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June 19, 2011

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# THE LIVING CHURCH

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# Archbishop Encouraged by ARCIC III

While a student at Oxford University in the late 1970s, David J. Moxon visited a chapel service and asked a fellow student, Bernard Longley, for directions.

Now David J. Moxon, one of three archbishops of the Anglican Church in Aotearoa, New Zealand and Polynesia, and Bernard Longley, the Roman Catholic Archbishop of Birmingham, England, are co-chairmen of the Anglican-Roman Catholic International Commission (ARCIC).

Moxon said he and Archbishop Longley see a contemporary message in that memory from their college years: In ecumenism, two great communions of the Church offer mutual guidance to each other.

Pope Paul VI and Archbishop Michael Ramsey established ARCIC with a joint statement in 1967. ARCIC's first two rounds of work occurred in 1970-81 and 1983-2005. The commission began its third round of meetings at the Monastery of Bose, Italy, May 17-27.

The commission issued a communiqué May 27 that said its future work will be guided by "receptive ecumenism," a concept discussed in the book *Receptive Ecumenism and the Call to Catholic Learning: Exploring a Way for Contemporary Ecumenism* (2008), edited by ARCIC member and Durham University theology professor Paul D. Murray.

"This is ecumenism not primarily as a task of convincing the other, but as a task of conversion; a task of asking how in the face of the other we are being called to conversion out of ways that are frustrating our flourishing, and into a greater abundance of life, a deeper quality of catholicity," Murray told Anglican Communion News Service.



Monastero di Bose photo

Archbishop Moxon (left); Enzo Bianchi, Prior of Bose; and Archbishop Longley.

"We're basically saying that what unites us is greater than what divides us," Archbishop Moxon said in an interview with *THE LIVING CHURCH*.

The archbishop said the commission held an informal discussion about the Ordinariate, which members regard as a pastoral response to requests made of the Vatican for 40 years. The commission also held an informal, information-sharing session about the proposed Anglican Covenant.

"It was cautiously hopeful," the archbishop said about the early phase of the meeting. "We didn't know what to expect of each other. We didn't know what we would achieve."

The Rev. Canon Alyson Barnett-Cowan, director of the Anglican Communion Office's Department of Unity, Faith, and Order, said that meeting at the monastery enhanced the commission's work.

"It's wonderful to be held in prayer by a community, and in this case it was an ecumenical community," she told *TLC*.

"There was joy and a little trepidation, I think," she said about the beginning of the meeting. "Some members of the commission are new to ecumenical discussion. I was delighted with how closely the commission members came to work with each other in a very short period of time."

Archbishop Moxon said the meeting demonstrated that commission members will not allow their differences to eclipse what they have in common.

"We were looking for the high common ground we have, and what new common ground we can find," he said. "We've given each other a lot of work to do between now and next May," when the commission meets again.

*Douglas LeBlanc*



# Scots May Discuss Covenant until 2014

The Faith and Order Board of the Scottish Episcopal Church's General Synod has recommended a three-year process of discussing and voting on the proposed Anglican Covenant.

That recommendation, which the General Synod will discuss when it meets June 9-12 in Edinburgh, proposes that the Scottish church vote on the Covenant in 2012, 2013 and 2014.

In a brief report sent to members of General Synod, the board said its inclination was "neither to defer consideration of the Covenant nor to rush too quickly to considering

the question of adoption."

The board said approval of the Covenant would require two votes because it would involve revising the Scottish church's canons.

The board recommends this process:

- General Synod 2011 spends 90 minutes in indaba discussions.

- Diocesan synods would engage in indaba discussions during the next year.

General Synod 2012 would debate whether to approve the Covenant in principle. "This would not represent the final decision of the Church on the matter but rather would be a

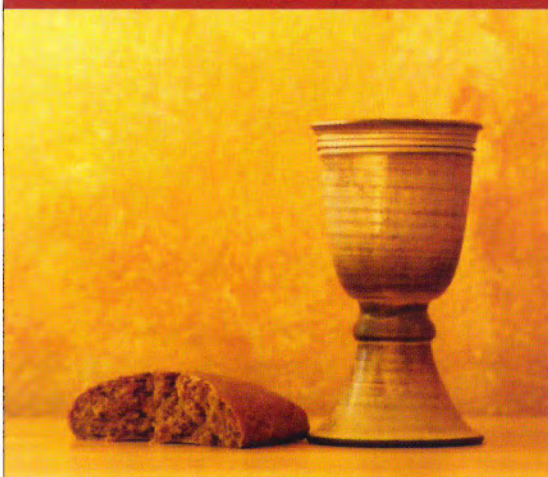
means of the Synod expressing at least a preliminary view on the merits of adoption or otherwise," the report said. "Were such an approval 'in principle' to be given, a further motion could be proposed to Synod inviting it to instruct the Faith and Order Board to prepare the necessary canonical material. If the 'in principle' motion fell, it would seem that there would be no point with any further process."

- If General Synod 2012 adopts the Covenant in principle, "canonical material would be presented to General Synod 2013 for a first read-

(Continued on next page)

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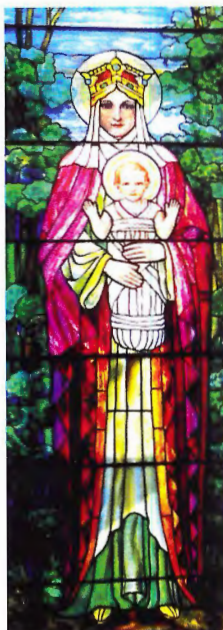
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NEWS | June 19, 2011

## Bishop Sauls Joins Church Center Staff

The Rt. Rev. Stacy F. Sauls, Bishop of Lexington since 2000, will become the new chief operating officer for the Episcopal Church Sept. 1.

Presiding Bishop Katharine Jefferts Schori told the church's Executive Council May 31 about her decision to hire Sauls as successor to Linda Watts, who retired June 1. The church's Office of Public Affairs issued a news release the same day.

"Bishop Sauls brings a unique set of gifts to the next chapter of this ministry, particularly his distinguished service as a diocesan bishop," Bishop Jefferts Schori said in the news release. "I am deeply grateful that he will join us in facilitating this work."

In a pastoral letter posted on the diocese's website, Sauls referred to discussing the decision with his wife, Ginger, and their two adult sons.

"After long hours of conversation with Ginger, our sons, and a few very old friends, I have decided to accept the Presiding Bishop's invitation," he wrote. "It is certainly an



Bishop Sauls will be chief operating officer.

immense challenge. I suspect it will be a great adventure. I believe it is God's call to me at this moment of my life. And I trust it is an opportunity to offer the lessons you have taught me to the larger Church.

"The Standing Committee, in consultation with the chancellor and Bishop Clay Matthews of the Office of Pastoral Development, will take the lead in preparing for an episcopal election."

## Scots May Discuss Covenant until 2014

(Continued from previous page)

ing and would be debated in the usual fashion."

- If General Synod 2013 adopts the Covenant on first reading, diocesan synods would "consider it as part of the normal canonical process."

- General Synod 2014 would vote on the Covenant on second reading.


On another note, the Diocese in Europe, meeting in synod May 31, affirmed the proposed Anglican Covenant. The Diocese in Europe is part of the Church of England, which has asked its 44 dioceses to discuss whether the church's General Synod should adopt the

Covenant for the province.

The U.S.-based Episcopal Church is represented by the Convocation of Episcopal Churches in Europe.

Laity supported the Covenant on a 20-3 vote, while clergy supported it 21-1. The Rt. Rev. Geoffrey Rowell, Bishop of Gibraltar in Europe, and the Rt. Rev. David Hamid, Suffragan Bishop in Europe, both voted in favor of the Covenant.

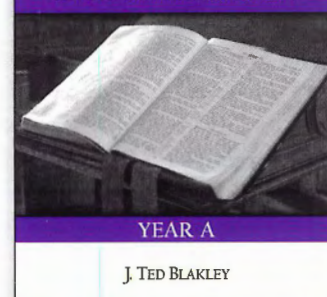
The voting occurred after the synod heard a presentation on the Covenant by the Rev. Canon Alyson Barnett-Cowan, director of the Anglican Communion Office's Department of Unity, Faith and Order.



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## Forward Movement to Expand Platforms



Gunn

The Rev. Scott A. Gunn will become executive director of Forward Movement Publications in late July.

"Second to Altar Guilds, the readers of *Forward Day by Day* are the folks not to be trifled with in parish ministry," Gunn wrote on his weblog ([www.sevenwholedays.org](http://www.sevenwholedays.org)) soon after Forward Movement announced his hiring in a news release June 1.

"On the occasions when our parish administrator forgot to put out the next quarter's copies, our phones rang off the hook. People love their *Forward Day by Day*. My hope is to continue to provide what clearly nourishes people, and to increase the engagement of these readers. How might the church itself be enriched if these readers are further enlivened?"

Gunn, 43, is a priest of the Diocese of Rhode Island and a 1996 graduate of Berkeley Divinity School at Yale. He was ordained in 2005.

The board of Forward Movement and Presiding Bishop Katharine Jefferts Schori announced Gunn's hiring. Forward Movement is an agency of the Episcopal Church. The Presiding Bishop is president of its board, and appoints board members.

"I'm intrigued by the story of Forward Movement, and this is what finally persuaded me to toss my hat in the ring," Gunn told THE LIVING CHURCH.

Citing the publishing agency's founding charge, Gunn said: "I love the language 'reinvigorate the life of the church and to rehabilitate its general, diocesan, and parochial work.'"

Forward Movement already posts

(Continued on page 29)

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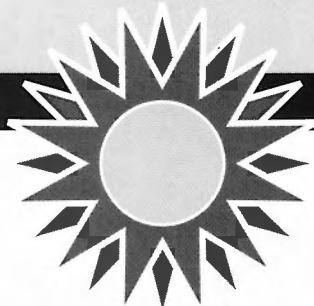
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Jeremy Begbie guides students through the Nasher Museum of Art at Duke University. Duke Divinity School photo

# Minister of Music

An interview  
with Jeremy Begbie

By Stephanie Gehring

Many people first see Jeremy Begbie at a distance, onstage with a grand piano. He sits on a piano stool, leans forward with a lover's total attention, and plays four bars of anything from Chopin to Boulez. Then he leaps up, leaving the audience musically bereaved and longing for the piece to go on (unless it's Boulez). From the half-finished music, Begbie carries the audience's attention straight into theology. (Usually, later in the presentation, he will also play a piece all the way through.)

Begbie studied music and philosophy in his native Edinburgh, but after finding faith in Christ he shifted his energies into theology, which he studied at Aberdeen and Cambridge. He was ordained by the Church of England and served in a West London parish until he was appointed to teach systematic

theology at Ridley Hall, Cambridge.

His books focus on the interplay between theology and the arts, and especially music: *Voicing Creation's Praise: Towards a Theology of the Arts* (2000), *Theology, Music and Time* (2000), and most recently *Resounding Truth: Christian Wisdom in the World of Music* (2007), which won the *Christianity Today* 2008 Book Award in the theology and ethics category. He has started arts and theology initiatives at both St. Andrews and at Duke (where he currently spends spring semesters). Nonetheless, he still sees himself as a systematic theologian rather than an "arts theologian."

Jeremy Begbie loves orthodox theology, music performance, people in general and his wife and family in particular, and, above all, God. Also, he has a good Scottish un-Presbyterian sense of fun.

"This is John Cage's '4:33,'" he might say, seating



himself at the piano, fingers poised above the keyboard. After staying there without striking a note for a great deal less than four minutes and thirty-three seconds, he'll look up and add: "It goes on like that. Cage's point is that there is no silence — there's always an air conditioner humming, people who cough and rustle programs."

Then, peering out over the audience as though to assess people's comedic alertness, he'll add without changing his tone, "There are many excellent recordings of this piece."

We met in his office at Duke in April, two weeks before he flew back to Cambridge.

### **What brought you from a career in music to ordained ministry in the Church of England?**

When I was about 19, already beginning a career in music (no other career was ever on the radar screen), I started having conversations with my friend Alan Torrance (now a distinguished theologian) about his faith. He introduced me to his theologian father, James, an extraordinary man, and I went to hear him lecture. I didn't understand a word he said, but I knew he had something I didn't have, and I wanted that.

After a few weeks, I found myself a Christian, grasped by the grace of God. Life instantly got much harder, but I've never looked back. I soon sensed a call to ordination, and after a degree in theology, served as assistant curate in a parish in West London. And then, unexpectedly, I had a call from Cambridge to teach theology in a seminary there.

After a year or two I realized this was going to be my vocation as an ordained minister. I was at Cambridge, teaching at Ridley Hall and in the university for over 20 years, before moving to Duke Divinity School. Nothing excites me more than helping other people discover, as I did through James Torrance, that the good news is a lot "gooder" than they thought.

### **What do you mean by that?**

Well, my perception of Christianity before I met James Torrance was, I think, largely that religion was a private affair: I did not object to people holding these beliefs if they wanted. Christianity, I thought, was being aware of God, praying to God, living a good life.

What I didn't know was that it all centered on Jesus, that it was basically good news. I didn't know that God had done something for me that could change my life, that something had been achieved before I was born. That was radical news, to hear that I was loved even though I was unlovable. James Torrance's mes-

sage was a message of the unconditional love of the triune God.

One of the most difficult things about being a Christian is that it seems too good to be true, and so we invent ways to mute its goodness. We say God is loving, but we say he has other sides too, and we've got to be careful of those. We say God is good but there are limits to that goodness, and you've got to watch out for the times he ceases to be good.

I think that's what I mean when I say that Torrance taught me the gospel is always better than we think, that the goodness of God has infinite depth. Which does not mean, of course, that there's no such thing as judgment or justice. Anything but — it is precisely because God is so committed to us in covenant love that he cares about how we live and how we treat others. He cares about injustice because that's a denial of his covenant love.

But with Torrance's help I could see that justice was not another side to God's personality but rather the loving nature of God working itself out. That's based in Israel's history: covenant first, and out of that comes justice. All the calls to justice in the Bible presuppose God's covenant commitment to his people, and ultimately to all the world through his people.

### **How important do you think the arts are for the church and its outreach?**

The arts should always matter to the church because the arts are part of being human: no society has yet been discovered that has done without the arts in some form. The arts shape the way we live. Music affects the lives of thousands of young people, forming the "soundtrack" of their lives; novels have changed the way countless people perceive the world; our architectural environment has a major impact on the way we relate to each other — think of the design of a church building. Of course, quite how the arts shape us is a complex business; but that they shape us, and often in profound ways, is undeniable.

But more is at stake than this. Today, it's often through the arts that people are exploring the "big questions" of life and death. And this can happen far beyond the Church. In my own field, music, there are countless examples: the songs of U2, the music of Nick Cave, Moby, John Adams, Harrison Birtwistle, Alanis Morissette.

The Princeton sociologist Robert Wuthnow recently undertook some research which suggests that in North American society there is a very close link between a growing interest in religious questions

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Jeremy Begbie at the piano in Goodson Chapel at Duke Divinity School.

Duke Divinity School photo

(Continued from previous page)

at large and an increasing participation in the arts. He found that the arts have played a key role in the spiritual journeys of thousands. Clearly, the Church needs to be alert to these currents of questioning and questioning, however confused and misdirected they sometimes are.

**Martin Buber says that Jewish theology expects the Messiah to change the world dramatically, and that the world is not different enough for Jesus to have been the Messiah; there is still too much wrong. I thought of that in connection with what you've said about music and hope.**

We are often in situations where it is anything but obvious that Jesus is Lord. I've suggested that music's temporal structure works in multileveled waves. The rhythm of music is made up of many layers on top of each other. The smaller waves are all pushing forward the larger waves, and there is always at least one large wave open in any musical piece, until you get to the end. There is always a bigger wave at a higher level.

Theologically, this can help us imagine that when nothing seems to be happening, there is a giant promise arching towards fulfillment "above us," so to speak, always a bigger wave that is yet to be resolved.

At other times it is mightily obvious God is at work. Thank goodness there are enough tangible, concrete, observable signs of the kingdom of Christ in our midst. But very often that isn't the case. And it's then that we need to live within the promise, underneath the wave of promise that has been set up by God's raising Jesus from the dead.

If there were no concrete manifestation of changed

lives, then I think, yes, that would be pretty devastating. But I see changed lives every day. Thank God.

**You write a great deal about the relationship between music and time. How can an understanding of music help us live well in God's time?**

Well, for one thing, music takes time to be what it is, and because it does, it demands your time. You really can't compress the musical experience. You can hurry it a bit, you can do sound bites sometimes, but the result is rarely satisfying. Music takes time to happen, to be what it is. I think more than literature, more even perhaps than poetry, the elements of music are time-bound, very carefully timed in relation to one another.

Music takes you into a very particular temporal experience. Rowan Williams has a great essay about this. Music teaches you the art, he says, of contemplation at its profoundest: you (as the listener or attender) are aware that you are not in control; you're drawn into a movement you do not organize. That's one way I think music helps us live in time. Music reminds we don't stand above time, that we are not God.

This is going to sound a bit abstract, but another way I think music helps us live in time in that it gives us an integrated experience of past, present, and future. I explain that more in the books, but an experience I had not so long ago helped me see what was at stake.

I once knew a woman who went through a horrific, traumatic experience, and I remember her saying that music was the only thing that made sense to her in the midst of that. Her past condemned her, and she didn't know if she had anything to hope for; all she had was a fragile present. Music gave her a coherent narrative, a story in sound, that she could inhabit. And that was absolutely crucial to her healing.

**Many people in my generation struggle to get into music that ranges beyond the three-minute popular song. What would you say to someone who wants to widen this appreciation but feels out of depth in classical music?**

I'd give very direct advice: get hold of a classical music magazine. In Britain, it would be *Classic FM*, or *BBC Music Magazine* would do it, where they include extracts from pieces, and talk you through short



tracks, telling you what to listen for, how to listen, the background to the piece.

You'll get a lot out of the music that way. It's like being taken round an art gallery and told, "Do you notice this, do you notice that?" They do it in a way that's imaginative and compelling, and I've known people who have found a way in here to what initially seemed a closed world. And when it comes to listening, I wouldn't start with a four-hour Wagner opera. I would start with a three-minute song or piano piece and gradually work up to the movement of a symphony.

That's not to decry the popular song; it's just to say it's different. Classical music invites you into a much more extended, circuitous sonic story than many other forms of music. It's interesting that *song* has become the ubiquitous language for a track of music. When I play a Mozart piano concerto they call it a "song." No one's singing! But that's because the world today lives by small songs.

We live in a culture that wants its arts to deliver its goods immediately. And the best things don't.

### Are there any particular pieces you'd recommend to get started?

The final movement of James MacMillan's *St. John Passion*. He portrays the glory that the cross brings, but it's through screaming dissonance. You hear both together.

I would also recommend Bach's *St. Matthew Passion*. That's three and a half hours. But that will tell you the story of the Passion like nothing else, and the music is infinitely rich and interesting.

And an album called *Simunye*, which is all about reconciliation. It's a South African and an English choir together, giving you overlapping musical realities simultaneously.

The key thing is to be curious, to be prepared to learn. Most of us think the most important thing to ask when we hear music is "Do I like it?" A much better question is "What's going on here?" ■

*Stephanie Gehring holds an MFA degree in poetry from Cornell and is a student at Duke Divinity School.*



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The Church Musicians

By Trevor Beeson. SCM. Pp. 256.

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# Leaving Heroes Unsung

Review by Walter Knowles

Millions of people around the world watched the wedding of Prince William and Catherine Middleton at the end of the first week of Easter this year and at the opening chords of C.H.H. Parry's "I was glad" were transported into what many would consider the core elements of the "Anglican patrimony": sumptuous ceremony undergirded by transcendent music in the context of English Gothic architecture.

Trevor Beeson's *In Tuneful Accord* is a most enjoyable collection of biographical sketches of major figures in the late 19th- and 20th-century cathedral tradition of music-making penned by a raconteur in the grand tradition. From John Goss in 1850 to John Rutter in our time, these short snippets are what we have come to expect from the author of *The Bishops* and *The Deans* — well-researched, sometimes insightful, often enriched with a clever quote, and, just like a conversation over sherry at the dean's lodge, completely unencumbered with the pedantry of scholarly apparatus.

Should William and Kate desire to find out more about the composer of the opening and closing music at their ceremony ("Blessed pair of sirens"), they would find a self-contained three-page note on Parry, giving his birth date, teachers, important students, and some of his popular works (surprisingly, we do not find out that he wrote "I

was glad" except as a side note to a service at Westminster Abbey under Frederick Bridge), but we are left to wonder if he lives on forever like his tune for *Jerusalem*, for Beeson doesn't let us know when he died.

After the grand Edwardian flowering of Parry, Stanford, and Vaughan Williams, Beeson treats us to Walton, Britten, Howells, and Tippett, and brings us up to the present with John Tavener, James MacMillan and even such lesser known (on this side of the pond) composers such as Roxanna Panufnik and Tarik O'Regan. And since music doesn't exist unless it is performed, we find Sidney

Opment. But the presence of these composers is not integrated into a narrative, leaving us to wonder why, as important as they are, they are included, while Dupré, Ravel, and Pierre Villette are left out.

Finally, there is the chapter titled "Not forgetting the parishes." It may be ungrateful to complain about the conversation with the dean after Evensong, but this chapter brings to the fore the nagging discomfort I felt throughout the book. While Beeson here and elsewhere tips his hat to other musical establishments, his book is not about *The Church Musicians*, but rather about the musicians who worked in Westminster Abbey, the cathedrals near London, and the chapels of a few Oxbridge colleges. He mentions only about 15 of the 43 Anglican cathedrals, a half-dozen of the Oxbridge colleges, and an insignificant number of the non-London parish churches. From whence came all these musicians?

Again and again we find the sort of observation Beeson makes of Walton: "William Walton was born in Oldham, Lancashire. ... His

*In Tuneful Accord* is a collection of biographical sketches of major figures in the late 19th- and 20th-century cathedral tradition of music-making penned by a raconteur in the grand tradition.

Nicholson, David Willcocks, and Simon Preston, all great organists and choir trainers, as well as a short chapter on the choirs themselves.

Lest we think Beeson merely insular, he includes a chapter on composers in Vienna and Paris (Schönberg, Fauré, Messiaen, Poulenc, Duruflé, and Langlais) and notes on Górecki and Pärt in a chapter on late 20th-century devel-

father ... eked out a living as ... organist of a local church. ... Young William joined his father's [Charles's] choir, which was a good one, and at the age of ten won a choristership at Christ Church, Oxford," but we receive no more enlightenment about the musical culture in Edwardian Manchester. The *important* story begins in Oxford, Cambridge, or London. As a result we are left with the curious



impression that musical life in the Church of England sprang (and continues to spring) fully formed, like Venus, from the head of Zeus — or from the choir stalls of St. Paul's Cathedral and King's College Chapel.

If this were idle chitchat, it would not matter, but Beeson's book perpetuates the misapprehension that the Anglican musical tradition is one of snooty upper-class British colonialism which has no place for the rest of us, in England or elsewhere. If we are to find our way to an authentic Anglican musical voice, we must meet the "Charles Waltons" of our tradition, for it is from them that the authentic tradition springs and is then refined into that described by Beeson.

Fortunately, that terrain has been explored by music historians such

as Nicholas Temperley, and his students, and I strongly recommend reading *The Music of the English Parish Church* (Cambridge, 1979) alongside *In Tuneful Accord*. As we look at the music and culture outside the cathedrals we find a tradition, often battled by the cultured clergy seeking advancement, of folk and "classical" music in dialogue, which preserved principles of communal music-making from at least the time of the Reformation. In the parishes, choirs and instrumental ensembles were formed to strengthen the spiritual life of the baptized rather than to perpetuate the exploitation of sinecures. And the music in the parishes often was of higher quality than the unrehearsed bleating through dead repertory that characterized the musical life of the "great cathe-

drals" in the 19th century.

Enjoy Beeson's writing, savor his tales, and keep an eye out for his new composers; but if you really want to find the church musicians, look far beyond him. Look to Lincoln or Lichfield cathedrals or Halifax Parish Church in Yorkshire, or even to cathedrals and parish churches throughout the Anglican Communion. There you will find a tuneful accord which includes the whole body of Christ and which points to the future vitality of the Anglican musical tradition. ■

*The Rev. Dr. Walter Knowles is a liturgist and musicologist studying the performance of liturgy in the late classical and early medieval western Church, and is the minister of music at All Saints' Church in San Francisco.*



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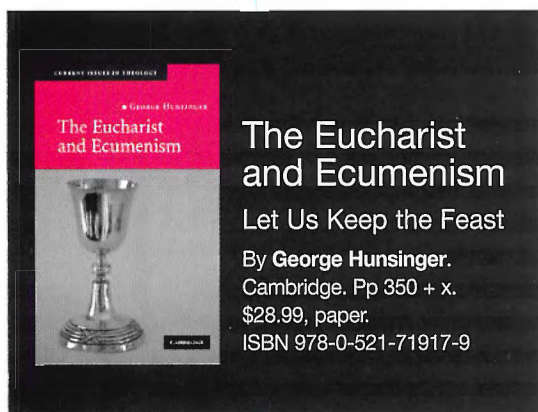
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# One Bread, One Body



Review by Leander S. Harding

**G**eorge Hunsinger teaches systematic theology at Princeton Theological Seminary and is arguably North America's premier Karl Barth scholar. The 20th century produced a remarkable legacy of ecumenical theology, but largely failed to produce visible Christian unity — as the churches which sponsored the work, especially the daughter churches of the Reformation, became less and less internally theologically coherent, and as the controversy in these churches became more about the limits of cultural accommodation and syncretism than about Church-dividing issues arising from the 16th century.

In the waning years of the 20th century and the first decade of the 21st, this has led to the practical abandonment of ecumenical effort on the part of many churches (the Roman Catholic Church and the Anglican Communion may be notable exceptions here), and a waning interest in the once-hot topic of ecumenical research by theologians. Hunsinger bucks the trend in this important new book, part of the Current Issues in Theology series by Cambridge University Press, which will be of special interest to evangelicals on the Canterbury trail.

Hunsinger makes a helpful distinction in the introduction of his book between three kinds of theology: enclave, academic, and ecumenical.

Enclave theology is the equivalent of jingoism. Narrowly based in a specific tradition, it engages other traditions not to learn from them or to enrich them “but instead to topple and

defeat them, or at least withstand them.” Enclave theology tends to misrepresent and dismiss other traditions, “making itself look good by making others look bad.” This theology is ecumenically sterile and simply reinforces the status quo.

Academic theology is the dominant theology in the seminaries of main-line churches. It finds the criteria of theological truth outside of the churchly norms of Scripture and the ecumenical creeds. So, for instance, the Virgin Birth and the Resurrection are dismissed out of hand because they cannot be made congruent with the anti-supernatural premises of the historical-critical method; but “insofar as academic theology fails to respect Nicea and Chalcedon, it is in danger of mere sectarianism.”

Hunsinger positions himself as an ecumenical theologian working in loyalty to the Church's Scriptures and dogmatic tradition and in service of the visible reunion of the body of Christ. In the process Hunsinger lays out criteria for handling ecumenical disagreements, which though not new are especially well articulated. The book is an effort to put these thought-out criteria to work on the persistently Church-dividing issue of the nature of the Eucharist.

The primary aim of Hunsinger's book is to challenge his own Reformed tradition to rethink its sacramental teaching in ways that build ecumenical bridges to more liturgical and sacramental churches. He hopes at the same time to challenge these traditions in ways that begin to break down their own versions of enclave theologies. In addition to an appropriate sense of missionary scandal over Christian disunity, Hunsinger is motivated by his personal experience of the richness of sacramental and liturgical worship in the Anglican tradition.

Hunsinger takes up in turn the doctrine of real presence, eucharistic sacrifice, the minister of the Eucharist, and the Eucharist and social ethics.

After reviewing the history of the controversy in each of these topics in a way designed to affirm legitimate interests but clear away misunderstandings arising from polemics, Hunsinger makes a constructive proposal of his own. On real presence, Hunsinger describes a range of views which can be found in each tradition and then attempts a proposal that is not so much a middle ground as a view within the trajectory of each tradition, even if not central to each. Here he reworks a patristic theory known as *metastoeicheiosis*, or transelementation. The metaphor for this theory — which influenced the thinking of Reformed theologians including Martin Bucer and Cranmer and comes from the patristic author Theophylact by way of Peter Martyr Vermigli — is that of an iron in the fire which becomes an instrument of heat without ceasing to be itself.

The chapters on eucharistic sacrifice help us understand the conceptual background which left the Reformers and Trent with a forced choice between a mere memorial of Calvary or in some sense a re-sacrifice. Better exegesis of the relationship between the original Passover and its liturgical re-enactment in Judaism, and a more adequate understanding of the role of the Holy Spirit in the anamnesis of the one sacrifice, now open a way to an ecumenical understanding of the Eucharist as sacrifice that preserves Reformed concerns, though not without challenge.

The chapter on ministry is a helpful representation of much of the work that has been done in the 20th century in bilateral dialogues and in the World Council of Churches document *Baptism, Eucharist and Ministry*. Hunsinger here presses the “high sacramental communions” such as Roman Catholics and Orthodox to admit to their own defects and adopt an ecumenical strategy of convergence rather than return. There is an interesting aside in this chapter arguing for both the ordination of women and



"chaste" homosexuals, by which he means homosexuals in a committed relationship.

The final chapters on the Eucharist and social ethics bring forward a dimension of the significance of the Eucharist that tends to get lost in controversies over presence, sacrifice and ministry. This dimension is the power of the Eucharist to image and therefore transform both the life of the Church and the culture in the light of the Kingdom which is to come and of which we have an *arabon*, a down payment, in the Eucharist.

This is an important book. It clears up much historical misunderstanding by restating accurately both the positions of Trent and the Reformers. It represents decades of important ecumenical work and makes creative, original and irenic proposals. It has its flaws. The aside on same-sex issues is not as carefully done as the rest of the work and seems an example of the academic theology Hunsinger otherwise critiques.

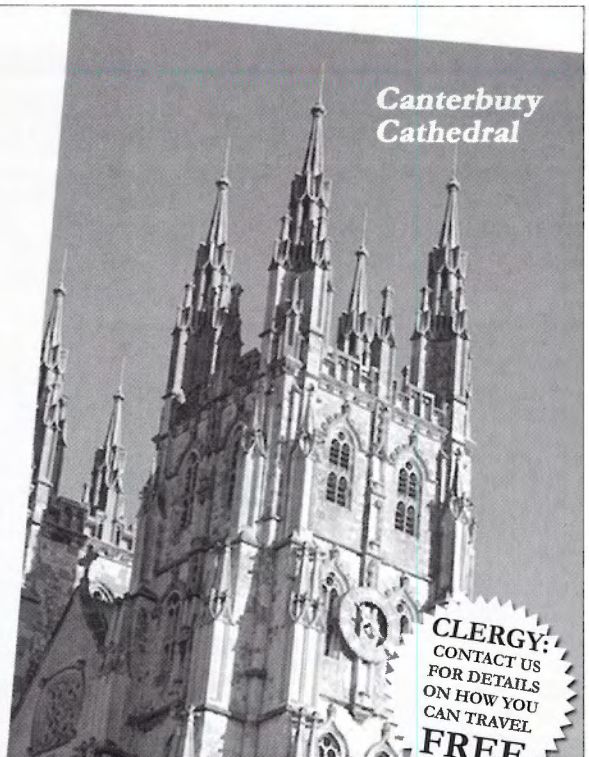
I also think that there are ingredients in the historic disagreements about sacramental theology that have to do with the background of medieval nominalism and with the influence of cosmologies that make heaven distant and inaccessible in contrast to, as theologian Robert Jenson points out, the scriptural cosmology where heaven is close at hand and has doors that open. I think a greater consideration of these elements could have strengthened both the analysis and the proposal. However, in the midst of an ecumenical drought this book comes as a gentle and refreshing rain, and renews the hope for a blossoming of ecumenical effort for the sake of the mission of the Church. ■

*The Rev. Dr. Leander S. Harding is dean of church relations and seminary advancement and associate professor of pastoral theology at Trinity School for Ministry.*



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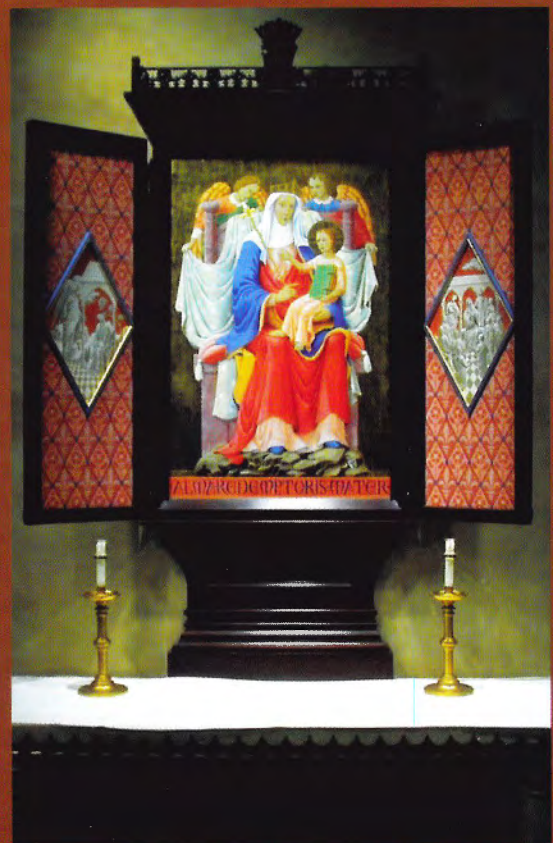
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#### MAJOR FIGURES SHOWN

(Not all persons are identified)

The Rev. Benjamin Kolias of Annunciation Greek Orthodox Church, Milwaukee (1923-52); the Rev. George Craig Stewart (1879-40), Bishop of Chicago (1930-40); the Rev. Shirley Carter Hughson (1867-1949) of the Order of the Holy Cross; the Rt. Rev. Irving Peake Johnson (1866-1947), Bishop of Colorado (coadjutor 1917, diocesan 1918-38); the Rev. Alexandros Papastephanou of Fond du Lac; a Greek Orthodox priest from Gary, Indiana.



The Rt. Rev. John Chanler White (1867-1956), Bishop of Springfield (1924-47); the Rt. Rev. Mardary Uskokovich (1889-1935), consecrated in Belgrade by the Patriarch of Serbia on April 25, 1926, for the newly formed Serbian Orthodox Diocese of North America and Canada; the Rt. Rev. Philaretos Ioanides, first Greek Orthodox Bishop of Chicago; the Rt. Rev. John Gardner Murray (1857-1929), Bishop of Maryland (1911-29), 16th Presiding Bishop of the Episcopal Church.



The Rt. Rev. William Walter Webb (1857-1933), Bishop of Milwaukee (1906-33), honorary president of the Catholic Congress; the Rt. Rev. Reginald Heber Webb (1857-1935), Bishop of Fond du Lac (coadjutor 1900, diocesan 1912-33).

# THE CATHOLIC CONGRESS

## Milwaukee, 1926

By Richard J. Mammana, Jr.

Readers of *THE LIVING CHURCH* during the 1920s and 1930s heard often about meetings of the Catholic Congress of the Episcopal Church. These regional meetings brought together clergy and laity from throughout the United States and Canada (with international guests) for intense periods of worship and education.

The Central Conference of Associated Catholic Priests organized these events, beginning with a large meeting in Philadelphia in 1924, followed by the "first annual catholic congress" in New Haven in 1925. The Milwaukee Congress in 1926 was followed by meetings in Albany (1927), New York (1928), Buffalo (1930), and a major Oxford Movement centennial commemorative congress in Philadelphia (1933).

The American Catholic Congress movement died out in the midst of Great Depression-era austerity and World War II.

The Catholic Congress of the Episcopal Church took place during a period of extraordinary movement-focused ecclesiastical meetings. They drew their most

direct inspiration from a slightly earlier movement in the Church of England, Anglo-Catholic Congresses, which began in 1920 and were attended by some American church leaders, including the Rt. Rev. William Walter Webb (1857-1933), Bishop of Milwaukee (1906-33).

They also provided an alternative to the Church Congress meetings held from 1874 to 1934 on a broader conception of churchmanship; a Church Congress met in Richmond, Virginia, in May 1926. The next month, 500,000 Roman Catholics attended the 28th international Eucharistic Congress in Chicago, dedicated to large-scale organized eucharistic adoration and liturgical worship.

The 1926 Congress was a major event for Anglo-Catholicism in North America in general, and for Milwaukee in particular. An electric display on Milwaukee City Hall proclaimed WELCOME ANGLO CATHOLIC CONGRESS, and more than a thousand visitors filled local hotels and clubs in the vicinity of All Saints Cathedral.

Perhaps most important at the 1926 Congress was

Each Catholic Congress published its proceedings in book or booklet form, and several annual volumes have been digitized at <http://anglicanhistory.org/usa/congress>. The English Anglo-Catholic congresses have been chronicled ably by John Gunstone in *Lift High the Cross: Anglo-Catholicism in the Congress Years* (TLC, March 13, 2011).



The Rt. Rev. Benjamin Franklin Price Ivins (1884-1968), Coadjutor Bishop of Milwaukee (1925-33) and Seventh Bishop of Milwaukee (1933-53); Honorary Vice President of the Catholic Congress and Chairman of the Local Committee; the Rt. Rev. Walter Taylor Sumner (1873-1935), Bishop of Oregon (1915-35); the Rt. Rev. Charles Fiske (1868-1942) of Central New York (coadjutor 1915, diocesan 1921-36); preacher at the Solemn Pontifical Mass of the Catholic Congress; the Rt. Rev. Charles Palmerston Anderson (1865-1930), Bishop of Chicago (coadjutor 1900, diocesan 1905-30); 17th Presiding Bishop of the Episcopal Church; The Rt. Rev. Sheldon Munson Griswold (1861-1930), Suffragan Bishop of Chicago (1917-30), previously Bishop of Salina (1903-17); the Rt. Rev. Campbell Gray (1879-1944), Bishop of Northern Indiana (1925-44); the Rt. Rev. Harry Tunis Moore (1874-1955), Bishop of Dallas (coadjutor 1917, diocesan 1924-46).



The Rt. Rev. Leon Grochowski (1886-1969) of the Western Diocese of the Polish National Catholic Church; the Rt. Rev. Theophilus Pashkovsky (1874-1950), Russian Orthodox Archbishop of Chicago (1922-31), Archbishop of San Francisco (1931-34), Primate of the Russian Metropolia (1934-50).

the presence of the Rt. Rev. John Gardner Murray, Presiding Bishop of the Protestant Episcopal Church. (It was then often still called the *Protestant* Episcopal Church, to the chagrin of Catholic Congress participants.) Bishop Gardner was not an Anglo-Catholic by inclination, and his participation in the event — although later attacked by *The Southern Churchman* weekly newspaper — signaled to the wider Episcopal Church that Anglo-Catholicism was not just tolerated, but also encouraged by the highest levels of national church leadership. In an editorial dated Oct. 23, 1926, *THE LIVING CHURCH* noted that

The suspicion and hostility of other years have been broken down. Men who once had a lonely sense of isolation now recognize their share in the national fellowship and the national burdens of the Church. Other men before him have, for many years, been paving the way; but Bishop Murray broke down the last element of the old-time, unhappy suspicion, once justified perhaps, but unjustified now for many years.

On the first day of the Congress, Tuesday, October 15, the Presiding Bishop welcomed guests to an opening session of meetings and lectures at Immanuel Presbyterian Church. (The largest gatherings of the Milwaukee Catholic Congress were held at Immanuel because nearby All Saints Cathedral was not large enough to host everyone in attendance.)

To “enthusiastic and prolonged applause,” the Presiding Bishop praised the gathering for its “worthy contribution to universal life, sacred and secular, through the medium of historical, age-established faith

in God and such acceptable worship of God as might prove for all people a reasonable service.”

TLC Editor Frederic Cook Morehouse (1868-1932) delivered a paper on *The American Catholic Revival: Its History*, followed by a lecture on *The Catholic Movement: Its Promise for the Future* by Chauncey Brewster Tinker (1876-1963), professor of English at Yale.

All agreed that “the climax of the Congress was the solemn pontifical Mass at All Saints’ Cathedral on Wednesday morning,” the second day of the Congress. The procession included 400 bishops, priests, and sem-

We look backward to no particular century or epoch in history as demanding our allegiance beyond other centuries, except as we reverence those first days of the Christian evangel when spirits glowed with the intimate personal recollection of Christ and His apostles. We look forward to a golden age ahead, when the Holy Spirit shall more fully have illuminated the Church with His holiness, His truth, His wisdom, and the unity that pervades the Godhead in the Blessed Trinity shall be reflected in a restored unity of the Church on earth. — “Welcome to the Catholic Congress.” (TLC, Oct. 16, 1926)

inarians, the major figures among whom appear in the foldout commemorative photograph on the cover of this issue. (Interestingly, this photograph was not printed in *THE LIVING CHURCH*’s contemporary coverage of the event.)

“With stately dignity and solemn reverence our magnificent liturgy was sung” by the Rev. Selden Peabody

(Continued on next page)

(Continued from previous page)

Delany, of the Church of St. Mary the Virgin, New York, assisted by the dean of All Saints, the Venerable Charles S. Hutchinson, as deacon, and the Rev. Dr. William Pitt McCune, rector of St. Ignatius of Antioch, New York, as subdeacon.

The Congress sermon, preached by the Rt. Rev. Charles Fiske of Central New York, offered a stirring call to adopt attitudes of Christian reverence in every aspect of life. "This Congress will send us home with quickened faith," he said, "if in all our discussions and all our work we try truly to see the light of the knowledge of the glory of God, and look for it in the face of Jesus Christ."

Afternoon and evening sessions on the second day offered opportunities for lectures on religious education and family life, including notable contributions by the Rt. Rev. Irving Peake Johnson on *The Christian Witness in the Work-a-Day World* and *The Catholic Religion*

The second annual Catholic Congress is "inspiration, knowledge, ideals, renewed courage, and hope carried out into countless centers of our dear Church to be radiated to the hearts of the thousands of disciples of our Blessed Lord in bringing to them a clearer conception of His religion 'as this Church hath received the same.'" — The Rev. Frederick L. Gratiot (TLC, Oct. 23, 1926)

and *Industrial Relations* by Haley Fiske, president of the Metropolitan Life Insurance Co.

The main activity of the third and final day was a pilgrimage to Nashotah House Theological Seminary, with reverent visits "to the graves of Kemper and [Isaac Lea] Nicholson, Breck, [William] Adams, and others, in the historic cemetery." After lunch, "the line of returning cars started back to Milwaukee, many of them going by way of Delafield to see St. John's Military Academy and its magnificent new stone chapel, rapidly approaching completion. All had easily reached Immanuel Church in time for the afternoon session at four o'clock."

The conference ended with an evening of lectures on foreign missions. The Rev. Shirley Carter Hughson of the Order of the Holy Cross raised \$5,600 in connection with his talk on *The Catholic Religion and Foreign Missions*, and Canon Winfred Douglas of Fond du Lac spoke on *Why Catholics Should Support Foreign Missions*. ■

*Richard J. Mammanna, Jr., a student at Yale Divinity School, is founder and director of Project Canterbury (anglicanhistory.org).*

## Catholic — But Not Roman

By Frederick Lynch

*The Christian Century*, Oct. 28, 1926  
pp. 1322-24 (excerpts)

The second annual catholic congress, held at Milwaukee on October 12, 13 and 14, would not have been of outstanding significance if it had been only an isolated event. But it was not an isolated event. It was a phase of an exceedingly virile movement in the Episcopal church, and one that is rapidly gaining great strength both in the church and in the country at large. For several years the catholic party in the Anglican communion has been holding these annual congresses in various cities of England, and the one held in London three or four years ago attracted great attention. There was a procession through the streets of the city and thousands of people flocked to see it. It opened the eyes of the staid British people. They suddenly discovered that what they thought was a quiet movement confined to a few extremists had permeated the whole communion and had won converts from all England, and that among the leaders were some of the finest minds and most devoted Christians in the church.

The movement has not attracted so much attention in America until quite recently. It has had some outstanding churches in a few cities where the catholic gospel has been consistently preached and catholic practises emphasized in the services; it has gathered several bishops to its cause, notably in Wisconsin, and it has had one of the best edited journals, the *Living Church*, of Milwaukee, as its exponent. [...] Quietly, under very persistent leadership, the movement has been growing, until it has become a movement to be reckoned with. Perhaps no movement in the church has had more enthusiastic and tireless propagandists than this. Its advocates now feel that they have reached a commanding position where they can assert themselves with real strength and authority. They have seized upon the method practised by their English brethren so successfully—that of great congresses which can be carried from city to city and through which multitudes may be reached with their message.

Here, as at New Haven, the solemn pontifical mass was the outstanding event of the congress. Again the hundreds of delegates walked through the streets in solemn procession, wearing their vestments, and the





crowds looked on wonderingly. The Milwaukee people understood it better than did the New Haven people, and the reporters of the Milwaukee papers did not think it was merely the finishing event of the eucharistic congress recently held in Chicago! And just as the mass was the climax of the congress, the sermon by Bishop Fiske of central New York was the outstanding utterance of the week.

The church is the authority; the Bible, as the product of the first members of the church, is the norm by which the church's future utterances must be judged. I have been interested both at Milwaukee and at the English congresses I have attended to notice that when religious education is discussed, the speakers invariably put little value on the biblical instruction given by the Sunday schools, and would substitute for it instruction in the faith as held by the church, and would emphasize instruction in Christian living and all the helps the church offers for its successful attainment.

I have not dwelt upon the outward aspects of this movement; they are not an integral part of it — elaborate ritual, beautiful music, incense and candles, processions, ecclesiastical vestments, carved altars and intoned services. But while these things are not an integral part of the mass, they have always gone with it, and the catholic claims to be restoring only what is a priceless heritage of the universal church in the symbols which convey various and valued spiritual truths. He also feels very keenly that all the beauty of the world — art, music, color, poetry, architecture, even drama — should be consecrated to the glory of God. Consequently he uses it with utmost freedom in the enactment of the eucharistic sacrifice.

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# Families & ACCOUNTABILITY

By R. Mwita Akiri

**W**e live in a world of God-given, non-accidental diversity. Some of this diversity is represented by our respective geographic, economic, cultural and social settings.

Like it or not, Anglicanism is diverse, and Anglicans themselves are diverse. Our Christian experiences and understandings differ from one another, as do our approaches to hermeneutics.

We do not live in a world that allows us to confine ourselves within our own geographical, cultural and social contexts. The world we live in is a global village, and more than that, it has become a dot-com age. We have to relate with and to one another, within and outside our contexts.

Add to this another reality. The Anglican Communion is a family. Members of that family are found in thousands of cultures and locations. Yet it is common knowledge that relationships between and among the people of God have suffered greatly. Unfortunately, this context has made some of the members of the family suspicious of the intentions of the Anglican Covenant, especially regarding its

notion of relational consequences.

No wonder the charge has been made that relational consequences reveal the Covenant to be an unchristian text concerned with conformity and punishment, not mutual respect. I disagree. What would lead one member of the Anglican family to assume the worst about other family members' intentions? Why are relational consequences considered a threat?

Another wrong approach to the Covenant comes from those who regard it only as a document of the majority of Anglicans living in the Global South, who would have members of the Communion family own up to their disruptive behaviors and actions. This disregards the fact that disagreements over issues such as the blessing of same-sex unions are also found within the Global South. Such disagreements among Anglicans have played a part in the proposal of an Anglican Covenant, but are not limited to one locale of the Communion.

It is important to remember that Africa, like other continents, is going through cultural, social, political and economic transformations. It would therefore be wrong for anyone within or outside Africa to suggest that Africa can cope better with conformity and pun-



ishment, if these were indeed the goal of the Covenant's relational consequences.

Let us not forget that Africa owes much of its historical Christian background to the West. Its Christian outlook is as diverse as that of other continents. Nonetheless, it may well be true that in Africa the value of the family, the pride of belonging to the family, and the need for its members to live harmoniously, is a value that most cherish. Even new urban and rural or other social networks have not disrupted or diminished this reality.

Relationships are about interdependence as much as they are about independence. They are about the rights and freedoms of individuals as much they are about the considerations of the necessary harmony and survival of the whole family. Relationships are about mutual respect.

In most cases in Africa, all members of the family have the obligation and the desire to belong. Not many, even the rich and the powerful, can cope easily with consequences of behaviors and actions that might lead to social exclusions, whether forced or self-imposed. It is for this reason that the overwhelming majority of Anglicans and Episcopalians in some parts of the Anglican Communion, for example in Africa, find no fault with the notion of relational consequences, and see it as seeking to enhance accountability and mutual respect. ■

*The Rt. Rev. Dr. R. Mwita Akiri is the founding Bishop of the Anglican Diocese of Tarime, Tanzania. He is also a Research Professor of African Church History and Missiology at Wycliffe College, University of Toronto, since 2007. He is a member of the Anglican Consultative Council (ACC) and the Advisory Council of the Anglican Health Network.*

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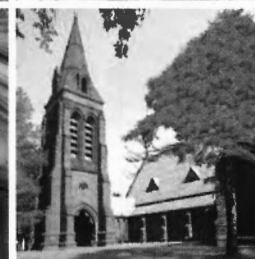
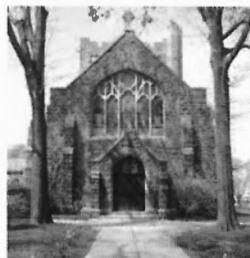
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## Metamorphosis xxviii

By Sam Keyes

Jed had always wanted a beer called Jed.  
 The friends — ah, the well-meaning friends —  
 Had warned him that such narcissism verged  
 On sacrilege. Jed knew, as only one can know about oneself,  
 That his intentions were nothing of the sort:  
 He simply wanted a potable pal.  
 If seeking children is high on a scale of subcreative virtue,  
 The quest for the self-named brew is lower, but no less pure.  
 To this end, enter a mid-order friar,  
 Plucked right from an apocalyptic 14th-century fabliau,  
 Who happened on him during a jaunt between beer-blessings.  
 Taking Jed for a misshapen barrel, he solemnly pronounced,  
 “Lord, bless this, thy creature beer...” and straightaway  
 Such he was. Seeing no one else around, the friar snatched  
 Jed — for so was this marvelous ale labeled —  
 To the nearest gathering, where it was heartily imbibed  
 With a feast of hamburgers and roast pheasant.



Carole Baker  
 ([www.carolebakerartist.com](http://www.carolebakerartist.com))  
 is a visual artist working in  
 contemporary painting and  
 installation, as well as traditional  
 iconography. She is a member  
 of St. Philip's Church in Durham.

## Events

**KJV 400th Anniversary**  
[bit.ly/KJV-events](http://bit.ly/KJV-events)

**Christians in the Visual Arts  
 Biennial Conference**  
 June 16-19  
 Los Angeles  
[bit.ly/civa2011](http://bit.ly/civa2011)

**Association of Anglican  
 Musicians Annual  
 Conference**  
 June 19-23  
 Greenville, S.C.  
[aam2011.org](http://aam2011.org)

**Thomas Aquinas  
 and Karl Barth  
 An Unofficial Protestant-**

**Catholic Dialogue**  
 June 19-22  
 Princeton  
[bit.ly/BarthAquinas](http://bit.ly/BarthAquinas)

**CiRCE Conference  
 “What is Man?”**  
 July 20-23  
 Arlington, Texas  
[bit.ly/CiRCE2011](http://bit.ly/CiRCE2011)





**Kairos** Medium: Oil and gold leaf on canvas

This piece was commissioned by Emmaus Way, a church located in Durham, N.C. The artist was asked to create a "contemporary liturgical calendar." This piece is meant to intimate the Divine life which Christians are drawn into by observing liturgical time — *kairos* rather than *chronos*. The Divine life is here depicted by placing the traditional pattern of the Holy Trinity in the center of the liturgical calendar. The pathway leading through the center and being trod upon by the camel is meant to evoke imagery from Matthew 19:24.

## Glen Workshop West

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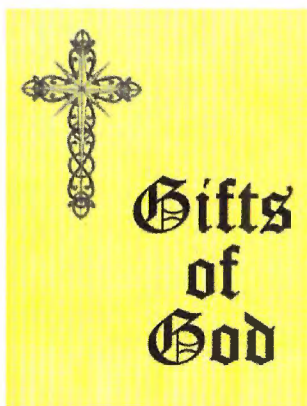


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Shirleen S. Wait,  
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Dr. Christopher Wells,  
Milwaukee, Wis.



# CONVERSION as ecumenical heuristic

The third round of ARCIC has begun, focused on the interrelated issues of “the Church as Communion, local and universal, and how in communion the local and universal Church come to discern right ethical teaching.” One can hardly think of a more timely topic for Anglicans, immersed as we are in careful consideration of the proposed structural developments of the Anglican Covenant amid persistent disagreement about a host of moral norms. And the topic similarly strikes to the heart of contemporary Roman Catholic discussions, as the ideals of subsidiarity and synodality associated with communion ecclesiology sometimes rub uncomfortably against the gift and vocation of a universal primacy.

On both counts, that the initial communiqué from ARCIC III has lighted upon *conversion* bodes well for the fruit that we may expect from this round of one of the richest and most influential bilateral dialogues.

Ecumenical literature has long taught that catholicity demands a deeper conversion in order to arrive at a commonly articulated and experienced fullness of life together. Too little appreciated, however, has been the creative contribution to this tradition made by Pope John Paul II, especially in his landmark encyclical *Ut Unum Sint*, “That They May Be One” (1995). Without this text it’s hard to imagine ARCIC now placing “receptive ecumenism” at the center of its agenda. Accordingly, at the outset of a new round of dialogue, it seems worth reviewing several features of the pope’s argument.

John Paul II noted that the Second Vatican Council drew “a clear connection between renewal, conversion and reform” (UUS 16). Thus, in the words of the Decree on Ecumenism, *Unitatis redintegratio*, “Christ summons the Church” to a “continual reformation of which she always has need,” whence various “deficiencies... should be set right at the opportune moment and in the proper way” (UR 6). This will require “repentance,” the pope elaborated, in the “awareness of certain exclusions which seriously harm fraternal charity, of certain refusals to forgive, of a certain pride, of an unevangelical insistence on condemning the ‘other side,’ of a disdain born of an unhealthy presumption” (UUS 15). The Council fittingly summarized its own program in terms of “interior conversion,” because a “change of heart,” along with “holiness of life” and “public and private prayer” for Christian unity — “for the grace to be genuinely” self-denying, humble, gentle, and generous (see Eph. 4:1-3) — “should be regarded as the soul of the whole ecumenical movement and

merits the name ‘spiritual ecumenism’” (UR 7 and 8). And John Paul judged that the Council’s ecumenical program emphasized “above all the need for interior conversion” because the “messianic proclamation that ‘the time is fulfilled and the Kingdom of God is at hand,’ and the subsequent call to ‘repent, and believe in the Gospel’ (Mk 1:15) with which Jesus begins his mission, indicate the essential element of every new beginning” (UUS 15; cf. 35).

Interestingly enough, the word *conversion* (in its several grammatical forms) occurs only three times in *Unitatis redintegratio*, while it occurs thirty-two times in *Ut Unum Sint*. The pope’s encyclical is roughly four times the length of UR. But *Lumen Gentium*, which is three times as long as UR, likewise mentions conversion just three times. Similarly, *prayer* (in its several forms) is mentioned eleven times in UR, twenty times in *Lumen Gentium*, and ninety-nine times in *Ut Unum Sint*. John Paul II thus considerably expanded the nascent spiritual curriculum of the conciliar texts with a view to deepening the claim that common practices must be the constant presupposition and basis of the ecumenical movement.

In this light, ecumenical dialogue itself takes on a spiritual cast as a “dialogue of salvation” in the words of Paul VI, and a “dialogue of conversion” in John Paul’s phrase (UUS 35; cf. 48, 82-84). After all, the lack of unity among Christians represents a “grave obstacle... for the proclamation of the Gospel” (UUS 99). Christian unity is always possible, however, “provided that we are humbly conscious of having sinned against unity and are convinced of our need for conversion” (UUS 34; cf. UR 7). Thus any “Christian community which believes in Christ and desires, with Gospel fervor, the salvation of mankind can hardly be closed to the promptings of the Holy Spirit, who leads all Christians towards full and visible unity. Here an imperative of charity is in question, an imperative which admits of no exception” (UUS 99).

Of course, this may all seem rather optimistic. In context, however, it rather takes the form of an ecumenical heuristic, guiding the would-be pilgrim into the engine room of reconciliation.

We are told that ARCIC III “views the Church above all in the light of its rootedness in Christ through the Paschal Mystery,” and John Paul II would concur. The matter deserves its own treatment, under the rubric “sacrifice of unity” (UUS 102).

Christopher Wells



## Why Eucharistic Sharing Must **WAIT**

By Charles J. Cassini

**A**fter the Roman Catholic Archdiocese of New York installed Archbishop Timothy Dolan in April 2009, I noticed a letter in *THE LIVING CHURCH* that raised a familiar rhetorical question: "How can Roman Catholics continue to invite other Christians to walk with them as brothers and sisters and preclude them from breaking bread and refuse to have them share in the holy banquet?" As a Roman Catholic layman married to an Episcopal priest, I too would like to see the day of eucharistic sharing, but only if it manifests true unity rather than a symbol of future hope.

I must ask, however: What principle of fairness places the full blame on Roman Catholicism? Rome has welcomed members of "Orthodox churches, the Assyrian Church of the East, and the Polish National Catholic Church" (canon 844 §3) for eucharistic sharing, but those churches have declined the invitation.

For churches emerging from the Reformation, a vastly different set of causes and circumstances brought about the divisions which constitute deep and abiding differences still requiring rectification,

not only between them and Rome but even among contending groups within these churches. Because of this the strictures against eucharistic sharing remain in place, with exceptions permitted in extreme cases on the basis of pastoral considerations. Until the causes of these ruptures have been resolved to the mutual satisfaction of all — and all sides share in this to varying degrees — it would be dishonest to act as if little of consequence has occurred in the past.

The break between Rome and the Reformed traditions was not only highly public but done in many cases with extreme prejudice. Rome's hierarchy contributed its share to these unfortunate divisions. Knowledgeable Roman Catholics will admit that the church needed serious reform (and still does in some areas), but they question whether what the Reformation put into place was as effective a corrective as Protestants are generally given to think. If one applies the adage "By its fruits you shall know it" the results are not worthy of high marks, as a growing chorus of Protestant voices have noted. The intentions may have been pure, but the consequences appear to have left much to be desired. Because Rome takes the injunctions of



Matthew 5:23-4 seriously, she waits for a public and meaningful rapprochement before agreeing to eucharistic sharing.

The Anglican Communion has its own internal problems with this issue. The Canadian Anglican and American Episcopal churches are charged with having morphed into new sects where it is almost impossible for the two sides to recognize one another as seeking to obey the same Lord Jesus Christ. Some Anglican bishops in Africa have forbidden offering the Eucharist to members of proscribed jurisdictions. The Lutheran Church-Missouri Synod takes an almost identical position, not only toward other Christian denominations but even with other Lutheran communities that do not accept the central tenets of its creed.

No one will gainsay that any community has both the power and the obligation to establish its own membership requirements and terms of authority. The same is true of any church's sacraments, and especially of the quintessential act of communal worship which from the Church's earliest days was specifically limited only to the initiated. The non-baptized could be present and pray with the faithful during the Liturgy of the Word, but before the

## The break between Rome and the Reformed traditions was not only highly public but done in many cases with extreme prejudice.

Liturgy of the Eucharist was begun the call went out for catechumens and the unbaptized to leave. The American Episcopal Church limits the Eucharist, at least on paper, to "any validly baptized Christian." One may question the details observed by any denomination in this matter, but not the right of those duly appointed to exercise them accordingly. This responsibility even extends to evaluating the validity of apostolic succession of other religious communities seeking mutual recognition, full interchange of clergy, and the sharing of ministry and sacraments with the Episcopal Church.

Church of the Holy Apostles in Virginia Beach,

Virginia, offers one model for living with our current realities. The parish was established on All Saints Day, 1977, by Bishop Walter Sullivan of the Roman Catholic Diocese of Richmond and Bishop David Rose of the Episcopal Diocese of Southern Virginia. One summer, while staying with friends who lived close to the church, we finally managed to fulfill my wish to attend Mass there. My wife agreed to accompany me but had trepidations about wearing her clerical collar because of the parish being listed as *Anglican*. When we arrived, not only were we warmly welcomed, but the Roman Catholic co-pastor introduced her to a Lutheran priest (who was standing in for his hospitalized Episcopal counterpart) and both invited her to stand at the altar.

In the center of the rectangular church there is a dais where the Liturgy of the Word is commonly proclaimed by Roman Catholic and Episcopal lecturers and priests, which was unthinkable a half-century ago. Then the Anglican and Roman Catholic presiders move to their separate altars at opposite ends of the church and using a common lectionary celebrate the liturgy (*in stereo*, as one parishioner described it) while the congregants face each other in two lines, making it impossible for a newcomer to determine who is Roman and who is Anglican. Parishioners take communion at their respective altars. This is the closest that we have come to eucharistic sharing while still safeguarding the principles that require resolution. It was a moving experience that we wish our fellow church members could also enjoy. Sadly, the congregation is small (though enthusiastic about its perceived mission) and

meets for only one service each Sunday. Given recent developments within the Anglican tradition which Rome finds problematic, it is less than likely that Church of the Holy Apostles will be replicated elsewhere.

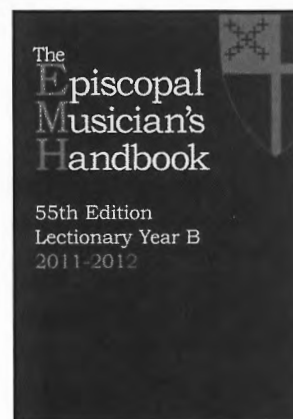
While conditions seem less conducive for establishing other such parishes today, we should not stop looking for ways wherein the sharing of our achieved Christian concord can be made more visible to a world so in need of such an example. ■

*Charles J. Cassini taught philosophy at Barry University, Miami Shores, Florida, for more than 40 years.*

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## Forward Movement to Expand Platforms

(Continued from page 7)

a daily meditation on its website, Gunn said, and he expects to expand publishing platforms.

"The most obvious choice will be a mobile version of *Forward Day by Day*," he said.

Other options could include making Forward Movement titles available for Kindle, iPad and other reading devices, and publishing electronic books that never appear in print.

"We want to attract an audience of people who are not attending Episcopal churches," Gunn said, adding that he would like to hear ideas from

people who "never read *Forward Day by Day* or consider it a snooze."

Gunn said there are parallels between the Episcopal Church of the 1930s, from which Forward Movement emerged, and today's church. He hopes Forward Movement may again help Episcopalians rally around their shared concerns for mission.

"Talking about Jesus is a good place to start, and that should keep us busy," he said. "Let's think about the really important, first-order issues."

*Douglas LeBlanc*

## Dean of Nashotah House Resigns

The Very Rev. Robert S. Munday has resigned as dean and president of Nashotah House Theological Seminary but will remain on its faculty as research professor of theology and mission.

The dean announced his resignation in a joint statement with the Rt. Rev. Edward L. Salmon, Jr., chairman of the Nashotah's board of trustees.

"Nashotah House has grown during Robert's ten years as our dean," Bishop Salmon said in the statement. "The creation of the distance learning and D.Min. programs, the

construction of new campus facilities, and the formation of a first-class faculty mark Dean Munday's successful tenure."

Dean Munday and his family will move from the Nashotah Deanery to Hobart House, a residence owned by the seminary on Upper Nashotah Lake.

Before becoming dean of Nashotah House, Munday was professor of systematic theology at Trinity School for Ministry. Munday, a graduate of Mid-America Baptist Theological Seminary, was ordained to the diaconate in 1989 and the priesthood in 1990.

## Northern Michigan Welcomes 11th Bishop

Presiding Bishop Katharine Jefferts Schori was the chief consecrator May 21 as the Diocese of Northern Michigan welcomed the Rt. Rev. Rayford Jeffrey Ray as its 11th bishop. Ray, 54, began ministry in the diocese in 1990, and became a regional ministry development coordinator in 1999.

He is a graduate of Nashotah House Theological Seminary. His wife, Suzanne Ray, is a priest in the diocese. Ray's predecessor, the Rt. Rev. James A. Kelsey, died in an

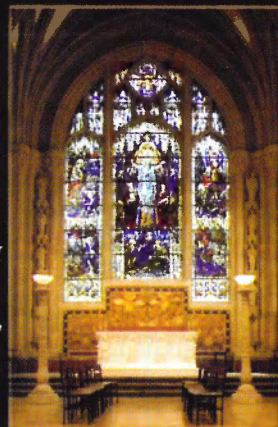


ENS photo/Richard Schori  
Bishop Jefferts Schori and Bishop Ray

auto accident in 2007. The diocese's ninth bishop, the Rt. Rev. Thomas K. Ray, served as an interim bishop for several years since Bishop Kelsey's death.

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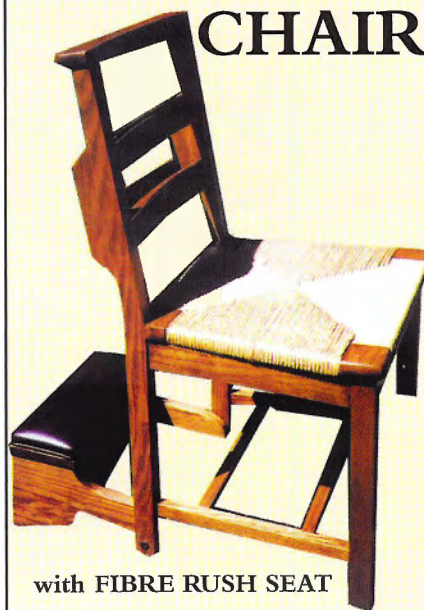
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## Appointments

The Rev. **Frank Adams** is priest-in-charge of Christ Church, PO Box 161, Worton, MD 21678-0161.

The Rev. **Timothy Alleman** is rector of Holy Cross, 373 N Main St., Wilkes-Barre, PA 18702-4409.

**Helen Webb Beaty** is communications manager in the Diocese of West Tennessee, 692 Poplar Ave., Memphis, TN 38105.

The Rev. **Todd Cederberg** is rector of St. Mary's, 623 E Ocean Blvd., Stuart, FL 34994.

The Rev. **Rob Courtney** is chaplain and bereavement coordinator at Gateway Hospice, Clarksville, TN. He remains priest-in-charge of St. James's, 411 W Due West Ave., Madison, TN 37115-4403.

The Rev. **John Denaro** is priest-in-charge of St. Ann's and Holy Trinity, 157 Montague St., Brooklyn, NY 11201-3587.

The Rev. **Ted Duvall** is rector of Christ Church, 2304 Hwy 17 N, Mt. Pleasant, SC 29466.

The Very Rev. **James E. Flowers, Jr.**, is rector of St. George's, 1959 Airline Dr., Bossier City, LA 71112.

The Rev. **Elizabeth Geitz** is an associate at Good Shepherd and St. John's, 5th and Catharine St., Milford, PA.

The Rev. **Michael Jenkins** is deacon at Grace Church, 303 S King St., Morganton, NC 28655-3536.

The Rev. Canon **Jack Koepke** is canon to the ordinary in the Diocese of Southern Ohio, 412 Sycamore St., Cincinnati, OH 45202.

The Rev. **Jim Larson** is priest-in-charge of St. Paul's, 201 South Broadway St., Greenville, OH 45331-1978.

The Rev. **Mary D. Lindquist** is rector of St. Michael's, 16 Bradley Ave., Brattleboro, VT 05301-3429.

The Rev. **William L. Martin** is priest-in-charge of St. Brigid's, 310 Madison Ave., Nazareth, PA 18064-2613.

The Rev. **Michael W. Millard** is rector of Christ Memorial Church, 401 S Washington St., Mansfield, LA 71052.

The Rt. Rev. **John L. Rabb** is bishop-in-residence at St. John's, 9120 Frederick Rd., Ellicott City, MD 21042.

The Rev. **Elizabeth Hoffman Reed** is priest-in-charge of Grace Church, 108 N 5th St., Allentown, PA 18102-4161.

The Rev. **James Seale** is assistant at Christ Church, 111 S. Harrison St., Easton, MD 21601.

The Rev. **Ajung Sojwal** is priest-in-charge of All Souls', 88 St. Nicholas Ave., New York, NY 10026-2926.

The Rev. **Chris Tang** is rector of Holy Comforter, 130 W Seminary Ave., Lutherville, MD 21093.

The Rev. **Joshua Thomas** is dean of the Diocesan School of Ministry and Theology (DSOMAT) in the Diocese of Olympia, PO Box 12126, Seattle, WA 98102-0126.

The Rev. Canon **Tommy Tipton** is canon to the ordinary in the Diocese of Upper South Carolina, 1115 Marion St., Columbia, SC 29201-3706.

## Ordinations

### Priests

**Ohio — Christopher Coughlin, Gianetta Hayes-Martin.**

### Deacons

**East Tennessee — Caroline Vogel.**  
**Fond du Lac — Brien P. Beck, Bruce A. McCallum, Sandra L. Muinde, Susan E. Reimer, Amanda L. Sampey, Michael C. Scolare, Joy L. Zakrzewski.**  
**Western North Carolina — Susan Whittington,** St. Mary's, 140 Chestnut St., Blowing Rock, NC 28605.

## Depositions

**Southern Ohio — Admire Cleve.**

## Renunciations

**Southern Ohio — J. Thomas Wray, Stockton Wulsin, Barbara Wulsin, Joseph H. Redmond, Jr.**

## Retirements

The Rev. **Nancy Hanna**, as associate at Calvary/St. George's, New York, NY.

The Rev. **Robert P. Henley**, as rector of St. Joseph's, Sevierville, TN.

The Rev. **Louise Howlett**, as chaplain at St. Anne's School, Middletown, DE.

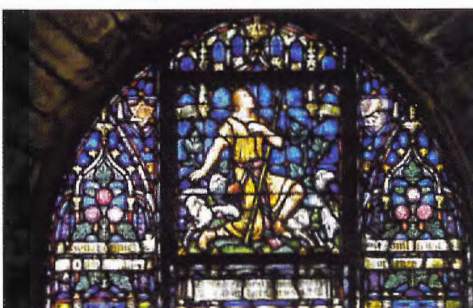
The Rev. Canon **John Johanssen**, as canon to the ordinary in the Diocese of Southern Ohio.

The Rev. **Johanna Johannson**, as vicar of Holy Trinity of Inwood, New York, NY.

The Rev. **Thomas Margrave**, as rector of St. John's, Cornwall, NY.

The Rev. Canon **Anne B. Stevenson**, from the staff of Christ Church Cathedral, Nashville, TN.

The Rev. **Susanna Williams**, as rector of St. John's, Yonkers, NY.



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## Resignations

The Rev. **Andrew G. Benko**, from St. Mark's Cathedral, Shreveport, LA.

The Rev. **Hope T. Benko**, from St. Mark's Cathedral, Shreveport, LA.

The Rev. **Robert N. Cooper**, from Christ Church, St. Joseph, LA.

The Rt. Rev. **Carol Gallagher**, as rector of All Saints', Harrison, NY.

The Rev. **Roy C. Myers**, from St. David's, Rayville, LA, and St. Columba's, Winnsboro, LA.

## Deaths

The Rev. **Laura Chace**, deacon at Christ Church, Glendale, OH, since 2002, died of cancer May 1. She was 74.

She was ordained a deacon in 1998 and served first at Grace Church, College Hill, OH. She led Christ Church to become a host parish for the Interfaith Hospitality Network. She worked in Cincinnati's public library system and she retired from the Cincinnati Historical Society Library at the Cincinnati Museum Center. She served for several years as the Diocese of Southern Ohio's archivist. Survivors include her brother, Robert; two nieces; and a nephew.

The Rev. **Virginia C. Thomas**, one of the first women to be ordained deacon in the Episcopal Church, died April 30 at Northwestern Medical Center in St. Albans, VT. She was 93.

She enrolled in the Lutheran Theological Seminary after her children were grown and graduated in 1978 with a master of arts in religion degree. Shortly following her ordination, she founded the Dolphin Program in Philadelphia, modeled on the close-knit behavior of the sea mammals. Volunteers in the program become one-to-one companions with people in nursing homes. The program spread nationwide before her retirement in 1988. After moving to Vermont, she served as deacon at St. Matthew's, Enosburg Falls. She preached sermons at the church regularly up to a month before her death. She was born in Utica, NY, graduated from Cornell University in 1939 and was married to the late R. David Thomas, Jr., for 68 years. Survivors include her children, Niel, Duncan and Betsy; and grandchildren and great-grandchildren.

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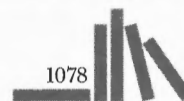
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Trinity Sunday

## Glorious, Immutable Consistency

Gen. 1:1-2:4a; Psalm 8 or Canticle 2 or 13; 2 Cor. 13:11-13; Matt. 28:16-20

“Lord, who hast form’d me  
out of mud  
And hast redeem’d me  
through thy blood,  
And sanctifi’d me to do good.”

Thus begins George Herbert’s poem “Trinity Sunday.” The poet is wise in his refusal to attribute any of these mighty works to a particular person of the Trinity. It is the One Lord, Father, Son and Holy Spirit, who creates, redeems and sanctifies. All the works of grace show the signs of God’s common love, purpose and glory.

The Fathers of the ancient Church who first articulated the doctrine of the Trinity clearly began from this theme, to which the Scriptures return so often. “The Father,” wrote Gregory of Nyssa, “does not do anything by Himself in which the Son does not work conjointly, and the Son has no special operation apart from the Holy Spirit; but every operation which extends from God to the Creation, and is named according to our variable conceptions of it, has its origin from the Father, and proceeds to the Son, and is perfected in the Holy Spirit.

Trinity Sunday’s texts this year return to this theme repeatedly. The mighty act of creation originates with the Father’s voice, but the Word

which brings all things to life is the Son, and the Creating Spirit hovers over the abyss. When on the penultimate day God says, “Let us make man in our image,” the plural is not a bit of ancient puffery, but the only possible way to denote the splendid multiplicity revealed within the account.

The Risen Christ commissions his apostles, sending them out to bring his redeeming life to the world. It is the Son who speaks, but with the authority the Father has granted. He promises to be with them always, even as he departs to ascend to heaven: he will be with them by the Holy Spirit. They must baptize in the Triune Name because the Triune God redeems the world.

And as Paul closes his second letter to the Corinthians, amid those bits of advice about the faithful life, he leaves them with a blessing, a prayer that God will be among them to make them holy: through the grace of Jesus, the love of God and the fellowship of the Spirit.

Gregory calls our conceptions of the Trinity’s work “variable” — we who only know a world in flux cannot fully comprehend his glorious, immutable consistency. But this we do know: the one true God, who has made us, redeemed and saved us, is in all things Father, Son, and Holy Spirit.

## Look It Up

Read Philippians 2:9, John 2:9, and Romans 8:11. Who raised Jesus from the dead?

## Think About It

“In the Name of the Creator, Redeemer and Sanctifier.” Why is this unfaithful to the Scriptures?



Second Sunday after Pentecost

## Set Free from Sin

Gen. 22:1-14; Psalm 13 (or Jer. 28:5-9; Ps. 89:1-4,15-18); Rom. 6:12-23; Matt. 10:40-42

Jeremiah wore a yoke around his neck. God had commanded him to do it, as a sign of the punishment he would soon inflict on the kingdom of Judah for its unfaithfulness. The Babylonians appeared to be weakening and Zedekiah, Judah's king, had made progress rebuilding his country. Popular opinion urged an alliance with some other restive client states, and the court prophets were sure that the time was right, that God would bless the new undertaking with success.

Jeremiah disagreed. God had no intentions of altering his plan. The armies from the East would soon return, he promised, and "all nations will serve Nebuchadnezzar." Jeremiah's words of judgment were not unusual, nor was God's call for him to convey the message in as graphic a sense as possible. He stood before the king, a living symbol of Judah's worst fears.

Called from birth to his message of "plucking up and breaking down, destroying and overthrowing," he had been the target of popular ridicule and hatred plenty of times before. The yoke was a sign of God's judgment, but it stood just as well for Jeremiah's own call. If grace makes us "slaves of righteousness" as Saint Paul argues, Jeremiah was surely the head of the work crew.

This reading from Jeremiah opens with one of the most dramatic scenes in the prophetic books. Hananiah, a prophet much better liked at court, comes forward with a word of encouragement. The God of Israel has spoken, he insists, and will break the yoke of Babylon, bring back the ornaments of the ruined temple, and all the exiles. He walks over to Jeremiah and breaks the yoke on his shoulders.

"May the Lord do it," Jeremiah answers, but true prophets bring no words of peace, at least not in those times. Sure enough, Babylon's yoke fell down heavily on the people, just as the yoked man, the faithful prophet, had promised.

Jesus promises that he who receives a prophet will receive a prophet's reward. God's Word is no easy burden.

Jesus would send his disciples out to preach the word, knowing that many would not receive their message, that the crowds would often say, with the synagogue congregation at Capernaum: "This is a hard saying; who can listen to it?" Jesus promises to be present in them by his Spirit, and to reward the promised blessing to those who receive them, not because their words are popular or easy, but because they speak the truth.

### Look It Up

Read Numbers 22-24. How is Balaam bound?

### Think About It

When has God told you just what you needed to know in what you never wanted to hear?



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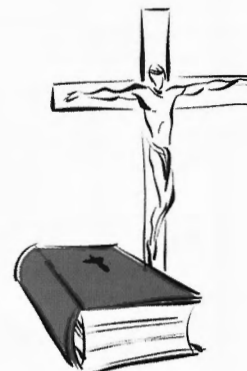
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