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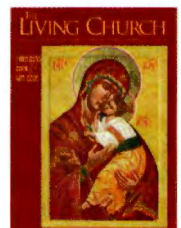
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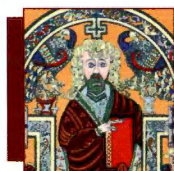
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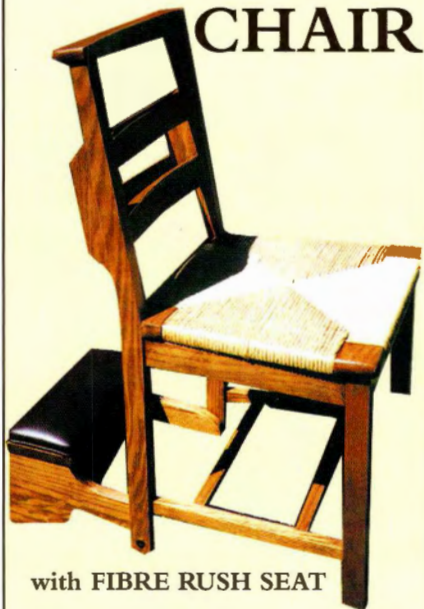
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A depiction of St. Matthew from the Book of Kells.

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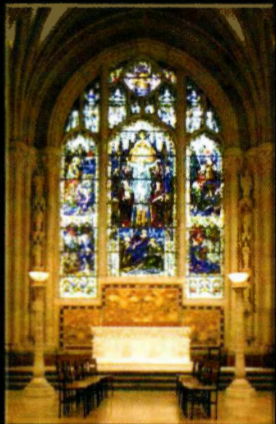
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SUNDAY'S READINGS

Exalting Our God

'For many are called but few are chosen'

(Matt. 22:14)

The 22nd Sunday after Pentecost (Proper 23A), Oct. 12, 2008

BCP: Isaiah 25:1-9; Psalm 23; Phil. 4:4-13; Matt. 22:1-14

RCL: Exod. 32:1-14 and Psalm 106:1-6, 19-23; or Isaiah 25:1-9 and Psalm 23; Phil. 4:1-9; Matt. 22:1-14

There is good reason to exalt our God, for as Paul's Letter to the Philippians points out, we are not to worry about anything. We are to make known our requests to God, and the peace of God, which surpasses all understanding, will guard our hearts and minds in Christ Jesus (Phil. 4:4). This a comforting thought. Episcopalians and other Anglicans who hear it are likely to be reminded of the final blessing of the Eucharist.

Paul elaborates a bit about not worrying when he writes that he has learned to be content with whatever he has, whether it is little or plenty, for he has experienced both. Some of us can identify with this. During a time of economic prosperity, we lacked nothing. But in recent weeks, as the economy turned sour, and hurricanes struck parts of this country and the Caribbean, more of us could identify with Paul's words, "being in need."

There is additional encouragement to be found in these lessons in the stressing of the importance of meals.

The psalmist tells us that God prepares a meal for us in the presence of our enemies — a promising sign of his care of us, and an accurate reflection of his providence.

And the prophet Isaiah speaks of a heavenly banquet where only the best of food and wine will be served, a measure of how much God values his whole creation, and how much love he has for it.

Eating together, when it finally occurred, was taken seriously. When an invitation was received and a response made, a commitment was created.

It was in this context that Jesus told the parable of the king who gave a feast, which is the gospel for today. No one could take an invitation from the king lightly or casually. If you were invited, you appeared at the right time and in the right dress. The appearance, after all, was a sign of the importance of the relationship. We should not take this relationship lightly.

Look It Up

Luke's version of this gospel story (14:16-24) has a different emphasis.

Think About It

While the parables in this gospel focus on a wedding banquet, it is fairly obvious to see their connection to God's kingdom.

Next Sunday

The 23rd Sunday After Pentecost (Proper 24A), Oct. 19, 2008

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

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

BOOKS

Disciples of All Nations

Pillars of World Christianity

By Lamin Sanneh. Oxford University Press. Pp. 384. \$19.95. ISBN 978-0195189612.

This latest work by Lamin Sanneh offers a compelling historical analysis of the shift in Christianity from a largely Western phenomenon to a truly global religion. The greatest strength of Sanneh's approach resides in his willingness to challenge dominant readings of church history. For instance, while Sanneh readily admits

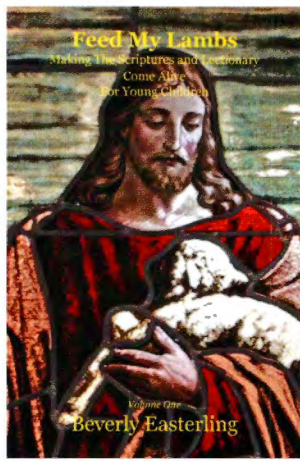
the sins and shortcomings of Western missionaries, he seeks at the same time to show how the modern missions effort was not simply a hegemonic force, but contained within its message the seeds

of political resistance and liberation that would eventually flower into the powerful Christian witness that we are seeing in Africa, Asia, and Latin America today.

Disciples of All Nations represents almost a kind of apologia for continued Christian mission among unreached people groups. If I had one complaint about the book, it would have to be Sanneh's occasional tendency to paint in too broad strokes. As an example, Sanneh demonstrates a fervent bias against ecclesiastical languages in worship. As he goes about detailing the many varied benefits of "vernacular religion," Sanneh never brings into view evidence in favor of the opposing viewpoint.

If he had wanted to offer a more balanced approach, Sanneh might have touched briefly on, say, the importance of ecclesiastical Latin for the Roman Catholic Church as it attempted to maintain coherency in theology and worship during a turbulent time in its history. This is a minor complaint, though. All in all, Sanneh's treatment is fair and immensely readable. I would recommend this book enthusiastically to both lay people and clergy who are interested in the

(Continued on next page)



Feed My Lambs

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Volume 1, 122 pages
By Beverly Easterling

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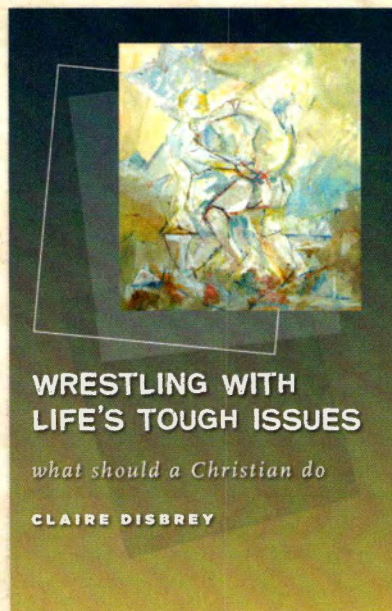
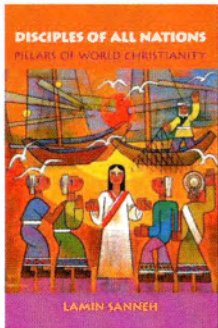
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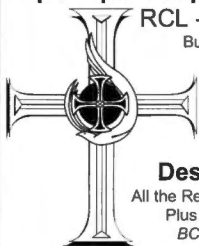
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BOOKS

(Continued from previous page)

changing shape of world Christianity, especially as this topic will only grow in importance in the years to come.

*Ryan J. Marr
St. Louis, Mo.*

Conversations with American Writers

The Doubt, the Faith, the In-Between

By **Dale Brown**. Eerdmans. Pp. 317. \$18. ISBN 9780802862280.

Dale Brown believes that contemporary novelists can be as powerful apologists for their faith (or lack thereof) as are modern preachers. They're sometimes far more powerful and persuasive, in fact. Here Brown examines the place of the sacred in the works of 10 of today's better writers. He does this through giving us transcripts of his interviews with the authors themselves.

It is clear that all of the subjects, on a basic level, are engaged in writing autobiographies. Their personal journeys, both to and from faith, inform the core of the characters and plots they create. Several describe their own rebellion against religion based on fear. As a child, says one, "I was terrified of the rapture ... And the horrible part was I couldn't get saved." Today, she doesn't want her nieces and nephews "to be afraid of God." And neither, obviously from her writings, does she want anyone else to be.

Another, a child of Appalachia who transplanted himself to the urban wilds, wrestles in his novels with the pain of rootlessness and the struggle to establish a secure identity. And it plays in Peoria, so to speak. "Nobody wants to read about happy people," after all, "but they want to read about people becoming happy."

The writing of still another reflects a life-long quest for meaning amidst the paradoxes of existence. His heroes engage in a sort of trial-and-error approach to spirituality in a brutally honest way. "I'd rather make it up than

look it up," this author admits.

Brown is a skilled interviewer and editor. He provides a welcome reminder that "secular" writing can "raise more intriguing religious questions than do many of the books sold in so-called Christian bookstores."

*(The Rev.) Steven R. Ford
Tempe, Ariz.*

Surprised by Hope

Rethinking Heaven, the Resurrection,

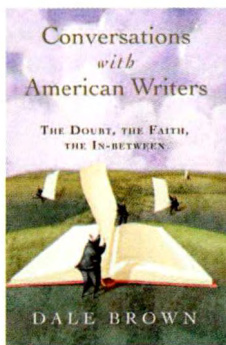
and the Mission of the Church

By **N.T. Wright**. HarperCollins. Pp. 352. \$24.95. ISBN 0061551821.

The Bishop of Durham, a prolific writer, has produced a work which assays to describe what the Bible says about the Resurrection of Jesus, the Ascension, and the implication of these events for our lives in this present world. He writes it in the firm conviction that, aside from those who have never read the Bible, many of those who have and have heard it expounded from the pulpits of their parish churches, their minds clouded as they are in our secular society, have not understood the meaning of these earth-shaking events.

The author takes aim first at the widely held belief that when one dies one goes to heaven. Not so, says the bishop, at least not right away. There is a lengthy sleep in death while God and his faithful followers work out the revelation and infrastructure of the kingdom of God. The surprise comes when, in God's own good time, the Messiah Jesus comes back, bringing the kingdom of heaven with him and joins heaven and this world for good.

In the meantime, the baptized members of the Church (and their fellow travelers) have been busy constructing the infrastructure as well as the inner workings of the emerging kingdom along the lines laid down partially in the Old Testament and more fully in the New. What one must understand is that the meaning of the



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HOPE**

Rethinking Heaven, the Resurrection,
and the Mission of the Church

N. T. WRIGHT

cross and Resurrection and Ascension is that God reveals and inaugurates his kingdom under the aegis of his son, Jesus the Messiah.

To be sure the powers that be, big business, the crooked politicians, the criminal underworld, not to mention the turbulence which at times overtakes the Church, makes it difficult to perceive this kingdom. However, by following the biblical road map laid down by Wright, one finds one's way safely. Thoroughly Anglican, the good bishop has found his way between the shoals of Platonism, Gnosticism, and Quietism on the one hand, and the Marxist-Leninist secularist (not to mention Teilhard de Chardin) on the other. Let us be thankful for the *via media*.

With due regard for the decent ordering of things as well as a right concern for the amelioration of society's ills, the bishop upholds *sola gratia* and *sola scriptura* to a fault.

(The Rev.) John Ruef
Chatham, Va.

Stories with Intent

A Comprehensive Guide to the Parables of Jesus

By Klyne R. Snodgrass. Eerdmans. Pp. xviii + 846. \$50. ISBN 0802842410.

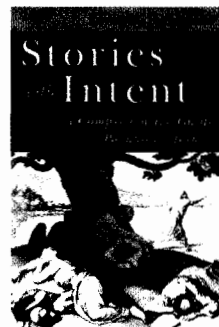
The parables of Jesus are an endless source of fascination to biblical scholars, and these stories have provided the occasion for almost limitless interpretive experimentation and creativity. If there is a new or faddish method of biblical studies, someone has applied it to the parables of Jesus. Creativity, all will agree, is a good thing, but it is hard to avoid the impression that not infrequently parable interpreters have lost their way in a sea of speculation, over-reading, and special pleading, which however creative, has little to do with the Jesus who told the stories in the first place.

Rightly then we welcome Klyne Snodgrass's much-anticipated bulwark of scholarly sanity and sober judgment. Here is a thorough and reliable guide to the parables of Jesus, which, though a

work of prodigious scholarship, has the modesty to let Jesus be the clever and provocative one. Snodgrass has been at work on the parables of Jesus for decades, and this is the mature fruit of his labors, well worth the wait and at \$50, a bargain. The book catalyzes no revolution but rather consolidates a wealth of learning and reflection which will be a gift to future generations of parable interpreters.

When the subtitle describes the book as a comprehensive guide to the parables, it is no exaggeration. In 846 pages, Snodgrass leaves few stones unturned, beginning with a thorough, 60-page introduction to the genre of parables, a history of their interpretation, and sound advice for interpreters. The introduction is a must read. Most readers probably will engage the rest as a

(Continued on next page)



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BOOKS

(Continued from previous page)

reference work, parable by parable on the basis of need and interest. The treatment of individual parables is workmanlike, though not uninteresting for that.

While there is no summarizing an 800+-page commentary on the parables of Jesus, perhaps some general characterization would be of use. To say that Snodgrass steers a moderate course does not quite do him justice, for the moderation in this case is not the sort that seeks a path of least resistance, but is rather a commitment to read each parable on its own terms rather than to impose a prior, one-size-fits-all scheme on the whole genre. The modern interpretation of parables has been beset with a durable bias against any suggestion that parables are allegorical, favoring instead the arbitrary and simplistic safeguard that parables intend only to make one point. Snodgrass proposes an inductive approach, allowing that many, though not all, parables function allegorically in their own contexts while rightly cautioning against the allegorizing as a wholesale strategy of interpretation.

Likewise, Snodgrass frequently chastens speculative over-reading approaches to the parables which are prone to psychologize, anachronize, or argue from silence when the plain sense is closer to hand.

Stories with Intent is a *magnum opus* of a seasoned New Testament scholar, summarizing decades of painstaking research in both primary and secondary sources. To be sure, there are more adventurous books on the parables but perhaps none so complete or consistently reliable. This will become the first book off my shelf when teaching or preaching a parable. Without qualification, I recommend that it should be in the hands of all students and teachers of the parables.

Garwood P. Anderson
Nashotah, Wis.

Grounded in Love

Ecology, Faith, and Action

By Nancy Roth. KenArnoldBooks. Pp. xiii + 255. \$18. ISBN 2008927437.

I'm sure Nancy Roth doesn't want her book to make me feel guilty. But I



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— JOHN V. FLEMING
Princeton University

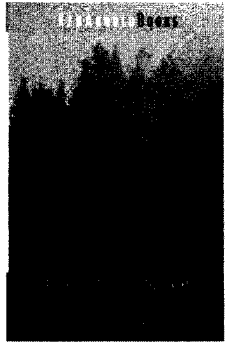
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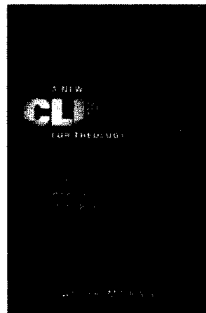


do. It's just that she finds so many ways to make our planet cleaner and greener, and I and most others do so little.

Ms. Roth, an Episcopal priest, retreat leader, musician and dancer, is an Affiliate Scholar at Oberlin College. Her compelling book marries saving the environment with doing God's will. "God," she says, "means us to care for

A New Climate for Theology

By **Sallie McFague**. Fortress Press. Pp. 176. \$19. ISBN 0800662717.



This is an interesting and worthwhile book for those who wish to examine the current theological underpinning of Christian environmentalism. In the introduction, McFague states her purpose clearly: "deconstructing and reconstructing two key doctrines: who we are and who God is."

In Chapter 1, McFague reviews the current crisis caused by global warming. She moves on in the next chapter to assert that the root of the problem is theological, hence the title of the book. In her discussion of who we are, McFague challenges the classical economic idea that human beings are insatiable individuals. In place of this mindset, she says we must take seriously what modern ecology teaches us—that everything is connected to everything else and that a sustainable lifestyle is essential for planetary well being.

It is when we come to the chapters which explore who God is that we arrive at what may be the most controversial part of the book. Here McFague looks at several models for God and the world, including the Deist model, the Dialogic model, the Monarchical model, and the Agent model. These she rejects in favor of a model which sees the earth as the body of God. "If God is always incarnate — if God is always in us and we in God — then Christians should attend to the model of the world as God's body," she writes.

Later McFague says the body of God is the entire universe in all its vastness and complexity. I was struck by a news release from the recent Lambeth Conference in which our Presiding Bishop said her Bible study group discussed this model.

This book probably will make you think seriously about our theology in

(Continued on page 23)

Ms. Roth skillfully uses her own experiences to stir us to action.

this lovely planet." And she insists: "The raw material that God wants to use for the transformation of the world is ourselves."

So what can we do? Ms. Roth skillfully uses her own experiences to stir us to action. She tells how a visit to the Grand Canyon after the horror of 9/11 took "me out of myself, and also helped me find myself." She sees the earth as so interconnected that she can relate the icecap melting on Mt. Kilimanjaro to the discovery of her own breast cancer. She recounts a Good Friday meditation that made her wonder whether in hurting the planet, "could we be crucifying the Creator?"

All this leads to practical advice. Among other things, we learn to let a geothermal system heat and cool a house; to recycle creatively; to garden and eat organically; to plug in power-saving light bulbs; to awaken preschoolers to a love of nature by letting them feel pussy willows.

Ms. Roth presents her case with wisdom and spirituality. She ends with hope: "We have a chance at halting the course toward environmental disaster," but only "if we cooperate with the power of our God." Our will and our prayers can ensure "that this great work is not a somber one, but a sacrament of joy."

I'm convinced. Tomorrow I'm going to check out those new light bulbs.

*Boyd Wright
Mendham, N.J.*

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Anglican Covenant Could Be Operative by May

Adoption of the proposed Anglican Covenant could be completed much sooner than the 10-year time frame mentioned frequently during the Lambeth Conference, according to one of the two Covenant Design Group members from The Episcopal Church.

Based on submissions from bishops who attended the Lambeth Conference, the Rev. Ephraim Radner predicted that only a small minority of provinces would fail to approve the covenant. Prof. Radner, who teaches historical theology at Wycliffe College in Toronto, said the Covenant Design Group is scheduled to disband following a second meeting sometime after the first of the year. From there, the covenant is scheduled to be considered by the Anglican Consultative Council (ACC), which meets in May in Jamaica.

Prof. Radner told THE LIVING CHURCH it is not clear whether the ACC would be asked to hold an up-or-down vote on the final language drafted by the Covenant Design Group or whether it would be encouraged to propose amendments before a vote.

With the situation in the Anglican Communion so fragile at present, Prof. Radner said if the ACC were to approve the language proposed by the design group, it could be operative as an official document of the Anglican Communion as soon as the ACC meeting adjourns.

Under that scenario all provinces would have an opportunity to consider the covenant within three years, the

length of time before the 77th General Convention in 2012. Most provinces will not require that much time, however, Prof. Radner said.

He said he has come to the conclusion that some form of separation in the Anglican Communion is inevitable, and that a covenant which includes an established process for holding those who adopt it accountable is the best alternative.

Prof. Radner also said the covenant should include a provision whereby individual dioceses may adopt the covenant separately if their province or national church declines, and he has submitted a proposal to that effect.

Steve Waring



Prof. Radner

Diocese of Virginia Refocuses Its Legal Efforts

The Diocese of Virginia announced Sept. 22 that it would forgo judicial review of the process used by 11 congregations which voted to leave The Episcopal Church in January 2007. Instead it will focus all of its efforts on overturning a Civil War-era state statute known as 57-9.

In a series of motions earlier this year, Fairfax County Circuit Court Judge Randy Bellows ruled that 57-9 is both constitutional and applicable in

this case. The statute states that in the event of a denominational split, a local congregation can determine what to do with church property.

However, anomalies in the deeds of some parish charters may have implications, most notably in the case of the Falls Church, whose original deed from 1749 confers ownership to all nearby colonial residents. If the court rules against the majority of the congregation at the Falls Church, it would

permit the diocese to file additional lawsuits over questions of ownership.

The diocese said it would ask the court to determine several issues, including whether the congregation actually owns the property and whether deed restrictions require the property to remain in The Episcopal Church.

'Hostile' Statute

Regardless of the outcome of the one-day trial scheduled for Oct. 6, the Rt. Rev. Peter Lee, Bishop of Virginia, made clear again that the ultimate objective of the diocese is repeal of the statute and that the court's decision is not likely to be the end of the litigation.

"The court proceedings of the past several months have shown that the division statute, which exists only in Virginia, is uniquely hostile to religious freedom and our faith," Bishop Lee said. "We are resolute in our commitment to pursue every avenue in seeking the return of Episcopalians who have been exiled from their church homes."

Five Nominees for Bishop of Northwest Texas

On its second try, the Diocese of Northwest Texas has successfully nominated a slate of five candidates for the special electing convention of a diocesan bishop Nov. 22.

The candidates are: the Rev. J. Scott Mayer, rector, Church of the Heavenly Rest, Abilene, Texas; the Rev. Donald D. Pogue, rector, Trinity, Galveston, Texas; the Rev. J. Christopher Roberts, rector, St. Martha's, Papillion, Neb.; the Rev. C. Christopher Thompson, rector, Eastern Shore Chapel, Virginia Beach, Va.; and the Rev. Stephen F. Zimmerman, rector,

Chapel of St. Andrew, Boca Raton, Fla.

In April, the diocese postponed its special electing convention originally scheduled for May 3 after one of the three candidates withdrew from consideration shortly before the names were to be announced. Diocesan canons specify a slate of between three and five candidates.

The resignation of the Rt. Rev. Wallis Ohl, Bishop of Northwest Texas, will become effective Nov. 2, the day after the diocese's previously scheduled annual convention.



BELL INSTALLED: The Rev. Harriet Simmons, rector of St. Francis of Assisi Church, Philadelphia, Miss., censes an antique bronze bell during a service in August. The 780-pound bell was cast in 1893 by Clinton H. Meneely Co., of Troy, N.Y., the same company that cast the replacement Liberty Bell, located in Independence Hall in Philadelphia, Pa. A member of the vestry discovered the bell for sale by a company in Michigan while doing research for a church project.

Chris Allen Baker/St. Francis' Church photo

Washington Bishop Seeks to Block Homeless Aid

The Rt. Rev. John B. Chane, Bishop of Washington, has joined with the American Civil Liberties Union (ACLU) and Americans United for Separation of Church and State in filing a federal lawsuit that challenges the District of Columbia's plan to provide a grant to a homeless shelter.

The plaintiffs claim that the Central Union Mission requires homeless persons who use their services to participate in Christian religious activity, including mandatory attendance at nightly church services. The mission, they say, employs only Christians and also requires volunteers to declare their church affiliation. The plaintiffs contend that the grant of cash and property in exchange for a less valuable piece of property will result in an unconstitutional \$12 million preferential treatment of one religion.

"The Central Union Mission has a

constitutional right to preach the gospel and recruit disciples for its faith, as it's been doing for 124 years," said Arthur B. Spitzer, legal director of the ACLU of the National Capital Area. "But it is a constitutional violation for the District of Columbia to support that preaching with millions of dollars of public money and public property."

David O. Treadwell, executive director of Central Union Mission, said the proposed mission grant is a legitimate, faith-based initiative, and that its policy is to provide meals and shelter without consideration of religion or participation or the participation in religious activities.

At its current location, the Central Union Mission has provided worship space for St. Brendan's in the City, a mission congregation planted by The Falls Church in Falls Church, Va., to hold weekly Sunday evening services.

News Analysis:

House of Bishops Actions Expand Curial Powers

In light of the House of Bishops' vote on Sept. 18 to depose the Rt. Rev. Robert Duncan, Bishop of Pittsburgh, from the ordained ministry of The Episcopal Church [TLC, Oct. 5], the proposed changes to the Title IV disciplinary canons appear even more likely to be approved when they are considered by General Convention next year.

Two canonical challenges to the deposition at the meeting of bishops in Salt Lake City failed to achieve the required two-thirds majority needed to overturn the Presiding Bishop's interpretation. Bishop Katharine Jefferts Schori acted despite the fact that the canons of The Episcopal Church specify that the three senior bishops with jurisdiction must consent to the inhibition of a bishop before deposition proceedings can

begin; and that a majority of all bishops entitled to vote is required for a deposition under the abandonment canon to pass. Under the revised canons, inhibition occurs as soon as the Title IV [disciplinary] Review Committee certifies sufficient grounds to proceed with a hearing.

Retired bishops, who by and large have not attended meetings of the House of Bishops in recent years, will lose their status as voting members following the next General Convention.

During a press conference sponsored by the American Anglican Council (AAC) shortly after the deposition vote, the Rev. Philip Ashby, chief operating officer of the AAC, observed that it was now easier to depose a bishop for abandonment than it is for a bishop to resign or for

the house to approve a 10-minute recess during debate. The loosening of procedural safeguards for the accused greatly expands the Presiding Bishop's curial powers over the church. From its inception through its recent submissions to the Covenant Design Group, a curial style of polity is something that most Episcopalians have strongly resisted.

The deposition of Bishop Duncan prior to his actually leaving The Episcopal Church may further future litigation interests against the current diocesan leadership in Pittsburgh, but it is likely to "tear the fabric" of the Anglican Communion further.

Assuming that the conventions of Pittsburgh, Fort Worth and Quincy join the Anglican Diocese of San Joaquin and leave The Episcopal

(Continued on next page)

How the Bishops Voted on the Motion to Depose

The motion on the deposition of Bishop Robert Duncan [TLC, Oct. 5] passed by a vote of 88 Yes, 35 No, and 4 Abstentions. A complete list of the votes of the 127 bishops present is as follows:

Bishops voting No:

James Adams, Western Kansas
Lloyd Allen, Honduras
John Bauerschmidt, Tennessee
Peter Beckwith, Springfield
C. Franklin Brookhart, Montana
George Councell, New Jersey
William Frey, assisting, Rio Grande
Duncan Gray, Mississippi
Ambrose Gumbs, Virgin Islands
Dorsey Henderson, Upper South Carolina
John Howe, Central Florida
Charles Jenkins, Louisiana
Shannon Johnston, coadjutor, Virginia
Edward Konieczny, Oklahoma
William Klusmeyer, West Virginia
Paul Lambert, suffragan, Dallas
Mark Lawrence, South Carolina
Peter Lee, Virginia
Gary Lillibridge, West Texas
Edward S. Little II, Northern Indiana
William Love, Albany
D. Bruce MacPherson, Western Louisiana
Steven A. Miller, Milwaukee
C. Wallis Ohl, Northwest Texas
George Packard, Bishop Suffragan for Chaplaincies
John Rabb, suffragan, Maryland
David Reed, suffragan, West Texas
Alan Scarfe, Iowa
James Shand, Easton
John McKee Sloan, suffragan, Alabama
Dabney Smith, Southwest Florida
Michael Smith, North Dakota
James Stanton, Dallas
Charles vonRosenberg, East Tennessee
Geraldyn Wolf, Rhode Island

Bishops voting Yes:

Gladstone Adams, Central New York
Laura Ahrens, suffragan, Connecticut
J. Neil Alexander, Atlanta
David Alvarez, Puerto Rico
Robert Anderson, assistant, Los Angeles
Marc Andrus, California
Allen Bartlett, assisting, Pennsylvania

Harry Bainbridge, Idaho
Nathan Baxter, Central Pennsylvania
Mark Beckwith, Newark
Barry Beisner, Northern California
Larry Benfield, Arkansas
Thomas Breidenthal, Southern Ohio
J. Jon Bruno, Los Angeles
John Buchanan, assistant, Southern Virginia
Joe Burnett, Nebraska
Bruce Caldwell, Wyoming
Sergio Carranza, assistant, Los Angeles
John Chane, Washington
Richard S.O. Chang, resigned, Hawaii
Otis Charles, resigned, Utah
Steven Charleston, assistant, California
James Curry, suffragan, Connecticut
Michael Curry, North Carolina
Clifton Daniel, East Carolina
Jane Holmes Dixon, resigned suffragan, Washington
Philip Duncan, Central Gulf Coast
Francisco Duque, Colombia
Dan Edwards, Nevada
Thomas Ely, Vermont
C. Christopher Epting, Deputy for Ecumenical and Interfaith Relations
Robert Fitzpatrick, Hawaii
Leopold Frade, Southeast Florida
J. Michael Garrison, Western New York
Wendell Gibbs, Michigan
Mary Gray-Reeves, El Camino Real
William Gregg, assistant, North Carolina
Edwin Gulick, Kentucky
Gayle Harris, suffragan, Massachusetts
Mark Hollingsworth, Ohio
S. Johnson Howard, Florida
Barry Howe, West Missouri
Robert Ihloff, resigned, Maryland
Carolyn Irish, Utah
Katharine Jefferts Schori, Presiding Bishop
James Jelinek, Minnesota
Bob Jones, resigned, Wyoming
David Jones suffragan, Virginia
Charles Keyser, assisting, Florida
Chilton Knudsen, resigned, Maine

Jerry Lamb, provisional, San Joaquin
Stephen Lane, Maine
Jeffrey Lee, Chicago
Henry Louttit, Georgia
Alfred Marble, assisting, North Carolina
Paul Marshall, Bethlehem
James Mathes, San Diego
F. Clayton Matthews, Office of Pastoral Development
Robert O'Neill, Colorado
S. Todd Ousley, Eastern Michigan
James Ottley, assistant, Long Island
William Persell, resigned, Chicago
F. Neff Powell, Southwestern Virginia
Kenneth Price, suffragan, Southern Ohio
Gregory Rickel, Olympia
Bavi Rivera, suffragan, Olympia
V. Gene Robinson, New Hampshire
Sylvestre Romero, assisting, New Jersey
Catherine Roskam, suffragan, New York
Sean Rowe, Northwestern Pennsylvania
Stacy Sauls, Lexington
Victor Scantlebury, assistant, Chicago
Gordon Scruton, Western Massachusetts
Prince Singh, Rochester
Mark Sisk, New York
Andrew Smith, Connecticut
G. Wayne Smith, Missouri
Kirk S. Smith, Arizona
Vernon Strickland, resigned, Western Kansas
Eugene Sutton, Maryland
Chester Talton, suffragan, Los Angeles
E. Don Taylor, assistant, New York
G. Porter Taylor, Western North Carolina
James Waggoner, Spokane
Catherine Waynick, Indianapolis
Keith Whitmore, assistant, Atlanta
Arthur Williams, resigned suffragan, Ohio
Dean Wolfe, Kansas

Bishops abstaining:

Julio Holguin, Dominican Republic
Russell Jacobus, Fond du Lac
Mark McDonald, Navajoland
Pierre Whalon, suffragan, Europe

HOB Actions

(Continued from previous page)

Church later this fall, it is almost inevitable that a second province will be created in North America, perhaps even before the next meeting of Anglican primates early next year. While the new province is unlikely to win immediate endorsement from all four of the Instruments of Communion, a review of similar recent actions reveals that when new facts are created on the ground in the Anglican Communion, they are first con-

demned, but their novelty soon finds more who are willing to embrace the innovation. Eventually, a majority accepts it as a revelation of the Holy Spirit, and in time it becomes part of canon law.

A comparison of the number of diocesan bishops who consented to the consecration of the Rev. Canon V. Gene Robinson as Bishop Coadjutor of New Hampshire in 2003 and those diocesan bishops who voted against the deposition of Bishop Duncan indicates the House of Bishops is

about as divided as it was five years ago. At the 75th General Convention, 59 percent of diocesan bishops consented to Bishop Robinson's consecration, while 41 percent did not (including abstentions). By comparison, 64 percent voted for Bishop Duncan's deposition, while 36 percent voted no. These numbers become even closer if one takes into account the absence in Salt Lake City of the bishops of Fort Worth, Quincy, Texas and West Tennessee.

Steve Waring



PRAIRIE BRIDGE BUILDER

A priest and poet makes connections in North Dakota

By John Schuessler

Open spaces and dark comedy may come to mind at the thought of North Dakota, but what about bridges? Probably not, even with nearly 5,000 of them spread across the state.

The Rev. Jamie Parsley is a North Dakota bridge builder of sorts. As the state's associate poet laureate, his bridges are made of images, history, words, and relationships rather than hardened steel and concrete.

Fr. Parsley stays busy making connections as priest, teacher and writer in the state where he grew up. The first of his seven books of poems was published when he was 22. Fr. Parsley received degrees in fine arts and theology and was ordained a priest in 2004. He was an assistant at Gethsemane Cathedral in Fargo until last month, when he became priest-in-charge of St. Stephen's Church, Fargo.

He has served as the Bishop of North Dakota's assistant for communication since 1995, and has taught theology, ethics, philosophy, literature and writing at the University of Mary in Fargo since 2003.

Four years ago, North Dakota's poet laureate, Larry Woiwode, designated Fr. Parsley as an associate poet laureate to ensure that the state would con-

tinue to be exposed to "the living arts," Fr. Parsley explained. The position received formal recognition from the governor.

Being a poet laureate in North Dakota "means being a face for poetry in a state that people elsewhere might not think about as a state that produces poetry," Fr. Parsley said. He

(Continued on page 16)



JAMIE PARSLEY was born in Fargo and was raised near Harwood, N.D. The first of his seven books of poetry, *Paper Doves, Falling and Other Poems*, was published in 1992; the most recently published collection, *Just Once* (2007), chronicled his diagnosis, treatment and ultimate recovery from cancer in 2002. He is also the author of *Let This Road Beneath Me Sing* (2007) a book of prayers. His poems, fiction, sermons and prayers also have been published in journals and anthologies. Several of his prayers are included in the book *Evangelical Lutheran Worship, Pastoral Care*, to be released Oct. 15.

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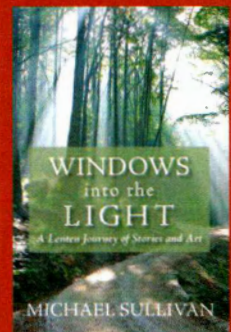
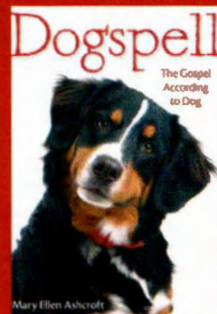
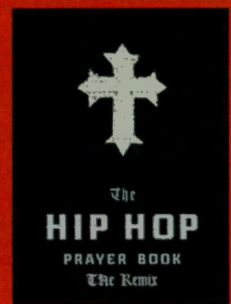
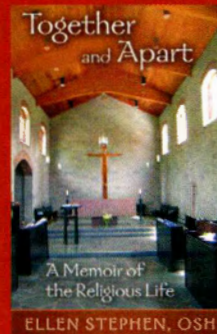
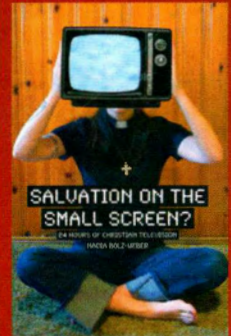
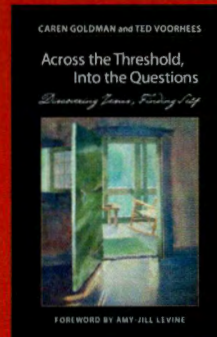
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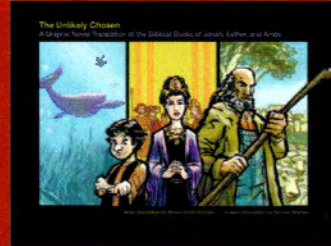
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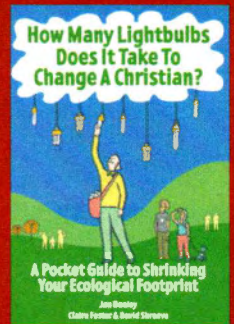
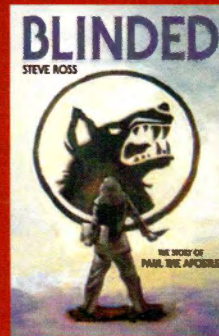
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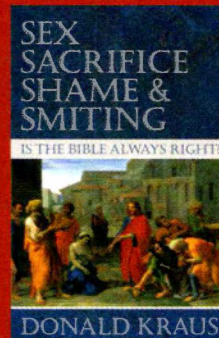


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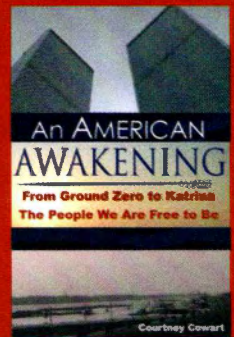
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PRAIRIE BRIDGE BUILDER

(Continued from page 13)

speaks at schools and gives poetry readings wherever people will have him — at retirement and nursing homes, in churches and parks, and in libraries and hospitals.

One of his roles is to inspire people to reach out beyond the bounds of the state, he said. “I’ve been amazed by how surprised people are to find someone from North Dakota who writes books that people outside of North Dakota are reading,” he said.

He especially enjoys visiting schools. He helps students try their hands at poetry and discover poetry in the lyrics of songs and other writings.

“A lot of farm kids never considered poetry in their lives,” he said. “I hope they come away seeing that there is so much out there, rather than just dead white men writing in a certain kind of rhyme.”

Fr. Parsley’s latest project, completed this summer, is a book of poems about a 1957 tornado that killed 12 people, including his mother’s cousin and her husband. Fr. Parsley said the story had been “under the surface since I was a boy,” but few people talked about it, much less wrote about it. In writing *Fargo, 1957*, Fr. Parsley conducted extensive research into the lives of each victim. Some suffered injuries that eventually took their lives. His mother’s cousin was in a coma for 2½ years before she died. He learned about the “tragic, sad life” of another person who was the subject of a Pulitzer Prize-winning photo.

Fr. Parsley considered writing a book of non-fiction, but that more critical, “stand-offish” approach wouldn’t allow him to “get into the story in the same way,” he said.

“Poetry deals with the emotions, and certainly mine deals with the spirituality in it,” he said. “There is this Scandinavian/Lutheran mentality up here in North Dakota — let go and let God. I wanted to explore that spirituality and do it true justice without making it trivial or trite. Poetry allows you to let people be who they are.”

He continued, “A lot of people don’t like talking about their spirituality. I

can’t write poetry without it. Poetry is a way to articulate spiritual depth. Job wrote gorgeous, beautiful poetry to convey the depths of despair he went through.”

Fr. Parsley compared writing a poem to preparing a sermon. “Certainly there is a similarity between the sermon and a poem, in structure and the goal to convey something deeper than straightforward words can do sometimes. The problem is sermons sometimes can’t wait around for inspiration.”

Not surprisingly, he also finds beautiful poetry within the liturgy. “Poetry is important even if the congregation might not realize that what they are praying is, in fact, poetry,” he observed. “That is certainly one of the reasons I am so attracted to Anglicanism and The Episcopal Church. I love the liturgy and I love the poetry contained within the liturgy.”

“I love The Book of Common Prayer because it is one of most profoundly spiritual books and poetic books written,” he said. “Of course, why shouldn’t it be? Look at its authors. Most of them were poets. If you open The Book of Common Prayer to the Eucharistic Prayers they are, quite simply, poems — beautiful religious poems that wonderfully profess our faith. And of course The Book of Common Prayer is chock full of scripture. And what is more poetic than the Bible?”

“What I like about being an Anglican poet and priest in the tradition of Donne and Herbert and Vaughan and Thomas is that relationship between literature and faith,” Fr. Parsley said. “We have a long tradition of using fine poetry in helping us to worship God. But personally I find that poetry becomes the primary expression of my faith, as it did for Donne and Herbert and Auden. In my poems I am able to struggle, to vent, to rage, to calm myself, to nestle inside my faith. Others might have journals, or might resort to proselytizing to help them process and express their faith. I have poetry. And for me, poetry suits me in just the perfect way to help me make sense of what I believe and what I long for spiritually.” □

SANCTUS

by Jamie Parsley

Unlike one aunt
who caught the Spirit,
was born again and spoke
in tongues, we couldn’t
praise that way.

Holiness, for us,
was something subdued.
It came up from
within us slowly
and made us
quiet with contentment
rather than shout for joy.

This was the other extreme
to the depths we went into
in those long hot days afterward.
From that despair that made us
bite the insides of our mouths
to the fist-clenching exuberance
we found bubbling up
from within us,
we knew—
in no articulate way—
it was somehow
going to be all right...
or at least as close to it
as possible.

(from *Fargo, 1957*, an unpublished
book of poems in remembrance of a
tornado that killed 12 people)



Too Much to Explain

A reporter for a secular newspaper who didn't know any better called me the other day and wanted to get my thoughts on what was happening in The Episcopal Church. She had been given my name by a colleague as someone who might give "reasonable" answers. Heh, heh, heh.

Being on the other end of an interview is not a new experience for me, but this one turned sour quickly. The name of the reporter and the newspaper will be withheld for obvious reasons. When I've been interviewed in the past, the reporter usually knows something about The Episcopal Church, and if it's a particular matter that has prompted the call (General Convention, for example), that person probably has done some homework on the topic. Not this time. The person who telephoned knew absolutely nothing about this church and was unfamiliar with the Anglican Communion.

"What do the pastors think about what is taking place?" she asked for openers.

"That depends upon what is taking place," I responded.

"Well, I mean, what is happening?" she said.

I asked how much time she had, for if I told her what was happening in The Episcopal Church, she'd be on the phone most of the morning, and I didn't have that sort of time.

"Isn't the church in some kind of trouble?" she inquired.

"Yes, it is," I responded.

"What kind of trouble?"

We were getting nowhere, so I asked her what she knew about the church. She had found some statistics about numbers of churches and membership figures and the name of the Presiding Bishop. I suspect that was the extent of her knowledge of the church.

Having been in a similar state once upon a time as a new reporter, I wanted to be helpful, so I tried to summarize why I thought she might be calling. I told her that there was considerable disagreement about how the church is to interpret the Bible, that on one side we had people who

thought the Bible was the inspired word of God, and that on the other side there were people who agreed, but also thought that in this age and culture, scripture ought to be interpreted differently.

"I thought this was about sex," the reporter said.

I asked her who told her that.

"My editor," she said.

You can't trust editors, I told her, but her silence told me she didn't get it.

"No, it's not about sex," I said. "And it's not about homosexuality, although that topic has emerged as one of the 'battles' in this conflict."

"Now what about this Mr. Robinson?" the reporter asked. Really. I assured her that that he was Bishop Robinson, not Mr. Robinson, and that his consecration as a bishop had created plenty of controversy but that it was not the cause of the division.

She wanted to know what Lambeth was, and whether I was a pastor, and why so many people are so interested in the Bishop of Pittsburgh, and why Africans are forming churches in this country, and what schism means. I tried to provide clear responses.

We spoke for a few more minutes. I tried to explain what the Anglican Communion was, but I'm not sure she got it. I think she understood the part about the General Convention, and she had at least some idea what a diocese is and what a bishop does. She thanked me for my time and I wished her well in putting together her article. I suggested a couple of other people she might call.

A few days later the reporter called back and apologized for taking so much of my time. I appreciated it and told her an apology wasn't necessary. Then she said the article she wrote wasn't going to be published.

"Why not?" I inquired.

"My editor said he couldn't understand what I wrote," she said.

It comes as no surprise to this observer.

David Kalvelage, executive editor

Did You Know...

Thirteen congregations in the Diocese of West Missouri were recognized recently for increasing average Sunday attendance or membership in 2007.

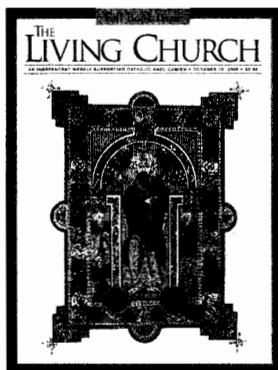
Quote of the Week

Walter Deller, principal of the College of Emmanuel and St. Chad, Saskatoon, writing in the *Anglican Journal* (Canada), on evangelical Anglicans: "... the evangelical side of Anglicanism is leading us more and more toward a form of Christianity which is simply another variant of fundamentalist Islam."

Anglicans in the Literary World

This Fall Book Issue provides an opportunity to offer to readers some snippets of religious literature. Some is theological, some is spiritual, some biographical, some focused on church history. There is a wide variety of books reviewed in this issue, which ought to mean there is something for everyone. Readers can buy these books from their local book stores, including members of the Episcopal Booksellers Association, or from the popular online book sellers. Many of them also will be found at public libraries. We regret to say that THE LIVING CHURCH does not sell the books reviewed or advertised in our magazine.

As is usually the case when we produce a special book issue, we find that many of the authors are Episcopalians or other Anglicans. It is good to know that those with whom we share a religious heritage are contributing to the literary world. As the weather turns cooler in much of this country, and people tend to spend more time indoors, we hope readers will want to find some quality books. We hope this special issue can be a resource for those who intend to read about their church or their faith.



There is a wide variety of books reviewed in this issue, which ought to mean there is something for everyone.

Important Year of Conventions

This is the time of year when many diocesan conventions take place. One diocese (West Virginia) got a head start on the rest of The Episcopal Church last month, and six more were held on the first weekend of October. The rest of the month will be a busy time with as many as 19 conventions taking place on one weekend.

For a sizable number of dioceses, the convention is the highlight of the year. Not only does the official business of the diocese take place, there is usually an opportunity for fellowship. A banquet, a break between business sessions, or time in an exhibit area can afford occasions to visit with friends or to make new acquaintances. The conventions may vary greatly in venues. For example, Dallas meets at a ranch, others at their cathedrals, some dioceses in convention centers, and others are held at sites around the diocese that rotate from year to year.

Sometimes diocesan conventions may give us a preview of the next General Convention, which takes place next year in Anaheim, Calif. Resolutions adopted by diocesan conventions sometimes are sent on to the triennial gathering. And occasionally members of legislative committees at General Convention may propose a resolution at the diocesan level to test its support.

One of the criticisms of diocesan conventions is that they are always the same. Members are elected or appointed to various committees and commissions, a few resolutions are acted upon, the Eucharist is celebrated, the bishop presents a convention address, and people go home. It can be an expensive overnight trip, especially if the convention is held in a remote part of the diocese. It needn't be that way. Some dioceses put life in their conventions by doing everything from a dinner dance to skits, to outside speakers to outdoor activities.

This magazine has always carried short accounts of diocesan conventions, for what takes place in one diocese ought to be of interest to another. We extend best wishes to all who will be taking part in conventions during October and November as well as those who are preparing for conventions to be held in January. May they be fruitful, productive times for all.

Wisdom for Our Times

Lesson from a friend
in an earlier generation

By William Geisler



The English author Charles Dickens begins his great novel, *The Tale of Two Cities*, with these immortal lines:

It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness, it was the epoch of belief, it was the epoch of incredulity, it was the season of Light, it was the season of Darkness, it was the spring of hope, it was the winter of despair, we had everything before us, we had nothing before us, we were all going direct to Heaven, we were all going direct the other way — in short, the period was so far like the present period, that some of its noisiest authorities insisted on its being received, for good or for evil, in the superlative degree of comparison only.

The innovations in The Episcopal Church have led many in the Diocese of Pittsburgh (where I am a priest), and in The Episcopal Church, and perhaps in the worldwide Anglican Communion to think that these are the best or the worst of times. The truth is that these are times like every other. I know that many think this current turmoil is one of the most difficult times and sometimes so do I, but the truth is that each generation has had its own struggles.

An example is the experience of the Rev. Otto Ipoly, who was my spiritual director when I was in seminary. Otto grew up during the Great Depression in Hungary, which had been part of the Hapsburg Austro-Hungarian Empire. After Germany and Austria were defeated in World War I, there was much turmoil in Eastern Europe.

As a young man, Otto was ordained a Roman Catholic priest during the Nazi occupation of Hungary. He gave false baptismal papers to Jews in order that they might avoid the concentration camps. He did this because, shortly after his ordination, he said to a Jewish family who came to him one Friday afternoon, asking for false baptismal papers, "Give me the weekend to think about it and talk to the pastor and see me on Monday morning." The Jewish family did not show on Monday.

When Fr. Otto went to the village square at lunch time, the family was already on a truck being sent to one of the concentration camps. Fr. Otto's eyes would would tear up any time he talked of this "stupid scrap of paper" which he had failed to give promptly to this Jewish fam-

(Continued on next page)



After the Iron
Curtain collapsed,
Fr. Otto returned
to teach and preach
in his beloved
Hungary.

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ily. This led to their arrest and probable death.

The Nazi occupation ended with the "liberation" of Hungary by the Soviet Union. When his church was closed by the authorities, Fr. Otto was forced to go underground to lead a Bible study in parishioners' homes. Members of the KGB heard of this, and they came and broke his jaw for preaching.

During the 1956 Hungarian uprising, Fr. Otto escaped by swimming a river and making his way to Rome. He lived there and received his doctorate in biblical studies.

Every morning, Fr. Otto would run five to 10 miles. He spent summers biking in the ancient biblical world of Israel, Turkey, Egypt or Greece. He preached with power and conviction. Once, at the seminary during Advent, he jumped from his pew and began to preach spontaneously by proclaiming "the Spirit of the Lord is upon me and I must profess the luminous cross." This almost caused a rather overweight monk to have a heart attack and sent the seminarians into uncontrolled laughter. The monk thought he was dying, and we were sure that Otto was going to break into "spontaneous combustion" because of his zeal for the Lord. I was honored to be his student and to be mentored by him spiritually.

When I left the Roman Catholic Church over the issue of mandatory celibacy to join The Episcopal Church, Fr. Otto was the only Roman Catholic priest who wrote to me. "No matter what you do; no matter where you go; you will always be my friend," he wrote.

In these difficult times may we remember the words of the preacher in the Book of Ecclesiastes (3:15-21):

"There is an appointed time for everything. And there is a time for every event under heaven. A time to give birth, and a time to die; a time to plant, and a time to uproot what is planted. A

time to kill, and a time to heal; a time to tear down, and a time to build up. A time to weep, and a time to laugh; a time to mourn, and a time to dance. A time to throw stones, and a time to gather stones; a time to embrace, and a time to shun embracing. A time to search, and a time to give up as lost; a time to keep, and a time to throw away. A time to tear apart, and a time to sew together; a time to be silent, and a time to speak. A time to love, and a time to hate; a time for war, and a time for peace."

After the Iron Curtain collapsed, Fr. Otto returned to teach and preach in his beloved Hungary. He later died in his 80s on the *Autobahn* in a car crash.

Yes, these are our times. In a church that is under stress, it may be helpful to remember that Jesus tells us to be at peace, for he can calm the troubled storms. As he said, "Do not worry about tomorrow, for tomorrow will worry about itself. Today has enough trouble of its own" (Matt. 6:45).

In the midst of trouble and turmoil, I hear the voice of Jesus speaking through the lips of Fr. Otto: "No matter what you do; no matter where you go; you will always be my friend." □

The Rev. William "Jay" Geisler is the rector of St. Stephen's Church, McKeesport, Pa.

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

Camp Clarifications

The article about the Diocese of Pennsylvania's Camp Wapiti [TLC, Sept. 28] reports inaccurately that the camp is "a high-profile project begun during the episcopacy of Bishop Charles E. Bennison, Jr."

In fact, diocesan efforts to search for and purchase property for a camp began as early as 1992 – six years before Bishop Bennison became diocesan. The diocese entered into the cited agreement in January 2003 – not 2004. Only after approval of the Finance and Property Committee with the bishop's support were improvements made to five existing buildings on the property. The diocese dedicated these buildings and launched its new ministry at Wapiti in October 2004 – the 50th anniversary of the 1954 gift to the diocese of an earlier camp and conference center property at Denhigh. The diocese in 1976 had set aside the proceeds from the then sale of Denhigh to purchase a facility for youth ministry at a later time. It was these funds which diocesan council initially used to purchase and develop Wapiti.

Funds used by the diocese to develop Wapiti were not restricted endowments, as suggested in the article, but were principally unrestricted funds. Despite this, total diocesan assets have not been depleted but have grown from \$64 million in 2002 to \$69 million in 2006.

The standing committee's complaint regarding these expenditures mentioned in the article was not "dropped." Rather, a Title IV Review Committee dismissed the complaint and declined to issue a presentment after an investigation by the church attorney concluded that there was no evidence to support the complaint.

*Kenneth R. Werner
Finance and Property Committee
Diocese of Pennsylvania
Philadelphia, Pa.*

Article 'Rings True'

All that Fr. Throop says in his article [TLC, Sept. 28] rings true and must be taken to heart by vestries and bishops of this church.

In The Episcopal Church there is great demand on the rector's time for personal and focused attention in times of illness and stress. Usually the demand is for immediate and extended attention. Clergy regularly neglect their personal health, not to mention their families, in trying to serve the needs of the entire parish. This is magnified exponentially by the ongoing and divisive conflict in the church today.

And all the while the rector of the parish must be the leader, reconciler, healer, celebrant, sacramentalist, cook, sexton, diplomat, editor, reporter, administrator, and chief bottle washer, present a wholesome and healthy example to the flock, and also care for his/her family and loved ones.

It soon becomes a bit much.

Serving in the ordained ministry is a great privilege and honor. Those of us so called accept it and give it our best,

God being our helper.

Fr. Throop builds a convincing case for the active, energized, and supportive ministry of the laity, which is, after all, the first order of ministry in this church.

*(The Very Rev.) Robert Demon
St. Paul's Cathedral
Peoria, Ill.*

Listen to the People

Contrary to the assertion in the editorial, "Settlement Needed" [TLC, Sept. 14], there are Episcopalians "who have been forced to worship elsewhere" in the Diocese of Virginia. The only choice they made was the choice that the denomination was more important than the building.

These are the people who went to what had been their Episcopal church one Sunday, and were forced to worship as non-Episcopalian "Anglicans," or to go elsewhere. Perhaps you should spend some time listening to the people who did not leave The Episcopal Church before making any further pro-

(Continued on next page)



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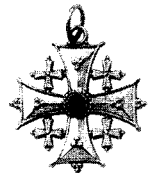
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nouncements about who was "forced" and who made choices.

While you are listening to them, you also might pay attention to what they say about the Diocese of Virginia. While I doubt that the exact phrase "pledge to the diocese" would be heard, you will hear that they personally support the diocese in various ways and that, if their church is young enough, they acknowledge that they are stewards (for future generations, represented by the diocese) and not owners.

*Jamie Adams
Fairfax, Va.*

Rocky Future?

The Rev. David Handy is optimistic about the future of orthodox Anglicanism in his article, "A New Reformation is Coming" [TLC, Sept. 14]. If Anglican orthodoxy takes a page from Eastern Orthodoxy, the future may be a bit more

rocky than he anticipates.

The Eastern Orthodox Church is an ancient church that is united in doctrine, discipline and worship. In most cases, the unity ends there. The various jurisdictions always seem to be at war with one another. Accusations of being schismatic, heretical or non-canonical fly along with patriarchal excommunications at the drop of the mitre or a change in date for celebrating Christmas.

Will the so-called orthodox Anglicans mirror this situation in the years ahead? The late Bishop Robert Terwilliger would not leave The Episcopal Church, saying "schism breeds schism." Ellis Peters' Brother Cadfael, monk and herbalist of Shrewsbury, put it another way: "God knows other ways of balancing the scale." I'll trust God to sort it all out.

*(The Rev.) Michael Fill
Philadelphia, Pa.*

A Job Well Done

I was interested to read about The Lambeth Conference at Canterbury in consecutive issues of THE LIVING CHURCH. I found the reporting done by Steve Waring to be well done. His descriptions of complicated topics and confusing activities were clear and sufficient, giving an understanding of events that was neither too simplistic nor too detailed. His frank observations about his own experiences [TLC, Sept. 7] and what he saw or heard of the activities of others was a pleasure to read.

I also thank the staff, and the foundation, for continuing to publish TLC. The glimpse of the church week by week is enough for me, as partisans in The Episcopal Church and the Anglican Communion continue to strive for the actualization of their perception of truth.

*Claudia Bartz
Milwaukee, Wis.*



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BOOKS

(Continued from page 9)

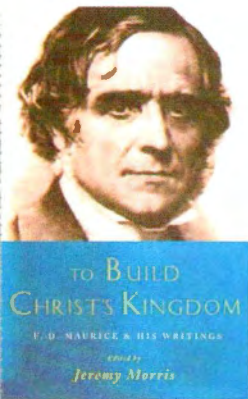
relationship to modern environmental concerns. On that basis, I would recommend it.

(The Rev.) John F. Crist
Streator, Ill.

To Build Christ's Kingdom

F. D. Maurice and His Writings

Edited by **Jeremy Morris**. Canterbury Press.
Pp. 148. \$26.99. ISBN 1853117773.



Frederick Denison Maurice (1805-1872) has been described as the father of modern English theology. He was also one of the founders of Christian Socialism, and he urged the application of Christian principles to social and

political issues. He is commemorated in the Episcopal calendar of the church year on April 1.

Maurice's most significant book was *The Kingdom of Christ; or Hints to a Quaker concerning the Principle, Constitution and Ordinances of the Catholic Church* (1838), which described the church as a redeemed and redeeming community, and the body of Christ. Maurice identified six signs of a church or spiritual society: Baptism, the Apostles' and Nicene creeds, set forms of worship, Holy Eucharist, ordained ministry (especially the episcopate), and the Bible. These signs provided the foundation for the Chicago-Lambeth Quadrilateral.

This reader includes selections from a variety of letters, essays, sermons, pamphlets and other texts by Maurice. The texts are arranged in topical chapters such as "Early Life and Views," "The Incarnation," and "Social Theology." Morris provides an introductory essay of about 19 pages, introductory paragraphs for each chapter, a select bibliography for Maurice, and indexes of subjects and names.

Morris provides a helpful gateway

(Continued on next page)

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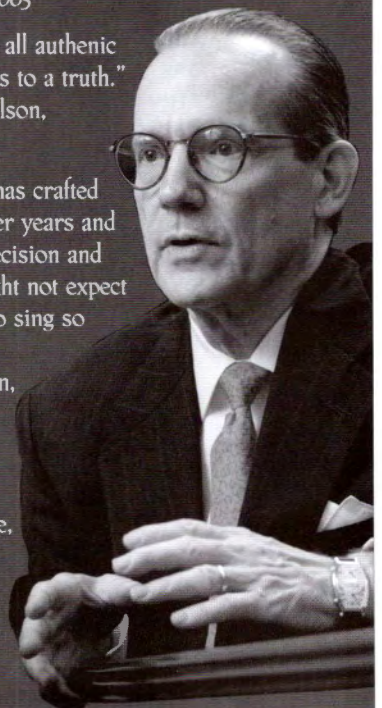
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Literary Critic

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—Barbara Crafton,
Episcopal priest and author

"St. Paul's Chapel," signature poem from the volume, is on exhibit in the Chapel at Ground Zero.

Author was one of two poets on the drafting committee for the retranslation of the *Psalter*, now contained in *The Book of Common Prayer*.





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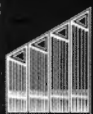
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BOOKS

(Continued from previous page)

to one of the most significant of Anglican theologians. Although continuity is always a challenge in edited collections of this kind, Morris has organized a great variety of texts in a way that will interest many readers to learn more about Maurice. The chapter on Maurice's early life provides intriguing insights into his feelings and perspectives as revealed in letters to family members. Other writings provide a clear expression of Maurice's vibrant faith in Christ. For example, in one letter Maurice laments that "we have been dosing our people with religion when what they want is not this but the Living God" (46) and in another letter he yearns for the benefits that would follow "if once the teachers in our theological schools would have courage to proclaim theology to be the knowledge of God and not the teaching of a religion ..." (49).

Morris's reader provides an interesting collection of texts that will help the reader to appreciate the main issues of Maurice's theology and the vibrant commitment of his faith.

(The Rev.) Rob Slocum
Danville, Ky.

Times and Seasons Creating Transformative Worship throughout the Year

By Richard Giles. Church
Publishing. Pp. 192. \$30. ISBN
0898696135.

At the heart of Thomas Cranmer's liturgical reformation was what became, in principle, the supposition underlying all Anglican liturgy — that the church's worship is not something the priest does for the people, but something the priest and people offer for the sake of the world and its transformation.

English priest Richard Giles has worked long and hard to recover this principle, and to put it into effective practice. In his *Re-Pitching the Tent: Re-Ordering the Church Building for Worship and Mission* (Liturgical Press 1996 and 2006), he gave us a guide to

re-ordering our church interiors. In *Creating Uncommon Worship: Transforming the Liturgy of the Eucharist* (Liturgical Press 2004), he provided liturgical rites and rubrics suitable for such a space.

Rounding out what essentially constitutes a trilogy of resources, Giles now gives us *Times and Seasons: Creating Transformative Worship throughout the Church*, a ceremonial or customary for creating liturgy that can be said to meet the term's definition as "the work of the people." He contends that the people are to be full participants, and not mere spectators, in the liturgy. All the people are to gather at the baptismal pool for the rites of initiation, near the ambo for the proclamation of the word, around the table for the eucharistic banquet, in the churchyard for the blessing of the new fire, beside the Christmas crib for its blessing.

Consequently, instead of passively watching clergy and choirs process, all the people are to process from one place to another as actors on a stage that encompasses the entire church building and sometimes even the neighborhood in which it sits. One of Giles' more provocative suggestions, for example, is that because Jesus' journey during Holy Week was from the known to the unknown, perhaps the Palm Sunday procession should move "from the security of the parish church to the unknown quantity of the function room of a pub at the other end of the parish."

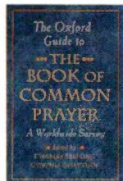
Giles' writing is breezy, entertaining, autobiographical, and spiced with much humor, giving the reader a lot of hearty laughs. He is a provocateur with strong opinions, and he bars no holds in this volume. Few will agree with every position he asserts, but no one who cares about the integrity of the church's theology and the quality of its worship can or should ignore his passion-filled challenge.

(The Rt. Rev.) Charles E. Bennison, Jr.
Philadelphia, Pa.



New Editions

During the past year, several publishers of religious books have released new editions of significant books — one of them more than 100 years old. Among the updated versions:

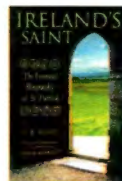


THE OXFORD GUIDE TO THE BOOK OF COMMON PRAYER: A Worldwide Survey. Edited by Charles Hefling and Cynthia Shattuck. Oxford. Pp. 617. \$30. ISBN 9780195297621.

This is a paperback version of a book published in 2006 and reviewed in these pages in 2007. Compares various Anglican prayer books and highlights unique contents. Also includes a valuable history of the BCP and articles about worship in various Anglican provinces.

IRELAND'S SAINT: The Essential Biography of St. Patrick. By J.B. Bury. Introduction by Jon M. Sweeney. Paraclete Press. Pp. 208. \$21.95. ISBN 978-1-55725-557-0.

Amazingly, this book was first published in 1905 as *The Life of St. Patrick and His Place in History*. Among the changes from the original edition are some corrections, some updated language, the insertion of several sidebars of St. Patrick's own writing, and quotations from scripture have been changed to NRSV.



CHRIST WITHIN ME: Prayers and Meditations from the Anglo-Saxon Tradition. Edited by Benedicta Ward. Cistercian. Pp. 101. \$9.95. ISBN 978-0-87907-213-1.

An Anglican nun has compiled a variety of spiritual writing, much of it from



the Venerable Bede. This is the second edition of a book first published in 1999. "Death of a Hermit," recounting the death of Cuthbert, is particularly moving.

CROSSING: Reclaiming the Landscape of Our Lives. By Mark Barrett. Morehouse. Pp. 120. \$16. ISBN 978-0-8192-2290-9.

Since the first edition of this book was published in 2001, the BBC did a TV documentary called *The Monastery* at Worth Abbey, an Anglican Benedictine Community in England. Mark Barrett was part of that experience.



THE PROMISE OF PARADOX: A Celebration Of Contradictions in the Christian Life. By Parker J. Palmer. Introduction by Henri Nouwen. Jossey-Bass. Pp. 145. \$18.95. ISBN

(Continued on next page)

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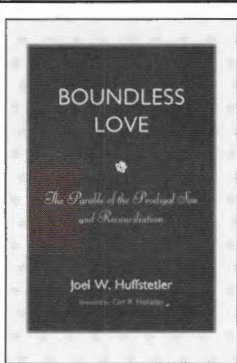
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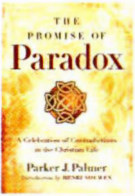
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(Continued from previous page)
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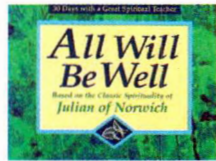
First published in 1980, this reissue adds a new introductory essay. In it, the author, a Quaker, admits he has a longtime fascination with paradox.

He hopes such contradictions will open readers' minds and hearts. Open minds will be helpful in reading this book.



ALL WILL BE WELL.

Compiled by **Richard Chilson**. Ave Maria. Pp. 109. \$9.95. ISBN 1-59471-151-8.



Short meditations from Julian of Norwich arranged so they can be used daily for a 30-day period. Originally published in 1995 with an expanded title. Part of Ave Maria Press's series, 30 Days With a Great Spiritual Teacher.



SIMONE WEIL: A Brief Introduction. By **Stephen Plant**. Orbis. Pp. 108. \$18. ISBN 978-1-57075-753-2.

The author, an English clergyman, says he has made significant revisions and additions to the first edition of this book, published in 1996. Mr. Plant reflects on the life of the late French mystic, author and philosopher and is effective in introducing this brilliant person to those who don't know much about her.

The Living Church staff



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Deaths

The Rev. Canon **John L. Goeb**, 87, deacon at St. Luke's Church, Milwaukee, for 47 years, died Aug. 2.

A native of Milwaukee, Canon Goeb was a graduate of Marquette University. He served in World War II with the Marines. Later he was involved in banking and retired in 1990. He was ordained deacon in 1960, and served his entire ordained ministry at the Milwaukee parish. He was an honorary canon of All Saints' Cathedral, Milwaukee, and a chaplain of the Order of St. Luke. Surviving are his wife, Dallas; two daughters, Kristine Zibell and Angela Webster, and a son, David; 13 grandchildren and seven great-grandchildren.

Sr. Mary Francis, CSM (Carolyn Topping), 88, died Sept. 15 at St. Mary's Convent, Greenwich, NY, following a long illness.

Professed in the Community of St. Mary in 1974, she served in several capacities with the community and developed a ministry to patients in nursing homes. Earlier, she served in the Navy during World War II, and as an elementary school teacher in Los Angeles.

The Rev. **John Lisle**, deacon of the Diocese of Southwest Florida, died Aug. 10 in Bryn Mawr, PA. He was 95.

Deacon Lisle was born in Philadelphia and educated at Lehigh University. He served in the Navy as a lieutenant commander in the Pacific during World War II. Following the war he embarked on a career in engineering. He was president of Audio Laboratories, Inc., in Bethlehem, PA, and worked at Rust Engineering in Pittsburgh. Later he moved to Sarasota, FL. He was ordained deacon in 1980 and served at St. Boniface Church, Sarasota, until 1990. Deacon Lisle is survived by two daughters, Evelyn Rooney, of Washington, DC, and Lucy Murray-Brown, of Cambridge, MA; a son, John, Jr., of Bryn Mawr; a stepson; 10 grandchildren and eight great-grandchildren.

The Rev. **William L. Stephens**, SSC, 70, of Hillsboro, OR, died Aug. 8 of a heart attack.

A native of Deadwood, SD, Fr. Stephens was educated at Portland State College. He was ordained to the diaconate in 1964 and to the priesthood in 1965. He was vicar of St. Bede's, Forest Grove, and St. Michael's, Newburg, OR, 1964-70; rector of St. Alban's, Tillamook, OR, 1970-79; and rector of Ascension Chapel, Portland, 1979-97. He was also chaplain for the Multnomah County Jail. Fr. Stephens is survived by his sister Elcy Kubow.

Next week...

Church Camp Trends

STATEMENT OF OWNERSHIP,
MANAGEMENT AND CIRCULATION

The Living Church Weekly. Annual subscription price \$42.50. The office of publication and general business office are located at 816 E. Juneau Ave., P.O. Box 514036, Milwaukee, Milwaukee County, WI 53203-3436. Publication number 0024-5240.

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The owner is: The Living Church Foundation, Inc., a non-profit corporation with no stockholders, located at 816 E. Juneau Ave., P.O. Box 514036, Milwaukee, WI 53203-3436.

Known bondholder, mortgagees, and other security holders owning or holding 1 percent or more of total amount of bonds, mortgages or other securities are: none.

The purpose, function, and non-profit status of this organization and the exempt status for Federal income tax purposes have not changed during the preceding 12 months.

EXTENT AND NATURE OF CIRCULATION

The average number of copies of each issue during the preceding 12 months are:

- A. Total number of copies printed—net press run: 8775
 - B. Paid and/or requested circulation:
 - 1. Paid/requested outside-county mail subscriptions stated on form 3541: 7592
 - 2. Paid in-county subscriptions: 0
 - 3. Sales through dealers, etc.: N/A
 - 4. Other classes mailed through the USPS: N/A
 - C. Total paid circulation: 7592
 - D. Free distribution by mail:
 - 1. Outside-county as stated on form 3541: 902
 - 2. In-county as stated on form 3541: 0
 - 3. Other classes mailed through USPS: N/A
 - E. Free distribution outside the mail: N/A
 - F. Total free distribution: 902
 - G. Total distribution: 8494
 - H. Copies not distributed: 281
 - I. Total: 8775
- Percent paid and/or requested circulation: 89.4%

The actual number of copies of single issues published nearest filing date (Sept. 28, 2008) are:

- A. Total number of copies printed—net press run: 7815
 - B. Paid and/or requested circulation:
 - 1. Paid/requested outside-county mail subscriptions stated on form 3541: 7318
 - 2. Paid in-county subscriptions: 0
 - 3. Sales through dealers, etc.: N/A
 - 4. Other classes mailed through the USPS: N/A
 - C. Total paid circulation: 7318
 - D. Free distribution by mail:
 - 1. Outside-county as stated on form 3541: 21
 - 2. In-county as stated on form 3541: 0
 - 3. Other classes mailed through USPS: N/A
 - E. Free distribution outside the mail: N/A
 - F. Total free distribution: 21
 - G. Total distribution: 7339
 - H. Copies not distributed: 476
 - I. Total: 7815
- Percent paid and/or requested circulation: 99.7%

I CERTIFY THAT THE STATEMENTS MADE BY ME ABOVE ARE CORRECT AND COMPLETE.

Betty A. Glatzel, General Manager

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ANGLICAN BIBLIOPOLE: theological booksellers. Saratoga Springs, NY. (518) 587-7470. AnglicanBk@aol.com.

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If God is calling you to rise to this challenge, please contact: search@ascension-munich.com, or Search Committee, The Church of the Ascension, Seybothstrasse 4, 81545 Munich, Germany. Application deadline October 21. To view our parish profile, please visit www.ascension-munich.com/html/search.html.

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The Rev. Marlin Leonard Bowman, v
The Rev. Vanessa Glass, honorary v
Sun H Eu 9, Traditional/Contemporary (Rite 1)
Shrine of St. Clare — send your prayer requests

FORT MYERS BEACH, FL

ST. RAPHAEL'S 5601 Williams Drive (239) 463-6057
www.saint-raphaels.org info@saint-raphaels.org
The Rev. Alice Marcum, r; the Ven. Richard Palmer, assist. priest
Sun H Eu 9; Tues Taize 7; Thurs Rosary 4 (Chapel)

STUART, FL

ST. MARY'S 623 E. Ocean Blvd. (772) 287-3244
Website: www.stmarys-stuart.org
The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, assoc r; the Rev. Jonathan Coffey, the Rev. Stephen Fregeau, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Dr. Allen Rosenberg, organist & choir dir
Sun Eu 7:30, 9, 9 (contemporary), 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

SAVANNAH, GA

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2 St. Thomas Ave. www.stthomasioh.org
Sun 8 & 10 H Eu, 9. Chr Ed; Mon HS 6; Wed HS 10

HONOLULU, HI

THE PARISH OF ST. CLEMENT (808) 955-7745
www.stclem.org stclem001@hawaii.rr.com
The Rev. Liz Zivanov, r
Sun H Eu 7:30 & 10:15

ST. MARK'S (808) 732-2333
539 Kapahulu Ave. (#13 Bus end of line from Waikiki)
Sun Masses 7, 9 (Sung); MWF 8 (5th Sun 8 only)

CHICAGO, IL

ASCENSION N. LaSalle Blvd. at Elm (312) 664-1271
www.ascensionchicago.org (312) 642-3638
Sisters of St. Anne
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50
Rosary 9:30 Sat

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ST. PAUL'S PARISH 60 Akenside Rd. (708) 447-1604
www.stpaulsparish.org
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Sat Vigil Mass 5, Sun Masses 8:30 (Solemn) & 10 (Sung)
Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt. A/C

NEW ORLEANS, LA

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

BOSTON, MA

THE CHURCH OF THE ADVENT (617) 523-2377
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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

JERSEY CITY, NJ

ST. PAUL'S IN BERGEN (201) 433-4922
The Rev. John J. Negroto, interim r
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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

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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.

RED BANK, NJ

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Website: www.TrinityRedBank.org
The Rev. Christopher Rodriguez, r
Sun Masses 8 & 10 (Sung), MP and EP Daily

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218 Ashley Ave. Website: www.holycom.org
The Rev. Dow Sanderson, r; the Rev. Dan Clarke, c; the Rev. Patrick Allen, assoc
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CHURCH DIRECTORY KEY

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