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Wounded Unity

# THE LIVING CHURCH

October 30, 2016

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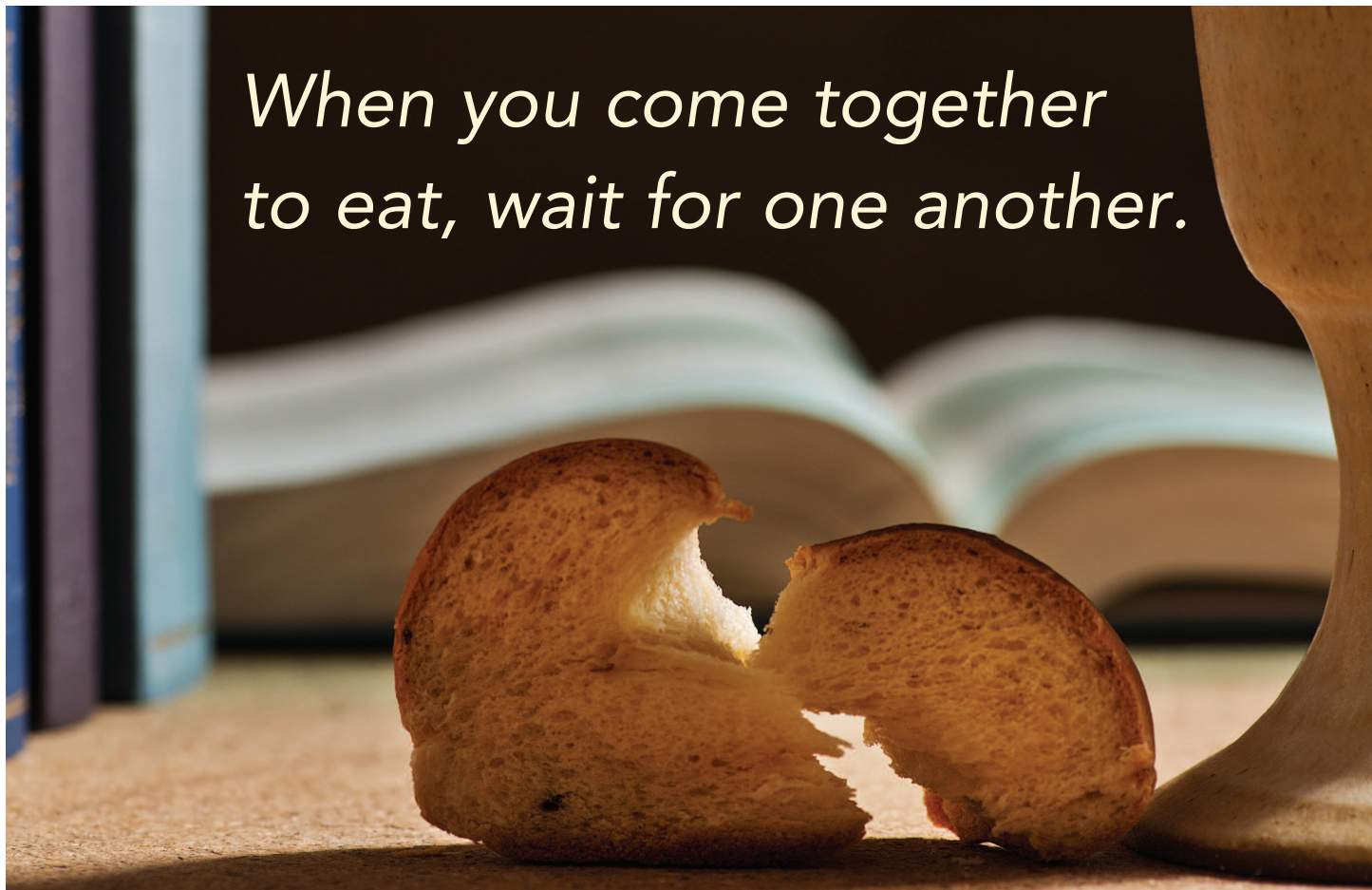
ECUMENICAL



## Communal Affection

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to eat, wait for one another.*



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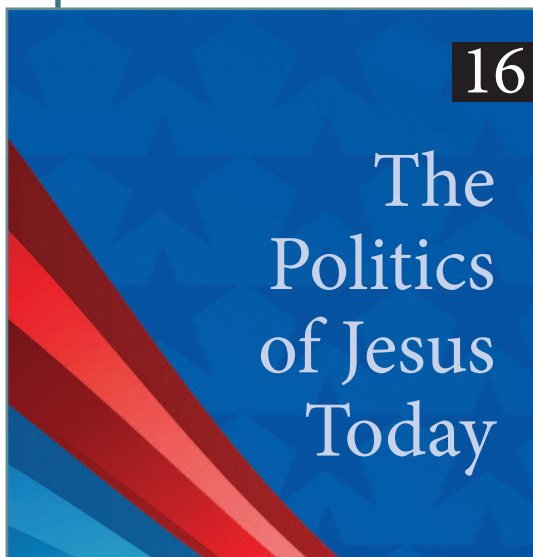


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## ON THE COVER

“In common prayer, and by many symbols and gestures, the pope and the archbishop signaled a clear commitment to deepening unity among Anglicans and Roman Catholics” (see “Communal Affection,” p. 4).



# THE LIVING CHURCH

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We are grateful to Christ the King Church, Santa Barbara [p. 24], Church of the Transfiguration, Vail [p. 25], the Rt. Rev. and Mrs. D. Bruce MacPherson [p. 27], All Saints Church, Chevy Chase, and St. John’s Church, Troy [p. 28], whose generous support helped make this issue possible.

# Communal Affection

Fifty years ago a thaw emerged after centuries of chilled relations between the Roman Catholic and Anglican communions. Michael Ramsey, the 100th Archbishop of Canterbury, came to Rome to meet with Pope Paul VI. The historic meeting saw the two men address one another as peers, with Pope Paul presenting his episcopal ring to Ramsey. Out of this relationship grew the Anglican Centre in Rome and the Anglican-Roman Catholic International Commission (ARCIC), with subsequent iterations that explored the differences and similarities between the churches.

This ring has since been worn by successive Archbishops of Canterbury. During an earlier colloquium, Archbishop Justin Welby raised his ring-bearing hand to the applause of the audience.

Catholics and Anglicans came together again this year — this time proceeding from Canterbury to Rome in a pilgrimage of ecumenical discussion, prayer, and mission celebrating the jubilee anniversary of ARCIC, the Centre, and the meetings between Pope Paul and Abp. Ramsey. Along the journey, participants reflected on the affection that has developed since that time and the challenges that still exist in furthering ecumenical bonds between the two churches. Now, as then, the desire for unity is strong and relationships are improving, but important differences suggest that full communion is not waiting around the next corner.

Notable progress, mutual respect, and shared global concerns were clear during the pilgrimage, especially in an Oct. 5 service of Vespers at Rome's Church of Santi Andrea e Gregorio al Celio. Pope Francis presided at the service and exchanged gifts with Archbishop Justin Welby. The pope gave Welby a crozier modeled after



Matt Townsend photo

Pope Francis clasps the Coventry Cross of Nails given to him by Archbishop Justin Welby during a Vespers service at Santi Andrea e Gregorio al Celio, Rome, on Oct. 5.

that of St. Gregory the Great, while Welby presented Francis with his pectoral cross, the Coventry Cross of Nails. In an embrace, the pope and the archbishop smiled at one another in joyful recognition. Afterward, the two commissioned 19 pairs of Anglican and Roman Catholic bishops who will work together on new ecumenical projects.

“Fifty years ago our predecessors recognized the ‘serious obstacles’ that stood in the way of a restoration of complete faith and sacramental life between us,” the leaders said in a statement published after the service. “Nevertheless, they set out undeterred, not knowing what steps could be taken along the way, but in fidelity to the Lord’s prayer that his disciples be one. Much progress has been made concerning many areas that have kept us apart.

“Yet new circumstances have pre-

sented new disagreements among us, particularly regarding the ordination of women and more recent questions regarding human sexuality. Behind these differences lies a perennial question about how authority is exercised in the Christian community. These are today some of the concerns that constitute serious obstacles to our full unity.”

The men said they did not yet see ways around these obstacles but affirmed their commitment to dialogue, which continues in ARCIC III and the International Anglican-Roman Catholic Commission for Unity and Mission (IARCCUM).

“These differences we have named cannot prevent us from recognizing one another as brothers and sisters in Christ by reason of our common baptism. Nor should they ever hold us back from discovering and rejoicing in the deep Christian faith and holi-

ness we find within each other's traditions."

The pope and archbishop concluded that the world must "see us witnessing to this common faith in Jesus by acting together" and that their churches must "be united in a common cause to uphold and defend the dignity of all people," especially of those who are marginalized. "Our Christian faith leads us to recognize the inestimable worth of every human life, and to honor it in acts of mercy by bringing education, healthcare, food, clean water, and shelter, and always seeking to resolve conflict and build peace," they said.

The worship service was rich with ecumenical gestures, especially in its setting at San Gregorio, from where Pope Gregory the Great sent Augustine of Canterbury to continue the evangelization of England. For those attending the service, its published order featured on the cover a depiction of St. Peter's repentance after denying the Lord three times. The image recalled Pope Saint John Paul II's frank admission, in the 1995 encyclical *Ut Unum Sint*, of the obstacle to unity presented by the papal office and its necessarily cruciform pattern.

St. Gregory's crozier was placed before the congregation, the same one sent to the January Primates' Meeting at Canterbury Cathedral, on loan from San Gregorio. Alongside the crozier was an icon depicting Gregory the Great and Augustine of Canterbury standing next to Jesus in prayerful surrender.

The service's texts — Colossians 1:12-20, Psalms 125 and 126, Ephesians 3:20-21, and Ezekiel 34:11-16 — addressed the themes of grace, unity, and pastoral ministry in complex ways. Pope Francis and Archbishop Welby addressed similar themes in their homilies, and drew out others, such as the need to see and receive the gifts of Christian brethren, and to look outward at a suffering world, whose people are like "sheep without a shepherd."

In common prayer, and by many symbols and gestures, the pope and the archbishop signaled a clear com-

mitment to deepening unity among Anglicans and Roman Catholics, spurred on by God's love for the world.

*Zachary Guiliano  
and Matt Townsend*

## Celebration of Unity

The Oct. 5 celebration was part of a week-long summit and pilgrimage that began Sept. 30 in Canterbury. The summit included the 19 pairs of Anglican and Roman Catholic bishops from around the world selected by IARCCUM to "work together in joint mission" and to "look ahead to opportunities for greater unity."

During the week, the bishops made presentations about the pastoral challenges in their dioceses, their experiences, and their hopes for the future. Archbishop Welby and Pope Francis met privately Oct. 6 ahead of a series of meetings with bishops and Vatican officials.

"It is an immensely significant occasion," said the Rt. Rev. David Hamid, Suffragan Bishop in Europe and the Anglican co-chair of IARCCUM. "There has been such an extraordinary progress towards reconciliation between the two communions in these past 50 years that it is easy to forget just how far we have journeyed together as sisters and brothers in Christ. The common faith we have discovered through our years of dialogue now compels us to act together, sharing in Christ's mission in the world."

One of the bishops, Archeparch Paul Nabil El-Sayah from Beirut, said the summit had been a joyful occasion that would yield practical results.

"The atmosphere has been very positive," he said. "You can feel there is deep, sincere fellowship and a willingness to bring new things forward. I am completely sold on practical ecumenism. I see lots of potential. This is not about looking inwards but about coming to the outside world together. The more we come together, the more our message has credibility."

Bishop Alwin Samuel, from Sialkot in Pakistan, worked alongside Archbishop Sebastian Shaw from Lahore



Matt Townsend photo

Primates, cardinals, and other luminaries enter San Gregorio ahead of the Vespers service on Oct. 5.

during the summit. Bishop Alwin said he was looking forward to collaborating more with Roman Catholics at home.

"We have been looking at how we can take concrete steps towards unity. One example is where we have existing projects of our own. We looked at how we could begin to work together on them. For example, in areas such as health, especially women's health, where one church might provide the resources and the other would deliver them."

*Gavin Drake, ACNS*

## Ghanian Archbishop Ready to Work

The Anglican Archbishop of West Africa wants his province and the Ghana Catholic Bishops' Conference to fight poverty, child trafficking, and climate change.

The Most Rev. Daniel Sarfo said his archdiocese and the Archdiocese of Kumasi have known a good working relationship since his consecration as

(Continued on next page)

## Ghanian Archbishop

(Continued from previous page)

a bishop in 1998. He urged the two churches to share ideas, work together at the national level, and meet with each other yearly.

Prayer, witnessing, and mission will bring the two churches together in the service of humanity, he said.

Archbishop Sarfo, Bishop Joseph Baawobr of the Roman Catholic Diocese of Wa, and Bishop Victor Atta-Baffoe of the Anglican Diocese of Cape Coast are members of IARCCUM, which will oversee follow-up on the joint declaration signed by Pope Francis and Archbishop Welby on Oct. 5.

Archbishop Sarfo expressed his happiness in seeing Pentecostal and charismatic churches in Ghana and other African nations celebrating the Holy Eucharist and using vestments like Anglicans and Roman Catholics.

*Augustus Aikins, Catholic Archdiocese of Accra*

## Ecumenism that Transforms

Dialogue between Anglicans and Roman Catholics should lead to transformative change within churches and the world, ecumenical leaders said at the Pontifical Gregorian University on Oct. 5.

Speakers at the meeting, “50 years of Walking Together in Faith: Exploring New Directions in Anglican-Roman Catholic Relations,” included the Archbishop of Canterbury and Cardinal Kurt Koch. The meeting was a global gathering of 300 Anglicans, Catholics, and ecumenical visitors.

The colloquium, one of the public theological conversations in Anglican-Catholic pilgrimage from Canterbury to Rome, formed a major part of the Jubilee celebrations of the Anglican Centre in Rome. The centre was founded amid renewed ecumenical energy after publication of the Second Vatican Council’s Decree on Ecumenism in 1964.

Archbishop David Moxon of the

Anglican Centre in Rome said he “celebrated ... substantial agreement” between Anglicans and Roman Catholics on the Trinity, the Church as communion, the Word of God, Baptism, the Eucharist, ordained ministry, authority, Marian doctrine, discipleship and holiness, and unity in common mission.

Archbishop-elect Donald Joseph Bolen of Regina stressed that such agreements come with obligations and tasks. As ARCIC set the tone for other bilateral dialogues, Bolen said IARCCUM might also forge a path.

“These documents are not meant to remain in libraries,” Bolen said. “The documents are meant to transform our churches.”

Vigorous applause followed a talk by Nicholas Sagovsky and Anna Rowlands, “Social Theology in Anglican and Catholic Tradition.” Rowlands said the churches’ shared diagnoses of world problems, while uniting their different strengths, could lead to “new ecumenical ways of resisting” abuses of power and unjust laws, and to calls for mercy for migrant workers, the unborn, the indebted, and prisoners.

Several speakers dismissed the idea that the churches had entered an “ecumenical winter” amid disagreements about the ordination of women and human sexuality. Paul Murray preferred the image of the shifting and overlapping weather and seasons of the British landscape, as well as the changes in symphonic performance and varied musical oeuvres.

Archbishop Bernard Longley of Birmingham spoke of a commitment to pray, and of a unity that is “greater than ever.” The obstacles have “made us more aware that the road ahead is a long one,” perhaps longer than early ecumenists imagined.

Paula Gooder noted the hope of ARCIC III that, in a mode of “receptive ecumenism,” the churches might show each other their “wounded hands” and minister to each other in their weakness and divisions. Speakers discussed specific ways of learning from one another, such as the Anglican Communion’s incorporation of laity in decision-making and the Catholic practice of providing a nun-



Matt Townsend photo

Paula Gooder, theologian in residence at the Bible Society, discusses ways in which Anglicans and Roman Catholics can show each other their “wounded hands.”

cio to represent larger Communion interests locally.

Gooder stressed that Anglican-Roman Catholic dialogue has been active for her entire lifetime. She called leaders to a “recognition that this is now the norm for people [of] my generation and below.” She spoke especially of a need to recover and maintain the passion of earlier ecumenists, especially among the young.

The Rev. Étienne Vetö of the Chemin Neuf Community discussed the future of the Church, especially shifts toward the Global South, charismatic expressions and experiences, and “fluid, non-institutional, social media-style groupings.” He said the Global North will become a minority as the “third church” of the Global South becomes more important than old East-West or Protestant-Catholic divides.

“Either we’re going to work on this” independently for the future or work together, he said. He pressed leaders on the importance of the supernatural dimension of the Christian faith and the work of the Holy Spirit, especially

regarding miracles, discernment, and demonic possession.

Archeparch Paul Nabil El-Sayah of the Maronite Church in Lebanon and Bishop Grant LeMarquand of the Horn of Africa discussed the challenging realities of militant Islam and the refugee crisis.

El-Sayah called violence and war “an infernal cycle that will never end.” He urged leaders to seek the experience of Eastern Christians in establishing relations with Islam. He especially charged them with ending the conflict in Syria. If war persists much longer, Christian brothers and sisters in the Middle East will not be able to witness “simply because they will have disappeared,” he said.

“We forget very easily the pictures of babies dying on the shores of Europe,” or children wiping blood from their faces. “We forget, we forget those images,” he said. “The judgment of history will be very harsh on all of us.”

Bishop LeMarquand emphasized the Bible’s character as a document of migration, from Eden to the nomadic Abraham and the history of Israel, as well as in the life of Jesus. His work in Gambella, Ethiopia, and elsewhere in the Horn of Africa is mostly among churches founded by Sudanese refugees as “unintentional missionaries.”

Cardinal Koch unveiled a book, *Looking towards a Church Fully Reconciled* (SPCK, 2016), that gathers all the work of ARCIC II and commentary on it. “I hope this book will indeed promote the reception of ARCIC II in both the Anglican Communion and the Catholic Church,” he said, so that they may “witness to the communion that we already share, and work in unity and mission to the world.” He asked leaders to pray for the members of ARCIC III.

Archbishop Welby highlighted the need for “integrity in our speaking.” After 50 years of dialogue, Anglicans and Catholics can affirm that “we love one another.” Still, we need honesty about ourselves and our differences, he said. “We do need the ecumenism of wounded hands and the ecumenism of bearing the wounds we

have given each other.”

He called for great unity in the face of the world’s challenges: “If as Christians we do not learn to hang together ... then we will hang separately.”

In Welby’s view, any future unity within the Church will need to be relational and not simply institutional. “If it is to be relational, it will be painful,” he said.

Any future unity must also serve the good of the world and be born of love. “At its heart, we meet here, I hope, out of love — the love that has been given to us. In love, with one another, and for love, with a broken world,” he said.

“Love that reaches out to the stranger, the poor, the migrant, the deprived, the tortured — those are the people who actually matter here.”

Welby talked of welcoming a refugee family into Lambeth Palace and how difficult he found it to speak of what he learned from that family. It has shown him the need for unity to address the great challenges of the

time, he said, facing the “sin of division” and “asking the Spirit to lead us.”

In conclusion, he prayed: “What we cannot imagine, you will bring to a reality in the Church.”

Presiding Bishop Michael Curry was among several Anglican primates attending the gathering. He told TLC that what stood out for him was the emphasis on the need for Christian unity as the basis for effective and faithful mission in the world.

“Unity for the sake of unity has no purpose. Unity for the sake of doing the work of Jesus in this world has every purpose and really matters,” he said. Curry said the Church has integrity and authenticity when working and witnessing in unity on issues of human suffering and conflict.

“That’s why ecumenism matters — not for the sake of us being able to sing ‘Kumbaya’ together. It matters so that this world can become a world where love rules.”

Zachary Guiliano  
and Matt Townsend

## A New Advent 2016 Resource

### *Practicing Simplicity With All Your Heart, Soul, Strength, and Mind*

Practicing simplicity is always challenging, but especially so this time of year. *Practicing Simplicity With All Your Heart, Soul, Strength, and Mind* is a timely resource to help us slow down and simplify the choices we make at a time when the world around us is often doing just the opposite.

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# Karl Barth and Vatican II

“Deep theological engagement that’s not too politically correct” was the stated goal for an international group of Roman Catholic and Protestant theologians who gathered Sept. 22-24 at the Dominican House of Studies in Washington, D.C. “*Ad Limina Apostolorum: Vatican II and the Future of Protestant-Catholic Ecumenism*” commemorated 20th-century theologian Karl Barth’s visit to the Vatican in the immediate aftermath of the groundbreaking council.

Conference organizer Bruce McCormack of Princeton Theological Seminary said Barth arrived by train at Rome’s Termini Station 50 years ago, and the conference represented a “continuation of that discussion.”

The conference continued a series of exchanges between Princeton’s Center for Barth Studies, which McCormack leads, and the Dominican House’s Thomistic Institute. McCormack recently taught a class on the theologies of Barth and Thomas Aquinas with the Rev. Thomas Joseph White, OP, of the Thomistic Institute.

The goal was to allow “Catholics and Protestants to really speak their differences and engage with each other constructively without hiding from those differences, and also in a friendly spirit to feed each other as brothers and sisters baptized in Christ and to seek some grounds for common unity,” White said. “Ecumenism needs to take confessional heritage seriously and not to run from it or obscure it.”

Barth published *Ad Limina Apostolorum: An Appraisal of Vatican II* (1968; republished in 2016) as a record of the meeting. The book contained the appreciative but probing questions he had posed to senior clerics about the council’s documents.

The conference’s 12 speakers considered themes related to five of Vatican II’s most significant documents:

- *Dei verbum* (on divine revelation)

- *Lumen gentium* (on the Church)
- *Nostrae aetate* (on the Church’s relationship with non-Christian religions)
- *Gaudium et spes* (on the Church in the modern world)
- *Unitatis redintegratio* (on ecumenism)

A Protestant and a Roman Catholic theologian responded to each document. The Thomistic Institute has posted audio of the conference’s sessions through Soundcloud.

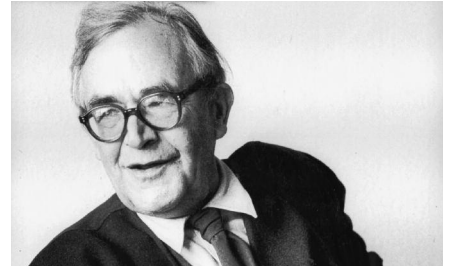
Some lecturers engaged at length with Barth’s critique. Christoph Schwöbel of the University of Tübingen outlined the ways in which Barth disagreed with the council fathers about Christ’s mode of presence in the Church. Those differences have strong implications for their divergent understandings of sacraments and the ordained ministry.

The Rev. Richard Schenk, OP, of the Catholic University of Eichstätt-Ingolstadt praised Barth’s questions about the council’s interpretation of earlier Church history as “accurate, loyal, and irenic,” hence as a guide to continued ecumenical engagement.

By contrast, the two speakers who considered *Dei verbum*, Lewis Ayres of Durham University and the Rev. Katherine Sonderegger of Virginia Theological Seminary, developed relatively minor and neglected parts of the document in the light of Barth’s concerns. Ayres focused his attention on the document’s short chapter on tradition, highlighting its sacramental character and the need for critical discernment when tradition is used as a source of revelation.

Sonderegger’s lecture, “Holy Scripture as Mirror of God,” focused on *Dei verbum*’s use of this single scriptural image as a way to affirm the Bible’s dual character as authoritative and as a fully human instrument.

Many of the conference’s Protestant speakers engaged with Barthian



Barth

thought as well as the theological vision of Vatican II to address areas of mutual concern. Princeton Theological Seminary’s John Bowlin examined the engagement with natural law in *Gaudium et spes* and a Presbyterian confession shaped by Barthian theology to chart an account of human dignity that avoids the pitfalls of secular rights language. McCormack’s lecture drew on Barth’s thought and Roman Catholic teaching about interfaith dialogue to probe whether Muslims and Christians worship the same God.

Many of the Roman Catholic speakers used their lectures to make points about the contested interpretations of Vatican II within their church. White said Barth was particularly helpful for Roman Catholics in the way he “problematizes certain readings of Vatican II that could be overly utopian or insufficiently sensitive to the healthy Augustinian pessimism that comes out of the Western tradition.”

Duke Divinity School’s Reinhard Hütter began his lecture by joking: “I am not an ecumenist or the son of an ecumenist.” He focused on justifying the council’s Decree on Ecumenism as a legitimate development of Roman Catholic doctrine according to John Henry Newman’s seven tests as a safeguard against those who saw its teaching primarily in terms of “rupture” with past patterns and emphases.

Several scholars at the conference objected that presentations on Martin Luther and George Lindbeck engaged in caricatures.

The conference’s final lecture,



offered by Reformed theologian Hans Boersma of Regent College on the Decree on Ecumenism, reflected a growing Protestant frustration. Boersma argued that despite its use of encouraging ecumenical language, the decree maintained that the Roman Catholic Church's substantial unity was not impaired by its schism with Protestant and Orthodox Christians.

He said Roman Catholicism's unchangeable doctrine left no real ground for compromise that would make any concession to Protestant claims: "It strains credulity that brothers and sisters in Christ who love and care for one another must either continue in their divided paths or accept that the uniquely Roman representations of certain doctrines are essential to Christian unity."

Sonderegger, the conference's only Anglican presenter, said she believed this kind of frank theological engagement could play a role in working toward church unity.

The documents of Vatican II are "generative for talking about doctrine,

for ethics, for public theology, for the relation of Scripture and tradition, for historical questions," she said. "This conference showed how these documents are not only generative of all these questions but they have now entered into ecumenical dialogue, which I think is wonderfully rich for our own self-reflection as Anglicans."

Barth, she said, had an exemplary desire "to work as a theologian of the whole church, to read as broadly as possible, to raise questions we need to hear, and to do that in a way that fosters the discipleship of communions in their search to be faithful to Christ."

*The Rev. Mark Michael*

### In the Episcopal Church Lexington Seeks Dissolution

The standing committee of the Diocese of Lexington has petitioned the presiding bishop to dissolve the diocese's pastoral relationship with its suspended bishop, the Rt. Rev. W. Douglas Hahn,

according to a letter posted on the diocesan website.

According to the letter, the standing committee met with Presiding Bishop Michael Curry on May 14 and were asked to "discern the future of the Diocese with Bishop Hahn." Since then, the diocese gathered clergy twice and conducted a seven-week period of listening and reflection around Hahn's admission of sexual misconduct in his former parish — and the fact that he did not reveal this during the search process. In addition to meeting with clergy and lay members of the diocese, they also met with Hahn.

"The listening process revealed that most of the respondents have forgiven Bishop Hahn for his sexual misconduct," the committee wrote. "However, 80% of those responding continue to struggle with his personal and professional deception and do not believe the integrity of the relationship with the Diocese can be restored."

(Continued on next page)



Hahn

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## Lexington

(Continued from previous page)

“During the nominating process, Bishop Hahn was asked on several occasions, as were all candidates, if he had ever engaged in a sexual relationship with a parishioner. He failed to respond truthfully or to voluntarily remove himself from the nominating process.”

The committee said it concluded that Hahn was dishonest in the process and that he abused his power as a priest. They also concluded that the “emotional and spiritual effort necessary to attempt restoration of the relationship” between Hahn and the diocese would detract from mission and ministry in Lexington.

“On October 5, the Standing Committee voted unanimously that it desires the dissolution of the pastoral relationship between Bishop Hahn and the Diocese of Lexington. Authorized representatives of the Standing Committee communicated this decision to Bishop Hahn,” they wrote.

“Bishop Hahn, at this point, has not accepted our decision; therefore, we are not in agreement. Pursuant to Canon III.12.12(a), we have notified the Presiding Bishop of our desire to dissolve the pastoral relationship.”

Members of the standing committee include the Rev. Peter D’Angio, David Johnson, the Rev. S. Matthew Young, Dale Chapman, the Rev. Paula Ott, and J.P. Brantley.

## ‘Awakening Hope’

Presiding Bishop Michael Curry brought words of encouragement Sept. 24 to people who oppose the Dakota Access Pipeline.

“Presiding Bishop Michael Curry spent part of Sept. 24 at Oceti Sakowin Camp, one of the camps along the Cannonball River where people opposed to the Dakota Access Pipeline have gathered,” reported the Rev. Mary Frances Schjonberg of Episcopal News Service. “He spoke to ‘protectors,’ as the gathering calls itself, during the daily information and speech time. And he spent an hour listening to people’s hopes for the

protest and for the church’s role in supporting the protectors.”

Pacing amid blowing dust and smoke, Curry spoke with passion.

“You’re awakening hope that the world does not have to stay the way it is,” he said. “You’re awakening hope that maybe things can change. No, you’re awakening hope that things can change.”

“I want to now suggest that Standing Rock may be the new Selma. This may well be the moment when nations come together, when peoples of goodwill come together to transform this world from the nightmare that it often is into the dream that God intends so that clean water is available to everybody, so that every man, woman, and child knows the peace and the goodness that God intends for us all.”

## Bishop Scanlan Deposes Priest

The Rt. Rev. Audrey Scanlan of the Diocese of Central Pennsylvania deposed the Rev. Howard White on Oct. 11.

Several adults sexually abused students at St. George’s School in Middletown, Rhode Island, in the 1970s and ’80s, says a 390-page report released in September by investigators on behalf of the school. The report mentions White, 75, repeatedly.

Amid media reports about sexual abuse at St. George’s, several people in other dioceses accused White of sexually abusing them when they were young.

“We are committed to keeping God’s children safe, and we are heartbroken when we fail,” Scanlan said. “My hope is that the appalling events documented at St. George’s School will lead our church to intensify its efforts to protect young people in every setting, and continue our commitment to preventing abuse with thorough training for clergy, staff, and volunteers who work with children.”

White accepted the notice that he is no longer a priest but did not agree with the charges. Scanlan had placed him on leave in January when the allegations first surfaced, and prohibited him from functioning as a priest or being alone with minors. White retired in 2006, but

was serving as a supply priest on weekends at St. James Church in Bedford.

No allegations of abuse have been lodged against White during his time in the Diocese of Central Pennsylvania. As a priest in that diocese, he has been under Scanlan’s authority since she became bishop in September 2015.

*Diocese of Central Pa.*

## Vicar Joins Slate in Los Angeles

The Rev. Canon John H. Taylor, vicar of St. John Chrysostom Church and School in Rancho Santa Margarita, is a nominee by petition as the Diocese of Los Angeles seeks a bishop coadjutor.

Taylor, 62, has been vicar of St. John Chrysostom, a south Orange County congregation with an affiliated day school of 425 students, pre-K to eighth grade, since 2004. From 1990 to 2007, he was executive director of the Richard M. Nixon Presidential Library and Museum, and served the former president as chief of staff.

The Rt. Rev. J. Jon Bruno appointed him as an honorary canon in 2008.

Taylor is the sixth nominee. The election will occur during the diocesan convention scheduled for Dec. 2-3 in Ontario, California. The bishop coadjutor will become the diocese’s bishop when Bruno retires in late 2018.

On Oct. 5 the diocese’s Episcopal News will publish statements from the six nominees in response to 11 questions, together with further biographical information. Among them were questions about spiritual resources, leadership style, and young people.

*Diocese of Los Angeles*

## Bexley Seabury Enhances MDiv

On Sept. 27 Bexley Seabury received authorization from the Illinois Board of Higher Education to offer an enhanced, low-residency Master of Divinity program at its new Hyde Park/Woodlawn campus beginning with the January 2017 term.

Bexley Seabury previously offered a residential MDiv program in Columbus, Ohio. Like the seminary’s Doctor of

Ministry and Diploma in Anglican Studies programs, the Bexley Seabury MDiv is already accredited by the Association of Theological Schools.

The shift to a low-residency MDiv makes it possible for students to pursue seminary without having to relocate, leave their jobs, or disrupt ministerial and other responsibilities. Most of the seminary's courses are hybrids that combine face-to-face sessions with online learning. Through the seminary's relationship with Chicago Theological Seminary, students also have the option to take many courses entirely online.

One distinctive enhancement to the Bexley Seabury MDiv is the expansion of field education from a one- or two-semester program to a highly contextual five-semester internship. Communities of Learning and Formation, established in and with the MDiv candidate's local parish, will provide a new model for collaborative teaching, learning, and formation in the field.

"We understand our new Master of Divinity program as a whole new way of living out our shared ministry as the priesthood of the baptized," said the Rev. Roger Ferlo, Bexley Seabury's president. "We will be partnering with dioceses to shape the spiritual formation process for their ordination candidates, and also include local leaders as active participants. I am thrilled to put this new program into motion."

Bexley Seabury's enhanced MDiv program also includes courses previously reserved only for doctoral candidates. They include courses that draw on family systems theory and asset-based community development strategies, as well as a signature course in community organizing for people of faith, a mainstay for DMin studies at Bexley Seabury since 1999.

*Bexley Seabury*

## School Wants Hundreds of Bats

If all goes well, someday TMI-The Episcopal School of Texas in San Antonio will have more bats than students. The school has installed two new bat houses Sept. 26 with an eye toward natural pest control and other benefits.

"We are expected to get some migra-

tory bats soon, in October, if they decide to stay in our bat houses," said Sherry Lim, the school's director of outdoor education. "We could have a potential of 600 bats."

Funded by a grant from the school's family association, the bat houses were installed in the school garden and near a creek that could be the hoped-for colony's source of water. Hand-built by Lone Star Woodcraft, the structures are certified as bat-friendly by Bat Conservation International's Austin office.

The school, which has 474 students, wants to share its wooded, 83-acre campus with the bats. The new residents should decrease mosquitoes in the student-tended school garden. The resulting guano is "gold to the garden," said Lim, who also teaches seventh-grade life science.

The bats also may indirectly keep young gardeners more comfortable: "We are practicing organic gardening practices with the plants we have out there now. We are trying to keep the garden green and did not want to put chemicals out there to get rid of the mosquitoes."

Founded in 1893 as Texas Military Institute, TMI is a private, coeducational, college-preparatory school for grades 6-12, with optional Junior ROTC and boarding programs.

*Diocese of West Texas*

## In the Anglican Communion Sudanese Bishop Joins Lambeth

A Sudanese bishop will soon join the staff at Lambeth Palace. Archbishop of Canterbury Justin Welby has appointed Rt. Rev. Anthony Poggio, Bishop of

Kajo-Keji in South Sudan, as his new adviser for Anglican Communion affairs, according to a release on the archbishop's website.

Bishop Anthony with his wife, Jane, and their youngest daughter, Joy, will move to London at the end of October. The Poggos' other daughters are Grace and Faith.

"I am absolutely delighted that Bishop Anthony is joining the team at Lambeth," Welby said. "He brings the experience of his ministry in one of the most challenging provinces in the Anglican Communion, where he has faithfully served the church as a pastor and teacher. Throughout his ministry he has engaged with the profound issues we face in many parts of the Communion, where famine, war, and violent ethnic tensions destabilize society and leave whole communities living in poverty."

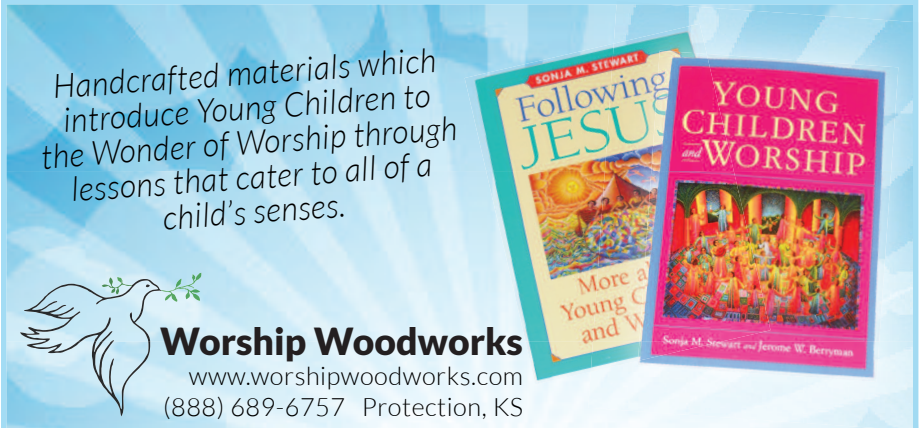
Bishop Anthony worked with Scripture Union before his ordination in 1995. He joined the development agency ACROSS in 2002, and became its executive director in 2004. He was elected the Episcopal Church of South Sudan's Bishop of Kajo-Keji in 2007.

## The Sixth Trumpet

Anglican leaders from around the Global South gathered in Cairo, Egypt, on Oct. 3 to Oct. 8 to discuss ways to uplift the marginalized, prevent human suffering, and form new partnerships.

Grounded in Corinthians 4:2 ("It is required of stewards that they be found faithful"), the meeting attracted delegates from 16 provinces and leaders

*(Continued on next page)*



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## The Sixth Trumpet

(Continued from previous page)

from Bangladesh, the United States, Canada, England, and Australia.

According to the meeting's final communiqué, the gathering opened on an ecumenical note, with a worship service that included the presence of papal nuncio Archbishop Bruno Musarò, who represented Pope Francis; Metropolitan Bishoy, representative of Pope Twadros II; and Bishop Krikor Kosa of the Armenian Catholics in Alexandria. Dr. Said Amer, representing the Grand Imam of Al-Azhar, was also present.

The Global South primates elected a new Global South Primates Steering Committee (GSPSC). Archbishop Mouneer Anis (Jerusalem and the Middle East) was reelected as the chairman, Archbishop Nicholas Okoh (Nigeria) was reelected as vice chairman, Archbishop Stanley Ntagali (Uganda) was elected as secretary, and Archbishop Ng Moon Hing (Southeast Asia) as treasurer. Five other members include Archbishop Stephen Than Myint Oo (Myanmar), Archbishop Tito Zavala (Southern America), Archbishop Masi-mango Zacharie Katanda (Congo), Archbishop Martin Blaise Nyaboho (Burundi), and Archbishop Foley Beach (North America).

Through Bible studies, the group reflected on the needs of the people of God in marginalized centers, the challenges of unity and false teachings, and the work of evangelism and mission in the world today. They also considered how to respond with compassion to the "brokenness in the present-day world," especially around the refugee crisis, human trafficking, HIV/AIDS, and war.

The group also declared that Christian witness in the public square on ethical issues is a vital way of helping society to keep to God's patterns and intentions for the world. It also acknowledged the disunity created by division around disputes on human sexuality, affirmed the witness of the Global Anglican Future Conference (GAFCON), and recalled the commitment of the Global South Primates Steering Committee Communiqué in

March 2008 to pursue unity amongst the doctrinally orthodox.

POSTCARD FROM LONDON

## Of the Making of Bishops

The Church of England last week announced a theological review of its Crown Nominations Commission, the body that chooses candidates for appointment to vacant diocesan bishoprics.

Anthony Trollope's *Barchester Towers* begins with a comical episode of bishop selection. Early in the story Archdeacon Theophilus Grantly is on the horns of a dilemma. His father, the Bishop of Barchester, is at death's door. The archdeacon knows he has the support of the Prime Minister, but the PM's hold on power in Westminster is eroding fast. A different administration would end the archdeacon's hopes of preferment. In these circumstances, how should he pray?

Until the 20th century, Trollope's fiction was not all that far from reality. The Prime Minister had a decisive part in choosing the Church of England's bishops. Indeed, the early Victorian era has been called "the Prime Minister's heyday." The church was often bypassed completely in senior appointments. Lord Palmerston (Henry John Temple, 1855-58 and 1859-65), under the influence of Lord Shaftesbury, saw to an evangelical ascendancy. With Benjamin Disraeli in power from 1868, Queen Victoria clawed back a more decisive role. It was entirely possible for a Prime Minister to name a bishop without consulting the archbishops or other church bodies.

The final say in bishop appointments remains the right of the Sovereign. Experts say this signals, symbolically at least, that the choice by the Sovereign is an action of the laity. For strict constitutionalists this apparently carries importance.

How names finally come to the Crown for appointment, however, has been a moving target since the early decades of the 20th century. It is the task of the Prime Minister of the day to put names to the Sovereign. A system grad-

ually evolved in which the Archbishops of Canterbury and York kept lists of candidates deemed suitable for senior appointments, and after consultations with the vacant diocese they would send names to the Prime Minister. The Prime Minister put them to the Sovereign for the final decision.

As late as 1974 the Queen was taking an active part, choosing Donald Coggan as Archbishop of Canterbury. Archbishop Michael Ramsey had nominated his former student, Bishop John Howe, who was at the time secretary general of the Anglican Consultative Council.

There was in the inter-war years a conflict with the government about attempts to set up a representative consultative body in the choice of bishops. How decisive should the church's say be? From a church perspective, there was suspicion that the Prime Minister's appointments secretary often had too much power as a kingmaker.

In 1976 there at last was agreement between the church and government, but even then it was a compromise. A Crown Nominations Commission was set up. The church would have preferred to choose its bishops. But Prime Minister James Callaghan insisted that since 27 diocesan bishops were by constitution voting members of the House of Lords, the Prime Minister should retain a right of veto. He would put two names before the Sovereign in priority order, but reserve the right to ask for other names should any of the church's nominees be thought unacceptable. The secretary general of the Anglican Consultative Council enjoyed observer status when the body chose an Archbishop of Canterbury.

When a diocese is vacant there is a panel with a standing national committee working alongside a diocesan vacancy-in-see committee. Rarely has a choice by this body been overturned. Prime Minister Margaret Thatcher is understood to have rejected the left-leaning James Thompson as Bishop of Birmingham.

Prime Minister Gordon Brown (2007-10), son of a Presbyterian minister from Scotland, made the single change to the system since its inception by requiring the church to offer just one name.

What theological issues will this

review committee consider? Without doubt it will revisit the issue of whether the government or the Sovereign should have any part in choosing bishops. Whenever questions concerning the Establishment of the CofE have come before the General Synod in the last three decades, the Synod has always been cautious. Arguments have tended to turn on the notion that you can never predict results if one important strand is removed from a delicate fabric.

The review is unlikely to favor wholesale change, like open elections. Certainly in the last decade the internal processes of the Crown Nominations Commission have become less arcane: it calls for résumés and conducts interviews.

A much-vaunted issue is the kind of bishop to emerge from a process so full of checks and balances, which critics consider a recipe for blandness. One could not, however, argue that the late David Jenkins, the outspoken Bishop of Durham, was in any way a bland bishop. What would it take to make anecdote into firm evidence?

There is certainly a reasonable case for increasing the involvement of the Communion when choosing a future Archbishop of Canterbury.

John Martin

## Prayer-book Therapy

Dementia sufferers often respond well to good memories called up from their past. A report by the Church of England's Liturgical Commission wants to revive traditional language from the 1662 Prayer Book that many older people learned during childhood.

Dementia is a growing problem in the United Kingdom. An estimated 1.5 million people will face living with it by 2039.

"Journeying alongside those living with dementia is a costly business, but hugely important in our society where dementia is on the increase," said the Rt. Rev. Robert Atwell, who chairs the liturgical commission, in *The Telegraph*. "Many find that the familiar words of worship and the singing of hymns reach into confusion and unlock the gates of memory."

The commission, he said, is working in partnership with specialists "to encourage good practice and create resources for dementia-friendly services so that sufferers and carers alike can be assured of God's love and compassion."

## Archbishop Welby on Antisemitism

The Archbishop of Canterbury has said the church bears some of the blame for anti-Semitism, which he says is "an insidious evil." The habits of anti-Semitism, he said, "have been burrowing into European and British culture for as long as we can remember. In England, during the late medieval period, the Jewish community faced constant persecution: Shylock, the great villain of the Merchant of Venice, was a cliché of his time."

Archbishop Justin Welby shared his views in a contribution to *Lessons Learned?: Reflections on Antisemitism and the Holocaust*, a new booklet by the Holocaust Education Trust. Other contributors include the Mayor of London, Sadiq Khan, Chief Rabbi Ephraim Mirvis and a Cabinet Minister, Sajid Javid.

"The fact that antisemitism has infected the body of the Church is something of which we as Christians must be deeply repentant. We live with the consequences of our history of denial and complicity," he said.

"All humans are made in the image of God. Antisemitism undermines and distorts this truth: it is the negation of God's plan for his creation and is therefore a denial of God himself. There is no justification for the debasing and scapegoating of other people. Antisemitism is the antithesis of all that our scriptures call us to be and do, to work together for the common good and to seek the flourishing of all.

"The challenge for us is to remain vigilant, to stand together and to speak out. A historic threat can be faced today by a society that is resolute in its defence of its minorities and confident in its

(Continued on next page)



Welby

## Antisemitism

(Continued from previous page)

willingness to confront those who seek to undermine its foundations of freedom of religion, equality in law and mutual respect. A commitment to building a cohesive and dynamic civic life can be the new, but this time healthy, contagion.”

## Tutu's *Volte Face* on Euthanasia

The occasion of Emeritus Archbishop Desmond Tutu's 85th birthday triggered world headlines as the retired primate spoke in support of assisted suicide.

“I have prepared for my death and have made it clear that I do not wish to be kept alive at all costs,” a weepy Tutu told a congregation at St. George's Cathedral in Cape Town. “I hope I am treated with compassion and allowed to pass on to the next phase of life's journey in the manner of my choice.”

Tutu, after being treated for prostate cancer, has been in and out of hospitals in recent months with related infections. “Today, I myself am even closer to the departures hall than arrivals, so to speak, and my thoughts turn to how I would like to be treated when the time comes,” he said.

Vaughan Luck, spokesman for Doctors for Life, responded: “I can't understand the reasoning behind it and I completely disagree with it.”

## Three Bishops Respond to Synod

Three bishops in the Anglican Church of Canada recently issued a joint statement regarding the changes to the denomination's marriage canon on indigenous Anglicans.

Bishops Mark MacDonald, Lydia Mamakwa, and Adam Halkett responded to General Synod's July decision in a letter published in *Anglican Journal*. “As we wrote to the commission and stated at the Synod, we do not agree with the decision and believe that it puts

our communities in a difficult place in regards to our relation and community with the Anglican Church of Canada,” they wrote.

The bishops pointed to rights that specifically guarantee that Indigenous Canadians can be “self-determining with regard to basic cultural and social matters.” They said Indigenous churches have these freedoms “under Law and under God” to determine how to define pastoral and social matters such as marriage.

“We are deeply disturbed and disappointed that so little attention was paid to our pastoral and social self-determination and the right to free, prior, and informed consent,” they said. “Our elders need to be actively involved with the conversation regarding these changes. Earlier discussions of these matters have never been translated into Indigenous languages; neither has ‘This Holy Estate.’ That our elders have not been a part of this conversation, it seems to us, is a flaw in the process.”

MacDonald, Mamakwa, and Halkett said the change was “significant and unacceptable” for their communities but said they were not taking a stand against LGBTQ people. In the letter, they called the church to further Indigenous communities' self-determination, especially around social and cultural matters.

In a written response to a statement issued by seven Canadian bishops expressing their dissent from General Synod's decision to move toward solemnizing same-sex marriages, Archbishop Fred Hiltz, primate of the Anglican Church of Canada, pushed back against several of the points they had raised.

While he affirmed the bishops' commitment to offer “pastoral care and loving service to all irrespective of sexual orientation,” he noted that for many LGBTQ (Lesbian, Gay, Bisexual, Transgender, Queer/Questioning) Anglicans, “pastoral care” would include the solemnization of their marriages — which the bishops have expressly said they will not do. “For me, my brothers, the question you ask is really a question for all members of the church. To what extent can we and will we make room for one another? To what extent will we pastorally accommodate one another?”

Hiltz said in his letter.

Hiltz's response is dated August 5, but it became public following its distribution to the House of Bishops in advance of its September 22-27 meeting in Winnipeg. The *Anglican Journal* obtained a copy of the letter after requesting it from the primate's office.

*With reporting by André Forget,*  
Anglican Journal

## Dissent and Protest in Toronto

Three clergy within the Anglican Church of Canada have issued letters of dissent on the Sept. 17 election of the Rev. Canon Kevin Robertson, who is in a same-sex relationship, as a suffragan bishop in the Diocese of Toronto.

The Rev. Canon Dr. Murray Henderson, the Rev. Canon Dr. Dean Mercer, and the Rev. Dr. Catherine Sider-Hamilton protested the decision with the Archbishop of Canterbury and the College of Bishops of the Ecclesiastical Province of Ontario by letters, each of which was sent by email to TLC.

“We charge that the three episcopal elections were out of order and we request the Ontario College of Bishops to withhold their concurrence of all three elections,” the group wrote to the College of Bishops.

The clergy said the inclusion of a candidate in an active same-sex relationship violated the doctrine and discipline of the church and that the College of Bishops should not grant concurrence.

First, a candidate in an active same-sex relationship contradicts, by word and example, the doctrine and discipline of the Church.

According to the constitution and canons governing nominations, this candidate was not “duly qualified” to stand for the office of bishop and ought not to have been approved by the Nominations Committee. The slate put forward by the Nominations Committee was therefore out of order.

A protest was made on the floor of Synod against the Nominations Committee's approval of a slate of candidates



Robertson

that included a candidate whose lifestyle is contrary to the doctrine and discipline of the Anglican Church of Canada. We made a similar protest in writing on July 6, and again on Sept. 8 and Sept. 14, to the Nominations Committee, the Chancellor and the Archbishop.

“The reasons eventually offered by the Archbishop in explanation of the slate thus constituted are tendentious and contested. We note further that this explanation came a full two months after our initial letter and just days before the electoral synod.”

The group also told the College of Bishops that voting might have been skewed across the elections by Robertson’s presence.

In their letter to Archbishop of Canterbury Justin Welby, the clergy repeated their protest and asserted that the election was out of order.

“We note that the Marriage Canon of the Anglican Church of Canada, which understands Christian marriage to be between one man and one woman, still stands. We wish to uphold it in our lives, in our teaching and in our churches.

These developments create an unconscionable situation for many of the clergy and people,” they said.

“Therefore we register our dissent and ask for your intervention.”

## Southern Africa Demurs

The Anglican Church of Southern Africa’s Provincial Synod voted Sept. 30 to reject a proposal to allow “prayers of blessing” for same-sex couples. The Diocese of Saldanha Bay, which stretches from the northern suburbs of Cape Town to the Namibian border, had proposed the blessings.

The initial motion also proposed that bishops could provide for clergy who identify as LGBTI and are in legal same-sex civil unions to be licensed to minister in parishes. The proposers withdrew this section before debate began.

Opposition to the proposal was strongest among bishops, 72 percent of whom voted against it (16-6). Sixty-two percent of lay representatives voted

against it (41-25), as did 55 percent of clergy (42-34). The legislation required a two-thirds majority to pass.

The church includes Anglicans in Angola, Lesotho, Mozambique, Namibia, South Africa, Swaziland, and island of St. Helena. South African civil law allows for same-sex marriage.

Before announcing the result, the Most Rev. Thabo Makgoba spoke of the “palpable pain” in the church.

“If one is pained and hurt it pains me too, and I have learned as a priest that there are no losers or winners in the kingdom of God,” the archbishop said. “The pain on both sides is palpable and tangible, and the image of a double-edged sword pierces me.”

He said the Provincial Synod may revisit the issue in 2019, and the Lambeth Conference could also discuss it in 2020.

After announcing the vote, Makgoba called for silence “as we bring before God the pain that this outcome will cause to some members of this synod, some members of our parishes, some members of our church.”

*Church of Southern Africa*



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# The Politics of Jesus Today

Politics has become poisoned, certainly in the United States. Unprecedented numbers of American voters distrust both major party candidates for president. In fact, many of those voters even distrust the candidate they're supporting, just less so than the other one. Truthful and civil common speech is hard to come by. Fearful, exaggerated, and demonizing speech, thinner than air but hotter than fire, is almost the coin of the realm.

If there is a silver lining to these dark clouds, it may be that more and more people are recognizing the impoverishment of American political culture today, and seeking something more substantive. Is there a language and a way of life together that does not lead to the scorched-earth tactics, the balkanization, and the empty sound bites that by now have burned away nearly all of our public civility and substantive thought? Is there a common political hope that does not depend upon crushing our enemies in battle, on total victory by any means necessary?

The answers that can be found require us to look again at the politics of Jesus, to see what light can be shed on our dark times. We have asked four leading clergy and scholars in the Episcopal Church to answer this question: *Where do the politics of Jesus call us today?* Their answers speak to many of our problems, but do not spend much time on the details of public policy or for whom one should vote, important as these surely are. Rather they go deeper, recognizing that there are often no straight lines to be drawn. By turning again to the words and the way of Jesus our Lord, we will be better citizens of the kingdoms of this world precisely as we live together as witnesses to the kingdom of the world to come.

—The Rev. Canon Jordan Hylden



# A Call to Civility

By Philip Turner

“Where do the politics of Jesus call us today?” Mindful of the proximity of our national elections, THE LIVING CHURCH has posed this question to four of the Episcopal Church’s clergy and teachers. I was hesitant to agree to the request not because I believe Christian belief and practice have nothing to do with politics but because it is far from clear to me that Jesus had a “politics” that was in any sense like ours today. Attempts to paint Jesus as a Zealot remain unconvincing. He had neither a policy for Rome’s form of government nor for the empire’s colonial policy. Indeed, it appears that he may have counseled obedience to the governing authorities, even in respect to the conscription of forced labor (Matt. 5:41).

In our time and place, “politics” refers to social purposes and policies about which there is disagreement, and organized contention. As a matter of full disclosure my own politics tends to be center left in respect to domestic policy and cautiously internationalist in respect to foreign policy. About some domestic and international issues, I have firm commitments and deep feelings. I believe, for example, that it is immoral to ignore the degree of poverty to be found within our national boundaries and I believe that America is avoiding its responsibilities for the refugee crisis that now is to be found within our own borders and within Africa, the Middle East, and Europe.

No doubt readers of these four brief statements of opinion have deeply held convictions and ardent feelings of their own; and no doubt many of these convictions and feelings are diametrically opposed to mine. As is often said, “Politics is a contact sport.” In the rough and tumble of political argument and struggle the name of Jesus is often invoked in support of our convictions and in denunciation of those of our opponents. I do not wish to say or imply that religious beliefs, be they Christian or other, have no proper place in our political deliberations. I do wish to say that it is only

rarely the case that one can draw a straight line from the teaching and example of Jesus to a particular form of government or to a particular social or economic policy decision. Thus, for example, I support a rise in the minimum wage, a single payer form of medical care, and a program to regularize the status of the enormous number of undocumented immigrants within our country. I can say that my understanding of the teaching and example of Jesus plays a part in these beliefs and commitments. What I cannot say is that my beliefs about Jesus lead necessarily to the political conclusions I have drawn about these disputed topics. I cannot use the politics of Jesus as a justification of the politics of Philip Turner.

I can, however, use our Lord’s teaching and example as a guide in respect to the way in which I, as a citizen who is also a Christian, enter the debates and struggle that now so divide our commonwealth. If Jesus can be said to have had a social policy, it surely can be summed up as truth and reconciliation. If Jesus calls to me in the midst of the troubled times that are mine, it is to speak the truth as I see it and in doing so seek reconciliation with those who oppose me. These two words, truth and reconciliation, so central to the mission and message of Jesus, when placed within the political arena take the form of the most central of political virtues: civility. It is civility that has disappeared from our common political life and it is to civility (which includes both truth and reconciliation) that Jesus, in the midst of acrimony, calls us today.

*The Very Rev. Philip Turner is dean emeritus of Berkeley Divinity School at Yale, and author of Christian Ethics and the Church: Ecclesial Foundations for Moral Thought and Practice.*

# Status Confessionis for Our Time

By Fleming Rutledge

You do not need to be good at Latin (I’m certainly not) to appreciate Latin phrases. I’m reflecting these days upon *status confessionis*, a Lutheran concept from the 1600s, later recalled by Dietrich Bonhoeffer during the Nazi years. The idea is that there are certain crises in history when Christians must speak up and stand for the faith, or else the Church ceases to be the Church.

Every Sunday since this time last year, I have heard sermons in churches large and small, urban and rural. With only a couple of exceptions, they have not made even the slightest reference to the crisis in our national politics. You would never know that an evil spirit has been unleashed among us. I do not use the term “evil spirit” lightly. Every book of the New Testament presupposes the existence of an Enemy, a personal intelligence bent upon undoing the work of God, and there is no human being who is immune to the sinister insinuations of this tyrant. (As I have written elsewhere, Tolkien’s *Lord of the Rings* compellingly dramatizes the universal human vulnerability to this malign Power.)

I think it was John Wesley who said that every sermon should be preached as if someone’s life might depend on it. American ideals were founded on recognizably Christian foundations (it is common to dispute this today, but it can be defended), and when the foundations are shaken, the life of the nation is at risk. The toxic atmosphere now unleashed in the body politic cannot be locked back into Pandora’s box. It must be fought on many fronts for many years. As a lifelong admirer of preachers like William Stringfellow and Will Campbell, I believe we must speak out in no uncertain terms, not just on one Sunday but on many Sundays for the foreseeable future, about the climate we suddenly find ourselves in. If we do not, we have forfeited our calling to preach the

(Continued on next page)

Word of the living God.

I have thought deeply about preaching in this time of *status confessionis*. My blog post titled “Words to the church in our national crisis” has been read by three times more people than my most popular previous post. I have therefore offered a new feature on my blog specifically about preaching to the soul of the nation without mentioning candidates’ names or political parties. I’m collecting examples from the news, adding to them as the weeks go by. These illustrations for sermons offer examples of what I believe can be the empowering message for any sermon: “No one can do everything. But everybody can do something.”

Every sermon should end, not with an exhortation, but with a promise. The promise is that because the crucified Jesus is victor, even the smallest actions of the “least of these” count for a great deal. We are all soldiers in this war for the soul of American culture and the credibility of the Church. God forbid that the Church should fail to be its true self.

*The Rev. Fleming Rutledge blogs at generouslyorthodoxy.org. Her most recent book is The Crucifixion: Understanding the Death of Jesus Christ.*

## Challenging the Politics of Division

By Eugene Sutton

First, a confession. For several years in my ordained ministry following seminary, I carefully avoided preaching on most of the controversial issues facing our country. Judging from the silence in my sermons, you would have thought that our Lord Jesus would frown on his followers speaking to the political culture of our times, and that the Christian gospel has practically nothing to say about how to govern ourselves as a just and democratic society.

The reasons for my silence were neither indecipherable nor noble. In truth, I was scared. I chickened out from saying

anything that would rile up the congregants in my small church who represented the diversity of political and social views that the national polls say continue to divide us today. I liked my job, I liked getting paid, and I liked being liked. So, I found creative ways to step around saying anything that would upset a particular voting bloc in my church, be it liberal or conservative, Democrat or Republican, progressive or traditionalist.

And yet Jesus himself was “political.” By that I do not mean he aligned himself with a certain party, nor did he propose purely political solutions for the social problems of his day. Jesus was, of course, supremely a spiritual and religious figure in the lineage of the Hebrew prophets before him. But it is undeniable that the life and ministry of our Lord put him in conflict with the political powers and values of his culture. The gospel Jesus and his followers proclaimed had inevitable ramifications for how society was to be organized for the benefit of the people.

The Christian gospel cannot be reduced to a personal soul-saving and life-changing message for individuals alone, and it cannot be cocooned to operate solely within organized religious communities. The gospel affects all of life, including all political institutions. As the French Catholic poet Charles Peguy once wrote, “Everything begins in mysticism, and ends in politics.”

The current political season is marked by fear, anger, mistrust, and division. The values of the Christian gospel, however, are characterized by the “fruit of the Spirit” in St. Paul’s letter to the Galatians: “love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control” (5:22-23). The politics of Jesus, no matter what social or economic policies are being espoused or denounced, demand these values undergird both the tone of the political conversation and its proposed outcomes.

Shouldn’t the politics of Jesus move us to judge what our political candidates say about their opponents, how they talk about “others,” and whether their eco-

nomic and social policies are based on the kind of gospel values that St. Paul commended?

If so, then we should talk about these things in church. But given our current sour political climate, how? At the risk of being attacked for being overly simplistic, I humbly offer the following ground rules. I offer these for both ordained clergy as they preach and for those in the congregation as they listen.

### *A guideline for preachers*

- Always preach the gospel. Respect the pulpit; don’t view it as your personal political platform.
- Speak as *one* informed witness to Christ’s gospel, acknowledging there are other witnesses.
- Remind your listeners that this is the beginning of a conversation you want to have with them, not the end of a needed conversation.
- Show some courage. It’s easier in the long run for your pastoral ministry than cowardice.
- Be willing to listen, be willing to change your mind, be willing to repent.

### *A word to listeners*

- Cut your preachers some slack. They really are trying to say and do the right thing.
- Acknowledge in yourself that Jesus was both a spiritual and a political teacher.
- Read the cited Scriptures, and have the conversation with God and with others that the preacher is inviting you to have.
- Be willing to listen, be willing to change your mind, be willing to repent.

If our dioceses and churches can put into practice the gospel-infused values of Jesus, then we can show the world another model of political discourse in this divisive season, one based on “striving for justice and peace among all people, and respecting the dignity of every human being.”

*The Rt. Rev. Eugene Taylor Sutton is Bishop of Maryland.*

# For God and Country?

By Charles Pinches

This presidential election has been strange enough to spark questions about what's going on. Duke theologian Norman Wirzba offered this assessment to *The Dallas Morning News*: "The current election cycle is demonstrating that the rhetoric and mythology of a uniquely Christian America should come to an end. Why? Because the votes don't lie. Though voters may speak piously and rather vaguely about Christian values and ideals, polls and election results communicate clearly that this is a nation consumed by fear, anger and suspicion, none of which are Christian virtues. If voters were serious about presenting to the world a picture of a Christian America, they would need to be painting with the colors of love, joy, peace, patience, kindness, generosity, fidelity, gentleness, and self-control (Galatians 5) [as] witness to Jesus Christ and the power of God at work in their lives. Of course, Americans and their leaders will continue to speak in the name of God as they make their case for American Exceptionalism and the righteousness of the American Way. But from a scriptural point of view, it is all rubbish."

Wirzba's comments speak in one way to where the politics of Jesus call us today: political rhetoric that incites fear, anger, and suspicion, even if dripping with "Christian" terms, is not the politics of Jesus. Perhaps we first need to name this, as Jesus himself named the political hypocrisies of his time. Moreover, we need to be reminded of the stark contrasts. Christians, after all, worship a crucified Lord who was executed as a threat to a regime that was remarkably successful at politics of a certain sort. Christian "political involvement" for the next 300 years, when women and men like Perpetua painted the world with the colors of love, not infrequently got them martyred. The politics of Jesus may in-

volve this, Christians should remember, perhaps even in America.

But there is something more. Wirzba notes that our political climate is one in which Christians will continue to press for a "Christian" America, telling the national story as if it extends Christ's. Why is this? Why do people — and if we are honest, this applies to many of us — feel so compelled to connect God and national life?

A historical answer is simply that this is the human pattern. "Separation of church and state" is a modern idea at which most ancient peoples would scoff. For them a people's distinct identity is tied essentially to its religion — and they would fight and kill for this identity. Some might call this barbaric, but the Bible suggests that in fact all nations have an ultimate desire (Hag. 2:9): for Messiah, and the peace he brings. Yet this desire virtually always drives them toward other things. National desire often dispatches Christian hope, which teaches us to wait upon our redeemer; when it blossoms in troubled times, false messiahs can be eagerly welcomed and suspicion and hatred find ready refuge under religious-sounding names.

We have come again to how things can go wrong, as if this needs telling in this election season. But I mean to suggest that the God-America connection, as confused and dangerous as it might be, is rooted in a certain love and desire that can be good, if it is both clarified and limited. There is a natural and rightful love of country (any country, "Christian" or no, whichever one happens to be ours) whose bounded land daily sustains us, a love that receives its gifts with gratitude. "Patriotism" is one name for this; St. Thomas Aquinas calls it "piety" (*Summa theologiae* II-II, 101) and classifies it under the virtue of justice, which offers others their due. Piety applies first to God, to whom we owe everything, but second also to our parents, and by extension from family to country. It highlights the truth that insofar as we are located on this earth we depend on situated communities that carry us

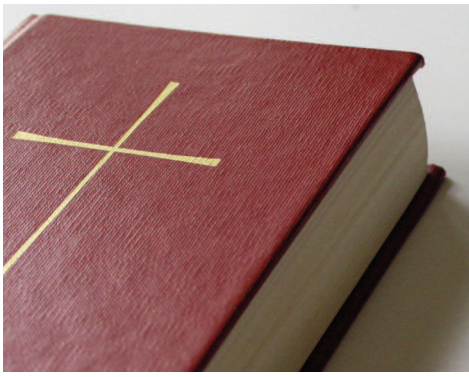
through time, offering us the gifts of nourishment from land, tradition, and culture, gifts we rightly honor and pass on.

For Americans, voting is perhaps one of these. It should never be mindless, but its ritualized character is important. If we are disappointed with the candidates, there are write-in options. We vote not simply to "make my vote count" but rather to honor a process that others before us struggled to establish so all citizens could participate in some way in a common national life. "Piety" in this vein looks forward by looking back. And this means that it can be true only as it tells a truthful story of a people, including the darker chapters. In our time of sound bites and social media this is increasingly difficult. Yet the truth can still be discovered if we investigate, and we can still gauge who among the candidates speaks more or less of it.

Piety especially for country is necessarily limited, for we do not live by bread alone. Other greater gifts have other sources. For instance, our salvation is not found in our families, or even in America. One of the Church's jobs is to remind us that the nation is not the Church, and help us identify what we owe to whom. It also must nurture in us a genuinely theological hope that does not trade itself in for a Christian America. Theological hope protects piety by reminding us that we are ultimately traveling beyond to another, better country, and by giving us the strength and patience to live in the particular country in which we have been placed, appreciating its limited good gifts and enduring its various trials.

*Charles Pinches is professor of theology at the University of Scranton, and the author of A Gathering of Memories: Family, Nation, and Church in a Forgetful World.*





## Necessary or Expedient?

A teaching series on prayer book revision

# Prayer Books Ancient and Modern

By Andrew McGowan

The Book of Common Prayer adopted in 1979 was seen by supporters and detractors alike as a step toward making the liturgy more relevant to contemporary experience. The main inspiration for its changes, though, was more ancient than modern.

Across the 19th and 20th centuries, liturgical scholars of different traditions focused on the practices of the ancient and undivided Church. They believed this ancient pattern of liturgy was especially reflected in documents like the *Apostolic Tradition*, a Church Order commonly attributed to Hippolytus of Rome, and the fourth-century catecheses of Bishop Cyril of Jerusalem.

This scholarly consensus deeply influenced liturgical changes made through the mid-20th century, not just in the American Book of Common Prayer but in the Roman Rite, in other books of the Anglican Communion, and in many Protestant traditions. These parallel reforms promised not only a renewal of faith from ancient sources but a future in which the commonality of Bible, creeds, and sacraments drew Christians closer in worship and mission.

The results are familiar, if often taken for granted: the centrality of the Eucharist as the principal Sunday gathering; the reclaiming of the older term of *Eucharist*, with its em-

phasis on communal thanksgiving (over against Holy Communion or Lord's Supper); reducing penitential and individualistic aspects; changed lectionary patterns, with renewed emphasis on the Old Testament; renewal of distinctive seasonal practices and rites, not least for Lent and Easter; and the understanding of baptism as a single, complete sacrament of conversion and incorporation.

All these are important to the current Book of Common Prayer, and all came from renewed engagement with ancient Christian practice. Yet while familiar, none of these changes has actually been neatly or completely received in the Episcopal Church, even as it starts to plan for a new book. Though more energy is focused on what General Convention described as the need to “utilize the riches of our Church's liturgical, cultural, racial, generational, linguistic, gender, and ethnic diversity,” the ancient question of being “one, holy, catholic, and apostolic” is even more fundamental, and invites fresh attention.

### Learning to Give Thanks

While the Sunday Eucharist has certainly become the norm in the Episcopal Church, as in the early Church, the understandings accompanying it have not always developed quite as the book's framers might have imagined. Many Episcopalians were not accustomed to a norm of eucharistic wor-

ship, and the Eucharist is sometimes assimilated to previous patterns and assumptions. The theology of the prayer book's rite is broadly catholic, but the sacramental sensibilities of many worshipers today are ... not so much.

The retreat from penitential language in the 1979 book, and from one-sided attention either to the consecrated elements or to personal readiness for Communion, were intended to give way to a joyful sense of Christ's presence that joined elements, actions, and community. This is often a real characteristic of the best Anglican worship, of course. A new book, however, does not in itself replace older patterns and understandings, at least not in one or two generations.

At some points older ritual habits and understandings still undercut the text of the book. In many places the offertory has been reclaimed as significant, and the people bring the gifts — bread and wine as well as their own monetary and other offerings — as a clearly eucharistic action. Elsewhere, however, more fuss is still made of the money offering (*Old Hundredth* sung stirringly to underline its importance) while the eucharistic elements appear at the table as though from nowhere.

Other features of liturgy certainly seem to have changed, in appearance. The now-widespread interest in the aesthetic accoutrements of liturgy can seem like a nod to the value of art or ritual, rather than a testimony to the presence of Christ in the Eucharist. The Episcopal Church is too diverse to claim that any one

eucharistic theology is at work now. There are places where it feels as though Morning Prayer is still being conducted, but with different words, more colorful vestments, and some bread and wine thrown in.

The high tide of ecumenism that molded the book's eucharistic shape and language is now at a much lower ebb. Episcopalians of various stripes are much more focused on Anglican liturgy's distinctive elements, even while disagreeing about what these are. General Convention called for a revised book reflecting Episcopalians' diversity — a notably introspective language with no hint of a unity beyond denominational identity.

This introspective shift makes the existing ecumenical borrowings within the eucharistic rite seem rather hollow, perhaps especially those from Eastern Orthodox liturgy. These include the opening acclamation, the use of *trisagion*, Eucharistic Prayer D, some elements of prayers of the

people, and the wordy translation of *ta hagia tois hagiois* as "the gifts of God for the people of God" at Communion. While these elements have been used long enough to be absorbed into Episcopal experience quite deeply, there are some important lessons here about appropriation without real relationship, even amid efforts to reflect greater cultural diversity. The prayers of others, formed from specific historical experience, are not just our liturgical toys.

### Baptism and Initiation

The changed theology of initiation in the 1979 prayer book also involves mixed blessings and incomplete projects. The "baptismal ecclesiology" that the book embodies, certainly of ancient Christian inspiration, means that lay participation has increased greatly, and full inclusion of baptized children in the Eucharist has become widespread. Current pressure to welcome the unbaptized to Communion, however, reflects a different view, namely that inclusion is more significant than baptism. This flags the persistence of Protestant emphases on personal choice over Catholic ones of community or sacramental distinctiveness.

The shift in the 1979 book to make baptisms public events at particular feasts, drawn from early Christian custom, is often a noble failure. The framers of the book imagined that, as Christendom dissolved, the catechized and converted rather than the culturally Episcopal would become the center of these celebrations. Weary clergy and parishioners, however, still find themselves welcoming the same well-intentioned families, seeking rituals of civic welcome and then disappearing.

The celebration of baptism also tends to be half-hearted. The 1979 rite presents immersion as the norm, as in ancient practice. Pouring is not the norm but is allowed as an alternative. Few priests observe this rubric or grasp the possibility of using water generously, making the sign adequate to the sacrament. Here again the persistence of old (but not ancient) sensibilities subverts the book's doctrine.

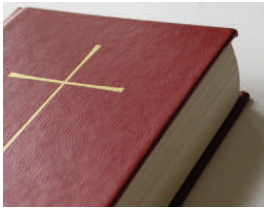
Prior to the drafting of the 1979 book, the Standing Committee on Liturgy had proposed removing confirmation as a distinct rite, given that the ancient Church knew no such sacrament and used water, oil, and hand-laying together in a single sacrament of initiation. The bishops, however, would have none of it, and the prayer book we know still has confirmation, albeit relegated to the Pastoral Offices. This result is a compromise that sits awkwardly not just with pastoral practice but with the stated baptismal theology of the book. Confirmation and other assorted hand-layings by bishops (some of them quite odd in rationale) have continued and developed since the 1970s, reflecting a persistent desire by individuals and communities to share rites of affirmation with the bishop, whether the theology makes sense or not.

The stirring words of the Baptismal Covenant have also attracted considerable attention, but have come to be un-

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General Convention called for a revised book reflecting Episcopalians' diversity — a notably introspective language with no hint of a unity beyond denominational identity.





## Necessary or Expedient?

# Prayer Books Ancient and Modern

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derstood in many places as a framing of denominational identity rather than as one attempt at expressing catholicity. This is another point at which the ecumenical spring in which the book was brought to light seems to have given way to a cooler season of denominational self-focus. Even more problematic is the widespread assumption that the text *is* the baptismal covenant, rather than a verbal expression or report of it. The prayer book seems really to intend that it is God who acts in baptism; the covenant is God's action too, not only ours, and is not words.

### Shifting Ground, New Possibilities

There is at least one area in which the 1979 book did not make as much progress: the Daily Office. Since the church was shifting focus from Sunday use of Morning Prayer to the Eucharist, the compilers do not seem to have expended the energy on daily prayer that was given to baptism and the Eucharist. The current rites tone down the more egregiously penitential aspects of the 1928 Offices and offer a greater variety of canticles and alternative suffrages, but there is no new structure or sense of what the Office is. The framers of any new book have a different kind of task ahead for the Office, should they choose, of seeking the sort of ancient wisdom that was harnessed to the baptismal and eucharistic rites. The recent *Daily Prayer for All Seasons* is not the model for this, however useful it may prove for private devotion.

Other questions have arisen as scholarship has continued to recast our understanding of the ancient Church that inspired the 1979 revision.

The *Apostolic Tradition*, which Dom Gregory Dix and others promoted as a Roman liturgy from early in the third century, turned out to be a later compendium, perhaps a desk exercise rather than anyone's ancient prayer book. Yet it still provides us with numerous important precedents: it has the first eucharistic prayer in the later recognizable shape, including the institution narrative in an extended prayer of thanksgiving. It also reflects a seriousness about catechesis and an integrated baptismal rite that does seem to represent an early Christian norm.

The ideal of catechesis as found in Cyril of Jerusalem's time, with hundreds flocking for instruction before dra-

matic Easter baptisms, was the practice of a very particular time and place, just as the Church was undergoing that Constantinian conversion now so widely bemoaned otherwise. The framers of 1979 may have been ahead of their time in imagining the unravelling of Christendom and a situation in which baptism was closely linked to catechesis, adults were the usual candidates, and the consequences were more profound. This story may yet find its real readership.

The claim by Dix that a four-fold shape of eucharistic celebration — taking, blessing, breaking, and sharing — characterized “every eucharist rite known to us throughout antiquity from the Euphrates to Gaul” has been subjected to particular scrutiny in some quarters. Current scholarship acknowledges that a variety of specific structures for ancient meals was known — the meal, the prayer, and the presence of Jesus being the crucial and common elements of Eucharist.

Some have extrapolated from the emphasis on “shape” far beyond Dix, to the view that structure and order are important in themselves. There are some important structures, such as the Word/Table nexus in the Eucharist, that have been rendered more obvious by the 1979 book. More generally, though, the emphasis on structure has been relied on to allow the use of alternative songs of praise, eucharistic prayers, etc., where commonality of text once prevailed. The extent to which this is viable, at least within a meaningful understanding of “Common Prayer,” is contestable. It is not really an authentic echo of the ancient Church, despite the diversity we find between different communities there.

Dix's real point, the four-fold shape, is in fact still defensible. Though it may not be a universal pattern, it is a deliberate echo of the narratives of Jesus' shared meals, found across stories of miraculous feedings, the Last Supper, and resurrection meals. The model thus stands up better as biblically based than it does as quasi-patristic. The point here is imitating Jesus, not aping ancient liturgy. But this is what the ancient Christians would have said too.

*The Very Rev. Andrew McGowan is McFaddin Professor of Anglican Studies at Yale Divinity School and dean and president of Berkeley Divinity School at Yale.*

# A Wounded Unity

*This piece was prepared for a study day on “Anglican-Roman Catholic Relations after Fifty Years” at Norwich Cathedral, October 8, sponsored by the cathedral and the Living Church Foundation. Our thanks to the Rev. Canon Peter Doll and the Rt. Rev. Graham James, Bishop of Norwich, for their extraordinary hospitality.*

Not much more than 100 years ago, Pope Leo XIII issued the papal bull *Apostolicae curae*, which declared Anglican orders “absolutely null and utterly void.” Yet 50 years ago, Pope Paul VI placed his episcopal ring on the finger of Archbishop Michael Ramsey. The Second Vatican Council, in *Unitatis Redintegratio*, declared that among the communions of the West, “the Anglican Communion occupies a special place.” Pope Paul VI, following Vatican II’s logic, even referred to Anglicans as “our beloved sister church.”

Yet this month’s events in Rome marking the 50th anniversary of the founding of the Anglican Centre in Rome could not be celebrated by sharing the body and blood of our Lord. Instead it was marked by Scripture and prayer, a service of Vespers with Pope Francis and Archbishop Justin Welby seated side by side at the altar of the very church where St. Gregory the Great sent forth St. Augustine of Canterbury on his mission to England.

I was privileged to be there with a contingent of TLC writers and editors, and I found it a very moving, bittersweet occasion. One hundred years ago it was difficult to conceive that such a thing could ever take place. Fifty years ago it seemed that God may well be doing a mighty new work, healing the wounds of division that have so long separated us. This month in Rome we celebrated the very real com-

munion that we share, and committed ourselves to intensifying our shared witness to our Lord Jesus Christ, with Pope Francis and Archbishop Justin sending out bishops two by two to work and pray that we all may be one.

Justin and Francis, in a moving display of generosity, also exchanged gifts: the pope gave the archbishop a replica of the crozier of Gregory the Great, and the archbishop placed around the pope’s neck his well-worn Coventry cross of nails. Yet at the same time, in their common declaration, they recognized that “serious obstacles” prevent

**We discovered again that amid the wounds of sin and error that divide us, which we cannot now imagine overcoming, what we share is the wounded, crucified body of Christ.**

us from sharing one sacramental and embodied life together in the one body of Christ, among them the nature of authority as exercised in our churches, the ordination of women, and questions concerning human sexuality. It is difficult to conceive that, apart from a sovereign act of God, we will in our lifetimes overcome these obstacles and share one bread, one cup.

Archbishop Welby spoke at Morning Prayer the day after the ecumenical Vespers, led by the young people he has gathered to Lambeth Palace in the Community of St. Anselm, among whom are numbered not only Anglicans but Roman Catholics and other Christians from many lands. The Community of St. Anselm, he remarked, experiences a pain of division

in their common worship, due to their inability to share the Eucharist; and notwithstanding the real communion that they share, the pain is not taken away with time. Rather, the pain of their divisions is sharpened, felt more deeply as sin and wrong, precisely as they grow closer together in Christ.

With this story, the archbishop named well the experience of the events in Rome. It was at one and the same time a joyous and hope-filled celebration of communion, and a poignant experience of the great distance we have yet to travel. It is precisely the sweetness of the still-young common life that we do share that makes it so painfully difficult to leave, to go our separate ways and go back to our largely separate lives.

How should we think about this? I would like to suggest that there are two temptations that we must endeavor to avoid, both of which represent in different ways a turning aside from the ecumenical call of our Lord that we all may be one.

The first temptation is to respond to the serious obstacles that still remain in the way of full communion by doubling down on our distinctiveness, emphasizing the blessed righteousness of our path and the benighted error of the other side. We may as well keep on going our own way, so it might be said, for the dream of reunion is now impossible, and undesirable if it means compromise with injustice. At times in Anglican circles this is said with respect to our quite recent decisions about same-sex marriage and women’s ordination. Rome’s conservatism cannot be allowed to stand in the way of justice, so it is thought, for justice delayed is justice denied.

Of course the shoe can go on the

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## EDITORIAL

(Continued from previous page)

other foot. Walking through the Vatican Museum, I came upon a room in the old papal apartments painted floor-to-ceiling with a depiction of the dogmatic declaration of the Immaculate Conception of Mary in 1854 by Pope Pius IX. There in the center of the room was the pope in the act of declaring the dogma *ex cathedra*, surrounded by the whole Church on earth and the heavenly host above rejoicing, at the pinnacle of which the blessing of God the Father, the Son, and the Holy Spirit descended from on high. Nowhere was there any hint of the church divisions exacerbated by this move. Nowhere did I see any depiction of what Vatican II was later to call the "separated brethren" of the East and the West, not consulted in the matter, for whom it would be a stumbling block. The painting did not depict a humble proposition offered in faith to God's catholic and apostolic Church, but a triumphant definition by a part of the body that took itself to be capable of speaking for the whole. I do not mean by this to suggest that this painting represents the entirety of Catholic ecclesiology; it does not, as the Second Vatican Council made abundantly clear. Rather I mean to suggest that it represents a temptation we all face. Down this pathway lies the sin of steamrolling ahead in the pursuit of our objectives, quickly as possible, come what may, and perhaps dismissing others as beyond hope. So too lies the sin of focusing on exaggerated versions of the specks in the eyes of other Christians, and ignoring the logs present in our own.

If the first temptation is a kind of giving up of the ecumenical vocation as simply impossible, the second temptation represents a way of dismissing it as unnecessary. The really important thing, so it might be said, is not interminable dialogue about doctrine and authoritative ecclesial order, but that we all work together to share God's

love in a suffering, divided world. We will all have different theological views, and that is actually mature and healthy, so long as we respect each other's positions and live together in reconciled diversity. Doctrine divides, but service unites. What really matters is that we join together to serve the poor and the suffering, to bring in the excluded, to do justice, to love mercy, and to be advocates for the dignity of every human being. In this great goal, theology and church order pale in importance, and more often than not just get in the way.

This should not be dismissed *in toto* as mere temptation. The 19 pairs of bishops were sent out in significant part to find fresh ways of working together in what Catholics call corporal acts of mercy. Surely, we ought not wait for the results of the next round of theological dialogue to care for the widow, the orphan, and the stranger in our midst. The temptation lies elsewhere. It lies in forgetting that the center of the gospel is not to be found in the work of our hands, but rather in the sovereign and saving work of God in Jesus Christ. We do not join together in order that our good works may be made more effective. Though we of course endeavor to be effective, we join together in order that we may be a truer witness to Christ, who died that we all may be one. Faith and order concerns serve that great gospel imperative, and therefore remain essential. It is a great act of self-deception to imagine that the common works of Christians will ever be very effective in the world's eyes. During a seminar day convened by the Anglican Centre in Rome, we were informed that yet another humanitarian convoy had been bombed in Syria. Archbishop Welby reminded us of the 5 million dead in the civil wars in Congo, of whom we almost never speak.

We will never bind up all of the wounds of our suffering world. If effectiveness were the chief criterion for Christian sanctity, then the holiest man



of our times would be Bill Gates. Yet the world has just witnessed the Church's solemn recognition of the holiness of Mother Teresa, whose corporal acts of mercy in solidarity with the suffering and the poor were extraordinarily Christlike, even though Christopher Hitchens and other critics were right: she and her sister Missionaries of Charity were never very effective.

We were joined at the papal Vespers by several sisters of the Missionaries of Charity, who have a convent attached to the church. One of the sisters showed a member of our group to the room where Mother Teresa stayed when she was in Rome. She was heading out after the service to visit some homeless Muslim refugee boys she had gotten to know. What we have to offer our suffering broken world, this sister knew, was the crucified and wounded and resurrected Christ. In our bittersweet Vespers service, nighttime in our darkening world, we discovered again that amid the wounds of sin and error that divide us, which we cannot now imagine overcoming, what we share is the wounded, crucified body of Christ. That is what we have now. But thanks be to God, it is precisely from this place that the Church began, bowled over on Easter Sunday by the completely unexpected miracle of new life. May we all turn to Christ and show him our wounds, confessing our sins, that he may heal us and forgive us and lift us up from the dead, that we all may be one.

*The Rev. Canon Jordan Hylden*



John Schuessler photo

Sisters of the Missionaries of Charity at the Church of San Gregorio al Celio await the arrival of Pope Francis and Archbishop Justin Welby for the service of Vespers Oct. 5.

## PEOPLE & PLACES

### Appointments

The Rev. **Paul D. Allick** is rector of Advent, 261 Fell St., San Francisco, CA 94102.

The Rev. **Matthew Baker** is rector of St. Luke's, 4 St. Luke's Pl., Cambridge, NY 12816.

The Rev. Canon **Anna Carmichael** is canon to the ordinary in the Diocese of San Joaquin, 1528 Oakdale Rd., Modesto, CA 95355.

The Rev. **Aileen E. DiBenedetto** is priest-in-charge of Christ Church, 1089 Stafford St., Rochdale, MA 01542.

The Rev. Canon **Timothy Dombek** is rector of Advent, 13150 W. Spanish Garden Dr., Sun City West, AZ 85375.

The Rev. **Kwasi Ellis** is rector of All Saints', 203 E. Chatsworth Ave., Reisterstown, MD 21136.

The Rev. **Wayne F. Farrell** is priest-in-charge of St. Boniface, 5615 Midnight Pass Rd., Sarasota, FL 34242.

The Rev. Canon **Randal Gardner** is dean of All Saints Chapel at Church Divinity School of the Pacific, 2451 Ridge Rd., Berkeley, CA 94709.

The Rev. **Victor Hailey** is priest-in-charge of St. Stephen's, 1110 St. Stephen's Church Rd., Crownsville, MD 21032.

The Rev. **Martha Johns** is associate for community life at Trinity Cathedral, 100 W. Roosevelt St., Phoenix, AZ 85003.

The Rev. **Ron Keel** is interim rector of St. Alban's, 357 W. Yavapai St., Wickenburg, AZ 85390.

The Rev. **Sarah Lamming** is priest-in-charge at St. Mary Magdalene, 3820 Aspen Hill Rd., Silver Spring, MD 20906.

The Rev. **Richard Mallory** is an associate at Grace St. Paul's, 2331 E. Adams St., Tucson, AZ 85719.

The Rev. **Terrence O'Connor** is priest-in-charge of St. Mark and All Saints, 429 S Pitney Rd., Galloway, NJ 08205.

The Rev. **Linda Packard** is interim rector of St. John's, 1410 Main St., Dubuque, IA 52001.

The Rev. **Jeffrey Sharp** is rector of Holy Apostles and Resurrection, both at 15220 Main St., Bellevue, WA 98007.

The Rev. **Maggie Taylor** is interim rector of St. Francis, 3545 Cahaba Valley Rd., Indian Springs, AL 35124.

The Rev. **Meg Wagner** is communications coordinator in the Diocese of Iowa, 225 37th St., Des Moines, IA 50312.

The Rev. **Elizabeth Yale** is rector of St. John's, 1145 Buffalo St. (P.O. Box 550), Franklin, PA 16323.

The Rev. **Noelle York-Simmons** is rector of Christ Church, 118 N. Washington St., Alexandria, VA 22314.



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**First reading and psalm:** Hab. 1:1-4; 2:1-4 • Ps. 119:137-144  
**Alternate:** Isa. 1:10-18 • Ps. 32:1-8 • 2 Thess. 1:1-4, 11-12 • Luke 19:1-10

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## Vision for the Future

Even if you are blessed with natural optimism, God-colored spectacles will make you “see wrongdoing and look at trouble” (Hab. 1:3). Destruction, violence, strife, and contention are the backstory if not the sharp foreground of so much human jostling for power and wealth and so-called security (Hab. 1:2-3). We cry and pray but seemingly to no avail. And then it all comes near. “Trouble and anguish have come upon me” (Ps. 119:143). The line between inner life and outer reality blurs into one seamless blood-dripping garment hanging from the body of a dying man. And it isn’t all injustice. Very often it is simply the ravages of being human and frail and weak. “Perish the day I was born” (Job 3:1, my trans.)

Tilt the transition lenses and something else will appear. A messenger is running with a plain tablet in hand, upon which a vision is written. The vision says “the righteous live by their faith” (Hab. 2:4), to which must be added the spiritual code “given by their God.” God gives the faith that is their own. And so we see a vision of destruction, but do not despair, knowing the messenger is coming at the appointed time, and knowing also that the time is at hand, and knowing that the work of justice is now.

God stops, waits, considers, breathes in, and then speaks: “[C]ease to do evil; learn to do good; seek justice, rescue the oppressed, defend the orphan, plead for the widow” (Isa. 1:16-17). These are not words anchored to the conditions of one time and place. They are the continuous exhalation of God’s circular breathing, a consistent jazz tone of an irrevocable mantra music. “Blessed are those who hunger and thirst for righteousness” (Matt. 5:6).

But the call to action is not yet. The violence of the world has crept within, found a home in every heart, festering and seething. Just “doing something” is

often to do more harm. Transgression, iniquity, and deceit are inner wolves dressed in the wool cloth of decency, good intention, and impetuous “good” deeds. First, there must be forgiveness and the washing of guilt (Ps. 32:5). And then, for a time, one must be hidden in God, preserved in safety, transformed and readied (Ps. 32:7). Only then will one’s calling become clear and sensitive, a true response to the realities of life and the moral demands of the moment.

Foreshadowing the ministry of Simeon the Stylite, Zacchaeus climbed the trunk of a sycamore tree. Having repented of his iniquity, having examined himself truthfully, he looked out and noticed Jesus drawing near. Jesus said, “Zacchaeus, hurry and come down; for I must stay at your house today” (Luke 19:5). Zacchaeus found Jesus, and so found his happiness, and so found the power of his moral and spiritual transformation. “Look, half of my possessions, Lord, I will give to the poor; and if I have defrauded anyone of anything, I will pay back four times as much” (Luke 19:8).

Zacchaeus found his faith growing abundantly and with it his love for everyone increasing (2 Thess. 1:3). Thus he would live no longer for himself alone, but for him who died and rose again and for all the members of one mystical body. Zacchaeus could venture out into a violent and troubled world because his home and heart housed a holy presence, an empty place filled with steadfastness and endurance and a resolve to do all such good works as providence placed in his path.

### Look It Up

Read Luke 19:10. Why did Jesus come?

### Think About It

Taste only what God has revealed: your weakness and your mission (Phil. 3:15).

**First reading and psalm:** Hag. 1:15b-2:9 • Ps. 145:1-5, 18-22 or Ps. 98  
**Alternate:** Job 19:23-27a • Ps. 17:1-9 • 2 Thess. 2:1-5, 13-17 • Luke 20:27-38

## The Song

The defiance of a slave song may rest on a foundation of hope, but never without the lower frequencies of sorrow and loss. “For there our captors asked us for a song, and our tormentors asked for mirth, saying, ‘Sing us one of the songs of Zion!’” (Ps. 137:3). Imagine the pain of compulsory happiness, a broad grin and a pleasing tune plucked for the amusement of a sardonic enemy. After Jesus was hung on the cross, soldiers ripped a cloth from his body, divided it among themselves, leaving him naked and shamed, and then, as Matthew alone tells, “they sat down there and kept watch over him” (Matt. 27:36). They were perhaps at ease, hearing the groans of a dying man as if it were a song of Zion.

And yet the children of the most high God and the Son of Eternity would sing a true and new song, the undying protest of hope. “For I know that my Redeemer lives, and that at the last he will stand upon the earth; ... then in my flesh I shall see God, whom I shall see on my side, and my eyes shall behold, and not another” (Job 19:25-27). God will save and Zion will sing a freedom song.

God speaks through the prophet, repeating: “Take courage ... take courage ... take courage ... I am with you” (Hag. 2:4). God claims the old promise is new again: “I am with you, says the LORD of hosts, *according to the promise that I made you when you came out of Egypt*” (Hag. 2:4-5). God will shake the nations, loosening their treasure until it rolls toward the holy city. Of the new temple, God says: “The latter splendor of this house shall be greater than the former” (Haggai 2:9).

The temple shines, the Church glimmers, the people flow toward one geographic center where freedom rings. Going deeper and deeper into this mystery, the calling of all people in the

calling of one nation, a messianic hope for a redeemed humanity, the accumulation of treasure and splendor into one single point: all this contracts to an invisible center, being itself and the cause of being, Christ Jesus our Lord.

In Christ a great song is lifted up. “I will extol you, my God and king, and bless your name forever and ever. Every day I will bless you, and praise your name forever and ever” (Ps. 145:1-2). “My mouth will speak the praise of the LORD, and all flesh will bless his holy name forever and ever” (Ps. 145:21). “Make a joyful noise to the LORD, all the earth; break forth into joyous song and sing praises” (Ps. 98:4). Pull out lyre and trumpets and horns; hear the roaring of the seas and the singing of sea creatures; the waters clap their hands and the hills sing out. And of this song there will be no end.

For those whom Christ calls “cannot die anymore” (Luke 20:36). Mortality equals death for all, but God “is God not of the dead, but of the living; for to him all of them are alive” (Luke 20:38). The new life in Christ is a new song, a new praise, freedom’s jubilation, a voice no longer choked by the abuse of a slave master.

I know that my redeemer lives, and I know that my song is long and free.

### Look It Up

Read Ps. 98. A new song is a marvelous thing.

### Think About It

Sit down by the river, but don’t weep. These are not the waters of Babylon. I am with you; I am listening; I am the deep-down voice of being.



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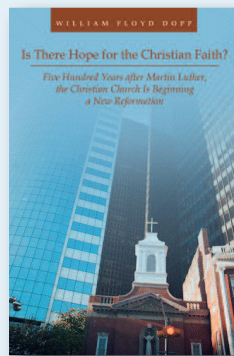
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