

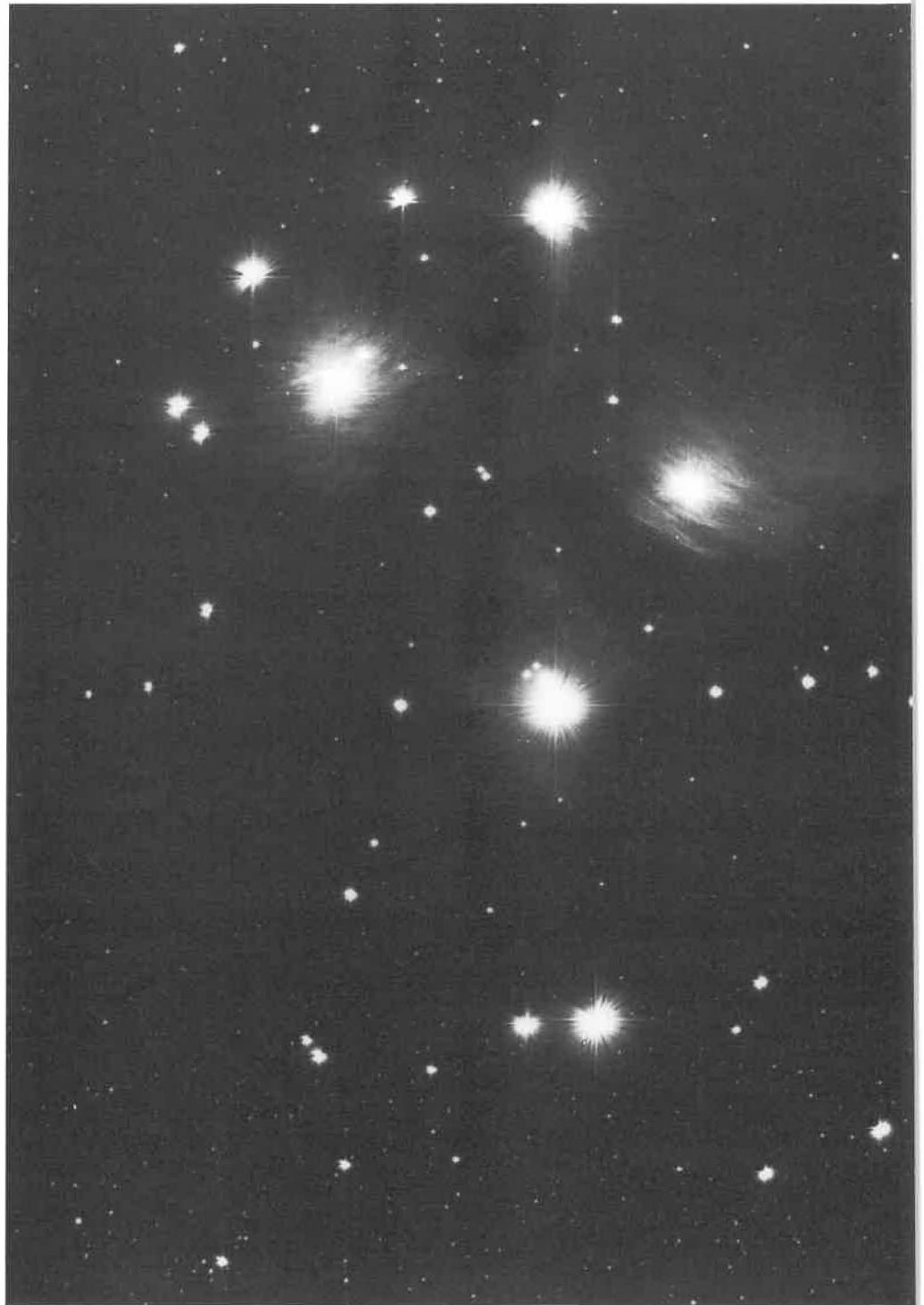
The Living Church

May 11, 1997 / \$1.50

The Magazine for Episcopalians

*The sheer bigness
of creation, and
the infinite power
and wisdom of
the Creator, exceed
what our minds
can grasp.*

page 2



Spring Book Issue

May 11, 1997

Easter 7

Features



Wanted: A Novelist With Hope

Where will the next generation of writers lead us?

By Boyd Wright

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A way to hold the church together

By Donald Parsons (p. 15)

Short and Sharp (p. 21)

People and Places (p. 24)

Quote of the Week

The Rt. Rev. Craig B. Anderson, dean of General Theological Seminary, in *Episcopal New Yorker*, on defining ministry: "We define being a bishop as a kind of megapriest and a deacon as a minipriest and a lay person as who knows what."

In This Corner

Look Up at the Sky

Most of us who are not astronomers tend to take the stars for granted. They are dots of light which are always up there, and we don't have to worry about them. The Hale-Bopp Comet which delighted us in late March and April was something different — not just a dot but a fuzzy sphere, with its tail visible not only to telescopes but to naked eyes (or at least through our ordinary spectacles). Here was something really going on before us, to recall our attention to the sky.

Perhaps we do not spend as much time outdoors as our ancestors, and when we are out at night, electric lights may blind us to what is in the sky. It is interesting in the Bible to see that for some of the Old Testament authors it is heavenly bodies, rather than plants or animals on earth, which command attention and reflection. As Psalm 19 says in verse 1: "The heavens declare the glory of God." The very existence of stars and planets, and their various circular movements, were causes of wonder. An interesting belief in the ancient Mediterranean world was that the harmonious movements of the heavenly bodies must generate a sublime music, which our minds can appreciate although our ears cannot hear it. Verse 3 and 4 of Psalm 19 speak of this:

*Although they have no words
or language,
and their voices are not heard,
Their sound has gone out into all lands,
and their message to the ends of the world.*

Today, vastly more is known about stars, comets and planets, making them even more

wonderful and impressive. Perhaps the one single thing that is most astonishing is their distance from us and from one another. The sheer bigness of creation, and the infinite power and wisdom of the Creator, exceed what our minds can grasp. For us, as for the ancient biblical peoples, worship is our fitting response to the God who made it all.

The human spirit is also a mystery. What some of us find inspiring and elevating may evoke in others very different reactions and may convey very destructive messages.

Thus the bizarre community of 39 people who killed themselves thought Hale-Bopp was a signal to them to do so.

For those who hold Abraham's faith, Christians, Moslems and Jews, the natural universe is good and points to the God who is the giver of all good. Our faith enables us to see the wonder and beauty of creation, and at the same time this wonder and beauty feed our faith and strengthen our belief. Each compliments the other, and it is difficult to say which came first.

Those of no faith, or who hold other faiths, may see no meaning in the universe, even if they are individuals who know a great deal about it. Others may find meanings very different from those we perceive. Let us pray that their eyes may be truly opened. Let us keep our own eyes open by taking a few minutes regularly to step out of doors before bedtime to look up at the sky, and to pray to the God who made it and sustains it and who has placed us within it.

*(The Rev. Canon) H. Boone Porter,
senior editor*

Sunday's Readings

Bearing Witness Together

Easter 7: Acts 1:15-26 (or Exod. 28:1-4, 9-10, 29-30); Ps. 68:1-20 (or Ps. 47); 1 John 5:9-15 (or Acts 1:15-26); John 17:11b-19

Among the most serious corporate sins for which Christians must one day answer to God is the scandal of Christ's body being broken. Indeed, it appears to many outsiders that the church's primary mission is to defy the laws of mathematics — we multiply by means of division.

We divide ourselves over issues of authority, in spite of our Lord's plain teaching that disputes over greatness have no place in Christian life. We pull ourselves apart over fine points of doctrine and dogma, even as we profess that Jesus alone is the truth. "If a kingdom is divided against itself," the Savior warns us, "that kingdom cannot stand."

Christ's high priestly prayer makes it clear that his will is for unity among his followers. And it's certainly true that the last generation has seen faltering attempts at Christian dialogue.

Incredibly, however, the body has permitted these talks to take place at the level of denominational leadership. Is there any place with more of a vested interest in maintaining the divided status quo?

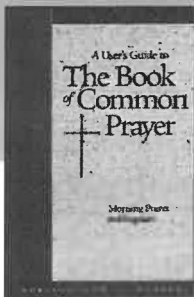
If unity isn't the work of sectarian structures, it clearly is the task of individual Christians. We further unity when we're as interested in learning the experience and hope of others as we are about guarding our own. And our efforts bear fruit as we shelve our doctrinal agendas and concentrate, like the apostles, on bearing "witness to (the Lord's) Resurrection."

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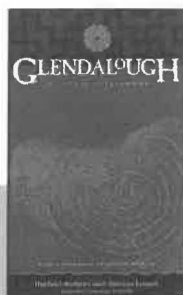
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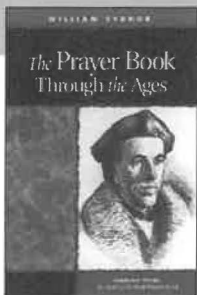
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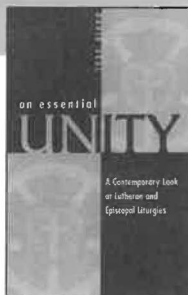
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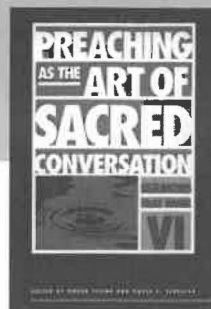
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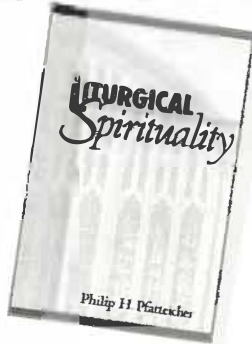
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Letters

No Assurance on Who Presided

Concerning the letter, "It's Illogical" [TLC, April 6], the writer asserts that the Concordat of Agreement is illogical because it would require a change of mind on what constitutes valid ordination. This position is likely based on an interpretation involving "apostolic succession" that is no longer uniformly accepted by Anglicans or Roman Catholics because it does not have a good New Testament or patristic pedigree.

Scholarly analysis available today shows that it cannot be conclusively proven that there is an unbroken succession of laying on of hands at ordination going back to the apostles. In the first place, there were different communities with different kinds of organization. There were other leaders than the three we affirm. There is no assurance that the bishop/presbyters were the ones who presided at the Eucharist.

An intelligent decision to compromise on an item that is not foundational is not

illogical. What is really foundational is having order in the church that assures the continuity of the "apostolic teaching," not "apostolic succession" that is simplistic and literalistic. This is what the Lutherans teach. The community formed by this "apostolic teaching" is the Catholic Church. Anglicans are not simply catholic. We are both catholic and reformed. The name "bishop" is not crucial. Some early eucharistic leaders were called presiders or presidents.

The fact that, in the past, we would have demanded that Lutheran clergy be reordained may be a mistake based on emphasizing form over substance. But the Lutherans aren't calling us on that. They are willing to accept our definition and move forward. They are not willing to let us show contempt for their heritage and theology. More than "comfy" feelings are at stake.

*Grace Alden
Cambridge, N.Y.*

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Volume 214 • Number 19

Letters

Under Review

The article, "Use of National Church Trust Funds Investigated" [TLC, April 6], contains a substantial factual error.

The statement which reads "The Attorney General of New York State is investigating whether the national church's trust funds are being mishandled" is incorrect. The article goes on to state that the investigation "was begun following a complaint" from some church members represented by one member located in the Diocese of the Central Gulf Coast.

No investigation has been commenced by the attorney general or by any other state or federal agency. In 1995, the accounting firm of Coopers & Lybrand was retained to investigate the diversion of certain funds by the former treasurer of the Domestic & Foreign Missionary Society ("Society"). That investigation revealed that there was no basis for concluding that any income or principal had been diverted to the personal benefit of the former treasurer. In addition to that investigation, the outside auditors of the

Society, Arthur Andersen & Co., have been retained to conduct a thorough review of the trust funds to assure that all such funds are and have been employed for their intended purposes. Following that review, a complete report will be made to the church at large.

We are aware that a small group of church members has concerns about the use and application of trust fund income. The treasurer and assistant treasurer have initiated a meeting with that group of five individuals (as accurately reported in the article). Not being satisfied, that small group has reportedly forwarded a letter to the attorney general of New York expressing its concerns.

The Administration & Finance Committee of the Executive Council supports the position of the Presiding Bishop not to permit private investigations of church records. Short of allowing the small group to conduct its own private examination, the committee and the treasurer have cooperated with that group in a very professional and reasonable manner. In spite of that cooperation, the group has forwarded

the letter referred to above.

*(The Rt. Rev.) Don A. Wimberly, Chair
Standing Committee on
Administration & Finance*

A Special Citizen

Thank you for the "Tribute to a Martha" [TLC, April 13]. I too came to know Sr. Mary Stephen, C.S.M. over two summers in the middle '60s while serving as chaplain for St. Mary's Camp at the DeKoven Foundation in Racine. She was a joy, and in the midst of her indefatigable labors she also played a mean game of tennis as well as bespoke a deep and genuine spirituality, in deed so much more than in words.

True, the Volkswagen story may not be substantiated but I believe it! Sr. Mary Stephen was a wonder, a marvel, a friend to be sure, and a special citizen of the kingdom.

*(The Rev.) James L. Postel
South Daytona, Fla.*

Those who knew Sister Mary Stephen, C.S.M. believe the unsubstantiated story

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Letters

of her lifting the Volkswagen off the trapped repair man.

A similar story: Since I have always had a truck or van, I was asked by Sister on numerous occasions to help move various items for refugees or needy parishioners; usually couches, refrigerators, washers or dryers. The most memorable was the heavy sleeper couch she and I moved for a refugee from a third-floor apartment down a winding stairway. She was at the bottom with much of the weight. Because we both nearly broke our backs and were both in our 60s at the time, I told her no more couches and heavy furniture; we are too old for that. She agreed. So what unfinished business did she leave us? — the moving of a couch for the daughter of a parishioner from the second floor of All Saints' Cathedral, down a winding staircase. We will have to find two strong men to take her place.

How did she do all this? No doubt about it, the Lord was her strength and her spiritual guide. And, by the way, as far as David Kalvelage's comment of Sister being at rest, somehow I can't picture that,

nor do I believe she would be happy without anything to do for others. Certainly she's moving couches or lifting VWs, or shoveling snow so people can get to the noon Mass in Heaven.

*Marshall Pepper
Pewaukee, Wis.*

Thank you for the "Tribute to a 'Martha,'" especially the line: "... I have never encountered anyone in the church who accomplished so much..." Surely, at 65, she had "fought the good fight, finished the race and kept the faith," so that those who knew her were "not surprised by her death."

It was not necessary to put a physical "cause" on her departure. Ask your local medical examiner (off the record) as to the percentage of autopsies they do in which they cannot determine any physical cause of the death, even though after the death all defaults. "Apparent heart attack" does not describe the holy death of Sr. Mary Stephen, C.S.M. Thanks be to God!

*Mary Eunice Oliver
San Diego, Calif.*

When You Say...

While it may always be Miller Time in Milwaukee, be assured the St. Louis area appreciates your heading the Czech church story, "Budding Friendship" [TLC, April 13]. Do have one on us, whatever the clock says.

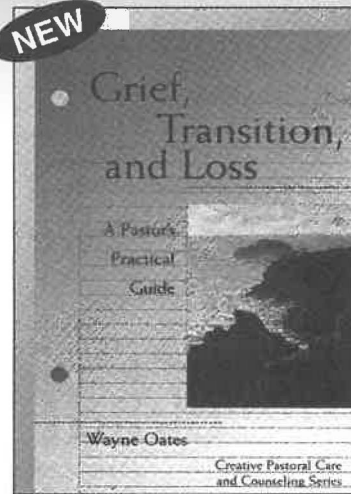
(The Czechs insist, supported by the courts, that the word Budweiser be shared, not be the worldwide monopoly of the Anheuser-Busch Companies.)

As well, in the same issue, "Oh, to have been there!" award for 1997 must go to Ugandan Bishop Maserka, who said at the Western Louisiana convention, "In my country, we don't have to debate whether scripture is the word of God."

*Donald A. Whitcomb
St. Charles, Mo.*

To Our Readers: We welcome your letters to the editor. Each letter is subject to editing and should be kept as brief as possible. Submissions that are typed with double spacing are appreciated and are more likely to be published. Letters should be signed and include a mailing address.

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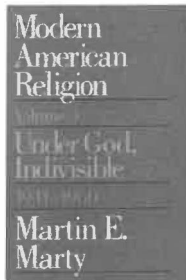
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Knowing the American Way

MODERN AMERICAN RELIGION
Volume 3: Under God Indivisible,
1941-1960

By Martin E. Marty
University of Chicago. Pp. 548. \$34.95



This volume of Martin Marty's ambitious history of religion in 20th-century America describes a religious leadership that commanded much greater national prestige than before or since. The effects of

World War II, the Cold War, and demographic factors led to rapid growth in membership of religious bodies and a recognition of their importance in the broader society.

Church leaders such as Billy Graham and Roman Catholic Bishop Fulton J. Sheen had influences far beyond their own churches. The creation of the National Council of Churches in 1950 provided the organizational basis for greater religious influence on public life.

Nonetheless, the era saw the ending of a general acceptance of mainstream protestantism as the *de facto* official American religion. In part, this resulted from overemphasis on public issues; there were inherent limitations to what one scholar described as a "civic religion of the American Way of Life" (p. 294).

Even as theologians grappled conscientiously with Cold War and nuclear issues and began to address the discrimination faced by African Americans in a segregated society, protestantism was, in another writer's view, "being displaced by a temporalized national feeling" (p. 454). The election of a Roman Catholic president in 1960 and the increasingly important public role of the Jewish community reflected the growing recognition that there were three major faith communities that had to be accommodated in society.

Marty, perhaps the dean of American church historians, focuses on mainstream protestantism without specific attention given to Episcopalians.

His concern is directed at those who spoke out on political issues, who wrote widely read books on theology and social

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policy rather than on religious life.

He describes a Roman Catholic community that built schools and colleges, but did not make a major intellectual contribution to public discourse, despite the wide popularity of Bishop Sheen. The Jewish community concentrated on questions of assimilation and increasing support for the new state of Israel.

The controversies of those days are, at least at first glance, tame by our standards

today. It is hard to recall the time when, for instance, the question of establishing diplomatic relations with the Vatican was a truly major public issue.

It would not have been too hard for Marty to have picked and chosen among religious developments of the period to find antecedents of the controversies of today. To be sure, he takes note of the progress of the movement to ordain women in some denominations, but, in

general, as a good scholar, he is content to let his subjects speak for themselves on the issues that they found important at the time.

One does conclude, nonetheless, from this expansive book with a sense that the protestant churches of the 1940s and '50s became so much a part of the national culture that their ties to the theological traditions in which they had been created were attenuated. When the social and cultural seas shifted radically in subsequent decades, these churches, and, to some extent, our own, would find themselves rudderless.

*Richard A. Best, Jr.
Washington, D.C.*

Helpful, but...

BETWEEN NOON AND THREE

By Robert Farrar Capon

Eerdmans. Pp. 295. \$18, paper

The title *Between Noon and Three* refers, of course, to the time frame for the crucifixion of Jesus. The author also uses it as the time frame for an adulterous encounter that begins in a suburban restaurant and is concluded in a nearby motel, as well as a gangster-style murder in rural Long Island. The grace that flows from the crucified Christ is focused on the two other events that represent life such as we might view it in everyday life.

Capon has all of us living in sin, a state comparable to Lazarus in the tomb. It is grace that calls us forth from the tomb and raises us from the death of sin. The author does not go into how life after that resurrection experience should differ from life as lived by tomb-bound sinners, and I wish he had. He seems headed toward saying that life as represented by adultery and murder are okay, but he never quite makes it there.

Readers of other Capon books will find that this one, too, exemplifies the author's far-reaching command of English and entertaining style of writing. The dialogue between preacher and parishioners at coffee hour is a bit longer than most coffee hour folks would want to endure.

Were this book to be read by one involved in — or close to being involved in — adultery or murder or any other such doing, would it be of help? It certainly would let that person know that God's grace is there for him or her, but I do not think it would be of help beyond that.

(Continued on page 18)

BEASTS AND SAINTS

Helen Waddell

Introduced and edited by Esther de Waal

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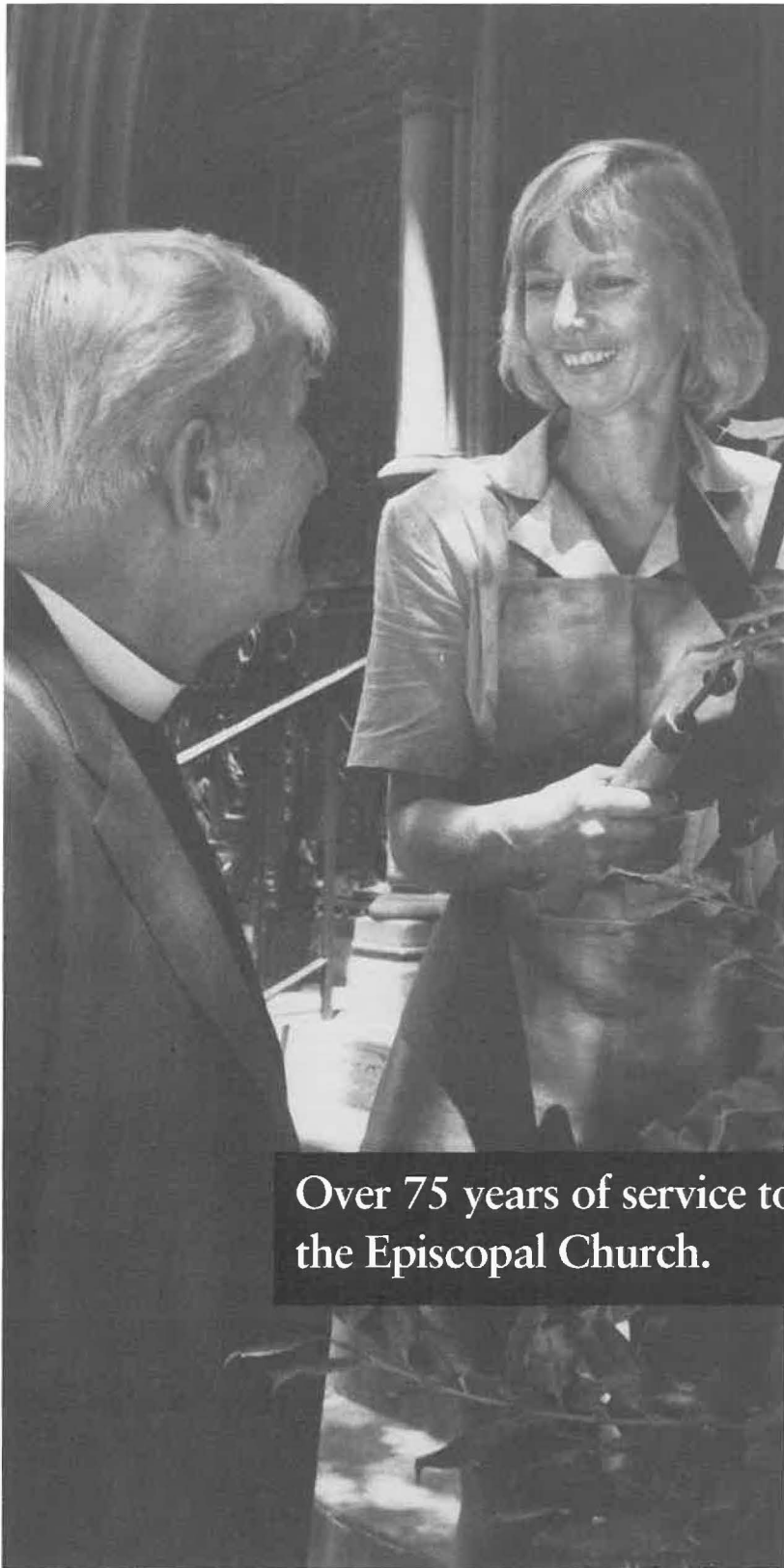
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P.B. Holds Meetings on Two Major Issues

Two meetings were called by Presiding Bishop Edmond L. Browning to discuss important issues to come before General Convention, TLC has learned. In early April, Bishop Browning called a group to meet with him at the Episcopal Church Center in New York City on the issues involved in implementing Canon III.8.1, the canon mandatory acceptance of the ordination of women. The following day, another group gathered at the same site to discuss issues of sexuality.

The two meetings apparently were called "to discuss issues that threaten to fracture the church," one bishop told TLC. They took place after several Anglican primates reportedly expressed concerns to Bishop Browning when the primates gathered in Jerusalem [TLC, April 13]. Bishop Browning was reported to have discussed the possibility of such meetings with some bishops when the House of Bishops met at Kanuga in March [TLC, March 30].

Four bishops who do not ordain women were among the participants in the meeting on ordination, along with

four other bishops and two ordained women. Among the topics discussed were whether making the proposed canon mandatory would be a violation of Article VI of the Articles of Religion, and the assistance given to women seeking ordination in the four dioceses which currently do not ordain women.

The second meeting focused on ordination of non-celibate homosexuals and blessing of same-sex relationships. The Rt. Rev. John Howe, Bishop of Central Florida, and the Rt. Rev. Douglas Theuner, Bishop of New Hampshire, representing opposing points of view, presented papers, and discussions were held on each presentation. One of the points made at the discussions was that if General Convention adopts legislation that legitimizes such ordinations and blessings, there will be "extremely serious consequences both within the Episcopal Church and throughout the Anglican Communion."

Two of the four nominees for Presiding Bishop [TLC, May 4] were among those who attended the second meeting.

"In spite of endless claims about 'dia-

logue' in the past, this really was the first instance of genuine dialogue on either subject," said a bishop who participated. "The discussion was good, balanced, respectful and helpful."

Another bishop told TLC that the dialogue was helpful, but he wondered whether the meetings may be too late to prevent the church from "destruction."

Participants in the discussions spoke of the possibility of holding similar meetings with the Presiding Bishop-elect, following General Convention.

The meetings took place following widely circulated reports that a move had been made by some of the primates to excommunicate the Episcopal Church from the Anglican Communion. Reports indicated that a sizable number of bishops felt that the proposal for excommunication was based on the concept of core doctrine used to justify the decision of the Court for the Trial of a Bishop which dismissed charges against the Rt. Rev. Walter Righter, retired Bishop of Iowa, who ordained a non-celibate homosexual to the priesthood.

Diocese of Southern Virginia Elects Bishop Coadjutor

The Rev. David C. Bane, Jr., rector of Christ Church, Dayton, Ohio, was elected Bishop Coadjutor of Southern Virginia April 19 at a special session of diocesan council. Fr. Bane, 54, was elected on the seventh ballot from a field of six nominees.

In addition to the representatives from 124 congregations within the diocese, votes were cast by two ecumenical representatives — the Rev. Charles Faul, copastor of Church of the Holy Apostles, an Episcopal-Roman Catholic congregation in Norfolk, and the Rev. James McDonald, general minister of the Virginia Council of Churches.

The bishop-elect will become the ninth Bishop of Southern Virginia upon the retirement of the current diocesan, the Rt. Rev. Frank H. Vest, Jr.

"We have elected a godly and talented

Christian leader in David Bane," Bishop Vest said. His leadership will obviously have a major impact on God's church in Southern Virginia during the opening decade of the 21st century."

Because the election occurred within three months of the opening of General Convention, it will have to be ratified by that convention when it meets in Philadelphia July 16-25.

Fr. Bane is a native of Morgantown, W.Va., and a graduate of Bethany College, West Virginia University and Virginia Theological Seminary. He was ordained

to the diaconate and the priesthood in 1985, and began his ordained ministry at St. John's Church, Wheeling, W. Va., where served as rector from 1985 to 1987. He was rector of St. James', Keene, N.H., 1987-91, before moving to Dayton. He and his wife, Elizabeth, are the parents of four children

Others who were nominated were: the Rev. Glenn E. Busch, rector of St. Mary's, High Point, N.C.; the Rev. Robert W. Cowperthwaite, rector of St. Paul's, Franklin, Tenn.; the Very Rev. Philip M. Duncan II, dean of St. Matthew's Cathedral, Dallas; the Rev. David Lassalle, chaplain at Old Dominion University; the Rev. Stanley Sawyer, rector of All Saints', Virginia Beach, and the Rev. Charles G. vonRosenberg, rector of St. James', Wilmington, N.C.



Fr. Bane

Many Views of Missions at 'New Wineskins'

Hundreds of Episcopalians from throughout the United States and Anglicans from at least 15 other countries came together for five days in early April for the second New Wineskins for Global Mission conference in Ridgecrest, N.C.

"This conference was an opportunity to share information and experiences, for people to learn and gain from each other," said the Rev. Walter Hannum, founder of the Episcopal Church Missionary Community (ECMC), which sponsored the conference. "And we wanted to recruit laborers for the harvest field — to get people to go out or get actively involved in supporting missions.

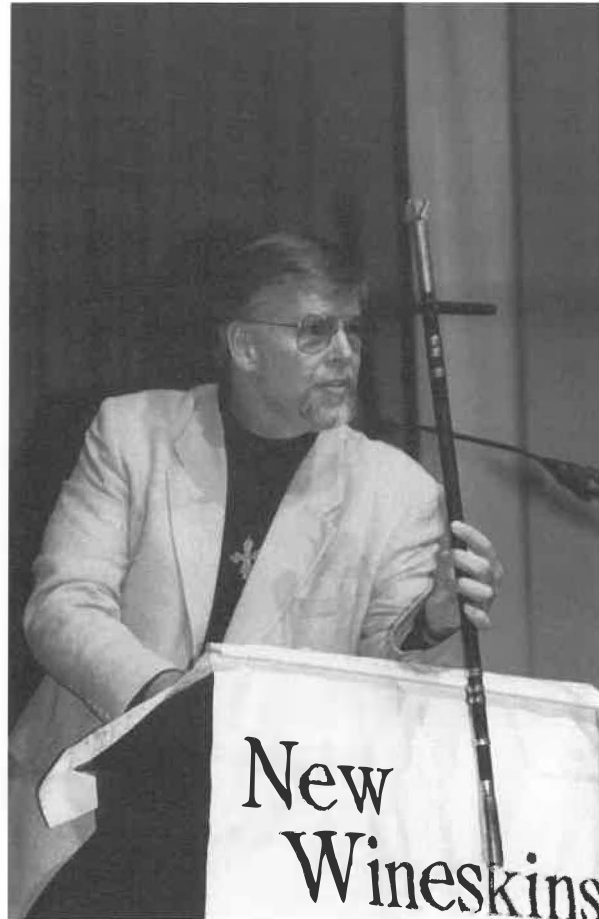
"There is clearly a growing interest in missions in the Episcopal Church," Fr. Hannum said. "There were a lot of missionaries and people considering missionary service at this conference."

The conference schedule was packed. There were plenary sessions morning and evening, and workshops focusing on many specific topics during the afternoon. Speakers and workshop leaders offered a great variety of perspectives and teaching about missions opportunities and challenges in the United States and throughout the world.

The Rt. Rev. Edward Salmon, Bishop of South Carolina, spoke about how his diocese is moving from maintenance to mission. The Rev. Norman Beale, a missionary to Nepal, told of thousands in a tribal group in the mountains of Nepal who have turned to the Lord. The Rev. Colenzo Hubbard, of Emmanuel Center in Memphis, Tenn., gave glory to God for answers to prayer for his ministry in the inner city. The Rev. Whis Hays, of Trinity Seminary, spoke of the vast mission field represented by young people throughout the world who increasingly share a common youth culture which crosses cultural and political boundaries, and of the powerful resource for mission the church has in its youth.

Sharon Stockdale, the director of ECMC, said, "God gave us his heart for the world: the unreached people groups, the persecuted church, the cities, young people, and internationals in the United States."

The dozens of plenary and workshop sessions offered glimpses of mission work throughout the world, under all kinds of circumstances, as well as historical per-



Fr. Nikkel describes a Sudanese cross made from parts of one of the rocket-propelled grenades that have killed thousands in Sudan. He is wearing a cross formed out of the silhouette of four MIG bombers.

spectives and strategies for organizing and supporting missions at the parish level.

One of the areas of emphasis at New Wineskins was on the unreached people groups of the world who have not heard the gospel of Jesus Christ and have never had an opportunity to hear. They live in countries which are often hostile to Christianity and closed to missionaries. They are often isolated, by geography, culture and language. By using creative approaches, they can be reached, and there are efforts from within the Episcopal Church to bring the gospel to them. For instance, Anglican Frontier Missions focuses on the 25 least evangelized people groups in the world. AFM missionaries may not be able to live among the people they are working with, but they can travel in and out of key areas on short-term visas, develop contacts, and mobilize sup-

port from without.

The Rt. Rev. Nathaniel Garang, Bishop of Bor, in southern Sudan, brought sobering news of violent persecution of Anglicans in that country. Sparse news reporting from the Sudan — with what there is being presented in terms of secular political struggle — has left most Episcopalians unaware that thousands of Anglicans in Sudan are under intense pressure from the Islamic government in Khartoum. The Rev. Marc Nikkel, an Episcopal Church missionary appointee to the Sudan, Bishop Garang, and Bartholomayo BolMawut Deng, brought the news from Sudan: Christians are killed routinely, their children are kidnapped and sold into slavery, there are forced conversions to Islam, along with torture and intimidation. Millions of people have been driven from their lands and vast numbers of their cattle — their earthly wealth — have been slaughtered. They have fled to Ethiopia and to Kenya. They live in refugee camps and

many are starving.

The speakers said the faith of believers persecuted in the Sudan is resilient. The church has continued to grow in spite of the devastation and fear brought by forces from Khartoum. When Bishop Garang visits people in his diocese, he is greeted enthusiastically by thousands of people holding up crosses they have fashioned from materials at hand, including such things as rocket-propelled grenades. A confirmation service may take all day, as hundreds of people join the church. Songs composed by refugees speak of their misery, but also of their assurance that God sees what is happening and cares. They know that Jesus is their Savior and God is their refuge. They have left their former worship and show no sign of going back. But they do have a question, said Fr. Nikkel. "Where are the people who brought us the cross?"



James Baer photo

A participant poses a question to one of the speakers at the conference, "Beyond Inclusion: Celebrating Gay and Lesbian Commitments in the Episcopal Church."

Anglican Institute

Jesus in History and in Faith

It was a "fortuitous conjunction"—Easter-tide in Birmingham, Ala., (a city that knows the redemptive power of God), a gathering of discerning Christians, and the Holy Spirit. It was a mighty "fortuitous conjunction."

This term was given by the 102nd Archbishop of Canterbury, the Rt. Rev. Robert Runcie, in his banquet address to the Anglican Institute and *Anglican Digest's* Conference, The Truth About Jesus, April 9-12. More than 500 participants came from Nigeria to Australia, from Olympia, Wash., to Opelika, Ala.

The conference was held at the Cathedral Church of the Advent, home parish of the *Anglican Digest*, and was the fourth in an annual series presented by the Anglican Institute, based at Grace Church in Colorado Springs. This conference drew distinguished scholars and theologians from the worldwide church and was designed to be a challenge to the Jesus Seminar, whose claims call into question the veracity of the gospel.

The opening service of Evensong with its engaging sermon by the Rev. Gareth Jones of the University of Wales, conference chaplain and preacher, set the stage for the worship and affirmation of the living Lord.

The first speaker was the Very Rev. N.T. Wright, dean of Lichfield Cathedral. Dean Wright affirmed the quest for the historical Jesus, calling it both necessary and non-negotiable. He admonished Christians not to become complacent in their faith by professing an "effortless superiority" through which we have nothing to learn. Quoting Ernst Kasemann, Dean Wright said, "When the church abandons the quest, this creates a vacuum which other groups can fill with their own idolatry." Not to search history for clues about the identity of Jesus is tantamount to separating the world from its Creator, to splitting apart the sacred and the secular.

Principal Alistair McGrath of Wycliff Hall, Oxford, affirmed Dean Wright's statement that the God who would not show his face to Moses has shown his face to us on the cross, wounded for the world's pain. Dr. McGrath contended that Christians have no right to change this truth about Jesus, for he is like no other man, and his followers are like no other people. "We are asked to be faithful," he

(Continued on page 23)

'Sexuality at the Center' of the Sacred

Is homosexuality a part of the order of creation or the order of the fall? Were mystical orders celibate by choice or in order to be left alone? Was the Trinity a group of divine lovers? Is scripture law or reflecting the conversion of experience? These were some of the questions asked at "Beyond Inclusion: Celebrating Gay and Lesbian Commitments and Ministries in the Episcopal Church" April 10-13 at All Saints' Church, Pasadena, Calif. "Beyond Inclusion" was a national conference on the theological basis for full inclusion of lesbians and gays in the life, ministry, and sacraments of the Episcopal Church.

According to the Rev. J. Edwin Bacon, Jr., rector of All Saints', the conference was to affirm that homosexuality is a gift from God to be expressed, and not a malady. "The church must create a higher and more profound view of the sacred which puts sexuality at the center, far and above the current view — a new articulation that will transcend the divisions," he said.

Attended by 300 clerical and lay leaders from across the nation and around the world, "Beyond Inclusion" brought together 10 prominent theologians to shape theological, scriptural, ethical and liturgical discussions. Papers and responses were presented followed by discussions where dozens more theologians and lay leaders were involved.

In a paper on heterosexism, justice and the church, Patricia Beattie Jung, associate professor of theology at Loyola University, Chicago, and author of *Heterosexism: An Ethical Challenge*, noted that gays and lesbians do not have

equal access to housing, employment, parenting, spousal rights, or military, divorce, estate and inheritance legal protection because of the cultural bias of heterocentrism.

The conference also celebrated inclusive liturgies, in language and song, with preachers the Rt. Rev. Walter C. Righter, retired Bishop of Iowa, and the Rev. Malcolm Boyd, poet and author of *Are You Running With Me, Jesus?*, who echoed Jung's statistics through personal experience.

Keynote speaker Andrew Sullivan, senior editor of *The New Republic*, whose new book on same-sex covenants, *For Better or Worse*, has just been released, presented same-sex marriage as a constitutional and legal justice issue.

Central to the conference was the knowledge that same-sex unions between lesbian and gay persons are already being performed across the country and that the Episcopal Church as a whole must struggle with this reality and come to acceptance. Parishes currently engaged in celebrating gay and lesbian commitments shared liturgies, commitment services, "marriage" photo albums and stories of their journeys, as well as strategies to support heterosexual/homosexual dialogues and communions at the local level. Mr. Sullivan and others drew applause when they noted that despite the fact convicted murderers and rapists are not denied the right of marriage, homosexuals still are.

In an effort to transform the ostracism of homosexuals within the church into a

(Continued on page 22)



Wanted: A Novelist With **HOPE**

By BOYD WRIGHT

Look out! Standing on the brink of the new millennium, we are about to be engulfed by a wave of predictions for the future. Pundits will be peering at least a thousand years ahead and sketching scenarios, some upbeat but most of them scary, about what's in store for humanity in general and Christianity in particular.

Before we start worrying, we might be wise to look back to see how the best minds of the last century have forecast the future. Amid the shiny promises of world's fairs, the wizardry of visual science fiction, the glitz of star treks and star wars, three masterpieces by latter-day prophets stand out.

Even in the age of the sound bite and the fast read, no other works of art have as enduringly gripped the literate imagination as H.G. Wells' *The Time Machine* (1895), Aldous Huxley's *Brave New World* (1932) and George Orwell's *Nineteen Eighty-Four* (1949). Each of these may prove right or wrong about the future, but all three will survive as cautionary tales for this or any other time.

Wells' pioneering novel is the granddaddy of the genre, so it has a right to be the least polished. We

Boyd Wright is a resident of Mendham, N.J. and a frequent contributor to THE LIVING CHURCH.

have to slog through the mechanics of time travel before we find ourselves hurled into the year 802,701 A.D. The story is pure adventure, indeed such a muscular Victorian tale of derring-do that our hero, the time traveler, even wades into his enemies armed only with an iron bar.

Wells' moral is not subtle. In his frightening future, modern conveniences spawned by the technology already known a century ago have led to the helpless degeneracy of humankind. Machines, not people, do the thinking, and society is reduced to a jungle where the strong prey like cannibals on the weak.

Huxley's *Brave New World* presents the other side of the coin. His scene is the year 632 A.F. (After Ford), and machines, far from conquering the human spirit, serve as tools to achieve a single end — social stability. Everything marches to perfect order from the mass production of human-embryo clones to mental conditioning to fit people into rigid castes to suit their jobs. For recreation there are pills and a seat at "the feelies."

Amid the hedonism we can catch just a whiff of theology. The new world's Resident Controller explains that truth and beauty have to be thrown out to make room for comfort and happiness. For a moment a hero rebels before he can be silenced. "But I don't want com-

(Continued on next page)

**Where will
the next
generation
of writers
lead us?**

Wanted: A Novelist With HOPE



Wells, Huxley and Orwell each brings to vivid life a chilling view of the future.

(Continued from previous page)

fort," he declares. "I want God, I want poetry, I want real danger, I want freedom, I want goodness. I want sin . . . I'm claiming the right to be unhappy."

Huxley was no believer, but here he gives us a glimpse of one answer to the Christian question of theodicy, of why an all-loving, all-powerful God allows evil. But it's only a glimpse; the brave new world swallows all.

Orwell, Huxley's near contemporary, projected *Nineteen Eighty-Four* a modest 35 years into the future. His book is the most soundly plotted of the three, and his characters are more deeply etched. Instead of luxury we find a dreary, dreadful extension of fascism and communism. In place of a journey into unimaginable distant ages, we plunge into a dark time that was just around the corner, made more terrifying because we already know the horrors of the Gestapo and the gulag.

Orwell's language has soaked into our culture. The novel even has an appendix devoted to "Newspeak." We cringe at "Big Brother is watching you." We shudder at "doublethink," the "Thought Police," misfits who get "vaporized," the daily "Two-Minute Hate" topped off once a year by "Hate Week" and, my favorite, the "Ministry of Love," where the basement is used for executions.

In the Orwellian nightmare, elite party members are served by marginally human "proles," kept in their place by "petty quarrels with neighbors, films, football, beer, and, above all, gambling."

Each of these three novelists brings to vivid life his own chilling view of the future. Each succeeds because he has the perception to pick out particular threads in modern civilization that could lead on to disaster. Thus, Wells foresees enervating decadence, Huxley a madly out-of-control appetite for social engineering, and Orwell totalitarian terror.

So that's what we can expect, at least according to three of the most inventive thinkers of our era. But what of Christianity? Might it not be time for creative Christian talent to take a fresh look? Maybe for the next century we need a believing novelist to practice the Christian virtue of hope.

Such a novelist would have to know that with God all things are possible. He

or she would have to devise a future where good triumphs over evil. But would that make too bland a story? To provide conflict the author could create a protagonist who strives against decency. Some genius at irony might produce a hero in reverse as C.S. Lewis did with Screw-tape's nephew.

Surely somewhere there is a Christian novelist equal to the task. But is our faith strong enough to believe in the ultimate victory of virtue? Perhaps our novelist could build a whole saga, spanning a multitude of generations and dividing the ages of humanity into four.

The first age could be the Age of Survival, when we were guided by the instinct just to live, to hunt and to gather. In those primitive times, either by ourselves or with the tribe, we spent our energy scrabbling for the essentials of life.

The second age could be the one we're in now. Call it the Age of Profit, but a less kind name could be the Age of Greed. Possessions own us; self-interest drives us. Our goal is to take care of number one, to set aside all we can for ourselves and our particular loved ones and yield only as much as we are forced to give to the commonweal.

Our novelist would have to use imagination for the third age, the Age of Benevolence. This will come when we know we should be good to our fellow humans because it is right. We learn to make enough sacrifices so nobody suffers. We race through life not to grasp and to win but to help and to share.

For the fourth age, the novelist would really have to reach. Here at last, in a future so dim we can hardly dare to glimpse it, we come to the Age of Love. At last we fully feel our love for God and his love for us. We love him so well, in fact, that we love all our fellow humans, too. And, wonder of wonders, we find that the giving — and the living — is a joy. In this truly new world it will be easy to see God; we will just look at each other.

Ah, well, it's only a novel. Only a dream. Perhaps Wells and Huxley and Orwell were right. Perhaps we are doomed to selfishness and unhappiness. Yet that is not the Christian way. It is not what Jesus taught.

So at least we might try to spin stories of hope for the future. If we believe them enough, they just might come true. □

Puzzling Resolution

The resolution on sexuality being sent by the national Executive Council to General Convention [TLC, Feb. 23] continues to be somewhat puzzling. The resolution's opening statement, "that we recognize recent discussions in the church regarding human sexuality have revealed increased ambiguity and tension; we affirm the mysterious nature of human sexuality. These matters are deeply personal, and it is quite difficult to arrive at comprehensive and widely accepted statements..." The resolution continues with five more resolve clauses and finishes with a short explanation.

In that explanation, it is noted that members of Executive Council "are called upon to produce unity and leadership in the Church." We are not sure whether this resolution will accomplish either. It seems odd that a resolution on sexuality contains no references to male or female, or to holy scripture. Marriage is mentioned only briefly, and in the context of unwanted pregnancy. Sexual activity between members of the same gender is not addressed, nor is extra-marital sexual activity.

"We believe a strong statement outlining the aspects of sexuality and relationships where we are united in our beliefs is needed and within our ability to produce," the council's explanation stated. Such a statement indeed is needed, but it needs to be more specific than this one.

Understanding the Numbers

Persons who are dismayed about the liberal leadership of the Episcopal Church are quick to point out statistics which show a steady decline in the membership during the past 30 years. While the membership figures are good reason for concern, there are logical reasons for some of the decline. In recent years, the formation of the Anglican Church of Mexico took five dioceses from the Episcopal Church, and the Philippine Episcopal Church drew away another five dioceses. In addition, the natural process of culling names of inactive members from the membership lists of congregations causes a further decline. New rectors move into a parish and produce a new, more realistic membership list. We, too, are concerned about the decline in membership, but we need to remember there are perfectly good reasons for some of the dropoff.

Looking to the Future

This Spring Book Issue has an unusual article as its main feature. While many are looking to the new millennium with a variety of perspectives, author Boyd Wright looks back to see how some of the best minds of the last century have forecast the future. Mr. Wright turns to authors H.G. Wells, Aldous Huxley and George Orwell to see how their imaginative novels looked ahead and even dealt with some questions pertinent to Christianity.

As usual, our Spring Book Issue has plenty of reviews of recently published books, including the latest efforts of Martin Marty and Robert Capon. In addition, the advertisements of a variety of publishers offer enticing choices for springtime reading. We remind our readers that books are not available from THE LIVING CHURCH, but from local booksellers, church-related bookstores or the directly from the publisher. We hope all will find good reading, both in this special issue and in the books presented herein.

A Way to Hold the Church Together

By DONALD J. PARSONS

The pages of TLC have for some time now been revealing a badly divided church. Letters to the editor have expressed dismay at a claimed dismissal of the authority of scripture and tradition. Other writers have lauded what they see as openness and thoroughgoing inclusiveness. Still others have lamented the intense debates and held aloft the goal of unity. The appeals for unity sometimes suggest that the issues are not very important, which of course irritates both sides of any debate. Now General Convention looms on the horizon, raising the anxiety level even more. In such an atmosphere many are asking, "Is there not another way?"

Another way

is indeed being

tried, in the

Diocese of

Pennsylvania.

Another way is indeed being tried, in the Diocese of Pennsylvania. There Bishop Allen Bartlett has agreed to authorize me, or another bishop acceptable to the parishes and to the bishop, to provide pastoral and sacramental care. The congregations must pay their assessment for the episcopate and are urged to consider means of supporting diocesan ministries. Matters of ordination are expressly excluded, since that process involves diocesan entities in addition to the bishop. Nine parishes to date have made use of this provision. The congregations find difficulty in accepting the sacramental ministry of their bishop because of fundamental differences on the ordination of women and/or the ordination of candidates whose lifestyle appears to contradict scriptural standards of sexual morality. The disagreements are not the same in every parish. Most, but not all of the congregations, are affiliated with the Episcopal Synod of America, and the parishes vary widely in other ways. One is a classical evangelical congregation, another rather charismatic, another decidedly liturgical, another a classical catholic congregation, and so on. Yet all find themselves in profound disagreement with their bishop on theological and scriptural grounds. Another way has been attempted. How is it working?

This agreement has made it possible for the congregations to remain in the Episcopal Church and in the Diocese of Pennsylvania. That is no trivial matter, when one recalls how many priests and lay members have left the church in the last 15 years, a number which would be shocking if we tabulated it. Of

The Rt. Rev. Donald J. Parsons is the retired Bishop of Quincy. He lives in Peoria, Ill.

A Way to Hold the Church Together

course, it is not the ideal of diocesan participation. It is another instance of "impaired communion." There are some in these parishes who are uncomfortable with even a financial link with diocesan activities. At the same time, the diocesan convention refused to pass a resolution

forbidding discrimination against anyone in the diocese "because of his or her concurrence with the position of the Archbishop of Canterbury's Eames Commission that the question of ordination of women to the priesthood and the episcopate in the Anglican Communion

has not been finally decided." The fact that movers of the resolution were met by hisses and boos at the convention did not help the minority group feel they were welcome in the diocesan fellowship.

Another plus is that clergy and people have had a bishop as their pastor with whom they feel more comfortable. Some of the clergy have benefited from pastoral care from Bishop Bartlett also, which is a testimonial for him and for the clergy, too. Yet this additional pastoral ministry is a genuine contribution, especially in a diocese as large as Pennsylvania.

The congregations also have benefited from joint activities, such as a quiet day, a workshop on evangelism, a sharing of experiences on the search process for new clergy, and sharing some outreach ministries. These extra-parochial programs may not be earth shaking, but they are more significant than is usually the case anywhere else. In reality, we all know how difficult it is to have significant activity beyond the parish bounds, even with official diocesan encouragement.

Bishop Bartlett's juridical rights and responsibilities are fully observed. In two parishes already there has been the need for a search process for a new rector and the parish and the diocese have worked together in a helpful and respectful fashion. The bishop's concern for his occasionally troublesome sheep is genuinely appreciated in the congregations, and everyone knows that those on the other end of the theological divides have not always been applauding his generosity and understanding.

Is everything, then, lovely and wonderful? Of course not. The parishes concerned all know that this agreement has been made "through General Convention 1997." Decisions made by that body might have great impact on such an arrangement. In addition, Bishop Bartlett's actions are not binding on any successor. The charming expression "impaired communion" may obscure divisions, but it cannot entirely hide the realities.

Might this Philadelphia plan be a model for use elsewhere in the church? It does demonstrate that breathing space can be provided, that a healthier atmosphere of

Between Noon and Three

*Romance, Law, and the
Outrage of Grace*

Robert Farrar Capon

IT HAS TAKEN WELL over a decade for *Between Noon and Three* to appear in this, its original form. First published under two separate titles with significant parts excised and an entire section recast, the real *Between Noon and Three* is actually a trilogy of intertwined tales, each of which exhibits Capon's persistent insistence on the outrageous nature of grace. The original manuscript is here printed in full, including a new introduction by Capon on the work's unusual history.

Diverting, disconcerting, engaging, enlightening — it's pure Capon.

"With wit, humor and exegesis, Capon evokes a bit of C. S. Lewis as he brushes past centuries of dry theologizing on concepts of grace and freedom, law and sin, and actually makes the questions fun."

— *Publishers Weekly*

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Not all bishops would be so venturesome or so flexible.

mutual respect can be achieved, and that the door is kept open for eventual reconciliation. One obvious problem is that the diocesan in this instance was willing to work with his problem sheep, even at the risk of complaints and scorn from elsewhere. Not all bishops would be so venturesome or so flexible. Indeed, some other diocese, which might desperately need such an agreement, might be one in which the bishop would refuse even to consider it. In England this fact is rather honestly faced. The present English procedure of "flying bishops" is a creation of the whole House of Bishops. The sacramental bishop there is a bishop of the province (of Canterbury or York) and not simply someone the diocesan can let in or keep out. Any national adoption of an episcopal visitors plan would have to authorize an appeal source when a diocesan's refusal appeared arbitrary or unfair.

The Philadelphia plan has real value for the short term. It is a testimonial to pastoral care on the bishop's part, to the congregations' loyalty to the church, even under great strain, and to the patience and restraint of both. In the long run, it is doubtful that this kind of arrangement would be the best. Ultimately, some form of parallel jurisdiction would, in my opinion, be required. The problem of ordination of candidates who share the convictions of the minority parishes would be a major factor. A 10th province (in our language) or a third province (in British terminology) would appear the only realistic alternative to schism.

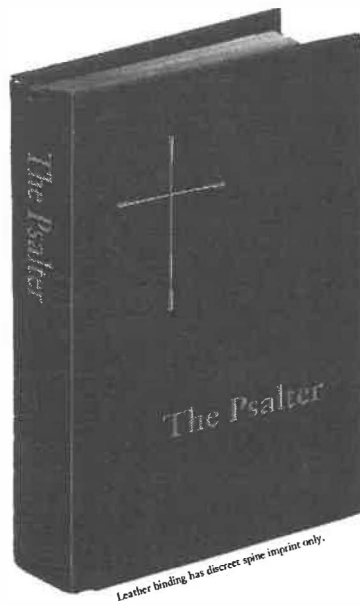
Of course, the thought of parallel jurisdiction goes against the historic concept of the bishop, and his or her diocese. Yet is that historic ideal a reality in the U.S.A.? We speak of the Bishop of New York or Chicago or whatever, but is that person really the bishop of whatever? There are 20 or 30 bishops of Chicago or New York, or any large whatever. There is ours and a Roman one and a Lutheran and a "middle judicator" person of the Methodists and Presbyterians and UCC and AME Zion, plus a few Mormons. The historic image of a diocesan bishop of a city in past history is a romantic ideal, when compared to a bishop of a cluster of Episcopal congregations in a modern American city. Parallel jurisdiction is what actually exists in the church in America anyway.

There is the possibility of "another way" by a 10th province or by the

Philadelphia model with added provisions. As we seek to deal responsibly with the divisions in our ranks, it is worthwhile to ponder the experiment underway in the very city that will be host to the next General Convention. □

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Books

(Continued from page 8)

I think Capon could have gone further without making the book into the kind of moral tome he would classify as part of the problem and not a solution.

(The Rev.) Richard J. Anderson
Albuquerque N.M.

Promotes Discussion

A PRAYER BOOK FOR THE 21ST CENTURY

Liturgical Studies Three

Edited by Ruth A. Meyers

Church Hymnal. Pp. 285. \$13.95, paper

Readers should not be put off by the fact that this book was compiled in anticipation of an imminent revision of the 1979 prayer book. It is reported, to the

relief of many, that the Standing Liturgical Commission will not seek the beginning of a revision process at this time. Nonetheless, there are some helpful and interesting pages in this book.

It consists of 16 essays, most of them about 10 or 20 pages in length, all by different authors, each dealing with some particular point or topic in the prayer book which the author would like to see revised. The pastoral context of some rites is properly discussed at length, and in many cases good recommendations by the author are permitted, though not required, in the 1979 book.

In the beginning, Jean Campbell speaks of the importance of the daily offices, as well as asking searching questions about them. Louis Weil, considering eucharistic worship, helpfully describes such worship in small churches in Northern Michigan,

where locally selected non-stipendiary priests serve very suitably. In a somewhat more technical essay, Thomas Talley argues effectively that Western Catholics and Protestants alike have overemphasized the words of institution without sufficient regard for the structure of the eucharistic prayer as a whole — a position with which many are now coming to agree.

The inclusion of two essays on ordination rites by non-American scholars, Paul Bradshaw (English) and Richard Leggett (Canadian), shows that their points of view may be different from ours. Clayton Morris discusses the ongoing liturgical creativity of parishes to be seen in Sunday bulletins. Juan Oliver pleads for comprehensive attention to Hispanic liturgical needs.

These authors would not claim that they have dealt with every disputable point, and in a book such as this, one does not expect to agree with everything. This book will certainly promote discussion, which is its stated purpose.

(The Rev.) H. Boone Porter
Southport, Conn.

About Ritualism

GLORIOUS BATTLE


The Cultural Politics of Victorian Anglo-Catholicism

By John Shelton Reed

Vanderbilt. Pp. 357. \$34.95

The author, a distinguished professor of sociology at the University of North Carolina, here combines his expertise in cultural studies with an interest in the history of his own church, or rather the English counterpart thereof. He begins with a brief but thorough summary of the Oxford Movement under the Tractarians, and continues by distinguishing a transitional period of "subtractarians, ultrarubricians, and the gilt-gingerbread school."

The bulk of the book is devoted to the full-blown ritualism of the 1860s and after, with chapter titles including "Anglo-Catholicism as a Social Movement," "Women and Anglo-Catholicism," and "Young Men and Ritualism." In recent years, there has been some revisionist history on the subject of "ritualism and the urban poor," and in a chapter of that title he concludes that the popular conception of slum ritualism as an effective tool of evangelism had "some truth, some exaggeration, some oversimplifica-



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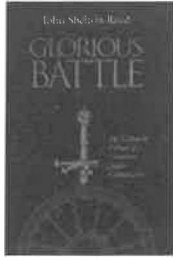
Books

tion, and some confusion about cause and effect."

Although one chapter is actually called "The Context of Ritualism," the sociologist's concern for context is evident throughout. In the chapter on women, we are told why the nature of Victorian society caused them to be "a large and conspicuous part of the active laity within almost any religious movement."

A concluding chapter, "The Irony of Anglo-Catholicism," points out how the movement changed from a desire to convert the church to contentment with being tolerated as a party; from the imitation of continental Roman Catholicism to an emphasis on the "Anglo" prefix, and from being associated with "frivolous classes and the mob" to the inclusion of such middle-class types as the once-unthinkable "ritualist grocer."

Although psychology is outside the book's scope, Reed does drop a few clues



as to just what made the ritualists tick. He suggests that "the element of one-upmanship . . . and the acquisition of detailed ritual knowledge may have had a particular appeal to the young." Perhaps another clue lies hidden in the title; for in every generation, there will always be those who simply enjoy a glorious battle.

(The Rev.) Lawrence N. Crumb
Eugene, Ore.

Evangelism Conferences

THE CUTTING EDGE OF MISSION
A Report of the Midpoint Review of the Decade of Evangelism
Edited by Cyril C. Okorocho
Anglican Communion Publications
Pp 224. \$15, paper

NEW WINESKINS FOR GLOBAL MISSION
Edited by Sharon Stockdale
William Carey Library
Pp. 444. \$15, paper

The Archbishop of Canterbury and

more than 400 persons from the Anglican Communion in 61 countries shared in a conference in September 1995 at Kanuga in North Carolina for a Mid-Point Review of the Decade of Evangelism. The addresses, sermons, and varied other presentations have recently been published under the title "The Cutting Edge of Mission."

Some astonishing successes are reported as well as some tentative beginnings. Those attending learned much of the life and ministries of fellow Anglicans. Bishop Kayumba from Rwanda described the enormous problems resulting from the genocide in 1994 when nearly a million people were slaughtered and a million more became refugees. The staff in his diocese was reduced to himself and one clergyman.

The other bishops attending the conference came to the podium, embraced him, and prayed for him and Rwanda as he knelt in their midst. Archbishop Carey stressed "Evangelism which keeps itself aloof from the matters of justice and human welfare does not reflect adequately

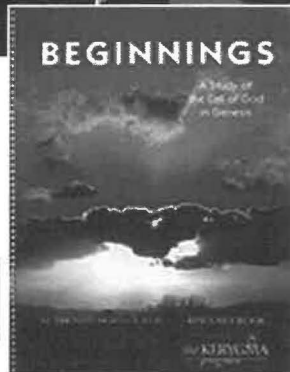
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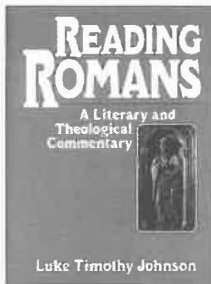
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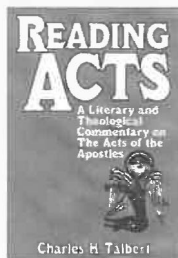


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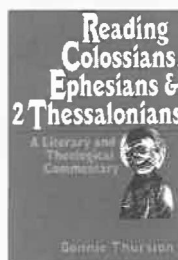
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Books

the biblical revelation." In a sermon he said, "We are sorry if we have given the impression that to be an Anglican Christian is to be English. But thank God, the Anglican Communion has lost its Englishness."

The addresses and reports of another conference about evangelism titled "New Wineskins for Global Mission" has also recently been published. Nearly 600 Episcopalians, including eight bishops, and nationals and missionaries from 20 countries met for five days in April 1994 at Ridgecrest, N.C. Another "New Wineskins" was held last month [p. 10].

A theme repeated in many of the 1994 addresses was dramatically illustrated during the closing service of Holy Communion. The celebrant asked, "Are there any who have not yet received the Bread of Life and the Cup of Salvation?" From around the room came a number of answers like these, "One billion Chinese have never been invited to the Lord's Table." "715 million Hindus have never been invited to the Lord's Table."

There are many fascinating stories recounted, such as one told by a man who had been a missionary in China. On a crowded bus he felt someone trying to steal his wallet from his pocket. Quickly grabbing the boy's hand, he began a conversation and the boy first learned about Jesus. There is a sad tale about a husband and wife who went to be missionaries having had no prior training and preparation. They stayed in the foreign country only a week as the culture shock devastated them.

The purpose of this compendium is to help parishes have more concern, involvement, and support for evangelical ventures of all kinds.

This book is available from Church Missionary Community, P.O. Box 278, Ambridge, PA, 15003-0278.

*(The Rev.) Emmet Gribbin
 Northport, Ala.*

Recently Received

THE ENDURING COVENANT: The Education of Christians and the End of Anti-Semitism. By Padraic O'Hare. Trinity. Pp. 195. \$17, paper.

OPENING THE CLERGY PARACHUTE: Soft Landings for Church Leaders Who Are Seeking a Change. By Christopher C. Moore. Abingdon. Pp. 187. \$14.95, paper.

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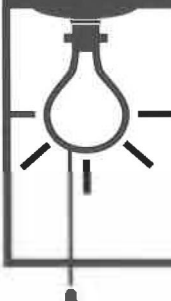
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Spirituality Past and Present

By TRAVIS DU PRIEST

LIVING IN THE PRESENCE OF GOD: The Everyday Spirituality of Brother Lawrence. Pp. 215. **LET THERE BE LIGHT: Based on the Visionary Spirituality of Hildegard of Bingen.** Pp. 212. Both edited by **John Kirvan.** Ave Maria. \$6.95 each, paper.

These two small books in the "30 Days with a Great Spiritual Teacher" series by Ave Maria bring to our daily attention the 17th-century monk who practiced the presence of God and the 12th-century mystical musician and nun who is currently the subject of a publishing renaissance.

STRIVING TOWARDS BEING: The Letters of Thomas Merton and Czeslaw Milosz. Edited by **Robert Faggen.** Farrar, Straus and Giroux. Pp. 178. \$21

Correspondence between the well-known Trappist monk and the 1980 Nobel Prize winner in literature, who since 1961 has taught Slavic languages and literature at Berkeley. From Thomas Merton in a 1960 letter: "Friendship is the first and most important thing, and is the true cement of the Church built by Christ." Beautifully written and printed.

GOD IS NO ILLUSION: Meditations on the End of Life. By **John Tully Carmody.** Trinity. Pp. 127. \$14 paper.

A former professor and writer at Santa Clara University wrote these meditations which he hoped would be prayed rather than read in the last few years of his life. They are in the style of the Psalms and are particularly dedicated to the terminally ill: "Hasten, O God, to help me / for without you I am afraid."

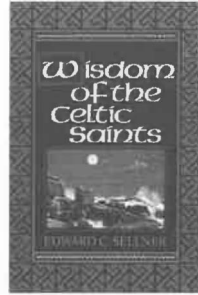
PRACTICING OUR FAITH: A Way of Life for a Searching People. Edited by **Dorothy C. Bass.** Jossey-Bass. Pp. 256. \$22.50

Sensitive and wide-ranging essays on conducting the Christian life — finding companions, honoring our bodies, singing, showing mercy. This, from The Dance of Forgiveness: "Forgiveness does not merely refer backward ... it also looks forward to the restoration of community." Ecumenical contributors, include John Koenig, academic dean of The General Theological Seminary.

WISDOM OF THE CELTIC SAINTS.

By **Edward C. Sellner.** Illustrations by Susan McLean-Keeney. Ave Maria. Pp. 207. \$11.95 paper.

A new edition of a 1993 book on Celtic saints such as Aidan, Brendan, Brigit, Hild(a). Artistically bound and illustrated. Includes an overview of Celtic spirituality.



THE LITTLE BOOK OF PRAYERS. Edited by **David Schiller.** Workman. Pp. 386. \$6.95 paper.

Another of the pleasant-to-hold-and-read "chubby" books which are so popular in today's market. This one, about 4x4 inches, printed in blue, includes prayers by Thomas Merton, Rumi, St. Augustine, Dag Hammarskjold, St. Teresa, Edna St. Vincent Millay and others.

JUST THE RIGHT WORD: Reflections on Popular Quotations. By **Gilbert H. Caldwell.** Abingdon. Pp. 136. \$8.95 paper.

Favorite quotations from scripture, literature, folklore and well-known spiritual writers under subjects such as Struggle, Duty, Aging, Dreaming, Success, Change, Spiritual Wholeness and Expectations. From Jackie Mabley in "Transformation": "If you always do what you always did, you will always get what you always got."

THE NEW INTERNATIONAL LESSON ANNUAL. September-August 1997-1998. Edited by **Nan Duerling,** et al. Abingdon. Pp. 488. \$12.95 paper.

A faculty member of Wesley Theological Seminary in Washington, D.C., Nan Duerling provides two modern translations (NRSV and NIV) for each lesson followed by about 10 pages of suggestions and ideas for teaching by lecture or discussion.

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Conference on Homosexuality

(Continued from page 12)

reconstructive and creative Christian theology, speakers talked about using scripture, tradition and reason to make arguments for reinclusion of homosexuals into the life of the present-day church.

The Rev. Marilyn McCord Adams, professor of historical theology at Yale Divinity School, brought up that historical models of same-sex love and friendship can be found in trinitarian formulas of the early church. She suggested that modern same-sex unions might be viewed in the same historical/mystical sense as a divine union of lovers. She states that “trinitarian definitions depend on sexual location,” and encourages female participants, written out of history, to flesh out female models of spiritual friendship. “Let’s think afresh, it’s surprising, but even the historical Christian tradition has a few things to offer,” she said.

The Rev. Louis William Countryman, professor of New Testament at the Church Divinity School of the Pacific, encouraged participants that “If we approach the Bible open to conversion, we might find something different than what we were taught to expect. To lesbians and gays, our love becomes a vocation — to follow it we have had to become pilgrims, to leave the world that knew gay sex was wrong. We heard the voice of God calling us to come out, to move toward a new world, so it is not surprising that the biblical narrative comes alive for us in new ways.”

He called for gays and lesbians in the church to come out. “Being in the closet means accepting culture’s negative judgment of ourselves,” he said. “The danger of the closet Jesus emphasized was that the habit of concealment can turn into

hypocrisy and this may be beyond redemption.”

Participants, attending one of three political action groups, focused on General Convention, diocese, and the local parish, exchanged information, discussed inclusion strategies and supported one another to take the risks required to make the church representative of Christ’s inclusive love. The same spirit of support was encouraged at small-group discussions over lunch and at a resource center, where representatives from 12 parishes and seven organizations from across the country had tables and spoke with participants about their own experiences.

The conference encouraged lesbians, gays and their supporters to recognize the sacramental truth about themselves and to celebrate it. Participants applauded the active method of inclusion to reclaim the Bible, to start talking like the Christians they are, and to tell their stories — heterosexual and homosexual. “Beyond Inclusion” plans to continue its work at General Convention, where there will be a booth where couples who have had commitment services as well as single gays and lesbians will be able to tell their stories and engage in dialogue with others.

The Rev. Altigracia Perez, rector of the Church of St. Philip the Evangelist in Los Angeles, said, “People are stuck because we refuse to give them the tools to get unstuck. There are people waiting to be convinced. Talk to them about your relationship with Jesus. Tell them how you can tell a Christian — by their fruits! Sound your faith from a personal perspective and stop apologizing.”

*Patricia Ackerman, Laurel Jensen
and Victoria Hughes*

Briefly

The **Diocese of Dallas** has allocated \$50,000 for the resettlement of 100 families in Uganda. The Rt. Rev. John W. Begyereize, Bishop of Kinkizi, said the families are pygmies who were forced from their land by creation of a national park and have no land or money of their own. The Anglican Church of Uganda has been an advocate for displaced persons.

The Primate of the Church of Ireland, the Most Rev. **Robin Eames**, extended his sympathy to the Roman Catholic Primate of Ireland, Archbishop Sean Brady, following the burning of three churches in

Armagh and Antrim. “If these attacks continue, our entire society will be dragged into a new nightmare of division and suffering,” Archbishop Eames said.

The Ecumenical Patriarch, spiritual leader of Orthodox Christians, has suggested that the Roman Catholic Church **join the World Council of Churches (WCC)**. The WCC will observe its 50th anniversary in 1998, and among the proposals being considered is that the WCC could help create a new ecumenical forum by including the Roman Catholic Church and other churches which are not members.

Anglican Institute

(Continued from page 12)

said. "We do not have the right to change who Jesus is.

Many challenges were articulated throughout the conference, like the one from the Rev. John Koenig, subdean of General Seminary, against the Jesus Seminar's doubts about the Lord's Supper, or one coming from the Very Rev. Guy F. Lytle, dean of the School of Theology at the University of the South, who called the church to remember Jesus in the support and renewal of clergy.

The Rev. Fleming Rutledge denounced the shallow thinking of those who wish to push the cross, the central marker of Jesus Christ's identity, to the periphery. "The cross of Christ is the touchstone of faith," she said. "It is typical of American Christianity to push the cross away and boost ourselves up." She challenged today's preachers to a bold proclamation of the cross which is lacking in pulpits today. "If it was good enough for Paul and Silas," she said, "it is good enough for me!"

The Rt. Rev. Edward L. Salmon, Jr., Bishop of South Carolina, issued a challenge for the church to answer God's judgment. He termed this challenge "an opportunity in the new millennium." He said, "This culture is not friendly to the church. The American academy is antagonistic to Christianity. The church is being silenced. The old way of doing business won't work."

The Rev. Walter Eversley, professor of theology at Virginia Seminary, brought the most direct blow to the work of the Jesus Seminar. "If the Jesus of the Jesus Seminar must be disinterred from ancient manuscriptism no Spirit is at work in their world!" he said.

As the closing speaker of the conference, Prof. Diogenes Allen, of Princeton Theological Seminary, stated, "The person who does not seek in the quest for what is worth having, being or becoming has lost his life.

"In Jesus' death, He takes into himself the consequences of our evil. God takes our rejection and turns it into something holy. God takes murder and makes it sacrifice. God is able to do this, now what are we going to do? We cannot get rid of him; God can take anything into himself. The cross shows us that in God sin and love coincide and are redeemed. Without the Resurrection, we have to content ourselves with only wisdom and speculation; we can do nothing but dream. I need certainty. That certainty is faith."

(The Rev. Canon) Susan P. Sloan

Pennsylvanians Contend P.B. Failed in His 'Canonical Duty'

A group of Episcopalians in the Diocese of Pennsylvania has charged Presiding Bishop Edmond L. Browning with "failure to perform his canonical duty" when he failed to summon a board of inquiry to investigate charges against the Bishop of Pennsylvania.

The group of more than 100 clergy and lay persons, known as Concerned Episcopalians, feels Bishop Browning violated the church's constitution and canons when he did not summon a board of inquiry following the ordinations of two non-celibate homosexuals by the Rt. Rev. Allen Bartlett.

In 1995, the group charged Bishop Bartlett with failing to uphold his ordination vows when he ordained a non-celibate homosexual to the priesthood.

Bishop Browning did not summon a board of inquiry to investigate the matter, following the dismissal of similar charges brought against retired Bishop Walter

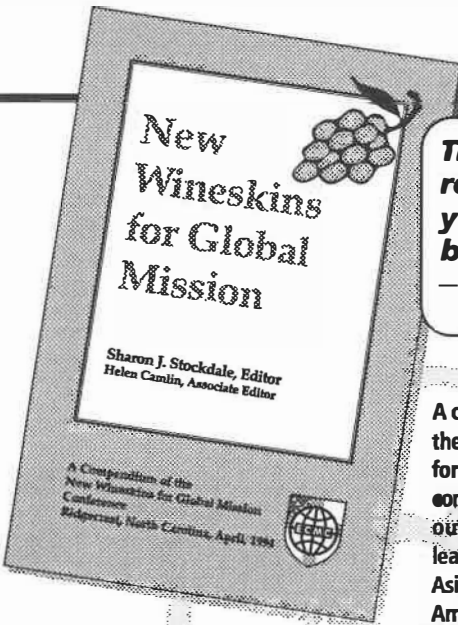
Righter of Iowa in 1996.

"Sadly, we were given no option but to pursue this course of action," said Hartley S. Connett, one of those who brought the charges against Bishop Browning. "We have reached an all-time low in defining moral standards..."

Reporter David W. Virtue said there was a "lengthy exchange of correspondence" between Bishop Browning and Concerned Episcopalians and that the Presiding Bishop "repeatedly alleged that he alone had the right to determine the charges against Bishop Bartlett."

The charges also were sent to the Rt. Rev. Arthur Williams, Suffragan Bishop of Ohio and vice president of the House of Bishops, and the Rt. Rev. Herbert A. Donovan, Jr., secretary of the House of Bishops.

The group requested that a committee of bishops be convened to review the charges against the Presiding Bishop.



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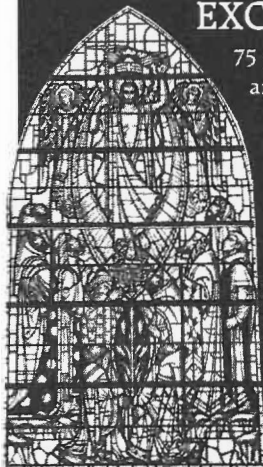
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People and Places

Appointments

The Rev. **Evangeline Anderson** is rector of St. Alban's, 1964 Smith, Centredale, RI 02911.

The Rev. **David M. Bargetzi** is vicar of St. John's, 2600 Church Ave., Cleveland, OH 44113.

The Rev. **Leslie C. Barker** is associate rector of St. Luke's, 3636 Yellowcreek Rd., Bath, OH 44333.

The Rev. **Ruth Bersin** is assistant of Grace, Box 467, Lawrence, MA 01842.

The Rev. **Joyce Caggiano** is parish associate of St. Paul's, 166 High, Newburyport, MA 01950.

The Rev. **George Choyce** is rector of Grace, Box 11123, Newington, CT 06111.

The Rev. **Mary Ellen Dolan** is assistant for Christian formation and youth ministry of St. Mary's, 324 E Main Rd., Portsmouth, RI 02871.

The Rev. **Julie Diane Gray** is assistant of All Saints', 3847 Terracina, Riverside, CA 92506.

The Rev. **Edwin Hallenbeck** is deacon of St. Luke's, Box 334, East Greenwich, RI 02818.

The Rev. **Owen Henderson** is rector of All Saints', 121 S Waco, Weatherford, TX 76086.

The Rev. **John C. Holliger** is rector of St. Paul's, 197 E Center, Marion, OH 43302.

The Rev. **James W. Hunter** is rector of St. Francis', 509 S Rosemont Rd., Virginia Beach, VA 23452.

The Rev. **Russell Johnson** is rector of Christ Church, 960 E Jefferson, Detroit, MI 48207.

The Rev. **John Nesbitt** is rector of St. David's, 2800 SE Harrison, Portland, OR 97214.

The Rev. Canon **Kritsi M. Philip** is canon for congregational resources of the Diocese of Spokane.

The Rev. **Gus Rakoczy** is rector of Christ Church, 149 Court, Plymouth, MA 02360.

The Rev. **Joel Watson** is vicar of St. Martin's, 95 Cleveland, Shady Cove, OR 97539.

Ordinations

Priests

Montana — **Donald Belcher**, priest-in-charge, St. Luke's and Holy Trinity, Troy, MT; add: 109 W Poplar, Libby, MT 59923.

Rochester — **Clare Yarborough**.

Virginia — (for the Diocese of Colorado) **Milton Crocker Williams, Jr.**

Change of Address

The Rev. **Randall Dunnington**, 1718D Gen. George Patton Dr., Brentwood, TN 37027.

Retirements

The Very Rev. **Donald Dean Cole**, as dean of St. Michael's Cathedral, Boise, ID.

The Rev. **Dick Glidden**, as rector of St. John the Divine, 1023 G, Springfield, OR 97477.

The Rev. **James Kaestner**, as rector of St. Luke's, Racine, WI.

The Rev. **Robert Leather**, as rector of St. Paul's, Poughkeepsie, NY; add: 14 Crescent Rd., Poughkeepsie, NY 12601.

The Rev. **John Douglas Riley**, as rector of All Saints', Jacksonville, FL.

The Rev. **Walter Thomas Saffran**, as rector of Trinity Parish, St. Augustine, FL.

The Rev. **Roy S. Turner**, as rector of St.

Luke's, Mechanicsburg, PA; add: 606 S York St., Mechanicsburg, PA 17055.

Resignations

The Rev. **Robert Bela**, as rector of Grace, Medford, MA.

The Rev. **Richard W. Bowman**, as assistant of All Saints', Vista, CA.

The Rev. **Margaret Lee Ferry**, as vicar of St. David's, Halifax, MA.

The Rev. Canon **Mark C. Sullivan**, as canon of ministry and development of the Diocese of Easton.

The Rev. **William Whiting**, as rector of St. Michael's, Holliston, MA.

Deaths

The Rev. **Jack R. Huntley**, retired priest of the Diocese of Ohio, died Jan. 2 after a long illness. He was 67.

Fr. Huntley was born in Canton, OH. He was a graduate of Kent State University and Bexley Hall Seminary. Fr. Huntley was ordained to the diaconate and the priesthood in 1959. He served as rector of St. Paul's, Bellevue and St. Bartholomew, Mayfield, OH, and as vicar of St. John the Evangelist in Napoleon until his retirement in 1991. From 1963 to 1980, he served as military chaplain in Maryland, Missouri, and Virginia, as well as in Vietnam from 1965 to 1966. Military decorations include the bronze star and the meritorious service medal. He is survived by his wife, Jo, and three children.

The Rev. **Robert (Robin) Johnson**, retired rector of All Saints', Gastonia, NC, died Jan. 20. He was 72.

Fr. Johnson was born in Greenville, SC. He graduated from the University of North Carolina and Virginia Theological Seminary.

Fr. Johnson founded All Saints' in 1962 and served as rector until his retirement in 1986. He also started the Hospice of Gastonia, and the Flynn Home for men with substance abuse problems. He worked with Habitat for Humanity and was chaplain to Thompson Children's Home. He is survived by his wife, Marilyn.

The Rev. **Richard W. Turkelson**, retired priest of the Diocese of Western North Carolina, died Feb. 1. He was 80.

Fr. Turkelson was born in Nassau County, FL. He graduated from Lenoir Rhyne College and Virginia Theological Seminary, and was ordained deacon and priest in 1956. He served as rector of Ascension, Hickory, NC, until his retirement in 1981, after which he served as interim for several churches in the diocese. He was chair of the commission on ministry, 1971-1975. He is survived by his wife, Lillian, and three children.

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Masses: Sun 8 Low; 10 Solemn; Daily, noon

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Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

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c; the Rev. Allen Shin, ass't
Sun Masses 9, 10, 11 (Soi & Ser) 5, MP 8:40, EP 4:45. Daily:
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex
Sat.) Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12,
4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

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The Rev. Daniel P. Matthews, D.D., Rector
The Rt. Rev. Herbert A. Donovan, Jr., Vicar

TRINITY

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Sun H Eu 9 & 11:15, Mon-Fri MP 7:45 H Eu 8 & 12:05, EP 5:15.
Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4
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Trinity Museum (in Trinity Church) Sun 1-3:45; Mon-Fri 9-
11:45 & 1-3:45; Sat 10-3:45.
Trinity Churchyard (north & south of Trinity Church) Sun 7-
3; Mon-Fri 7-3:45; Sat 7-3.
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Mon-Thurs 8:30-6; Fri 8:30-5:30; call for weekend hours

ST. PAUL'S

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West High and Baltimore Sts. 17325 (717) 334-6463
The Rev. Andrew Sherman, r
Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by app

Philadelphia, PA

ANNUNCIATION OF THE B.V.M. Carpenter & Lincoln Dr.
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H Eu & HS 10:30

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the Rev. Thomas G. Keithly; the Rev. Michael S. Mills
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6:45, EP 5 (214) 521-5101

Fort Worth, TX

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Sun 8 HC, 9 MP (HC 1S), CS 9, 11 MP (HC 1S) 12:15 HC (ex
1S). 1928 BCP Daily as anno (817) 332-3191

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ALL SAINTS CATHEDRAL 818 E. Juneau
Sun Masses 8, 10 (Sung). Daily as posted. (414) 271-7719

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Nicholas Porter, M.Div., canon; the Rev. George H. Hobson,
Ph.D, canon; the Rev. Mark Wood, M.Div., canon
Sun Services 9 H Eu, 10:45 Sun School, 11 H Eu

Florence

ST. JAMES Via Bernardo Rucellai 9 50123 Florence, Italy.
Tel. 39/55/29 44 17
The Rev. Peter F. Casparian, r; the Rev. Claudio Bocca
Sun 9 Rite I, 11 Rite II

Frankfurt

CHURCH OF CHRIST THE KING
Sebastian Rinz St. 22, 60323 Frankfurt, Germany, U1, 2, 3
Miquel-Allee. Tel. 49/64 55 01 84
The Rev. David W. Radcliff, r
Sun HC 9 & 11. Sunday school & nursery 10:45

Geneva

EMMANUEL 3 rue de Monthoux, 1201 Geneva, Switzerland
Tel. 41/22 732 80 78
The Rev. Gerard S. Moser, r
Sun HC 9; HC 10 (1S & 3S) MP (2S, 4S, 5S)

Munich

ASCENSION Seybothstrasse 4, 81545 Munich, Germany
Tel. 49/89 64 8185
The Rev. Thomas J-P Pellaton, r
Sun 9 Rite I Eu, 11:45

Rome

ST. PAUL'S WITHIN THE WALL
Via Napoli 58, 00184 Rome, Italy
The Rev. Michael Vono, r Tel. 39/6 474 35 69
Sun 8:30 Rite I, 10:30 Rite II, 1 Spanish Eu

Brussels / Waterloo

ALL SAINTS' 563 Chaussee de Louvain, Ohain, Belgium
The Rev. Charles B. Atcheson, r Tel. 32/2 384-3556
Sun 11:15 ex 1S 9 & 11:15

Wiesbaden

ST. AUGUSTINE OF CANTERBURY
Frankfurter Strasse 3, Wiesbaden, Germany
The Rev. Karl Bell, r Tel. 49/61 22 76 916
Sun 10 Family Eu



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