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The Living Church is published by the Living Church Foundation. Our historic mission in the Episcopal Church and the Anglican Communion is to support and promote the Catholic and evangelical faith of the one Church, to the end of visible Christian unity throughout the world.

The Rt. Rev. Scott B. Hayashi, former canon to the ordinary in the Diocese of Chicago, became the 11th Bishop of Utah Nov. 6. In his consecration sermon, the Rt. Rev. Jeffrey D. Lee, Bishop of Chicago, mentioned Hayashi's fondness for sumo action figures. "That tells you all kinds of things about your new bishop," Lee said. "You've elected a bishop whose sense of humor will delight you. You will discover that this playfulness enfolds a heart of very serious purpose."

Richard Schori photo



A Gentle Giant Remembered

When Manute Bol died at age 47 in June 2010, the former NBA star from South Sudan was doing the thing he loved best: helping his beloved people of South Sudan.

"A Tribute to Manute Bol," held at The Catholic University of America on Nov. 9, found friends and colleagues remembering the 7-foot-7 giant-hearted Dinka who inspired college students to make a difference for the world and raising money to complete his dream of building 41 schools in Sudan.

The tribute was sponsored by Sudan Sunrise, a nonprofit, non-denominational Christian ministry that began as a network of Americans partnering with South Sudanese Christians who were committed to helping Darfurian Muslims.

In 1991, Bol saw Sudan on television for the first time. The NBA video *Manute Bol: Basketball Warrior* quoted basketball's star blocker: "The Sudan government was killing my people. I say no, this cannot be right. I have to do something."

He returned to Sudan and to overflowing refugee camps, where he saw a war-devastated land. The Dinka warrior said in an interview with *Sports Illustrated* years later, "God guided me to America and gave me a good job. But he also gave me a heart so I would look back."

Speakers at the tribute, including former teammate Charles Barkley in a recorded message, all mentioned the Sudanese ball player's generosity. Bol's earnings playing for Washington, Golden State, Philadelphia, and Miami — and even after his basketball career was over — provided relief and support for the victims of the National Islamic Front regime's genocidal jihad. The basketball player saved probably thousands of lives.

In 1991 he heard about hundreds

Lambeth Plans Side Meetings

The Archbishop of the Province of the Indian Ocean has alluded to plans for at least one small group of Anglican primates to meet with the Archbishop of Canterbury before they gather with their fellow primates Jan. 25-31, 2011, in Ireland.

Some primates have said they will not attend the regular Primates' Meeting if it welcomes Katharine Jefferts Schori, Presiding Bishop of the Episcopal Church, or Frederick J. Hiltz, Archbishop of the Anglican Church of Canada.

"As regards the Primates' Meeting hosted by the Archbishop of Canterbury due to take place early next year, we shall be able to express ourselves but the decision to attend rests solely on the individual archbishop," Archbishop Earnest said in his opening remarks as chairman of the Council of Anglican Provinces of Africa.

"The Archbishop of Canterbury has invited me in my capacity of CAPA chairman to be part of a preparatory committee," Earnest added. "He is also anxious that a small group of primates meet with him."

Anglican Communion News Service distributed Archbishop Earnest's remarks in their entirety.

The Rev. Canon Kenneth Kearon,

secretary general of the Anglican Communion, responded later to a report that a smaller meeting could mean the end of the Primates' Meeting. In two posts at Twitter.com, Kearon said a report by *The Church of England Newspaper* was not accurate and that there have never been any plans to cancel the Primates' Meeting, which has convened every two years, on average, for most of this decade.

In his Pentecost letter issued May 28, Archbishop Rowan Williams had raised the question of whether archbishops may be excluded from the meeting.

"I am aware that other bodies have responsibilities in questions concerned with faith and order, notably the Primates' Meeting, the Anglican Consultative Council and the Standing Committee," Archbishop Williams wrote. "The latter two are governed by constitutional provisions which cannot be overturned by any one person's decision alone, and there will have to be further consultation as to how they are affected. I shall be inviting the views of all members of the Primates' Meeting on the handling of these matters with a view to the agenda of the next scheduled meeting in January 2011."



Brooks Dillsworth photo

Bol

of "Lost Boys" returning to Sudan from Ethiopia, where they had fled three years before. They were cut off and being starved by Sudanese government troops. Bol hired helicopters to fly food and medicine to them and to bring in journalists to tell the Lost Boys' story to the outside world. Through his Ring True Foundation, Bol also helped the former Lost Boys when they were resettled in the United States.

Bol was honored for his compassion not just toward his own fellow South Sudanese, but also toward Darfurians. Although Darfurian troops killed 250 of his family members, he believed that they had been manipulated and lied to by Khartoum. His ability to forgive was a powerful testimony. Bol joined other South Sudanese Christians in reaching out to Darfurians.

He also joined advocacy efforts to end the genocide in Darfur, as well as efforts for reconciliation among all of Sudan's marginalized people, through his partnership with Sudan Sunrise. Bol and the others believed that only true forgiveness, which does not excuse or deny wrongdoing, but still chooses to forgive, brings freedom to both parties.

Sudan Sunrise quotes Bol as saying that "the key to peace is education." His project with Sudan Sunrise to raise funds and build desperately needed schools in South Sudan will contribute to reconciliation between Christians, Muslims, and followers of traditional religion by bringing children together for an education.

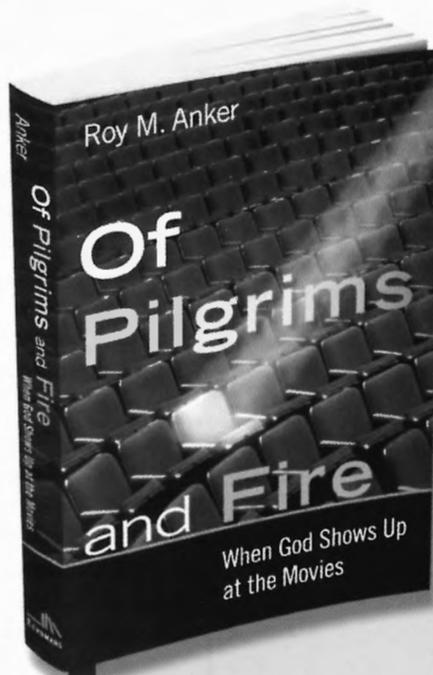
Bol's Darfurian friend, Dr. Abdelgabar Adam, responded to his vision of reconciliation. Now 200 Darfurian university students have volunteered to help build the schools. The Rev. Tom Prichard, founder and

executive director of Sudan Sunrise, said it's a two-man job to create compressed-earth bricks for the schools. For each brick, one Christian and one Muslim have worked together.

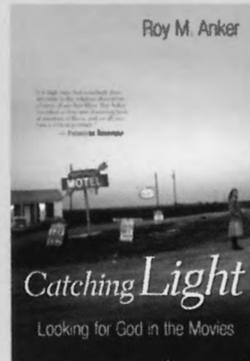
Bol used his fame to raise aware-

ness about what was happening in Sudan. He told Congress, the State Department, and audiences across the country that 10,000 people were dying every day in South Sudan and other areas of conflict. He gave the

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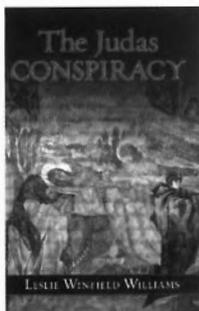
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news

Gentle Giant

(Continued from previous page)

State Department photos that he had taken in the refugee camps.

Speaker John Zogby exhorted the Catholic University students attending the tribute to be like Bol in their care for the poor and defenseless of the world.

Despite Bol's tremendous physical pain — severe, crippling arthritis and other illnesses, exacerbated by a near-fatal car accident in 2004 — he had a great sense of humor. One speaker who had the corner on funny "Manute stories" was Chuck Douglas, assistant general manager for the Washington Bullets (now Wizards). Douglas told how he was assigned by the general manager, Bob Ferry, to "help" Bol with adjusting to life in America when his culture shock was at a maximum.

Douglas said Bol had one day told him that he wanted "an electric train." He drove Bol to the toy store, an excursion that was magical in itself for the Dinka. But when he showed Bol the electric trains, his friend protested that was not what he wanted. He wanted an electric train that was pushed around to clean the house. Douglas, just out of college himself, finally figured out that Bol wanted a vacuum cleaner.

The tributes to Bol, shared by those who loved him for his humor, his generous spirit, and his perseverance, introduced the Sudanese Christian Dinka basketball player to a crowd of college students who may have only known him as a name in the NBA.

The evening was an invitation to share in the work that Bol started by completing his 41 schools in Sudan. It was also an invitation to share in the faith, courage, and kindness that made Bol who he was. Manute would have liked that.

*Faith J.H. McDonnell,
in Washington*



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New York Bishops Set Retirement Dates

Both the Bishop of New York and the Bishop Suffragan of New York informed their diocese's annual convention Nov. 13 of their plans to retire.

The Rt. Rev. Mark P. Sisk, 68, bishop since 2001, called for the diocese to elect a coadjutor in October 2011. Sisk served as coadjutor to the Rt. Rev. Richard F. Grein from 1998 to September 2001.

Sisk left open his exact date of retirement.

"If, as the canon requires, you adopt a budget for the search committee, the process can begin," he told the convention. "But remember these election cycles take several years to complete. I have every intention of being your bishop and serving with all the energy and wisdom and faithfulness that, by God's grace, I can muster."

The Rt. Rev. Catherine S. Roskam, 67, bishop suffragan since 1996, announced that she will retire Jan. 1, 2012.

In another development, the convention adopted a resolution condemning the Institute on Religion and Democracy.

The resolution urged that Episcopalians, Presbyterians and United Methodists create a joint task force to "assess the threat to religious freedom posed by the activities of the IRD and related groups."

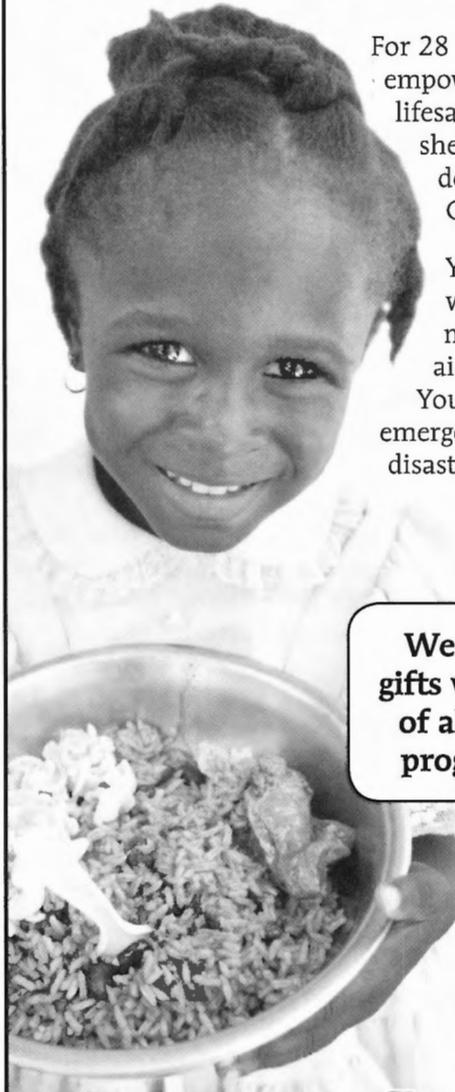
"For nearly 30 years, IRD has publicly stated its goal of 'reforming' the Episcopal, Presbyterian, and United Methodist churches along 'orthodox' lines, even though it is not accountable to any of those churches," said an explanation paragraph of the resolution.

"IRD does not support or oppose congregations leaving the Episcopal Church and encourages church members inside and outside the Episcopal Church to work for

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New York Bishops

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church renewal," an IRD statement said.

"Blaming the 29-year-old IRD for mainline Protestantism's 45-year membership spiral is convenient but nonsensical," added Mark Tooley, IRD's executive director.

Election Freed
Robinson to Retire

The Rev. Rev. Gene Robinson says his decision to retire in January 2013 as Bishop of New Hampshire was easier to imagine after the election of the Rt. Rev. Mary D. Glasspool.

Both bishops discussed their sexuality openly before they were elected — Robinson in 2003 and Glasspool in 2009.

"I had never really considered retiring until Mary's election," Robinson told THE LIVING CHURCH in a telephone interview. "That really gave me permission to consider that possibility."

Until Glasspool's election, Robinson was alone among non-retired bishops in speaking openly about his homosexuality.

Robinson is not the only gay bishop of the Episcopal Church. The one other openly gay man in the House of Bishops, the Rt. Rev. Otis Charles, disclosed his sexuality after retiring as dean of Episcopal Divinity School in 1993.

Once Robinson began considering retirement, he said, no one event or development was the catalyst in his decision.

"It's a good thing to leave when I'm loving the ministry and people are loving the ministry I'm doing," he said.

Robinson said he does not yet know whether he will spend more time as a visiting senior fellow with the Washington-based Center for America Progress, which he joined

in early 2010. The bishop was impressed by the center's contribution to discussions involving government and religious faith.

"They really wanted to bring a moral voice into those discussions," he said. "I have no idea where that will lead."

Robinson is clear, however, that he will remain active and visible after stepping away from his duties in the Diocese of New Hampshire.

"What I do know about myself is that my passion is for evangelism, and particularly for evangelism among people in the gay, lesbian, bisexual and transgender community," he said. "I was raised an evangelical, and I remain that to my core."

Douglas LeBlanc

Uruguay Seeks
New Province

The Diocese of Uruguay is seeking separation from the Province of the Southern Cone. The diocese hopes to become part of another province within a year.

The diocese had sought permission from the province's synod to ordain women as priests, but the synod's House of Clergy declined that permission Nov. 4. The diocese already ordains women as deacons.

In recent years the Southern Cone has provided oversight to the Anglican Church of North America's dioceses of Fort Worth, Pittsburgh, Quincy and San Joaquin.

Similarly, the province's canons allow member dioceses to seek alternative oversight from other provinces. If the province declines Uruguay's request, the diocese plans to appeal to the Anglican Consultative Council.

The Diocese of Uruguay is contiguous with the Anglican Episcopal Church of Brazil; the dioceses of Southwestern Brazil and Pelotas are across Uruguay's northeastern border.

CHRIST as the Ultimate Offering

Elliott Daingerfield's
Mural Cycle at
St. Mary's, Manhattan

By Dennis Raverty

In a side chapel at the Episcopal Church of Saint Mary the Virgin in New York City is a darkened and badly damaged mural cycle by the once-celebrated artist Elliott Daingerfield (1859-1932), painted during the first decade of the 20th century and devoted to the parish's patron saint. The mural encompasses all four walls and was seen by critics at that time as the artist's magnum opus. The conservative, classical style is typical of what was then called the American Renaissance, a movement that came to prominence in the last decade of the 19th century. This "renaissance," however, was soon overshadowed by the gritty urban realism of the Ashcan School during the first decade of the 20th century and the rise of Modern art, which culminated in the Armory Show of 1913, in which the works of European masters such as Matisse, Picasso and Duchamp first became widely known and appreciated in the United States, and which later almost totally eclipsed the American Renaissance. The movement remains under-researched by art historians to this day.

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Top: Mary holds her hands up in an orans posture, the Holy Spirit hovering above her head. Bottom: Mary bows and gestures deferentially toward her Son.

Edward Burns photos





Above left: Amid the Epiphany entourage a Jewish man reads from a scroll, his head covered in a prayer shawl. Above right: A panoramic view of Elliott Daingerfield's mural on the east wall. Right: The Holy Family and the three Magi are grouped in the center of the composition.

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The murals painted by Daingerfield in Saint Mary's chapel are characterized by the overarching theme of offering — Mary's offering of song, the Magi's offering of gifts, our own offerings in the Eucharist, and finally Christ himself, who through his life and by his death becomes the ultimate offering. The paintings also represent an understanding of Mary's role in salvation as a Mediatrix, who mediates between the people and her divine son. Daingerfield developed these themes through iconography in the murals on the west, east and south walls.

On the west wall is a *sacra conversazione*, *The Magnificat*, with Mary and other saints, including Joseph and Mary's parents, along with angels, standing upon a platform elevated on three steps at the left. Mary holds her hands up in an orans posture, the ancient posture assumed by a priest celebrating the Mass. Hovering above her head is a white dove symbolizing the Holy Spirit, who inspires her to sing his praises — the song of the Church, represented by the procession of ecclesiastics and saints who approach from the right in veneration.

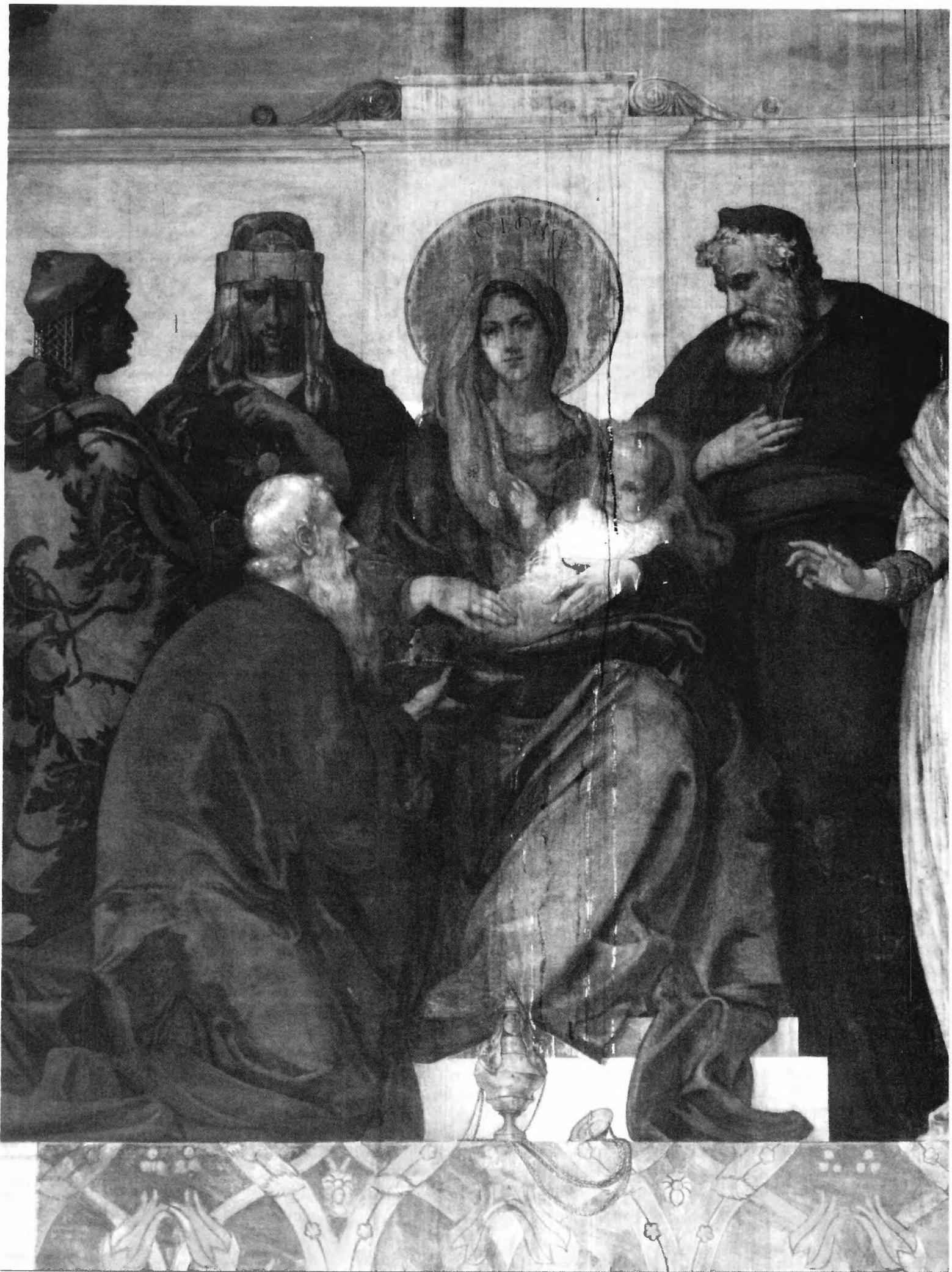
On the east wall is a scene of the adoration of the Magi. On the left of this scene near the altar (and now unfortunately darkened from years of incense) is the exotic entourage of the Magi with their camels, including what appear to be Persians or Arabs, a Roman soldier on the far left, now difficult to discern, as well as an African porter carrying the

treasure of gold in a wooden crate. These represent the various nations and peoples of the world, gathered to worship Christ. Among this ethnically diverse group is an elderly Jewish man reading from a scroll, his head covered with a prayer shawl. It is unclear whether he is standing or kneeling because he is partly blocked from view by the camel. Jews do not kneel when they pray except on Yom Kippur, the Jewish Day of Atonement. On Yom Kippur, a rabbi lays prostrate in memory of the high priest who knelt before the Holy of Holies in the days of the Temple. The implication here is that Christ himself, enthroned with Mary in the center of the composition, is the new Holy of Holies and the Ark of the New Covenant.

The Holy Family, the three Magi themselves, and a mysterious woman with a book are grouped in the center of the composition upon a raised dais — the Virgin seated with the infant Jesus on her lap, the others standing around her in adoration. Upon closer inspection the dais is actually an altar, complete with embroidered frontal, candlesticks, and smoking thurible.

The figures seem to stand in front of a rectangular screen which frames them, but because the figures are completely contained within the rectangle, it also in some ways resembles a flat, *trompe l'oeil* painted altarpiece or retable affixed to the rear of the altar. The viewer cannot tell whether the figures are real or fictive, merely painted or physically "present" on the altar; the artist is playing a witty

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depicted at or near eye level). The wife of the benefactor, parishioner Haley Fiske, was the model for the figure of Charity, according to a short essay by Fr. John Beddingfield, former curate at Saint Mary's.

To the right of the altar, kneeling on the steps and clothed in a flowing white gown, a young woman representing Faith holds up a golden chalice. In the landscape behind her, at an incongruous perspective, is Salisbury Cathedral, home of the pre-Reformation Sarum Rite, an important point of departure for the 19th-century Catholic Revival liturgists in the Anglican church, to which the Church of Saint Mary the Virgin is heir. At the far right stands Hope, who holds an anchor in her left hand and points with her right hand to Christ.

Although she represents Faith, the woman kneeling and elevating the chalice toward the altar is shown in a posture of offering, and recalls the offertory of the Mass, where lay oblationers once brought the Eucharistic gifts to the altar in the ancient Church, a practice revived in the 1970s. Although not a part of liturgical practice at Saint Mary's in the early 20th century, it was undoubtedly known to the erudite and well-read Daingerfield from depictions in Byzantine art (for example, the famous sixth-century mosaic of the empress Theodora presenting a chalice of wine at the offertory in the sanctuary at the church of San Vitale in Ravenna).

Turning to the south wall, over a wide doorway leading to the church's columbarium, is the final mural, depicting the risen Christ in Glory, enthroned on high, floating on a small cloud. Below him and to the right, Mary also floats on a cloud. She bows and gestures deferentially toward her Son, as if to say that he is her offering to the world. With her other hand, she gestures toward the viewer. Occupying a space on the wall between us and Christ, she seems to intercede as a mediator between us and her glorified Son. But he himself and he alone remains the supreme offering in Daingerfield's painting. From her posture and her positioning in the composition, Mary is clearly not the equal of her Son, but only a conduit to him. Redemption here is the prerogative of Christ alone. This portion of the mural is the climax of the entire cycle of paintings, and I can imagine that this, the last wall painted in the series, helped to assuage any accusations of Mariolatry.

Most art historians agree that we now live in a



A shepherd gazes reverently upon Mary and the infant Jesus.

game here with different levels of representation and reality that might be easily overlooked by the casual observer. The effect is heightened by a shifting perspective — the viewer's vantage point rising with each of the steps to the altar, all seen from nearly straight on rather than in regular one-point perspective, an effect which further heightens the ambiguity between painted and "real" reality. Sitting on the steps in front of the altar and holding two babies in her lap is a figure that represents Charity, dressed in Renaissance garb. She looks directly at us, bringing to mind the figures in 16th-century Italian Mannerist Jacopo Pontormo's Poggio frescos at the Villa Medici (which, incidentally, have similar shifts in perspective, everything

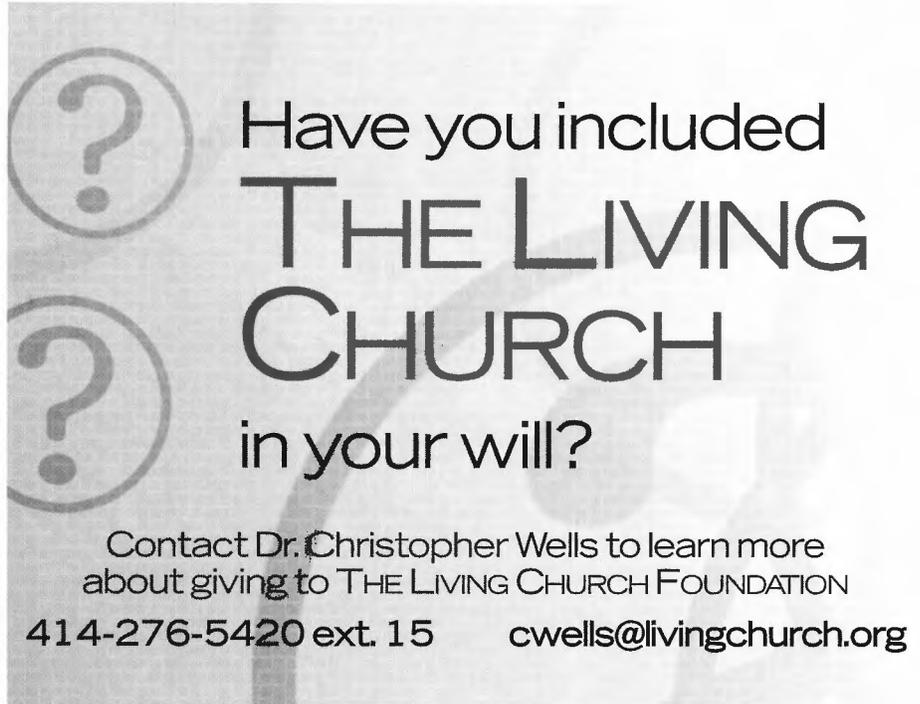


The risen Christ in Glory.

postmodern period. The American Renaissance movement, along with other movements long displaced by Modernism and its formalist critical discourse, can now be reevaluated in a new light, and without feeling the need to dismiss the legitimacy of Modernism (as some art aficionados are still desperately trying to do, thereby distancing the work they champion from the mainstream discourse ever further). We need a history of art in the United States broad enough to encompass both Duchamp and Daingerfield.

The murals in the Lady Chapel of the Church of Saint Mary the Virgin, and other works like it from the previous century, can now finally be evaluated on their own terms once again and the work of nearly forgotten artists like Elliott Daingerfield, and others long overlooked, may now be reexamined free from Modernist prejudices.

Dr. Dennis Raverty, assistant professor of art history at New Jersey City University, is a specialist in early 20th century Modernism and the author of Struggle Over the Modern: Purity and Experience in American Art Criticism: 1900-1960 (Fairleigh Dickinson, 2005).



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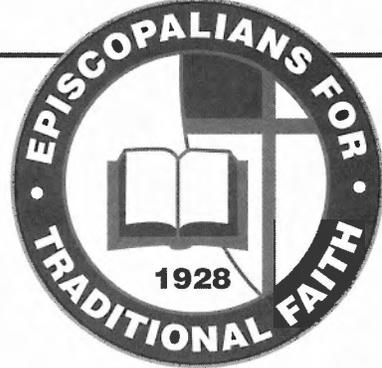
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Let It Be to Me According to Your Word

By Patrick T. Twomey

Any description or defense of Christian belief will necessarily make frequent references to foundational documents: sacred Scripture, of course, being preeminent. But also to be included are the Creeds and the Councils of the early Church. Within this same period, roughly the first five centuries, there are epistles, hymns, prayers, and theological discourses, all of which together give a general and broad impression of what is sometimes called the “Great Tradition of the Church,” a designation which suggests that this formative and early period crafted for all future Christians

a coherent theological vision, a font to which every generation returns.

Part of the deposit of this faith is the role of the Blessed Virgin Mary.

The statement in the Apostles’ Creed “conceived by the power of Holy Spirit and born of the Virgin Mary” is anchored most obviously in the early narrative of Luke’s gospel.

“In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph And the angel came to her and said, ‘Hail, O favored one, the Lord is with you. ... And behold you will conceive in

your womb and bear a son, and you shall call his name Jesus.” Mary was troubled and did not understand the greeting and asked, “How shall this be, since I have no husband?” The angel replied, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy.” The closing remark, issued by Mary, has echoed in the church for centuries, inscribed in prayers, hymns, and paintings. What we call the Annunciation (the announcement) concludes with Mary saying, “Behold, I am the handmaid of the Lord; let it be to me according to your word” (Luke 1).

Having heard the story, let us observe and review cherished details that say a great deal not only about God’s dealing with Mary, but also God’s dealing with us, Mary operating in the story as an icon or image of the Church. First, we begin with a divine invitation to a unique vocation. The so-called problem of her virginity underscores, in dramatic religious language, that the coming of the Savior into the world is not the result of simple human agency. God has done this. Second, Mary’s consent to her role is absolutely free, severed from any manipulation or compulsion. The invitation is free, to which her response is also free. Her consent is a vital step in moving the story forward. This explains in no small measure the honor that has been attributed to Mary throughout the ages.

Her famous “fiat,” “Let it be to me,” is a momentous consent to the will of God worked out mysteriously in the interior recesses of her body and soul. Mary is said to be “pondering all these things in her heart,” a statement suggesting that her consent is not a simple agreement to a plan that has been laid out in full view before her eyes. Not unlike a couple making marriage vows before God and their families, she consents to a vocation she does not understand, a mystery reaching into a distant future, giving a notable disturbance to her young life — “How can this be?” she asks.

While not diminishing in any way Mary’s unique vocation and role in the mystery of the “incarnation,” her part has striking parallels to our own. For instance, we who receive Christ’s body in the Eucharist bear his body into the world. The deacon’s dismissal, “Go in peace to love and serve the Lord,” implies our bearing the Risen Christ, whose body we have received, and whose body we are as members of the Church. And we, like Mary the Mother of our Lord, consent to God’s will unfolding in our lives without knowing in advance all that God’s will entails, either in blessing or in sorrow.

So we each are asked to utter our “Yes” to God’s “Yes,” our “Amen” to God’s mysterious summons.

As a way of looking at this a bit more deeply, I’d like to turn to two important theologians, Thomas Aquinas and Richard Hooker, the first known as a doctor of the Roman Catholic Church, the second remembered as the preeminent Anglican theologian of the 17th century. I will not be looking at what they say explicitly about the Virgin Mary. Rather, I am particularly interested in their understanding of how God’s operation in our lives is ever coupled with free human consent. In this sense, what they each say about “grace,” “God’s gratuitous action in our lives,” may be related both to Mary’s “fiat” and to our own calling as Christ-bearers in the world.

Aquinas on Grace

I must first deal with a certain impediment enshrined in much of Protestant theology. “Salvation by grace alone and not by works” is both a scriptural and Protestant principle, which, when elevated to its most extreme expression, gives no allowance to “human consent,” fearing that this may itself become a “work,” a means by which salvation is thought to be earned. This is, of course, a reaction to an entire host of medieval devotional exercises which were thought to purchase benefits for both the living and the dead, religious exercises which degenerated into negotiations in which human effort played the primary role, rather than a simple trust in God’s gratuitous action toward his creatures. In this regard we might recall Luther’s remark about baptism as he insists on the primacy of divine action: “your baptism is nothing less than grace clutching you by the throat; a grace-full throttling.” Note the tendency to invoke violent language (see Karl Barth, *Epistle to the Romans*, p. 194).

The Virgin Mary, however, is not forced, violence and compulsion having no part in the story. She is invited. The salutation comes entirely from God. And yet the story hangs upon her free reply. She does not thereby earn her role; she willingly accepts it.

In speaking about “grace,” Thomas Aquinas makes a famous distinction between “operating grace” and “cooperating grace,” the first of which is entirely God’s action, the second of which implies our response. He nonetheless concludes his discussion by saying, “it ought to be said that operating grace and cooperating grace are one and the same grace.” That is to say, God is at work in prompting us, and at work in our reply, though it means *our* free reply.

Let us imagine for a moment Mary’s summons to be the Mother of our Lord, recalling at the same time that

(Continued on next page)

(Continued from previous page)

she is the icon of all future Christ-bearers. At the moment of address, there is a deep stirring in the mind. In the words of Thomas Aquinas, “in that effect in which our mind has been moved, not moving itself, God alone however moving, this operation is attributed to God alone.” In other words, God alone stirs the inner being, the effect of which is that one is moved or agitated within.

Thomas continues, citing a critical moment in which our participation is signaled by a free response. “In that effect in which our mind moves and is moved, the operation is not attributed to God alone, but also to the soul, and for this reason is called ‘cooperating grace.’” Stated differently: The human being is justified (by God alone) through operating grace in order that he may *want/desire* (cooperating grace) the good. What we notice here is Thomas’s careful attention to preserve entirely God’s gracious action. We are justified and called by God. And yet with equal care Thomas maintains our human freedom. We are moved by God, and then we freely move to say “Yes” (see *Summa Theologiae* I-II, question 111, article 2).

Hooker on Justification

Hooker’s “Learned Discourse of Justification” is, like many theological works, polemical in nature, occasioned by the controversies of his day. In this discourse, Hooker argues that the Church of Rome has overthrown the foundation of faith in its teaching that works may add something meritorious, understood as an increase of infused grace, which works toward the attainment of eternal salvation.

Hooker, like all the reformers, retrieves the New Testament teaching that we “are justified by grace.” He says there is a righteousness which is “perfect but not inherent,” by which he means our being justified entirely by God. This grace is not inherent in the sense that it is not our own to be diminished by sin or increased by devotions or good works. This grace is “imputed” to us, assigned to sinful human beings, given without merit. Thus he joins the battle cry of the reforming churches. God alone saves.

Strikingly, like Aquinas, Hooker is cautious about discounting entirely the role of human agency. Though careful to insist, as did Aquinas, that all grace is of God, he nonetheless speaks of “sanctifying righteousness” in which persons have a real, active, and free role. There is, he says, a righteousness “whereby we are sanctified, inherent, but not perfect.” This righteousness is “not

perfect” because human cooperation and progress are presumed. Hooker says: “Now concerning the righteousness of sanctification, we deny it not to be inherent; we grant, that unless we work, we have it not.” Explaining further, he says: “God giveth us both the one justice (justification) and the other (sanctification): the one by accepting us for righteous in Christ; the other by working Christian righteousness in us.” So, insists Hooker, God works upon us in such a way that human works of mercy and kindness and service, though not the cause of salvation, are the natural and necessary outgrowth of our transformation in Christ. He has, then, carefully reserved a place for human reflection, deliberation, and consent. The person, in cooperation with the inner working of God’s grace, is sanctified through effort and work.

Aquinas’s thoughts on grace and Hooker’s reflection on “justification” both seek to safeguard two themes. On the one hand, God is God, the giver of life and the author of our salvation. God discharges his mercy conveniently, coming before we ask and without our deserving. “God showed his love toward us in that while we were yet sinners, Christ died for us.” On the other hand, God works upon free human agency. Famously, Aquinas said that “grace perfects nature, it does not destroy it.” So grace — God’s action — moves and prompts, summons and judges in such a way that a human “fiat” (Let it be to me) is always awaited.

We have the model of Mary, the Mother of our Lord, who said to the Angel Gabriel, “Let it be to me according to your word.” And, of course, we remember the prayer of Jesus in the Garden of Gethsemane: “Not my will, but thy will be done.” We may add the example of countless saints and indeed many people we have known who are growing into the full stature of Christ by the daily interaction of God’s loving and assisting grace and their open reception to this action in their lives and their full and determined cooperation.

So, we honor Mary the Mother of our Lord in many different ways, but we certainly honor her insufficiently until we see her unique vocation as a model for our own. We are being called. God awaits our reply. In saying our “Yes,” we consent to a future we do not know in advance, carrying with us Christ’s promise to be with us to the close of the age. In the meantime, saying our “Yes” each and every day, each and every moment, we may expect many blessings, and we may expect no less our measure of sorrows.

The Rev. Patrick T. Twomey is rector of All Saints’ Church, Appleton, Wisconsin.

books

The Meaning Is in the Waiting

The Spirit of Advent

By **Paula Gooder**. Paraclete. Pp. 139. \$14.99, softcover. ISBN 978-1-55725-662-1.

Bridges to Contemplative Living with Thomas Merton

Advent and Christmas

Edited by **Jonathan Montaldo** and **Robert G. Toth**. Ave Maria. Pp. 62. \$5.95, softcover. ISBN 13-978-1-59471-195-4.

In the last lines of his wonderful sonnet *Annunciation* John Donne addresses the Virgin with an image that brings us to the heart of Advent:

... yea, thou art now
Thy Makers maker, and thy
Father's mother;
Thou hast light in darke; and
shutst in little roome,
Immensity cloysterd in thy
deare wombe.

It is for us as for Mary a season of pregnant paradox. How something so big and complicated could have so small a beginning. A gestational season that orders us, we might say, to a few weeks of bed-rest, turning us inward — and this just as the wide world all around is getting frantically busier. A cautionary tap on the shoulder before moving on to angels and shepherds, innkeepers and magi. “Wait a minute. Wait. Don’t just do something. Stand there.”

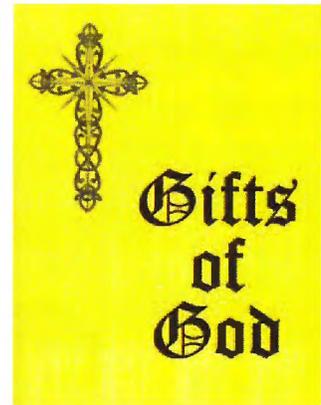
Advent is a season that asks us to start things off by slowing down, but not to be passive; a season that would instead engage us in an active waiting: looking forward to the past, anticipating the arrival of One who arrived long ago, and remembering the future — a future already begun, in which we already have things to do, a role to play. Here are two recent guidebooks for our pausing in Advent.

Paula Gooder’s extended essay follows the familiar biblical figures
(Continued on next page)

Gifts of God

by Patricia Swift

Gifts of God introduces Jesus Christ to the student through *The Holy Bible*. The text presents a brief history of the Episcopal Church and its Book of Common Prayer. This booklet looks at the sacraments and considers life.



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books

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around the four candle stations of the Advent wreath, each section subdivided for daily reading during the week. Abraham and Sarah leave home and set out on a challenging journey of trust that becomes less about the immediate fulfillment of promises than about an ever-deepening companionship along the way with the giver of the promise. The prophets — Isaiah, Micah, Zephaniah — speak God-given words through which we are able to hear the particularities of their historical moments become hints and signs of a story that goes far beyond any particular time, any particular place. “Advent invites us to inhabit a swirl of time that stretches forward and backward but by doing so anchors us in the present,” Gooder says. “It is by living in this collapsing, swirling time that God reminds us of what is important about our lives now” (p. 81).

John the Baptist stands astride two worlds — the one passing away, the other dawning. Not the destination of the journey or the lead actor at center stage, he is a bridge. And in Mary’s great Advent blessing, as she ponders the words of the angel, there is already quickened in her womb her poignant sorrow:

Mary may well have learned profound lessons of waiting throughout her life: waiting for that which we most dread requires a depth and quality of waiting beyond all other types of waiting, but it is often in this kind of waiting that we discover the silent, brooding presence of God who lingers with us in our agony. It can be in this kind of waiting, from which we cannot

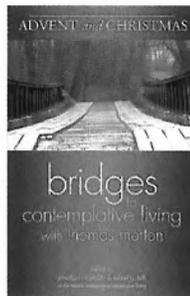
escape so easily, that we discover that God has been present all along (pp. 124-125).

Canon theologian at Birmingham Cathedral and visiting lecturer at King’s College, Gooder’s meditations on the characters of the Advent pageant reveal, and invite us into, a deeper sense of holy intimacy: waiting for God, waiting with God. Her voice is warm and personal. The book is a pleasure to read. She tells the story that once as a girl she misheard the opening of Isaiah 40 as it was sung: “Come for tea, come for tea my people.” The smile then leads to a more subtle examination of the Scripture.

Always mindful, in a gentle and unobtrusive way, of biblical scholarship, text

and context, Gooder communicates a thoughtful, respectful, allusive, good-humored spirit, allowing her reader to wait through the season with her. The book’s title is the last line of R.S. Thomas’s poem, “Kneeling,” and speaks to the Advent message that the preparation can be the goal, the journey itself the destination.

In the new *Advent and Christmas* booklet in the Bridges to Contemplative Living with Thomas Merton series, editors Jonathan Montaldo and Robert G. Toth frame a thoughtful and resonant conversation through the four Advent weeks on the topics of Hope, Salvation, Compassion, and Tenderness, and then conclude with a section for Christmas. Each part includes an editorial introduction, an extended reading from Merton, an illuminating second reading on the same topic by a contemporary novelist, theologian, or spiritual writer, and then a page with brief reflection/discussion



questions and space for personal response. While the book seems designed for sharing in small study and contemplative prayer groups, it is equally well-suited as a guide to private prayer through the season.

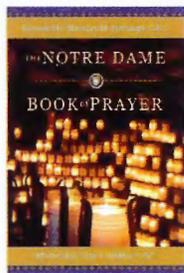
The great richness of this booklet is the interplay between passages from Merton and the “other voices.” In preparation for this Advent I especially enjoyed the passage from novelist Anne LeClaire’s *Listening Below the Noise*, in the section on Salvation in the Second Week of Advent:

I felt as if layers and layers of skin had been sloughed. I was moved to tears by things as simple as the sight of a hawk soaring overhead. Or the kindness of a stranger. ... I would be derailed for long minutes, observing things that on an ordinary day I would brush right past. ... Like a squatting child engrossed and enchanted by the activity of an anthill, I was mesmerized by life. And watching, I wondered, is there anything in nature that doesn’t sit in itself calmly? (pp. 30-31)

(The Rev. Dr.) Bruce M. Robison
Pittsburgh

The Notre Dame Book of Prayer

Edited by Heidi Schlumpf, Ave Maria.
Pp. 301. \$27.95. ISBN 1-59471-196-8.



Anyone who has been at the University of Notre Dame on a football weekend knows that the stadium is not the only place of pilgrimage on campus for Irish fans. Every year, hundreds of thousands of members of the far-flung “Notre Dame family,” to whom this volume is dedicated, make their campus visit a time of prayer as well — some to attend Mass at the Basilica, some

to light a candle at the Grotto, and perhaps to have their picture taken in front of the mural affectionately known as “Touchdown Jesus.”

The Notre Dame Book of Prayer is offered to all for whom Notre Dame represents a place to draw closer to God. In the Foreword and Afterword, former and current presidents Theodore Hesburgh and John Jenkins express the hope that it will help the Notre Dame family not only to reconnect with the on-campus experience of prayer wherever they are, but also to carry the “spirit of Notre Dame” into the world.

The book is shaped by a vision of the campus as sacred space, encouraging one to live in sacred time. Best-loved places are presented as stations on a kind of liturgical procession of prayer that “sanctifies every moment” of daily life. The book is divided into 12 main sections, each devoted to some aspect of the life of prayer (beginnings, thanksgiving, work, peace, etc.).

In each there is a short reflection dedicated to a “sacred space” on campus — from the Basilica to the dining hall and library — accompanied by a brief essay on the theme of the section, and a generous selection of related short prayers. So, for instance, “Lord Hear Our Prayer” presents several perspectives on fighting the good fight — iconic former football coach Lou Holtz reflects on the stadium as a place of God’s presence and fervent prayer; and Angela Sienko, a Notre Dame alumna, writes of the challenges of her spiritual journey. “Prayers for Times of Struggle” focuses on prayer in moments of suffering.

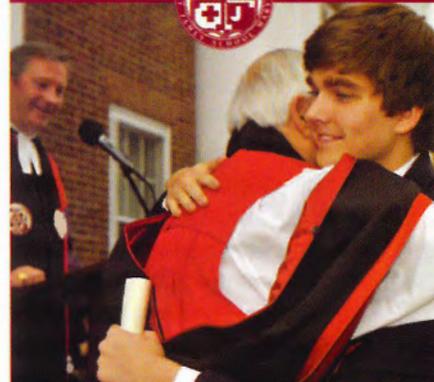
The sources of reflections and prayers are as diverse as the places chosen; besides the Bible and liturgy, the text draws from the writings of the Fathers, faculty, staff and alumni, and a wide range of other spiritual writings, both Christian and non-Christian. The prayers, too,

(Continued on page 22)

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A Living Flame of Love

RCL: Isa. 11:1-10; Psalm 72 or 72:1-8; Rom. 15:4-13; Matt. 3:1-12

As John the Baptist takes center stage, though briefly, he is vested for the part, turning harsh phrases suited to the bitter landscape. A wild man of God, he summons his hearers to repentance, a complete turning from one direction to another. He accuses religious leaders of failing to "bear fruit" that befits repentance. He cuts the cord of tradition by announcing that people can no longer trust merely in their status as children of Abraham. Even now the ax is laid to the root of the tree. Live fruitfully or die. John, the last of the precursors, cries with all the power of his being, a guttural rasping in the dry desert air. The kingdom is at hand.

Still, he awaits and announces another. He points to Jesus, who will come "baptizing with the Holy Spirit

and fire," immersing his followers in holy flame. Sifting them, particle by particle, the good wheat preserved but the chaff burned with unquenchable fire. If God declares his almighty power chiefly in showing mercy and pity, why the Baptist's cry, why a sacred sifting, why a searing flame?

The cry of the Baptist awakens the inert self, chained to circumstances and destructive patterns of behavior. He says, "Something is new and change is possible and urgent!" Awakened, we look and behold ourselves, creatures called into being by a loving God, and yet persons who have gone wrong in countless ways. An old Latin word, *cupiditas* (greed/lust), describes us, not as persons with legitimate hopes, dreams, and passions, but as persons

in whom affections have been distorted. The good which we would do, we do not do. And the evil which we would not do, we do.

Christ is the holy fire which burns away the dross of sin and sorrow and regret. He is also, as St. John of the Cross confessed, "A living flame of love that tenderly wounds our soul in its deepest center." So his love purges and restores and reorders our affections toward all temporal goods and directs us toward the eternal contemplation of God. "So greatly God has descended in order to excite us from the inertia of sleep, so to ignite us with the fire of his affection ... that a divine fire always burns within" (*Ex Instructionibus sancti Columbani abbatis, de compuntione*, 12,2-3).

Look It Up

Read Matt. 3:11. Consider, however, the Greek word order, which, translated literally, says: "I (subject) indeed you (object), I baptize for repentance." The personal encounter is emphasized. *I and Thou*. Then the action, immersion, which, transposed to an explicitly Christian setting, means immersion into Christ, who is our life and light, our transformation, that is, our repentance.

Think About It

There is but one living flame of love at work to purify you, at work to touch and transform even aspects of your life and habits you dare not mention or may not even know. This quickening flame is love inexhaustible.

Next Sunday The Third Sunday of Advent (Year A), Dec. 12, 2010

RCL: Isa. 35:1-10; Psalm 146 or 146:4-9; James 5:7-10; Matt. 11:2-11

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No 20/20 Animosity

David Keller attributes to me animosity towards 20/20 which I have never had [TLC, Oct. 24].

Like several others on Executive Council, I urged that the ongoing work of 20/20 be conspicuously inclusive in ways that the initial presentations were not. Council expanded the membership of the 20/20 Task Force and thereby obviated our concerns.

In no way could one member of Executive Council kill the funding of anything, nor did I try. Funding decisions go through the Administration and Finance Committee, and I did not sit on it nor try to influence it.

Resolution CIM-2 endorsing 20/20 was approved unanimously by all 40 voting members of Executive Council.

*Louie Crew
East Orange, N.J.*

Richard Hooker and Rome

Mr. Benjamin Guyer's "Law, Liturgy, Wisdom: An Introduction to Richard Hooker" [TLC, Nov. 14] is a balanced and lucid presentation of one of our Anglican theological treasures.

To my way of thinking the "subsistit in" clause is the Roman Catholic Church's "Aha!" to Hooker's ecclesiology. The great "Dogmatic Constitution of the Church" *Lumen Gentium* also "gets" Hooker's *Laws*. Vatican II completes Vatican I, no longer in an ecumenical vacuum.

This is my favorite passage from Hooker:

Our God is one, or rather very Oneness, and mere unity, having nothing but itself in itself, and not consisting (as all things do beside God) of many

things. In which essential Unity of God a Trinity personal nevertheless subsisteth, after a manner far exceeding the possibility of man's conceit. The works which outwardly are of God, they are in such sort of Him being one, that Each Person hath in them somewhat peculiar and proper. For being Three, and they all subsisting in the essence of one Deity; form the Father, by the Son, through the Spirit, all things are. That which the Son doth

hear of the Father, and which the Spirit doth receive of the Father and the Son, the same we have at the hand of the Spirit as being the last, and therefore the nearest unto us in order, although in power the same with the second and the first (*Laws*, Book I, Chapter ii.3; Keble Edition).

Maybe we ought to do more reading of him? Thanks to Mr. Guyer.

*(The Rev.) David Langdon
Parchman, Miss.*



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people & places

Deaths

The Rev. **Sheldon Flory**, 83, of Naples, NY, a priest of the Diocese of Rochester and a retired teacher of English and history, died Sept. 9, after an extended illness.

A graduate of Middlebury College, he held an MA from Columbia University and was ordained following graduation from General Theological Seminary in New York City in 1957. He was rector of St. Margaret's, Belfast, ME, 1960-63; rector of Trinity, Geneva, NY, 1963-69; and was Episcopal chaplain at Brown University and Rhode Island School of Design in Providence, and Darrow School in New Lebanon, NY, 1969-74. He also was chaplain of Ontario County Hospice Services of Geneva, NY, and the Hospice Center of Naples, NY. He was priest-in-charge of St. Peter's, Bloomfield, NY, 1991-95. A poet whose work was published in books as well as in *The New Yorker* and a number of other poetry reviews and magazines, he won the United Kingdom's Arvon Poetry Competition and later was awarded a Constance Saltonstall grant for poetry. He was a Vietnam-era antiwar activist. Survivors include three children, Christopher and Susan Flory and Sarah Flory-Nelson, and five grandchildren.

The Rev. **William E. Foley**, a priest of the Diocese of New York and former trustee of the Cathedral of St. John the

Divine, died Sept. 17 in Savannah, GA.

Fr. Foley's ministry spanned four decades. He was born in Buffalo, NY. After receiving a BS from Canisius College in Buffalo, NY, he attended graduate school at New York University as well as Harvard Law School. He earned a bachelor of sacred theology degree from Episcopal Divinity School and a doctor of divinity degree from Andover Newton Theological School. He was ordained deacon in 1956 and priest in 1957. He was curate at Good Shepherd, Austin, TX, 1956-58; assistant at Calvary and St. George's, New York, NY, 1958-63; rector of Good Shepherd, Waban, MA, 1963-74; supervisor of field work at EDS, 1968-74; rector of St. John's, Beverly Farms, MA, 1974-82; and rector of St. Matthew's, Bedford, NY, from 1982 until his retirement in 1993. He was the author of numerous sermons and several articles on the art of preaching, as well as *Father Foley's Fabulous Fables of Faith*, a collection of short stories for young children. Dr. Foley is survived by his wife of 56 years, Marilyn; his daughter, Katherine Hastings of Winthrop, MA; his son, William E. Foley III of New York City; and two grandchildren.

Send your clergy changes to People and Places:

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books

(Continued from page 19)

cover a wide range of concerns, from world peace and Christian unity to prayers for parenting, the blessing of pets, social justice, menopause and divorce.

The book is handsomely presented in Notre Dame's blue and gold, with an image of the Grotto on the dust jacket. Several lovely photographs of the campus are included (although devoted alumni would probably wish for more), and, somewhat surprisingly, two indices for

locating the contents by author, title, and subject.

These serve a useful purpose, for this volume is intended for browsing in moments of prayer, not extended theological reading. *The Notre Dame Book of Prayer* is what it promises to be: a nostalgic aid to prayer, and an accessible and enjoyable way to draw closer to God. This book could be a welcome gift for a friend or family member on your Christmas list.

*Daria Spezzano
South Bend, Indiana*

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THE ANGLICAN
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Ellen K. Wondra, Editor in Chief

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Frederick Borsch, W. Mark Richardson, and Ellen K. Wondra, *editors*

*foreword by James H. Cooper,
rector of Trinity Church Wall Street*

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