

Postliberalism

Peter and Paul

Ecumenism's Future

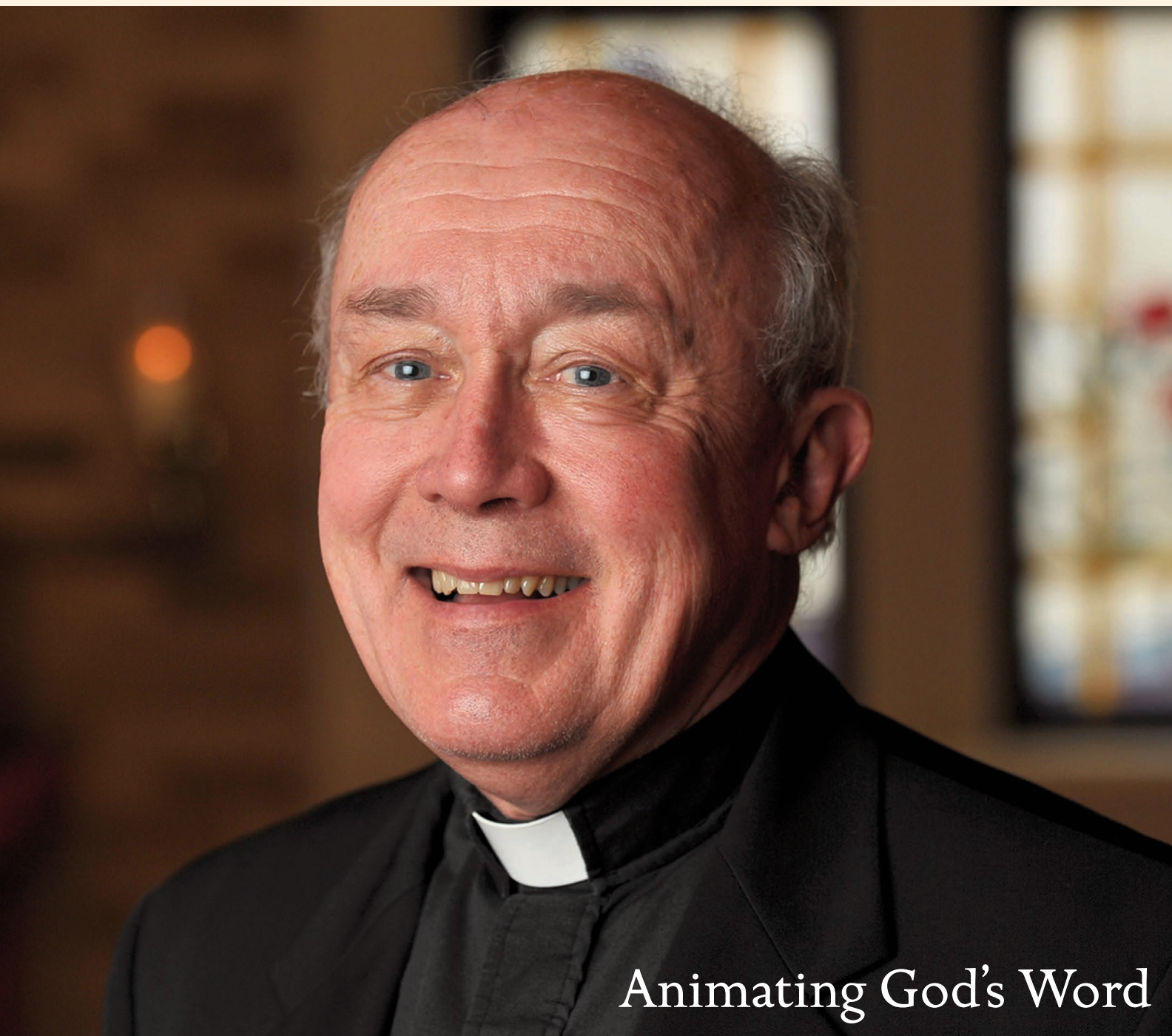
# THE LIVING CHURCH

January 19, 2014

CATHOLIC

EVANGELICAL

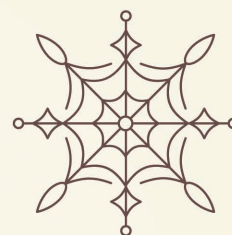
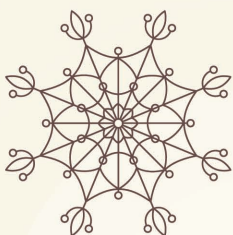
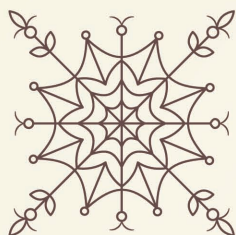
ECUMENICAL



Animating God's Word

WEEK OF PRAYER FOR CHRISTIAN UNITY  
[livingchurch.org](http://livingchurch.org) \$5.50

TWENTY MINUTES  
WITH BRIAN E. DALEY, SJ



\* \* \* \* \*

# GIVE

the gift that lasts all year.

# THE LIVING CHURCH

**My name:**

Name \_\_\_\_\_

Address \_\_\_\_\_

City/State/Zip \_\_\_\_\_



Phone \_\_\_\_\_

Email \_\_\_\_\_

Make checks payable to:

THE LIVING CHURCH, P.O. Box 84, Congers, NY 10920-0084

Foreign postage extra First class rates available

Please charge my credit card \$ \_\_\_\_\_  

Card # \_\_\_\_\_

Expiration date \_\_\_\_\_ 3-digit \_\_\_\_\_

Signature \_\_\_\_\_

- ONE** one-year gift subscription — \$45
- 2-3** one-year gift subscriptions — \$40 each
- 4-5** one-year gift subscriptions — \$38 each
- 6+** one-year gift subscriptions — \$36 each

For multiple orders, please copy this sheet.

**My gift is for:**

Name \_\_\_\_\_

Address \_\_\_\_\_

City/State/Zip \_\_\_\_\_

Phone \_\_\_\_\_

Sign gift card \_\_\_\_\_



OFFER EXPIRES MARCH 1, 2014

GA1212

Order online at [livingchurch.org/gift-subscriptions](http://livingchurch.org/gift-subscriptions)

## ON THE COVER

“There’s not a hard line between the work of preaching and that of teaching theology: they both have to do with animating what the Word of God might mean” (see “Animating God’s Word,” p. 8).



The Rev. Brian E. Daley, SJ  
Matt Cashore/University of Notre Dame photo

# THE LIVING CHURCH

THIS ISSUE | January 19, 2014

## NEWS

4 ERD Helps Children Live Past 5

## FEATURES

8 Animating God’s Word

By Christopher A. Beeley

12 Hanging On with Chalcedon:  
Two New Works on Postliberalism

Review by Joseph Mangina

20 St. Paul and My Brother Peter

By Sarah Marie Gresser

## BOOKS

17 *Avery Cardinal Dulles, SJ* by Patrick Carey

*A History of the Popes* by John W. O’Malley, SJ

Review by Patrick Hayes

18 *The Encyclopedia of Eastern Orthodox Christianity* by John McGuckin

*The Orthodox Christian World* edited by Augustine Casiday

Review by Peter Eaton

19 *Calvinism* by D.G. Hart | Review by Leander S. Harding

## CATHOLIC VOICES

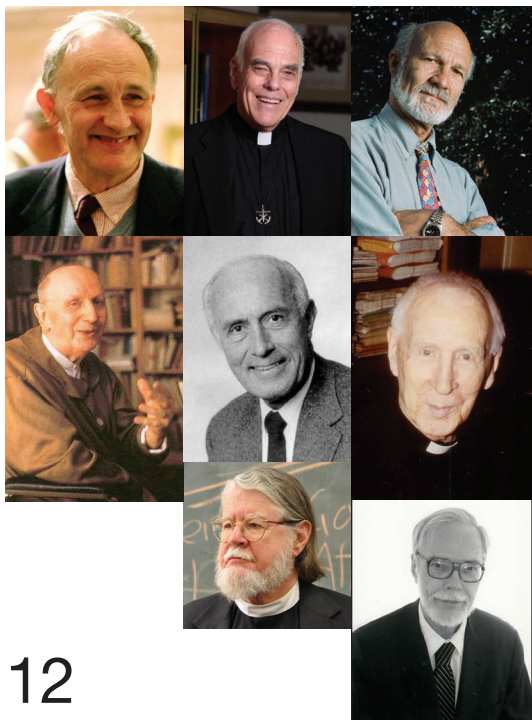
23 The Strange Future of ‘the Ecumenical Movement’

By Robert W. Jenson

## OTHER DEPARTMENTS

25 People & Places

26 Sunday’s Readings



12



LIVING CHURCH Partners

We are grateful to the Church of the Good Shepherd, Augusta, Georgia, and St. John’s Cathedral, Denver [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.

# ERD Helps Children Live Past 5

By G. Jeffrey MacDonald

In Zambia, where nine percent of children die before age 5 and 80 percent of the rural population live in poverty, development workers must win trust before they can access isolated peoples.

That's why Anglican institutions are well-positioned — and winning new funding for their efforts — as they confront challenges facing Zambian children, from malnourishment to HIV/AIDS. The church has both a strong presence in the Zambian countryside and the confidence of local people, according to Rob Radtke, president of Episcopal Relief & Development (ERD), the development arm of the Episcopal Church.

"People turn to the church when their child is sick," Radtke said. "They also turn to the church for information about how to make their lives better."

ERD has announced receipt of a \$1 million grant from the Conrad N. Hilton Foundation to expand its early childhood development program in Zambia. The program takes a holistic approach to addressing a range of needs, from nutrition and sanitation to improving parents' livelihoods.

Under the program, ERD teams will help trainers from the Zambian Anglican Council equip volunteers for a host of projects. When volunteers visit rural communities, they'll encourage such practices as breastfeeding, planting of kitchen gardens, and organizing of "savings groups," in which young mothers help each other keep more of what they earn.

Congregations play a central role in these efforts, as in previous initiatives to distribute malaria nets, Radtke said. Sometimes what's needed is to counter misinformation, such as the popular belief that one contracts malaria by eating bad sugar cane.

"If the Mothers' Union or represen-



Episcopal Relief & Development photo

A trained volunteer weighs children at an early childhood development center in Zambia.

tatives of the church get up and say, 'It's important for you to do A, B, and C for the health of your child,' it carries a lot of weight," Radtke said.

Early childhood development is attracting more investment internationally, Radtke said, as agencies enter the home stretch to reach 2015 benchmarks for the United Nations' Millennium Development Goals. Childhood-focused initiatives produce strong returns on investment, he said, because those who reach age 5 are far more likely to live into adulthood.

What's more, childhood-focused projects in developing nations help groups to set aside their differences and work together. The Episcopal Church and Zambian Anglican Council have theological differences on

homosexuality, but theological debates do not interfere when the task is to help young children, Radtke said.

"I cannot remember the last time a church representative from Africa raised a theological question with me," he said. "It is always about the work that we do."

If successful, the scaled-up program in Zambia could serve as a model for faith-based outreach in other African countries, where children face challenges associated with HIV/AIDS and rural poverty.

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

## Bishop MacDonald Expands His Work

The Rt. Rev. Mark MacDonald will begin serving as area bishop for the Northern Manitoba region of the Diocese of Keewatin early this year — as soon as icy roads permit safer travel. He will serve in this transitional role in addition to his role as National Indigenous Anglican Bishop.

David Ashdown, Archbishop of Keewatin and Metropolitan of Rupert's Land, made the announcement on December 17.

"Bishop Mark shall have full episcopal authority in Northern Manitoba Region in all matters except for those matters which I am required by canon to retain, namely those relating to the discipline of clergy," Ashdown wrote.

## Two Primates Challenge *Pilling*

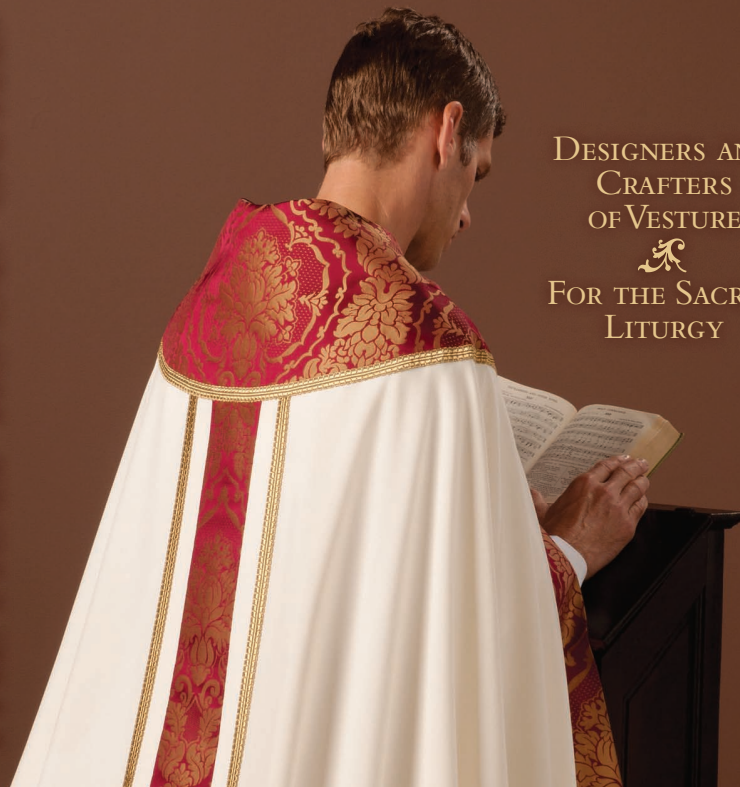
Two top leaders among archbishops of the Global South have written a detailed three-page statement of serious concerns about the *Pilling Report* under consideration by the Church of England.

The Most Rev. Mouneer Hanna Anis, chairman of the Global South Primates Steering Committee, issued the statement December 12 with the Most Rev. Ian Ernest, the group's general secretary.

They wrote: "The Global South considers forward movement on the *Pilling Report's* recommendations as equal to what the North American churches did ten years ago, which caused much confusion in the Communion. This reminds us of Eli the High Priest who turned a blind eye to the wrongdoings of his sons, which led to a period of spiritual dryness when the Spirit of God departed from the midst of his people (Ichabod)."

Their full statement is available at [livingchurch.org](http://livingchurch.org).

THE HOLY ROOD GUILD



DESIGNERS AND  
CRAFTERS  
OF VESTURE  
FOR THE SACRED  
LITURGY

Visit us at [www.holyroodguild.com](http://www.holyroodguild.com)

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

Toll Free: 866.383.7292 | Fax: 508.885.8758



## The American Study Program Oxford, England August 6-12, 2014

### "Christianity in the 21st Century"

*How do we, as Christians, relate to the challenges of our time?*

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

**Cost: \$1,800 (All Inclusive)**

#### Conference Speakers:

**The Rev'd John Maxwell Kerr:** Founder and former Warden of the Society of Ordained Scientists. Fr. Kerr has taught at Oxford University and Winchester College, and currently serves at Bruton Parish Church, Williamsburg, Virginia, and is the Episcopal Chaplain to the College of William and Mary.

**The Rev'd. Dr. Keith Ward:** British cleric, philosopher, theologian, scholar, and author of over 20 books. Dr. Ward is a Fellow of the British Academy, former Regius Professor of Divinity, University of Oxford and Canon of Christ Church, Oxford.

**Canon Trevor Dennis:** Former Vice Dean and Canon Chancellor at Chester Cathedral. Canon Dennis was tutor in Old Testament Studies at Salisbury and Wells Theological College and has authored several books examining the relevance of Biblical stories to our own lives.

**Registration Deposit: \$300 (non refundable)**

**Contact: Susan Allen, Program Director**

**Phone: (757) 784-2945 E-mail: [info@americanstudyoxford.com](mailto:info@americanstudyoxford.com)**

**[www.americanstudyoxford.com](http://www.americanstudyoxford.com)**

**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)

EYEWITNESS

## A Diffusion of Blessings

When the Bishop of Los Angeles combined St. Martha's Church, a former mission in West Covina, with Holy Trinity Church, Covina, the hallmark of our mindset had been *ad invicem*, or "one with another." The Rt. Rev. J. Jon Bruno preached our first service together on the first Sunday after Easter in 2013. We are now indeed one with another, mutually invigorated in worship and fellowship.

Yet until recently the ingathering of St. Martha's former congregation was not complete. The Rev. Alexandra Conrads had been preaching two Sunday services, one of which was in Spanish. When the Rev. Mark Stuart made an introductory and welcoming visit to that congregation, he had been priest-in-charge at Holy Trinity only since early February.

During the visit, parishioner Theresa Alvarez asked that the image of Our Lady of Guadalupe be allowed to accompany them, and in a special way: "to take her to Holy Trinity in a procession, so as to honor her in public, to the music of mariachis in the ways of our culture." Fr. Stuart could see that this idea would be essential to make Holy Trinity a real home for the members of St. Martha's, but he had no idea where Our Lady's home would be at Holy Trinity. But the vision began to take form as Stuart hired the Rev. Steven De Muth, a bilingual deacon.

Holy Trinity formally welcomed St. Martha's Spanish-speaking congregation in mid-August, dedicating a renovated chapel behind the main church building.

Parishioners, clergy, guests, and mariachis met in Covina Park, where all awaited the arrival of the image of Our Lady of Guadalupe. Deacon De Muth, along with Jose Alvarez and Eduardo Peniche, ceremoniously removed the image from St. Martha's, finally delivering her to Covina Park. We processed east along Badillo Street. The group reached more than



Parishioners of St. Martha's Church, West Covina, escort an image of Our Lady of Guadalupe to Holy Trinity Church, Covina. Their procession, which included a mariachi band, concluded with Holy Communion.

100 people as we approached the chapel yard.

Nearing the chapel entrance, Stuart called out in a strong voice, "Lift up your head, O gates, be lifted up, ancient doors." The image of Our Lady was hung on the eastern wall. De Muth, who will preach in Spanish each week in the chapel, prayed for "all who enter this chapel and all who seek for help from Our Lady of Guadalupe."

Then Stuart said: "I name, dedicate, and bless this sacred chapel under the patronage of Our Lady of Guadalupe in the Name of God the Father, God the Son, and God the Holy Spirit. Amen."

Eduardo Peniche, a member of St. Martha's, was moved by the service. "Although the people at Holy Trinity were friendly and welcoming, I felt I had lost my church until I helped to carry Our Lady of Guadalupe in the

procession. When I saw her on the wall of our new chapel, I felt inside, *This is now home.*"

Jose Alvarez called it an honor and privilege to carry the image. "I felt for the first time that I truly was a part of the diversity of the Holy Trinity family, that I belonged," he said. "I was joyful."

People filled the chapel to its capacity, breathing in air sweet with the scent of two huge bouquets of red roses. With the exception of the southern wall's stained-glass windows depicting the Creation, the chapel has been fashioned anew from an underused children's chapel. Newly tiled, the chapel has also been painted a brilliant white. Modern windows have replaced the 50-year-old ones on the north wall.

The jewel-like chapel is newly fitted with a rich wood altar, ambo, votive candle stands (with intensely cobalt holders), and a baptismal font. *Prie-dieux* made of thick oak sit on both sides of the nave. Russell Weaver hand-crafted these furnishings in 1984

and became a part of St. Martha's for the next 29 years

Over everything hangs a wooden cross on the wall behind the altar. This, too, came from St. Martha's; it was not in service there and needed refurbishing. The pews were also salvaged.

Something powerful happened during the first 40 minutes of the service, which began at 6:20 p.m., when the light in the southern sky met the pattern of the stained-glass windows, fully reflecting their images throughout the chapel.

Falling on the intense white of the northern wall, the colors diffused and scattered: azure, aquamarine, pale hyacinth, amethyst, cornflower, emerald, marine, myrtle, jonquil, with touches of lemon and tangerine.

In "The Windows," 17th-century poet George Herbert asserts that the preacher alone is "a brittle crazy glass" but that in the temple of God's church the preacher is allowed to become a "window through" his grace. To make stained glass, the images and their colors are "annealed" or burned

into the glass. For Herbert this process becomes metaphorical, as God's grace purifies the preacher: "More rev'rend grows" as the preacher stands in the light of "Doctrine and life, colours and light, in one / When they combine and mingle."

In Herbert's terms, Stuart and De Muth were "anneal[ed]" in God's grace.

*Pamela Mellott*

## Bishop Otis Charles Dies


The Rt. Rev. E. Otis Charles, whose years of pro-gay activism included disclosing his own sexuality in 1993, died Dec. 26 in San Francisco. He was 87.

Born in Norristown, Pennsylvania, he was a graduate of Trinity College and General Theological Seminary. He was ordained deacon and priest in 1951 and served churches in Connecticut, New Jersey, and New York. He was Bishop of Utah from 1971 to 1986, and served as dean and president of Episcopal Divinity School 1985 to 1993.

The bishop and his former wife, Elvira Charles, reared five children during their years in Utah.

Commemorate Episcopal Relief & Development Sunday on  
**MARCH 9**

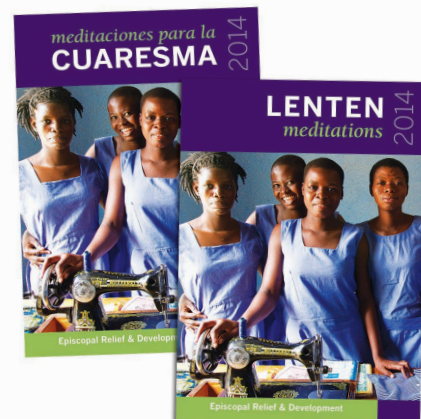
strive



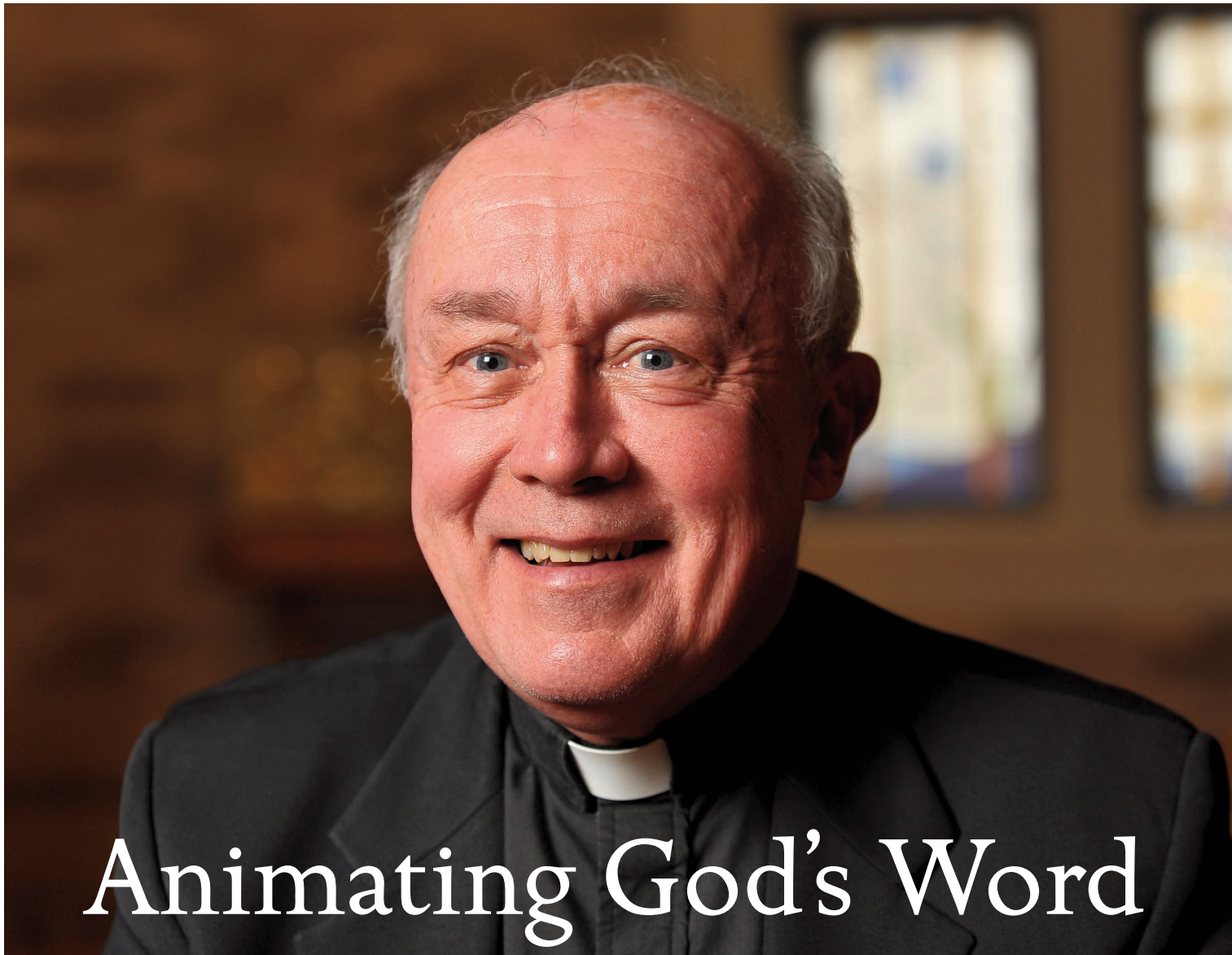
**Encounter Christ  
in others this Lent**

LC2014-2114 Photo courtesy of Harvey Wang for Episcopal Relief & Development

**ECONOMIC EMPOWERMENT** is the theme of the 2014 Lenten Meditations, now available in English and Spanish. Each daily meditation explores Scripture and prayers that challenge us to strive for a just world, where families not only survive but thrive.



 **Episcopal  
Relief & Development**  
Healing a hurting world  
[episcopalrelief.org/len](http://episcopalrelief.org/len)  
855.312.HEAL (4325)  
  **EpiscopalRelief**



# Animating God's Word

## TWENTY MINUTES WITH BRIAN E. DALEY, SJ

Matt Cashore/University of Notre Dame photo

By Christopher A. Beeley

*As Catherine F. Huisiking Professor of Theology at the University of Notre Dame, the Rev. Brian E. Daley, SJ, immerses himself in the theology of the fourth through eighth centuries. Pope Benedict XVI gave Fr. Daley a distinctly 21st-century honor by presenting him with the 2012 Ratzinger Prize for Theology.*

*Fr. Daley, who has taught at Notre Dame since 1996, is an alumnus of Fordham University, the University of Oxford, Loyola Seminary of New York, and Hochschule Sankt Georgen in Frankfurt, Germany. He completed a DPhil at Oxford in 1978.*

*In this interview with the Rev. Christopher A. Beeley, Walter H. Gray Associate Professor of Anglican Studies and Patristics at Yale Divinity School, Fr. Daley reflects on his vocation and the kindling of his interest in the theology of the early Church during his undergraduate studies.*

### How do you understand your work?

I see what I do in studying the early Church as part of the theology, not just social history, Church history, or intellectual history. There is a long tradition of reflection on the Christian gospel. I offer it to people in all the churches for their nourishment and continuing reflection. If theology is faith seeking understanding — which is certainly an Augustinian idea — then theology begins in the preaching of the liturgical community, but it also looks carefully at historical, philosophical, and social questions; it aims to enter more deeply into the gospel through them. That makes theology different from history and religious studies, which are important approaches as well. In my life, doing this has been a priority for me.

There's not a hard line, in my opinion, between the work of preaching and that of teaching theology to high-school, undergraduate, and graduate students: they both have to do with animating what the Word of



God might mean. When we preach on Sunday, we do in a different way what we do when we write and talk about theological issues in an academic context. But they're all variations on a theme. We're asking, "How does this word, given to us in Scripture, make sense?"

### Does that approach on your part reflect a particular theological method?

I suppose there are some half-conscious assumptions that I've been working with all along. I usually hesitate to speak about "method" because it can sound too self-conscious, and it can tend to foreclose on the work at hand. I have long admired the *ressourcement* theology of people like Chenu, Congar, and de Lubac. This is one thing I saw when I was invited to be part of a conference on the so-called *nouvelle théologie*: I was thrilled to find in their work the reason I do what I do. In those days, Roman Catholic theology was characterized by neo-scholastic handbooks; it was all rational, deductive, and well laid out, but there was no genuine historical reference in any of it. The "new" French and German theologians of the 1930s and '40s tried to show that all thought, whether theology or philosophy, happens in a historical context, which helps shape its meaning. This seemed to me a more persuasive position. For example, Thomas Aquinas is a 13th-century university-based theologian, and we need to think about who he's reading, what other positions he is engaging in his teaching, what are the conditions for the kind of work he does, and so on. To discover this was life-giving for me. In the neo-scholastics of the 19th century there had been this attempt to outdo Kant and the Enlightenment thinkers by providing points of absolute certainty and a concrete method. What Congar and de Lubac did was to expose how this can truncate our understanding of what the Church teaches.

A landmark work for me was de Lubac's *Catholicism* (English trans. 1950). Despite the title, the book isn't a concise catechism or a summary of Roman Catholic teaching. What I liked most about it was the way de Lubac shows the theological significance of Christian community: that theology isn't just about handing out correct doctrine; it's about how we work in the world, how you treat your employees, how you read Scripture; it thus begins in a pastoral key. He also showed how the Fathers taught us to read the Bible in a different way from modern exegetes, so that you can see yourself in the story. There has been a certain negative reaction to this view in later years, but de Lubac recognized much that was implicit in early Christianity in terms of worship, biblical criti-

cism, and theology. A lot of the recent renewal in Roman Catholicism has come from the project of these thinkers. This also applies to liturgical renewal: if liturgy is the formal worship of the Church, which develops over time, then appreciating that historical development lets you see what is essential about Christianity, rather than what is merely a different response to each age. It's the same, I think, with scriptural interpretation.

### How did you discover this perspective on theology and Church history?

I went to Fordham for my undergraduate studies. I had done Latin and Greek in high school, and I made up my mind to be a classics major, rather than to forget these ancient languages — I suppose I am an antiquarian by instinct! In my first year I took a theology course, and we were asked to write a 20-page paper on a subject of our choice. So I rang up my brother, who was a college senior, and asked, "What should I write about?" He said, "Why don't you write on one of the Church Fathers?" I said, "Who are they?" So he explained who they were. Then, on a Sunday night at about 9, I was up working in the library at Fordham, rummaging around the theology section, and I found Quasten's *Handbook*. I paged through it and came across Clement of Alexandria. He sounded exciting and unusual — his understanding of the Catholic faith in particular. I read that in *Stromateis* book 7 Clement discusses the spirituality of being a Christian in the world. I told my professor that I wanted to write on *Stromateis* 7. He asked if I'd ever read Clement of Alexandria, and I admitted I hadn't, but said I'd like to try. I then set about reading book 7 of the *Stromateis*. I found Charles Bigg's *The Christian Platonists of Alexandria* [the 1886 Bampton Lectures in Oxford, published in 1913] and R.B. Tollinton's massive monograph on Clement. And so I was a kind of patristic theologian from that point on.

### What have been the main challenges in doing this?

That's a tough question. As a scholar and adviser, I think the challenge is to keep the balance right, to

I usually hesitate to speak about "method" because it can sound too self-conscious, and it can tend to foreclose on the work at hand.

(Continued on next page)

# Animating God's Word

TWENTY MINUTES WITH BRIAN E. DALEY, SJ

(Continued from previous page)

keep a tension between research into the tradition and response to contemporary questions and thought. You need both for responsible theological work. I try to draw on the tradition to speak to people today. You have to be aware of both past and present. You have to penetrate these hoary old questions and bring them to bear on the understanding of the faith today. This is what occurred in the intellectual revolution of the 19th century. People asked, "Can you be a Christian traditionalist and accept a scientific understanding of development, including Church history?" I think you can, but it took a lot of reappropriation of the tradition to do it. It seems on the surface to be contradictory. It's a question of the development of a universal Christian understanding of nature, the physical world, the body: how do we do this? The challenge is how to hold onto the tradition. There is a role here for the Church too, which always seems to be maintaining the traditional answers. Yet the challenge is not simply to reaffirm traditional positions, but to embed them in a living commentary. One reason it's important to study the early Church, I think, and other periods of history, is that they give us, in the process, some purchase on what tradition *is* and what we are committed to or not.

## Are there any new results that you hope the Church will receive from patristic scholarship?

In Roman Catholic theology before the late 1930s, much of the work done on patristic literature was meant to provide footnotes for dogmatic handbooks; since the Second World War, the actual theological positions and personalities of the early and medieval Church have been studied more extensively for what they have to say in their own right. Not everything is good that has appeared since the '70s, certainly, but a lot of it is richer in content when seen against the background of the earlier literature.

The area of Christology is where much of my work has been. Our understanding of the person of Christ is obviously central to the Christian faith: who he is, his relationship to God, his religious context, what he has called us to do about human need. What we call *Christology* asks who Christ is — and assumes we need to be attentive to that question both in pre-ninth-century christological discussions and in the questions that are asked today. In some ways, we continue to repeat earlier problems in new forms. How do we understand Jesus as a man of his time and place yet personally the

## How do we understand Jesus as a man of his time and place yet personally the Son of God?

Son of God? Asking these christological questions is centrally important.

Similarly, who is the crucified one? What do we believe about God as a result of Christ's crucifixion? What is the human person, what are we called to be, as a result of that act? What is the character of the whole Christian movement supposed to be? All these notions flow out of our understanding of Christ and his cross, if you watch the development of Christology.

## Have you come full circle, then, in your life and work?

I see myself as extremely blessed and graced in God's providential design. I might have done different things with my life. I went to Frankfurt by accident. I was asked by my provincial if I wanted to go to Europe, and I said, "Sure!" Our first thought was that I should go to the Jesuit theologate in Lyons, but they felt they had too many Americans that year, so my provincial suggested Frankfurt. I knew nothing about it, but it was supposed to be good. There were ten Americans there at that time, all from the Midwest, and they were great. The food was terrible, the building was pretty drab, the conveniences minimal. But there was great scholarship being done, including that of Frs. Aloys Grillmeier and Heinrich Bacht. A lot of people from my time, too, have done well. There was a Spanish Jesuit, for instance, named Luis Ladaria. He later taught at the Gregorianum, was much respected for his work on the Trinity, and now is an archbishop and the second in command of the Congregation for the Doctrine of the Faith in Rome.

## You've also given a good deal of attention to ecumenical work.

Yes, and it needs to get going again. It's complicated. It seems to have lost its head of steam — understandably, perhaps. In the '50s and '60s, it seemed almost revolutionary for Christians to talk to each other. We were doing something we'd never done before — reading each other's books, studying at each other's schools, and so on, and we made much progress in understanding and accepting each other. But now, younger Christians don't see ecumenical dialogue and action as an urgent area of work. Some in our church think we may have given away too much. Others take positive ecumenical relations for granted, and they don't want to keep talking about

the same things; they believe we mainly need to work and worship together. Cardinal Walter Kasper, who just retired from heading the Vatican's ecumenical office, says that the ecumenical movement is "in hibernation," which is not good. He speaks of the predominance today of a "spiritual ecumenism," the importance of grassroots relations and work, receiving the Church of Christ in each other. There have been many youth events and movements, lots of people getting together, many projects. Kasper's *Handbook of Spiritual Ecumenism* (2006) is a good book on all this. That may be where we are in Act II of the drama.

We need also new, charismatic leaders — figures like Paul VI, Athenagoras, and Michael Ramsey. We may find that people like these will come with new possibilities. People seem to be more cautious today. We need the Holy Spirit to kick-start the movement again. But maybe someone now — someone like Pope Francis — can start something new.

### Pope Francis seems to be an extraordinary appointment.

Yes, I think so. I've never met him, and he's relatively unknown. But I'm impressed with his personal freedom. *Freedom* is a central Jesuit virtue. There are two keys to Ignatian spirituality: the humility of Christ and the freedom to act as a disciple in a Christlike way. I see both in Francis. This is an exciting time to be alive as a Christian!

### What do you hope your legacy will be?

I'm not in a rush to retire. It's enriching and exciting to be in contact with scholarship and academic teaching, and to work with young people who are eager to plunge into the faith of the Church. I hope to make my own work, whatever it's worth, a gift for them and for the Church.

## CHANGED Conference

February 9-11, 2014  
St. Philip's Episcopal Church  
Frisco, Texas

Connect with innovative  
leaders to grow ministry

Lead change with greater confidence

Come learn how to effectively build transformational communities. We will gather with other leaders who are in the midst of growing churches, planting new congregations and mobilizing parishes for change.

Fee: \$125 (waived for all seminary students)

For more information and to register, visit:

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

Becky Voyles (214) 387-4700 ext. 118

[info@changedconference.com](mailto:info@changedconference.com)



## 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 1 800 686-0587

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



## DMin in Congregational Development, Preaching in Chicago

- > Our flexible program lets you learn with peers and at home
- > Intensive courses in January and June, online during the academic year
- > Apply in January

[www.bexleyseabury.edu](http://www.bexleyseabury.edu)



Bexley  Seabury



# Hanging On with Chalcedon

## Two New Works on Postliberalism

Review by Joseph Mangina

**W**e might think three things are certain about the theological movement known as postliberalism. First, it is quintessentially Protestant, and mainline Protestant at that; thus its alternative designation as the “Yale School.” It can be seen as the natural successor to neo-orthodoxy and the Biblical Theology movement of the 1950s. Second, it is mainly about issues of theological method. It talks a lot about narrative, but rarely gets around to dealing with the actual substance of Christian narratives — God, creation, redemption, and so forth. Third, postliberalism is a thing of the past. Having had its moment in the sun, it is destined to follow the movements just named into the dustbin of history.

These certainties are rendered radically uncertain, however, in two recent books by John Wright and Peter Ochs. Wright, a minister in the Church of the Nazarene, and Ochs, a Jewish philosopher, are hardly Protestant mainliners. Yet each finds the postliberal turn in theology worthy of sustained attention. They effectively show that it takes us to the heart of the substance of Christian faith. In their very different ways, each makes a strong case for the continued viability of postliberalism.

John Wright's slender volume packs a remarkable wallop for its size. At its center is a series of interviews and conversations with three leading postliberals: George Lindbeck, David Burrell, and Stanley Hauerwas. Wright gathered them at Nazarene Theological Seminary, Kansas City, in 2007, and set them talking. Much of this material will be familiar to students of postliberalism, yet it is still fresh. We hear Lindbeck speak of his studying theology in postwar France and Germany, going on pilgrimage to Rome with thousands of young, idealistic, reform-minded Roman Catholics. A decade later he is in Rome again as an official Lutheran observer at the Second Vatican Council. One will fail to understand Lindbeck's version of postliberalism apart from his deep ecu-

Wright's account  
has the virtue of painting  
on a large canvas,  
helping us think about  
postliberalism in light of  
much broader developments  
in modern Christian thought.

menical passion. Likewise, we hear Stanley Hauerwas speak of his studying at Yale in the 1960s, where he discovered both Karl Barth and Aquinas. It did not occur to the Methodist Hauerwas that what Barth had to say about Christology and what Aquinas had to say about the virtues need necessarily be in conflict. By the time he arrived at Notre Dame in 1970, he was already a walking ecumenical movement:

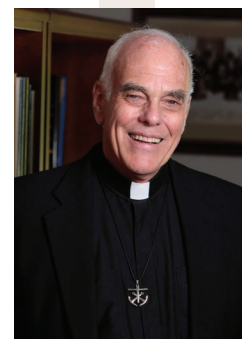
When I went to Notre Dame, they asked "What do you want to teach?" And I said, "I want to teach a seminar on the *Prima Secundae* and the *Secunda Secundae*" [the treatises on ethics in St. Thomas's *Summa*]. They said, "Oh, Aquinas is a Catholic theologian." I said, "Oh really? When did that happen? You guys didn't exist before we existed. You had to have Protestants to make you Catholic. He's sure as hell as much in my tradition as he is in yours. So I don't know why you get to claim possession."

*Postliberal Theology and the Church Catholic* is more than just the interviews, however. The book

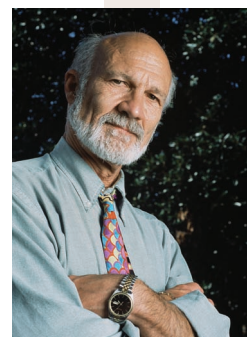
opens with a long essay by Wright, in which he makes the case that postliberalism should be seen as continuous with the Roman Catholic *nouvelle théologie*. This middle 20th-century movement, embodied by such figures as Henri de Lubac and Yves Congar, was driven by the return to early Christian sources. As Wright comments, "Congar and de Lubac practiced *ressourcement* to rediscover the 'grammar' of the historic Christian tradition before the distortions of modernity" (p. 21).

Wright's proposal works, I suppose, at a very high level of generality. It is true that both postliberalism and the *nouvelle théologie* employ *ressourcement* as a tool. It is true that both are concerned for Christian unity; thus Congar's pioneering efforts in ecumenism. Still, the theological DNA seems rather different in the two cases. While Wright dwells on de Lubac's wrestling with the question of nature and grace, this question, as such, has never been at the heart of the postliberals' theological concerns (the possible exception being certain of Lindbeck's Roman Catholic students). It is striking that to a very great extent Wright neglects or ignores the Protestant roots of postliberalism. He mentions Barth and Hans Frei only in passing. Yet it is impossible to imagine Hauerwas without Barth, or Lindbeck without Frei — an Episcopal cleric with a strongly Reformed outlook. This eclipse of Protestantism is unfortunate to say the least, though perhaps Wright felt this story has been told elsewhere. Yet despite this one-sidedness, Wright's account has the virtue of painting on a large canvas, helping us think about postliberalism in light of much broader developments in modern Christian thought.

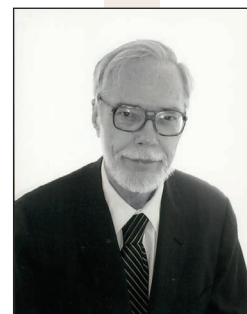
(Continued on next page)



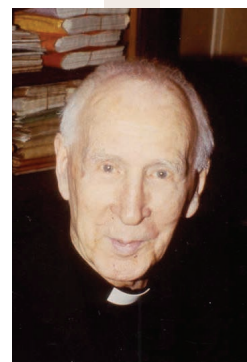
David Burrell



Stanley Hauerwas

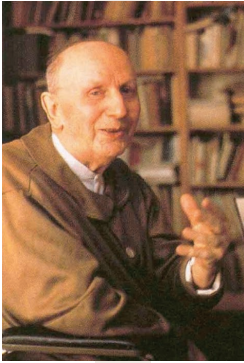


George Lindbeck

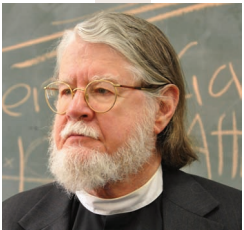


Henri de Lubac

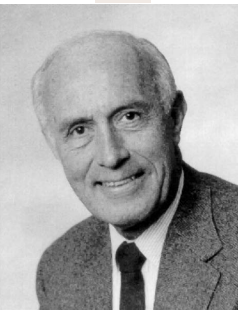
## Hanging On with Chalcedon



Yves Congar



Robert Jenson



Daniel Hardy



David Ford

(Continued from previous page)

It's important work that needs to be done.

Still, the real value of the book lies in the interviews, which are really extended monologues by each of the three principals. Of these Burrell is the least well known, and if this volume serves to promote his cause I'm all for it. Burrell, a Holy Cross priest, is associated with the movement known as analytic Thomism, which views Thomas through the lens of linguistic philosophy. If that sounds dry, think again. Burrell has a wicked sense of humor and is a gifted storyteller. Some samples: "In the American Catholic community if someone becomes a priest, it is really an honor. In Italy, the young women say, 'What a waste!' So I learned that anticlericalism is part of a Catholic diet." Or the time he was serving as a priest in Rome and a man came for confession: "So he tells me, in a typically Italian way, 'Father, I did a little bit of everything!' That was my pastoral introduction to Italy." Burrell shares with Hauerwas a gift for a certain holy irreverence. It is not surprising that they became fast friends at Notre Dame in the 1970s.

But there is also great theological insight here. Good Thomist that he is, Burrell knows both the necessity and the limits of reason in theology. A story illustrates the point. During a semester spent at Southern Methodist University, Burrell struggled to make sense of Schubert Ogden's embrace of process theology, a view that entails major revisions to inherited Christian doctrine. Then the penny dropped: "I finally came to see that if you were a liberal Christian, and you had to find a place for Jesus, then you needed some philosophy to do it. But if you hung on with Chalcedon, you were okay without it." A Jesus whose "place" must be justified by reference to some systematic metaphysic or

## The Jesus of postliberal theology is and remains the Messiah of Israel.

worldview would not be the Lord Jesus Christ.

In short, Jesus for postliberals is unsubstitutably particular. He resists our treating him as a "symbol" of some general or higher truth. The Son of God, the eternal Word, is not other than the Jesus we encounter in the gospels. But that means, inevitably, Jesus the Jew. A fascinating common thread that emerges from these conversations is what might be called "the matter of Israel." It is remarkable that Wright's postliberal informants end up talking so much about the Jews. The classic liberal Jesus (Harnack's or Bultmann's, say) is one whose Jewishness is there to be overcome. But the Jesus of postliberal theology is and remains the Messiah of Israel. How should we — and especially how should we Gentile Christians — think about that?

To help answer that question, we may wish to read Christian theology through Jewish eyes. This is the gift offered us by Peter Ochs in *Another Reformation: Postliberal Christianity and the Jews*. The book examines not only such usual suspects as Lindbeck, Hauerwas, and Robert Jenson, but also Daniel Hardy and David Ford (Ochs calls them postliberalism's "Anglican school") and even such outliers as John Howard Yoder and John Milbank. Ochs views postliberalism through two major lenses, one substantive, the other methodological. The substantive lens is that of Israel. One of the things that first attracted Ochs to postliberal thinkers as a group is their rejection of supersessionism, and that *for reasons internal to Christian theology*. This point is quite crucial. Christians who reject supersessionism merely out of consideration for Jews have, in effect, given up on their own tradition. Christians who reject supersessionism for the sake of Christ are

more reliable — and far more interesting — partners for the synagogue.

The methodological lens Ochs employs is the American pragmatist tradition in philosophy, especially as embodied by the great Charles Peirce. Classical European philosophy sought after Truth; pragmatism, more modestly, looks for the truth in particular situations and contexts. It has a typically American problem-solving outlook. Ochs suggests that much modern thinking is dogmatic, and that the dogma takes shape as certain fixed alternatives. You are either premodern and traditional, for instance, or you are modern and critical; there is no third way. Ochs calls this binary habit of mind “dyadic logic.” Pragmatism on the other hand is heuristic, experimental, and open to unseen resources. It was Marx who said that the goal of philosophy is not just to understand the world but to change it. This is true of pragmatism as well, though not in the way Marx envisioned. One of Ochs’s favorite words is *repair*, as in the Jewish notion of *tikkun olam*, the repair or healing of the world. Philosophical and theological activity are forms of “reparative reasoning.” The world is hurting, men and women suffer, traditions are becoming dysfunctional. The question then is *How can we help?*

It is this habit of mind that Ochs brings to the reading of Christian postliberals, and the results are often illuminating. He is at his best in showing how postliberal theologians, far from being dogmatic anti-modernists, are driven by a passion to effect the healing of divisions. A central insight of Ochs’s work may be summarized as follows. If you think of Christianity as being mainly about ideas, you will easily succumb to both gnosticism and supersessionism: spiritual Christianity is superior to carnal Judaism. But if you think that Christi-

(Continued on next page)

# Clergy Move Center®

Found Only at Stevens Van Lines



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

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



**STEVENS**  
worldwide van lines

Let us apply our expertise and commitment to your move.

Call the Clergy Move Center Team:

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

**800.248.8313**

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

# livingchurch.org

## No organist? Problem solved!



\$2499

**HymnalPlus®**

For your **FREE** demo CD...

**call:** 1-800-287-3160

**visit:** [www.hymnalplus.com](http://www.hymnalplus.com)

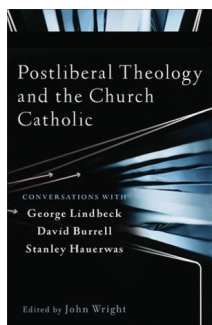
**Hymnal Plus is the ultimate worship music solution.**

This portable music box stores and plays over 2730 traditional hymns and popular praise songs - **all at the touch of a button!**

Easily create play lists, control the tempo, change the key and even choose your instrumentation.

With over 7300 hymn book entries (upgradeable) indexed to 12 favorite hymn books, the great sound of Hymnal Plus is fast making it the choice of churches across the USA.

## Hanging On with Chalcedon

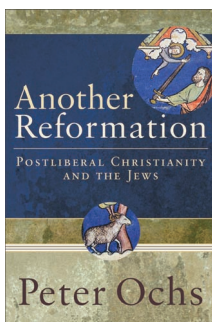


### Postliberal Theology and the Church Catholic

Conversations with George Lindbeck, David Burrell, and Stanley Hauerwas

Edited by **John Wright**.

Baker Academic. Pp. 176. \$27



### Another Reformation

Postliberal Christianity and the Jews

By **Peter Ochs**.

Baker Academic. Pp. 288. \$28

(Continued from previous page)

anity is about bodies — the body of Christ, the body that is the Church — you will be less prone to commit these errors. Postliberals, being committed to a vision of this kind, therefore think of theology itself in practical and reparative terms. It is no wonder that the correlation among postliberalism, ecumenism, and non-supersessionism is so strong. Postliberal theology points to the healing and renewal of the Church in our time — hence “another reformation.”

The exceptions here prove the rule. While Yoder and Milbank both show traits of being postliberal, each harbors commitments that tempt him to leave Israel behind. In Yoder’s case, it is an apocalyptic wariness of all tradition, Jewish and Catholic alike; in Milbank’s case, it is a universalist metaphysics that threatens to absorb Israel without remainder into Christ. Yet even with these figures, Ochs consistently seeks to offer the most generous and inclusive reading possible.

Sometimes, however, Ochs’s generosity and penchant for mediation leads him astray. While I appreciated his efforts to stretch the boundaries of postliberalism, I remain unconvinced that Hardy and Ford are engaged in the same *kind* of enterprise as Lindbeck, Hauerwas, and Jenson. Ochs wants to divide the terrain in terms of the persons of the Trinity: American postliberals favor the Son, whereas the English theologians privilege the Spirit. It is pneumatology that explains the more freewheeling, experiential style of the Anglicans as compared to the more severe — dare we say Barthian — approach of

the others. For Ochs this remains a difference in emphasis within a shared vision.

But arguments about the relation of Christ and the Spirit are theological arguments. The mere fact that theologians are postmodern — and who, nowadays, is not? — or that they are engaged in reparative forms of reasoning does not by itself signify agreement. One needs to look at the substantive claims. Ford’s *Wisdom Christology*, for example, proceeds out of the pneumatic experience of “affliction” in a way that is simply not true for Jenson or Lindbeck. Prioritizing *Wisdom* represents a particular theological decision. It may be a good decision, but it is not the same as prioritizing narrative, which for the Americans is in turn a function of their high Lutheran christologies. This is more than just a matter of balance, but of differing construals of Christ, gospel, Church, and salvation. While Ochs wants all his favorite Christian theologians to sing in the same choir, there are certain dissonances that seem hard to ignore.

Yet for all this, we can be grateful for this extraordinary intervention in Christian theology from one of its chief Jewish friends. This book is indeed a gift. Neither this volume nor Wright’s should be read as a vindication of postliberalism. Better to read them as a vindication of substantive, scripturally serious Christian theology. Insofar as postliberal theologies further that end, the movement will have been worthwhile.

*Joseph L. Mangina is professor of systematic theology at Wycliffe College, University of Toronto.*



# From Dulles to Popes in Hell

Review by Patrick Hayes

Not since John Tracy Ellis's 1963 masterwork on Cardinal James Gibbons have we seen the depth and breadth of religious biography equaling Patrick Carey's book on Avery Dulles, one of the most inventive and notable theologians of the last 50 years. Not only does Carey splay out a decade's work with meticulous care and consistency, rendering the facts of Dulles's life with exceptional cogency and precision; he also probes his subject's vast opus with remarkable alacrity. It is one thing to get the facts straight, but this is no mere work of journalism. It is the best of historical theology.

Showing the progression of Dulles's early formation and the development of his thought while still a student at Harvard, Carey summons a picture of a boy who turned away from some of the temptations afforded to others of his station. Though nurtured in a life of privilege, Dulles showed surprising abilities at self-regulation, the habits of which created within him a discipline for study and writing. His output was prodigious and influential. This rightly earns him Carey's approbation as a "model theologian."

Fair and measured where others have been prone to rail against Dulles for being too soft on questions of authority and ecumenical outreach or too rigid on questions of apologetics and tradition, Carey presents a man who is not without foibles but a consummate seeker of

truth. The charm and wit that those close to him were often privy to is captured quite well. As both a student and later as a colleague of Dulles at Fordham, I found myself saying, "Yes, that's Avery," with every page I turned.

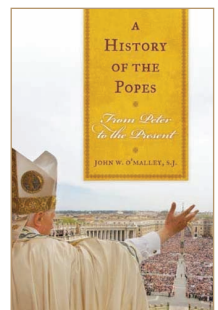
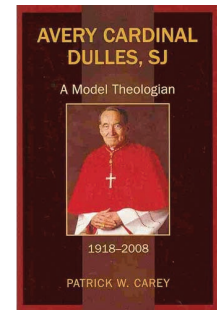
Carey finds that for all his skill in marshalling the extant evidence, there are still sources for future researchers to tap. He freely admits that a fuller portrait of Dulles can be ascertained as archives in the United States and Rome become open. Still, any future student of the life and work of Avery Dulles, SJ, must now reckon with Patrick Carey's magisterial study.

Students of the papacy know that Dulles had much to say about universal primacy and the authority inhering in that institution, especially as these concepts were understood in ecumenical dialogues in the last half-century. In John O'Malley's history of the popes, the accent is on the mischievous — typically highlighting popes flouting their authority or shouldering the burdens of office without the requisite aplomb.

O'Malley spends considerable time discussing the early development of the papacy — a not untested matter — and argues for the place of the Apostle Peter as the first pope. His adherence to this traditional line of thinking is tactful (he adheres to the official list given in the *Annuario Pontificio*), but it does not signal an uncritical reading of the papal office in the coming cen-

turies. To the contrary, O'Malley often sides with Dante in casting certain popes into hell.

A Jesuit at Georgetown University, O'Malley's earlier work focused on preaching in the papal household during the Renaissance. His fondness for the period is evident. He heaps praise on Popes Nicholas V



## Avery Cardinal Dulles, SJ

A Model Theologian, 1918-2008

By **Patrick Carey**. Paulist Press. Pp. xxv + 710. \$49.95

## A History of the Popes

From Peter to the Present

By **John W. O'Malley, SJ**.

Sheed and Ward. Pp. xvi + 351. \$26.95

(1447-55) and Sixtus IV (1471-84), not merely for how adroitly they administered the See of Rome but also for what they did for Christendom by founding and enhancing the collections of the Vatican Library. Other projects ensued. Nicholas, for instance, called for a jubilee year in 1450, summoning pilgrims to Rome.

(Continued on next page)

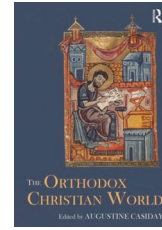
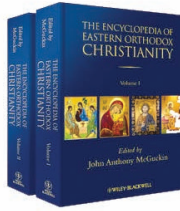
(Continued from previous page)

It increased the coffers of the city's treasury immeasurably, allowing for the repair of vital services, including an aqueduct that transported water to the future site of the Trevi Fountain.

In O'Malley's narrative, the modern papacy is ushered in through humiliation. In the wake of the French Revolution, in August 1799, Pius VI died in a French citadel near Avignon without benefit of a Christian burial. European powers did little to ease the strain on subsequent popes. By the time the First Vatican Council ended in 1871, Pope Pius IX was practically impotent and reduced to playing on the sympathies of the world as the "prisoner of the Vatican." In the 20th century, Marxist Communism cast a long shadow. And yet the papacy survives and, to many, remains as robust as ever. O'Malley ties this to papal fealty, which he calls a hallmark of Roman Catholic self-identity.

Whether such loyalty can be sustained in the modern age is an open matter and it may be that the institution will have its weak moments as it tries to serve the whole Church. But Jesus' admonition to Peter is instructive, for what it says about popes as much as for what it means for the Church: "the gates of hell shall not prevail against it" (Matt. 16:18).

*Patrick J. Hayes is the archivist for the Baltimore Province of the Redemptorists and author of A Catholic Brain Trust (University of Notre Dame Press, 2011).*



## The Encyclopedia of Eastern Orthodox Christianity

Edited by **John McGuckin**. Wiley-Blackwell. Pp. xxviii + 833 (two volumes). \$410

## The Orthodox Christian World

Edited by **Augustine Casiday**. Routledge. Pp. xxii + 585. \$250

**W**e have come a long way in the study of Orthodoxy in English since Metropolitan Kallistos (Ware) completed his groundbreaking work, *The Orthodox Church*, in 1963. Almost 50 years later, Ware's book is still the best place to begin, but for those who wish to wander farther in the field, and for the more experienced student, there are great riches. These are two of the most recent.

These books are complementary. McGuckin's *Encyclopedia* follows the usual format for such reference books, with entries and brief bibliographies for well more than 300 subjects, arranged alphabetically and with useful cross references, a complete list of entries, and an index. All this makes for easy use. To add to the *Encyclopedia's* general utility, McGuckin includes "Foundational Documents of Orthodox Theology" and nine texts from the Creed of Nicea (325) to portions of St. John of Damascus's "Exposition of the Orthodox Faith," preceded by a short but insightful introductory essay.

Casiday's volume, on the other hand, is a collection of 53 essays, divided into three sections: "Orthodox Christianity around the World," "Important Figures in Orthodox Christianity," and "Major Themes in Orthodox Christianity." In this last section one finds the usual subjects, like hagiography, the *Philokalia*, and music, but there are also some interesting and fresh subject areas, like the relationship of Jewish apocalypticism and Orthodox mysticism, mental health, and the relationship of Orthodoxy to world religions. These essays are substantial, usually with notes and fairly extensive bibliographies, and there is an index.

Both McGuckin and Casiday cast Orthodoxy in its broadest term to include non-Chalcedonian traditions. This is helpful, especially as there remains little in English on these churches for the non-specialist. With world attention focused on the region, it is helpful to have articles on Syrians, Assyrians, Copts, and Ethiopians. As these communities face continued pressure in their mother countries, their communities in the United States continue to grow, and these books will help local clergy and congregations to be good neighbors and informed friends.

Most clergy will not be able to afford either of these reference tools, but they are just right for parish libraries, and those who have access to library copies can count on their reliability.

*The Very Rev. Peter Eaton  
St. John's Cathedral  
Denver*

# Calvinist History Proper

Review by Leander S. Harding

Historian D.G. Hart teaches at Hillsdale College and was formerly the director of the Institute for the Study of Evangelicals at Wheaton College. He is a well-known speaker and writer in the world of Reformed theology. In this volume he gives us a one-volume history of Calvinism. He actually prefers the terms *Reformed Theology* or *the Reformed Church* to Calvinism.

He points out that non-Lutheran Reformed theology was a movement with an ecclesial expression before Calvin became a Protestant and that Calvin's *Institutes* were written as a brief to win support from princes and magistrates for the faith of Protestants. This is not a book of intellectual history or of historical theology. Readers looking for a comprehensive summary of Calvinist thought and an exposition of points of convergence and divergence with other traditions will be disappointed.

This is history proper and the volume of the history surveyed means that any analysis must be in very broad strokes. Calvin and the Reformed tradition are recommended for a desire to be more thorough in carrying through the biblical reform of medieval Roman Catholicism and for stressing the sovereignty of God in bringing the believer to faith, the necessary pursuit of holy living, and the presbyterian form of church government that stresses the parity of ministers and gives an appropriate place to the laity in the polity of the Church. The superiority of Calvinism to other traditions of Christian theology and practice is largely taken for granted by the author.

There are moments of theological analysis that emerge in the story, and these come in the context of the numerous attempts to reform the Reformation movement. Each of these movements of renewal produces a confessional document that is then the occasion for the creation of new church

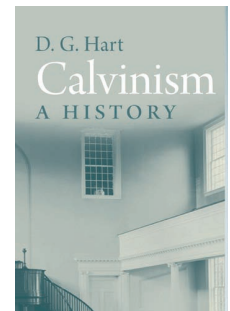
bodies. If you want to know the story of how the Presbyterian Church (U.S.A.) and the Presbyterian Church in America and the Orthodox Presbyterian Church separated, this is the book to tell you.

Hart has a theory of what drives these divisions. Calvin's reforms were made possible by the sponsorship of the city government in Geneva. From the first, the Reformed movement saw itself as actively engaged with civil society and committed to the reform of public morality and civic life. This leads to an inevitable tendency toward a lowest common denominator theology in order to encompass the largest possible coalition of Christians for the purpose of reforming public life.

In response comes a protest by those who perceive the loss of classical Reformed doctrine as a slide toward works righteousness and therefore issue a call to return to Reformed confessions such as the Synod of Dort. Conscience divides around the confessional document and a new round of church division ensues. Hart is encyclopedic in his documentation of these controversies both in the old Christian homelands and in the mission fields. The accumulation of large numbers of these stories in so few pages becomes overwhelmingly sad and a cautionary tale.

This will be a useful handbook for clergy and leaders in the Reformed world. Anglicans will find it a helpful guide to the ways in which Calvinism has influenced the English Reformation, the classic prayer books, and the split with Puritans.

*The Rev. Leander S. Harding is rector of St. Luke's Church, Catskill, New York.*



## Calvinism: A History

By **D.G. Hart**. Yale. Pp. x + 352. \$35

# The Confession of Saint Peter January 18



Saint Peter by Lippo Memmi (1291-1356)  
Wikimedia Commons photo



# The Conversion of Saint Paul January 25

Saint Paul by Masaccio (1401-28)  
Wikimedia Commons photo

# St. Paul and My Brother Peter

By Sarah Marie Gresser

When plans change my little brother, Peter, smiles and says, “Oh, I don’t mind it.” It’s not a statement of capitulation. He is not giving in or settling. There is jolliness in his voice and on his face. Moving to Washington, D.C., soon after my graduation from Marquette University has given me the chance to reflect on my little brother’s attitude.

In the long term, I hope to research, write, and analyze foreign policy, military affairs, defense policy, or terrorism, either within the legislative branch or within a think tank or policy organization. I had expected to move out to the city and work an unpaid internship, along with a part-time job to pay bills (there are many overqualified baristas, nannies, and waitresses in this city). I am blessed to have found a position sooner than I expected.

As with many recent graduates, my first job after graduation seems somewhat unrelated to my goals, but it is a fantastic position with a wonderful boss and staff who are invested in the success and happiness of their colleagues. I will be busy, and challenged to grow in the position. As typically occurs when plans change, even for the better, I feel shocked and nervous, but also humbly thankful.

Before college, throughout college, and as I searched for a job, I struggled with contentment. I know that contentment is altogether different than what I feel about my new work. Indeed, within the last month, the Lord has allowed me to reflect upon the contrast between my current inner state and an inner state that declares with true contentment, “Oh, I don’t mind it.”

When I think of my brother’s statement, St. Paul’s words to the church in Philippi ring in my ears: “I have learned to be content with whatever I have. I know what it is to have little, and I know what it is to have plenty. In any and all circumstances I have learned the secret of being well-fed and of going hungry, of having plenty and of being in need. I can do all things through him who strengthens me” (Phil. 4:11-13). Contentment allows St. Paul to write these words from prison.

When I think of contentment or satisfaction, I imagine myself returning from a cupcake and coffee shop. I have consumed just the right amount of caffeine and sugar. For the moment, I am satisfied. The contentment that St. Paul speaks of is so enduring and so deep that cupcakes and coffee do not compare. What is the secret to such contentment or satisfaction? St. Paul says, “I can do all things through him who strengthens me.” The secret to contentment is *him*, our Lord Jesus Christ.

True contentment is not bound by time or situation. It is an internal state of relationship with the creator of our souls. It is an awareness of the implications of St. Paul’s words in the second chapter of Philippians. Jesus Christ “humbled himself and became obedient to the point of death — even death on a cross” (2:8). The creator of the universe loves us — including you and me — so much that he became the spotless sacrificial lamb, or, as the Book of Common Prayer puts it, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for every single sin we commit. A true sense of contentment comes when we allow this fact to permeate our daily thoughts and actions.

Remaining content in Christ may often be a struggle, especially in times of adjustment and stress. Praise the Lord for little reminders from little brothers.

*Sarah Marie Gressera, a graduate of Marquette University, is the executive assistant to the associate vice president of student affairs at Georgetown University and the older sister to Maritza, Andrew, and Peter.*



# The Strange Future of ‘the Ecumenical Movement’

By Robert W. Jenson

Let me set things up with an anecdote — a disproportionately long one, I confess. I will make a couple of observations directly about it, and then carry on past the anecdote but along its trajectory.

Since I had taught at Oxford it was assumed that I was a Lutheran who knew something about Anglicanism, so I was appointed to the opening round of American Episcopal/Lutheran dialogue.

It quickly became clear to us that the chief difference between the two traditions was not in what they taught but in how they taught it. Lutheranism was born in a university, and during its formative period was accustomed to debate possibly divisive matters in academic fashion, draw up statements of the results, and formally adopt them. There is a book of these and if you want to know what Lutherans are officially committed to teach about F, you can just look it up. If F is not in the index, you may take it that the matter was not controverted, is open, or is still controverted. (You should worry about the last possibility.) Anglicanism, born in struggle about church order, has located its decisions in orders of worship and governance. If you want to know what Anglicans believe about F, listen for it in their prayers, and watch for it in their politics. (And worry when they tinker too much with their prayer book.)

We thought the only thing we could do was point out this circumstance to the churches and ask each whether it could live with the style of the other. For ourselves we said *Why not?*

Looking at these modally different bodies of teaching with mutual forbearance, we came to agree that there was only one thing about which there was actual material conflict: the status of the episcopate in apostolic succession. For Episcopalians this was a pillar. Lutherans belonged to churches ranging from one governed by ancient sees with impeccably unbroken succession of consecration in place to “free churches” formed but yesterday. Here we sat down to constructive work.

We came to define apostolicity as a single great active stream of faithfulness to the apostles’ Church, within which a vital factor was the activity of “oversight.” Historically this had been in the care of bishops — “overseers” — succeeding in place. At the time of

the Reformation the Church of England maintained its apostolicity in considerable part by continuing this ancient practice of oversight. Many Lutheran churches, on the other hand, found they could maintain necessary oversight only by finding other ways of deploying it. We proposed that if each church could accept the appropriateness of the other’s initial action in its situation, the way was open to work out steps toward a mutually recognized episcopate.

Our report instanced these results, and said there was really nothing more to discuss. Then we waited for response — and waited and waited. When the hierarchies’ silence became embarrassing for them, they punted by calling for more — of course — discussion, perhaps starting with “What is the gospel?” Again I was appointed to the Lutheran delegation.

At our first meeting an Episcopal delegate — to my distress I forget which one — gave an elegant exegesis of the Apostles’ Creed, and said, “I would have thought this or something like it was gospel.” The Lutherans said, “Well — yeah.” Then a Lutheran detailed the doctrine of justification by faith. The Episcopalians thought that seemed right. So what did we do next?

There was nothing to do but draw up a list of such subsidiary topics as the relation of “law and gospel.” At the first meeting along these lines, the Lutherans immediately fell to fighting among themselves, with the Episcopalians a bemused audience.

After, I think, a second such session, Krister Stendahl and I — not natural allies — resigned with a joint statement that assembling to rake over these Lutheran quarrels was a waste of time and an embarrassment before the other delegation. And that was the end of my official participation in Episcopal/Lutheran dialogue. (After further labors and agonies the Episcopal Church and the Evangelical Lutheran Church in America established their fellowship much along the lines we had proposed in the first place.)

First observation: many readers will encounter this narrative as a tale from another world. In those days, were Episcopalians and Lutherans actually excluded from one another’s Eucharist? And did they really feel serious pain from that? So that some churchmen and scholars devoted part of their lives to resolving the dividing matters of faith and order? And can it be true that the results of “the dia-

(Continued on next page)

# The Strange Future of ‘the Ecumenical Movement’

(Continued from previous page)

logues” when published sold well, and were noted by the press?

It is not that the dialogues left nothing lively in the present day. They produced much faithful and groundbreaking theology that lives in wide stretches of the *ecumene*, often without awareness of its provenance. I may instance the communion ecclesiology or a doctrine of the Eucharist as sacrifice acceptable to many Protestants. But the ecumenism that sought to overcome division by formal dialogue is ancient history for all but a few who are themselves ancients and some specialist historians.

A second observation: the division between Lutherans that ruined the second round of our dialogue foreshadowed something. No sooner had Episcopalians and Lutherans in the United States established fellowship than each began to splinter into new churches out of fellowship with each other. In this they are merely typical of the once “mainline” Protestant groups.

We move on from direct reference to my anecdote. Not only were the mainline denominations beset by divisive internal controversy; they were simultaneously smitten by a wasting disease, whose agent is variously identified but whose presence is plain. Their theological, demographic, and financial declines are related and continue unchecked. They are already too internally riven to pay much attention to division from others.

The ecumenical movement centered on “the dialogues” was carried by these now distracted and enfeebled bodies and the Roman Catholic Church. And there is no one to pick up the burden on the Protestant side. Evangelicals are rarely bothered by questions of eucharistic fellowship — or by sacramental matters generally — and when they do think about such fellowship they assume that they are all in it anyway. In the dialogue days, when a meeting included evangelicals they would regularly demand moving from worries about sacramental fellowship to more interesting matters.

So what do we do now? I think the first thing is to remember that we pray for something we will not do: “thy Kingdom come.” God will take care of that, and when he does he will sort out his Church in ways that will surely surprise us. It may happen any minute, so let us keep on praying for the unity of the Church.

If there is to be a long meantime, perhaps we may

suppose that God will be up to something in it. Perhaps he is indeed winding down the Protestant experiment, as has been suggested. If things go on as they are, he will carry on the *ecumene* with the Roman Catholic Church, Eastern churches, and Pentecostal groups. (We will not reckon with an “emerging church,” whatever may be brewing in the religious murk. Church — *ekklesia* — does not emerge; it is summoned.) We relics of an earlier providence — and there doubtless will be some — may be permitted to contribute by raising voices from antiquity.

Or perhaps God has something more drastic in mind. When Joseph Ratzinger was a cardinal he used to say that further progress toward overcoming the major divisions of the Church would require a great and unpredictable intervention of the Spirit. (I know he really said this because one time it was to me.)

Or perhaps the Spirit will act yet more eschatologically than the cardinal was contemplating. Perhaps an unimaginable rehearsal of final judgment will upset the entire ecclesial fruit basket, so that God may sort the kinds as he chooses.

If there is to be a long meantime, perhaps we may suppose that God will be up to something in it.

These speculative scenarios are of things only God can do. If nothing so theodramatic comes to pass and we simply face more of the same for an indefinite future, what do we — who are not Roman Catholic or Eastern — do? There is no going back.

There will be faithful congregations, some in and some out of the mummies of the mainline. There will surely be surviving faithful churchly institutions, broke but struggling on. There already are societies of clergy and laity, formed for survival in spiritual hard times.

There will be desperate persons and families, holding faith in unfriendly seas. There are Pentecostal groups with high understandings of Eucharist and its fellowship. There are theologians who write for the Church of the creed. Let all these come together, catch as catch can. Let them cling to baptism, and after that not be too precise about further conditions of fellowship.

And let all of this be a waiting on the Lord. We do not need to know what for, short of the Kingdom.

*The Rev. Robert W. Jenson of Princeton, New Jersey, is cofounder of the Center for Catholic and Evangelical Theology and its journal, Pro Ecclesia.*

TLC will publish three responses to this piece in the February 9 issue.



## PEOPLE & PLACES

### Appointments

The Rev. **Dee Wellington Bright, Sr.**, is rector of Grace Church, 109 N 13th St., Ponca City, OK 74601.

The Rev. **Charles Browning** is priest-in-charge of St. Andrew's, 2707 NW 37th St., Boca Raton, FL 33434.

The Rev. **Charles Cannon** is rector of St. Hilary's, 5011 McGregor Blvd, Fort Myers, FL 33901.

The Rev. **Daniel Lennox** is rector of All Saints', 707 Washington St., Hoboken NJ 07030.

The Rev. **Amanda Lippe** is assistant at St. Thomas, 5690 N Kendall Dr., Coral Gables, FL 33156.

The Rev. **Mark Andrew Jones, BSG** is rector of St. Nicholas', 1111 E Sample Rd., Pompano Beach, FL 33064.

### Ordinations

#### *Priests*

**Oklahoma — Stewart D. Clem.**

#### *Deacons*

**Oklahoma — Nathan D. Carr.**

**West Texas — Rod Clark, Brian Cannaday, Rob Harris.**

**Western Massachusetts — Terry Hurlbut, Beatrice Kayigwa, Jane Tillman.**

### Retirements

The Rev. **Leonel Blanco**, as vicar of Santa Maria Virgen, Oklahoma City.

### Deaths

The Rev. **Norman Herriman Boyd**, who served in California as a non-parochial priest for much of his life, died Dec. 15 in San Pedro, CA. He was 87.

Born in San Diego, he was a graduate of the University of California and Church Divinity School of the Pacific. He was ordained deacon in 1955 and priest in 1956.

He served as vicar at St. Matthew's, San Ardo, and St. Luke's, Jolon, 1956-58; assistant, St. Mark's, Palo Alto, 1958-61; vicar, St. David's, Chico, 1961-63; associate, St. Edmund's, San Marino, 1963-66; assistant, St. Matthew's, West Covina, 1966-67; assistant, Church of the Ascension, Sierra Madre, 1968-70; assistant, St. Ambrose, Claremont, 1972-74; non-parochial ministry, 1976-82 and 1984-90; and assistant, St. Peter's, San Pedro, 1991-98.

He is survived by a son, Christopher Boyd.

The Rev. **Edward S. Gleason**, editor and director of Forward Movement from 1995 to 2005, died October 31. He was 80.

Born in Newton, MA, he was a graduate of Harvard University and Virginia Theological Seminary. He was ordained deacon in 1960 and priest in 1961.

Gleason led Forward Movement into the  
(Continued on page 28)

## THE LIVING CHURCH FOUNDATION, INC.

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

The Rt. Rev. Dr. John C. Bauerschmidt, Nashville, Tenn.

The Rev. Dr. Michael B. Cover, Valparaiso, Ind.

Prudence Dailey, Oxford, England

The Most Rev. Gerald James Ian Ernest, Mauritius

The Rev. Dr. Andrew Goddard, London, England

G. Thomas Graves III, Dallas, Texas

Carrie Boren Headington, Dallas, Texas

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

The Rev. Jordan Hylden, Columbia, S.C.

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

David A. Kalvelage, Pewaukee, Wis.

Elisabeth Rain Kincaid, La Porte, Ind.

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

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

The Rt. Rev. D. Bruce MacPherson, Edmond, Okla.

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

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

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

The Rev. Jonathan Mitchican, Drexel Hill, Pa.

Daniel Muth, St. Leonard, Md.

The Most Rev. Bernard Ntahoturi, Bujumbura, Burundi

The Rev. Canon Dr. Michael Perko, El Paso, Texas

David R. Pitts, Baton Rouge, La.

Dr. Colin Podmore, London, England

The Rev. Dr. Michael Nai Chiu Poon, Singapore

The Rev. Nicholas T. Porter, West Brattleboro, Vt.

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

Kenneth A. Ross III, Grand Rapids, Mich.

Dr. Grace Sears, Richmond, Ky.

The Very Rev. Dr. Graham M. Smith, Jerusalem

Miriam K. Stauff, Wauwatosa, Wis.

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

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

Dr. Christopher Wells, Milwaukee, Wis.

## SOCIETY OF KING CHARLES THE MARTYR ANNUAL MASS



REMEMBER!  
Founded 1894

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

11 a.m., Saturday, 25 January 2014  
Saint Vincent's Cathedral, Bedford TX

The Rt Rev'd Jack Leo Iker, DD, SSC, Bishop  
The Very Rev'd Ryan S. Reed, SSC, Dean  
Preacher, The Rev'd Martin C. Yost, SSC  
Rector, S. Stephen's Parish, Sherman TX  
Cathedral Choir of Saint Vincent  
Dr. Barbara M. Burton, Director & Organist

Followed by BUFFET LUNCHEON  
Reservations required. \$20 per person.  
Make check payable to "Saint Vincent's Cathedral"  
- memo line "SKCM"

Send to: Saint Vincent's Cathedral Office  
1300 Forest Ridge Drive, Bedford TX 76022  
By 14 January

Cathedral website: [www.stvincentscathedral.org](http://www.stvincentscathedral.org)  
S.K.C.M. General and Membership information:  
[www.skcm-usa.org](http://www.skcm-usa.org)  
or contact David Lewis, FAAO, Treasurer  
[membership@skcm-usa.org](mailto:membership@skcm-usa.org)



### ADVERTISERS...

Make your sales bloom  
with these issues of TLC

#### 2/9 – Architecture/Restoration

Close: **Call Now.**  
**Still time to get in!**  
Final Ad Due: 1/10

#### 3/9 – Lent Book

Close: 1/31  
Final Ad Due: 2/6

#### 3/21 - Spring Parish Administration Issue (Double Circulation!)

Close: 2/14  
Final Ad Due: 2/20

Contact: Tom Parker  
[tparker@livingchurch.org](mailto:tparker@livingchurch.org)  
(414) 292-1243

## Everlasting Mystery

### 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

### DEVELOPMENT

**Development Associate** Joseph Goldkamp

jgoldkamp@livingchurch.org

### ARCHIVES

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

### BOARD OF DIRECTORS

President: The Rt. Rev. D. Bruce MacPherson, Edmond, Okla.

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

Secretary: Daniel Muth, Leland, N.C.

Treasurer: G. Thomas Graves III, Dallas, Texas

The Rev. Jordan Hylden, Columbia, S.C.

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

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

Dr. Grace Sears, Berea, Ky.

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

### EDITORIAL AND BUSINESS OFFICES

Mailing address:

816 E Juneau Ave., P.O. Box 510705

Milwaukee, WI 53203-0121

Shipping Address:

816 E. Juneau Avenue

Milwaukee, WI 53202

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 22 times per year, 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: \$55 for one year; \$95 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 510705, Milwaukee, WI 53203-0121. 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.

© 2014 The Living Church Foundation, Inc. All rights reserved. No reproduction in whole or part can be made without permission of THE LIVING CHURCH.

God addresses the nation as if speaking to a dear child: “You are my servant, Israel, in whom I will be glorified” (Isa. 49:3). Because this is divine speech, the voice may be traced back to the very same voice that said “Let there be light.” Israel’s election occurred before the calling of father Abram. “The Lord called me before I was born, while I was in my mother’s womb he named me. He made my mouth like a sharp sword, in the shadow of his hand he hid me; he made me a polished arrow, in his quiver he hid me away” (Isa. 49:1-2).

Not unlike the tendency of speech about Christ to migrate in the direction of Christ’s members, what is said of the nation may be said of the individual. And so the prophet hears a personal address. “And now the Lord says to me, who formed me in the womb to be his servant, to bring Jacob back to him and that Israel might be gathered to him” (Isa. 49:5). Yet more is at stake than the reconciliation of an elect people, for the whole world from end to end is elect and called. “I will give you as a light to the nations, that my salvation may reach to the end of the earth” (Isa. 49:6). Woven into this salvific calling is the mystery of human anguish. “I said I have labored in vain, I have spent my strength for nothing and vanity” (Isa. 49:4). The Redeemer of Israel speaks “to one deeply despised, abhorred by the nations, the slave of rulers” (Isa. 49:7). Who is this suffering One called to save?

We think we know, but do we? Twice we hear John the Baptist say, “I myself did not know him” (John 1:31,33). The one who was not the light, but came to bear witness to the light, did not himself know the light. How could he? The wonder of Christ is beyond all knowing. If we are to know him at all, it will be in this way. Two of John’s disciples heard Jesus and began to follow him. “When Jesus turned and saw them following,

he said to them, ‘What are you looking for?’ They said to him, ‘Rabbi,’ ... “Where are you staying?’ He said to them, ‘Come and see.’ They came and saw where he was staying, and *they remained with him that day*” (John 1:38-39). Just as the Spirit remained on Jesus, we are to remain with Jesus. Remaining with him, his Spirit spills over us and into us.

This is the “grace of God that has been given you in Christ Jesus” (1 Cor. 1:4). To remain with Jesus is to be “enriched in him” (1 Cor. 1:5). In him we are “not lacking in any spiritual gift” (1 Cor. 1:7). He will strengthen us to remain until the end (1 Cor. 1:8). As we are in him who is beyond all knowing, “we regard no one from a human point of view” (2 Cor. 5:16). There is wonderment and confusion in this. Who am I? Who is this “I” that is asking? “It is no longer I who live, but Christ who lives in me” (Gal. 2:20). “I am small and great, humble and exalted, mortal and immortal, earthly and heavenly. I must be buried with Christ and rise with Christ and be a co-heir of Christ and become a son of God and indeed God himself,” says Gregory Nazianzen (Oration 7). He speaks the truth, but I myself do not know it, for it is beyond all knowing.

### Look It Up

Read Ps. 40:3. A new person sings a new song (Augustine).

### Think About It

I do not *fully* know him, though I trust I am known by him.

## Great Light

Living in the “latter times,” we are called to know that “he will make glorious the way of the sea, the land beyond the Jordan, Galilee of the nations” (Isa. 9:1). Whereas there had been gloom and deep darkness, light erupts over the nations, joy comes, and with joy, rejoicing. We see that the oppressor’s rod is broken. The prophet’s words are embodied by the Word, Jesus Christ. Hearing that John was arrested, Jesus moves from Nazareth to Galilee to set up his gospel shop and enroll his first novices. Jesus finds a “people who sat in darkness.” Being with them, walking “on the road by the sea, across the Jordan, Galilee of the Gentiles, “he is the true light which enlightens everyone” (John 1:9). Indeed, he is “the great light,” the blazing radiance of the Father that illumines even “the region and shadow of death” (Matt. 4:16).

“From that time Jesus began to proclaim, ‘Repent, for the kingdom of heaven has come near’” (Matt. 4:17). The most obvious evidence of the kingdom’s nearness is the commanding presence of Jesus. He gives orders and with his very command conveys the grace to respond. He says “Repent!” and the world stops turning. He says “Follow me” and former things fall to dust and ashes. He creates in his person a new kingdom in which good news is the news of every morning and every evening. It is the news of the healing of disease and the end of sickness.

Calling to the nations and to individuals, Jesus makes a new humanity by the inner working of his own presence, a presence perceptible and real. This is why Simon and Andrew, James and John, and everyone who hears this summons responds immediately. It is not a question of weighing options. It is not intellectual assent, nor is it the strong sway of emotion. Rather, the call is itself the action of God. Insofar as we know ourselves in the presence of Christ’s call, we know

only that we are grasped. As Christ is “acting in man, changing his nature, entering into a more and more intimate union with him, the divine energies become increasingly perceptible, revealing to man the face of the living God” (Vladimir Lossky, *In the Image and Likeness of God*; see his outstanding essay on the theology of St. Gregory Palamas). Discipleship is the work of God’s grace, and God’s grace is nothing less than God.

The new humanity, though utterly new because Christ is ever new and ever faithful, labors under a not-yet reality. Subject still to mortality and moral failure, the gift of our union in Christ may be squandered through jealousy and distrust. We may speak of “one Lord, one faith, one baptism, one God and Father of us all” and then behave as if some belong to Paul and some to Cephas and some to Apollos. What have we done with the gift? “The nations, hearing the word of God from our mouths, admire the good and wonderful things we say, and then they see that our works are not worthy of our words” (*Liturgia Horarum*, IV, p. 432; *Liturgy of the Hours*, IV, p. 520). “[S]o they turn to blasphemy and say that our words are nothing more than another fable and error.” Thus, again and again, we have to mend our nets, repair the tools appointed for people-fishing. First of all, we have to do some internal work, reminding the community of the baptized that we have all been baptized into Christ. Christ is our life and center. If we are in him, we are irrevocably one.

### Look It Up

Read Ps. 27:10. Because we are *not* united in the same mind and the same purpose.

### Think About It

One holy catholic and apostolic Church: Christ’s body.



By the grace of God, we hope to make winsome witness to Jesus Christ in the new cultural context of the 21st century, a new apostolic era. We understand that it is the People of God, gathered, formed and sent to their homes, neighborhoods, communities, and into the world, who are the primary means of sharing Good News of Jesus and offering caring service in his name to all of our neighbors.

#### Church of the Good Shepherd

2230 Walton Way  
Augusta, GA 30904  
706-738-3386  
goodshepherd-augusta.org



A LIVING CHURCH Partner



#### Saint John’s Cathedral

1350 Washington St.  
Denver, CO 80203  
303-831-7115  
sjcathedral.org

*The Wilderness* is a new worshipping community within Saint John’s Cathedral in Denver, Colorado. We are Anglican in our heritage, creative in our exploration, and welcoming especially of the unchurched. We seek to create a place for worship, inquiry, and common life, open to all. *The Wilderness* is a Eucharist, thoughtfully designed with original music and visuals, liturgical texts from all over the world, opportunities for silence, and places of prayer and meditation around the building that draw us deeper into the Scriptures. We hope to continue to grow as those who are committed to worship, prayer, formation, and service to others. If you want to see life as a journey and not as a resting place, faith as life-long inquiry and not as pat answers, liturgy as prayer and not as performance, and church as community and not as a club, please join us. More information at [sjcathedral.org/wilderness](http://sjcathedral.org/wilderness).



A LIVING CHURCH Partner

## PEOPLE & PLACES

(Continued from page 25)

early days of digital transformation. He was author of *Redeeming Marriage* (1988), *Dying We Live* (1990), *The Future that Is Easter* (1999), and *The Prayer-given Life* (2007), and numerous issues of *Forward Day by Day*.

Before leading Forward Movement, Gleason was director of development and a member of the faculty of Virginia Theological Seminary, headmaster of Noble and Greenough School in Massachusetts, and school minister of the Phillips Exeter Academy in New Hampshire. He also served congregations as a rector and curate.

Gleason wrote in the prologue of another of his books, *New Life*: "Life is driven by renewal, the persistent energy of rebirth that makes all things new. Pain and loss and death are inevitable, but each and every time they happen, there will be new life. Death happens, but it is never the final answer."

He is survived by Anne Gleason, his wife of 58 years; daughters Eliza Gleason Kean of Washington, DC, Sarah Gleason Ross of New Milford, CT, and Persis Gleason Elkins of Minneapolis; and seven grandchildren.

The Rev. **Anne L. Hunter**, who was ordained after a long career as a family physician, died Dec. 8. She was 70.

Born in Annapolis, MD, she was a graduate of Brown University and the State Uni-

versity of New York at Stony Brook. Committed to rural and small-town medicine, she opened a family practice office in Kingfield, Maine. She later moved her practice to Rangeley, where she served as the town's only physician and medical examiner for many years. Before retiring from medical practice she developed a specialty in hospice care.

She was ordained deacon in 2006 and served at two parishes in Maine: St. Nicholas', Scarborough, and Good Shepherd, Rangeley. She also served at Buck Mountain Church, Earlsville, VA, 2008-10. She was a hospice chaplain in southern Maine and in Virginia.

Deacon Hunter traveled extensively across the world. She played oboe in community bands in Portland and Virginia, acted in community theater in Rangeley, sang with various choruses, and trained standard poodles. Her pet poodle, Weezie, was present with family members when she died.

She is survived by a brother, Richard Gould Hunter; nieces Joan E. Hunter and Kimberly Hunter Deck; and a nephew, James Gould Hunter.

The Rev. **Richard Frederick "Skip" Miles, Jr.**, died Dec. 5. He was 73.

Born in Omaha, he was a graduate of the University Nebraska and Seabury-Western Theological School. He was ordained deacon and priest in 1965. He served as rector,

St. Luke's, Plattsmouth, NE, 1965-70; rector, Grace Church, Chadron, 1970-88; and at St. John's, Valentine, 1988-98.

He is survived by his wife, Gloria B. Miles; daughters Mary and Barbara; a brother, Tom Miles; a sister, Elizabeth Peister; stepchildren Darin Bockman and Lori Schmidt; and several grandchildren.

The Rev. **Glenis Gralton Mollegen** died Dec. 2 at Manchester Manor in Connecticut. She was 75.

Born in Alexandria, VA, she was a graduate of Wellesley College, Columbia University, and Union Theological Seminary. She was ordained deacon in 1983 and priest in 1984.

She was the third woman in Connecticut to become a rector, and served in Connecticut for all of her vocation, including St. Mark's, Mystic; St. John's, Niantic, St. Paul's, Willimantic; Grace Church, Newington; St. James, Glastonbury; and Immanuel St. James, Derby.

She is survived by Albert Theodore "Ted" Mollegen, her husband of 51 years; two daughters, Glenis Ione Mollegen Byrne and Marion Mollegen McFadden; and four grandchildren.

Send your clergy changes to:  
[p&p@livingchurch.org](mailto:p&p@livingchurch.org)

# Treasuring Our Tradition, Ensuring Our Future: Planned Gifts to THE LIVING CHURCH



THE LIVING CHURCH has served as a most reliable source of refreshment and learning for me throughout my ministry. In the midst of conflict within the church, THE LIVING CHURCH provides a much-needed space for Christian dialogue and charitable debate. The irenic voice of TLC should be admired, supported, and provided for, so that future clergy and laypersons may have access to a distinctly Anglican forum that is catholic, evangelical, and ecumenical. I am blessed to join in the stewardship of this fine publication and its service to the one body of Christ through a bequest to the Bishop Grafton Society.

—The Rev. Jess Reeves, Interim priest,  
Otey Parish, Sewanee, TN



# THE LIVING CHURCH

THE LIVING CHURCH relies on the generous support of readers like you to fulfill our mission. To learn more about how you can contribute to the mission of THE LIVING CHURCH, please visit [livingchurch.org/donate](http://livingchurch.org/donate).

## CLASSIFIEDS

### CHURCH FURNISHINGS

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

**MORE CLASSIFIEDS  
AVAILABLE AT  
LIVINGCHURCH.ORG**

To place a print or online classified ad please contact:

**Amber Muma**  
Advertising Associate  
[amber@livingchurch.org](mailto:amber@livingchurch.org)  
(414) 292-1247



## THE LIVING CHURCH PARTNERS PAGE

The Living Church Partners Page is our way of thanking our faithful supporters by lifting up your ministries for all of the Church to see. For more information on how to become a Partner, contact:

**Amber Muma**  
[amber@livingchurch.org](mailto:amber@livingchurch.org)  
(414) 292-1247

## The Order of Julian of Norwich

Contemplative Monastic Life  
for women and men  
in the Episcopal Church

- Community life
- Individual silent retreat
- Affiliation

[www.orderofjulian.org](http://www.orderofjulian.org)  
262-549-0452

Your search for "the one"  
should begin with us.

We offer:

- Customized ad plans to suit any budget
- Ad design and creation services
- Special themed issues & four double circulation Parish Administration Issues per year

## NOTICE: MOVING SERVICES

# Skip Higgins

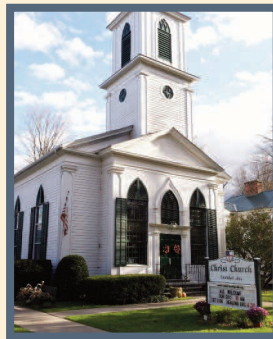
## 225-937-0700

*"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.



**Christ Episcopal Church**  
Gilbertsville, N.Y.  
(Albany Diocese)

### PART-TIME RECTOR

Christ Episcopal Church in historic Gilbertsville is looking for an energetic and compassionate Priest to lead our active congregation as we continue to seek and do God's will locally, regionally and globally.

Contact: Carol Angelone  
(607) 783-2508 / [cangelruss@citlink.net](mailto:cangelruss@citlink.net)  
or Marion Albanese  
(607) 783-2510 / [albanese@stny.rr.com](mailto:albanese@stny.rr.com)

Visit our website:  
[www.christchurchville.org](http://www.christchurchville.org)



**FEB. 7-8-9, 2014**

At St. Michael and All Angels  
Episcopal Church

**KAUAI, HAWAII**

**A TRIBUTE TO  
NEW ORLEANS!**

### FEATURING:

**Matt Lemmler's New Orleans Jazz Revival Band with Jason Marsalis, Rex Gregory, Kim Prevost, and Bill Solley**

For complete festival information please visit our website at:  
[www.stmichaels-kauai.org](http://www.stmichaels-kauai.org)  
or call 808-245-3796

# The Living Church Partners SPONSORS



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



**SPRINGFIELD, IL**  
**DIOCESE OF**  
**SPRINGFIELD**  
 821 S. Second St.  
 (217) 525-1876  
 episcopalspringfield.org



**SOUTHPORT, CT**  
**TRINITY CHURCH**  
 651 Pequot Ave.  
 (203) 255-0454  
 trinitysouthport.org



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



**BRADENTON, FL**  
**CHRIST CHURCH**  
 4030 Manatee Ave. W  
 (941) 747-3709  
 christchurchswfla.org



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



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



**ST. LOUIS, MO**  
**THE CHURCH OF ST.**  
**MICHAEL & ST. GEORGE**  
 6345 Wydown Blvd.  
 (314) 721-1502  
 csmsg.org



**ORLANDO, FL**  
**DIOCESE OF CENTRAL**  
**FLORIDA**  
 1017 E. Robinson St.  
 (407) 423-3567  
 cfdioocese.org



**GREENWICH, NY**  
**DIOCESE OF ALBANY**  
 580 Burton Rd.  
 (518) 692-3350  
 albanyepiscopaldiocese.org



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



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



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



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



**OKLAHOMA CITY, OK**  
**ALL SOULS CHURCH**  
 6400 N. Pennsylvania Ave.  
 (405) 842-1461  
 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



**DALLAS, TX**  
**DIOCESE OF DALLAS**  
 1630 N. Garret Ave.  
 (214) 826-8310  
 edod.org



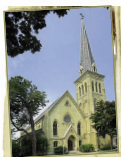
**HOUSTON, TX**  
**ST. DUNSTAN'S CHURCH**  
 14301 Stuebner Airline Rd.  
 (281) 440-1600  
 saintdunstans.org



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



**APPLETON, WI**  
**DIOCESE OF FOND DU LAC**  
 1051 N. Lynndale 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

**DENVER, CO**  
**ST. JOHN'S CATHEDRAL**  
 1350 Washington St.  
 (303) 831-7115  
 sjcathedral.org

**AUGUSTA, GA**  
**CHURCH OF THE GOOD SHEPHERD**  
 2230 Walton Way  
 (706) 738-3386  
 goodshepherd-augusta.org

**SAVANNAH, GA**  
**ST. JOHN'S CHURCH**  
 1 W. Macon St.  
 (912) 232-1251  
 www.stjohnssav.org

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

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

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

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

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

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

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

## ASSOCIATES

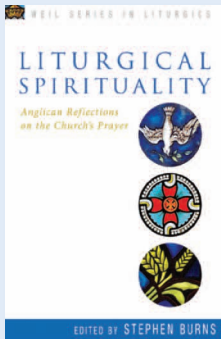
**WILMINGTON, DE**  
**DIOCESE OF DELAWARE**  
 2020 N. Tatnall St.  
 (302) 656-5441  
 dioceseofdelaware.net

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

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

FOR MORE INFORMATION, OR TO BECOME A TLC PARTNER, PLEASE CONTACT: AMBER MUMA, AMBER@LIVINGCHURCH.ORG OR (414) 292-1247

# Liturgical Resources from Church Publishing



## Liturgical Spirituality

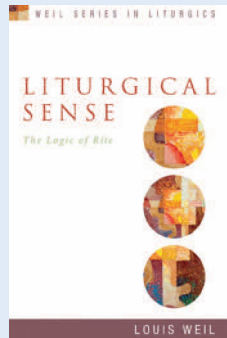
*Anglican Reflections on the Church's Prayer*  
Weil Series in Liturgics

EDITED BY STEPHEN BURNS

This collection of Anglican reflections on the spirituality of the liturgy invites readers into the Church's patterns of prayer, seasons of the year, and sacramental action.

9781596272545 | \$28.00

**NEW!**



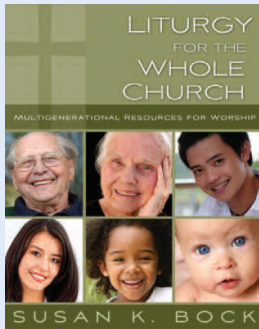
## Liturgical Sense

*The Logic of Rite*  
Weil Series in Liturgics

LOUIS WEIL

A premier Anglican liturgical theologian reviews the history of the liturgical movement in North America and anticipates next steps in liturgical "sensibility."

9781596272439 | \$18.00



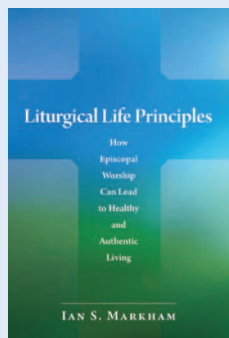
## Liturgy for the Whole Church

*Multigenerational Resources for Worship*

SUSAN K. BOCK

A collection of group readings and simple dramas based on stories from scripture, together with meditations, story-telling methodology, and an instructed Eucharist, helps church leaders design liturgy for children and adults who worship together.

9780898696028 | \$25.00



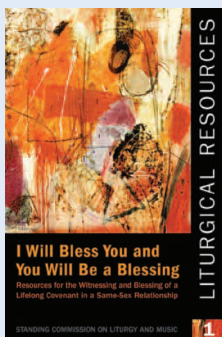
## Liturgical Life Principles

*How Episcopal Worship Can Lead to Healthy and Authentic Living*

IAN S. MARKHAM

*Liturgical Life Principles* is a delightful introduction to the movement and flow of Episcopal services and demonstrates how the liturgy can transform human lives.

9780819223241 | \$16.00



## Liturgical Resources 1

*I Will Bless You, and You Will Be a Blessing*  
*Resources for the Witnessing and Blessing of a Lifelong Covenant in a Same-Sex Relationship*

COMPILED BY THE STANDING COMMISSION ON LITURGY AND MUSIC

At its first meeting of the new triennium in November 2012, the Standing Commission on Liturgy and Music reviewed the changes made by General Convention and certified this final version.

**English** 9780898698695 | \$24.00

**French** 9780898698925 | \$24.00

**Spanish** 9780898698909 | \$24.00

Sign up online to receive our eNews! Books are also available as eBooks for your reader. Follow us on  



**CHURCH PUBLISHING INCORPORATED**

Church Publishing • Morehouse Publishing • Seabury Books  
Morehouse Church Supplies • Morehouse Education Resources

Visit [ChurchPublishing.org](http://ChurchPublishing.org) for a complete listing, purchase at your local Episcopal bookstore, or call Cokesbury customer service **800.672.1789** to order.