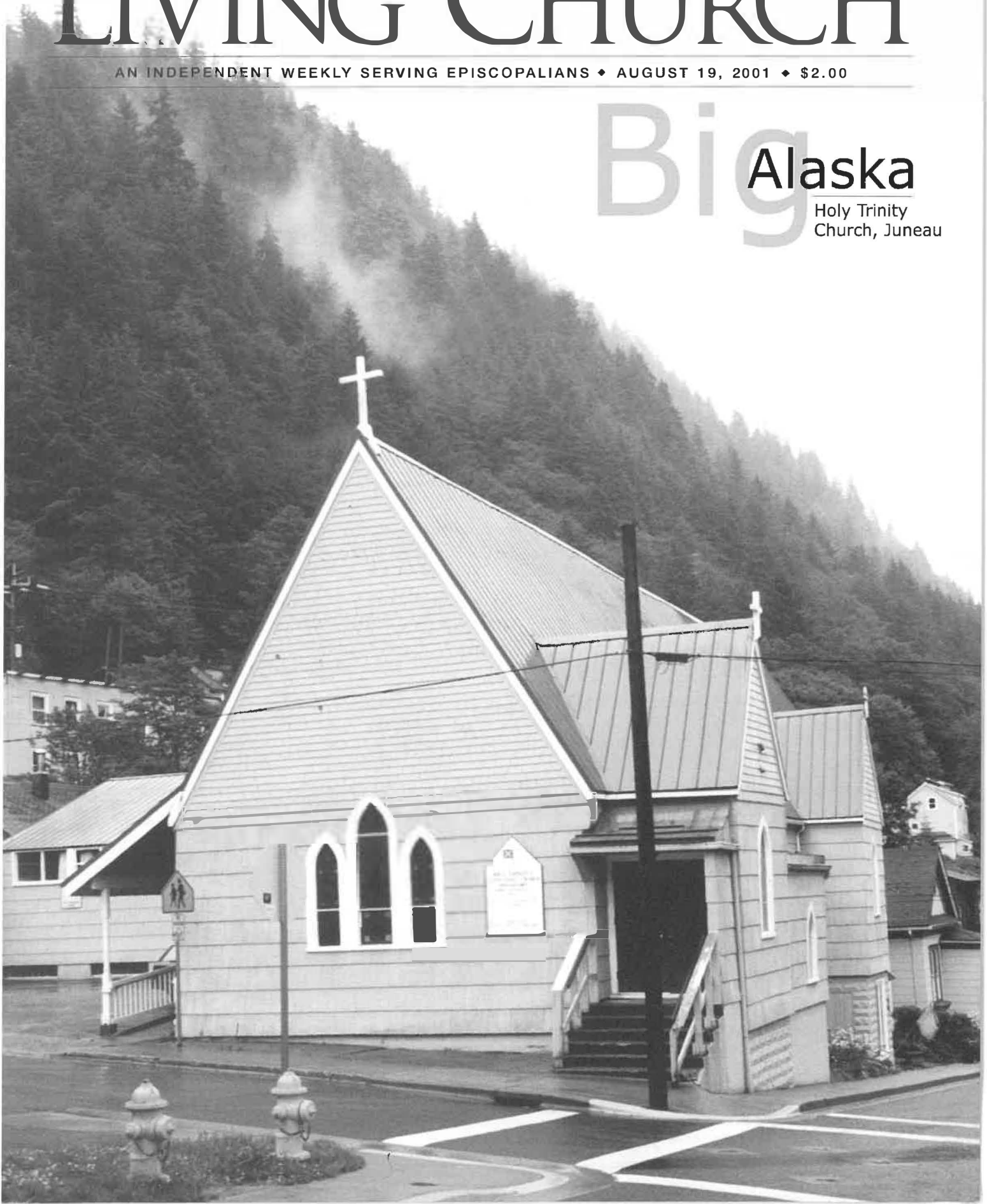


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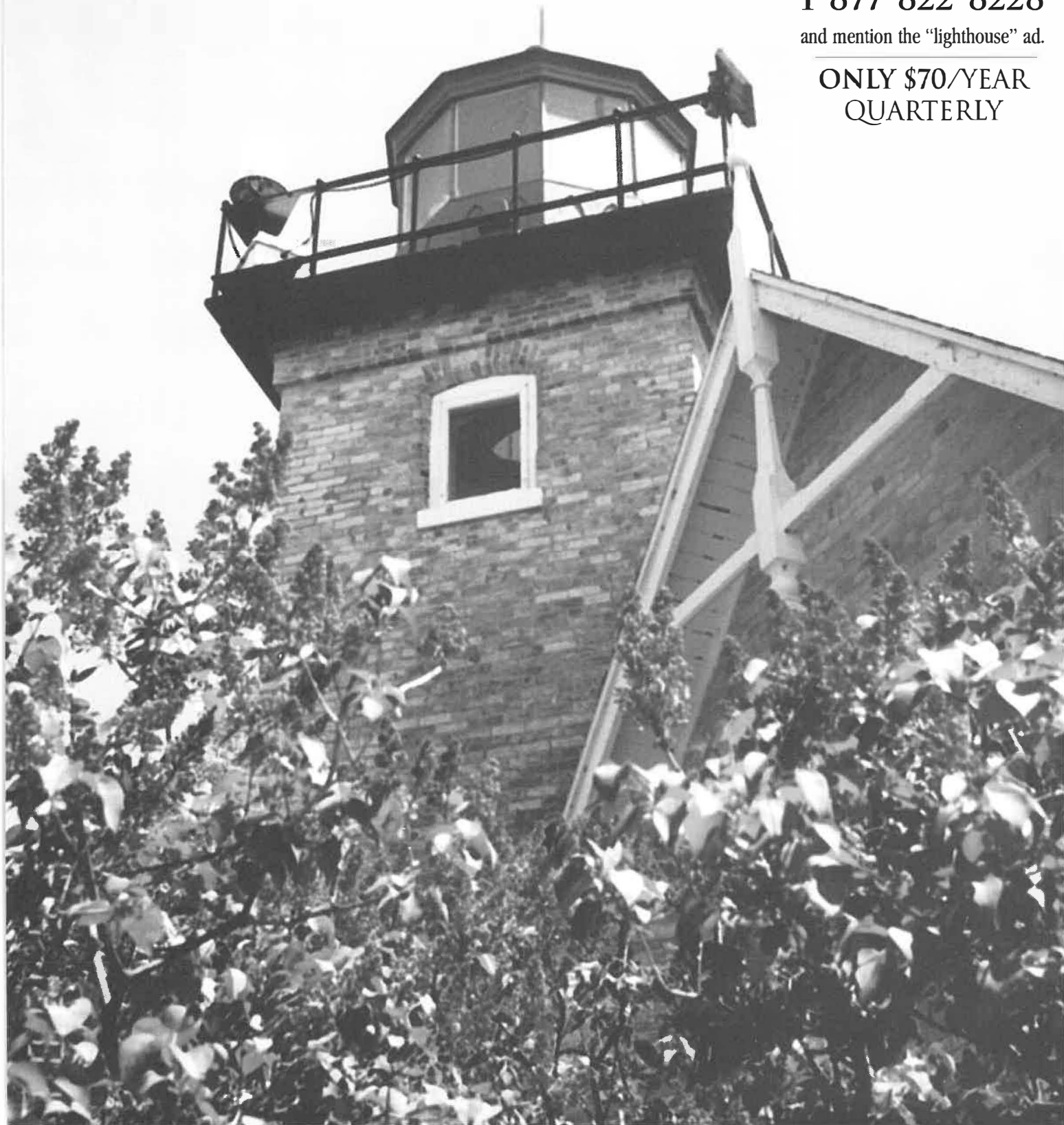
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Volume 223 Number 8

THIS WEEK

Features



9 Big Alaska

Holy Trinity Church in Juneau, Alaska, opens its doors to the community.

BY STEVE WARING



The Cover
Holy Trinity Church, Alaska
Photo by Steve Waring

Opinion

- 11 From the Editor
‘The Distance that has Grown’
- 12 Editorials
The Role of Cathedrals
- 13 Viewpoint
The Proposal for Unity in Mission
BY TORY BAUCUM
- 14 Letters
They’ll Be Changed

Other Departments

- 4 Sunday’s Readings
- 5 Books
- 18 People & Places

News

- 6 Some believe the Anglican Church of Australia is headed toward a form of realignment.
- 7 St. Edmund’s Redevelopment Corporation of Chicago completes its most ambitious project to date.



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SUNDAY'S READINGS

More than a Cakewalk

'Is not my word like fire, says the Lord...' (Jer. 23:29)

Eleventh Sunday After Pentecost, Aug. 19, 2001

Jer. 23:23-29; Psalm 82; Heb. 12:1-7(8-10) 11-14; Luke 12:49-56

One of the themes in Jeremiah concerns the false prophet. "I have heard what the prophets have said who prophesy lies in my name, saying, "I have dreamed, I have dreamed." Their word is from themselves, not from the Lord. And what characterized the false prophet? They reassured the people that all was well with the Lord when it wasn't. "They dress the wound of my people as though it were not serious. 'Peace, peace,' they say, when there is no peace" (Jer. 6:14). In so doing, the false prophet tells the people what they want to hear. Chaos looms near Judah because of her rebellion against the Lord, but the false prophet reassured them that nothing bad would happen.

God's word is a double-edged sword. It brings the promise of forgiveness and restoration to the penitent, but warning and judgment to those who have turned from him. "Is not my word like fire ... and like a hammer ..."

The writer to the Hebrews knew full well that following the Lord was not a cakewalk. Obedience to the Lord often entails hardship. It is not always what we want to hear. And why should this

surprise us? Did they not hate our Lord? If they hated him, should we be surprised if we get the same kind of treatment? "Endure trials for the sake of discipline. God is treating you as children; for what child is there whom a parent does not discipline?" (Heb. 12:7).

Jesus makes no bones about the cost of following him. "Do you think that I have come to bring peace to the earth? No, I tell you, but rather division!" (Luke 12:51). The effects of following Jesus may well bring division among friends, even among families, if not all turn to the Lord.

Jesus, of course, did bring peace to the world. But the peace he brought does not mean the absence of conflict in this world. It often intensifies conflict. The peace he brought is primarily a new relationship between his heavenly Father and us. The peace which the world often looks to is the absence of any trouble. And far too often, too many preachers of the word of God will offer this version of peace, rather than the peace our Lord has brought through his life, death and resurrection.

Look It Up

Look up Jeremiah 23:17. Could this verse reflect the absence of the idea of God's judgment in the thinking of the false prophet?

Think About It

In Rite 1, we admit that we have provoked "most justly thy wrath and indignation against us." How many actually believe the truth of these words?

Next Sunday

Twelfth Sunday After Pentecost

Isaiah 28:14-22; Psalm 46; Heb. 12:18-19, 22-29; Luke 13:22-30

Mighty Stories, Dangerous Rituals

Weaving Together

the Human and the Divine.

By Herbert Anderson and Edward Foley.
Jossey-Bass. Pp. 204. \$15.95 paper.

If you liked Aidan Kavanagh's *Elements of Rite*, you'll like this slim volume about the interwoven use of story and ritual to mark the passages of human life. Anderson is Lutheran and Foley is Roman Catholic. One teaches pastoral care and the other worship. This unlikely pair dances a waltz of deepened friendship in the midst of differences and disagreements. At the end they receive a gift of Italian *calzone* from one of the fractured families featured in their book, which they plan to eat as "resurrection food."

Their basic premise is that all life, even in a secular society, is marked by a succession of rituals, some recognized by the church, some not, some seized as normal religious business, some avoided as unhealthy manifestations of modern life. We have baptisms, marriages, and death, normal occasions for church ritual. We also have leaving home, divorce, adoption, withdrawing life support, and a host of other sometimes unpleasant but common crises. The authors have a great deal to say about both categories of life events and how we can ritualize them by telling human and divine stories.

*(The Ven.) Ormonde Plater
New Orleans, La.*

Revelation and the End of All Things

By Craig R. Koester

Eerdmans. Pp. 209. \$16.00 paper.

This book is a helpful guide to The Revelation to John. The author gives a brief history of its use in the church.

After first discussing the letters to the seven churches, Koester divides The Revelation into several cycles of images leading to the purpose of all things. Koester follows St. Augustine in his interpretation of the millennium. The 1,000 years refer to the time between the Resurrection and

the second coming of Christ.

A main point of Koester's book is The Revelation is not a code book to confuse the Romans. Rather, it is a book which uses evocative symbols to convey various levels of meaning. The symbols were well known to Christians and Jews; many of them were understood by the Romans. Koester's book should inspire a deeper study of related issues: how The

Revelation can be better integrated into the whole of the New Testament; how a broader understanding of sacrifice can help to explain the symbols of the lamb and the supper; how some symbols relate to the Eucharist; and how and why The Revelation to John made its way into the canon of the New Testament.

*(The Rev.) M. Fred Himmerich
Watertown, Wis.*

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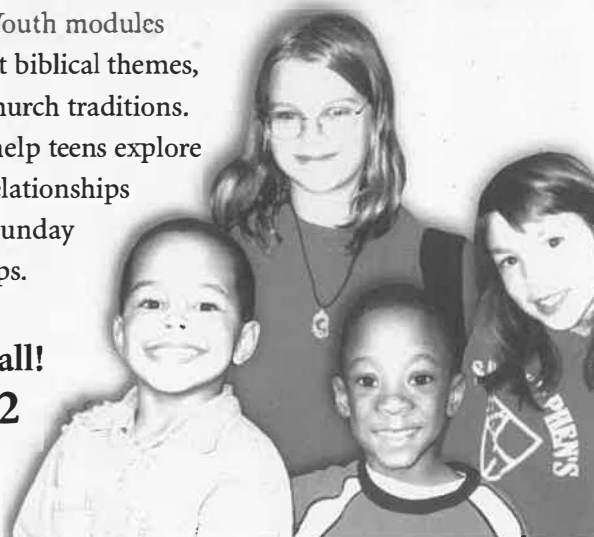
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Two Churches in Australia?

Some at the church's synod see further drifting apart as leading to a split.

The Anglican Church of Australia declined to take decisive action on a number of potentially divisive issues, but observers at its triennial General Synod meeting, which ended July 29 in Brisbane, say the church may be headed toward some form of realignment.

The Rev. Canon Bruce Ballantine-Jones said the Anglican Church of Australia is in the process of becoming two churches. He is the president of the Anglican Church League in the Diocese of Sydney, the province's largest and arguably its most conservative.

"People now feel that, rather than fighting to keep everybody tightly together or seeing it purely as a matter of winning or losing, it is time for us to renegotiate the basis of our association so that there's a lot more freedom," he told *Anglican Media Sydney*.

In his address to the synod, the Most Rev. Peter Carnley, Archbishop of Perth and Primate, warned the

gathering about what was at stake if the drift continued. Archbishop Carnley pointed out that to deny the importance of unity, to cause division in the church, or to turn one's back on the communion of the church, would not just be a sign of human failure.

"It is a form of infidelity," he said, "a deliberate turning away from the communion of God."

Synod occupied much of its time debating human sexuality, whether to permit women to be ordained as bishops, and whether lay members of the church should be allowed to celebrate the Eucharist.

On the issue of women bishops, synod representatives again put off decisive action until at least 2004. Both opponents and proponents of women bishops said the additional time is unlikely to change strongly held opinions. If the bill is not passed in 2004, a number of proponents have said individual dioceses will go ahead with consecrations anyway.

"The legal reality is that there is no reason why a diocese can't bring a woman bishop from overseas and appoint her here ... or even, some would say, appoint a woman as a bishop now. Although that would be unfortunate if it happened ... I'm saying that if we can't do something in the next three years, then yes, it will be hell for leather," Muriel Porter told Australia's *The Age*. Ms. Porter introduced the legislation on women bishops to the synod floor.

Since 1992, the Province of Australia has left the ordination of women as priests up to individual dioceses. About 25 percent of the province's 23 dioceses still remain opposed to the practice.

The Province of Australia, one of 37 in the 80-million member international Anglican Communion, has approximately 4 million baptized members.

The Anglican Communion News Service contributed to this report.



Edith Traver photo

The Rt. Rev. Robert H. Johnson, Bishop of Western North Carolina, dedicates a new marker in Valle Crucis at the grave site the Rev. William West Skiles, who was placed into the liturgical calendar at last year's diocesan convention. Br. Skiles was a deacon, monk and missionary to the state's mountain people from 1847 to his death in 1962.

Task Force on Women Priests Moves Forward in Discussion with Bishop Iker

A task force charged with bringing into compliance with church laws the three dioceses which still do not recognize women priests has agreed to conditions set forth by the Rt. Rev. Jack Iker, Bishop of Fort Worth, according to a report in the Internet edition of the *Dallas Morning News*.

Bishop Iker said he would not meet with the group unless it met the following conditions: acknowledged that those who oppose the ordination of women to the priesthood hold a valid theological position; accepted the open process of reception put forth by the Eames Commission which says in part that coercion should not be used to force bishops to ordain women; and that the group familiarize itself with the Diocese of Fort Worth's theological opposition to ordination of women and provisions for those who dissent from that viewpoint. A meeting date of Oct. 9 was set.

Briefly...

The **Diocese of Pennsylvania** filed suit July 26 in secular court to evict the congregation currently located at 3227 W. Clearfield St. in East Falls, a suburb of Philadelphia. Formerly known as St. James the Less Episcopal Church, that congregation voted in 1999 to disassociate itself from the Episcopal Church and affiliate with the Anglican Mission in America (AMiA). The congregation claims it has always owned its property while the diocese claims it owns all Episcopal Church property within its boundaries.

Lilly Endowment, Inc., of Indianapolis, recently awarded a grant of more than \$400,000 to the Episcopal Theological Seminary of the Southwest, Austin, Texas. The grant will enable the council of deans, representing all Episcopal seminaries, to implement a four-year project to call the church into fuller participation in theological education for all. The council hopes to visit more than 2,000 parishes as part of a "national conversation."

The **Roman Catholic Church**, which recognizes the baptisms of most other Christian churches, has decided that Mormons who convert to Catholicism must be rebaptized, according to a recent report by the Associated Press. The ruling, by the Congregation for the Doctrine of the Faith, follows similar stands by the Methodist and Presbyterian churches in recent years.

The Rt. Rev. **Gordon Beardy**, Bishop of Keewatin and the Anglican Church of Canada's only aboriginal bishop, announced his resignation just weeks after he gave an emotional absolution of the Anglican Church of Canada over its treatment of native people in residential schools. In absolving the church, Bishop Beardy said he was speaking not as a bishop but as a former resident of one of the schools where it is alleged that widespread abuse of students occurred. The bishop gave no reason for his resignation.



Left: Fr. Tolliver (left), Ms. Troutman and Mayor Daley tour a renovated apartment at St. Edmund's Village.

Below: After years of disrepair, the renovated apartment building on South Michigan Avenue in Chicago is full with a waiting list of more than 200 applicants.



Church's Apartment Project Becomes Anchor in Redevelopment of a Chicago Neighborhood

St. Edmund's Redevelopment Corporation (SERC), an outreach arm of St. Edmund's Church, Chicago, has completed its most ambitious project to date. On July 11, Mayor Richard M. Daley, Alderman Arenda Troutman, and Shirley Johnson, a 20-year resident of the neighborhood, with representatives of HUD and Fannie Mae, dedicated St. Edmund's Village, a 24-story, 230-unit apartment at the corner of 63rd Street and Michigan Avenue in Chicago.

Over the course of decades, the building, erected in 1969, and the area around it had fallen prey to disrepair, crime and gangs. Through a combination of public and private financing, the redevelopment corporation purchased the run-down building.

After a year and a half, the apart-

ment building boasts new windows, paint inside and out, landscaping, and a dependable elevator. Equally important, there is a security buzzer and cameras, an on-site property manager, and a 24-hour security guard.

SERC was founded in 1990 as part of the Rev. Richard Tolliver's goal to reclaim and restore the once-prosperous Washington Park neighborhood "brick by brick, block by block."

To date the corporation has "rehabilitated 424 units of quality affordable housing in 13 buildings," developed a charter school in the area, and founded a residents' block club which meets monthly at St. Edmund's Church to concentrate on community issues and problems, and "work with the Chicago Alternative Policing Strategy to keep the streets safe."

Virginians Invited to Study Race Relations in Liverpool

Liverpool, England, and Richmond, Va., both grew rich in the slave trade during the first 200 years after European trade expanded to include North America. Recently the ties between the two cities were renewed for a more humanitarian purpose when a team of seven — three priests and four lay leaders of the Diocese of Virginia — traveled to the Diocese of Liverpool to study the climate of race relations.

The team, made up of members of Virginia's diocesan committee on race relations, was invited by the Rt. Rev. James Jones, Bishop of Liverpool, to listen and learn about the state of race relations within his see. Future visits and ongoing dialogue are planned with the long-term goal of developing a race relations curriculum for Liverpool adapted from the Virginia diocesan curriculum titled "Racism: It's Everybody's Problem."

Oddly enough, most English people deny the existence of slavery as a part of their nation's history. Accounts of the slave trade's fundamental impact on the phenomenal growth of Liverpool and industrialized England are absent from history schoolbooks.

In the present, race relations in Liverpool are "quietly intense," says the Rev. Lynne Washington of the Diocese of Virginia. The African English of Liverpool, who have inhabited distinct neighborhoods of the city for generations, are geographically and economically segregated from the white population. The segregation, say members of the Virginia team, is perpetuated not only by the whites but by the African English themselves who generally prefer to keep to their own neighborhoods,

using only black-owned and operated businesses.

The Diocese of Liverpool recognizes a need for reconciliation with the past and a need for minimizing segregation among all its ethnic communities. In 2002, the Virginia team will return to Liverpool to assist in implementing Liverpool's new race relations curriculum and to facilitate a series of community-wide workshops on race relations. In preparation, a team from the Diocese of Liverpool will soon be visiting Richmond to study Richmond's history in the slave trade and in race relations to the present.

The majority of all slave ships used in what came to be known as the "Slave Triangle" were built in Liverpool. The ships dispatched from Liverpool brought rum to West Africa in exchange for slaves who were then sent on to Caribbean and American ports including Richmond. The valuable raw materials of the New World, especially molasses — an ingredient of rum — were brought back to Liverpool.

Another long-term goal of the project is to renew the "slave triangle" between the Diocese of Akure in Nigeria, the Diocese of Liverpool, and the Diocese of Virginia. This time the purpose will be one of reconciliation and healing. Akure was one of the major areas from which Africans were captured and sold as slaves. Bishop Jones has already established friendships with the Bishop of Akure and the Rt. Rev. Peter James Lee, Bishop of Virginia, when he learned of their shared and tragic past. The three bishops have each said they are looking forward to this partnership in reconciliation.

Nancy Jenkins



Anglican Communion News Service photo
Archbishops Eames (left) and Carey tour Beit Jala with a local guide.

Archbishop Shows Support for Christians in Holy Land

During a four-day pastoral visit to the Holy Land July 27-31, the Most Rev. George L. Carey, Archbishop of Canterbury, pledged to return next year as leader of a pilgrimage.

"It is sad that recent conflict has led to cancelled pilgrimages," Archbishop Carey said during an address at St. George's Cathedral on July 28. "It means we have lost opportunities to join our brothers and sisters here and to say we are still walking with you."

Archbishop Carey came at the invitation of the Rt. Rev. Riah Abu El-Assal, Bishop of the Anglican Diocese of Jerusalem, to show support for Christian communities during a time of intense pressure. The archbishop met with religious and political figures including both Israeli Prime Minister Ariel Sharon and Palestinian leader Yasser Arafat. Archbishop Carey was accompanied by his wife, Eileen, and the Most Rev. Robin Eames, Archbishop of Armagh and Primate of Ireland.

One of the group's first stops was to Beit Jala, a predominantly Christian village near Bethlehem, which in the past year Palestinian gunmen have used as a base for shooting into the primarily Jewish neighborhood of Gilo in Jerusalem.

The Anglican News Service contributed to this article.



Big Alaska

Holy Trinity Church in Juneau, Alaska, opens its doors to the community.

By Steve Waring

As recently as 40 years ago there was virtually no way to get either around or to Alaska by car. Every year since then more and more of this vast land is linked by road to the outside world; except for Juneau.

The state capital is located on the shore of Gastineau Channel and is surrounded on three sides either by impassable mountains or an active glacier. If you want to get to Juneau, you go by foot, or more likely boat or plane.

As author Jim Reardon described in his book about Alaskan bush pilots: *In the Shadow of Eagles*, "Things Alaskan seem bigger and more violent than anywhere else. It is a challenging land that breaks even the strongest, and a land of opportunity for the bold."

Despite the harsh climate and remoteness, many, but not all, who come to Alaska find what they are

looking for. For those who don't the consequences can be tragic.

Even in the 21st century, people still occasionally disappear in the far north and are never heard from again. For various reasons they become lost and drown, starve or freeze to death.

People can become lost in more ways than just geographically. A surprisingly large number of today's

Holy Trinity Church, located downtown at Fourth and Gold streets, has a long and varied history of opening its doors wide and reaching out to those for whom Juneau has become the last stop.

Juneau, pop. 32,000, has a great deal to offer. For a town of its size it has a large and thriving arts scene and an extremely low crime rate. It

"It is a challenging land that breaks even the strongest, and a land of opportunity for the bold."

— Jim Reardon in his book, *In the Shadow of Eagles*

unlucky Alaskan adventurers wind up homeless, and from its earliest days as a frontier gold-mining town Juneau has seemed to attract more than its share.

Lured by the promise of high-paying fishing industry jobs and the proximity to government services, many of the homeless in Juneau today spent their last dime on a one-way boat passage and once there, were unable or unwilling to afford passage back from where they came.

also offers unequaled access to unique places of natural beauty and wildlife habitat. Unfortunately many of its most desirable features make Juneau a particularly harsh and isolated place in which to find oneself destitute.

During the winter, the Tahu Wind can whip up gusts as high as 100 mph. There are anecdotal tales of unlucky pedestrians caught outside being decapitated by garbage can lids. Although relatively temperate by





Above left: The cathedral choir outside church in 1926. **Above right:** Early 20th-century downtown Juneau. **Below left:** Baptismal font at Holy Trinity. **Below right:** The Rev. Rob Bruschi, rector at Holy Trinity. **Bottom of page:** Mendenhall Glacier.

Alaska standards, the Tahu Wind can also cause the temperature to drop from 20 degrees F to minus 30 degrees F in a matter of minutes during winter months.

In 1981 the congregation opened "Glory Hole," a shelter. As the program grew, Holy Trinity went into partnership with local Methodist, Orthodox, Presbyterian, Roman Catholic and non-denominational congregations. Eventually the building that housed Glory Hole fell into such disrepair that it was in danger of being condemned. At that point the ecumenical alliance entered into an agreement with HUD that provided funds to construct a new shelter at the same location.

The Rev. Rob Bruschi, rector at Holy Trinity for about a year, said the infusion was a mixed blessing. The new building has enabled the faith coalition to offer vastly improved and expanded services, but it has come at a price. No matter how small the amount of federal money that Glory Hole receives, it must conform to all government regulations. Some of those regulations are a hindrance to evangelism. Others, such as the stipulation that

anyone seeking overnight shelter must be sober, present a potentially life-threatening dilemma.

In areas of Alaska where travel is necessary and settlements sparse, visitors occasionally encounter campsites stocked with matches, first-aid supplies and non-perishable food. In Juneau, Holy Trinity fills that custom of hospitality. At some point, the church began quietly leaving the

check to see that everyone is OK.

"I'm never sure what I'll find on Sunday morning before the 8 a.m. service," Fr. Bruschi said.

Once someone was sleeping underneath the altar. The person quickly complied with a request to move. Another time two men were still so drunk in the morning that they couldn't be roused. Perhaps the most unusual story took place in June. A



David L. Dudley

"I'm never sure what I'll find on Sunday morning before the 8 a.m. service."



— The Rev. Rob Bruschi, rector at Holy Trinity

doors to the building and offices unlocked 24 hours a day, seven days a week. It also stocks the refrigerator with food and encourages visitors to help themselves. Although no one is sure how long the practice has been going on, no one can recall an instance of theft or significant vandalism. Usually on Saturday night, around midnight, Fr. Bruschi and his dog Bexley (named after the seminary)

man who appeared one day in rags asked if he could store some things at the church. On the Fourth of July, he returned in a limousine, wearing a suit and had his tattered belongings wrapped individually by an air cargo representative of Alaska Airlines. The man left a \$200 contribution and no explanation.

"We never know who we are taking care of," Fr. Bruschi said.



'The Distance That Has Grown'

In the part of the country where I live, it is difficult not to notice the Lutherans. Without even trying I can think of three streets where in less than a mile one can encounter three different Lutheran churches — congregations of the Evangelical Lutheran Church in America (ELCA), the Missouri Synod and the Wisconsin Synod. Lutherans of all varieties account for about a third of the population, Roman Catholics for another third, and the rest of us fall into the other third. It seems as though every little village in Wisconsin and elsewhere in the upper Midwest has a Lutheran church of one sort or another.

most part, theologically liberal. The Missouri Synod is conservative (and the Wisconsin Synod even more conservative). But for one Lutheran body to be sniping at another publicly is a larger issue.

"Nobody wants to say it. The question in a lot of our minds is, is the ELCA really Lutheran?," said the Rev. John Struve, first vice president of the Missouri Synod's South Wisconsin District.

"They need to hear this from us, because it is a real concern of ours," Pastor Struve told the *Milwaukee Journal Sentinel*. "People say we don't want to hurt their feelings, but we just feel that they have left the word of God in many instances."

That sort of language will be familiar to many Episcopalians.

The resolution which was adopted reads in part:

"Whereas the Evangelical Lutheran Church in America is in altar and pulpit fellowship ('full communion') with Reformed church bodies, the Episcopal Church and the Moravian church; therefore be it resolved the 2001 synodical convention affirm the late President Alvin L. Barry's judgment that 'we cannot consider them (the ELCA) to be an orthodox Lutheran church body...'"

And what is it about the Episcopal Church that offends the Lutheran Church Missouri Synod? It's the historic succession of bishops, which Lutherans in this country do not have.

ELCA Presiding Bishop H. George Anderson attended the gathering in Milwaukee and spoke diplomatically after the resolution was adopted. In a statement he expressed deep regret over "the distance that has grown" between the two Lutheran churches and said people need to "remind ourselves that we share a common heritage and ought to bear a common witness."

The Episcopal Church does not have any dialogue in process with the Lutheran Church Missouri Synod. It's probably a good thing, too, for if it did, our delegates probably would have suspended discussions by now. And who could blame them?

David Kalvelage, executive editor

'We share a common heritage and ought to bear a common witness.'

It has been interesting as well as heart-breaking to sit by and watch luminaries from one Lutheran church take shots at another. The Lutheran Church Missouri Synod held its national convention only a few blocks from TLC's offices recently, and created a stir by saying some uncomplimentary things about the ELCA and its relationship with others, including the Episcopal Church.

A resolution adopted by the Missouri Synod in a vote of 706-343 declared that the ELCA is a non-orthodox church, and it cites the ELCA's full communion agreements with the Episcopal Church and two other churches as the reason.

At this point you're probably thinking of dismissing all of this as a little regional church trying to stir up something by taking on its big brothers. Don't be too quick to dismiss the Missourians. This church has been in existence for 154 years, and it has 2.6 million members. That's more than we have, folks, but only half as many as the ELCA.

If you know anything about Lutherans, you know these two churches haven't agreed on much since the ELCA was organized in 1987. The ELCA is, for the

Did You Know...

The three Episcopal churches in Lansing, Mich., are found in two different dioceses — Michigan and Western Michigan.

Quote of the Week

The Rt. Rev. William E. Swing, Bishop of California and founder of the United Religions Initiative, on religion:
"The time will come when the world will see the potential of religion and be so frustrated by religion being stuck in a rut of violence that the world will demand a United Religions, and there will be one."



The Role of Cathedrals

The feedback and comments from readers on the year-long series of articles on cathedrals [TLC, Aug. 5] indicate there are some misunderstandings around the Episcopal Church concerning the role of cathedrals. Surprisingly, many people do not realize cathedrals are the bishops' churches, the place where the bishop's cathedra, or chair, is kept. Hence cathedrals become the focal point of a bishop's ministry in the diocese.

For dioceses which have cathedrals, those churches can become gathering points for diocesan events — ordinations, conventions, festivals and special occasions. One reader who claimed 50 years of membership in the Episcopal Church said he'd never visited the cathedral in his diocese. That is, of course, a shame, for cathedrals

belong to the people of a diocese as much as members of a resident congregation.

We hope cathedrals will become more intentional about inviting the people of the diocese to visit. And we hope Episcopalians will be more proactive visiting their cathedrals. It can be a rewarding experience.

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has survived!*



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Diocesan Convention...
and no one is safe!!!*

No Outcasts

The Viewpoint article in this issue [p. 13] is a proposal to bring the Anglican Mission in America [AMiA] closer to the Episcopal Church from which it has separated. The author of that article makes three points which are worth considering, then closes the article with an appeal to the Presiding Bishop to become involved in "graceful conversation." The Most Rev. Frank T. Griswold has been a proponent of conversation since he took over as Presiding Bishop more than three years ago. Why not use this strategy in an attempt to reconcile with the AMiA before it's too late? AMiA leaders claim they have tried to talk to the Presiding Bishop on previous occasions and have been ignored. Perhaps it's time to hear them out before further departures take place.

If there is truly room in Anglicanism, if this is really a church, to use the words of former Presiding Bishop Edmond L. Browning, "with no outcasts," if this is a church in which inclusivity is a hallmark, then it's certainly worth trying to preserve the unity of the church.



VIEWPOINT

A Proposal for Unity

By Tory Baucum

The recent consecrations by the Anglican Mission in America (AMiA) [TLC, July 15] have provoked recrimination and consternation within and without the Episcopal Church. The Presiding Bishop has decried these consecrations as “schismatic,” as he did the original Singapore consecrations. The Archbishop of Canterbury, the Most Rev. George Carey, has stated these consecrations are “irregular at best and schismatic at worse.”

Of all the many opinions and pronouncements offered over the past year and a half, I have found those offered by the Bishop of Texas to be the most illuminating and helpful. To paraphrase Bishop Claude Payne, these consecrations represent a 25-year trend of a lack of due process, which deepen the divisions among us. What is apparent, though some are unwilling to acknowledge it, is that evangelical clergy are now engaging in practices

I believe most Anglicans do not want to see further rupture of our Communion.

pioneered by their liberal sisters and brothers.

I believe most Anglicans do not want to see further rupture of our Communion. I also believe many of our leaders (both liberal and conservative, American and international) are looking for ways beyond our current impasse. In the spirit of Presiding Bishop Frank T. Griswold, who has taught us that conversation precedes conversion, I offer the present proposal in hopes of inviting and accelerating a conversation that reconciles AMiA (and its representative provinces) to the Episcopal Church.

This proposal does not address all the issues and controversies before us. Nor does it claim to be superior to any other proposal. Rather, as an act of hopeful imagination arising from reflecting on the history of Christian mission, it is offered as a means by which we can begin to think and act in new ways about these recent developments. I will number each proposal and give a brief rationale for each.

IN MISSION

1. Create a new Anglican missionary order:

The Roman Catholic Church has often created missionary societies to complement the more conventional parochial structures of the day.

These missionary orders have usually appealed to certain people and needs that existing structures failed to engage.

One thinks of the Roman orders of Franciscans and Jesuits, neither of which has been free of controversy and scandal within the wider church, but both of which have effectively furthered the unity and mission of the Roman Church. The various missionary orders within the Church of England, such as the SPG, CMS and SAMS, served similar functions to the one envisioned for AMiA. Of course, such an arrangement would invariably raise issues of accountability and order, which leads to my second proposal.

2. Be accountable to the Archbishop of Canterbury (and/or primates):

Such a new missionary society would require both internal ordering and external accountability. The superior (or bishops) of AMiA must be accountable to the wider church, if there is to be such a thing as an Anglican “Communion.” As a missionary order, it must be calibrated and coordinated for optimum effectiveness within a wider network of parochial structures. Once we acknowledge this, we begin to ask questions such as, “Who would be the governing personnel to oversee the work of this new order? And who would make strategic decisions concerning its internal work and external relationships?” If the mission is to serve and be accountable to the Anglican Communion, why not include the primates in this conversation?

3. Harness AMiA for the missionary objectives of the Episcopal Church:

Perhaps we can get beyond the current impasse if we think “outside the box.” For example, why not use AMiA as a missionary church-planting order? If it were so ordered and accountable to a neutral body (such as Canterbury) it would function as a parallel entity within and alongside the Episcopal Church, much as the Jesuits do in the Roman Church. Not to put



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

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

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VIEWPOINT

A Proposal for Unity

too fine a point on it, if we are serious about doubling our membership in the next 20 years, the way to go about it is not by creating another Methodist Church. Instead of spawning another missionary movement on North American soil, the Episcopal Church should either become one or (at least) facilitate new missionary orders.

Finally, I appeal to our Presiding Bishop and the missionary bishops of AMiA. Bishop Griswold has taught and modeled for the church the power of graceful conversation. Because unity and mission are central to his primacy, he could continue to model his characteristic grace by meeting with Bishops

Many who love
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Chuck Murphy and John Rodgers upon this (or some better) proposal. And because the integrity and effectiveness of the church's mission is central to the ministries of Bishops Rodgers and Murphy, as they have claimed and demonstrated, then they should continue to demonstrate that commitment by submitting to the common mind of the primates. Many who love the Lord, his mission and this church, pray for grace for us all to find a way forward in unity and mission. □

The Rev. Tory Baucum is a priest of the Diocese of West Missouri doing graduate studies at Asbury Seminary, Wilmore, Ky.

LETTERS TO THE EDITOR

They'll Be Changed

As a seminary dean I am interested in and affected by the proposal to move the Episcopal Church Center to the campus of General Theological Seminary [TLC, July 1]. While most of the discussion to date has focused on architectural plans and their costs to both 815 and GTS, there is a larger issue, the missions of both institutions, which must be considered. Indeed, the use and location of physical resources should always be driven by the question of mission: how well any proposal allows 815 and GTS to accomplish their overall purposes and goals.

Surely this proposal takes seriously the stewardship of physical resources, itself a critical part of institutional mission. But my own interest is motivated by another result of this proposed move — the physical and symbolic relating of theological education to the life of the whole church. There are at least two effects created by having the national church offices on the GTS campus. First, both the Church Center and GTS will be changed. The physical proximity of offices and programs will affect the way in which both institutions do their business. To cite but one example, the proposed conference center will demand a partnership, driven by programmatic concerns of both the seminary and national church.

Second, and most important to me, the move of the national church to GTS will testify to a broader vision of theological education which embraces and invites all involved in this important mission imperative into the life of the whole church. This proposal will encourage the national church to continually think of the educational mandate of all seminaries, other institutions and programs. The physical and symbolic presence of GTS will provide potential benefit for everyone who cares about education.

Surely there are other important issues to be addressed as 815 and GTS contemplate this important move. But one thing is clear: The educational mission of the whole church

is a critical component to be considered as decisions are contemplated and eventually made.

*Donn Morgan
Church Divinity School
of the Pacific
Berkeley, Calif.*

An Intriguing Point

The charges leveled by Canon John Frizzell et al against Fr. Edwards for violation of Article VIII of the Constitution of the Episcopal Church requiring the clergy to conform to the "doctrine, discipline and worship" of the church [TLC, July 29] raises an intriguing point.

I assume the constitution is based upon the ordination vow to "be loyal to the doctrine, discipline and worship of this Church..." The intriguing point is whether the vow covers changes to the doctrine, etc. of this church after ordination. Or whether the constitution is contradictory to the vows which spec-

ify "as this church has received them." Nobody doubts that something in the doctrine, discipline and worship of the church has changed.

Should the vows be repeated after every General Convention? Or should the vows in the ordination service be changed from "doctrine, discipline, and worship of Christ as this church has received them" to "doctrine, discipline, and worship of Christ as put forth from time to time by the General Convention"?

To this last suggestion, some may suggest that it is too much buying a pig in a poke, but the answer to that is new ordinands are already doing that.

*(The Rev.) Joseph P. Frary
Portland, Maine*

Misleading

Marek Zabriskie began his article [TLC, July 15] with the statement "Every day in America, 12 children

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LETTERS TO THE EDITOR

are killed with firearms. That's an entire classroom of children killed by gunfire every two days." This statement is both false and misleading.

He implies that our children are in grave danger of being killed in a school shooting. In fact, they are more than three times as likely to be killed by lightning, and approximately 100 times more likely to be killed by their parents or guardians than they are to be killed in a school shooting. Statistical data follows:

In 1997, 25 persons were killed in classroom shootings (including adults as well as children). In the same year, 88 persons were killed by being struck by lightning, and between 2,000 and 3,000 children were killed by their parents or caretakers.

This kind of blatant anti-firearms propaganda has no place in TLC, nor in our church as a whole.

*(The Rev.) Gary D. Gooch
San Marcos, Texas*

Growing Nowhere

After reading about the Angel Project [TLC, July 8], I was dismayed. The ordination of women in the Episcopal Church happened because a group of people did not listen or adhere to the voice or rules of our church. They persevered until they convinced or beat down the opposition. The church should rejoice in all of Christ's ministry no matter what gender the servant happens to be.

Why is it we seem to affirm some breaking the rules, but not others? It seems to me that with only three dioceses holding out against ordination of women, that acceptance of that recent form of God's ministry has taken place very quickly in God's time.

Is it any wonder that the churches that seem to know and share what they believe are growing, and we who seem to believe anything and everything is OK are not growing? We should stop using the "remnant theology" to justify our decline and start listening to God speaking to us.

*(The Rev.) Albert S. Sam
Lockport, N.Y.*

Next week...

The Canon 9 Controversy

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Appointments

The Rev. **Douglas Bachman** is associate at Resurrection, 399 Gregory Ln., Pleasant Hill, CA 94523-2387.

The Rev. **John Bailey** is assistant at Fox Chapel, 630 Squaw Run Rd., Pittsburgh, PA 15238.

The Rev. Canon **Anne Bridgers** is canon at St. John's Cathedral, 256 E Church St., Jacksonville, FL 32202.

The Rev. **Dick Brown** is assistant at St. John's Cathedral, PO Box 153, Knoxville, TN 37901.

The Rev. **Rick Byrum** is assistant at St. James', 3903 Wilshire Blvd., Los Angeles, CA 90010.

The Rev. **Philip R. Cooke** is rector of St. John the Divine, 17740 Peak Ave., Morgan Hill, CA 95037.

The Rev. **David Crippen** is rector of St. Joseph's, PO Box 161, Mentone, AL 35984.

The Rev. **Ronald A. Guy** is curate at Holy Nativity, PO Box 860467, Plano, TX 75086-0467.

The Rev. **Frank King** is rector of St. Mark's, 258 W Franklin Blvd., Gastonia, NC 28052.

The Rev. **Michael D. McClenaghan** is rector of Resurrection, 11540 Ferguson Rd., Dallas, TX 75228.

The Rev. **Curtis Norman** is curate at Christ Church, 4550 Legacy Dr., Plano, TX 75024.

The Rev. **Robert W. Offerle**, CSSS, is

interim rector of St. Clement's, 2013 Apple-tree St., Philadelphia, PA 19103.

The Rev. **Bruce White** is rector of St. Michael and All Angels', PO Box 1884, Anniston, AL 36202.

Pamela Stewart Wesley is director of development and external affairs at Berkeley Divinity School at Yale, 363 St. Ronan St., New Haven, CT 06511.

The Rev. **Leigh Axton Williams** is chaplain at Episcopal High School, Baton Rouge, LA.

Ordinations

Deacons

California — **Ann Bailey, Timothy Christofersen, James Croom, Vanessa Glass, Jennifer Hornbeck, Judith Werner-Hall.**

Dallas — **Margaret Sterchi**, assistant at the Cathedral of St. John, Wilmington, DE; add. 2009 Shallcross Ave., Wilmington, DE 19806.

Eau Claire — **Michael Jerome Roeske.**
Southern Virginia — **Anne Brower, Dewey Brown, Connie Jackson, Judy Parrish, James Puryear, Joe Running.**

Virginia — **Kim L. Coleman**, St. George's, 915 N Oakland St., Arlington, VA 22030; **Alexandra K. Conrads**, Truro, 10520 Main St., Fairfax, VA 22030; **Matthew T.L. Corken**, St. John's, PO Box 457, Lynchburg, VA 22101; **Richard E. Fichter, Jr.**, St. Paul's, 215 Ann St., Beaufort, NC 28516; **Charles D. LaFond II**,

Our Saviour, 1165 E Rio Rd., Charlottesville, VA 22901; **William D. Midgett**, deacon-in-charge of Trinity, PO Box 186, Winchester, TN 37398; **Kira S. Myers**, Emmanuel, PO Box 306, Middleburg, VA 22117; **John T. Sheehan**, deacon-in-charge of Our Redeemer, PO Box 217, Aldie, VA 20105; **Elliott M. Waters**, St. Paul's, 228 S Pitt St., Alexandria, VA 22314.

West Virginia — **George Kostas.**

Priests

California — **Kathleen McAdams, Timothy Rogers, Kathleen Trapani.**

West Virginia — **Keith Butler, Theresa Kelley, Hilda Kennedy, Ed Tracey.**

Resignations

The Rev. **Ann Barker**, as assistant at St. Patrick's, Dublin, OH.

The Rev. **Sandy Greene**, as rector of Christ Church, Denver, CO.

The Rev. **Jodene Hawkins**, as vicar of St. Peter's, Seattle, WA.

The Rev. **Colin Williams**, as curate of Calvary, East Liberty, PA.

Retirements

The Rev. Canon **Billie R. Boyd**, as canon for business administration of the Diocese of Fort Worth.

The Rev. **Bob Lynn**, as rector of St. Barnabas', Gary, IN.

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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; hof, 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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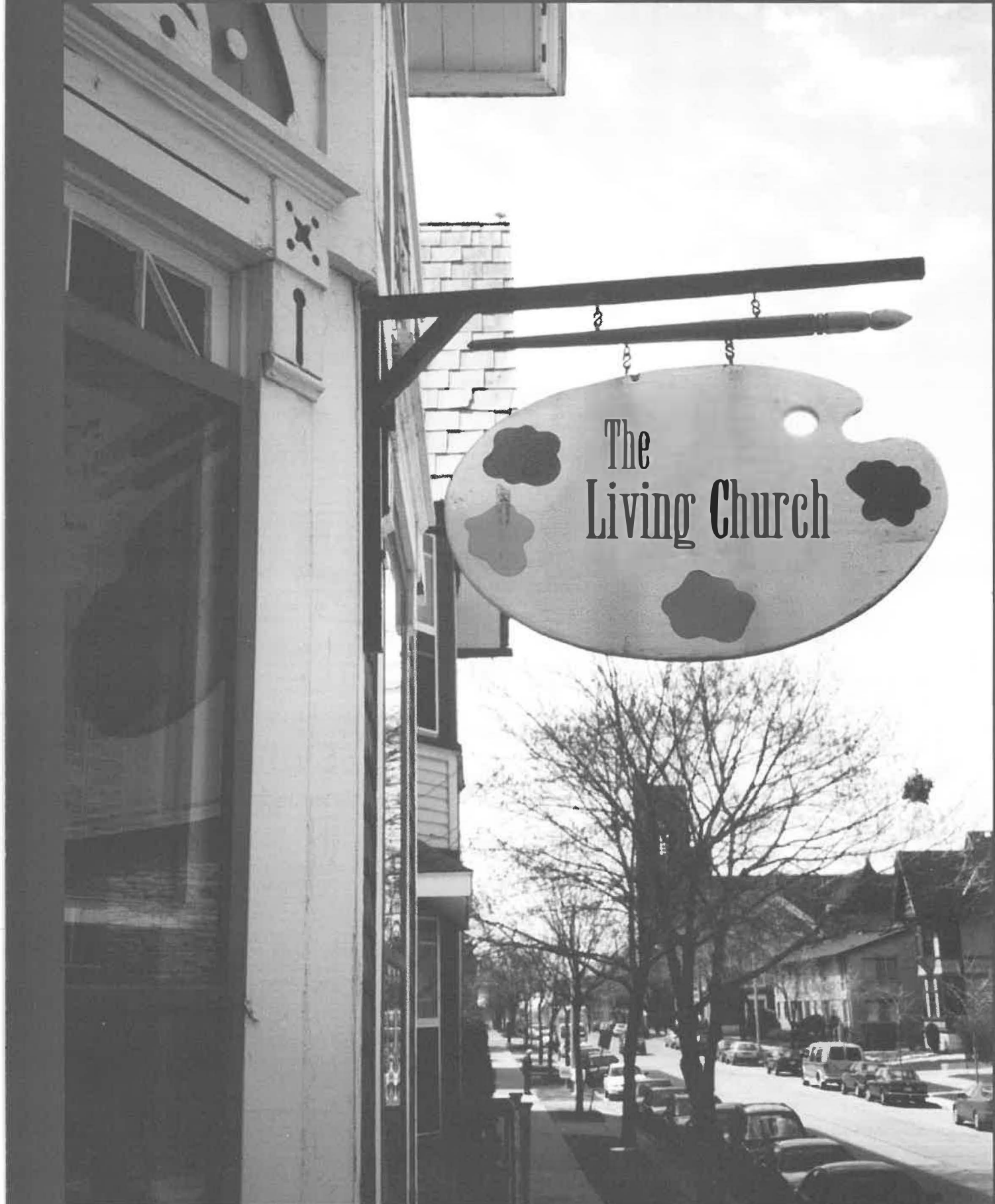
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