

ANGLICAN COMMUNION IN CRISIS ~ Miranda Hassett

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Conservative Americans have shaped the impact of globalization on TEC and the Anglican Communion.

A global sub-group so conservative is counter to Castells and Benj Barber.

Globalization is something people do.

Recent history of Communion may not be so much result of global trends as individuals acting against that global background.

They prepared African leaders well for Lambeth 1998 so as to find strength and support for their own conservative views.

Ugandan bishops are strongest in USA, Rwanda too.

North and South are questionable descriptors anyway.

‘Diversity Globalisation’: as liberals see autonomous provinces.
Ian Douglas welcomes this transforming impact – ‘a new Pentecost’.

‘Accountable Globalisation’: enforcing orthodoxy

Idea of postcolonial participatory Communion is from 1970s. Idea of global communion is from 1990s.

AMiA (Anglican Mission in America) network bypasses official links.

Africa seen as romantic and pure or lacking sophistication – both patronizing.
Americans happy to hear need in Africa rather than hear sexist views preached

USA money calls the tune and south enjoys moral authority although sexuality was not Africa’s choice. USA is thus managing diversity.

Many using Philip Jenkins’ model of war of cultures to bolster exclusionary descriptions of south and north.

USA is not secularised Europe, yet conservatives in USA do feel marginalised.

Eric Sevaried:

“Now, with the highly developed arts of mass communication and mass transportation, we can misunderstand each other faster and more deeply than ever before.” (Walter Cronkite on ES “All things considered” feb 12 2004)