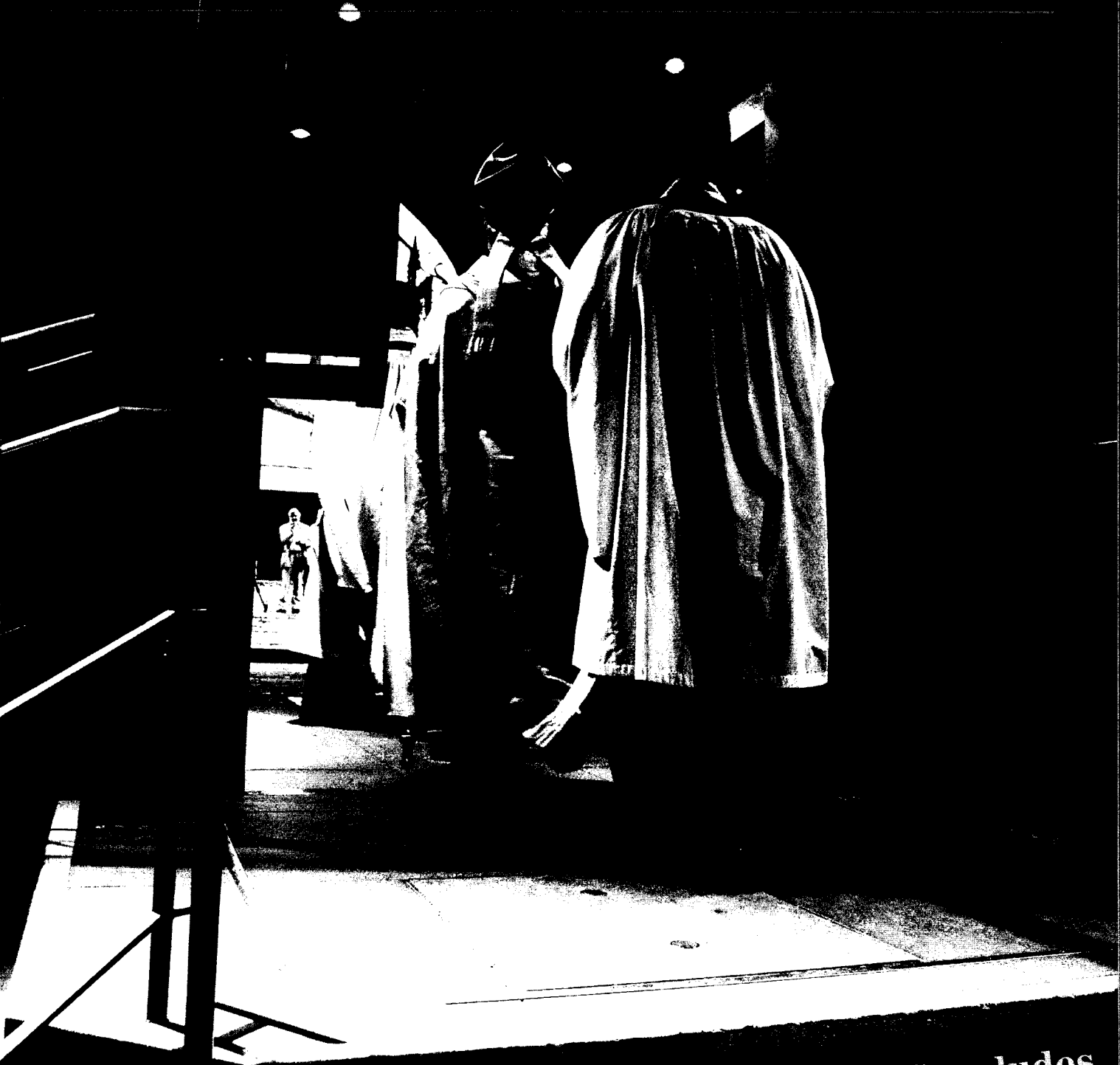


THE LIVING CHURCH

AN INDEPENDENT WEEKLY PUBLISHED BY THE REV. ANDREW J. GARDNER • AUGUST 24, 2008 • \$2.00



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MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202.

Periodicals postage paid at Milwaukee, WI, and at additional mailing offices.

SUBSCRIPTION RATES: \$42.50 for one year; \$62.00 for 18 months; \$90.00 for two years.

Canadian postage an additional \$29.18 per year; Mexican rate \$55.42; all other foreign, \$44.27 per year.

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436.

Subscribers, when submitting address changes, please allow 3-4 weeks for change to take effect.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church.

All gifts to the Foundation are tax-deductible.

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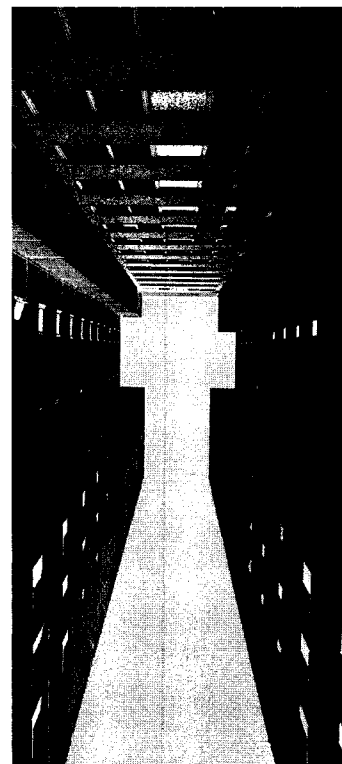
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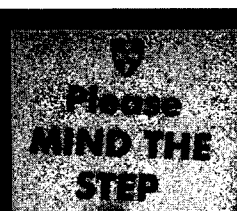
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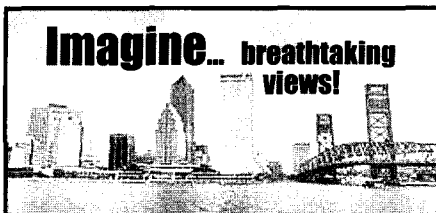
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Archbishop of Canterbury Rowan Williams
at Canterbury Cathedral August 3, the closing
Eucharist of the Lambeth Conference.

ACNS/Tumulty photo



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SUNDAY'S READINGS

The Christology Spectrum

'Who do people say that the Son of Man is?' (Matt. 16:13)

The 15th Sunday After Pentecost, (Proper 16, Year A), Aug. 24, 2008

BCP: Isaiah 51:1-6; Psalm 138; Rom. 11:33-36; Matt. 16:13-20

RCL: Exodus 1:8-2:10 and Psalm 124; or Isaiah 51:1-6 and Psalm 138; Rom. 12:1-8; Matt. 16:13-20

People have long argued about the identity of Jesus. *The Da Vinci Code* and its imitators are only the latest installments in a conversation that began in the early church. The debate is reflected in Matthew's account of the confession of Peter.

In this story, Jesus asks his disciples, "Who do people say that the Son of Man is?" Christ's followers reply, "Some say John the Baptist, but others Elijah, and still others Jeremiah or one of the prophets." Jesus then asks them who they say he is. Peter answers, "You are the Messiah, the Son of the living God" (Matt. 16:16).

The mere fact that these questions are being raised during Christ's lifetime, according to Matthew, suggests that even people who knew Jesus in person wondered who he really was.

Theories about Christ's identity tend to fall into the categories that scholars call "high" and "low" Christology. "Low" Christology focuses on the human Christ. Some Christians feel close to the "personal Jesus" whom they have discovered in the gospels. They feel an emotional attachment to Christ as their "Savior," and they praise him in hymns and spirituals.

Others who believe in what is

deemed "high" Christology are attracted to the "cosmic Christ" portrayed in scripture. This Christ is "the Alpha and the Omega, the beginning and the end" (e.g., Rev. 22:13). Such Christians are moved by contemplation of Christ the second Person of the Trinity as he is portrayed in the creeds, systematic theology, and many icons.

Granted, the terms "low" and "high" are a bit misleading in that a person can go one way or the other within the Christological spectrum and still be included in orthodox Christianity. Neither direction is superior to the other. Each can lead to the true Christ.

But notice that in the gospel Jesus "sternly ordered the disciples not to tell anyone that he was the Messiah" (Matt. 16:20). The debate about Christ's identity has included the sub-debate of whether Jesus really intended to keep his identity from becoming public. *The Da Vinci Code* is only one of many fictional and non-fictional attempts to update this mystery.

Many Christians, however, believe that Jesus was the Messiah precisely because his identity remains ever elusive. He is able to transcend our ideas of him, and so he draws us close to the infinite mystery of God.

Look It Up

Compare the high philosophical Christology of the prologue to the gospel of John (1:1-18) with Luke's idea that Jesus increased in wisdom as he grew older (Luke 2:52).

Think About It

Are you more attracted to the human or to the divine Jesus Christ? Would your faith be enriched if you could direct your soul in the opposite direction?

Next Sunday

The 16th Sunday After Pentecost, (Proper 17A), Aug. 31, 2008.

BCP: Jer. 15:15-21; Psalm 26 or 26:1-8; Rom. 12:1-8; Matt. 16:21-27

RCL: Exod. 3:1-15 and Psalm 105:1-6, 23-26, 45c; or Jer. 15:15-21 and Psalm 26:1-8; Rom. 12:9-21; Matt. 16:21-28

Final Document Calls for 'Gracious Restraint'

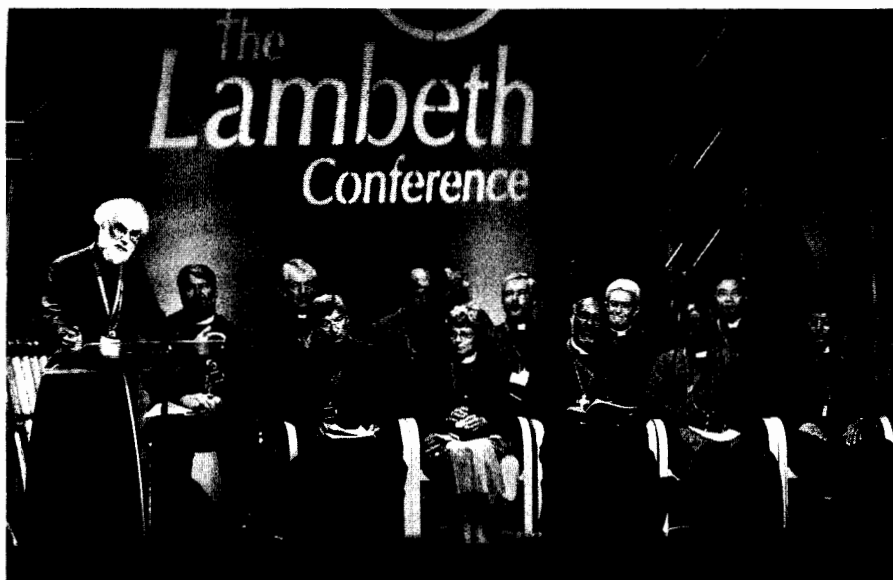
The final Lambeth *Indaba* Reflections document suggests that "a season of gracious restraint" may be the best way to resolve disagreement over the scope and duration of a moratorium on the consecration of partnered homosexual persons as bishops, the celebration of public rites of same-sex blessings, and cross-border incursions by overseas bishops. The document was released Aug. 3, the final day of the Lambeth Conference of Anglican bishops in Canterbury.

The first draft of the Reflections paper had been distributed nearly a week earlier and called for support of those "who are isolated in their diocese by initiatives such as that by GAFCON (the Global Anglican Future Conference)."

'Time Out'

That draft followed a few hours after the Windsor Continuation Group submitted a preliminary proposal under which private blessings of same-sex unions would continue. The report called for all to agree to a "time out," with the one exception being the proposal for the formation of a plan under which dioceses and parishes that already have broken with their province would be held in trust until they were reconciled.

"The proliferation of *ad hoc* episcopal and archiepiscopal ministries cannot be maintained within a global Communion," the report states. "Such a scheme might draw on models derived from religious life (the relationship of religious orders to the wider Church), family life (the way in which the extended family can care for children in dysfunctional nuclear families) or the law (where escrow accounts can be created to hold monies in trust for their rightful owner on completion of certain undertakings.) Ways of halting litigation must be explored, and perhaps the escrow concept could even be



ACNS/Gunn photo

At Lambeth's final plenary, Archbishop of Canterbury Rowan Williams gives thanks to the bishops who wrote the *Indaba* Reflections document.

extended to have some applicability here."

The Reflections paper said there is a strong desire to remain in communion, but notes a lack of confidence in the instruments of unity as a means of achieving that end with "a particular concern about the role of the primates' meeting."

When asked whether the proposals to provide sanctuaries for conservatives in liberal provinces and liberals in conservative provinces was creating separate communions in all but name, Bishop Clive Handford of Jerusalem and the Middle East said the Windsor Continuation Group would not permit any new parish or diocese to "opt out" of its diocese or province.

"This is not something for the future," Bishop Handford said. "This is meant to be a diminishing body."

Bishop Handford was also questioned about the wording of the report, which calls for a moratorium on the "public Rites of Blessing of same-sex unions." "One cannot legislate what happens in an individual parish," he said.

While there is a desire to end the "spiral of chaos" around issues of human sexuality in the Anglican Communion, there appeared to be no desire to create any sort of action that would cause any-

one to walk away, said a document summarizing the bishops' discussion.

The document reflected a wide range of opinion, perhaps best summed up by the statement: "In some cultures the action of the North American churches has commended the gospel in some quarters. In some places the church is ridiculed as the 'gay church,' so membership is lost."

"The Episcopal bishops in my *indaba* received this critique in respectful silence, without defensiveness, and responses actually came from other churches," said Bishop Coadjutor Stephen Lane of Maine on his website. "The gist of the responses was that all of us are shaped in our ministries by the people and culture of our communities. Each of us is struggling to be faithful as God has given us the light. So there were voices of support, but it was a long session."

Widespread Support

By its fourth draft, the Reflections paper had grown to 37 pages. The revised document included new sections on the Windsor process, the instruments of unity and human sexuality, among some of the more highly anticipated topics from the conference.

A section subtitled "The Moratoria"

(Continued on next page)



ACNS/Sweeny photo

Presiding Bishop Katharine Jefferts Schori on the way to Evening Prayer at Lambeth Aug. 1 with young people from Grace Church, Holland, Mich., who were on pilgrimage to Canterbury.

Final Document

(Continued from previous page)

under "The Windsor Process" section noted widespread support for the concept. "The moratoria will be difficult to enforce, so there are some fears as to whether it will hold," the document stated. "But there is a desire to make it do so." Later it noted, with respect to a moratorium on same-sex blessings, "Most believe it relates to public authorized rites, rather than pastoral support." All three critical issues identified by the Windsor Continuation Group – ordinations of partnered homosexual people, the blessing of same-sex unions and cross-border incursions by bishops – "are seen as inseparable and must be applied equally," the section concluded.

The document noted uncertainty with respect to the appropriate role for the primates' meeting and some bishops expressed fears that the primates are attempting to exercise too much authority. Others, however, believe "that the primates are the only ones who can bear with the weight of our current challenges."

The section covering the Lambeth Conference noted a desire for it to meet more frequently for a shorter period of time. A 10-day meeting every five years was specifically mentioned. Another suggestion was to invite only diocesan bishops. The section concluded by noting "the Lambeth Conference needs to consider the appointment of a fund raiser to facilitate its future well-being."

A Lambeth Conference spokesman confirmed that the conference was approximately \$2.5 million in debt. The bylaws of the body charged with overseeing the finances of the Church of England do not permit it to disburse funds on anything except the Church of England. During a provincial meeting at the conference, Presiding Bishop Katharine Jefferts Schori told members of the House of Bishops that The Episcopal Church would not pay the conference debt.

Final Document

The final Reflections paper noted that the "moratoria can be taken as a sign of the bishops' affection, trust and goodwill towards the Archbishop of Canterbury and one another. [They] will be difficult to uphold, although there is a desire to do so from all quarters. There are questions to be clarified in relation to how long the moratoria are intended to serve."

The section titled "The Windsor Process" also noted clear majority support for creation of a "Pastoral Forum" to resolve serious disputes.

Questions as to the nature and length of a proposed moratorium and the proposal to establish a pastoral forum will be referred to the Windsor Continuation Group. Last February, Archbishop of Canterbury Rowan Williams appointed a six-member group which includes Bishop Gary LillibrIDGE of West Texas.

Steve Waring

An Anglican Covenant May Be 10 Years Away

There was widespread support in principle among the bishops at the Lambeth Conference that an Anglican Covenant should be in effect. However, it is unlikely that anything would be in place for at least 10 years.

The Rev. Canon Gregory Cameron, deputy secretary general and director of ecumenical affairs for the Anglican Consultative Council, explained during Lambeth that there is no provision to welcome into the covenant a diocese whose province rejects it.

"At the moment we are playing a ball game to win provincial support," he said, "but provided it is within the constitution and canons of the province, there is no harm in having a diocese declare itself in sympathy with a covenant."

September Meeting

Canon Cameron said the Covenant Design Group would receive input on the second (St. Andrew's) draft of the covenant at a meeting scheduled for September in Singapore. A third draft would not be released until after a meeting of the Design Group in London next April. The third draft would then be given to the next meeting of the Anglican Consultative Council, which is scheduled for Jamaica in May 2009. After that it would be submitted to the provinces for approval. In the case of The Episcopal Church, it is unlikely that it would be considered before the 77th meeting of General Convention in 2012. If changes are necessary to the church's constitution, it would require approval by two successive conventions, meaning the 2015 meeting of the triennial body.

The Rt. Rev. Dorsey Henderson, Bishop of Upper South Carolina, said he did not think it would require changes to the constitution, however. Both he and Bishop Duncan Gray III of Mississippi expressed support in principle for the covenant, but less enthusiasm for one that contained punitive measures.

Archbishop Shares Vision for Unity

In his final presidential address to the Lambeth Conference on Aug. 3, Archbishop of Canterbury Rowan Williams laid out his vision of Anglican unity, a proposed moratorium, and announced plans to call a primates' meeting before the next meeting of the Anglican Consultative Council in May 2009. He also promised to deliver "a clear and detailed" plan for the composition of a pastoral forum within the next two months.

The church cannot be defined in its wider life by the actions of some, Archbishop Williams said, referring to innovations such as public rites of blessing of same-sex couples and the consecration of partnered homosexual persons as bishops. But he added that discussion over homosexuality and its proper function within the church catholic should continue within the context of a moratorium.

"The theological ground for a plea for moratoria is the need to avoid this confusion so that discernment continues," Archbishop Williams said. "The practice and public language of the Church act always as a reminder that the onus of proof is on those who seek a new understanding. To say that the would-be innovator must be heard gratefully and respectfully is simply to

acknowledge the debt we always owe to those who ask unfamiliar questions, because they prompt us to explore our tradition more deeply.

"The pieces are on the board," he added. "And in the months ahead it will be important to invite those absent from Lambeth to be involved in these next stages. Much in the GAFCON documents is consistent with much of what we have sought to say and do, and we need to look for the best way of building bridges here."

In the conference's closing press conference the same day, Archbishop Williams said if the North American churches do not accept the need for a moratorium on same-sex blessings and the consecration of additional partnered gay bishops, then the Anglican Communion is no further forward.

The moratorium concept immediately met with resistance, as Bishops Jon Bruno of Los Angeles and Marc Andrus of California said they would not attempt to stop the blessing of gay relationships in their dioceses.

"Some of the practices of certain dioceses in the American church continue to put our relations as a Communion under strain and some problems won't be resolved while those practices continue," Archbishop Williams said.

Civil Tone Prevails in Discussions

The main result of the discussion of sexuality at the Lambeth Conference July 31 was that the tone of the conversation was kinder and gentler, said Archbishop Phillip Aspinall, primate of Australia.

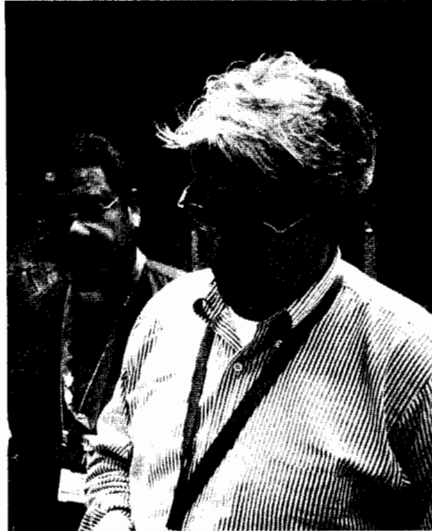
"In my *indaba* group this morning, the same degree of difference was very evident in the views held by the bishops," he said. "But at the end of the *indaba* group bishops from opposite ends of the spectrum on these issues actually embraced each other and thanked each other for helping them understand better what was at stake in these issues."

Although Bishop V. Gene Robinson

of New Hampshire was not present, Bishop Colin Johnson of Toronto said the hopes and concerns of homosexual persons were represented.

"I come from a community that is as diverse as it could possibly be and I hope I'm not speaking only for one body, but for a range of people from within my diocese," he said.

Bishops were encouraged to reflect on how the Anglican Communion's conversations about homosexuality have assisted or been detrimental to its mission and ministry, said the Rev. Ian Douglas of Episcopal Divinity School and a member of the Lambeth Conference Design Group.



Steve Waring photo

Bishop Mark Lawrence of South Carolina (right) and Bishop Hector Zavala of Chile at an informal Lambeth press conference. The two joined Bishop Keith Ackerman of Quincy in saying The Global Anglican Future Conference (GAFCON) is the heir apparent to assume leadership of the Anglican Communion. "I witnessed a new birth last month [at GAFCON]," Bishop Lawrence said. "The Global South has come to its place of maturity. I don't know how the two structures will work together in the future. Those who adapt the quickest will be the ones who win the day."

San Diego Bishop Receives Apology

Presiding Bishop Gregory Venables, primate of the Southern Cone, has apologized to the Rt. Rev. James Mathes, Bishop of San Diego, for not contacting him before visiting parishes which have broken away from the diocese. Bishop Mathes described the development as "heartening" in a letter sent July 31 to the clergy of his diocese.

"In light of these new developments, I have proposed that we continue discussing how to mend the tear these incursions have caused in our diocese," Bishop Mathes said. "I am in preliminary conversations with Richard Blackburn of the Lombard Mennonite Peace Center as a possible mediator for these discussions. I'm delighted to say that Bishop Venables has agreed to consider such a plan."

Bishop Mathes said he and Bishop Venables had been able to establish a bridge. "I want to emphasize that this is a start," Bishop Mathes said. "[Bishop Venables] did not say he would stop making visits, but he did agree to continue talking and to work with another person."

Hopeful Words, Little Accomplished

It's about 4,000 miles from our office in Milwaukee to the Lambeth Conference in Canterbury. That, of course, prevents me from being an expert on what happened at Lambeth. Thankfully, I did not spend three weeks or even three days at Lambeth, but I've been in touch with people who were there and have read thousands of words about it from blogging bishops to English newspapers. As a result, I have formed some opinions which may or may not be worth sharing. You be the judge. Here are some highlights:

1. The Third Report of the Windsor Continuation Group. It would have made such a strong impression on Anglicans if this group had come up with some original recommendations. Instead, we were offered crumbs from the last two primates' meetings. I realize this wasn't the intention, but to the rest of the world it looked like more delaying tactics.

2. The Lambeth *Indaba* Reflections. I've already said quite enough about *indaba* and *ubuntu*, so I'll concentrate on the content. It would seem that this document is supposed to be the main communication between the bishops who participated at Lambeth and the rest of the church [p. 9]. I defy you to read it all. It reads like notes that were taken from the *indaba* discussions, transcribed haphazardly, then blended together into a document. Having an editor lurking about might have been helpful.

3. The address of Cardinal Walter Kasper. We were given a hint of what the cardinal, president of the Pontifical Council for Promoting Christian Unity, might say when he delivered an address to Anglicans a few months ago and said they'd have to decide whether they want to be a catholic or protestant church. Cardinal Kasper emphasized Roman Catholic doctrine, and said the ordination of women to the episcopate "definitively blocks a recognition of Anglican orders." Nothing surprising here.

4. The presentation by the Archbishop of the Sudan. No one saw this coming. In fact, most people were surprised the Sudanese were even at Lambeth, for it was surmised they would be more sympathetic theologically with those bishops who attended the GAFCON event in June. Archbishop Daniel Deng Bul assured that this conference would not be entirely free from controversy when he announced that the Sudanese bishops wanted the Bishop of New Hampshire to resign.

5. Debt accumulated by Lambeth. Some-

where I read that the Lambeth Conference is in debt about \$2.5 million. No one came forward publicly with any ideas, but it would seem to me The Episcopal Church (Trinity, Wall Street) is a likely source to rescue Lambeth. If Archbishop Rowan Williams had been a bit more sympathetic to the Americans, he might have had the needed funds already. And somewhere else I read that it costs about \$8,000 for each bishop to attend Lambeth. Multiply that number by about 620. Imagine what the MDGs could accomplish with that amount.

6. The Archbishop of Uganda's letter. The Most Rev. Henry Orambi released a letter to a newspaper near the end of Lambeth that explains why he and the other Ugandan bishops stayed home. "For more than 10 years we have been speaking and have not been heard," he wrote. "So maybe our absence will speak louder than our words." The archbishop, like the rest of us, knew nothing of substance would be accomplished at Lambeth, and admitted that "the present structures are not capable of addressing the crisis."

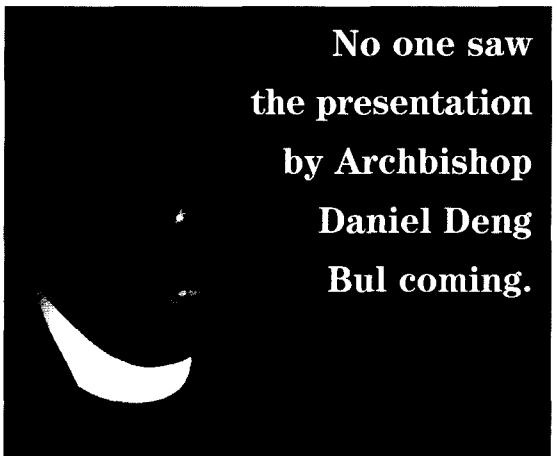
I know what you're thinking. That's not a very impressive list. And it's not. (Why six? That's all the room I had.) If those are the highlights of 18 days in England, imagine what the rest of the conference was like. The Reflections (No. 2, above)

Did You Know...

The earliest Lambeth Conferences were held at Lambeth Palace.

Quote of the Week

The Rt. Rev. Kirk Stevan Smith, Bishop of Arizona, on his blog about the Lambeth Conference: "Yes, there is a group (GAFCON) which has already left, but those of us remaining (about 85%) are committed to remaining."



contain lots of positive summaries of how the bishops enjoyed each other's company in the *indaba* groups and the Bible studies, and it has plenty of hopeful words about the future of the Anglican Communion. We've heard all this before, of course. When one adds up the time, energy and money that's been spent trying to resolve the crisis in the Anglican Communion with no solution in sight, it's pretty discouraging.

David Kalvelage, executive editor

Way Forward Remains Unclear

Whatever the Lambeth Conference of Anglican bishops did or did not accomplish during 18 days in Canterbury pales beside the remark that appears in the Lambeth *Indaba* Reflections, published at the conclusion of the conference: "We have gained a deeper appreciation of the worldwide Anglican Communion and of our common calling as disciples of Christ." If the more than 600 participants at Lambeth are sincere about that comment, the rest of us ought to be at least slightly encouraged. There were a few hopeful developments at the decennial event, perhaps more than we had anticipated.

For one thing, a schism, or at least a major separation was avoided, which seemed to be the goal of Archbishop of Canterbury Rowan Williams. By keeping the conference free from addressing resolutions or becoming embroiled in controversy, Archbishop Williams ensured that peace and civility would reign over the grounds at the University of Kent, where the event took place.

The Reflections, which was the major communiqué from Lambeth, is an unusual document in that it consists of numbered items that were brought up in the *indaba* discussion groups in which the bishops participated. These groups, which were well received by most of the bishops, engaged in conversations on various matters of relevance to Anglicans, and, according to the Reflections, "have led to deeper understanding and new insights." Even in its strange format, the Reflections includes some of the encouragement.

For example, early in the 38-page document the bishops acknowledge we are at "a sensitive time in the life of the Communion," and later, "We are all acutely aware that the Anglican Communion stands at an important point in its life." We were not always sure the bishops recognized this, for some of them, especially the Americans, have insisted that all is fine in the church.

The bishops emphasize the importance of scripture, saying it "may form us and shape our worship, our doctrine and our community life. We believe the scriptures to be primary ..." Farther in the Reflections, we find, "The question for many is 'Whether the Bible transforms the culture or the culture is allowed to transform the Bible.'" They also state, "In the Anglican tradition, the Holy Scriptures are central to our life together as servants of God's mission," and "We

acknowledge the full reliability of the texts of the canonical Scriptures given to us by God."

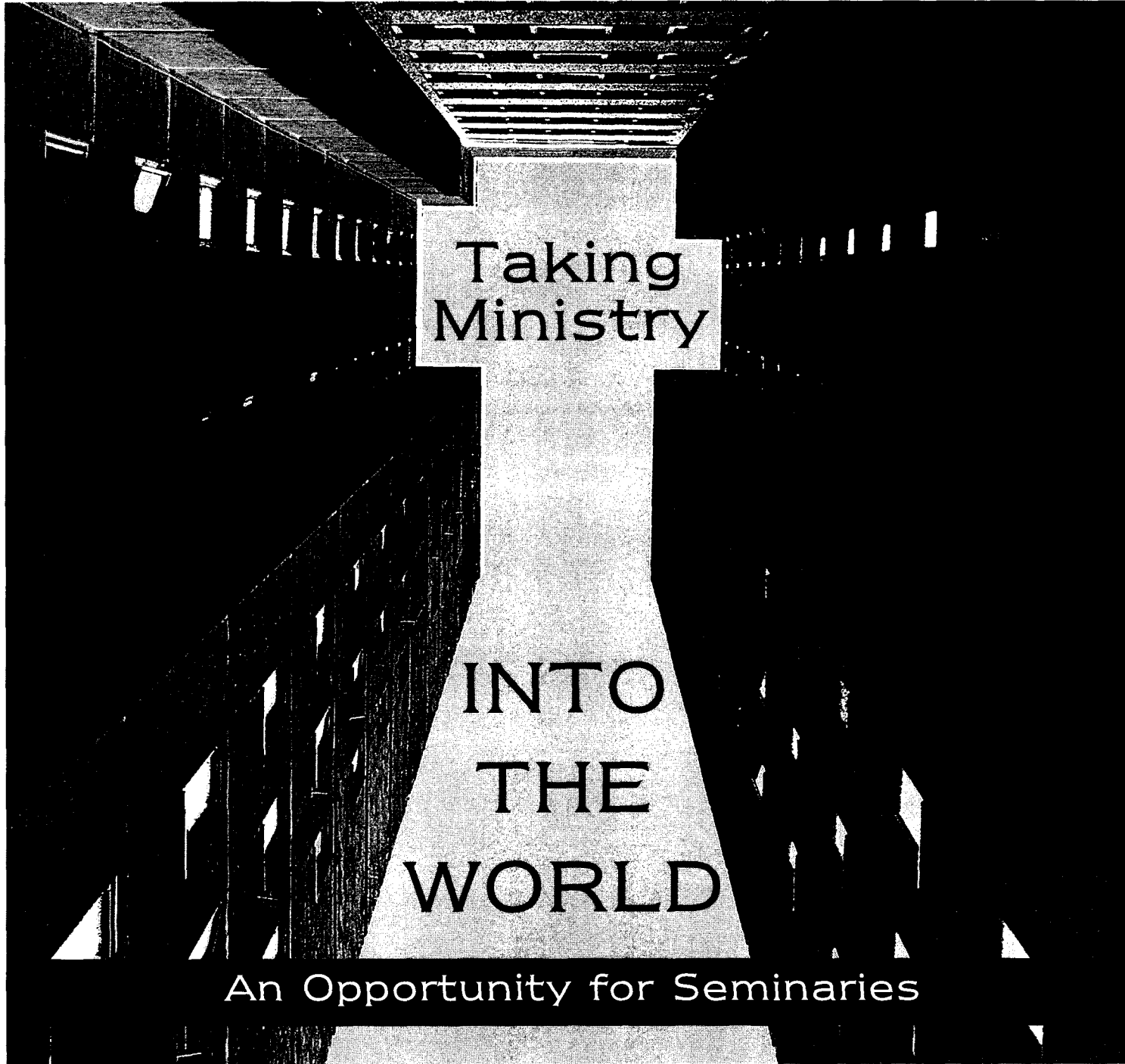
The document reveals bishops expressed a desire to remain in communion while acknowledging that events have taken place that threaten that communion. "... it is agreed that the ordination of a bishop living in a same-gender union has compromised mission in many parts of the Communion," the bishops admit in a bold understatement. And in perhaps one of the most encouraging remarks in the Reflections, "We recognize the urgent need to find a workable way forward."

Not all of the communication from the bishops is hopeful, of course. Many looked to this Lambeth Conference as possibly providing a vision for the years ahead, a way forward that might settle once and for all the apparently irreconcilable division that exists in the Communion. That did not happen. Instead, the bishops' Reflections sounds very much like the Windsor Report and refers to moratoria on the blessing of same-gender unions, the consecration of more bishops living in same-gender relationships, and the incursions by bishops into foreign dioceses [TLC,

Aug. 17]. At first glance, conservative Anglicans might be pleased that Lambeth made such a strong statement on these issues, and the Archbishop of Canterbury told an English newspaper there was widespread support for the moratoria, but in reality, there is little or no chance that the American and Canadian churches will abide by them, nor that the bishops of the Global South will stop "border crossings." Indeed before Lambeth came to an end, the bishops of Los Angeles and California acknowledged that same-sex blessings will continue in their dioceses.

Overall, the Lambeth Conference was successful in its embrace of a new way of meeting. Its participants formed lasting friendships and went home with new insights. They were able to discuss important matters even though they were unable to adopt legislation on them. But Lambeth's recommendations were much the same as we've seen in the past. Its organizers have bought some time before key issues will have to be addressed again, and they placated most participants by avoiding decisions. But at a time when the Anglican Communion needed clarity, the Lambeth Conference failed to provide it.

**Overall,
the Lambeth
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Taking
Ministry

INTO
THE
WORLD

An Opportunity for Seminaries

READER'S **VIEWPOINT** | By William David Thompson

A recent article reported a 13-day period in February of dismal seminary news [TLC, April 20]. The events open an opportunity that Episcopal seminaries must not miss — whatever forms the seminaries will be taking. That opportunity is to take seriously the rapidly dawning understanding that the church is comprised of people whose ministry is fundamentally outside the walls and the worship of the parish.

It would be unfortunate for the seminaries to get caught up in the immediate issues of recruitment, finance, curriculum, cooperation and other concerns, and miss this chance to redefine their understanding of ministry. Can seminaries find ways to prepare clergy and lay people for the sea change occurring that perceives

An Opportunity for Seminaries

Training for Daily Life

ministry not primarily at the altar or in the activities that claim so much of the parish's energy, but in the people's daily lives — at home and at work, in civic life and at leisure, in the life of the parish and the life of the wider world? The activities that fill the pages of the parish bulletin and newsletter have their place, but they constitute only a small part of the whole of lay ministry.

The Roman Catholic liturgy ends with "The Mass is ended; go in peace." My friend Greg Pierce, a Roman Catholic, titled his latest book, *The Mass Is Never Ended: Rediscovering Our Mission to Transform the World*. On a different note, at the end of our Episcopal liturgy, we may hear, "Let us go forth into the world, rejoicing in the power of the Spirit."

"Into the world" would seem hard to miss. But what are we worshipers really hearing in that phrase, and how well equipped are we to go there, embodying our faith? Our calling as baptized persons is to be and act as Christ in the other 167 hours of the week.

A "sea change" toward ministry in daily life? It is real and it is happening both inside and outside the church.

An example of people in "the world" who understand the importance of spirituality in the workplace is the 17,000-member Academy of Management, the professional organization of academics who teach management courses in just about every college and university in the country. One of its most vigorous interest groups is called Management, Spirituality and Religion, consisting of 529 professors and 164 students — most of them active in their faith communities.

Patricia Aburdene's book, *Megatrends 2010*, posits that the next big megatrend is spirituality in the workplace. She offers a wide variety of case examples from socially responsible investing to principles of spiritual leadership.

The Center for Faith and Culture at Yale Divinity School has for two years brought together large numbers of corporate chaplains to reflect on their ministries and to learn from each other. Parachurch organizations that are concerned with spirituality in the workplace are multiplying so rapidly that it is almost impossible to keep up with them. Roman Catholics, evangelicals, and various mainline denominations have expended considerable energy in their programs for ministry in daily life.

In The Episcopal Church, ministry in daily life has long been a staple in the denominational program through the Office for Ministry Development. Encouraged by that department, a group called Episcopal Partners for Faithfulness in Daily Life has gathered for the past three years for a one-day conference prior to the annual meeting of the ecumenical Coalition for Ministry in Daily Life. The Center for Baptismal Living, a 10-year-old organization in the Diocese of Pennsylvania, recently drew a large number of laity and clergy to a Saturday seminar on ministry in daily life, led by Episcopal-based Member Mission. At St. Mark's Church, San Antonio,

"The Work+Shop" sponsors group sessions at which people look through the lens of scripture at the challenges of daily living. In every parish are people who are making business decisions ethically, giving to good causes, and intentionally balancing their work with their family lives.

One would like to hear preachers sprinkle their sermons with insights from experiences in daily living. One would like to think that Christian educators would help parents understand what it takes to nurture a Christian family. One would like to think that people in business and the trades would gather regularly in their parishes to share problems of carrying their faith into their work and to pray together. One would like to think that a clergyperson could squeeze into a busy schedule some occasional one-on-one meetings with parishioners at their workplaces to explore the problems and possibilities of being a Christian witness and of living a balanced life. Unfortunately, these are rare experiences in Episcopal parishes.

For seminaries to meet this challenge means that students must learn to be daily life coaches as well as counselors to the troubled, the sick and the dying. Academic courses need to clarify what biblical scholarship and contemporary theology may be saying to the farmer, the store clerk, the business executive, and the senior living on a Social Security check. The sizable number of seminary students who are not seeking ordination may offer important help for this challenge by providing a reality check for their seminary community.

Seminaries can and must join the trend toward this holistic view of ministry. As their leaders think deeply about the fiscal and recruitment problems they face, they need to think just as deeply about their primary role, namely, enabling God's people to take their faith into the life of the world. If they will do that kind of thinking, they may also enhance their view of ordained ministry. An example is the priest's role of offering Holy Communion to worshipers. Along with its intrinsic value, Holy Communion is offered to enable God's people in turn to feed the world in its terrible hunger for both food and meaning. And what of all those other tasks that lay people take on to make the parish function? To what purpose, if not to equip the parish to make the world a better place between Monday and Saturday?

Seminaries may or may not need to add a course on ministry in daily life, but surely they need to redefine their understanding of ministry and find ways that ordained ministry can make genuine lay ministry possible.

William David Thompson is a member of Church of the Redeemer, Springfield, Pa. He is author of On-the-Job Prayers: 101 Reflections and Prayers for Christians in Every Occupation (ACTA Publications, 2006).

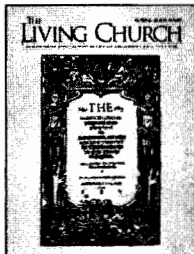
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LETTERS TO THE EDITOR

Only the Second

The "revisionists" in The Episcopal Church have substituted the social gospel for the gospel. Relatively speaking, for the revisionists, the first of the great commandments and the Nicene Creed have receded into the mists of history, and only the second remains. Why?

The reason is simple. Relatively speaking, the revisionists do not believe in the incarnation. I have to use "relatively speaking" because they will say they believe, but it is only in the sense that God was in Jesus as he is in them, and so is in every creature. I may not be the sharpest knife in the drawer, but I do have the brains to know that just because God is in me does not make me God. The things God does are not God, just as the things I do are not me.

The Church, through the creeds, has always asserted that Jesus is God in human flesh. If truly believed, on the basis of compelling evidence, this is the most dramatic, most exciting fact in a person's life. If not believed, Christianity becomes just one more religion. Jesus becomes not *the* way, but *a* way, as the Presiding Bishop says.

So what do you do if you don't believe in the incarnation, especially if you are a representative of the church? You become excited about, and champion, another cause. Christianity is seen as a fine religion as long as Christians strive to obey the second of the great commandments by pursuing the social gospel. Fight poverty, disease and hunger. Support the MDGs. Jesus says we should love our neighbors as ourselves, but the most precious thing we can give our neighbors as we fight poverty, disease and hunger is the Savior himself.

What to do? Learn and teach the faith once delivered to the saints.

(The Rev.) Hugh Edsall
White Springs, Fla.

Response to Lambeth

Lambeth 2008 has ended. As the bishops return to their communities with the good news, many are congratulating the Archbishop of Canterbury and the participating bishops for a job well done.

In his concluding presidential address, Archbishop Rowan Williams said, "Our Communion longs to stay together — but not only as an association of polite friends. It is seeking a deeper entry into the place where Christ stands, to find its unity there ..."

The archbishop's bottom line came in his final news conference: "If the North American churches don't accept the need for moratoria, then, to say the least, we are no further forward."

Bishop Jon Bruno of Los Angeles quickly responded: "For people who think that this is going to lead us to disenfranchise any gay or lesbian person, they are sadly mistaken." Why rebuke those who seek to stand with the "rejected, disfigured and lost"?

We might ask, what real progress has been made toward a substantial resolu-

tion of the tensions in the Anglican Communion and toward a deeper entry to the place where Christ stands? Where is the rejected, disfigured and lost human being that Christ stood in place of, if not also in the homosexual? And where is the good news and family value for these our daughters and sons, our sisters and brothers, our mothers and fathers, our bishops and priests? When this injustice is addressed, then let us congratulate ourselves. There is our unity, there is our hope, there, indeed, is the gift we long to celebrate.

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

Worth Reading

I recently read a book called *The Hidden Face of God*. This is a book which quotes scripture but mainly cites scientific discoveries about many things. The book is so good that I think it should be required reading in every seminary.

(The Rev.) Robert S.S. Whitman
Guilford, Conn.

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PEOPLE & PLACES

Deaths

The Rev. **William J. Kersting, Jr.**, 81, priest of the Diocese of Maryland, died July 17 at his home in Chewsville, MD.

Fr. Kersting was born in Philadelphia. He served in World War II as a member of the Air Force. After graduation from Stevens Institute of Technology and the School of Theology of the University of the South, he was ordained deacon in 1978 and priest in 1979. He was assistant, then vicar of St. Anne's Church, Smithsburg, MD, 1978-93, and in retirement he assisted at St. Mark's, Lappans, MD. Fr. Kersting was also employed as a senior engineer by Mack Trucks of Hagerstown, MD. He is survived by his wife, Lea, two children and three grandchildren.

The Rev. **Richard H. Shackell**, of Santa Barbara, CA, rector emeritus of Grace Church, Glendora, CA, died July 17 after having been in poor health for a number of years. He was 81.

Fr. Shackell was born in Kansas City, MO. He was a graduate of Macalester College (MN) and Berkeley Divinity School at Yale. In 1952, he was ordained to the diaconate, and in the following year to the priesthood. Fr. Shackell was rector of Holy Trinity, Willows, CA, 1953-56; rector of St. Francis', Novato, CA, 1956-59; founding vicar and later rector of Resurrection, Pleasant Hill, CA, 1959-76; and rector in Glendora from 1976 until 1984, when he retired. He was the stewardship officer of the Diocese of California and served on other committees and boards in that diocese and later in the Diocese of Los Angeles. He was a marshal in the civil rights march from Selma to Birmingham. Surviving are his wife, Jeanette; a daughter, Sarah; three step-children and 11 grandchildren.

The Ven. **John Jacob Weaver**, dean of the Cathedral of St. Paul, Detroit, MI, for 18 years, and later archdeacon of California, died July 5. He was 97.

Born in Dayton, OH, he was a graduate of Otterbein College (OH) and Episcopal Divinity School. Following ordination to the diaconate in 1939 and to the priesthood in 1940, Fr. Weaver was rector of Trinity Church, Troy, OH, until 1947, except for a leave of absence to serve as a chaplain in the Army during World War II. From 1947 to 1964, he was dean of the cathedral in Detroit, where he was particularly known for his healing ministry. In 1966, he moved to the San Francisco area, and became archdeacon of the Diocese of California, serving there until 1975, when he retired. He is survived by five daughters, Mardie Daul, Liza Brickley, Jean Farmer, Linda Maloney, and Sarah Jones; and 11 grandchildren.

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Wed Soup & Scripture 6; Sun Prayer Group 8:30, Worship 10

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CHRIST CHURCH CATHEDRAL (504) 895-6602
2919 St. Charles Ave.
On the street car line at the corner of 6th St.
Website: www.ccnola.org
The Very Rev. David duPlantier, dean
Sun Mass 7:30 (1928), 10 (Choral H Eu), 6 (Rite II). Daily Mass: M-F 12:15 Sat 9:30

Next week...

Resting from Labors

SUMMER Church Services



BOSTON, MA

ALL SAINTS, ASHMONT 209 Ashmont St., Dorchester
The Rev. Michael J. Godderz, SSC, r (617) 436-6370
Masses: Sun 8 Low, 10 Solemn; Wed 10; Fri 7; Sat 9

THE CHURCH OF THE ADVENT (617) 523-2377
30 Brimmer Street www.theadvent.org
E-mail: office@theadvent.org
The Rev. Allan B. Warren III, r; the Rev. Patrick T. Gray, assoc; the Rev. Daphne B. Noyes, d; Sharon Knox-Hutchinson, Pastoral Assistant for Families
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11:15 (Sol High); Mon-Fri, MP 9; Mass 12:15 (except Wed); EP 5:30; Wed, Mass 6; Sat, MP 8:30, Mass 9, C 9:30

ROCKPORT, MA

ST. MARY'S 24 Broadway (978) 546-3421
E-mail: stmarys@gis.net
The Rev. Karin E. Wade, r
Sun Eu 8 & 10

ST. PAUL, MN

ST. JOHN THE EVANGELIST
60 Kent Street (651) 228-1172
Website: www.stjohnsepiiscopal-stpaul.org
E-mail: fwilson@stjohnsepiiscopal-stpaul.org
The Rev. Frank Wilson, r; the Rev. Barbara Mraz, d
Sun 8 & 10; Wed 12

CHADRON, NE

GRACE CHURCH 450 Bordeaux St. (308) 432-2229
The Rev. Todd Sermon
Sun 9

LONG BRANCH, NJ

ST. JAMES' CHURCH (732) 222-1411
Website: http://stjames-longbranch.org
E-mail: info@stjames-longbranch.org
The Rev. Valerie T. Redpath, r
Wed & Fri 8; Sat Vigil 5:30; Sun 8 & 10

NEWARK, NJ

GRACE CHURCH 950 Broad St., at Federal Sq.
Website: www.gracechurchinnewark.org
The Rev. J. Carr Holland III, r
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

PASSAIC, NJ

ST. JOHN'S Lafayette and Passaic Avenues
Website: www.stjohnschurchpassaicnj.org (973) 779-0966
The Rev. William C. Thiele, p-i-c frthiele@gmail.com
Sun Low Mass 8, Sung Mass 10:30, HD anno.

WILLIAMSTOWN, NJ

ST. MARK'S-AT-THE-CROSSING (856) 629-8762
RT. 42/322 E. Malaga Rd.
The Rev. Justin Falciani, the Rev. Dn. Louis DeShep
Sun Eu 8, 9:30; Wed Eu 7:30

NEW YORK, NY

GRACE CHURCH (212) 254-2000
Website: www.gracechurchnyc.org
The Rev. Donald J. Waring, r; the Rev. Linda Bartholomew, assist
Sun Eu 9 & 6; Sun Eu 11 first Sunday, MP on other Sundays; Wed Eu 6

NEW YORK, NY

PARISH OF TRINITY CHURCH
The Rev. Canon James H. Cooper, D. Min., r
The Rev. Canon Anne Mallonee, v
(212) 602-0800

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www.trinitywallstreet.org

TRINITY

Broadway at Wall Street
Sun H Eu 9 & 11:15. Mon-Fri MP 8:15, H Eu 12:05, EP 5:15.
Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

ST. PAUL'S

Broadway at Fulton
The Rev. Canon James H. Cooper, D. Min., r
Sun H Eu 8, 10. Mon-Sat Prayer Service 12:30
Open Sun 7-4; Mon-Sat 10-6

ST. THOMAS

5th Ave & 53rd St.
www.saintthomaschurch.org (212) 757-7013
The Rev. Andrew C. Mead, r; John Scott, organist and dir. of music; the Rev. Charles F. Wallace, headmaster; the Rev. Robert H. Stafford, the Rev. Victor Lee Austin, the Rev. Jonathan M. Erdman, the Rev. John Andrew, asst.
Sun H Eu 8 (Said), 9 (Sung), 11 (Choral), M-F MP & H Eu 8 & 12:10, EP & Eu 5:30; Sat H Eu 12:10

SARANAC LAKE, NY

CHURCH OF ST. LUKE (518) 891-3605
Website: www.stlukessaranaclake.org
E-mail: info@stlukessaranaclake.org
The Rev. Ann S. Gaillard, r
Sun Eu 7:45 & 10

SARATOGA SPRINGS, NY

BETHESDA www.bethesdachurch.org
The Rev. Thomas T. Parke, r
Sun 6:30, 8, 10; Wed 12:10

ASHEVILLE, NC

CATHEDRAL OF ALL SOULS (Biltmore Village)
9 Swan St. (828) 274-2681
Sun H Eu 7:45, 9, 11:15; Tues EP 5:30; Wed 12, 5:45

RALEIGH, NC

ST. TIMOTHY'S 4523 Six Forks Rd (919) 787-7590
Website: www.sttimothyschurch.org
The Rev. Jay C. James, r; the Rev. Richard C. Martin, asst
Sun MP 8:30, HC 9 (said), 11 (sung)

NEWTOWN, PA

ST. LUKE'S EPISCOPAL CHURCH (215) 968-2781
100 E. Washington Ave., 18940
Website: www.stlukesnewtown.org
E-mail: stlukeschurchpa@verizon.net
The Rev. Ernest A. Curtin, Jr., p-i-c
Sun H Eu 8, 10 (Choral)

SELINGROVE, PA

ALL SAINTS 129 N. Market (570) 374-8289
The Rev. Robert Pursel, Th. D., r
Sun Mass 10 (Rite II); Wed Mass & Healing 1; Weekdays as announced (Rite II); Sacrament of Penance by appt.

WELLSBORO, PA

ST. PAUL'S (570) 724-4771
Website: www.stpaulswellsboro.org
The Rev. Gregory P. Hinton, r
Sat Eu 7, Sun Eu 8, 10; Wed H Eu 12

CHARLESTON, SC

CHURCH OF THE HOLY COMMUNION (843) 722-2024
218 Ashley Ave.
Website: www.holycom.org
The Rev. Dow Sandersen, r; the Rev. Dan Clarke, c; the Rev. Patrick Allen, assoc
Sun Mass 8 (Low) 10:30 (Solemn High)

PAWLEYS ISLAND, SC

HOLY CROSS FAITH MEMORIAL (843) 237-3459
113 Baskerville Dr., 29585 www.hcfm.us
The Rev. Tommy H. Tipton, r; the Rev. Calhoun W. Perkins, asst.
Sun H Eu 8, 10:30, 5:30 (Spanish), Adult Ed & Sun Sch 9
Nursery available (during 10:30 service)

ALEXANDRIA, VA

MEADE MEMORIAL EPISCOPAL CHURCH (703) 549-1334
Website: www.meadechurch.org
E-mail: meadechurch@yahoo.com
The Very Rev. Dr. Sydney C. Ugwunna, interim vicar
Sun H Eu 8:30, 11; Wed H Eu 12

KENT, WA

ST. JAMES 24447 94th Ave. S. (253) 852-4450
Website: www.stjameskent.org
The Rev. Dr. Marda Steedman Sanborn, r; the Rev. Pete Stanton, assoc
Sun Rite I H Eu 8, Rite II H Eu 9:30, Wed Rite I 10 (Chapel)

BAYFIELD, WI

CHRIST CHURCH (1870) 125 N. 3rd St. (715) 779-3219
The Rev. Canon Dennis Michno, v
High Mass Sun 10, Wed Mass as anno, July Concerts Thurs 5

MILWAUKEE, WI

ALL SAINTS' CATHEDRAL (414) 271-7719
818 E. Juneau Ave. www.ascathedral.org
The Very Rev. Warren H. Raasch, dean
Sun Masses 8, 10 (Sung), Daily Mass, MP & EP as posted

LUTHERAN

BORON, CA

RESURRECTION Sr. Citizens Ctr. 20 Mule Team Rd.
Sun Eu 8

MOJAVE, CA

HOPE CHURCH K and Inyo Streets (909) 989-3317
The Rev. William R. Hampton, STS
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; CP, Contemplative/Centering Prayer; 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 Union; 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; SD, Spiritual Direction; Sta, Stations; V, Vespers; v, vicar; YA, Young Adult; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.

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Fall Parish Administration Issue

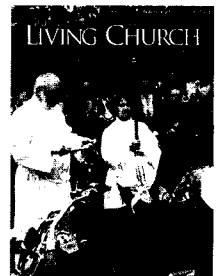
SEPTEMBER 14, 2008

AD CLOSING DATE:

August 14

ARTWORK DUE:

August 18



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