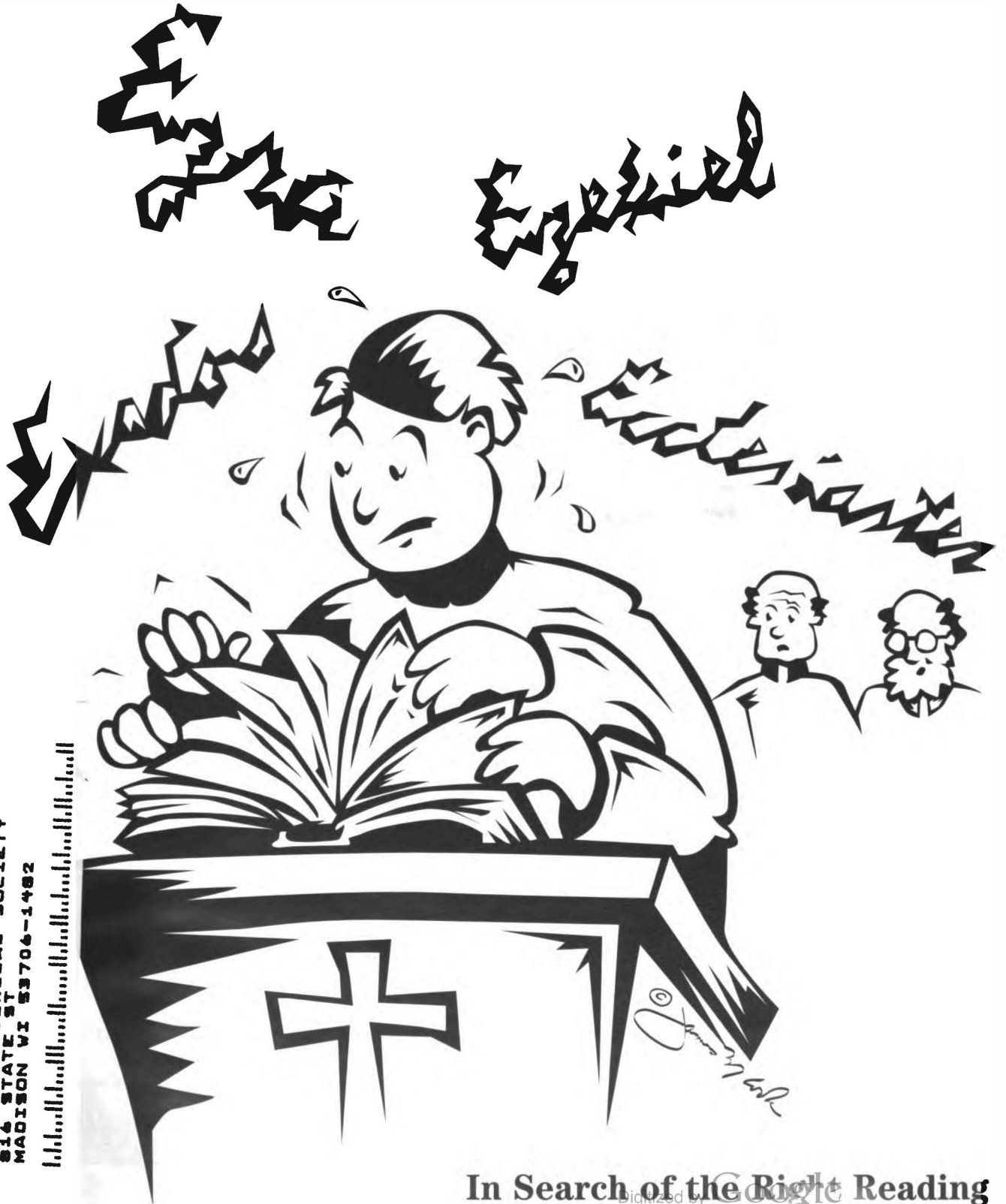


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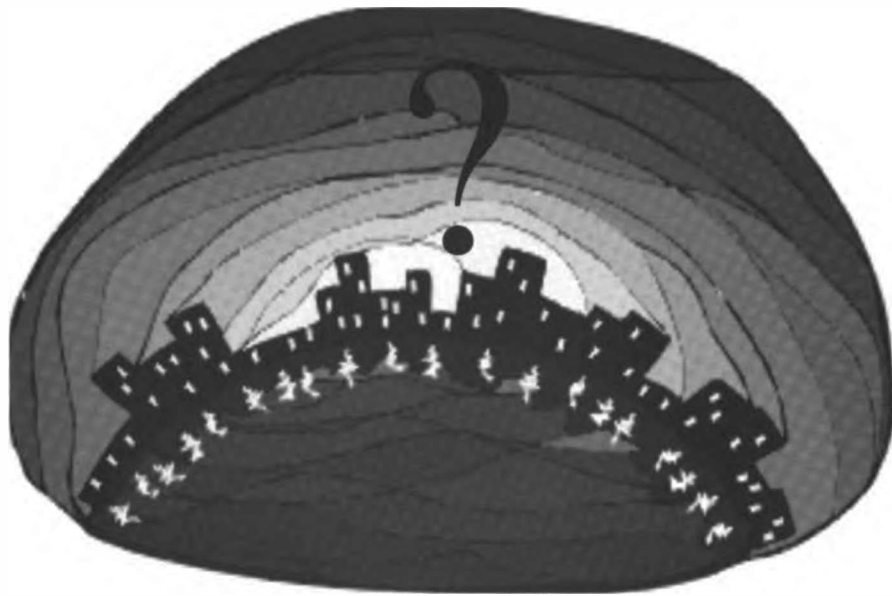
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The New Testament concept of *exousia* rests on three foundations. First, the power indicated is the power to decide. Second, this decision takes place in ordered relationships, all of which reflect God's lordship. Third, as a divinely given authority to act, *exousia* implies freedom for the community.

In a culture where everyone's point of view is valid, what is the internal and external glue that will hold the church together? By what means will we discern the revelation of God's love and will for God's people in the next century?

By What Authority? is the fourth Bishop Robert F. Gibson Burning Issues Conference hosted by the Virginia Diocesan Center at Roslyn in Richmond, Virginia. This year, we explore how God's authority is revealed to us in the twenty-first century. Our understanding of authority is central to many of the crucial issues facing the church today and to our personal response to God's call. Four stimulating and articulate speakers bring to the issue a unique combination of knowledge, experience and perspective. During the conference, we will take time to listen to them, to each other and to God, believing that, in doing so, we are taking the first faithful steps towards obedience.

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Volume 221 Number 16



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My face was turning crimson.
I could hear muffled chuckling
from the clergy in the congregation
and I knew I was in the wrong place.

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SUNDAY'S READINGS

A Taste of Eternal Life

'You lack one thing.' (Mark 10:21)

The Eighteenth Sunday after Pentecost (Proper 23)

Amos 5:6-7, 10-15; Psalm 90 (or Psalm 90:1-8, 12); Heb. 3:1-6; Mark 10:17-27(28-31)

A rich man came to Jesus with a question. This was not to trick or trap Jesus. He sincerely wanted to know how to inherit eternal life (Mark 10:17). When we think of eternal life, we often imagine the afterlife in heaven with God. However, the Bible usually is referring to a quality of life lived with God right now. If we are living with God now, we have eternal life. Then, after we physically die, that life continues. So this rich man wanted to know how he could have a better life with God now. He said he has kept the commandments. But that has not been enough for him.

Jesus could have sent him back to the prophet Amos. Amos in his own way was answering the same question when he said, "Seek the Lord and live" (Amos 5:6). Amos elaborates further when he says, "Seek good and not evil, that you may live; and so the Lord, the God of hosts, will be with you . . . Hate evil and love good, and establish justice in the gate" (Amos 5:14-15). Following the advice of Amos would have taken the rich man into the fuller implications of the commandments. But Jesus knew what he needed on a much deeper level. He needed to go,

sell everything he had, give the money to the poor, and come and follow Jesus. He could not do it. He walked away sad.

His wealth was an obstacle and barrier to eternal life, that life right now that brings joy and freedom. Jesus does not ask everyone to give all our money away because that is not everyone's problem. Jesus does ask us all to give up whatever it is in our lives that gets in the way of freedom. What are the things we desperately cling to and cherish too much? Can we loosen our grip? For example, when our children leave home, we may have a hard time letting go. If we let go, we don't lose our children. We gain freedom to relate to them as adults. We are asked to give up our clinging. There are things we need to let go of, and God, and we, know what they are. We may cling to friends in a way that masks our awareness that only God can completely satisfy. We may cling to an otherwise healthy hobby that so occupies our time that we avoid relationships.

We are far from perfect. But as we let go more we have more freedom. This is a taste of eternal life.

Look It Up

"Eternal life" appears in the Bible 44 times. Using a concordance, look up these passages. Read the passages, asking what they have to say about our life with God "now."

Think About It

Let's track our time for a week. How do we spend the bulk of our time? How we spend time is an indication of where our passion lies. Are we happy with this priority? Does it give us joy and freedom? Does it give us a taste of eternal life?

Next Sunday

The Nineteenth Sunday after Pentecost (Proper 24)

Isaiah 53:4-12; Psalm 91 (or Psalm 91:9-16); Heb. 4:12-16; Mark 10:35-45

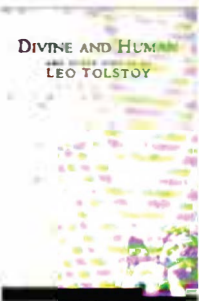
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Divine and Human

And Other Stories by Leo Tolstoy
New translations by Peter Sekirin
Zondervan. Pp. 224. \$19.99

"Life cannot have any purpose other than joy and goodness," Leo Tolstoy wrote in his original introduction to *The Circle of Reading*, from which the stories in *Divine and Human* were culled by Peter Sekirin, its fine editor-translator.

Tolstoy considered these stories "the best achievements of Christian literature," infused with "continuous joy." Most of these human-divine stories can fill a reader's soul with the beauty that saves the world. It's only when Tolstoy (very occasionally) lapses didactic that the volume's trans-



figuring clarity slightly flags. Ten of the 16 stories were inspired by or adapted from French, English, Persian, or other Russian texts. These reinterpretations may be the book's strongest pieces. "Sisters," a Guy de Maupassant tale in which "sailors spend six months of salary in four hours of debauchery," jolts its hero (and its readers) into seeing how close "fallen women" may come to us.

In Tolstoy's re-telling of Victor Hugo's "The Power of Childhood," a father's determination to shield his boy's innocence meets with a blood-thirsty mob's blind fury. "I cannot judge others," says a merchant in the book's opening story. "We should forgive other people and love them." This theme of forgiveness and humble love weaves throughout *Divine and Human*, intensely compelling in the mouths of the simplest people.

"We will all die soon," a furiously wronged husband finally proclaims, after turning pilgrim and seeking forgiveness. His quest ends in beauty and mystery, as does Tolstoy's retelling of "The Big Dipper," in which human generosity grows from silver to gold to diamonds and stars. Some of these little stories may seem simple, but the best ones, like Christ's parables, can

inspire eternal questions. Is suffering integral to joy?

Susanne Sklar
Waukegan, Ill.

The Bride

Images of the Church
By Daniel Berrigan
Icons by William Hart McNichols
Orbis. Pp.142. \$22 paper



Daniel Berrigan, priest and poet, has teamed with William Hart McNichols, priest and iconographer, to create a moving series of meditations. Each of the 27 meditations by Berrigan is based on a full-color icon by McNichols.

McNichols' icons contain elements of the traditional and contemporary, yet his images make the holy wholly present to us. Berrigan writes with a passion for justice, speaking against

all forms of oppression in the world and in the church.

The meditations portray faithful discipleship in the church. The words and icons invite us to discern how we too are inspired by the great cloud of witnesses that surrounds us.

The individuals presented are both ancient and present-day saints, including many who might be considered non-traditional holy people. Yet each represents a faith-filled response to the love of God that is reflected into the world.

I find myself returning to these meditations again and again to probe the meaning of their witness for my life. I trust "The Bride" will be a faithful companion for many years.

(The Rev.) Chuck Ruehle
Racine, Wis.

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Diocese of Los Angeles Engaged in Labor Dispute at Hospital

The Diocese of Los Angeles finds itself involved in a labor dispute at a downtown Los Angeles hospital. Good Samaritan Hospital, an institution of the diocese, has been the site of a conflict involving representation of nurses.

An election to determine whether the California Nurses Association would be decertified from representing the hospital's 500-plus nurses was scheduled for late September and was preceded by a candlelight vigil. The *Los Angeles Times* reported that nurses have been working without a contract since they voted for the union in December 1998. Both sides in the dispute have accused each other of harassment, deception and unfair labor practices.

"I'm frustrated," said the Rt. Rev. Frederick H. Borsch, Bishop of Los Angeles and *ex officio* chairman of the hospital's board. "I desperately want this hospital to move forward, but the biggest issue is one of trust between both sides. We have to recognize that the hospital is operating under

financial constraints, and at the same time we can't save the hospital by being unfair to workers."

Good Samaritan, known for open-heart surgeries and orthopedic services, has been financially troubled in recent years. The *Times* reported its budget shortfall has been reduced from about \$30 million in 1998-99 to about \$18 million this year.

The hospital was founded in 1885 by an Episcopal religious order but long ago yielded control to nonsectarian management. Its chaplain, the Rev. David Walker, is an Episcopal priest, and its board of trustees has a member elected by diocesan convention.

Bishop Borsch issued a statement in which he said, "I am very supportive of the efforts by the hospital workers to have fair working conditions and compensation. It will not be in the short- or long-term interests of the hospital and its patients to have other than justly paid and loyal employees in every area of work and care."



The Diocese of Rhode Island's second episcopal presence is the 200-pound, seven-foot Bishop Potatohead, greeting visitors to Diocesan House in Providence until the end of the year. The fourth PotatoPerson created by Providence artists Alyce Santoro and Jean-Paul Jacquet, she wears "something between a dalmatic and a chasuble, on which is a map of the world," and an episcopal ring on the middle of her three fingers. "Both art and the church need to be out on the street among people," Ms. Santoro said.

Eastern Oregon Consecrates Its Sixth Bishop

The Rev. William O. Gregg was consecrated as the sixth Bishop of Eastern Oregon Sept. 23 at Calvary Baptist Church in The Dalles. Bishop Gregg, formerly rector of St. James' Church, New London, Conn., succeeds the Rt. Rev. Rustin R. Kimsey, who retired in June.

The Rt. Rev. Edmond L. Browning, 24th Presiding Bishop, was the chief consecrator and preacher. Co-consecrators were: the Rt. Rev. Robert L. Ladehoff, Bishop of Oregon; the Rt. Rev. Harry B. Bainbridge III, Bishop of Idaho; the Rt. Rev. Jerry A. Lamb,

Bishop of Northern California, and Bishop Kimsey. Several other bishops



Bishop Gregg

participated, including the Rev. Paul R. Swanson, Bishop of the Oregon Synod of the Evangelical Lutheran Church in America.

Music was provided by a brass quintet, a bell choir, organist Jon Holland and singers from St. Paul's Church and the Cascade

Singers, both of The Dalles.

Among the gifts presented to the new bishop were a cope, by members of his former parish, his mitre, by Bishop Browning, and his ring, by his parents, Mr. and Mrs. Otis B. Gregg of Portsmouth, Va.

"It is a great honor to be called by the people of Eastern Oregon to serve as bishop," Bishop Gregg said. "This is a healthy diocese, and I am fortunate and honored to follow a superb bishop in Rustin Kimsey. Now we are walking through a new threshold into a grand and holy adventure together."

Canadian Diocese Expected to Close Soon

Diocese of Cariboo Will be Unable to Pay for Damages from Lawsuits

The financial crisis in the Anglican Church of Canada has led to the likely bankruptcy of one of its dioceses. The Diocese of Cariboo, a missionary diocese in British Columbia, is expected to shut itself down during its synod Oct. 13-15.

The national church is facing some 1,600 lawsuits as a result of the liability for the abuse of some 6,000 former students at residential schools operated by both the church and the federal government. The former students want compensation for the physical, sexual and cultural abuses they suffered in residential schools for aboriginal people, which operated from the 1800s until the 1980s. Most of the schools were operated for the government by Anglican and Roman Catholic agencies.

The Diocese of Cariboo was found jointly liable with the national church last year for 60 percent of an undisclosed award to a man abused at a residential school in Lytton, B.C., more than 30 years ago. There are eight other plaintiffs who were abused by the same former child-care worker and will return to court in the fall.

According to *Anglican Journal*, the newspaper of the national church, the diocese will be unable to pay its share of damages and cannot afford legal representation. The newspaper reported that of the original eight plaintiffs, seven set out to sue the federal government only. Cross claiming by the government added the church and diocese to the suits.

"We've never challenged the fact the plaintiffs were abused," said the Rt. Rev. Jim Cruickshank, Bishop of Cariboo. "In fact, several of the ones taking us to court now were the ones I paid for counseling for them for a period of time."

BRIEFLY...

A pathology report for Presiding Bishop **Frank T. Griswold** indicates that the cancer for which he underwent surgery [TLC, Oct. 1] was confined to the prostate gland, and tests did not indicate the cancer had spread to other parts of his body, members of his staff confirmed.

St. Paul's Parish, Brockton, Mass., has been incorporated into the Episcopal Church of Rwanda. In 1996, the

'As my spiritual director says, at least it's not the Inquisition.

I'm not losing my head, I'm just losing my job.'

Bishop Cruickshank

The *Journal* reported that the diocese planned to argue in court that it holds church property in trust for parishes. If accepted, it would mean parish property would not be seized to pay for bills.

If it shuts down as planned, the diocese would become an episcopal jurisdiction under the oversight of the Most Rev. David P. Crawley, Metropolitan of the Province of

British Columbia and the Yukon, and Archbishop of Kootenay.

Bishop Cruickshank said he was not worried about the possibility of losing his job.

"Every bishop in every period of history has to deal with something," he said. "As my spiritual director says, at least it's not the Inquisition. I'm not losing my head, I'm just losing my job ... It's not a career, it's a calling, and I'll be called to something at the end of this."

In a related development, the Ven. James B. Boyles, general secretary of the Anglican Church of Canada, charged "the (federal) justice department is literally driving our church toward bankruptcy."

Archdeacon Boyles appealed to the church's 750,000 members to engage in a letter-writing campaign to their members of parliament "so the government can get a sense of the frustration and concerns of the church." He added that within the next year the lawsuits will lead to the bankruptcy of the national church and that the existence of other dioceses would be threatened.

vestry and a large share of the members of St. Paul's left the Diocese of Massachusetts, and the parish has appealed a court decision which enabled the diocese to seize its property and financial assets.

Church Divinity School of the Pacific was among the theological seminaries which benefited from grants for educational technology given by the Lilly Endowment, Inc. [TLC, Sept. 17].

CDSP is part of the Graduate Theological Union of Berkeley, Calif., which was awarded a \$1 million grant.

The Episcopal Church launched its **Jerusalem 2000 Millennium Appeal** Oct. 1 in hopes of obtaining donations to the Diocese of Jerusalem. The appeal grew out of visits to the Holy Land by Presiding Bishop Frank T. Griswold and Archbishop of Canterbury George Carey in 1998.

In Search of the Right Reading

By Richard Bamforth



"You'll be the first reader," said the master of ceremonies unexpectedly as the procession of choir and clergy moved down the aisle of the crowded cathedral. It was the festival liturgy at the end of a three-day theological conference, and I cringed at the prospect of being unprepared in front of all those people.

The winsome archbishop from South Africa was to be the preacher. Small in stature but larger than life, he faced the world with a magnetic smile and an electric voice. The Gothic nave was filled with nearly a thousand clergy impatiently awaiting his message. Bright lights and TV cameras made the flickering candles look insignificant and archaic.

"Just pick up the Bible from the corner of the altar," said my frazzled mentor. "Stand squarely in front of the mike, and make it look as though you know what you are doing." That was an unnecessary jab, I thought, but I wondered how many television viewers realized just how unrehearsed we really were. "A bookmark will indicate the passage," he said, "Read slowly and solemnly. The acoustics in here are horrendous." The MC sounded surprisingly confident and I breathed deeply as we proceeded down the long aisle, so deeply that I inhaled too much incense and choked.

In the back of my mind I could hear my old seminary professor saying: "Always be prepared before reading in public." I gulped down mingled feelings of guilt and excitement as I wondered just which passage I would be reading and we slowly moved closer to the altar. The sound of the organ swelled to a great crescendo. The Eucharist began. The choir sang a magnificent Gloria, and the MC nodded pompously in my direction.

I moved forward, picked up the Bible, and opened the book where the bookmark indicated. The scribbled directions looked like a big "E" followed by an indecipherable scrawl of letters and numbers. Swallowing hard, I took another deep breath, and began to read from the 8th chapter of Exodus: "The Lord said to Moses, Go to Pharaoh and say to him, 'Thus says the Lord: Let my people go, so that they may worship me.'" I slowed my pace and it occurred to me that the archbishop was probably going to preach on liberation as a form of worship. What could be a more appropriate topic for this anti-apartheid hero?

I took another breath and continued reading in as solemn a voice as a newly ordained cleric could muster: "If you refuse to let them go, I will plague your whole country with frogs." I gagged a bit

My face was turning crimson.
I could hear muffled chuckling
from the clergy in the congregation
and I knew I was in the wrong place.

Illustrations by James Cook

While a deacon read what was obviously the correct passage, I hyperventilated, trying to pretend that I was not there.

but, feeling the MC's piercing eyes on the back of my neck, I proceeded dutifully, if apprehensively: "The river shall swarm with frogs, they shall come up into your palace, into your bedchamber, and your bed, and into the houses of your officials and of your people, into your ovens and your kneading bowls." My face was turning crimson. I could hear muffled chuckling from the clergy in the congregation and I knew I was in the wrong place.

Guessing that I had misread the bookmark, I looked at the quickly scrawled directions again and, suddenly, what I had taken to be "Ex" for Exodus, "chapter 8:1-4" now looked more like "Ez. 2:1-4." The MC must have placed the bookmark in Exodus instead of Ezra by mistake. I paused for a breath and flipped the pages. An eternity of silence passed before my fumbling fingers came to the 2nd chapter of Ezra.

I began again: "Now these were the people of the provinces who came from those captive exiles whom King Nebuchadnezzar of Babylon had carried captive to Babylonia." It fit my presupposition of the archbishop's upcoming sermon on liberation, and I went on: "They came with Zerubbabel, Jeshua, Nehemiah, Seraiah, Reelaia, Mordecai, Bilshan, Mispar, Bigvai, Rehun, and Baanai." There were more chuckles from the congregation and the MC behind me loudly cleared his throat. "Damn!" I thought silently to myself. I must have misinterpreted those directions.

The sweat was running down my armpits. My eyes glazed over. I felt naked and exposed before the huge, expectant crowd. There was only one thing to do. Quickly I turned more pages. The scribbled handwriting on the bookmark which first had looked like "Ex. 8" (for Exodus), and then like "Ez. 2" (for Ezra), now somehow looked more like "Ez. 16," no doubt meaning Ezekiel, a far more likely choice. The prophetic book would, of course, be just what the archbishop needed for his sermon, and I turned the pages once more.

The Bible was getting heavier and heavier and my face glistened with perspiration. My eyes quickly perused the passage: "How sick is your heart, says the Lord God, that you did all these things, the deeds of a brazen whore! ... Therefore, O whore, hear the word of the Lord." I knew in a flash that this would never do and, wishing for sudden death, I desperately flipped the pages to Ecclesiastes.

At "Ec. 2:14" I gasped, as though it were my last, and read with ponderous finality: "The wise have eyes in their head but fools walk in darkness!"

Turning sharply I looked daggers at the fuming MC, then shouted into the mike: "The word of the Lord." From the relieved crowd of clergy in front of me came the thunderous reply: "Thanks be to God."

I retreated behind a convenient pillar and, while a deacon boldly read what was obviously the correct gospel passage, I hyperventilated, trying to pretend that I was not there. When the archbishop climbed up



into the pulpit to preach, he began: "The text for my sermon on liberation today is from the 14th verse of the second chapter of Ephesians ("Eph. 2:14"): 'Christ is our peace; in his flesh he has made us both one and has broken down the dividing wall between us.'"

The little man from Cape Town with the brave heart, high pitched voice, and contagious chuckle turned in my direction, focused his piercing and liberating eyes on me, and winked gleefully. □

Richard A. Bamforth is a resident of Augusta, Maine.

What to Do (with the Singapore Two)

Did You Know...

The Rev. Herb Trimpe, deacon at St. John's Church, Ellenville, N.Y., worked for nearly 30 years at Marvel Comics, where he chronicled the adventures of the Incredible Hulk and other superheroes.

Quote of the Week

The Rt. Rev. John Broadhurst, Bishop of Fulham (England), on observing General Convention: "I can say that watching paint dry is more exciting."

An interesting, unusual dilemma has been posed. A small segment of our readership has challenged our news judgment. At issue is the matter of the Singapore Two. It doesn't seem to matter to many of these folks whether the Rev. Charles Murphy and the Rev. John Rodgers were really consecrated as bishops in Singapore last January. Their concern is whether news of their doings belongs in TLC.

Good question. Obviously, we think some of the events involving the Singapore Two are legitimate news stories. Otherwise we wouldn't have put them in the magazine. As far as I can determine, the Rt. Rev. Charles Murphy III is a bishop of the Episcopal Church of Rwanda, and the Rt. Rev. John Rodgers is a bishop of the Church of the Province of South East Asia. They are not recognized as bishops by the House of Bishops of the Episcopal Church in the United States, nor has their consecration been given any official status by the Archbishop of Canterbury. That's the easy part. Then it gets complicated.

When the Singapore story broke in mid-winter, we reasoned it this way: Here were two American priests, fairly well known, consecrated by American bishops and others at a cathedral in Singapore. At that time, the issue for us wasn't whether their consecrations were legitimate or recognized. It was simply an interesting news story.

We didn't stop there. We published interviews with the Singapore Two. What were they thinking? Why did they do this? What happens now? That's when the mail, the e-mail and the phone calls began. We've been accused of being PR agents for the Singapore Two (we're not), of having misguided news judgment (that's at least up for debate), and of hoping schism takes place (we don't).

I don't want to sound defensive, but I think it's helpful to let folks know why we've run some news stories on the Singapore Two and their Anglican Mission in America. It seems to me that when a 600-member congregation votes to leave the Episcopal Church and decides to move under the juris-

diction of one of the Singapore Two [TLC, Oct. 1], that's a news story. And if the Singapore Two are part of a new endeavor that's set up to receive parishes which intend to leave the Episcopal Church [TLC, Aug. 27], that's also news.

They're not Episcopalians!, goes the cry of our critics. They've left the church! They're in another denomination! You don't publicize other denominations!

Those claims, of course, are not all true. We do publish news of other churches —



The Rt. Rev. John Rodgers and the Rt. Rev. Charles Murphy.

As of today, the Singapore Two continue to be a news story.

Roman Catholic pronouncements [TLC, Oct. 1], Methodist and Presbyterian national conventions, Lutheran ordinations. But they're all related to what the Episcopal Church is doing, you say. Maybe. So are the Singapore Two, I would say. And let's not be sure the Singapore Two have left the fold. More important people than TLC's editor will determine that. They may have left the Episcopal Church, even though one continues to minister in the parish where he was rector, and at least one has been involved in confirmation and ordination services with Episcopal bishops who are in good standing.

We do not intend to publicize everything the Singapore Two decide to do this year. There will be more congregations, more individuals, who will leave the Episcopal Church for their jurisdictions. We won't cover them all. But as of today, the Singapore Two continue to be a news story. At some point, the rest of the Anglican Communion will decide what to do with them, and their status should be clarified. Until then, it's a strange dilemma.

David Kalvelage, executive editor

What Ignatius Teaches Us

This is a busy week in the church's calendar, with four straight commemorations of luminaries, highlighted by the Feast of St. Luke on Oct. 18. While Luke gets most of the attention, on the preceding day we celebrate the life of one of the giants of the early church, Ignatius of Antioch. The second-century bishop was one of the church's earliest martyrs, and is known best for the letters he wrote which give us glimpses of the early church. The letters were written during a journey from Antioch to Rome while in the custody of 10 soldiers, whom he referred to as "my leopards." His themes were dominated by the unity of the church, centered on one's bishop, and salvation in Christ.

The epistles of Ignatius have value for contemporary Christians. In his Epistle to the Philadelphians, he writes, "I did my part as one dedicated to the cause of unity; for where disunion and bad blood exist, God can never be dwelling." He added, "I appeal to you not to let your actions be prompted by any party spirit but rather by the teaching of Christ." Other remarks are as applicable to the church of 2000: "Flee from schism as the source of mischief," and "You should all follow the bishop as Jesus Christ did the Father ... Where the bishop is present, there let the congregation gather, just as where Jesus Christ is, there is the catholic church." The words of Ignatius, while written to early Christian communities, are still of value today. May the example of his love and service to Jesus Christ and to his church inspire us to greater witness.



St. Ignatius
Taken from the St. Ignatius of Antioch Orthodox Christian Mission website.

Voice Your Opinion

Many of our readers are familiar with a form which is sent with some subscription renewal notices. Titled "Voice Your Opinion," the sheet gives readers an opportunity to tell us what they like best about their magazine and what they like least. In addition, subscribers have the opportunity to give us suggestions to improve the magazine. The comments made on those forms are not taken lightly. All of them are read by the executive editor, and on occasion the person who makes a particular good suggestion is contacted by letter or telephone to find out more about the idea. We urge readers to complete the forms and to return them to us. Please know that your suggestions are taken seriously, and your thoughts about TLC are always welcome.



Turning Point

Murky Future or Mission Opportunity?

By Richard Kew

There is nothing more irritating than someone who keeps saying, "I told you so." However, as I look at the Episcopal Church scene in the wake of the 73rd General Convention, and as I look at some of the things I have been writing and saying during the last few years about the reconfiguration of the church, it is sometimes hard to restrain myself.

As a theologically conservative Episcopalian who deeply loves this church, I went to Denver with my stomach churning and adrenaline pumping. I did not quite know what to expect, but things did not look rosy for those with my convictions. I wondered if there would be a place for me when it was all over.

With General Conventions there is always good news and bad news, but as anticipated, human sexuality was the largest bone of contention.

I will not bore you by rehearsing details. Suffice it to say that in retrospect almost anything the convention might have done would likely have triggered the first steps toward reshaping of the church. This outcome has been developing quickly. Every

future or whether we will make of it a missionary opportunity.

For a number of years observers foresaw a clean split between left and right, but that seems overly simplistic. There are so many different interest groups both within the Episcopal Church and in the penumbra of American Anglicanism that a variety of approaches will be attempted. Furthermore, conservative groups, the ones who arguably feel the most marginalized, find it difficult to agree among themselves. As fragmentation is part of the spirit of this postmodern age, there could be as many as four or five different responses on the right to the crisis that is now remaking North American Anglicanism.

Despite the fact that left and right, conservatives, traditionalists, evangelicals, and whoever else, are couching their recipes for the future in the language of mission, mission appears bound to suffer. As old infrastructures are rejected and new ones are put in place, resources and energy will be diverted from the challenge of making Christ known by word and deed. Squabbles, which will inevitably involve huge legal bills, will lead detractors to shake their heads and mutter in disgust, "See how these Christians love one another."

**In the past, loyalty is something
that the Episcopal Church expected
from its members as a matter of course.**

time I have been ready to put together this piece something else has happened, and I have had to draw back from writing. The truth is that reconfiguring of the church will probably continue with many twists and turns a long way into the future. The question we need to ask is whether this will result in a murky

A colleague recently told me of a conservative denomination that has been studying the downward spiral of the Episcopal Church, for fear that it might one day find itself going down the same path. The conclusion was that it could take Episcopalians 50 years to resolve their differences in the courts, and that in

the process we would squander literally all our assets. We fail to heed such a warning at our own peril.

Having said all this, part of me welcomes reconfiguration. My overwhelming sense in Denver was that the accumulated structures are no longer capable of facilitating mission in the manner an increasingly hostile post-Christendom world demands. In tomorrow's church, every resource imaginable needs to be focused into effective congregational life. Both nationally and at a local level, rapidly changing circumstances demand an agility that today's plodding structures and financial priorities do not allow, designed as they were for less animated times.

What is happening is nothing short of a new reformation, which will be every bit as messy as the previous one. Human sexuality in all its complexity is merely the presenting problem of a far deeper missional malaise. If this malaise is not quickly addressed in an honest and forthright manner, North American Anglicanism will likely be stripped down to a mere shadow of its former self. You only have to glance at the demographic profiles of an uncomfortably large number of our parishes and dioceses to realize that time is running out for more components of this church than many are prepared to admit.

Our first task out of Denver is to be able to acknowledge that the church as we have known it will never be the same again — and then to ask what opportunities new configurations offer. The time is long overdue to turn all structures upside down and to create a new kind of partnership that provides a rich array of cutting-edge support and services to congregations — that is, the people on the front lines. The services necessary to enable parishes to become vibrant and evangelistic missionary units will be expensive, and a con-

stantly expanding knowledge base will be required if we are to be effective in the long term. The question is whether we can afford not to do this.

The second task coming out of Denver is for the whole church to begin dialogue about the sort of relationship between the various levels of denominational life that will enable the right kind of partnership structure to emerge. Be assured that if we do not face up to realities, more radical action is bound to force changes that will be more painful, and not necessarily more effective. Some will say (and they may be right), that the crisis is upon us and this is going to happen whatever. In these circumstances, the goal is to be focused on our mission and not to lose our heads.

In the past, loyalty is something that the Episcopal Church expected from its members as a matter of course. Today at every level of our life, loyalty is not unthinkingly conferred, but has to be earned, re-earned, and then earned again by those who lead and make decisions. Episcopal parishes are going to

respond with enthusiasm to diocesan and national structures that are streamlined, efficient, Christ-centered and prayer-driven, but which above all think of the congregation and its needs first, rather than their own survival or well being.

Organizations and organisms of every kind face moments when their right to continue existing is tested. The Episcopal Church has reached such a turning point. If we grasp the opportunity, then it is possible that we have as amazing a future as we have had a past. But we need to be ready to embrace the reality that tomorrow will definitely not be more of the same. □

The Rev. Richard Kew is a priest of the Diocese of Tennessee. He has been involved in a wide range of mission ventures over the last quarter century.

The Episcopal Church has reached a turning point when its right to continue existing is tested.



LETTERS
TO THE EDITOR

Simplistic POSTAGE
Claim

The opening sentence in the commentary on Mark 7:31-37 [TLC, Sept. 10] both startled and made me cringe, to wit, "It is rare that we find in the New Testament direct passages that clearly state that Jesus is God." The claim that Jesus is God should be rare to non-existent. I have always understood that Jesus of Nazareth is the incarnate Son of God or the incarnate Second Person of the Trinity. To say that Jesus is God as if that is a one-to-one correlation is both misleading and, I believe, erroneous.

Many years ago, the Rev. William Moultrie Moore, Jr., then rector of St. Martin's Church in Charlotte, N.C., and theology examiner in the Diocese of North Carolina, failed a seminarian on his theology exam for making that explicit claim. Later, I succeeded Father, later Bishop, Moore in that position. I, too, sent seminarians back to their books for making that simplistic claim. It certainly fails to take into account the kenotic passage of Philippians 2:5ff.

That important issue apart, the passage in Mark, echoing Isaiah 35, speaks to the inevitable and unending manifestation of the end-time reign of God and its transformation of the partialities and failings of the world beginning with this seminal act of healing by the incarnate One and the setting of that irruption of grace is among Gentiles, foreshadowing the transformation of the whole created order. That is a tall order and a bold proclamation; it is not a claim that "Jesus is God."

*(The Rev.) Phillip C. Cato
Chevy Chase, Md.*

Servant of All

The editorial on prayer for Bishop Griswold [TLC, Sept. 3] reminded me of a couple of little stories I tell about him in sermons every now and then. Of course, I do

this without his knowledge.

Like many others, I had always thought of the people at "815" as "them," cold bureaucrats doing who knows what. Then, a year and a half ago, my wife accepted a position in the ecumenical office and I know she's no cold bureaucrat. We went to New York City to meet and greet. This was a reversal of 35 years ago when I came here to St. Augustine's to meet and greet. She was asked to come along. This time I was asked to come along.

We met with the Rev. David Perry, a warm and gregarious man (good qualities for the ecumenical officer). He said it would be great if we could meet the Presiding Bishop, since Midge was going to be working for him. However, it didn't appear he was in the building, maybe not even in town. Then David said the first thing that caught my attention: "If Bishop Griswold is in the building at noon, he will be in the chapel for communion." His office and the pent-

house where he and Phoebe live are at the top of the building. We made tracks to the chapel and took a seat. About 35 people were present. Close to the front was the P.B. A priest from the "Asian Desk" was celebrating. At the peace we greeted those close at hand, and then when I turned back to the altar I noticed who the acolyte was. Holding the little bread box was the Most Reverend himself. The man from the penthouse was the altar boy, the servant of those in attendance, and, of course, the servant of us all. That illustration has made it into many of my remarks when I look for illustrations of how Christ would have us treat each other.

Now it's a year and a half later and early one morning recently, Midge was going to her office. Passing the chapel she saw two figures, standing in prayer. A short time later she had to leave the building to go to a meeting. In front of "815" was an old woman with her shopping cart, piled high with all her earthly possessions. They greeted each other and then the old bag lady remarked, "Well, this morning it was only the P.B. and me, just us two." The P.B. and me. There he goes again. The man from the penthouse and the lady who lives in the streets. Both together praying for you and me and the world. I love that man and thank God for giving us such a clear example of what a servant of Christ should be.

*(The Rev.) John Roof
St. Augustine's Church
Danville, Ind.*

'Brightest Minds'

In the article, "Primates and Others Gather in Reaction to General Convention Decisions" [TLC, Sept. 17], the Rev. Canon Bill Atwood, is quoted as saying those attending the gathering "were the brightest theological minds in the Anglican Communion."

I could not disagree more strenuously as I believe the single most brilliant theological mind in the world today belongs to retired Bishop John Spong. Perhaps Canon Atwood was misquoted and he actually said those attending

the gathering possessed the "narrowest" minds in the Anglican Communion.

Apparently nothing has really changed in the Episcopal Church. I predict that, as long as we have so many clergy and communicants who are both insecure and self-loathing, nothing will truly change.

*Charles Baller
Kansas City, Mo.*

Awkward Metaphor

Like most metaphors, the Anglican three-legged stool of scripture, tradition and reason can be awkward at times. I find it more helpful to think of it as a matrix for discussion, for conversation, of the faith community.

Further, scripture is, after all, a collection of traditions, the most noticeable of which is our four gospels, all gathered under the one cover we call a Bible. It seems to me that if scripture is invoked to end the discussion, as playing the trump, we really don't need the baggage of tradition and reason.

As for experience, how long does it have to be around before we call it tradition? Further, would it not be unREASONable to preclude experience from our deliberations? Is it not possible to view experience as a subset of reason or tradition?

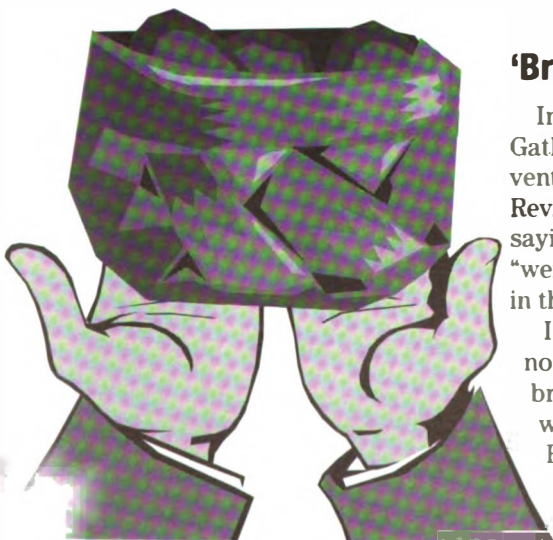
Those leaving could be viewed as those who have played their trump when the larger faith community prefers to continue their discussion. But then patience is seldom a virtue when God and scripture are on your side.

*(The Rev.) William B. Easter
Rio Rancho, N.M.*

Priest and Pastor

Our catholic orders stem from our bishops in apostolic succession. Where our bishops are, there is the church. Without these bishops, there is no church. To me, as a catholic Anglican, this is more significant than a Lutheran pastor being authorized to preside at the Eucharist [TLC, Aug. 20]. This may seem unchristian to our Lutheran brothers and sisters, but it

**"... when I turned back
to the altar I noticed
who the acolyte was.
Holding the little
bread box was the Most
Reverend himself."**



would be difficult for me to accept a Lutheran pastor presiding at our Eucharist without said pastor being made a priest by one of our bishops. Of course, some of our small churches are so desperate to have a pastor, they would probably accept anyone who is theologically trained, regardless of what seminary or denomination he or she comes from. My concern is, would the small parish lose its catholicity? I believe we temporarily would, until the new Lutheran seminarians are ordained by a valid bishop.

*Brad Phillips
Earlville, N.Y.*

This is a clarification of one aspect of the practice of lay presidency at the Eucharist within the Evangelical Lutheran Church in America. The ELCA does indeed authorize lay presidency under certain circumstances. There are also indeed examples of individual pastors authorizing such actions.

However, the ELCA constitution and bylaws do not permit an individual pastor to authorize lay presidency at the Eucharist; that authority rests solely with the synodical authorities under defined circumstances.

*(The Rev.) G. Thomas Osterfield
Nashotah, Wis.*

Also Painful

Thank you for the reality of the editorial, "Painful Decisions" [TLC, Sept. 24]. There are many other painful decisions being made besides one to leave the Episcopal Church. I have made the trying decision to remain.

However, as an evangelical Christian, the painful decision is to uproot my family and leave my established home and ministry in Wyoming to seek a new ministry call in another diocese that is led by one of the remaining few bishops who show evidence of being orthodox believers. I have tried to do my part: I went to the 73rd General Convention as a deputy and almost wore out the "NO!" button, but was in the minority.

*(The Rev.) Ben Wright
Newcastle, Wyo.*

Not an Endorsement

Concerning Hugh Straub's and John Galagan's letters regarding Bishop Jane Dixon's presence on the podium at the Democratic convention [TLC, Sept. 24], it should be noted that at the Republican convention in Philadelphia, Cardinal Anthony J. Bevilacqua of the Roman Catholic Church had a prominent role in the closing evening, including giving a long closing prayer that clearly supported the Republican Party's platform on abortion. I did not see this in any way as the Roman Catholic Church's endorsement of Gov. George W. Bush. I am sure he was honored to be included, as no doubt was Bishop Dixon.

*(The Rev.) Timothy Safford
Philadelphia, Pa.*

The Same Treatment

The column about the Presiding Bishop's stole [TLC, Sept. 17] reminds me of the elderly man with a rather long beard who, upon going to bed, couldn't decide whether to keep his beard out of the covers or tuck it under. He finally was treated for insomnia. Perhaps the church could request the same treatment.

*(The Rev.) John Riley
Jacksonville, Fla.*

'Creative Strategies'

The article, "Angels in the Flames" [TLC, Sept. 3], moves me to write. I wish Fr. Packard the continuing "presence of angels" at his Morning Prayer services, but that's not the reason for this letter. Rather it is because I am deeply edified by his practice of daily Morning Prayer at his church with a crowd of, as he puts it, just himself. I applaud this commitment.

General Convention's call from Denver asks us to double our membership by 2020. That resolution states this is to be accomplished "through creative strategies of evangelism, prayer, and spiritual development and strengthening congregational life."

I submit that opening our churches more frequently, even daily, for some form of worship and/or prayer service could be an important aspect of a creative strategy.

The church has always allowed itself to be guided by prayer, from its mission to glorify God. If our churches were to offer a variety of daily services, regardless of attendance, we might be surprised by the strengthening of congregational life. Who knows what could then be accomplished?

*Vincent S. Raj
Pacific Grove, Calif.*



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Appointments

The Rev. **Mary C. Adams** is associate at St. Timothy's, 2094 Grant Rd., Mountain View, CA 94040.

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The Rev. **Randolph Albano** is vicar of St. Paul's, Queen Emma Sq., Honolulu, HI 96813.

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The Rev. **Kenneth Beason** is rector of St. James', 514 14th St., Paso Robles, CA 93446.

The Rev. **Mervyn L. Belmontes** is rector of St. Gabriel's, 331 Hawthorne St., Brooklyn, NY 11225.

The Rev. **Paige Blair** is rector of St. George's, Box 364, York Harbor, ME 03911.

The Rev. **Barbara Bond** is rector of St. Paul's, Box 206, Lock Haven, PA 17745.

The Rev. **Christina Brannock** is rector of St. James', Woodstock, VT.

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The Rev. **Mark Lattime** is rector of St. Michael's, 23 Main St., Geneseo, NY 14454.

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The Rev. **James McConnell, Jr.** is rector of Resurrection, 113 Brown Ave., Rainbow City, AL 35906-3122.

The Rev. **Douglas O. McCurry** is rector of Christ the Redeemer, 6801 Vaughn Rd., Montgomery, AL 36116.

The Rev. **Joel Miller** is rector of St. Francis', 915 E Main St., Turlock, CA 95380.

The Rev. **Wylie W. Miller** is rector of Holy Cross, 322 S Church St., Paris, TX 75460.

The Rev. Canon **Eduardo Monzon** is canon associate of Buen Pastor Cathedral, San Pedro Sula, Honduras, and canon for evangelism and mission of the Diocese of Honduras.

The Rev. **Michael G. Munro** is rector of St. Paul's, PO Box 233, Leavenworth, KS 66048-0233.

The Rev. **Douglas E. Neel** is rector of Holy Trinity, Box 188, Heath, TX 75087.

The Rev. **Ernesto Obregon** is missionary for Hispanic ministry in the Diocese of Alabama, 521 N 20th St., Birmingham, AL 35203-2682.

The Rev. **Michael Percival** is chaplain at St. Mark's School, Dallas, TX.

The Rev. **A. Kenneth Phillips** is rector of St. Paul's, 301 E 9th St., Chester, PA 19013.

The Rev. **J. Michael Povey** is rector of St. James', 1991 Mass Ave., Cambridge, MA 02140.

The Rev. **Fairbairn Powers** is assistant at St. Peter's, Ocean St., Beverly, MA 01915.

The Rev. **Mary Elizabeth Pratt-Horsley** is rector of St. Benedict's, Los Osos, CA.

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The Rev. **Wayne L. Riley** is rector of Incarnation, 1957 Five Mile Line Rd., Penfield, NY 14526.

The Rev. Canon **Marge R.S. Roccoburton**, deacon, is canon to the ordinary of the Diocese of Connecticut, 1335 Asylum Ave., Hartford, CT 06105.

Ordinations

Deacons

Bethlehem — **Daniel V. FitzSimmons**, Ministry of Unity, Princeton and Lehigh, PA; **Susan Hazen**, Pohick Church, Lorton, VA; **Faith D'Urbano**, St. Gabriel's, Douglassville, PA.

Colorado — **Nancy Malloy**, St. Aidan's, 2425 Colorado Ave., Boulder, CO 80302.

El Camino Real — **Mary Morrison**, **Susan Thompson**, **Jan Wood**.

Hawaii — **Walter Stevens**, St. Philip's, 87-227 St. John Road, Maili, HI 96792.

Kansas — **Gail A. Boutros**, **Dick B. Tracy**, **Rita V. Tracy**, **William G. Wolff**.

Massachusetts — **Rebecca Black-Graham**, **Mark Edington**, **Ben King** (for the Church of England).

Oklahoma — **Nancy Brown**, St. John's, 4201 S Atlanta St., Tulsa, OK 74105; **Micky Rahhal**, St. Philip's, 516 McLish St., Ardmore, OK 73401.

Pennsylvania — **Barbara Allen**, Calvary, Box 546, Conshohocken, PA 19428; **Nancy Deming**, Trinity, Gulph Mills, PA; **David Fredrickson**, Trinity, 2631 Durham Rd., Buckingham, PA 18912; **Jacqueline Ponce**, St. John's, Kensington, PA.

Priests

Bethlehem — **William S. Marshall**, Ministry of Unity, Palmerton and Lehigh, PA.

El Camino Real — **Michael Ferrito**, **Paul Strudwick**.

Massachusetts — **Robert Bacon**, **Sarah Eastman**, **Patricia Eustis**, **Stephen Klots**, **Mark Nestlehutt**, **Kelly O'Connell**.

Rochester — **Julie Cicora**, **Sally Helligman**, **Louise Johnson-Toth**.

San Joaquin — **Doug Buchanan**, **Dennis Kelly**, **Bernard Osburn**, St. Matthias', Box 26, Oakdale, CA 95361.

Resignations

The Rev. **James B. Craven III**, as Episcopal chaplain at the federal prisons in Butner, NC; he continues as priest associate at St. Luke's, Durham, NC.

The Rev. **Beth Maynard**, as assistant at St. Gabriel's, Marion, MA.

The Rev. **Sylvester O. Taylor**, as assistant at St. Philip's, Brooklyn, NY.

Retirements

The Rev. **David Cargill**, as associate for pastoral care at the Cathedral of St. John, Providence, RI.

The Rev. Canon **Clifford Bradley Carr**, as rector of Trinity, Easton, PA.

The Rev. **Joseph C. De Acetis**, as priest-in-charge of Christ Church, Stroudsburg, PA.

The Rev. **Richard C. Ditterline**, as rector of Grace, Hulmeville, PA.

The Rev. **Joseph Salvatore Falzone**, as rector of St. Stephen's, Whitehall, PA.

The Rev. **Joseph Gatto**, as rector of St. James', Bedford, PA.

The Rev. **John W. Groff, Jr.**, from active ministry; he continues as director of Mystic Journey Retreat Center; add. PO Box 1021, Guntersville, AL 35976.

The Rev. **Albert N. Halverstadt, Jr.**, as rector of St. Barnabas', Denver, CO.

The Rev. **Gilbert S. Larsen**, SSC, as rector of Christ Church, Sharon, CT; add. 9160 SW 193rd Cir., Dunnellon, FL 34432.

The Rev. **Thomas E. Leonard**, as rector of St. Christopher's, Sun City, AZ.

The Rev. **Joan Porteus**, as rector of St. Paul's, Hopkinton, MA.

The Rev. Canon **James Rasmick**, as rector of Holy Trinity, West Palm Beach, FL; add. 1508 Coral Oak La., Vero Beach, FL 32963.

The Rev. **Thomas Shepherd**, as rector of Christ Church, 671 Main St., Harwich, MA 02646.

The Rev. **James Paul Stevenson**, as rector of Trinity, West Pittston, PA.

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