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Introduction

Marsha L. Dutton, The Episcopal Church in the USA

Taking the five loaves and two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to the disciples, and the disciples gave them to the crowds. And all ate and were filled; and they took up what was left over of the broken pieces, twelve baskets full. And those who ate were about five thousand men, besides women and children. (Matt 14:19–20)

*All people may take refuge in the shadow of your wings.
They feast on the abundance of your house,
and you give them drink from the river of your delights.
(Ps 36:8–9)*

In Autumn 2006, the Most Rev. Joris Vercammen, Archbishop of Utrecht (OCC), invited representatives from three churches in full communion with one another to meet in Maarsse, the Netherlands, to discuss catholicity in the contemporary context of globalization, and globalization in the context of the church's catholicity. The three participating churches were the Episcopal Church in the USA (ECUSA), the Iglesia Filipina Independiente (IFI), and the Old Catholic Churches of the Union of Utrecht (OCC).

The primates of ECUSA and the IFI warmly accepted Archbishop Vercammen's invitation and agreed to host subsequent meetings of the group over the next two years. In November 2007, ECUSA hosted the group in New York City, in the Archbishop Desmond Tutu Center at the General Theological Seminary. On this occasion the working party was joined by two representatives of the Church of Sweden, which is in full communion with the IFI and the Old Catholic Churches, and by representatives of the Council on the Renewed Concordat of ECUSA and the IFI. In August 2008 the Iglesia Filipina Independiente in its turn hosted participants in Manila, again with a representative of the Church of Sweden and several additional participants from the IFI and the ECP. Each meeting culminated with the writing of a joint statement reporting on the conversations held and the agreements reached.

This volume is the product of those three meetings. It includes most of the papers presented by representatives of the churches as well as the statements that concluded each year's conversations. It also incorporates

papers presented by other participants in the meetings in New York and Manila, as everyone endeavored to explore the way agreement in doctrine incorporates difference in the lived experience and the polity of churches. In this way the conversations made newly concrete the reality of catholicity in the churches.

The small group that met in the Netherlands in November 2006 confronted the lived experience of globalization in a particular way through the participation of Fr. Eleuterio Revollido (IFI), who arrived from the Philippines fresh from recent death threats to himself and in mourning for the recent assassination of his bishop, the Most Rev. Alberto Ramento, the ninth Obispo Maximo of the IFI. Fr. Revollido formally introduced himself to the group in this way:

What I bring to you are stories of our witness, our struggle for life in the context of globalization and its challenge to our catholicity. I come not just to represent the IFI in this theological discussion on catholicity and globalization, but also to seek temporary sanctuary in your affluent countries as a result and a concrete example of the violent effects of the implementation of economic globalization.

From 2006 to 2008, participants came to a fuller understanding of the way in which globalization today affects all humans, benefiting some while imposing great suffering on others, bringing affluence and ease to many but poverty and exploitation to many more. At the same time, however, all rejoiced in the concrete experience of the catholicity manifested by their churches' communion and in the opportunity to work together in mutual candor. Running through all the discussions was the question of how the church in its catholicity can and should respond to the devastation brought by globalization. The answer, all agreed, lies in recognition and emulation of God's own generosity, God's gifts from the abundance of creation. The Eucharist is both the model and the moral impetus for Christian responsiveness to the hunger, exile, and isolation created by indifference to human need.

That question and that answer, bound up in the experience of individual lives, are the subject of this volume, whose structure reflects the tripartite structure of the conversations. Part 1 contains the papers presented in 2006 in Maarssen, the Netherlands, exploring the meaning and effects of globalization. Part 2 contains papers from New York, which focus on the church's catholicity and its relationship to the problems of globalization. Part 3 contains the papers from Manila, whose participants looked increasingly to the Eucharist's exemplification of God's abundance and the

obligation it imposes on Christians to realize that abundance throughout the world. Each part ends with the jointly written summary statement that concluded that meeting.

Although the papers are grouped below according to the meetings at which they were presented, their arrangement diverges from the order of presentation in order to set the more theoretical discussions of both catholicity and globalization within reports of their lived reality. Thus the structure departs from an academic norm of detached contextualization and definition in order to privilege the struggles and conflicts that prompted these conversations.

The Selected Bibliography at the end of the volume contains works of general applicability; within the chapters, sources included there are cited parenthetically by author's name, short title when necessary, and page numbers. Because the papers were originally presented as a stimulus to group dialogue without thought of publication, many speakers did not incorporate formal citations at that time. In the time since, authors and the editor have sought to supply missing sources, but some holes still inevitably remain.

As this consultation was initiated and supported by the three churches, it is appropriate that this book begins and ends with words from their primates. Comments by the Most Rev. Joris A. O. L. Vercammen (OCC) and the Most Rev. Dr. Katharine Jefferts Schori (ECUSA) begin the volume, and it closes with the homily given by Opispo Maximo Godofredo J. David upon his receiving an honorary Doctorate of Divinity from the General Theological Seminary of the Episcopal Church.

In addition to the subjects to the consultation, four other matters thread through the volume. A first major theme appears in the repeated references to the participants as members of Concordat churches. As the Rev. Dr. Wright indicates (chap. 4), four agreements or concordats bind the three churches in full communion with one another: the 1931 Bonn Concordat, which established intercommunion between the Old Catholic Churches of the Union of Utrecht and the Church of England, the 1932 extension of this agreement, now between the Old Catholic Churches and the Episcopal Church in the USA, the 1961 Concordat of Full Communion between the Iglesia Filipina Independiente and the Episcopal Church, and the 1965 Concordat between the Iglesia Filipina Independiente and the Old Catholic Churches of the Union of Utrecht. Although thirty-four years separate the first and third of these agreements, the communion the three have forged endures and continues to define the churches' relationships and

mutual commitment. That commitment underpins these conversations and the recommendations to the churches in their concluding statement, the Bishop Ramento Statement.

A second and closely related theme is the expanded ecclesiological commitment among the churches established at the 2002 International Church Leaders Solidarity Summit, held in Manila as part of the celebration of the IFI's hundredth year. This Summit concluded with the signing of "The Manila Covenant," which addressed economic globalization and its effects. Participants in the Summit and signators of the Manila Covenant were the Most Rev. Tomas Millamena, Obispo Maximo X (IFI); the Rt. Rev. C. Christopher Epting (ECUSA); the Most Rev. Joris Vercammen (OCC); the Rev. Anna Karin Hammar (CoS); the Most Rev. Peter Carney, AO, Anglican Church of Australia; the Rev. Inos Das Pradhan, Church of North India; the Rev. Franz Murbach, Old Catholic Church of Switzerland; the Rev. Wim H. de Boer, Old Catholic Church of Utrecht, and Br. Harry Gereniu, Church of Melanesia. In chapters 8 and 13 below the Rev. Wilfredo Ruazol and the Rev. Prof. Franz Segbers quote from the Manila Covenant. The moral, theological, liturgical, and ecclesiological discussions contained in this volume continue the work of those church leaders in 2002.

Another important theme of this volume emerges from the origin, experience, and role of the Iglesia Filipina Independiente. As the Rev. Canon Winfred B. Vergara explains (chap. 9), when the Iglesia Filipina Independiente came into being in 1902 as the result of the Philippine Revolution, it chose as its first Obispo Maximo Fr. Gregorio Aglipay, a Roman Catholic priest and general in the army of the Revolution. Because of him the IFI is popularly known as the Aglipayan Church, as its members recall their obligation and appreciation to Bishop Aglipay and their own history. Such commemoration of the IFI's origins in resistance to foreign domination, preserved as the IFI continues its commitment to be the church of the people, recurs powerfully in all the chapters written by members of the IFI.

Finally, this volume recognizes the physical risks incurred by Christians who work to extend God's abundance to the hungry and outcast. Over the last decade IFI priests have regularly been killed and threatened with death as they have worked to feed and minister to those most vulnerable to the costs of globalization. Through the danger they have experienced and the martyrdom some of them have undergone, they witness to the reality that those who follow Jesus by feeding the hungry and giving drink to the thirsty, by ministering to the suffering, sheltering the

homeless, and speaking out publicly against governmental or social oppression are, like him, inviting suffering and death. The murder of Opispo Maximo Alberto B. Ramento on October 3, 2006, so shortly before the beginning of these conversations, has been both a shadow and a beacon to all participants. Although Bishop Ramento is only one of the many in the Philippines and around the world who have died as followers of Christ, he is an enduring witness to both the costs and the joy of that journey. To him we dedicate this volume.

Acknowledgements

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