

THE LIVING CHURCH


AN INDEPENDENT WEEKLY SUPPORTING CATHOLIC ANGLICANISM • JANUARY 11, 2009 • \$2.50

1 Epiphany: The Baptism of Our Lord



‘We thank you, Father,
for the water of Baptism.’

(BCP, p. 306)



“Ah, to build,
to build ...
architecture,
that is
the noblest
art of all
the arts.”

Henry Wadsworth Longfellow
American Poet

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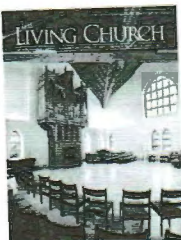
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The Cover

The Rev. Everett Hall baptizes his grand-nephew, Monroe Hanson, as the child's mother, Sarah Gilbert (left), looks on at St. Michael and All Angels' Church, Portland, Ore.

Erin Hanson photo

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Epiphany Term at Nashotah House

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SUNDAY'S READINGS

A Model for Us

'You are my beloved Son; with you I am well pleased' (Mark 1:11)

The First Sunday after the Epiphany, Jan. 11, 2009

BCP: Isaiah 42:1-9; Psalm 89:1-29 or 89:20-29; Acts 10:34-38; Mark 1:7-11

RCL: Gen. 1:1-5; Psalm 29; Acts 19:1-7; Mark 1:4-11

With Advent and Christmas behind us, the feast of our Lord's baptism reveals a "mature" savior, one who can actually be effective on our behalf. It's nice to sing carols about our "newborn King," but before he could become either a redeemer or a king, Jesus had to grow up.

A few weeks from now, we will begin that part of our yearly cycle in which we anticipate and celebrate the paschal mystery. Our celebration of the Lord's baptism helps prepare us for that very important work. In it, we see that the inauguration of Jesus' ministry in his baptism is a model for the inauguration of our ministry in our baptism.

Many Christians hold a misleading and counterproductive mental model in which the Church is like a large HMO. The clergy, along with a few key lay leaders and volunteers, are like the medical staff. Ordinary church members are like the patients. What does this model give us? Clergy and lay leaders who are overworked and constantly on the edge of burnout!

At his baptism, Jesus inaugurates his public ministry. He's now a man with a mission. And our mission is not really anything less. If we need to flesh out the details, we need look no further

than our baptismal promises. That's our mission; that's our shared ministry.

After his baptism, Jesus discovered that his Father had blessed him abundantly, through the Holy Spirit, for the work he had taken on. And since his baptism and ministry make up the model for our baptism and ministry, that's what we need to be about as well. For us, the discovery of our ministerial gifts and the exercise of those gifts is critical. It's the only way the Church can continue to exist.

Remember, that HMO model needs to be thrown out. Is it not time, rather, for a flourishing church culture that is grounded in the notion that "all members are ministers"? We have certainly begun to make that shift. It's a positive development that, in the popular vocabulary of Episcopalians, we have largely dropped the use of the word "minister" to refer to an ordained member of the clergy. All baptized persons are called to ministry. The Spirit rested on Jesus at his baptism, taking the form of a dove, and the voice of the Father approved him: "You are my beloved Son; with you I am well pleased." The Spirit also rests on us, and the voice of the Father gives his approval of our ministry.

Look It Up

What is distinctive or different about Mark's account of our Lord's baptism when compared with the other evangelists? (See Matthew 3:13-17, Luke 3:21-22, John 1:32-33)

Think About It

How would you describe your ministry? How might others describe it?

Next Sunday

The Second Sunday after the Epiphany, Jan. 18, 2009

BCP: 1 Sam. 3:1-10 (11-20); Psalm 63:1-8; 1 Cor. 6:11b-20; John 1:43-51

RCL: 1 Sam. 3:1-10 (11-20); Psalm 139:1-5, 12-17; 1 Cor. 6:12-20; John 1:43-51

P.B. Says New Province Formation is Counter to Tradition

Presiding Bishop Katharine Jefferts Schori said the recent formation of a new North American province that includes four Episcopal dioceses and a number of individual parishes [TLC, Dec. 21] runs so counter to church tradition that it is "an oxymoron to us." She made the remarks Dec. 16 during a question-and-answer session following an address to the National Press Club in Washington, D.C.

"One of the reasons for the ancient tradition of not having two bodies is so that we can be in communion," she said. "When one body says it is not part of you, then it is not in communion with you. It violates the root belief that we are one."

When there is a breakaway part, she continued, then The Episcopal Church's relationship to that separated part "becomes an ecumenical relationship," not a communion relationship — somewhat similar to The Episcopal Church's relationship with the Lutheran Church.

Bishop Jefferts Schori emphasized that the church's role is to strive continually for unity, based on the belief

that all God's children are one. "It's an ancient human failing to define ourselves against 'those people over

"One of the reasons for the ancient tradition of not having two bodies is so that we can be in communion."

Bishop Jefferts Schori



there," she said. But that attitude is exclusionary, protectionist and isolationist, she added.

Asked to address the division within The Episcopal Church arising from the consecration of the openly gay Bishop V. Gene Robinson of New Hampshire, Bishop Jefferts Schori said, "Dealing with the issues of sexuality is a part of our mission, not the whole of it." She added that when church congregations focus excessively on human sexuality, "it becomes

an idol," and idols are against biblical teaching.

But when it comes to inclusion of gays and lesbians within The Episcopal Church, she said, "I have heard a prophetic voice crying." Noting that "there are some very odd images of family values in the Bible," she added, "do we consider some members of the body more equal than others?"

Asked how one can know when a new prophetic voice is authentic, she asked, "Is it congruent with prophetic tradition?" and "Does it continue to pique people?" as did the prophetic voices of old. She said she knows change is hard and that she actively prays for those who are against her.

"I pray for people who consider me their enemy," she said. "I think God gives us these people for a reason." She said praying for one's enemies may seem hard, but it isn't hard "when it becomes part of a spiritual discipline."

Peggy Eastman

Diocese of Long Island Will Choose from Six Nominees for Bishop Coadjutor

The search/nominating committee in the Diocese of Long Island has announced a slate of six nominees for the election of a bishop coadjutor on March 21.

The candidates are: the Rev. Ronald

G. Abrams, rector, St. James' Church, Wilmington, N.C.; the Very Rev. Peter Eaton, dean, St. John's Cathedral, Denver, Colo.; the Rev. Titus Presler, sub-dean, The General Theological Seminary; the Rev. Lawrence Proven-

zano, rector, St. Andrew's, Longmeadow, Mass.; the Rev. Canon Petero Sabune, Episcopal chaplain, Sing Sing Correctional Facility, Ossining, N.Y.; and the Rev. Caroline Stacey, rector, St. Luke in the Fields, New York, N.Y.

The period for nominating additional candidates by petition closes Jan. 15. The bishop coadjutor will be selected during a special electing convention at the Cathedral of the Incarnation in Garden City, N.Y. A simple majority of both clergy and lay orders is required to elect a bishop, according to the constitution and canons of the diocese. Assuming that the candidate chosen receives consent to his or her election from a majority of standing committees and bishops with jurisdiction in The Episcopal Church, he or she will be consecrated Sept. 19 at the cathedral.

Judge Says Virginia Churches Can Keep Properties

The Diocese of Virginia announced Dec. 19 that Prof. A.E. Howard has joined its legal team as it prepares an appeal to the Fairfax County Circuit Court decision which said 11 congregations that left The Episcopal Church to form the Convocation of Anglicans in North America (CANA) could keep their properties.

CANA is part of the Common Cause Alliance which is seeking an alternate Anglican province in North America.

The announcement was made the same day as the court issued its final decision, which leaves unresolved ownership of an endowment fund at The Falls Church.

Prof. Howard is professor of law at the University of Virginia School of Law. He served as executive director of the commission which recently helped revise the Virginia constitution. He has also served as counsel to the General Assembly of Virginia.

Re-stocking the Cupboard

Neil Saunders (left), Hannah Kahahawai, parish receptionist, and the Rev. J. Kenneth Asel, rector of St. John's Church, Jackson Hole, Wyo., take a break from using an industrial scale to weigh donations to a community food pantry on Dec. 20. The church collected nearly 4,000 pounds of items in less than two weeks after Fr. Asel called on the parish to collect "a ton" to replenish the Food Cupboard, an independently operated community pantry located on the parish campus. The food drive was conceived after a record 92 people sought Food Cupboard assistance in November.

St. John's Church photo



Maryland Bishops Join in Call to Repeal Death Penalty

The Rt. Rev. James J. Shand, Bishop of Easton, and the Rt. Rev. John L. Rabb, Bishop Suffragan of Maryland, have added their voices to other Maryland religious leaders calling for repeal of the death penalty.

"Responding to killing with more killing will not make society less vio-

lent," the two bishops wrote in an open letter to the Maryland General Assembly, published by the Baltimore *Sun*. "Retaliating for death with death is not simply punishment, but a further justification of violence as a way of life. We simply cannot kill our way out of the violence.

"The uneven application of the death penalty also points to its fundamental unfairness. And the reality is that, as a result of prosecutorial discretion, the death penalty is most often used against people of color and poorer people."

Bishops Rabb and Shand join the Rt. Rev. Eugene Sutton, Bishop of Maryland, in urging repeal of the state's death penalty statute.

Maryland has effectively had a ban on the use of its death penalty since 2006, when the state's highest court ruled that the execution protocols used to sentence and administer the death penalty were developed without sufficient legislative oversight or public input. For the past year, a commission has been examining disparities in the application of the death penalty, the impact of DNA evidence, and the cost differential between capital punishment and life imprisonment, according to the *Sun*.

"We need to ask ourselves if having the death penalty makes us a less violent society," bishops Shand and Rabb said. "We believe that it does precisely the opposite."

African Church Leaders Decry Congo Violence

The Most Rev. Bernard Ntahoturi, Archbishop of Burundi, recently led an ecumenical delegation of church leaders from Burundi, Rwanda and the Democratic Republic of the Congo that met with the presidents of the Congo and Rwanda in order to convey to them a strong message advocating for peace.

More than 250,000 persons have been displaced by violence in the eastern part of the Congo since August. Hutu tribal militias, ethnic Tutsi rebels, and Congolese soldiers are engaged in an escalating civil war. In addition to destruction of property, rape and being caught in the midst of battles, civilians have also been targeted for kidnapping and extortion in

order to help finance the acquisition of more weapons.

"People are tired and want an end to the war," the leaders said, "and dialogue costs much less than armed confrontation."

The delegation that was initiated by the All African Conference of Churches added their support to churches in the Congo who are working with other agencies to alleviate the suffering of people, especially the displaced; and trying to encourage the disarmament and repatriation of armed Rwandan groups living in the eastern part of the Congo.

Anglican Communion News Service contributed to this report.

Dedicated Life

When the Diocese of Iowa gathered for convention Nov. 7-8 in Des Moines, its focus was on dedication to holiness, vitality, partnership and service.

Preaching at the convention Eucharist in St. Paul's Cathedral, the Rt. Rev. Alan Scarfe, Bishop of Iowa, noted, "We meet the early church in many ways seeing no disconnect between proclaiming of the faith and the feeding of the faithful.

"Our relationship with that and those Christian people calls us to ... connect our faith with that which satisfies, that which brings life, whether literally in some cases, or spiritually in others," he continued. "The question to us today is how to labor for that which satisfies and fulfills the divinely intended potential of human beings made in the image of God."

He said the reason convention planners chose to focus on the theme of the dedicated life is that "the hopeful, the personal, the familial and the parochial can begin today, and not at the expense of the Communion." He said this is accomplished by "respecting and lifting up all that we're doing in the moment."

In business sessions, two resolutions that focus on human trafficking were approved. Bishop Scarfe was called to convene a summit of Iowa



David Schommer photo

The Rt. Rev. Ruth Urban after being consecrated a bishop of All Nations Anglican Church, based in Amarillo, Texas. The service Dec. 20 at Northeast Christian Church (Disciples of Christ) in Madison, Miss., was said to be the first consecration of a woman as bishop by a conservative breakaway Anglican church.

faith group leaders to increase awareness and solutions for the issue of human trafficking, including protection of local runaways. Parishes also were urged to designate one Sunday during Lent to bring the issue of human trafficking before their congregations through prayers, educational opportunities, and flyers.

Among other resolutions, convention delegates approved a request that General Convention establish a task force on senior ministries. The diocese also reaffirmed its "constitutional responsibility for being a constituent member of the Anglican Communion." The proposed establishment of a diocesan development missionary position was tabled.

Convention passed a budget of \$1.3 million for 2009, a 5-percent increase over 2008. Congregations pledged just more than \$971,000 for the year, \$95,000 more than 2008.

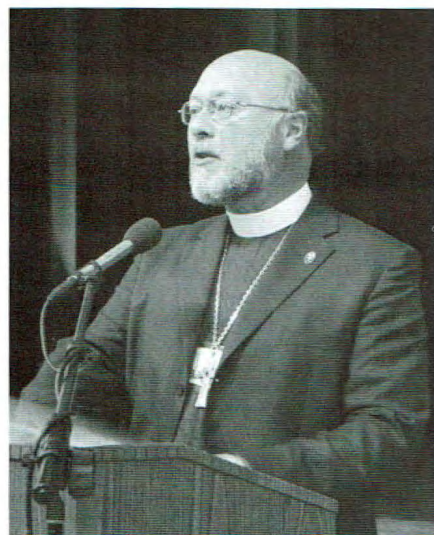
Join God's Work

Having a vision of God's will and joining in God's work enables the church to live with confidence, even in these uncertain times, the Rt. Rev. Barry Beisner, Bishop of Northern California, told delegates to diocesan convention. Convention met Nov. 16-17 at a Redding convention center.

In his address, Bishop Beisner recapped the year-long discernment process undertaken in the diocese, beginning with dialogue sessions in February and March, followed by a visioning conference in April, and publication of strategic priorities identified by the diocesan council and board in May.

"Our mission is to make disciples for Christ, raise up saints for Christ, and transform communities for Christ," Bishop Beisner said. "The best way for us to accomplish our mission ... is to create, develop and support healthy congregations."

After enumerating more than a dozen signs of healthy congregations, the bishop noted that "I see some of these signs of health in each and every one of our congregations, and many of



Diocese of Northern California photo

Bishop Barry Beisner addresses delegates at Northern California's diocesan convention.

them in most. It is so basic to us. The reason to take the time to articulate it through a process like this is so that we free ourselves up to become even more intentional about it."

Bishop Beisner said that in spite of being "a church in decline ... operating in the context of an economy in decline," he remains hopeful.

"Hope wells up in me when I reflect on the profound experience of communion we had at Lambeth, and when I see the quality of leadership in our House of Bishops and elsewhere," he said. "I see a determination to become more mission-focused and issues-driven, and more tolerant of others when we disagree."

Among the resolutions adopted by delegates was one defining the mission, vision and key strategies for camp, conference and retreat center ministry in the diocese. Another resolution urged the diocese to reduce its carbon footprint for travel. Delegates were presented an approved budget of \$2.4 million for 2009.

The convention Eucharist offering of nearly \$4,800 was divided equally between the Order of the Holy Cross at Mt. Calvary in Santa Barbara, whose retreat house had just been destroyed by fire, and schools, hospitals and other institutions in the Diocese of Jerusalem.

Reporting, Not Endorsing

Did You Know...

In a recent poll on the Living Church News Service's website, 88 percent of respondents said the church's misconduct canons should not be changed to make lay leaders subject to the constitution and canons.

Quote of the Week

The Rt. Rev. V. Gene Robinson, Bishop of New Hampshire, on the choice of Rick Warren to offer the invocation at the inauguration of the president: "...the God that he's praying to is not the God that I know."

Hopefully, you noticed the item about the new executive director of the Living Church Foundation [TLC, Jan. 4]. This announcement is good news. Christopher Wells is a wonderful choice for this position, and is just what this 130-year-old publication needs at a critical time in its history. Dr. Wells is a gifted scholar and theologian, and knowledgeable about The Episcopal Church and the Anglican Communion. Add the presence of experienced journalists on our staff, and we are hopeful about our future.

The bad news is, you're stuck with me for awhile. Dr. Wells has some commitments he needs to honor, including teaching at a seminary in South Africa, so the change will be made sometime during the summer. Until then, it will be business as usual, but given the economic and ecclesial climates in which we operate, there may not be a usual.

*

An explanation is in order about two editorials that appeared last month [TLC, Dec. 7] concerning the decisions by the conventions of the dioceses of Quincy and Fort Worth, and another about the organization of a new province in North America. Both editorials concluded by sending good wishes to those who were leaving. Some readers found those editorials to be offensive and two even canceled their subscriptions, implying that the editorials signify TLC's support of "schismatics" and of the new province.

I would urge readers who were put off by those comments to read them again. There was nothing in them that hinted at TLC being part of such a movement. In fact, on two occasions, TLC editorials have mentioned that formation of another province would not be a good idea. And the fact that the magazine has news articles about such developments does not connote support of a movement to leave The Episcopal Church. We're simply trying to report on an unprecedented event that is affecting much of worldwide Anglicanism. Don't shoot the messenger!

*

The Reader's Viewpoint article by Marek P. Zabriskie, "What Clergy Need from a Bishop" [TLC, Jan. 4] raised some issues that may have surprised readers. Several of the items mentioned by Fr. Zabriskie would seem to fall into the "that goes without saying" category, but perhaps they did need to be said.

For example, "Clergy need a leader who encourages them to lead healthy, holy lives..." Obviously, this is of tremendous importance, but I wonder how often it's done. How many bishops visit their clergy in their homes, and urge them to take care of themselves? How many of them set examples of a solid, well-developed prayer life for their clergy? I don't know the answers to these or some of the other questions Fr. Zabriskie posed, but he has raised significant issues that ought to be taken seriously.

*

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azine on their computers, and don't have to worry about old issues piling up. Online subscriptions should be particularly valuable to those subscribers who do not reside in the United States. There are subscribers in more than a dozen countries who should find online reading a viable alternative. It also should be pointed out that it is less expensive to have an online subscription than to receive the printed copy through the mail. To subscribe, or for more information, contact our subscription department toll free at 1-800-211-2771.

*

To Matt in Rhode Island: Our People and Places listings come from a number of sources, including diocesan contact persons, diocesan newsletters and newspapers, and from others who send announcements to us.

David Kalvelage, executive editor

Baptized in Christ

Even with the current Book of Common Prayer having been in use for some 30 years, there are still plenty of Episcopalians who regard baptism as simply something that happens to babies. The baptismal rite in our prayer book makes it clear that baptism is the foundation of our entire life in the church. On this Sunday after the Epiphany, we hear the gospel account of the baptism of Jesus. It is a wonderful time to affirm the importance of baptism.

Baptism is a sacrament that marks our entrance into the Christian life and our membership in the church, in the communion of saints, and in the mystical body of Christ. It is the foundation on which other sacraments are laid. Jesus was baptized so that we might be baptized in him.

Because this Sunday is one of the four designated by the prayer book as appropriate for baptisms to take place, many of us may witness a baptism during the Sunday Eucharist. In places where there are no baptisms scheduled, the congregation may be asked to affirm the Baptismal Covenant (BCP, p. 304.). During this celebration, let us give thanks not only for our Lord's baptism, but for our own baptism. Through this sacrament, may we continue to grow in the Christian faith.



Let us give thanks not only for our Lord's baptism, but for our own baptism.

Courageous Patriarch

Under Communist rule, Christians in Eastern Europe were discouraged from attending public worship, and those who defied Soviet efforts to suppress religion were denied advancement in the state-controlled economy and otherwise marginalized. By the time Alexy II [TLC, Jan. 4] was enthroned as Patriarch of the Russian Orthodox Church in 1990, it was a shadow of its 19th-century grandeur under the Russian aristocracy, having lost most of its members and seen many of its churches confiscated for other uses. Patriarch Alexy successfully convinced Russian President Boris Yeltsin to return many of the confiscated churches, and in many cases to renovate the neglected buildings using state funds. In addition to quadrupling the number of parishes, he also became a major force in the resurgence of religion in Russian society. He saw the church as the conscience of the state and on occasion, such as the Russian invasion of Georgia last summer, he used the influence his church had acquired to chastise the leadership. As Archbishop of Canterbury Rowan Williams noted, he was a friend to many.

Rightly Opposed

In recent months, many religious leaders in Maryland have been vocal in their opposition to the death penalty. The Rt. Rev. Eugene Sutton, Bishop of Maryland, along with Roman Catholic and Methodist leaders, spoke to a hearing before the Maryland Commission on Capital Punishment in August, and recently they were joined by the Rt. Rev. James J. Shand, Bishop of Easton, and the Rt. Rev. John L. Rabb, Bishop of Suffragan of Maryland, in calling for a repeal of the death penalty [p. 6]. The issue has been well publicized in Maryland because of the commission's examination of various reported discrepancies in the application of the death penalty.

The Maryland bishops and others have asked rightly how the killing of additional persons will help to bring about a non-violent and just society longed for by Christians. "We are not going to kill our way out of a culture that is awash in violence," Bishop Sutton said. The revenge motive that characterizes the death penalty only justifies the violence that characterizes many of our communities. We join the Maryland bishops in opposing the death penalty.



Baptism & Obedience

ON MENDING THE BODY

READER'S **VIEWPOINT** By Timothy P. Perkins

At the beginning of the rite of Holy Baptism in the 1979 *Book of Common Prayer*, the celebrant and the congregation recite words from St. Paul's Letter to the Ephesians responsively. To the readers of this magazine, the phrases are surely familiar: "There is one Body and one Spirit ... one hope in God's call ... one Lord, one Faith, one Baptism."

How powerfully these apostolic words speak to us of the unity that is God's will for his people. And how sorrowfully we observe that this unity is shattered. Not only have baptized believers been separated from one another by the longstanding historical divisions of schism and reformation, in our day we see inheritors of the Anglican tradition dividing over issues that in recent years have caused us to become familiar with language such as "broken" or "impaired" communion.

This brokenness, the impairment of fellowship in which we find ourselves, could serve to remind

us of our need and God's response. We who were "wonderfully created" (BCP, p. 214) to enjoy communion with our loving Creator have fallen from grace. Created man succumbed to temptation and fell into sin, and "all we like sheep have gone astray; we have turned every one to his own way" (Isaiah 53:6). It was sin that broke the communion between God and those whom he created in love, in his own image. It is likewise sin that breaks communion between us, his creatures. On the Feast of the Baptism of Jesus, we are reminded of the means by which this brokenness can be mended.

In the River Jordan, a man from Nazareth of Galilee, a man who appeared to be much like any other man, from any other place, at any other time, was immersed by John the baptizer. But coming up out of the water, his uniqueness was revealed as heavens opened and the Spirit descended and the voice of the Father declared him to be God's beloved and well-pleasing Son. In this sacred action, the divine and human are conjoined. The baptized son of man is proclaimed to be Son of God. This baptism is much more than a ritual washing. It is an outward and visible sign that our Lord Jesus is fully immersed in our human condition. He knows human birth and human death, human sorrow and human delight, human pain and human comfort. By the Incarnation, Jesus Christ unites humanity with God in his very person. Through this union, the restoration of fellowship and communion of all humanity with the divine is offered.

As Christians, our response "in joyful obedience" to this loving offer has been to "bring into his fellowship those who come to him in faith, baptizing them" (BCP, p. 306-7). In the baptism of every Christian, we affirm our faith in the forgiveness of sins, of rebirth and new life, of all of the baptized belonging to the one "household of God." In the meal of the baptized, the Holy Eucharist, we constantly affirm our understanding of being "very members incorporate in the mystical body" (BCP, p. 339) of Christ. Yet our divisions remain, our estrangement from one another persists. And it must make us wonder how we can be united to the unseen

Only by
the restoration
of unity with God
can we ever hope
to overcome
the divisions
that afflict us.



God while divided from one another. "He who does not love his brother whom he has seen, cannot love God whom he has not seen" (1 John 4:20).

Clearly, that which continues to break fellowship and cause division is the same failure that originally broke our communion with God and with each other, sin. Rather than being joined with one another in one body as both baptism and Eucharist empower us to be, some of us, maybe all of us, continue to allow our own personal brokenness to break apart our union and divide us. The Word of the gospel, the word of the Baptismal Covenant, is "repent and return to the Lord" (BCP, p. 304).

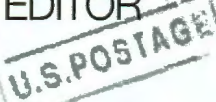
Only by the restoration of unity with God can we ever hope to overcome the divisions that afflict us. This unity, established by God in our spiritual rebirth in Holy Baptism, is meant to be our way of life. It is not enough that we have received the mark of one belonging to Christ when we were brought to the saving waters. That mark must be made manifest in our living. It must not be allowed to fade

or be obscured as a result of pride and selfishness and unfaithfulness. Just as the baptism of Jesus is a sign of his immersion into our human life, our baptism is meant to be an immersion into the very life of Christ.

This is what it means for us to hold the Christian faith with integrity. To borrow again from the language of the prayer book, we are to place "our whole trust in his grace and love," and "to follow and obey him as Lord" (BCP, p. 302-3). The "one Baptism" that unites us sacramentally is to flow from and strengthen the "one Faith" by which we are saved so that we are united in obedience to the "one Lord," our Savior Jesus Christ. When all of the baptized embrace this complete obedience to Christ, when each of us professes with our lips and in our lives the faith of Christ, "once delivered to the saints" (Jude 3), then will our divisions cease, and we will be one, as Christ and the Father are one, in the unity of the Holy Spirit. □

The Rev. Timothy P. Perkins is the rector of St. Mark's Church, Arlington, Texas

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



Timely Article

The Rev. Richard R. Losch's "Stop Living in the Past" [TLC, Dec. 14] is especially timely in view of the discussions in the church about racism and the historical burden of slavery.

There can be no doubt about Fr. Losch's sincere recognition of these evils and his observation that "obsession" with past sin implies a refusal to accept God's grace. However, apologizing for collective evil by nations is an altogether different matter from individual absolution. The former is less motivated by personal piety and repentance than by political courage.

Creation of South Africa's Truth and Reconciliation Commission amounted to a collective apology for decades of brutal apartheid. Its operation brought pain both to the guilty and their victims, but benefit to the climate of race relations. Archbishop Desmond Tutu's involvement in the commission was no less necessary for the church than its involvement with comparable work in the United States. An apology may be "pathetically too little and too late," but silence implies a therapeutic quality to forgetfulness that seldom satisfies the aggrieved.

*(The Rev.) Zachary T. Irwin, deacon
St. Mary's Church
Erie, Pa.*

Local and Universal

Msgr. Hamilton's response to me [TLC, Dec. 14] is a wonderful example of irenic exchange of theological positions. In the crisis in the Anglican Communion, we need to follow such a pattern. This said, I will take issue with this ecclesiology.

While both Vatican II and Dr. John Zizioulas understand the Church as simultaneously local and universal, the Roman Catholic Church has moved in a direction that has created a superstructure in the form of an ecclesial entity called "the universal Church," unknown in patristic theology. In a clarification from the Congregation for the Doctrine of the Faith (CDF) in 1992, the universal Church is defined as being "ontologically and temporally prior to the local Church."

Contrast that with the patristic ecclesiology of the Orthodox and Old Catholic churches that understand the local church as primary. Zizioulas even writes that it is "only form of ecclesial existence which can be properly called Church" (*Being as Communion*, p. 258, St. Vladimir Seminary Press, 1985). He further identifies the universal Church as a "network or communion of Churches, not a new form of Church" (*ibid.*).

In other words, the universal

Church is the sum total of local churches that recognize they are fundamentally the same Church, and are in full communion.

Within the ecclesiology of the local church and the universal Church as a communion of local churches, there is room for ministries and services of community and self-giving, including a ministry of primacy for the Bishop of Rome. What there is no room for is the idea that the Bishop of Rome has a "God-given leadership" that is different from that of other bishops, metropolitans and patriarchs.

*(The Rev.) Bjorn Marcussen
St. Philip's Church
Lemon Grove, Calif.*

Msgr. Hamilton's questions "nail it!" Can the Bishop of Rome by virtue of the office given to Peter exercise a universal authoritative role? Can he in specific circumstances be an instrument of that infallibility in believing and teaching with which the whole church is endowed?

If one reads the Vatican documents and the encyclicals as far back as Pius XII's *Divino Afflante*, it is impossible not to feel the tortured loving outreach of the universal Church to the whole world. Think of it: More than a billion fellow church members trying — really hard — to keep faith with "an ignorant,



hot-tempered Galilean fisherman." But consider the change. Keep in mind that John Paul II, according to his biographer, earned two Ph.D.s — one from the Jagillion and one from the Angelicum in Rome. Rather than giving all the old, tired, protestant arguments against the Holy Father, I think congratulations are in order — to the Roman Catholic faithful for standing by Peter when they have better reasons to run from him than most of us, and to the cardinals and the Holy See itself for producing such first-rate Christian leaders to inhabit the See of Peter for the past 70 years.

On the other hand, I'm convinced that we need people like Archbishop Williams, Bishop Jefferts Schori, and others who raise questions that protestants are agonizing about along with many devout Roman Catholics of troubled conscience. It is human nature for someone to come up with opposing "protesting" comments, but the Magisterium and the Roman Catholic teaching office have been so worded in Msgr. Hamilton's questions that no "real" opposing position is a logical possibility. Kudos to TLC and to Msgr. Hamilton.

*(The Rev.) David Langdon
Sumner, Miss.*

The Right Idea

Some parishes are leaving The Episcopal Church because of differing theological and ideological attempts to cope with the roles of women, sexuality, and other phenomena of the colossal societal changes with which the church has had to cope. William Hesse [TLC, Dec. 14] correctly recommends letting those parishes go, practicing Jesus' unconditional love. Those congregations are going to leave anyway, so why waste money given by people to spread the gospel, in litigation?

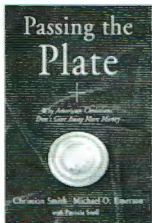
The differences may not be as great 30-40 years from now, and the departed parishes will have to replace retiring priests, accept greater episcopal authority, shoulder financial burdens, and perhaps find new, unperceived problems in other provinces. There is more comfort and freedom in The Episcopal Church than most people realize.

*Stuart S. Bamforth
New Orleans, La.*

Passing the Plate

Why Americans Don't Give Away More Money

By Christian Smith, Michael O. Emerson with Patricia Snell. Oxford. Pp. 270. \$24.95. ISBN 978-0-19-533711-2.



Many clergy have asked themselves, as they scanned their treasurer's list of the year's pledges, why a few people donate large portions of their income, while most parishioners give 1 percent or less. Also aware that the poor often give larger percentages than the well-off, clergy have wondered why so many Christians who could give more, don't.

According to *Passing the Plate*, there are several reasons. For one thing, Americans have not been sufficiently challenged by their pastors. Clergy prefer not to ask for money. (Given the tepid response to their appeals, though, the clergy preference may be understandable.)

American Christians also don't want to be bound by a rule like the tithe, even if the rule is biblical and apparently fair to various income levels. For that matter, according to the authors, "only 11 percent of working Americans define stewardship as giving a certain percentage of money to church." No wonder that giving suffers because it is "unsystematic."

In addition, Christians can be confident that failure to give won't exclude them from the church. They are all the more willing, then, to spend their cash at the mall instead of putting it in the alms basin. Finally, a number of persons in the pews lack confidence that the church will spend their money wisely.

Granted, some of these conclusions already have been addressed by stewardship plans. The program used in my own diocese, for example, agrees with the authors' recommendation of a challenging vision of expanded ministry and outreach instead of just raising money to pay routine bills.

One extended discussion of clergy and lay attitudes toward stewardship is based on a small group of interviews that admittedly were "not ran-

domly sampled or nationally representative."

Yet the book raises disturbing issues that clergy and laity need to face — particularly as unemployment rises and economic problems multiply. It answers why it is so difficult for Episcopalians to follow the seemingly uncontroversial advice of a General Convention resolution of 1988 to "refocus our lives by designing our budgets around tithing."

(The Rev.) J. Douglas Ousley
New York, N.Y.

The Yellow Leaves

A Miscellany

By Frederick Buechner. Westminster John Knox. Pp. ix + 123. \$17.95. ISBN 978-0-664-23276-4.

In a literary life that began in 1950 with a widely acclaimed first novel, *A Long Day's Dying*, and that encompasses a number of modern classics of spirituality, such as *Telling the Truth*, *The Alphabet of Grace*, and *Wishful Thinking*, Frederick Buechner has been both entertaining and illuminating us for almost 60 years.



The Yellow Leaves continues the tradition, though it is disheartening to read in his Introduction that he publishes this miscellany for want of a "proper" book; for the last several years the writing of books has, mysteriously, eluded him.

Still this collection bears his distinctive voice, and we should be grateful for it. Buechner observes life carefully, and never shies from the complexities that life throws in our path, or in our face. Buechner has known or run across some remarkable people in his long life, and they populate his prose, but never obtrusively.

Buechner dedicated this book to the memory of the late Michael Mayne (the former dean of Westminster Abbey) and his wife, Alison, and this is a fitting tribute from one extraordinary person to two others.

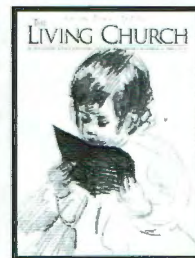
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The Rev. **Kay Anders** is vicar of Holy Family, 10 Bisbee Ct., Santa Fe, NM 87508.

The Rev. **Howard Backus** is pastor of St. Philip's, 600 S Central Ave., Laurel, DE 19956.

The Rev. **Martin Bastian** is associate for pastoral care at St. Martin's, 717 Sage Rd., Houston, TX 77056.

The Rev. **Edwin Beckham** is associate at Emmanuel, 598 Prince Ave., Athens, GA 30601.

The Rev. **Russ Bohner** is senior associate at Christ Church Christiana Hundred, 501 E Buck Rd., Wilmington, DE 19807.

The Rev. **Karen Branden** is priest-in-charge of Holy Spirit, 10500 Kenworthy St., El Paso, TX 79924.

The Rev. **Dennis Brown** is priest-in-charge of St. Matthew's, 5901 Overlook Rd., Mobile, AL 36618.

Deaths

The Rev. Canon **Peggy S. Bosmyer**, vicar and canon missionary of St. Margaret's Church, Little Rock, AR, died Dec.

13 at her home in Little Rock following a long illness. She was 60.

Canon Bosmyer was a native of Helena, AR, and a graduate of the University of Arkansas, Virginia Theological Seminary, and the School of Theology of the University of the South. She was ordained deacon in 1974 and priest in 1977. Her entire ordained ministry was served in the Diocese of Arkansas, as curate at Grace Church, Pine Bluff, 1974-75; curate at St. Mark's, Little Rock, 1975-76; vicar of St. Michael's, Little Rock, 1977-94; and canon for program at Trinity Cathedral, Little Rock, 1982-85. She moved to St. Margaret's in 2000. Canon Bosmyer was director of the youth program for her diocese from 1976 to 1985 and was a member of the Standing Commission on Ministry Development. Surviving are her husband, Dennis Campbell, and four children, Michael, Larnie, Hannah and Caitlin.

The Rev. **Marilyn A. Mayse**, 67, priest of the Diocese of Florida, died Nov. 16 in Jacksonville.

Born in St. Joseph, MO, she was educated at Oklahoma Baptist University, the University of North Texas, Eastern Kentucky University, the University of Alabama, and Southeast Baptist Theological Seminary. She was ordained to the diaconate in 1991 and to the priesthood

in 1992. Ms. Mayse earned graduate degrees in music, and was a college faculty member before being ordained in the Southern Baptist Church. She was a certified instructor in clinical pastoral education, and taught in hospitals in Alabama and Florida. She served Church of the Holy Cross, Trussville, AL, as a deacon, then priest, from 1991 to 1996. She is survived by her husband, Glen A. Turner, his daughters and a granddaughter.

The Living Church publishes obituaries of members of the clergy and well-known lay persons when they are submitted in a timely manner. Death notices may be sent to our office by mail, fax or e-mail, and should arrive no later than 60 days after the time of death. Obituaries should include the date and place of death along with biographical information and names of survivors.

We urge persons who know of the deaths of clergy and prominent lay persons to send notices to us as soon as possible.

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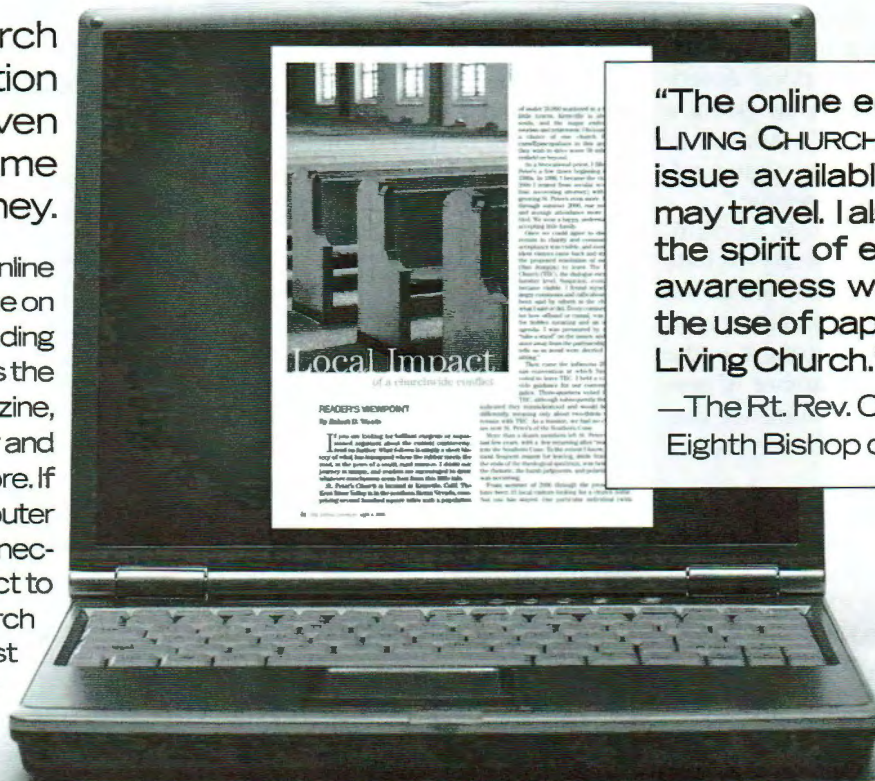
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ANGLICAN BIBLIPOLE: theological booksellers. Saratoga Springs, NY. (518) 587-7470. AnglicanBk@aol.com/www.AnglicanBooks.klink.net

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FULL-TIME RECTOR: *St. Luke's Church, Kalamazoo, MI*, seeks an experienced rector who will provide vision, direction, and spiritual guidance as our parish strives to fulfill our mission of glorifying God and reflecting the love of Christ. We seek candidates with strong skills in preaching, administration, and spiritual ministry who work well in a collaborative environment. *St. Luke's* is blessed with a warm, welcoming, diverse congregation worshipping in a beautiful, historic, downtown Kalamazoo church. We value strong Episcopal traditions in liturgy and music. Kalamazoo, an educationally and culturally rich community, is home of the innovative Kalamazoo Promise, site of Western Michigan University and Kalamazoo College. Our SW Michigan location, midway between Detroit and Chicago, is less than 40 mi. from the Lake Michigan shore. Parish profile is available at www.stlukeskalamazoo.org. Direct your resume to: **Tom Folkert, Search Committee Chair, St. Luke's Episcopal Church**, 247 W Lovell St., Kalamazoo, MI 49007. Church office phone (269) 345-8553 ext. 26.

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