

Patrick



Ambrose

THE LIVING CHURCH

AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS OCTOBER 3, 1995



Cyril & Methodius



John the Baptist



Francis of Assisi



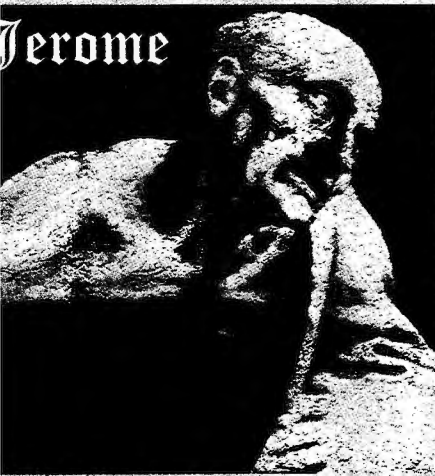
Joseph of Cupertino



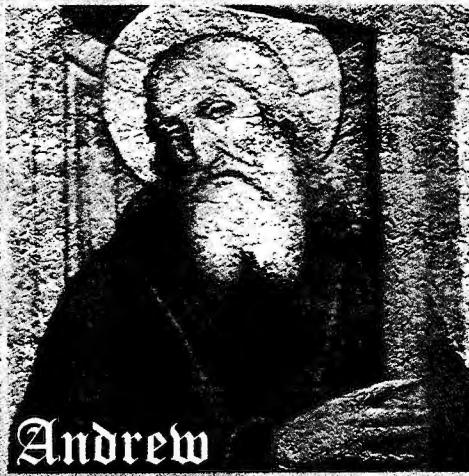
Mary Magdalen



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All Saints' Day



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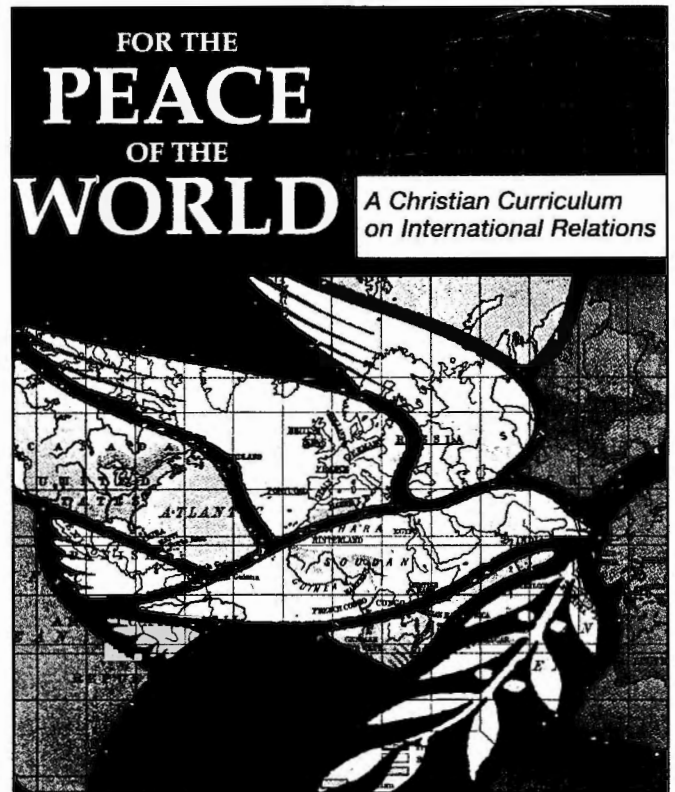
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The objective of THE LIVING CHURCH magazine is to build up the body of Christ, by describing how God is moving in his Church; by reporting news of the Church in an unbiased manner; and by presenting diverse points of view.

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SUNDAY'S READINGS

Perks, Works, and Quirks

'Remember my labor and toil' (1 Thess. 2:9)

The 24th Sunday After Pentecost (Proper 26A), Oct. 30, 2005

BCP: Micah 3:5-12; Psalm 43; 1 Thess. 2:9-13,17-20; Matt. 23:1-12

RCL: Josh. 3:7-17 or Micah 3:5-12; Psalm 107:1-7, 33-37 or 43; 1 Thess. 2:9-13; Matt. 23:1-12

Are you a leader of any stripe and any sort in our Church today? Then you know what it is to have your leadership scrutinized for any aberration and from every angle. But cheer up, things could be worse. You could be a coach in the National Football league with more losses than wins, or a manager of a baseball team just bounced from the playoffs. Talk about scrutiny!

The epistle and the gospel give us guidelines for scrutiny. Paul lays out his leadership priorities and Jesus excoriates (yes — a perfect place for this five-star word) the Jewish leadership of his day.

Not much behavior escapes the criticism of Jesus, and not many leaders measure up to Paul's standards. The Lord's barbs come close to us, and Paul's personal approaches seem distant from us. We want to wiggle away from this scrutiny.

In a situation like this, satire may come to the rescue. Here's a caricature of the person the Lord has in mind:

"Don't expect anything from me until my negotiator and I have wrapped up my package with the wardens. You may know a few things about me. 1. If any vestments are worn at my installation

that exceed mine in any way, the Altar Guild will set about finding me a replacement set. 2. My full title shall be painted on my reserved parking place. 3. My hand will be on a mouse, not ever on a shovel. 4. I am fully available to my secretary who will screen calls that need to go to my private cell phone. 5. Forget my first name but don't forget my preferred title. 6. My teaching will consist of your money for my programs."

And what will be the legacy of this person? Imagine — after the anger, the disappointment, and the hope of forgetting and forgiving.

We get a different drift when we turn to Paul.

"Don't let me be a burden to you. 1. My ministry will be to uncover the word of God and show its power. 2. Personally I will aim to be pure and blameless. 3. Think of me as a father in intimacy and encouragement. 4. I will always be there for you in my labor and toil. 5. I will consider myself an orphan when away from you. 6. You will be my recompense, my joy, and my crown."

And the legacy of this humble servant? Imagine — the joy of Christ, and the pastor as model and friend.

Look It Up

Read the closing verses of several of Paul's letters. Note the tenderness, the affection, and his care for his people.

Think About It

Of course some of these criticisms of the Lord's fit others. Could it possibly be that some might slightly fit me as well? Which ones? How can I move away from that place?

Next Sunday

The 25th Sunday after Pentecost (Proper 27A), Nov. 6, 2005

BCP: Amos 5:18-24; Psalm 70; 1 Thess. 4:13-18; Matt. 25:1-13

RCL: Josh. 24:1-3a, 14-25 or Wisdom 6:12-16 or Amos 5:18-24 or Wisdom 6:17-20; Psalm 78:1-7 or 70; 1 Thess. 4:13-18; Matt. 25:1-13

BOOKS

Seven Songs of Creation

Liturgies for Celebrating and Healing Earth

Edited by **Norman C. Habel**. Pilgrim Press. Pp. 239. \$28. ISBN 0-8298-1593-7.

In his introduction to *Seven Songs of Creation: Liturgies for Celebrating and Healing Earth*, Norman Habel of the Flinders University of South Australia writes that Christians need a deeper relationship with the Earth, more than what is experienced in a blessing of pets or a casual observance of Earth Day. He suggests that a Season of Creation could occur in the five weeks

prior to the feast day of St. Francis. This time could be set aside to worship with the wider Earth community and to reflect on Earth as a sanctuary and on the exploitation of humans on the world that we share with

all God's creation.

His text is divided into thirds, beginning with the Seven Songs. Drawing from Australian, Native American and Lutheran World Federation sources, Professor Habel provides the focus such as the earth, sky, waters, and healing, as well as the setting and context that led to the development of each liturgy. Also included are resources for the preacher. While Eucharist is not required to complete any of these liturgies, the materials could be used as the Ministry of the Word.

The second third of the book consists of Earth Songs, new lyrics for known tunes or new words and music altogether. The texts are not limited to use in the Seven Songs, but could be inserted where appropriate throughout the year. Prof. Habel works to bring forth the presence of Earth in our lives and invites us to listen and learn from the Earth.

The last part collects invitations to worship, prayers, blessings, reflections, and litanies.

*Susan L. Stonesifer
Cooksville, Md.*



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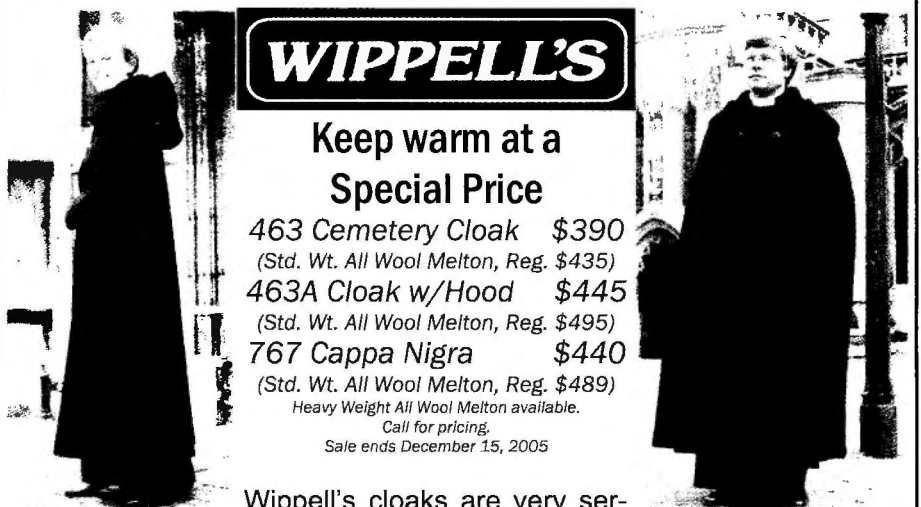
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Tallahassee Church Splits

Rector resigns and forms traditionalist congregation

The 2,000-member St. John's Church in Tallahassee, Fla., lost its rector and almost half its congregation after the Rev. Eric Dudley announced from the pulpit on Oct. 2 that he was leaving the Episcopal Church to form a traditionalist Anglican congregation under the oversight of Archbishop Henry Orombi of Uganda.

Fr. Dudley told the congregation he could not in good conscience remain in the Episcopal Church, saying it had fallen away from its Reformation roots and was a reprobate institution.

He also attacked from the pulpit the Bishop of Florida, the Rt. Rev. Samuel J. Howard, saying he felt "betrayed" that the bishop sought to preserve the Church at the expense of the "truth of scripture."

In a letter to the congregation dated Oct. 3, Fr. Dudley said his decision was two years in the making and was tied to the tribulations of the national Episcopal Church. The decision to resign, he told a reporter, was prompted by a crisis of conscience over the forthcoming fall pledge cam-

paign. Fr. Dudley said he could not ask the congregation to support the church when he could not affirm its doctrine and discipline.

Two of the three assisting priests as well as 10 of the 12-member vestry joined Fr. Dudley in forming a new congregation in Tallahassee: St. Peter's Anglican Church. St. John's bishop-in-residence, the Rt. Rev. Alden Hathaway, retired Bishop of Pittsburgh, will remain with the parish. "Alden Hathaway is not where we are," Fr. Dudley told TLC.

While maintaining his predecessor's position on human sexuality issues, Bishop Howard has incurred the wrath of some Florida clergy for a "lack of vigor," Fr. Dudley said. Some clergy have been upset that the bishop has declined to join the Anglican Communion Network, and he has been criticized for maintaining eucharistic fellowship with Presiding Bishop Frank T. Griswold.

A spokesman for the Diocese of Florida said its leaders were surprised by St. John's strategy. The parish had not applied for DEPO, nor was it one

Church Publishing Acquires Morehouse and Living the Good News

Church Publishing, Inc. (CPI), has acquired Morehouse Publishing and Living the Good News from Continuum International Publishing, the Rt. Rev. Hays Rockwell, retired Bishop of Missouri and chairman of the Board of Directors of CPI, announced Oct. 11.

Founded in 1918 as the Church Hymnal Corp., CPI publishes the prayer book, hymnal, reports of General Convention, and other liturgical materials. CPI also publishes religious and general interest books under its Seabury and Church Publishing imprints.

Morehouse publishes *The Episco-*

pal Church Annual — the "Red Book" — and a range of church-related books and materials. Living the Good News publishes faith formation materials for the Episcopal Church and other denominations. The companies will maintain their present offices and staffs, the announcement said.

"The combination of these three strong companies allows us to provide integrated and expanded program resources, church supplies, educational materials, and books to the Church and its people," Bishop Rockwell said.



St. John's Church website photo

St. John's Church, Tallahassee, Fla.

of a group of six congregations that had applied this summer to the Archbishop of Canterbury's Panel of Reference for arbitration [TLC, Sept. 11].

At a parish meeting Oct. 4, Bishop Howard addressed about 400 members, saying he hoped to "move forward with hope, optimism and confidence." He said he would "speak no ill of any leader or member of this church, and I ask everyone to join me in that." Bishop Howard later told TLC his reception at St. John's was "overwhelming" and "supportive."

A spokesman for St. Peter's Anglican Church told TLC it drew 900 people to its first service Oct. 9. "We overflowed the church and had people on the lawn and in the parish hall," she said, and "they were not just Anglicans," but included supporters from other churches in the community.

Bishop Howard celebrated at two of St. John's services on Oct. 9, drawing an equal number from the congregation. He told TLC, "We had a great day in church at St. John's" with "many folks saying that they were coming back after years away."

It was "not theology," but a "difference in tone and emphasis" that led to the divide, Bishop Howard said. "I am a reconciler, a conciliator," he noted, and said he was praying that a gracious and generous way forward could be found through the present divisions.

(The Rev.) George Conger

Council Opposes Divestment

The Executive Council received and commended a recommendation from its Social Responsibility in Investments Committee (SRI) which called for corporate engagement rather than divestment in companies doing business on land in the Middle East that has come under control of the Israeli government as a result of the 1967 and 1973 wars. Council met Oct. 7-10 in Las Vegas.

"Despite the fact that this was a committee project, it does not read like it," said Edgar "Kim" Byham of Newark, Executive Council liaison to the 10-member appointed group charged with advising the Church on ethical issues surrounding its investments. In its 12-page report to council, the SRI committee sought to address a complex issue in an even-handed manner while emphasizing the State of Israel's right to exist and prosper economically within recognized borders, Mr. Byham said.

Israeli settlements and infrastructure built on land acquired since 1967, as well as the security fence the Israeli government is constructing around Palestinian settlements are another matter. The National and International committees were shown an audio-visual slide presentation made during the SRI committee's April 29-May 6 fact-finding visit to the so-called "Occupied Territories," which Mr. Byham and the Rev. Canon Kathleen J. Cullinane, an SRI committee member and associate dean of Christ Church Cathedral, Indianapolis, undertook. The SRI committee has concluded that the occupation is an obstacle to a peaceful two-state solution.

The security fence and Israeli army-supervised checkpoints virtually imprison the Palestinian population and entangle them in a maddening bureaucratic maze, the video reported. In the video, some of the Palestinian Christians interviewed compare the security fence to the Auschwitz Concentration Camp and the Israeli occupation with the system of Apartheid under the South African government.

"We consider this a far more radical proposal than divestment," said Canon Cullinane during plenary discussion. "The purpose of corporate engagement is to disrupt the economy of the settlements by targeting companies profiting from the violence in the occupied territories."

Council unanimously approved the report by voice vote.

Steve Waring

BRIEFLY...

St. Peter's Church, Charlotte, N.C., has received a **\$2 million bequest** from the estate of a former parishioner, Grace Hamrick. Mrs. Hamrick, who died in 2002, gave her husband a life interest in her estate, and upon his death in August, the residue was divided equally among St. Peter's, the Humane Society of Charlotte, and Queens University.

Tour of Rita Damage Proves Treacherous for Bishop

An inspection tour of churches damaged by Hurricane Rita landed the Rt. Rev. D. Bruce MacPherson, Bishop of Western Louisiana, in a hospital emergency room.

On Oct. 3, Bishop MacPherson visited parish and diocesan properties around Lake Charles, La., to inspect



Bishop
MacPherson

the damage left by Rita. Church of the Good Shepherd, Lake Charles; Holy Trinity, Sulphur; St. Michael and All Angels, Lake Charles; St. Andrew's, Moss Bluff; and Trinity, DeRidder, all sustained minor structural damage along with downed trees and power lines.

The Our Saviour property, an ecumenical outreach ministry in the southern part of Lake Charles, sustained "a vast amount of exterior damage," Bishop MacPherson reported.

"The interior was also damaged extensively due to the roof being lost and the volumes of water related to the storm collapsing the ceilings," he wrote in a letter posted on the diocesan website.

Bishop MacPherson noted that "all of the clergy" in the area had been "accounted for and are scattered" across the country. Several clergy, he wrote, had suffered some serious damage to their homes as well.

While touring the Our Saviour facility, Bishop MacPherson reported he injured his leg "climbing around checking out the damages." Vaulting over a four-foot-high chain link fence, Bishop MacPherson wrote that he "landed with my right foot in a hole. Immediately my right ankle and foot turned in a direction that it ought not, and this was followed by similar behavior on the part of my right knee which was not designed to bend to the right and left, but rather, forward and backward."

No Fractures

The Rev. Richmond Thweatt, rector of Trinity, DeRidder, offered to take Bishop MacPherson to the hospital, but the bishop declined. While driving home, the pain in his leg prompted Bishop MacPherson to telephone his wife to ask her to meet him at the hospital.

An emergency room physician diagnosed Bishop MacPherson with a fractured "tibial plateau just below the knee cap and a fractured distal fibula in my right ankle." A subsequent examination by an orthopedic surgeon on Oct. 5 found no fractures, but torn ligaments and soft tissue damage around the ankle and knee.

"The good news," Bishop MacPherson told the diocese, was that he would not need surgery, and would "continue with the immobilizer on my ankle and foot, along with the crutches, for about four to six weeks."

Inhibition Upheld in Central New York

The standing committee of the Diocese of Central New York has sustained the extension of the temporary inhibition against the Rev. David G. Bollinger, rector of St. Paul's Church, Owego, following a hearing Sept. 29. The inhibition issued by the Rt. Rev. Gladstone B. Adams III, Bishop of Central New York, charges among other things possible criminal misuse by Fr. Bollinger "and others" of church funds. Auditing costs to the diocese have been estimated at as high as \$50,000.

Also involved in the case are charges that a former rector of St. Paul's molested boys, one of whom has signed an affidavit witnessed by Fr. Bollinger and another priest. The diocese has taken no action on the sex charges and the alleged abuser remains a priest in good standing. The vestry minutes of his tenure at St. Paul's are missing from the parish archives, according to Fr. Bollinger.

Seven of the eight review committee members met for 45 minutes with Fr. Bollinger and his lawyer, David Gouldin. Bishop Adams was not present. A priest observer was ejected before the proceeding began. The standing committee found that grounds for the inhibition have "not changed to any material extent." According to Mr. Gouldin, the bishop was obligated to present new material if the inhibition was to be extended. None was, said Mr. Gouldin, who added he and Fr. Bollinger were unprepared to present a defense having received prior communication that the hearing would not be a trial.

Bishop Adams scheduled two hours on the opening day of an Oct. 11-13 clergy conference for standing committee members to "update" clergy on the ecclesiastical proceedings. Bishop Adams previously directed Fr. Bollinger, under the terms of his inhibition, not to attend any clergy functions such as the clergy conference or district clergy meetings. Diocesan chancellor Paul J. Curtin was expected to lead the discussion of the case.



Beverly Pipes photo

A lemur named Tobias and a llama named Sequoiah were among the animals blessed at an outreach event Sept. 25 at St. Joseph's Church, Boynton Beach, Fla. Pets and their owners from the surrounding community attended the event which included an offering for a local group (RescueRehabhome.org) that rescued animals from Hurricane Katrina and works to find them homes.

Nigeria Action Criticized

The Primate of Ireland, Archbishop Robin Eames, has criticized the Church of Nigeria's decision to delete references to the Archbishop of Canterbury in its constitution [TLC, Oct. 9], saying it could lead to schism.

While in Washington on a visit to Virginia Theological Seminary, he bemoaned the baleful influence money has played on the shifting alliances within the Anglican Communion, saying it had become immoral.

Archbishop Eames told the Public Television program *Religion and Ethics Newsweekly* on Oct. 7 the Nigerian decision to delete one of the four instruments of unity from its constitution "goes across the spirit of what the primates ... all agreed in my

own country at their meeting in Dromantine. And I think it most certainly goes across the spirit of the Windsor Report."

The consequences could be dire, as "schism could quickly become a reality if we all start doing that sort of thing."

On Oct. 6, he told the convocation at Virginia Seminary he would ask Archbishop Akinola to reconsider its actions.

"Pause, Peter, pause, because we are all in this together, because a preemptive strike like this would have the consequences of making the tensions greater and therefore, I ask that you would pause and take on the reservations that the rest of us have," he said.

Albany Prepares for Election

In a pastoral letter read at services Oct. 9, the Rt. Rev. Daniel W. Herzog, Bishop of Albany, addressed the election of a bishop coadjutor and a diocesan fund drive.

The pastoral letter announced that the process of obtaining the consents of the diocesan bishops and standing committees of the Episcopal Church to elect a bishop coadjutor was already moving forward. When those consents are secured, Bishop Herzog plans to set the date of the election on March 25, 2006, within 90 days of the

beginning of General Convention. Bishop Herzog, 64, has been Bishop of Albany since 1998.

At the annual convention of the diocese in June, Bishop Herzog informed the diocese that he was considering calling for the election of a bishop coadjutor. In his comments to the convention he noted that an election in the spring of 2006 would mean that the confirmation of the bishop-elect would take place at the next General Convention.

(Find more at www.livingchurch.org)

Saints are a Little Strange

Francis of Assisi



Mary Magdalen



By Jon M. Sweeney

Many of the saints of history are strange. If you did not grow up Roman Catholic, they seem even stranger. My blessed grandfather's unusual teasing humor, and my great-grandmother's eccentricities seem at home in the company of St. Teresa of Avila and St. Francis of Assisi. But unusual behavior in many ways defines sainthood.

The first of several befuddling aspects of sainthood is "the gift of tears."

*Lo where a Wounded Heart with Bleeding Eyes conspire.
Is she a Flaming Fountain, or a Weeping fire!*

This odd couplet from 17th-century English poet Richard Crashaw serves as an introduction to his longer poem, "Saint Mary Magdalene" or "The Weeper." Mary Magdalene is known for many things in Christian tradition, chief among them her witnessing to the apostles about the resurrection of Christ. When Mary arrived at the tomb and saw that the stone had been removed from the entrance, she ran to Peter and John and told them that Jesus was no longer there. They all ran back to the spot, and once Peter and John saw for themselves, they returned to their homes, presumably to tell the other disciples what had happened. But Mary remained at the tomb. The gospel says that "Mary stood weeping outside the tomb" (John 20:11). Both angels and the resurrected Christ appeared to Mary there and Jesus told her to go again to the disciples and witness to them that he had risen from the dead. She did.

Mary Magdalene is often identified (mistakenly, according to most scholars) with the woman from Bethany who came to Jesus as he was dining with Simon the Pharisee (Luke 7:36-50), anointing his feet with tears and oil. Her tears wet his feet and her long hair wiped them clean. The Pharisees who were present found this distasteful and criticized Jesus for allowing the woman to do it. Jesus explained it as the perfect expression of love.

Mary's tears and saintly tears in general are often seen prefigured in the Lamentations of the prophet Jeremiah for the people of Israel, prescribed by the prophet as an essential step toward redemption.

Second, there is the celebration of pain in the lives of the saints. Long before Mel Gibson's movie, saints were praised for their pain and suffering.

One of the most famous images of a saint is Bernini's marble of Teresa of Avila in the Cornaro Chapel in Rome. Teresa appears close to death as an angel's spear pierces her heart and she begins to writhe. The angel who delivers the heavenly stabs smiles gently over Teresa. This statue often leaves visitors wondering what in the world is going on.

(Continued on next page)

Unusual
behavior
in many
ways
defines
sainthood.

(Continued from previous page)

Bernini didn't create the sculpture purely out of his imagination; it was inspired by Teresa's own writing. A matter-of-fact and business-like woman, Teresa was nevertheless forced by one of her confessors to write down narrative of her religious experiences. Explaining that this particular vision was representative of other, similar ones, but also that she was not accustomed to seeing angels standing before her, Teresa writes:

In his hands I saw a long golden spear and at the end of the iron tip I seemed to see a point of fire. With this he seemed to pierce my heart several times so that it penetrated to my entrails. When he drew it out, I thought he was drawing them out with it and he left me completely afire with a great love for God. The pain was so sharp that it made me utter several moans; and so excessive was the sweetness caused me by this intense pain that one can never wish to lose it.

Bernini's sculpture — and perhaps Teresa's experience — are intended to show that there is an ecstasy that is divine and that means far more than sex ever could. Teresa was one of the wittiest and funniest religious women in history, but the closeness she experienced with God involved intense pain.

Third, there is foolishness. A saintly fool is not to be admired in our world. We may dismiss him, or scoff at her, saying something like, "He is either for God alone — and of what use in society is that? — or he is actually selfishly for himself alone — and how are we to discern the difference?"

There are plenty of fools in Christian tradition. Joseph of Cupertino (d. 1663) was a Franciscan whose behavior probably would have gone unappreciated, or at least have been misunderstood, by Francis of Assisi himself. The two men are, in fact, excellent examples of the differences between holy foolishness that might land someone in a mental hospital and holy foolishness that is part of a strategy of ministry.

Joseph of Cupertino was known to have psychological problems — or unusual private and mysterious mystical experiences. He is known in history as the "flying friar" because he was reported to have levitated on many occasions. Many of his contemporaries attested to these flights, or simple risings into the air, including those who tried to bat him back down to earth, disgusted by what they interpreted as attention-craving foolishness.

St. Francis often played the fool himself, at times with his spiritual brothers, in order to demonstrate their love for God and relative disregard for the values of the world (decorum, property, honor). Francis liked to think of him-

self and his first friars as "God's jugglers," who would travel from village to village in Italy and elsewhere entertaining people with the good news. The earliest Franciscans begged for their bread, often slept outdoors, and spent a lot of time with lepers, who were complete outcasts of society, including the Church. Such actions were deemed bizarre and the children of the villages would often throw mud and rocks at the "crazy friars."

Finally, there is voluptuousness. It was Friedrich Nietzsche, I think, who used this word to describe saints and he did not mean it as a compliment. He meant it as a way of making clear the extravagance and misplaced eroticism of some saintly behavior. When a saint is mystically "wed" to Christ, Nietzsche believed, it is not a means of submission to God and abstaining from worldly things. It is actually a way of gaining power over other people. In today's age, when we are aware of the abuse of clerical power, it is easy to see his point.

Some critics have argued that the extravagance of the saints is a kind of cowardice. Like Scarlett O'Hara's strategic use of emotion in *Gone with the Wind*, the saints may use these tactics as they confront the realities of life.

The legends of women saints in particular, and their writings, are full of erotic images of union with Christ substituting for a consummation with a husband, which was expected of every woman



throughout the Middle Ages.

We may well share the opinion of Hilaire Belloc, an early 20th-century Roman Catholic:

"I was never made for understanding this 'union with God' business: St. Teresa and the rest. I don't know what it is all about and the description of isolation and detachment, 'the necessary night of the soul,' disgusts me like Wagner's music or boiled mutton. Good for others: not for me."

Yet the counter-cultural aspect of these saints' actions can still instruct us. And perhaps we can find God's sweetness in those places that might surprise the ones around us who find the Christian path a bit unusual. □

Jon M. Sweeney is a member of St. James' Church, Woodstock, Vt., and the associate publisher of Paraclete Press in Orleans, Mass. This article is published in slightly different form in his new book, The Lure of Saints: A Protestant Experience of Catholic Tradition.

The 'Old Man' of the House

In the Bishop's Newsletter posted on the Diocese of California's website the Rt. Rev. William E. Swing has some amusing remarks concerning the recent House of Bishops' meeting in Puerto Rico [TLC, Oct. 23].

According to Bishop Swing, "... all of the bishops were present. All but the nine or ten who have distanced themselves. Too bad because this was the meeting set aside to ask them candidly about their intentions, strategies, financing, full disclosure, etc. Perhaps they thought Rita and Katrina were a lesbian couple so they didn't want to talk about it.

"Please know that the center is holding and there is a great *esprit de corps*," he added.

Bishop Swing said the room rate for the bishops at a luxury beachfront hotel in San Juan was a "great deal if the wind doesn't blow."

The bishop also mused about being the senior member of the house. "It feels truly odd to be the old man and have young bishops call me 'sir,'" he wrote. "I now have played all of the characters on that stage. Just about time to sit in the audience and watch the next act."

*

It seems hard to believe, but in the 21st century people are still receiving racial abuse. According to *The Times* of London, the new Archbishop of York, the Most Rev. John Sentamu, has received racist hate mail since he was appointed to the position.

The Ugandan-born archbishop told the newspaper that his mail has included swastikas and excrement.

"But I wake up every morning and I am breathing and I say, 'It's a good day; it's going to be okay'."

*

A Maryland reader sent a copy of an article from the *Washington Examiner* on Pagan Pride Week held in Arlington, Va. Organized by a group of Unitarian Universalist Pagans, it highlights a "spoof ritual" which concludes with a "communion" of chocolate milk and frosted cupcakes. The leaders of the service told

the reporter they were attracted to paganism "because of its connection to nature." The article said pagan practitioners are hard to count, adding that estimates in the U.S. "range from half a million to several million."

*

Hitting a bit closer to home, TLC received a letter from a woman who reported that her husband is an Episcopal deacon but she is Wiccan/pagan.

"We share a mutual respect for each other's religious beliefs and by doing so, have found many underlying truths that can be shared," she wrote. Pluriform truths, perhaps? "Believing we are both connected to the same Spiritual Energies breaks down the need to disparage each other's religion."

*

There have been several inquiries whether it's possible that another non-celibate homosexual person might be elected to the episcopate in the near future. I think it's not only possible, but likely. When one considers that the dioceses of El Camino Real, California and Newark are among those that will be electing, one could deduce that the chances are good.

*

Here's a commemoration that probably didn't take place in your parish, no matter how many services it has each week. St. Wilfred of York Church, Huntington Beach, Calif., Diocese of Los Angeles, held a celebration of National Coming Out Day, Oct. 10, with a theme of "Now Become Myself."

*

Apparently, I am unable to type correctly the addresses of websites I visit. There is no other explanation for having incorrect web addresses in my column, "Dueling Deities" [TLC, Sept. 4]. I am told by usually reliable sources that the following addresses are correct:

www.ship-of-fools.com
<http://taking-the-episcopalian.co.uk>

*

Note to Madelyn (who did not provide a return address): We should care what Anglicans in Kenya, Uganda and Tanzania are doing because at this writing, they, and we, are all members of the Anglican Communion.

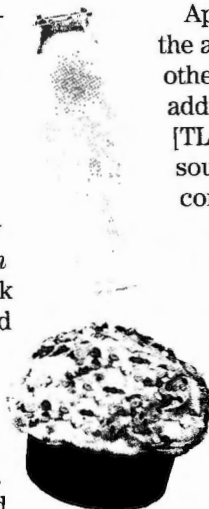
David Kalvelage, executive editor

Did You Know...

Historic Trinity Church, Buckingham, Pa., now used for special services, was once featured in an airlines advertisement published in many magazines.

Quote of the Week

Mountain bike rider Will New, who according to *The Times* of London is a leading candidate for a special force of "street vicars," on who Jesus is: "Jesus is the coolest dude that ever walked the earth. He needs no introductions, has no web address, but can be contacted only if you want to. Awesome."



Missing the Mark

During the past decade, the Most Rev. Robin Eames, Archbishop of Armagh and Primate of All Ireland, has emerged as one of the most knowledgeable authorities on the Anglican Communion. As convener of some important international committees during that time, he has proved to be well informed on a variety of issues. Therefore it was surprising to read the archbishop's remarks about the Episcopal Church when he delivered two lectures recently at Virginia Theological Seminary [TLC, Oct. 23]. Archbishop Eames spoke to Virginia's Alumni Convocation about the current status of the Anglican Communion and the implications of being in communion.

Noted as a mediator who recently chaired the Lambeth Commission on Communion, the Irish primate spoke boldly about the Episcopal Church's response to the Windsor Report. Addressing the Windsor Report's request that the American Church "be invited to express its regret that the proper constraints of the bonds of affection were breached" in the events surrounding the election and consecration of the Bishop Coadjutor of New Hampshire, he said, "In my opinion the decisions of the House of Bishops in the Episcopal Church (USA) met that request . . . It is arguable the reaction exceeded what was asked for by the Windsor Report."

As readers may recall, the American House of Bishops eventually did express regret, but it did not convey regret for what took place in New Hampshire. Instead the bishops regretted "the pain that others have experienced" over the actions of the 2003 General Convention. The bishops even went so far as to apologize, but not for the New Hampshire consecration. They apologized for not consulting adequately with "our Anglican partners" before taking action.

For two days Archbishop Eames spoke eloquently of the status of the Windsor Report and hopefully about the state of the Anglican Communion. He was able to impress upon listeners that there is a need for Anglicans to understand what relationships mean. Unfortunately, he didn't seem so perceptive in his depiction of the leaders of the Episcopal Church.

The Community of Saints

When we observe All Saints' Day this week, we will hear a reading from Ecclesiasticus in which the author cites the countless number of persons whose accomplishments make them worthy of honor on such an occasion. The reading also points out that there are others whose names may have been overlooked or escaped memory but "whose righteous deeds have not been forgotten." Those anonymous people are as much a part of All Saints' Day as the well-known saints: Paul, John, Francis or Joan of Arc. While their names may not be remembered, they are not forgotten by God.

This feast is an opportunity to remember those who have gone before us who sheltered the homeless, fed the hungry, visited the sick or those in prison. They may have been our teachers, social workers, nurses, or those who simply shared acts of kindness. We are connected to them in the communion of saints, a fellowship among all Christians in this world and the next. May the faith we share with them lead us to the glory that lies ahead.



**While their names
may not be
remembered, they are
not forgotten by God.**

Invoking the Saints

and Avoiding the Extremes

By David M. Baumann

From the age of the Reformation, and occasionally before that time, there has been controversy among Christians regarding to what extent devotion to the saints is proper. How much devotion (if any) and what kind is fitting? Why would a Christian offer devotion to the saints anyway? Is devotion to the saints required, forbidden, or optional?

As in all areas of Christian belief, there are errors to be avoided on both sides of the issue, and a broad road in the middle. When it comes to devotions to saints, on the one hand we want to make sure that the unique position of Jesus as our divine Lord and Savior is not obscured. On the other hand, we want to make sure that the family of God we call the communion of saints is not neglected either. Proper Christian belief gives us plenty of room to know and to follow what is authentic to our faith.

John of Damascus, who died in about 760, addressed the issue of devotions to saints during a time of controversy on this very issue. His writing is generally accepted as authoritative. He distinguished between "veneration" that is properly paid to created beings and "worship" that is properly given only to God. No proper devotion to any saint can obscure Christ. If it does, it ceases to be suitable for Christians. On the contrary, proper devotion to the saints exalts and praises Christ.

At the risk of oversimplification, Anglicanism strives to be authentic to the doctrine and practice of the undivided Church, bringing both into contemporary application. The Book of Common Prayer, the ultimate standard and expression of Anglican theology, obligates the faithful to a certain minimum.

The prayer book identifies the saints as holy persons who are already in heaven (page 330: "Grant us grace so to follow the good examples of all thy saints, that with them we may be partakers of thy heavenly kingdom"). It recognizes them as our partners in prayer (page 367: "We praise you, joining our voices with Angels and Archangels and with all the company of heaven"). It affirms that we are in their fellowship (page 380: "in the multitude of your saints ... you have surrounded us with a great cloud of witnesses ... that we might rejoice in their fellowship") and that we are supported by their prayers (page 489: "we beseech thee that ... aided by their prayers ... we also may be partakers of the saints in light").

One will not, however, find in the Book of Common Prayer any example of directly invoking the saints to pray for us. This is an optional devotion, practiced by many Episcopalians in lesser or greater degree, but not required of anyone. This is a good recognition of Anglican procedure: Whatever is neither essential nor required should not be placed into the prayer book that comes before all the faithful.

However, although the Book of Common Prayer does not directly include an invocation of the saints, it is not uncommon for "lesser liturgies" that are not central in the lives of the faithful to do so. The devotions in many monastic communities, for example, include the invocation of saints, using formulas that are centuries old. The official hymnal as well includes invocations of saints. For example, the Virgin Mary is addressed and invoked in Hymn 618, verse 2:

(Continued on next page)



(Continued from previous page)

*O higher than the cherubim,
more glorious than the seraphim,
lead their praises, alleluia.*

*Thou bearer of the eternal Word,
most gracious, magnify the Lord.*

C. S. Lewis was not attracted to the invocation of saints. Addressing the matter in his book *Letters to Malcolm*, he wrote: "There is clearly a theological defense for it; if you can ask for the prayers of the living, why should you not ask for the prayers of the dead? There is clearly also a great danger. In some popular practice we see it leading off into an infinitely silly picture of Heaven as an earthly court where applicants will be wise to pull the right wires, discover the best 'channels', and attach themselves to the most influential pressure groups. But I have nothing to do with all this. I am not thinking of adopting the practice myself; and who am I to judge the practices of others?"

One should not conclude, however, that the saints were unimportant to Lewis or their presence far from his awareness. Nearly a decade before *Letters to Malcolm* was published, he wrote, "It is nice to be still in the care of St. Mary Magdalene: she must by now understand my constitution better than a stranger would, don't you think?" (*Letters to an American Lady*, Nov. 1, 1954). Lewis was referring to his move from Magdalen College in Oxford to Magdalene College in Cambridge, which became effective Jan. 1, 1955.

Lewis affirmed that "there is clearly a theological defense for" the invocation of saints. Evidently his objection was not to the practice itself but to its abuse. He acknowledged the common explanation that, just as a Christian may ask another Christian in this life to pray for him, teach him something of the ways of the Lord, or to rejoice with him in Christ, so one may address the faithful departed in the same way. This explanation makes sense, but only because Christ conquered death and in him there are no barriers.

Jesus taught something similar to this in a discussion he had with the Pharisees on the resurrection of the dead. He said that God "is not God of the dead, but of the living; for all live to him" (Luke 20:38). That is, because of the resurrection all the redeemed are bound together in the fellowship of the Holy Spirit; the barrier of death does not completely sunder the faithful departed from those still on earth. Because of both the resurrection of Jesus and the gift of the Holy Spirit, the saints intercede for us in heaven and are our partners in prayer. In Christ, the connection in love between the living faithful and the departed faithful is real and powerful. Consider the common practice of the bereaved, especially the recently bereaved, who in their grief address a departed loved one. This natural expression of the heart does no inherent disservice to God.

To conclude, the invocation of saints is permissible but certainly not required. One may have a rich and complete Christian devotional life and never adopt the practice. Those who do invoke the saints in their devotions must not in any way obscure the unique position of Jesus as God and the source of all grace. Those who do not invoke the saints must not diminish the nature of the full family of God called the Communion of Saints which is comprised of the living and the dead. If we avoid the extremes, there is plenty of room on the broad road of orthodoxy. □

The Rev. Canon David M. Baumann, SSC, is rector of Church of the Blessed Sacrament, Placentia, Calif.



St.
Stephen



St. Nicholas

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

It's Not Charitable

In response to the Guest Column, "Uncharitable Practice" [TLC, Sept. 25] by George M. Tarsis, every bishop has an important ministry. Every diocese has important ministries. There is something wrong with the way we fund this ministry.

I appreciate Fr. Tarsis' word "uncharitable" in terms of the dilemma outlined in the above statements. If charity contains elements of good will and mercy, the process by which most dioceses "assess" their parishes does not feel very charitable. Call it what you will, congregations thrive because of the free will donations of their members (yes, I understand tithing ... it is still done without coercion) while most dioceses thrive by extracting a tax (which is never called that) on their churches. There is the rub.

This rub is not getting better. I have been ordained 25 years and have yet to sit in a vestry that is enthused about the ministry of its diocese and happy about the way it is required to contribute to it. Each vestry, though, has felt a responsibility to contribute to the diocese despite its lack of enthusiasm or happiness. In some dioceses, as Fr. Tarsis writes, there are penalties for not contributing. Such penalties only contribute to the distance between parish and diocese, congregation and bishop.

There has got to be a better way, a more charitable way, a more Christian way. I hope that the articles by Fr. Martin [TLC, June 5] and Fr. Tarsis spark some real debate but I am not holding my breath. Unfortunately, this discussion always get subsumed under comments like: "We are an 'episcopal' church aren't we?" and "Don't you appreciate the ministry of your bishop?" We are and I do, but that is not the question. "How" we raise the money is.

*(The Rev.) George Glazier
St. Stephen's Church & University Center
Columbus, Ohio*

Troubling Picture

In the excellent and thought-provoking lectures delivered by the Most Rev. Robin Eames on Oct. 4 and 5 at Virginia Theological Seminary: "The Anglican Communion: A Growing Reality;" and "The Anglican Communion: What Communion?" [TLC, Oct. 23], I was troubled by one point. In both his lectures the archbishop asked us to imagine a picture: On the left side was a little "matchstick" figure with a cup and on the right side were two Christians carrying crosses and arguing — ignoring the person in need.

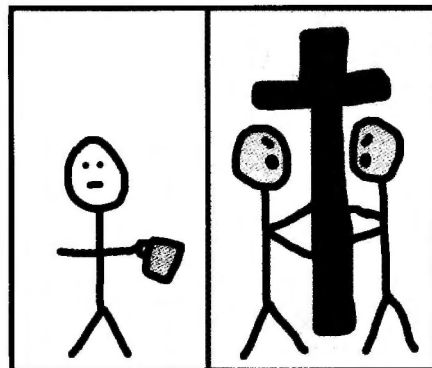
The implication of the picture, to me, was that those arguing over homosexuality should rather be addressing the more important concerns of those in need. My question is: What if the needy figure on the left represented not just the poor, the sick, the marginalized and the oppressed, but also homosexual persons? Then the arguing of those on the right side of the picture would not be such a diversion from the primary concern of the Church after all.

*(The Rev.) Charles Walthall
Washington, D.C.*

Useful Critique

Michael W. Petty's "Unraveling the Rapture Myth" [TLC, Oct. 9] was a useful critique of a belief which, as the article points out, is mentioned in 1 Thessalonians 4 but is "fundamentally mistaken" and not truly biblical since it contradicts the Bible's theology of creation. However, when on page 13 you isolate and highlight two sentences from the article, referring to the books *Left*

(Continued on next page)



What if the needy figure on the left represented not just the poor, the sick, the marginalized and the oppressed, but also homosexual persons?

LETTERS TO THE EDITOR

(Continued from previous page)

Behind and *The DaVinci Code*, you omitted five words, "(mistaken though both books are)," or even ellipsis dots to signal an omission. Thus you essentially misquoted and misrepresented the author. I think you owe him and your readers a correction, if not an apology.

(The Rev.) Edward M. Berckman
Valdosta, Ga.

The two sentences were not intended to be a direct quote. That's why quotation marks do not appear around them. As the correspondent points out, an ellipsis between the two sentences would have been helpful. Ed.

They Should be Ashamed

Just when you thought you could no longer be shocked, the bishops of the Episcopal Church outdo themselves once again. Say it ain't so!

Please tell me that they did not really meet in a luxury resort hotel in San Juan, Puerto Rico [TLC, Oct. 16], with Hurricane Katrina having just demolished the Gulf Coast, and Hurricane Rita on its way. Surely such august men and women of God would never do such a thing, would never demonstrate such poor stewardship in the light of so much suffering and financial ruin. Each and every bishop who participated should be ashamed. There is no excuse, even if they actually accomplished something useful, which I doubt.

It is my understanding that a brave and faithful remnant refused to be a part of this travesty. Praise God for those few.

(The Rev.) James E. Flowers
St. Timothy's Church
Alexandria, La.

Answers Needed

Unfortunately, neither Viewpoint article on Intelligent Design [TLC, Sept. 18] addressed the paramount political and financial questions surrounding the issue. The scientific issue is relatively clear cut. ID proponents argue that evolution is a "theory in crisis" in the scientific community. Is this true? Do leading biologists

agree? Is this supported in professional biological journals? No.

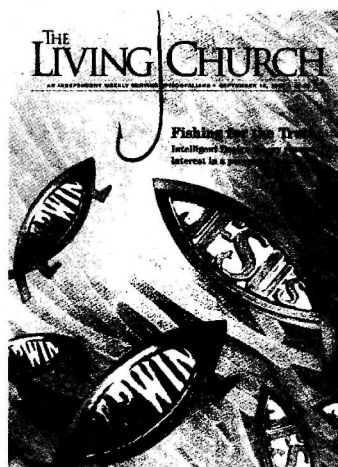
The chief theoretician of the ID movement is Phillip Johnson, a law professor at University of California, Berkeley. Predictably, to date not a single article by an advocate of ID has been published in a peer-reviewed professional scientific journal.

The "crisis" is political, not scientific, in nature. The major organization promoting ID is the Seattle-based Discovery Institute [TLC, Oct. 9], an advocacy group formed by religious and political conservatives to promote a conservative cultural, political and

major public universities are immune to such pressure.

This intertwining of conservative religion and conservative politics diminishes the credibility of both points of view. It would be akin to People for the American Way lobbying for a euthanasia curriculum for the schools written by the Hemlock Society. We would expect widespread outrage over such a maneuver. The best course of action is for people of all theological and political persuasions to resist this attempt by non-scientists to intrude on public school science education.

(The Rev.) James Clendinen
Bainbridge, Ga.



The "crisis"
of Intelligent
Design is
political,
not scientific,
in nature.

economic agenda. It advocates on behalf of ID and other "conservative" issues such as tax and regulatory limitation.

The strategy of the Discovery Institute is to build a political movement that will pressure locally elected school boards. Its strategy has met with limited success in Kansas, Ohio and Pennsylvania. Thankfully, our

A Man of Compassion

Someone must come to the defense of Bob Cromey, who has been recently under attack for expressing his strong feeling about respecting the rights of non-Christians in our society [TLC, Aug. 28]. I felt that some of the letters expressed were on the verge of being sarcastic, lacking respect for this priest's long service to the underprivileged, the least, and the lost in our society.

I met Canon Cromey in the '60s when I served on the Urban Task Force of the Diocese of California during the time of racial strife in Los Angeles, Seaside and San Francisco. At the time, I thought him to be a brash young man, impatient with committees and procedures — wanting to get it all done right now. Through the years I have been reading his comments in TLC. He has continued to be intense about human rights and now in his 70s he is a brash old man.

However, he has not been without compassion and has faithfully followed our Lord's command to minister "to the least of these (his) brothers." He is consistent and honest, says what he believes, and you know where you stand with him. His community has honored him on a number of occasions for his service to the outcasts. I believe that he has served the Church and his master well.

(The Rev.) Malcolm H. Miner
St. Michael & All Angels' Church
Lihue, Hawaii

PEOPLE & PLACES

Appointments

The Rev. **Eloise Hally** is director of the Cathedral Counseling Center at the Cathedral of St. Philip, 2744 Peachtree Rd. NW, Atlanta, GA 30305.

The Rev. **Lauren J. Lyon** is rector of St. Mary's, 1307 Holmes St., Kansas City, MO 64106-0748.

The Very Rev. **Douglas W. McCaleb** is dean of Trinity Cathedral, 464 N 16th St., Miami, FL 33132.

The Rev. **William D. McLean III** is interim rector of St. Thomas', 1200 Snell Isle Blvd., St. Petersburg, FL 33704-3099.

The Very Rev. **Churchill Pindar** is dean of St. Stephen's Cathedral, 221 N Front St., Harrisburg, PA 17101.

The Rev. **Fulton Porter** is priest-in-charge of St. Thomas', 3801 S Wabash Ave., Chicago, IL 60653.

The Rev. **John B. Pumphrey** is director of spiritual wellness for St. Luke's Health System, 10920 Elm Ave., Kansas City, MO 64134.

The Rev. **Brad Smith** is rector of St. Matthew's, 1520 Oak Rd., Snellville, GA 30078.

The Rev. Canon **Susan L. Sommer** is canon pastor at Grace and Holy Trinity Cathedral, PO Box 412048, Kansas City, MO 64141-2048.

The Rev. **Brian S. Suntken** is rector of Christ Church, 21 Aurora St., Hudson, OH 44236.

The Rev. **Rich Towers** is associate dean for academic affairs at Seabury-Western Theological Seminary, 2122 Sheridan Rd., Evanston, IL 60201.

The Rev. **John vanDooren** is rector of Atonement, 5749 N Kenmore Ave., Chicago, IL 60660.

The Rev. **Rick F. Veit** is rector of St. Mark's, 1908 Central Ave., Cheyenne, WY 82001.

The Rev. **Mary Vidmar** is priest-in-charge of Christ Memorial, 133 N Main St., North Brookfield, MA 01535-1438.

Ordinations

Priests

Atlanta — Timothy Hinton Burger, Sarah Kathleen Fisher, Jessica Katherine Hitchcock, George Motier Maxwell, Jr., Wendy Michelle Porter, William Hunt Priest, Patrick Skutch, John Eric Thompson.

East Tennessee — Nina Pooley.

Eau Claire — Eleanor Jean Michaud.

Pennsylvania — Isaac Bonney.

Western Michigan — Valori Sherer.

Utah — Dick Snyder.

Resignations

The Very Rev. **M. Elizabeth Morgan**, as rector of Christ Church, Bluefield, WV.

The Rev. **Suzanne Seavey**, as rector of Resurrection, London, TN.

The Rev. **Buck Belmore**, as rector of All Saints', Mobile, AL 36604-2302.

Retirements

The Rev. **Carl Metzger**, as rector of St. Alban's, Roxborough, PA.

Correction

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

Deaths

The Rev. **Diane Woolard Bragg**, retired rector of St. David's Church, Salem, NH, died Sept. 11 at her home in Londonderry, NH, of ovarian cancer. She was 60.

Mrs. Bragg was a native of Burlington, CO. She was a graduate of the University of Arkansas at Little Rock and the Episcopal Theological Seminary of the Southwest. In 1982 she was ordained deacon and the following year priest in the Diocese of Texas. She was a chaplain at St. Luke's Hospital in Houston from 1983 to 1986, and rector of St. Michael's, Houston, 1986-92. From 1992 through 1996 she was involved in counseling ministry and spiritual development. She moved to the New Hampshire parish in 1997 and served there until July of this year when she retired because of ill health. Mrs. Bragg served on the standing committee in New Hampshire. She is survived by her husband, Daniel; a daughter, Katherine Inglis Johnson, of Austin, TX; two grandsons; her mother, L. Doris Woolard; and a brother, Daniel.

Howard Eddins Ross, 68, director of music and organist at Church of the Transfiguration, Dallas, TX, for 39 years, died Sept. 12 in Dallas.

Mr. Ross was born and raised in Longview, TX, and educated at Southern Methodist University as well as independently in France and in this country. After completing military service, he taught music and French in Dallas from 1960 to 1980. He was assistant organist-choirmaster at the Church of St. Michael and All Angels, and organist at St. Alban's, Arlington, before taking the position at Transfiguration. During his years there he organized three youth and children's choirs, a men's Schola Cantorum, and a handbell choir as well as directing the adult choir. He was a member of the American Guild of Organists, serving at the local, regional and national levels, and the Association of Anglican Musicians, serving on its board and on several committees. After he retired he was a consultant for the National Network of Lay Professionals. In the Diocese of Dallas he was co-chair of the Commission on Liturgy and Music and a delegate to diocesan convention. He is survived by several nieces and nephews.

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PART-TIME RECTOR: *Spruce Pine, NC. Trinity Parish,* located in the scenic Blue Ridge Mountains of the Diocese of Western NC, is seeking a part-time rector. For more information, visit our website at www.trinitysprucepine.org. Please send resume and CDO clergy profile to: **Rev. Deacon Ann Fritschner, 900-B CentrePark Drive, Asheville, NC 28805.**

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POSITIONS OFFERED

FULL-TIME RECTOR: Small traditional parish in Diocese of Lexington (KY), Church of the Nativity, <http://www.maysvilleky.net/~nativity/>, needs conservative, energetic rector candidates. Email: mmm@maysvilleky.net with telephone number, or phone Louis Browning at (606) 564-4020.

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E-mail: COR@redeemersarasota.org;

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Sun Eu 10:30

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

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