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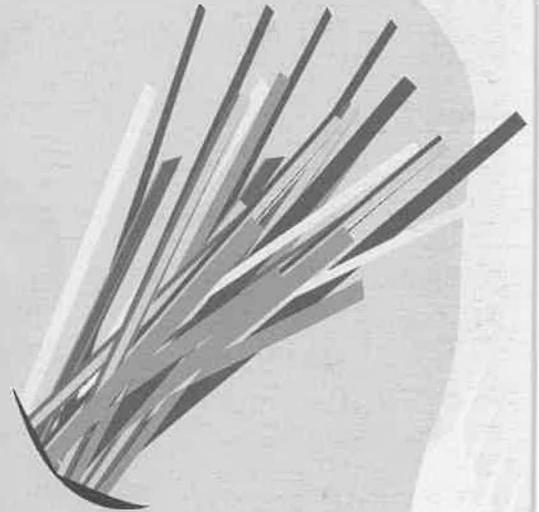
IN THEIR SEASON

AND FOR THE LABORS

OF THOSE WHO

HARVEST THEM.

(Book of Common Prayer, p. 246)



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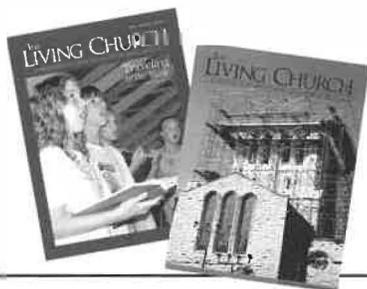
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Volume 223

Number 22

Features

- 10** Struggles in the Anglican Church of Australia
Speak to Those Here at Home

BY CHRISTOPHER L. WEBBER

Opinion

- 12** From the Editor
A Separate Sydney
- 13** Editorials
Thankful for God's Blessing
- 14** Viewpoint
Whose Church is It?
We have replaced God's authority with that of the bishops.
- BY IAN MONTGOMERY
- 15** Letters
Out of Touch

News

- 6** Forward in Faith will consecrate a bishop.
- 7** A federal judge says the bishop can decide who should be rector of Christ Church in Accokeek, Md.
- 8** The Diocese of Delaware issues standards for blessing same-gender relationships.

Other Departments

- 4** Sunday's Readings
- 5** Books
- 21** People & Places

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SUNDAY'S READINGS

Preparing for the End

'Brothers and sisters, do not be weary in doing what is right' (2 Thess. 3:13).

The 24th Sunday After Pentecost, Nov. 18, 2001

Mal. 3:13-4:2a, 5-6; Psalm 98 (or 98:5-10); 2 Thess. 3:6-13; Luke 21:5-19

Nearly all of us who have visited major cities have encountered self-styled prophets carrying placards which read, "Repent, for the end of the world is at hand." Many of us tend to write off such persons as somehow less than normal. In truth, the message of many street-corner evangelists is nothing less than that of John the Baptist: "Repent, for the kingdom of heaven has come near" (Matt. 3:2). Those Christian bodies which expect a rapid return of Jesus to judge the earth take seriously the words of the Lord himself: "Therefore you must also be ready, for the Son of Man is coming at an unexpected hour" (Luke 12:40).

One need not be religious to know that this world is at best a temporary arrangement. The impact of some celestial body or the eventual transformation of our sun into a supernova are perfectly natural explanations for the end of this world as we know it. Believers, however, have the assurance that the close of this age will be supernatural in origin — and while coming with some warning, its arrival will surprise us all. Jesus warns his followers in today's gospel to ignore those who claim to know the time of the end. He makes it clear that the end

of time will be accompanied by signs which will make it abundantly clear what is happening. The Lord is coming in judgment.

The good news in all of that is that judgment is a two-edged sword. Certainly each of us will need to give an accounting to God of our stewardship of the lives which he has given us. Since all have sinned and fallen short of the Lord's expectations, there will certainly be a negative side to the Creator's evaluation of us. But to the extent that we have truly repented, those sins will already have been forgiven.

What it all boils down to is this. All of us will be judged at the end of the age. That time of judgment is coming — perhaps soon — at a time when we least expect it. For disciples who daily repent of our sins and honestly propose amendment of life, and for all who seek daily to lead Christ-like lives of love and compassion and kindness, we have no need whatsoever to fear God's judgment of us. "Repent, for the kingdom of heaven has come near," urges John the Baptist (Matt. 3:2). And in the words of today's epistle, "Brothers and sisters, do not be weary in doing good" (2 Thess. 3:13).

Look It Up

Paul teaches that we gain salvation through faith in the Lord Jesus Christ. James, on the other hand, insists that our practical actions toward our sisters and brothers are of paramount importance in sustaining the Lord's favor toward us. How can these apparently contradictory opinions be reconciled?

Think About It

What difference would it make in our lives if we lived each day as though we honestly believed it could be the last before the final judgment?

Next Sunday The First Sunday of Advent

Isaiah 2:1-5; Psalm 122; Rom. 13:8-14; Matt. 24:37-44

BOOKS

The Molten Soul

Dangers and Opportunities in Religious Conversion

By Gray Temple
Church Publishing. Pp 257. \$27.95.
ISBN 0-89869-335-7

In his book, *The Molten Soul*, Gray Temple dares, like Toto, to pull back the curtain on the experience of religious conversion and examine what can happen when the initial, profound encounter with God becomes encrusted in attitudes and behaviors that are toxic to the self and to others. Temple's lucid analysis is as applicable to the so-called liberal as it is to the conservative, to the evangelical pietist, as it is to the peace and justice activist. Regardless of

one's approach to spirituality and loving Christ, Temple identifies an inherent and common danger in all of them; to allow the molten state that ensues at the time of "conversion" to be poured into someone else's mold. The key is to

remain in a permanently molten state of continually surrendering to God. Therein lies the deeper conversion.

This book represents an invaluable contribution to our common life in the Episcopal Church at this time, which is fraught with both danger and opportunity. The danger is that the encrusted positions of both conservatives and liberals who are prosecuting an identity-based conflict in the church will bring about a schism for ostensibly noble reasons (i.e., purging the church of apostasy or standing firm against homophobic injustice). The opportunity is that we might actually discover the heart of the gospel; how to be truly reconciled with God and with each other in such a manner that leads us back to the molten state of ongoing conversion and causes the world to say, "Look how they love one another." Gray Temple's book is a thoughtful, honest and balanced contribution to enabling us to seize the opportunity.

(The Rev.) F. Brian Cox
Santa Barbara, Calif.

The Creative Spirit

Harmonious Living with Hildegard of Bingen

By June Boyce-Tillman
Morehouse. Pp. 224. \$15.95 paper.

In *The Creative Spirit*, June Boyce-Tillman seeks to examine various aspects of the life and works of Hildegard of Bingen, the 12th-century

abbess of Rupertsberg. She presents with much success the variety of Hildegard's writings and experiences. In 10 chapters, she discusses the historical context of the abbess's life; Hildegard's notion of justice; her life and prayer in the monastic community; her search for the feminine in God; the visionary experiences;

(Continued on page 17)

A NEW RECORDING FROM CPI

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Take a bunch of kids, their moms, dads, grandmas, grandpas, assorted friends, and relatives, put them in a recording studio, let their words and voices take flight, and you

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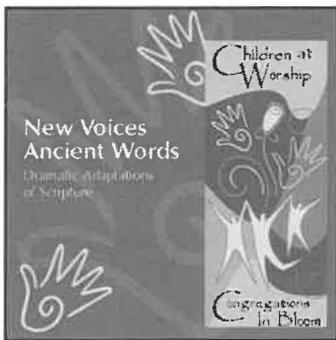
The songs and poetry on this CD grew out of the work of a far-flung community of children and adults who deeply believe in the full inclusion of all members of the worshipping community. The belief means erasing barriers of age, race, ethnicity, and physical ability that can separate congregations from some of their most vibrant voices. The creativity and energy that shines through each piece testifies to the validity of this belief.

Adaptations include: Creation; Noah; Feeding of the 5000; Abraham and Sarah; Dry Bones; Isaiah's Proclamation; Mary and Elizabeth; Lilies of the Field; Doubting Thomas; Trinity and more.

Conceived and directed by Caroline S. Fairless and Jim Sims, this recording is a companion to Caroline's book, *Children at Worship: Congregations in Bloom*.

Compact Disc 372-1 \$16.95

Book 326-8 \$26.95



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Forward in Faith Will Consecrate a Bishop

A traditionalist group of Episcopalians intends to remain within the church at the same time it moves forward with a specific plan to nominate and elect its own non-geographic bishop.

The plan, as detailed in two separate resolutions, was approved 70-7 by delegates to the national assembly of Forward in Faith North America at a Roman Catholic retreat center in Mundelein, Ill., Oct. 28-31. Three current diocesan bishops of the Episcopal Church were among those voting.

The proposal anticipates that the newly elected bishop will be consecrated by and come under the auspices of the primate of another Anglican province that does not ordain women as priests or bishops. The new bishop would provide "sustained and secure pastoral and episcopal care to parishes, priests, and scattered laity, both to those within [the Episcopal Church] and those who have been compelled to leave [the Episcopal Church]."

The resolutions call for seeking the approval of both the Presiding Bishop of the Episcopal Church and the Archbishop of Canterbury, but

they do not require such approval for implementation. Participants at the assembly said they were told more than one primate has already agreed to perform the proposed consecration and offer canonical residency.

"For more than a decade Forward in Faith has been asking for alternative episcopal oversight," said the group's chancellor, David Rawson of the Diocese of Pennsylvania. "If the Episcopal Church had lived up to the promises it repeatedly made, things would not have come to this."

Mr. Rawson noted that a worldwide gathering of Anglican bishops overwhelmingly approved the concept of alternative episcopal oversight at the Lambeth Conference in 1998. According to Mr. Rawson, a meeting of primates from the Anglican Communion's 38 provinces called more specifically for the Episcopal Church to develop an alterna-

tive episcopal oversight arrangement at a meeting in North Carolina last March.

The resolutions leave a number of questions unanswered, not least of which is the status of parishes and clergy choosing to come under the

authority of the new bishop and how the consecration of a Forward in Faith bishop will meet with a more favorable response than the consecrations in the Anglican Mission in America. The Archbishop of Canterbury refused to recognize those ordinations, which were performed by the archbishops of Rwanda and South East Asia. Membership in the AMiA, Mr. Rawson said, required renunciation of membership in the Epis-

copal Church. In Mundelein, Forward in Faith again stated its intention to remain in the Episcopal Church.

"We are trying to keep people in the church," said the Rt. Rev. Donald J. Parsons, retired Bishop of Quincy.

In recent years members of Forward in Faith have grown increasingly pessimistic about the long-term prospects of those in the Episcopal Church who hold to the theological belief that the priesthood is defined by scripture as a male vocation. Recently the Most Rev. Frank T. Griswold III, Presiding Bishop, said the church will probably never consecrate another bishop holding that belief.

Pressure to conform with canonical requirements on clergy licensing and equal access to the ordination process have been increasing on the three remaining dioceses: Fort Worth, Quincy and San Joaquin.

"This gives us the assurance that we have a future in the church," Mr. Rawson said.

"If the Episcopal Church had lived up to the promises it repeatedly made, things would not have come to this."

David Rawson

While on a Prayer Walk...

During a break from Executive Council business in Jacksonville, Fla., May 15-19, the Most Rev. Frank T. Griswold Jr., Presiding Bishop, had what he later described to Executive Council members as a "God-incident."

Bishop Griswold was moving a knotted prayer rope through his fingers as he walked an almost empty stretch of Florida beach when he somewhat uneasily became aware of a man of Middle Eastern appearance closing on him from behind.

After coming abreast of the Presiding Bishop, the stranger asked if he was praying

"Yes," said Bishop Griswold a bit warily, and in answer to another question, he explained that he was praying the Jesus Prayer.

As the initial tension eased, the head of the Episcopal Church realized he was speaking with the head of the Northeast Florida Islamic Center. Because his father had used a similar rope, reciting "Allah" at each knot, the Mullah had approached the Presiding Bishop thinking him to be Muslim.

Virginia Barrett Barker

Judge Rules for Diocese in Accokeek Case

A federal judge ruled on Oct. 29 that the decision as to who will be rector of Christ Church in Accokeek, Md., is up to the bishop and that the Rev. Samuel Edwards must vacate the parish's rectory within 10 days.

Citing ample evidence that the Episcopal Church is hierarchical with the diocesan bishop at the top, Judge Peter J. Messitte of U.S. District Court in Greenbelt, Md., issued a 40-page summary judgment in favor of the Rt. Rev. Jane Holmes Dixon, Bishop *Pro Tempore* of Washington.

Bishop Dixon objected to the call of Fr. Edwards. Ignoring her decision, the vestry signed a contract with Fr. Edwards, claiming that Bishop Dixon did not make her objection public within the canonically specified time limit. Bishop Dixon filed suit asking the court to enforce her authority. A pre-trial hearing took place Aug. 23. In issuing a summary judgment, the court said there was no need for a trial because

the facts were not in dispute.

The church vestry contract with Fr. Edwards, Judge Messitte said, is invalid and under Maryland law Fr. Edwards is unlawfully using and occupying parish buildings and property. The injunction is to take effect immediately with the sole exception being that Fr. Edwards may take up to 10 days to vacate the parish rectory.

The court further declared Bishop Dixon to be the *ex officio* rector of the parish, meaning she is free to preach, officiate at worship services, and preside at vestry meetings free of direct or indirect interference.

In a written statement after the ruling was issued, Bishop Dixon called for healing.

"Now together with the parishioners at Christ Church, we need to look to the future, not dwell on the past," she wrote. "I look forward to working with the vestry and the parishioners to reconcile our differ-

ences and rebuild this congregation."

Charles Nalls, a lawyer representing both the vestry and Fr. Edwards, said his clients will appeal the decision and will ask the court to postpone the eviction of Fr. Edwards while the issue is under appeal.

"I want to be cautious in my comments on the court ruling," he said, "but we feel this decision has grave implications for duly qualified, orthodox priests who wish to change dioceses."

Fr. Edwards contends that Bishop Dixon rejected his call because he holds a belief that women are not called by God to ordination. Bishop Dixon said she rejected Fr. Edwards because he promotes separatism and ecclesiastical disobedience.

Little Time to Move

The clock began ticking for the Edwards family on Oct. 29 when a federal court ordered the family to vacate the rectory owned by Christ Church in Accokeek, Md., within 10 days.

News of U.S. District Court Judge Peter J. Messitte's decision reached the Rev. Samuel Edwards and his wife, Dorinda, while the couple were attending the Forward and Faith North America assembly meeting in Mundelein, Ill. The couple will seek to have the eviction proceeding halted pending an appeal, but based on the 40-page court decision, prospects aren't good. They had yet to inform their two teenage children that they will be forced to move in about a week to a location yet to be determined.

"I don't think the judge could even relocate his personal office within 10 days," said a subdued Fr. Edwards.

"I have an extensive personal library," Fr. Edwards said absently. "Some of the books are quite valuable. Part of [the collection] is in the church library and some is in the rector's office at the church. Under a strict reading of the decision, I am trespassing if I try to go and retrieve those personal items."

Alabama Elects Bishop Suffragan



Fr. Andrus

The Rev. Mark H. Andrus was elected Bishop Suffragan of Alabama on the fourth ballot in a special convention Oct. 27 at the Cathedral Church of the Advent in Birmingham.

The election took

Prior to that, he served as chaplain of Episcopal High School in Alexandria. He is a graduate of Virginia Theological Seminary and was ordained in 1988.

The bishop-elect will assist the Rt. Rev. Henry Parsley in the pastoral oversight of the 44 northern and central counties that comprise the Diocese of Alabama.

place during the celebration of Holy Eucharist in the cathedral with clergy and laity voting separately in executive session. At the completion of the voting, the doxology was sung by the nearly 500 people present from all parts of the diocese.

Prior to his election, Bishop-elect Andrus, 45, had served as rector of Emmanuel Church in Middleburg, Va., since 1997.

		Alabama							
		Ballot 1		Ballot 2		Ballot 3		Ballot 4	
		C	L	C	L	C	L	C	L
Needed to Elect		34 129							
Andrus		24	65	27	89	45	121	53	153
Blackerby		27	30	24	25	10	6	3	1
Johnston		14	68	15	70	13	76	7	51
Mills		17	45	10	26	3	2	-	-
Moore		25	48	31	48	34	51	41	52



Webb Sherrill photo

Bishop Kelshaw and his wife, Hazel, are sworn in as naturalized U.S. citizens at an Oct. 26 ceremony in Albuquerque. They were born British subjects.

Increased Stewardship

Ten years ago the **Diocese of the Rio Grande** set a goal of reducing its diocesan apportionment from 24 percent to 10 percent of net disposable budgeted income, and the doubters were many. The ranks of unbelievers have grown fewer virtually every year. Meeting in Taos, N.M., Oct. 19-21, clergy and lay delegates approved another reduction from 14 to 13 percent for the 2002 fiscal year.

Stewardship has risen in congregations over that period to make up for the percentage decrease, said the Rt. Rev. Terence Kelshaw, Bishop of the Rio Grande, in his convention address. Bishop Kelshaw said the initial phase of a capital campaign has generated about \$4 million toward an eventual goal of \$15 million.

"Last year we tried to spell out the need for new income so that we might not only fund what we had, but that we might also lay foundations for new ministry and overseas mission," Bishop Kelshaw said. "It is not a popular call. Had we been planning new buildings or extending diocesan bureaucracy, it might be easier, but we are asking for new wells to provide new life in terms of mission and ministry and that is not a popular way to raise money."

During the second phase, the diocese hopes to raise an additional \$5 million.

The convention also approved a balanced budget of \$1.3 million.

Delaware Issues Standards for Same-Sex Blessings

The Rt. Rev. Wayne P. Wright, Bishop of Delaware, announced recently that the Diocese of Delaware has issued standards for blessing same-gender relationships.

The four-part standards require: 1. There must be substantial agreement and understanding for the blessing within the congregation; 2. At least one member of the couple being blessed must be an active member of the congregation where the blessing will take place; 3. The couple must receive significant counseling and pastoral preparation; and 4. The standards will be in effect for two years, are only applicable in the Diocese of Delaware, will be reviewed periodically, and may be revised prior to their expiration.

Development of standards came after three congregations — St. Peter's in Lewes, Immanuel on the Green in New Castle, and the Cathedral Church of St. John in Wilmington — requested them. Their development began under Bishop Wright's predecessor, the Rt. Rev. Cabell Tennis. Bishop Wright said he indicated his support for their continued development when he was a candidate for bishop in the diocese.

"This for us is a pastoral decision, part of a prayerful public study," Bishop Wright said. "The best deci-

sions are made when there is this kind of thoughtful prayer and study. The standards are only for our diocese. Different dioceses have taken somewhat different approaches."

In announcing the decision, Bishop Wright noted that several other dioceses have issued guidelines for blessing partners in same-gender relationships. It is believed, however, that this is the first time both the bishop and diocesan standing committee have jointly made specific guidelines public.

In a letter announcing the standards to the clergy under his pastoral care, Bishop Wright said the new standards permit freedom to disagree.

"No one will be asked to act against the dictate of conscience," he wrote. "[The standards] gives us the opportunity to speak clearly about the importance of inclusion and welcome in the church. They are in step with the larger Episcopal Church and based upon recent General Convention actions."

Bishop Wright did not respond directly as to whether the standards are in step with resolutions on human sexuality made by worldwide Anglican bishops at the Lambeth Conference in 1998.

"I was present at Lambeth," he replied.

Rector Among Those Killed at Church in Pakistan

The Archbishop of Canterbury led the condemnation of an armed attack on a church in Pakistan Oct. 28 in which at least 18 members of the Church of Pakistan died.

Unidentified gunmen on motorcycles opened fire on worshipers at St. Dominic's Roman Catholic Church in the town of Bahawalpur. Survivors say the gunmen locked the doors and sprayed fire at members of the congregation of the Church of Pakistan, a united church which includes Anglicans, who were using the building at the time. Among the dead was the rector, the Rev. Emmanuel Allah

Ditta, as well as a policeman assigned by the government to guard the church gates.

An emotional funeral for the victims was held the following day at the same location. More than 5,000, including four bishops, took part in the procession to the cemetery.

"Our fears have come true," said the Rt. Rev. John Victor Mall, Bishop of the Diocese of Multan. "Though the government provided security to us, this shows how vulnerable we are."

Ecumenical News International contributed to this report.

Lawsuits Undermine Trust in the Church, Canadian Bishop Says

Litigation involving the Anglican Church of Canada has affected the church's ability to carry out mission, according to the Rt. Rev. Terry Buckle, Bishop of the Yukon. Bishop Buckle was a speaker at a convocation held Oct. 26 at Nashotah House Seminary.

Earlier in October, it was decided the Diocese of Cariboo would cease to exist by the end of the year as a result of legal liability arising from its involvement in residential schools for indigenous Canadians who claim they suffered physical and cultural abuse.

Similar lawsuits are pending against the Diocese of the Yukon and according to Bishop Buckle it is likely to follow the Diocese of Cariboo into bankruptcy within a year.

"The national church will not be there [in the Yukon] as we know it," he said. "Within 10 years it could be limited to the city of Whitehorse."

In addition to the financial distractions, the lawsuits have also served to undermine confidence in the integrity of the church.

"Trust is gone for many people," he said. "Younger adults especially have resentment. They have not written off God, however. There is a great searching for spiritual truth."

The only appropriate response is for the church to remain faithful and attempt to help people understand what the church really is, he said.

Wait on Giving

The Anglican Church of Canada received attention from the Executive Council of the Episcopal Church at its Oct. 15-19 meeting in Jacksonville, Fla. There may come a time when help would be welcome, but for now the council was told that financial contributions to the beleaguered church from either individual Episcopalians or affiliated church organizations would probably only keep current litigation open longer.



Building Dedicated

St. David's Church, Lincoln, Neb., dedicated a new facility recently on the site of its former church, which was destroyed by fire on Easter Day 1999. The \$650,000 structure was funded almost entirely through an insurance settlement. Its centerpiece is a 26-foot-tall stained-glass window representing redemption and creation. The window came from the church's original building and was a gift of a former rector and his wife in memory of their son. It was held in storage during the years the church met at the burned building. Four other stained-glass windows that survived the fire are incorporated into the new church.

Briefly...

Ralph L. O'Hara has been named treasurer and chief financial officer for the Episcopal Church. Previously, Mr. O'Hara was corporate controller for Chicago-based GATX Corporation. He is an active Episcopalian, a 1966 graduate of the Wharton School of the University of Pennsylvania, with a Master's in Business Administration from Washington University in St. Louis. He replaces Steve Duggan, who retired.

Although concerns remain about how it will be implemented, recent passage of the by-law addressing **ordination in unusual circumstances** need not impair or hinder full communion with the Evangelical Lutheran Church in America, according to the Episcopal Church's Standing Commission on Ecumenical Relations. The commission reaffirmed its support for *Called to Common Mission* following a meeting at the Lutheran Church Center in Chicago, Oct. 23-27.

A gas explosion at **St. Alban's Church** on the grounds of Washington National Cathedral Oct. 27 resulted in

non-life-threatening injuries to one firefighter but appears to have caused no structural damage, according to ABC News. Firefighters were called to the church for a defective boiler. As they approached the boiler room, an explosion occurred. A wedding reception planned for the basement reception hall was temporarily postponed.

Gunfire ceased briefly and church bells rang out across **Bethlehem** Oct. 23 as hundreds turned out to join an ecumenical gathering of church leaders in a march for peace that was motivated in part by the accidental shooting of a young Christian. Two days prior to the march, Johnny Thaljieh, a 16-year-old Palestinian Christian, was mistakenly shot by an Israeli sniper as he exited the Roman Catholic church built over the spot where Jesus is supposed to have been born.

Correction: Because of an editing error, one of the websites in "Around the Church Via the Web" [TLC, Nov. 4] was mis-identified. The site was that of St. Paul's Church, East Cleveland, Ohio. Its address is: <http://my.en.com/~stpaul/>.

Struggles in the Church of Australia Speak to Those Here at Home

By Christopher L. Webber

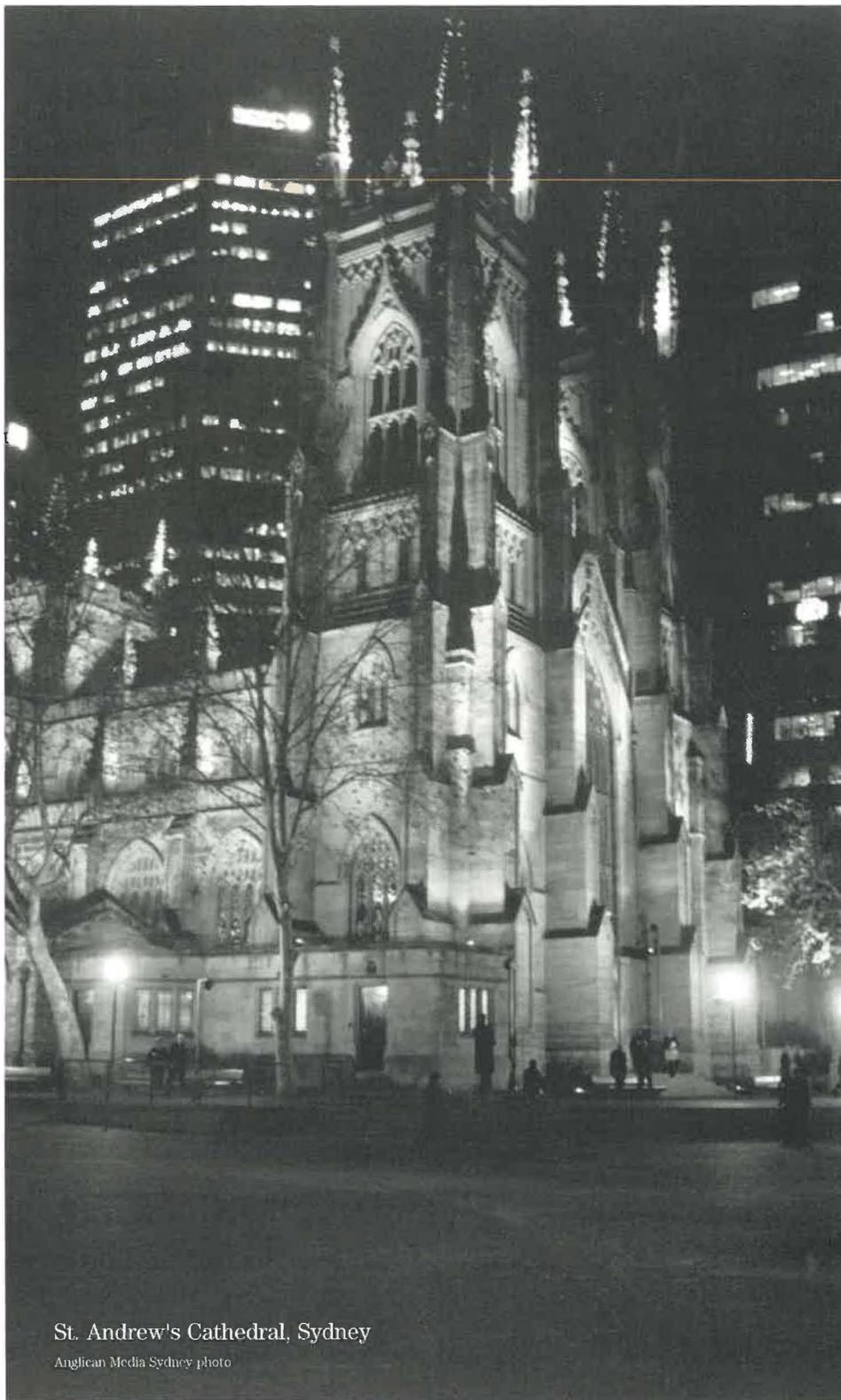
Most Episcopalians probably know that the Diocese of Sydney is different, but it took a sabbatical visit to Australia, the last continent settled by Europeans, to find out how different it is. Bishop John Spong had been there to speak just before my wife and I arrived, but I was there primarily to listen and learn.

We went to Melbourne, the southernmost major city, and spent some

The Diocese of Sydney seems to be a different world . . .

time getting to know the city and talking with old friends and relations who live there. We attended Solemn High Mass in the city's oldest Anglican church, talked with several clergy and lay people, and had lunch with a priest of the diocese. The new Archbishop of Melbourne comes from Sydney and is beginning to move things in that direction. New appointments to the faculty of the diocesan theological school will come from Sydney's Moore College, which trains all Sydney's clergy, so students in Melbourne, too, will be immersed in the low church, fundamentalist tradition of Sydney. On the day we arrived, the archbishop proposed to the examining chaplains that all ordinands henceforth be required to sign a document committing themselves to monogamy or celibacy. Objection was made (Why should it be necessary, he was asked, to go beyond the traditional Anglican commitment to the doctrine, discipline, and worship of the Book of Common Prayer?) and the proposal is under study.

In Canberra, the capital, we talked with other lay people and another



St. Andrew's Cathedral, Sydney

Anglican Media Sydney photo

priest. In Sydney, I visited the historic high church parish, met with lay people, and preached in a suburban parish on a Sunday morning. Episcopalians can hardly be happy with the divisions in their church, but they may find it useful to observe the church in Australia, where differences are greater and the danger of schism seems more imminent.

The triennial Synod of the Anglican Church in Australia had met in July and, as reported [TLC, Aug. 19], had decided to back away from divisive issues for the time being. A proposal to allow women to serve as bishops had been set aside for further study since the legislation proposed pleased no one. Those opposed would resist most proposals anyway, but the legislation offered had so limited the role women could play as bishops that supporters were also unhappy and decided it would be better to wait and try to get it right.

A provision to allow bishops from outside a diocese to visit parishes unwilling to accept the ministry of a female bishop was of particular concern because the Diocese of Sydney has already planted parishes outside its borders to minister to those unsatisfied by the local ministry. Official recognition of some form of extra-territoriality was seen as a possible license for further such church planting initiatives from Sydney.

The Diocese of Sydney seems to be a different world, not only from much of the Anglican Communion but also from the Anglican Church in Australia. The Australian prayer book can be used in Sydney only with special permission, and one of the alternative prayers of consecration is never permitted. The standard prayer book in that diocese is the Church of England Book of Common Prayer 1662, but there are rumors that Sydney is at work to produce its own prayer book in the near future. One church with

two prayer books? There are those in Sydney who go further and suggest that the Anglican Church in Australia should be divided into two churches under one Anglican umbrella. Why not just two separate churches? One factor preventing Sydney from going that far seems to be a very substantial endowment which would be lost to the diocese if it should cease to be a part of the Anglican Communion. Apparently, \$7 million a year carries significant theological weight.

A female priest serves at St. James' Church, Sydney, the historic high church parish, but she is not allowed to preside at the Eucharist. She can teach, do pastoral work, and preach. Preach? In a diocese that considers preaching to be the main work of min-

The church in Australia is a badly fractured community in which some are groping for ways to reconcile two groups.



istry and that takes seriously St. Paul's injunction that women should be silent in church? How does preventing women from serving as priests fit with the diocese's vote a year ago (later vetoed by the archbishop in deference to the Archbishop of Canterbury and others) to allow lay people to preside at the Eucharist? How can the same diocese favor lay people presiding but prevent an ordained woman from doing so? But this is Sydney, a unique part of the Anglican Communion.

In Sydney, clergy with liturgical inclinations are permitted to wear a cope — and do — but no one may wear a chasuble. A museum case at St. James', Sydney, displays "the last chasuble worn in Sydney Diocese" for the edification of the curious. Most clergy of the diocese limit themselves to cassock and surplice and many conduct services in suit and tie or more informal garb than that. Those with whom

I spoke estimated that fewer than 10 percent of the 240 parishes in the diocese would be in sympathy with the theology and liturgy of mainstream American parishes. The calling of clergy for those parishes is never easy since individuals acceptable to both the parish and the archbishop are hard to find.

A visitor like myself needs to be very hesitant in making judgments on the basis of a few weeks in a country, a little reading, and discussion with a few clergy and lay people whose orientation I share, but a reading of the early history of Australia does make me wonder whether the foundation of Sydney as a penal colony has made a lasting impact. Certainly the early clergy found themselves in a society which seemed to be very clearly divided between good and evil so that sin and repentance were obvious themes to emphasize. The sinfulness of the first settlers was driven home at every opportunity by both civil and religious authority, with the lash and chain gang combining to re-enforce the sermon.

Whatever the root cause of the divisions may be, the fact remains that the church in Australia is a badly fractured community in which some are groping for ways to reconcile two groups who see the world and the Christian faith through very different glasses. Is it possible to unite in one church those on the one hand who believe their fellow Christians are acting contrary to scripture with those on the other hand whose view of scripture, though equally serious and considered, is more nuanced and open to change? The struggle of the Australian church to find answers is one which may have lessons for American Episcopalians. □

The Rev. Christopher L. Webber is the vicar of Christ Church, Canaan, Conn.

A Separate Sydney

Elsewhere in this issue you will find Christopher Webber's article about his recent visit to the Diocese of Sydney. The Australian diocese is, as the article points out, a very strange place. Or as Anglicans Online's introduction Oct. 28 mentions, "Sydney isn't like other Anglican places." It is certainly unlike Anglican places in this country. For one thing, it takes two weekends for the Diocese of Sydney to hold its synod (convention). When that body gathered Oct. 26-27 and again Nov. 3-4, it heard a rousing commentary on the state of the church from its recently elected archbishop, the Most Rev. Peter Jensen. From the archbishop's address, one can get some further glimpses on how the place ticks. Archbishop Jensen took some shots at fundamentalism, then went on to explain why neither he nor the people of his diocese are fundamentalists.

"Today 'fundamentalism' implies an anti-intellectual, backward-looking and ugly zeal in the cause of religion," he said. "The greatest apologetic challenge at the moment is to distinguish classical, orthodox Christianity from fundamentalism."

It already sounds like a different sort of place, doesn't it? The archbishop didn't hold back in his presentation:

On strategy: "The strategic issue for Christians is very pressing. Is it better to join in the dance of secularism with the attendant danger of seduction; or is it better to be a wall flower and sit coyly at a safe distance from the wicked fun? In these terms, fundamentalists are uncouth gatecrashers at life's great rave party."

On religion: "The adolescent tendency to be cynical and dismissive of all religion except designer Buddhism has become cliched, tiresome and even perilous. You can show true theology out the back door, but there will be a queue of false religions at the front door before you have time to sit down in front of the tele."

On mission: "Church-going Anglicans in Sydney are about 1 percent of the population. We are becoming invisible. It is almost as unusual to have a friend who is a church-going Anglican as it is to have one who is an animal keeper in the zoo."

On his role: "I do not believe I have been

brought to this position of archbishop in order to acquiesce silently in the passing away of Anglican Christianity in this region."

On Bishop Spong: "It is no accident that Bishop Spong says that Australia is his most fruitful mission field, that he expects his sort of Christianity to flourish here. He is right. Crowds flock to hear him and some churches even support him. They are like turkeys voting for an early Christmas."

On the terrorist attack: "...without wishing to be alarmist I have to say that if such a deed can be perpetrated, there is no reason whatever why far worse and more horrible things may not be done."

On the diocese: "The work of God goes forward especially in the churches. The diocesan structures, even the most important of them, exist to serve the churches, not the other way around."

On Sydney Anglicans: "History tells us that our 19th-century Sydney Anglicans were

"Today 'fundamentalism' implies an anti-intellectual, backward-looking and ugly zeal in the cause of religion."

Archbishop Peter Jensen of Sydney
Geoff Beatty/Anglican Media Sydney



far more innovative, far more daring than we are. We are stultified; we are jealous of one another; we are spiritually arthritic and emotionally crotchety."

On failure of his diocese to ordain women: "We have all begun to see that what is at stake here is far more than proper employment practices. We have been forced to discuss the nature of God and the whole matter of the relationship between men and women. In doing so I think that our position has been biblically and theologically validated."

On lay celebration of the Eucharist: "In this diocese we expect lay people to minister and to offer spiritual leadership in the congregation. It is strange not to allow for this ministry in an ordered way."

You get the idea. It is the latter issue which soon will separate Sydney from the rest of the world's Anglicans. But Americans shouldn't fret. For in due time, the American church will separate itself even further.

David Kalvelage, executive editor

Did You Know...

St. David's Church, Radnor, Pa., is the subject of one of Henry Wadsworth Longfellow's poems, "Old St. David's at Radnor."

Quote of the Week

The Rev. Charles N. Fulton III, missionary for congregational development and president of the Episcopal Church Building Fund, on the need for new thinking if the attempt to double church membership by 2020 is to be successful: "I have never known a better time for congregations to get radical, to express a readiness to break old patterns."

Thankful for God's Blessing

As Americans pause to observe the Thanksgiving Day holiday, it may be difficult for some of us to give thanks to God. Many Americans' lives have been shattered by the terrorist attacks of Sept. 11. Others now live with fear, anger, suspicion, and a wide variety of other emotions because life as we knew it has changed greatly. Being thankful to God for all that is not easy. Yet people of faith know God revealed himself in Jesus Christ, and in him he endured an agonizing death and knew the pain, suffering and loneliness which have plagued some Americans. God continues to be present with those who suffer, with those who have lost loved ones, with those who await the safe return of family members from military activity. God also knows our joys, our hopes, our triumphs. God continues to bless us richly. On Thanksgiving Day, and every day, even in difficult times, let us give thanks to God for his love and faithfulness.

The Living Church Fund

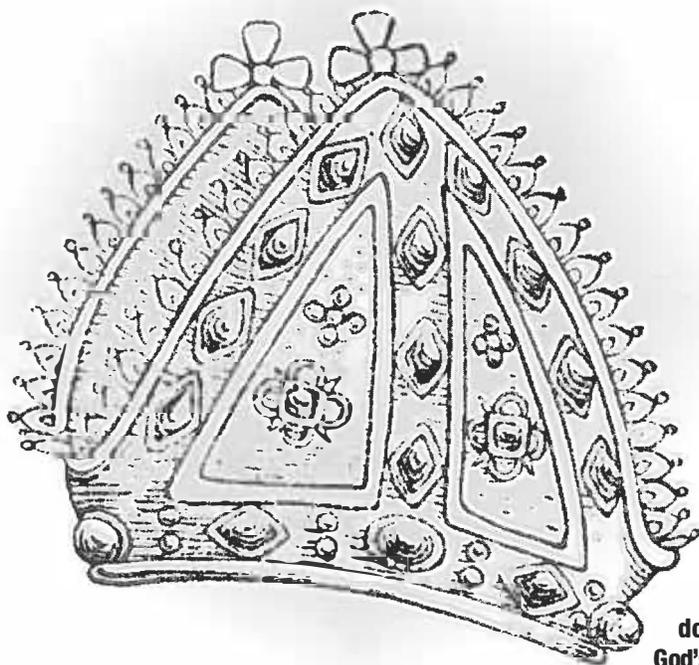
This is a time of year when many of us are besieged by solicitations from all sorts of worthy causes. We are likely to receive mailings and perhaps phone calls from any number of institutions and agencies which are attempting to raise funds. Being a non-profit foundation, the Living Church Foundation is among those organizations which relies on the generosity of its subscribers and friends to generate income. The Living Church Fund, currently in its annual campaign, exists to provide income for its working budget because revenue from subscriptions and advertising have not been enough to keep up with increasing expenses. Income from this fund is one of the reasons TLC has been able to maintain its subscription price for 10 years.

Like many institutions, we have found it especially difficult to raise funds this year. A difficult economy and the aftermath of the terrorist attacks have combined to change people's patterns and habits of giving. In addition, because of the emergencies brought about by the horrific events of Sept. 11, many persons have decided to give to various relief efforts instead of some of their usual charities and organizations.

As October drew to a close, the Living Church Fund was only about halfway toward the 2001 goal of \$140,000. This is, of course, discouraging. We ask readers, especially those who have not contributed to the fund during 2001, to consider prayerfully a gift this year. We would be particularly grateful to hear from readers who do not subscribe to the magazine — those who receive pass-along copies or those who read it in libraries and offices. Gifts to the Living Church Foundation are tax deductible. Please complete the form on page 18 and return it to the address provided as soon as possible. We are grateful to all who have sent gifts, of every amount, to the Living Church Fund.



On Thanksgiving Day,
and every day,
even in difficult times,
let us give thanks
to God for his love
and faithfulness.



VIEWPOINT

Whose Church Is It?

We have now replaced God's authority with that of the bishops.

By Ian Montgomery

In a recent letter to THE LIVING CHURCH, a question was raised about the "doctrine, discipline and worship of the Episcopal Church." The 1979 ordinal vow says, "I do solemnly engage to conform to the doctrine, discipline and worship of the Episcopal Church" (BCP 1979, page 526). The writer suggested that this constitutes something of a moving target.

I was ordained prior to the 1979 ordinal. Under the previous ordinal, every priest took rather different vows:

1. Are you persuaded that the holy scriptures contain all doctrine required as necessary for eternal salvation through faith in Jesus Christ? And are you determined, out of the said scriptures, to instruct the people committed to your charge; and to teach nothing, as necessary to eternal salvation, but that which you shall be persuaded may be concluded and proved by the scripture?

2. Will you then give your faithful diligence always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this church hath received the same, according to the commandments of God; so that you may teach the people committed to your cure and charge with all diligence to keep and observe the same?

3. Will you be ready, with all faithful

diligence, to banish and drive away from the church all erroneous and strange doctrines contrary to God's word; and to use both public and private monitions and exhortations, as well to the sick as to the whole, within your cures, as need shall require, and occasion shall be given?

4. Will you reverently obey your bishop, and other chief ministers, who, according to the canons of the church, may have the charge and government over you; following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgments?

These are not the only vows taken at the examination; these are the most critical to my critique. They are markedly different from the new vows. In the new vows, there is no equivalent to No. 3 above. This vow, taken with the first, is a vow to main-

tain biblical doctrine. Vow No. 2 above is to follow the general councils of the church in their understanding of and promulgation of biblical doctrine. The last vow may be taken to modify the above vows, but it was never considered possible that a bishop would act or teach contrary to the first two vows.

I want to assert that we have, by the omission of the assertion that this is God's church, now replaced God's authority with that of bishops. The vows of a bishop (BCP page 517 ff.) have vestiges of the priestly vows of 1928, and necessarily add vows particular to a bishop. In the BCP, page 517, at the examination of a bishop, it reads *You are called to guard the faith, unity and discipline of the Church.* It continues in the interrogatory on page 518: *As a chief priest and pastor, will you encourage and support all baptized people in their gifts and ministries, nourish them from the riches of God's grace, pray for them without ceasing, and celebrate with them the sacraments of our redemption?* The next question continues, *Will you guard the faith, unity and discipline of the Church?*

We face a terrible situation in which bishops, and conventions, espouse doctrines and advocate actions that appear to be contrary to both scripture and general council. I do trust that no one would elevate a General Con-

I want to assert that we have, by the omission of the assertion that this is God's church, now replaced God's authority with that of bishops.

vention to the authoritative level of these general councils. We appear to prize unity above truth. In the name of unity I am asked to set aside truth and my vows: "And are you determined, out of the said scriptures to instruct the people committed to your charge; and to teach nothing, as necessary to eternal salvation, but that which you

LETTERS TO THE EDITOR

Out of Touch

shall be persuaded may be concluded and proved by the scripture?" and "Will you be ready, with all faithful diligence, to banish and drive away from the church all erroneous and strange doctrines contrary to God's word?" Where does this put those of us whose vows included the above commitments? What do we do when bishops do not honor these vows taken prior to 1979?

This is God's church. Doctrine surely cannot be simply what a bishop or bishops decide it is to be (especially when they are in a minority within the worldwide Anglican Communion.) Nor can a bishop using a conscience

**Ordination vows
are important.
It becomes cultic
if those vows
are made simply to a bishop.**



clause simply exclude persons who teach and preach biblical theology that may be "divisive" in terms of moral behavior. Doctrine cannot be set aside for the sake of unity else we become unitarian universalists, theists at best. There can be no unity if doctrine is simply the common mind of the prevailing majority. This makes the prevailing majority simply a tyranny that edges out Christ as the true head of the church.

Ordination vows are important. It becomes cultic if those vows are made simply to a bishop. These vows are made to God. Priests should be doctrinal apologists and advocates of the church, just as much as bishops. Educated and inspired lay persons should be encouraged in this role. This is the historic protection against tyrannical and monarchical predatory bishops. May God defend us if we retreat to the status of claque to the episcopacy! This is God's church, and the bishops' it is not. □

The Rev. Ian Montgomery is rector of St. Thomas' Church, Neenah/Menasha, Wis.

The statement issued by the House of Bishops [TLC, Oct. 28] seems rather irresponsible and out of touch with reality. The statement, "On waging reconciliation," places the Episcopal bishops out of step with the country as a whole and their flock in particular.

A major point in the statement equates the daily death of 6,000 children because of starvation with the Sept. 11 tragedy. These enlightened bishops fail to see the root cause of most starvation is repressive and corrupt governments, tyrants and political abuse that does not hold the needs of citizens in high regard. This is the cause, more so, than the affluence of America.

In their statement, the bishops fail to attribute the notion of sin to the terrorist attacks. Couched in touchy-feely language, the bishops avoided calling sin sin. Reconciliation can begin only when a sinner comes to the awareness of his or her sinfulness and seeks repentance and redemption in the cross of Jesus Christ.

We are to pray for our enemies. Yet we cannot excuse or justify their behavior. The church is in the reconciliation business. The Episcopal Church cannot turn a blind eye to this tragedy, or gloss over its effect by making the affluence of the United States the culprit. Hopefully, the House of Bishops will realize that sin is real and must be dealt with. And to try to take the blame for evil upon us is neither Christian nor healthy.

*A.B. Leaver
Aurora, Colo.*

Thanks to David Kalvelage for his column on the mush-mouthed pastoral letter from the House of Bishops on "Waging Reconciliation": "a bland message emphasizing reconciliation and being nice while not mentioning sin and barely alluding to evil." I am glad mine was not the only dismayed reaction to these episcopal obfuscations. If this is the best we can expect from those in purple, then it is clear we must look elsewhere for clear and courageous leadership of the church in the future.

*(Canon) Bob Cain
Tampa, Fla.*

'Despised Minority'

As one of her fellow "unashamed Tractarians," my reaction to Mary Therese Scott-Hamblen's article [TLC, Oct. 21] was relief that at last someone had the courage to say it out loud.

I participated in a diocesan function a few years ago where I addressed male members of the clergy as "Father." At its conclusion I was blindsided by a male priest. He approached

me from behind and began browbeating me before I could even see him. I stammered that I use the term "Father" as a show of respect for the priest and for holy orders, and his vitriolic reply was that it was an insult. An insult to him and an insult to all priests. He demanded to know how I would have addressed female clergy, had any been present. Though I attempted to reply that I would call them "Mother," the question was entirely rhetorical, as he was wholly uninterested in an answer.

It was his uninhibited confidence that he could approach me, whom he had never before met, in a manner completely devoid of kindness, gentleness, or tolerance that made it abundantly clear that as an Anglo-Catholic I am a member of a despised and powerless minority. There is as much prejudice and bigotry in the Episcopal Church today as ever there has been in its history. It is only the groups against whom it is fashionable to direct such hostility that change from time to time.

*Robert C. Clawson
Irmo, S.C.*

Still the Norm

The article describing the Pitt Lecture by Professor Spinks [TLC, Oct. 28] alarms me. Is he suggesting that we cater to the lowest common denominator by making Morning Prayer the main service on Sunday?

From the earliest of times, the Mass has been the norm for Christian worship. Spinks' apparent theme — that the church suffers from too much emphasis on the Eucharist — besmirches the saints of the Oxford Movement and denigrates the efforts of the many



clergy and laity who diligently rehabilitated former low churches from Morning Prayer into eucharistically centered worship.

My parish is in the Diocese of San Diego, where, thanks to the excellent leadership of Bishop Gethin Hughes, we have 100 percent compliance with the Book of Common Prayer statement that the primary act of Christian worship on the Lord's Day is the Eucharist.

Spinks' remarks made me recall a sermon I heard at a church in Hawaii in 1996 on the primacy of the Eucharist. I don't recall the priest's name, but I remember he was preaching his first sermon as rector. He joyfully proclaimed, "When Jesus said 'Do this in remembrance of me,' he did not mean Morning Prayer. He meant Mass." When I heard those words, I raised my right hand slightly in a clenched fist, smiled, and mouthed the words, "Right on!" Thank God for clergy like him!

*David Justin Lynch
Palm Springs, Calif.*

An Uphill Battle

I was encouraged to read that my home Diocese of Chicago has miraculously started a new church [TLC, Oct. 28]. All I ever seem to hear from col-

leagues there is shrinking churches, churches barely holding on, with perhaps several exceptions.

The Rev. Robyn Hoffman is an evangelist and should be praised for her persistence and dedication. From 20,000 mailings to visitations of 5,000, to 137 people showing up for the liturgy to 30 being interested in membership. Does this not reveal the uphill battle the church faces? It is indeed necessary to have the funds to bankroll such a PR and advertising campaign. This is how the fundamentalists do it, whether we want to admit it or not. They also stake out huge

All I ever seem to hear from colleagues there is shrinking churches, churches barely holding on, with perhaps several exceptions.

parcels of land when it is still cheap, and they hold onto them. I have also watched churches such as the Roman Catholic, Lutheran and Mormon purchase large parcels of land when the price was still not stratospheric and hold it for future congregational development. We Episcopalians rarely seem to get our act together in that respect.

I pray Bread of Life Church will be an inspiration to other struggling church-planting ministries. And the Diocese of Chicago should be congratulated for having the vision to embark on pro-active, funded church plantings. God knows the church will need some fresh air and a new vision.

*(The Rev.) Steven Giovangelo
Union City, N.J.*

Not a Valid Position

It has been 35 years since I promised "with all faithful diligence" to adhere to the doctrine, discipline, and worship of the Episcopal Church. Six months earlier I graduated from a quite catholic seminary of our church, where I spent much time studying theology. Never once in this pursuit did the question of the ordination of

women come under even a sub heading of theology or doctrine.

Yet Bishop Iker of Fort Worth insists that before he will meet with a task force to discuss women priests this group must acknowledge that those who oppose the ordination of women hold a valid theological position. It is not a theological position. It may pertain to discipline and tradition, which has over the centuries been subject to change, and regarding the question at hand I believe it has; it is not theological.

What finally made me an advocate for women priests was my asking God

in prayer, "What do you want?" Now that is theology — that which relates to our understanding of God.

So Bishop Iker's position, though rooted in historic tradition, may have some credence, but it is not theological. There is no support for him theologically and unless we believe tradition to be as fixed and carved in stone, there is little reason to support his position.

*(The Rev.) Ernest Neckermann
St. Columba's Church
Big Bear Lake, Calif.*

My, How It's Changed

Returning to the U.S. and the Episcopal Church after eight years of Church of England chaplaincies in Europe and 25 years as a missionary in Latin America, I feel like Alice passing through the looking glass into Wonderland.

I've found the word "fornication" seemingly removed from the church's vocabulary, the rationale being that we all have a right to do whatever "comes naturally." I find ladies celebrating Solemn Eucharists and donning mitres, the Bible regarded as inspirational literature but lacking any real authority, and the infallibility which Anglicanism denied the Bishop of Rome now given to the General Convention, with the result that those who cannot accept innovations unknown

in the first 1,950 years of the church are now persecuted. Perhaps the laity can remain "in the closet," but it seems that ordained ministers must agree, no matter what their conscience (and holy scripture) says or leave the Episcopal Church.

Is it possible to believe that all of us as sinners need the salvation which is uniquely available through faith in a crucified and risen Savior? That the holy scriptures are the divinely inspired word of God and speak with authority? That intrinsic changes in holy orders can be made only by the entire church and consistent with biblical and apostolic tradition? That all persons, be they heterosexual or homosexual, are called to exercise their sexuality in accordance with biblical norms? Is it possible to believe these and still remain a member of the Episcopal Church in good standing?

I write this out of a disturbed conscience. If my questions cannot be answered, at least I ask your prayers for those of us with similar convictions and who are still attempting to live the Christian life within the Episcopal Church.

*(The Rev.) James R. Harkins, SSC
New York, N.Y.*

Sins and Death Penalty

Robert Giannini's article, "Saved in Spite of Our Sins" [TLC, Sept. 30] and reaction letters [TLC, Oct. 21] appear confused on the issue of capital punishment, on which Jesus gave specific instructions: "He that is without sin among you, let him first cast a stone" (John 8:7). Adultery is not punishable by death today, but it was in Jesus' time.

This is the basis for the Episcopal and Roman churches' stand against capital punishment. A second reason, aside from inadequate counsel for the accused, is that shortening a person's life by execution robs God of the opportunity to act.

*Stuart S. Bamforth
New Orleans, La.*

It's Congregational

I refer to the Quote of the Week in which Becky Wilhoite takes Bishop Bennison to task for filing a lawsuit

to evict the congregation of St. James the Less from its property [TLC, Oct. 28]. Congregations, like people, develop a life style and personality that stays with them for a lifetime. As long as I have known St. James the Less, it has claimed to be an Episcopal church, yet all of its life it has been and acted like a congregational church. Once again Bishop Bennison is to be congratulated for his action.

*William S. Paddock
Waverly, Ohio*

It Can't Happen

In one place an editorial states the search committee in the Diocese of Washington has decreed in its profile that a bishop must be someone "firmly committed to the full inclusion of women, gay and lesbian people in the

Shortening a person's life by execution robs God of the opportunity to act.

life of the church" [TLC, Nov. 4]. Then it states that "According to tradition, reason, and scripture, the selection of an Episcopal bishop is not a political contest, but rather the will of God expressed through and act of the community. We should pray that the outcome on Jan. 24 reflects that ideal." How can the latter possibly follow the former? The committee has already crushed that possibility by closing the possibilities.

*(The Rev.) James F. Graner, SSC
Larned, Kan.*

Not the Oldest

It is true that St. Agnes's Church in Miami is a "Historic" church as mentioned [TLC, Oct. 21]. However, it is not "... Miami's oldest ... Episcopal congregation ..." St. Agnes' was organized in 1898. Trinity Cathedral, which was formally organized as Trinity Church during the two-day period of June 11-12, 1896, is Miami's oldest Episcopal church.

*David L. Willing
Miami, Fla.*

BOOKS

(Continued from page 5)

the medical works; the role of her music; the contemporary relevance of her work; and her understanding of creativity.

This book will give the reader a broad, integrated picture of Hildegard. It would be a good introduction for a reader unacquainted with this holy woman, but it delves deeply enough into each area to interest those who have studied the abbess in some detail. I have read a great deal about Hildegard's music, but knew little about much of her other work. I was delighted to learn more about her understanding of medicine and her concept of *viriditas*, the green- ing power of creation.

The most helpful section of *The Creative Spirit* is the author's chronology of Hildegard's life. Ms. Boyce-Tillman has concisely ordered the main events in the life of the abbess. This is a great service for the reader who wants to understand the history of the period. Indeed, the greatest strength of the book is its scholarly historical research, presented in a highly organized, readable style. The author succeeds brilliantly in bringing this ancient holy woman to life in our time.

*Lisa Neufeld Thomas
Philadelphia, Pa.*

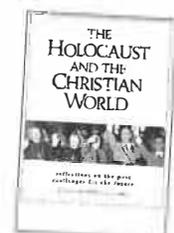
Discipleship

By Dietrich Bonhoeffer
Fortress. Pp. 367. \$48

The Holocaust and the Christian World

*Reflections on the Past,
Challenges for the Future*

Edited by Carol Rittner, Stephen D. Smith
and Irena Steinfeldt
Continuum. Pp. 278. \$24.95 paper.



Discipleship, the latest volume translated from the German *Dietrich Bonhoeffer Werke*, presents a new and unabridged translation of the



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BOOKS

martyred theologian's classic. For sake of the uninitiated, *Discipleship* consists of an extended meditation on the preciousness of God's grace, and the demands of following Jesus Christ. Bonhoeffer inveighs against "cheap grace" and the laxity he saw in his fellow Christians in Germany, particularly in the shadow of the Shoah, and exhorts his readers to a more authentic Christianity. A poignant, convicting work, many still find relevance in it today.

This version of the book boasts an introduction written by the editors, providing historical and theoretical context for Bonhoeffer's writing. The editors supply a wealth of footnotes, often explaining a reference that might prove obscure for those unfamiliar with Bonhoeffer or his era. A chronology, an extensive bibliography, and several thorough indexes round out the volume.

Discipleship is justly famous and deserves to be rediscovered by each succeeding generation in the church. Unfortunately, the price of this edition (\$48.00) probably ensures that most will not first encounter Bonhoeffer here. Nevertheless, this provides a needed scholarly translation for historians and theologians, who will be well served by the many features discussed above.

The Holocaust and the Christian World explores the role that Christians and the church played in the Shoah, from cooperation, to passive complicity, to active resistance. Written with conviction and passion, this volume consists of brief articles by numerous writers examining various aspects of the subject. Each section contains questions for reflection, such as would be helpful in a group, as well as some specific suggestions for further study. The work ends with a more extensive section with further resources for study, including numerous internet references.

The book is unflinching in its presentation, but not needlessly provocative. It aims to help us think about the implications of the Shoah for our lives and theology as Christians. Rather than simply instilling guilt, it seeks to stir us to responsibility for our world.

Clip & mail to: The Living Church, P.O. Box 514036, Milwaukee, WI 53203-3436

DNT 101

These authors provide a balanced, accessible treatment of this important topic. Anyone with sufficient interest could profit from the book. Even if one does not agree with everything presented here, it will certainly help the reader to consider and honestly explore the issue, and that, after all, is the point.

(The Rev.) Jason Fout
St. Joseph, Mich.

Considering a New Call

*Ethical and Spiritual
Challenges for Clergy*

By James M. Antal
Alban. Pp. 126. \$15.95 paper.



"From time to time, we ministers forget that we are itinerants," writes Antal, a UCC minister whose memory on the point has not faded. He shares observations gleaned from experience, conversations and spiritual reflections with those on both sides of the calling process. This constitutes above all a spiritual process for both clergy and the congregations which consider calling them.

Clergy contemplating a move, for whom this is especially directed, will find help and even solace in his examination of logistical, emotional, and ethical dynamics. Parish leaders and search committees should read it too, as they say farewell to one cleric and (eventually) welcome another, to understand what their clergy, and they themselves, are going through, and how to keep this a work of the Lord.

(The Rev.) David Cox
Lexington, Va.

Walking by Faith, Not by Sight

*The Personal Journey of a Paramedic
Surviving the Mission Field in the
African Bush*

By Lynda Visco
Dorrance. Pp. 226. \$18 paper.

Let me say from the start, I like people who go on short-term mission trips. I've even done it myself. I know the fear and joy, the hope and excitement and worry. I know the loved ones who

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BOOKS

tell you not to go, and the over-enthusiastic who tell you not to worry, it's all in God's hands. I do not doubt Lynda Visco's faith nor her commitment. But if I were to subtitle this book, the subtitle would be *How Not to Do Third-World Missions*.

Lynda Visco traveled to Kenya in 1994 and to Tanzania in 1998 as part of a mission team from her church (not Episcopal) in New Jersey. On the first trip they seem to have been "free lancing"; on the second they were affiliated with Africa Inland Mission. But there is a certain sense throughout her narrative that she and her colleagues were making it up as they went along in both cases. She is a professional EMS technician, but she does not want to offer her medical training; in fact, she resents being asked to do so. She just wants to preach the gospel. She compares their style of evangelism to selling Avon door-to-door, but without irony. It doesn't occur to her that the gospel involves relationship, and you can't have a relationship with someone you're stopping by to sell to.

On her second trip, to Tanzania, she is prepared to undertake medical work. She has secured supplies, and she makes medical care a part of her mission. But I still heard resentment in her voice. She never refers to Jesus' ministry of healing. Her team is still focused on preaching, this time through vacation Bible schools (I won't go into the absurdity of having "vacation" Bible schools in a country where half the children are not regularly in school).

Visco's book is drawn from her journal entries. There is considerable space devoted to food, toilet facilities (or lack thereof) and insects. She says little about the geography or history of where she is. What we get is largely a narrative of the discomfort of a suburbanite in the bush. It's too bad. Mission work is an extraordinary opportunity to learn and make connections among all God's people, but you have to go with your eyes open, and with your heart even more open. I don't think anybody told Lynda Visco what life was really going to be like on the ground in rural East Africa. It's one thing to walk by faith; it's another not even to have a map of the territory.

(The Rev.) Bonnie Shullenberger
Ossining, N.Y.

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The Rev. **Liz Beasley** is program assistant for the Diocese of Massachusetts, 138 Tremont St., Boston, MA 02111-1319.

The Rev. **Elizabeth Berman** is assistant at St. Elizabeth's, 1 Morse Rd., Sudbury, MA 01776.

The Rev. **Elizabeth Bryan** is rector of Holy Spirit, 6676 UTSA Blvd., San Antonio, TX 78249.

The Rev. **Judith Freeman Clark** is vicar of Grace, 30 Eastment St., Concord, NH 03301.

The Rev. **Margaret Cunningham** is assistant at Redeemer, PO Box 1030, Bryn Mawr, PA 19010.

The Rev. **Cathy L. Deats** is rector of St. James', 214 Washington St., Hackettstown, NJ 07840.

The Rev. **Sandra DePriest** is vicar of St. John's, Aberdeen, and Good Shepherd, Columbus, MS.

The Rev. **Alice Downs** is priest-in-charge of St. Mark's, 247 Carr Ave., Keansburg, NJ 07734.

The Rev. **Ben R. Duffey** is priest-in-charge of St. Mark's, Halifax, and Grace, Weldon, NC.

The Rev. **John Edson** is rector of Hope, 2425 Mountain Rd., Manheim, PA 17545.

The Rev. **Peter Faass** is rector of St. John the Baptist, PO Box 249, Sanbornville, NH 03872.

The Very Rev. **Mark A. Giroux** is dean of St. Paul's Cathedral, 310 Montgomery St., Syracuse, NY 13202.

The Rev. **Patrick Gray** is deacon assistant at All Saints', Box 957, West Newbury, MA 01985.

The Rev. **Robert Gunkle** is deacon at St. Luke's, 615 Vermillion St., Hastings, MN 55033.

The Rev. **Gary D. Hamp** is interim rector of Emmanuel, 9 S Bompert Ave., Webster Groves, MO 63119.

The Rev. **Fletcher Harper** is rector of St. George's, 550 Ridgewood Rd., Maplewood, NJ 07040.

The Rev. **Michael Hartwell** is assistant at Holy Spirit, 204 Monument Rd., Orleans, MA 02563.

The Rev. **Lane Hensley** is curate at Christ Church, 470 Maple St., Winnetka, IL 60093.

The Rev. **Michael Hodges** is deacon assistant at St. Paul's, 80 Pleasant St., Brockton, MA 02301.

The Rev. **Michael Hunn** is senior associate at Holy Comforter, 222 Kenilworth Ave., Kenilworth, IL 60043.

The Rev. **Gary D. Jones** is rector of Holy Communion, 4645 Walnut Grove Rd., Memphis, TN 38117.

The Rev. **Carlton Kelley** is priest-in-charge of St. Paul's, 800 N A St., Richmond, IN 47374.

The Rev. **Todd Kleffman** is deacon assistant at St. Francis in-the-Field, 1525 Mulberry St., Zionsville, IN 46077.

The Rev. **Mimi Lacy** is assistant at St.

Andrew's, 1125 Franklin St., Downers Grove, IL 60515.

The Rev. **Gift Makwasha** is priest-in-charge of St. John and St. James, 149 Roxbury St., Roxbury, MA 02119.

The Rev. **Amy McCreath** is chaplain at Massachusetts Institute of Technology.

The Rev. **Albert Mensah** is vicar of Sts. George and Matthias, 164 E 111th St., Chicago, IL 60628.

The Rev. **Robert Pamatmat** is deacon-in-charge of St. Raphael's, 9701 S 49th Ave., Oak Lawn, IL 60453.

The Rev. **Kevin Pearson** is rector of St. John the Evangelist, 1661 15th St., San Francisco, CA 94103-3511.

The Rev. **Catherine Powell** is chaplain at National Cathedral School, Mt. St. Alban, Washington, DC 20016.

The Rev. **Susan Richmond** is associate at Christ Church (Old North), 193 Salem St., Boston, MA 02113.

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The Rev. **Andrew Stoessel** is assistant at St. Stephen's, 16 Highland Ave., Cohasset, MA 02025.

The Rev. Canon **James Thomas** is canon to the ordinary in the Diocese of El Camino Real, PO Box 1903, Monterey, CA 93942.

The Rev. **Jan Waples** is associate at St. Francis', 399 San Fernando Way, San Francisco, CA 94127-1913.

The Rev. **Melissa Wilcox** is curate at Holy Comforter, 222 Kenilworth Ave., Kenilworth, IL 60043.

The Rev. **James E. Williams** is rector of St. John's Memorial, E Main St. at Franklin Tpke., Ramsey, NJ 07446.

Deaths

Wesley Collins Mitchell, 19, a freshman at the University of the South, died Oct. 11 as the result of an automobile accident in Sewanee, TN. Mr. Mitchell lived in Manchester, VT, where his father, the Rev. John Mitchell, is the rector of Zion Church.

A native of Pittsfield, MA, he is survived by his father, his mother, Linda, two sisters, Chalice and Christine, both of Manchester, maternal grandparents Bernard and Ann Collins, of Lee, MA, and paternal grandmother, Eltress Means, Laconia, NH.

Next week...

Cultures in Conflict

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Rev. Peggy Sheldon, assisting; Allen Rosenberg, Music Dir
Sun Eu 7:30, 9, 11. H Eu/Healing 12:10. Sun 5. Thurs H Eu 10.
Sat Eu 5

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ert, Canon James E. Rasnick, r, e, The Rev. Grant R. Sherk, p-
r, The Rev. John F. Magnum, p-r, Mace Graham, org-ch
Sun Eu 8, 10; Thur Eu/Healing; Fri Eu: H.D. 9:40 Mat. 10:00 Eu

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The Rev. Theodore O. Atwood, Jr., r
Sun Masses 8 & 10 (Sung). Wed 6:30 (706) 736-5165

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ascensionchicago.org

Sisters of St. Anne (312) 642-3638
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10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20
(Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50
Rosary 9:30 Sat

RIVERSIDE, IL

ST. PAUL'S PARISH (CHICAGO WEST SUBURBAN)
60 Akenside Rd. 828-254-5836
www.stpaulsparish.org 337 Charlotte St. at Macon
(708) 447-1604 stmarysparish@main.nc.us
The Rev. Thomas A. Fraser, r
Sun Eu 10:15 (Sat 5), Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacra-
ment of Reconciliation 1st Sat 4-4:30 & by appt

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The Very Rev. Robert Giannini, dean
Sun Eu 8 & 10; 10 Christian Formation

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The Rev. Allan B. Warren III, r; the Rev. Benjamin J. King, c;
the Rev. David J. Hogarth; Jane Gerdson, Pastoral Asst for Youth
Work Web: www.theadvent.org
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11 (Sol High); Mon-Fri,
Mass 7:30; MP 9; EP 5:30; Wed, C, 5, Mass 6; Sat, MP 8:30,
Mass 9, C 9:30

LENOX, MA

TRINITY PARISH 88 Walker St. (413) 637-0073
The Rev. Edward Ivor Wagner, r
Sun: MP 7:15, Quiet H Eu 8, Sung H Eu 10:15, Ev 5. Daily: MP
7, EP 5:30; H Eu Tues noon, H Eu & Healing Thurs 10

KANSAS CITY, MO

OLD ST. MARY'S 1307 Holmes (816) 842-0985
The Rev. Paul Cook www.stmaryskcmo.org
Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

LAS VEGAS, NV

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1 mile off Strip
H Eu Daily (ex Sat)

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the Rev. Robert Dinegar, Ph.D., assoc.; the Rev. Beth Noland, c;
the Rev. Phyllis Orbaugh, d; Mr. Gerald Near, music director; Mr.
J. Michael Case, organist
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Rosary 10. Tues H Eu 10. Thurs H Eu 12:10. MP and EP daily

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www.saintthomaschurch.org
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Krauss, sr c; the Rev. Park McD. Bodie, c; the Rev. Joseph
E. Griesedieck, c; the Rev. Robert H. Stafford, asst
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& Eu 5:30. Tues and Thurs Choral Ev & Eu 5:30. Choral Ev Wed
12:10. Sat Eu 10:30

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4:45. M-F: Mass at 12:15 & 6:20; MP 8:30, Noonday Office 12; EP
6. Sat: Mass at 12:15, Noonday Office 12; EP 5. C 11:30-12, 4-5

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H Eu Sun 8, 9, 11:15. Wed noon, 5:45 (828) 274-2681

ST. MARY'S CHURCH (Grove Park) 828-254-5836
337 Charlotte St. at Macon stmarysparish@main.nc.us
The Rev. William S. Bennett
Sun Masses 5:30 (Sat vigil) 8 (Low) & 11 (Sung), Sun MP at
7:45; Daily EP 5:15, Mass 5:30; C Sat 4, Rosary 1st Sat 4:45

PHILADELPHIA, PA

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Sun Mass 9:30. Weekdays as anno

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3900 Mechanicsville Rd.
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; Daily Mass as posted.
Bible Study T, Th; 1928 BCP

PROVIDENCE, RI

S. STEPHEN'S 114 George St. (401) 421-6702
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Sun Masses 8 (Low), 10 (Sol), MP 7:30. Daily as posted

CORPUS CHRISTI, TX

CHURCH OF THE GOOD SHEPHERD (361) 882-1735
The Rev. Ned F. Bowersox, r 700 S. Upper Broadway
The Rev. Frank E. Fuller, asst www.cotgs.org
The Rev. Margarita Arroyo, c
Sun 8, 9 & 11:15. Weekdays as anno

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the Rev. Michael S. Mills; the Rev. Craig A. Reed; the Rev.
A. Thomas Blackmon
Sun Eu 7:30, 9, 9:15, 11:15, 5. Daily Eu 7 & 12 noon. Daily MP
6:45, EP Mon-Fri 6 (214) 521-5101

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Across from the Texas Medical Center and Rice University
www.palmerchurch.org (713) 529-6196 Fax: 713-529-6178
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Rev. Kenneth R. Dimmick; the Rev. Ed Gomez; the Rev.
Mary A. Royes.
Sun Eu 7:45, 9, 10:15, 11, 6; Ch S 10, 5 Contemp. Youth Serv.;
Tues Noon Eu in Spanish; Wkday Services; Sat 6 Taize Eu.

MILWAUKEE, WI

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Sun Masses 8, 10 (Sung). Daily as posted. (414) 271-7719

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Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu, 3 H Eu in
Chinese, 5 Cho Ev (3rd Sun), Wkdy Services 9:15 MP M-F;
12:30 H Eu Wed, 11:30 H Eu Fri in French, 6 H Eu Sat in French

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Sun Eu 10

KEY — Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.



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