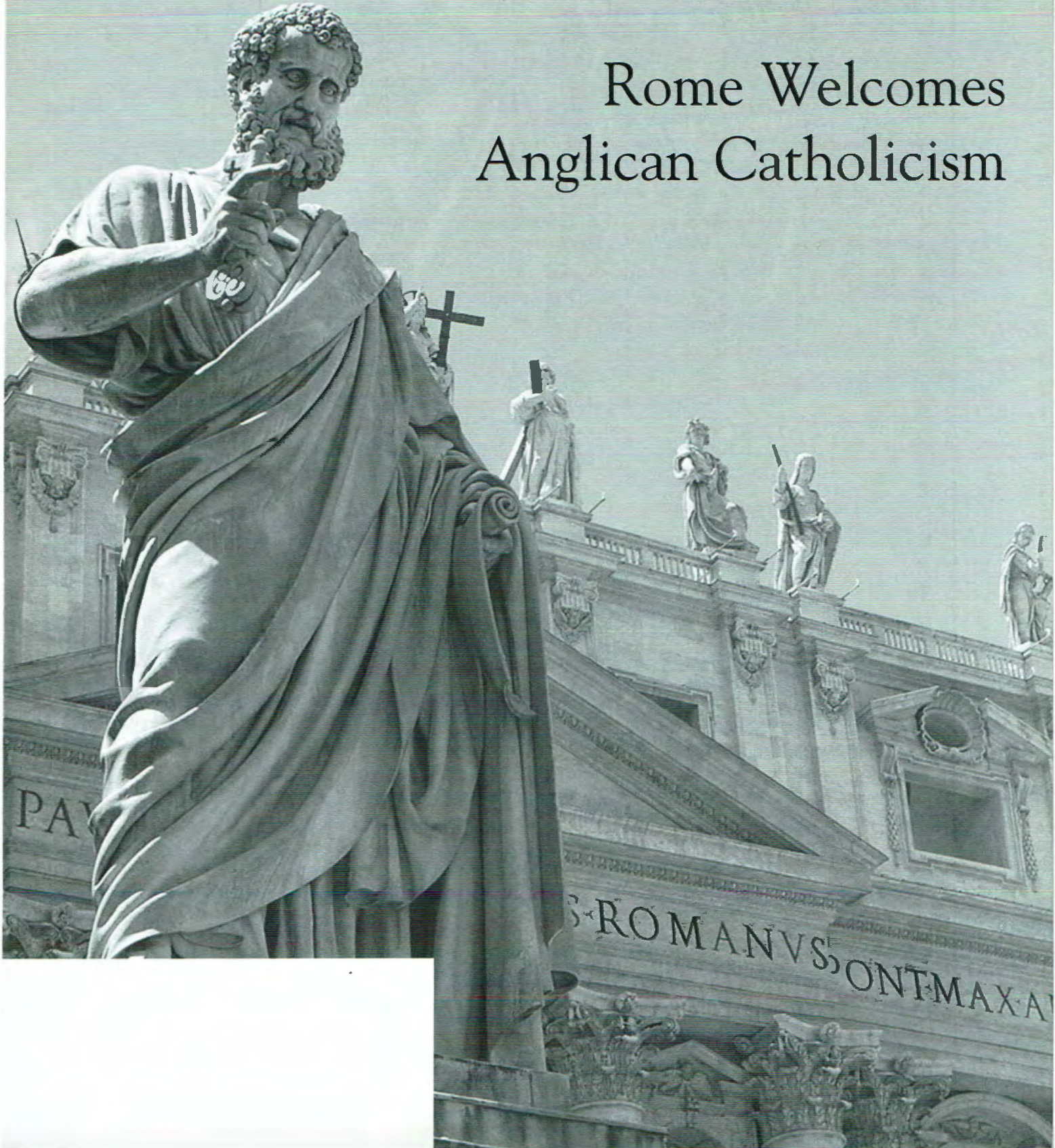


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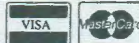
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On the Cover

Statue of St. Peter in St Peter's Square, Vatican City, Rome.

Small is Big, Little is Much

"The Lord loves the righteous" (Psalm 146:8b).

The 23rd Sunday after Pentecost (Proper 27B), Nov. 8, 2009

BCP: 1 Kings 17:8-16; Psalm 146 or 146:4-9; Hebrews 9:24-28; Mark 12:38-44

RCL: Ruth 3:1-5; 4:13-17 and Psalm 127; or 1 Kings 17:8-16; Psalm 146 and Hebrews 9:24-28; Mark 12:38-44

We learn this week of the impoverished widow of Zarephath whom God has commanded to feed Elijah during the drought imposed on the land and populace as a consequence of their persistent wrongdoing; and in the gospel, we have the account of a poor widow who contributes "two small copper coins" to the temple treasury, adding her negligible gift to the abundance that others have contributed.

Immediately prior to the account of the widow's mite, Jesus warns his hearers against those in leadership who love their positions of influence and use them to get respect from others and numerous other privileges. Among their outrages is that they "devour widows' houses." Jesus does not condemn those who give large amounts, nor those in positions of leadership as such. He condemns "hypocrisy" — the abuse of leadership and falsity in prayer exercised solely for personal profit and aggrandizement without regard for genuine godliness or even mere altruism.

The widow in the gospel contributes "all she had to live on," which is set in stark contrast to those who "devour widows' houses." The first is godly generosity and spiritual virtue; the second is rapacious exploitation of the powerless by conscienceless hypocrites. It is no wonder that Jesus

pronounces that these "will receive the greater condemnation." For us the evident lesson is that God does not demand wealth — he demands sacrifice. That is, the amount of the gift is almost unimportant. Of greatest significance is that a giver be conformed by his giving more and more into the way of virtue.

God desires the full hearts of his people, and their gift-giving is a vital part of being shaped in sanctity. An offering, however, even in large amount, which is a substitute — or worse — for genuine offering of self is loathsome to God. The sobering fate of Ananias and Sapphira (Acts 5:1-11) was not pronounced because they'd kept back money from the church and lied about it, but because their action showed that they had turned utterly away from God.

Although God informed Elijah, "I have commanded a widow there to feed you," this is apparently news to the widow, for she knows of no specific command that she is to feed the prophet. She is willing, however, to share her pitifully meager resources with the prophet just on his say-so that the Lord will keep her and her son supplied. This is sufficient "command" for her, who shows the characteristic generosity of goods found in those who are truly faithful.

Look It Up

How did King David respond when Araunah offered to give him everything he needed to offer a sacrifice to the Lord? See 2 Sam. 24:18-25.

Think About It

Why did King David make that answer to Araunah? And what did he do about it?

Next Sunday

The 24th Sunday after Pentecost (Proper 28B), Nov. 15, 2009


BCP: Dan. 12:1-4a (5-13); Psalm 16 or 16:5-11; Heb. 10:31-39; Mark 13:14-23

RCL: 1 Sam. 1:4-20; 1 Sam. 2:1-10 or Dan. 12:1-3; Psalm 16; Heb. 10:11-14(15-18)19-25; Mark 13:1-8

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Rome Welcomes Sojourning Anglicans

“Personal Ordinariates” does not roll off the tongue, but on Oct. 20 it became a crucial new phrase in the ecumenical vocabulary between the Roman Catholic Church and the Anglican Communion.

Vatican officials announced that Pope Benedict XVI has agreed to create Personal Ordinariates for Anglicans, both clergy and laity, who wish to become Roman Catholics.

The Vatican’s decision clearly accommodates four points of Anglican identity:

Spiritual life and liturgy. “In this Apostolic Constitution the Holy Father has introduced a canonical structure that provides for such corporate reunion by establishing Personal Ordinariates, which will allow former Anglicans to enter full communion with the [Roman] Catholic Church while preserving elements of the distinctive Anglican spiritual and liturgical patrimony,” said a statement from the Vatican’s Congregation for the Doctrine of the Faith.

Pastoral oversight. “Under the terms of the Apostolic Constitution, pastoral oversight and guidance will be provided for groups of former Anglicans through a Personal Ordinate, whose Ordinary will usually be appointed from among former Anglican clergy.”

Married clergy. “Historical and ecumenical reasons preclude the ordination of married men as bishops in both the Catholic and Orthodox Churches. The Constitution therefore stipulates that the Ordinary can be either a priest or an unmarried bishop.”

Anglican studies for seminarians. “The seminarians in the Ordinate are to be prepared alongside other Catholic seminarians, though the Ordinate may establish a house of formation to address the particular needs of formation in the Anglican patrimony.”

The statement said Pope Benedict has agreed to create Personal Ordinariates in response to “many requests that have been submitted to the Holy

See from groups of Anglican clergy and faithful in different parts of the world who wish to enter into full visible communion.”

Both the Vatican and the Archbishop of Canterbury emphasized that this development emerges from years of ecumenical dialogue, and that the dialogue between the Vatican and the Anglican Communion will continue.

“Since the [Second Vatican] Council, Anglican-Roman Catholic relations have created a much improved climate of mutual understanding and cooperation,” the Vatican statement said. “The Anglican-Roman Catholic International Commission (ARCIC) produced a series of doctrinal statements over the years in the hope of creating the basis for full and visible unity. For many in both communions, the ARCIC statements provided a vehicle in which a common expression of faith could be recognized. It is in this framework that this new provision should be seen.”

The Vatican statement added: “In the years since the Council, some Anglicans have abandoned the tradition of conferring Holy Orders only on men by calling women to the priesthood and the episcopacy. More recently, some segments of the Anglican Communion have departed from the common biblical teaching on human sexuality — already clearly stated in the ARCIC document “Life in Christ” — by the ordination of openly homosexual clergy and the blessing of homosexual partnerships. At the same time, as the Anglican Communion faces these new and difficult challenges, the Catholic Church remains fully committed to continuing ecumenical engagement with the Anglican Communion, particularly through the efforts of the Pontifical Council for the Promotion of Christian Unity.”

“The Apostolic Constitution is further recognition of the substantial overlap in faith, doctrine and spirituality between the Catholic Church and the Anglican tradition. Without the dialogues of the past forty years, this



Catholic Communications Network photo
Archbishops Nichols (left) and Williams.

recognition would not have been possible, nor would hopes for full visible unity have been nurtured. In this sense, this Apostolic Constitution is one consequence of ecumenical dialogue between the Catholic Church and the Anglican Communion,” said a joint statement by Archbishop Rowan Williams and Archbishop Vincent Nichols of Westminster.

“The ongoing official dialogue between the Catholic Church and the Anglican Communion provides the basis for our continuing cooperation. The [ARCIC] and International Anglican Roman Catholic Commission for Unity and Mission (IARCCUM) agreements make clear the path we will follow together.”

Archbishop Williams built further on this statement in a letter to all bishops of the Anglican Communion.

“The common heritage of the achievement of the ARCIC agreed statements, and the IARCCUM principles for shared work and witness (in *Growing Together in Unity and Mission*, 2007), remain the solid ground both for our future cooperation as global communions, and our regional and local growth in common faith and witness,” he wrote. “For those who wish to enter into full communion with the Roman Catholic Church in the near future, this announcement will clarify possible options, and we wish them God’s strength and guidance in their discernment. Meanwhile our ecumenical relationships continue on their current cordial basis, regionally and internationally.”

Responses to the Vatican's Initiative

"While we believe that this provision will not be utilized by the great majority of the Anglican Church in North America's bishops, priests, dioceses and congregations, we will surely bless those who are drawn to participate in this momentous offer." — The Rt. Rev. **Robert Duncan**, Archbishop, Anglican Church in North America

"It has been the frequently expressed hope and fervent desire of Anglican Catholics to be enabled by some means to enter into full communion with the See of Peter whilst retaining in its integrity every aspect of their Anglican inheritance which is not at variance with the teaching of the Catholic Church. We rejoice that the Holy Father intends now to set up structures within the Church which respond to this heartfelt longing." — The Rt. Rev. **John Fulham** and the Rev. **Geoffrey Kirk** of Forward in Faith, U.K.

The virtues of the proposal as I understand it have to do with maintaining certain aspects of the Anglican way of worship, spirituality, and ethos while entering into full communion with the Pope. But of course, not all Anglo-Catholics can accept certain teachings of the Roman Catholic Church, nor do they believe that they must first convert to Rome in order to be truly Catholic Christians." — The Rt. Rev. **Jack Leo Iker**, Episcopal Diocese of Fort Worth (Southern Cone)

"It's a wonderful development. It provides a structure, and even a place in the hierarchical structure, for Anglicans who come in." — The Rev. **Paul Donald Sullins**, associate professor of sociology, The Catholic University of America

"We recognize that Pope Benedict's announcement may be of great comfort to some who combine deep attachment to Anglican patterns of worship with acceptance of the claims of the Roman Catholic Church as regards doctrine and church order. We affirm, though, that there is an authentically Catholic tradition within Anglicanism which seeks unity through a process of mutual learning. In such a process, each church will have something to give and to receive at every level of its life." — **Affirming Catholicism**

"Rome is reminding Anglicans that our historic, orthodox faith is more important than culture and more important than geography. CANA itself bears witness to the fact that God's church is made up of believers across the globe." — The Rt. Rev. **Martyn Minns**, missionary bishop of the Convocation of Anglicans in North America

"If priests really are out of sympathy with the C of E's doctrine (as opposed to the battles we are having over women's ministry and sexuality), then perhaps it is better they make a clean break and go to Rome. However, when they do, they will have to accommodate themselves to Rome's top-down approach to church life, whereas the C of E has always stressed the importance of decision making at the level of the local church." — The Rev. **Rob Thomas**, chairman of Reform (U.K.)

Fr. Steenson: Policy Reflects Pope's Passion

Even as he studied at the Pontifical Irish College in Rome last year, the Rev. Jeffrey Steenson did not know just how much the Vatican was preparing to widen its arms to Anglican pilgrims like himself.



Fr. Steenson

Fr. Steenson, as he is now known again, served as Bishop of the Episcopal Diocese of the Rio Grande from 2005 to 2007, when he resigned to join the Roman Catholic Church. He now teaches theology at the University of St. Thomas in Houston, Texas.

"I was certainly aware that there were very significant conversations going on at the Congregation for the Doctrine of the Faith, but I didn't know the scope of things," Fr. Steenson told *THE LIVING CHURCH*.

He believes the Vatican's policy change reflects the passion of Pope Benedict XVI.

"I really think the Pope helped move things along," he said. "Evangelization is really the heart and soul of what he's about. When people are knocking on the door of the Church, the [Roman] Catholic Church needs to take extra steps to welcome them in. It's all about the gathering in of souls."

He said the Vatican's new policy is neither an effort at poaching Anglicans nor at creating a permanent Anglican enclave within Roman Catholicism.

"People would misunderstand the intention of this if they think it's to create a protected zone or a cul-de-sac in which you can hunker down. The Catholic Church recognizes that there are elements of truth and beauty in Anglicanism that ought to be preserved for the good of the whole Church," he said.

Fr. Steenson cautioned that Anglicans, in turn, should not see the Roman Catholic Church as a platform from which they fight with their former communion.

"It's about wanting to be in communion with Peter," he said. "It's can't just be a matter of being angry about this issue or that issue."

Douglas LeBlanc

Bishop Ackerman Responds to 'Renunciation'

The Rt. Rev. Keith Ackerman expressed dismay Oct. 19 that the Presiding Bishop of the Episcopal Church has described him as renouncing his orders as a bishop. Bishop Ackerman resigned from the Diocese of Quincy in November 2008.

"I did so for reasons of physical, spiritual and emotional distress, related to the ongoing demise of the Episcopal Church," he said in a statement that he read at the beginning of a conference call arranged by Anglicans United, based in Dallas, Texas.

Now that Presiding Bishop Katharine Jefferts Schori has described him as renouncing his ministry, "I cannot go back to the church of my childhood and perform a funeral," Bishop Ackerman said. "There has been absolutely no pastoral concern or pastoral care."

Bishop Ackerman said he would not have responded to the Presiding Bishop's actions if she had not gone public with the matter. He said that publicity prompted many people to ask whether he had indeed renounced his orders as a bishop.

"For me, this is not a matter of whether I'm in the Episcopal Church or not in the Episcopal Church. I want to be obedient to the call on my life," he said, adding that his mother



"There has been absolutely no pastoral concern or pastoral care."

- Bishop Ackerman

had dedicated him to God while he was still in her womb.

The bishop said he had sent two handwritten letters to the Presiding Bishop, the first of which said that he did not write in order to renounce his ministry. Instead, Bishop Ackerman had been invited to serve as a U.S.-based bishop for the Diocese of Bolivia, without voting privileges in its House of Bishops. Bishop Ackerman requested a transfer to that diocese.

Bishop Ackerman said he wanted his correspondence with the Presiding Bishop to be honorable and discreet, and he wanted to continue ministry to Episcopalians in the dioceses of Quincy and Springfield.

"If this happens to me when I've tried to do this above board, what happens to those who have not voted to work within the system?" he said. "I'm concerned that they're also going to be

treated with a lack of love. I don't want anyone else to be mistreated."

Bishop Ackerman said he has heard from the Diocese of Bolivia regarding the Presiding Bishop's actions. "Having heard from the Diocese of Bolivia, I understand that I'm a priest in good standing in that diocese," he said.

Bishop Ackerman said he is troubled by the Episcopal Church's apparent inability to transfer bishops peaceably to other provinces of the worldwide Anglican Communion.

"It must see itself as highly independent," he said. "If orders are not universal in the Anglican Communion, they cease to be catholic in the full sense of the word. The Episcopal Church does not own the ministry of the one holy catholic and apostolic Church."

Neva Rae Fox, the Episcopal Church's program officer for public affairs, said the Presiding Bishop was unlikely to respond to Bishop Ackerman's remarks. "I do not know if the Presiding Bishop has seen Keith Ackerman's statement, nor do I know if he has sent any correspondence to the Presiding Bishop," she wrote in response to a request for comment. "I do not anticipate that the Presiding Bishop will have a statement."

Douglas LeBlanc

Election of Bishop

Upper South Carolina Nominees Wary of Same-Sex Blessings

The Episcopal Diocese of Upper South Carolina has announced a five-nominee slate in its search for an eighth bishop. All five say they would not counsel a rector to proceed with blessing a same-sex couple.

The nominees include the Very Rev. John B. Burwell, rector, Church of the Holy Cross, Sullivan's Island, S.C.; the Rev. Canon Dr. Neal O. Michell, canon to the ordinary, Diocese of Dallas; the Rev. David F.O. Thompson, rector, St.

Bartholomew's, North Augusta, S.C.; the Rev. W. Andrew Waldo, rector, Trinity, Excelsior, Minn.; and the Rev. Jerre Stockton Williams Jr., St. Peter's, Kerrville, Texas.

Three of the nominees — Dean Burwell, Canon Michell and Fr. Williams — advise against the practice because the Episcopal Church is part of the Anglican Communion. The other two nominees advise against the practice because General Convention has not formally authorized such blessings.

General Convention said, in Resolution C056, that "bishops, particularly those in dioceses within civil jurisdictions where same-gender marriage,

civil unions, or domestic partnerships are legal, may provide generous pastoral response to meet the needs of members of this church." Such services have occurred openly in the dioceses of California, Massachusetts and Minnesota since this summer's General Convention.

The five nominees' statements on blessings are in response to a question posed by the diocese's nominating committee: "If you were elected bishop of [the diocese], how would you counsel a rector who was asked to bless a same-gender relationship in his/her parish, and how would you lead us beyond our divisions?"

Bishop Burt of Ohio Dies at 91

The Rt. Rev. John Harris Burt, Bishop of Ohio from 1968 to 1984 and a voice for social justice, died Oct. 20 at his home in northern Michigan. He was 91 years old.

He was born in Marquette, Mich., and received degrees from Amherst College and the Virginia Theological Seminary. After ordination, he moved to St. Louis where he was on the staff of Christ Church Cathedral and was rector of St. Paul's Church, 1943-44. He served as a chaplain in the U.S. Navy during World War II, in the Pacific theater. After the war, he was chaplain at the University of Michigan, 1946-50. While rector of St. John's Church, Youngstown, Ohio, 1950-57, he was a leader in the racial integration of community housing and swimming pools.

In 1957, Fr. Burt became rector of All Saints Church, Pasadena, Calif. In 1963 he was a co-sponsor of the "Rally for Freedom" in Los Angeles at which Dr. Martin Luther King spoke to 35,000 supporters of civil rights workers in the South.

As Bishop of Ohio, he spoke against the war in Vietnam at rallies in Cleveland and Kent State University. The Presiding Bishop appointed him to be part of an interfaith group on a global tour which took him to South Vietnam and culminated in an International Inter-Religious Symposium of Peace in New Delhi. The Thomas Merton Center for Peace and Social Justice recognized him for his work in support of steelworkers in Youngstown.

Bishop Burt declared he would resign as bishop if General Convention in 1976 failed to amend the



Fr. Burt at General Convention 1967 in Seattle.

canons for ordination to apply equally to men and women. Throughout his ministry he was an advocate for better relations with the Jewish people and the State of Israel. In retirement, Bishop Burt was president of National Christian Leadership Conference for Israel, 1992-98. He was a representative to the National Council of Churches and he chaired the Standing Commission on Ecumenical Relations, 1974-79; chaired the Episcopal Clergy Deployment Office, 1967-73; and chaired the House of Bishops Committee on Theology, 1973-80.

Bishop Burt is survived by his wife, Martha; four daughters, Susan Burt of Marlinton, W.Va., Emily Betinis of Amherst Junction, Wis., Sarah Burt of Antrim, N.H., and Mary Laird of New York City; six grandchildren and five great-grandchildren. Among those preceding him in death was his brother, Alfred, a composer of Christmas carols.

Virginia Supreme Court to Hear Property Case Appeal

The Supreme Court of Virginia has agreed to hear the Episcopal Diocese of Virginia's appeal in a continuing struggle over church properties.

Both sides in the dispute issued statements that repeat their core arguments. The diocese maintains that a

Virginia law permitting congregational control of property is an intrusion of government into freedom of religion. Member congregations of the Anglican District of Virginia agree with the rulings of Fairfax County Circuit Judge Randy Bellows.

Western Louisiana Affirms Covenant

The Diocese of Western Louisiana's annual convention, meeting Oct. 9-10 in Alexandria, La., affirmed the Ridley Cambridge Draft of the Anglican Covenant. The Rt. Rev. D. Bruce MacPherson, the diocese's bishop since 2002, is among the founding bishops of Communion Partners.

Convention tabled one pro-covenant resolution that was proposed by the diocese's standing committee, but it then considered a similar resolution proposed by St. Mark's Cathedral, Shreveport. The cathedral's dean, the Very Rev. Jacob W. Owensby, is a member of the Communion Partner Rectors.

In his annual address, Bishop MacPherson urged convention to support the covenant draft.

"This will bring further recognition of our diocese as a part of the Episcopal Church, as a constituent member of the Anglican Communion, and in communion with the See of Canterbury. When I shared with the Archbishop of Canterbury last month the plans for a resolution of this nature, he responded favorably," the bishop said.

The bishop also spoke of why he believes the diocese needs to remain within the Episcopal Church.

"We need to stay where we are because our Lord needs the faithfulness of the ministry this diocese has to offer, and does offer, through the commitment of those who make this their spiritual home, and in turn are striving to build up the kingdom of God in this place and the life of Christ's Church," he said. "We stay also because our historic identity with the Anglican Communion demands it of us. Without ordered processes there is no catholicity, no claim to the ancient Christian unity, which we claim is at the very heart of whom we are as members of the one, holy, catholic and apostolic Church."

The bishop also said, however, that the same catholic order eventually may require that the diocese become less provincially oriented and more Communion oriented.



United, Not Absorbed

Much can and should be said about this week's bold move by Pope Benedict via the Congregation for the Doctrine of the Faith (CDF) with respect to past, present, and future Anglican Catholics, and it will take some time to uncover and then properly understand all (or most) of the implications, not least as the actual text of the apostolic constitution has yet to appear.

That said, it may be helpful at this stage to mark several aspects of the Vatican initiative that fit with longstanding, if little understood, commitments of Rome and Canterbury alike, mutually articulated and defended.

Start with the constructive appropriation of Anglicanism in the CDF's "note" of Oct. 20, itself a development of sorts in the Anglican-Roman Catholic relationship. Especially important here is the carefully crafted "background information" at the end, which attempts a brief, six-paragraph history of the Anglican-Roman Catholic relation as a context for the present Personal Ordinariate initiative. Paragraphs two to four mark the most interesting part of the history, ordered around the constancy of efforts toward "reunification," including the 19th-century Oxford movement, the early 20th-century Malines conversations, developments at the Second Vatican Council, and finally the creation after the Council of ARCIC, which "produced a series of doctrinal statements over the years in the hope of creating the basis for full and visible unity. For many in both communions, the ARCIC statements provided a vehicle in which a common expression of faith could be recognized. It is in this framework," concludes the CDF, "that this new provision should be seen" — as, apparently, one outworking of ARCIC's common expression of faith by Anglicans and Roman Catholics.

Since 1996, another outworking of ARCIC, supported at the highest level of both communions, has been IARCCUM, the International Anglican-Roman Catholic Commission on Unity and Mission. This body of mostly bishops (which, in its report to the Lambeth Commission, exercised especial influence on the form and content of *The Windsor Report*) has aimed itself at the same end as that now enacted by the Personal Ordinariates, namely, full visible communion of formerly

divided groups. And IARCCUM also has taken as its model the Malines conversations of Mercier and others, often summarized (as by the CDF in its note) with reference to the famous slogan "united, not absorbed," first developed by Dom Lambert Beauduin in 1925, and picked up again by Paul VI in his 1977 address to Archbishop of Canterbury Donald Coggan. As the pope wrote, the movement toward Anglican-Catholic reconciliation "has quickened marvellously in recent years, so that these words of hope: 'The Anglican Church united not absorbed' are no longer a mere dream."

In the Malines model as appropriated by IARCCUM, "a eucharistic communion of churches" is envisioned — "confessing the one faith and demonstrating by their harmonious diversity the richness of faith; unanimous in the application of the principles governing moral life; served by ministries that the grace of ordination unites together in an episcopal body, grafted on to the company of the Apostles, and which is at the service of the authority that Christ exercises over his Body" (*Communion in Mission* §13). This is "the path we will follow together," wrote the Archbishop of Westminster and the Archbishop of Canterbury in their joint statement, issued in the morning's Bulletin of the Holy See Press Office on Oct. 20 ("showing an unusual degree of coordination, both in terms of rollout strategy and ecumenical cooperation," in the astute observation of Rocco Palmò).

That both the incipient Personal Ordinariate initiative and IARCCUM are founded on the Malines model should go a long way toward explaining the Vatican's present intentions, and thus also help Anglicans know how to respond. When the CDF states flatly in its note that "the Catholic Church remains fully committed to continuing ecumenical engagement with the Anglican Communion," this means — as elsewhere in the note — that Rome is committed to preserving, encouraging, and otherwise vindicating "the worthy Anglican liturgical and spiritual patrimony" of ordinary and ordinariate Anglican Catholicism alike, as a "gift" to be "shared in the wider Church."

— Christopher Wells

IARCCUM, a body
of mostly bishops
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that now enacted
by the Personal
Ordinariates.

Vatican Initiative Along the Path to Unity

A flood of reports and commentary have poured out in response to the Vatican's initiation of what amounts to a highly original approach to traditionally-minded Catholic Anglicans seeking corporate reconciliation — “full visible communion” — with the Holy See. Unveiled on Tuesday, Oct. 20, in Rome by Cardinal Levada, prefect of the Congregation for the Doctrine of the Faith (CDF), alongside Archbishop DiNoia of the Congregation for Divine Worship and the Sacraments, a forthcoming “apostolic constitution” (that is, an especially authoritative doctrinal document) by Pope Benedict XVI will institute a canonical mechanism to provide for not only regular worship according to an Anglican pattern for communities of now-Roman-Catholic-Anglicans (as in the Pastoral Provision established by John Paul II in 1980) but also structures of oversight and even seminary formation for members of these communities *by* members of these communities. In other words, it seems that the Roman Catholic Church has decided to enshrine within its own communion the permanent presence of “those Anglican traditions ... consistent with the Catholic faith,” notwithstanding their origin in a church that, as the CDF acknowledges, declared itself “independent of papal authority” in the 16th century.

If this is not yet a distinctive Anglican *rite per se* (accompanied by its own canon law, as in all particular churches of the Roman communion), it certainly inclines in that direction, both in the maintenance of a distinct liturgy and in the provision for a separate administrative structure in the person of the Ordinary (that is, the immediate authority or overseer). In this respect, the proposed Anglican ordinariates will more nearly resemble Eastern rite churches in full communion with Rome than the military ordinariates mentioned by the cardinal, except perhaps insofar as they will apparently be national, hence established via consultation with episcopal conferences and accountable to the authority of local diocesan bishops, yielding a “cumulative” or overlapping jurisdiction.

What shall Anglicans, and especially Catholic Anglicans who remain in full communion with Canterbury, make of this? Surely, we may question whether now was the most propitious time to initiate such a project, standing as we are on the doorstep of a final covenant text (promised by Christmas), in the teeth of an extraordinarily unstable, if promising, period of flux and development in the Anglican world, more dramatic than any since the much-vaunted “Elizabethan Settlement” of 1559. In this context, it would be naive not to worry that the Vatican's initiative may relieve the pressure for reform from the Catholic wing of the Anglican Communion in an unfortunate way — by providing an attractive escape route for the battle weary just when, to mix metaphors, the tide was arguably beginning to turn in an avowedly Catholic direction.

We cannot accept, however, the cynical view of *The New*

York Times and others that the announcement was made by the Vatican so as “to capitalize on deep divisions within the Anglican Church to attract new members at a time when the Catholic Church has been trying to reinvigorate itself in Europe.”

If we are witnessing the maturation of the Anglican Communion into a more articulately Catholic community (as successive Lambeth Conferences, primates' meetings, archbishops of Canterbury, and lately the Windsor Contin-

We cannot accept the cynical view that the announcement was made by the Vatican so as “to capitalize on deep divisions within the Anglican Church...”

uation and Covenant Design groups have all assured us and/or urged, if not always unanimously nor sustainedly), this is in no small part thanks to the patient persistence and urgings of our Roman Catholic friends, who have in turn been changed along the path to unity. Ecumenism is a “dialogue of salvation,” wrote Paul VI. John Paul II added that it is a “dialogue of conversion,” provided that we are “humbly conscious of having sinned against unity and are convinced of our need for conversion. Not only personal sins must be forgiven and left behind, but also social sins, which is to say the sinful ‘structures’ themselves which have contributed and can still contribute to division and to the reinforcing of division.”

So long as this kind of a spirit of self-criticism and restless creativity imbues the Anglican-Roman Catholic relationship, in all of its variations, even the proposed *ordinariate will* — paradoxically in the eyes of many, but providentially all the same — be an evangelical tool for the dismantling of sinful structures that continue to divide us. In all events, the challenge will be for Anglicans and Roman Catholics to remember that all “elements of sanctification and of truth ... impel towards Catholic unity,” in the words of Vatican II's Constitution on the Church (LG 8.2); that is, all true and good things are catholic things, and the unity of the same is bound up with the unity of Christ himself and his Body.

The sooner we are able to grasp this, and to order our life together accordingly — not in “a uniformity that ignores cultural diversity,” as the CDF has said again, but in the one Lord and one faith (see Eph. 4:5) — the better off we shall be; and the more prepared for our Lord's imminent return (see Rev. 22:20).



Zen Metaphysics and the Episcopal Church

Recognizing the distinct differences between traditions is critical in religious dialogue.

READER'S VIEWPOINT By John P. Keenan

Now that the dust has settled about the theology of Northern Michigan's former Bishop-elect Kevin Thew Forrester, it is helpful to step back and consider some of the broader theological issues raised.

Two themes stand out, as found on the Northern Michigan website and in Fr. Thew Forrester's sermons posted there ("A Response to the St. Andrew's Draft of the Covenant Design Group"; "A Response to 'Dar es Salaam Communique'"; and Forrester's "Approaching the Heart of Faith"). These themes are: 1. the notion that, since our incarnational and trinitarian language is "symbolic," it can be replaced by more relevant terms, and 2. the idea that confessions we make about Jesus Christ in creed and liturgy are equally applicable to all persons.

These positions seem to me to reflect, not our common faith and practice, but rather the well-discussed and frequently rejected Zen metaphysics of Masao Abe (as in his article "Kenotic God and Dynamic Sunyata [emptiness]"), along with another common theme of East Asian Buddhism (especially as taught by D.T. Suzuki), that all beings equally possess Buddha nature. It may be of profit to contextualize these notions in

their Zen/interrreligious dialogue context, so that we may sort them prudently and intelligently.

Suzuki was a very popular teacher of Zen in the United States in the 1960s. Perhaps because he was not trained in any Zen monastery in Japan, he taught a new kind of Zen, a decidedly 20th-century construct — an "import Zen" that was severed from traditions and practices in Japan. In fact, although both Suzuki and, later, Masao Abe taught Zen as missionaries to the West, neither had a clear lineage or credential from any Zen school or tradition in Japan. Instead, each harkened back to ancient Zen traditions about mind-to-mind transmission of the Buddha mind, apart from all scriptures and all words.

For Suzuki, the essence of Zen is an inner experience of awakening, beyond and beneath all cultural expressions and all doctrinal teachings. The primacy of inner experience relieves Zen of the necessity of being grounded in any one tradition, he argued; as did the popular Alan Watts, who followed Suzuki and for a time saw himself as the great synthesizer of Zen and Christian faith. Watts graduated from General Theological Seminary, was ordained an Episcopal priest, and served in a parish in New York City.

Both Suzuki and Watts contended that Zen is the inner

(Continued on next page)

READER'S VIEWPOINT

(Continued from previous page)

core of Buddhism, and indeed of all religious experience everywhere. Zen, they argued, is not itself a religion, but the inner dynamic experience of *all* religions. The unassailable ground of their teaching was located in non-dual meditation, which — being non-dual — is immune from any criticism in words, which of necessity are dual and thus deludedly discriminative.

Zen Buddhists, like all Buddhists, prize meditation and have written about it in great depth and detail. Traditionally, meditation practice begins by quieting the mind. Once that is achieved, one cultivates insight by progressively eliminating all images and ideas. That insight is focused upon doctrines taught in the various schools of Buddhism — in the case of Zen, upon the emptiness of self and all supports for self.

Indeed, traditional Zen stands right at the heart of Mahayana Buddhism in its insistence that the Buddha nature in every being is itself no self and supports no firm identity. Some varieties of Zen that have come to North America, such as that taught by Philip Kapleau, are situated squarely within this traditional Buddhist doctrine. The Sanbo Kyodan lineage, too, has trained many Christians (including such well-known teachers as Robert Kennedy and Ruben Habito) who have in turn trained other Christians, with a focus upon the practice of meditation: nurturing minds that are docile to truth and intensively aware of the back and forth passage between experience and language.

In contrast to these, Suzuki exalted Zen as the universally valid inner core of all religious experience. And he taught that that experience was precisely an experience of Buddha nature — the inborn and original enlightenment that characterizes every sentient being in the universe.

Masao Abe succeeded Suzuki as a Zen missionary to this continent. Unlike Suzuki, he was a philosopher who had studied the Kyoto School philosophy, which draws upon Japanese Buddhist traditions to offer the antidote of emptiness to the existential anxiety of our modern world. Kyoto philosophers Nishida, Tanabe, and Nishitani developed a stunning existentialist philosophy of absolute nothingness (emptiness) in dialogue with modern Western philosophers. They read religious texts into their critical philosophy, attempting to extract their actual meanings from the husk of religious language. Just as Hegel had read the New Testament discourse as “representations” that needed to be subject to the light of “critical thinking” and reason, so the Kyoto philosophers looked at religious traditions as symbols of something more basic and more



It is not helpful simply to substitute new words into the language of Christian doctrines through a kind of global “search-and-replace” program.

universal: truth as it unfolds into this world.

Trained in this Kyoto School philosophy, Abe wrote his essay “Kenotic God and Dynamic Sunyata,” in which he claims that the Christian doctrine of the Trinity is an expression of the kenosis of Christ, dynamically emptying the very being of God. The doctrines of Incarnation and Trinity do not, in his view, have any necessary reference to Jesus of Nazareth, and thus, we have no need of a historical awareness of Jesus, of the New Testament Scriptures, or of the traditions. Abe based his theology of the Trinity simply and singly on one line of the kenosis hymn in Phil. 2:7. In his many forays into interfaith dialogue, Abe propounded his Zen understanding of religious experience. His essay on the Trinity attracted much attention and was the theme of two books and many articles. His was clearly a Zen metaphysical reading of Christian themes, to which many Christian thinkers responded by way of critique.

In this context, we can understand the very similar trinitarian approach in the theology of Fr. Thew Forrester. I would suggest that we can see in his sermons and theological views a version of Abe’s Zen metaphysics. He speaks of one’s “Christ-ness” just as Suzuki

and Abe speak of Buddha nature. All of the christological titles that we regularly apply to Jesus of Nazareth, Fr. Thew Forrester would apply to each and every person created in the image of God. Thus, not only is Jesus the only son of God, so also are Mary and Bob. Not only is Jesus the Incarnate Word, so also are Tom, Dick, and Henrietta. This is very good Zen metaphysics, but it is hardly the orthodox discourse of our Christian traditions.

In speaking of the Trinity, Fr. Thew Forrester, Hegel-like, declares the words to be symbolic and then discerns a deeper trinitarian dynamic pattern in all of the world's religions. I think, rather, that he has found those patterns in Abe's philosophy, for trinitarian themes do not in fact emerge from interfaith dialogue across all religious traditions.

I have two problems with Fr. Thew Forrester's approach. First, its Zen roots seem to me to remain unacknowledged. I am not sure; perhaps he has simply — with no reference to Zen writings or scriptures — come to these themes through his meditation practice under the direction of his Zen teacher. Still, I would like their apparent background in Zen philosophy to be squarely acknowledged, for Zen takes its rich and very particular life only within the context in which it is nested — that of an intense practice of meditation. Zen doctrine is tailored to that practice, and Zen is not fitted to a liturgical tradition; the heart of Zen practice is silent meditation. I would think that simply refitting Zen themes into Christian language is too much of a mishmash.

My second concern is for the authenticity of Christian doctrine and discourse. Religious discourse needs to be studied in depth and detail. It does no good, I think, to shake things together, and mix them up, and see what comes out at the end. Christian discourse has its authentic traditions and its experienced truth: this is what we call orthodoxy. To bring our Christian tradition into dialogue with other traditions — including the various Buddhist traditions — demands that we recognize the distinct differences between traditions without blending them into some kind of non-dual and non-alphabetic soup.

I have long contended that Mahayana Buddhism is capable of providing philosophical assistance in understanding and enunciating basic Christian doctrines. But it is not helpful simply to substitute new words into the language of those doctrines through a kind of global "search-and-replace" program.

Certainly, Mahayana themes of

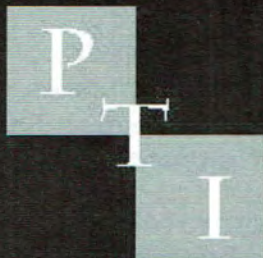


emptiness and Buddha nature can, if brought into tensive dialogue with our Christian themes of the redemptive Incarnation of Christ, help us to reclaim that which our ancestors, the fathers of the Church, expressed so anciently and elegantly in their patristic writings. First and foremost, however, one must delve into those ancient doctrinal writings.

Although we tend to shy away from "explaining" the Incarnation and the Trinity, the doctrinal thinking that leads unbroken from the Scriptures to the creeds is clear enough; it is recorded in the fathers and the medieval writings and accessible to committed students of the faith. Indeed, these doctrines are expressed in our liturgy, not only in the Nicene Creed, but on every page of the eucharistic rites that we celebrate. In our dialogue with Buddhism, I would indeed recommend adopting new categories for thinking, but I would insist that we adapt them to the singular beauty of Jesus, the Christ who died for our sins. □

The Rev. John P. Keenan is professor emeritus of Buddhism, Middlebury College; retired rector of St. Mark's Church, Newport, Vt.; and author of The Meaning of Christ: A Mahayana Theology, Grounding our Faith in a Pluralist World — with a little help from Nagarjuna, and other works on interreligious theology.

The Reader's Viewpoint article does not necessarily represent the editorial opinion of THE LIVING CHURCH or its board of directors.



Preparing the Way — Unexpected Expectation

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Trust-law Issue

With respect to the editorial "Toward a Better Way" [TLC, Oct. 18], I commend your call for the litigants in suits over ownership of parish property "to work for solutions outside of the courtrooms." However, I must correct your statement that the reason "the Supreme Court of South Carolina ruled ... that the Dennis Canon does not apply

... to All Saints Church in Pawleys Island, S.C. [is] because that parish predates the Episcopal Church."

In fact, the reason that the Dennis Canon was held to have no effect (i.e., it did not create a trust on the All Saints' property) is that the Episcopal Church did not own the All Saints' property when the Dennis Canon was adopted in 1979 by General Conven-

The Episcopal Church did not own the All Saints' property when the Dennis Canon was adopted in 1979 by General Convention.

tion. In other words, the court ruled that under rudimentary principles of trust law, one cannot create a trust in property owned by another. Thus, it was because the property in question was owned by All Saints' parish and not by TEC at the time of the adoption

of the Dennis Canon that the Supreme Court found that the Dennis Canon failed to establish a trust interest in TEC or the Diocese of South Carolina. It was not because All Saints' parish was formed before the Episcopal Church was established.

Accordingly, conservatives can take heart that South Carolina's Supreme Court applied this most basic and universal rule of trust law in a way that California's Supreme Court should have, but did not.

Wicks Stephens
Moon Township, Pa.

Augustine's Influence

I was delighted to see the attention given to John Henry Newman in the October 11 issue of *THE LIVING CHURCH*. The review by seminarian Jordan Hylden of his friend and former chaplain's new (very expensive) book, *Newman and the Alexandrian Fathers*, was welcome and interesting.

I would make two observations concerning the review. First is the fact that the term "consult" in Newman's 1859 article, "On Consulting the Faithful Matters of Doctrine," in the *Rambler* is used by him in a very restricted sense; and he gives as an example of his meaning some events leading up to Pius IX's promulgation of the dogma of the Immaculate Conception in 1854.

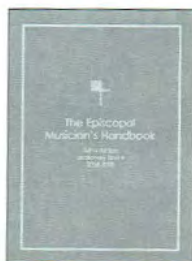
Secondly, while the influence of the Alexandrian and other Eastern Fathers on Newman's thinking is immense, it is important to recognize that of other African (not Alexandrian) Fathers, most notably August-

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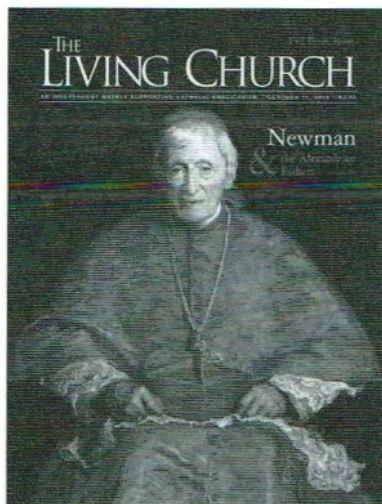
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PEOPLE & PLACES



tine, whose phrase "securus judicat orbis terrarum" was so fateful in his personal journey of faith, a phrase which he says "absolutely pulverized" his theory of *via media*.

*J. Raymond Lord
Owensboro, Ky.*

I greatly enjoyed Jordan Hylden's article, "Doctrine and Its History." The cover picture of Cardinal Newman is astounding. He looks so old and tired. This must be because he was cardinal only in the final years of his life.

But even with all these honors, the Roman Catholic Church didn't really trust him. For instance, they never made him a bishop with a diocese of his own to administer. They probably gave him the honor of becoming a cardinal in the hopes that the other high church Anglicans would follow his trail to Rome.

In those days, the Roman Catholic Church had three levels of cardinals: cardinal bishops, cardinal priests, and cardinal deacons. Was Cardinal Newman considered a cardinal priest?

Other than having the honor of being a cardinal and wearing a red robe and cap, his only benefit upon being named a cardinal was having the right to vote for a new pope. Did Cardinal Newman ever exercise this right?

*William Keller
Hudsonville, Mich.*

(Yes, Newman was a cardinal priest; and, no, he did not exercise his right to vote for a new pope. Ed.)

Appointments

The Rev. **Jay Angerer** is rector of All Saints', 100 Rex Dr., River Ridge, LA 70123.

The Rev. **Susan K. Crawford** is rector of St. James', 1026 S Washington Ave., Greenville, MS 38701-6307.

The Rev. **Karl Lusk** is rector of Ascension, 211 N 3rd St., Bardstown, KY 40004.

The Rev. **Ellen Morell** is rector of St. Peter's, 8110 St. Andrew's Church Rd., Louisville, KY 40258.

Nina Nicholson is director of communication and technology for the Diocese of Newark, 31 Mulberry St., Newark, NJ 07102.

Chandler Whitman is director of youth and family ministry at St. Philip's, 9380 Davies Plantation Rd. E, Memphis, TN 38133-4250.

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Delaware — **Jennifer Andrews-Weckerly**
Kentucky — **Hilary Bogert-Winkler**, associate, Grace Church, 14 Boltwood Ave., Amherst, MA 01002-2301; **Mary Ann Mertz**, chaplain, the Lower School, Episcopal Academy of Philadelphia, 1785 Bishop White Dr., Newtown Square, PA 19073.

Deaths

The Rev. **William Henry Olsen**, 86, a priest of the Diocese of Ohio, died Oct. 5 at his home in Towson, MD.

A native of Elyria, OH, Fr. Olsen spent much of his life in his hometown after graduating from the U.S. Naval Academy in 1944. After a career in business, he attended Virginia Theological Seminary and was ordained deacon in 1981 and priest the following year. He served as assistant at St. Andrew's Church, Elyria, from 1981-83, then as rector of St. Thomas', Port Clinton, from 1983-91, when he retired. In retirement he was active in churches in Ohio, Sarasota, FL, and Towson, where he settled in 2004. His wife of 60 years, Gussie, preceded him in death. He is survived by sons Richard, of Venice, CA, James, of Algonquin, IL, John, of Oakville, ON, Canada, and Thomas, of Dover, PA; seven grandchildren, and two great-grandchildren.

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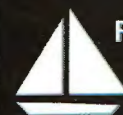
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Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confes-
sions; Cho, Choral; Ch S, Church School; CP, Contemplative/Centering Prayer; c, curate; d, deacon, d.r.e., director of religious education; E&B, Even-
song and Benediction; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS,
Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r,
rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; SD, Spiritual Direction; Sta, Stations; V, Vespers; v, vicar; YA, Young Adult; YPF, Young People's Fel-
lowship. A/C, air-conditioned; H/A, handicapped accessible.