

THE LIVING CHURCH

January 15, 2012

CATHOLIC

EVANGELICAL

ECUMENICAL

Receiving a Ministry of Universal Primacy

by Mary Tanner

Reviews of books by:

- Walter Cardinal Kasper
- Yves Congar
- The Groupe des Dombes
- Hans Boersma

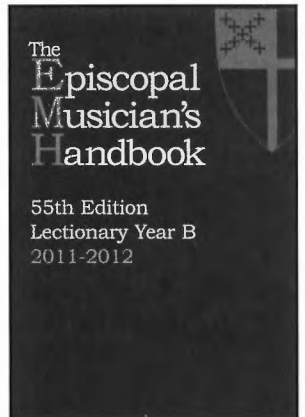
\$3.50 livingchurch.org

WEEK OF PRAYER FOR CHRISTIAN UNITY

Plan Ahead

with the 55th Episcopal Musician's Handbook

Lectionary Year B, 2011-2012



Church/Shipping Name _____

Shipping Address _____
(DO NOT LIST PO BOX - STREET ADDRESS ONLY)

City, State, Zip _____

Telephone (____) _____ Email _____

NOTE: PLEASE FILL IN CARDHOLDER INFORMATION
BELOW IF DIFFERENT FROM ADDRESS ABOVE.

Cardholder Name _____

Cardholder Address _____

City, State, Zip _____

Signature _____ 3-digit code (card back) _____

Card# _____ Exp. Date _____

Shipping is via UPS delivery (7-10 business days). For fastest service, place orders on our website:
www.livingchurch.org. Orders outside the U.S., call or email us at tlc@livingchurch.org.
No billings, refunds or duplication.

TO ORDER WITH MC/VISA, CALL TOLL-FREE AT 1-800-211-2771

ORDER FORM

(Be sure to fill out form completely.)

- Enclosed is my check/money order
 Please charge my Visa/MasterCard

1 book - \$30 \$ _____

2 books - \$60 \$ _____

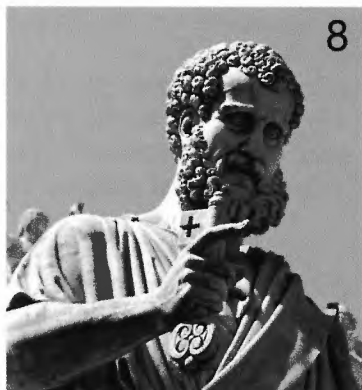
3+ books - \$30/ea x _____ \$ _____
(qty)

All orders prepaid by check payable to:
**THE LIVING CHURCH, P.O. Box 514036,
Milwaukee, WI 53203-3436, or MC/VISA.**

We Believe in one Church

If Christians are already one in Christ, perhaps there is no problem of disunity that needs resolving. Or, alternatively, perhaps the urgings of unity are so many sirens of cowardly appeasers, who would either have us dodge essential matters of truth or duck the duties of justice lest someone somewhere be offended. Against all of these views, the cause and call of visible unity — every Christian in each place, and all together, worshipping and witnessing to the one Body of Christ — asserts itself resolutely, radiating from the heart of the Scriptures, yea, from the lips of our Lord. “We affirm the ecumenical vocation of Anglicanism to the full visible unity of the Church in accordance with Christ’s prayer that ‘all may be one,’” reads the proposed Anglican Covenant, following a venerable tradition. Early in this new year, take a simple step in obedience and hope toward the unity we profess but do not yet fully possess: Mend a broken relationship with a sister or brother from another Christian community.

ON THE COVER: Statue of St. Peter by Giuseppe De Fabris (1840) at St. Peter’s Basilica.



A LIVING CHURCH Sponsor

This issue is sponsored by St. Timothy’s Episcopal Church, Raleigh, North Carolina [page 29].

THE LIVING CHURCH

THIS ISSUE | January 15, 2012

NEWS

4 Bishops Pledge Support to Sudan

FEATURES

- 8 Review Essay
How Can the Petrine Ministry Be a Service to the Unity of the Universal Church?
edited by James F. Puglisi
Review by Mary Tanner
- 20 Dag Hammarskjöld: Christian Peacemaker
By Nigel A. Renton

BOOKS

- 12 *Harvesting the Fruits*
by Walter Cardinal Kasper
Review by Sarah Rowland Jones
- 14 *True and False Reform in the Church*
by Yves Congar
Review by Jared Wicks, SJ
- 15 *For the Communion of the Churches*
by the Groupe des Dombes
Review by Leander S. Harding
- 16 *Heavenly Participation*
by Hans Boersma
Review by Samuel Keyes
- 18 *The Accidental Anglican*
by Todd D. Hunter
Review by Douglas LeBlanc

CULTURES

22 Epiphany and Soufflés

CATHOLIC VOICES

24 This Wall Saves Lives
By Edward S. Little II

OTHER DEPARTMENTS

26 Letters to the Editor
28 Sunday’s Readings

Bishops Pledge Support to Sudan

The Rt. Rev. David Colin Jones, president of the American Friends of the Episcopal Church in Sudan (AFRECS), is not surprised by the Sudanese church's renewed statement regarding the Episcopal Church and same-sex couples.

Jones, who will retire in January as a bishop suffragan in the Diocese of Virginia, attended the Sudanese church's provincial synod Nov. 14-16. He said that the synod did not discuss the Episcopal Church's policies on same-sex couples, and that bishops did not discuss the topic in a post-synod meeting.

He said a statement from Archbishop Daniel Deng Bul, which circulated through the web in late December, reaffirmed a statement by Sudanese bishops during the Lambeth Conference of 1998. The Sudanese church's clear affirmation of the Anglican Church in North America is new, however.

"We are deeply disappointed by the Episcopal Church's refusal to abide by Biblical teaching on human sexuality and their refusal to listen to fellow Anglicans," the statement said, adding that the Episcopal Church has "pushed itself away from God's Word" and from the Anglican Communion. "TEC is not concerned for the unity of the Communion."

The statement also said the Sudanese church will no longer offer its advice to the Episcopal Church on these topics, since the Episcopal Church has disregard earlier advice.

Archbishop Daniel wrote a separate letter to Presiding Bishop Katharine Jefferts Schori that she would not be welcome to visit the Sudanese church. Bishop Jones declined comment on Archbishop Daniel's letter to the presiding bishop.

Two bishops, the Rt. Rev. George



Photo courtesy of David Colin Jones
Fr. Merrow, Archbishop Daniel, and Bishop Jones at the provincial synod in November.

Wayne Smith of Missouri and the Rt. Rev. Jeffrey D. Lee of Chicago, both urged Episcopalians to be cautious and patient in their responses to the Sudanese church's statements.

"What we know right now is just the contents of this letter," Bishop Smith said in a Dec. 19 report on his diocese's website. "I would encourage the people of this diocese to avoid the rush to judgment until all facts are in, especially since the inner workings of ECS are often complex."

Bishop Lee said in a statement Dec. 19: "The political seasons of the Anglican Communion come and go, and tensions sometimes boil over. That appears to have happened last week when Archbishop Daniel Deng Bul chose to withdraw an invitation to visit that he had previously made to Presiding Bishop Katharine Jefferts Schori. This was regrettable, but disagreements among primates who are often playing to audiences we are not aware of should not disrupt relationships among Anglicans working together in mission.

"We stand with the people of Renk, just as we stand with lesbian, gay, bisexual, and transgender Christians around the world, especially in places where they suffer violence and persecution,"

Bishop Lee added. "We will not allow communion politics or matters of theological interpretation to keep us from following the Gospel with any of our brothers and sisters in Christ."

Bishop Jones spoke with affection for Archbishop Daniel, whom he has known since the archbishop's studies at Virginia Theological Seminary. The provincial synod was the third visit to Sudan for Bishop Jones, who attended a bishops' retreat in 2009 and a 2010 meeting of dioceses and other groups, including AFRECS, that work with the Sudanese church.

He praised the archbishop's work for peacemaking and reconciliation, often in cooperation with the United Nations.

Bishop Jones said the two churches' perspectives on sexuality has disrupted neither his relationship with the archbishop nor the ministry of AFRECS.

"I profoundly respect where they are. Daniel and I never discuss it. We're friends," Jones said. "That should not get in the way of helping our friends."

The Rev. Andrew Merrow, rector of St. Mary's Church in Arlington, Virginia, accompanied Bishop Jones for part of his time in Sudan.

Like Bishop Jones, Merrow has a long friendship with Archbishop Daniel, who spoke (as Bishop of Renk) at his parish on the night of Sept. 10, 2001. A parishioner asked that night whether Christians and Muslims could work together, Merrow said. The bishop responded that they could, but it was also important to know that radical Muslims in Sudan have a different temperament than Muslims down the street from St. Mary's.

The terrorist attacks of 9/11
(Continued on next page)

Visit livingchurch.org for daily reports of news about the Episcopal Church and the Anglican Communion.

ANALYSIS

(Continued from previous page)

reinforced the bishop's warning, Merrow said. He has visited Sudan four times, and his parish helped pay for constructing a new cathedral in Renk, which was dedicated in 2006.

During Merrow's latest trip to Sudan, the hosts asked on short notice if he would teach at a meeting of deans and bishops. He taught from the Gospel of Mark, focusing especially on the lessons of servant leadership found in how Jesus responded to James and John.

"I would be less than candid if I did not say I was very surprised and somewhat hurt by the archbishop's letter," Merrow said, but the relationship will continue.

"We pray for Sudan every Sunday in our parish, and if anything we'll redouble our prayers in light of that statement."

Douglas LeBlanc

'I Like Surprises': Hitchens and Heaven

On reading the works of the Roman Emperor and Stoic philosopher Marcus Aurelius (121-180), John Wesley is said to have wondered whether here was one of the "many" whom Jesus said would "come from the east and the west, and take their places at the feast with Abraham, Isaac and Jacob in the kingdom of heaven" (Matt. 8:11).

Over the centuries Christians have often asked whether uncomfortable truth-tellers such as Socrates may have qualified among the "many." Likewise, stories persist about alleged deathbed conversions by Albert Einstein and Charles Darwin.

As a graduate of Oxford, Wesley would have known Aurelius persecuted the Church. Even so, he was attracted by this emperor's greatness of thought and nursed the

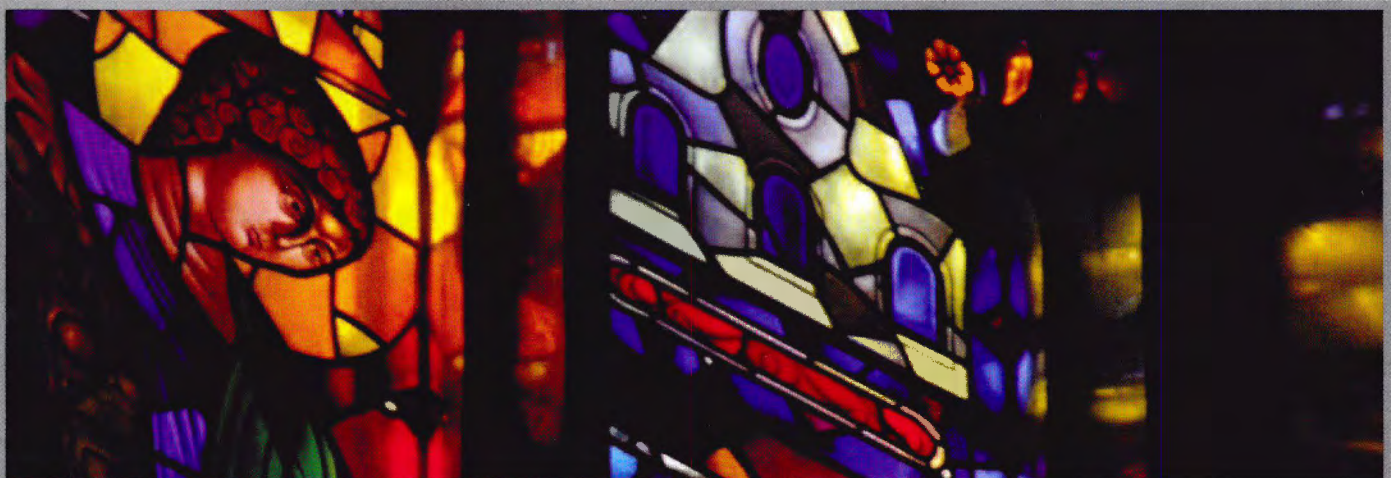
idea that God may possibly have reserved a place at the heavenly feast for him.

What of Christopher Eric Hitchens (1949-2011), self-publicizing contrarian and fierce critic of the Christian faith, who died Dec. 15?

Hitchens undoubtedly gained a greater following in the United States than in his native Britain, which he left at the end of the 1970s. Some of his Oxford peers sniffily refer to him not as a writer or even a journalist but a gossip columnist. But what a columnist. His detractors had no choice but to admire the razor-sharp power wit and prose and hoped against hope he would not train his blowtorch on them.

Hitch prided himself on being a contrarian. He was hardly omniscient

(Continued on next page)



Empowering.

ECF provides the tools
congregations need to succeed.

For leadership or development resources,
call 800-697-2858 or visit us online at
www.EpiscopalFoundation.org.

ecf **EPISCOPAL
CHURCH FOUNDATION**
empowering congregations

Lighting our sacred
spaces for more than
a century.

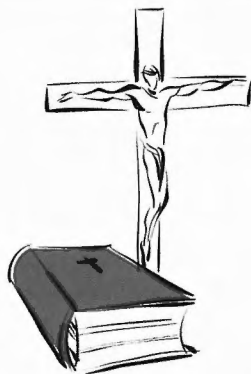
For 112 years,
Rambusch
has invented,
engineered
and hand-built
lighting fixtures
here in the USA to
enrich and illuminate
chapels, churches,
cathedrals and
basilicas across
the country.

Become part of the history.

RAMBUSCH
SINCE 1898

LIGHTING | CUSTOM LIGHTING | ARCHITECTURAL CRAFT

160 Cornelison Avenue, Jersey City, NJ 07304
T 201.333.2525
www.rambusch.com



ST. WULFSTAN'S BOOKS

Selling rare books of interest to Christians of the Anglican-Episcopal, Catholic, and Reformed Traditions, and spreading the Gospel (and other good books) to others.

Known for our extensive inventory of liturgical texts (including the Book of Common Prayer) and a thorough collection of religious antiquarian volumes from incunabula to the present.

Contact **Charles Kester**

Phone: (479) 582-0249

Email: cmkester@nwark.com

We also encourage you to view a sampling of our offerings at:

[www.biblio.com/bookstore/
st-wulfstans-books-fayetteville](http://www.biblio.com/bookstore/st-wulfstans-books-fayetteville)

(Continued from previous page)

and it is alleged his works were riddled with mistakes. His grasp of American history was limited for one who so confidently pontificated about current affairs. He opposed the Vietnam War like many of his generation. Later he opposed the Gulf War as well. After the terrorist strikes of 9/11 he became an advocate of America's war on terrorism and engagement in Afghanistan.

He would have liked to be compared favorably with English writer George Orwell (1903-50), whose principles of journalism are still textbook stuff on England's side of the Atlantic. Posterity will be the judge.

His poison-pen treatment of Henry Kissinger, Princess Diana, Mother Teresa and Bill Clinton is legendary. Chief among his targets, however, was God. The big question is whether it was human belief systems that got in the way of his encounter with the Divine in whose name he was baptized as a child in the Church of England.

"I have met some highly intelligent believers, but history has no record of any human being who was remotely qualified to say that he knew or understood the mind of god," Hitchens wrote in *The Portable Atheist*. "Yet this is precisely the qualification which the godly must claim — so modestly and so humbly — to possess. It is time to withdraw our 'respect' from such fantastic claims, all of them aimed at the exertion of power over other humans in the real and material world."

He will not be remembered as an intellectual, having left no written works of substance. Nor did he frame coherent messages. The atheism he embraced, he said, was "not a creed."

Only death was certain and this knowledge, he insisted in *The Portable Atheist*, replaced "both the siren-song of Paradise and the dread of Hell. Life

on this earth, with all its mystery and beauty and pain, is then to be lived more intensely: we stumble and get up, we feel sad, confident, insecure, feel loneliness and joy and love. There is nothing more; but I want nothing more."

He wrote similarly in his last major work, *God is Not Great*: "Our belief is not a belief. Our principles are not a faith. We do not rely solely upon science and reason, because these are necessary rather than sufficient factors, but we distrust anything that contradicts science or outrages reason. We may differ on many things, but what we respect is free inquiry, open-mindedness, and pursuit of ideas for their own sake."

Faced with impending death, he resolutely asserted that he was trading existence for non-existence, nothing more. There would be no deathbed repentance, he insisted. In a BBC interview that went to air after his death, Hitchens said he had no fear of dying. "I won't know what's going on." What if there was a state of consciousness of this life? "I will be surprised, but I like surprises."

People who had the opportunity to know him, even cross swords with him, said he was genial and funny, unwilling to dole out in private the vitriol that was so characteristic of his public persona. For those reasons it would be sad if there is no place for Hitch or people like him at the heavenly banquet. He would add zest should conversation ever lag.

Whether he has a place is not in the end down to his belief system (or lack of one) but whether the Loving All-Knowing Righteous Judge of the Earth recognizes the kernel of saving faith in Hitch.

Mind you, he still would need an ample serving of humble pie, having no choice but to acknowledge the Maker whose existence and greatness he so vigorously denied. Then again, most of those who do make the table will need a course or two of that for one reason or another.

John Martin, in London



Hitchens

Two More Provinces Accept Covenant

The Anglican Province of the Southern Cone of America and the Anglican Church of Papua New Guinea affirmed their commitment to the Anglican Communion via the proposed Anglican Covenant.

They join Mexico, Myanmar, and the West Indies as provinces that have clearly adopted the Covenant. The Province of South East Asia has acceded to the Covenant and the Church of Ireland has subscribed to it.

The bishops and the executive committee of the Southern Cone province approved the Covenant during a meeting in Asunción, Paraguay, Nov. 3-11.

"The province views the covenant as a way forward given the difficult circumstance of watching certain provinces of the Anglican Communion propose novel ways of

Christian living in rejection of biblical norms," said a statement released by the Rt. Rev. Frank Lyons, Bishop of Bolivia.

"In response to these novel practices the Southern Cone had held churches in North America under its wing for some time while the Anglican Church of North America (ACNA) was formed," the statement said. "However, the province has not maintained jurisdiction over any local churches there for over a year. As a result, all so-called 'border crossings' by any provincial members ceased (as of October 2010), even though the Southern Cone still remains in impaired communion with U.S. and Canadian provinces. It is hoped that the Covenant can now provide Communion stability."

In Papua New Guinea, the provincial council adopted the Covenant in early December and said it was proud to be Anglican.

The Rt. Rev. Peter Ramsden, Bishop of Port Moresby, said the decision was based on the province's

understanding of the Anglican Communion.

"'Anglican' was one of the styles of Christianity brought to this land and people near the end of the nineteenth century," Bishop Ramsden wrote in a letter to the Rev. Canon Kenneth Kearon, secretary general of the Anglican Communion. "It never pretended to be the only form of Christianity, but it did reflect how one part of the Christian family had developed, built on the importance of Scripture, creeds, sacraments and episcopal order. Today we try to combine our Anglo-Catholic theological heritage and personal discipleship to the Lord Jesus in the way we witness to the five marks of mission with our ecumenical partners in [Papua New Guinea] and our Anglican partners overseas.

"'Communion,' in our understanding, describes a particular kind of close relationship which both ensures autonomy and requires responsibility. It is an expression of the fellowship of the Holy Spirit and as such is a precious gift to God's people. It clearly requires mutual respect, open communication and patience in dealing with issues that threaten it. In recent decades we have been saddened by the apparent lack of these things in the controversies concerning the ordination of women and issues of human sexuality.

"Meanwhile, Anglicans in Papua New Guinea are proud to belong to the Anglican Communion. As bishops we attended the 2008 Lambeth Conference, supported the three moratoria, endorsed the Covenant process and value the efforts of the Archbishop of Canterbury to promote our unity. The Covenant might not have been proposed if some Anglican Provinces had not acted in the way they did, but recent history has produced it and we believe it

(Continued on page 30)

The Holy Land

From \$2,598

Includes Airfare, Meals,
Hotels, & Sightseeing

St. George's Cathedral,
Jerusalem



Bethlehem, Jerusalem,
Nazareth, Galilee,
the River Jordan, and more



 **Journeys
Unlimited**

For More Information,

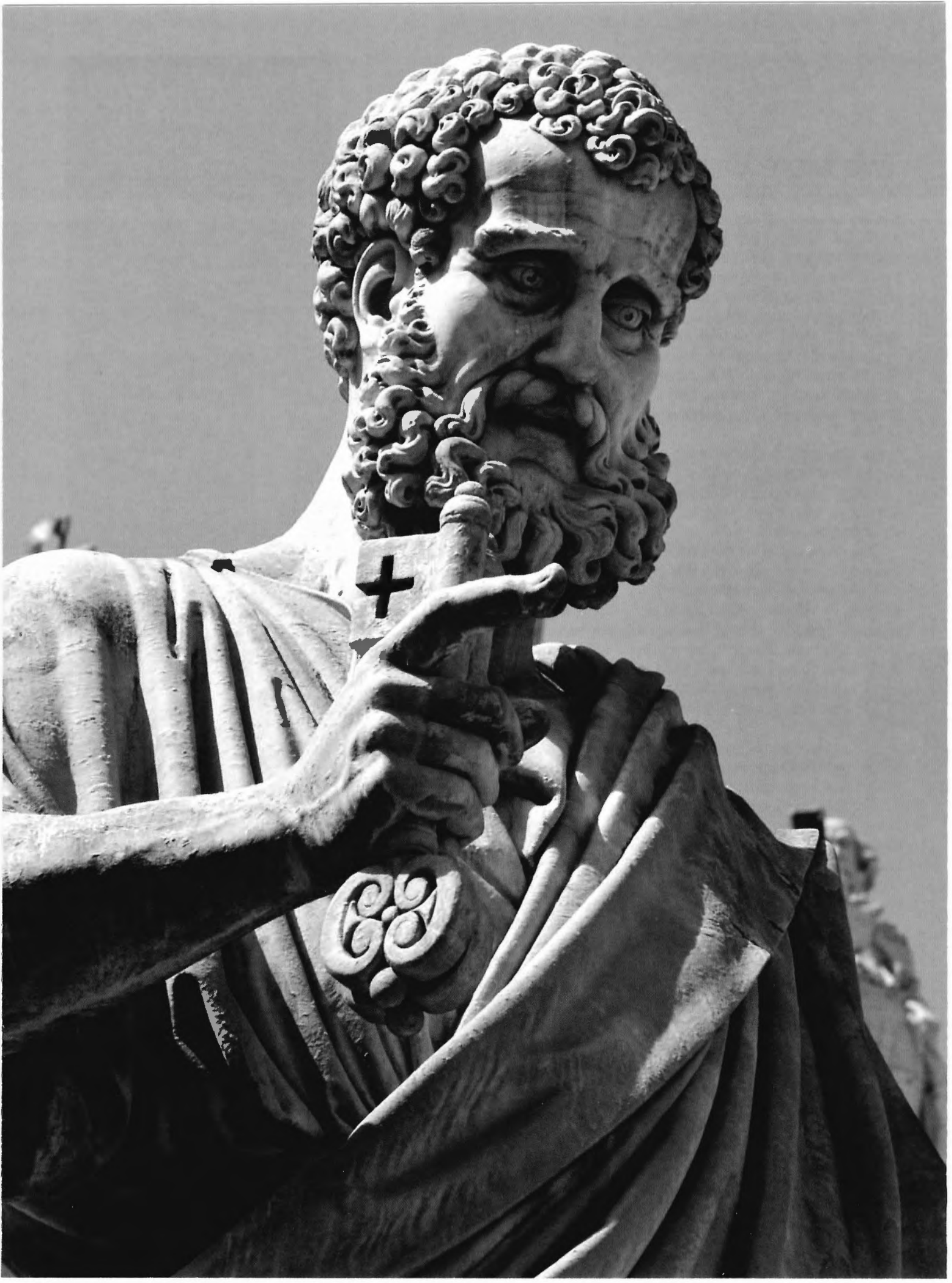
Call: 800-486-8359

Email: journeys@groupist.com

Or Visit us online!
journeys-unlimited.com



Lyons



Receiving a Ministry of Universal Primacy

By Mary Tanner

How can the Petrine ministry be a service to the unity of the universal Church? The question that forms the title of this book is crucial for Christian churches, as the contributors to this volume of 21 essays acknowledge. One writer calls it “the most important ecumenical problem.” The editor, James Puglisi, describes how the book emerged out of a decade-long study initiative of the International Bridgettine Center in Farfa Sabina, outside Rome. The essays were presented at consultations in 2003 and 2004. These meetings led to a long-term dialogue group of Lutherans and Roman Catholics which will shortly publish its conclusions.

Most of the essays are from Lutherans and Roman Catholics, but there are also important contributions from Methodist, Orthodox and Reformed theologians. Although the comment on the back cover leads us to expect Anglicans among the contributors, I was not able to identify any essay from an Anglican perspective. This is a pity as the Anglican-Roman Catholic International Commission has produced valuable insights and challenges to both communions on the subject which would have supported some of the insights in these essays.

There are no women among the contributors, and it would have been useful to have known something about each contributor. Nevertheless, these essays mark an important stage in reflection on the Petrine ministry for all who are committed to the unity

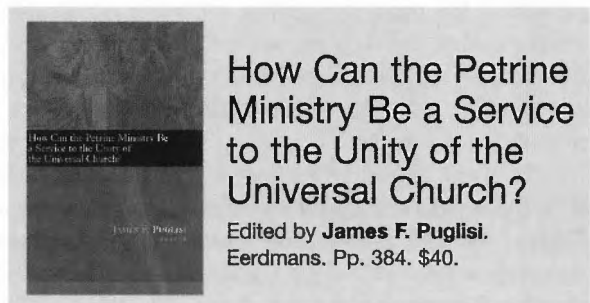
of the Church in communion with the ministry of the bishop of Rome. I felt informed and stimulated after reading each of the essays.

In a useful introduction Peder Nørgaard-Højten sets out the problem that a ministry, “by its very nature a ministry of unity,” has been a reason for “severe divisions and insurmountable tensions,” both between churches and confessions and within the Roman Catholic Church itself. The good news is that the Farfa conferences did reveal a decisive readiness of those on both sides to re-examine respective traditions in the light of biblical and historical research with the aim of reaching a common understanding of the Petrine ministry.

A major factor in the background to the Farfa initiative was the remarkable appeal in 1995 made by John Paul II to leaders and theologians of several churches to engage with him “in a patient and fraternal dialogue on the forms in which this ministry may accomplish a service of love recognized by all concerned.” Nørgaard-Højten points out that at the same time the pope did not deviate from the basic principle that “the communion of the particular churches with the Church of Rome, and of their bishops with the bishop of Rome, is — in God’s plan — an essential requisite of full and visible communion.” Almost all of the essays acknowledge the enormous significance of the remarkable appeal made by John Paul II. An essay by

Peter Lüning presents a valuable summary of the responses made to this initiative, highlighting the main issues raised in those responses.

The essays cover issues relating to Scripture and patristics, post-Reformation developments, systematics, and ecumenical conversations. On Scripture and the early history John Meier reflects on how the Roman Catholic Church can give a historically responsible account of the origins of the papacy, as it is important for Christians to know how the Petrine ministry developed in the New Testament and early centuries if they are to understand the claims made for the office today. Meier and Roland Minnerath emphasize several



points, including: the authority of the church of Rome, the church of Peter and Paul, was the reference for apostolic teaching rather than the person of the Bishop of Rome; Tertullian was the initiator of Petrine theology but he never thought that Peter would exercise jurisdiction; Stephen was the first Bishop of Rome (in 254-57) to claim to exercise the Petrine office; by the third century the apostolic church of Rome was recognized as reference in matters of doctrine and Church order.

(Continued on next page)

Receiving a Ministry of Universal Primacy

(Continued from previous page)

By the fourth and fifth centuries the Bishop of Rome was pope, the first of the five patriarchs by canonical prescription but not by divine law. In the first millennium there was no question of Roman bishops governing the Church in distant solitude. When matters of universal concern arose then they resorted to an ecumenical council. It was a lengthy and complicated history that led to the doctrine of the papacy. And as Minnerath points out, the East never shared the Petrine theology as elaborated in the West and “assumed that the synodal constitution of the church would be jeopardized by the very existence of a Petrine office with potential universal competence in the government of the church.” He ends his essay with a question that lies behind many of the essays — “whether synodality and primacy are not only compatible but mutually necessary.”

A second group of essays examines the reactions of Melancthon and Luther, as well as post-Reformation developments. Günther Gassmann reviews Lutheran reactions from the 17th century to the 20th century, including reactions to the definitions of the first Vatican Council. The voices he cites are marked by the spirit of their time. He highlights the historical stumbling blocks that are represented by the papacy and Protestant reactions to it — reactions which remain legitimate critical theological questions but also may reflect anti-Roman or anti-papal phobias that turn the papacy into a kind of shibboleth.

He asks how to make clear that



papal authority stands under and serves the authority of God’s word and is to be exercised in collegial consultative relations. He also asks how a view of papal authority may be formulated that corresponds to the results of modern biblical and historical criticism. He leaves the discussion with an imaginative suggestion that there might be an official Roman Catholic commentary on the nature of papal infallibility and primacy.

An essay by Hermann Pottmeyer offers fresh avenues of thought. With pragmatic rationality he takes account of both the positive and the negative in the development of a papacy which does not permit any global verdict of success or failure. It appears as both a convincing ministry of unity and also as an abuse of power, both beneficial and harmful to the Church. Pottmeyer very helpfully explains Vatican I in its historical context, emphasizing the majority and minority views that existed — with maximalist and minimalist interpretations.

Papal primacy and infallibility were insisted on, to safeguard the Church against the state, and doctrine against liberalism and modernity. It was, Pottmeyer maintains, a one-sided formulation that resulted in the impression that Vatican I had declared the pope to be an absolute and sovereign monarch. There was a more accept-

able view of papal ministry but it was written out of the script. What is lacking today is a shared experience of the papacy. The Roman Catholic Church must give a convincing form to the Petrine ministry to make it possible for others to share and the dogma must be integrated into an ecclesiology of communion with a balance between communal, collegial, and personal forms of the primate ministry.

The Orthodox theologian John Zizioulas makes the same plea in his important essay in the section on systematics. It is particularly valuable to have an Orthodox perspective brought into the discussion, for papal primacy and authority was the main cause of estrangement between East and West. Zizioulas makes a theological case for primacy and suggests the conditions by which the Orthodox might accept it: that it is not a ministry of jurisdiction or interference and that, in an ecclesiology of communion of local churches, primacy is always exercised in a synodical context. It must be together with all the bishops, exercised in communion and not in isolation.

The largest collection of essays is grouped under the title of ecumenics. Walter Cardinal Kasper stresses the need to “re-read” and “re-receive” the doctrine of primacy from Vatican I in order to find a “lively and

It is up to the Roman Catholic Church to work on its reorganization and to see that Vatican II is not neglected.

creative way of appropriating it into the faith of the Church.” This is as much a challenge for the Roman Catholic Church. Geoffrey Wainwright’s essay introduces the substantial but little-known work of Methodist-Roman Catholic conversations and ends with suggestions for the future. His most innovative idea: the pope should invite Christian communions that he regards as in real, if imperfect, communion to formulate with him a statement of the Gospel to be preached in the world today. Such an exercise might illuminate the role of a ministry that presides in faith and love and could prove a transforming experience of the practice of a universal ministry for both Roman Catholic and other communions.

Does the book answer its title question? The one essay that comes closest to doing so is by Hervé Legrand, who describes what is needed in the Roman Catholic Church to make the papacy and its exercise what we might call “a lovely thing.” He affirms the re-reading of Vatican I, as well as a re-emphasis of Vatican II’s insights on an ecclesiology of communion, collegiality, legitimate diversity, subsidiarity and the exercise of authority at every level. But he sees a regression in both the doctrinal and institutional level of his church. Vatican II wanted to highlight the role of the episcopate, whereas in practice there is control of the episcopate and its authority with a qualitative and quantitative expansion of papal

and conciliar *magisterium*.

The curia has resumed a daily government of diocesan churches and their bishops; episcopal conferences are not developed and their *magisteria* restricted; the appointment of bishops is the responsibility of the pope, the nuncio and the curia; the Roman pontiff, even after Vatican II, remains an absolute monarch; there is an increase in papal interventions to regulate the work of theologians. However much the ecumenical debate makes the ministry of the Bishop of Rome attractive and relevant in a time of globalization, the fact is that “primacy is not a concept but a practice,” says Legrand.

It is up to the Roman Catholic Church to work on its reorganization and to see that Vatican II is not neglected. And so Legrand looks forward to a listing of the positives of universal primacy, to a sounder reading of Vatican I, to a reform in the spirit of *Ut Unum Sint* and, beyond this, to a Third Vatican Council focused on improving decision-making in the Church. The book is worth reading for this essay alone. It is clear about the problems but equally clear about the doctrinal *rationale* within the Roman Catholic Church for change.

It is impossible to read these essays and not to believe that new avenues are opening in the conversation on a ministry of universal primacy and a new sensitivity emerging for all involved in the exercise. There are those in the Roman Catholic Church, as well as in Orthodox and

Protestant churches, who are open to re-reading together the history of the development of the ministry of the Bishop of Rome and who are open to re-receiving that ministry, albeit in a reformed and renewed manner.

The atmosphere in which the discussion was carried on in the Farfa enterprise and the emerging theology suggests that it is high time for a multilateral conversation. As long ago as 1993, the Fifth World Conference on Faith and Order called for “a new study of the question of a universal ministry of Christian unity.” John Paul II referred positively to this in *Ut Unum Sint*. As the person who presided over that meeting, I am disappointed that this work has not begun in the multilateral conversation. Such a study would build upon the converging understanding of the Church as communion, as well as the insights of *Baptism, Eucharist and Ministry* on the need for personal, communal and collegial oversight at the different levels of the Church’s life. The insistence of more than one essayist on the creative potential of a universal ministry of primacy in an age of globalization is surely worth reflecting on together. After all, who other than a universal primate could call the churches and other faith communities to Assisi to pray for peace, as Pope John Paul II and Pope Benedict have done? ■

Mary Tanner is the World Council of Churches’ president for Europe and has served as general secretary for the Church of England’s Council for Christian Unity.

Courageous Work

Harvesting the Fruits

Basic Aspects of Christian Faith in Ecumenical Dialogue
By **Walter Cardinal Kasper**. Continuum. Pp. 224. \$16.95, paper

Review by Sarah Rowland Jones

The hundred years since the 1910 World Missionary Conference, often called the century of ecumenism, witnessed remarkable steps towards overcoming past differences between members of the global Christian family. Some of the greatest developments have been in the relationship between the Roman Catholic Church and the other major church traditions born in, or shaped by, the Reformation and its legacies.

In this book, Walter Cardinal Kasper, secretary of the Pontifical Council for Promoting Christian Unity from 1999 and its president from 2001 to 2010, reflects on the achievements and challenges of over 40 years of formal dialogue with Anglicans, Lutherans, Methodists, and Reformed. These followed the Second Vatican Council's commitment, in its Decree on Ecumenism, *Unitatis Redintegratio* (1964), to working for the restoration of unity among all Christians.

The structure of the book is well-explained by Kasper in his introduction:

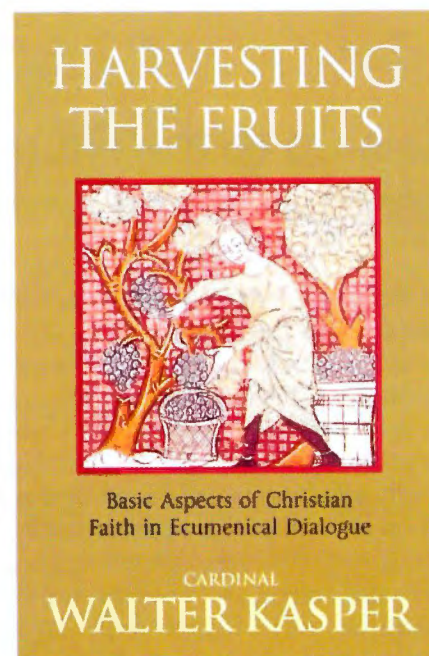
Each of the four chapters begins with a short description of the often polemical controversies in the Reformation period and the following centuries. Next, the body of the chapter describes and analyzes the progress which has been made through the dialogues leading to many convergences and

some consensus, but also exposing open questions and remaining differences. Each chapter concludes with a reflection and evaluation section. The final chapter contains "Preliminary Conclusions," which attempt to summarize the positive achievements and remaining questions, and look objectively towards the future.

The main chapters consider four themes, found in the core work of all the dialogues:

- "Fundamentals of our Common Faith: Jesus Christ and the Holy Trinity" reflects on the nature of the gospel and the creeds.
- "Salvation, Justification, Sanctification" pays particular attention to the Catholic-Lutheran Joint Declaration on Justification. (Before joining the pontifical council, Kasper was, from 1994, co-chair of the Lutheran-Catholic dialogue.)
- "The Church" begins with its nature and mission, and the locus of authority, before an extensive section on ministry in which episcopé and universal primacy are significant subjects.
- "The Sacraments of Baptism and Eucharist."

Within each chapter's sections, Kasper generally begins with the dialogue that produced the most substantive work, quoting extensively from its various reports, and then moves to treat each of the other dialogues in turn. At times these streams of citations can leave the reader a little breathless, but this



approach illustrates the vast and comprehensive breadth of the many texts produced by the dialogues.

By providing references for each quotation, *Harvesting the Fruits* proves an invaluable reference work to anyone wanting to locate the significant elements within these expansive documents for more detailed consideration. Useful footnotes provide additional background, and point to other pertinent resources, for example from the World Council of Churches and its joint working group with the Roman Catholic Church.

Kasper's generous spirit towards his ecumenical partners — for which he was frequently criticized by more conservative colleagues — is evident throughout. It is particularly clear in his expressed understanding of the historic criticisms of his own church, in his acknowledgements of what it has had to learn or rediscover, and in the balanced and fair-minded way he describes areas of continuing divergence between partners. This is even a courageous work, in the careful way it handles neuralgic points

(from women's ordination and Eucharistic understandings, to the Petrine ministry and the fundamental, though vexed, question of what and where we understand the Church to be).

Though it is easy to cite areas of continuing disagreement, it is important to recognize the extensive and often remarkable achievements of these dialogues in overcoming many past controversies and historical conflicts, and in establishing substantial areas of consensus and convergence. Particularly with a new pontifical council president who was not directly part of this ecumenical journey, it is vital that these gains not be lost.

The harvested fruit must not be left to wither or rot, but must be ingested fully into the lives of all the participating church families, at every level. For the greatest challenge to all ecumenical dialogue and encounter is to ensure true "reception" — that the new understandings, often forged by experts in doctrine and ecclesiology, should become part of the lived experience of partners, right through to parish level.

This is the place where in greatest numbers we encounter one another, and perhaps most often need to change suspicions and negative attitudes inherited from the past, or need the reassurance that we can safely proceed together with the full blessing of our own traditions. The fact that dialogues have in many cases broadened their scope from the technically theological to include broader areas of the life of faith (as with the International Anglican-Roman Catholic Commission for Unity and Mission) is something I would have liked to see brought out more explicitly in the book.

The book also leaves us with a challenge for the next "season" of

ecumenical sowing and reaping, one echoed by Kurt Cardinal Koch shortly after he succeeded Kasper as head of the pontifical council. In light of the progress made in these dialogues, are we clear what we mean by saying we remain committed to the full visible unity of the whole church of God? Or, in practice, in both words and actions, are we really only prepared to work for "reconciled diversity"? This fundamental

It is important to recognize the extensive and often remarkable achievements of these dialogues.

question takes us beyond the specific and necessary issues which Kasper identifies as still outstanding.

This is an invaluable resource, particularly for seminarians and others concerned with the wider vision of God for his people. The story it tells of growing mutual understanding, appreciation and affection is one that all Church leaders, lay and ordained, should embrace and make their own in whatever circumstances they serve.

The Rev. Canon Sarah Rowland Jones was a member of the Inter-Anglican Standing Commission on Unity, Faith, and Order from 2000 to 2008, editing and compiling its report, The Vision Before Us. She is now a member of the Inter-Anglican Standing Commission on Unity, Faith, and Order, and serves as research adviser to the Archbishop of Cape Town.



Mary with Child, Trinity Episcopal, Staunton, VA

Raynal Studios, Inc.

Historically Correct Stained Glass, Wood and Stone Restoration



Raynal Studios, Inc.

P.O. Box 405, Natural Bridge Station, VA

1.800.305.0959

Fax 540.291.2398

Email: raynal@rockbridge.net

www.raynalstudios.com

**SOCIETY OF KING CHARLES
THE MARTYR
ANNUAL MASS**



REMEMBER!
Founded 1894

**SOLEMN MASS OF
SAINT CHARLES, K.M.**

In the Presence of the Bishop of Fond du Lac
The Rt. Rev'd. Russell E. Jacobus

11 a.m., Saturday 28 January 2012

All Saints, Appleton WI
The Rev'd Patrick Twomey, Rector

Select Preacher, The Ven. Shawn W. Denney, J.D.
Archdeacon of Springfield (IL)

Frank G. Rippl, Music Director
Followed by LUNCHEON

Reservations required. \$22.50 per person.
For more information see www.skcm-usa.org
Make check payable to "All Saints Church"
— Memo line "SKCM"

Send to: All Saints Church Office,
100 N. Drew St., Appleton WI 54911
by 21 January.

Driving directions, etc., allsaintsapple@tds.net
S.K.C.M. General and Membership Information,
www.skcm-usa.org
or contact Mr. Douglas Ruff, Secretary,
douglassaruff@aol.com

Vive Congar!

Review by Jared Wicks, SJ

What a delight to have this readable translation of Congar's classic work on reform of the Church's life, worship, and mission! Originally published in 1950, the book must today be given an important role in any satisfactory account of the movements that prepared and then affected the Second Vatican Council. This relevance rests both on the central argument for reform made by Congar and on a fact about which he was told during Vatican II, namely, that in 1952 a missionary visiting the Papal Nuncio in France, A.G. Roncalli, found the future Pope John XXIII reading this work and pondering Congar's ecclesiology of reform.

As always with Congar, reading *True and False Reform* expands one's horizon historically, as he draws on venerable sources older than the textbooks of his day and different in perspective from the most recent magisterial texts. A conviction shared by Congar and Roncalli is that history instructs for living — *historia magister vitae*. Congar articulated the case for pastoral movement and adaptation in the face of a sclerosis inherited from the counter-reformation and counter-enlightenment, especially in France.

In 1950 he had to plea that it was not subversive to lament the regime of conformity that was stifling new initiatives in the all too bourgeois parish life of his day. He advocates, from his profound vision of ecclesial reality, a purification of outlook, to permit new energy to arise through *ressourcement*, namely, the consultation of and immersion in biblical, patristic, and early liturgical texts and forms. He expects from these an injection of evangelical vigor which

True and False Reform in the Church

By **Yves Congar**, OP. Translation with an Introduction by **Paul Philibert**, OP. Liturgical Press, Pp. xvi + 377. \$39.95.

will penetrate the Church and pastors of his day from sources having a higher standing than did the canons then in force.

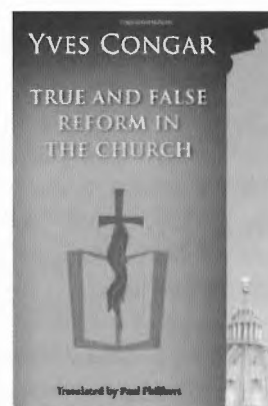
The lengthy second part of *True and False Reform* sets out the conditions of authenticity in reform proposals and measures. Here are norms to observe, to guard against schism. The reformer has to remain in communion with the whole Church, ever existing *ut pars* (as a part). One has to realize that Christianity is a complex reality not grasped by a single slogan or maxim. Congar judges generally inadequate the reforms excogitated in the studies of scholars or issued from a professor's lectern, as was noted by the prescient Bishop Paul Wilhelm Keppler of Rottenburg, Germany, in 1902, in his discourse on true and false reform.

Such "programs" are too cerebral, too systematized around a single truth, to have any deep effect in believers' spirits and in day-to-day worship and pastoral care. Moreover, the advocate of reform has to bear patiently with delays, while seeking to highlight in perceptible ways his roots in the original dominical and apostolic tradition and being ready to sift out novelties discordant with the original controlling resource. The New Testament inculcates a pendulum movement, back and forth between not quenching the Spirit, not despising words of prophets, while testing everything (1 Thess. 5:19-21) and being ever vigilant to preserve the precious heritage entrusted to God's people (1 Tim. 6:20).

In 1950, Congar concretized the

authenticating conditions of reform programs by his book's long and critical third part on Luther, Zwingli, Calvin, and Protestant ecclesiology as it developed. This section, slightly updated, recurred in the 1968 second edition of *True and False Reform*, when Congar had neither the time nor the good health required for revising this part in ways he already saw were necessary. Consequently, the pages on Protestant reforms are quite reasonably not translated in this volume. One must note, however, that Congar offered his revised account of Luther and Lutheran ecclesiology in *Martin Luther, Sa foi, sa réforme* (Paris, 1983), pp. 15-81. Another text connected with Congar's work on reform is his 1950 Appendix that analyzed the anti-reformist mentality of French Catholic "integristism." Congar dropped these pages from the 1968 edition, but they could well prove helpful today when Pope Benedict XVI is laboring to bring back from schism the integrist followers of Archbishop Marcel Lefèbvre.

Congar's work was a major argument for the legitimacy of the reformist currents flowing in 1950. In making his case in *True and False Reform*, he repeatedly distinguished between the elemental and perennial givens of dogma, sacraments, and hierarchy, on the one hand, and the large areas, on the other hand, of the Church's self-expression in pastoral care, worship, and group life. In the latter sphere, the Church has to be "reform-ready," ever on the way, always living out a contrast with the



For the Communion of the Churches

The Contribution of the Groupe des Dombes

Edited by **Catherine E. Clifford**. Eerdmans.
Pp. 223 + vii. \$30.

One of the very poignant ecclesiastical stories of the 20th century is the sidelining of the ecumenical movement. In 1948 the World Council of Churches was formed with two foci: faith and order, and life and work. In spite of stunning theological progress leading to *Baptism, Eucharist, and Ministry*, the ecumenical consensus document published by the WCC in 1982, and in spite of other groundbreaking bilateral agreements, the social agenda of the churches has eclipsed faith and order work.

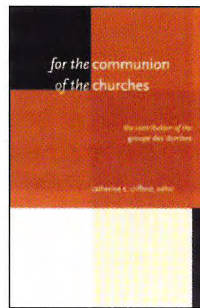
The result is a lack of recognition of the degree to which denominationalism damages and wounds the witness of the Church to a secular age. In addition the spirituality which is built up through a patient and mutually charitable search for a common confession of the truth of the Gospel is missing from our local churches. By neglecting the search for agreement in faith and order with other Christians we have neglected just those spiritual and theological disciplines which could hold our own churches together in the face of divisive issues.

Since 1937 a group of French Protestant and Roman Catholic pastors and theologians has been meeting in an atmosphere of prayer and repentance to study Church-dividing issues. The Groupe des Dombes is named for the monastery near Lyons, France, at which it first met. This truly pioneering work went on in utter obscurity with evangelical patience for 30 years before it was given any official notice by Roman Catholic or Protestant authorities.

In this new volume some of the group's early work is made easily available in English for the first time. These

are succinct and profound documents on the Eucharist, ordained ministry, the episcopacy, the problem of the papacy, the nature of the sacraments, and most profoundly of all a call for the conversion of the churches.

The method of the Groupe des Dombes is to identify tensions, produce a consensus document, and then call respective churches to repentance and conversion, often with specific suggestions for action. This is genuinely pastoral theology which aims at a change in the practice of faith at both the personal and ecclesial level. These documents have a devotional and even penitential quality and are equally good for personal meditation and group discussion.



In the document calling for the conversion of the churches, three levels of identity, repentance, and conversion are identified: the Christian, the ecclesial, and the confessional. Christian identity concerns the conversion of the person to Christ. Ecclesial identity concerns the conversion of the churches to catholicity and unity in Christ. Confessional identity concerns the conversion of the competing church confessions

that is necessary to come to unity in the truth of the faith.

The ecumenical movement has faltered as the work of professional theologians on confessional conversion has outpaced the conversion to Christ and to the catholicity of his Church necessary to sustain growing unity. These documents remind us that conversion to Christ and to the mandate for real Christian unity can only be renewed by repentance, prayer, and labor in the spirit of charity. They also remind us hopefully that such conversion is possible, for the members of the Groupe des Dombes witness to this conversion in their life together and in these remarkable pages.

(The Rev.) Leander S. Harding
Trinity School for Ministry
Ambridge, Pennsylvania

“synagogue” that refused to move along the trajectories of Spirit-promoted interiorization and of Christ's mandated mission to the nations. But authentic reform has to be carefully respectful of the given realities of truths professed in faith, of sacramental life, and of essential Church structures.

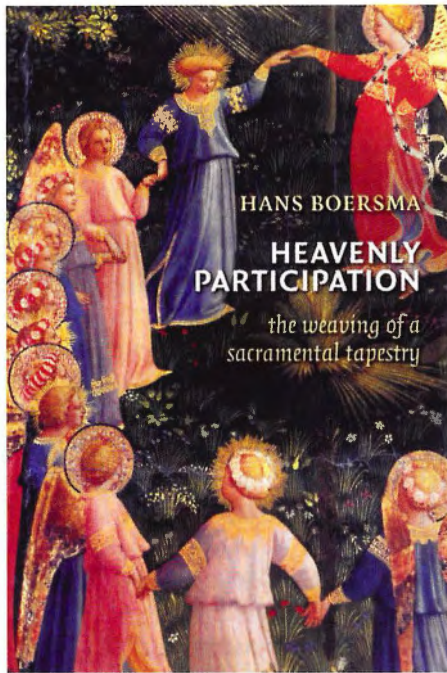
It is striking, however, that Congar's afterword to the 1968 update of *True and False Reform*, translated in this volume, expresses his apprehensions over a situation in which, less

than three years after Vatican II, “everything is being called into question.” A powerful current was flowing in sectors of Roman Catholicism where it stirred enthusiasm for modernity and its world then being freshly discovered in the wake of the Council. “The danger of *horizontalism* is not a fantasy!” Congar thought that key parts of the 1968 protests could be admitted into Church life. Still, he was apprehensive that such “reforms” went far beyond his earlier proposals. This seems to call for a

sequel to John O'Malley's work on Vatican II which was celebrated in the August 28 issue of *THE LIVING CHURCH*. We need a work treating the Vatican II aftermath, which would further contextualize what in 1968 was troubling our discerning exponent of true reform in and of the Church.

The Rev. Jared Wicks, SJ, is senior priest and scholar in residence at the Josephinum Seminary in Columbus, and author most recently of Doing Theology (Paulist).

Sacramentalism for Evangelicals



Heavenly Participation

The Weaving of a Sacramental Tapestry

By **Hans Boersma**. Eerdmans. Pp. 218. \$20, paper.

Review by Samuel Keyes

The tragedy of the contemporary Church, according to Hans Boersma, is its inability to reclaim the “Platonist-Christian synthesis” of the Great Tradition. In this synthesis, this “sacramental tapestry,” as the title has it, lies everything we have lost since the early Middle Ages.

The “unraveling” (and eventually the shredding) of the tapestry stands, in Boersma’s estimation, behind the conflicts of the 16th-century Church, both Catholic and Protestant. Hence this book is a call not just to deep theological renewal but also to deep ecumenism and to the healing of modernity’s long sickness. Whatever the book’s faults, those goals should certainly be affirmed.

In many ways Boersma’s contribution here is derivative; he relies heavily on the work of Henri de Lubac and other theologians of the *nouvelle théologie*. The book is useful on at least two fronts: first as an accessible introduction, written for non-specialists, to the “sacramental ontology” of *nouvelle théologie*; second as an apology, by an evangelical to evangelicals, for the renewal of the premodern Church’s sacramental vision.

On the first front, Boersma presents this book as a modified version of his academic title, *Nouvelle Théologie and Sacramental Ontology: A Return to Mystery* (Oxford, 2009). On the second, he adapts the theme of “sacramental ontology” to an evangelical context, showing how evangelicals, within and from their own commitments, can and should recognize the “catholic” nature of the Platonist synthesis and its necessity in the struggles of the modern and postmodern Church.

The book comes in two parts, one negative and one positive. The negative section deals with the “fraying tapestry,” the ways that, over the course of several centuries, the sacramental world of the patristic and medieval eras fell apart.

Most interesting in this section is Boersma’s chapter on the Reformation. Boersma is not, by his own testimony, a Catholic, and he is very sympathetic to those evangelicals who wish to celebrate the work of the 16th-century Reformers. But, in Boersma’s view, celebrating the Reformation misses the point, for the Reformation continued the same intellectual mistakes of late medieval scholasticism: the implicit autonomy of nature; the nominalist view of sacra-

ments; the division of Scripture from Church and tradition.

The positive part of the book provides a road map for the recovery of sacramental unity, for “reconnecting the threads” of the tapestry. Above all this recovery is not, for Boersma, simply a return to mystery. Many evangelicals (and especially young evangelicals) feel alienated from the propositional emphasis of modern Protestantism. He cautions, though, against a reactionary verge into vague post-modern nominalism; that would be a radicalization of the problems of the Reformation era. What is needed is not Protestant propositionalism, Catholic neo-scholasticism, or postmodern skeptical individualism; what is needed is the participatory truth that can only be found in the transcendence of God. Church, sacraments, tradition, Scripture, reason, nature — all of these are part of the same package, the same participatory reality whereby we know and love the God in whom we “live and move and have our being.”

The restoration of the sacramental tapestry serves an ecumenical purpose as well. A properly sacramental view of Scripture, for example, grounded in the liturgy of the Church and the depths of tradition, allows us to move beyond the polemical disputes of the Reformation. Boersma shows how Catholics and evangelicals ought to be able to agree on the proper role of Scripture and the nature of doctrinal development. Other issues, such as the more recent Marian dogmas, need to be seen in light of this unity. If Catholics can agree with the evangelical emphasis on the Bible, and evangelicals can agree that doctrine is a matter of development, “our disagreements on Marian teaching are disagreements on what constitutes the correct interpretation of Scripture” (p. 135).

So far so good. I am not sure that evangelicals can agree with a Newmanesque theory of development, but perhaps Boersma correctly sees a change in evangelical temperament. In any case it is clear that evangelicals are the main audience here; they are the people Boersma most wants to persuade.

Because of that rhetorical focus, we can perhaps forgive Boersma’s sloppy judgments on medieval theology and scholasticism. This is the area where

Catholics (along with medievalists) will find the book more difficult. For one thing, Boersma seems to take the judgment of the *nouvelle théologie* for granted; his engagement with the scholastic tradition is almost entirely secondary (he does quote Augustine and Aquinas a few times), and I am uncertain about how well he understands it.

A case in point: Boersma defines “pure nature,” one of the great demons of neo-Thomism, as “the state of human nature before the fall” (p. 65). But that is exactly *not* what neo-Thomists meant by “pure nature.” They meant rather a *hypothetical* state of nature in which humanity could have conceivably achieved a sort of “natural” beatitude. There is a difference. One may disagree about the value of

the hypothesis, as de Lubac did, but one does need to try understanding it.

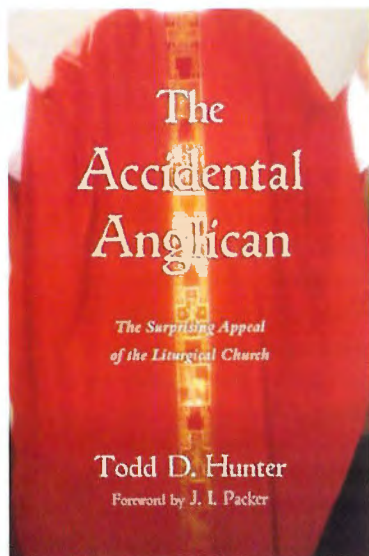
It is all too easy to blame neo-scholasticism for theology’s modern pathos; it is worth remembering, though, that it is precisely the neo-scholastic system that produced the likes of Henri de Lubac, Marie-Dominique Chenu, and Yves Congar. We should be careful, therefore,

of assigning blame too quickly. *Ressourcement* cannot mean merely rehashing the emphases of the 20th century, good as they may have been. It must include a serious engagement with the whole tradition in the life of the Church.

That is easier said than done, and Boersma cannot be faulted too much for the occasional theological caricature. Move beyond the sometimes flippant treatment of scholastic theology and it will be clear that Boersma’s vision shares much with that of Anglo-Catholicism: a deep sense of mystery founded in doctrine rather than opposed to it; the unity of liturgy, life, and belief; an openness to the spiritual sense of Scripture; and, above all, an insistence that heavenly realities can be known here and now in the Church. Certainly Boersma’s main thesis constitutes a necessary challenge to modernity’s fragmentation: “Only a heavenly minded Christian faith will do us any earthly good” (p. 99).

The Rev. Samuel Keyes is a doctoral student in theology at Boston College.

The restoration of the sacramental tapestry serves an ecumenical purpose as well.



Anglicanism without Communion

The Accidental Anglican

The Surprising Appeal of the Liturgical Church
By **Todd D. Hunter**. InterVarsity. Pp. 138. \$15.

Review by Douglas LeBlanc

Many evangelism-minded Anglicans heard joyous tidings when Todd D. Hunter joined forces with the Anglican Mission in the Americas to focus on vigorous church-planting. Even those of us who felt no spiritual nudge to join the Anglican Mission (as it is now known) could recognize the appeal of this teamwork. If it seemed hasty for the Anglican Mission to appoint Hunter as a bishop — well, such are the quirks of trailblazing movements.

Now that most of the Anglican Mission's bishops, including Hunter, have cut their ties to the bishops of the Anglican Church of Rwanda, *The Accidental Anglican* (published in November 2010) takes on a deeper significance. It is part apologetic and part self-effacing memoir about a low-church charismatic and evangelical Christian learning to love the Book of Common Prayer, incense, and comprehensiveness. Between the lines are hints at an ecclesiology that made the Anglican Mission's recent separation from Rwanda's bishops more likely.

Hunter is a novice on much of Anglicanism's language and jargon, but he is no stranger to important Anglican clergy, including J.I. Packer (who wrote the foreword), Nicholas (Nicky) Gumbel (powerhouse of the

Alpha Course), Bishop John A.K. (Sandy) Millar (former vicar of Holy Trinity Brompton), John Stott, and N.T. Wright. He writes warm tributes to these leaders, and applies much of what they teach in his budding ministry as a bishop.

The nagging problem of *The Accidental Anglican* is in Hunter's too-simple description of Anglicanism. He refers to the worldwide Anglican Communion only twice, instead favoring "the Anglican Church." Likewise, he refers to the archbishop of Canterbury only twice — once to quote William Temple's chestnut about the Church's existing for the benefit of others and once to acknowledge that many people will think of the archbishop's office upon hearing the word *Anglican*.

Otherwise, Hunter offers no hint of the archbishop's name, the impor-

notion that the universal Church and the kingdom of God somehow compete with each other. Asserting that "the kingdom of God creates the church," Hunter adds:

Thus the church is derivative and secondary. ... I needed assurance that the Anglican world would keep the record straight. Knowing Wimber's colleagues — [David] Watson, [David] Pytches and Millar, most notably — assured me that in the Anglican Church I could be in alignment with the following agenda: the kingdom first, the catholic (universal) church second, and the various brands of church third.

Granted, the Church consists of sinners and her councils err. But are the kingdom of God and the universal Church on separate tracks? If so, where and what, exactly, is the king-

Are the kingdom of God and the universal Church on separate tracks?

tance of his office in Anglican history, or his continuing relevance to Anglican identity. Here, the future of Anglicanism seems tied less to the archbishop of Canterbury than to Bishop Charles H. Murphy III, chairman of the Anglican Mission.

One passage is striking, for its odd

dom, and by what criteria — or authority — does Hunter identify it? Does universal communion (however impaired at times) not guard against eccentricity or heresy?

Hunter's ecclesiology raises practical questions for Anglicans. Is Anglican identity merely a game of six

Clergy Move Center®

Found Only at Stevens Van Lines



We are your mover, so you communicate directly with us.
We don't pay a broker for your business,
so we pass those cost savings directly on to you

- Episcopal moving discounts and benefits
- Single point-of-contact
- Customized moving packages
- Family owned since 1905
- Free no-obligation moving estimate



STEVENS
worldwide van lines

Let us apply our expertise and commitment to your move.

Call the Clergy Move Center Team:

Sunny Sommer, Jean Warnemuende, Autumn Smith,
Aymi Dittenbir or Vicki Bierlein

800.248.8313

www.stevensworldwide.com/affinity

degrees of separation? When the archbishop of Canterbury determines that a bishop's consecration is "valid but irregular," what does that mean for the long term?

In 2008 it meant no Anglican Mission bishops being invited to the Lambeth Conference, which cynics regularly dismiss with a Frenchman's wave as "having tea with the Queen." It has further meant, until recently, that the Anglican Mission's only connection to the Anglican Communion is being under the care of the Church of Rwanda. Now even that is gone, and the Anglican Mission's Anglican connection is whittled down to oversight from three retired archbishops (and heroes of evangelism and mission): the Most Revs. Emmanuel Kolini, Moses Tay, and Datuk Yong Ping Chung.

Yet in *The Accidental Anglican* the Anglican Mission is the Sun and the Anglican Communion is somewhere out in deep space. Hunter repeatedly stresses the importance of remaining in patient conversation with a non-Christian and postmodern culture. What has destroyed the Anglican Mission's ability to remain in patient conversation with its brother bishops in Rwanda? How is an 11-year transatlantic ecclesial relationship so readily discarded?

Depending on how many of the Anglican Mission's congregations sever their ties with Rwandan Anglicans, Hunter's skills as a church-planter could best serve the movement's self-preservation. His attraction to Anglican thought may yet bear fruit within Anglicanism. His influence on Anglicanism would be richer, however, if the Anglican Mission were moving toward true and full fellowship with the Anglican Communion, rather than stepping toward more independence.

NOTICE: MOVING SERVICES

Skip Higgins

877-477-8177

www.customovers.com

"Moving Episcopal clergy to new ministries since 1982."

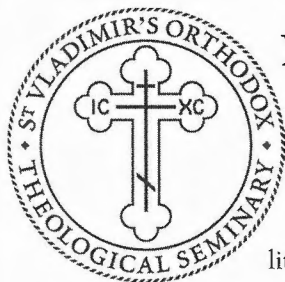
- Clergy discounts
- Only one survey/ 3 estimates
- Major van lines represented
- Full value protection plans
- \$200/Day late pick-up/late delivery penalty*
- Internet satellite tracking
- 24/7 cell phone contact to assure your peace of mind

CUSTOM MOVERS - FHWA Lic. # MC370752

* Certain Restrictions Apply.

RIGOROUS TRADITIONAL ENGAGED

St. Vladimir's Master of Theology (Th.M.) Program



Now Accepting Applications

The Master of Theology is a one-year program of advanced study in eastern Christian theology suitable as a capstone year of an M.Div. or M.A. program or as preparation for doctoral work. Faculty specializations include Greek patristics, liturgy, canon law, and church history.

Please address inquiries to **Dr. David Wagschal, Director of Admissions.**
dwagschal@svots.edu

St. Vladimir's Orthodox Theological Seminary

575 Scarsdale Road Yonkers, NY

www.svots.edu (914) 961 - 8313

Applicants from all traditions welcome. Scholarships and grants available.



Dag Hammarskjöld, 1959, as secretary general of the United Nations.

UN/DPI (United Nations Department of Public Information) photo

DAG HAMMARSKJÖLD

Christian Peacemaker

By Nigel A. Renton

In June the Standing Commission on Liturgy and Music's weblog began listing names of folk to be considered for the latest iteration of the Episcopal Church's Sanctoral Calendar (*Holy Women, Holy Men*, in trial use during this triennium). The list neglected a worthy nominee in Dag Hammarskjöld, who died in September 1961.

Hammarskjöld was born on July 29, 1905, at Jönköping, Sweden. Hammarskjöld's father, Hjalmar, was a diplomat who was soon appointed as ambassador to Denmark. Hjalmar was a Conservative politician and

believed his four sons should follow his path into service to their country. The family moved to Uppsala two years later, when Hjalmar was appointed lord lieutenant of the county. The family occupied the castle at Uppsala, at one time the residence of Sweden's kings. Hammarskjöld's brothers were all considerably older than he, and his best friends were the children of Archbishop Nathan Söderblom (whom we commemorate on July 12). In 1914, the king appointed Hammarskjöld's father prime minister, and the family moved to Stockholm, the capital.

In addition to his studies at the University of Uppsala, Sweden's oldest, Hammarskjöld followed his father's footsteps in learning to speak many languages, including French, German, and English. He also studied classical Latin and Greek. His best friend and classmate was Jon Söderblom, son of the bishop. Hammarskjöld occasionally spent time with his friend's youngest sister, Yvonne. Although Hammarskjöld never married, his friendship with her lasted all his life.

Hammarskjöld completed a master's degree in economics in 1928, at the age of 22. He then decided that a law degree would be valuable for his work as a public official, and he earned one. After the family moved to Stockholm, Hammarskjöld earned a doctorate in economics (his thesis: "The Spread of Boom and Depression"). In 1930, he became secretary of a commission set up to deal with unemployment. He was then appointed secretary to the Bank of Sweden, where he worked until 1948, while also working at the Ministry of Finance. He had a tremendous capacity for work, as well as a brilliant mind and a singular talent for winning people's cooperation.

Shortly after the end of World War II, Hammarskjöld moved to the Foreign Ministry, and was soon appointed its secretary general of that body. Hammarskjöld led the Swedish delegation at the Organization for European Economic Cooperation, held primarily to determine which countries would receive Marshall Plan grants. He quickly earned a reputation for fairness and compromise.

In 1951, Hammarskjöld became vice minister of foreign affairs. In his private journal he wrote: "Work as an anesthetic against loneliness, books as a substitute for people." When asked why he never married, Hammarskjöld told a friend that he could never ask a woman to share his life as a dedicated government servant who was often away from home.

Hammarskjöld succeeded Trygve Lie, first secretary general of the United Nations, in April 1953, after Lie retired amid the tensions of the Cold War. Ham-

marksjöld wrote in his journal: "He who has surrendered himself to it knows that the Way ends on the Cross."

The new secretary general faced many international problems. In his journal he wrote: "Not I, but God in me." Hammarskjöld often helped settle international disputes through diplomacy. His efforts brought him the 1961 Nobel Prize for Peace.

One of his first triumphs was to secure the release of 11 American airmen captured by China during the Korean War. As Hammarskjöld's 50th birthday approached in January 1955, a Chinese diplomat asked a friend what he thought the statesman would like as a gift. The friend suggested the American flyers' release, which Hammarskjöld had been working on since early December. On Hammarskjöld's birthday, a telegram from China's prime minister, Chou En-lai, announced the release of the pilots. Hammarskjöld wrote in his journal: "God sometimes allows us to take the credit for His work."

In 1960, fighting broke out between the government of Zaire and those occupying the southeastern part of the country, known as Katanga. Belgian and French forces supported secessionist leader Moise Tshombe. The nation's soldiers and foreign mercenaries attacked U.N. peacekeeping troops.

When Hammarskjöld and his party landed in the capital, he asked his deputy to negotiate a ceasefire, but Tshombe went into hiding. A few days later, Tshombe agreed to a meeting in Ndola, just across the border, in what was then Northern Rhodesia. Hammarskjöld flew to meet him, and his plane was seen approaching, but after circling the airfield it disappeared and crashed. Hammarskjöld and another man had been thrown clear, still alive, but Hammarskjöld died before the wreckage was discovered the next afternoon. Why the plane crashed remains a mystery, and some people suspect Hammarskjöld was murdered after he escaped the wreckage.

Hammarskjöld's private diary, discovered after his death, included this entry: "Your prayer has been answered, as you know. God has a use for you." Too many people today know nothing about Dag Hammarskjöld's heroic life of Christian peacemaking. It would be entirely appropriate if General Convention were to commemorate this fine Christian when it convenes in Indianapolis in July. ■

Nigel A. Renton, a member of St. Mark's, Berkeley, served nine times as a deputy to General Convention.

"Your prayer
has been
answered,
as you know.
God has a
use for you."



The Three Wise Men. Basilica of Sant'Apollinare Nuovo in Ravenna, Italy.

Nina Aldin Thune photo

Epiphany and Soufflés

This article is adapted from Not by Bread Alone: Pondering Theology and Food (charlestonbread.blogspot.com), a weblog by Charleston David Wilson, a student at Nashotah House Theological Seminary and candidate for holy orders from the Diocese of Fort Worth. He is a certified sommelier and the founder of Jinsei Sushi in Birmingham, Alabama.

By Charleston David Wilson

Julia Child, still the epitome of gastronomic cuisine in my book, once said, “Soufflés are, after all, mostly hot air.” So is a lot of what passes for modern Christianity, with its watered-down anthropology and penchant for stroking the ego and providing the countless couches required for self-actualization.

Let us apply dear Julia’s words, in tandem with the wisdom of Scripture, to the great feast before our eyes: the Epiphany of our Lord and Savior Jesus Christ.

Imagine a world in which our little opinions and fix-it schemes were the ultimate test for reality and existence. Can you say *complete misery*? Well, that’s where we

are. We, like many of our saintly counterparts who have gone on to their celestial reward, dwell in a time of utter chaos on all fronts, especially what we digest emotionally — or, as Freud would have it, in our heart of hearts, the ego. Calling this worldview solipsistic is not a stretch; it’s the brutal truth.

As Scriptures and sacred tradition tell us, we are idiosyncratic, hard-headed, consumeristic, and, to borrow from Tocqueville’s *De la Démocratie en Amérique* (1835) — the first real theorist to notice this defining characteristic of American life — “dangerously individualistic.”

And the problem does not end there,

A recipe for four soufflés

3 Tbsp. of flour, plus a bit for dusting
1 cup milk
4 eggs separated
1 tsp. Dijon mustard (not coarse grain)
1/4 tsp. Maldon salt

1/8 tsp. Tellicherry finely ground pepper
Pinch of Penzey's nutmeg
3 oz. of finely grated Gruyere cheese
1/8 cream of tartar

1. Preheat the oven to 475. Heavily butter a 4-cup soufflé mold. Dust with basic flour. Set aside.
2. In a small pan, bring the milk to a boil over medium heat. Whisk the egg yolks with 1 Tbsp. of water in a small bowl. Add 3 Tbsp. of flour to the yolks and whisk till very smooth, almost creamy.
3. Before the milk reaches a rapid boil, stir 1/4 cup of it into the egg yolk mixture. When the milk boils, add it to the egg yolk mixture and stir well. Return this base to the pan, and whisk rapidly, getting the bottom and sides, too, until the mixture thickens up nicely; this is usually about 45 seconds. Continue whisking for 1 minute while the base gently boils. It should become shiny and easier to stir.
4. Reduce the heat and allow the base to simmer. Season with salt, mustard, pepper, and nutmeg. Stir in the cheese. Allow the cheese to melt completely, and then remove from the heat and cover.
5. In a large bowl, beat the egg whites with the cream of tartar until stiff peaks form. Pour the base into a large bowl and whisk in 1/3 of the egg whites. Put the rest of egg whites on top.
6. Pour the mixture into a soufflé mold and level with a cake spatula. It must be level and without splotches of the mixture on the sides.
7. Bake on the lower rack of your oven for 5 minutes. Lower the temp to 425 and bake for another 5-8 minutes. The soufflé should rise 2 inches above the mold. Serve immediately with some freshly micro-planed parmesan on top.

does it? The issue continues unabated in our schools, workplaces, and, sadly, at our dinner tables. The Western world says the primary goal of life is one of total self-actualization, one in which we simply must get in touch with ourselves and unlock our futures. To quote Robert Bellah's renowned respondent, Sheila Larson, who self-identified as being very religious: "I believe in God. My faith has carried me a long way. It's Sheliaism. Just my own little voice. It's just try to love yourself and be gentle with yourself."

Likewise, Emersonian wisdom, writ large in society at the moment, says it this way: "Trust thyself: every heart vibrates to that iron string." This is hot air, plain and simple. Metaphorically, this is darkness, despair and even gloom. Where is the healing we all so desperately need? Where is the mighty Savior?

The Epiphany of our Lord Jesus Christ to all the peoples of the earth tells a drastically different story: "darkness shall cover the earth, and thick darkness the peoples; but the LORD will arise upon you, and his glory will appear over you" (Isa. 60:2).

Behold the true star of Jacob shining

now! Let the light in; have your lives flooded once more with the "pure radiance of the ever living Father in heaven." Let us crush that cursed mirror on the wall, and look instead to the star of heaven, the Christ child born to heal us, save us, and make us whole.

The Lord has appeared, and the shining star that is his light — not the dim glow of self-actualization and Sheliaism, but the one true eternal Light of life — still carries us and sustains us, just as it did for those famed kings of orient who traversed afar.

If you're visual, consider Sister Wendy Beckett's explanation of the icon of Kiev: "The child is radiantly beautiful, a golden boy, reaching out in love to whoever comes, with fearlessness."

This "radiantly beautiful" child is none other than the source of the great feast of the Epiphany, which we celebrate this season. Come now once more; follow that most blessed star of ancient lore through all life's travails till such time, thanks be to God, we shall behold him face to face in the splendor of heaven.

This "radiantly beautiful" child is none other than the source of the great feast of the Epiphany, which we celebrate this season.



This Wall Saves Lives

This is the second of two pieces on Israeli-Palestinian relations. The first, “Un-Silent Nights in Bethlehem,” appeared in the Jan. 1 issue of *THE LIVING CHURCH*.

By Edward S. Little II

“I yearn for the day,” a retired Israeli colonel said to me, “when I can begin pulling down the wall — when I can personally remove the first block of concrete.” My fellow pilgrims and I stood with him, that day in the late spring of 2010, in the shadow of the 30-foot concrete slabs that grimly dominate portions of Bethlehem and Jerusalem. “But that time,” the colonel, who is highly respected in the Israeli defense establishment, told us with obvious and profound sadness, “is not yet.” Those words, and the hope and the sorrow that undergird them, are seared into my heart.

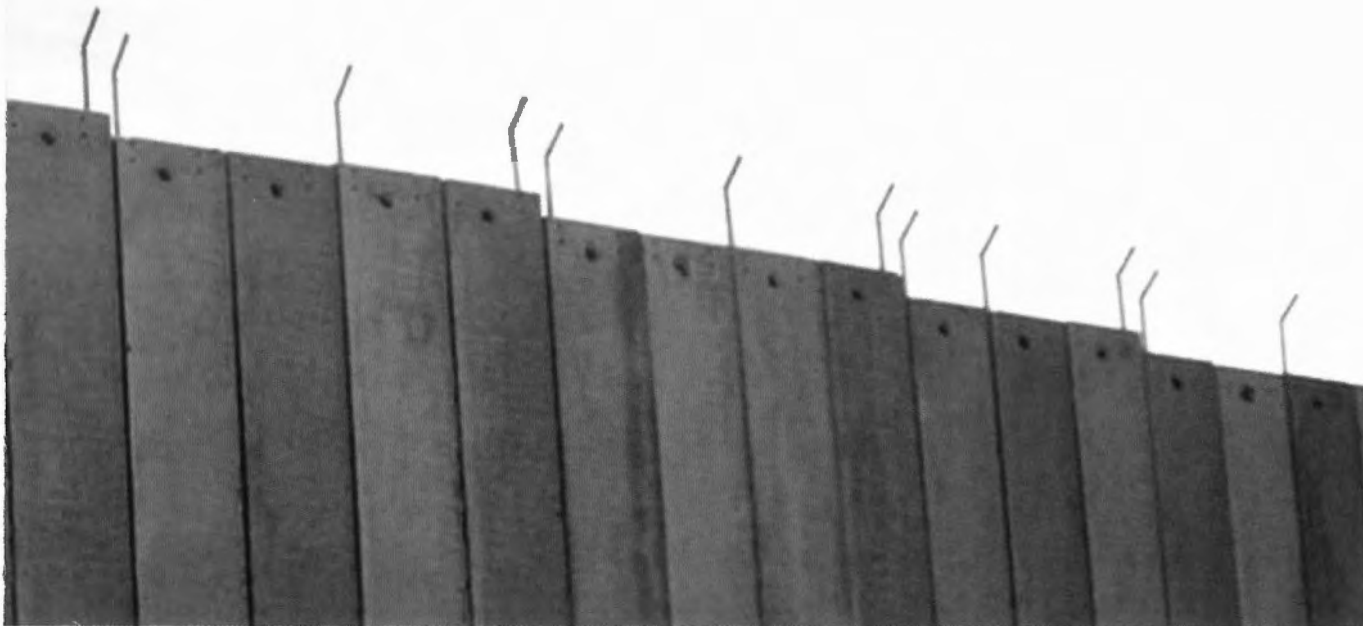
The Very Rev. O.C. Edwards, Jr., writes powerfully and with deep compassion of the suffering endured by Palestinians who must navigate the barrier every day — hours spent in line, security personnel looming, the air crackling with hostility and suspicion, a daily and dehumanizing experience. I am grateful for his article and his heart for reconciliation. My own pilgrimage to Israel and Palestine in 2010 included an opportunity to pass through the security barrier, and I well remember the sense of claustrophobia as we squeezed through a narrow passageway, concrete on one side, iron bars on the other. What would it be like, I found myself wondering, if I had to do this *every day*?

Perhaps especially during the Advent and Christian season, many Episcopalians prayed for the security

barrier around Bethlehem to come down. And I too pray for the day when the barrier will no longer be necessary. Our hearts reach out to people whose lives are disrupted daily, some of whom are separated from their own agricultural fields, some who wait for hours each day to cross into Israel for their jobs. “But that time,” as the Israeli colonel said, “is not yet.” Why? Because we cannot be assured that suicide attacks would cease if the barrier came down. Until a just and permanent peace is achieved, with a viable state for Palestinians and effective security measures in place for Israelis, the Israelis believe — with justification — that to demolish the barrier would place them once more in grave danger.

The purpose of the security barrier, we must remember, was to save lives — and it has done this. Until the Second Intifada broke out in September 2000, there was no security barrier. Palestinians and Israelis traveled back and forth pretty freely. But by 2002, 659 innocent persons had been killed and many more severely maimed in terrorist attacks in Israel. The casualties included 29 members of a single family at a Passover Seder in Netanya in March 2002, and on Aug. 19, 2003, 23 died in a single bus explosion, including seven children who were returning from a trip to the Western Wall.

All of the terrorists came from the West Bank, crossing virtually unimpeded into Israel, where life



had become impossible. In an attempt to stop the terror without military incursion, Israel made the difficult but essential decision to erect the security barrier. Given the loss of life that Israel suffered after the outbreak of the Second Intifada, what were the alternatives? It is surely the solemn duty of a state to protect its citizens, and that is the sole motivation behind the barrier.

Dean Edwards recognizes that there are two compelling and painful narratives, lived in parallel and in isolation from one another. Both Israelis and Palestinians can tell stories of innocent suffering, and of the ill treatment that they have received at the hand of the other. "The difference between the two sides, then," he writes, "is not so much in morals as in having almost all of the power on one side." Yet for two and a half years, until the barrier was erected, Israelis were almost wholly powerless to stop the suicide bombing.

Israel has made some attempts to decrease the profile of the barrier. For example, approximately 95 percent of the barrier is chain-link fence, supplemented by electronic sensing devices that detect intruders. The 30-foot concrete wall, so dramatically portrayed in photographs, was constructed in those areas where there could not be sufficient clearance to prevent potential terrorists from slipping into Israel, or where the primary problem was sniper fire that a fence could not stop. And while the system is far from perfect and may not be well administered, the Israel Defense Forces have erected gates so Palestinians

can cross into their agricultural fields each day.

In the years since the security barrier's construction, suicide attacks have virtually ceased. People are no longer gripped with fear as they board buses, or sit in cafés, or attend wedding receptions, or send their children to school. The barrier has indeed made some Palestinians' lives almost unbearably difficult, but the barrier also has accomplished its purpose.

Meanwhile, our role as Christians is to serve as ministers of reconciliation; to hear the pain on both sides; to recognize that Palestinians and Israelis reasonably aspire to sovereignty and to safety; and to make ourselves available as servants of the one whom we worship as the Prince of Peace. And so with Dean Edwards, let us pray for the

peace of Jerusalem — and of Bethlehem. But rather than demanding that the barrier simply come down, Episcopalians should encourage Israelis and Palestinians — with the help of the international community — to negotiate a just and lasting peace: a peace in which Palestine and Israel live side by side; in which each nation affirms the other's right to exist and flourish; and, ultimately, in which the security barrier will become unnecessary. ■

People are no longer gripped with fear as they board buses, or sit in cafés.

The Rt. Rev. Edward S. Little II is Bishop of Northern Indiana, a member of the Living Church Foundation, and author of Ears to Hear (Morehouse, 2003) and Joy in Disguise (Morehouse, 2009).

Good Leaven

I enjoyed John D. Alexander and Phoebe Pettingell's thoughtful article "The Persistence of Memory" [TLC, Dec. 4]. The article poses the perennial question of whether Anglo-Catholicism has a future and responds with a qualified *yes*.

There have always been, the authors declare, three options for disgruntled Anglo-Catholics: secession, accommodation, and witness. Some Anglo-Catholics who oppose the liberalization of eligibility requirements for ordination have chosen secession

— as have many evangelicals for similar reasons. But Anglo-Catholics as a group are probably as "open and affirming" as other Episcopalians are. Reverence for tradition in the liturgy and sacraments does not necessarily correlate with conservative attitudes toward gender and other issues.

The healthiest of the three options obviously is "witness," and that's where most Anglo-Catholics reside. As I point out in my book *The Sacramental Church* (Wipf & Stock, 2011), Anglo-Catholicism has largely ceased to be a "sect" or sub-denomination. Instead it has become a leaven whose influence has spread throughout the Anglican Communion.

For the foreseeable future some parishes, clergy and laypeople will continue to identify themselves as Anglo-Catholic. Meanwhile, the great majority of Episcopal parishes have absorbed practices that once were considered distinctively Anglo-Catholic. The Eucharist is now the main service on Sunday mornings; frequent Communion has become the norm; priests, acolytes and choristers are vested; candles burn on altars; and incense is used on major festivals. Episcopalians are no longer scandalized by Marian devotions or someone's decision to join a religious order. Two-hundred years ago, any one of these practices would have caused outrage, even violence.

Those of us of a high-church orientation, who welcome these developments, may be in dialectical tension with others within the Episcopal Church. But such tensions have always existed within Anglicanism, and for the most part they have been respectful and creative. May that continue, to everyone's benefit.

*John F. Nash
Johnson City, Tennessee*

NASHOTAH HOUSE THEOLOGICAL SEMINARY

CONFERENCE

J

USTIFICATION

IN ANGLICAN

LIFE & THOUGHT

PART 2:

RETROSPECT & PROSPECT

APRIL 19-21, 2012

REGISTER NOW

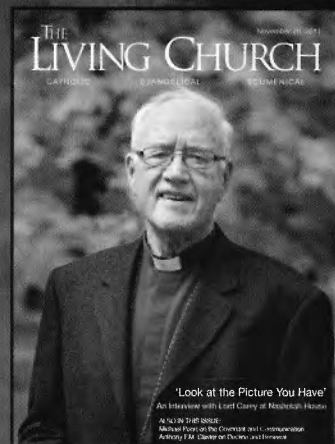
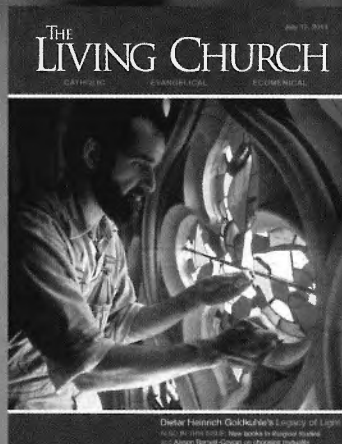
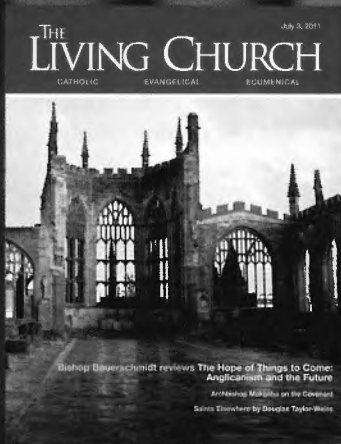
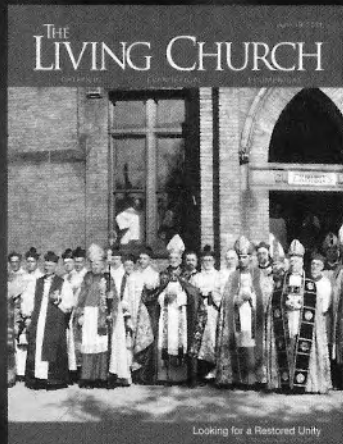
<http://events.nashotah.edu>

2777 Mission Rd
Nashotah, WI 53058



“THE LIVING CHURCH’s commitment to engaging issues in the Church from an avowedly theological perspective is a great contribution, challenging us all to think more carefully and thoughtfully.”

– The Very Rev. Dr. Joseph H. Britton, dean of the Berkeley Divinity School at Yale and associate dean for Anglican Studies at Yale Divinity School



THE LIVING CHURCH

Now is your chance to receive your own copy of the magazine devoted to serving Anglicans everywhere.

Order with MC/VISA toll-free at 1-800-211-2771 or by sending this form. Foreign rates and sample copies also available.

ONE-YEAR print subscription - \$39

ONE-YEAR online subscription - \$30

Parish Name _____
 Name _____
 Address _____
 City _____
 State _____ Zip _____ Phone(____) _____
 Email _____

NOTE: PLEASE FILL IN CREDIT CARD BILLING INFORMATION IF DIFFERENT FROM ADDRESS ABOVE.

Billing Name _____
 Billing Address _____
 City, State, Zip _____

MC/VISA
 Card # _____
 Exp.Date _____ 3-digit code ____
 Signature _____

Check
 Make checks payable to:
 The Living Church Foundation
 P.O. Box 514036
 Milwaukee, WI 53203-3436

EDITORIAL

Executive Director Dr. Christopher Wells

cwells@livingchurch.org • Ext. 15

Managing Editor John Schuessler

john@livingchurch.org • Ext. 11

News Editor Douglas LeBlanc

doug@livingchurch.org • 804-608-9732

Graphic Artist Amy Grau

amy@livingchurch.org • Ext. 13

BUSINESS AND FULFILLMENT

Office/Business Manager Sue Lang

sue@livingchurch.org • Ext. 17

Accounting/Business Assistant Ruth Schimmel

ruth@livingchurch.org • Ext. 20

Fulfillment Manager Thais Jackson

thais@livingchurch.org • Ext. 21

ADVERTISING

Advertising Manager Tom Parker

tom@livingchurch.org • Ext. 16

Advertising Associate Amber Muma

amber@livingchurch.org • Ext. 12

BOARD OF DIRECTORS

President: The Rev. Thomas A. Fraser, Riverside, Ill.

Vice President: Miriam K. Stauff, Wauwatosa, Wis.

Secretary: Daniel Muth, St. Leonard, Md.

Treasurer: G. Thomas Graves III, Dallas, Texas

The Rt. Rev. Anthony J. Burton, Dallas, Texas

The Rev. Jay C. James, Raleigh, N.C.

The Rt. Rev. D. Bruce MacPherson, Alexandria, La.

Richard J. Mammanna, Jr., New Haven, Conn.

Howard M. Tischler, Albuquerque, N.M.

EDITORIAL AND BUSINESS OFFICES

Mailing address:

P.O. Box 514036,

Milwaukee, WI 53203-3436

Shipping Address:

816 E. Juneau Avenue,

Milwaukee, WI 53202-2793

Phone: 414-276-5420

Fax: 414-276-7483

E-mail: tlc@livingchurch.org

www.livingchurch.org

THE LIVING CHURCH is published biweekly, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI, and at additional mailing offices.

SUBSCRIPTION RATES: \$45 for one year; \$85 for two years. Canadian postage an additional \$55 per year; Mexico and all other foreign, \$62.00 per year.

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436. Subscribers, when submitting address changes, should please allow 3-4 weeks for change to take effect.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

© 2012 The Living Church Foundation, Inc. All rights reserved. No reproduction in whole or part can be made without permission of THE LIVING CHURCH.

Calling and Living

Learn from the fig tree. Nathanael is sitting under the tree sipping wine at 1:45 in the afternoon, the first indication that he is in need of some renewal or restraint or awakening. His friend Philip comes along and says that he has found the One about whom Moses and all the prophets wrote. Not having anything else to do, Nathanael lumbers toward his Lord, though not knowing it. When Jesus greets Nathanael, he does so in a way suggesting he already knows Nathanael. How can that be? They've never met.

"Where did you get to know me?" Nathanael asks. Jesus says, "When you were leaning against the fig tree cracking nuts and drinking wine, when you were dreamily thinking about nets and fish and fights and your loquacious wife, *I saw you.*" There is simply no getting around it, Nathanael, "You did not choose me, but rather I chose you." Oh the miracles of the Most High God always going to the front of the line, always before us, drawing us on and out of ourselves.

The prevenient grace of God is at work too in the calling of the young boy Samuel. We first notice that *the word of the Lord was rare in those days*, indicating not only that it was seldom heard but also that its paucity made it *pretiosus*, of great value. Eli's near blindness gives flesh to the phrase "visions were not widespread." Still, amidst this silence and darkness, we are told "the lamp of God had not yet gone out." So the reader senses a great possibility before the sacred visitations begin.

As Samuel goes to his rest he hears a voice saying "Samuel! Samuel!" In the second visit he hears "Samuel!" In the third his name is not mentioned, suggesting that the call is fading. It is only after Eli *perceived that the Lord was calling the boy* that Samuel opens his ears fully. Don't we all need

to help each other in this regard? It might be the Lord urging, prompting, dancing down the days of your life. The last visitation is decisive. Not only does the address include the double use of Samuel's name, as at the first calling, but a sense of *real presence* is added. "Now the Lord came and stood there." So calling is about *hearing* the voice that is *right there*. Listening?

Hear this trifle from the Roman playwright Terence: "Quod licet Iovi, non licet bovi!" The gods can do it, but not the oxen! One of the great things about being a Christian is that we can do anything we want. *Omnia nobis licent!* He whom the Son sets free is free indeed. A brief experiment in this *total* freedom would, however, present what today we call "challenges" or "opportunities." In other words, a bit of self-destructive demise and general social chaos might awaken us to some questions. Free from what? Free for what?

In old language, we have been freed from sin, the flesh, and the devil, a trinity of death. We have been freed for a life in Christ, which St. Paul describes in this way: "Your body is the temple of the Holy Spirit!" With a searing conviction he says, "You have been bought with a price." The price: rejection, ridicule, betrayal, beating, hanging from a tree for the devouring birds of the air. When related to "calling," we realize that this price was for the whole of us, body, mind, and soul. And because the Spirit of the Risen One is tented in our bodies, we cannot avoid the question of bodily goodness.

Look It Up

Read John 1:48. Love sees you.

Think About It

Awaken to the sound of your name. Be opened.

Catching and Repairing

The problem is the general disinterest in almost everything the Church says and does. Very close friends turn and confess without any hint of animosity toward my priestly vocation and all that it represents, "I simply am not religious."

It is in this context that we might engage anew the question of how to get people. A colleague recently remarked that there is a book that tells us to *go out and bring them in*. Jonah is a striking example. He isn't telling anyone about Jesus explicitly. He is, however, saying something very similar to what Jesus says in Mark about the fullness of time. "Forty days more, and Nineveh shall be overthrown." The sermon was brief in part because he had time, first in the belly of a fish, and then during a day's walk into the city, to turn the words over a few times and condense them to the essential point. Forty days and you are finished. The striking thing is that the people took this to heart, accepted the announcement, and went to work trying to save their lives. The Lord, being merciful and seeing their sackcloth, repented of the evil he said he would bring upon them. They were told in no uncertain terms that the end of all things had arrived. Death.

St. Paul is not far from this message in insisting that the time is short. "For the present form of the world is passing away." And, of course, it is, melting before our eyes, though we exhaust every fiber of our being trying to look away. He says: Be married as if you are not married. Mourn as if you are not mourning, rejoice as if not rejoicing, possess as if not possessing. In a word, he is preaching detachment, dispossession, a lightness of being toward this world. Love, mourn, rejoice, and possess knowing that all of it, every lovely person and every exquisite thing and every worthy project, will pass away. What is the aesthetic implication of this sum-

mons to sense the end, its near arrival, the Day of the Lord? Teach me to number my days, says the psalmist, that I may *apply my heart to wisdom*. Like the people of Nineveh, one is prompted to change, but it is a change of view. The world and its claims become more beautiful and urgent precisely because the world is transient, not to be taken for granted.

Preach the shortness of life (death) and call people to new and living waters. Stop trying to be welcoming. Seriously address the danger and brevity of our existence and offer hope in Christ.

How does Jesus get people? He calls them and they come. They get caught in the net of his voice and cannot resist. They leave boats, possessions, and relatives and go where he is going. Eventually he sends them out to do the same, to teach and preach and heal and bring them in like fishermen.

Because I have touched upon the Great Commission, I would like to point to a detail of considerable weight in the calling of James son of Zebedee and his brother John. They are in the boat mending the nets. In order to catch fish, occasionally you have to mend nets. In order to catch people you occasionally have to mend the instruments you are using, and, when they are beyond repair, throw them out. If only there was a way, without shame or fear, to throw the entire toolbox of the Church's tradition on the table for fresh examination.

Look It Up

Read John 1:16,19. *Mittentes et Componentes*. Working we throw the nets, contemplating we repair them.

Think About It

In John 1:15 Jesus is announcing something that has already happened: the Kingdom of God.



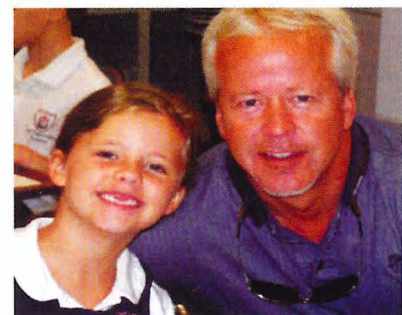
Word and Truth

St. Paul enjoins St. Timothy to "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15).

The people of St. Timothy's Church in Raleigh, North Carolina, take these words seriously and attempt as best they know how to fulfill this charge as a parish family and as individual members of Christ's body — by faithful worship according to the Book of Common Prayer, reading and studying holy Scripture, and taking part in the fellowship of the parish family.

The church supports St. Timothy's School, founded in 1958 as the first non-public day school to be accredited by the Southern Association of Colleges and Schools. St. Timothy's School has earned an indelible reputation for high academic standards as well as Christian morals and values.

St. Timothy's Episcopal Church
4523 Six Forks Road
Raleigh, NC 27609
919-787-7590
www.sttimothychurch.org



A LIVING CHURCH Sponsor



**St. Mary's Episcopal Church
Shelter Island, NY**

FULL-TIME RECTOR

Saint Mary's is an integral part of the Shelter Island community. We seek a rector who will include and encourage our children to participate in the church, support our adults in their daily life and work, visit and minister to members and non members in need, to inspire parishioners and community members in preaching the gospel, and to help us to expand our parish family.

**Saint Mary's Episcopal Church
PO Box 1660
26 Saint Mary's Road
Shelter Island, NY 11964**

Please visit us at our website:
www.stmarysshelterisland.org

ADVERTISERS

Don't forget these
special upcoming issues

**Feb. 12 – Church Architecture
& Restoration**

Street: 1/31 Close: 1/11
Final Ad Due: 1/17

Feb. 26 – Lent Book

Street: 2/14 Close: 1/28
Final Ad Due: 1/30

March 11

— *Spring Parish Admin.*

(Double Circulation!)

Street: 2/28

Close: 2/9 Final Ad Due: 2/13

For more information,
contact TOM PARKER
at (414) 276-5420 ext. 16

tparker@livingchurch.org

Two More Provinces Accept Covenant

(Continued from page 7)

deserves our support as a contribution to shaping and strengthening a future Anglican Communion, faithful to our calling to be 'eager to maintain the unity of the Spirit in the bond of peace' (Eph. 4:3)."

Canadian Elected in Uruguay

The Ven. Michael Pollesel, former general secretary of the Anglican Church of Canada, has been elected bishop of Uruguay by the diocesan synod. The election must be approved by the Province of the Southern Cone when its bishops meet in May.

"I expect the consecration would follow within the next month after that," said Pollesel, who became rector of St. Nicholas Church, Birchmount, Toronto, after resigning as general secretary.

He will take up the position in Uruguay, a country of 3.5 million people, after Bishop Miguel Tamayo Zalviúdar retires in June.

Pollesel, who speaks fluent Spanish, has visited Uruguay several times but has not lived there. Based in the port city of Montevideo, the diocese has solid ties to other churches.

"All churches work very well ecumenically, and interfaith activity is strong as well," Pollesel said. "But the country is very secular, with even the Roman Catholic Church claiming only about 3 or 4 percent of the population as regular attenders."

The diocese ordains women to the diaconate and wants to ordain them to the priesthood, but the province has declined its approval. Uruguay asked the province in November 2010 to allow it to align with a neighboring province.

*Adapted from
Anglican Journal, Canada*

THE LIVING CHURCH FOUNDATION, INC.

The Rt. Rev. Dr. Stephen Andrews,
Sault Ste. Marie, Ont.

The Rt. Rev. Anthony J. Burton,
Dallas, Texas

The Rev. Thomas A. Fraser, Riverside, Ill.

G. Thomas Graves III, Dallas, Texas

Mrs. John M. Hayden, *emerita*
La Crosse, Wis.

The Rev. Dr. Charles Henery,
Delafield, Wis.

Jordan Hylden, Durham, N.C.

The Rev. Jay C. James, Raleigh, N.C.

David A. Kalvelage, Pewaukee, Wis.

The Rev. Russell Levenson, Jr.,
Houston, Texas

The Rt. Rev. Edward S. Little II,
South Bend, Ind.

The Rt. Rev. D. Bruce MacPherson,
Alexandria, La.

Richard J. Mammana, Jr.,
New Haven, Conn.

The Rt. Rev. Daniel H. Martins,
Springfield, Ill.

The Rt. Rev. Steven A. Miller,
Milwaukee, Wis.

Daniel Muth, St. Leonard, Md.

The Most Rev. Bernard Ntahoturi,
Bujumbura, Burundi

The Rev. Canon Michael Perko,
Albuquerque, N.M.

David R. Pitts, Baton Rouge, La.

The Rev. Dr. Michael Nai Chiu Poon,
Singapore

The Rev. Nicholas T. Porter,
Southport, Conn.

The Rev. Dr. Ephraim Radner, Toronto, Ont.

Kenneth A. Ross III, Grand Rapids, Mich.

Dr. Grace Sears, Richmond, Ky.

Miriam K. Stauff, Wauwatosa, Wis.

The Rev. Canon Mark Stevenson,
Baton Rouge, La.

Howard M. Tischler, Albuquerque, N.M.

Lana Valenta, Dallas, Texas

Dr. Shirleen S. Wait, Atlantic Beach, Fla.

Dr. Christopher Wells, Milwaukee, Wis.

CLASSIFIEDS

CHURCH FURNISHINGS

FLAGS AND BANNERS: Custom designed Episcopal flags and banners by Festival Flags in Richmond, VA. Please contact us by phone at 800-233-5247 or by E-mail at festflags@aol.com.

FOR SALE

EPISCOPAL CHURCH SIGNS: Aluminum, familiar colors, single and double face, economical; brackets, too. For information: Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Rd., Tallahassee, FL 32303. (850) 562-1595 or TheRevPatricia@aol.com.

To place a classified, print or online, contact Amber Muma at amber@livingchurch.org (414) 276-5420 ext. 12



THE MISSION BOOKSTORE
OF NASHOTAH HOUSE
AN EPISCOPAL SEMINARY
2777 MISSION ROAD
NASHOTAH, WI 53058-9793

Most books seen in The Living Church are available.
Ask about clergy and church discounts.
(262) 646-6529

Full-Time Rector - Sitka, Alaska

St. Peter's by-the-Sea & See House, built 1896, located on the outside coast of Southeast Alaska, downtown, 200 members, strong volunteer ethics in church & community

Profile: stpeters-sitka.org



Church office: 907-747-3977 or email: sitkasearch@gmail.com

are you in?

THE LIVING CHURCH 2012 Church Directory

Include your church today!

CHURCH DIRECTORY

KERNVILLE, CA

ST. SHERRIAN 251 Big Blue Rd. (760) 376-2455
The Rev. Bob Woods
Sun 11

SAN DIEGO, CA

ALL SAINTS' (619) 298-7729
Website: allsaintschurch.org
Sun 8 & 10; Tues 7 & 12; Wed 9:30; Fri MP 9; Fri 9:30; Sat 9

SOUTHPORT, CT

TRINITY EPISCOPAL CHURCH Pequot Ave. & Center St.
admin@trinitysouthport.org (203) 255-0454
Website: www.trinitysouthport.org
The Rev. Nicholas T. Porter, r; The Rev. Dawn Stegelmann, c
Sun H Eu 8 (Rite I), 10 (Rite II); MP Mon - Fri 7:30; H Eu & Healing Wed 11

BRADENTON, FL

CHRIST CHURCH 4030 Manatee Ave. West
www.christchurchswfla.org (941) 747-3709
The Rev. Joel Morsch, r; Deacon Gretchen Platt
Sun HC 7:30 (Rite I), 9 (Contemporary) & 11 (Rite II)
Mon HC 12 (Rite I); Wed. HC 12 & 6:30 (Rite I)

LIHUE, KAUAI, HI

ST. MICHAEL & ALL ANGELS 4364 Hardy St. at Umi
www.stmichaels-kauai.org (808) 245-3796
The Rev. William B. Miller, r
Sat Eu 5:30, Sun Eu 7:30 & Eu 9:45

ELLSWORTH, ME

ST. THOMAS TRADITIONAL ANGLICAN
373 Bangor Rd. (207) 326-4120
Sun MP & HC 10; Sat Evensong 3; Holy Days as announced

PASSAIC, NJ

ST. JOHN'S Lafayette and Passaic Avenues
Website: www.stjohnschurchpassaicnj.org (973) 779-0966
The Rev. William C. Thiele, r frthiele@gmail.com
Sun Low Mass 8, Sung Mass 10:30, HD anno.

CARLSBAD, NM

GRACE CHURCH 508 W. Fox St. (575) 885-6200
The Rev. Rod Hurst, r www.gracecarlsbad.org
Mass Sun Eu 8:30, 10:30 (Sung), Wed 10; MP/EP/B as posted

NORTH AUGUSTA, SC

THE CHURCH OF THE HOLY TRINITY
160 Merovan Dr.; 29860
www.holytrinityna.org (803) 341-0075
Sun Eu 10

DALLAS, TX

CHURCH OF THE INCARNATION 3966 McKinney Ave.
Website: www.incarnation.org (216) 521-5101
The Rt. Rev. Anthony Burton
Sun 7:30, 9, 11:15, 5:30

NORTH AUGUSTA, SC

THE CHURCH OF THE HOLY TRINITY
160 Merovan Dr.; 29860
www.holytrinityna.org (803) 341-0075
Sun Eu 10

RICHMOND, VA

ST. MATTHEW'S EPISCOPAL CHURCH (804) 288-1911
Website: www.stmatthewsrichmond.org
Email: stmatthewschurch@verizon.net
The Rev. Charles D. Alley, Ph.D.; the Rev. Mario Gonzalez del Solar, D. Min.
Sun H Eu 8 & 10:30

MILWAUKEE, WI

ALL SAINTS' CATHEDRAL (414) 271-7719
818 E. Juneau Ave. www.ascathedral.org
Sun Masses 8, 10 (Sung). Daily Mass, MP & EP as posted

LUTHERAN

MOJAVE, CA

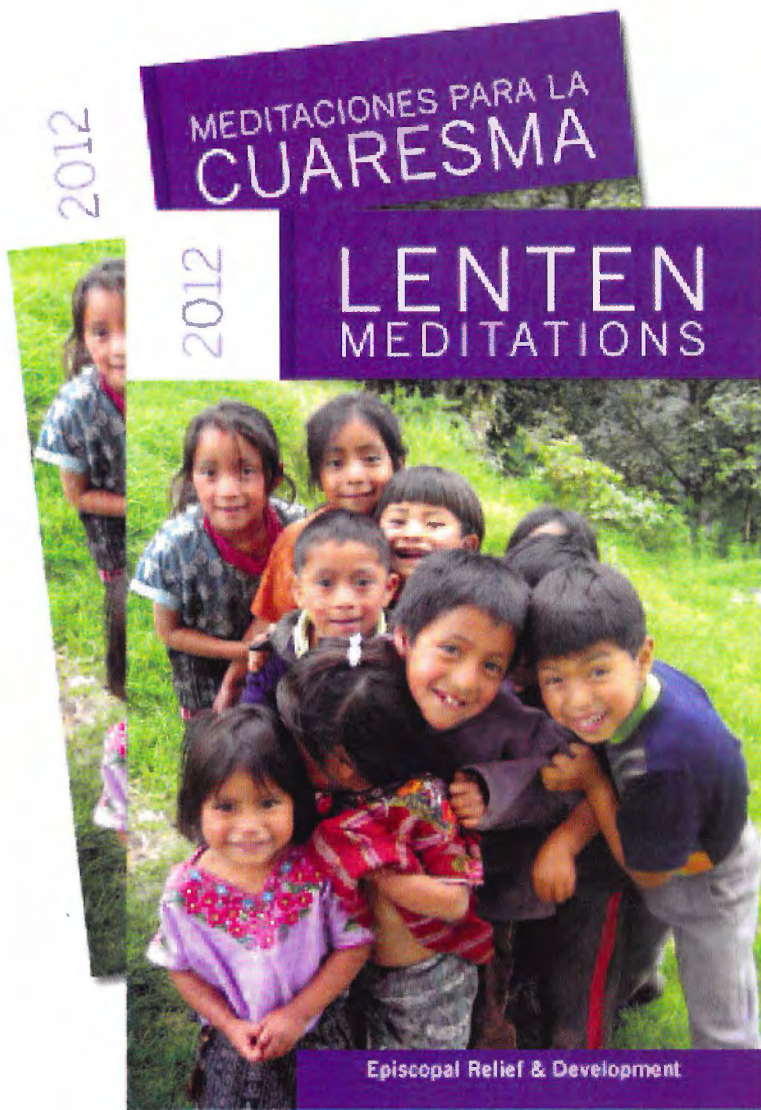
HOPE & RESURRECTION CHURCHES
K and Inyo Sts. 1 block east of Carl's Jr. (909) 989-3317
The Rev. William R. Hampton, STS
Sun Eu 9

More listings available online. livingchurch.org

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

Episcopal Relief & Development 2012 Lenten Devotional

Now available in English and Spanish from
EpiscopalMarketplace.com or by calling **1.866.937.2772**



Please place your order by
February 10 for delivery
by Ash Wednesday,
February 22.

More at
www.er-d.org/Lent/

Remember:
Commemorate Episcopal
Relief & Development
Sunday on **February 26!**

