this year, the most popular topic was how to revitalize confirmation – how to make it both meaningful and catechetically potent. What is the gospel for mainline Protestants? If that can be answered, and answered forcefully, then I think a lot of millennials will follow Rachel into liturgical churches. Rachel knew the gospel when she left evangelicalism and started worshipping in an Episcopal church. Or at least she had been given an authoritative version of the gospel to which she can now object. I remember a phrase I heard in college from Campus Crusade staffers: Where do you belong? I have been reading you for a number of years, and I confess that more times than not I found myself disagreeing with you. Because, as you note, the church is incapable of answering a very simple question – what is the gospel. These are my friends, my fellow partners on my spiritual walk through this earth. Following years of seminary GTU in Berkeley , graduate school U Chicago Divinity School , and teaching religious history U of South Carolina it dawned on me that not only are the vast majority of churches totally wrong about what the gospels are, their reading of their own history is warped at best. An out and out delusion at worst. And the only person I was kidding was myself. And Tony, again, thanks. You are more right than even you probably realize. Daniel Mann Martin, very revealing. Yes, I too care about how people live, but this cannot be separated from how they think and regard the Gospel. We live out our beliefs. And thanks for continuing to read in spite of your frequent disagreements with me. We do live out our beliefs. I got a bit carried away and spoke too broadly. Within your Christian communities, of course the discussion over the gospels will be central as it should be. How you answer that question in your community, then live it outside your community, will impact those of us on the outside. Martin Davis Thanks, Tony. Makes me intellectually lazy. There are just a multiplicity of truth claims. You have every right to want to see them embodied in love. I pray that someday that others will see me and see the Gospel at the same time. We spent 6 weeks on the hermeneutics, and the response was amazing and overwhelmingly positive. Anyways, it illustrates your point: We all need to deal with it deeply and communicate it widely if we want to do anything relevant, helpful, or worthwhile. There may be some

Episcopalians confused about the Creeds, but most of us are firm believers in the gospel who see the ritual as integrally related to our practice of the gospel. Tony Jones Brent, I hear you, and I meant no offense. Every Episcopal clergyperson I know can articulate the gospel. But she has written many times on her blog about the blindspots in the mainline: Rachel is going to speak at many mainline conferences in the coming years, and I just hope that as well as lauding mainliners for tradition and liturgy, she also challenges the mainline to find their passion and preach their gospel.

5: An Evangelical (Millennial) on the Canterbury Trail | Religion Dispatches

Evangelicals on the Canterbury Trail: Why Evangelicals Are Attracted to the Liturgical Church / Revised - eBook () by Robert Webber, Lester Ruth Hear about sales, receive special offers & more.

I would recommend reading it in three parts and in an order that flows differently from the book. First, read the personal stories of individuals who have "walked the Canterbury Trail" from an Evangelical to Episcopal Church in part two chapters. A longing for mystery, liturgy, tradition, the arts and reverence. If so, this book will resonate with you as it resonated with me. As I was reading the stories in part two on the plane, tears were streaming down my face from the memory of the impact the author had in changing my life and the similarity each story had to my own journey. The people around me on the plane must have thought I was reading a tragic love story and in a way I was. This was actually a re-read, as I read the first edition back in. At the time I was a young idealistic conservative Evangelical theology student at Wheaton College near Chicago. I arrived at Wheaton with strong fundamentalist perspectives and a burning desire to spread the Good News, but at the same time I had a growing feeling that I was missing a deeper mystery. I had the passion, emotion and strong belief, but there was something that seemed a little hollow. CA, living off the land with no electricity or hot water, eating organic food before it was popular, and trying to escape the whirlwind of modernity. My parents did a complete about face and we all threw ourselves into an Evangelical Charismatic community. Instead of tagging along with my dad as he fought to save the "Lost Coast" of California from offshore drilling, as I had the previous decade, I found myself traveling with him as he preached on the street-corners of San Francisco and New York City. I spent my high school years going on evangelistic missions, preaching in my high school and studying everything I could on Muslims, as they were going to be my primary targets for evangelism when I grew up. I especially would preach to members of the "lukewarm, back-slidden, liberal and apostatized" denominations that would periodically come up to us and engage us in conversation. Of those, the Episcopal Church was probably the farthest from God in my passionate, but grossly ignorant mind. I was passionate about God, but arrived at Wheaton after six years of intensive Bible study wondering where our religious roots were, finding many things we did and said separate from what I read in the Bible. I had started questioning my own religious experience and background, but was unsure where to go with this growing feeling of emptiness and longing for mystery and inclusiveness. That first semester I took a class from Dr Webber on Historical Theology and my eyes were opened to the greater church both present and historic in a way they had never been. His class came at the perfect time in my life. For him his journey led him to the Episcopal Church and I was amazed, but happy, as it connected with my own feelings. I ate up every word he said. It gave context to what I felt and how I was floundering without an anchor. It was refreshing in the deepest way. That first year I kept re-arranging my schedule so that I could take every class Dr Webber offered. After that first year, my wife, Lilli, and I stepped into the Episcopal Church for the first time. We spent the next few years there and it was one of the best religious experiences of our lives - growing in faith as we explored the mystery of God that had been so clearly explained before, but now was a becoming a matter of faith, mystery and wonder. So, this new edition arrived the day before we flew from Portland, OR to Morristown, NJ for a cross country move and I found myself reading it on the plane. I read it straight through, unlike the order I recommend above. The first part was a refresher of what I read years before, but it was when I hit part two that the impact hit and the tears started. Everything that resonated with me as a young college student hit me again, like fresh water on parched ground. Tomorrow are going to visit our first church here in New Jersey and it is an Episcopal Church. Whether it is an Evangelical, Episcopal, Catholic or other community of faith, may you find a place of communion with others both present and past as you explore the wonderful mystery of faith.

6: An evangelical on the Canterbury trail – Covenant

An Evangelical (Millennial) on the Canterbury Trail Photo Illustration of Canterbury Tales created by Tom Gulotta with The Canterbury Pilgrims Copper engraving printed on paper from the McCormick Library of Special Collections at Northwestern University via Wiki Commons.

By Renada Thompson T Through his own story and others, Webber shows why people from evangelical churches find themselves drawn to Anglican and Episcopalian traditions. In the spirit of the book, I will briefly share my own journey on the Canterbury Trail. My Own Trail Raised in a nondenominational church on the West Coast, I had little exposure to traditional liturgy until my college years. As an English major, anything with ties to Great Britain interested me, and I attended a few Anglican services. I took my first trip to England with a group of classmates, and one afternoon we visited Canterbury itself. The majesty of the cathedral, along with so many other beauties of Britain, enraptured me completely. Perhaps not the most sensitive thing for a college student to say when leaving parents! Sitting in the hostel bunk bed that night, I knew I had to return to Oxford. And so a year later, I moved into student housing at Oxford Brookes University, right down the road from C. I met a graduate of my course, and she introduced me to the place that became my home in many ways: Though I would soon meet my husband there, the church was formative in many other ways. This parish in the Church of England took me under its wing, and though I attended for only a year before moving back to the States, St. Aldates remains a spiritual home for me. Evangelicals on the Canterbury Trail Attending an Anglican church in England is as natural as watching football in the South. Here in the States, though, that decision takes some explaining. For Robert Webber in the s, the choice to join the Episcopal church was a radical one. His description of that journey illuminates how far we have already come toward one of his goals: Affiliate Link Evangelicals on the Canterbury Trail traces three themes common to the stories of many who have joined a liturgical tradition. Webber also examines the role of the sermon during corporate worship, and shows how sacramental Christianity has surprising parallels in evangelicalism. His values of curiosity and openness fit well within the Anglican tradition, but by no means does he say Canterbury is the trail for all. Several other pilgrims share their stories in the second part of the book, and they speak to many different experiences relatable to evangelicals. She expresses exactly what I found so irresistible: As much as I love St. They speak to difficult questions about the wider Ancient Future movement, and how to define authentic Anglicanism in the United States moving forward. Speaking toward a growing convergence among churches, Barry Taylor writes, I love the Anglican sense of mystery as well, but to be honest, I find it in many places today where it was once unwelcome. The hunger for a more open and inquiring faith, rather than abstract believing, has drawn mystery out into the light a bit more I recommend Evangelicals on the Canterbury Trail as a powerful bit of family storytelling: A Christian publishing professional, she lives in Birmingham with her husband, Chris, where they attend Christ the King Anglican Church. Renada blogs at [thesedaysrenewed](http://thesedaysrenewed.com).

7: There's No Traffic Jam on the Canterbury Trail - Tony Jones - Theologian

Fortunately or unfortunately, there still seems to be an ever widening stream of ex-evangelical converts to Anglicanism, sometimes to the mutual benefit of those involved, but often to the loss of evangelical denominations.

RW 3 Robert Webber. Word Books, , pp. During the seventies Thomas Howard of Gordon College was the guru to those who grew tired of Baptist testimonies and altar calls and who longed for the rich incense of Anglicanism. The books were tilted towards patristic worship and high church practices, and offered gentle nudges to fundamentalists and evangelicals to go and do likewise. The book tells the story of Webber and six others who left their evangelical churches and joined Episcopal congregations. Webber summarizes the reasons for the change by citing six needs that the Episcopal Church fulfilled for him: These reasons and needs are echoed in varying degrees by the other six contributors. The litany of shortcomings and faults in the fundamentalist community is longer. It includes exclusivism, rationalism, evangelistic services, preaching as a substitute for worship, entertainment during worship, the focus on the preacher, and false spirituality see especially Part I. This listing may make the book sound too theological and controversial for nontheologians. But, actually, the book makes very good reading. The autobiographical mode, the intense emotional struggles, the shock of family and friends, the contrast between the folksiness of fundamentalism and the splendor of Anglicanism—all of these contribute to a significant story in the lives of these people. One wonders how much education, social status, and cultural development have to do with the attraction that the Anglican Church holds for these former evangelicals. Probably much more than Webber and the others allow. In an attempt not to appear snobbish they deemphasize the educational, cultural reasons for their move and stop short of calling the Episcopal tradition superior. But sometimes a note of condescension at Baptist banality does creep in. And his constant reference to the dignity of the Episcopal Church is certainly a cultural judgment. Fundamentalists are fond of conversion stories in which a person comes from a cold, impersonal, formalistic worship tradition Roman Catholic or Episcopal and, after a tearful conversion scene, finds a home and lasting peace in the warm fellowship of the local Baptist church. He often portrays the fundamentalist church at its cantankerous worst and the Episcopal Church at its dignified best. Such portrayal hardly seems fair. Certainly both traditions have a wide spectrum of styles and a great variety of people. Reformed and Presbyterian readers will often experience a sense of being in between. Their worship style can usually not be characterized as fundamentalists; but neither do they have the grandeur of high Episcopalianism. Their sermons fall somewhere in between the Anglican 15 minutes and the Baptist 48 minutes, as clocked by Johnson pp. Calvinists may thus have a sense of a blessed golden mean or of having the best of both worlds. Some of these restless members have found the Anglican tradition attractive and have traveled from Geneva to Canterbury Others have been wowed by the Gaitherized strains of evangelical worship and have traveled the road to Nashville. Webber frequently praises the pluralistic home he has found. Unlike Baptists, Episcopalians are not fond of heresy hunting and enjoy a marvelous openness to exploring theological issues in complete candor. Of course, such elasticity has a downside. A report from the Anglican Church in Canada engages in some self-criticism by charging, "For too long, Anglicans have appeared willing to evade responsible theological reflection and dialogue by acquiescing automatically and immediately in the coexistence of incompatible views, opinions and policies.

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