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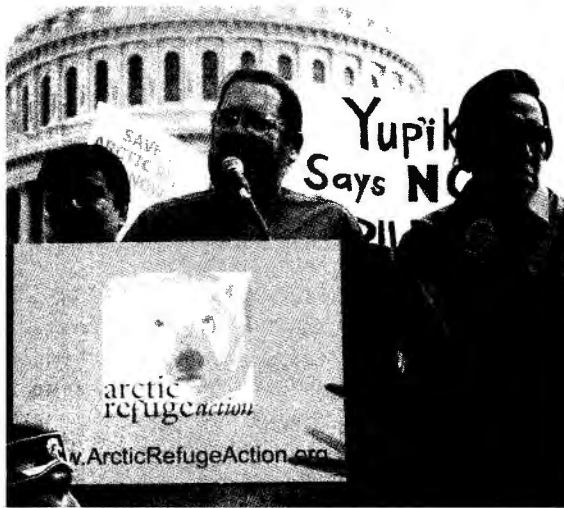
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Volume 231

Number 16

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.

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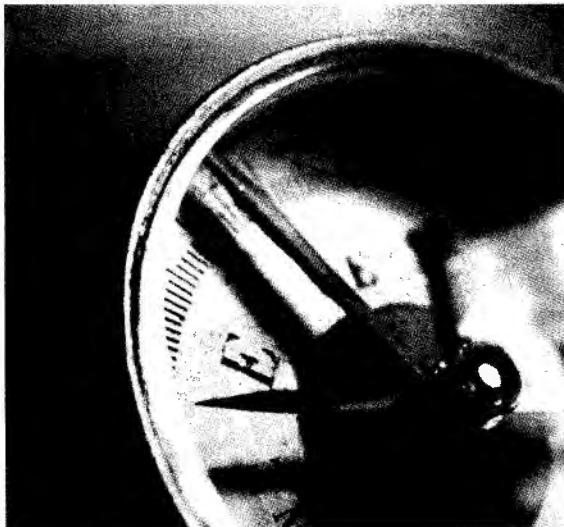
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SUNDAY'S READINGS

The Purpose of the Church

'Tell it out among the nations' (Psalm 96:10)

The 22nd Sunday After Pentecost (Proper 24A), Oct. 16, 2005

BCP: Isaiah 45:1-7; Psalm 96 or 96:1-9; 1 Thess. 1:1-10; Matt. 22:15-22

RCL: Exodus 33:12-23 or Isaiah 45:1-7; Psalm 99 or 96:1-9, (10-13); 1 Thess. 1:1-10; Matt. 22:15-22

Where is the best place to go to find the purpose of a church? Its mission statement? That is certainly what is intended, but maybe the true purpose that galvanizes can be gleaned by observing special events.

Take the season between now and late November. Church activity might indicate that our purpose is the Christmas bazaar, or this month may indicate the purpose of raising money.

David had a special event, the arrival of the ark in Jerusalem. Around it he cast a reminder of Israel's calling. Psalm 96 is identical to part of 1 Chronicles 16 where the celebrations of the ark's arrival are described.

David chooses the occasion to make clear what the purpose is – the church is to show the true and living God to the nations who worship other gods. God wants to put himself on display through the church. His agenda is to displace all other gods so that they are exposed as frauds and imposters.

The church's role takes us to the nations where the other gods are still in place. God knows that all other gods deceive, dehumanize, destroy and discard. He grieves over the loss of life this has caused and longs to bring his people back to him. He calls the church

to tell it out among the nations, "The Lord is King!" (Psalm 96:10).

Isaiah states the purpose unequivocally. "I will give you treasures and riches so that you may know that it is I, the Lord, the God of Israel ... I am the Lord, and there is no other."

This drew praise from Paul for the Thessalonian church. People in Macedonia and Achaia and beyond were seeing the true God through the witness and life of the Thessalonians.

There were pagan nations then, what we would call people groups, whose people were clueless about the living God. Sadly there are more than a billion clueless people today — people who haven't heard for the first time about the God and Father of Jesus Christ. So the call to the church remains the same.

This is not evangelism. We cannot show Christ to the nation of Uzbeks, for example, by evangelizing our neighborhoods. Our purpose is to see that the Uzbeks have witnesses of the living God. They may be sent from Ohio or Oklahoma, or we may assist witnesses from Armenia or Iran.

Bazaars and stewardship will always be with us. So will God's purpose for the church and so will nations that do not know of him.

Look It Up

This may be stewardship season for us, but for 2 billion Muslims it is Ramadan. Find out the reasons and the practices of this month. Talk to a Muslim acquaintance about it.

Think About It

Look for other places where the phrase "so that" occurs, indicating the purpose of the church. Check out Ephesians 1 first.

Next Sunday

The 23rd Sunday after Pentecost (Proper 25A), Oct. 23, 2005

BCP: Exodus 22:21-27; Psalm 1; 1 Thess. 2:1-8; Matt. 22:34-46

RCL: Deut. 34:1-12 or Lev. 19:1-2, 15-18; Psalm 90:1-6, 13-17 or Psalm 1; 1 Thess. 2:1-8; Matt. 22:34-46

Japan From War to Peace

The Coaldrake Records 1939-1956

Compiled and edited by **William H. Coaldrake**.
Routledge/Curzon. Pp. 530. \$23.95 (softcover),
\$65 (hardcover). ISBN 0-7007-1721-8.

This substantial volume brings together a wealth of documents by and about Frank William Coaldrake (1912-1970), an Anglican priest who was the first Australian civilian to enter Japan after World War II. An ardent pacifist throughout the war, Coaldrake attempted to go to Japan on a mission of reconciliation as early as 1943. When he was finally allowed to travel to Japan in mid-1947, he began a decade of work as a missionary of the Anglican Church of Australia working for and with the Holy Catholic

Church of Japan (Nippon Seikokai, or NSKK).

Coaldrake was assigned a missionary district of 240 square miles on the Izu peninsula on the southeast of Japan's main island. He had just one ordained assistant with whom to attend to the pastoral and missionary needs of a region in which there was then no church. Coaldrake was also expected to establish a summer camp and to conduct rural evangelism, all in the midst of postwar food shortages and the difficult work of reconstruction. He was soon joined by his wife Maida—a former youth worker from the Diocese of Tasmania—and in due time by three children, one of whom edited the *Coaldrake Records*.

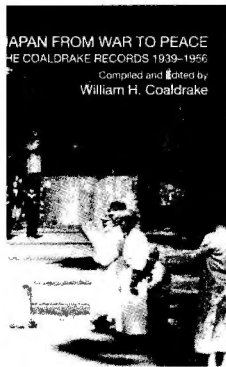
It was not until the middle of 1953 that the missionary and his family had a safe rectory, and were able to renovate a local Quonset hut into a church. Coaldrake's earnest Anglo-Catholicism and energetic missionary outlook were successful in building strong local congregations which still survive today. Frank Coaldrake made a reluctant return to Australia in 1957 when he was appointed chairman of the Australian Board of Missions, the same organization which had sent

him to Japan a decade earlier. While serving in this capacity, he turned down several elections to the episcopate in order to work among the aboriginal people of Australia, Papua New Guinea and the Torres Strait Islands. He accepted his election as Archbishop of Brisbane and Metropolitan of Queensland in 1970, but died just 12 days later.

He is survived by Maida, who con-

tinued teaching in Japan at St. Hilda's Anglican Girls School in Tokyo until 1992, and by all three children, who have become leaders in Australian-Japanese relations in their own fields. *The Coaldrake Records* is a very detailed and readable companion to a short and interesting Anglican missionary life.

Richard J. Mammana, Jr.
Stamford, Conn.





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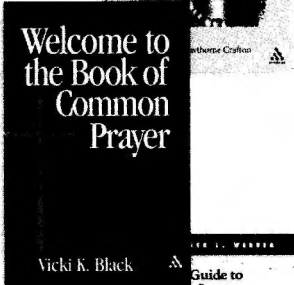


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Barbara Cawthorne Crafton

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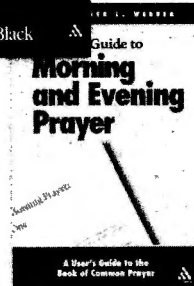


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Bishops Reveal Concerns About Lack of Focus

The public face presented at the conclusion of the Sept. 22-27 meeting of the House of Bishops at the Ritz Carlton San Juan Hotel Spa & Casino in Puerto Rico revealed an Episcopal Church that is focused on the injustices magnified by Hurricane Katrina, while privately there is widespread consensus that the Church is directionless and in danger of being processed to death, according to a number of bishops representing widely diverse theological positions. None was willing to speak for attribution.

"What did we accomplish?" one bishop wrote in response to a question from *THE LIVING CHURCH*. "You will have to ask others. I have no idea."

A significant number of bishops have concluded that the twice-a-year gatherings are a waste of time and money so they rarely attend. Others, including a majority of bishops affiliated with the Anglican Communion

Network, perceive the meetings to be a hostile environment where they are pushed to the margins because of their theological convictions.

Others who do attend are frustrated by the frequent absence of their colleagues and have concluded that comprehensive and meaningful discussion of critical issues is much more difficult without full participation. As the San Juan meeting got underway, a group of 30 bishops, including 19 diocesans, reaffirmed "our support for the Windsor Report" and pledged "to continue to walk with those in communion with the See of Canterbury."

There was "remarkably little said about the Windsor Report in plenary sessions," according to another bishop who wrote *TLC*. In a report to the Church released Sept. 27 the bishops said, "We will continue to encourage the Church to read and discuss the Windsor Report and will re-engage our own conversation about this report at

our meeting in March of 2006."

The three-page report focused significant attention on the devastation wrought by Hurricane Katrina.

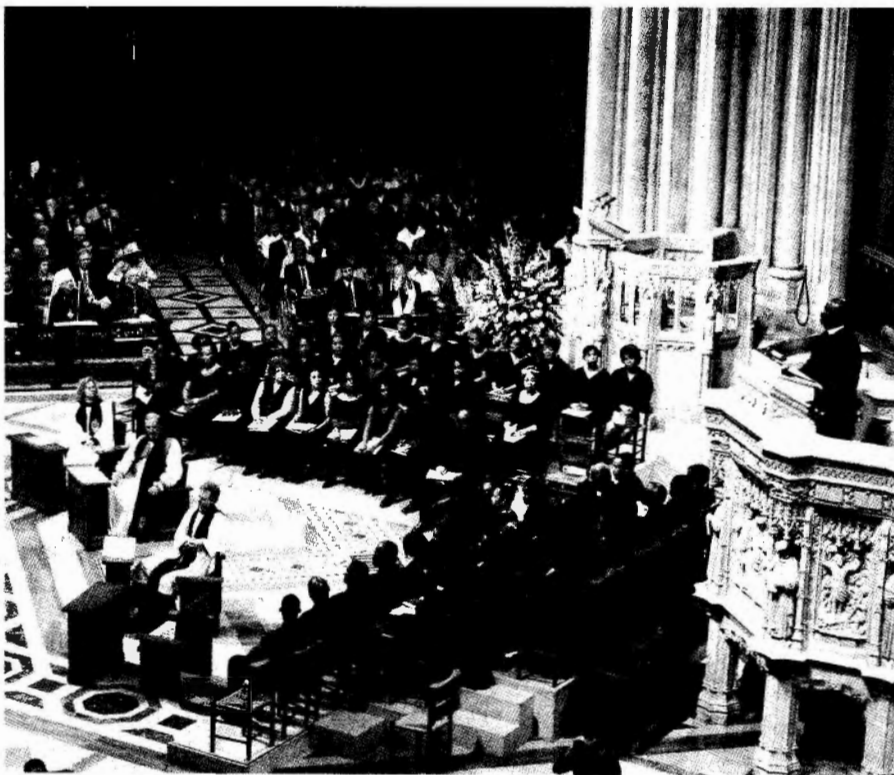
"The harsh wind of Katrina exposed fundamental injustices and environment neglect and abuse, and blew away any pretense that the inequities of race and class have been overcome in our nation or among ourselves," the statement from the bishops said. "A crisis like Katrina strengthens our resolve to challenge racial, economic and other social injustices, and to respond to unmet needs around the world, as well as close to home."

The first day was devoted almost entirely to discussion of the storm with bishops from the three hardest-hit dioceses — Louisiana, Mississippi, and the Central Gulf Coast — providing the house with sobering accounts of the destruction. After their presentations, the three bishops returned to their dioceses.

Following the presentations, many bishops expressed a desire to help. They were encouraged to work through a new church-wide system titled "We Will Stand With You" that is to be administered by the Bishop Suffragan for Chaplaincies, the Rt. Rev. George Packard.

On Sept. 23, the Associated Press published an interview with the Bishop of New Hampshire, the Rt. Rev. V. Gene Robinson, in which he revealed details about the July 18-21 meeting of 19 bishops in Los Angeles and said he was no longer optimistic that the Anglican Communion would be able to settle differences concerning faith and order without splitting.

The comments were "a complete violation of the covenant the 19 who participated in the meeting made with each other," said a third bishop. "Some of [those bishops] are in their own words, 'livid'." The informal group met on Sept. 26 and addressed the disclosures, agreeing to meet again without making public the date or location.



Donovan Marks photo

Bishop T.D. Jakes, pastor of Potter's House in Dallas, Texas, preaches at service of prayer and remembrance for victims of Hurricane Katrina held Sept. 16 at Washington National Cathedral.

Bishop Knudsen Announces Retirement

Soon after the Rt. Rev. Chilton R. Knudsen arrived in Maine from Chicago in late 1997 to become diocesan bishop, she announced she expected to retire in the fall of 2008, according to *The Northeast*, the diocesan newspaper. This month at diocesan convention, delegates from each of the 67 congregations in the Diocese of Maine will be asked to approve a number of rules proposed by the standing committee for the discernment process and election of a bishop coadjutor. The election is tentatively scheduled for October 2007.

Besides this resolution and the elections to diocesan offices, delegates will be asked to consider six other resolutions during the Oct. 21-22 convention in Bangor. The subjects range from clergy compensation minimums for 2006 and revisions to diocesan canons about clergy and lay employee compensation to support for environmental preservation, recovery from addiction, and civil rights for all citizens. Another resolution calls for acceptance of the Windsor Report, a document released last year just days prior to the diocesan convention.

Taking Refuge

With Hurricane Rita bearing down on Houston, the Diocese of Texas took the precaution of temporarily relocating its headquarters to Camp Allen, located in Navasota, about 70 miles northwest of downtown Houston.

As news of the likely path of the hurricane became apparent, the Rt. Rev. Don A. Wimberly, Bishop of Texas, decided not to attend the House of Bishops' meeting Sept. 22-26 in San Juan, Puerto Rico.

Camp Allen housed residents of the diocesan nursing home and another nursing home from Baytown, along with others who took refuge there.

Bishop Sheridan Dies at Age 88

When the Rt. Rev. William C.R. Sheridan was consecrated the fifth Bishop of Northern Indiana in 1972 in the Roman Catholic Basilica of the Sacred Heart at the University of Notre Dame, it was an "earth-shaking decision" for its time and established a



Bishop Sheridan

precedent for his successors. Bishop Sheridan died surrounded by family at his home in Culver, Ind., early on Sept. 24. He was 88.

Bishop Sheridan was a first-generation American, born March 25, 1917, in New York City to an English mother and an Irish father. Raised in Baltimore, he suffered from tuberculosis as a child and fell behind in school before eventually enrolling in St. Paul's, an Episcopal boarding school.

"It was there," he told the *South Bend Tribune* in a 2003 interview, "at about the age of 15, that I became aware that I might have a calling to the sacred priesthood."

After finishing prep school in 1935, he enrolled at the University of Virginia. He dropped out a year and a half later, a victim of the Great Depression. "By extreme good fortune," he told the *Tribune*, "I was able to continue with my education at the Nashotah House Seminary and Carroll College in Waukesha, Wis." At Carroll, he met his future wife, Rudith Treder, a fellow student.

After graduation in 1942, Bishop Sheridan was ordained a deacon. He returned to Baltimore and after ordination as priest in 1943, he was appointed curate at St. Paul's, Chicago. He later served Gethsemane in Marion, Ind., before assignment to St. Thomas', Plymouth, in 1947. He was elected bishop in 1972 while serving as rector of that parish. He was invited by the Rev. Theodore Hesburgh, then president of the University of Notre Dame, to be consecrated in the Basilica of the Sacred Heart.



RNS photo

Bishop Sheridan's 1972 consecration at the University of Notre Dame's basilica.

Such consecration services of bishops of the Episcopal Church are relatively commonplace now, but at the time, it was momentous. Bishop Sheridan described it as "earth shaking" in his interview with the *Tribune* and said he believed that he was the first person not from the Roman Catholic Church to be so honored in Indiana. He retired in 1987.

After his retirement, he accepted invitations to preach at churches, colleges and retreat houses throughout the world. One of the great disappointments of his life was missing the visit of the Archbishop of Canterbury to South Bend in 1996. Bishop Sheridan had made a prior commitment to fill the pulpit for a vacationing priest.

Bishop Sheridan is survived by his wife, Trudi, and their five children: Elizabeth Noak, Crown Point, Ind.; Margaret Bonen, LaPorte, Ind.; Mary Janda, Sandy, Utah; and twin sons Stephen of Dallas, Texas, and Peter of Olathe, Kansas; as well as nine grandchildren and 11 great-grandchildren.

Amicable Resolution Not Likely, Says Bishop Robinson

Until about six months ago, the Rt. Rev. V. Gene Robinson was optimistic that the Anglican Communion would hold together following General Convention decisions in 2003 to give consent to his consecration as Bishop Coadjutor of New Hampshire and to recognize that same-gender blessings were happening in various places throughout the Episcopal Church.

Speaking to the Associated Press, Bishop Robinson said his hopes for an amicable resolution to the crisis within the Episcopal Church faded after the July 18-21 meeting of 19 bishops in Los Angeles.

According to Bishop Robinson, conservative bishops at the informal meeting were not interested in reconciliation. "I said, 'I'm here to talk about how we can live together,'" he told the AP. But several conservative bishops disagreed, saying they were not interested in reconciliation but wanted "to divvy up the property from this divorce."

Bishop Robinson is the first of the 19 bishops in attendance to deviate publicly from the three-paragraph statement released at the conclusion of that meeting. Michael Barwell, Bishop Robinson's press officer, confirmed the accuracy of the AP story to THE LIVING CHURCH.

Recent actions by the Primate of Nigeria, the Most Rev. Peter Akinola, and other global south church leaders [TLC, Oct. 9] led Bishop Robinson to believe a split may be imminent within the Anglican Communion. Bishop Robinson said he wanted to reconcile with his detractors, but not at the cost of stepping down as Bishop of New Hampshire.

"This is at least as much about power and control as it is about theology and scripture," Bishop Robinson told the AP. "It's about who's going to be calling the shots, and who's going to be in and who's going to be out."



Robin Weiner/U.S. Newswire photo

Speaking from the west lawn of the U.S. Capitol, the Rt. Rev. Mark MacDonald, Bishop of Alaska, addresses a Sept. 19 rally protesting plans to drill for oil in the Arctic National Wildlife Refuge which is home to members of the Native American Gwich'in tribe. Bishop MacDonald told THE LIVING CHURCH the Gwich'in people, many of whom are members of the Episcopal Church, asked him to be "one of their chief spokespersons" at the rally. Oil development would disrupt their traditional way of life, said Bishop MacDonald, who described it as a "morally defining issue for our nation."

Connecticut Bishop Prohibits Blessings for Civil Unions

Despite the fact that the state now permits two people of the same gender to enter into a civil union, the Bishop of Connecticut said he was extending an already existing prohibition against same-sex blessings to include civil unions as well.

"We ourselves are not of one mind as a diocese, and we haven't engaged the issues in a way that brings light rather than division," the Rt. Rev. Andrew D. Smith said in a Sept. 19 letter to priests and bishops serving in Connecticut.

"In promulgating this policy, I am aware that clergy of other denominations and faiths will officiate at civil unions and that our church will differ from legislated civil standards. And I am deeply aware of the inequality and anguish this policy brings to the lives and consciences of many faithful members."

Bishop Smith said he voted to support the intent of the Windsor Report along with the overwhelming majority at the spring meeting of the House of Bishops. "Part of that covenant we made was that none of us would authorize public rites concerning same-sex relationships at least until General Convention 2006," he said. "We — bishops and priests — serve in this diocese as members of the Episcopal Church in the Anglican Communion. And we are bound together by our ordination vows and covenants we have made."

In closing, Bishop Smith said laity and clergy "must address the theological, personal and evangelical questions before us, before General Convention meets next June," and urged all members to participate in the regional discussions that will be offered in the diocese.



Los Hornos villagers bring a musical welcome.

Piped in

Partnership with Georgia church helps Honduran village become increasingly self-supporting.

By Susan Hunsinger

How many times a day, without thinking, do you turn on your faucet to wash your hands, fill a coffee pot, or take a shower? What we Americans take for granted — clean, sustainable water — is a dream for the citizens of Los Hornos, a small village in the hills of central Honduras. The residents of Los Hornos depend on a small creek subject to drought they share with their livestock. To improve those conditions, Holy Trinity Parish in Decatur, Ga., raised \$15,500 to provide a gravitational water piping system with 14 collection points for this village, population 81.

After several parishioners worked in Los Hornos during the summer of 2004, Holy Trinity formed a partnership with the village. This was arranged through Honduras Outreach, a non-profit organization based in Decatur, whose mission is “to change the lives of the citizens of the Agalta Valley of central Honduras and the lives of the North Americans who visit there.” Honduras Outreach worked with the Honduran government to complete the necessary research studies required to construct the water system. Construction during the summer was scheduled to be completed by the fall. Fund raising for the project was embraced enthusiastically by the parish.

Holy Trinity’s partnership with Honduras supports the goals of Los Hornos becoming

(Continued on next page)

With a water piping system financed by Holy Trinity Church, Decatur, Ga., residents of Los Hornos, Honduras, will no longer depend on a small creek they share with their livestock.





Holy Trinity parishioners, who helped organize a vacation Bible school, spend time in the one-room school in Los Hornos.

(Continued from previous page)

increasingly self-supporting, and of Hondurans improving their own quality of life. Specific goals include funding for kindergarten instruction and school supplies, certified training in nutrition and family gardens, money for concrete mix, shovels and cement blocks for sturdier home construction, and hygiene kits for water purification, hand washing and toothbrushes.

Two delegations of Holy Trinity parishioners traveled to Los Hornos this year, the first group of 20 in July and the second group in September. While there, parish-

ioners worked with residents to build concrete floors, latrines and chimneys for wood-burning ovens. In addition, they have worked with villages to organize a vacation Bible school.

Dr. Russ Wallace, a retired neurologist, was the first parishioner involved in this ministry in 1994, and has traveled there each year since, seeing up to 250 patients in his annual week-long visits. One of the many of Dr. Wallace's

stories tells of the shouts that greeted him upon a return visit. It turns out they were shouts of joy from a woman burn victim who for the first time in her life had been able to control her epileptic seizures with medicine from Dr. Wallace and had not fallen into her cooking fires since his last visit.

Another Holy Trinity parishioner, Jack Kinkade, a professor at the Medical College of Emory University and Honduras Outreach traveler, brings a unique public health aspect to the ministry. Dr. Kinkade has been instrumental in setting up a program for Emory medical students to be involved in the clinic that Honduras Outreach operates near Gualaco. Kate Neuhausen, a medical student, has submitted proposals and received funding for community health initiatives in Honduras based on her work there. Dr. Kinkade also consults with several other clinics in the area regarding public health.

According to the Very Rev. William Deneke, rector of Holy Trinity, and two-time visitor to Honduras, the trips and partnership on the parish level bring a unique global outreach opportunity to a parish already actively involved in many local causes. "We may go down to Honduras thinking we are going to help others, and we are, but we are also the ones returning enriched," he said. "The teaching and the sharing move in both directions, and it's a rich cultural and spiritual exchange for both groups. We look forward to seeing the progress on the water project in September and thank God for the opportunity to celebrate life with the people of Los Hornos." □

Susan Hunsinger is a vestry member for outreach at Holy Trinity Parish, Decatur, Ga.


"The teaching and the sharing move in both directions."
— *The Very Rev. William Deneke*

In Their Own Words

For the last quarter century or so, the process of electing bishops in the Episcopal Church has been remarkably similar across dioceses. One of the key elements in the steps leading to an election is the publication of a diocesan profile — a publication that reflects the life of a diocese and is intended to present an accurate portrayal of what that diocese is looking for in its next bishop.


The process of electing a bishop is similar to that of a parish's search for a rector. A committee gathers pertinent information, accumulates research, and produces a profile that can be given to potential candidates in order that they may decide whether they want to be serious about considering a call.

During a recent afternoon I perused profiles of four dioceses that soon will elect bishops: Southern Ohio, Tennessee, California and South Carolina. The profiles I read are considerably different from each other. Here's what I discovered in no particular order:



Southern Ohio — Because the House of Bishops pledged to withhold its consent to any person elected to the episcopate until the 75th General Convention, to be held next year in this diocese, the election for the ninth bishop has been delayed. Unlike most diocesan profiles, this one resembles a brochure, with little narrative and lots of graphics. Still, it's full of information. For example, I learned that there are 68 people in the discernment and ordination process, and that there are six new congregations and one restart currently being nurtured.


The profile notes that when focus groups were held in the diocese, participants revealed the following as most important for their future: evangelism, congregational development, nurturing clergy and their families, and focusing on youth and young adults. In a particularly well-done comment, the brochure states that Southern Ohio's Episcopal churches "slide out from under generalization."



California — In searching for its eighth bishop, California's committee compiled information gleaned in 22 "town meetings." A comment on page 1 reveals much about the diocese: "Our inclusive and welcoming Gospel message has not yet reached one of the most unchurched populations in the United States..." The diocese is proud of its commitment to social justice and inclusivity and proclaims "our diocese has


ordained more women and openly gay and lesbian priests than any other."

In a welcome tidbit of honesty, the profile mentions that California's next bishop ought to have hobbies and "a good dose of humor," and notes that the ability to speak Spanish and/or Chinese would be helpful. There is little mention of God or Jesus here, or the spirituality of the next bishop, but the committee reveals it seeks someone "who grasps technology and organization management and knows how to hire (and fire) people."



South Carolina — The evangelical heritage of this diocese is unmistakable as one reads this profile. Such phrases as "to bring glory and honor to Christ," "zeal for the Lord Jesus Christ," and "into a saving relationship with Jesus Christ" are peppered throughout.

One has to be impressed by the good news encountered in this profile. For example, I learned there are about 30 full-time youth ministers functioning in South Carolina. I wanted to cheer when I read "We believe that ministry is most effective and best accomplished through the individual congregations of the diocese." Other encouragements: During the past 10 years congregational net disposable income increased 98 percent and the average annual pledge is \$3,324. That's \$64 per week.



Tennessee — The episcopate committee in this diocese showed an ability to present briefly and concisely a wealth of information. Right up front one learns that the diocesan mission statement is based on the great commission, and a particularly encouraging section presents how the diocese responds to the great commission.

It is particularly heartening to note that since 1995 Tennessee has established seven new congregations with an eighth "poised to begin" and that from 1993 to 2002 membership rose 28.8 percent and pledges increased by 71.2 percent.

At the same time, the committee was realistic enough to note the following: "Most congregations have been affected negatively by loss of members and contributions in response to issues of biblical authority and human sexuality and in opposition to decisions made by the General Convention in 2003."

David Kalvelage, executive editor

Did You Know...

The Rt. Rev. Peter Adebisi, Bishop of Lagos (Nigeria), announced about 100 new churches will be built in his diocese in the next few years.

Quote of the Week

The Rt. Rev. V. Gene Robinson, Bishop of New Hampshire, to the Associated Press on being a bishop: "This has been the most wonderful thing that has ever happened to me — not the status — but this moving, astounding role that for some reason known only to God, I've been asked to play."

The commission lacks the voices of conservative theologians who might offer a perspective closer to the recommendations of the Windsor Report.

Out of Balance

When the Presiding Bishop and the president of the House of Deputies of General Convention announced appointment of a commission on the Episcopal Church and the Anglican Communion [TLC, Oct. 9], it created quite a stir. In the view of large numbers of critics, the commission, charged with preparing for the General Convention to respond to the Windsor Report and other documents, is not constituted fairly.

The new commission is comprised of 14 members — bishops, other clergy, and laity. It will examine the Windsor Report, the communiqué from the primates' meeting in February, and the meeting of the Anglican Consultative Council. It will produce the Blue Book report for General Convention and will have the authority to propose resolutions.

The criticism of the appointments falls mainly into two areas — theological beliefs and geographical representation. Most of the members already are on record as stating their opinions of the Windsor Report, and those opinions tend not to be in agreement with the recommendations of that report. There are some moderate voices on the commission, to be sure, but there is also a lack of representation of conservative theologians who might present a perspective closer to the recommendations of the Windsor Report.

The other concern by some Episcopalians is that the new body does not reflect geographic distribution. Three of the Episcopal Church's nine geographic provinces are not represented on the commission, and only one member lives west of the Mississippi River. Two members represent one theological seminary, and six of the 14 reside in Province 3. While there are no stipulations that the new commission must achieve geographic or theological balance, in the interest of fairness during these days of striving for inclusivity, it would seem that greater care could have been taken in considering these factors.

This is not to challenge the worthiness or the appropriateness of those appointed to the commission. Chances are, they were chosen because they bring particular gifts to the work of this new body at a time when they are needed. But greater balance would have been appreciated.

Clarity from Bishop Smith

When the Rt. Rev. Andrew D. Smith, Bishop of Connecticut, threatened to depose the rectors of the six congregations now known as the "Connecticut Six," and inhibited one of them, he was chastised by this magazine [TLC, Aug. 7]. Now, as a result of a recent announcement he made to his clergy, we are pleased to cite Bishop Smith for his clear statement on civil unions [p. 8]. We felt the bishop had used heavy-handed action when he and others took over St. John's Church, Bristol, suddenly one day in July. His letter to the clergy is far easier to swallow.

Bishop Smith communicated clearly when he emphasized he would not authorize clergy in Connecticut to officiate at civil unions (now legal in Connecticut for persons of the same gender) or at blessings of same-sex unions. He reminded clergy that the Episcopal Church had not adopted legislation allowing such ceremonies, and that the people of his diocese are not of one mind on the issue. He mentioned the covenant among members of the House of Bishops that they would not authorize public rites concerning same-sex relationships at least until next year's General Convention, and he is honoring that commitment.

The Bishop of Connecticut has spoken clearly and well on an important issue. We hope he will be able to address the ongoing strife with the six congregations as well as he did this matter.

People, Look East



By Gary W. Kriss

There is an Advent carol that says, "People, look East, and sing to-day:/ Love the Lord is on the way." The carol reminds us that, from ancient times, the Church has faced east to pray. For example, writing in the third century, Origen says, "the direction of the rising sun obviously indicates that we ought to pray inclining in that direction, an act which symbolizes the soul looking towards where the true light rises."

Origen's words are echoed in a popular African American spiritual which says, "when I fall on my knees, with my face to the rising sun, O Lord, have mercy on me." Furthermore, for many centuries, whenever possible, church buildings were laid out on an east-west axis. And, in later times, even when an actual eastward orientation of the building was not possible, it became the custom to refer to the end of the church in which the altar stands as the "east end."

As much as the words themselves, the posture and movement of the participants express the meaning

of what we do. However, the liturgical movement of the 20th century sought to alter this central understanding of the Eucharist. Free-standing altars with the priest facing the people were not a new idea. In the 16th century, in the Church of England, altars were ripped out and tables were placed lengthwise in the center of the choir or church so that priest and people could gather around them. The purpose then was to counter the idea that the Eucharist was a sacrifice and to insist that it was simply a meal—the Lord's Supper.

In the 20th-century liturgical movement, free-standing altars have become virtually universal in the Roman Catholic Church and the accepted norm in the majority of other liturgically oriented churches of the West, including our own. However, this is not a denial of the idea of eucharistic sacrifice. The reorientation of liturgy and architecture in the modern

The reorientation of liturgy and architecture in the modern Church has had more to do with a desire to recover the full participation of the laity in the liturgy.

Church has had more to do with a desire to recover the full participation of the laity in the liturgy. In particular, the practice of the priest standing with his back to the people has been identified as a form of

(Continued on next page)

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(Continued from previous page)

clericalism, which excludes the people from their proper participation in the liturgy. The eastward position, it is said, makes liturgy into something the priest does alone, while the congregation waits passively, unable even to see what is happening.

Free-standing altars, with the priest facing the people throughout the liturgy, have become so much the norm that many people would wonder why anyone would bother questioning it. With many other issues dividing the Church, why raise one that no one seems to think much about any more? In fact, I would argue that many of the supposedly more important issues are symptoms of what has become a more fundamental misdirection closely related to this liturgical change.

First of all, it is laughable to suggest that the direction the priest faces has anything to do with the participation of the people in the liturgy. Only a priest may do the things that the priest does at the altar itself, no matter what direction the priest faces. This does not prevent the laity from full participation in their proper order: everything from corporate activities such as singing hymns, to individual roles for readers, cantors, intercessors, acolytes, greeters, ushers, oblation bearers, musicians, etc., not to mention the fundamental role of praying as a member of the body. None of these roles depends on seeing what the priest is doing.

Seeing is important in liturgy. But what we should be aiming for in liturgy is to focus our vision on the One who is coming, not on the people who are doing their particular jobs in the service. We are all there to serve, not to be the focus of anyone else's attention.

An old story, told I believe by the Curé d'Ars, tells how the parish priest observed an elderly man going into the church every day, sitting quietly for a while, and then leaving. One day the priest asked him what he was doing. The old man replied, "I look at God, and he looks at me, and we enjoy one another."

It would seem that we no longer go to church to look at God. Apparently, we now go to church to look at one another. It is not a bad thing to look at one another. We are certainly taught to love our neighbors as ourselves. But to do this properly, we must first look to God and love him. We do not love our neighbor simply because she is our neighbor, we love her because God loves us, and to practice such love we must first learn it from "Love the Lord [who] is on the way."



We do not come to church to look at one another. We come to look for the Lord who is coming to us.

This does not mean that free-standing altars must be uprooted and moved. It does not matter where the altar stands: Priest and people may still face east at a free-standing altar. In ancient basilicas the altar was free-standing, but the priest came from his seat in the apse, around the altar, to face east for the eucharistic prayer. In fact, to restore such a movement to the modern liturgy would provide a striking symbol of the unity of priest and people making their common offering of themselves, their souls and bodies, to God.

We do not come to church to look at one another. We come to look for the Lord who is coming to us. If that had been our focus all along, perhaps we would not be so divided now and heading in so many different directions away, not only from one another, but also, I fear, from him.

The Rev. Gary W. Kriss is a retired priest who lives near Cambridge, N.Y.

Similar Experiences

I'm in the same attitudinal position as Nathan Ferrell [TLC, Sept. 11], and I've been ordained 15 years. I did not go to seminary fresh out of college, but came into parish ministry as a second career. In fact, I was discouraged from going into ministry as a young adult and required by my diocese to wait until my daughter finished high school.

Like Nathan Ferrell, I'm not in any position to criticize the Church, but can share similar impressions from parish experiences. I can also share my realization the additional "life experience" I brought into parish ministry at "an age of maturity" hasn't been the asset discernment committees thought it would be.

In hope of saving us both from a flood of defensive responses from individuals who have not personally contributed to or shared our similar experiences, let me say I think the aspects of Episcopal norms he cited as problematic have been so systematically ingrained for so long all persons involved — the wounded and the wound-ers — understandably eschew operating differently.

We are aware scripture says we cannot serve God and mammon, yet we endeavor to serve God in a way that placates mammon, leaving mammon with the unspoken upper hand. Younger priests, who don't have the memory of congregations holding an outdated attitude of commitment over convenience, may likely see tailoring parish lifestyles to consumerism as simply a realistic financial necessity rather than a spiritual problem.

Enabling our congregants to require bribing and cajoling toward a more God-centered life, rather than enabling them to recognize the motivating need for life-changing grace, has become so much the norm that shepherds are seen more as providers than leaders. Maybe rather than stemming from a lack of leadership training, clergy burnout is one result of an absence of "follower-ship" training.

Missing the Point

David Kalvelage's column on the Episcopal Church's TV ads [TLC, Sept. 18] was right on, as some still say.

Locally on radio (maybe regionally and/or nationally, and maybe on TV) the United Methodist Church (UMC) is running an ad which features two pleasant female voices inviting the hearer to join the UMC now "that summer is over," etc. They tout their "open-door" policy and their "activities"

but no mention of Christianity, of the Lord or of Jesus.

Like the Episcopal Church ads, they don't stress that it's a community of worship of the Lord they want you to join. But that's what many protestant churches, including many (maybe most) Episcopal churches, have avoided. We have nice meetings with music and colorful ceremonies and the "officers" wear handsome robes, and we entertain ourselves and do good works. But so does the Rotary Club do good works.

The UMC misses the point in its appeal to young adults and the Episcopal Church to

youth. People respond to challenges; to be better than they are; to be part of something grand and transcendental. (Check Marine Corps ads). In the case of religion, Islam gives the hearer answers, sometimes ones civilized people don't agree with, but nevertheless answers. It gives them a way of life; a way to salvation, as they see it. The same with the Mormon sect, and others like Jehovah's Witnesses.

The Episcopal Church is failing not only its congregations but Christ.

It fails because many of its people no longer believe. They are timid and weak. When they take a stand (V. Gene Robinson, for example), it's on the side of the Zeitgeist not the Bible, age-old church teachings, history and common sense. No wonder Islam and the pentecostals are growing and the "mainstream" churches are fading into obscurity.

*Edward A. Watkins
Lilburn, Ga.*

What an interesting juxtaposition between the advertisement for Church Divinity School of the Pacific on page 6 and the Editor's Column titled "Ads Appear Off Target!"

The ad for CDSP declares "Current threats of schism seem to reflect an overwhelming confidence by some that they alone know the will of God." What planet do these people live on? Let's review the facts (again) on this planet. General Convention 2003 was told by the four instruments of unity of the Anglican Communion that they should not proceed with the consecration of a divorced gay man who proclaims himself to be sexually active with his male lover. The Episcopal Church also heard from the Roman Catholic Church and the Eastern Orthodox that they should not press forward on this. Despite these voices from worldwide Christendom, the Episcopal Church through General Convention voted to do what the rest of the Anglican Communion and a super-majority of all Christians asked them not to do. I assume, by the reputation of CDSP as one of our more liberal seminaries, that the ad is intended to demean conservatives. Now I ask,



By Nathan Ferrell [TLC, Sept. 11]



given the facts, who is it who acts as if "they alone know the will of God?"

*(The Rev.) M. Anthony Seel, Jr.
Vestal, N.Y.*

Like the Heretics

One can't help but feel a complete churl for rejecting Fr. Fain's and Fr. Britt's plea for "righteousness" rather than truth [TLC, Sept. 4]. Assuming that the authors do not intend to set righteousness against truth (no Christian could possibly justify doing that), one wonders just what these two think the fight is about. Personally, I haven't the foggiest notion as to that, but I know what I think: The revisionist side in this debate is flagrantly heretical.

At its Anglican Consultative Council presentation in June [TLC, July 10], our Church's leadership clearly arrogated to itself the apostolic charism of mediating divine revelation. Representatives pointed to no scriptural warrant for their desideratum of blessing gay sex, but rather claimed the mantle of Peter and the apostles in receiving extra-biblical revelations from God. Similar claims were made by the Montanist sect in the second century and were unambiguously rejected by the Church as heretical. There is also more than just a whiff of the old Gnostic heresy in their utterly uncritical acceptance of alien superstitions concerning "sexual orientation."

The Church has always maintained that the proper place

for heretics—for their own sake—is outside the fold of the faithful. This is not Donatism, by the way, as that entailed rejection of otherwise orthodox bishops who had repented of previous error. Division here is necessary as long as those adhering to heretical teachings refuse to repent.

If, as I argue, the teachings of the homosexual movement are heretical, then their removal from the body of the faithful is a good and right thing. One may regret that others insist on embracing error (rejecting their false teachings

does not mean rejecting or despising them), but still be joyful, rejoicing in the truth, and the One who is the Truth.

*Daniel W. Muth
Prince Frederick, Md.*

'Wretched' Omission

Fr. Langlois very rightly points out [TLC, Aug. 21] a wretched omission in my reminiscences of 41 years of parish ministry [TLC, July 10], in which I lauded the 1960s GTS faculty. How I could have left out mention of Dean Lawrence Rose is beyond me. He was a marvelous example of Christian life and scholarship. To this day, I use my notes from his senior year moral theology course in my confirmation classes. He remained a good friend from his retirement in 1966 until his death.

In the same issue's letters, Fr. Weller expresses the conviction that since

The Eucharist is not coffee hour, tea time, or even the family evening dinner.

Jesus "welcomed every one, ate with everyone, fed everyone," we should invite upbaptized persons to receive Holy Communion. I suspect it would be difficult to demonstrate that the Jewish historical Jesus actually, formally sat down to table with non-Jews, non-members of the covenant people. Harlots and tax collectors, Pharisees, and all kinds of sinners, yes, but all Jewish sinners, members of the covenant people.

Baptism is the inclusive sacrament because in it the risen Christ unites us to himself and his new humanity, making us members, cells, in his body, the covenant people of God. The Eucharist deepens that union with the risen Christ whereby he dwells in us and we in him. The Eucharist is not coffee hour, tea time, or even the family evening dinner. It is the sacramental deepening of the union created by Christ with us in baptism. Baptism is the inclusive sacrament and the Eucharist deepens in the covenant people of God what has been begun in it.

Fr. Weller's desire to include all per-

sons in the eucharistic community is a good one, but he has the cart before the horse.

*(The Rev.) Paul B. Clayton, Jr.
LaGrangeville, N.Y.*

The Real Source

In my article on poetry [TLC, Oct. 2], I mentioned that poets often ask us to leap off the page to another world. What leapt out at me when I read the printed version was the egregious error of citing Byron instead of Percy Bysshe Shelley as the source of "Poets are the unacknowledged legislators of the world" (*A Defense of Poetry*). How that leapt from my brain onto the page in the first place remains a mystery. All I can do is quote the Chinese printers of old: I have left an error on each page that the reader may have the pleasure of finding them.

*(The Rev.) Travis Du Priest
Racine, Wis.*

Balance Needed

Where were some Palestinian women to balance the picture of Bishop Mark Sisk of New York with three Jewish men in the cover photo [TLC, Aug. 14]? Their presence would have brought some credence of justice and fair play in his opposition to divesting of any of the Church's investments in Israel.

Israel needs to be punished by economic sanctions for its brutal policies toward the Palestinians. The Israeli government must get the message that not all Americans approve of the enormous financial support given to that nation by the president and the Congress of the United States.

*(The Rev.) Robert Warren Cromey
San Francisco, Calif.*

Clarification: Attribution for the article "The Search Goes On" [TLC, Sept. 25] was inadvertently omitted. The article was compiled from material gathered by TLC staff members, the Rev. George Conger, Episcopal News Service, the website of the Diocese of Mississippi, television station KATC, the Titus One Nine website, and the *Sun-Herald* newspaper.



PEOPLE & PLACES

Appointments

The Rev. **Jon Anderson** is rector of St. Andrew's, 409 Topa Topa Dr., Ojai, CA 93023-3233.

The Rev. **Phyllis Armstrong** is assistant at Advent, 2366 Kemper Ln., Cincinnati, OH 45206.

The Rev. **Daphne Cody** is rector of St. Elizabeth's, 556 Vernon Ave., Glencoe, IL 60022-1647.

The Rev. **Michael Cogsdale** is rector of St. James', 806 College Ave. SW, Lenoir, NC 28645.

The Rev. **Patricia Ann Conley** is rector of St. Ann's, 503 W Jackson St., Woodstock, IL 60098.

The Rev. **Diana Freeman** is rector of St. Luke's, 50 William St., Catskill, NY 12414-1419.

The Rev. **Frederic Guyott III** is rector of St. John's, 76 Market St., Salem, NJ 08079.

The Rev. **Martha Harris** is vicar of Trinity, PO Box 667, Apalachicola, FL 32329-0667.

The Rev. **Rory H.B. Harris** is rector of Holy Cross, 410 S Magnolia Ave., Sanford, FL 32771-1918.

The Rev. **Thomas P. Reeder** is rector of Christ Church, PO Box 5, Williamsport, PA 17703-0005.

The Rev. **David Robson** is rector of St. Andrew's, 1502 4th Ave., York, PA 17403-5396.

The Rev. **Kathleen Russell** is assistant professor at The Episcopal Theological Seminary of the Southwest, PO Box 2247, Austin, TX 78768-2247.

The Rev. **Anita Schell-Lambert** is rector of St. Peter's, PO Box 799, Bennington, VT 05201.

The Rev. **Willie Smith** is priest-in-charge of Trinity, 555 Palisade Ave., Cliffside Park, NJ 07010.

The Rev. **Patricia Stelz** is assistant at Holy Trinity, 212 S High St., West Chester, PA 19382-3499.

The Rev. **Stephanie Wethered** is rector of St. Peter's, PO Box 96, Essex Fells, NJ 07021.

The Rev. **Stephen Whaley** is assistant and missionary at Christ Church and Stephen F. Austin University; add: 502 E Starr Ave., Nacogdoches, TX 75961-4052.

The Rev. **Michael Wheeler** is rector of St. Michael and St. George, PO Box 11887, Clayton, MO 63105.

The Rev. **Jane Williams** is chaplain at St. Mary's School, 60 Perkins Ext., Memphis, TN 38117.

Ordinations

Priests

New York — **Carlye Juanita Hughes, Susan Kraus, Spencer Bayer Potter, Jr., Christopher Vinton Pyles, Loyda Esther Morales Rodriguez.**

Western North Carolina — **Austin Rios.**

Deacons

Maryland — **Rosemary Elizabeth Beales, Sally Burt Joyner-Giffin, Woon Kap (Paul) Kim, Timothy E. Kroh, Charles Edward Wilkerson.**

Resignations

Horace Griffin, as assistant professor of Pastoral Theology and director of Christian Ministries at Seabury-Western Theological Seminary, Evanston, IL.

The Rev. **Audrey Murdock**, as priest-in-charge of Trinity, Jersey Shore, PA.

Deaths

The Rev. **Martin Knutsen**, 84, rector emeritus of Trinity Church, Sonoma, CA, died Aug. 16 in Memorial Hospital, Santa Rosa, CA, from complications of pulmonary fibrosis.

Fr. Knutsen was born in Buffalo, NY, and raised in State College, PA. He graduated from Penn State University and served in the Navy during World War II. He went on to graduate from Virginia Theological Seminary and was ordained deacon and priest in 1952. He was vicar of Prince of Peace, Gettysburg, and All Saints', Hanover, PA, 1952-56; associate at Christ Church Cathedral, Lexington, KY, 1956-59; and rector in Sonoma from 1959 to 1986. He retired in 1986 and served as chaplain at Spring Lake Village Home in Santa Rosa. In 1992 he was named rector emeritus of Trinity. Fr. Knutsen is survived by his wife, Elaine; two sons, Andrew, of Santa Cruz, CA, and James, a novice in the Society of St. John the Evangelist, Cambridge, MA; and a daughter, Mary, of Sonoma.

The Rev. **Gary Maier**, longtime rector of All Saints' Church, Great Neck, NY, died Aug. 24 near Fire Island, NY. He was 67.

Born in Flushing, NY, he was a graduate of Hobart College and the General Theological Seminary. In 1962 he was ordained deacon and priest in the Diocese of Long Island and went on to become curate of Church of the Advent, Westbury, NY, 1962-65. He became rector in Great Neck in 1965 and remained there until 1998 when he retired. In recent years he had assisted at St. Matthew's, St. Petersburg, FL. He was the chairman of the Recovery Ministries Committee in the Diocese of Southwest Florida and vice president of Recovery Ministries of the Episcopal Church. Fr. Maier is survived by his wife, Marilyn, and four children.

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FULL-TIME RECTOR: *Christ Church, Cody, Wyoming*. Vibrant program church in Rocky Mountain West seeks rector to work with us in enhancing education, pastoral care, parish growth and diversity. Fiscally sound, strongly committed to outreach with an active lay ministry. Send letter of interest, resume to: Canon Gus Salsador, Diocese of Wyoming, 104 S. 4th Street, Laramie, WY 82070. E-mail: gus@wydiocese.org For more information go to www.christchurchcody.org.

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EDITOR-IN-CHIEF: *Anglican and Episcopal History*: The Editor-in-Chief of *Anglican and Episcopal History*, a scholarly journal of the Episcopal Church, is responsible for all editorial decisions and activities pertaining to the journal. The Editor is a member of the **Historical Society of the Episcopal Church** [HSEC] and reports annually to its Board.

The Editor should be a North American Anglican, a historian, scholar and published author. He/she shall have a negotiated compensation (an honorarium and/or release time). Provision shall be made for expenses such as phone, internet, fax, photocopying and similar routine expenses related to editorial activities, as well as transportation and housing for meetings of the HSEC.

The Historical Society wishes to announce this appointment at the June 2006 General Convention of the Episcopal Church. The new Editor shall assume duties during 2007 and be responsible for the March 2008 issue of *Anglican and Episcopal History*.

Applicants should send a resume and cover letter with information on three reference contacts to: **Fredrica Harris Thompsett, 99 Brattle St., Cambridge, MA 02138**. E-mail: ftompsett@eds.edu. For details visit: www.hsec.us. Applications submitted before December 15, 2005, will be guaranteed to receive consideration. The HSEC is an equal opportunity employer.

FULL-TIME PRIEST/CANON FOR MISSION AND OUTREACH: *Trinity Episcopal Cathedral, Columbia, SC*, is a dynamic downtown parish of some 4,000 with an average Sunday attendance of more than 1,000. This priest would oversee the Mission and Outreach Ministries, as well as join in priestly responsibilities. Community outreach and parish ministry are priorities. Salary package will commensurate with experience. Women applicants especially encouraged to apply. Please submit resume to: **The Very Reverend Philip C. Linder, Dean, 1100 Sumter Street, Columbia, SC 29201**, or linder@trinitysc.org. Website: www.trinitysc.org.

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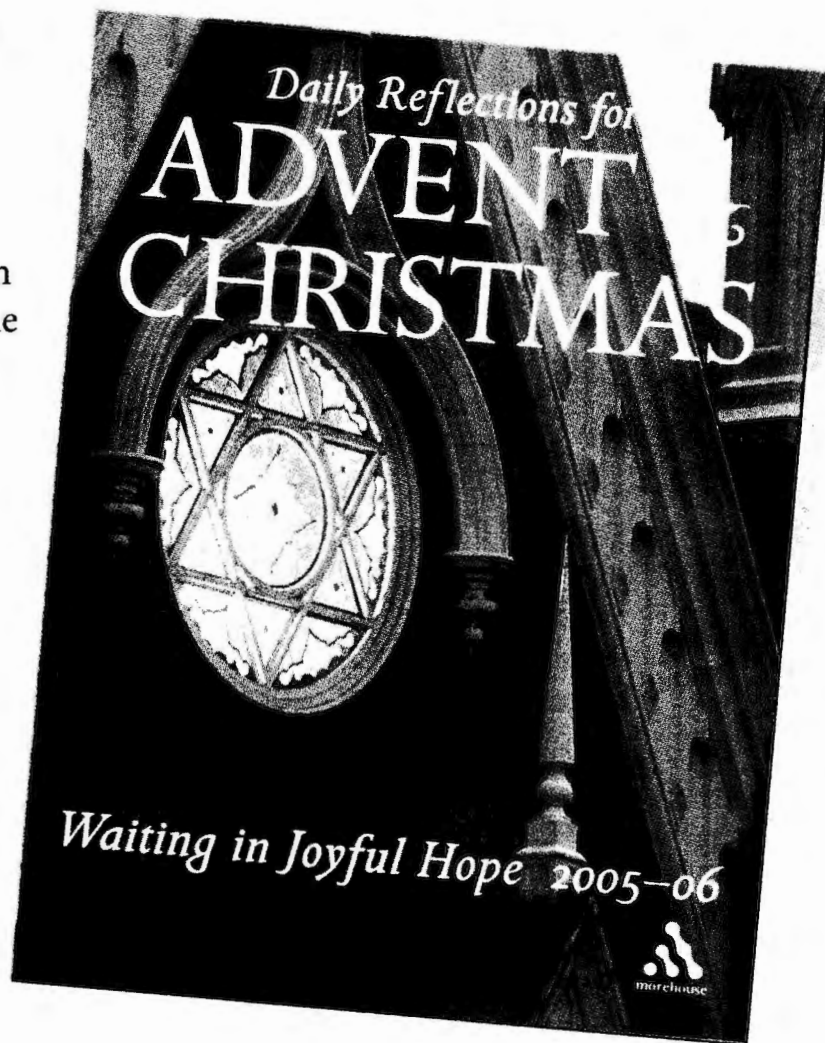
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