

THE LIVING CHURCH

March 25, 2012

CATHOLIC

EVANGELICAL

ECUMENICAL

Let Us Reclaim Our Family

Seeking Reconciliation between Jews and Gentiles

ALSO IN THIS ISSUE:

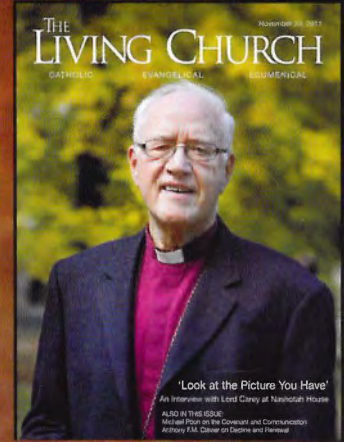
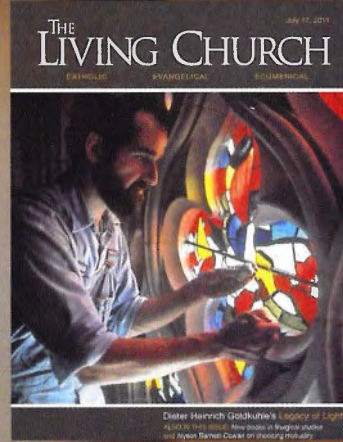
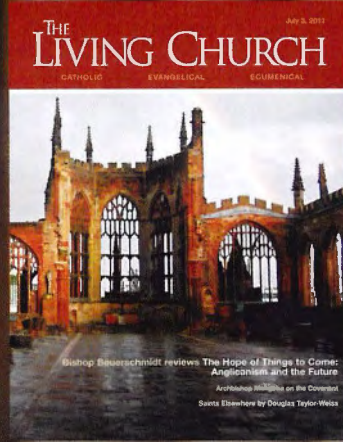
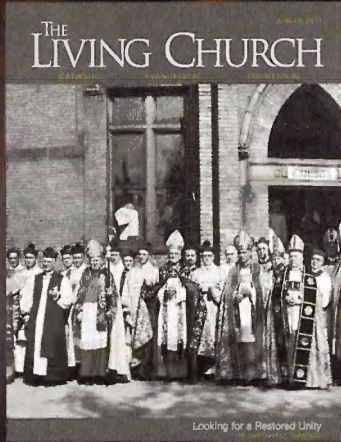
Leander Harding on Church vs. Reich

William M. Lawbaugh on the Filioque



"The editors of **THE LIVING CHURCH** are committed to doing what no one else has the resources at present to do — namely, produce a journal of high quality for the Episcopal Church which is neither shrill nor divisive, but focused on rebuilding our discourse on theological, rather than political, foundations."

— The Rev. Fleming Rutledge, author of *And God Spoke to Abraham: Preaching from the Old Testament* (Eerdmans, 2011) and other books



THE LIVING CHURCH

Now is your chance to receive your own copy of the magazine devoted to serving Anglicans everywhere. Subscribe now and get **2 FREE ISSUES**.
Call 1-800-211-2771 or visit www.livingchurch.org
 Foreign rates and sample copies also available.

ONE-YEAR print subscription - \$39
 (26 weeks + 2 FREE ISSUES)

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 _____

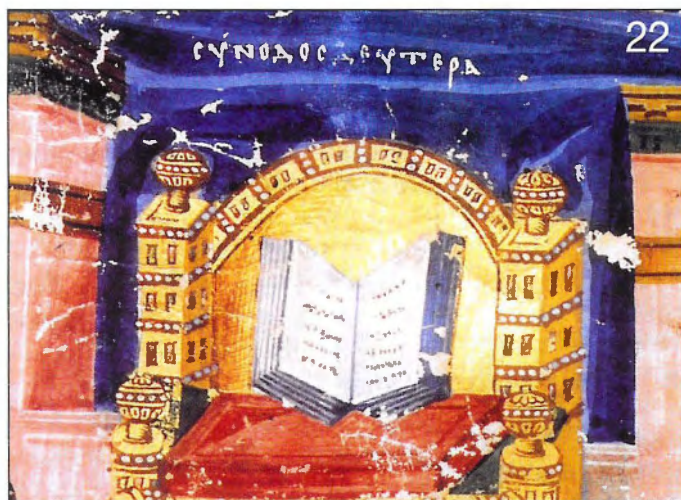
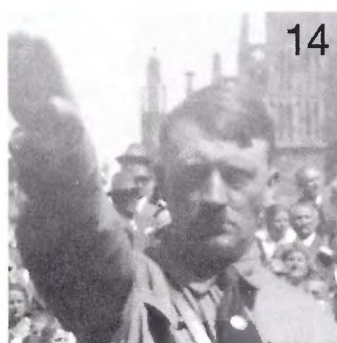
Check

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

To the Jew First

Division between Jew and Gentile is the deepest and oldest wound in the body of Christ, and a sin rightly to be lamented in Lent: *Good Lord, deliver us* from our hatred of one another. Of course, Christians who feel shame that churches supported pogroms or Nazis may now be drawn to other sins: bowdlerizing Scripture, cultivating “denominational” pride (Rom. 11:17-24 notwithstanding), or refusing to acknowledge our own part, through our daily rebellion, in Jesus’ crucifixion. Happily, Scripture charts the way back for us, by an embrace of our refashioning together in Christ the Messiah “through the cross” (Eph. 2:16). We Gentile Christians owe our elder siblings in faith far more than panel discussions, joint civic projects, and bland Hannukah greetings. We owe them our lives and our selves, “for salvation is from the Jews,” as Jesus observes (Jn. 4:22). And in him we “who once were far off have been brought near” — made citizens of “the commonwealth of Israel” (Eph. 2:12-13). Thanks be to God!

ON THE COVER: Prayers on paper wedged into the Wailing Wall in the Old City of Jerusalem.



A LIVING CHURCH Sponsor

We are grateful to the Church of St. John Chrysostom, Delafield, Wis., whose generous support helped make this issue possible.

THE LIVING CHURCH

THIS ISSUE | March 25, 2012

NEWS

4 Bishop, Wife Killed at Home

FEATURES

7 A Pioneering Episcopacy:
Remembering John Sperry
By Ron Csillag

10 Let Us Reclaim Our Family: Seeking
Reconciliation between Jews and Gentiles
By Brian Cox

14 Church vs. Reich
By Leander S. Harding

REVIEWS

17 *Transforming Relations*
edited by Franklin T. Harkins
Review by Daniel Joslyn-Siemiatkoski

17 *Bonhoeffer: Pastor, Martyr, Prophet, Spy*
by Eric Metaxas
Review by Robert S. Dannels

18 *The Jewish Annotated New Testament*
edited by Amy-Jill Levine and Marc Zvi Brettler
Review by Peter Eaton

CULTURES

20 When Jesus Becomes Real
By Eric Metaxas

CATHOLIC VOICES

22 Close the Filioque Breach
By William M. Lawbaugh

OTHER DEPARTMENTS

24 From the Archives

27 Letters to the Editor

28 Sunday's Readings

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

Bishop, Wife Killed at Home

The Rt. Rev. Edward Robinson de Barros Cavalcanti and his wife, Miriam Cotias Cavalcanti Nunes Machado, were murdered in their home in Olinda, Brazil, Feb. 26. The bishop was 68 and his wife was 64.

Police suspect the couple's son, Eduardo Cavalcanti Olimpio Cotias, 29, whom they said poisoned and stabbed himself after the attacks. He was admitted to a hospital.

Cavalcanti was consecrated as Bishop of Recife in 1997. The Episcopal Anglican Church of Brazil deposed him after a protracted conflict about the diocese's distancing itself from the province.

In 2005, Presiding Bishop Gregory Venables of the Anglican Church of the Southern Cone extended his personal primatial oversight to Bishop Cavalcanti and 40 priests of the Diocese of Recife after they were deposed. Approximately 90 percent of the diocese backed Bishop Cavalcanti and withdrew from the Anglican Episcopal Church of Brazil to form the Anglican Diocese of Recife.

Two years later, the Southern Cone province designated the Anglican Diocese of Recife as an extra-territorial diocese of the Church of the Province of the Southern Cone.

In June Cavalcanti called for the election of a bishop coadjutor, saying he planned to retire in 2014.

"The diocesan family give thanks to God for the dedicated ministry of its father in God, our pastor, teacher and friend, a true prophet and present-day martyr, who fought for the cause of the Gospel of Christ, for the Church and for the Anglican Communion, and who always depended on his wife, a faithful co-servant who supported him throughout his years in ministry," said a statement from diocesan leaders.

Pittsburgh Gains Fifth Nominee

A nominee by petition, the Rev. Scott T. Quinn, has joined the final slate as the Diocese of Pittsburgh seeks its eighth bishop. Quinn, 57, rector of Church of the Nativity, Crofton, served as canon to the ordinary while the Rt. Rev. Robert Johnson was provisional bishop. Quinn is a 1982 graduate of Trinity Episcopal School for Ministry.

The other nominees, announced in January by the nominating committee, are:

- The Rev. Canon Michael N.

Ambler, Jr., 47, rector, Grace Church, Bath, Maine;

- The Rev. Dorsey W.M. McConnell, 58, rector, Church of the Redeemer, Chestnut Hill, Mass.;

- The Rev. R. Stanley Runnels, 59, rector, St. Paul's Church, Kansas City;

- The Rev. Ruth Woodliff-Stanley, 49, rector, St. Thomas's Church, Denver.

The diocese has released a final report that includes profiles of all the nominees. The election is scheduled for April 21.

Vets Welcome at Retreat

All Saints Church in Chevy Chase, Md., will host a free healing and prayer retreat for combat veterans



All Saints, Chevy Chase, Maryland

and their spouses April 10-12. The April retreat, called WHI Washington, is a project of the national Welcome Home Initiative (WHI) and is open to high-ranking officers who have seen combat.

WHI, which is based at Christ the King Spiritual Life Center in Greenwich, N.Y., is a ministry of the Episcopal Diocese of Albany. An October 2012 WHI retreat for more combat veterans is planned at All Saints Church.

Private donations will cover all costs, including travel and housing. Presenters will include the Rev. Nigel W.D. Mumford, director of Healing Ministries at Christ the King Spiritual Life Center and a former drill instructor with the Commando Training Center, United Kingdom Royal Marines; Lt. Col. Noel C.E. Dawes, former infantry officer in the British Army; and the Rt. Rev. David Bena, a retired U.S. Air Force chaplain and former U.S. Marine Corps bombardier navigator. Retreat participants will stay at the Chevy Chase Club, a 10-minute walk from All Saints Church.

While some physical wounds of war

are clearly visible, “some of the most severe wounds of combat are invisible,” said the Rev. Tom Malonek, associate rector at All Saints.

“Veterans bring with them deep hurts and exposure to often unspeakable evils,” he said. He cited post-traumatic stress disorder, hypervigilance, problems adjusting from combat to home life, sleep disturbances, and other psychological problems.

The free retreat’s mission is to show appreciation for the men and women serving in the armed forces and their families; to help those who have suffered physical, psychological or spiritual trauma in combat by providing ministry and resources for health and healing; and to connect combat veterans with combat stress

and trauma experts, critical incident debriefing specialists, marriage and family life counselors, and prayer teams.

Retreat activities will be anchored by intercessory prayer on- and off-site, and will include talks by veterans and trauma specialists, discussion groups, opportunities for reflection and healing prayer, and relaxation and fun. An optional bus tour of Washington — cherry blossoms, war memorials and other sights — will be offered for retreat participants on April 12.

For information on registration, or to refer a high-ranking officer who has seen combat to the WHI retreat, write to WHI.Washington@gmail.com or call Malonek at (301) 654-2488.

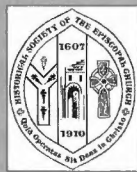
Peggy Eastman

Commissioners Reinstated

Two consultants of the Inter-Anglican Standing Commission on Unity, Faith and Order (IASCUFO) have been reinstated as full members at the request of the commission’s chairman, the Most Rev. Bernard Ntahoturi, Archbishop of Burundi.

In keeping with recommendations in the Archbishop of Canterbury’s Pentecost letter to the Anglican Communion in May 2010, the Rev. Katherine Grieb of Virginia Theological Seminary and Archbishop Hector Tito Zavala, Presiding Bishop of the Southern Cone and Bishop of

(Continued on next page)



HISTORICAL SOCIETY of the EPISCOPAL CHURCH

You are cordially invited to attend the Historical Society’s

www.hsec.us

General Convention Banquet and Address

July 3, 2012 at Christ Church Cathedral, Indianapolis

cash bar 6 pm / dinner 6:30 pm / program 8 pm / \$60 per person

THE REV. DR. GARDINER H. SHATTUCK, JR.

“This Great Day of Suffering”: Redeeming Memories of the Civil War

Gardiner H. Shattuck, Jr., is an American religious historian and Episcopal priest. He is the author of *A Shield and Hiding Place: The Religious Life of the Civil War Armies, Episcopalians and Race: From Civil War to Civil Rights*, and co-author of *Encyclopedia of American Religious History* and *The Episcopalians*. Dr. Shattuck holds an M.Div. from the General Theological Seminary and a Ph.D. in American religious history from Harvard University.



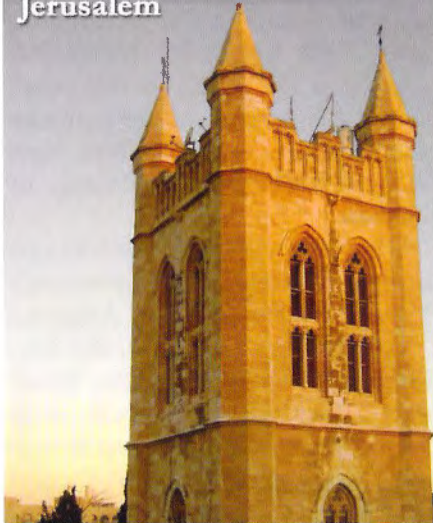
To make reservations, or for more information please contact

Susan Ann Johnson, Director of Operations / P. O. Box 1749 / Harlingen, TX 78551 / administration@hsec.us

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



CLERGY:
CONTACT US
FOR DETAILS
ON HOW YOU
CAN TRAVEL
FREE



For More Information,

Call: 800-486-8359

Email: journeys@groupist.com

Or Visit us online!

journeys-unlimited.com

(IASCUFO from previous page)

Chile, had become consultants.

Archbishop Ntahoturi asked that Archbishop Williams reconsider the application of the letter to the commission.

Cyclone Hits Madagascar

Thirty-one people were killed and 250,000 left homeless after Cyclone Giovanna devastated Madagascar in late February. Portions of the Dioceses of Toamasina and Antananarivo in Madagascar were destroyed.

The Most Rev. Ian Ernest, Archbishop of the Province of the Indian Ocean and Bishop of Mauritius, appealed to Anglicans worldwide to help those devastated by the disaster. They are in urgent need of medicines, mosquito nets, food, tents and financial assistance.

Forum Covers Earth

The Episcopal Church will sponsor a forum, "The Intersection of Poverty and the Environment," from St. Mark's Episcopal Cathedral in Salt Lake City on April 21. The two-hour ecumenical forum will be offered live through episcopalchurch.org at noon Eastern.

The panel will include Presiding Bishop Katharine Jefferts Schori and Bonnie Anderson, president of the House of Deputies, author of *Spirituality and the Earth: Exploring Connections*, and adjunct lecturer at the University of Michigan's School of Natural Resources.

Fighting for the Covenant

Lambeth Palace has released a video by the Archbishop of Canterbury, who speaks in defense of the proposed Anglican Communion Covenant. As of early March, dioceses in the Church of England have voted 13-8 against the Covenant.

"As in any family, what we do

affects those with whom we are in a relationship," Archbishop Rowan Williams says in the seven-minute video. "The Covenant is about thinking through those relationships, and what the consequences are of whatever we choose to do in our own particular bit of the Communion's life."

The archbishop added: "We gain a way of handling the sort of conflicts that otherwise threaten simply to fester. And I believe with all my heart that what's offered to us in the Covenant is an adult, sensible, workable way of handling the conflicts that will inevitably arise in a spirit of real mutual respect."

Judge to CANA: Go

Fairfax County Circuit Court Judge Randy I. Bellows has ordered that seven Convocation of Anglicans in North America congregations return all property to the Episcopal Church's Diocese of Virginia by April 30.

The judge's order affects Church of the Apostles, Fairfax; Church of the Epiphany, Fairfax; The Falls Church, Falls Church; St. Margaret's Church, Woodbridge; St. Paul's Church, Haymarket; St. Stephen's Church, Heathsville; and Truro Church, Fairfax.

"While our congregations will comply with the final order, we are saddened that the circuit court did not accept the motion for partial reconsideration and we continue to believe that, as a matter of religious liberty, it is the right of donors to restrict the use of their own gifts to the church of their choice," said Jim Oakes, spokesman for the seven congregations.

"Today marks a major milestone in this effort," said Henry D.W. Burt, secretary of the diocese. "We respect fully the CANA congregations' right to pursue an appeal, and we are in discussions with them as they face significant issues of discernment and transition in their path forward."



Bishop John Sperry in his adopted habitat.

Jane George/Around the Arctic photo

A Pioneering Episcopacy

By Ron Csillag

Like many Christian missionaries who ventured into Canada's far North, John Sperry packed his Bible, a prayer book, warm clothes, and basic dental tools. Saving souls was one thing; pulling teeth required pliers. Sperry came North in 1950, became intoxicated by the Arctic, and never left. A beloved Anglican cleric, he grew to love and respect the Inuit people until his death in Hay River, Northwest Territories, on Feb. 11 at the age of 87.

From 1974 to 1990, he was bishop of the Anglican Church of Canada's Diocese of the Arctic, working throughout Nunavut, the Northwest Territories and Nunavik. A staggering 4 million square kilometres — 15 times the land mass of Great Britain or twice the size of Mexico — the territory is the world's largest Christian diocese. It sprawls over one-third of Canada, from the Yukon west to the tip of Labrador, and north of the 60th parallel to Grise Fiord, the nation's most northerly permanent civilian settlement.

In temperatures that would make southerners shudder, Sperry logged 3,000 kilometres a year by dogsled, bush plane, commercial flights and snowmobile to minister to the 18,000 Anglicans in his charge, strewn across 31 far-flung parishes. As a priest, he visited, or tried to visit, every settlement, camp and village he could, keeping him away from his family for up to nine

months of the year. He preached self-reliance and learned to hunt, fish, trap, skin and shoot. He loved to eat Arctic char, seal liver and his favourite, caribou tongue. With ease, he could haul a 100-kilogram seal into a boat and saw ice blocks from rivers and lakes to be stored for drinking and cooking.

"He absolutely was in love with the Arctic," said his daughter, Angela Friesen. "The people, the land, the history!" His flock consisted mainly of Inuit but also some Dene, Slavey, Gwichin, Dogrib and Cree peoples.

At the same time as Sperry preached the gospel, he delivered packages and medical supplies and was ready to meet any emergency, including pulling rotten teeth. "He did my teeth, too," his daughter said. "The old missionaries were trained in basic dentistry. When the nurses came up and could not handle a tooth extraction, they would call my father. He had stronger hands."

A familiar figure in mukluks and parka, he was well over six feet tall and towered over the Inuit. This earned him the moniker of *minihitakotak*, or "tall minister." Friends and family knew him as Jack. The Sperry home became a kind of club, where children would go to learn knitting, sewing and cooking.

Since few of his scattered flock spoke English, Sperry learned Innuinaqtun, an Inuit dialect, into which he translated the four gospels, the book of Acts, the

(Continued on next page)

A Pioneering Episcopacy

(Continued from previous page)

Book of Common Prayer and 200 hymns.

His Scripture translations showed sensitivity to the local culture, said Chris Williams, his successor as Arctic bishop and also a Briton. For example, instead of Jesus calling King Herod “that fox,” an animal considered a “rather timid creature” in the Arctic, Sperry’s translation of the passage from the book of Luke had Christ calling Herod a wolverine, “which is far fiercer and nastier,” Williams said.

John Reginald Sperry was born in Leicester, England, on May 2, 1924, to William Sperry, a shoe manufacturer, and the aptly named Elsie Priest. At 16, he became an evangelical Christian, and knew he was destined for missionary work in the Arctic. “The North has attracted European clergy primarily,” he told the *Globe* in 1982. “I think they had a vision of the place which was perhaps more vivid than that of some Canadians.”

He joined the Royal Navy at 18 and served during

‘I think [European clergy] had a vision of the place which was perhaps more vivid than that of some Canadians.’

the Second World War aboard the destroyer Verdun on coastal patrols and Atlantic convoy escorts. Later, he worked on a minesweeper in the Far East. At war’s end, he studied at Emmanuel Bible College in western England.

Spurning a naval commission, he chased his dream and arrived in Halifax, N.S., in 1949 to study at the University of King’s College. Ordained a deacon, he set off for St. Andrew’s mission in the tiny, isolated community of Coppermine, now Kugluktuk, Nunavut. A storm delayed his arrival for a week, and he stayed with a trapper who shared his black bear stew.

On arrival in June 1950, the young Englishman encountered tough Inuit parishioners (seven families in total) who lived in igloos and skin tents, eking out an existence as hunters and trappers. He came in time for the arrival of the annual supply ship and was ordained into the priesthood by the bishop, Donald Marsh. He was the only Anglican priest between the Alaskan border and Baffin Island. The terrain was as bleak and haunting as he had dreamed.

“The land was very beautiful and rugged,” he recounted to the *Globe*. “It captivates you, but the people there are above all the main attraction. They have maintained a quality of life despite modern problems.”

Before those modern problems, as Sperry

recounted in his memoirs, *Igloo Dwellers Were My Church*, published in 2001, “many quiet evenings were spent in the half-light of the snow house, listening to tales of the past, to legends and lore.” By the turn of the millennium, many elders looked back on that era “with intense nostalgia, knowing it could not last.”

Sperry welcomed the introduction of snowmobiles and outboard motors that shortened travel times. Increasingly, nomadic groups coalesced into permanent settlements. The construction of the Distant Early Warning (DEW) Line in the 1950s brought employment, prosperity and consumerism. But in time, alcoholism, drug abuse and suicide became tragic hallmarks of Native life. “The social fabric of Arctic society was beginning to fray,” Sperry rued in his memoirs. The subject would make him “very sad,” his daughter recalled. “Every time he talked about that, his voice would go low.”

After 19 years in Coppermine, Sperry spent five years as rector of St John’s Anglican Church in Fort Smith, N.W.T., where he had moved primarily so his children could attend high school. In 1974, he was elected the third bishop of the Arctic diocese and spent two years in Iqaluit, Nunavut, before relocating to Yellowknife, where he lived for 34 years. He moved to Hay River a little more than a year ago to be closer to his children.

He encouraged Inuit to go from the pews to the altar. “He certainly paved the way for me,” said Andrew Atagotaaluk, the diocese’s current bishop, the first Inuit to hold the post, “and for those [who] will come after me.”

In the mid-1980s, he lashed out at animal rights groups, warning they would be guilty of cultural and economic genocide if they succeeded in closing down the fur and seal industry in North America. “I use the word *genocide* with great care,” he said. “But what these so-called animal rights activists are doing to the native people of the North is really just that. If they could see what impact their cause has had on the lives of these people, the pain that these people are experiencing as a result of that cause, then I am convinced they would rethink their position.”

The Inuit culture, he stressed, has a special affinity and reverence for animals. “The hunt did not contain that element of cruelty which the animal rights groups attach to it. In fact, they regard each animal as a gift from the Creator. To their way of thinking, wildlife has both cultural and religious significance.” Besides, southern society seemed to have no qualms about eating beef or wearing leather.

As for accusations that churches themselves were guilty of committing cultural genocide among aboriginal peoples, Sperry remained unapologetic, bewildered by talk of Christian culpability and calls for apologies. He told an interviewer that apologies from Church authorities held only the barest recognition of the "sacrificial and compassionate service of a whole generation of good and trusted supervisors and teachers."

Sperry said he knew a few young people who attended residential schools at Aklavik and Inuvik, northwest of Coppermine. The stories they later told were "in marked contrast with the more horrific accounts of life in southern residential schools operated by churches and sponsored by the Government of Canada."

On retiring to Yellowknife, Sperry became a padre to the Canadian Rangers, who patrol the country's northern frontier, and to the Canadian Forces Northern Region. He kept travelling. "He was emphatic about going into every camp even into his 70s and 80s," said his daughter. "In his later years, my father would go up to [Nunavut's] Bathurst Inlet Lodge every year for three weeks in summer. He was in his glory."

Sperry was inducted into the Order of Canada in 2002, and a week before his death, was notified that he was to be awarded the Queen's Diamond Jubilee Medal later this year.

He leaves a brother, Roy, children Angela and John, four grandchildren and two great-grandchildren. His wife, Elizabeth, a nurse and midwife, died in 2001. ■

Ron Csillag is a writer in Toronto. This article, which originally appeared in the Toronto Globe & Mail, is reprinted with his permission.

Deerwood Music

242-A Presidential Drive, Greenville, Delaware 19807-3312
www.deerwoodmusic.com Tel. 1. 302.480.0443

We Want You to Photocopy Our Music!

The Deerwood Anthem Book
 (40 anthems and responses)
 The Deerwood Hymn-Anthem Book
 (50 Anthems)
 Celebrate Advent, Christmas & Epiphany
 (50 Anthems, 40 Congregational
 Carols & Hymns plus 4 festival
 service outlines)
 101 Hymns and Songs of the Celtic Spirit
 Celebrate the Seasons (Six folk-hymn and
 hymn settings for the Communion Service
 Above books @ \$55 each
 plus \$4 shipping

Two Madrigal Books, \$25 plus \$3 shipping
 Volume I - Sing We and Chant It
 Volume II - A Madrigal Treasury
 Volume III in Preparation

Eight Books of 16 Anthems Each
 Only \$19 each plus \$3 Shipping

The St. James Anthem Book - SATB (easy)
 Sixteen SA Anthems of the Celtic Spirit
 Sixteen SATB Anthems of the Celtic Spirit
 Summer Praises (for small choirs) - SATB
 Singing With Praise - SA (easy)
 Sixteen Anthems of the English
 Renaissance - SATB
 Glory to God - SA Choirs
 Worship and Praise SATB, a cappella

Anglican Praise, 24 SATB anthems
 \$29 plus \$4 shipping

Each Book Includes the license for the
 purchaser to photocopy.

THE HOLY ROOD GUILD



DESIGNERS AND
 CRAFTERS
 OF VESTURE

 FOR THE SACRED
 LITURGY

Visit us online at www.holyroodguild.com

St. Joseph's Abbey | Spencer, MA 01562-1233

Toll Free: 866.383.7292 | Fax: 508.885.8758



ישוע

Let Us Reclaim Our Family

By Brian Cox

The Toward Jerusalem Council II movement seeks reconciliation between Jews and Gentiles, drawing its vision from the first Council of Jerusalem. This global movement has offices in Austria, Germany, the Netherlands, and the United States. My experience with this movement began with two people, a laywoman in Germany and a rabbi in Texas, more than 20 years ago.

While participating in an ecumenical charismatic conference in 1991 I met Christa Behr, a Lutheran from Hamburg who organized services of repentance at former Nazi concentration camps in Germany and Poland. Christa invited me to participate in one such service at Sachsenhausen Camp near Berlin in 1994. Led by the Rev. Paul Toasporn from East Berlin and Rabbi Benjamin Berger from a messianic congregation that meets at Christ Church in Jerusalem, 300 older Germans confessed, wept and asked God for forgiveness for taking loyalty oaths to Hitler, crying "Sieg Heil," and doing nothing when their Jewish neighbors were beaten or arrested by the Gestapo. While this was happening, the Holy Spirit drove me to soul-rending sobs. Finally, I turned to Peter Dippel, a West Berlin pastor sitting next to me, and said, "Peter, I don't understand what is happening to me!" He simply smiled and replied, "Brian, the Lord did the same thing to me when he gave me a supernatural love for the Jewish people."

In the weeks that followed I realized that something had changed inside my heart. Previously I had been indifferent toward my Jewish neighbors; not hostile, but indifferent. I found myself beginning to seek Jewish friends. I became friends with a rabbi and with two Holocaust survivors.

A few months later I received a short note from Barbara Bolte Smith, a parishioner at St. James, Newport Beach, where I had served as senior associate. Her note simply said that the Holy Spirit had guided her to write to me about the vision that the Holy Spirit had given Marty Waldman, the rabbi at Baruch HaShem Messianic Synagogue in Dallas. As I read the vision, which Rabbi Waldman called "Jerusalem Council II," my heart leapt with joy.

I spent two weeks praying about this vision. When he and I finally spoke, we quickly sensed the Holy Spirit's presence in our conversation. A month later the rabbi invited me to attend an initial meeting of messianic Jewish and Gentile Christian leaders. This group evolved into the Executive Committee of Toward Jerusalem Council II, on which I serve.

What does our group hope to achieve? The first Jerusalem Council, as recounted in Acts 15, was called as a result of a crisis in the early messianic movement. We should remember that the first followers of Jesus were not Christians but messianic Jews. They retained their Jewish identity but recognized Jesus (Yeshua) as the Messiah. Once they began to share the Abrahamic blessing with the Gentiles it created a crisis. Some of these messianic Jews believed that the Gentiles must take on Jewish identity. There were good reasons for this; it

In the weeks that followed I realized that something had changed inside my heart.

would create less tension with mainline Jews who tolerated "messianic Jews" as another sect.

Instead, the Jerusalem Council decided to honor Gentile identity, requiring converts to "abstain only from things polluted by idols and from fornication

(Continued on next page)

Let Us Reclaim Our Family

(Continued from previous page)

and from whatever has been strangled and from blood” — practices that would grieve observant Jews. God honored this decision and the gospel spread among Gentiles. Over time Gentiles began to outnumber Jewish believers, eventually to today’s wildly disproportionate numbers. The Church was intended, theologically speaking, to be the missionary arm of Israel and, through the Messiah, to carry the Abrahamic blessing of faith-based reconciliation to the nations.

The Church was *not* raised up as a replacement for Israel, but as a branch to be grafted into the olive tree (Rom. 9-11). As a result of Gentile arrogance the Church began to detach itself from its Jewish roots and the virus of anti-Semitism began to grow within our DNA. It became a widespread assumption that God had rejected Israel and the Jewish people for killing the Messiah and that the Church was “the replacement” which inherited all the blessings intended for Israel.

In A.D. 787 the second Council of Nicaea adopted Canon 8, which declared:

Since some of those who come from the religion of

the Hebrew mistakenly think to make a mockery of Christ who is God, pretending to become Christians, but denying Christ in private by both secretly continuing to observe the sabbath and maintaining other Jewish practices, we decree that they shall not be received to communion or at prayer or into the church, but rather let them openly be Hebrews according to their own religion; they should not baptize their children or buy, or enter into possession of, a slave. But if one of them makes his conversion with a sincere faith and heart, and pronounces his confession wholeheartedly, disclosing their practices and objects in the hope that others may be refuted or corrected, such a person should be welcomed and baptized along with his children, and care should be taken that they abandon Hebrew practices. However if they are not of this sort, they should certainly not be welcomed.

The Church and Jewish leaders came to agree on one thing: you cannot follow Jesus *and* remain a Jew. That agreement prevailed for almost 1,200 years.

God seemed to have a different idea. Beginning in the late 19th century, Jewish belief in Jesus experi-

Toward Jerusalem Council II has proposed this seven-point affirmation of the messianic Jewish movement.

Consistent with the principle established in the original Jerusalem Council of Acts Chapter 15 regarding respect for diversity in the Body of Christ concerning Jewish and Gentile identity, we do make the following affirmations:

1. We affirm the election of Israel, its irrevocable nature and God’s unfinished work with the Jewish people regarding salvation and the role of Israel as a blessing to the nations.
2. We affirm that Jews who come to faith in the Messiah, Jesus, are called to retain their Jewish identity and live as part of their people in ways consistent with the New Covenant.
3. We affirm the formation of Messianic Jewish congregations as a significant and effective way to express Jewish collective identity (in Jesus) and as a means of witnessing to Jesus before the Jewish community. We also affirm Jewish individuals and groups that are part of churches and encourage them in their commitment to Jewish life and identity.
4. We affirm our willingness as an ecclesiastical body to build bridges to the Messianic Jewish community, to extend the hand of friendship, and to pray for their growth and vitality.
5. We affirm our willingness to share our resources with Messianic Jewish congregations, mission organizations and theological training institutes so as to empower them to fulfill their God-given purpose.
6. We affirm our willingness to be a voice within our own ecclesiastical structures and spheres of influence against all forms of anti-Semitism, replacement theology (supersessionism) and teaching that precludes the expression of Jewish identity in Jesus.
7. Finally, we affirm that as Jewish and Gentile expressions of life in Jesus grow organically side by side with distinct identities that God will be glorified, that the Kingdom of Heaven will be advanced, and that the vision of “the one new man” in Ephesians 2 will unfold as part of the original Abrahamic blessing to the nations.

enced resurrection in such places as Moldova, Bulgaria, Poland and the United States. During the Jesus Movement of the late 1960s and early 1970s many Jewish hippies became followers of Jesus. For them it created a predicament: *I'm Jewish, but I believe that Jesus is my Messiah. What do I do now?*

Many were rejected by their families as having "gone over to the Nazis." But in 1967, as Israel was taking possession of the Old City of Jerusalem for the first time in 2,000 years, the messianic Jewish movement was born. It is a small but growing movement. In Israel there are more than 10,000 messianic Jews. There are more than 200 messianic congregations in the United States. There are also messianic congregations in Argentina, Brazil, Canada, Mexico, England, France, Germany, Ireland, Russia, and Ukraine.

Toward Jerusalem Council II is a movement of prayer, repentance and relationship-building with an eye toward reconciliation of the Jewish and Gentile parts of the Body of Messiah (Christ). It is a targeted initiative that seeks to address the most ancient rupture in the Body of Messiah that preceded the rupture between East and West and the Protestant Reformation. Since the center's beginning in 1995 there have been prayer journeys to Israel, Poland, Rome, Spain, and Turkey. There have been diplomatic initiatives to Africa, Europe, Latin America, and the Middle East. Conferences have met in Addis Ababa, Buenos Aires, Chicago, Dallas, Gnadenthal, Jerusalem, and Nairobi.

Roman Catholic leaders have welcomed our work. In 1997 Christoph Cardinal Schönborn of Vienna, Austria, became our patron. In 1998 a small group of us met at the Vatican with Joseph Cardinal Ratzinger, who has since become Pope Benedict XVI. He welcomed the rise of the messianic Jewish movement as an

important eschatological sign and, through papal theologian Georges Cardinal Cottier, began a dialogue with messianic Jewish leaders.

Archbishop Rowan Williams has met at Lambeth Palace for half a day with messianic Jewish leaders from Israel and England. Our vision has

Our vision has met the most enthusiastic reception among Anglicans in Africa and Latin America.

met the most enthusiastic reception among Anglicans in Africa and Latin America. A TJCI team spent two days with the West Africa House of Bishops. There are invitations to meet with the Houses of Bishops in Kenya, Uganda, and Tanzania. Many African Christians consider reconciliation with Israel a precursor to experiencing the fullness of God's blessings on Africa.

One year ago Rabbi Waldman and I convened a small summit in Chicago of Episcopal and messianic Jewish leaders. It is easy enough to recognize Jewish congregations in our neighborhoods and cities as our elder brothers and sisters in faith. I believe it is time for the Episcopal Church to join other provinces of the Anglican Communion in acknowledging the same of our messianic brothers and sisters. ■

The Rev. Canon Brian Cox is rector of Christ the King Parish in Santa Barbara, California. He welcomes email inquiries (ctk8@verizon.net) about forming TJCI clergy groups.

Prayers in Art

framed Collects, Prayers & Scripture



For worship spaces, parish halls, meeting rooms, home & gifts
Special parish discounts
Custom prayers & scripture available

www.prayersinart.com
info@prayersinart.com
229-939-7259



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

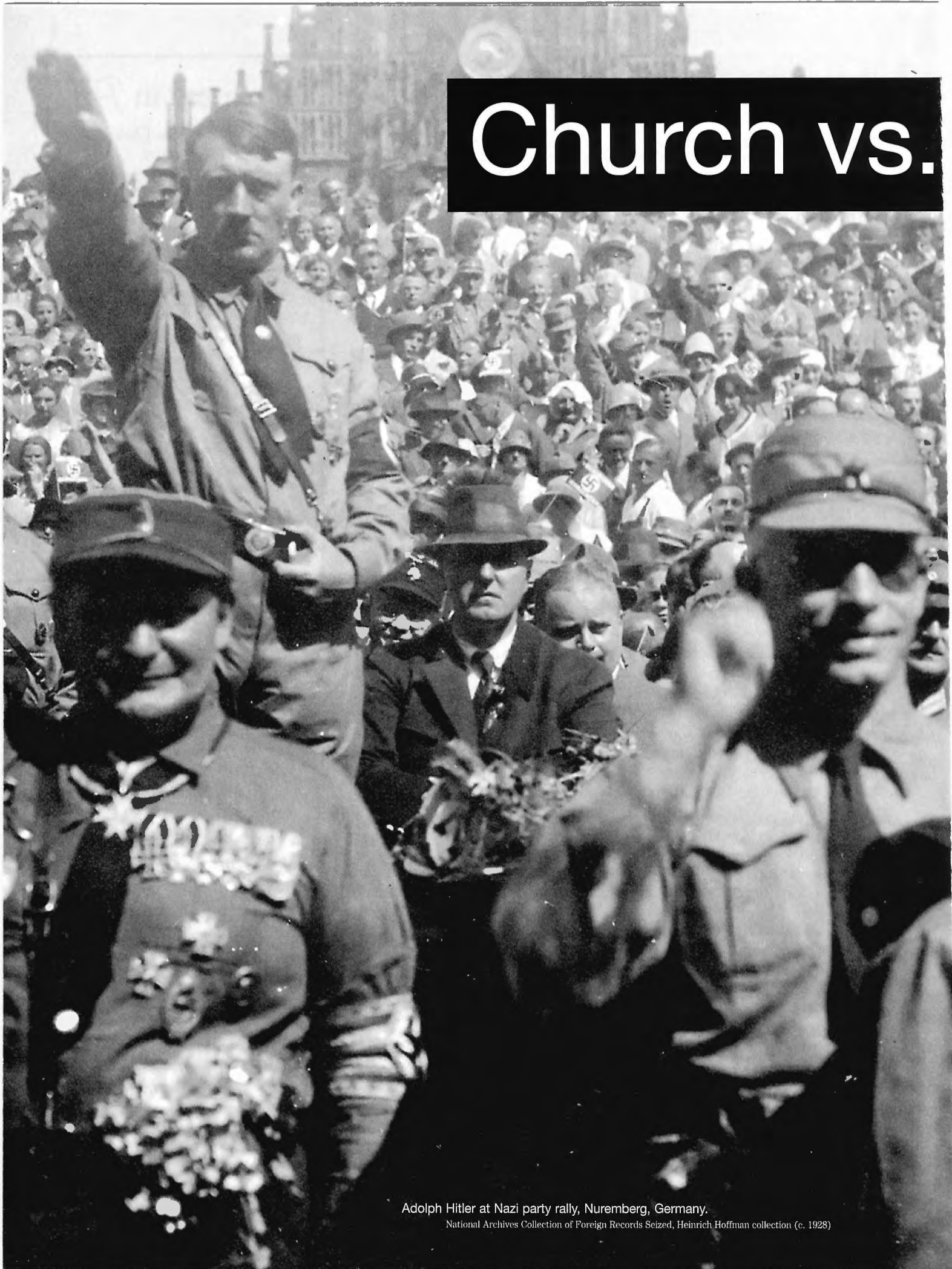
1.800.305.0959

Fax 540.291.2398

Email: raynal@rockbridge.net

www.raynalstudios.com

Church vs.



Adolph Hitler at Nazi party rally, Nuremberg, Germany.

National Archives Collection of Foreign Records Seized, Heinrich Hoffman collection (c. 1928)

Reich

By Leander S. Harding

M*an's Disorder and God's Design*, published by Harper and Brothers in 1948, is a remarkable collection of essays prepared for the first assembly of the World Council of Churches at Amsterdam. The authors include some of the most respected theological voices of the 20th century: Karl Barth, H. Richard Niebuhr, George Florovsky, Gustaf Aulén, and Lesslie Newbigin. Sober reflection on what European churches learned from Nazi persecution and the war years is a dominant theme in the book.

A powerful section, "The Shame and the Glory of the Church," provides one of the most moving accounts of Church life which I have ever read, written by Edmund Schlink, who was a professor of systematic theology at Heidelberg. This essay on the life of the Church under Hitler speaks, as the editors say, "for the Church upon whom fell the first and the hardest part of the struggle to manifest God's glory amidst man's disorder" (p. 77).

Schlink reminds us that at first the persecution of the Church was camouflaged as "positive Christianity," which claimed through the use of quotations from the Bible to be fulfilling God's commandments: "They thus built up an enormous propaganda-machine, which resulted in a general inflation of values, because it sanctified anything it wanted to, so that finally nothing remained sacred" (p. 98). Only then did the full persecution come. The Nazis shut down the Church's influence on public life, banned the printing of Bibles and hymnbooks, prohibited large Church assemblies, and pressured men and young people to join the party. Theological faculties atrophied, hundreds of evangelical pastors and Roman Catholic priests were sent to the camps, some to suffer martyrdom, and "even the women and children who went to church were watched" (p. 98).

Schlink reports that there was a great falling-off among Christians. Many people became ashamed of the name of Christ and stopped attending church. Some preferred the neo-pagan ceremonies offered by the state to baptism and marriage in the Church. "Families were torn asunder: children denounced their parents, husbands opposed their wives, brothers and sisters took opposite sides in the cleavage between faith and error. Love grew cold in many

hearts. Its place was taken by delusions and hardness of heart" (p. 98). The defections reached into the clergy: "Many became preachers of the anti-Christian myth and entered the service of the Nazis to replace the loyal pastors and church leaders that had been deprived of office. Many became false teachers and then persecutors of the Church" (p. 98).

For Schlink, even more stunning than the apostasy was "the way in which it was usually taken for granted with an easy conscience. When the Nazi philosophy began to influence Christians, many of them did not even notice that this Nazi talk about 'the Almighty' and His 'providence' had nothing to do with the Living God, the Father of our Lord Jesus Christ, but that it was directly opposed to Him. ... It became evident that people were not all that clear about Christian teaching. In many churches, even before the Nazi regime, preaching had become an arbitrary religious

explanation of personal destiny and world events. Otherwise, when the crucial moment came, it would have been impossible for a man of our own time to gain such an ascendancy and for him, with his personal philosophy, to become the object of such widespread faith and hope" (p. 99).

The German Church's accommodation of the Nazi regime reveals an appalling failure of basic Christian preaching and teaching. In Schlink's

understanding the failure of the churches was not so much caused by the persecution as revealed by it. "The forces outside the church showed up what was real in the life of these churches, and what was only an empty shell" (p. 100).

By God's grace an astonishing renewal of the Church occurred as well. "The renewal began when the Church recognized the enemy's attack as the hand of God ... and when resistance to injustice became at the same time an act of repentance and of submission to the mighty hand of God" (p. 100). As the contrast with anti-Christian propaganda became more intense "the Church's ears were re-opened to the Word of

The German Church's accommodation of the Nazi regime reveals an appalling failure of basic Christian preaching and teaching.

(Continued on next page)

God. ... But at the same time God's Word challenged us, questioned the reality of our own religion, and forced us to recognize God simply and solely in His Word. Under the attack of neo-paganism, but especially through the power of God's Word, its promises, and its demands, our usual attempts to see God's revelation in other historical events and forms, ideas

All of this proved that the Church can only help, in the middle of the disorder of the world, by really being the Church.

and words, save in the historic event of God's revelation in Jesus Christ, completely broke down. ... Jesus Christ, the Word made flesh, was recognized and acclaimed afresh as the sole Word of God" (p. 100). One consequence of this sifting was the emergence of a strong Bible movement in the German Church carrying through into the post-war years. There also emerged a new feeling for the sacraments of the Church. Before the war, Communion services were infrequent and the number of communicants small. "People gathered afresh around the sacraments. The number of communion services and communicants increased. In the midst of all the tribulation and distress there awakened a new longing for the concrete, personal experience of receiving the body and the blood of the Incarnate Son of God Who has given Himself for us. ... These communion services echoed the joy of the early Christians, to whom the body and blood of Christ were objects of the greatest joy and praise" (p. 101).

There were other signs of renewal. Schlink reports that under the persecution there emerged a great sense that the Church was the fellowship of those who confess and bear witness to the lordship of Christ. The term *brother* came very naturally into common use again as Christians discovered their solidarity across denominational lines. The liturgy was reshaped so that common prayers for those exiled and imprisoned were a more prominent feature. There was greater attentiveness to saying the creeds and ancient prayers which expressed the identification of the people with the Church of the ages. "Through these prayers we realized that across all distances and even across the war-fronts, we were one people with the worshippers in all nations" (p. 102).

The clergy experienced renewal. There was a new

focus on the preaching of the Gospel and the administration of the sacraments as the chief work of the clergy, "which takes precedence over all other tasks. But it became especially clear that the Church cannot be led by anything but the voice of the Good Shepherd, as preached in the Word of God" (p. 102). There was a renewal in lay ministry. "Many elders then began to understand their task in a new way as that of watchmen. Many who had only listened to the Word before, now came forward to read to the congregation, or to give their own exposition of a passage of scripture. Many, who had never thought of doing so before, accompanied bereaved persons to the cemetery, so that the body should not be laid in the earth without a reading from scripture and a prayer. In addition to the old office of deacon, new duties were assumed; readers, catechists, both men and women, undertook the care of the poor and pastoral work, while young people taught the children" (p. 103). There was a new recognition that ordinary people in the daily work in factory, school and the military were presented with both the challenge and peril of Christian ministry and witness. "Hesitatingly, but with growing confidence, the Church in the Third Reich began to proclaim that in every sphere of life we owe obedience to God in Christ, proclaiming its message in the face of the world and helping the persecuted" (p. 104).

And then comes the stunning conclusion to Professor Schlink's report. "All of this proved that the Church can only help, in the middle of the disorder of the world, by really being the Church. Its most important duty to the world consists in allowing itself to be re-made by the Word of God. When the Church derives its life solely from the Word of God made flesh, the witness of that word within the Church is bound to have effect in saving and bringing order into the world around. But if the Church bears witness to something other than this Lord, however well intentioned its advice, warning, help and sacrifice may be, it will only increase the disorder of the world" (p. 104).

In a time when the disorder of humankind asserts itself both in the Church and the world and the Church is again being sifted and sorted, albeit not as fiercely as under the Nazis, what can we say upon hearing this testimony of the German Church to us except *amen* and *please God grant us their repentance and renewal*. ■

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

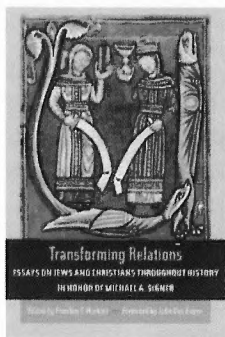
Transforming Relations

Essays on Jews and Christians throughout History
in Honor of Michael A. Signer

Edited by **Franklin T. Harkins**. Notre Dame. Pp. xxv + 475. \$50.

Michael Signer, the late professor of Jewish studies at the University of Notre Dame, was one of my heroes. This thoughtful medievalist and rabbi exemplified all the traits I hoped to exhibit as a historian of medieval Jewish-Christian relations and a participant in contemporary Jewish-Christian dialogue. This collection of essays, originally meant as a *festschrift* in Signer's honor, became a testimony to the great influence he exerted in the field of Jewish-Christian relations.

Transforming Relations is a collection of 20 chapters in two parts. One is concerned with premodern examples of encounters between Jews and Christians. The other deals with contemporary topics. Both sections have broad themes that are relevant for the Episcopal Church, especially in light of Resolution A-091 from the 2009 General Convention concerning anti-Judaism in the liturgy.



A primary focus of Signer's research concerned how scholars at the Abbey of St. Victor in 12th-century Paris learned new forms of literal exegesis from Jewish scholars. In essays by Dale Coulter and Boyd Taylor Coolman we learn new details about how this exchange between Victorine scholars and rabbis belies the stereotype that the only form of encounters between Jews and Christians in

medieval Europe were hostile.

Moreover, Franklin Harkins illustrates how Andrew of St. Victor explicitly rejected forms of Christian allegorical exegesis that perpetuated supersessionism, the Christian concept that because of the faithlessness of Jews, God's covenant with Israel had been rescinded and extended to the Church instead. The benefit of this research for contemporary Anglicans is that here we have a model of how Christians can maintain their creedal claims about Christ while rejecting supersessionist interpretation and language. To reverse supersessionism is an action that finds precedent in the Christian tradition.

Two essays from the modern section of this book remind us why studying Jewish-Christian relations as a discipline is healthy for both communities. Peter Ochs interprets Signer's two-pronged career as a reparative action that both benefitted Signer's own tradition and worked to create a peaceful and just society.

At the same time, as John Pawlikowski notes, Signer maintained that differences between Jews and Christians could never be ignored. While both share the Scriptures of Israel, Jews will always interpret them through the lens of Torah and Christians by the lens of Christ. The lesson for the Anglican Communion, if it is willing to continue dealing with anti-Judaism, is that this work is part of a mission of healing and reconciliation but never divorced from Christian discipleship.

Daniel Joslyn-Siemiatkoski
Church Divinity School of the Pacific
Berkeley, California

One Man's Bonhoeffer

Bonhoeffer

Pastor, Martyr, Prophet, Spy

By **Eric Metaxas**. Thomas Nelson.

Pp. 608. \$29.99.

Review by Robert S. Dannals

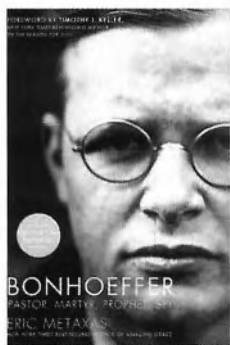
It is a measure of Eric Metaxas's populist historical achievement in *Bonhoeffer: Pastor, Martyr, Prophet, Spy* that his expansive description of one of the primary Christian figures of the 20th century is far from panegyric. Readers coming to Bonhoeffer for the first time will likely be enthralled by Metaxas's stellar narrative style and his obvious admiration for the "evangelical Bonhoeffer," the Christian subversive depicted in his seminal work, *The Cost of Discipleship*. That was the first Bonhoeffer book I read, and I continue to be challenged by its timeless commentary on Jesus' Sermon on the Mount.

What troubles the "Bonhoeffer community of scholars" is not so much what Metaxas wrote, but what he chose to omit: the difficult, more "liberal" questions Bonhoeffer's writings pose and with which he lived both before 1931, during the beginning of the Nazis' anti-Jewish pogrom, and the "prison theology" of 1943 and beyond. As Clifford Green wrote in *The Christian Century*: "Why is the Christ-centered wordly theology of the *Letters [and Papers from Prison]* so threatening to Metaxas? Because it can't be forced into a conservative evangelical mode — or a so-called liberal one either."

While the academic community seeks a more comprehensive offering of Bonhoeffer's work (and that of his family) in the German Resistance, and while what we have in this book is less than the troubling and compelling Bonhoefferisms, such

(Continued on next page)

as, “Religionless Christianity,” “the Discipline of the Secret,” “the question of theodicy and suffering,” and “God as the *Deus ex Machina*,” it is lovingly personal, pastoral and Christ-centered. The book contains several familiar and particularly winsome Bonhoeffer themes of Christian biography and discipleship, and Metaxas makes much of the stirring poem, “Who am I?”



Metaxas opens the reader’s understanding to Bonhoeffer’s theological journey, which proceeded along the path opened by Karl Barth. He is quick to identify how the magnificent story of God’s Triune identity enabled Bonhoeffer to plumb the depth and breadth of God’s presence in human experience with maximum attention on the centeredness of Christ.

What I miss in Metaxas’s description is how this vivid spiritual narrative is motivated and enlivened by what Bonhoeffer calls “wordly faith.” After all, his compelling pilgrimage — unto death — was about the revitalization of theology as a way of life. It is about theology nourished in shared confessional affirmations and prayerful discernment within complex and oft-times evil situations, about writing and teaching amid threat, struggles, and joys — the joyful sorrows of disciples in community.

What Metaxas misses is that Bonhoeffer’s social theology was larger than his Lutheran underpinnings, more expansive than his Prussian heritage, more liberal than liberalism, decidedly broader than evangelicalism, and more precisely worldly, particular, and communal than his mentor Barth.

Toward the end of his life, when Bonhoeffer knew that he would have to pay the cost, he asked: “if we

answer the call to discipleship, where will it lead us? What decisions and partings will it demand? In the modern world it seems so difficult to walk with absolute certainty in the narrow way of the traditional precepts of the Christian Church and yet remain in the broad open spaces of the universal love of Christ. I choose to live more prominently in the latter.”

To his credit, Metaxas’s work is too expansive to be merely a beach read; it is suited to nightstand place-

ment, but is not soporific. The compelling features of the book are the sheer connections of Bonhoeffer’s biography: the relationship between the corpus of the Christian faith and the way one lives one’s life. Eric Metaxas has presented us with an infectious, inspiring reminder of the daily cost of discipleship.

The Rev. Robert S. Dannals, rector of St. Michael and All Angels, Dallas, wrote his doctoral dissertation on Dietrich Bonhoeffer.

Milestone Commentary

The Jewish Annotated New Testament

The New Revised Standard Version
 Edited by Amy-Jill Levine and Marc Zvi Brettler. Oxford. Pp. xxviii + 637. \$35.

Review by Peter Eaton

The production of “boutique” Bibles has mushroomed in recent years. There are editions of the Bible (more accurately, perhaps, there are Bibles with special commentaries) for almost every demographic. There are Bibles for teens, tweens, and little princesses. For Gen Xers, Gen Yers, and Gen Fluxers. For frantic moms, busy dads, couples, grandmothers, grandfathers, families, executives, women with breast cancer, and those in recovery. You can read the Bible with Max Lucado, Charles Stanley, or Jimmy Carter. You can read the Bible in a minute, in a month, in 90 days, or in a year.

The phenomenon of such Bibles raises a host of questions — not least, in the apparent “popularization” of the Bible, the danger of trivializing and marginalizing the Scriptures as the Church has related to them over the centuries. Most of these Bibles seem more like money-making ventures by publishers or authors than serious attempts to engage the Scriptures; but where

they are serious, as in the recent Orthodox Study Bible, they have often been widely regarded as failures. The Orthodox Study Bible is much more a reflection of how completely modern American evangelicalism has changed the nature of Eastern Orthodoxy in the United States than it is a testimony to the rich, classical heritage of biblical reflection in the Orthodox tradition.



So one approaches any new version of biblical text and commentary with understandable caution.

There is no need for caution here: *The Jewish Annotated New Testament* is the exception that proves the rule. As a one-volume commentary on the New Testament, this is a milestone, and no preacher or teacher in the Church can now work responsibly without it. Like all one-volume commentaries, it has its drawbacks. In this case, one wants more, but its brevity does not sacrifice a range of new insights that will change the way Christian preachers and teachers deal with the range of issues that are raised in any reflection on Jesus and the Judaism of his time. We have known most of this

for at least two generations, but this book puts essential scholarship in a convenient form into the hands of busy clergy and others who need to know these things.

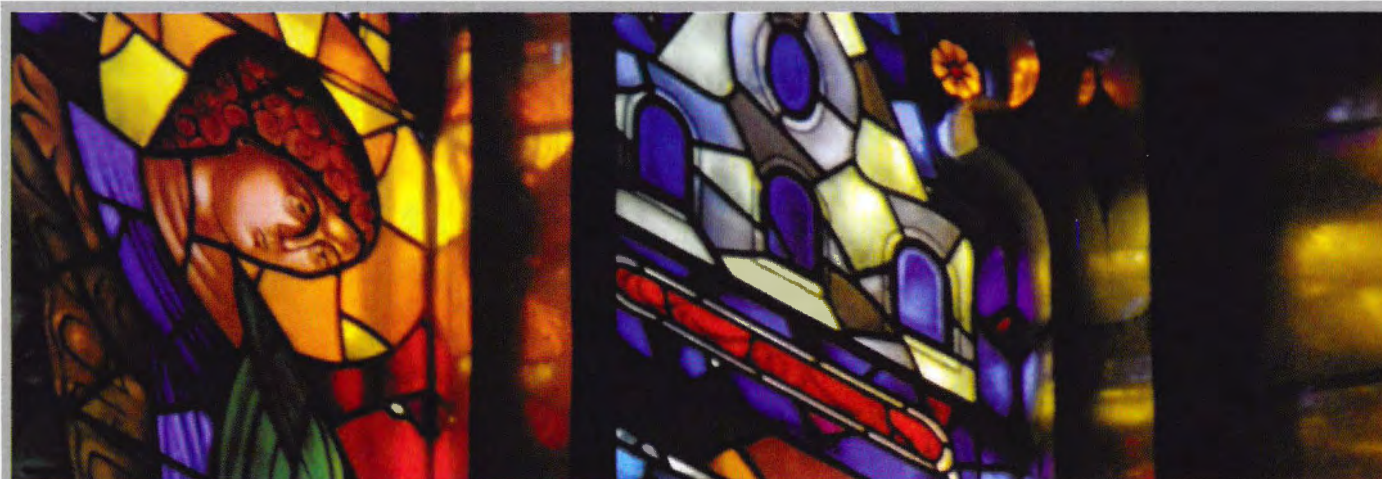
In addition to the usual running commentary on the text with which we are familiar from such excellent versions as the HarperCollins Study Bible (still the best of its kind), there are longer excursions scattered throughout the text on important passages. These excursions are always focused and thought-provoking, and help to shift us from the long-held, and erroneous, assumptions that often underpin Christian reflection. So, for example, the parables of the Good Samaritan, the Prodigal Son, and the Pharisee and the Tax Collector are shown to us in a new light. And throughout the volume the thorny issue of the nature of “the law” is never avoided.

As illuminating as the commentary on the text is, the section of 30 essays at the back of the book, which range from Levine’s “Common Errors Made About Early Judaism,” to reflections on the synagogue, Jewish family life, Paul, and the resurrection, to Jesus in modern Jewish thought, is gripping. These are extremely helpful in opening up a world that is often closed to us, and yet which is absolutely necessary to understanding Jesus and the Christian Scriptures aright.

There is much necessary debate in the Church on the relationship of Christianity to Judaism, and we are being appropriately challenged in our day to think very carefully about the subtle, and often unexamined, messages that Christian preaching, teaching and liturgical observance can give. This book will not replace standard preaching and teaching

tools like *Feasting on the Word*, the New Proclamation Series, and The New Interpreter’s Bible, let alone the great commentaries on individual books of the Bible by both Christian and Jewish scholars. But it puts a great deal of material in the hands of a much wider readership, and so it will change our fundamental perspective for the better, deepen the integrity of the Christian *kerygma*, and strengthen the bonds that must bind us to our Jewish sisters and brothers on a journey into a new future for both communities of faith that we must make together.

The Very Rev. Peter Eaton is Dean of St. John’s Cathedral, Denver, and a member of the Episcopal Church’s Standing Commission on Ecumenical and Inter-religious Relations.



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.

 **EPISCOPAL
CHURCH FOUNDATION**
empowering congregations

When Jesus Becomes Real

*Excerpts from the plenary address
at the National Prayer Breakfast, Feb. 2, Washington, D.C.*

By Eric Metaxas

The lives of [William Wilberforce and Dietrich Bonhoeffer] illustrate the difference between phony religiosity and really believing in God in a way that is real, that changes your life. It must change your life and the lives of others.

Wilberforce of course is best known for leading the movement to end the slave trade. Why did he take that on? Do you know why? I am here to tell you, it is not because he was just a churchgoer because there were plenty of churchgoers in England in the day of Wilberforce. Everybody in that day seemed to have no problem with the slave trade or slavery. The reason Wilberforce fought so hard was because around his 26th birthday, he encountered Jesus.

England paid lip service to religion in those days. Everybody said, "I am Christian, I am English. Yes, we are Christians." But most of them really seemed to think that the slave trade was a fine thing.



Dietrich Bonhoeffer

But for Wilberforce it became real. It was not about Christianity; it was about the living God and serving him. And Wilberforce suddenly took the Bible seriously, the idea that all of us are created in the image of God. He took the idea seriously that it was our duty to care "for the least of these" and he said, "Lord, I will obey."

Now he fought politically. He fought hard. And did you know that the only people really fighting with him at this point were the fanatical Christians? Did you know that? All the churchgoers, all the religious people, they were not alongside him. Who was alongside him in those days? The born-again nuts. The Quakers. The Methodists that people made fun of. *They* were in the trenches, because they knew they had no choice but to regard the Africans as made in the image of God and worthy of our love and respect. Everyone else was just going with the flow. All the people who just went to church, as I say, they got it wrong. They had not seen Jesus.

Wilberforce took these ideas, these foreign ideas from the Bible, and brought them into culture. And you can read about it, not just in my book, which the President may read [laughter]. But you can read about it. This is historical fact. This is not my spin. This is true. Wilberforce — because he believed what the Bible said and because he obeyed what God told him to do — changed the world.

The idea to care for the poor, the idea that slavery is wrong, these ideas are not normal human ideas. These are biblical ideas, imported by Wilberforce at a crucial time. Human beings do not do the right thing apart from God's intervention. We always do the phony, religious thing. We go with the flow. In Wilberforce's day, going with the flow meant supporting slavery, that Africans are not fully human. In Bonhoeffer's world, in Nazi Germany, it meant supporting the idea that Jews are not fully human. So who do we say is not fully human today? Who is expendable to us?

Bonhoeffer was a great theologian, but he decided in the midst of being a great theologian that he wanted to be ordained as a Lutheran pastor. And then one day at age 24 he went to America to spend a year in New York City. And he went to study at Union Theological Seminary. But one Sunday a fellow student named Frank Fisher, an African-American from Alabama, invited Dietrich Bonhoeffer to Harlem, to a church called Abyssinian Baptist Church.

And Bonhoeffer went with him and for the first time in his life, in that church, he saw something that was clearly not mere phony religion. He saw people worshipping a living God. He saw people who understood suffering and whose worship was real. Bonhoeffer said that in New York, in America, he did not hear the gospel proclaimed. Think of this. He visited many, many churches. He did not hear the Gospel proclaimed *except* — in his words — “in the Negro churches.”

When he got back to Germany, people could see that he was different. He wasn't intellectually different, but his heart had been changed. He began to speak publicly about the Bible as the Word of God. He understood, from the church in Harlem, the idea of a personal faith that God is alive and wishes to speak to you.

Of course, it had a political component, because now it was 1932. The Nazis were rising. Bonhoeffer now begins to say things that you would not hear in Germany, even in the churches in those days. He spoke of Jesus as “the man for others.” He said, “Whoever does not stand up for the Jews has no right to sing Gregorian chants.” God is not fooled!

His whole life was about this idea, that you have to have a living relationship with God and that it must lead you to action — that you must *obey* God. That you look different.

We can't think that we are better than the Germans. Do you think you are better than the Germans in that era? You are not. Not in God's eyes you are not. We are the same. We are capable of the same horrible things.

Wilberforce, somehow, saw what the people in his day didn't see and we celebrate him for it. Bonhoeffer saw what others did not see and we celebrate him for it.

Now how did they see what they saw? There is just one word that will answer that. It is Jesus. He opens our ideas and our eyes to his ideas, which are different from our own, which are radical.

Now personally I would say the same thing about the unborn, that apart from God, we cannot see that they are persons as well.

Those of us who know the unborn to be human beings are commanded by God to love those who do not yet see that.

We need to know that apart from God, we would be on the other side of that divide, fighting for what we believe is right. We cannot demonize our enemies. Today if you believe abortion is wrong, you must treat those on the other side with the love of Jesus.

Today, if you have a biblical view of sexuality, you will be demonized by those on the other side, who will call you a bigot. Jesus commands us to love those who call us bigots, to show them the love of Jesus. If you want people to treat you with dignity, treat *them* with dignity.

Jesus tells us that we must love our enemies. That, my friends, is the real difference between dead religion and a living faith in the God of the Scriptures: whether we can love our enemies. ■

Eric Metaxas is the author of Amazing Grace: William Wilberforce and the Heroic Campaign to End Slavery (HarperOne, 2007), Bonhoeffer: Pastor, Martyr, Prophet, Spy (Thomas Nelson, 2010) and Socrates in the City: Conversations on “Life, God, and Other Small Topics” (Dutton, 2011).



William Wilberforce



First Ecumenical Council of Constantinople, 381.

Wikimedia Commons (Homilies of Grégoire de Nizianzus. Source: Bibliothèque nationale de France).

Close the Filioque Breach

By William M. Lawbaugh

When the Advocate comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he will testify on my behalf. — John 15:26 (NRSV)

At the Last Supper, as recorded in John's Gospel, Jesus states rather clearly that the Holy Spirit proceeds directly from the Father, not from the Son himself. The Nicene Creed, adopted at the First Ecumenical Council in 325 and ratified at the second in 381 at Constantinople, also states clearly that the Holy Spirit proceeds from the Father alone.

But the Athanasian Creed, crafted in the fifth or sixth century, adds a curious phrase, *filioque*, to reflect a Western Church contention that the Holy Spirit proceeds from the Father “and the Son,” much to the consternation of the Eastern Church. Benedict VIII formally introduced the phrase into Roman ritual when he sang the Credo using the filioque at a papal Mass in 1014. A brief articulation of theology may show that the Holy Spirit’s true identity is best supported by dropping the filioque.

When we say the Spirit “proceeds,” we refer to origins, although we realize that the Spirit is coeternal with the Father and Son, outside of time. Perhaps the best way to describe this eternal relation of Father, Son, and Spirit, who maintain their revealed distinct actions, is *perichoresis*, as explained by Thomas Weinandy in “A New Trinitarian Ontology” (chapter 4 of *The Father’s Spirit of Sonship: Reconceiving the Trinity*, Wipf and Stock, 1995).

Weinandy applies the concept of *perichoresis*, first used in trinitarian theology by Gregory of Nazianzus to explain the humanity/divinity dynamic of Jesus, to the procession of the Holy Spirit: “Because the Father spirates the Spirit as he begets the Son, for it is in the Spirit that the Son is begotten, there is a *perichoresis* of action — the acts of begetting and spiration co-inhere in one another and thus account for why the persons themselves co-inhere” (p. 80). In other words, the dynamic love of the Holy Spirit, proceeding from the Father, accounts for God eternally becoming both a father and a son, distinct as revealed persons but three in one Godhead.

Perichoresis of action presumes the immanent single nature of the eternal God as well as the economic distinctions of Father, Son, and Spirit as revealed in history (time). Although God first revealed himself in salvation history as One, the Spirit is seen hovering over the waters at creation (Genesis 1:2), and Jesus reveals himself as Son of God in the Gospels. Peter Lombard (c. 1150) comments on the Unity and Trinity of God, noting that Greeks insist upon the procession of the Spirit from the Father alone, while Latins prefer the filioque. However, he alludes to Augustine’s “On Trinity,” where the Bishop of Hippo reminds us that there are “no intervals of time” in eternity (*Sentences*, 1/12).

Likewise, Thomas Aquinas a century later notes the East-West controversy and replies that each person of the Trinity is eternal, and that there is “no order of power” between Father and Son (*Summa theologiae* I 36, art. 3, reply to obj. 4). Finally, Karl Barth asserts

that the “filioque recognizes the *communio* between Father and Son” and affirms Augustine’s notion of the Spirit as “bond of love” between Father and Son, but suggests that the Spirit is not a second Son and ought not be called a “third” person. Son and Spirit have a “common origin” and are “one in being,” but the Spirit is different from the Son, not begotten but “spirated” eternally (*Church Dogmatics*, 1/12). Thus, as Fred Sanders writes in *The Oxford Handbook of Systematic Theology*: “The notoriously difficult question of the *filioque* ... is mainly an extended discussion about the extent to which the economic missions are revelatory of the immanent processions” (p. 43).

Jürgen Moltmann says flatly: “The Holy Spirit does not ‘proceed from the Father and the Son,’ as the Western church’s Nicene Creed maintains. The Spirit proceeds from the Father, rests on the Son, and from the Son radiates into the world” (*The Source of Life*, p. 17).

The implications of the filioque in our view of the unity and eternal nature of God and the nature of our relationship to God through the Holy Spirit are enormous. We simply cannot put God in a box and explain how or when the procession of the Spirit happened, but we know it did, outside of our miserable notions of time and space.

John 15:26 is patently clear, and no other passage in Scripture contradicts the Spirit proceeding from any other than the Father, but we also know, from Creed and Scripture, that the Holy Spirit is our Vivifier (the giver of life), our Inspirer (who spoke through the prophets) and our Sanctifier (for the forgiveness of sins and the resurrection of the dead).

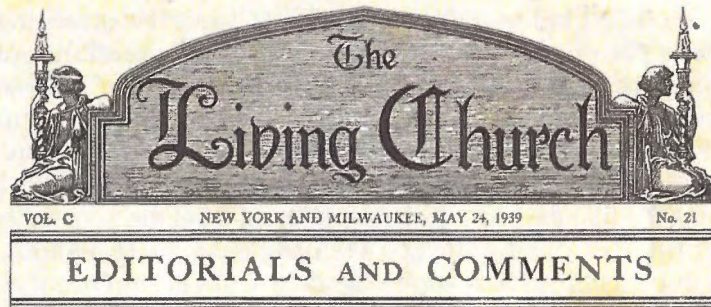
Finally, we recall Jesus Christ’s last will and testament at his Last Supper when he prayed that “all may be one,” as the Father and he are one (John 17:20-26). Dropping the filioque from the unilaterally altered Nicene Creed can go a long way toward East/West Church reunification.

It is often said that the filioque was the final straw in the Great Schism of 1054. The anathemas on both sides were removed in 1965, but the Church remains divided. Removal of the filioque phrase was on the agendas of two subsequent Lambeth Conferences, and in 1996 the Episcopal Church’s General Convention agreed to remove the filioque from the next edition of the Book of Common Prayer, whenever that may be. ■

The Rev. William M. Lawbaugh recently completed his tenure as rector of St. Paul’s Church in Lock Haven, Pennsylvania.

This eternal relation of Father, Son, and Spirit, who maintain their revealed distinct actions, is *perichoresis*.

FROM THE ARCHIVES



Anti-Semitism

Editorial from THE LIVING CHURCH, May 24, 1939, pp. 543-44. Clifford P. Morehouse, editor
Selected and transcribed by Richard J. Mammana, Jr.

Anti-Semitism, so-called, is no modern disease. The whole Bible, Old and New Testaments alike, may, from one point of view, be considered as the history of that social malady. From Israel in Egypt, to Pilate with his contemptuous and sneering question, "Am I a Jew?" the sorry tale unfolds itself, portraying with unerring accuracy the reaction to the impact of Israel upon the nations of the world. Intangible as an atmosphere, the miasma of suspicion, hatred, and persecution has enveloped the Jews of all the ages.

How does the Christian public of today stand in relation to this age-long problem? We cannot plead that it is not a matter of importance or interest. The pogroms in Russia issued from a combination of superior indifference on the part of the intelligent, and of stimulated bigotry on the part of the ignorant. It is a vicious and villainous alliance. The men who see far have a moral duty which they may not shirk. Those of us whose prejudices are easily aroused have no less a moral obligation. Are we being engineered and propagandized into a ferment of restless racial and religious prejudice?

It was Nietzsche, whose straightforward and honest loves and hatreds form the most attractive component in his extraordinary character, who warned the modern mind against the fallacy of anti-Semitism by suggesting that one must be quite sure that the hatred of the Jew was not founded on jealousy. Again and again, when we fail to meet a rival on his own ground, we resort subconsciously to other and more insidious ways of combating him. The unpopularity of the Jew in college, for example, may often be due to his merits and virtues: he is able, in the same time, with about the same natural endowment

as the non-Jew, and under almost the same circumstances of environing life, to make a better showing in the results of his study. He has at least something of the qualities which, Josh Billings counseled, should be copied from the postage-stamp: "It sticks to one thing until it gets there." Singlemindedness in regard to the thing in hand, and the faculty of maintaining sustained interest and concentration on any subject which is the necessary means to the end in view, are not qualities that make for popularity. The college man is not charmed to find out that his intellectual efforts, handicapped as they often are by regular interruption and incursions of the claims of utterly extraneous interests, suffer by comparison with the work done by single-minded and keenly interested Jewish students. The resultant dislike, unpopularity, suspicion, and even hatred is the protest of the unsuccessful non-Jew against the successful Jew.

Social repugnance, again, is an effect, not a cause; a symptom, not the disease. Artificial and unusual environments produce unaccustomed and unnatural responses. Thus the American abroad is often a most extraordinary creature. Just why it is that a well-behaved and comparatively civilized citizen of the United States becomes a boor in Europe is one of the great mysteries that it is impossible to fathom. The type of traveling American, *genus americanum vagans*, is, to all observation, non-existent at home. He is as curious and unbelievable a creature as the stage Irishman, the stage Englishman, or the stage German. Yet though he may not exist here, he certainly does flourish abroad. The most charitable interpretation of the type is by the principle

stated above — that a novel, unusual, or unknown environment produces unforeseen and unaccountable reactions, the *nouveau riche* American elicits just about the same response from Europeans as the *nouveau riche* Jew does among us here. Irritation at the behavior of one individual becomes articulate in a definite attitude against the whole, of which the single person is taken as a typical example. The social reaction is condemnatory, but unjust. The verdict, perhaps not unjustified in a single instance, is fastened upon the whole class. Among many European people, of undoubted good will, a casual American feels that he is under suspicion; he must prove himself free from the objectionable traits of traveling Americans before he is accepted as a normally civilized person. He must prove himself, paradoxically enough, to be the exception, before he can be admitted under the rule of ordinary civilized intercourse. How is this situation different from that of many Jews in our society in America? Do we not regularly and antecedently withdraw into the sanctum of our private mental laboratory whenever we are to meet Mr. or Mrs. So-and-so — “Yes, they are Jews, but they’re not really like Jews at all”? Our initial and instinctive attitude is that of pre-judging the whole case — and pre-judging means prejudice.

Economic rivalry is essentially not different from intellectual rivalry. When a business man comes out second-best in an encounter with a Jewish business man, he can always comfort his wounded feelings by betaking himself to the old formula of prejudice: “After all, that man is only a Jew.” The “inferiority complex” can resolve itself into a sense of superiority by having recourse to the comfortable feeling of the gulf fixed between Jew and Gentile. Have we ever stopped to ask ourselves why two or three cases of successful sharp practice, to our own disadvantage, by Masons, or Methodists, or Democrats, or Indianians, do not suffice to justify a general deduction that all Masons, Methodists, Democrats, or Indianians, are dangerously tricky and over-clever business men?

We who pride ourselves in the right of our position as “100% Americans” may find the situation not nearly so exalted and uplifting, if we consider how it has been attained. “What hast thou that

Economic rivalry is essentially not different from intellectual rivalry.

thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?” together with the counsel of the Blessed Apostle, “that no one of you be puffed up for one against the other,” ought to come home to us Americans more than to any other people. The important thing is that we have received practically all that we boast of as ours by right of possession; we act, sometimes, as if our country, its resources, its riches, its potentialities, its achievements, were chiefly the result of our own efforts. Whatever we are is not due even primarily to ourselves. By what possible right can we assume a place of taken-for-granted preëminence?

Even our moral and ethical standards are largely the effect of our environment. Take an example: if there is one thing that Anglo-Saxons are particularly proud of, it is the extravagant claim to possess the monopoly of truth-telling, as a maxim of theory and a norm of practice. The popular story of the young George Washington with his hatchet has, like most popular legends, a very great significance. Take the same tale and put it into a different setting. Suppose it was a little Armenian boy, accused by a Turkish master of wanton destruction of his property. “I cannot tell a lie” would have led to his torture and death. Translate it into Greek terms. Put it into a new setting, with a little Jewish boy and a medieval “Christian” master. We can well afford to tell the truth. We resent the fact that immigrants have a different moral code from ourselves, yet we never stop to ask, why? Telling lies has become a racial habit for many peoples of the whole world, some of whom are coming to us here. It has meant often the only possible means to preserve lives, to secure one’s own safety, and, what is even of greater importance, the lives of one’s posterity. Yes — we can scarcely boast of our moral and ethical ideals, for most of them were only possible of attainment under the peculiarly free and wholesome life of our Anglo-Saxon forefathers. We certainly may not look down with disdain upon the results of centuries of slavery, persecution, hostility, martyrdom — and compare unfavorably the resulting standards of ethical practice with our own. It was incomparably easier for us, as it is today, to tell the truth. Have we not a homely proverb, “Honesty is the best policy”?

(Continued on next page)

ADVERTISERS

Don't forget these special issues for Easter and Spring:

April 8

Anglican Mission/Easter

Street: 3/27 Close: 3/8

Final Ad Due: 3/13

There is still time to get in ...call now!

April 22

Spring Education Issue

Street: 4/10 Close: 3/22

Final Ad Due: 3/26

May 6

Spring Book/Music

Street: 4/23

Close: 4/5 Final Ad Due: 4/9

Special Ad Packages Available

For details contact

Tom Parker at

tparker@livingchurch.org

(414) 276-6520 ext. 16



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

living
church
.org

for daily news updates
and other services

FROM THE ARCHIVES

(Continued from previous page)

Again, we must not fail to realize that, as Christians, we cannot dis-sever ourselves from the responsibility of having generated and fostered just those traits in the Jew which, in our modern and over-sensitive moral conscience, we find so disagreeable. It was systematic persecutions by so-called Christians, assuming the popular but questionable role of God's avengers, visiting the sins of the fathers upon their children, which have produced those characteristics among Jews which we, enlightened people of today, find most despicable: cleverness, shrewdness, and trickery in business; self-assertion and "pushing" when the pressure of restrictions and coercion has been removed; clannishness, self-effacement in the face of opposition; cringing and pavid terror before persecution — and the like. Why not? How else than by bending to the uncertain will of Christian masters could the Jew have survived? Look at the other side; pure family life, keen intellectual vigor, fertility of mind and spirit, and, above all, loyalty to his religion — and these priceless heritages preserved under every disability, in the face of every obstacle, and secured for posterity against every inducement to surrender them!

Finally, what can we say of the so-called "religious" prejudice? In certain communities in America the junk-dealer is regularly greeted by the child population with the pleasant greeting: "Christ-Killer! Christ-Killer!" At the worst, the Jews "did it in ignorance," for He whom they were instrumental in bringing to His death was, in their minds, only an apostate Jew. We have our Lord's own authority: "Forgive them, for they know not what they do." It certainly is not our task to be the avenging angels of the Divine Justice. We can safely leave to God whatever

punishment accrues to those for whom God Himself besought pardon. At least we would do well to remember that it lay within the power of a Gentile Roman to stay the execution, that it was a Gentile sentence that condemned the Saviour; that it was Roman soldiers who crucified Him, and, worst anomaly of all, that Jesus died because of anti-Semitism. "Jesus of Nazareth, the King of Jews" was his death-sentence. And the soldiers greeted Him with the mocking sneer: "Hail, King of the Jews!"

He hung on the Cross — judging, not being judged by, the world. He died as a Jew — in fact, because He was a Jew. Where do we stand in the great panorama of humanity, stretched out at His feet? Are we with those who cry "Down with the Jews!" and join in the jeer against "the King of the Jews"?

Surely those who claim to follow the Crucified One have no place in their hearts for ribald mockery of the race from which He sprang. Surely we can make our own, with humility and penitence, the prayer of our Lord for those who "did it in ignorance." Certainly no follower of the Master can be with those who hate His own folk.

Do we stand with the anti-Semites of the ages, stigmatizing the Greatest Jew of history with the words "Hail, King of the Jews," or with the Christians of the ages, in penitence, saying:

"Who was the guilty? Who brought this upon Thee?"

Alas, my treason hath undone Thee, Jesus,

'Twas I, Lord Jesus, I it was denied Thee:

I crucified Thee." ■

This editorial appeared in longer form in THE LIVING CHURCH of March 24, 1923, ten years before Hitler's rise to power. TLC reprinted it in 1939.

LETTERS

Malick's Anglican Ethos

I am grateful for Ken Ross's review of *The Tree of Life* [TLC, Feb. 26]. The film is a work of art with a profoundly Anglican sensibility, and as with all works of art, repeated exposure brings out ever richer meanings.

I knew that director Terrence Malick was of Lebanese Christian background, but I had not known of his closer attachment to the Episcopal tradition through education and marriage. It is a superb counterpoint to the trivializing of religion in the election primaries now underway, and I think could also be used for confirmation preparation, plumbing the depths as it does and presenting grace as the underpinning of lives that reflect the glory of God.

*(The Rev.) Bruce M. Shipman
Groton, Connecticut*

Millions to Go

I would like to correct this statement in "Haiti Team Considers Architects": "Roughly \$10 million, believed to be the initial budget for construction, has been collected from other sources, notably large corporate donors, the officials said" [TLC, March 11].

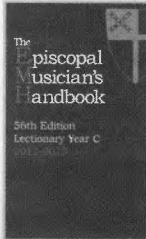
Although the Executive Council set its sights on raising \$10 million, nothing like that amount has been raised to date. Initial negotiations are underway with an architect, but there is no selected architect at this point. As no construction plans exist and no contractor has been selected, there is no budget for construction. Neither donors nor funding sources have been announced.

*Neva Rae Fox
Public Affairs Officer
The Episcopal Church*

PLANNING made easy

with the 56th Episcopal Musician's Handbook
Lectionary Year C 2012-2013

1-800-211-2771 livingchurch.org



NOTICE: MOVING SERVICES

Skip Higgins

877-477-8177

"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.

GALLERY BYZANTIUM

SCRIPTURES 14kt \$499 Silver \$50.95	JERUSALEM 14kt \$567 Silver \$54.95	ST. NINIAN 14kt \$478 Silver \$54.95	KILKISPEEN 14kt \$281 Silver \$45.95
JEWELLED BYZANTINE 14kt \$363 Silver \$89.00	FLORAL 14kt \$177 Silver \$57.95	CANTERBURY PECTORAL CROSS Sterling Silver set with Amethyst \$495 with Gold Plate \$699	CANTERBURY 14kt \$564 Silver \$55.95
ST. BRIGID 14kt \$378 Silver \$41.95	ANGEL 14kt \$350 Silver \$43.95	CRYSTAL Silver \$54.00 14kt \$767	

Receive 10% OFF your first online order!
Enter coupon code TLC during checkout!

www.gallerybyzantium.com 1-800-798-6173

EDITORIAL

Executive Director 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 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. Mammana, 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.

Pinned to the Cross, Penned by It

Jaroslav Pelikan's *Jesus Through the Centuries* remains an immensely useful compendium of an impossibly broad topic: Jesus is our rabbi, our king, our light, the image, the crucified, the bridegroom, the model, the prince, the teacher, the poet, the liberator. His face morphs; his skin is chameleon-like; his voice is a monastic monotone and prophetic turbulence. Ask the historians. They pour out new portraiture by the day. Whereas St. Paul tried to be all things to all people, Jesus was and is and ever shall be all things to all people, even all things to all things, for he is the font of all being, the teleological pull of providence, and the perfect end of all creation. "When I am lifted up," Jesus says, "I will draw everything and everyone to myself" (John 12:32).

He thus indicates the sort of death he is about to endure (John 12:33). Climbing the tree of terror, he offers himself for his well-known friends and some strange Greeks from Bethsaida of Galilee. Greeks prefer Greeks, at least some of the time, and so they go to Philip and Andrew, a couple of Greek-named associates of the Savior. Sure enough, Jesus speaks to both Jew and Greek of his *hour*, the time when a grain of wheat falls to the ground. Like the moment of his death this prophetic utterance comes accompanied with thunder. The ruler of this world is being cast out. For the cross is not only the *axis mundi* (center of the world), it is *totus mundus* (the entire world), not a crevice of canyon left as a playground for the devil. The Savior wants the world. We may, at our worst moments, prefer a bitter hell, but the Savior does not. Not averse to going there, he breaks the doors, tricks the devil, and hooks every willing soul.

The wounds of Christ are a font of blessings. "Oh, the wonderful power

of the cross! Oh the ineffable glory of the passion, in which there is the tribunal of the Lord, the judgment of the world, the power of the Crucified" (Leo the Great, PL 54, 340-42). Paul's epistle to the Colossians contains a powerful and enigmatic remark, proven one presumes in the hearts of those first disciples: "the hand-written accusations rightly inscribed against us, you nailed to the cross" (Col. 2:14). Deleting the old life is no small good, but I dare suggest a new writing replacing the old. "I will," says the Lord, "etch my law in lungs, heart, and liver, stomach and entrails" (Jer. 31:33). The Lord likes souls and clouds and blazing light. Still, providence seems often to prefer fleshy hearts and the firm faith that put bone to bone. Jesus is the inscribed name, the deepest truth written into us. The name which is above every name is *our name*, for we are *fili et filiae Dei*.

As children of God into whom the holy name has been inscribed with the sharp pen of the cross, we have much to suffer, endure, and learn by the obedience of faith. We also have the ineffable joy of our status as children of God and the overflowing goodness which takes root in our lives and comes forth thirtyfold, and sixtyfold, and one hundredfold. Easter joy is not excised by Lent, but only bracketed to allow another word. The eternal Son is now with the sons and daughters of God enduring with us, even death on a cross.

Look It Up

Read Hebrews 5:8. It may trouble your Christology, but Jesus is said to learn obedience.

Think About It

The baptized are only fully named when the priest says, "In the name of the Father, and of the Son, and of the Holy Spirit."

The Current of Salvation

The liturgical resources and appointed readings are extraordinarily rich. Here I turn only to St. Mark. This particular day is a sad witness to the weakness of confessed fidelity. "Until we are parted by death," who really knows? The test determines strength or weakness. And since this too frail flesh is our common story, we should all be grateful that God is *faithful* though we are not. God is *mercy* though we, at times, cannot muster a word of kindness. God is *love* though "the high priests and scribes conspire to take by treachery and put him to death" (Mark 14:1). Although the context of this writing leaves no question about who is betrayed and executed, a sustained meditation may help pull this icon from the page.

Because Jesus is the Son of Man, and holds within the unity of his person our nature, his death is a sign of every ruthless betrayal, every occasion of senseless hate and murder. His death is, in the deepest sense, a crime against humanity. It speaks mercy to every victim, impugns every perpetrator. More deeply still there is the story of a life hidden in God, utterly united to the heart of the Father. Every foul word, every bitter blow, each crushing spike is against the Lord of Life. Who is Jesus?

A catechetical answer, but hardly tearless and dry: The Son of the Living God, the Splendor of the Father, the Glory of Eternal Light, the King of Glory, the Sun of Righteousness, the Son of Mary, Loving, Wonderful, Mighty God, Father of a Future Age, Messenger of Great Counsel, All Powerful, All Patient, Entirely Obedient, Mild, Humble, God of Peace, Author of Life, Example of Virtue, Lover of Souls, Our God, Our Refuge, Consolation of the Poor, a Faithful Treasure, Good Shepherd, True Light, Eternal Wisdom, Infinite Goodness, The Way and Our Life, the Joy of Angels, the Teacher of the Apostles and Evangelists, the Strength of Martyrs, the Light of Con-

fessors, the Crown of Saints — an open side from which flows thousands and thousands of names as beautiful as the blood and water through which he constitutes a Church. We name him in praise, recalling what he does for the salvation of the world. Remembering our complicity in his sorrow, we plead for a river of mercy.

St. Mark starts his story of Jesus' betrayal with the plotting of the high priests and scribes. He moves then to Judas, who is found dipping bread in a bowl of wine at precisely the moment Jesus does the same. Their hands touch, perhaps. Dipping bread in a common cup is itself a sign of intimacy intensifying both love and betrayal. If only Judas had not lived for this day — disturbing words to be sure. As the crowd approaches at the agreed signal carrying clubs and swords, the disciples flee. Their betrayal is interpreted in the strange line about a young man who, when apprehended, throws aside his garment and flees naked, a condition even worse than our primordial parents who wore fig leaves to cover their shame.

Other currents pull the story toward salvation. A woman, ever to be remembered, breaks an alabaster flask and anoints the body of Jesus for burial: devotion rather than denial. Jesus gives sacred bread and shares his willing wine. The temple curtain tears, telling that the holy presence hangs from the cross. Women look and love and weep. Joseph of Arimathea provides for his burial. The womb of the earth awaits the birth of deathless life. Oh Jesus, remember me when you come into your kingdom.

Look It Up

Read Mark 14 and 15 in a single sitting, aloud.

Think About It

Holy Communion is a sting of love, the moment when a sacred hand brushes against our own.



A Legacy of Love

The Church of St. John Chrysostom is one of the finest examples of carpenter Gothic architecture in America. The founders of "The Little Red Church on the Hill" wanted their church building, both by its architecture and furnishings, to witness to the teachings of the historic Church. Among the early clergy of the parish were James DeKoven, a leader of the Catholic revival in the Episcopal Church, and Jackson Kemper, the pioneer missionary bishop.

For 160 years the parish has been strengthened by the devotion of many hearts who have sought to establish a place to worship in the beauty of holiness. This legacy of love has hallowed St. John's as a place where, in the words of T.S. Eliot, "prayer has been valid." Our mission today, as in the past, is to offer people a loving community to find the spiritual awakening, hope and peace of mind they seek.

Like our patron saint, famed for his pastoral care of the needy, this parish family tithes its budget for outreach locally and afar, and strives to inspire a lay ministry of gospel service. We believe that the call to worship is a call to hospitality given generously in the name of the Lord to friend and stranger.

Church of St. John Chrysostom
1111 Genesee St., Delafield, WI 53018
262-646-2727
www.littleredchurch.org



A LIVING CHURCH Sponsor



**The American Study Program
Oxford, England
8 August - 14 August 2012
"Christianity in the 21st Century"**

Is there an order for the universe and meaning to our existence?

Located at historic St. Edmund Hall, this unique conference offers lectures as well as ample time to enjoy the university city and surrounding areas.

Cost: \$1,800

Includes room, all meals, morning coffee, afternoon tea, and extras.

Conference Speakers:

The Rt Rev'd. Michael Nazir-Ali, a native Pakistani retired Bishop of Rochester, and currently Director of the Oxford Centre for Training, Research and Dialogue. Topic: "Spring or Winter for Christian Muslim Relations?"

The Rev'd. Dr. Vincent Strudwich: Honorary Canon of Christ Church, Oxford. Fellow of Kellogg College, Oxford, Tutor in Theology and Visiting Professor of Graduate Theological Foundation.

The Venerable Christopher Hewetson: Former Vicar of Headington Quarry (the C. S. Lewis parish) and now serves as Archdeacon Emeritus Diocese of Chester.

Mr. Ian Boxall: Mr. Boxall is Senior New Testament lecturer at St. Stephen's House and a member of the theology faculty at Oxford University.

Registration Deposit: \$300 (non refundable)

Contact: Ladson Mills

3114 Mayfair Lane, John's Island, SC 29455

Phone: (843) 817-1503 E-mail: PMills73@aol.com

www.americanstudyoxford.com



- School Chaplain
- School Organist/Choirmaster & Director of Music

**Saint James School
St. James, Maryland**

The School Chaplain is responsible to the Headmaster for the direction of the Chapel, which involves daily morning chapel (required) and evening chapel (voluntary), including High Mass twice a week (Wednesday and Sunday). The Chaplain typically preaches twice a week, teaches Old and New Testament to the eighth and ninth graders and one other class in the history department. The Chaplain is also available for pastoral care on campus and shares in the general duties of the faculty (i.e. evening study hall and weekend duty).

The School Organist plays for the chapel services at which music is provided (six times a week), conducts the chapel choir, directs the program in instrumental and voice instruction, teaches music theory, and assists with the Christmas play and spring musical. The organist is also resident on campus and shares in the general duties of the faculty.

Successful candidates for both positions will need to be organized and self-motivated, friendly and helpful in their relationships with colleagues and parents, and engaging and appropriate with teenagers. Both positions require energetic and optimistic personalities, strong social skills, and a resilient willingness to grow and adapt with the job.

Salary is determined by experience, and housing is provided.

Interested applicants should apply to the Headmaster's Secretary, Mrs. Ellen Davis, Saint James School, 17641 College Rd., St. James, MD, 21740, or: ebdavis@stjames.edu.

Further information about the school is available at www.stjames.edu.

**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. Dr. 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 Dr. 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. TheRevPatricia@aol.com, www.stfrancis-tlh.org or (850) 562-1595.

POSITIONS OFFERED

PART-TIME VICAR: *All Saints Episcopal Church, Saford, AZ.* Small, active church of 50+ members in sunny, south-eastern Arizona seeking a part-time vicar, either retired or bivocational. Spanish speaking a plus. We are a progressive, inclusive church of both Episcopalians and Lutherans. Our community offers many recreational opportunities: hiking, fishing, rock hunting, star gazing, and bird watching are some of the past times you can enjoy. The Vatican large binocular telescope is located in our county on Mt. Graham. Eastern Arizona Community College offers many personal interest classes; classes are free for people 55 and older. Visit our web site: www.saintsvtchome.net for more information or call Fr. Timothy Dombeck at (602) 254-0976 or timothy@azdiocese.org.

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



FULL-TIME PRIEST ASSISTANT St. John's Church, Savannah, GA

Full-time priest assistant sought for lively, program-sized parish attractive to young families, with vibrant teaching and commitment to the Anglican tradition. Preference to priests with strong evangelistic, teaching, and pastoral skills, zeal for the Church's mission, and experience in connecting peers to Christ.

Resumé and letter of application to:

Parish Secretary
St. John's Church
1 West Macon Street
Savannah GA 31401
pfutrell@stjohnssav.org



HALF-TIME VICAR

St. Francis on the Hill Episcopal Church El Paso, TX

Seeking a preacher, teacher and pastor eager to grow with us. Our congregation is diverse and inclusive, committed to re-growing our membership, continuing our vibrant music ministry and traditional liturgy, and increasing our Christian education and outreach efforts. We enjoy a scenic 5-acre hilltop campus. Though currently a part-time position, we envision rapid progress to full-time rector.

Contact:

The Episcopal Diocese of the Rio Grande
(505) 881-0636

The Reverend Canon Kathleene McNellis
at woobusa@yahoo.com

Visit our website:

stfrancisonthehill Episcopal Church.org

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

BOULDER, CO

ST. AIDAN'S EPISCOPAL CHURCH (303) 443-2503
www.saintaidans.org office@saintaidans.org
The Rev. Mary Kate Rejouis
Sun 8 & 10:30

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

WASHINGTON, DC

ALL SAINTS (301) 654-2488 www.allsaintschurch.net
3 Chevy Chase Cir., Chevy Chase, MD 20815
The Rev. Ed Kelaheer, r; the Rev. Tom Malonek, assoc;
the Rev. Alex Large, asst
Sun 8, 9 & 11, 5:30

BRADENTON, FL

CHRIST CHURCH 4030 Manatee Ave. West
www.christchurchwfla.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-kaui.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 (207) 326-4120
373 Bangor Rd.
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
Eu Sun 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 (803) 341-0075
www.holytrinityna.org
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

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.

Church Schools in the 21st Century

The Saint James Conference 2012

June 8 & 9, 2012
Saint James School ♦ St. James, MD

For complete details and to register online: www.stjames.edu/SJSConf2012

Participant Highlights:

- Gain insightful information as it relates to the Humanities
- 8 Scholars will present their latest research papers
- Worship and Fellowship Time
- Hospitality of historic Saint James School and its surroundings

Guest Speakers Include:

The Rev. D. Stuart Dunnan, D.Phil (Oxon)
Rector & Headmaster
Saint James School, Maryland

Theodore R. Camp, M.A.
History Department Chair
Saint James School

The Rev. Dr. Daniel S. Heischman
Author and Executive Director
National Association of Episcopal Schools

Eileen Councill, Ed.D
Principal
Houston Christian High School, Texas

The Rev. F. Washington Jarvis, D.Litt, L.H.D.
Headmaster Emeritus
Roxbury Latin School, Massachusetts
Director, Educational Leadership and Ministry
Yale Divinity School

David Hein, Ph.D, FRHistS
Professor of Religion & Philosophy
Hood College, Maryland

W.L. "Chip" Prehn, Ph.D
Headmaster
Trinity School of Midland, West Texas

Frederick Jordan, Ph.D
History Department Chair
Woodberry Forest School, Virginia

Conference Chaplain: The Rev. Todd FitzGerald

