

Cardinal Kasper at Notre Dame    Complementarity in Marriage

June 23, 2013

# THE LIVING CHURCH

CATHOLIC

EVANGELICAL

ECUMENICAL



'Come to us, Holy Spirit'

# A Columbarium For Your Church

A columbarium in the life of the church delivers a message of comfort in the knowledge that those that have touched our lives will always remain in the company of family and friends.



Here the timeless elegance of bronze and Armento artisanship are combined to create a beautiful Columbarium Memorial while making the comfort of church burial an affordable alternative. Let us assist you in establishing a columbarium for your church.

---

SEND FOR OUR FREE INFORMATION KIT & DVD

  
ARMENTO  
COLUMBARIUMS

BLENDING ARTISTRY & CRAFTSMANSHIP SINCE 1946

1011 Military Road, P.O. Box 39, Buffalo, NY 14217  
Toll Free 1-866-276-3686 · e-mail: [info@armento.net](mailto:info@armento.net)  
Visit us at [www.Armento-Columbarium.com](http://www.Armento-Columbarium.com)

# THE LIVING CHURCH

THIS ISSUE | June 23, 2013

## NEWS

4 'Signs of Hope' in Rome

## FEATURES

8 'Come to us, Holy Spirit'  
By G. Jeffrey MacDonald

14 Opening Cardinal Kasper's  
Theological Gifts  
By Michael Cover

18 Gunning for Complementarity  
By Wesley Hill

CHRISTIAN  
MARRIAGE

## BOOKS

21 *The Morally Divided Body*  
by Michael Root and James J. Buckley  
Review by Victor Lee Austin

22 *Relics and Miracles*  
and *Icons and the Name of God*  
by Sergius Bulgakov  
Review by Benjamin M. Guyer

## CULTURES

24 The Poet's Wife  
By Betsy Childs

## OTHER DEPARTMENTS

26 Sunday's Readings  
28 People & Places



## ON THE COVER

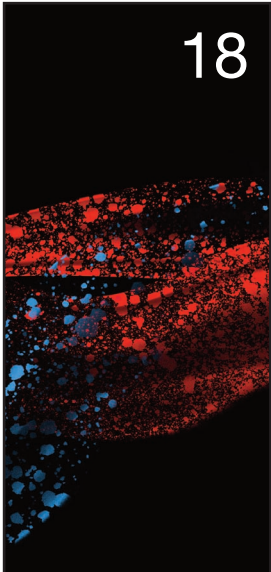
Pilgrims gather for evening worship in the Badlands at Taizé Pine Ridge.  
© lucetg.com photo

Brother Alois of Taizé: "We hope the Holy Spirit will disturb us [to] find new ways of creating communion" (see "Come to us, Holy Spirit," p. 8).

14



18



24



LIVING CHURCH Partners

We are grateful to the Rt. Rev. and Mrs. D. Bruce MacPherson [p. 25] and to the Diocese of Springfield [p. 27] whose generous support helped make this issue possible.

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.

## 'Signs of Hope' in Rome

The new director of the Anglican Centre in Rome says he sees promising signs for more visible ecumenism in these early days of Pope Francis's pontificate.

The Most Rev. David Moxon, who became ACR's director on May 23, says he's been steadily encouraged by symbolic acts, such as the pope's solicitation of prayers from a diverse crowd in St. Peter's Square and his washing of at least



one non-Christian's feet during Holy Week.

"These are signs of hope in a very down to earth and genuine way," Archbishop Moxon said via email from Rome.

In addition to his role as director, Moxon is the Archbishop of Canterbury's representative to the Holy See.

The new pope has a reinvigorated venue for nurturing closer ties with the Anglican Communion. The International Anglican-Roman Catholic Commission for Unity and Mission was formed in 2001 and has been recently reconstituted, according to Moxon.

"Watch this space and the interest of the new pope and the new Archbishop of Canterbury in this work in particular," he said.

As Pope Francis settles in, Moxon

sees no great need for a groundbreaking statement on what holds Christians together or anything on the order of Pope John Paul II's encyclical *Ut Unum Sint* (1995). Churches have more work to do in living by the principles of *Ut Unum Sint*, he said, and might do well to focus efforts there.

Foundational sections of the Anglican Covenant, which aims to foster unity across provinces, will continue to guide Anglicans in a helpful way, Moxon said. They "offer some potential doctrinal cohesion ... even if the Covenant as a whole isn't accepted everywhere."

For the Vatican's part, a new age of ecumenism under Pope Francis might manifest less through new statements or agreements and more through visible projects that put intentions into practice.

"A new day will be made visible," Moxon said, "by clear demonstrations of unity over issues like justice and peace, like the environment, like solidarity with the poor, and with ordinary acts of compassion where the wounds of the world bleed the most."

Lambeth Palace has confirmed that on June 14 the Archbishop of Canterbury planned to pay a first "personal and fraternal" visit to Pope Francis.

G. Jeffrey MacDonald  
TLC Correspondent

## Convention Will Plug In

When the 78th General Convention convenes in two years it will welcome laptops, tablets, and smartphones in both houses. The convention will meet June 25-July 3, 2015, at the Salt Palace Convention Center in Salt Lake City.

The Joint Standing Committee on Planning and Arrangements and the General Convention Office are striving for a mostly paperless convention. The Rev. David Michaud of the Diocese of Easton, an adviser in the revision of legislative software and systems, calls GC 2015 a "convention of screens."

Laptops, tablets, smartphones, and video monitors will be the primary media of legislative materials, and for the first time there will be no dedicated print shop. This "convention of screens" will be made possible by a robust WiFi system, which will be available for the first time on the floors of the House of Deputies and the House of Bishops.

"General Convention 2015 will not be 'business as usual' for the General Convention of the Episcopal Church, and not just because the Church will be selecting a presiding bishop and considering what a 're-imagined' Church might be," said the Rev. Canon Michael Barlowe, executive officer of General Convention. "It will also be the gathering of a Church dedicated to continuing to reducing its carbon footprint, while using innovative software and technology to streamline its legislative work and improve on its efficiencies."

Lori Ionntiu, manager of General Convention, plans to combine local efforts with continuing work towards the "greenest convention ever."

"There are so many wonderful initiatives occurring in Salt Lake City," she said. "Last May, the Salt Palace Convention Center completed one of

## Brain Cancer Strikes Massachusetts Bishop

The Rt. Rev. M. Thomas Shaw, SSJE, Bishop of Massachusetts, learned May 24 that a tumor removed from his brain is cancerous. He was scheduled to begin radiation and chemotherapy within a few weeks following the diagnosis.

"This is hard news for all of us to hear," the Rev. Canon Mally Lloyd, canon to the ordinary, wrote via email to diocesan clergy and leadership. She said Shaw "has great confi-

dence in his doctors, and he has great confidence in his life of prayer."

Shaw underwent surgery on May 17 to remove a mass on his brain that was discovered in tests conducted the previous day.

Shaw, 67, asked the diocese in January to begin its search for a bishop coadjutor. The diocese anticipates ordaining and consecrating the coadjutor in the fall of 2014. Shaw is in his 19th year as bishop.

the largest rooftop solar installations in the country, which offsets about 17 percent of the annual electrical needs. In addition to established plans at the center for waste reduction, recycling, and diversion, water quality and consumption, and air quality, Salt Lake County has a 'One Million Tree Program' in place to assist in offsetting the carbon footprint of travelers."

## Deacons Choose New Executive

The Association for Episcopal Deacons' executive board has chosen the Rev. Lorraine Marie Mills-Curran as AED's new executive director. Deacon Mills-Curran will succeed the Rev. Susanne Watson Epting, who concluded her tenure June 1.

Mills-Curran coordinates ministry among Brazilians in the western suburbs of Boston. She earned a law degree from the University of California and a master's degree from the Weston Jesuit School of Theology. She was ordained to the diaconate in 1988.

In March she wrote a *Vestry Papers* article about reviving a school at St. Andrew's Church, Framingham, by holding a party for the parish's neighbors.

"Rio chorus girls opened our party with a samba parade," she wrote. "Our teens re-enacted Jesus' hometown, herding farm animals through *Nazaré*. Workshops about workers' rights, green cleaning, and immigrant mental health vied for attention with bands, capoeira demos, and soccer clinics. We tested for osteoporosis, cholesterol, and blood pressure."

She added: "Suddenly, we were all over the Brazilian papers and radio. We discovered that if you act like a friend, people treat you as one. Brazilian community members approached us for help providing Portuguese literacy for their children. Our vestry approved hosting a parent cooperative and we soon registered 123 students in our *Núcleo Educacionista*. Our halls again rang with the shouts of children."

# Clergy Move Center<sup>®</sup>

Found Only at Stevens Van Lines



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

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



**STEVENS**  
worldwide van lines

Let us apply our expertise and commitment to your move.

Call the Clergy Move Center Team:

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

**800.248.8313**

[www.stevensworldwide.com/affinity](http://www.stevensworldwide.com/affinity)

## Complete Pew Restoration Services

Refinishing  
Upholstering  
Reversible Cushions  
New Pews and Kneelers

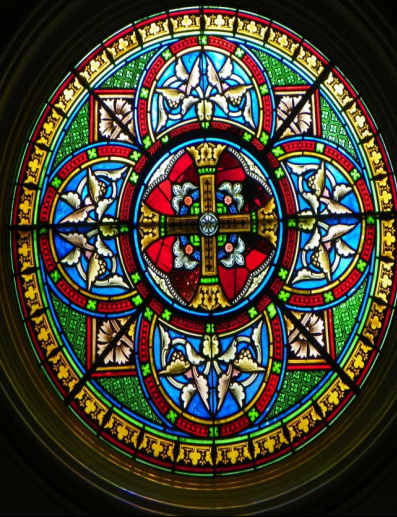


For the widest range of pew restoration options, call today.

Eisenhour Church Furnishings

P.O. Box 489, Huron, Ohio 44839 T 600 686-0587

Fax 419 433-7559 Email: [Pewman@eisenhourchurch.com](mailto:Pewman@eisenhourchurch.com) Website: [eisenhourchurch.com](http://eisenhourchurch.com)



The Catherine Wheel Window  
Saint Paul's Episcopal Church,  
Alexandria, VA—Restored 2012

Raynal Studios, Inc

Restoration

Stained Glass

Wood

Stone

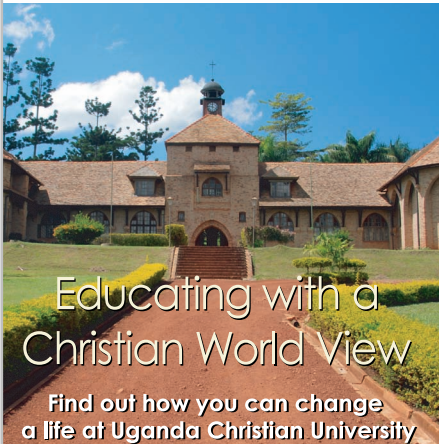
1.800.305.0959

[www.raynalstudios.com](http://www.raynalstudios.com)

Natural Bridge, VA



**UGANDA CHRISTIAN UNIVERSITY**  
A Centre of Excellence in the Heart of Africa



Educating with a  
Christian World View

Find out how you can change  
a life at Uganda Christian University



**Uganda Partners**

*Partners in prayer, support and relationship*

For more information,  
Call: (214) 343-6422

Email: [info@ugandapartners.org](mailto:info@ugandapartners.org)  
[www.ugandapartners.org](http://www.ugandapartners.org)

## ADVERTISERS

Don't forget about  
these TLC classics!

**July 21 Retirement**

Street: 7/7

Close: **Call Now**

**Still time to get in!**

Final Art Due: **6/26**

**August 18 Fall Education**

Street: 8/5 Close: 7/19

Final Art Due: **7/24**

**Sept. 1 Liturgical Arts & Music**

Street: 8/16 Close: 8/2

Final Art Due: **8/7**

Contact: Tom Parker  
at **(414) 292-1243**

[tparker@livingchurch.org](mailto:tparker@livingchurch.org)

# 'Mary Stayed Close to Jesus'

The annual Mass and meeting of the Society of Mary/American Region welcomed Bishop Lindsay Urwin as guest speaker and marked a transition in the society's leadership. The society met May 3 and 4 at St. Stephen's Church in Providence, Rhode Island, attracting visitors from across the East Coast and as far away as Wisconsin.

The Rt. Rev. Lindsay Urwin, OGS, administrator of the Anglican Shrine of Our Lady of Walsingham in England, spoke on "One Faith, Two Shrines: The Challenges and Joy of Life in Walsingham." Bishop Urwin described the existence of two separate shrines at Walsingham — one for Anglicans and one for Roman Catholics — as a sign of the scandal of divisions within Christianity.

"Mary stayed close to Jesus and we must surely seek to do the same," the bishop said. "We know the places to find him: above all, at the Eucharist and in the Confessional. It was the wisdom of our Anglo-Catholic founders to rediscover his presence there. It was their gift to us. And in staying close we will inevitably be drawn closer together. The Church is so fractured. It can only mean we are not staying close enough."

He added: "A right emphasis on Mary safeguards right believing about Jesus. How much is the coyness around calling her the Mother of God really to do with an inadequate theology of the divinity of Christ? [Cardinal John Henry] Newman came to a life-changing conclusion that far from being a distraction from Christ as he had perhaps at one time thought, devotion to Mary ensured right believing about him."

A panel discussion followed with responses from the Rev. Henry Boda, the Roman Catholic chaplain at Brown University, and the Rev.



Karen Vorbeck Williams photo

The Society of Mary processes near St. Stephen's.

Canon Arnold W. Klukas, professor of liturgics and ascetical theology at Nashotah House. The evening concluded in the chapel with Vespers of Our Lady sung by St. Stephen's Schola Cantorum.

Bishop Urwin preached during a Solemn High Mass the next morning and joined an outdoor procession. A flower-bedecked statue of Our Lady was preceded by young girls scattering rose petals. A brass band accompanied participants singing "Ye who own the faith of Jesus" and the Lourdes hymn.

The route of the procession through the Brown University campus attracted many spectators, some of whom followed it back to the church.

A luncheon honored the Rev. Richard Cornish Martin for his 46-year tenure as superior of the society. The Rev. John D. Alexander, rector of St. Stephen's, is the new superior.

The Society of Mary is one of several Catholic devotional societies within the Anglican tradition, honoring the Virgin Mother of God's incarnate Son, Jesus. This witness to and emphasis on the Incarnation is expressed in devotional and liturgical practices designed to enhance the discipleship and spiritual lives of members, and the worship and mission of the Church.

*Phoebe Pettingell*

## Presiding Bishop Supports Civility Movement

Twenty-five Christian leaders, including Presiding Bishop Katharine Jefferts Schori, gathered May 14-15 for a second meeting of "Faith, Politics and Our Better Angels: A Christian Dialogue to Promote Civility."

The meeting was held at the Frederick Douglass Museum on Capitol

Hill in Washington, D.C.

"The ground of our spiritual understanding is in treating other people as the image of God, treating people with respect," Bishop Jefferts Schori said. "Faith leaders have a remarkable opportunity to shift the conversation, but it's very challeng-

ing, particularly in a larger society that wants to understand everything as a battle, as engaging the enemy, rather than with someone who might have something to teach us."

Other participants in the forum, sponsored by the Faith & Politics Institute, included:

- Kenda Bartlett, executive director of Concerned Women for America
- the Rev. Jeffery Cooper, general secretary of the African Methodist Episcopal Church
- Barrett Duke, vice president for public policy for the Southern Baptist Convention's Ethics & Religious Liberty Commission
- Sister Marge Clark, BVM, lobbyist on domestic human needs for NETWORK, a justice-and-peace group led by Roman Catholic nuns.

## Tanzania's New Archbishop Enthroned

About 3,000 people from Tanzania and other nations of Africa gathered May 18 at Dodoma's Cathedral of the Holy Spirit for the enthronement of the Most Rev. Jacob Erasto Chimeledya as archbishop and primate.

The Archbishop of Canterbury, in his first visit to another Anglican province since his own investiture, preached during the service.

Archbishop Chimeledya announced

a plan by the Anglican Church of Tanzania to begin a new microfinance bank that will support small businesses in the country. He appealed to the government to support the church in its efforts to address people's needs.

While there was only room for 400 people in the cathedral, other guests watched the two-hour service on screens under tents outside.

*Bella Zulu, ACNS*

*Adapted from ENS/RNS*

**THE LITURGICAL MINISTRY SERIES®**

*The Liturgical Ministry Series® offers sound theological, historical, and liturgical background of each ministry while remembering the practical, pastoral, and spiritual concerns of formation. \*Bulk pricing makes these resources a cost-effective purchase for parishes training new and returning liturgical ministers.*

\*Bulk pricing is available on matching books only.

**Titles in *The Liturgical Ministry Series®* include:**

Manual para lectores • Manual para cantores • Manual para ministros de música • Manual para Ministros Extraordinarios de la Sagrada Comunión, Segunda Edición • Manual para ministros de la hospitalidad • Manual para ministros del ambiente litúrgico • Manual para sacristanes • Manual para acólitos  
Manual para diáconos • Manual para comités litúrgicos

[www.LTP.org](http://www.LTP.org)  
800-933-1800

A13TLC10



# ‘Come to us, Holy Spirit’

By G. Jeffrey MacDonald

When hundreds of young-adult pilgrims rolled into Pine Ridge Indian Reservation in Red Shirt Table, South Dakota, for a Memorial Day weekend gathering, small echoes of familiarity greeted them even as they entered a different world.

Across from the pasture where they pitched their tents stood a tiny white building, Christ Church, where the Book of Common Prayer is used as often as the Lakota language hymnal. Water came from an outdoor

hand pump rather than a faucet. But the Water of Life was in no short supply, just like at pilgrims’ home churches in Monterrey, Boulder, St. Paul, and points beyond.

Common touchstones from Christian tradition helped water seeds of reconciliation at Taizé Pine Ridge. More than 500 accepted the open invitation from Oglala Lakota hosts to gather, pray, learn, and seek under the guidance of six monks from the ecumenical Taizé Community in France.

“It’s not just a nice meeting that we want to do,” said





Two Lakota volunteers light the way for monks from the Taizé Community in France after evening worship at Taizé Pine Ridge.

© lucetg.com photo

Brother Alois, abbot of the Taizé Community, on the opening night. “Our coming together will help us to understand something new of the Gospel, to understand the Gospel in new ways. ... We hope the Holy Spirit will disturb us [to] find new ways of creating communion.”

Christianity and white people have long met with suspicion on parts of this reservation. Here a disenfranchised people remember how missionaries helped the federal government bypass treaties and take the gold-rich Black Hills from the Lakota (Sioux). Fresh painting on a grave marker at Wounded Knee, site of an 1890 massacre, said **BLACK HILLS NOT FOR SALE**. At the Taizé campsite, pilgrims were warned not to visit a Ghost Dance site in the distance because it’s considered sacred.

With Taizé Pine Ridge, however, the Episcopal Church leveraged its position in a bid to build bridges

and help redeem a troubled history. Episcopalians have been ministering on South Dakota reservations since the 19th century. Many Lakota embrace both Anglican and Lakota ritual, such as by burning sage to purify worship spaces.

“We joke that the Episcopal Church is like the state church on the reservation,” said the Rev. Rita Powell, a Taizé Pine Ridge organizer and coordinator of youth and young adult ministries for the Diocese of South Dakota. It’s where many Lakota go to be baptized and buried, even if they are not especially devout, and thus provides common ground for exploring future partnerships.

At Taizé Pine Ridge, Episcopalians of Native and non-Native backgrounds joined with those of other traditions to seek new communion through, above all

(Continued on next page)



## ‘Come to us, Holy Spirit’

(Continued from previous page)

else, listening. At regular intervals, all heeded the ringing of a sonorous bell and processed in silence down a dirt path to an outdoor worship space in the rugged Badlands.

There they sat on mats or makeshift benches in imperfect rows. With eyes closed or fixed on hillside crosses, they sang repetitious, chant-like hymns in English, Latin, and Lakota. “Wakan, Wakan, Wakan,” they sang, which translates: “Holy, Holy, Holy.” Rather than face the crowd and preach, monks in white albs sat up front, gazed with everyone else upon the sage-covered hillside, and presided over long periods of silence, broken eventually by simple intercessions.

“You awaken in us a love that forgives,” one prayer said. “Come to us, Holy Spirit.”

Over three days in which sun and wind shared the dramatic landscape, first with a beaming full moon that lit up the Badlands and later with mysterious fog, participants strived to be open and welcome surprise. As clear as the fresh air was the realization that much reconciling still needs to happen. But pilgrims trusted God could use burgeoning relationships and good will in some unpredictable ways.

“I think there’s a model here, maybe akin to the Truth and Reconciliation Commission in South Africa, that allows people to speak the truth of who they are as children of God,” said the Rt. Rev. Mary Douglas Glasspool, Bishop Suffragan of Los Angeles,

which has the nation’s largest urban population of Native Americans. “We’re here to build community.”

**T**aizé Pine Ridge reflected the same warm, broad style that draws 100,000 people — mostly young adults, a demographic largely absent from Western mainline churches — to spend a week at the monastery in France each year. While explicitly Christian, hymns and workshops stuck to general themes such as humility, mercy, and forgiveness.

Brother John of Taizé led a Bible study that focused on Isaiah 40’s call to expect something entirely new from God, as opposed to something in familiar categories. If the devil is in the details, it seems he wasn’t invited here, where most discussion steered clear of the thorny particulars of history, theology, and politics.

“We call it Taizé vague,” said Benjamin Anderson, a 27-year-old massage therapist from Chicago who had spent two months at the monastery. “Sometimes you want more specifics, but that’s not how Taizé works.”

Not all particulars of the host setting went unnoticed. Features of Lakota culture, from music and dance to cuisine and graffiti-style mural painting, were showcased on the grounds with help from the Rev. Canon Robert Two Bulls, Jr., director of Indian work for the Diocese of Minnesota. His namesake father is vicar of Christ Church, Red Shirt Table. He urged pilgrims to celebrate reservation life, including its rich traditions in the arts. They took his advice to heart, at least during meals, when they lined up for buffalo stew.



Still, some Lakota wondered if guests from afar, clad in brand-name outdoor gear and checking their iPhones frequently, were truly getting to know the particulars of Lakota life. Michelle Redwater, who makes her living selling handmade beaded jewelry, said she was eager to spend the weekend with others who, like her, read the Bible and trust in Christ.

“The [white] people who came here, they came from hardship and wanted their people to survive,” Redwater said. “So we share this land with them because it’s not really ours. It’s God’s. And it’s God who brings us together. If we could see that, things would be much more peaceful.”

But she questioned whether her camping neighbors really understood how she lives on Crow Creek Indian Reservation, or the charges of racism that have sparked an Indian boycott of nearby Chamberlain. She carries five-gallon jugs of water up from a river each day because she cannot afford \$300 to fix broken pipes in her trailer home. Her family showers at a facility run by the U.S. Army Corp of Engineers. To heat the home in winter, they chop wood for a stove.

“I was watching them over here chop wood [for preparing Taizé meals] and I was wondering, ‘Do they

realize that people still live like that?’” Redwater said. “That’s just our way of life — to be simple, not have all the fancy things, but just be happy.”

The particulars of Pine Ridge life can be overwhelming. The poverty rate for Shannon County, which comprises much of the reservation, is 48 percent. Unemployment on the reservation hovers around 80 percent. Life expectancy is below 50 for men, only slightly higher for women. Suicide rates on the reservation are more than double the national average. Alcoholism and domestic violence are rampant, even though the reservation has been designated dry since its inception in 1832.

The details of local history can be daunting, too. Many who came to Taizé Pine Ridge seized the opportunity to confront a painful set of historical facts.

On Sunday afternoon, they made the one-hour drive — past a Badlands canyon, a giant pile of tires in a field, trailer homes on blocks, outhouses, vehicle graveyards, children shooting baskets, dogs running free, and smiling young men riding horses on a town sidewalk — to Wounded Knee.

Along the way, they prepared with five minutes of silence inside Holy Rosary Church, a Jesuit mission in Red Cloud. Then four young Lakota adults told what happened on Dec. 29, 1890. As many as 300 Lakota, including women and children, who had surrendered to

(Continued on next page)

**“We share this land with them because it’s not really ours. It’s God’s. And it’s God who brings us together. If we could see that, things would be much more peaceful.”**



## ‘Come to us, Holy Spirit’

(Continued from previous page)

U.S. forces were massacred. In 1973, more fatal violence occurred at Wounded Knee when American Indian Movement protesters occupied the town. At least three, including two Indians and a U.S. marshal, were killed in a tense standoff that lasted 71 days.

“It’s not something people like to face — the darkness of that place,” said Tom Emanuel, 23, of Deadwood. “But I want to be with it, and I want to face it.”

When buses arrived at Wounded Knee, about 250 from Taizé Pine Ridge processed in silence to the hilltop mound marking the mass grave. While Lakota families with young children tended newer graves atop the mound, the Taizé group joined hands and kept the silence for 20 minutes. They tried to make a circle, an important symbol of interconnectedness in Lakota culture, but they could not spread out enough to close the gaps.

After a prayer and a traditional Lakota song, all were expected to return to buses in silence, but that did not happen as planned either. A descendant of one of those massacred in 1890 nudged her grandfather, Don Metcalf, telling him: “Let’s give tobacco.” The Lakota expression means to offer a type of peace. He began to speak.

“It’s an honor to have another nation come and pray at this gravesite,” said Metcalf, leaning on his walker. He lost a leg to diabetes earlier this year, but it did not

keep him from bearing witness, or trying to create communion in new ways, atop the grassy mound that represents so much grief and sorrow for his people.

**B**ack at Red Shirt Table, pilgrims returned to focusing on the future. They ate all meals outdoors, where a spontaneous game of freeze tag near the serving tables one night reflected the playful atmosphere. Many were in their 20s, anticipating momentous decisions about work and school. As they talked about what they had seen on the weekend’s field trips or what they had heard in workshops on forgiveness or solidarity, some grew more convicted about their goals and purpose.

“As an urban planner, I’d really like to see every person have a role in the forming of their city, especially people who are native to the land,” said Jason Brown of Evanston, Illinois. “We tend to think of cities ... merely as places, rather than a land, and this land philosophy has kind of become foreign to us.”

Though Native Americans comprised only 5 or 10 percent of Taizé Pine Ridge pilgrims, they nonetheless brought outsized hopes that the event would bear fruit. Closer and more productive relations between Native and non-Native communities would come none too soon.

Maureen Booher, 19, from Lower Brule Reservation has felt the sting of racism. In Chamberlain, white people have spotted her in restaurants and walked out, she said. She helped organize Taizé Pine Ridge because she



Metcalf

**Left:** Two pilgrims take in worship from the edge of Red Shirt Table.

**Right:** Brother Alois, abbot of Taizé, gives a ceramic vase as a thank you to the Oglala Sioux Tribe for hosting Taizé Pine Ridge.

© lucetg.com photos

thinks relations between the peoples could be better.

Barbara Belt, an Oglala Lakota from Red Shirt, recalled living years ago in Rapid City, where old-timers resented Indians for living next to what they called “our creek.” She said they posted NO INDIANS signs in their windows and spit on Indians in public places. She described seeing white supremacist skinheads drive through her neighborhood and yelling repeatedly, “We need to kill an Indian!”

Despite painful memories, Belt and her children have learned that some whites want to be their friends. A shy person, she almost turned around, she said, when she saw all the cars at Taizé Pine Ridge. But she got her courage up and tried not to take it personally when she said hello to guests and they “just kept their heads down. ... Probably they were thinking about what they’d just heard in a workshop.” She knew the spirit of the gathering was good.

“A lot of us around my age — I’m 59 — are cautious because of what we grew up with,” Belt said. “It’s good to say hi to everybody here because they’re nice. ... It’s good to be recognized as a people and as a person in a place where nobody’s going to hit you or come up behind you.”

Other Lakota pilgrims also longed to make more connections than the weekend event generated. Though Metcalf was pleased with the large showing at Wounded Knee, he was disappointed by how little interaction he saw between guests from far away and Native Americans who had driven long distances to Taizé Pine Ridge.

“I wish they would honor other nations because there are a lot of Native American people that came” to Taizé Pine Ridge, Metcalf said. “I wish they would stand up and say hello or something.”

Departing with a sense of longing for deeper ties might set the stage for those who attended to deepen connections in years ahead. Canon Two Bulls said solidarity means long-term commitment to one another — not as short-term volunteers or paid church workers, but simply as friends who stay connected. If all someone wants is a brief encounter through a work project or mission trip, then true solidarity and communion will forever be elusive.

**W**hen people talk about their mission trips to reservations, “They say, ‘My life was transformed’ — that’s what they always say,” Two Bulls said. “But you ask



G. Jeffrey MacDonald photo

Two Bulls: Solidarity means long-term commitment to one another.



them, ‘So what were the changes? What happened?’ You start asking those questions and they say, ‘Well, I don’t know.’ I notice this all over. ... It’s got to be a long-term relationship where you’re in it for the long haul.”

No plans have coalesced yet to follow up on Taizé Pine Ridge. Organizers emphasize that relationships need to take root before agendas or programming.

As hoped, however, pilgrims began sharing ideas for next steps even before they started taking down their tents. Ian Warlick, 25, of Boulder, Colorado, talked with new friends about creating a nonprofit agency to help the reservation benefit from local enterprise. Perhaps it would be a cooperative that markets Lakota art in cities, or a local venture that takes advantage of byproducts from regional industries. Either way, it would be Lakota-driven and provide a way to improve life on the Reservation.

“If that kind of business model could be targeted and could be driven by local Lakota, it would be a great opportunity for churches to get behind it and put the capital up,” Warlick said. “This reconciliation is starting to let the Lakota lead us and let the Lakota show us how we might make this better.”

*G. Jeffrey MacDonald, a TLC correspondent, is the author of Thieves in the Temple: The Christian Church and the Selling of the American Soul (Basic, 2010).*

# Opening Cardinal Kasper's Theological Gifts

By Michael Cover

Most Anglicans associate Cardinal Walter Kasper with his work as a Christian ecumenist. Kasper was a key player in the dialogue leading up to the momentous *Joint Declaration on the Doctrine of Justification* (1999) between the World Lutheran Federation and the Vatican. Between 2001 and 2010, as president of the Pontifical Council for Promoting Christian Unity and chairman of the Pontifical Commission for Religious Relations with the Jews, Cardinal Kasper worked tirelessly as an interpreter of the Second Vatican Council to the broader world. While duly recognizing these accomplishments, a recent conference, "The Theology of Walter Kasper: A Celebration of his Life and Work," hosted April 25-27 by the University of Notre Dame's theology depart-



ment on the occasion of Kasper's 80th birthday, aimed to provide a more comprehensive picture of the cardinal's lifetime achievements.

In her opening remarks, conference organizer Kristin Colberg (St. John's, Colledgeville) noted that, by his own admission, Kasper's theological work has proceeded from a single question: How do we translate Christian tradition in the modern context and the modern context through the Christian tradition? In setting these questions at the forefront of his inquiry, Kasper clearly stands in line with the theological concerns of the Second Vatican Council. But Colberg was quick to point out that Kasper's quest for relevance never led him to reduce the Church to another social-transformative institution. Rather, the Church achieves its relevance solely by insisting on and preserving its distinctive identity. As such, at the heart of Kasper's translational the-



Matt Cashore/University of Notre Dame photo

ology is what Colberg calls the “identity-relevance dilemma.”

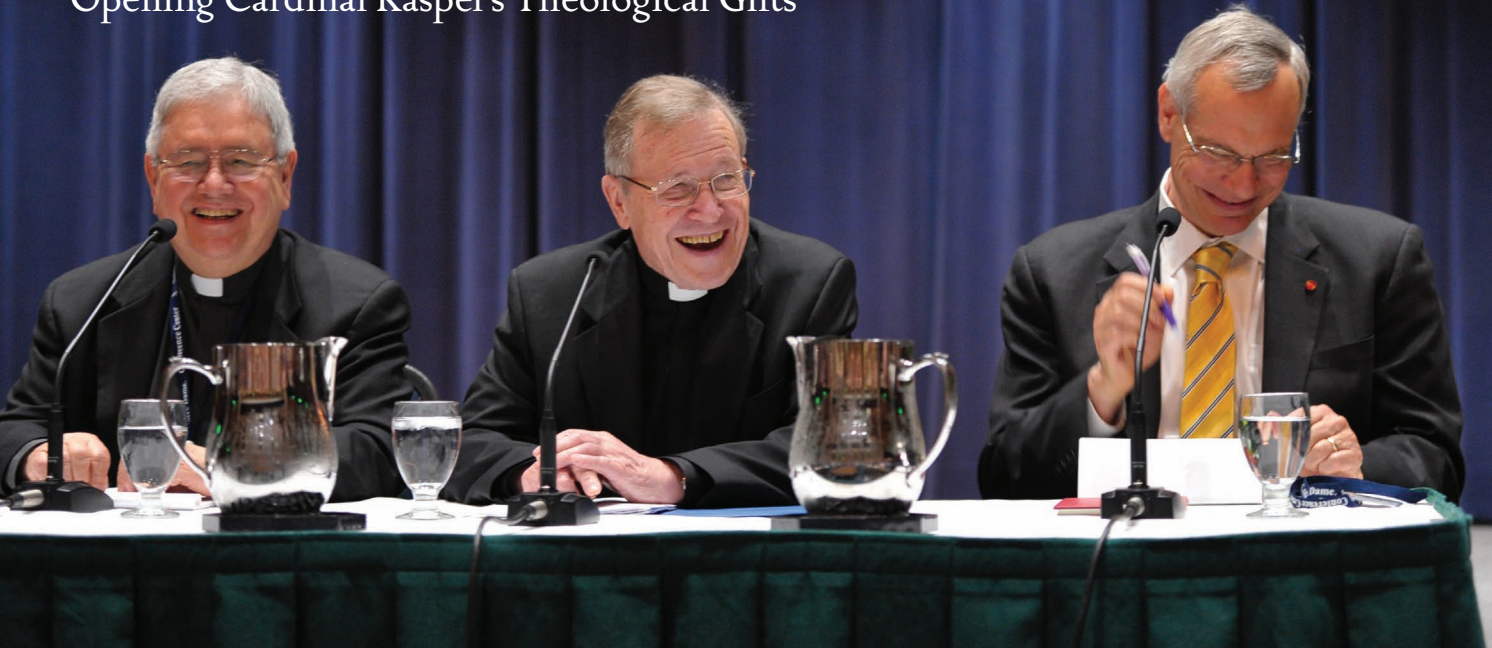
Colberg set the stage for a rich and sumptuous fare of lectures. A renowned, international group of visiting panelists — including Elizabeth Johnson of Fordham and Francis Schüssler Fiorenza of Harvard Divinity School — joined Notre Dame’s theology faculty in paying homage to Kasper. These lectures highlighted Kasper’s achievement not only as ecumenist and participant in interreligious dialogue but as a dogmatic theologian in his own right. As is typical at Notre Dame, the conference was as much an affair of the heart as an affair of the head, and at the request of the coordinators, talks were interspersed with grateful personal anecdotes and memories of many of Kasper’s former students as well as a slide show and birthday celebration featuring, appropriately, Black Forest chocolate cake.

## Identity

As a basic point of orientation, Cardinal Kasper’s theology can best be understood as a part of the broader work of Roman Catholic faculty at the University of Tübingen. In line with the school’s early divines, such as Johann Sebastian von Drey (1777-1853) and Johann Adam Möhler (1796-1838), Kasper’s work is rooted in a dialogue with and a recovery of German Protestant idealist Friedrich Wilhelm Joseph Schelling (1775-1854). The other indelible influence on Kasper’s thought is clearly the Second Vatican Council. Although Kasper was still a graduate student when Pope John XXIII’s prayer for a “New Pentecost” was answered in the form of the council, Kasper soon inherited its mantle and became one of its chief interpreters. In both of these influences,

(Continued on next page)

## Opening Cardinal Kasper's Theological Gifts



Notre Dame faculty members the Rev. Virgilio Elizondo (left) and John Cavadini (right) join Cardinal Kasper in a panel discussion. Matt Cashore/University of Notre Dame photos

(Continued from previous page)

Kasper's theology represents a turn away from the intramural concerns of neo-Thomism to a dialectical theology, rooted in human experience and aimed at "rendering an account of the Christian hope to every human being" (cf. 1 Peter 3:15).

Conference panelists paid tribute to two of Kasper's central dogmatic works, *Jesus the Christ* (1974) and *The God of Jesus Christ* (1982), which represent his Christology and trinitarian thought, respectively. In discussing *Jesus the Christ*, William Loewe of the Catholic University of America noted that despite Kasper's reliance on Günther Bornkamm's outdated portrait of the historical Jesus present in *Jesus von Nazareth* (1956), Kasper succeeded in grounding Christology in the life of the historical Jesus, a decision repeated in Benedict XVI's recent *Jesus of Nazareth*. Rather than reducing Christology to "Jesuology," however, Kasper rightly points to "the reciprocity of the earthly Jesus and the Risen Christ."

Kasper's most comprehensive theological work in a single volume, however, if one judges by the frequency of its appearance in conference papers, is *The God of Jesus Christ*. It is here that Kasper sets out his trinitarian vision in full. Notre Dame professor Cyril O'Regan, in a masterful appreciation of this work as a "midrash" on Karl Rahner's landmark book *The Trinity*, argued that Kasper stands in both continuity and discontinuity with Rahner and becomes his translator and corrector. While adopting Rahner's radical move to root trinitarian thought in the economic rather than the immanent Trinity (inverting Augustine and Aquinas), Kasper likewise goes beyond Rahner (who apparently never quotes Scripture in *The Trinity* and

only occasionally notes it) by transplanting and elaborating his trinitarian thought in firmly biblical soil.

### Relevance

While the foregoing reflections might be considered a *prolegomenon* of sorts to Kasper's ecumenical and interreligious work, it would have been equally fair to begin with his more "practical" work and move back to his dogmatic thought. This feature of Kasper's theology, its cyclical navigation of the "identity-relevance dilemma," stands as one of his abiding challenges to the Church he loves.

Kasper stands out as a translator for his own tradition. In his otherwise retrospective remarks in the Keeley Vatican Lecture given on the eve of the conference, "The Origins of Vatican II," Kasper could not help giving some perspective as well on the continuing importance of the council for Roman Catholic life. For Kasper, Vatican II is very much still in its initial stages of reception. As Kasper noted: "If the documents of the Second Vatican Council represent a faithful compass for the Church, the needle of that compass is still wavering wildly." Hailed as too liberal by some and too conservative by others, Kasper represents a unique middle voice in the translation of the council, calling for "new forms of ministry" that stand in striking *continuity* with the tradition. For Kasper, Pope Francis serves as an icon of the kinds of changes the council intended.

Kasper's thought on reception and his work in ecumenical dialogue also prove highly relevant for Anglicans. Kasper reminds us that the Anglican Communion is in a process of reception, namely, the reception of the Anglican Covenant. Despite the Covenant's approbation or adoption by several



provinces, its limited success in America and Great Britain has resulted in many calling it dead in the water. Against such a precipitous judgment, Kasper reminds us that reception is always a long process, usually taking at least a century to unravel in its full details. If this is the case, then the Anglican Covenant, which was submitted for consideration to the provinces in 2009, is only in the nascent stages of its reception. Even if parts of the Covenant, such as Section IV, prove in need of emendation, the jury is very much still out on the positive effects it may have on helping the Anglican Communion recognize and live into the new life to which the Spirit is calling it.

It should perhaps have come as no surprise, then, that when I asked Kasper one evening about promising avenues of future Anglican-Roman Catholic dialogue, his first response was not *Anglicanorum coetibus* but the Anglican Covenant. Kasper spoke of a deep friendship with Rowan Williams and of the great boon the Covenant would provide for helping identify the constituent core of Anglicanism as one of the sister churches in dialogue.

Cardinal Kasper's support of the Anglican Covenant sends a twofold message to the Anglican Communion. First, in response to those who have unfairly characterized the Covenant simply as an intramural power play aimed at provinces in North America and focused on a single issue, Cardinal Kasper's enthusiastic endorsement of the Covenant re-emphasizes the broader ecumenical import of the document and its fundamental aim of identifying an Anglican theological core, not of policing peripheral issues.

Second, in response to those who would in turn argue (somewhat justly) that the Covenant is itself an "innovation" in Anglican history, Kasper's own Johannine ecclesiology of spiritual progress and the witness of the Second Vatican Council in the life of all churches (see especially the breathtaking concessions made to Protestant churches in *Unitatis redintegratio*) poses the reciprocal question: What if indeed the Anglican Covenant and the expression of communion it embodies is *precisely* the new thing that the Spirit is trying to teach us? Above all, Kasper's

ecclesiology presents not the Church as bearer of stagnant *dogmata*, but rather dogmatic theology as the expression of "a living truth that is on the move" for the sake of Christian unity. We err not only by precipitously outrunning the *consensus fidelium* but also by staying rooted in the proverbial moss-covered error and falling behind where the Spirit is leading.

Of course, discerning which theological translations are Spirit-led and which are false trails is, in Kasper's words, "never easy." Neither is our dialogue with one another across the fragmented body of our Church. "Yet we must not shy away from it," as Kasper proclaimed at Notre Dame. "It is the mandate of our Lord. The joy of the Lord is our strength" (Neh. 8:10). In his classic, biblical way, Kasper here sums up his theological method: the impetus for transla-



tion, the courage to do theology, the *animus* of face-to-face dialogue and ecumenical and interreligious friendship all depend upon a new infusion of joy — the *gaudium* of our crucified and risen Lord. Only then can the Church "let go of much that has been familiar" and approach "true Catholic breadth." ■

*The Rev. Michael Cover, a licensed priest in the Diocese of Northern Indiana, recently defended his doctoral dissertation at Notre Dame on biblical interpretation in Paul's letters, and will be a postdoctoral fellow at Valparaiso University.*

# Gunning for Complementarity

Review by Wesley Hill

“Of the making of many books there is no end,” says the preacher, but of the making of many *kinds* of books there is, it seems, a limit. At least in the scholarly realm of New Testament studies, there are only so many types of books to be written. Some books of textual scholarship make genuine advances in the field; they present new evidence or a startling, unanticipated take on old evidence. Other books, however, may be far less original but equally useful — not because they demonstrate the same kind of radicalness but rather because they expertly and winsomely synthesize and summarize the results of previous scholarship, giving that earlier work a sheen and sharp edge it would not have otherwise enjoyed.

James V. Brownson’s *Bible, Gender, Sexuality: Reframing the Church’s Debate on Same-Sex Relationships* falls in the second category. Like its

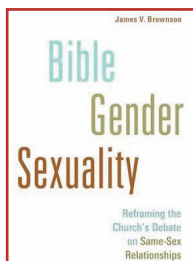
predecessor books by Robin Scroggs, Dale Martin, James Alison, and Eugene Rogers, it argues that the biblical “texts of terror” about homosexuality have been misconstrued to mean that gay and lesbian partnerships cannot be sanctified and blessed in the Church. But unlike (some of) its predecessors, it makes its case with lucid, accessible prose and a remarkable user-friendly layout (at the end of each chapter are bullet points summarizing the main lines of argument in the previous pages). Several Christian leaders and reviewers have suggested that this will be the new “go-to” book for Christians wishing to make a case for the full inclusion of gay and lesbian people in the life of the Church, and having now read the book, I would second that prediction.

Brownson’s basic thesis is that, if Scripture is to be normative in churches today, we must discern the

underlying “moral logic” of scriptural commands before we can embody and enact Scripture’s moral vision in our own unique time and place (p. 50). This thesis depends on distinguishing between what texts *say* and what they *mean*. Brownson points, for instance, to the New Testament command to “Greet one another with a holy kiss” (Rom. 16:16; 1 Cor. 16:20; etc.).

No serious scholars dispute what those texts *say*, but it is not therefore clear what such texts *mean* for Christian communities today. Should we, even in the modern West where kissing is not a normal greeting, display our friendliness in that way? Brownson points out that very few of us think the answer to that question is yes. Rather, most of us recognize that to be faithful to this scriptural command requires us to unearth the moral logic that “undergirds” the command and then translate that logic into our own cultural practice; so, for instance, instead of kissing one another in church, we must give a hearty handshake or invite someone to join us for lunch following the service.

A similar argument, Brownson suggests, may be made with the texts regarding homosexuality (Gen. 19; Judges 19; Lev. 18:22 and 20:13; Rom.

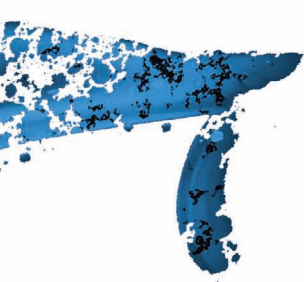


## Bible, Gender, Sexuality

Reframing the Church’s Debate on Same-Sex Relationships

James V. Brownson. Eerdmans.

Pp. xii + 300. \$29



1:26-27; 1 Cor. 6:9; 1 Tim. 1:10). If we ask about the moral logic that undergirds and explains the rationale for *why* same-sex erotic activity is forbidden in these biblical passages, answers diverge. For traditionalists, the reason has to do with what Brownson calls “gender complementarity” — the anatomical or biological “fit” between male and female, which makes procreation possible. Because gay and lesbian couples cannot relate to one another in a way that honors and enacts that complementarity, their relationships are “unnatural” (cf. Rom. 1:26-27).

But Brownson argues that this gender complementarity is nowhere “explicitly portrayed or discussed” in Scripture. Genesis 2:24, the primary text to which traditionalists appeal to establish that complementarity, is, he argues, not speaking primarily of the *difference* between male and female but rather of their *sameness*. Adam needs one who is *like* him, rather than *unlike* him (Gen. 2:18-20). Therefore God creates a woman to be such a “like” partner (Gen. 2:20).

On the basis of their sameness, male and female are able to form a “kinship bond,” and the “flesh of my flesh” idiom in Genesis 2:23 thus functions the same way it functions elsewhere in the Old Testament: that is, to denote kinship, not a sexual, anatomical “fit” (Gen. 29:14; Judges 9:2; 2 Sam. 5:1 and 19:12-13; 1 Chr. 11:1). The sexually differentiated couple is then *blessed* to “be fruitful and multiply,” but they are not commanded to do so. Furthermore, their ability to do so is not the basis on which they are said to be in relation to one another.

If this is the meaning of the male/female relationship in Genesis 2, Brownson suggests, it then becomes unlikely that the Old and New Testament rejection of same-sex erotic behavior is based on a commitment to “gender complementarity.” Rather, when one investigates

the contexts of the biblical proscriptions of same-sex sexual activity, one finds evidence that those proscriptions are based on fear of cultic prostitution (in Leviticus), idolatry (1 Cor. 6), or an “excess of desire” (Rom. 1). Exploitation, abuse, and lust are the watchwords here.

All of this, then, raises the question of what the biblical writers would have made of same-sex sexual relationships that do *not* show evidence of idolatry, promiscuity, and excess. Brownson argues that Paul and the other biblical writers never knew of such relationships and therefore we cannot treat his texts as though they *say* something about them. We are left, instead, to ponder what Paul’s texts *mean* for faithful, loving, monogamous gay unions in our time. And our conclusion, Brownson proffers, should be that when such relationships function like a “one flesh” kinship bond, then there is no reason why the Church should not welcome and bless such unions between Christians.

The flaw in this argument is, I suspect, not in the details but at its heart. Brownson maintains that the marital relationship established in Genesis 2:24 is not based on “gender complementarity.” One might be able to read Genesis 2:24 in its Old Testament context and arrive at that conclusion (though this might overlook the canonical movement from the necessity of procreation in the old covenant to the redefinition of family by “new birth” in the new), but the usage of the text in Ephesians 5 makes such a reading highly unlikely.

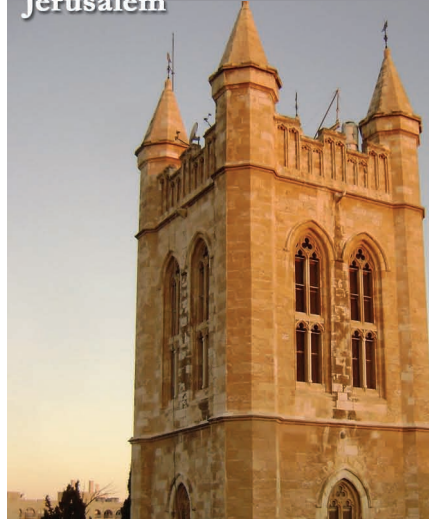
According to the christological meaning of Genesis 2:24 given in Ephesians 5:32, the difference between male and female becomes not incidental to the meaning of marriage but essential. God established marriage, Ephesians suggests, in or-

(Continued on next page)

## The Holy Land

From \$2,598  
Includes Airfare, Meals,  
Hotels, & Sightseeing

St. George’s Cathedral,  
Jerusalem



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



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



**For More Information,**

Call: 800-486-8359

Email: [journeys@groupist.com](mailto:journeys@groupist.com)

**Or Visit us online!**

[journeys-unlimited.com](http://journeys-unlimited.com)

## The difference between male and female becomes not incidental to the meaning of marriage but essential.

(Continued from previous page)

der that it might be a sign (*mysterion; sacramentum*) of Christ's love for the Church. In order for this parable to "work," the *difference* between the covenant partners is required. The relationship between man and woman is here "related over and above itself to an eternal, holy, and spotless standing before God, in the love of the incarnate Christ for his bride, which is the Church" (see Hans Urs von Balthasar, *The Glory of the Lord: A Theological Aesthetics*, VII: *Theology: The New Covenant* [T&T Clark, 1989], p. 482). Or, to borrow Karl Barth's language, marriage is a *parable*, and for the parable to communicate its truth effectively requires certain kinds of characters, certain kinds of *bodies*, and not others.

This focus on gender difference — rather than the alleged presence of "exploitation" or an "excess of desire" in homosexual unions — would then explain Paul's denunciation of same-sex erotic behavior in Romans 1:26-27. In their near locale, Paul's descriptions of homosexual-

ity link it to humanity's turn away from the Creator to images of their fellow creatures. Difference is exchanged for sameness. As Simon Gathercole has written, "The key correspondence [between idolatry on the one hand and homosexual behavior on the other] lies in the fact that *both involve turning away from the 'other' to the 'same'* .... *Humanity* should be oriented toward *God* but turns in on itself (Rom. 1.25). *Woman* should be oriented toward *man*, but turns in on itself (Rom. 1.26). *Man* should be oriented toward *woman*, but turns in on itself (Rom. 1.27)" (see "Sin in God's Economy: Agencies in Romans 1 and 7" in *Divine and Human Agency in Paul and His Cultural Environment* [T&T Clark, 2007], pp. 158-72, at pp. 163-64).

The communion of the "wholly other" God with his creation, which was mirrored in man's turning toward woman and vice versa, breaks down in homosexual relationships, and thus the christological meaning of marriage and gender difference is

obscured. (Brownson, by the way, dismisses the possibility that Romans 1:26 refers to female homosexuality, but in doing so he skates too quickly over Bernadette Brooten's arguments to the contrary; see her *Love Between Women* for details.)

This criticism of Brownson's argument is unlikely to compel anyone, however, in the absence of communities in which one can observe *both* this traditional view being upheld *and* gay Christians being loved and cared for and supported in their pursuit of celibacy, community, and friendship. Brownson opens his book with a moving story of how he learned that his son is gay. What good news does the Church have to speak to that young man? Until the Church can answer clearly, no degree of exegetical and theological defense of the "orthodox" position will finally prove persuasive or life-giving. ■

*Wesley Hill is assistant professor of biblical studies at Trinity School for Ministry, Ambridge, Pennsylvania.*

# The Unity of Doctrine and Ethics

Review by Victor Lee Austin

In 1922, when the modern ecumenical movement was young, Hermann Paul Kapler coined a dictum that encapsulated both hope and realism: “Doctrine divides; service unites.” Churches had been divided over doctrinal matters, such as whether the Lord’s Supper was a sacrifice, and whether works were necessary to salvation. Nonetheless Christians held a common moral view on the basis of which they could unite in service for the betterment of the world. Thereby, they could bear unspoken witness to a unity they had in Christ.

But as the 20th century progressed, the churches chose to engage each other on doctrinal matters, with a success that Kapler’s popular dictum did not foresee. Doctrine had divided, but it need not continue to do so. Indeed, on those two very neuralgic matters of eucharistic sacrifice and justification, one can say that there is no longer any serious theological disagreement. To put it in brief strokes: The Eucharist is a sacrifice, but precisely because it is a presentation or *anamnesis* of the one, full, and complete sacrifice of Christ accomplished on Calvary. Justification is entirely God’s gift, but it is a real gift that makes a real change in the recipients, sanctifying them.

Nonetheless, whereas a common Christian ethical understanding could be assumed a century ago, that is no longer the case, either between the churches or within them. Today, for instance, in the Episcopal Church there are divisions on sexual morality that are, in fact, driving people apart, sometimes to destinations outside the Episcopal Church. Yet others urge that we need not, and therefore should not, divide over moral issues. We have basic theological agreement, they say; since we agree on the claims of the Nicene Creed, we can embrace within our church differing ethical views. The dictum seems to have been turned on its head: “Ethics divides; doctrine unites.”

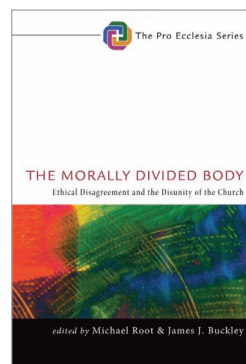
But there is something wrong with the dictum. We cannot separate doctrine from morality, or the service that is based on a common moral understanding. It is an illusion to think that one of the two, doctrine or morals, could unite Christians while the other divides.

For anyone who would seek to understand this, I heartily recommend *The Morally Divided Body*, an important collection of essays. The authors hail from a va-

riety of Christian traditions, and they shed helpful light on this question from many angles.

Beth Barton Schweiger makes us think about the difficult questions of race. “Both read the same Bible” Abraham Lincoln famously said of the Civil War’s belligerents. Both prayed to God. How could they get it wrong? Episcopalians, here, should wonder whether we did well at that time, and what applications we should draw from that period to the present.

Joseph D. Small raises questions about our processes when we “decide” moral questions in church assemblies by vote. We are impatient, he says: “All



## The Morally Divided Body

Ethical Disagreement and the Disunity of the Church

Edited by **Michael Root** and **James J. Buckley**. Cascade. Pp. x + 145. \$18

too often, when a majority vote determines the matter, the unity of the church is betrayed.” Small gives us several pages of important reflections on “the power of the powerless.”

In a reflection on his own experience, James J. Buckley reviews the work of Evangelicals and Catholics Together (ECT), a group that works independently of officially appointed bilateral and multilateral dialogue teams. Buckley was concerned that when ECT turned to ethics it would, as so many do, leave theology behind. He argues that, to the contrary, moral agreements and disagreements were probed and articulated hand-in-hand with doctrinal agreements and disagreements.

Robert Jenson has a characteristically incisive theological analysis of the basic question of whether ethics can divide the Church, whether such divisions are inevitable, and how to discern when such is the case.

In her theological contribution, Susan Wood schematizes the various possible ways liturgy and ethics might be connected. She leads us to see how “ethics follows being”: since we are truly changed in baptism and truly nourished in the Eucharist, our lives will show forth “real change” that is in harmony with our “new status.”

David Yeago’s essay sets forth a Lutheran case that it is impossible to have a common belief in Christ if we have substantial moral disagreement. For Episcopalians who may be unacquainted with contemporary debates among Lutherans, this essay gives a good sketch of an ecumenically helpful reclamation of Luther’s thought. If

(Continued on next page)

## BOOKS

(Continued from previous page)

only all Lutherans were as opposed to antinomianism as Yeago (and, in his telling, Luther)!

Two essays deserve, in my judgment, wide reading among all persons who are particularly concerned with this question.

If you want to know what the various church dialogues have actually said together about ethics, Michael Root's essay gives you the data. He summarizes all official dialogues that have touched on ethical issues. It is worth reading. It turns out that the international Anglican-Roman Catholic dialogue (ARCIC) has done the most, although its methodology has been questioned, as he notes, by ARC-USA (as well as by theologians such as Oliver O'Donovan).

And if you want to immerse yourself a bit further in the complexities of the interrelationship of ethics and doctrine, read the essay by Frederick Christian Bauerschmidt. He will introduce you to the idea of a "moral ecology," which is a way to start understanding the complexity of what ethics really is. Ethical teaching, after all, is hardly limited to rules and statements and exhortations. It is also our emotions, our unspoken commitments, our habits and virtues, our communities, our liturgies, our schools and hospitals and clubs and sports — and so on.

Let Bauerschmidt take you back to the Donatist controversy. Was that about the efficacy of sacraments administered by sinful clergy? Yes. But it was also about truth-telling, the purpose and limits of punishment, and the use of violent means. So it was about ethics. But it was also, Augustine says, about the failure to love. And, the Church and theologians have said, in the end love cannot be had without faith. So which is Donatism: an ethical division, or doctrinal?

When I look around at the churches today, I see an Episcopal Church with very confused teaching and hardly any institutional teaching authority, and a Roman Church with pretty clear teaching and a strong teaching magisterium. On the other hand, I see an Episcopal Church with many committed clergy serving small- or medium-sized parishes, where children are taught Bible stories and the concrete ministrations of love are provided to the sick and the troubled. By contrast, Roman parishes in the U.S. are so large, and the number of priests so relatively small, that there seems (to this outsider) to be little formation and little of that priest-to-parishioner contact that Episcopalians so value. *The Morally Divided Church* has not driven away my perplexities, but I am grateful to its authors for helping me see better what the task before us could be.

*The Rev. Victor Lee Austin is the author of Up with Authority and Christian Ethics: A Guide for the Perplexed.*

## Icons, Names, Traces

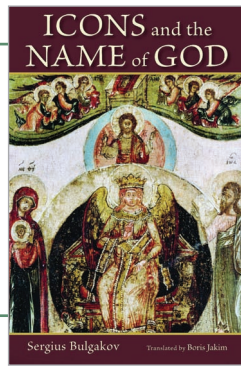
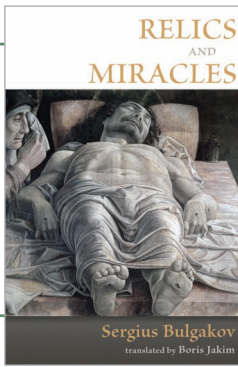
Review by Benjamin M. Guyer

Boris Jakim's most recent translations of Sergius Bulgakov offer new insights into the thought of one of Russian Orthodoxy's greatest 20th-century theologians. Bulgakov's life story is that of a Marxist who converted to Christianity; he took a kind view of Anglicanism and, alongside Vladimir Lossky and Georges Florovsky, became a leading émigré theologian after the Russian Revolution. In the West, the works of Lossky and Florovsky have been standard Orthodox theological reading for more than 50 years, but because most of Bulgakov's writings have been translated only in the last 20 years, his theological import marks a relatively recent development in the English-speaking world.

Yet his writings are increasingly popular in the West, having been studied by theologians as diverse as Aidan Nichols and Rowan Williams (not to mention historians of Russia, who have focused upon Bulgakov and his generation, which saw the Russian Revolution's promises and failures in full force). Previous translations of Bulgakov have primarily been of his dogmatic writings — the "minor trilogy" (concerning John the Baptist, the Blessed Virgin, and angels) and the "major trilogy" (concerning Christology, pneumatology, and ecclesiology). These new translations, however, are of occasional pieces concerned with the militant atheism of the Russian Revolution and its attack upon popular devotion. *Relics and Miracles* presents two complete translations, while *Icons and the Name of God* presents one complete and one partial translation.

Bulgakov begins his essay on relics with this salvo: "In its God-hating cynicism and blasphemy, the desecration of holy relics that recently took place in Russia does not have any precedents in the history of Christianity. The fury of the God-haters and the spirit of the Antichrist are fully evident in this savage prophanation" (*Relics and Miracles*, p. 1). Bulgakov defends Orthodox theology in the face of a materialistic positivism that subjected religious belief to purportedly "scientific" tests. The essay on miracles follows in this same vein, with Bulgakov distinguishing between traditional miracles and "technological and scientific miracles" (p. 54).

As Bulgakov defines it, a miracle is any suspension of natural law. Thus, God performs miracles — and through science, humans can also perform miracles. Yet here we have a problem, for human miracles can easily be perverted. Science, he observes, might be a sort of "white" magic, but it can become a "black magic" just as easily



## Relics and Miracles

Two Theological Essays

By **Sergius Bulgakov**. Translated by **Boris Jakim**. Eerdmans. Pp. 128. \$24

## Icons and the Name of God

By **Sergius Bulgakov**. Translated by **Boris Jakim**. Eerdmans. Pp. 192. \$29

(p. 53). With sharp rhetoric, theological depth, and pastoral care — a threefold cord all too rare and not easily broken! — *Relics and Miracles* is urgent, challenging, and worthwhile reading.

The two works translated in *Icons and the Name of God* are somewhat different in their approach. The first essay, “The Icon and its Veneration,” offers a dogmatic justification for icon veneration. Bulgakov asserts that such an essay is necessary because the seventh ecumenical council, which justified icon veneration, “gave us only *the canon of icon veneration*, not the *dogma* of what the icon represents” (p. 2, emphasis in original; cf. p. 27). In and of itself, this claim is rather unspectacular; since at least John of Damascus in the eighth century, the Orthodox have offered dogmatic justifications for this particular devotional practice. Bulgakov then argues that “dogmatic logic” was on the side of the iconoclasts because they rightly recognized that God cannot be portrayed (p. 26); an overemphasis upon apophatic theology, which focuses upon the transcendence of God, wholly undermines the possibility of icons (p. 39). The icon is fundamentally an affirmation of God’s presence in human history.

Again, this all might seem rather obvious, but if we keep Bulgakov’s immediate historical context in mind — he wrote the essay in exile in 1931 — then his concerns are easier to apprehend. In his mind, the actions of the iconoclasts of old were paralleled by the Soviet desecration and destruction of churches after 1917. How does one overcome a “dogmatic logic” (Christian or otherwise) which claims that God cannot be portrayed? For Bulgakov, the answer is found in an affirmative or cataphatic theology which stresses the importance of naming. The icon is not merely a picture, but a *named* picture; its name correlates with the one who is portrayed, and the act of naming the icon consecrates it to a holy end. Violating the image necessarily entails violating the name of the one portrayed.

This takes us to the second, partial translation contained in *Icons and the Name of God*: the sixth, concluding chapter of Bulgakov’s posthumously published *The Philosophy of the Name*. “The Name of God” appears here as an appendix to Bulgakov’s essay on icons. Yet there is more to the story than this. In early 20th-century Russia, a devotional movement arose focused upon the name of God. The new practice aroused controversy because some believed that the name of God was abstracted from the being of God; for this perspective, the name of God was turned into an idol and its devotees were justifiably called “Name worshipers.”

Regardless of whether this perception is accurate, what matters for the present volume is that after 1917 Bulgakov defended the veneration of the Name. He compared those who attacked this devotional movement with the Soviets, denoting both as “onomoclasts,” name-breakers or name-destroyers (pp. 118, 148). Bulgakov avers that the biblical Names of God are “verbal icons” (p. 126), the sweetest of which is the name of Jesus (p. 150ff.). Bulgakov offers a robust theological defense of “Name worship” but in doing so he also defends popular devotion as a manifestation of orthodoxy, over and against the heterodoxy of both Marxists and their unsuspecting Russian Orthodox allies (of which there were many).

*Relics and Miracles* and *Icons and the Name of God* are welcome additions to the growing number of Bulgakov translations. They humanize Bulgakov as a historically situated thinker who took direct aim at the most violent and murderous form of left-wing radicalism in human history. What is more, these two volumes also draw attention to the fact that popular devotion is not a mere afterthought for the theological task, but its very lifeblood. The orthodox of all Christian communions should read and take note.

*Benjamin M. Guyer is a doctoral student in British history at the University of Kansas.*

# The Poet's Wife

He was the one  
 Who saw the world  
 As God sees it,  
 Spinning slowly before  
 His quick eyes,

But there were things  
 She knew  
 That he did not:  
 That while he ranted,  
 Waving his hands about,  
 The tea in the cup  
 On the arm of his chair  
 Had grown cold.

She would never understand  
 What trees, bared of leaves,  
 Had to do with tears that would not come,  
 And he could not love her family,  
 No matter how hard she tried.

But they shared  
 The part of the cake that clung to the pan,  
 And that moment  
 When a motion of her arms  
 Sent the clean white sheet  
 To hover gently in the air,  
 And settle slowly on the bed.  
 In that moment, she saw home,  
 And he saw her.

*Betsy Childs*







## Christian Community at Summer Camps

It's time for summer camp! Children and teens all around the country and in Province IX will soon be heading to Episcopal summer camps for an intense and rewarding week of faith formation and personal growth. Diocesan summer camp sessions offer a unique opportunity for children to really experience the love and care of a Christian community.

Campers are not just taught about Christianity; they actually develop the skills and motivation they need to live lovingly with others that will guide them throughout their lives. Youth also learn to appreciate and care for the beauty and wonder of God's creation.

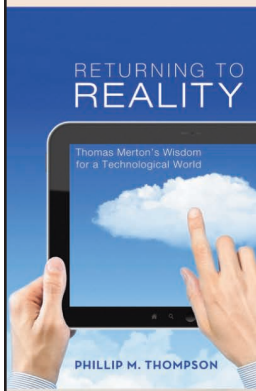
Many Episcopal camps and conference centers also offer summer programs for families — check your diocesan website for information, or visit Episcopal Camps and Conference Centers at [episcopalccc.org](http://episcopalccc.org) for a directory.

**Episcopal Camps and Conference Centers, Inc.**  
1038 Orchard Lane  
Julian, CA, 92036  
760.445.6774



NEW FROM **WIPF AND STOCK PUBLISHERS**

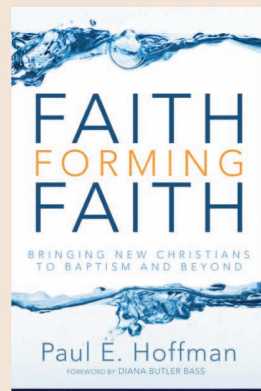
Visit our Web site at [www.wipfandstock.com](http://www.wipfandstock.com)



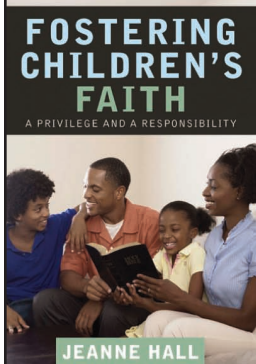
978-1-62032-252-9 | 134 pp. | \$17



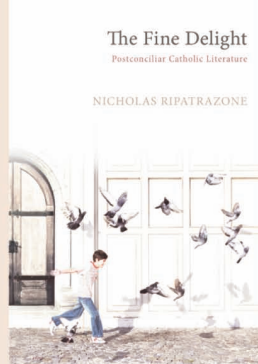
978-1-62032-223-9 | 224 pp. | \$28



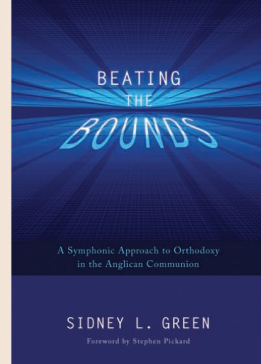
978-1-61097-527-8 | 130 pp. | \$16



978-1-61097-949-8 | 102 pp. | \$14



978-1-62032-172-0 | 202 pp. | \$23



978-1-62032-651-0 | 280 pp. | \$31

Available in bookstores | Tel.: (541) 344-1528 | [orders@wipfandstock.com](mailto:orders@wipfandstock.com)

\$250   \$500   \$1,000   \$5,000   \$25,000   Planned Giving

## William Reed Huntington Guarantors

**\$1,000 or more**

Father Huntington, chief architect of the Chicago-Lambeth Quadrilateral, helped chart the course for ecumenical renewal and Anglican unity for generations. Your gift at the Guarantor level helps continue his legacy through THE LIVING CHURCH's commitment to the full visible unity of Christ's Church.



Visit [livingchurch.org/donations](http://livingchurch.org/donations) to see a full list of giving options

## Help Us Carry on the Legacy

Your faithful support makes it possible for THE LIVING CHURCH to continue to offer the very best independent news reporting and theological teaching. Thank you!

THE LIVING CHURCH FOUNDATION



EDITORIAL

**Executive Director and Editor** Christopher Wells  
cwells@livingchurch.org • Ext. 1240  
**Managing Editor** John Schuessler  
john@livingchurch.org • Ext. 1241  
**Associate Editor** Douglas LeBlanc  
doug@livingchurch.org • Ext. 1242  
**Graphic Artist** Amy Grau  
amy@livingchurch.org • Ext. 1245

BUSINESS AND FULFILLMENT

**Office/Business Manager** Ruth Schimmel  
ruth@livingchurch.org • Ext. 1244

ADVERTISING

**Advertising Manager** Tom Parker  
tom@livingchurch.org • Ext. 1243  
**Advertising Associate** Amber Muma  
amber@livingchurch.org • Ext. 1247

ARCHIVES

Richard J. Mammana, Jr. • richard@livingchurch.org

BOARD OF DIRECTORS

President: The Rev. Thomas A. Fraser, Riverside, Ill.  
Vice President: Miriam K. Stauff, Wauwatosa, Wis.  
Secretary: Daniel Muth, St. Leonard, Md.  
Treasurer: G. Thomas Graves III, Dallas, Texas  
The Rt. Rev. D. Bruce MacPherson, Edmond, Okla.  
Richard J. Mammana, Jr., New Haven, Conn.  
The Rt. Rev. Daniel H. Martins, Springfield, Ill.  
The Rev. Canon Mark Stevenson, Baton Rouge, La.  
Howard M. Tischler, Albuquerque, N.M.

EDITORIAL AND BUSINESS OFFICES

Mailing address:  
P.O. Box 514036  
Milwaukee, WI 53203-3436

Shipping Address:  
816 E. Juneau Avenue  
Milwaukee, WI 53202-2793

Phone: 414-276-5420  
Fax: 414-276-7483  
E-mail: [tlc@livingchurch.org](mailto:tlc@livingchurch.org)  
[www.livingchurch.org](http://www.livingchurch.org)

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

SUBSCRIPTION RATES: \$45 for one year; \$79 for two years. Canadian postage an additional \$10 per year; Mexico and all other foreign, an additional \$63 per year.

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

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

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

© 2013 The Living Church Foundation, Inc. All rights reserved. No reproduction in whole or part can be made without permission of THE LIVING CHURCH.

**First reading and psalm:** 1 Kings 19:1-4 (5-7), 8-15a • Ps. 42 and 43

**Alternate:** Isa. 65:1-9 • Ps. 22:18-27 • Gal. 3:23-29 • Luke 8:26-39

## Strange Stories, Saving God

Elijah is running for his life. Finding a solitary broom tree, he sits, sulks, and prays for his end. "It is enough," he says. An angel touches him once and then again, saying, "Get up and eat." "He went in the strength of that food forty days and forty nights to Horeb the mount of God" (1 Kings 19:8). Going forth from his mountain cave, he hears the wind, feels the earth shake, witnesses fire, but the Lord is not in the wind, earth, or flame. Instead, the Lord is sheer silence. However *sheer* it may be, it is sound. "One deep calls to another" (Ps. 42:7).

Silence is but one of many epiphanies, a relative calm between punctuations of power. An anonymous 15th-century poet says of the Incarnation, "He came al so still, / There his mother was, / As dew in April / that falleth on the grass" (*The Oxford Book of English Verse*). "Still" indeed, but the birthing of life itself. So Elijah, knowing that life and truth are present, wraps his face in his mantle and hears a summons: "Go, return on your way to the wilderness of Damascus" (1 Kings 19:15). Silence is the womb of the Word.

And the Word is judgment: "I will not keep silent, but I will repay; I will indeed repay into their laps their iniquities and their ancestors' iniquities together," says the Lord (Isa. 65:6-7). Whether the prophet recalls the pre-exilic period or the exile itself, the ancient temptation to idolatry is embraced with such intensity that the people can say, "Keep to yourself, do not come near us, for we are too holy for you" (Isa. 65:5). They eat swine's flesh and drink the broth of abominable things, feeling very, very, very religious, though living in tombs (Isa. 65:4).

When Jesus and his disciples arrive at the country of the Gerasenes, a man comes to meet them, a naked man who lives among the tombs, in the grip of powers called "Legion." He is held captive by demons and as-

signed his place by law. For the law gives him a home among tombs, shackles to control his rage. But the demons break the chains and drive him into the wilds. Behold the man, our brother. The law was his disciplinarian, but what is law to a lost man? Demons can break chains, but who will break the demons? When, in the fullness of time, Jesus directs demons to the swine and the swine to the consuming lake, the man is found free, at the feet of Jesus, in his own mind. Like so many healed by Jesus, he desires only "to be with him" (Luke 8:38). Being with him, however, is not always a matter of leaving father and mother and homeland. Jesus says, "Return to your home, and declare how much God has done for you" (Luke 8:39). A vow of stability can do immeasurable good.

What strange stories: A fearful prophet stands at the mouth of a cave, wrapped in his mantle; an elect people sit in secret places sipping a witch's brew; a possessed man rips off his clothes and breaks his fetters. Strange, indeed, but if I walk but a short distance from the desk where I write, I will see such persons. Praying, I may feel "I" and "Thou," but on the street I feel only "I."

Then where is our help? Our help is in the name of the Lord: "As many of you as were baptized into Christ have clothed yourself with Christ" (Gal. 3:27).

### Look It Up

Read Isa. 65:1. You are not safe until you are safe in the one who pursues you.

### Think About It

Stillness is the seed of the Good News.

## The Garment

Whether choosing 1 Kings or 2 Kings, the preacher will mind Elijah's mantle as an outward sign of an inward blaze of glory. God, by this mantle, confers power and establishes leadership. St. Paul often tells us to put on the Lord Jesus Christ, but warns as well that we not "submit again to a yoke of slavery" (Gal. 5:1). What we wear matters. We are vested, however, for movement; a pilgrim Church in the eschatological age packs only the essentials, preferring titanium lightness. "The Son of Man has nowhere to lay his head" (Luke 9:58).

Elijah rides to heaven by a whirlwind. First, however, he retraces his steps, moving from Gilgal to Bethel, and from Bethel to the Jordan River. While he and Elisha stand at the river's edge, a choir of prophets looks on from afar. What does a man of God do when faced with a great sea or great river? "The waters saw you, O God ... and trembled" (Ps. 77:16). "Then Elijah took his mantle and rolled it up, and struck the water; the water was parted to the one side and the other, until the two of them crossed on dry ground" (2 Kings 2:8). The two stand together briefly and then, suddenly, flame and chariot and wind take Elijah to the heights. Taking the mantle of Elijah, Elisha communed again with "the God of Elijah" (2 Kings 2:14).

A different story, but the same mantle. Elijah covers his face with his mantle and hears a voice: "Go, return on your way to the wilderness of Damascus" (1 Kings 19:15). He is to appoint kings and his own prophetic replacement, Elisha. "Elijah passed by him and threw his mantle over him" (1 Kings 19:19). The transmission occurs as Elisha immediately runs after Elijah, but then Elisha begs to go home. He must dispose of one life and take up another. He kisses his father and mother, slaughters his oxen, boils their flesh, and gives it to the people

to eat. Dispossessed and poor, he clears his heart for *conversio morum* (conversion of manners/a whole new life).

We have a mantle to wear called by this solemn name, the Lord Jesus Christ. Grace and baptism, water and oil, examination and prayers, give us this garment. Or rather, God is giving the garment of his Son. If only we touch the hem, and yet Christ is never divided. Thus wearing him we are entirely in him and he in us. What a grave mistake to add anything to this, for adding is a terrible subtraction, a falling back into slavery, a yoke of oppression. There is nothing we can do, absolutely nothing, to earn the freedom that makes us free. Stand firm, therefore. Live in the freedom of *his* will meeting *your* will, the inflowing of grace becoming the overflow of who you are in Christ. "If we live by the Spirit, let us be guided by the Spirit" (Gal. 5:25). This is not an invitation to "use your freedom as an opportunity for self-indulgence" (Gal. 5:13). For this is freedom (strangely) without choice, without options, without endless weighing of preference. It is the freedom of Christ, the obedience of love. Not my will, but thy will be done. It is the freedom of a garment that fits, movement that flows.

The Son of man is homeless in the world. He moves where the Father wills in the flowing of the one Spirit, settling nowhere because he belongs everywhere. Passing by, he throws his mantle, and we become, by grace and adoption, what he is.

### Look It Up

Read Luke 9:62. Admit it. You are not fit for the kingdom of heaven.

### Think About It

Jesus Christ is your home.



## Forming Faithful Disciples

The Diocese of Springfield is one church, organized for mission into geographic parishes, manifested in eucharistic communities and communities-in-formation, with a goal of becoming concretely present in all 60 counties of central and southern Illinois. Our focus is on forming faithful Christian disciples who are competent to proclaim the Good News of Jesus Christ in word and deed.

The Diocese of Springfield  
 821 South Second Street  
 Springfield, Illinois 62704  
 217.525.1876  
[www.episcopalspringfield.org](http://www.episcopalspringfield.org)



A LIVING CHURCH Sponsor



# PEOPLE & PLACES

## Deaths

The Rev. **William F. Egelhoff**, a U.S. Navy veteran who devoted more than two decades to improving health care for the residents of Richmond, VA, died May 5 at age 95.

Born in Buffalo, NY, he was a graduate of Williams College, Harvard University School of Business, and Virginia Theological Seminary. In the summer of 1939 he bicycled through Europe as World War II began. Egelhoff was "just one step ahead of the Nazi Wehrmacht," as he wrote in one of the journals he later donated to the Library of Virginia. He was an air ordinance officer aboard the USS Midway during World War II.

He was ordained deacon and priest in 1957. He served as rector, Holy Trinity Church, Onancock, VA, 1957-62; rector, Emmanuel Church, Oak Hall, 1957-62; vicar, St. Martin's Church, Williamsburg (one of the first racially integrated churches in southern Virginia), 1963-71; and associate at St. Michael's Church, Bon Air, beginning in 1971. He was a visiting fellow at St. Augustine's College, Canterbury, in 1962.

In his work for elder health he founded

Elderhostel (now Exploritas) in Virginia in 1978 and served as state director until 1990. He was a professor of gerontology in the master's program at Virginia Commonwealth University. He served on the Governor's Advisory Board on Aging for 12 years, including two as chairman. In 2006 Gov. Tim Kaine appointed him to serve on the Alzheimer's Disease and Related Disorders Commission.

He was preceded in death by his son, William, Jr. He is survived by Dorothy Egelhoff, his wife of 38 years; daughters Elizabeth Schusser of Maui and Catherine Egelhoff of Alameda, CA; a son, Thomas T. Egelhoff of Cleveland; stepdaughters Beverly Lumpkin of Washington, DC, Heather Johnson of Travelers Rest, SC, Marian Lumpkin of Hanover, and Cecily Slasor of Chesterfield; stepson Barry Kelliher of Richmond; and multiple grandchildren and great-grandchildren.

The Rev. Canon **James Elliott Purdy**, a U.S. Army veteran, chaplain to firefighters, and counselor to his fellow residents at the Evergreens retirement community, died Jan. 6. He was 99.

Born in Bath, NY, he was a graduate of Bishop's University, Canada, and General Theological Seminary. He was ordained dea-

con and priest in 1938, serving in the Diocese of New Jersey for 74 years. Fr. Purdy served at Grace-St. Paul's Church, Mercerville, 1939-41, then became rector of Christ Church, Bordentown, 1943-66, and rector, Grace Church, Merchantville, 1966-83.

Through five decades, Canon Purdy was a member and chairman of many standing committees and served in a great variety of other positions, including chaplain at the U.S. Army's Fort Dix and at McGuire Air Force Base; dean of the Boys' Summer Conference; president of Clericus; deputy to Provincial Synod; president of the Ecumenical Religious Leaders Conference of New Jersey; and the longest-serving chaplain of the Niagara Fire Company in Merchantville. He was seated as an honorary canon of Trinity Cathedral, Trenton, in 1958 and received the Diocesan Medal of Honor in 1962.

Canon Purdy is survived by his son, the Rev. James Hughes Purdy; a brother, Samuel Edwin Purdy; two granddaughters; and a great-granddaughter. He was preceded in death by his wife of 67 years, Eloise Hughes Purdy, in 2009.

"He touched people's lives with his attentive listening, but also with his easy humor," his son said. "He had a thousand jokes, all kind of corny. But they made people happy."

## Saint Mary's Messenger

Vol. 113, No. 1    Greenwich, New York    Feast of the Annunciation 2012  
Timeless Queen of Heaven for Time-Starved Suburban America    by Mother Miriam

The time-tested principle in contemporary studies in business, management and economics, that people will only change when they are in a situation of extraordinary pain, can be equally applied to the cultural stress in contemporary American life in the suburbs. If we accept the premise that the stress of modernity and loss of sacramental life is the result of the breakdown of traditional principles, then we can explore where to change. To think about this in theological terms, we might say that the consequences of fallen human capabilities are causing irreparable splits of pain to both subjects and the innocent alike. I would propose further that part of these flawed principles are based upon a mechanistic, Enlightenment-based concept of the individual as autonomous from anxiety and all of creation. We are doing little to touch the cultural shift in the primary building block of our society—the family.

How can looking at the Ever-blessed Virgin Mary in Scripture and Tradition help faithful Christians respond to this situation? The foundations of her integral role in the mystery of the Incarnation needs to be explored.

"The question is not whether we 'go back to the Middle Ages' or remain in flight to the ideologies of modernity but whether a new synthesis can draw deeply of enough wisdom to match our current knowledge of the Creator. Marian spirituality makes a crucial contribution by making available much of the spiritual richness that modernity has overlooked."

Taking Mary's words from St. Luke's account of the Annunciation, "I am the handmaid of the Lord, let it be to me according to your word" (Lk 1:38), the Church Fathers have always seen the role of Mary as both necessary and inseparable from the Incarnation of Jesus Christ our Redeemer. Whether the historicity of the infant narrative is questioned or not, the fact of his human birth is supported by Mary's existence, and we are blessed God's wonders through the Gospel stories mentioning her in at least the following four ways:

- Her consent to God's operation in her person, "handmaid" was absolutely required for the miracle of the Incarnation and her being the God-bearer, both physically and as bearing witness.
- She became the model disciple following Jesus faithfully through all His trials.
- She is a model of prayer in her patient hearing "all these things in her heart" (Lk 1:33, 41).
- She continued into a symbol of the Church and of consecrated virginity within the Church.

After a soul's awakening and conversion to Christian life comes the challenging stage of purification. Benedict Groschehl in his book *Gift of Forgiveness* says this phrase: "moral integration and active faith and love." Faith and pleasure, virtue and sin, belief and disbelief are part of the person as he or she emerges from the awakening into the long journey of the spiritual life. An eye wide for the American middle class today would be to identify with the creature of the Lord as the Baby Jesus himself the fragrant and pure of heart and soul. The sinlessness and the glow from the star (Lk 1:35) led to her but not option but to search out survival. The natural response was to call upon "higher power" and the supernatural response was grace. When we accept the pain and affliction of a concrete situation as a call to return to the Lord, then the words of Simeon's prophecy to Mary at the presentation of Jesus in the Temple hold meaning for us, also.

The first promise is that the "sword" that will pierce her soul signifies not only that Mary herself will have to come to terms with her Son as a "sign of contradiction," but that the way in which she learns to relate to her Son is inseparable.



How can looking at the Ever-blessed Virgin Mary in Scripture and Tradition help faithful Christians respond to the modern cry of the family and life?

## Subscribe to *St. Mary's Messenger*

The official newsletter of the Eastern Province of Community of St. Mary

You will receive three issues per year.

*St. Mary Messenger* is a good read for the spiritually curious.

- Articles on spirituality written from the unique perspective of women religious
- St. Mary's Convent community news
- Updates on *St. Mary Messenger's* Associates
- Information on retreats, seminars, and new books
- Listing of generous donors
- And much more...

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

Please send your \$15 donation to:

Mother Miriam  
St. Mary's Convent  
242 Cloister Way

Greenwich, NY 12834-7922

[compunun@stmaryseast.org](mailto:compunun@stmaryseast.org)

We are grateful for your support.



The Community of **St. Mary**  
Eastern Province  
"Blessed are the pure in heart for they shall see God."  
An Anglican/Episcopal Religious Order with Houses in Upstate New York and Mainz, Africa.

## CLASSIFIEDS

### CHURCH BUILDERS

**CHAPELS & CHURCHES:** Beautiful craftsmanship; soaring roof timbers; extremely energy efficient, storm resistant and durable; inspiring and expected to last centuries.  
[Cabincreektimberframes.com](http://Cabincreektimberframes.com)

### CHURCH FURNISHINGS

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

### FOR SALE

**STOLES FOR SALE:** 3 handwoven white cotton stoles. \$65 each. 96 inches long; 4 inches wide—plain weave. Contact Mark: [Topper75@aol.com](mailto:Topper75@aol.com)

### POSITIONS OFFERED

**RECTOR (.8 time).** *Holy Trinity Episcopal Church, Juneau, AK*, is accepting applications until June 21, for the position of rector. It is expected that new leadership and renewed efforts by the congregation will result in a growing church with a full time position. Parish Profile and application procedures are available at [trinityjuneau.org](http://trinityjuneau.org), or e-mail [holytrinity@gci.net](mailto:holytrinity@gci.net).



## ST. PAUL'S EPISCOPAL CHURCH

DAPHNE, AL

### FULL-TIME ASSOCIATE RECTOR

St. Paul's is a welcoming and growing community of approximately 800 members. Located on the Eastern Shore of Mobile Bay near the Gulf of Mexico, it is situated in one of the most scenic and fastest growing communities in Alabama. We seek an ordained priest as an associate rector who is motivated and will be a colleague in ministry with the rector and staff. An ideal candidate must have a passion for youth ministry and a desire to be a mentor and friend to our young people. Proven success as a youth minister in a parish setting is required. Other responsibilities will include ministry to young families, sharing the liturgical duties, pastoral care, and community outreach. Send resume, OTM Profile, and cover letter describing why you are interested in the position to [stpaulsadm@aol.com](mailto:stpaulsadm@aol.com) or call (251) 626-2421 for additional information.

Please visit us at our website: [www.stpaulseasternshore.com](http://www.stpaulseasternshore.com)

MORE CLASSIFIEDS  
AVAILABLE AT  
[LIVINGCHURCH.ORG](http://LIVINGCHURCH.ORG)



### ALL SAINTS ANGLICAN CHURCH JAKARTA

#### ASSOCIATE PASTOR

All Saints, Jakarta, is international English-speaking church.

#### Position key responsibilities:

Pastoring Sunday congregation(s)  
Discipleship and evangelism  
Leadership of Men's Ministry  
Administration

#### Important qualities:

Anglican/Episcopalian ordination  
Ability to work as a team  
Leadership pastoral experience  
Cross cultural and multi denominational skills  
Willingness to come through a mission agency

Attractive salary and benefits, including housing. Apply by: 16th June 2013.

**Contact:** Ian Hadfield  
[adminsaint@centrin.net.id](mailto:adminsaint@centrin.net.id)  
[www.allsaintsjakarta.org](http://www.allsaintsjakarta.org)

## NOTICE: MOVING SERVICES

# Skip Higgins

## 225-937-0700

*"Moving Episcopal clergy to new ministries since 1982."*

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

**CUSTOM MOVERS - FHWA Lic. # MC370752**

\* Certain Restrictions Apply.



## SAINT JOHN'S ON THE LAKE

Saint John's Communities, Inc.  
MILWAUKEE, WI

### FULL-TIME CHAPLAIN

Saint John's On The Lake is a senior living community of 300 accomplished and discerning residents in various stages of their later life journey. We seek a rector/chaplain to provide worship services and administration of our chapel and pastoral support for residents with diverse spiritual beliefs and physical and cognitive abilities. The chaplain will also be further developing and implementing our existing spiritual growth program to creatively engage residents. Competitive wage and benefit package including church pension.

Learn more about us at [www.SaintJohnsMilw.org](http://www.SaintJohnsMilw.org) and, if interested, call us at (414) 831-6875 or [dspars@saintjohnsmilw.org](mailto:dspars@saintjohnsmilw.org).

# The Living Church Partners

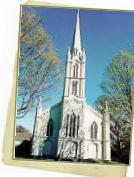
## SPONSORS



**SANTA BARBARA, CA**  
**CHRIST THE KING CHURCH**  
 5073 Hollister Ave.  
 (805) 964-9966  
[ctksb.org](http://ctksb.org)



**SPRINGFIELD, IL**  
**DIOCESE OF**  
**SPRINGFIELD**  
 821 S. Second St.  
 (217) 525-1876  
[episcopalspringfield.org](http://episcopalspringfield.org)



**SOUTHPORT, CT**  
**TRINITY CHURCH**  
 651 Pequot Ave.  
 (203) 255-0454  
[trinitysouthport.org](http://trinitysouthport.org)



**PINEVILLE, LA**  
**DIOCESE OF WESTERN**  
**LOUISIANA**  
 335 Main St.  
 (318) 442-1304  
[diocesewla.org](http://diocesewla.org)



**ORLANDO, FL**  
**THE CATHEDRAL CHURCH**  
**OF ST. LUKE**  
 130 N. Magnolia Ave.  
 (407) 849-0680  
[stlukescathedral.org](http://stlukescathedral.org)



**CHEVY CHASE, MD**  
**ALL SAINTS CHURCH**  
 3 Chevy Chase Cir.  
 (301) 654-2488  
[allsaintschurch.net](http://allsaintschurch.net)



**ORLANDO, FL**  
**DIOCESE OF CENTRAL FLORIDA**  
 1017 E. Robinson St.  
 (407) 423-3567  
[cfdiocese.org](http://cfdiocese.org)



**ST. LOUIS, MO**  
**THE CHURCH OF ST.**  
**MICHAEL & ST. GEORGE**  
 6345 Wydown Blvd.  
 (314) 721-1502  
[csmmsg.org](http://csmmsg.org)



**SARASOTA, FL**  
**CHURCH OF THE REDEEMER**  
 222 South Palm Ave.  
 (941) 955-4263  
[redeemersarasota.org](http://redeemersarasota.org)



**ALBANY, NY**  
**DIOCESE OF ALBANY**  
 68 S. Swan St.  
 (518) 465-4737  
[albanyepiscopaldiocese.org](http://albanyepiscopaldiocese.org)



**ATLANTA, GA**  
**THE CATHEDRAL**  
**OF ST. PHILIP**  
 2744 Peachtree Rd. NW  
 (404) 365-1000  
[stphilipscathedral.org](http://stphilipscathedral.org)



**TONAWANDA, NY**  
**DIOCESE OF WESTERN**  
**NEW YORK**  
 1064 Brighton Rd.  
 (716) 881-0660  
[episcopalwny.org](http://episcopalwny.org)



**SAVANNAH, GA**  
**THE PARISH OF ST.**  
**PAUL THE APOSTLE**  
 1802 Abercorn St.  
 (912) 232-0274  
[stpaulsavannah.org](http://stpaulsavannah.org)



**OKLAHOMA CITY, OK**  
**ALL SOULS CHURCH**  
 6400 N. Pennsylvania Ave.  
 (405) 842-1461  
[allsoulsokc.com](http://allsoulsokc.com)

## SPONSORS continued



**PHILADELPHIA, PA**  
**DIOCESE OF PENNSYLVANIA**  
 240 S. 4th St.  
 (215) 627-6434  
 diopa.org



**WAYNE, PA**  
**ST. DAVID'S CHURCH**  
 763 S. Valley Forge Rd.  
 (610) 688-7947  
 stdavidschurch.org



**NASHVILLE, TN**  
**DIOCESE OF TENNESSEE**  
 50 Vantage Way, Suite 107  
 (615) 251-3322  
 episcopaldiocese-tn.org



**DALLAS, TX**  
**CHURCH OF THE INCARNATION**  
 3966 McKinney Ave.  
 (214) 521-5101  
 incarnation.org



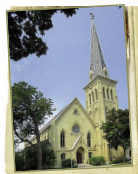
**HOUSTON, TX**  
**ST. DUNSTAN'S CHURCH**  
 14301 Stuebner Airline Rd.  
 (281) 440-1600  
 saintdunstans.org



**HOUSTON, TX**  
**ST. MARTIN'S CHURCH**  
 717 Sage Rd.  
 (713) 621-3040  
 stmartinsepiscopal.org



**APPLETON, WI**  
**DIOCESE OF FOND DU LAC**  
 1051 N. Lyndale Dr.  
 (920) 830-8866  
 diofdl.org



**MILWAUKEE, WI**  
**THE CATHEDRAL CHURCH OF ALL SAINTS**  
 818 E. Juneau Ave.  
 (414) 271-7719  
 ascathedral.org



**EPISCOPAL CAMPS AND CONFERENCE CENTERS, INC.**  
*by the generous gift of the Rt. Rev. and Mrs. D. Bruce MacPherson*

## GUARANTORS

**SOUTH BEND, IN**  
**DIOCESE OF NORTHERN INDIANA**  
 117 N. Lafayette Blvd.  
 (574) 233-6489  
 ednin.org

**ROCHESTER, NY**  
**DIOCESE OF ROCHESTER**  
 935 East Ave.  
 (585) 473-2977  
 episcopalrochester.org

**SAN ANTONIO, TX**  
**DIOCESE OF WEST TEXAS**  
 111 Torcido Dr.  
 (210 or 888) 824-5387  
 dwtx.org

**JACKSON, MS**  
**DIOCESE OF MISSISSIPPI**  
 118 N. Congress St.  
 (601) 948-5954  
 dioms.org

**HOUSTON, TX**  
**DIOCESE OF TEXAS**  
 1225 Texas St.  
 (713) 520-6444  
 epicenter.org

**CHARLESTON, WV**  
**DIOCESE OF WEST VIRGINIA**  
 1608 Virginia St. E  
 (304) 344-3597  
 wvdiocese.org

*TLC's Partners Page lifts up the ministries of our supporters for the good of all the Church (1 Thess. 5:11).*

## ASSOCIATES

**WILMINGTON, DE**  
**DIOCESE OF DELAWARE**  
 2020 N. Tatnall St.  
 (302) 656-5441  
 dioceseofdelaware.net

**DES MOINES, IA**  
**DIOCESE OF IOWA**  
 225 37th St.  
 (214) 785-6165  
 iowaepiscopal.org

**ALLEN, TX**  
**CHURCH OF THE SAVIOR**  
 223 N. Alma Dr.  
 (214) 785-1612  
 ofthesavior.org

*For more information, or to become a TLC Partner, please contact Amber Muma: [amber@livingchurch.org](mailto:amber@livingchurch.org) or (414) 292-1247*

# *“Go in peace to love and serve the Lord.”*

Virginia Theological Seminary  
Congratulates the  
Class of 2013!



Please consider making a gift now to help Virginia Theological Seminary continue forming the leaders of the 21st century.

Your contribution to the annual fund will help ensure that in addition to their education these future leaders of the Episcopal Church:

- Leave seminary with no additional educational debt
- Receive expert spiritual direction
- Receive specialized training for a multi-cultural world
- Receive affordable daycare for their children
- Receive mentoring support after graduation
- And much more!

[www.vts.edu/give](http://www.vts.edu/give)



Since 1823 Virginia Seminary graduates have been called to ministry throughout the U.S. and abroad to preach the Gospel, provide pastoral care, and teach God's word. For almost two centuries congregations have been touched by thousands of VTS alumni. Today VTS is educating a growing percentage of ordained Episcopal clergy who choose three year institutions.



VIRGINIA  
THEOLOGICAL  
SEMINARY

3737 Seminary Road  
Alexandria, VA 22304  
703-461-1714