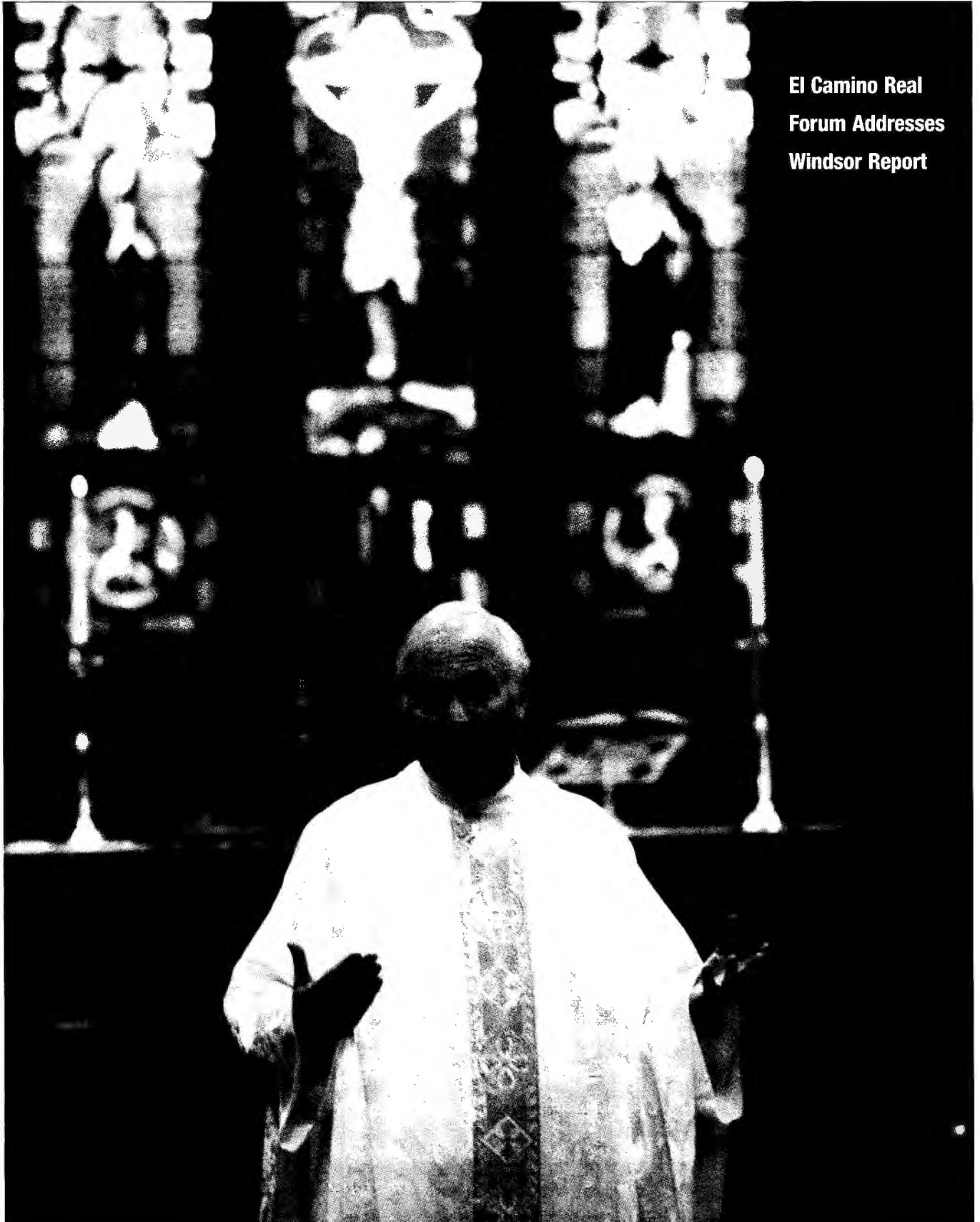
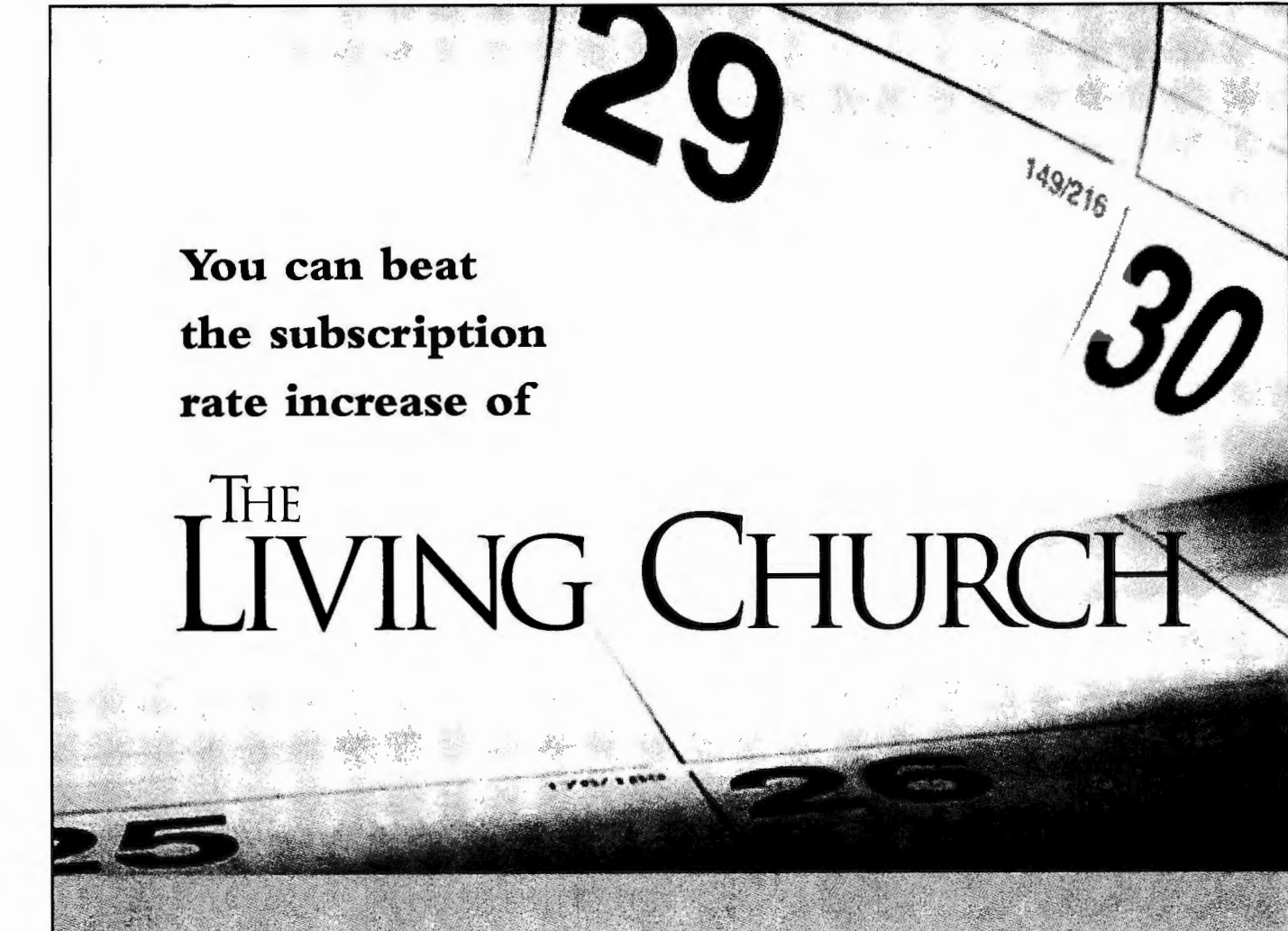


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Volume 229 Number 24

*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



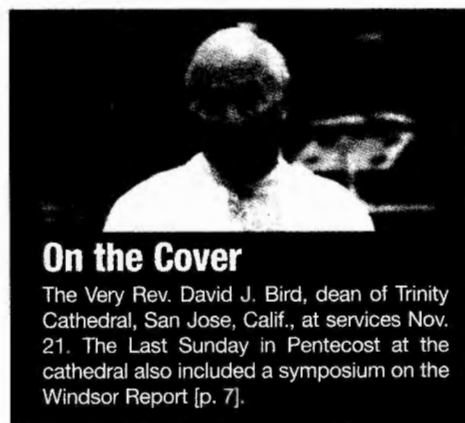
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rebounds from adversity*  
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## On the Cover

The Very Rev. David J. Bird, dean of Trinity Cathedral, San Jose, Calif., at services Nov. 21. The Last Sunday in Pentecost at the cathedral also included a symposium on the Windsor Report [p. 7].

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SUNDAY'S READINGS

**Christ's Life and Work**

*'...the coming of the Lord is near' (James 5:8b)*

**The Third Sunday of Advent (Year A), Dec. 12, 2004**

Isaiah 35:1-10; Psalm 146 or 146:4-9; James 5:7-10; Matt. 11:2-11

The prophet Isaiah foresees a time when God's glory will be revealed everywhere. The desert will burst forth with springs, and thus become fertile and productive. The weak will be made strong; the fearful will be given confidence. "Then the eyes of the blind shall be opened," the vision continues, "and the ears of the deaf unstopped; then the lame shall leap like a deer, and the tongue of the speechless sing for joy." For Christians, this wonderful age foretold is the kingdom of God.

Today's gospel makes it clear that the life and ministry of Jesus Christ are inbreakings of the kingdom in history. John the Baptist inquires from prison if Jesus is in fact the Savior who has long been expected. The Lord replies in the affirmative, pointing to irrefutable evidence. "Go and tell John what you hear and see," he says. "[T]he blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have good news preached to them." In Christ, the foundation of the kingdom is even now being laid in the world.

Paul tells us that Christians collectively constitute the body of Christ, and that individually we are members of it (1 Cor. 12:27). John's gospel fur-

ther stipulates that the body continues the Lord's life and work until his final coming in triumph (John 12:12). From these two points, our own task is clear as the present age draws to a close.

We're called to heal brokenness, pure and simple. While healing liturgies, offered in many of our churches, are clearly a part of this, there's infinitely more to it than that. We're charged, individually and corporately, with addressing spiritual deafness and blindness around us by proclaiming and living the truth of the gospel of love. We're called to work for wholeness of the marginalized and disenfranchised, to the end that all may one day walk with dignity. We're to work for the healing of the root causes of poverty and of want — things like lack of adequate education, unequal opportunity, and the insatiable greed of many of us. In the words of a once-popular bumper sticker, perhaps our calling is to live more simply "so that others may simply live."

The kingdom foretold by Isaiah has its beginnings in the life and work of Jesus Christ. To the extent that we continue that life and work in the world today, we obey the injunction of James to be strong, for the final "coming of the Lord is near."

**Look It Up**

How does James understand the relationship between faith and good works? (James 2:14-26)

**Think About It**

What are some of the ways in which the Episcopal Church works for the spread of the kingdom?

**Next Sunday**

**The Fourth Sunday of Advent (Year A), Dec. 19, 2004**

Isaiah 7:10-17; Psalm 24 or 24:1-7; Rom. 1:1-7; Matt. 1:18-25

**Harvest for the World**  
**A Worship Anthology on Sharing**  
**in the Work of Creation**

Compiled by Geoffrey Duncan. Pilgrim Press.  
 Pp. 295. \$21. ISBN 0-8298-1530-9.

**Christian Environmental**  
**Ethics**

**A Case Method Approach**

By James B. Martin-Schramm & Robert L. Stivers. Orbis Books. Pp. 192. \$20. ISBN 1-57075-499-3.

"The rule of prayer is the rule of belief." And so worship influences theology and theology, worship. As environmental and ecological issues increasingly appear on the radar of Christian moral theology, it becomes essential that a biblical ethic of creation be reflected in our liturgy as well as our study.

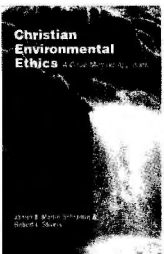
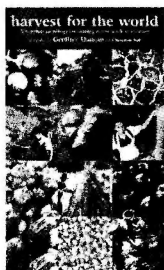
In this regard, Geoffrey Duncan has done us quite a service in the compilation of *Harvest for the World*. A collection of prayers, stories, poems, litanies and skits, it contains a great many gems for use in worship both corporate and private. While the editor is a Reformed clergyman and therefore less bound to liturgical rubrics than are we Anglicans, the book nonetheless can be a reference for our own services. Litanies and responsive readings can be used as the Prayers of the People; prayers can be included at Morning and Evening Prayer; skits and stories may be useful in Christian education settings. The included "Eucharistic Prayer for a Quiet Garden Day," "A Harvest Communion Service," and "St. Francis: A Eucharistic Prayer" may be good jumping-off points for composing our own "Rite Three" (BCP p. 400) liturgies on special occasions.

Duncan's work is not without its shortcomings. It is difficult to see where some of the texts — particularly the poetry — would be used in a liturgical setting. Furthermore, although there is a topical index, the parish worship committee might find it more useful to have an index by genre. Lastly, some of the literature

included may leave a bit to be desired in terms of aesthetics.

All that being said, however, *Harvest for the World* is an important addition to the literature of worship and is hopefully an indication that environmental concerns are more and more being reflected in how we pray.

How we pray, however, is directly related to what we believe. Two Lutherans, James B. Martin-Schramm and Robert L. Stivers, in *Christian*



*Environmental Ethics*, have created a great tool to consider our beliefs.

After three introductory chapters designed to give background in environmental ethics, the authors proceed to provide nine real-life case studies. These include a wide variety of environmental situations from a family's concerns over building a vacation home to the development of a Wal-Mart Supercenter to nuclear waste and environmental racism.

Each case is followed by a commentary by the authors which clearly and carefully sets out the conflicts inherent in the study, and provides scriptural and theological insights which deal specifically with the issue at hand. At the end of each commentary is a list of books and websites for further study.

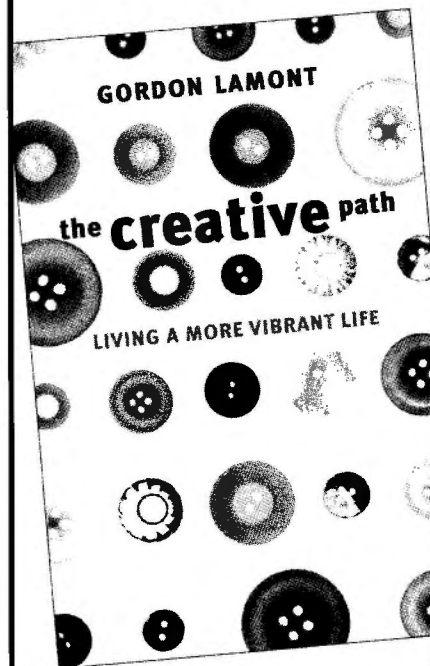
While its academic approach will be better suited to the collegiate or seminary setting, it is not without value for the serious study group within the parish or religious community.

The appearance of these books is a hopeful sign that the Church on the local level is seriously wrestling with concerns of environmental stewardship. Duncan's text urges us to bring these concerns before God. Martin-Schramm and Stivers encourage us to tackle particular cases and thus derive some moral principles by which to direct our own behaviors. One hopes that such texts will lead local parishes and communities to think deeply about their own institutional responsibilities to be stewards of creation.

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# *Crying and Caring: BOOKS ON GRIEF*

By Travis Du Priest

**GOOD GRIEF.** By Granger E. Westberg. Fortress. Pp. 64. \$4.99, paper. ISBN 0-8006-1114-4.

Let's start with an oldie but goodie: This little pamphlet is celebrating its 35th anniversary of publication. Its

author founded the parish nurse program and was a pioneer in the interrelationship of religion and medicine. Very good on the resistance we feel to returning to so-called normal life, and as well on the gradual glimpses of hope.

**TRACKS OF A FELLOW STRUGGLER: Living and Growing through Grief.** By John R. Claypool. Morehouse. Pp. 90. \$14.95. ISBN 0-8192-2139-2.

Also a new edition of an "oldie but goodie," this one is by Episcopal priest and author John Claypool and likewise focuses on hope and biblical expressions of dealing with grief and finding "a way out and a way through."

**BECOMING A FORGIVING PERSON: A Pastoral Perspective.** By Henry Close. The Haworth Press. (10 Alice St., Binghamton, NY 13904). Pp. 131. \$14.95, paper. ISBN 0-7890-1856-X.

Another innovator, this time in pastoral counseling, Dr. Close tackles such difficult questions as How can I forgive a friend who betrayed me? How can I deal with revenge? Is reconciliation really necessary? I found his chapter on creating our own inner world to be excellent.

**A GOOD FRIEND FOR BAD TIMES: Helping Others through Grief.** By Deborah E. Bowen and Susan L. Strickler. Augsburg. Pp. 132. \$12.99, paper. ISBN 0-8066-5151-2.

How to be a good friend to others in periods of grief and sadness. By a social worker and bereavement counselor. Thoroughly examines the grief process from anticipatory grief, through the first weeks after death, to a year after death, including holidays and special events. Also gives ideas for helping children of different ages.

**HOLDING ON ... WHILE LETTING GO: Reflections in Times of Grave Illness.** By Joan E. Hemenway. Pp. 28. \$3.50 paper. ISBN 0-8298-1645-3.

**MOURNING AFTER SUICIDE.** By Lois A. Bloom. Pp. 32. \$3, paper. ISBN 0-8298-1643-7.

**MY LOVED ONE IS DYING.** By John E. Biegert. Pilgrim. Pp. 28. \$3, paper. ISBN 0-8298-1646-1.

Three pamphlets from Pilgrim's "Looking Up" series, all from an earlier date, now revised. Sensible examinations of scripture and received wisdom about dealing with death and grief, and sample prayers which one can use alone or with another. What I appreciated was the acceptance of reality and the lack of sentimental piety.




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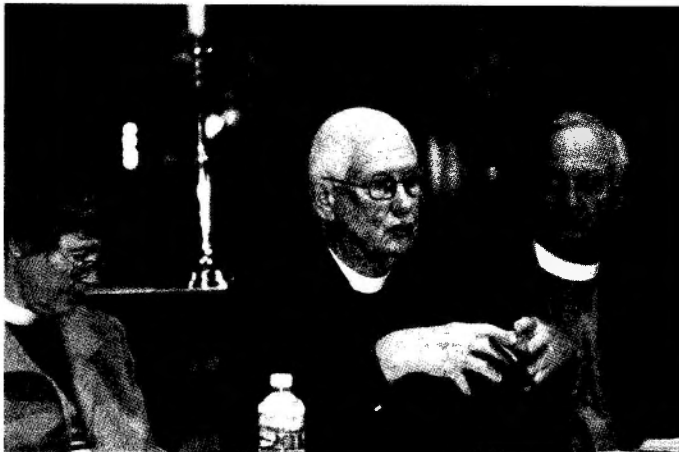
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The Rev. Wendy Smith (left), rector St. Thomas' Church, Sunnyvale, Calif., the Rt. Rev. Otis Charles, retired Bishop of Utah, and the Very Rev. David Bird (right), dean of Trinity Cathedral in San Jose, at a Nov. 21 symposium on the Windsor Report.



Timothy Roberts photo

## Pause Ordinations, Bishop Charles Says

The Rt. Rev. Otis Charles, who announced he was homosexual seven years after having retired as Bishop of Utah in 1986, said he would endorse a moratorium on the ordination of gay and lesbian bishops in the Episcopal Church, but only if it also applied to heterosexual persons. The Windsor Report [TLC, Nov. 7], issued in October in response to objections to the ordination and consecration as Bishop of New Hampshire of a man living in a committed relationship with another man, recommends a moratorium, but only for homosexual persons.

Bishop Charles spoke Nov. 21 at a Windsor Report forum at Trinity Cathedral in San Jose, Calif. He was joined by the Very Rev. David Bird, dean of the cathedral; the Rev. Wendy Smith, rector of St. Thomas' Church in Sunnyvale, Calif.; and the Rev. Ernest Cockrell, rector of St. Andrew's, Saratoga, Calif.

"As a gay man, I am uncomfortable with a moratorium unless it is extended to include all ordinations (of bishops)," Bishop Charles said. He also acknowledged that church leaders are unlikely to accept such a broad moratorium.

The idea to extend the moratorium to all ordinations came from the Rev. Roger Wharton, chaplain of the San Jose Canterbury Foundation, who warned that the church would lose many gay and lesbian members if there were a prolonged ban that

applied only to them. "We need to think about how many gay people have left the church already because of all the anti-gay sentiment that has been expressed," he said.

Dean Bird said the broad moratorium might be the best solution because it would put pressure on the Church to resolve the issue.

"Eventually there would be a need to appoint bishops," he said.

Others didn't see a need for any pause in ordinations. "I'm not for a moratorium, if we think we are doing God's will now by ordaining gay people — and we are," Fr. Cockrell said. Bishop Charles, 78, was removed as an assisting bishop in the Diocese of California, the diocese that includes San Francisco, where he now lives, after his much-publicized commitment ceremony last April was described as a "marriage" in an interview with *The San Francisco Chronicle*. Bishop Charles served as Bishop of Utah for 15 years before becoming dean and president of the Episcopal Divinity School in 1986. He retired in 1993.

"The Windsor report has brought us to the point of dealing with some very important issues," Bishop Charles said. "I welcome this document for the opportunity it gives us, as long as it is not a document that ends the conversation but a document that begins the conversation. That in itself would be a blessing."

Timothy Roberts

## Secretary Powell Calls AIDS the Greatest WMD

Secretary of State Colin Powell, an Episcopalian, told the guests of the annual Bishop John T. Walker Dinner in Washington, D.C., that HIV/AIDS was the greatest weapon of mass destruction facing the world today.

Speaking to more than 2,000 guests at the annual awards ceremony Nov. 5 (prior to his resignation as secretary of state) sponsored by Africare, a Washington charity dedicated to development in Africa, Sec. Powell stated U.S. policy during the second Bush administration would focus on peacemaking, nation building and economic development and addressing the scourge of HIV/AIDS.

The Rt. Rev. John B. Chane, Bishop of Washington, sounded an inclusive, multi-faith theme in his invocation. "... in all of our religious diversity you call each of us by name and claim us equal members of your human family."

The awards dinner, the largest fundraising event for Africa in the United States, is held in memory of the Rt. Rev. John T. Walker, the sixth bishop of Washington and Africare chairman from 1975 until his death in 1989.

Sec. Powell's remarks came at a moment of increased awareness of HIV/AIDS in the Anglican churches in Africa. At the Lagos meeting of the Anglican African Bishops Conference Oct. 26-Nov. 1 [TLC, Nov. 21], the practical and spiritual crisis caused by the disease was a central topic of discussion.

Attitudes have been changing across the continent. On Nov. 1 the Diocese of Dodoma in the Church of the Province of Tanzania announced that 12 of its priests were HIV-positive, breaking a long-standing taboo over the discussion of HIV within the Church. The Episcopal Church of Rwanda also sponsored a symposium last month on HIV/AIDS at which the primate, the Most Rev. Emmanuel Kolini, was a featured speaker.

## Church of Kenya Rejects Trinity Wall Street Money

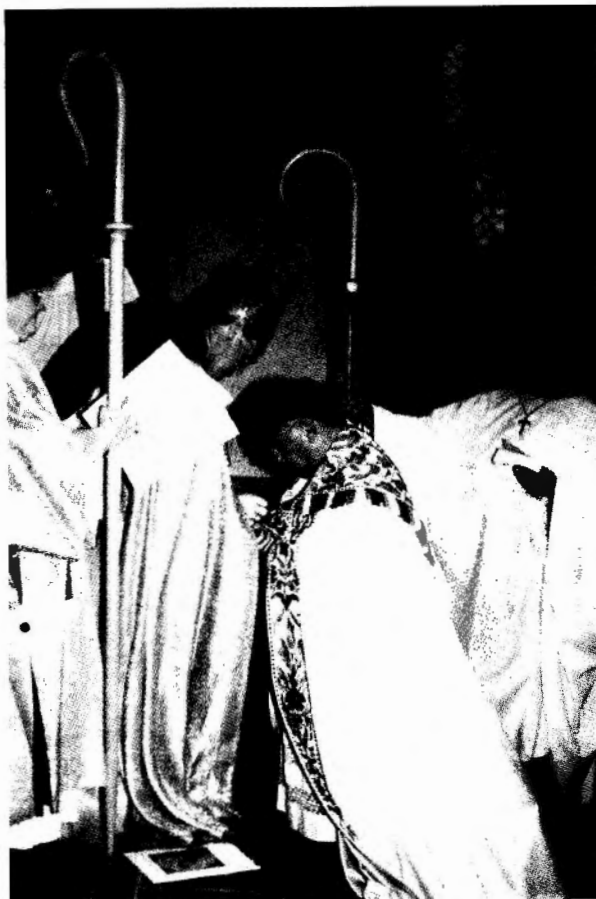
The Anglican Church of Kenya (ACK) is the latest African church to reject financial aid from individuals and organizations which supported the New Hampshire consecration. ACK recently terminated a six-year partnership with Trinity Parish, Wall Street, which had funded the ACK's Theological Education by Extension program.

Administered by ACK's provincial office and validated by Carlisle College in Nairobi, the program has more than 4,000 students enrolled in its basic course. There are more than 450 students in its certificate program with Trinity, Wall Street, covering the administrative costs.

The British evangelical group Reform, in conjunction with the Crosslinks missionary society of London, has pledged to replace the funds to the province following its decision not to accept additional money from Trinity, Wall Street.

In July, Archbishop Benjamin Nzimbi of Kenya asked David Williams, a Crosslinks missionary and principal of Carlisle College, to take over the theological program as the ACK could no longer, as a matter of conscience, accept funds from Trinity.

Alan Purser, Crosslinks London regional team leader, told *THE LIVING CHURCH* the organization was "fully supportive of" the actions taken by Kenya and other churches in refusing funds from the U.S. At this point, the "initiative now rests with individual [congregations] to participate if they so wish, and I expect there may be others outside of the Reform constituency who might also wish to do so," he stated. At its national conference in October, Reform pledged to "commit itself, in partnership with Crosslinks," to replace the funds "that ACK has forfeited by virtue of their principled stand in declining funds from ECUSA."



Michael-John kneels to receive an abbatial blessing from the Rt. Rev. Alan Scarfe, Bishop of Iowa. Michael-John was consecrated as the first abbot of the Companions of St. Luke, a Benedictine monastic community located in the southeastern corner of Iowa near Donnellson. The consecration was held Oct. 26 at the Basilica of the Immaculate Conception in Conception, Mo.

Kirsten Heerdt photo

## Papal Address Critical of Anglicans

In a Nov. 12 sermon celebrating the 40th anniversary of the Vatican II statement *Unitatis Redintegratio* (The Restoration of Unity), Pope John Paul II chastised those who had hindered the movement toward the reunion of Christendom by introducing ethical teachings contrary to received catholic doctrine.

The Bishop of Rome's words came in a sermon at St. Peter's Basilica in Rome to mark the close of an ecumenical conference titled "The Decree on Ecumenism of Vatican Council II, Forty Years Later."

Speaking in Italian, the pope rejoiced that "many differences and misunderstandings have been overcome" in the path toward reunion, but noted "many stumbling blocks still remain on the long road."

In a thinly veiled reference to the

Episcopal Church's consecration of the Rev. Canon V. Gene Robinson as Bishop of New Hampshire, the pope said that new ethical standards and moral teachings had diluted the witness of the faith. "Unfortunately, we are also facing new problems, especially in the ethical field, where further divisions arise, which prevent a common testimony," he noted. "All this must not lead to resignation; on the contrary, it must be the reason for encouragement to continue and persevere in prayer and in commitment to unity."

While the mechanisms for continued dialogue between the Anglican Communion and the Roman Catholic Church remain in place, substantive dialogue between the two ecclesial bodies ceased following the consecration of Bishop Robinson last year.



## Archbishop Williams Nearly Censured by African Bishops

The Archbishop of Canterbury's ability to maneuver between the Episcopal Church and the Anglican churches in Africa was further jeopardized after he narrowly survived a vote of censure by Africa's bishops. Gathered in Lagos, Nigeria, from Oct. 26 to Nov. 1 for the first All-Africa Conference of Anglican Bishops [TLC, Nov. 21], more than 250 bishops from 12 of the Anglican Communion's 38 provinces discussed the social, political and economic difficulties plaguing the continent in a gathering that the organizers saw as the "coming of age" of the Church in Africa.

Thirteen months ago Archbishop Rowan Williams declined an invitation to attend, citing scheduling conflicts. A second invitation was extended during the height of the speculation about the work of the Lambeth Commission on Communion. Archbishop Williams again declined the invitation.

Canon Herman Browne, Archbishop Williams' assistant for Anglican Communion affairs, was dispatched in his place. Indignant at the snub, a motion was put forward from the floor of the conference seeking to "censure" Archbishop Williams for his absence. The motion of censure was defeated by a 60 percent to 40 percent vote.

## AMiA Bishops Seated

The Rt. Rev. Charles Murphy and the Rt. Rev. T.J. Johnston of the Anglican Mission in America (AMiA) were seated at the recent All-Africa Bishops Conference (AABC) in Lagos, Nigeria [TLC, Nov. 21], and given voice and vote in a move that may undercut attempts by American bishops to ban fraternization between the South Carolina-based group and Episcopal clergy on the grounds that the AMiA is "un-Anglican."

## Prayers for Patience



Bishop Jacobus

Meeting a few days after the public release of the Windsor Report [TLC, Nov. 7], clergy and laity attending the convention of the Diocese of **Fond du Lac** in Sturgeon Bay, Wis., were urged to pray and to maintain patience and unity by their diocesan bishop, the Rt. Rev. Russell Jacobus.

"There is much that lies ahead regarding the receiving and recommending of the Windsor Report," Bishop Jacobus said in his pastoral address. "I pray that we will not feel anxious, or feel that an immediate response is necessary. I pray that no one in our diocese will act precipitously, causing more hurt or division. I pray that those invested in the report and its outcome will pray, think, process, ponder and be patient."

Because of the timing of the convention (Oct. 22-23) and the release of the Windsor Report, very little convention business dealt with the

report directly. Discussion and eventual passage of the 2005 diocesan budget, including a proposed formula to address "restricted" giving by individuals and pledges sent to the national church, dealt with the issue indirectly. After a discussion to help delegates understand how the pledge to the national church was calculated and would be calculated under a proposed 10-10-10 system, it was decided to pledge 10 percent of unrestricted diocesan operating income. This decision allows individual members to restrict any of their individual pledges from being included in a calculation of the diocesan pledge to the national church.

In other business, Bishop Jacobus said the diocesan executive council will begin exploring options in moving diocesan offices to a more central location. Diocesan offices are currently located adjacent to St. Paul's Cathedral, Fond du Lac, in the southeastern corner of the diocese.

"With such a diocesan center, we might begin to feel more like a community of disciples rather than a loose federation of congregations," Bishop Jacobus said.

*Dave Natzke*



The Rev. Dean Taylor (back row left), rector of St. Mark's Church, Dalton, Ga., and senior warden Tom Minor (back row right), reached the summit of Mt. Washington, N.H., recently. The team, which also included a Methodist and two Jewish climbers, undertook the effort as a fundraiser for Whitfield County Day Care Center, a not-for-profit organization that provides child care for low-income families.

DioLog photo

# 'There is Nowhere to Turn'

## Nashotah Speakers Talk About Encounters with Islam and the Realities of Persecution

The overwhelming majority of the world's Muslims are peaceful and moderate, but the three speakers at the annual academic convocation at Nashotah House warned that Christians, and Americans, must not underestimate the religious fervor of the radicals nor the reach of *sharia* law. "Worldwide Christianity and the Encounter with Islam" was the title for a day-long series of lectures and multimedia presentations Nov. 12 sponsored by the Wisconsin seminary.

The Rt. Rev. Benjamin Kwashi is Bishop of Jos, in Nigeria, where, he said, 50 percent of the population is under 20 years of age. "We are persecuted where we are, and there is nowhere to turn," he said. But persecution has sharpened Nigerian Christians' theology, he declared.

"Whoever chooses Christianity in northern Nigeria knows the possibility of persecution," said Bishop Kwashi, who related the history of the Church in North Africa, which flourished until the Europeans left. "The Bible had not been translated into Berber, so Christianity was only in the cities. When the Europeans left, the native peoples

went over to Islam." Making the kingdom of God real now involves practical initiatives such as donations of food, medicine and support for education. In Nigeria, school fees are not covered by the government.

The Rev. Canon Patrick Sookhdeo is director of the Barnabas Fund, a British non-governmental organization which "exists to assist persecuted Christian minorities by prayer and practical support." He has written and lectured on Islam and multiculturalism, and is himself a convert. Most Muslims, he said, are peaceful and moderate, and the history of Islam and Christianity reveals not only conflict and confrontation but, frequently, cooperation.

Islam, he said, has a different world view from Western societies. The sacred and the secular, religion and politics, are united, with God at the center. *Sharia* law demands submis-



Baroness Cox:

**"We must build bridges of understanding..."**

sion to divine rule, and is not a system of legislated, flexible law but is seen as perfect law revealed of God.

Christians, he said, are often caught in the middle, between "The West" and Islam, and are often viewed as agents of the U.S. and the CIA. Conversion, apostasy from Islam, is extremely dangerous. "In Saudi Arabia," he asserted, "I'd be dead."

Baroness Caroline Cox is deputy speaker of the British House of Lords. She delivered the convocation address, and participated in the afternoon

discussion. Photographs she presented showed people in the most devastated places, the dire "frontiers of faith" where people beg not to be forgotten. She spoke of burned villages in Indonesia, where such persecution had been going on for years but which "we only heard about when a Bali nightclub was attacked." She told of Sudan, where moderate Arabs buy back enslaved women and children to free them. "Why are we silent about slavery?" she asked. "The clergy, the people, are crying out for any Christians to visit them, help them. We must build bridges of understanding and love, not walls."

Baroness Cox issued three challenges: Islam, she said, must have the courage to promote moderate religion, and to think critically from within. Democratic societies must find ways to overcome the terrorist training which uses their cherished freedoms against them. Finally, Christianity, she said, must keep a strong vision, a real faith to hold to, a cause to commit to.

"Pray for discernment," she said.

Patricia Nakamura

## Bishops Curry and Knudsen Top List in Straw Poll

The Rt. Rev. Michael B. Curry, Bishop of North Carolina, and the Rt. Rev. Chilton A.R. Knudsen, Bishop of Maine, were the two most popular choices from among those eligible to be the next Presiding Bishop during an unscientific straw poll conducted during the "Justice is Orthodox Theology" conference Oct. 7-9 at All Saints' Church, Atlanta.

The conference, sponsored by Claiming the Blessing, Episcopal Women's Caucus, Every Voice Network, Integrity, and *The Witness*, featured a Eucharist presided over by the Rt. Rev. V. Gene Robinson, Bishop of

New Hampshire. During his keynote speech, Bishop Robinson urged the 176 participants to go "beyond justice" and work for reconciliation. Other speakers included the Rt. Rev. Steven Charleston, president and dean of the Episcopal Divinity School, and the Rev. Winnie Varghese, Episcopal chaplain at Columbia University.

In a steering committee meeting held prior to the start of the conference, the Claiming the Blessing coalition decided to continue to promote efforts leading toward inclusion of a liturgical rite of same-sex blessing in the *Book of Occasional Services*.



Making crafts at the church's annual Christmas party.



# Resilient Ministry

## *Historic Cincinnati parish rebounds from adversity*

*Editor's Note: This is the third in a series of four weekly articles that will spotlight the ministry of Episcopal parishes named in honor of the holy season of Advent.*

By Michael O'Loughlin

The Rev. Angelo Puopolo faced a crisis in the spring of 1994. The rector of the parish where he served as an assistant, Church of the Advent, Walnut Hills, had just walked out to start a non-denominational church. About 75 percent of the congregation left with him.

The fact that this Cincinnati parish, founded in 1855, has been able to bounce back and continue its ambitious outreach programs speaks to the parish's strong lay leadership, Fr. Puopolo said.

"Those who remained in parish leadership were from the generation that lived through the Depression and World War II," he recalled. "They worked alongside me. Out of necessity, we did intergenerational Christian education, which helped us develop a sense of family. I also tried to bring together the people who worshiped at the two services as much as possible."

The decision by the Rt. Rev. Herbert Thompson, Jr., Bishop of Southern Ohio, to allow him to remain at the parish as priest-in-charge during that time helped facilitate healing, Fr. Puopolo feels, as did the support of other Episcopalians in the diocese.

"The bishop called on other parishes around the diocese to have people come and worship with us," Fr. Puopolo said. "On the first Sunday after the former rector left, we might have had 15 people at the main service, but because of those who joined us, we had 90. All our musicians had left, so someone recorded piano accompaniment that we played on a boom box at the appropriate times in the service. Over the next three months, people from many parishes continued to worship with us."

An endowed parish, Advent uses 50 cents of every dollar it takes in for outreach. Much of that outreach takes place in Advent's own urban neighborhood, which is home to wealthy and upwardly mobile people as well as those living in poverty. With so many members suddenly leaving, along with more than \$200,000 in budgeted income, the remaining community faced a crisis in ministry.

The parish survived that crisis, but faced another one earlier this year when some parishioners left following the decisions of the 2003 General Convention. After convention, Fr. Puopolo sent a letter to the congregation about his concerns, and a parish forum attracted most of the congregation's members.

"We aired our differences and I spoke to why we believe



An endowed parish, Church of the Advent uses 50 cents of every dollar for outreach, much of it in the church's own urban neighborhood.

what we believe," he said. "We didn't lose people at that time — people were waiting to see what would happen in the larger Church. In early spring, though, we lost people on both sides of the issue."

Again, the parish has been challenged to maintain its ministries in spite of reduced membership and mission dollars. That outreach includes supporting a missionary family serving in the Dominican Republic; supporting 100 mentally ill clients with their expenses through Advent's Open Door program (with a budget of \$150,000 annually); providing emergency food to those in need; and offering shelter and counseling to pregnant women. Advent also acts as "a conduit for local youth programs, who are invited to come and share our work of outreach."

But what the parish lacks in numbers, it makes up for with creativity and Spirit-led dedication. A community dinner program, which began this summer, invited neighborhood youth and families to join parishioners for a cookout and, more recently, a Thanksgiving feast. The "Chili Brigade," in which parishioners use a pushcart made by a former parishioner to distribute chili, cheer, and blessings throughout the neighborhood, is another example of innovation at work.

"Once a month or so we take out a big pot of chili and noodles and serve it up in bowls," Fr. Puopolo explains. "We tell people that the price for a bowl is they need to give us the name of someone to pray for. Then we lay hands on the person and ask for Christ's blessing on them."

"You can get down on yourself because people will say 'It's the ministry; it's not about numbers,' but then they'll turn around and tell you how many baptisms or confirmations they had," he admits. "We do struggle, but we're doing the work of the Lord here." □

# Kind if not Gentle

## *Did You Know...*

**The Rev. Jeffrey N. Steenson, bishop-elect in the Diocese of the Rio Grande, is building an airplane in his garage.**

## *Quote of the Week*

**The Rt. Rev. Keith Whitmore, Bishop of Eau Claire, in his diocesan convention address on the need for change in his diocese: "It's just a matter of wondering whether we're at a point where whoever is the last one out of one of our churches turns the lights out."**

My first semester of seminary in Toronto has been full of lessons, in and out of class. While my professors help me to make sense of knotty problems such as redaction criticism, my girlfriend is helping me to make sense of the city. Amy has lived here for some years now, and she is wise in the ways of streetcars and panhandlers and where to find fresh produce. As I discover daily, she is also able to find deeper truths buried in the chaos that sometimes characterizes the metropolis. One of those truths came up as we discussed the potential pitfalls of mass transit in a global city.

"It just becomes a mess when there's a huge event in town," Amy said. "There aren't enough streetcars to handle the load. I think World Youth Day was the worst."

The Roman Catholic Church's World Youth Day came to Toronto in 2002, and the sidewalks became rivers of teens and college students. Every tourist attraction from the CN Tower to Casa Loma experienced a boom in the 14-25-year-old demographic. Everywhere you went, from restaurants to movies to shopping districts, there were thousands of young people. Daily commuters faced long waits for overcrowded streetcars and subway trains. It was the sort of annoyance that a city of Toronto's scale grudgingly puts up with.

What made World Youth Day different from other large events was evangelism. When Toronto is host to Caribana, the street dancers don't try to convince passers-by to move to the Lesser Antilles. The masses of Roman Catholic students, however, cheerfully handed out tracts and proclaimed their message of salvation in the One True Church. Nor was their ardor cooled by the dark confines of the subway. It's the kind of commute which a city-dweller learns to loathe — trapped on an overcrowded train sitting next to someone bathed in evangelical zeal.

"They were trying to convert people on the subway?" I asked, as Amy described the situation. "That must have been annoying."

"A little," she replied. "Some of them were

extremely pushy. But I didn't mind too much. It's really a very kind thing to do."

"To push your beliefs on someone who's obviously not interested in them?"

"It may be rude, but it's coming from a good place. Some of these kids really believe that unless you join their church, their denomination, you're going to hell. If I thought that, I'd want to tell people."

That conversation has stayed with me. Having spent a good portion of my life as an atheist, I'd developed a knee-jerk reaction to

evangelism. Anyone who showed up at my door with a paradigm to push was welcomed with some curt words and a slammed door. When I did return to church, it was to a denomination famous for its hands-off approach, and to a parish which respects each individual's pace and needs. For stubborn me, there could be no other path back to God.

My annoyance at pushy evangelism didn't vanish when I uncovered my dormant faith. Unable to respond to that sort of invitation myself, I instinctively

reacted against any such meddling. I sat cozy in my new Anglican world, thinking little of the people who go out every day to aggressively peddle their brand of Christ's message. "Invite," I would say, "but never push."

That's still my personal style. I'm not a door-knocking, tract-distributing, street-corner-preaching kind of guy. Nor do I think that people attracted to such an approach would feel comfortable in the sort of church to which I'd invite them. Solemn High Mass isn't quite experiential enough for that.

Yet that conversation stays with me. Whenever I see someone handing out Bibles, whenever someone approaches me and asks if I've been saved, whenever I find an evangelical tract wedged between the seats of the streetcar, whenever my first reaction is annoyance and aversion, I remember. I remember that no matter how I react to it, it's really a very kind thing to do. □

*Our guest columnist is Aaron Orear, a first-year student at the School of Divinity of Trinity College, Toronto.*

**No matter how I react to pushy evangelism, it's really a very kind thing to do.**



## Bishops as Teachers

A little-known organization called the National Association for Episcopal Christian Education Directors recently called on all bishops of the Episcopal Church to reclaim their role as the chief teachers of the faith and polity of the Episcopal Church. The educators cite one of the questions addressed to bishops-elect during the ordination rite: "Will you boldly proclaim and interpret the Gospel of Christ, enlightening the minds and stirring up the conscience of your people?" (BCP, p. 518). While echoing the Windsor Report's acknowledgment of the need for teachers in all orders of the Church not to neglect the importance of teaching, the association stresses the need for bishops to regain their proper role as the primary teachers of the Christian faith.

The ancient role of the bishop as teacher has been somewhat overlooked in recent times. Bishops have spent more time as administrators in carrying out the duties of oversight and supervision in their diocese. While administering the sacraments in visits to parishes and being the chief pastor to their clergy, the teaching aspect of episcopal ministry is sometimes forgotten. Some bishops are more serious about it than others and make it a point to engage in teaching whether it's in writing or in leading workshops and seminars. Others seem almost disinterested.

While we are supportive of the educators' attempt to reclaim the teaching role of bishops, we need to keep in mind the words of the apostle Paul, who points out the need for the Church to avoid false teachers. In his letter to Titus in particular, Paul mentions false teachers, and says the way to overcome them is not to leave the Church, but to appoint good teachers. When dioceses elect bishops, they would do well to remember that strategy.

## Windsor Report Disregarded

Nearly lost among the news reported in recent weeks was the divisive action of the Diocese of Niagara (Canada), which voted at its synod in favor of blessing the civil marriages of same-sex couples [TLC, Dec. 5]. Niagara is not the first diocese to favor such blessings, but it is the first to do so since the release of the Windsor Report [TLC, Nov. 7], which recommended a moratorium on same-sex blessings. Even though the Bishop of Niagara, the Rt. Rev. Ralph Spence, rendered that legislation invalid by failing to support it, the vote is a step toward increasing the division in the Anglican Communion.

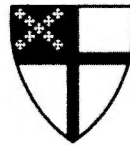
Niagara's refusal to heed the recommendations of the Windsor Report follows the lead of the Canadian Diocese of New Westminster, which precipitated the current crisis in the Communion when its synod adopted a similar resolution in 2001. If North American dioceses are going to ignore the Windsor Report, it would seem that the work of the Lambeth Commission on Communion was in vain.

## A Few More Weeks Left

As we noted last month [TLC, Nov. 7], the subscription price of this magazine will increase Jan. 1, 2005. In our earlier announcement, we suggested to readers that now would be a good time to renew, begin, or extend their subscriptions to THE LIVING CHURCH before the price goes up. On Jan. 1, the price of a one-year subscription will rise to \$42.50, the first time the price has been increased in 14 years. Readers may subscribe at the existing rates until Dec. 31, 2004, by either completing the form in this issue or by calling our toll-free number, 1-877-822-8228. Your ongoing support of THE LIVING CHURCH is most sincerely appreciated.

NATIONAL  
ASSOCIATION FOR

Episcopal  
Christian Education  
Directors



**The teaching  
aspect of  
episcopal  
ministry is  
sometimes  
forgotten.**

## The (Wink, Wink) Factor

*... and other ways the Episcopal Church is disconnected from the thinking of a majority of Americans.*



By William J. Cavanaugh

**R**ecent responses by the Presiding Bishop, the Bishop of New Hampshire, and the president of Integrity made clear that their side did not win in the recent national elections. Even a cursory look at official pronouncements and General Convention resolutions would reveal that the Episcopal Church is today the Democratic Party at prayer in ways we never were when we were nicknamed “the Republican Party at prayer.”

Faced with a clear majority and large sections of the country now “red states,” the “blue state” Democratic Party has some serious reflecting to do if it again wants to offer a compelling vision to the whole country. In the same way, the Episcopal Church, if it were wise, would do some similar soul searching because in at least three ways the attitudes and actions of our Church and its leadership mirror those of our recently defeated candidate.

The first way is elitism. For Senator Kerry, so much of his campaign — his stating that unnamed foreign leaders support him, his windsurfing, the unrelenting support by the mainstream media, even his annoying habit of doing the closed-handed greeting done in India — all pointed to a man more aware of people other than those he was seeking to represent, namely, ordinary Americans.

For Episcopalians it is often the same. When I served on the West Coast, two national church leaders, upon hearing that I had served in Texas, said to me earnestly, “Aren’t you glad you’re not in Texas?” Needless to say, I wasn’t — I have since returned.

We hear many Episcopal leaders imperiously belittle any conservative or evangelical opinion as being somehow “fundamentalist.” We all too often reject contemporary music that appeals to many as

being somehow inferior and not suitable for Episcopal worship. And our general snootiness separates us from much of America and prevents us from being a truly inclusive or truly catholic church.

A second problem is a latent duplicity that I describe as the (wink, wink) factor. Kerry was notorious for saying things like “I’m a Catholic who opposes abortion, but ... (wink, wink) and you knew what would have been his policy had he been elected.”

The (wink, wink) factor is alive and well in the Episcopal Church as well. Our Presiding Bishop protests that we Episcopalians are fully orthodox, but (wink, wink) take a look at the Office of Women’s Ministries’ website [TLC, Nov. 21], which recently posted a pagan eucharistic liturgy. We

**Faced with a clear majority and large sections of the country now “red states,” the “blue state” Democratic Party has some serious reflecting to do if it again wants to offer a compelling vision to the whole country.**

**In the same way, the Episcopal Church, today the Democratic Party at prayer, if it were wise, would do some similar soul searching.**

express regret as the Windsor Report requests, but (wink, wink) we have no intention of changing our behavior.

The result of this (wink, wink) factor is a loss of authenticity. We become a post-modern church where words mean whatever we want them to mean — or nothing at all.

A third problem Kerry and the Democrats faced was that they focused on the wrong issues. They were against Bush — that was clear. They were against Bush’s policy in Iraq, against his tax poli-



# Role of Scripture

cies, against school reform. Add Whoopi Goldberg with her scandalous, filthy-mouthed humor being praised by Kerry as representing “the heart and soul of America” and there was not a whole lot that middle Americans could identify with.

In the same way, the 11 states that overwhelmingly passed gay marriage prohibitions remind the Episcopal Church that it finds itself identified with an issue that is problematic for the vast majority of Americans. Most Americans are not fearful, paranoid, mindless or homophobic. Episcopalians by and large, myself included, have always been tolerant and accepting of all people, including gays and lesbians. Most Americans are simply more traditional in their views about marriage and human sexual relations. They resent their traditional views being described as “unenlightened” or “homophobic” when they simply choose to disagree with these more “progressive” views.

So to make, as we did at General Convention in 2003, the primary focus of our Church’s energy the “full inclusion of gays and lesbians to all aspects of church life” is to doom us to division, discord and decline. The Windsor Report rightly points out that no coherent, convincing theological case has been made for such a dramatic change. The goals of this change are as yet unknown. Are we simply striving as a Church for justice? Or is it, as one priest I know wrote, to see that “our medieval marriage models are further deconstructed”?

The flood of people rushing into the Episcopal Church because of its “prophetic act” of a year ago has not happened. Instead, what has happened is the alienation of many people who are not homophobic bigots, but who are people who continue to pay attention to scripture’s frequent, univocal affirmation of marriage between a man and a woman, and its constant discomfort or condemnation of different human behavior. It is not a mission strategy that is bearing fruit, nor one that is likely to bear fruit in the future.

Like the Democratic Party, the Episcopal Church has positioned itself outside the value systems of a strong and growing majority of Americans. Listening to the election postmortems, the Democratic Party is taking a hard look at itself to see how it might reconnect with America. I wonder if the Episcopal Church will have the courage to do the same. □

*The Rev. William J. Cavanaugh is the rector of the Church of the Epiphany, Richardson, Texas.*

*The Reader’s Viewpoint article does not necessarily represent the editorial opinion of THE LIVING CHURCH or its board of directors.*

Fr. Nieman’s article, “The Role of Scripture in Anglicanism” [TLC, Nov. 14] begs to be answered. I fear there are some who will take the article to be the perceived way in which the Anglican Church has received scripture for centuries. At its best it reflects the author’s perception of how he wishes it to be perceived.

Scripture is not merely a partner in a “community of relationships” that includes tradition and reason (I do not include experience for it fails the test of objectivity). It is the senior partner if you will that provides the boundaries by which to view tradition and reason. If the three are all held on equal footing, the human condition will necessitate that we find a way for reason to triumph in every occasion, for we will a convenient way to have reason support our desires.

I find it interesting that the author refers to scripture as a human activity. It would seem if such is the case, it is not then the inspired, inerrant and infallible word of God. If it is not of God, one wonders is it then possible for it to “containeth all things necessary to salvation”? If one claims that scripture becomes scripture only when one chooses to bring into conversation with human knowledge, wisdom, experience, and imagination, we are then in a position to simply pick and choose what we like of scripture and cast the rest aside as irrelevant and out of date because we say it is out of date. How presumptuous.

Is Fr. Nieman offering us the wisdom of this age? As I look at the theology, the history of the Christian faith, I would have to answer that it seems to me to be the case.

*(The Rev.) John M. Himes, OSF  
Church of the Ascension  
Houston, Texas*

I wish to add a few ideas to the excellent article, “The Role of Scripture in Anglicanism” by John S. Nieman. When it comes to explaining Christian teaching, Christians have often been faced with these three problems:

1. What must be done when various collections of Bible passages teach differing theological positions (cf. the Trinity, the person of Christ, the role of Mary)?

2. What must be done when certain passages in the Bible turn out to be wrong (eg. Heb. 10:26)?

3. What must be done when present-day theology and practice contradict certain passages of scripture (eg. ordination of women, remarriage of divorced persons, slavery)?

These are problems which have faced Christian thinkers from the beginning. They crop up in all denominations, even those which turn a blind eye to them and pretend to be nothing but biblical conservatives or literalists. To deal with these problems,

(Continued on next page)

## LETTERS TO THE EDITOR

(Continued from previous page)

at least this much is required:

The rigorous use of reason and theological debate.

The voice of the whole body of the faithful over a long period of time.

We must not be confused or even too impressed by the pious-sounding phrases which are tossed about — the “primacy of scripture” or “biblical orthodoxy.” Fr. Nieman rightly refers to the incarnation as our help. After all the *Logos* (meaning also “wisdom”) has been united to us. And the Spirit has been poured out upon all flesh. Reason and the voice of the Church are good places to which to turn.

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

John S. Nieman’s otherwise helpful article on the authority of scripture repeats the idea that experience should be a fourth source of authority, alongside scripture, tradition, and reason. However, experience is, at best, tradition in the making. It does not yet have the same authority because it has not yet withstood the test of time and widespread acceptance. Experience as authority can easily degenerate into “We tried it and it felt good.” That is simply not good enough.

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

### Let’s Have a Laugh

“Baal Worship”? “Pagan Diversion”? I laughed out loud! The Episcopal Church’s self-parody is too funny to get upset about. The zealots on every side should lighten up and we should all have a laugh fest — about ourselves.

As soon as I read the news article and the editor’s column [TLC, Nov. 21], I called a number of clergy colleagues. “You gotta see this,” I said. “I can’t make up this stuff.”

To a Lutheran friend: “Still glad to be in with us Episcopalians?” We both laughed and I faxed him the articles. (I apologize to TLC if faxing was a copyright violation. But unlike me, my friend is not a subscriber, and I thought this gesture would help mend

the Episcopal Church’s shaky relations with the Lutherans).

Speaking about copyright violations, the best part of this story is that a liturgy almost identical to a “Eucharist to our Mother Goddess” from a pagan website was removed from an Episcopal Church website because of — I love this! — “copyright concerns.”

That’s called straining at a copyright concern and swallowing a theological camel. Oops! And that’s based on a saying of our Lord now under some translator’s copyright!

The Episcopal Church is a fun church.

(The Rev.) Robert R. Smith  
Church of the Holy Communion  
Norwood, N.J.

Are Episcopal bishops in need of *Christianity Today* to recognize and expose pagan rites and witchcraft in their diocese? There is no need for the Bishop of Pennsylvania to conduct a witch hunt. The witch has found him and he has failed miserably to honor his baptismal vow to “persevere in resisting evil.” “Controversial hobby”? The only controversy I see is in the failure of a bishop to defend his diocese against pagan worship and false gods.

(The Rev.) Frederick Hart  
Union City, Tenn.

How lucky can we get? Now, instead of our metaphorical witch hunt of a gay bishop, we can go after the real thing (“A Pagan Diversion”). Kind of gives a new meaning to Anglo-Catholicism, doesn’t it?

(The Rev.) Stephen Martz  
Glen Ellyn, Ill.

Did Rowan Williams become a “druid” priest before or soon after he became Archbishop of Canterbury? The communion with Canterbury ain’t what it used to be!

(The Rev. Canon) David L. Reagan  
Castle Rock, Colo.

Thank you to David Kalvelage for his column on the druid-priest episode, “A Pagan Diversion.” He correctly identifies it as a serious matter.

Sharing experimental liturgies to false gods on our national website is tragic.

However, I object in the strongest terms to his statement “. . . I recognize that what a priest does in his or her own time is not my business.” Priesthood is not a job we leave at the office. One doesn’t work as a priest, one becomes a priest. It is invoked as an ontological change to our very being. Our sacrament of ordination is filled with covenants priests make to model their lives after Jesus Christ and to serve his Church. We promise to endeavor after a Christian life and repent when we fail, as all Christians should. This isn’t about personal privacy, which we all need. It’s about hiding a severe problem. When a priest leads a secret life based in drugs, alcohol, gambling, sex, money or false gods (including self), it is disastrous. As I write this, the Melnyks have publicly repented; unfortunately, “815” has not.

(The Rev.) Tim Nunez  
Bellevue, Fla.

## LETTERS TO THE EDITOR

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### Answers to last week’s puzzle

1	K	2	I	3	N	4	G	5	D	6	O	7	M	8	O	9	F	10	G	11	O	12	D
13	B	14	I	15	G	16	G	17	I	18	E	19	S	20	C	21	A	22	R	23	P	24	E
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117	E	118	E	119	Y	120	O	121	R	122	E	123	V	124	I	125	O	126	L	127	A	128	S
129	R	130	O	131	Y	132	A	133	L	134	D	135	I	136	A	137	D	138	E	139	M		



### Appointments

The Rev. **Wendy K. Abrahamson** is rector of St. John's, 120 First St. NE, Mason City, IA 50401-3302.

The Rev. **William H. Allport II** is rector of St. Peter's, 1317 Queen Emma St., Honolulu, HI 96813.

The Rev. **Mary Cole-Duvall** is rector of St. Timothy's, 1020 24th St., West Des Moines, IA 50266.

The Rev. **Ronald Guy** is rector of St. Mark's, 21 S Main St., Lewistown, PA 17044.

The Rev. **Reid Hamilton** is chaplain at Canterbury House, 721 Huron St., Ann Arbor, MI 48104.

The Rev. **Lance Horne** is rector of St. Paul's, 10 W King St., Quincy, FL 32351.

The Rev. **Russell M. Johnson** is rector of Holy Apostles', 1407 Kapiolani St., Hilo, HI 96720.

The Rev. **Charlie Johnson** is interim rector of St. Michael's, 8706 Quaker Ln., Bon Air, VA 23235.

The Rev. **Ronald Johnson** is rector of Holy Trinity, 66 Market St., Onancock, VA 23417.

The Rev. **Jocelynn Jurkovich-Hughes** is associate for youth ministry at St. Andrew's, 890 Balour Dr., Encinitas, CA 92024.

The Rev. **Kelly Kirby** is rector of Trinity, PO Box 172, Claremont, NH 03743.

### Ordinations

#### Priests

**Michigan** — **Nixon McMillan**, All Saints', PO Box 430357, Pontiac, MI 48343; **Ann Webber**, St. John's, 26998 S Woodward Ave., Royal Oak, MI 48067.

#### Deacons

**West Virginia** — **Nick Arnold England, Jr.**, St. Paul's, Williamson, and Holy Trinity, Logan, WV; add: 411 Prichard St., Williamson, WV 25661.

**Western Massachusetts** — **Philip LaBelle**, St. Luke's, 1864 Post Rd., Darien, CT 06820; **Eliot Moss**, Atonement, 36 Court St., Westfield, MA 01085-3594; **John Jeffrey Purchal**, St. John's, PO Box 395, Millville, MA 01529; **Ann Wood**, St. John's, PO Box 253, Ashfield, MA 01330.

### Deaths

The Rev. **Robert Fowler Miller II**, rector of St. James' Church, Parkton, MD, since 1982, died Oct. 31 at Carroll Hospital Center in Baltimore from a heart attack. He was 60.

Fr. Miller was born and raised in Balti-

more and graduated from Towson State University and Virginia Theological Seminary. He pursued ordination following a career with the National Aeronautics and Space Administration, where he worked with a tracking station in Madagascar. He was ordained deacon and priest in 1974, then became assistant at St. Mary's, Hampden, MD, remaining until 1976, when he was called to St. George's, Hampstead, MD, remaining in that ministry until 1982, when he became the rector of St. James'. A week before his death, Fr. Miller had announced he would retire in 2005. The Rt. Rev. Robert Ihloff, Bishop of Maryland, called him "a wonderful, vital and energetic priest who never lost interest in his ideals, especially social justice issues from the 1960s and 1970s." He was the director of a summer camp for needy children held at St. John's, Glyndon, MD, for many years, and he also worked with St. James', Lafayette Square, Baltimore, in sponsoring two refugee families. Fr. Miller is survived by his wife, Erika; and two daughters, Greta and Brittany, of Hampstead.

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The Nativity



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