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January 20, 2013

The Living Church

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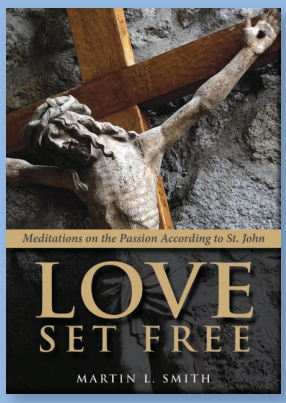

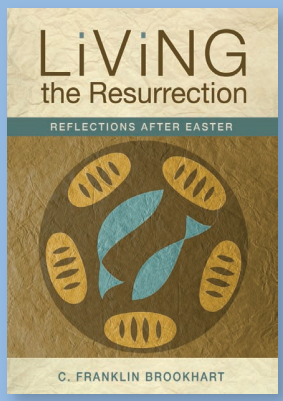

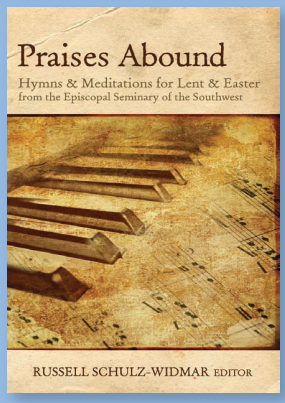

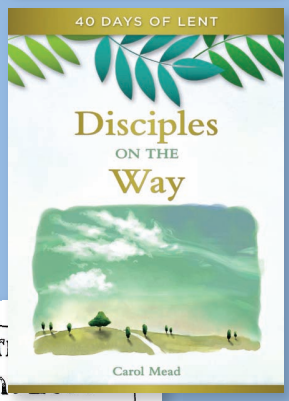

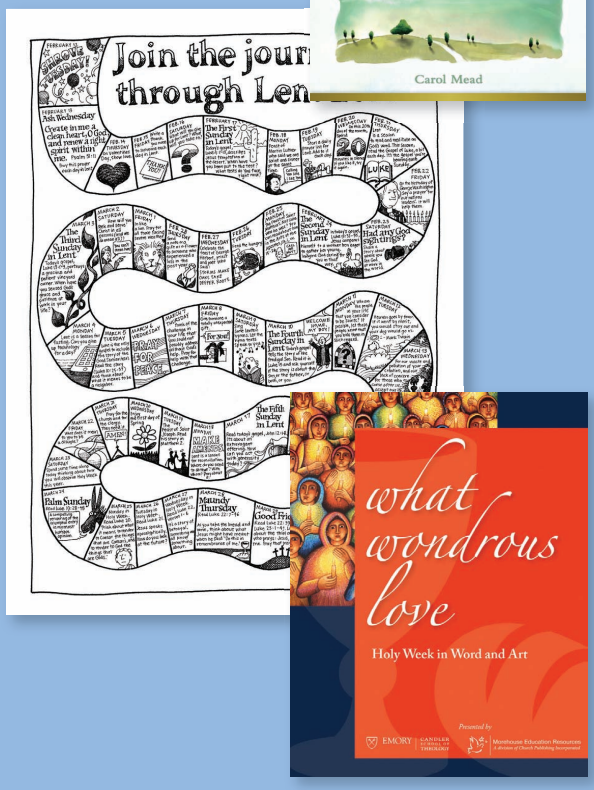

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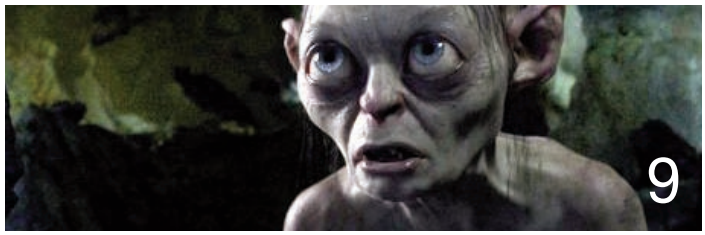
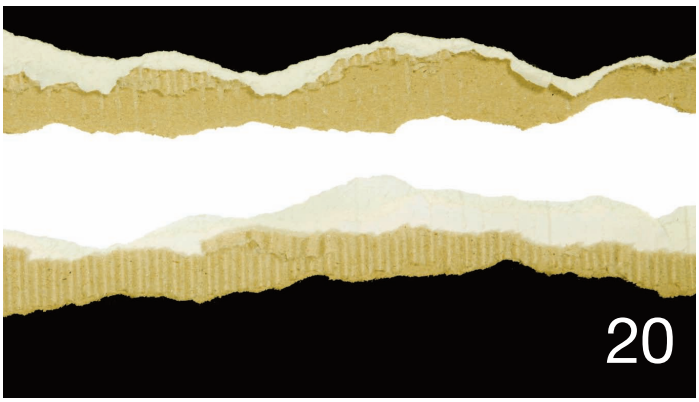
At the invitation of the World Council of Churches, the Student Christian Movement of India has prepared a 46-page document for the Week of Prayer for Christian Unity (see "Prayer Week Centers on Dalits," p. 4).





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The Living Church

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

Prayer Week Centers on Dalits

The Student Christian Movement of India, invited by the World Council of Churches to prepare materials for the annual Week of Prayer for Christian Unity, focused on the continuing struggle for human dignity by India's Dalit population.

The resources appear under the title "What Does God Require of Us?" (which draws from Micah 6:6-8). A 46-page PDF is available from the WCC (is.gd/WPCU2013).

The material reports: "The Dalit communities are considered to be the most polluted and polluting and thus placed outside the caste system and were previously even called 'untouchable.' Because of casteism the Dalits are socially marginalized, politically under-represented, economically exploited and culturally subjugated. Almost 80 percent of Indian Christians have a Dalit background.

"…Casteism, like apartheid, racism and nationalism poses severe challenges for the unity of Christians in India and therefore, for the moral and ecclesial witness of the Church as the one body of Christ. As a church-dividing issue, casteism is consequently an acute doctrinal issue."

Bishop Dixon Dead at 75


Dixon

The Rt. Rev. Jane Holmes Dixon, who was the Diocese of Washington's bishop suffragan beginning in 1992 and its bishop pro tempore in 2001-02, died at her home Christmas morning of a heart condition. She was 75.

She was the second woman elected bishop in the Episcopal Church. "If the Gospel of Jesus Christ weren't inclusive, I wouldn't be standing here," she said during walkabouts that preceded her election in June 1992.

Born Jane Hart Holmes in Winona, Mississippi, she was a graduate of Vanderbilt University and Virginia Theological Seminary. She was ordained deacon in 1981 and, in 1982, was the second woman ordained to the priesthood in the Diocese of Washington. She served as associate at Church of the Good Shepherd in Burke, Virginia, 1981-84; associate at St. Alban's Parish in Washington, 1984-86; and rector of St. Philip's Church in Laurel, Maryland, 1986-92.

She advocated for gay and lesbian Episcopalians throughout her ministry and was an early supporter of administering Holy Communion to the unbaptized.

The bishop was involved in a protracted conflict in 2001-02 when Christ Church in Accoceek, Maryland, called the Rev. Samuel Edwards as its rector. Fr. Edwards, who led the Episcopal Synod of America for many years, opposed the ordination of women to the priesthood or the episcopate. Dixon, who said she was not consulted properly when the parish called Edwards, filed a lawsuit and prevailed in a federal court.

The Rev. Brian Vander Wel, rector of Christ Church since 2007, told *The Washington Post* that he had spoken recently with the Rt. Rev. Mariann Budde, Bishop of Washington, about convening reconciliation meetings between parishioners and Bishop Dixon.

Years before the novel and film *The Help* depicted the phenomenon of domestic workers, Bishop Dixon spoke of being reared mostly by Julia Toliver, an African American woman who worked in the Dixon home.

Dixon spoke on *The Diane Rehm Show* about *The Help*, and her grief after Mrs. Toliver's violent death.

"She was murdered in the summer of 1961," the bishop said. "I had married in 1960 and moved away from there so she and I never had a chance to talk after my life changed and became aware of the really terrible conditions that we white folk imposed on our African-American brothers and sisters. … And I will go to my grave regretting that, that she and I never were able to sit down and talk about all of this."

The bishop is survived by David Dixon, her husband of 52 years; sons David Dixon, Jr., of Bethesda and Edward Dixon of Shelburne, Vermont; daughter Mary Raibman of Washington; and six grandchildren.

PB's Christmas Pilgrimage

Presiding Bishop Katharine Jefferts Schori visited members of the U.S. Navy in Italy Dec. 20-22, preached in Jerusalem on Christmas Eve, and preached in Ramallah Dec. 30.

"God answers the darkness of human hearts with a tiny cry in an occupied land — the cry of a babe born to a surprised teenager who said yes to God's daunting invitation," Bishop Jefferts Schori preached at St. George's Cathedral. "That mother and child are sheltered by the compassion of a foster father, who has answered another surprising invitation."

In Ramallah, the bishop described all of creation as God's house.

"We can help others discover [Jesus], in his father's house, which includes all creation, not just the part of it inside churches. He's all around us, and everywhere, not only inside here. Our brothers and sisters are looking for the holy one, even if they don't yet have language for what they seek," she said.

"Are you looking everywhere for Jesus? Go and seek out other anxious children, those brothers and sisters of ours, who are also looking for him. We'll find him in our father's house, even if it's in a different room."

Sarah Smith/ENS photo

Bishop Hahn with his family and bishops.

Lexington Welcomes Seventh Bishop

The Rt. Rev. Douglas Hahn was ordained and consecrated Dec. 15 as the seventh Bishop of Lexington. "Quilting Our Future Together" was the service's theme.

"I come from a family of quilters, who take many different patterns and fabrics, old and new, and blend them together to create something of great, long lasting beauty," Hahn said the day before the service.

Bishop Hahn will be seated at Christ Church Cathedral during the diocese's annual convention Feb. 21.

Bishop Fisher Ordained

Fisher

The Rt. Rev. Douglas John Fisher is the ninth Bishop of Western Massachusetts following an ordination and consecration service Dec. 1 at the MassMutual Center in Springfield.

Fisher succeeds the Rt. Rev. Gordon P. Scruton, who was the diocese's eighth bishop for 16 years.

"This day is not about one person, but about the whole church," Fisher said. "The ordination and consecration of a bishop is a deeply mean-

(Continued on next page)

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ingful time when we all get to renew the faith that is within us and recommit ourselves to following Jesus in his mission of mercy, compassion and hope. It is a time of celebration and inspiration for all God's people."

Archbishop Williams Praises Generosity

The Archbishop of Canterbury used his final New Year's message to pay tribute to people whose unsung efforts and sacrificial generosity helps to transform lives and build communities.

In his 11th BBC message as archbishop, Rowan Williams said that "over 20 local churches are combining to offer food and shelter to homeless people in London. Religion here isn't a social problem or an old-fashioned embarrassment, it's a wellspring of energy and a source of life-giving vision for how people should be regarded and treated."

In another gesture as he prepared to leave office and return to the academy, Archbishop Williams announced seven shortlisted titles that will compete for the 2013 Michael Ramsey Prize for theological writing: Victor Austin, *Up with Authority*; Luke Bretherton, *Christianity and Contemporary Politics*; John Gillibrand, *Disabled Church*; Paula Gooder, *Heaven*; Michael Lodahl, *Claiming Abraham*; and Thomas Yoder Neufeld, *Jesus and the Subversion of Violence*.

TLC published an excerpt from Fr. Austin's book in 2012. The winning author will be announced May 28 during the Hay Festival and will receive £10,000.

Uganda Enthrones Archbishop Ntagali

The enthronement of the Most Rev. Stanley Ntagali as eighth archbishop of the Church of Uganda attracted 3,000 people, including several other primates from across the Anglican Communion.

The Most Rev. Robert Duncan, Archbishop of the Anglican Church in North America, preached. Uganda was one of the provinces of the Anglican Communion that offered temporary oversight during the formative years of the ACNA.

Archbishops from Burundi, England, Indian Ocean, Jerusalem and the Middle East, Kenya, Nigeria, Rwanda, Scotland, and the Sudan attended the ceremony Dec. 16 at St. Paul's Cathedral in Namirembe.

The Most Rev. John Sentamu, Archbishop of York and a Ugandan by birth, read a letter of greeting and congratulations from the Archbishop of Canterbury.

In his sermon, Duncan cited John 21:18 and spoke directly to the new archbishop and his wife. "Becoming Archbishop means going where you do not plan to go," he said. "You are to have the mind of Christ in a very new way. The Lord Jesus is speaking to you as he spoke to Peter. You, Stanley and Mama, are to die and to live. Many days you will be carried where you do not want to go. You will be Christ's servant more than ever now, as you seek to serve him by being the servant of the servants of God."

The enthronement service combined the singing of traditional Anglican hymns with spontaneous outbreaks of "Tukutendereza," the traditional hymn of the East African Revival.

The new archbishop pledged to finish the construction of Church House and ensure that it generates income for the church's wider ministry. He said that support for Uganda Christian University, theological education, youth and children's ministry, GAFCON, and HIV/AIDS ministry are among his priorities.

Yoweri Kaguta Museveni, president of Rwanda, encouraged the church to continue fighting HIV/AIDS, and

he mentioned the nation's debates on homosexuality.

"If there are some homosexuals, we shall not kill or persecute them but there should be no promotion of homosexuality," the president said, according to the *Daily Monitor* of Kampala.

Archbishop Ntagali was elected June 22 during a meeting of Uganda's House of Bishops on 22nd June. He was consecrated in December 2004 as the first Bishop of Masindi-Kitara.

Uganda's seventh archbishop, the Most Rev. Henry Luke Orombi, announced in January 2012 that he would retire one year earlier than required.

Zimbabweans Back Home

Thousands of worshipers took part in a historic thanksgiving service in Harare Dec. 16 to celebrate the return of St. Mary and All Saints Cathedral and other properties to the Church of the Province of Central Africa (CPCA) and Zimbabwe Anglicans.

The service, marked by joyful singing and praise, followed the CPCA's recent victory in a long-running legal battle with excommunicated former bishop Nolbert Kunonga, who broke away from the CPCA in 2007 to form his own church. Kunonga and his supporters seized cars, churches, orphanages and other properties belonging to the CPCA, claiming they belonged to him. Recently Zimbabwe's Supreme Court ruled that he should return all the properties to the Diocese of Harare.

The Rt. Rev. Chad Gandiya, Bishop of Harare, recalled the challenging times that the church went through. In "all those five years we were driven from our churches and went into exile, life was not easy but God was with us," he said. "We survived and found grace in exile."

The bishop added: "Come, let us rebuild our diocese. As we journey from the past, pressing on towards

(Continued on page 27)

Letter from Kosovo

Demonizing Has Consequences

By Steven R. Ford

Nearly everywhere I've gone on this earth I've stumbled across evidence of people harming each other in God's name. Often the evidence is fairly ancient, like the medieval citadels in Syria, fortified to defend their residents from Christian crusaders. And sometimes the evidence is more recent, like bullet-scarred buildings in Belfast and firebombed Christian churches in West Africa and South Asia. Religious people, I've discovered, can have a peculiar propensity toward nastiness.

If Britain at the coronation of Edward VII was the Land of Hope and Glory, Kosovo, where I am writing this reflection, has been until very recently a land of despair and shame. In the late 1990s, in fact, this country was the world's epicenter of religiously sanctioned atrocities.

Robert Wright/Wikimedia Commons

Albanian army near the Kosovo border, May 1999.

Once the center of Serbian culture and faith, Ottoman rule produced an Islamic power elite. With the coming of persecution, many Christians migrated northward to Belgrade, their places taken by Albanian Muslim immigrants. The perceived apostasy of Kosovans has never sat well with Serbian Christians. In addition, nationalist aspirations of ethnic Albanians, taking root early in the 19th century, came widely to be considered a threat to Serbia, of which Kosovo had become a province.

Post-World War II Yugoslavian strongman Josip Tito brought peace to the region through granting a degree of autonomy, but his death in 1980 ended this and led to a boiling over of long-simmering resentments. Kosovans were increasingly identified as dangerous counter-revolutionaries, and through their religion they became, in the popular mind, the "seed of Satan." Serbian Orthodox church leaders, moreover, fanned the rhetorical flames, effectively giving their blessing to the demonization of Muslims.

In 1989, Serbia's Slobodan Milosecvic embarked on a program of ethnic and religious "cleansing" to solve the problems once and for all — with a supposed divine mandate, of course. The subsequent mayhem led to NATO airstrikes in 1999, evidence of which remains everywhere. Serbian troops were driven out later that year, and a decade of interim U.N. administration followed. Today, Kosovan independence is recognized by more than half of the world's sovereign nations.

As I've wandered Kosovo's countryside, I've witnessed firsthand the results of unchecked religious hatred — the ruined buildings and the graveyards and the barbed wire. And while visiting the city of Prizren, an infamous place of atrocity and deadly reprisal in which businesses and churches and lives have been rebuilt, I'm amazed that things ever got this far. Rebuilding should not be necessary, as the widespread destruction of Kosovo should never have occurred.

The path toward religious cruelty begins, it seems to me, when folks identify their own political agendas as the clear will of God. And that's easy to do, since arrogance is a major part of our fallen nature. Rare is the person, however, who derives political views from direct divine revelation. Most of us bring our agendas *to* our faith, where we have them blessed and sanctified.

Political beliefs made holy can easily entice people to move to another level: denegrating and even dehumanizing those who disagree with them. I recently heard a priest claim in a homily that the prophet Muhammad might have been the Antichrist. I've heard Episcopal Church leaders vilify their political opponents as somehow being agents of evil. And while demonizing others does not necessarily end in violence, the experience of Kosovo suggests that it's certainly a step in getting there.

"If I am … King," stutters Bertie in the film *The King's Speech*, "where is my power? May I form a Government on my own, appoint or dismiss a Prime Minister … or declare war? None of these things. Yet I am the seat of all authority. Why? Because when I speak, the nation believes I speak for them. Yet I cannot speak!" One can almost hear God's own lament in this.

The path toward harming others in God's name is impossible to walk, or even to set out on, for the truly humble. Perhaps we need regularly to remind ourselves that most of our political opinions are probably not as divinely inspired as we like to think. Far more likely, they're just our opinions.

The Rev. Steven R. Ford assists at St. James the Apostle, Tempe, Arizona.

Gollum, voiced by Andy Serkis, in a scene from the fantasy adventure *The Hobbit: An Unexpected Journey*.

Honor Beats Power

Review by Leonard Freeman

We all want to go back, which is why sequels/prequels have lives. And *The Hobbit: An Unexpected Journey* from director-producer Peter Jackson of The Lord of the Rings trilogy is no exception. Filmdom is expanding the thinner volume of *The Hobbit* into a trilogy because — well, because this sells tickets; and some are critiquing the film on that basis. But in fact it delivers well.

Visually it is wonderful — partly by going to a new 48 frames per second instead of the standard 24 — but the technology is to the side. The core is a story that has touched hearts for 75 years of the home-loving hobbit Bilbo Baggins (Martin Freeman) pulled out of his supposed comfort to find himself at the center of the larger story beyond. "Home is now behind you. The world is ahead," the wizard Gandalf (Ian McKellen) tells him.

Ostensibly the quest is by a group of dwarves to get back to their homeland mountain that was taken years ago by the dragon Smaug, but beneath lie other tales that will become the heart of the Rings trilogy, in particular Bilbo's encounter with the creature Gollum (Andy Serkis) and the precious ring.

Jackson has fleshed out *The Hobbit* partly with extensive scenic scans of Middle-earth geography but more with story lines from Tolkien's "background" work, *The Silmarillion*, that evoke the great moral battle that is to come.

The Hobbit's lessons resonate warmly for Christian hearts. Tolkien's Catholic faith imbued the world he created: a place where simple, everyday people can be heroes, where commonplace choices can change destinies, where "loyalty, honor, and a willing heart" matter more than naked power; in short, a world where movements and purposes not immediately apparent shape the great moral struggle of life.

THE HOBBIT: An Unexpected Journey

Warner Brothers
Directed by Peter Jackson

The Rev. Leonard Freeman, former director of communications for Trinity Wall Street and Washington National Cathedral, has written film reviews for more than 40 years.

St. Peter's Square, Rome

REVIEW ESSAYS

Thorny Papal Questions

Review by Geoffrey Rowell

As Adam DeVille makes clear in his introduction to this creative study, the papacy, its claim to universal jurisdiction and the outworking of those claims in practice, remains the major ecclesiological obstacle to the recognition of the separated churches of East and West. Pope John Paul II's remarkable invitation in the encyclical *Ut Unum Sint* (1995) to Christians of other traditions to engage with him "in a patient and fraternal dialogue on this subject" has resulted in responses from Protestants and Anglicans, but no single Orthodox church has responded and only "a tiny handful of individual Orthodox theologians."

Playing into this central ecumenical concern is the need for a proper ecclesiological account of patriarchal structures in both East and West. DeVille quotes Michael Magee's prescient comment in his 2006 study, *The Patriarchal Institution in the Church: Ecclesiological Perspectives in the Light of the Second Vatican Council*, that the unfinished task at the time of the Great Schism was "of effectively incorporating the notion of Papal Primacy and the Patriarchal Institution into a workable synthesis." Magee believed this to be "perhaps the single most important key to re-union between East and West."

DeVille also notes the significant intervention by Metropolitan Hilarion Alfeyev at the Joint International Communion for theological dialogue between the Roman Catholic and Orthodox Churches in which he warned (from a Russian Orthodox perspective) "not to impose the Patriarch of Constantinople as an 'Eastern Pope' on the Orthodox World." Is the Ecumenical Patriarch one who has no more than a primacy of honour? Or one who has coordinating functions, and a position as the highest court? As noted in a significant article by Lukasz Fajfer and Sebastian Rimestad on Moscow and Constantinople, the Orthodox world has its own ecclesio-political tensions exemplified by this patriarchal rivalry (see "The Patriarchates of Constantinople and Moscow in a global age," *International Journal for the Study of the Christian Church*, 10/2-3 [2010], pp. 221-27). There are also Anglican echoes in relation to the Archbishop of Canterbury's primacy of honour as one of the Instruments of Communion.

DeVille first sets *Ut Unum Sint* in context, summarising its contents and focussing on §§88-97

on "The Ministry of Unity of the Bishop of Rome," noting the most ancient title, *Servus Servorum Dei*, culminating in the pope's request to Church leaders and theologians to engage in exploring ways of exercising the primacy "which while in no way renouncing what is essential to its mission is nonetheless open to a new situation." The failure of the Orthodox churches to respond to this appeal, DeVille reminds us, follows from the lack of an "organizational mechanism or form by which the Orthodox Churches could speak with one voice." Even the Anglican Communion has more mechanisms to do so, though the Lambeth Conferences only have a "moral authority."

In a valuable overview of Orthodox unity on the papacy in recent years, DeVille offers three affirmations:

1. A certain primacy of Rome is an indubitable fact of history
2. Such a primacy is necessary in the face of Orthodox jurisdictional chaos
3. Rome is a centre of appeal

None of this amounts to a recognition of the *plenitudo potestas* currently claimed and exercised by the pope. On the critical side DeVille:

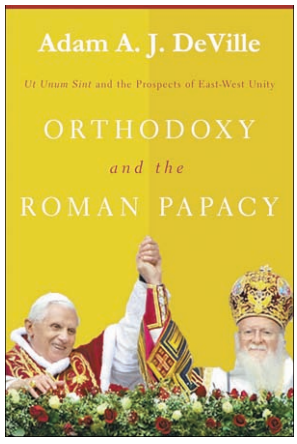
1. Denies any universal jurisdiction
2. Repudiates any notion of papal primacy understood in a juridical or extra-sacramental way, exercised without a corresponding relationship to a synod of brother bishops in ecclesial communion
3. Insists that the Roman primacy "must be tied to a clear exercise of conciliarity, synodality and collegiality" and must not be exercised apart from these

DeVille notes that these six points are culled from a consensus of individual Orthodox theologians rather than from ecclesial statements.

What then of the future? DeVille believes that a renewed theology of the patriarchate is one vital clue, suggesting that the resurrection of such a model by Rome might contribute to the resolution of the current impasse.

DeVille notes the unexpected dropping of the title "Patriarch of the West" from the pope's titles in March 2006 with somewhat unconvincing explanations given for doing so. As Hilarion Alfeyev commented: "It seems that the omission of the title 'Patriarch of the West' is meant to confirm the claim to universal church jurisdiction that is reflected in the Pope's other titles and if the Orthodox reaction to the gesture will not be positive, it should not be a surprise." Moreover it is a title that goes back to the first millennium, and that makes its removal the more puzzling, as the pope himself has stated (as Joseph Ratzinger) that "Rome cannot demand from the East regarding the primacy issue more than what has been expressed and applied during the first millennium."

If the ecclesial institution of the patriarchate is to have serious ecumenical traction in relation to papal primacy, it is necessary to know precisely what is understood by a *patriarchate*. After a trawl through the comments of a number of Roman Catholic theologians (some simply arguing for revising the patriarchate in relation to a renewal of intermediate Catholic structures) and summarising canon legal statements on patriarchates, DeVille surveys the Orthodox world in a substantial chapter, including two examples of Oriental Orthodox churches, the Armenian and the Coptic. Importantly, "there is no one single model of patriarchate, but rather a wide diversity of models of patriarchal leadership." Some are centralized,



Orthodoxy and the Roman Papacy

Ut Unum Sint and the Prospects of East-West Unity

By Adam A.J. DeVille. Notre Dame. Pp. viii + 268. $38

others decentralized, and still others, notably the Armenian, allow a considerable lay voice, particularly in the election of the patriarch. Issues of jurisdiction and canonical territory, powers, and checks and balances are clearly and judiciously surveyed.

At the heart of DeVille's proposals is a re-envisioning of Latin church structures so that the Petrine ministry can operate through and alongside a devolved patriarchal pattern of ministry. Deville sets this out both theoretically and with concern for practical applications, noting particularly the Orthodox comment that "it is not the pope we fear but the pope's helpers" — that is, the question of the *modus operandi* of the Roman Curia. As DeVille puts it:

> I suggest both a newly confirmed and new forms of exercise of a papacy in which the patriarchal role is differentiated from the papal and *both* are strengthened by being more clearly defined. Put more simply, I ask and answer two questions: What would a Roman *patriarchate* look like and what would its responsibilities be as

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differentiated from the papacy? And what would the *papacy*, in turn, retain as its own unique responsibilities?

DeVille proposes six distinct patriarchates within the Latin Church, each with its own fully functioning synod and with a synod for the Latin Church as a whole, together with a permanent synod for each patriarchate. There should also be an ecumenical synod composed of all patriarchates under the presidency of the pope acting for the good of the universal Church. This would go some way to addressing the problem of universal jurisdiction, which, as Jean-Marie Tillard and others have maintained, "is the real stumbling block" to Christian unity.

Regional rather than national patriarchates would deal both with the difficulty caused by the imbalance of the overwhelming size of the Roman Catholic Church in numerical terms on the one hand and with the distortion of nationalism as the basis of ecclesial structures on the other. The territories proposed are North America, South America, Europe, Africa, Asia, and Australia. DeVille notes that John Paul II had early in his pontificate proposed "the development of continental forms of cooperation." All of these would have fully functioning synods with legislative powers, for "there is no patriarchate that functions except synodally, and no patriarch exists or commands authority except in conjunction with his synod." These synods would be electoral, with responsibility for choosing the patriarch and all other hierarchs. The permanent synods would be composed of elected hierarchs, who would remain pastors of their dioceses, communicating electronically as and when necessary, thus avoiding the distortion of bishops seconded from pastoral responsibility for purely administrative *episcopé*. The College of Cardinals is, DeVille notes, a form of permanent synod.

DeVille's exploration of patriarchal and papal responsibilities is offered as a creative way out of the ecclesiological and ecumenical impasse in the current dialogue between the great churches of East and West.

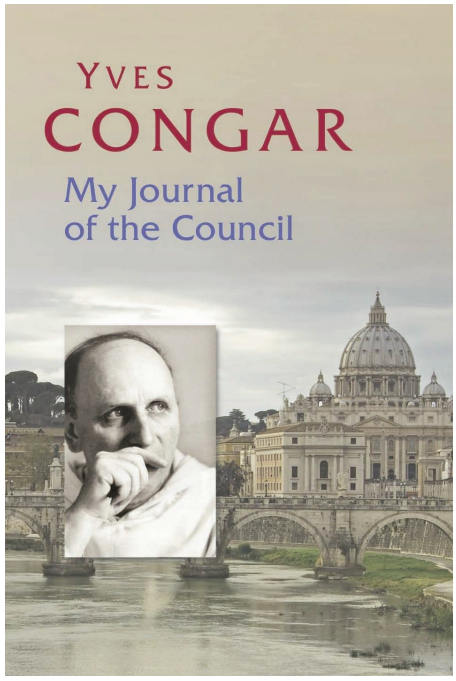
If such a sketch of a reconfigured patriarchal structure were to be realised, what of the particular papal structures and responsibilities? DeVille suggests these specific tasks for the papal office: (1) keeping watch (*episkopein*) like a sentinel, "so that through the efforts of the Pastors, the true voice of Christ the Shepherd may be heard in the particular churches"; (2) ensuring "the communion of all the Churches"; (3) remaining vigilant over "the handing down of the Word, the celebration of the Liturgy and the Sacraments, the Church's mission, discipline and the Christian life"; (4) recalling "the requirements of the common good of the Church" and (5) "admonish[ing] caution and … declar[ing] at times that this or that opinion being circulated is irreconcilable with the unity of faith"; and, (6) when circumstances so require, speaking *ex cathedra* to declare that a certain doctrine belongs to the deposit of faith, thus bearing witness to the truth and serving the unity of the Church. All this must be done in communion, as *Ut Unum Sint* emphasized — and DeVille notes John Zizioulas's underlining of the necessity of synodality, and the *sine qua non* of primacy in the synodal context.

DeVille's exploration of patriarchal and papal responsibilities is offered as a creative way out of the ecclesiological and ecumenical impasse in the current dialogue between the great churches of East and West. It surely has resonance also for Anglicans, when recent difficulties in the Communion have pointed to a need to articulate in a more structured way the common life already shared *and* challenged by unilateral action and decisions, hence the need to find a way of recognising a proper primacy in communion. How the unity and diversity of the global Church may be articulated and recognised is a question for Anglicans as well as for Orthodox and Roman Catholics. As DeVille has capably shown in this study, the challenges of *Ut Unum Sint* are ones that we all need to heed, and what he writes about the theology of the patriarchate in the context of Roman Catholic-Orthodox relations may surely be overheard by Anglicans, who have something to contribute to this ecumenical conversation from their own experience. As bishop of a diocese which covers over 40 countries and yet remains a diocese of the Church of England, I sense there is something important being said here from which we all may learn as we respond to the Lord's prayer that "they all may be one … so that the world may believe" (John 17:21). ■

The Rt. Rev. Geoffrey Rowell is Bishop of Gibraltar in Europe.

Congar's Eyewitness Account

Review by Michael Root



My Journal of the Council

By **Yves Congar**, OP. Translated by **Mary John Ronayne**, OP, and **Mary Cecily Boulding**, OP. Liturgical Press. Pp. lxi + 979. $69.95

The Second Vatican Council (1962-65) and the changes it brought to the Roman Catholic Church rank among the major events of the religiously turbulent 20th century. But what does the Council mean for the life of the Church? Which path is faithful both to the Council and to the sweep of Catholic life and teaching across the ages? The Council produced mountains of texts, both official and unofficial — drafts, committee commentaries, individual memoirs — and the debate about the Council's meaning has made extensive use of the still expanding archive.

Yves Congar's lengthy diary of the Council, published in French in 2002 and now available in English, is a major addition to the sources and a fascinating document in itself. Congar was arguably the most influential theologian at the Council, not simply through his activities there but even more through his earlier writings. Born in France in 1904, he entered the Dominicans in 1925. Committed to a renewal of the Church through a "return to the sources," above all to Scripture and the Fathers, he published groundbreaking works on ecumenism, reform in the Church, the laity, and the nature of tradition in the decades prior to the Council. These works were not appreciated in all circles, however, and in the 15 years leading up to the Council he was sanctioned in various ways. The Council was his rehabilitation. In 1994, just prior to his death, John Paul II named Congar a cardinal.

Congar began his journal in July 1960, when he was appointed a consultor to the theological commission preparing draft texts for the Council, and carried the journal through the first year of post-conciliar meetings. It is truly a journal "of the Council": it focuses on the events in and relevant to the Council, as Congar engaged them, and ignores much else (e.g., he says little about the 1963 death of his mother, to whom he was close). Some entries were written quickly, such as notes summarizing the speeches in St. Peter's as they were given during the plenary sessions; some were written only at the end of the day; and some, especially those written during the long breaks between the Council sessions held each fall, were summaries of occurrences of the preceding week or month. The journal is the longest of any published diaries of Council participants; at times the summaries of plenary speeches become wearying. A reader probably needs a prior knowledge of the basic outline of the Council's history to follow the journal's twists and turns.

Nevertheless, the journal is surprisingly good reading, mostly because of Congar's diligent and acute observation of persons and events. He apparently intended the journal for publication from the start, but embargoed publication until 2000. He was thus free to state his mind. Some persons are judged harshly, especially Roman officials Congar saw as mindless and cruel functionaries. (*Imbecile* functions almost as a Homeric epithet in referring to Giuseppe Cardinal Pizzardo, head of the Roman office that oversaw seminaries and universities.) On the whole, however, Congar's judgments are nuanced and charitable. He has a grudging admiration for Sebastian Tromp, the Roman professor who dominated preparations for the Council and had drafted the neo-scholastic texts Congar deplored and the Council rejected. Nor is Congar blind to the flaws and limits of his allies. He marvels at the way Gerard Philips, the Belgian theologian who was the central figure in the day-to-day production of the texts, can win the confidence of all while pressing the decisive points; but he notes that this skill partially depended on his bland theology (p. 450). Karl Rahner is brilliant but tends to monopolize all discussions (p. 380). Congar labels as "profound" a comment of Pope Paul VI that Hans Küng is "without love" (p. 733). Karol Wojtyła, the future John Paul II, makes "a very great impression" during Congar's first extended encounter with him in 1965 (p. 714); but when Wojtyła first arrives at the Council in 1963 and shares a draft of a speech with Congar for advice, Congar finds it "fairly confused" (p. 367).

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The protagonist of the journal, inevitably, is Congar himself. The overall impression is of a man of genuine humility and generosity who also knew his own skills and chafed when his time was wasted. His capacity for work is seemingly endless. Not only is he writing official texts; he is also drafting speeches for individual bishops, meeting with allies to plan strategy, and delivering a constant series of lectures to this or that group of bishops. He generously takes the time to talk with graduate students who want advice on their dissertation projects and impatiently abides the constant traffic jam that was travel within Rome during the Council. Just reading the accounts of some days is exhausting, and one then realizes that, in addition to all that is recorded, he also wrote the long journal entry recounting it all!

A subtheme running throughout the journal is the onset of the neurological disease that will finally leave Congar paralyzed. At first he is simply having trouble walking long distances, but by the close of the Council there are times when at the end of the day he types the journal with one finger, steadying one hand by the other (p. 654). He is dragging himself to meetings, but he forces himself forward.

Congar's journal is a valuable resource for the interpretation of Vatican II.

The journal does not contain much new historical information about the Council. The authors of the five-volume history of the Council edited by Giuseppe Alberigo had access to the journal, and so its insights have already been absorbed into much historical work on the Council. How then does the journal affect our reading of the Council and its legacy? An answer, I think, lies in Congar himself.

The narrative of the Council that has become canonical is the story of the triumph of a progressive majority over a traditionalist minority that had ruled the Roman Catholic Church since Pius IX in the 19th century (or, in more robust versions of the narrative, since the Council of Trent in the 16th). Congar is often portrayed as a hero of this narrative, and that portrayal, and the canonical narrative itself, is not simply false. As the historian J.J. Scarisbrick has noted, Congar could be blind to the "fact of history" that major, but ordered, change is more often disrupted from the left than from the right.

The journal presents a subtly different Congar. Congar certainly argued during the Council for what he was convinced was the truth. He believed the stakes were high. He thought that the attitudes of the previously dominant "Roman school" were not just wrong but also compromised the proclamation of the gospel.

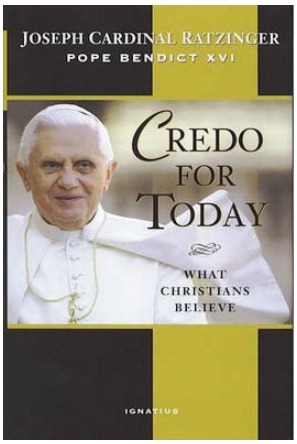
Throughout the journal, however, Congar shows himself a man of the Council more than a man of a party within the Council. Early on he worries that the German theologians (especially Rahner) want to canonize their own theology, rather than find expressions that will embody what needs to be said in a way the largest number can affirm (p. 162). He sees that Philips is effective precisely because he does not seek the victory of a particular school (p. 511). Many reacted harshly when Paul VI sought to allay fears about the Constitution on the Church by adding a preliminary note to the chapter on the hierarchy, interpreting the chapter in traditional categories, but Congar saw that nothing essential had been lost and counseled calm (p. 682). Scattered throughout the journal are comments that the minority had forced the majority to clarify and sharpen the texts.

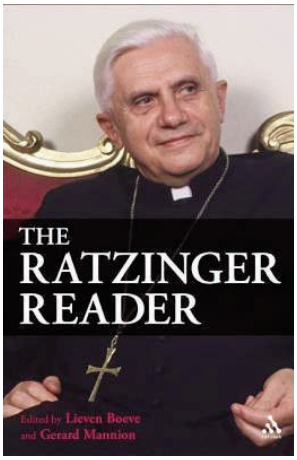
Most telling is Congar's reaction to last-minute changes made by Paul VI to the Decree on Ecumenism. Congar was not happy with the changes, but he also saw the importance of securing the widest possible support for the text. Otherwise, "*our* victory would have been too complete. It would have been the victory of one group over the other" (p. 697).

This attitude of Congar's is not irrelevant to how we interpret the Council. Many interpreters seem to think that the struggles within the Council now need to be refought in the Council's interpretation, with the change that this time the minority will be silenced and the middle ground abandoned. The Council as it was is replaced by a Council that never met. As Joseph Komonchak has noted, the oft-cited "spirit of the Council" can become what the Council would have said if the conservatives had not been there.

Congar's Council, recorded here in intimate detail, involved not just Rahner, Joseph Ratzinger, and Küng, but also Sebastian Tromp, Alfredo Cardinal Ottaviani (the conservative head of the Holy Office), and those who do not fit easily into any camp, including Wojtyła and, above all, Paul VI. Not without strife, the Council forged a synthesis that opened new paths, while remaining profoundly rooted in the tradition. Congar's journal is a valuable resource for the interpretation of that Council, not just for the information the journal provides but even more for its affirmation of the Council that actually occurred. ■

Michael Root is professor of theology in the School of Theology and Religious Studies at the Catholic University of America.





Ratzinger's Substance

Review by Leander S. Harding

When Joseph Cardinal Ratzinger was the prefect for the Congregation for the Doctrine of the Faith, he developed a reputation as the Pope's Rottweiler. The popular image of Ratzinger, now Pope Benedict XVI, is of a reactionary and doctrinaire traditionalist, out of touch with the concerns of contemporary people. Both of these volumes will go a long way toward dispelling this stereotype.

Credo for Today is a collection of essays organized around the affirmations of the Apostle's Creed. The essays show a profoundly pastoral priest with deep sympathy for the difficulties encountered by contemporary people in their quest for faith. Ratzinger emerges as an engaged, sensitive, and winsome apologist for the Christian religion in a secular age. Far from being dismissive of secular challenges to the faith, he takes them with utter seriousness and answers with scriptural and theological reasoning that is at the same time deeply humane. If there is one organizing idea for all of these essays it is captured in the opening essay, "What It Means to Be a Christian / Over Everything: Love": "For what faith basically means is just that this shortfall that we all have in our love is made up by the surplus of

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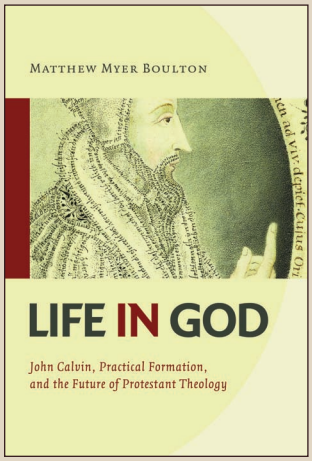
Life in God

John Calvin, Practical Formation, and the Future of Protestant Theology
By **Matthew Myer Boulton**. Eerdmans. Pp. x +241. $28

Matthew Boulton is professor of theology and president at Christian Theological Seminary in Indianapolis. This book is at once a major reinterpretation of Calvin and a recommendation of Calvin as a pastoral and practical theologian. Boulton's argument is that Calvin cannot be read or understood properly without understanding that Calvin's primary project is not the development of an abstract system but a practical method for forming holy lives in a community in faith.



Boulton believes the key is Calvin's critique of monasticism, which is not a repudiation of the monastic system but an appropriation of it for the ordinary Christian and the life of the local church. Calvin admired the deep formation that comes from monastic practices such as daily prayer, meditation on Scripture, deep exegetical study, communing with Christ in the Eucharist, renunciation of the world, and rigorous moral accountability. Calvin's quarrel with the monasticism of his time was its elitism and tendency toward works righteousness.

He wanted the profound personal and communal formation that the monasteries represented at their best to be the norm for ordinary Christian life in the local church and the reformed Christian city. Boulton commends to contemporary Protestant theologians Calvin's essentially pastoral and catechetical approach.

The first part of the book makes the argument for this reading of Calvin as primarily a pastoral theologian. The second part of the book rereads seven doctrinal *loci* of Calvin's work: theological knowledge, the cluster of creation, providence and sin, Scripture, Christology, predestination, prayer and the Lord's Supper, showing how throughout Calvin is oriented toward "practical formation" and "union with God in Christ." In the third part of the book Boulton puts forth a program for a retrieval of Calvin's project. Contemporary theology which takes the pedagogic Calvin for a guide

> implies a broader understanding of theological knowledge than often prevails today in Protestant circles. … [K]nowing about God has its place in Christian life, but only insofar as it helps us know how to relate to God and with God and thereby helps us to do so. …. [T]heological knowledge is finally relational knowledge, *savoir faire* culminating in *savoir vivre*, "knowing how to live." (pp. 216-17)

Evangelical, "low church" Anglicans have traditionally celebrated the influence of Calvin on traditional Anglican theology. More "high church," Catholic-leaning Anglicans have often seen the Calvinist influence in Anglican theology as a problem to be surmounted. This significant reappraisal of Calvin by a Reformed theologian gives us a Calvin who is less of a threat and more of a resource to the traditional interests of Catholic-leaning Anglicans. This book is important for what it has to say about the necessity of doing theology in a pastoral mode with an eye to basic catechesis and formation and for the contribution it can make to the reconciliation of the Reformed and Catholic emphases in Anglicanism.

The Rev. Leander S. Harding
Ambridge, Pennsylvania

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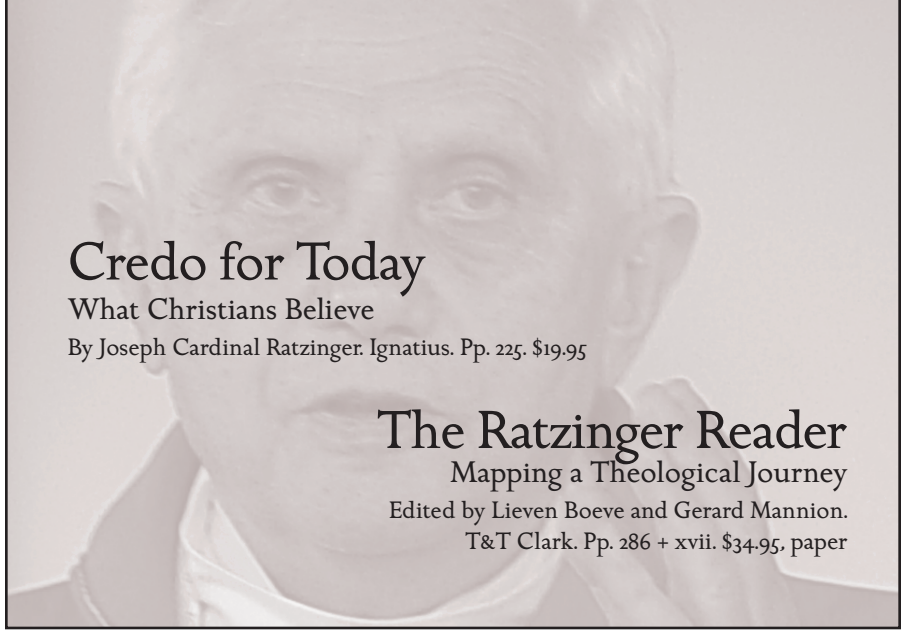
Jesus Christ's love, acting on our behalf" (p. 12).

The volume is filled with apologetic jewels. Discussing the Enlightenment attempt to find a moral philosophy that would be true "even if God did not exist," Ratzinger proposes turning the dictum on its head. To act "as though God existed" would mean "acting as though each human being were destined for eternity and as though each were my brother because created by the same God. … Anyone who patiently trusts to this 'as if,' taking it constantly as the maxim of his life, can see that he is not living by a fiction, that what he had first adopted as a hypothesis is true, the authentic truth about man and reality itself" (pp. 178-80).

The final essay, "Why I Am Still in the Church," looks squarely at corruption and compromise in the Roman Catholic Church. There is a deft analysis of the penetration of secularism and unbelief into the very heart of the Church's life and work. There is no note of Roman triumphalism here. Ratzinger's answer to the conundrum of the Church is to reclaim a metaphor from the Church Fathers: as the moon is to the sun so is the Church to Christ. The Church is dark in herself, earthly, even a barren desert. Yet she shines with the reflected radiance of Christ.

This is a beautiful little book that is an encouragement to all Christians and which would make a wonderful gift for skeptical but interested friends.

The Ratzinger Reader is a collection of the pope's more technical theological writings of many years interspersed with editorial analysis by two theologians from the Catholic University of Leuven. The collection counters a popular narrative among theologians about the evolution of Cardinal Ratzinger's



Credo for Today

What Christians Believe

By Joseph Cardinal Ratzinger. Ignatius. Pp. 225. $19.95

The Ratzinger Reader

Mapping a Theological Journey

Edited by Lieven Boeve and Gerard Mannion. T&T Clark. Pp. 286 + xvii. $34.95, paper

thought. Especially among liberal Roman Catholic theologians it is assumed that a young liberal Ratzinger turned suddenly upon his elevation to higher office into an archconservative Ratzinger. The authors show through their selection of writings and their analysis that there is a high degree of continuity throughout Ratzinger's career of theological teaching and writing. Before Vatican II Ratzinger was concerned with the lack of vitality in Roman Catholic theology. After Vatican II he became convinced that the gravest threats to this theology were in certain popular misunderstandings of the teaching of the Council. What is often seen as theological discontinuity is really a contrast in pragmatic focus.

The book opens with a brief biography that helps us understand the development of the pope's theology. There are chapters on hermeneutics, Christology, ecclesiology, dialogue with the modern world, ecumenism and the dialogue with other faiths, authority, liturgy, catechesis, and evangelization. The chapter on interpreting the Second Vatican Council is especially pertinent to the accusation that Benedict XVI is an archconservative. In his writing on the Second Vatican Council the pope gives a clear appreciation of the Council's engagement with the challenges of modernity and of the Council's proposed reforms.

However, he expresses a steely resistance to the attempt to oppose a so-called "spirit of the Council" to the actual texts of the Council, an attempt which is an abdication to modernity in disguise. "The real reception of the Council has not yet even begun. What devastated the Church in the decade after the Council was not the Council but the refusal to accept it. … In the long run, neither embrace nor ghetto can solve for Christians the problem of the modern world" (p. 274).

This is a strong collection of theological essays on the major topics of the faith by an accomplished, orthodox, and broadly ecumenical theologian with context and analysis provided by two other accomplished, ecumenically minded, professional theologians. This is enough to recommend the volume. But the collection also opens a window into the struggle for the theological future of the Roman Catholic Church and for the character and quality of its contribution to the ecumenical future.

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

Braaten and Ecumenism

Review by Sarah Rowland Jones

Not only Lutherans, as is claimed here, "have a long history of being suspicious about (or bored by!) ecclesiology," but this collection in honor of Carl E Braaten offers much to stimulate head, heart, and soul.

A leading Lutheran theologian of the last half-century, Braaten has described himself as "*evangelical* without being Protestant, *catholic* without being Roman, and *orthodox* without being Eastern," reflecting these commitments in extensive writings on ecclesiology. Eleven authors, primarily Lutheran, but also from United Church of Christ, Baptist, Anglican, and Roman Catholic traditions, here engage with aspects of Braaten's vision of renewing the Church in bearing a clearer "catholic, evangelical witness to the apostolic faith." Other major themes are the promotion of ecumenical engagement (not merely dialogue) and mission (particularly from an ecumenical perspective), both of which are seen to follow from this understanding of the Church's vocation.

The collection opens with two brief contributions from Braaten's longtime close collaborator, Robert W. Jenson: an appreciation of his friend, and then a delightful reflection on what it might mean to give greater attention to imagery of the Church as the bride of Christ, alongside the more usual focus on the body of Christ. Another particularly stimulating essay is Roman Catholic Susan Wood's consideration of the Eucharist from a perspective largely neglected in ecumenical engagement, namely its ecclesial meaning, and thus "its role in the formation of the communion of the saints."

Several contributors reconsider aspects of historical debates of the Reformation and subsequently, particularly in light of recent developments such as the 1999 *Joint Declaration on the Doctrine of Justification* of the Lutheran World Federation and the Roman Catholic Church. Thus, for example, Frank C. Senn, STS, writes on "'Rome, Reformation, and Reunion' Revisited," picking up on Braaten's 1966 article, thought by some to be urging a Protestant "return to Rome," though he portrayed it as "Reunion, Yes; Return, No." Michael Root considers the locus of authority and decision-making, and argues that further focus on how these relate to the priesthood of all believers is potentially fruitful in ecumenical dialogue. Timothy George, meanwhile, considers the more recent development of evangelical engagement with ecumenism.

Cheryl M. Peterson explores "Lutheran Principles for Ecclesiology," proposing greater trinitarian balance to historic christological emphases. Alberto L. García considers understandings of the local church from a "world" perspective, setting Cuban experiences of exile alongside those of Lutherans as distanced from the Roman Catholic Church. Unity and division are explored by James M. Childs with particular attention to relations between the Evangelical Lutheran Church of America and the Missouri Synod. Other contributors take a broader perspective on ecclesiological and ecumenical questions, with Gabriel Fackre arguing for greater attention to be paid to the atonement. Leopoldo M. Sánchez considers pneumatological Christology, not least as a means for better opening our eyes to seeing God at work within fragmented global Christianity.

In a similar vein, Joseph L. Mangina urges that more weight be given to "the cross-shaped Church" alongside understandings of *koinonia*. Anglicans and Episcopalians will be particularly interested in his discussion of how this is reflected in the ecclesiological assumptions of the Anglican Covenant, with its call for accountability within the Communion through mutual submission within the body of Christ. Anglicans, and our ecclesiological and ecumenical endeavors, are also referenced in a number of other essays, from William Temple to John Stott and the work of ARCIC.

The authors write with considerable empathy for Braaten's assertion of a "high church, evangelical, catholic" Lutheran perspective, particularly in relation to doctrinal, ecclesiological and liturgical matters. This understanding of Lutheranism is assumed and reflected here, reflecting concerns voiced by Braaten and others that Lutherans not become lost within the broad sea of American "mainline Protestant" churches, with their falling numbers.

As is well known, Braaten also fears undue syncretism in cultural matters and, while supporting women in ordained ministry, he has taken a conservative line on same-sex relationships. But these issues are not directly addressed in these essays and, I would argue, such conclusions do not automatically follow from the ecclesial and theological perspectives of this volume. Those who disagree with his social stance should therefore not be put off. This book is worthwhile and enjoyable for anyone with a general theological interest who takes seriously the nature of the church, indeed the Church, within a Christian's life.

The Rev. Canon Sarah Rowland Jones is research advisor to the Anglican Archbishop of Cape Town and a member of the Inter-Anglican Standing Commission on Unity, Faith and Order.

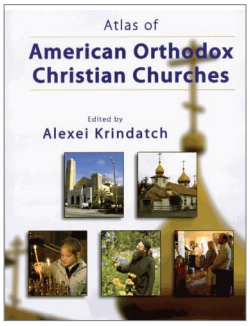
Critical Issues in Ecclesiology

Essays in Honor of Carl E. Braaten
Edited by **Alberto L. García** and **Susan K. Wood**. Eerdmans. Pp. 255. $50

Atlas of American Orthodox Christian Churches

Edited by **Alexei Krindatch**.

Holy Cross Orthodox Press.
Pp. xiii + 221. $19.95



The history of Orthodoxy in North America is extremely rich and complex, and still awaits a thorough, scholarly, integrated treatment. Conventionally the history begins with the great Russian mission to Alaska in 1794, though a Greek community in Florida dated from 1767. Until this history is written, we have some helps in understanding Orthodox communities in the United States and Canada, and Alexei Krindatch's excellent new atlas is one of them. Krindatch was the director of the first census of Orthodox Churches in America, conducted in 2010-11, and he brings a broad knowledge and experience to this project.

This book is extremely helpful in a range of ways. After a preliminary orientation, the book is divided into four chapters. Chapter 1 gives general historical information and Chapter 2 is broken into separate sections that give specific data, history, maps, and other details of 21 different Byzantine Orthodox and Oriental Orthodox Church bodies. The list includes two groups, the Macedonian Orthodox Church and the Holy Orthodox Church in North America, which are non-canonical bodies, but about which it is difficult to find reliable information elsewhere. One learns a great deal both from the written accounts and the maps of the economic, industrial, and political factors that account for the demographics of many Orthodox communities.

Sadly but not surprisingly there is no entry for the Ethiopian Tewahedo Church, because the editor could not gather reliable reports. This is a pity; if the Ethiopian presence in my own city is anything to go by — we have at least three large parishes here — this church is well-established and growing in North America.

Chapter 3 focuses on monasteries, while Chapter 4 reports the 2010 U.S. National Census of Orthodox Churches that the editor directed. A useful appendix of some further sources of information completes the volume.

Forty years ago the best guide to American Orthodoxy was published by the Episcopal Church's Council on Relations with the Eastern Churches: *A Handbook of American Orthodoxy*, edited by J. Robert Wright. It was both a service to the Orthodox and an invaluable help for Episcopal clergy in understanding what can be a confusing picture of many ethnic groups and exotic-sounding churches. Although the details of its listings are now out-of-date, it still includes valuable material.

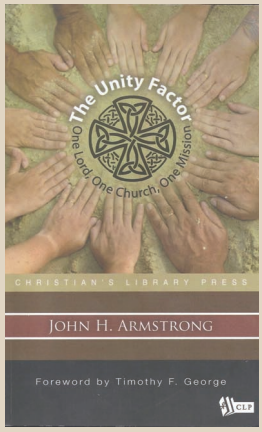
Krindatch's new atlas helps in much the same way, though his book is more extensive and does not give listings of individual clergy and parishes as the old *Handbook* did. No one with a serious interest in Orthodoxy in the United States can work without this new book, which serves as a better resource than even some websites that purport to give similar information. I hope it will remain in print for years to come, with periodic new editions as warranted.

The Very Rev. Peter Eaton
Denver

The Unity Factor

One Lord, One Church, One Mission

By **John H. Armstrong**. Christian's Library Press. Pp. ii + 47. $7.95



The subtitle sums up the message: Christians need to get over their divisions and focus on proclaiming Christ as the one Lord. The author, a Baptist pastor, shows himself thoroughly grounded in Scripture and firmly committed to the Lordship of Christ and trinitarian faith. He also, a bit more surprisingly, seems to think that all who call themselves Christians share this grounding and this commitment, even though he leaves "one faith" out of his summary. He seems to be addressing people for whom the sin of Christian disunity is quite a new idea, and ecumenism an unfamiliar "big word."

The picture is well laid out in broad strokes, backed with extensive Scriptural quotations: God wills unity for his people, and wills them to show love, "relational love," for one another. (May one ask if there's any other kind?) Any detailed development, though, either of how disunity came to be or of how it might be corrected is rather lacking. He does not point out that divisions among Christians today are at least as much within denominations as between them. About his most specific suggestions are that Christians of different backgrounds should read Scripture together and pray together. Some of us have been doing this for a long time.

The book is published by the Acton Institute, a think tank focused primarily on politics and economics rather than on theology. This provenance may mean that it can reach quite a new public, open some minds, and lead more Christians to a deeper and more active concern for the vital matter of Christian unity.

Sister Mary Jean, CSM
Greenwich, New York

The Cruelty of SCHISM

Sic et non

By Pierre W. Whalon

Does the Church have a future? Given the declining numbers across all denominations in America, the competition from aggressive secularism and certain forms of Islam and other religions, widespread persecution of Christians, and the weaknesses caused by individual internal challenges and longstanding divisions among the churches, this is no idle question.

In his book *Kirche ohne Zukunft? Plädoyer für neue Wege des Glaubensvermittlung* ("Churches without a future? Plea for new ways of passing on the faith"; Herder, 1993), Kurt Cardinal Koch wrote this about re-evangelizing Europe:

> In the new Europe, Christians will be held responsible ecumenically, and if outdated confessional quarrels continue unabated, there will be, as happened three hundred years ago, a new wave of secularization and atheism for which the churches will be guilty. This is why there is no room for "re-confessionalizing," and even less for confessional proselytism. On the contrary, the hour has come and now is to show proof of real ecumenism in communicating the Faith in Europe.

Cardinal Koch, the new head of the Pontifical Council for Promoting Christian Unity, confirmed in a meeting with me that he continues to stand by this strong statement, and it was a major theme at "Synod 2012: The New Evangelization for the Transmission of Christian Faith" last October. This raises the question of schisms among various Christian traditions, including Anglicans. There is no more urgent need that we each have than to confront both the internal challenges all churches face separately, and the external

challenges we face together. No one church can address these by itself.

To begin to do away with "outdated quarrels," not to mention new ones, a basic question must be answered: When is schism justifiable? To get away from heresy and keep the faith?

It is an old question, which the Church's life has kept ever fresh, unfortunately. The excellent 2006 Cyprus Statement of the Anglican-Orthodox Dialogue, *The Church of the Triune God*, put the ancient distinction between the two this way:

> It is commonly accepted that heresy refers to a departure from the faith, while schism refers to a departure from the eucharistic communion of the Church. While there are many instances in early Christianity where schismatic communities shared elements of the common faith of the Church, but became separated for other reasons, such as theological rigidity, moral rigourism, and personal rivalry, schism inevitably involves an ecclesiological anomaly, and may even involve an ecclesiological heresy. (VIII.4)

Only professed Christians can commit these particular sins. Once it is clear that an opinion goes against basic Church doctrine, then to hold it is heresy. It is a matter of doctrine — what makes the Church the Church — rather than morals. Morality is mostly contextual: think about the Church's changing attitudes over the centuries toward usury, slavery, and remarriage. Doctrine, however, is rarely affected by the immediate context. We have recited the Apostle's Creed in every era since the ancient Church codified it. To dismiss, distort, or deny an article of the creed knowingly is heresy.

Today the notion of heresy seems vacuous to many. Am I not entitled to my opinion? Aren't all truth claims just veiled grabs for power? Don't other religions have some truth as well? And so on.

But we are talking about something very basic. So basic, in fact, that all the major heresies have been tried and found wanting. Heresy always stunts; that is its marker. Orthodoxy always liberates into wider fields of inquiry, for it requires loving God "with all our mind." Or in G.K. Chesterton's famous words, "[For the Church] to have fallen into any one of the fads from Gnosticism to Christian Science would indeed have been obvious and tame. But to have avoided them all has been one whirling adventure; and in my vision the heavenly chariot flies thundering through the ages, the dull heresies sprawling and prostrate, the wild truth reeling but erect" (*Orthodoxy*, in *The Collected Works of G.K. Chesterton, Vol. 1* [Ignatius, 1996], p. 306).

What of questions about the ordination of women or the manner of including gay people in the life of the Church? Or requiring clerical celibacy? These are matters of discipline. One might argue that very wrong decisions have been taken, but these are not heretical *per se*.

Heresies are held today either out of stubbornness or ignorance. Ignorance is no excuse for schism, however. Heresy is a matter of the intellect; schism concerns the heart. It violates the New Commandment that we must love one another as Christ has loved us, even in all our tawdriness. It repudiates Jesus' prayer "that they all may be one … so that the world may believe" (John 17:21). Schism is therefore never a remedy for heresy, for the cure is worse than the illness. It is a group effort to split the Body of Christ, prompted by unresolved discord within the Church, involving refusal to share the Holy Communion together. Furthermore, schisms provoke conflicts that last for centuries, and become very difficult to undo, while heresies often die with the heretics.

Heresies are held today either out of stubbornness or ignorance.

Even a cursory glance at Church history shows the terrible consequences of schism. The split after the Council of Chalcedon over a misunderstanding of a relatively minor point led to the separation of the Oriental church from what we now call the Catholic and Orthodox churches. That church of the East grew much larger than the rest; by 800 it stretched from Antioch to the Pacific Ocean, with more than 250 dioceses and 18 metropolitans. Today we know practically nothing about these so-called Nestorians, because when they faced trouble there was no one willing to help. Schism, you see, was in the way.

And what about Henry VIII's schism from Rome? It was of course short-lived, since his daughter Mary returned the English church to the papacy. But the long struggle between the Tudor monarchs and the Renaissance popes that led to what we now call Anglicanism was political, not doctrinal. Only if one considers communion with the Pope essential to Christian faith and life can Henry's actions be considered planting the seeds for "founding a new church." But the

(Continued on next page)

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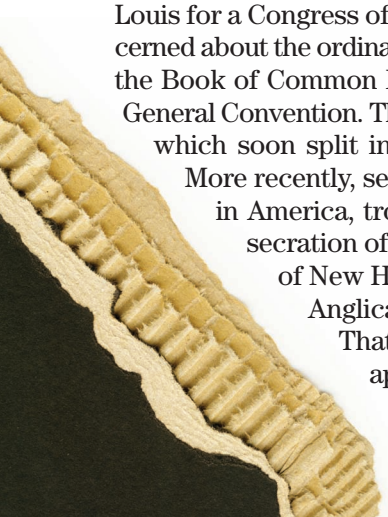
Eastern Orthodox churches have never accepted that doctrine, and it began to gain acceptance only in the West after the Great Schism. Not long after that fateful gesture in Hagia Sophia Church in the summer of 1054, other changes happened in the West as well: the first persecutions of Jews, the First Crusade, and the imposition of clerical celibacy. Later ages saw the sack of Constantinople by Crusaders, and the whole debacle of the Council of Florence and the fall of Constantinople.

Sometimes it is said that the Protestant Reformation was a schism worth making, a revolt against a thoroughly corrupt church in favor of the pure teaching of the Scriptures. While the Reformation made enduring progress, there were also several schisms that happened within a very short time. When Martin Luther and Huldrych Zwingli met in Marburg, Germany, in October 1529, they agreed on all points of doctrine except that of the presence of Christ in the Eucharist. The discussion ended abruptly, it is said, when Luther took out his knife and carved *Hoc est corpus meum* into the table. These types of disagreements eventually led to new schisms, and then wars, like Luther's support of war against Thomas Münster, an early Anabaptist, as well as widespread murderous persecutions of Christians of all stripes. The split between Rome and the various Reformed churches (or between Anglicans and Reformed) developed the Wars of Religion, in which a third of Europe's citizens died in the name of Jesus, and modern-day atheism was born.

This brings up another aspect of schism: one schism engenders another. Once you've broken off from your sisters and brothers and formed an antithetical church, it becomes easier to do it all over again.

In 1977, a group of Episcopalians gathered in St. Louis for a Congress of Concerned Churchmen, concerned about the ordination of women and revision of the Book of Common Prayer, approved by the 1976 General Convention. They formed a separate church, which soon split into several smaller churches. More recently, several different constituencies in America, troubled especially by the consecration of an openly gay man as Bishop of New Hampshire in 2003, formed the Anglican Church in North America. That coalition has begun to come apart as well. Schism naturally reproduces itself.



What makes schism attractive, of course, is the pain of communal conflict. It may seem like the only possible solution at the time. But schism never resolves conflicts, for rather than resolving them, schism institutionalizes them. Dialogue and argument cease: insults and *anathemata* replace them. The doctrinal problems become seemingly irresolvable, because the schismatic ideology of each side prevents discussion, and that stunts the development of the Christian Church as a whole. This is when people say that differences have become "irreconcilable" — a direct denial of the Gospel. Here is the "ecclesiological heresy." Schism leads to the discrediting of the churches, and by extension, the discrediting of Jesus Christ himself.

It is said that there are more than 20,000 Christian denominations. The New Commandment has been violated 20,000 times! None is ever a cause of rejoicing. Every schism involves sin on both sides of the break.

Jesus promised us that the gates of hell would not prevail against the Church (Matt. 16:18). In the long run, the very long run, we cannot thwart God's mission. Even the vile fruit of schism can be made palatable, by God's providence. The diversity of the churches is not necessarily evil. But we must leave behind not only "outdated confessional quarrels" but the schismatic impulse itself.

Heresy is a cruel master because it deprives people of the fullness of life in Christ, as C. FitzSimons Allison showed in *The Cruelty of Heresy* (1994). Schism is even crueler, however, because it gives the lie to God's offer of salvation, as evidenced by the way Christians behave toward one another. "That the world may believe" that Jesus is sent by God (John 17:21 again) requires that we overcome the schismatic impulse and live into — despite all disputes and dislikes — the unity that is the Holy Trinity's gift to us.

"'See,' [the pagans] say, 'how they love another' — for they themselves despise one another — 'and how they are ready to die for one another.'" So wrote Tertullian in the third century, reporting pagan observations of Christians (*Apology*, 39.6).

Really? Which Christians were those? If only we would live like that, the world would believe. It could not help but believe. And the Church's future would never again be in question. ■

The Rt. Rev. Pierre W. Whalon is Bishop in Charge of the Convocation of Episcopal Churches in Europe.

Heresy & Schism

MIRROR IMAGES

Sic et non

By John C. Bauerschmidt

The distinction between heresy and schism that Bishop Whalon refers us to is a useful one with ancient precedent, in the work of St. Augustine of Hippo and others in fourth-century North Africa. Yet it is also true that early Christian writers (including Augustine) commonly speak of the two in the same breath, as phenomena with the same root. Both undermine the unity of the church. It is more common to find them linked together rather than rigidly distinguished from each other.

In a sense, Judas Iscariot is the archetypal heresiarch and schismatic. In the idealized context of the Jerusalem community portrayed in the Acts of the Apostles, where "those who believed were together and had all things in common" (Acts 2:44), Judas was the one who had chosen first his own way, "to go to his own place" (Acts 1:25). Acts takes aim again and again at private possession, and heresy and schism are nothing less than this. Each represents the choice to have one's own possession: one's own truth, one's own leadership, rather than the truth and unity that are the common possession of the Church.

Heresy violates unity just as surely as schism. St. Paul writes, "Be of the same mind, having the same love, being in full accord and of one mind" (Phil. 2:2). Christians are called to a unity that involves not simply a common love but also a common mind that makes for full accord. St. Augustine saw schism as a sin against charity, but argued with the Donatist schismatics for a return to unity precisely on the basis of their common faith. Absent that faith and a coherent and convincing explication of it there is no common life. Perhaps this is wishful thinking; but wishful or not, at least it reminds us of the Christian calling.

If our understanding of truth develops then we should expect that our understanding of error ought to develop as well. Formal heresy in terms of the violation of the faith in creedal terms is understandably a *rara avis*, but that doesn't mean that there are not new errors afoot that are a danger to "full accord." Expanding the category of heresy is not the Church's priority, but it would be naïve to think that there are no theological errors apart from the ancient heresies, or even no new heresies abroad in the land. A little modesty and some patience are called for, however, as schismatics often find heresies under every bedpost (a common justification for schism). Truth and unity are pitted against each other by the schismatic in a way they never should be. At the same time, heresy itself often lies in the exclusion of a truth that is necessary for the fullness of orthodox faith. As Bishop Whalon says, heresy stunts. So we see that separation and exclusion are functions of schism and heresy, mirror images of each other with a similar root and manifestation; both work against unity, and have more in common than we might think.

Heresy violates unity just as surely as schism.

The modern ecumenical movement has made a concerted effort to resolve the enduring schisms that have beset the Church precisely by returning first to a substantial agreement on the faith. Healing of schism begins here, in the unity of a common faith. Not every question is resolved in this way, but the aim is to resolve enough in order to move forward together. Schism cannot be overcome without addressing questions of theological truth and at least beginning to aim at "full accord." Again, heresy and schism are linked in an axis that is destructive of the Church's unity. The remedy lies in addressing them together. ■

The Rt. Rev. John C. Bauerschmidt is Bishop of Tennessee.

Sic et non

Heresy Excludes ITSELF

By Gary Thorne

Bishop Pierre Whalon highlights the cruelty of schism as the rejection of the Holy Trinity's gift of unity to the Body of Christ, and challenges all churches today to leave behind "the schismatic impulse itself." In response, Bishop John Bauerschmidt correctly reminds us of the manner in which schism is intimately associated with heresy. Thus, our unhappy divisions will not (and should not) be overcome by wishful thinking, but only by the hard intellectual work of achieving a common expression of faith. The lie of God's offer of salvation that Bishop Whalon insists is shown up in our present schisms cannot be resolved by agreeing to be in eucharistic fellowship whilst at the same time having no standards of truth. Indeed, such a vacuous fellowship would only convince the world more deeply that Christianity does not have Good News for the redemption of the world.

Through our various ecumenical dialogues we must continue to work to achieve a common expression of faith that will allow all the Christian world with integrity to share in the blessed sacrament of unity.

I wish to focus on a matter addressed only obliquely by Bishops Whalon and Bauerschmidt. Can churches that accommodate heretics be in eucharistic fellowship with churches that excommunicate heretics? This question is the elephant in the room whose avoidance is destroying the communion of Anglicans. As long as the Anglican Communion refuses to deal with heretics it will never achieve eucharistic fellowship with the Roman Catholic and Orthodox churches, among others.

I speak of *heretics*, not heresies, for a traditional reason.

In the 9th century Theodore Studios wrote: "Whatever ill anyone may speak of me, let him do so, for he speaks truth, with one sole exception:

Unfortunately, we are living in an age of individualism that celebrates heretics.

I am no heretic" (*Magna Catechesis* 12). These words were written in the midst of the violent controversy that lasted for two centuries over the doctrinal significance of icons as means of devotion. But how could Theodore be so sure that he was not a heretic? Both sides of the heated controversy argued vigorously that their position was most true to the tradition of the Church. Perhaps Theodore was on the wrong side of the debate, and perhaps he was the heretic?

No. Theodore knew beyond doubt that he was no heretic, and we too can have this same confidence.

In *The Figure of Beatrice*, Charles Williams describes how Dante interprets the traditional understanding of what it means to be a heretic: "A heretic, strictly, was a man who knew what he was doing; he accepted the Church, but at the same time he preferred his own judgment to that of the Church" (p. 125).

Thus, heretics are not simply those who hold heretical views (*Inferno*, Canto X, Circle VI); heresy as error is not the problem. In fact, Bishop Whalon's claim that heresy is a matter of the intellect is misleading — error is a matter of the intellect, and heresy is a matter of the will. The heretics are those who deliberately prefer their own truth to that of the Church.

In fact, later in the *Paradiso* Dante suggests that heresy is required to bring us into the presence of the Divine Life. In Canto X Dante and Beatrice ascend to the heaven of the Sun where, in the Circle of Twelve Lights, St. Thomas Aquinas introduces the names of the other eleven theologians. Standing to his right, predictably enough, is his teacher Albertus Magnus. But Thomas also must introduce Siger of Brabant, who is standing to his immediate left. Thomas had vigorously opposed Siger's teaching on Averroës as heretical when they both taught in Paris. Nonetheless, here in the heaven of the Sun, heresy (error) is corrected by other heresy (error). This assumes a notion of heresy as G.K. Chesterton describes: an exaggeration of a part of the truth such that it is taken to be the whole truth. In accordance with this understanding, the entire circle of the wise in Canto X reveals that each philosopher theologian held a partial truth — a form of heresy in that it highlighted one aspect of the truth, in exclusion to other aspects of the truth. Only when the heresies are seen in relation to one another, as complementary, do the partial truths correct and enhance one another. The important thing to note is that these theologians are not described as heretics precisely because each had the humility to recognize that his perception of the absolute truth was only partial, no matter how vigorously he had defended that partial truth on earth.

The Church must be inclusive of all those baptized who hold heretical opinions and views on their way to embrace the fuller truth of the Gospel as found in the Church. But the Church cannot be inclusive of heretics.

Unfortunately, we are living in an age of individualism that celebrates heretics. In accordance with this cultural norm, the contemporary Anglican church sometimes seems to take pride precisely in encouraging heretics. This attitude destroys the notion of the Church as the body of Christ. A heretic by definition deliberately sets his will over against that of the Church. Heretics want the body of Christ on their own terms, and to offer eucharistic hospitality to such persons is for the Church to be complicit in the harm that will come to one who refuses to discern the Lord's body. The heretic has already left the body of Christ — it remains only for the Church to have the courage to declare it. A Church that accepts a self-identified heretic, whether a bishop or a layperson, has lost its way. The Orthodox and Roman Catholic churches are correct to be impatient with, and in their eucharistic discipline to exclude, an Anglican Communion that includes heretics, that is, those who prefer their private judgments and beliefs over against the teaching and tradition of the Church.

Without a clear discipline of excommunication for individual heretics, and without the possibility of declaring that heretical groups are schismatic and not in eucharistic fellowship, there can be no Church.

The glory of the historic Anglican Way is precisely its inclusiveness. It fosters a broad, deep, and imaginative philosophical and theological thinking. Its brightest philosophers and theologians stretch the boundaries of tradition so that Christians can live and speak the tradition faithfully in fresh and engaging ways. It travels light, with no specific doctrine of its own but only that of the Catholic faith as this is found in Holy Scripture, summarized in the three creeds and set forth in the decisions of the first four General Councils of the undivided Church. But when its inclusiveness extends to heretics, its glory turns into shame.

If Anglicanism is sincere in acknowledging the cruelty of heresy and overcoming the present schisms of the Church, it must be willing to excommunicate heretics from its eucharistic fellowship. ■

The Rev. Gary Thorne teaches theology and is chaplain of the University of King's College in Halifax, Nova Scotia.

Trust Must Be Earned

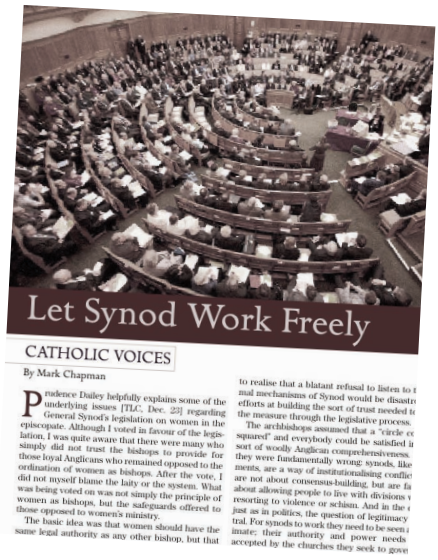
I believe that Mark Chapman and Andrew Goddard are largely correct in their analysis that a breakdown of trust within the church, and especially trust in the bishops, has been both a cause and an effect of the debacle over women in the episcopate, and is reflected in discussions over a number of other issues. This is, perhaps, hardly surprising, since the bishops cannot agree between themselves over almost any issue of current controversy, and it has been suggested that they do not always trust each other either. Most of us long for bishops whom we can truly trust with "the oversight of the faith and discipline of the church," but, as Chapman points out, such trust has to be earned.

Were it possible to be certain that bishops, both now and in the future, would always share Goddard's genuine respect for those with whom he does not agree on the issue of women's consecration as bishops, then a much higher degree of trust would be possible. As Andrew points out, however, many within the church (including some present, and no doubt future, bishops) dismiss opponents of women in the episcopate as "misogynistic, prejudiced, and discriminatory," which is hardly a basis for trust, and has only further convinced those who voted against the draft legislation that they were quite right to do so. During General Synod's debate, Bishop Justin Welby promised that, as Archbishop of Canterbury, he would ensure that the commitment to "respect" was adhered to, but unfortunately, despite his goodwill, he has no power to keep such a promise.

A significant number of those who voted against the draft legislation on women in the episcopate were, in fact, *supporters* of women as bishops, who were nonetheless dissatisfied with the accommodation provided to opponents. I myself, while I am opposed in principle to women in the episcopate, would not die in a ditch over the question, and will be able to receive their ministry (just as I already receive the ministry of women as priests) without personally requiring any accommodation. I am, however, deeply concerned that the consecration of women as bishops without adequate accommodation for opponents will put pressure on and significantly marginalise those who cannot accept the development, most of whom hold orthodox positions on other issues.

Andrew charges that I refer to concerns that the various proposals for accommodation would make women "second-class bishops" without responding to those concerns [TLC, Dec. 23]. The archbishops' amendment on co-ordinate jurisdiction was precisely designed to find a way around that problem, but the General Synod rejected it, and the suspicion remains that some members of Synod would vote against anything which did not leave the consciences of the opponents at the mercy of the bishops. Tom Sutcliffe, a lay member of General Synod from the very liberal diocese of Southwark who strongly supports women in the episcopate but equally strongly opposed the draft measure, also pointed out that, *in practice*, women as bishops can never have exactly the same status as their male counterparts because there will always be significant numbers of people within the church who simply do not accept the validity of the women's episcopal orders or their ministry, and no legislation passed by the General Synod can change that fact. One woman priest, speaking against the draft measure in the Oxford Diocesan Synod debate, said that the women who would be bishops ought to be more self-sacrificing in their approach to episcopal office.

Andrew questions the viability of


Let Synod Work Freely

CATHOLIC VOICES

By Mark Chapman

Prudence Dailey helpfully explains some of the underlying issues [TLC, Dec. 23] regarding General Synod's legislation on women in the episcopate. Although I voted in favour of the legislation, I was quite aware that there were many who simply did not trust the bishops to provide for those loyal Anglicans who remained opposed to the ordination of women as bishops. After the vote, I did not myself blame the laity or the system. What was being voted on was not simply the principle of women as bishops, but the safeguards offered to those opposed to women's ministry.

The basic idea was that women should have the same legal authority as any other bishop, but that to realise that a blatant refusal to listen to t mal mechanisms of Synod would be disastr efforts at building the sort of trust needed t the measure through the legislative process.

The archbishops assumed that a "circle c squared" and everybody could be satisfied i sort of woolly Anglican comprehensiveness they were fundamentally wrong: synods, like ments, are a way of institutionalising conflic are not about consensus-building, but are fa about allowing people to live with divisions resorting to violence or schism. And in the just as in politics, the question of legitimacy tral. For synods to work they need to be seen imate; their authority and power needs accepted by the churches they seek to gove

"putting in place structures which authorise [opponents] to deny women are bishops in the church of which they are part," but such structures are already in place to accommodate those who cannot accept women's priestly orders, and one of the reasons why the Church of England did not decide to consecrate women as bishops at the same time as they were consecrated as bishops is that it is far more messy and difficult to put in place such arrangements in relation to bishops. In fact, I share much of Andrew's disquiet at this sort of thing, and I wish we were not in this mess. A wiser church might have avoided the mess by *not* proceeding at all with an innovation with wide-ranging theological and ecclesiological implications, to which a substantial minority of its members could not assent. (Indeed, had a two-thirds majority in every House been required at earlier stages of the process rather than only at the end, it is quite likely that we would not have done so, since even the *principle* of women as bishops did not achieve a two-thirds majority in the House of Laity.) We are, however, past that point.

As Andrew mentions, some proponents of women in the episcopate are resting their hopes on a rout of traditionalists in the next General Synod elections, due to take place in 2015. They will not, of course, be the only ones campaigning.

Prudence Dailey
Oxford, England

(Continued from page 7)

the goal together. There is a lot of work to be done in the area of rebuilding our diocese. A lot of our churches and schools and other institutions are in need of renovation after years of neglect."

The Primate of the Province, Archbishop Albert Chama, encouraged all Christians from the Diocese of Harare to continue their testimony to the works of God. "You are going back to your churches to worship God in dignity as it was intended to be. Be strong as you are a testimony to the rest of the church. Continue and never relent because wherever we are we say we are learning from the church in Zimbabwe."

The Archbishop of Canterbury sent a congratulatory message to the Diocese of Harare. "I am absolutely delighted to be able to send my warmest congratulations on this momentous day for the Diocese of Harare, the Church of the Province of Central Africa and the whole of the worldwide Anglican Communion," he wrote.

"You have faced threats of violence and arrest and yet your faith has not weakened; rather, it has grown stronger. I want to commend particularly the leadership of Bishop Chad Gandiya and Bishop Sebastian Bakare before him, as they have embodied authentic Christian servant-hearted leadership. Through all this, your faith has been a beacon of light to the rest of the Anglican Communion."

"This is freedom for us," said Takunda Zvaita, an Anglican worshiper from Harare. "We have learned a lot in exile. There is a vibrant Anglican Church that has been growing because of the exile and we have even improved our praise and worship."

Anglicans in the Diocese of Harare have not been able to worship in their churches ever since their buildings were seized five years ago. Many of them have only been able to worship in open air, under trees and any other areas they could find.

The service ended with the official opening of the cathedral, its cleansing and rededication to God. Similar cleansing services also were planned in parishes outside Harare.

Bellah Zulu, ACNS

Anglican World Returns

Jan Butter, editor of Anglican Communion News Service, has announced the revival of *Anglican World*, which had ceased publication in 2007.

"The Anglican Communion News Service has always been the digital half of a package that aimed to deliver the best stories of Anglican life and ministry," he wrote. "The other half was *Anglican World* magazine.

"A printed publication has been part of our Anglican Communion history as far back as the 1940s. Those Anglicans and Episcopalians without easy access to the Internet lost a valuable source of Communion news and information when production of *Anglican World* ceased in 2007. Since that time, many people have urged us to relaunch it."

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More Than We Expect

The Gospel for this Sunday relates the story of the wedding at Cana. It is a familiar story to Christians, but its very familiarity can obscure one of its main points: that God's methods are unfamiliar to us. We had been on notice that this was the case, and we might plausibly have, as it were, expected the unexpected. Through the prophet Isaiah, the Lord told his people, "my thoughts are not your thoughts, neither are your ways my ways" (55:8). Nevertheless, knowing a thing intellectually is very different from experiencing it. John Henry Newman said that experiencing God's work within the world is, for humans, like waiting and listening for a clock to strike, and yet when finally it does, it startles us.

Just so, we ought to be a little unsettled by the wedding at Cana. It is the fulfillment of grand prophecies, as the lectionary's inclusion of this Sunday's Old Testament lesson suggests. At the wedding at Cana, we see the Builder of Zion rejoicing over his Bride. We see fulfilled the prophetic expectation that the advent of the Messiah would mean an abundance of wine (cf. Amos 9:13). Jesus here takes upon himself the traditional responsibility of the Bridegroom: providing a lot of good wine for the guests at the feast.

Jesus' mother is also conspicuous in this story, even oddly so. John begins by telling us that "the mother of Jesus was there," and that Jesus and his disciples had "also" been invited (vv. 1-2). It must be said that although the Gospel is not about Mary, nevertheless she is all about the Gospel. And we find her at Cana fulfilling her divine vocation, spoken to her by the angel at the Annunciation. Here too, perhaps, there is a foretaste of the sword which the aged Simeon said would pierce Mary's soul at Golgotha (Luke 2:35): when Mary tells Jesus about the embarrassing shortage of wine, his reply might make us wince: "Woman, what concern is that to you and to me? My hour has not yet come" (v. 4). Here the identity of her divine son stretches beyond the horizon of Mary's understanding. Perhaps these words were painful for her to hear. Discovering Jesus to be other, and always *more*, than what we thought him to be can be acutely painful. And the pain of this experience is proportional to the love that had bound us to him in the first place.

But Mary's word to the servants (v. 5) exemplifies her superlative faith in God, on account of which her cousin had pronounced her blessed among women (Luke 1:42, 45). Undaunted even by her son's admonition, led by her mother's love and her heroic faith, she says to the servants, "Do whatever he tells you" (v. 5), and we come to the crux of the matter. Suddenly Jesus' "hour" has indeed come. He turns water into an abundance of good wine, and in doing so, he "revealed his glory." And the story concludes with John telling us that those who had eyes to see "believed in him" (v. 11).

Look It Up

An abudance of wine was a recurring theme among the prophets, and a sign of the dawn of the Messianic age and of Israel's deliverance. How does Jesus meet or unsettle these expectations at Cana?

Think About It

We tend to think of prayer as being about speaking to God. In John 2, Mary's word to the servants is, "Do whatever he tells you." We are reminded that prayer must be as much (or more) about listening than about speaking. As you listen to him in prayer, what is Jesus telling you to do?

Neh. 8:1-3, 5-6, 8-10 • Ps. 19 • 1 Cor. 12:12-31a • Luke 4:14-21

Filled with the Spirit's Power

This Gospel lesson centers on Jesus' self-promotion in Nazareth, "where he had been brought up" (v. 16), and its environs. According to Luke, Jesus had just been baptized by John, and he had gone into the wilderness and there had been tempted by Satan. Now he arrives in Nazareth. This is therefore akin to our Lord's debut, the first acts of his public ministry.

Luke, like the other evangelists, noted the descent of the Holy Spirit onto Jesus at his baptism, "in bodily form, as a dove" (3:22). And he is careful to point out that it is the impulse of the Holy Spirit that drives Jesus at each stage of his ministry. Chapter 4 begins, "And Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit for forty days in the wilderness" (vv. 1-2). And now we find him returning to Galilee, again "filled with power of the Spirit" (v. 14).

We might well wonder what it means for someone to be "filled with the power of the Spirit." Given what we believe about Jesus, about his eternal identity, we might well wonder what it means for him, of all people, to be so filled. In his monumental work "On the Trinity," Augustine of Hippo asks who, precisely, the Holy Spirit is, and he arrives at a beautiful answer: the Holy Spirit is "the love by which the Father loves the Son, and the Son loves the Father." And all the predicates we apply to God are aptly applied to this loving communion of Father and Son: this love is personal, substantial; it is itself God.

When Luke says that Jesus is going around impelled by the power of the Holy Spirit, he is saying that the actions of Jesus, his movements within the world, the contours of his ministry, and the things that he speaks to the people — all of it is motivated by the love with which he and the Father love one another, from all eternity. This communion, this eternal and mutual self-gift of Father and Son, is the dynamism that becomes visible to the people, according to Luke, at Jesus' baptism; it becomes clear that this Holy Spirit is the dynamism that empowers him.

In the epistle from this Sunday, Paul intimates that this same Spirit is given to the disciples of Jesus through the sacrament of baptism: "in the one Spirit we were all baptized into one body" (1 Cor. 12.13). We may see then how it is that this divine communion of the Father and the Son, which makes them One God, when it is poured out on us, unites us with Christ, and thus with one another. So the variegations which formerly characterized human life, marking us off from another as "Jews or Greeks, slaves or free" (v. 13), are swallowed up by the dynamic communion-in-love which we "drink" in baptism (v. 13).

Look It Up

Pentecost (Acts 2:1-31) is the great outpouring of the Holy Spirit on Jesus' disciples. Interpreters through the centuries have noted that Pentecost "undoes" what happened at the Tower of Babel (Gen. 11), where humans were scattered and made unintelligible to one another. Being members of the one Church ought, therefore, to make a difference. One would think the visible unity of Christians would exhibit to the world a compelling alternative to the disunity that seems to be our natural state. How, and to whom, are the visible divisions in the body of Christ a scandal?

Think About It

What are some practical ways that we can cooperate with the work of the Holy Spirit, both as individuals, and as communities of Christians?

Deaths

The Rev. Canon **Denise G. Haines**, who began her seminary studies before General Convention had approved ordaining women to the priesthood, died Oct. 8. She was 73.

Bishop John Shelby Spong ordained Haines as deacon and priest in 1977, and she was coauthor with Spong of *Beyond Moralism: A Contemporary Discussion of the Ten Commandments*.

She was a pastoral care educator and Clinical Pastoral Education supervisor. From 1989 through 2004 she created training programs focused on the development of hospital chaplains at Jersey City Medical Center, St Luke's Roosevelt Hospital in New York, and the Health Care Chaplaincy, also in New York. Her programs drew students from a variety of economic and religious backgrounds. She earned accreditations from and held leadership positions in the regional and national Association for Clinical Pastoral Education. She received a lifetime achievement award from the ACPE in 2010.

Born in Wilmington, DE, Haines was a graduate of the University of Delaware and General Theological Seminary. She served as priest-in-charge, St. Paul's Church, Chatham, NJ, 1977-80, and its rector, 1980-83; and archdeacon for mission and urban ministry, Diocese of Newark, 1983-89. The Rt. Rev. Mark Beckwith, Bishop of Newark, appointed her interim canon in 2008-09.

She is survived by sons William C. Haines and Andrew P. Haines; daughter Elizabeth L. Haines; and grandchildren Sarah, Michael, Madeline, Spencer, Justin and Danielle.

The Rev. **William C. Morris, Jr.**, a longtime columnist for the Diocese of Louisiana's *Churchwork*, died Oct. 29 in New Orleans. He was 76.

Born in Cleveland, OH, he was a graduate of Duke University and Episcopal Theological Seminary of the Southwest. He was ordained deacon and priest in 1961. Fr. Morris served as vicar, St. Alban's Church, Davidson, NC, 1962-66; on staff at St. Peter's Church, Oxford, MS, 1966-68; and rector, All Saints Church, River Ridge, LA, 1971-98. He wrote the essay "Avoiding the Dangers of a Monumental Church" for *A New Conversation* (Church Publishing, 1999) and was a member of Episcopal Communicators.

He was preceded in death by his parents, William Collins and Helen Janet Traill Morris. Fr. Morris is survived by his wife, Sarah Peyton Weaver Morris; sons John David and Patrick Gabriel Morris; and grandchildren Tyler Lusignan, Noah, Riley and Patrick Gabriel Morris.

The Rev. **Terry Parsons**, who served as stewardship officer of the Episcopal Church from 1996 to 2008, died Oct. 3. She was 65.

In pursuing her longtime goal of ordination to the priesthood, she completed studies at General Theological Seminary in 2010 and was called in August 2011 as vicar of St. Alban's Church in Bay City, Michigan. "Terry didn't just talk about the Christian call to stewardship," wrote the Rt. Rev. Gregory Rickel, Bishop of Olympia, soon after her death. "She lived it and her legacy and example will live on. I have lost a dear friend and guide."


Parsons

"If you're not talking about Jesus, it probably isn't stewardship," she often said.

She was preceded in death by her father, Alton Parsons, and a sister, Elsie Parsons Lackey. She is survived by her mother, Edna Parsons; her brother, Ray Parsons, sons Chris Fannin and Brian Fannin; and grandchildren Erin, Leia and Miles Fannin.

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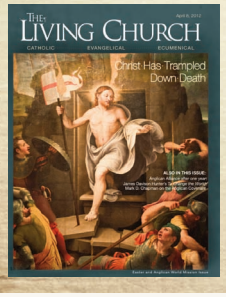

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