

THE LIVING CHURCH

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**Carpenter
Priest**
Page 18

rediscover

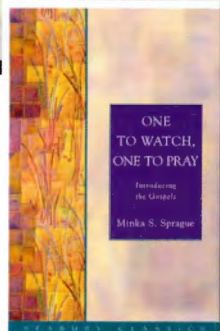
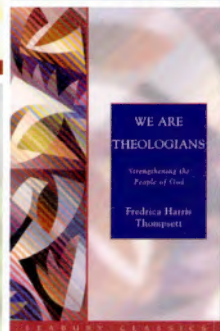
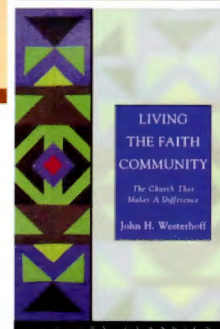
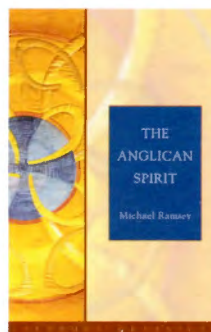
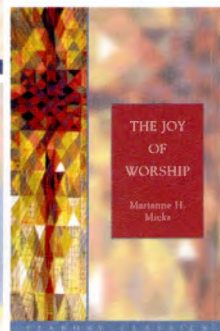
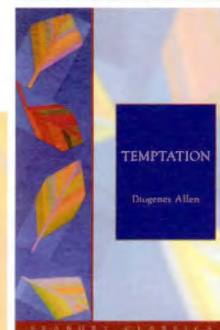
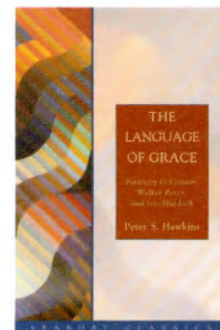
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Volume 229 Number 14

The objective of THE LIVING CHURCH magazine is to build up the body of Christ, by describing how God is moving in his Church; by reporting news of the Church in an unbiased manner; and by presenting diverse points of view.

THIS WEEK



On the Cover

18

The Rev. Armand Larive (above in his workshop at home) has written a book that celebrates the importance of all types of work.

Features

- 17** Random Thoughts
in an Oxford Courtyard
BY GEORGE THATCHER
- 18** Carpenter-Priest
The Rev. Armand Larive
Extols the Virtue
of Human Labor in His
Book, *After Sunday:
A Theology of Work.*
BY AARON OREAR
- 21** Everyone's Bible
The Bishop of Durham
talks about helping people
understand scripture in
all its dimensions.
BY JASON FOUT

Opinion

- 23** Editor's Column
Strange Developments
- 24** Editorials
For the Love of Reading
- 25** Reader's Viewpoint
Something More Than Feelings
BY JAMES E. FLOWERS, JR.
- 26** Letters
There Are Exceptions

News

- 14** Four U.S. bishops endorse
an international call for the
Episcopal Church to repent
or be expelled from the
Anglican Communion.

Other Departments

- 4** Sunday's Readings **30** Short & Sharp
- 5** Books **31** People & Places

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SUNDAY'S READINGS

A Different Way of Measuring

'Increase our faith' (Luke 17:5)

The 18th Sunday After Pentecost (Proper 22C), Oct. 3, 2004

Hab. 1:1-6(7-11)12-13; 2:1-4; Psalm 37:1-18 or 37:3-10; 2 Tim. 1:(1-5)6-14; Luke 17:5-10

The cry of outrage over the unjust suffering of the innocent rings through the ages. Habakkuk was by no means the first to utter it, and the outcry is strong even into this generation. "How long, O Lord, am I to cry for help while you will not listen, to cry, 'Violence!' in your ear while you will not save? ... The law loses its grip and justice never emerges. ... Why say nothing while the wicked swallows someone more upright than himself?" (Hab. 1:2,4a, 13b). The answer provided in the same passage is, "The Lord ordered me and said ... 'The vision is for the appointed time, it hastens towards its end and it will not lie; although it may take some time, wait for it, for come it certainly will before too long'" (Hab. 2:2a, 3).

True though the answer is, it must be somewhat unsatisfying to the sufferer. No one who suffers wants to wait for relief. Yet the answer continues: "Anyone whose heart is not upright will succumb, but the upright will live through faithfulness" (Hab. 2:4). There are, therefore, two parts in the Lord's response to the outcry: Justice will indeed prevail, but until it comes the apparent victory of the wicked is intended to test and harden the faithful.

The psalm continues the teaching:

"Commit your way to the Lord and put your trust in him ... Evildoers shall be cut off, but those who wait upon the Lord shall possess the land" (37:5a,10).

When we turn to the New Testament, what is an outcry from Habakkuk is taken for granted by Paul in his letter to Timothy: "Our Savior Christ Jesus ... has brought to light immortality and life through the Gospel, in whose service I have been made herald, apostle, and teacher. That is why I am experiencing my present sufferings; but I am not ashamed, because I know in whom I have put my trust" (2 Tim. 1:10b-12a).

A key to putting this teaching into practice is found in the lesson from the gospel. The servants of God ought not to look for blessing or even thanks whenever they perform their duty, though it may be costly to the point of suffering. On the contrary, the world we live in is, by its fallen nature, unjust. Those who turn from that world to godliness will have suffering. The very fact that they can be outraged at injustice exacted against the innocent shows that they have indeed rejected injustice and aligned themselves with the measure of the kingdom of God.

Look It Up

How are verses 5 and 6 of the gospel connected to verses 7-10?

Think About It

When have you experienced a great injustice, and yet found it to contain a blessing?

Next Sunday

The 19th Sunday After Pentecost (Proper 23C), Oct. 10, 2004

Ruth 1:(1-7) 8-19a; Psalm 113; 2 Tim. 2:(3-7) 8-15; Luke 17:11-19

BOOKS

The Rapture Exposed

The Message of Hope in the Book of Revelation

By Barbara R. Rossing. The Westview Press (Perseus Books Group, 5500 Central Ave., Boulder, CO 80301). Pp. 212. \$24. ISBN 0-8133-9156-3.

This is both a devastating rebuttal to the best seller series by Tim LaHaye and Jerry Jenkins and a moving *apologia* for the Book of Revelation. One cannot appreciate the timeliness of this book written by a Lutheran New Testament professor without understanding the great impact of the *Left Behind* series and the frightening implications of modern-day "dispensationalists" who vote in Congress and give blind support to the State of Israel.

(The 12 volumes on the rapture and Armageddon,

the first book of which is well known as *Left Behind*, have been described as a soap opera and fantasy about the end times of creation. These are based not as much on the Bible as they are on the theories of 19th-century British evangelical John Darby, who said that Jesus would come twice, once for the rapture and then again "after seven years of global tribulation to establish a Jerusalem-based kingdom on earth." Darby concocted seven ages of history or "dispensations" with a countdown at the end. The establishment of modern Israel in 1948 is seen as part of that countdown, and 9/11/2001 is seen as the real beginning of the end.)

After her exposé of the convoluted interpretation of Revelation, Rossing tells another story that makes much more sense, to this reviewer at least, of the message St. John the Divine was trying to give to the oppressed Christians of the 2nd century. Where LaHaye's and Jenkins' books are all about war, violence, and the vengeance of an angry God, with Christ mounted on a white horse or as the terrible Lion, she develops the non-violent "Lamb power" of Jesus and a wonderful vision of the heavenly city.

(The Rt. Rev.) David B. Reed
Louisville, Ky.

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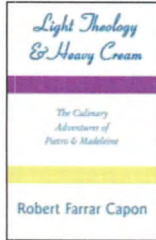
A MINISTRY OF THE SOCIETY OF SAINT JOHN THE EVANGELIST



Spirited Men: Story, Soul, & Substance

Brian Doyle

A remarkable collection of essays by this acclaimed writer offers "resurrections, restorations, reconsiderations, appreciations, enthusiasms, headlong solos, laughing prayers, imaginary meetings with most unusual and most interesting men."

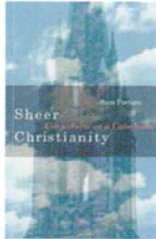


Light Theology & Heavy Cream

The Culinary Adventures of Pietro and Madeleine

Robert Farrar Capon

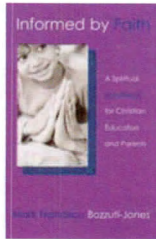
Capon, well-known author of *The Supper of the Lamb*, returns to the kitchen to present a spirited collection of pieces he describes as "culinary and theological snack food."



Sheer Christianity: Conjectures on a Catechism

Sam Portaro

Calling upon teachers G.K. Chesterton and C.S. Lewis, Sam Portaro wades into the abyss of confronting a life of faithfulness in a world where the Church has created a dictionary unintelligible to anyone not part of itself.

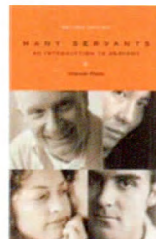


Informed by Faith

A Spiritual Handbook for Christian Educators and Parents

Mark Francisco Bozzuti-Jones

Bozzuti-Jones creates a dialogue between religious educators and parents that is designed to lead to meditation, prayer, reflection, and a new perspective on the ministry of teaching.



Many Servants: An Introduction to Deacons

Ormonde Plater

Plater's essential text on the permanent diaconate is newly updated and revised, offering a comprehensive look at a vital ministry in the church today.



Playing With Fire

Preaching Work as Kindling Art

David J. Schlafer

In *Playing with Fire*, Schlafer offers an invitation to the art of preaching by way of metaphor. Fire is multisensory and mysterious, life nurturing and life threatening, and the history of preaching is a story of sacred fire sharing.



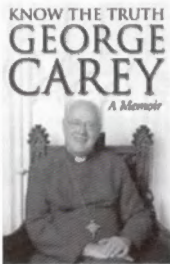
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Know the Truth

A Memoir

By George Carey. HarperCollins. Pp. 468.
\$45. ISBN 0-00-712030-3.



From 1991 to 2003 George Carey served the Diocese of Canterbury, the Church of England, the English nation, and the Anglican Communion as the 103rd Archbishop of Canterbury. He was the youngest Archbishop of

Canterbury in modern times, and he had been a bishop for only two and a half years when his appointment came — a surprise to many, including himself.

This memoir is divided into two parts. Archbishop Carey's life from childhood to the beginnings of his primacy forms the first section; the second is a series of topical chapters, more or less in chronological order, on major issues that shaped his years as archbishop. I am not alone in finding

the first part, though shorter, more engaging than the second (though the second is not at all boring). After all, his life before Canterbury is less well known, and it is a remarkable story by any standards. Especially touching is the account of the death of the Careys' first child, Stephen.

Here we see a young man who, blessed with brains, energy, and self-motivation, changed his chances for his future. There is no denying the extraordinary achievement that got the young Carey from Dagenham to a curacy at St. Mary's, Islington, one of the best starting places for any young priest in the Church of England. Nothing is ever certain, but that appointment gave him an excellent beginning. He never squandered an opportunity. Even into retirement he maintains the same enthusiastic drive that seems to have been a part of him from this youth.

Throughout this memoir one figure is always present, Lord Carey's wife,

Eileen. Throughout his primacy, and before, Lady Carey has been at his side, supporting, encouraging, even (as he admits) correcting and criticizing. If George Carey was himself a new kind of archbishop, then Eileen Carey has been very much the traditional clergy spouse, and happy to be so. Theirs has been a genuinely shared ministry, one in which Lady Carey's own individuality has flourished alongside her husband's. And together they have had an amazing capacity for friendship with a wide variety of people around the world.

It is too soon to judge George Carey the archbishop, not least because in the early days of his successor we are still, inevitably, living in Lord Carey's wake. He has had a profound effect on the life of the Anglican Communion, and we shall continue to feel that effect. As he himself says, it takes time to settle

(Continued on page 8)

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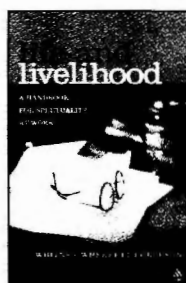
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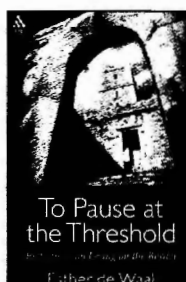


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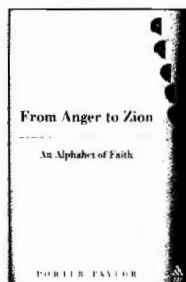
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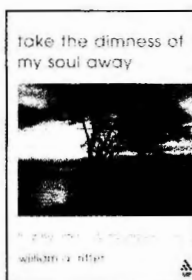
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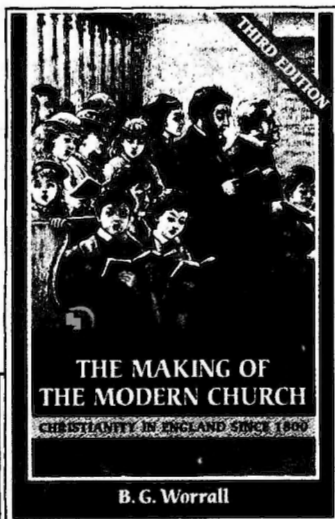


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BOOKS

(Continued from page 6)

into the Chair of Augustine, to begin to shape the office. That opportunity has not yet arrived for Rowan Williams.

In years to come this book, criticized as it has already been by some for its forthrightness and judgment on a number of issues, will be a witness to its time and its author. For those who know Lord Carey, this book will ring true to the man, an honest reflection of a remarkable person.

The chief value of memoirs is not whether one agrees with the writer on a particular matter, but whether the writer has managed to give a clear impression of himself. This Lord Carey has managed to do, and this will be the book's enduring value.

(The Very Rev.) Peter Eaton
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Barbara Baumgarten
Kalispell, Mont.

Holy Ground

A Liturgical Cosmology

By Gordon W. Lathrop. Fortress Press.
Pp. 256. \$25. ISBN 0800635906.

One might reach for Gordon W. Lathrop's new book, *Holy Ground: A Liturgical Cosmology*, out of sheer intrigue. After all, what in the world is a "liturgical cosmology"? Lathrop proposes that it is "first of all, the experience of the assembly itself being gifted with a sense of 'world' as that assembly engages in the interactions of the liturgy." Second, it is a reflection upon the liturgical event in such a way that the Christian symbols are refreshed, strengthened, and opened wide for dynamic engagement with our vast universe, realization of social meaning, and care for the earth.

Holy Ground is the third volume of a trilogy on a liturgical theology that seeks to make worship meaningful for today's believer in assembly and in the world. The trilogy proposes that liturgy is lively, open and evocative. How this is so is neither automatic nor effortless. The worshiper is called to walk on "holy ground," through the central symbols of the Christian liturgy: bath, word, prayer and table.



Spiritually Incorrect

Finding God in All the Wrong Places

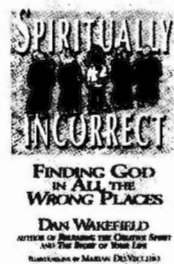
By Dan Wakefield. Skylight Paths. Pp. 167.
\$21.95. ISBN 1-893361-88-8.

This is the kind of book I like to have in the car to be available for those times and places when I am going to be waiting in line — doctors' offices, the post office, grocery store check outs. The book fits in a suit pocket, is quick reading, interesting but not deeply engrossing, has large type, short chapters (never more than 3 or 4 pages long.) and a dynamite title to start conversations.

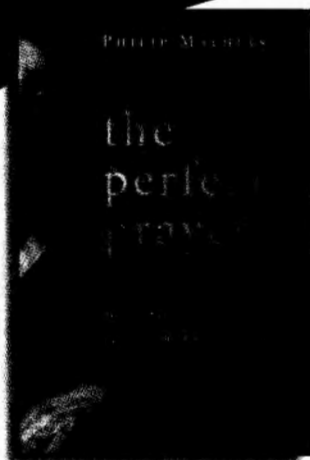
The author, a successful and prolific author and former Hollywood screen writer, crafted this book largely from his columns that appeared on the Internet website Beliefnet.com. The first half describes his faith journey from his perceived failure as a writer in Hollywood and his despair back to spiritual and emotional health. He examines a wide variety of paths: yoga, new age, pentecostalism, "spa spirituality," Prozac, even soul food.

His last section profiles 12 modern "saints" whom he defines as those

(Continued on page 10)



Companions for the Journey



PHILIP MATHIAS
The Perfect Prayer

Search for the Kingdom through the Lord's Prayer

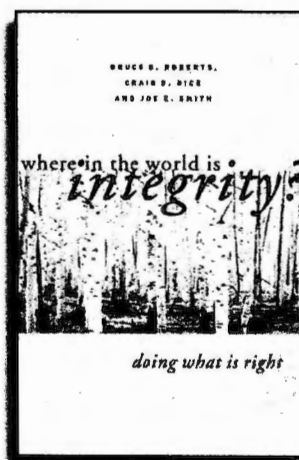
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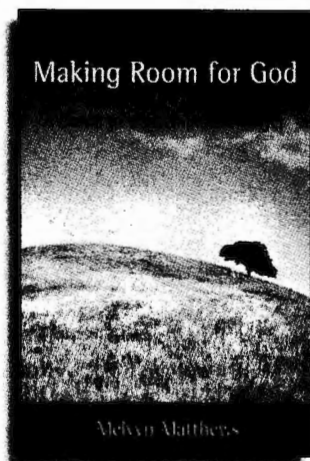
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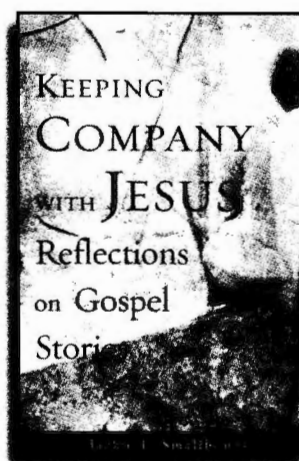
MELVYN MATTHEWS
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BOOKS

(Continued from page 8)

whom we everyday people ought to be able to define ourselves. He cites as an example San Francisco's St. Gregory of Nyssa Church with its murals of dancing saints which include among others Ella Fitzgerald, Malcolm X and Pope John XXIII, all of whom were chosen by the congregation. His own list includes Columbia University professor Mark Van Doren, Dorothy Day, poet Anne Sexton, Thomas Merton (who turns out to be a rather surprising man), and Henri Nouwen (who sounded fiercer than his books reveal.)

The best reason to take this book along with you in line is that it affirms and reaffirms the validity of our own search for God — even if that wrong place is waiting way back in line.

(The Rev.) George Ross
Martinez, Calif.

Mudhouse Sabbath

By Lauren F. Winner. Paraclete Press. \$17.95.
Pp. 128. ISBN 1557253447.

Lauren Winner's first book, *Girl Meets God*, let us into the inner thought processes of a young woman who converted from Orthodox Judaism to Christianity while in graduate studies. Her journey was both fascinating and beautifully written. This second book presents a wonderful compendium of those parts of Judaism that she now misses as a Christian. Among them are an understanding of the Sabbath, grieving, and God's creation of all that we are — even the bodily functions — as a gift.

Winner is incredibly mature in her understanding of aging and grieving, two portions of the book that would be difficult for most people to discuss or even understand. As to the Sabbath, her comments make me yearn for the same approach to and understanding of my Sunday that the Orthodox Jew has of the Sabbath. Actually, much of what she writes makes me yearn for a deeper understanding of the Judeo-Christian spirituality.

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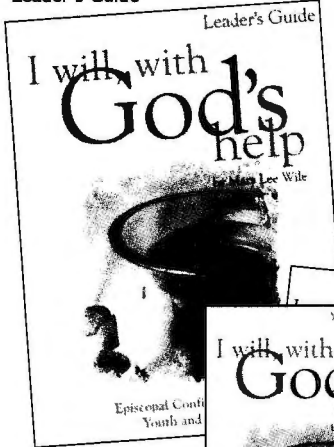
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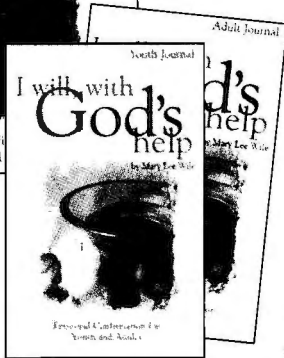
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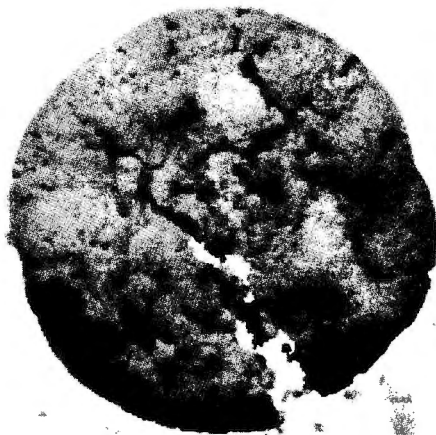


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book, however, is that it makes one think. I have been considering some of her statements and discussing them with friends ever since I read the book, and I've ordered copies for close friends and recommended it to just about everyone who would listen to me. Book clubs would have much to talk about after reading this, and it should have a beneficial impact on our Christian community, if we will listen.

*Elizabeth Hudgins
Fairfax, Va.*

Spiritual Caregiving

Healthcare as a Ministry

By Verna Benner Carson and Harold G. Koenig. Templeton Foundation Press (www.templetonpress.org). Pp. 256. \$18.95 paper. ISBN 1-932031-55-3.

The authors aim to help health care providers toward a ministry that embraces and celebrates the spirituality of all. Carson and Koenig would like to relegate health care's technology and bureaucratic requirements to a subordinate position, beneath the caring relationship. Didactic content is interspersed with personal narratives from more than 60 people of diverse faith traditions. Spirituality (subjective, individual) is contrasted with religion (visible, doctrinal), yet God, prayer and a personal sense of beliefs, values and traditions seem to be essential to one's spirituality.

The size and complexity of our health care system and the pervasiveness of the medical (cure) model over the social sciences (care) model are very high barriers for health care providers who choose to render spiritually based care to their clients and patients. In addition, shorter hospital stays coupled with the expectation that patients, or their families, will manage health care needs and activities of daily living in the home condenses the time during which any sort of meaningful relationship can be established between care providers and patients.

The book is a useful resource for

care providers who are already approaching their work from a body-mind-spirit perspective. But those struggling with the immense strain of their day-to-day jobs are less likely to be ready for this work.

*Claudia Bartz
Milwaukee, Wis.*

The Crossing of Two Roads Being Catholic and Native in the United States

Edited by Marie Theresa Archambault, Mark G. Theil and Christopher Vecsey. Orbis. Pp. 254. \$50. ISBN 1-57075-503-5.

This is one of nine volumes in the American Catholic Identities series. While compiled from a Roman Catholic perspective, much of what is contained here will be very similar to an Anglican experience.

The work consists of 104 historical documents, covering almost 400 years of history, and representing all major geographical areas of the United States. Many of the documents are translations of Spanish, French and Choctaw papers. They include transcripts of interviews, speeches and dialogues, handwritten letters, and other material.

The volume looks at both the good and the evil done by Catholic missionaries in work among Native Americans. One cannot help being impressed by the deep convictions of many of the missionary workers, clerical and lay. Nor can one miss the strong commitment of native Roman Catholics. It is also interesting to note the blending of native practices with Western Christianity.

Two items especially were of interest to this reviewer.

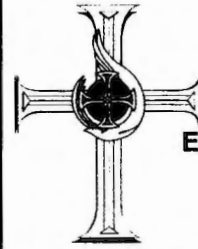
The first was the "Memorandum of Onondaga," a debate in 1750 between two Iroquois Christians, one Anglican Indian, the other Roman Catholic. The Anglican wins the debate (which incidentally involves not only religion, but the respective English and French perspectives).

The second is a late 20th-century



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story told by Robert Joe, a Swinomish Roman Catholic lay eucharistic minister. It concerns a priest who came to an Indian village, performed religious instruction, and baptized everyone except for one elder, who resisted conversion. Eventually he too was baptized and given a new, Christian

name. The priest then told the man three rules to follow: Go to Mass on Sundays, confess your sins on Saturdays, and abstain from eating meat on Fridays.

One Friday, the priest found the elder cooking venison in a pot. When the priest questioned him, the elder

replied "I am eating fish ... When I killed a deer, I took it down to the river and baptized it, and I changed its name to 'fish'."

*(The Rt. Rev.) William C. Wantland
Seminole, Okla.*

The FACETS Series

"Brief, brilliant treatments of vital aspects of faith and life," proclaims Fortress Press of its Facets series. The 24 volumes in the series by authors including Martin Luther, Martin Luther King, Rosemary Radford Reuther, and Dietrich Bonhoeffer, average 120 pages and deal with religious topics of interest to modern Western Christians. As one would expect from Augsburg Fortress, most of the writers are Lutheran (notable exceptions include Dr. King, Anglicans N. T. Wright and John Polkinghorne, and the Roman Catholic Reuther). Four of the volumes are discussed below.

RELIGION AND EMPIRE. By **Richard A. Horsley**. Augsburg Fortress. Pp. 151. \$6. ISBN 0-8006-3631-7.

A three-part discussion of the interplay between religious believers and their political supervision, with each segment divided into a modern and ancient example of religion distorted by empire (part one of the book), religion opposed to empire (part two) and religion co-opted by empire (part three).

As with so much of liberationist religious writing, this book contains a frustrating conflation of striking insight with mind-boggling oversimplification (America equals Rome — ever heard that one before?).

In the best part of the book, Horsley launches a devastating assault on phony Western "Buddhism" ranging from 19th-century German Tibetophiles to aging Marin County hipsters. Even the Dalai Lama, angling for political advantage, gets into the act. Two chapters later, in a discussion of the 1979 Iranian revolution as an example of religious opposition to

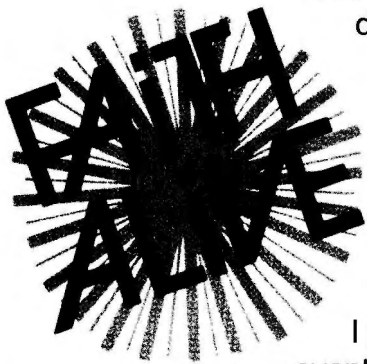


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*By the Rev. Alan Kelmereit
Episcopal Church of the Good Shepherd
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empire, perspective and insight go out the window.

JESUS AND NONVIOLENCE: A Third Way. By Walter Wink. Augsburg Fortress. Pp. 117. \$6. ISBN 0-8006-3609-0.

A brief synopsis of Wink's "Powers" series, he coalesces his arguments from 1982's *Naming the Powers*, 1986's *Unmasking the Powers*, and 1992's *Engaging the Powers*. Like the proverbial kid with the drum, the author is a bit too much of a one-note Nellie, even to the point of supplanting salvation in Christ



with nonviolent political resistance. Wink takes as his point of departure (without ever actually departing) a particular interpretation of the sermon on the mount's illustrations of turning the other cheek, walking the extra mile, and giving your coat when sued for your cloak. As a "facet" of the faith, Wink's muse deserves contemplation, even if he seems to make too much of so little.

THE CALL TO DISCIPLESHIP. By Karl Barth, translated by G.W. Bromily, edited by K.C. Hanson. Augsburg Fortress. Pp. 76. \$6. ISBN 0-8006-3632-5.

This brief excerpt from Barth's magisterial *Church Dogmatics* (vol. IV, part 2) is an extended discussion of an early chapter of Bonhoeffer's *Cost of Discipleship*, specifically dealing with the nature of the divine call to the believer. Echoing his friend and colleague, Barth surveys the accounts, in the Gospel of Mark, of Christ's call to several individuals, contrasted with those who came offering to follow him, with their various excuses and stipulations. These the Lord consistently rejects. The call is from God, not man, and is to be heeded without qualifier. The only real negative is an obviously rushed and therefore somewhat clumsy and distracting attempt to render the translation into gender-neutral language.



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(Continued on page 28)

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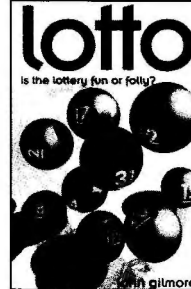
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Four U.S. Bishops Endorse Call for Repentance

The bishops of Dallas, South Carolina, Central Florida and Southwest Florida have endorsed an international proposal calling for the expulsion of the Episcopal Church from the Anglican Communion unless it repents within two years of the decisions taken by the 74th General Convention.

The Rt. Rev. James M. Stanton, Bishop of Dallas; the Rt. Rev. Edward Salmon, Bishop of South Carolina; the Rt. Rev. John W. Howe, Bishop of Central Florida; and the Rt. Rev. John Lipscomb, Bishop of Southwest Florida, were joined by overseas and U.S. bishops and other church leaders in endorsing a submission prepared by the Anglican Communion Institute (ACI) to the Lambeth Commission on Communion (LCC) titled "Drawing the Line."



Bishop Lipscomb of Southeast Florida (above) is among supporters of a call for a "clear and publicly recognized distinction between the continuing Anglican Communion and those provinces whose witness diverges from the Communion."

"Drawing the Line" calls for a "clear and publicly recognized distinction between the continuing Anglican Communion and those provinces whose witness diverges from the Communion."

The Episcopal Church "must therefore be seen and known to be a quite separate church or denomination" from Anglicanism. The consequences of the August votes by the 74th General Convention affirming the election of a partnered homosexual priest as Bishop of New Hampshire and recognizing rites for the blessing of same-sex unions have become "too literally, a 'life and death' issue" for Churches in the developing world and in Muslim majority countries, the paper averred.

The document states that neither the Episcopal Church nor the Anglican Church of Canada should be permitted to "use the label 'Anglican' in a way that identifies them as part of the Anglican Communion." The paper argues that should the two churches desire a continuing relationship with Canterbury, it "must be of a qualitatively different kind from that which Canterbury will maintain with (what will become) the continuing Communion."

The signatories ask that a *démarche* be given by

the primates to General Convention that declares the Episcopal Church has "entered a period of restorative discipline, the purpose of which is to provide time for your reconciliation to the larger Communion and its teaching." This discipline "will come into force with immediate effect" for "up to 2 years" and failure to recant would be "taken as a clear and conscious signal that you yourselves are unwilling to continue as constituent members of the Anglican Communion."

As of press time, officials at the Episcopal Church Center had not responded to queries.

The Rev. Christopher Seitz, president of the ACI, told THE LIVING CHURCH, "We at ACI were acutely aware that no formal proposal had been submitted by theologians and bishops and others from the Global South." The submission "was conceived of as an international statement with a Global South focus."

In addition to facilitating the submission of "Drawing the Line," the ACI submitted its own theological statement to the LCC on Sept. 1 titled "A Proposal for an Extraordinary Ministry to be Exercised by the Archbishop of Canterbury in Order to Maintain the Highest Degree of Communion Possible in the Life of the Anglican Communion."

Fr. Seitz said the submission was prompted by the mandate of the LCC and draws upon the 1998 Lambeth Conference call for an enhanced ministry for the Archbishop of Canterbury within the life of the Communion in extraordinary situations.

"We should all be in no doubt — and this is made clear in the statement on enhanced responsibility — that the Communion will grind to a crawl or a halt or divide if proper Communion polity is not worked out," he noted. "The annual primates' meeting requires some rationale for meeting at present, and that is what is in doubt. If the commission does not plot a way forward, some other way forward will have to be found or the primates will refuse to be gathered."

Fr. Seitz noted that he did not believe the documents to be coercive. "The status of restorative discipline," he said, "ought surely only be for those whose hearts and minds God has so moved, who see the consequences of acting without consultation with the wider Communion family, and who wish to remain in the Communion and find a way forward in their divided or fractured dioceses."

The full text of the documents can be found at the Anglican Communion Institute website: <http://www.anglicancommunioninstitute.org/>

(The Rev.) George Conger



Nicholas M. Bari photo

Bishop Griswold (right) in St. Paul's Cathedral, London, during the service at which he preached.

Bishop Griswold Preaches on 'Boundaries' of Mercy

Tolerance and reconciliation were stressed by the Most Rev. Frank T. Griswold, Presiding Bishop, in a sermon at St. Paul's Cathedral, London, Sept. 12. Bishop Griswold had been invited to preach by the dean of St. Paul's, the Very Rev. John Moses, some months ago.

"God's mercy can be wild and unsettling; it can confute and undermine our all too limited notions of mercy," Bishop Griswold said in his sermon. "The divine compassion may, on occasion, play havoc with the limits and boundaries we set, albeit in God's name."

The Presiding Bishop referred to a "constant tension between a concern for boundaries and fidelity to the Spirit whom Jesus likens to the wind

blowing 'where it chooses'.

"Since the time of the Acts of the Apostles the Holy Spirit has had the habit of stretching the community of believers to make room for new realities by showing up in unexpected places and descending upon those considered to be outside the household of faith."

While in England Bishop Griswold was interviewed by the BBC, and spoke about the role of scripture.

"If scripture can only be read literally, classical Anglicanism is dead," he said. "There has always been a willingness to read the scripture in light of one's immediate understanding of the gospel, but also to read the scripture critically in terms of the context in which various books were written."

'Alpha' Bishop Planned for Church of England

The Anglican Mission in America (AMiA) will soon have an English counterpart, as the Church of Uganda will sponsor a missionary bishop to serve in England. The difference is that the scheme for overlapping Anglican jurisdictions in England has received the approval of the Archbishop of Canterbury and Bishop of London.

The Rev. Sandy Millar, the vicar of Holy Trinity, Brompton, London, (HTB) will be consecrated a bishop of the Church of Uganda with a missionary jurisdiction in England. No details as to the date of consecration, or exact duties or jurisdiction, were available as of press time.

The Archbishop of Canterbury's press spokesman, the Rev. Jonathan Jennings, had "no comment" on the recent development, though the news of the appointment was confirmed to THE LIVING CHURCH by sources at HTB.

Unlike the AMiA, which has received the opprobrium of the Episcopal Church since its inception in 2000, and has been accused of violating traditional church concepts of jurisdiction, plans for an "Alpha" bishop for evangelicals in England has received the tacit approval of Archbishop Rowan Williams and Bishop Richard Chartres of London.

Should the Millar consecration receive formal recognition by the Archbishop of Canterbury, it will legitimize the shift in understandings of the nature and charism of the episcopacy. Bishops would no longer be tied to geography but to the theological affinity of the believer.

BRIEFLY...

An impasse over the election of a new primate for the Church of the Province of **West Africa** has been resolved with the election of the Rt. Rev. Justice Akrofi, Bishop of Accra. Bishop Akrofi's election last year was challenged by the runner-up in the voting, the Rt. Rev. Tilewa Johnson, Bishop of Gambia, over alleged procedural improprieties. On Sept. 6, a new election was held in Conakry and by a vote of 34-6 Bishop Akrofi was re-elected primate.



Stones once used by vandals to break windows at St. Paul's Church, Saginaw, were blessed recently by the Rt. Rev. Edwin M. Leidel, Jr., Bishop of Eastern Michigan, during the dedication of a meditative rock garden at the church. Members of St. Paul's cleared weeds and debris, including the broken foundation of a house that once stood next to the church; then dug flower beds and constructed an elaborate rock garden complete with wind chimes and a solar-powered fountain.

Tom Downs photos



Florida Parish Charters AMiA Congregation

An Episcopal church in the Diocese of Florida has planted a congregation of the Anglican Mission in America (AMiA) following a decision by the Rt. Rev. Samuel Johnson Howard, Bishop of Florida, not to re-license a parish assistant.

Grace Church, Orange Park, a parish of 1,400 members, on Sept. 5 chartered Emmaus Road Church under the leadership of a member of Grace Church's staff, the Rev. David Freels, as an independent congregation of the AMiA.

In a letter to his congregation, Grace's rector, the Rev. Samuel Pascoe, wrote that the genesis for Emmaus Road lay in a parish outreach service called "On Ramp." Emmaus Road had been planned as a mission of the Episcopal Church, but a leadership change in the diocese, and the actions of the 74th General Convention, prompted Grace to place it under the AMiA.

Fr. Freels, a priest canonically resident in Rwanda, had been "exercising his priestly ministry under my authority as rector of Grace Church and as part of a joint venture of cooperation between Bishop [T.J.] Johnston of Rwanda and Bishop Stephen Jecko, who was until January of 2004 the ECUSA bishop of Florida," Fr. Pascoe wrote.

Bishop "Howard's refusal to recognize the legitimacy of David's orders (his ordination) and his continuing refusal to address the [crisis within the diocese over the consecration of Gene Robinson] has left us with few options," he wrote.

Correction and Clarification

Parts of the article on open communion in the Diocese of Northern California [TLC, Sept. 12] need to be clarified and corrected.

A resolution mentioned in that article as "authorizing communion of the unbaptized" actually was a resolution which called for a study on open communion. It was drafted by the Standing Commission on Ecumenical Relations.

In addition, the Rev. Richard B. Yale did not present the original resolution to Northern California's diocesan convention. He offered a substitute resolution calling for a task force. The original resolution called for a godly admonition to clergy to cease and desist in the practice rather than for the bishop to discipline priests who violate the canon.

Talk of 'Civil War' in England

Leaders of the progressive wing of the Church of England have threatened "civil war" should Archbishop of Canterbury Rowan Williams and Anglican primates attempt to discipline the Episcopal Church for consecrating the Rev. Canon V. Gene Robinson as Bishop Coadjutor of New Hampshire.

Borrowing a tactic employed by English evangelicals during the controversy surrounding the abortive appointment of Canon Jeffrey John as Bishop Suffragan of Reading last year, liberal Anglican clergy have threatened mass resignations and withholding of funds to the Church should the Episcopal Church be disciplined.

"There would be outrage," the Very Rev. Colin Slee, the dean of Southwark Cathedral, stated. "I think a lot of clergy would consider resigning. This would be interference with the proper processes of an independent province, forced on

them by other provinces who have no jurisdiction there."

The chairman of "Inclusive Church," a liberal lobbying group, the Rev. Giles Fraser, added, "Scapegoating Americans is absolutely preposterous. It would bring civil war to the Church of England."

Liberal fears in England of a crackdown on the Episcopal Church were prompted by a series of articles in the British press that speculated the Lambeth Commission on Communion would recommend punitive sanctions against the American Church, effectively expelling it from the Anglican Communion.

Whether the threat of resignation and sanction will effect Archbishop Williams' decisions is unclear. Unlike the Episcopal Church, where dioceses and parishes control their own financial assets, the Church of England's centralized financial structure precludes parishes from reallocating their assets.



St. Peter's Church from the S.E. Published May 1, 1833 by J.H. Parker; C. Tilt. Fleet Street: and J. Le Keux, Harmondworth.

Random Thoughts in an Oxford Courtyard

By George Thatcher

There is a courtyard at St. Edmund Hall, Oxford University, where I sit reading and sipping tea. It is a peaceful place, surrounded by old college buildings and an ancient church, once known as St. Peter's-in-the-East, dating back to the 12th century. A while ago there was a historic observance here, marking St. Edmund's 700th anniversary as Archbishop of Canterbury.

Deserted now, because the college's students are on holiday, the courtyard is silent except for the tolling of a distant bell, a reminder to pray the evening Angelus.

Within the courtyard is a cemetery of about 50 graves, some so old that names and dates on the stone markers have been erased by the passage of time.

Now the college's library, the aged church is a completely temporal building, filled with modern bookshelves, desks, chairs and computers. Its spire, turrets, venerable walls, crypt, and beautiful stained glass windows make it one of the handsomest structures in all of Oxford.

How many *Te Deums* have been said within these walls? How many Eucharists have been celebrated here? How many Christenings, weddings, baptisms, funerals? Churchmen worshiped here long before the Reformation and afterward, too, some lying forgotten in the cemetery.

It is tempting to lament the secularization of the old church, to deplore its desecration, the temporal use of a once-holy space. But has not what happened to St. Peter's-in-the-East exactly what has happened in our society?

Beyond the aging walls, separating the courtyard

from the city, a God-ignoring world goes about its business, perhaps not hearing the tolling bell, surely not responding to the Angelus call. Intone no dirge for the venerable building. Instead say a prayer for all mankind.

Today's man replaces the God of his forefathers with a belief in nothingness, empty humanism, prospering in the name of modernity. If modern man were to worship pagan gods, like the molten calf which Moses destroyed, or even Zeus, then there would be prospects for recovery.

Heresy and apostasy abound. Substituting puny intellect for the church's timeless wisdom, modern man builds a post-Christian culture of emptiness. For the most part, Christian piety of earlier generations is gone and forgotten.

The Old Testament tells of the Israelites' falling away from God time and again, but always returning. Now the winds of disbelief chill the marrow of the bone. When, if ever, will people return to faith?

Who knows? Even our Lord wondered. He asked "when the Son of Man comes, will he find faith on earth?" (Luke 18:8).

It is profoundly comforting to know that God is still in charge. Of course the Church will ultimately survive. "... the gates of hell shall not prevail against it ... (Matt. 16:18). But in the interim?

The lights inside the library brighten, illuminating the church's handsome, majestic windows. My teacup is empty. I leave the deserted courtyard. □

George Thatcher resides in Gulfport, Miss., and is the author of Scenes from the Beach (Quail Ridge Press).



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Carpenter-Priest

The Rev. Armand Larive Extols the Virtue of Human Labor in His Book, *After Sunday: A Theology of Work*.

By Aaron Orear

The Rev. Armand Larive is busy in his wood shop, doing God's work. He's not celebrating the Eucharist or preaching a sermon. He's not feeding the hungry or visiting an ill parishioner. He's not even kneeling in prayer. Fr. Larive is doing God's work with a staple gun.

Having retired in 2001, Fr. Larive has had plenty of time to pursue his longtime avocation as a carpenter. He has made church furnishings and processional crosses, tables and chairs. The house he shares with his wife, Ruby, is largely the product of his own labor. The framing, roof and plumbing were done by professionals; the rest was done by this reflective and somewhat laconic priest. The walls, floors, doors, trim and cabinets were all shaped by a pair of hands well versed in work.

Work is central to Fr. Larive's understanding of God's kingdom, and he has recently written a book on the subject. *After Sunday: A Theology of Work* is his response to what he saw as a dearth of thought regarding vocation as a part of God's kingdom. "There aren't many 'theologies of work,' and those that do exist are often 'lite' treatments of how to think spiritual thoughts while working, or else they bog down in the many ethical questions that cluster around work," says the carpenter-priest. "I wanted to get to more foundational issues, and this quest led me to explore how God participates in the everyday lives of working people." It's a book that comes from a life spent respecting human labor.

Fr. Larive entered the priesthood at the ripe age of 25. "I was given charge of several missions in rural settings of eastern Oregon where wearing a clerical collar didn't necessarily command special respect," he says. "Nobody thought my job was any more special

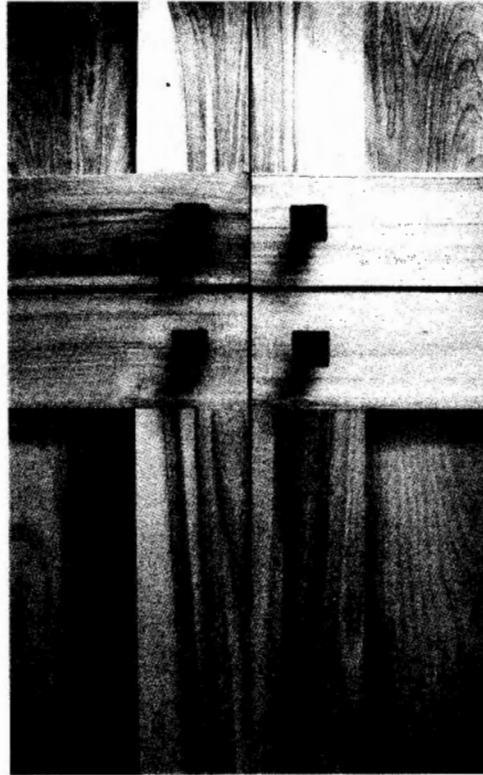
than theirs." Rather than trying to assert his clerical authority, as many young priests might have been tempted to do, he took the opportunity to learn from the people he served. "I believed in pastoral calling and made frequent visits to people at work — in grocery stores, classrooms, cattle ranches, law enforcement, busi-

ness offices, factories, etc. It seemed to me that everyone had a 'calling' to live up to, and my vocation was no more special than theirs." After seven years serving as priest-in-charge of a scattered flock, Fr. Larive returned to school, earning a master's degree in philosophy from the University of Missouri in 1970 and a Ph.D. in the same from Claremont Graduate University in 1975. Writing his dissertation on Wittgenstein during the week and supplying area parishes on Sundays, he developed a philosopher-priest approach to theology. Upon returning to full-time parish ministry in Pullman, Wash., he occasionally taught philosophy at Washington State University and developed a course in science and religion which is still offered there.

For all his time in academia, Fr. Larive's heart remained in the parish. He served as rector of St. James', Pullman, from 1976 until his retirement in 2001 — astonishing longevity in a Church where priests often change parishes every few years. Perhaps this can be attributed to his theology of work, which places emphasis on creative partnership with God as the central thrust of vocation, rather than "success" in earthly terms. Says Fr. Larive, "My core theological notion is that we are co-creators with God, the original Creator."

Continuing his interest in the vocations of his parishioners, Fr. Larive naturally developed a theology that perforates the wall our culture builds between Sunday and Monday mornings. "I think there's a lot of confusion about the where and when of God's kingdom," he says. "It's com-

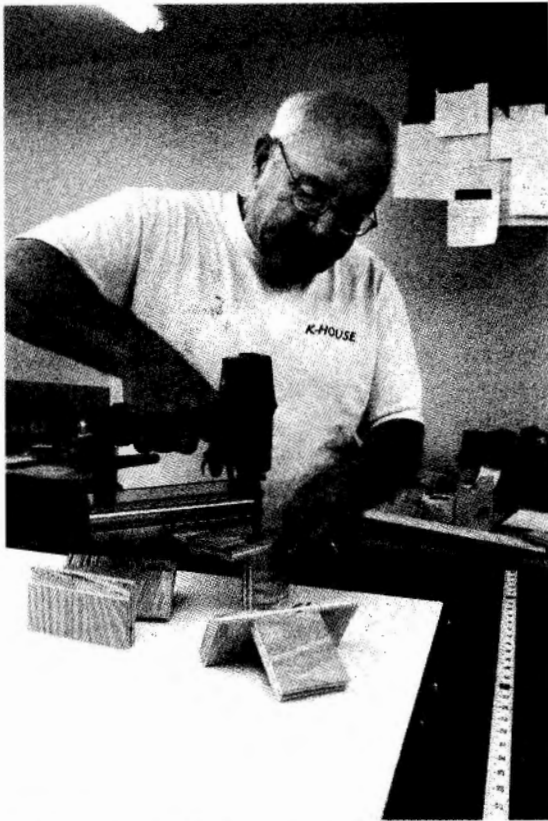
mon to believe that the church is the kingdom's location, a kind of holy enclave that tries to extend the gospel message out into an otherwise godless world. But if the kingdom is the arena of God's creativity and our co-creativity, then the kingdom is not in need of



The wood in his home was shaped by a pair of hands well versed in work.

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ness offices, factories, etc. It seemed to me that everyone had a 'calling' to live up to, and my vocation was no more special than theirs." After seven years serving as priest-in-charge of a scattered flock, Fr. Larive returned to school, earning a



In his workshop, Fr. Larive experiences a relationship between Creator and co-creator.

extension because it is already everywhere." That respect for vocation saw its practical application in St. James' liturgy, as parishioners were invited to use sermon time to speak about their vocations as part of God's work. The result was rewarding for both parish and priest.

Fr. Larive suggests a number of areas in which vocations can be honored in the parish. The 1979 Book of Common Prayer offers the "Form of Commitment to Christian Service," which he calls "at least an advance over nothing in previous prayer books, but it is still very meager." Special Prayers of the People, incorporation of work tools into the offertory, liturgies of commitment, commission and renewal: All are possible ways in which the church can help to draw people's focus to God's work in their everyday lives.

On the national level, seminaries are a logical place to affect change. "If you look through the course offerings in seminary catalogues, however, you'll see that leaders of our churches aren't being trained to meet weekday work issues," Fr. Larive notes.

The church's terminology also needs to reflect the importance of vocation. "The present prayer book

lists 'lay persons' as 'ministers of the Church' in addition to bishops, priests and deacons, an advance over earlier statements. But when terms like 'lay ministry,' 'total ministry,' or 'mutual ministry' are used, they invariably refer to work within the institutional church and not the shop floor, the cattle ranch, a computer program or anything seemingly secular."

Breaking the notion that church and work are two separate worlds can open us to a life in which our daily lives are understood as a partnership with God. One of Fr. Larive's parishioners, a farmer, told him that his fellowship with God came at the end of the day when he got off his tractor and sur-

veyed a freshly harrowed field. He believed he and the Creator both enjoyed the look and feel of that accomplishment. "It's my belief that when some product of work is accomplished and one feels a pride and energy of accomplishment, there is a feeling of divine fellowship because God also takes pleasure in such things for what they are in themselves," says Fr. Larive.

That brings us back to the wood shop, the staple gun, and Fr. Larive's personal experience of work. Having retired in the official sense has certainly changed the type of work he does, and it has made him the master of his own schedule. He spends more time building cabinets and less time in the pulpit. But somehow the activity seems less important than the relationship forged between Creator and co-creator, what he calls "the spiritual excitement of oneness with God." Whether as a priest, a teacher, a carpenter or an author, Fr. Larive works with the knowledge that God blesses his labor, and all good work of human hands. □

Aaron Orear is a student at Trinity College School of Divinity, Toronto, Ontario, Canada



After Sunday A Theology of Work

By Armand Larive. Continuum. Pp. 208. \$21.95. ISBN 0826415911.

Armand E. Larive's *After Sunday: A Theology of Work* is in the tradition of theologians who believe that the Church has heretofore paid little heed to the laity other than as the service wing of the institution. His work is innovative in that he draws from a wealth of interdisciplinary literature, including but not limited to scripture, theology, economics, philosophy, sociology, and feminist theory. The result is a theology of work that is rooted in a creation-centered natural theology and the doctrine of the Trinity.

Fr. Larive defines work as "the care of creation and the building of institutions that permit free expression and full life," and believes that work mediates all relationships: "to oneself, to neighbor, to social and economic structures, and to God." Further, he borrows from Thomas Aquinas by suggesting that both the active life (*vita activa*) and the contemplative life (*vita contemplativa*) are accessible to all humanity, and in turn, all humanity is called to cultivate virtue, to heed the apostles' teaching, and to do good through acts of justice and mercy.

After Sunday is an insightful and challenging discussion of the theology of work and its implications for our understanding of vocation and ministry.

(The Rev.) Sheryl A. Kujawa-Holbrook
Cambridge, Mass.

Everyone's Bible

The Bishop of Durham talks about helping people understand scripture in all its dimensions.

N.T. Wright.
Patricia Nakamura photos



The Rt. Rev. N.T. Wright serves as the Bishop of Durham, generally regarded as one of the four most important episcopal sees in the Church of England. Many also consider him to be one of the most influential New Testament scholars of our day.

But despite his episcopal station and scholarly accomplishments, he turned out to be a man of humility and good humor when he sat down to talk recently about his new FOR EVERYONE series of books. He was interviewed for THE LIVING CHURCH by the Rev. Jason Fout.

What were some of the challenges that you encountered in putting together this series, and trying to make the New Testament accessible “to everyone”?

The first critical thing to say is that these are not really commentaries, they are guides because they are written explicitly for the kind of people for whom the word “commentary” sounds too heavy. At one of the very first meetings I spoke at when the first two books were released, somebody asked me, “Why didn’t you put a thing at the back saying ‘for further reading, see...?’” I said, “Because that is precisely the sort of thing which would put off the people at whom this series is aimed.” And there were other people in the room who nodded and said, “Yes, I would not have bought a book like that.” At the same time, I have been amused and slightly cross that clergy will often write to me and say, “This has been marvelous in my sermon preparations.” And I’ve written back and said, “It wasn’t meant for you.” It’s designed so that a 12-year-old confirmation candidate or a 70-year-old person in the congregation who’s never been to a commentary before will be able to find their way into what is, after all, their own book. This book belongs to the 12-year-old confirmation candidate and the 70-year-old in

the pew just as much as it does to the bishops and the professors, if not more.

The problem is in much of Western Christianity, there is an assumption that we all know basically what’s in the Bible. That is a radically wrong assumption. The Church has managed to hush up a good deal of what’s in the Bible — including many bits which aren’t particularly difficult, but which the Church has just managed to ignore for awhile.

Take for example the Letter to the Hebrews. It used to be much better known in Anglicanism than it is now. People think, “Oh, it’s just all about sacrifice and all the temple stuff, we really don’t understand it. Let’s just not go there.” So they hop over it. And I actually really enjoyed writing the book on Hebrews. Also, people tend to think “Oh, I like John.” But there are actually bits of John which are very mysterious and dark and difficult. It was very exciting to me to work through those, and find ways of putting my finger on key points, which then, hopefully, people will be able to pick up and go with.

I am curious why you chose not to include a brief

section with historical and thematic overviews.

For the same reason that we don’t have a list of further reading at the end. The publishers and I decided that any introduction saying, “You need to think about some ancient history here,” or whatever, was just going to be too forbidding. People actually come wanting to know about the text: Right, let’s just take them straight to the text, and then

(Continued on next page)

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N.T. Wright

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the questions come up as they come up. So that, for instance, in the pastorals, where there's a serious question about whether Paul wrote any or all of them, I allow that to emerge in the first section or two. So I've kind of dropped a few things in, but in the way that you would in conversation with somebody who had never met the subject before. I just drop it in, in brackets, to let them know "Oh, by the way, you need to know this was written in such-and-such a year," or "There's a debate about this," or whatever.

Is a similar series planned for the Old Testament?

It's certainly not planned, and if it were I probably wouldn't be the person to do it.

What prompted you to incorporate your own translation into the text, rather than, say, the NIV or NRSV or something like that?

Anybody else's translation that I used would have resulted in me saying almost at once, "Actually at this point the Greek says such-and-such," and that is precisely what this series did not need to say. Actually, that's been one of the really exciting bits of the task, trying to do a fresh translation. I've really enjoyed that.

Is there anything in particular you discovered in undertaking this project?

Yes, I've had many times when I've thought, "My goodness, look at that!" When I was working on the commentary on Mark, I got toward the passion narrative, and I remember thinking at the end of chapter 10, here is one verse which is often flagged up as an interpretation of the atonement: "He came to give his life as a ransom for many" (Mark 10:45). And often people have said, "There you are, that's Mark's interpretation of the meaning of the death of Jesus." It just struck me working through the text like this, how odd it is to take one verse, as though that gives you the theology, and then here's five chapters of narrative of what happened, and then say, "That's not really interpretive, that's just telling the story."

It dawned on me that what all of the



"The gospels tell a story in three dimensions," says Dr. Wright.

gospels are doing is telling a story in three dimensions, like three concentric circles. The big picture is that this is basically what you would call a political story. This is a story about how forces in the world liquidate someone who is saying something and doing something which is so radically, explosively different that they simply cannot tolerate him. That is how the story is told. Interesting that in the so-called Gnostic gospels the story of the liquidation of this subversive person by the powers that be is completely lacking. In the Western world we haven't wanted to hear politics in the gospel story. We've screened that out. So we've missed the fact that that is how the story is told. Then, within that, you find the theology. The theology in Mark is the theology of God in the Messiah taking what the powers of the world do on himself in this particular way. Within that theology, you get the personal meaning, the little bits of the story which say he did this for you. If you get the political picture, you find the theological picture within that, and you find the personal picture within that. Whereas if you do it the other way — which particularly in this series would have been very tempting to do, to say, "Right, let's just go for the personal," — you actually screen out the real theology and the politics. And it was very exciting to me to see the gospels that way. □

The Rev. Jason Fout is the associate rector of St. Paul's Church, St. Joseph, Mich.

...FOR EVERYONE series

By Tom (N.T.) Wright. SPCK/WJK. \$14.95 paper.

I first ran into this series of books by Tom Wright (N.T. Wright to the academy) at the SPCK bookshop outside the cathedral close in Salisbury. I was amazed. Here was an author (and an imprint) who actually thought that a general readership might be interested in the Bible and its story, rather than fluffy fiction based on questionable theology, or scripture used to bolster the latest self-help movement or get-rich scheme. Without even cracking the spine, I liked it.

Of course, as with pudding, the proof is in the tasting. Could it live up to such enthusiastic expectations?

Thankfully, it does. Wright has provided a series of helpful guides to virtually all of the New Testament writings (Acts, Romans and Revelation will be released in the future). Each book digs right into the text, breaking it into sections. Each section begins with a fresh translation of the passage, in clear English. For example, readers will notice that Wright often translates "Christ" as "King" or "Messiah." He then provides an engaging personal or topical story or other musing on a theme found in the text. For instance, to illustrate Jesus' teaching on God's generosity in Luke's sermon on the plain (Luke 6:27-38), Wright tells a story of Jewish scholar David Flusser, who, surprisingly, appealed to Jesus' ethic in refusing to return evil for evil in a dispute with fellow scholars.

The bulk of each section is an exploration of the passage itself: what is being said, what might the author mean, how does this passage fit into the book as a whole? Here one encounters Wright's real strength, as he lays out plainly (say) Paul's thought about the purpose of the law in Galatians, or the role of the Holy Spirit as set out in Ephesians. Many sections conclude with a reflection or question which helps the reader to lay hold of the text's message for today.

The author writes with admirable clarity and real warmth; he avoids jargon. The result is a highly readable, accessible series of works, one I would recommend without reservation to anyone wanting an introduction to the New Testament.

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

Strange Developments

Sometimes it seems to me that being an Episcopalian or an Anglican becomes stranger each week. Unusual things are happening every week and I do not always understand the rationale for them. As proof, I submit the following:

Item — Clergy of the Episcopal Church align themselves with other Anglican churches. In recent weeks we have seen American clergy leave their dioceses and become canonically resident in such dioceses as Bolivia and several dioceses of the churches of Kenya and Uganda. This sets up some unusual situations. Most of the time the priests are deposed by their former bishops, but they are recognized as priests in good standing by their new bishops. They are allowed to function sacerdotally in some places but not in others. In other words, some dioceses are not in communion with others. Very sad, and so is the growing practice of choosing one's own bishop if the current one isn't satisfactory.

Item — The Archbishop of Canterbury gives permission for the rector of Holy Trinity Church, Brompton, London, to be consecrated as a Ugandan bishop who will have oversight of British congregations involved in the ALPHA program. If the Rev. Sandy Millar is being consecrated as a missionary bishop with responsibility for parishes which are loosely connected by an organization, then why is it not OK for Forward in Faith North America, or any other group for that matter, to find someone to consecrate their own bishops? And why would the Archbishop of Canterbury, one of the instruments of Anglican unity, approve an act that seems divisive? And if the bishop-elect is going to minister in England, won't he be guilty of crossing diocesan boundaries, a common charge these days in the Episcopal Church?

Item — Four American bishops are off to London to meet with the Archbishop of Canterbury. I realize that many American bishops have met with the archbishop during the past year, but the timing seems odd. At a time when rumors are flying concerning proposals in the yet-to-be-released report of the Lambeth Commission on Communion, the bishops of Colorado, Massachusetts, Ohio, and West Tennessee meet with Archbishop Rowan Williams. Three of the four bishops are from the progressive side of the current debate, and two of them are former rectors in Massachusetts. The fourth seems to be a moderate. It's probably

not a get-acquainted session with a still relatively new Archbishop of Canterbury. And it would seem to be a bit late for him to be seeking opinions from Episcopalians. For all I know he could be having similar visits with bishops from Ghana or Japan.

Item — The Diocese of Los Angeles files a lawsuit against three congregations. Those three churches decided they would leave the diocese and the Episcopal Church and affiliate with an Anglican diocese in Uganda [TLC, Sept. 5, 12, 19]. What makes this event noteworthy is the speed with which Bishop Jon Bruno of Los Angeles acted. No sooner had the letters indicating the departure of the churches been delivered to diocesan headquarters than the bishop deposed the clergy from the three congrega-

These are not ordinary, everyday occurrences.

tions. Then, before the three rectors could make plans, the diocese launched litigation against the churches in order to ensure that the properties belong to the diocese. In nearly every instance similar lawsuits have been judged in favor of dioceses, so was it necessary to react with such alacrity? What about a pastoral response? What about conversation and dialogue we keep hearing about? The heavy-handed strategy could have been avoided.

Item — Retired Archbishop of Canterbury George Carey travels to Truro Church, Fairfax, Va., to confirm more than 100 persons from 11 churches. The event is above board, with Virginia Bishop Peter J. Lee having approved, even invited the archbishop. Bishop Lee acknowledged that some of his congregations are unhappy with his approval of the New Hampshire consecration so he approved the "supplemental" confirmation service. It's not unusual for a bishop other than the diocesan to administer the sacrament of confirmation, but for a former Archbishop of Canterbury to do it sends a strong message which is likely to be interpreted in all sorts of ways.

These are not ordinary, everyday occurrences, but it is not an ordinary Church that we inhabit. Taken individually, one could argue that these cases are not of major importance. When viewed together, they're likely to make reconciliation of the impaired Anglican Communion all the more difficult.

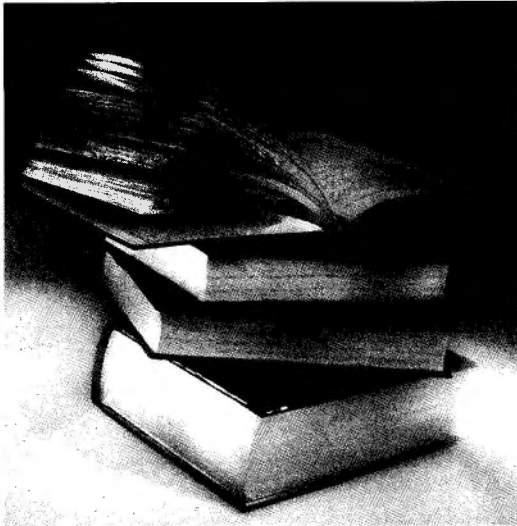
David Kalvelage, executive editor

Did You Know...

The Ten Commandments plaques used in the epic film directed by Cecil B. DeMille were displayed for some 40 years in the narthex of St. Stephen's Church, Hollywood.

Quote of the Week

Anglican and Roman Catholic bishops of England and Wales, on a proposed assisted suicide bill under consideration by Parliament: "What terminally ill people need is to be cared for, not killed."



*“A room without
a book is like a body
without a soul.”*

— Cicero

*“A house without
books is like a room
without windows.”*

— Horace Mann

For the Love of Books

Book readers tend to be book buyers. We patronize our local libraries, but we really want to possess the treasures, to add to our own libraries. No less a figure than Thomas Jefferson said, “I cannot live without books.” Way back in classical Rome, Cicero proclaimed, “A room without a book is like a body without a soul.” Educator Horace Mann enlarged the structure: “A house without books is like a room without windows.” And he continued that it is everyone’s duty to surround children with books.

TLC does not sell the books we review in this special Fall Book Issue or in any of our other issues. But there is a network of Episcopal booksellers who would be delighted to assist readers and gift-givers to find all these and other books by favorite authors, and more on similar subjects. Many of these shops have websites and e-mail. All have devoted bibliophiles at the other end of the telephone line who will eagerly spend some time talking about books, another activity beloved by many readers. These shops can be located via the association’s website, www.episcopalbooksellers.org.

From Connecticut to Colorado to California, you’ll find Episcopal booksellers. And of course, at General Conventions, and at shows such as the annual Religious Booksellers Trade Exhibit, at which all are welcome, you’ll find a reader’s paradise of displays by scores of publishers. But if you sometimes crave a real store in which to prowl the stacks, and you have no cathedral or seminary near, please seek out a local, independent bookseller.

Important Conventions

We come to that time of year when the leadership of many dioceses gathers in convention. More than 40 dioceses will hold their conventions in October and about 25 are scheduled for November. These gatherings are always important to the life of a diocese, as they elect persons to important offices, address the budget, take action on resolutions, and hear the bishop’s address — often a “state-of-the-diocese” report to clergy and lay deputies or delegates. Reports are presented, fellowship and corporate worship take place, and usually participants leave with a better sense of where the diocese is heading.

Conventions may seem a bit different this year, especially at those which meet late in October and in November. By that time the long-awaited report of the Lambeth Commission on Communion [TLC, Sept. 26] should have been released to the public, and we are likely to have a better idea of where the Episcopal Church may be headed. Dioceses will have an opportunity to respond or react to the report and to take action if necessary. We hope diocesan conventions will be well attended and orderly, even though it may not be business as usual.

Something More Than Feelings

By James E. Flowers, Jr.

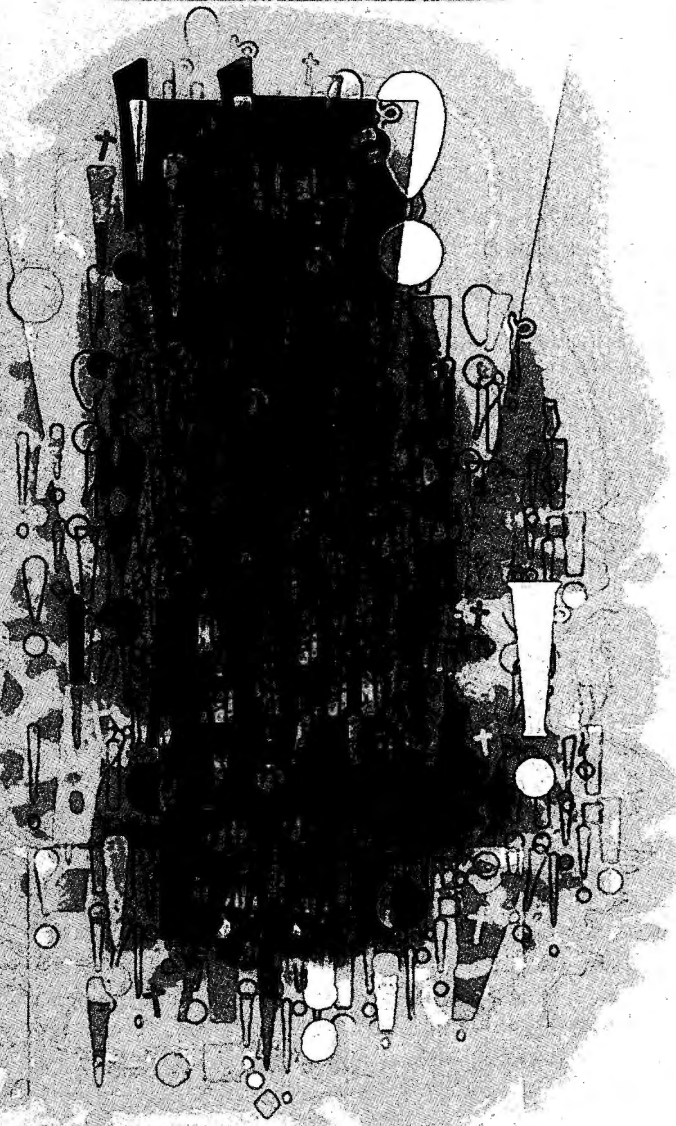
Christianity is not a feeling. That is to suggest that it does not address itself primarily, or even secondarily, to how or what we feel. As outrageous as it may seem, there is a very real sense that in the long run God is not overly interested in how we feel at all. Though he certainly weeps when we weep and laughs when we laugh, our feelings, which in the modern sense can mean anything from what we think, to what we perceive, to what we intend, to what we aspire to, are not particularly important. What is important is what we believe. For it is what we believe and not how we feel which determines whether or not we are Christians at all.

Sadly, our me-oriented, self-absorbed generation has elevated "feeling" to the point that in our culture, nothing is more important. Thus, the criteria of "how I feel" proceeds, and becomes the litmus test for every decision, every commitment, every behavior, regardless of whether the decision, commitment, or behavior is right or wrong, noble or ignoble. In short, feelings have replaced moral law and the notion of right and wrong. They have become our chief criteria for living.

For more than 30 years, psychotherapists have made a good living by simply asking the question, "How does that make you feel?" While one can imagine that this could very well be an important question under certain circumstances, the spirit of that question has become pervasive beyond all measure in our culture. "If it feels good, do it." "How do you feel about that?" "Go with your feelings." "Get in touch with your feelings." These are the mantras of popular culture. They constitute, I believe, the single biggest cultural shift of our generation.

Moreover, this orientation to feeling has become nothing less than a religion in this country, the religion of popular culture. It is essentially a form of deism or pantheism, wherein God is nowhere and everywhere, and does not really matter all that much anyway, leaving us to follow almost any path we want. We invariably choose the path of least resistance, which is always determined by how we feel, and which is always the road to hell.

Most frightening is when the Church begins to adopt the orientation of popular culture and popular religion and applies it to Christian understandings and doctrines. When this happens, a beast is born that must strike terror in the hearts of all the faithful. For "Christian pantheism" is, in fact, not Christian at all. It's not

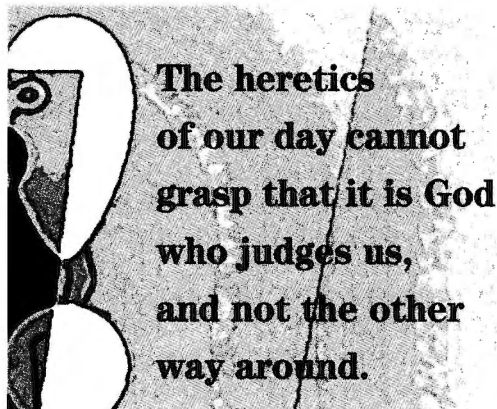


READER'S VIEWPOINT

about God at all. It is about me. It is about how I feel, and what I think, and what I want. And though it may not include a golden calf, it is the worst, the most deadly, form of idolatry. Further, it is the most prevalent form of heresy in the Church today.

The heretics of our day cannot grasp that it is God who judges us, and not the other way around. How we feel, what we think about the resurrection of the body, the atonement, the uniqueness of Christ, the authority of scripture, will in the final analysis not matter one whit. The only thing that will matter is whether we believe these things because, like it or not, they are what defines our faith.

The Church has been occupied, taken over, by those who largely no longer believe these things, nor I suspect do they believe in the God



**The heretics
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of our salvation. Seeing no need for salvation, they have made themselves God. Aided by post-modern popular culture, with its "if-it-feels-good-do-it" attitude, its tendency toward irreverence, and its aversion to hard truth, these folks — bishops, priests, lay persons — have managed to pawn off un-Christian notions as the "new and improved Christianity," "God evolves," "God changes his mind," and "There are no absolutes." These are just a few of the tenets of the post-modern Church which dares to call itself Episcopal.

It is time for brutal honesty. Many of our leaders in the Episcopal Church, many of our colleagues, are simply no longer Christians by any reasonable definition. They apparently no longer believe in heaven or hell, right or wrong, salvation, or the need for it. They are deists, pantheists, Wiccans, Unitarians, Buddhists. They are not necessarily bad people, but neither are they Christians. It's time for them to come clean. □

The Rev. James E. Flowers, Jr., is the rector of St. Timothy's Church, Alexandria, La.

LETTERS TO THE EDITOR

There Are Exceptions

I was very taken by Bishop Christopher Epting's article, "Blessings Without Marriage" [TLC, Sept. 12]. I agree. A related but neglected issue pertains to those who wish the Church's blessing on their relationship but because of other difficulties cannot fulfill the legal requirements. This is the situation in which many seniors find themselves, i.e., loss of pension or other benefits of various kinds which they depend on to live.

My granddaughter presents another dilemma. She has been living with AIDS for more than eight years. She and her fiancée desire the Church's blessing on their relationship but to marry, legally, would cost her the medical care from the state she now receives and thus, a death sentence. Is there a "Solomon" out there?

*(The Rt. Rev.) Sanford Z. K. Hampton
Assistant Bishop
Diocese of Olympia
Seattle, Wash.*

Let me get this straight. Bishop Chris Epting writes that because same-sex unions are different from same-sex marriages, scripture, tradition and reason will support the blessing of sexual relationships outside holy matrimony. What kind of convoluted reasoning is this? It's the kind of mushy thinking that led this Church to depart from the historic faith. Monogamy is only one aspect of a faithful relationship. The Episcopal Church by action of General Convention continues to hold itself aloof and superior to the Bible and to the rest of the Anglican Communion, and we deserve the harshest punishment reserved for those who preach a different gospel. I haven't heard such gibberish since the Primate of Scotland excused extramarital sex because of promiscuous genes.

*(The Rev.) Chuck Collins
Christ Church
San Antonio, Texas*

I am writing in response to "Blessings Without Marriage," by the Rt. Rev. C. Christopher Epting. Bishop Epting ends his essay by suggesting that it should be possible to distinguish between holy unions and the sacrament of marriage. If one follows his argument, the question is, "Why distinguish between holy unions and the sacrament of marriage?" If marriage is simply a contract made in the presence of God, calling upon him to help out from time to time, then marriage is a small thing indeed, indistinguishable from a thousand other transactions.

If one follows Bishop Epting's logic, the Church should get out of the marriage business entirely. I propose that the Church needs to re-examine its understanding of marriage from the "male and female made one flesh" standpoint, instead of from the "covenant" standpoint.

*(The Rev.) Jim Winborn
Maysville, Ky.*

Mary's Message

I was intrigued by David Kalvelage's column, "The Virgin Mary on My Mind" [TLC, Sept. 5]. I have had a love of Mary for many years, and would like to risk saying that I believe Mary shows up in people's lives when she thinks they might need her and she might be of some help. She knows how

to appear just when her clarity of voice and acuity of message is what will connect me to a bigger salvific picture.

I am not surprised that Mary is on the editor's mind. As a mother looking out for her child, Jesus, and his body the Church, she is suffering mightily. There is nothing that breaks the heart of a mother more than to see her family torn apart by her children fighting. She, of all people, heard her Son say, "Love one another as I have loved you."

Mary has a message for us all today in our precious Episcopal Church and gifted Anglican Communion. That message is a mother's message which says to her children: Stay at the family table, eat together, share differences and respect the dignity of each person.

I see Mary as particularly relevant as a bridge into the future of our Communion. Kathleen Norris in *Amazing Grace* writes: "There is a lot of room in Mary." Mary lived with the paradox of her own life and can be a companion to us as we step forward carefully with all of our differences. She will invite us to remain in relationship with each other and challenge us to contain the realities of our different cultures.

*Phoebe Griswold
New York, N.Y.*

Matter of Interpretation

Catching up on TLC after returning from vacation, I found an article that made me feel as though I hadn't been away: "Communication Gap" by the Rev. Tad de Bordenave [TLC, Aug. 29].

Fr. de Bordenave insists that his opponents, who have no problem with the consecration of Bishop Robinson, don't understand him and his allies. Armed with that thesis, he goes on to beat the same old dead horse — that the difference between the two sides is that his side has the Bible and the other side doesn't.

It's nice that he believes that our "misunderstanding" is not "mischievous or intentional," so I will refrain from thinking that of him, as he continues to misunderstand his own opponents. So let me speak from the heart.

The Holy Spirit, speaking through the Bible, introduced me to Jesus

Christ. I love the Bible, the gospel and Jesus. I have worn out a number of Bibles, and currently own more than half a dozen in different translations, as well as a New Testament in Greek. People in my congregation thank me regularly for preaching directly from the scriptures. Yet I disagree with Fr. de Bordenave, so according to him, I have abandoned the Bible.

I say again, as so many of us have already: The difference between us is interpretation — how we use the Bible, how we understand it. His mad elephant is stomping around in an empty campsite.

*(The Rev.) Blaine R. Hammond
St. Peter's Church
Seaview, Wash.*

Perhaps the Rev. Tad de Bordenave presumes that the readers are unfamiliar with servings of offal. Perhaps he, as daring as Uzzah, presumes to correct the course of the Church. Perhaps it does us well to consider the Christian scriptures, how Paul of Tarsus, who, when faced with a situation in Corinth equally as vexing as the ministry of V. Gene Robinson, wrote (or quoted) a hymn on love. Perhaps it is well to consider the example of Joseph of Arimathea, dear to Anglicans. He, in the face of social and religious ostracism, acted (I suggest by God's will) contrary to both political and religious authority, and polluted his tomb with the body of Jesus.

This is an example (with many parallels) to those who say they cannot fathom the ministry of Bishop Robinson. Alarming? Yes. Understandable? Yes.

*(The Rev.) J. Robert Hector
Grace Church
Ludington, Mich.*



Stay at the family table, eat together, share differences and respect the dignity of each person.

Headline Tasteless

In regards to the cover text and main headline, "Going postal" [TLC, Sept. 12] is a slang term for a killing spree, generally induced by job stress. The term stems from the rash of killings by postal employees of their co-workers in the late '80s and early '90s.

While the article on postage stamps was benignly informative, the use of the term "going postal" to headline it was both unfortunate and tasteless.

*Matt Jaeger
Paducah, Ky.*

Many thanks for David Kalvelage's article on Anglican stamps. Having been a stamp collector for more than 70 years, it was a pleasure to discover a topical way of collecting. Perhaps we should form a group of like-minded collectors. The collection of postal stamps of Great Britain and its colonies of the past would be a great historical base. Maybe such collecting could heal some of the wounds of the Anglican Communion.

*(The Rev.) Donald W. Beers
Belvidere, N.J.*

It Was a Mystery

I don't know why God made me a heterosexual. But she did. My father didn't teach me to be that way. Actually, my stronger-willed mother was the kind of woman the Freudians often blamed for the alternative.

I also didn't make a lifestyle choice. I didn't wake up one day and say to myself, "Well, it's that time of life, kid. So what's it gonna be, girls or boys?"

No, it was around seventh grade that I began to notice the girls in a different

way. They were cute, attractive, even exotic. They smelled good when they passed by in the hall. I knew there was a mystery there in which I felt compelled to engage without fully knowing what it was.

I have heard all of the "biblical proofs" from both sides of the question. Indeed, I have long tired of hearing them. For many, it is a question of proof-texting their religious beliefs to match their cultural assumptions. (We went through that with women and slavery.) For others, it is simply the age-old argument between those who must assure themselves they are saved by knowing who isn't, and those who want to join the "club" of those who are so sure they are saved.

In July, my wife and I celebrated our 35th wedding anniversary. Having her as my friend, companion, and intimate has been God's greatest gift to me. That is why I cannot stand with those who would tell homosexual persons that they cannot have a lifetime friend, companion and intimate. I long ago concluded that a faithful homosexual union does not endanger my marriage in any way, shape or form. And I will continue as a priest, offering Christ's hospitality to all in need of it.

*(The Rev.) Wesley W. Hinton
Christ Church Cathedral
Cincinnati, Ohio*

Property Concerns

Lionel Deimel's Reader's Viewpoint piece, "Property Constraints" [TLC, Sept. 5] certainly demonstrates that property concerns trump kingdom concerns. His article is filled with flawed or skewed examples.

First, he writes about "second guessing decisions of General Convention." Yet, in this context, the General Convention second-guessed 2,000 years of church tradition. But, as Peter said to the Sanhedrin, "We must obey God rather than men" (Acts 5:30).

Then Mr. Deimel reminds readers that congregations are not independent but part of the Episcopal Church. This fits nicely into his argument. But the Episcopal Church is also a member of the Anglican Communion. And he

asserts that each congregation must "maintain the faith and order of the Church, and be faithful stewards." While the intent here is to maintain the status quo, beginning in August 2003, this goes against the meaning behind his original statement.

In his parting shot, Mr. Deimel calls for "resolve to maintain our traditional Anglican unity within diversity." How that phrase has been abused. The Anglican unity that is spoken of is a belief in the faith once delivered, recognizing the death and resurrection of our Lord Jesus Christ as the only means of salvation. The diversity comes in matters of non-essentials. This has been supplanted by the notion that unity has to allow everyone at the table no matter what they believe. Truth cannot prevail where flawed logic and theology are used as justifications for widening the door that Jesus called narrow. But, from his point of view, regardless of theology, the property doors will remain wide open. This can only happen where the Episcopal Church obeys man's rules instead of God.

*(The Rev.) Vern Caswell
Oklahoma City, Okla.*

Grounded in God

"The Perfect Church," by the Rev. Harold R. Brumbaum [TLC, Sept. 5] made me laugh out loud. I was drawn to the title, hoping to see how my church measured up. One-word hymns, no sermon, and big-league tithing — what more could one ask? No more choir stumbling down the aisle as they tried to see the hymn words through their multi-lensed glasses. No more staying awake and upright, preferably with a pleasant look on one's face, during the sermon. And what any church could do if everyone really did tith!

This E.B. White-like humor reminds me that as we move one day at a time toward some new reality in the Episcopal Church, we need the words and meanings to every hymn, prayer, Bible reading, sermon and celebration of the Eucharist in order to keep us grounded in God, discerning his intent for all of us.

*Claudia Bartz
Milwaukee, Wis.*

(Continued from page 13)

GOD: A Brief History. By Paul E. Capetz. Augsburg Fortress. Pp. 192. \$6.00. ISBN 0-8006-3630-9.

The author skips a stone across the history of theology, and has it land in some pretty interesting places, particularly midway through, before finishing in somewhat curious fashion. After opening with a history of the Hebrew people that depends more on historical supposition than the author lets on, the narrative moves at a sprightly pace through several of the chief debates of the early church before settling into a sort of "greatest hits" of the early Church fathers and Western medievals.

Capetz is at his best in summarizing with remarkable succinctness the thought of Augustine, Anselm and Aquinas. Having dropped Eastern thought after Pseudo-Dionysius in the 6th century, the narrative careens through the Reformation, losing the Roman Church along the way, before focusing almost exclusively on Lutheran thinkers starting with Schleiermacher. The final third of the book is dedicated to a frankly odd lineup of theologians from that tradition.

*Daniel Muth
Prince Frederick, Md.*

Fact and Fiction in the Da Vinci Code

By Steven Kellmeyer. Bridegroom Press. Pp. 96, paper. ISBN 0-9718128-6-1. www.bridegroompress.com.

De-coding Da Vinci

By Amy Welborn. Our Sunday Visitor Publishing. Pp 119 paper. www.osv.com. ISBN 1-59276-101-1.

Beyond Da Vinci

By Greg Jones. Seabury Books, Church Publishing. Pp. 190. \$18, paper. www.churchpublishing.org. ISBN 1-15962-200-4.

Secrets of the Code

The Unauthorized Guide to The Mysteries Behind the Da Vinci Code. By Dan Burstein. CDS Press. Pp. 400. \$21.95. www.secretsofthecode.com. ISBN 1-59315-022-9.

Since its publication in the spring of 2003, Dan Brown's *The Da Vinci Code*



has been at the top of the *New York Times*' bestseller list. It is a work of fiction, which claims to have its roots

in long-suppressed historical fact. As most of us now know, DVC contends that Jesus' marriage to Mary Magdalene was covered up by the all-male leadership of the early church in an effort to suppress "the sacred femi-

nine." While no one debated the readability of DVC, its popularity has energized a number of books taking issue with its historical accuracy.

Stephen Kellmeyer, with degrees in both history and theology, and the author of *Sex in the Sacred City*, argues that Brown wrote "an alternate universe history," i.e. what the world would have looked like if "the Catholic Faith were founded on a lie." In 95 pages, he systematically takes issue with 71 historical statements in DVC.

It is not surprising that Amy Welborn, a correspondent for *Our Sunday Visitor*, sees DVC as anti-Roman Catholic. She not only takes issue with Jesus' alleged marriage to Mary Magdalene, but such claims as "the heretics in early Christianity ... are those who represented by the Gnostic writings ... are those who remained faithful to the original history of Christ."

Seabury Books at Church Publishing has just released *Beyond Da Vinci* by Greg Jones with an afterword by Deidre Good. Like the first two authors cited, Jones has grave misgivings about the scholarship which informed DVC. He argues that Brown has given us a "compendium of historical nonsense and misinformation under the apparent banner of fact," all used to bolster Brown's thesis that "nearly everything the

church has taught about Christ has been false."

The largest volume to appear on the subject is Dan Burstein's *Secrets of the Code: The unauthorized guide to the mysteries behind the Da Vinci Code*. Burstein is a venture capitalist by day and the author of six published books. What he offers is a library of commentaries, reviews, interviews, and articles from a wide range of secular and religious sources, along with a glossary of names and terms used in DVC. In addition, there is a collection of pertinent passages from the Gnostic gospels of Philip, Thomas and Mary Magdalene.

While Burstein cites most of the historical errors noted by other writers, he also includes comments by scholars who are sympathetic with DVC's philosophy, if not its historical accuracy.

Reports from around the Church indicate real interest in the issues raised by DVC and a teaching opportunity for those who will seize it. With that in mind, the books listed above will be most helpful.

(The Very Rev.) Bob Libby
Miami, Fla.

Whose Side is God On? Nationalism and Christianity

By Christopher Catherwood. Church Publishing. Pp. 112. \$16.95.

The catchy title of this book is less significant than its subtitle. The British author is a historian, with an emphasis on European as well as church history. It is his insights into "how Christianity and national myth have become tragically enmeshed over the centuries" which are most likely to engage the reader's attention.

The author is married to a native of Virginia, and when not tutoring undergraduates at Cambridge University, serves as a writer in residence at the University of Richmond. Although he writes from a Eurocentric perspective, he is at pains to be considerate of the American reader as well. As befits a man baptized as "Christopher," the

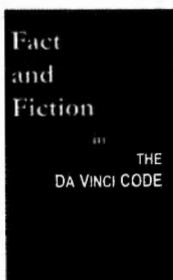
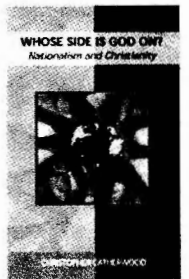
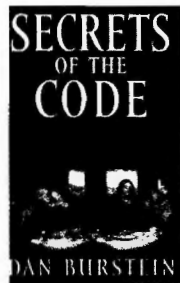
While no one debated the readability of the Da Vinci Code, its popularity has energized a number of books taking issue with its historical accuracy.

author writes as a Christian. He tells us that "our prime loyalty should not be with a political/geographical location called a country, but with the worldwide, multi-national, transcultural, interracial body, the Christian Church."

The author is an evangelical, but those Episcopalians to whom the word is a red flag because of its association in the U.S. with the so-called "Christian Right" will take heart in reading his words. He is Bible-centered in his teaching, bringing him to the conclusion "It is not a question of whose side God is on, but whether we are on God's side."

This book is written for the general reader, not specifically for scholars. Most will find it easy going. Other than "palingenetics," defined in the text as "myth-based ultra nationalism," the language is straightforward and accessible. It would be an ideal book to be read and discussed in a parish setting. It is highly recommended.

Nigel A. Renton
Berkeley, Calif.



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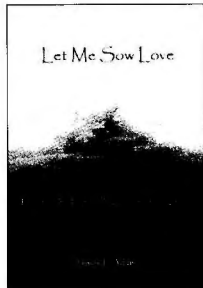
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SHORT & SHARP

Saints for All Seasons

By Travis Du Priest

LET ME SOW LOVE: Living the Peace Prayer of St. Francis. By James E. Adams. Ave Maria Press. Pp. 160. \$10.95 paper. ISBN 0-87793-989-6.



Perhaps more timely than ever, this beloved prayer of St. Francis has sustained generations of Christians. Editor James Adams leads us through line by line, reflecting on our own openness to giving and receiving.

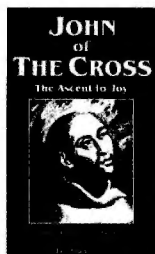
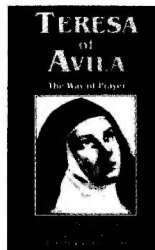
INSTRUMENTS OF CHRIST: Reflections on the Peace Prayer of Saint Francis of Assisi. By Albert Haase. St. Anthony Messenger Press. Pp. 81. \$7.95 paper. ISBN 0-86716-572-3.

Fr. Haase offers meditations on each phrase of the familiar "Lord, make me an instrument of thy peace," associated with St. Francis. He notes that it is prayed by Christians and Jews and even on occasion by "my Muslim friend, Mohammed," and urges us to recall its simple message especially "in light of world events." [PCN]

TERESA OF AVILA: The Way of Prayer. Introduced and edited by Kieran Kavanaugh. New City Press (202 Cardinal Rd., Hyde Park, NY 12538). Pp. 159. \$13.95 paper. ISBN 1-56548-181-X.

After a brief Introduction to Teresa of Avila's life, spiritual journey and writings, excerpts follow from her own works on prayer, contemplation and the divine depths.

A good way to get to know Teresa and her unparalleled experiences of God's infused love.



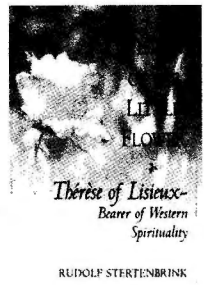
JOHN OF THE CROSS: The Ascent to Joy. Introduced and edited by Marc Foley. New City Press. Pp. 151. \$11.95 paper. ISBN 1-56548-174-7.

Since John of the Cross and Teresa of Avila were spiritual companions, this

book makes a handy companion to the one above. Tradition-honored wisdom on the dark night, allowing "the soul to remain in rest and quietude" when much is done without activity.

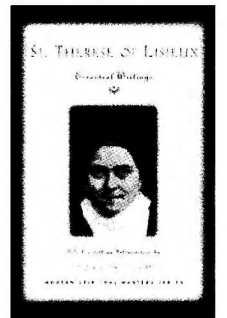
WISDOM OF THE LITTLE FLOWER: Therese of Lisieux — Bearer of Western Spirituality. By Rudolf Stertenbrink. Crossroad Publishing. Pp. 195. \$17.95 paper. ISBN 0-8245-1983-3.

One of three women to be honored as a "Doctor of the Church," Therese of Lisieux wished to be a prisoner of God's love. In this short but trenchant book in its first English translation, Therese is placed in the great tradition of Western literature and spirituality.



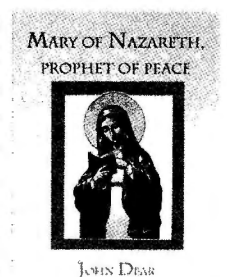
ST. THERESE OF LISIEUX: Essential Writings. Selected with an Introduction by Mary Frohlich. Orbis. Pp. 174. \$15 paper. ISBN 1-5705-469-1.

A collection of St. Therese's best known and most influential pieces of spiritual writing, including, of course, "The Little Flower." A fine 30-page chronology and Introduction preface the collection.



MARY OF NAZARETH: Prophet of Peace. By John Dear. Foreword by Joan Chittister. Ave Maria Press. Pp. 127. \$9.95 paper. ISBN 0-87793-982-9.

The author's conviction is that Mary shows us a creative and alternative path to violence and warfare. "Mary is human and says yes to God's desire to become human and share the life of humanity." Illustrated with icons of Mary.



PEOPLE & PLACES

Appointments

The Rev. **Robert Reed Van Deusen** is rector of St. Mark's, Northumberland, and St. Matthew's, Sunbury, PA; add: 187 King St., Northumberland, PA 17857.

The Rev. **Mary Vidmar** is vicar of Christ Church, 133 N Main St., North Brookfield, MA 01535-1438.

The Rev. **Mark Wilkinson** is curate at Holy Spirit, 204 Monument Rd., Orleans, MA 02653.

The Rev. Canon **Curtis R. Zimmerman** is priest-in-charge of St. Barnabas', 1187 Wyatt Way NW, Bainbridge Island, WA 98110.

Ordinations

Priests

Fort Worth — David Madison.

Southeast Florida — Thomas Dwyer, St. Stephen's, PO Box 26, Ridgeway, SC 29130-0026.

Deacons

Southeast Florida — Perry Fuller, assistant, Grace, 3600 Australian Ave., West Palm Beach, FL 33407; **Lois Thompson Murray,** St. Simon's, 10950 SW 34th St., Miami, FL 33165.

Utah — Charles de Kay.

Change of Address

The Rev. **Daniel S. Harris,** 7 Wakefield Rd., Hampton Bays, NY 11946.

Resignations

The Rev. **Rick Terry,** as rector of St. Paul's, Chillicothe, OH.

Retirements

The Rev. **Mary Laney,** as vicar of St. Gabriel's, Philadelphia, PA.

The Rev. **Clifford Pike,** as rector of Holy Trinity, West Chester, PA.

The Rev. **Anthony C. Thurston,** as interim rector of St. John's, Milwaukie, OR.

The Rev. **Donald Turner,** as rector of Trinity, Watertown, NY.

Deaths

The Rev. **James E. Cantler,** 78, rector of St. Bartholomew's Church, Baltimore, for 18 years, died Aug. 21 of pulmonary fibrosis at a Charleston (SC) hospital.

A native of Baltimore, Fr. Cantler served in the Navy during World War II. He graduated from Washington and Lee University, Johns Hopkins University, and Virginia Theological Seminary. He was ordained deacon in 1953 and priest in 1954, and served at Old St. Paul's, Baltimore, 1953-57; chaplain at St. Paul's School, Brooklandville, MD, 1956-65; rector of St. Paul's, Centreville, MD, 1965-72; and rector of St. Bartholomew's from 1972 until 1990, when he retired. In recent years he had assisted at St. Stephen's, Charleston. He

is survived by his wife, Elizabeth; two sons, William, of Brooklyn, NY, and Stoney, of Easthampton, MA; a daughter, Anne Fulwiler of Baltimore; and six grandchildren.

The Rev. **Frank L. Moon,** 89, retired rector of St. Peter's Church, Lewes, DE, died Aug. 21 at the home of his daughter in Lewes.

Born in Shawnee, OK, Fr. Moon graduated from the University of Oklahoma and Virginia Theological Seminary. During World War II he served in the Navy in the South Pacific. He was ordained deacon and priest in the Diocese of Washington in 1950, and served as rector of St. Mary's, St. Marys City, MD, and St. George's, Valley Lee, MD, 1950-52. He was then called to St. Peter's, Lewes, where he remained for 30 years, retiring in 1982. He is survived by a son, Richard; a daughter, Katherine M. Hughes; and two grandchildren, Amy Hughes and Anna Piccolo.

Other clergy deaths as reported by the Church Pension Fund:

James W. Bozeman	87	Orange City, FL
Gerald E. Burt	72	Old Orchard, ME
Clive R. Couper	87	Los Angeles, CA
John E. Irwin	73	Christchurch, NZ
Trevor C. Lewis	82	Globe, AZ
Herman F. Nelson	75	Ipswich, MA
H. Richard Schupeltz	84	Greentown, PA

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Emily
Died 1831
Aged 10 Years

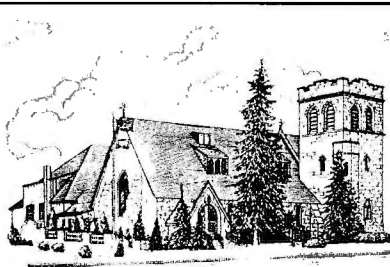
Emily — on a cold and windy, rainy day, I hurriedly stepped over your grave.
Your name caught me in my hurried pace — and then your age gave all away.

Ten years. Ten years so short, so sad. I picture you now; down there beneath that slab of stone.
And you are perfect. A golden-haired child, perhaps somewhat like I was.
Your dress is a pattern of greens and yellows. You are still, I know, but do you know that I know that you are there? And if you do, then it must mean that you are not there, but here.

Does the fact that your name caught my eye mean anything except the fact that I am prone to linger over lost things; lost children, lost chances? Or does it mean that you are reaching out to me?
What would you say were that to be so? What, dear Emily, child captured in a wedge of time, would you say to me?

I do not know. The silence in the dark grey church by the sea does not change.
But I know this. I leave it now with your name within my heart. And perhaps that, dear child, is word enough.

Virginia L. Bennett



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ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Request catalog. **The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470. AnglicanBk@aol.com.**

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To request a parish profile or send a resume, contact: **Search Committee, Saint James-in-the-Hills, 3329 Wilson Street, Hollywood, FL 33021.** Email: search@saintjamesinthehills.com or Fax (954) 625-7601; Please visit us at www.saintjamesinthehills.com.

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For more information, visit our website at www.trinitymiami.org. Please apply with resume and cover letter to **The Venerable Paul A Rasmus, Archdeacon for Clergy Deployment, The Diocese of Southeast Florida, 8895 North Military Trail, Suite 205C, Palm Beach Gardens, Florida 33410.** Phone: (561) 656-0868; E-mail: paul@diocese.org.

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CHURCH directory 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., dir. of religious ed.

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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Sun H Eu 10

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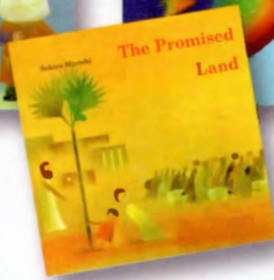
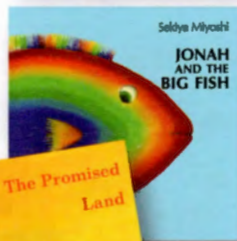
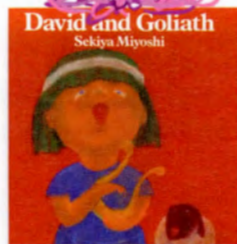
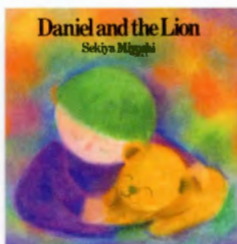
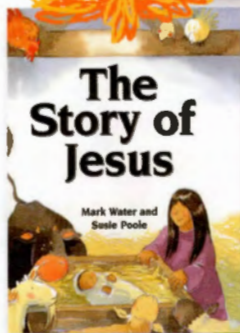
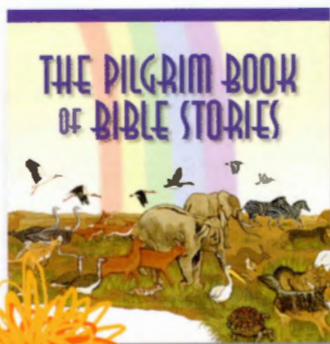
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