

November 21, 2010

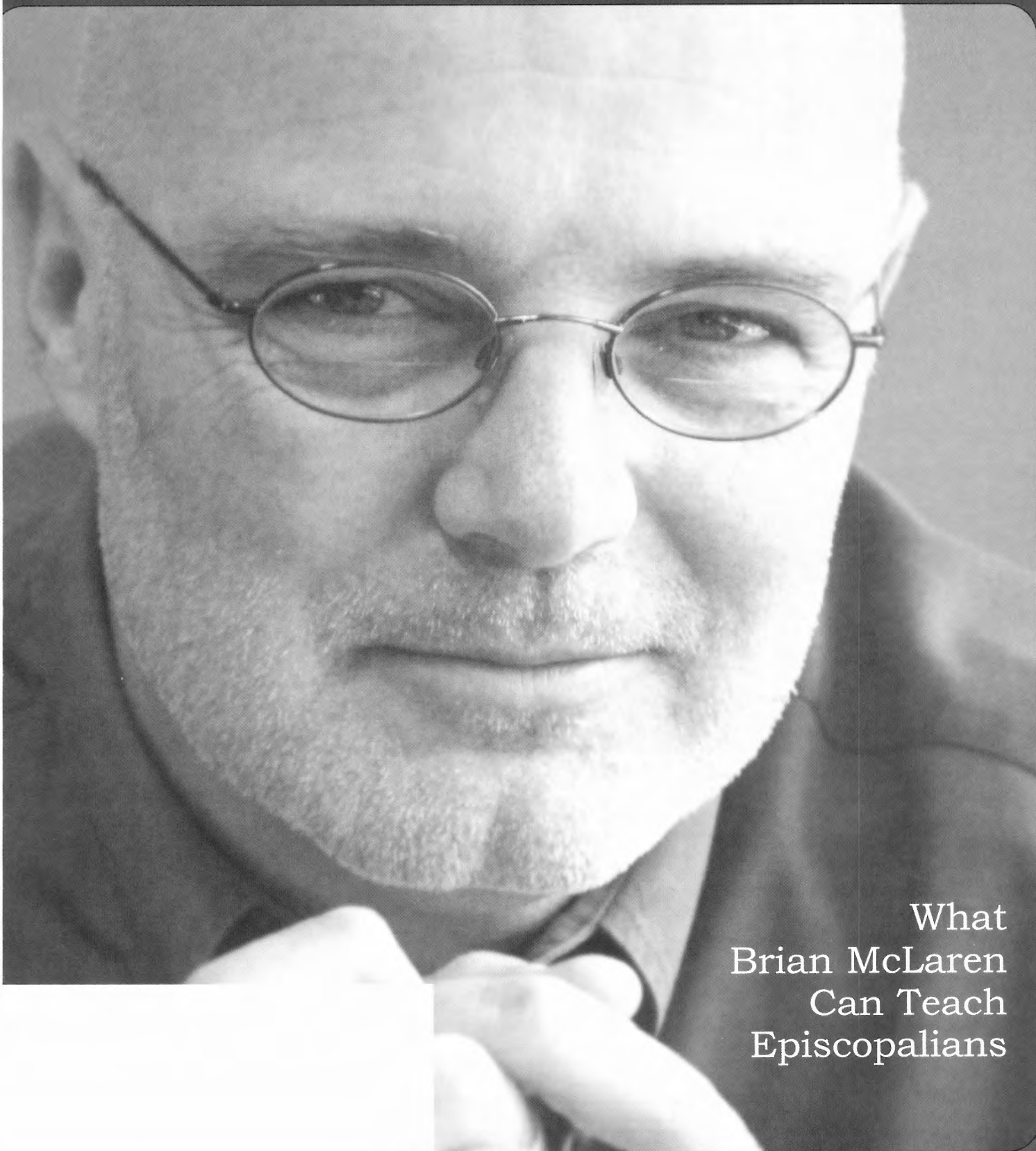
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What  
Brian McLaren  
Can Teach  
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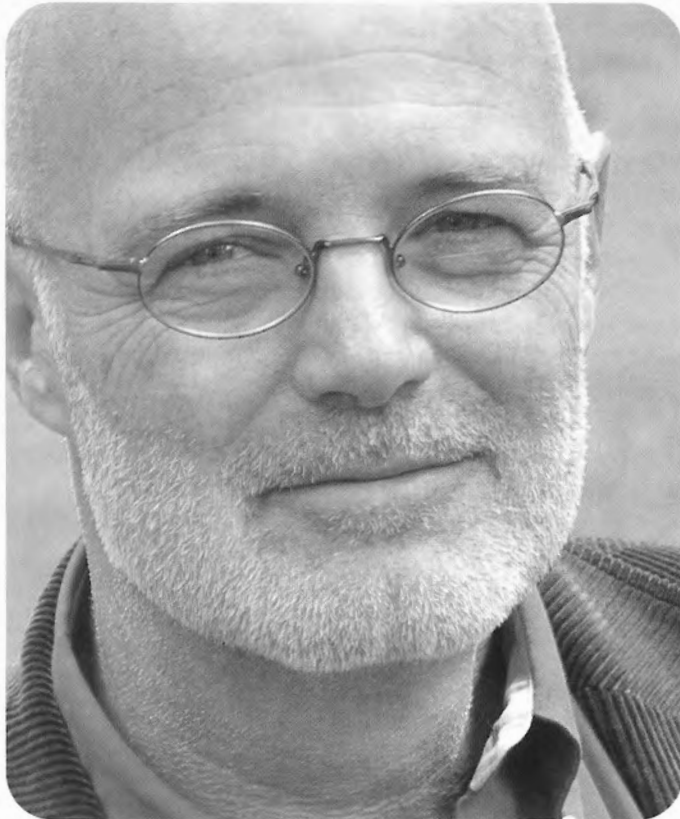


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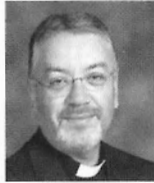


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## Church Leaders Debate Bishop-elect's Loyalty

Nine Episcopalians, including longtime members of the House of Deputies, have released an open letter supporting the Rev. Daniel H. Martins as bishop-elect of the Diocese of Springfield.



Martins

The open letter's signatories include the Very Rev. George L.W. Werner, president of the House of Deputies from 2000 to 2006; the Rev. Matthew A. Gunter, a deputy and chaplain to the House of Deputies who ran second in Springfield's election of its 11th bishop; and Sarah Dylan Breuer, a member of Executive Council.



Werner

"We know Fr. Martins as a person of integrity, who is honest almost to a fault," the open letter said. "He has made no secret of it when he has disagreed with us. That's part of why we take him at his word. But more importantly, his actions speak volumes about how seriously he takes his vows and how faithfully he will strive to fulfill them as a bishop."

Other deputies and alternate deputies signing the letter include the Rev. Anthony F.M. Clavier, Diocese of Northern Indiana; the Rev. Scott A. Gunn, Diocese of Rhode Island; the Rev. Tobias S. Haller, BSG, Diocese of New York; the Rev. Stephen E. Moore, Diocese of Olympia; the Rev. Bruce M. Robison, Diocese of Pittsburgh; and the Rev. Michael B. Russell, Diocese of San Diego.

"He served in the Diocese of San Joaquin at a point at which its power structures were discussing how, not whether, to distance themselves from TEC," the open letter added. "Fr. Martins consistently argued

against placing TEC apart from the Anglican Communion. He advocated against joining a para-TEC structure. But more importantly, he's still here. When the power structures of his former diocese were trying to set an unalterable course to leave TEC, Fr. Martins left his diocese, not TEC."

The Rt. Rev. Edward S. Little II, who nominated Martins as Springfield began searching for its next bishop, also has expressed his support in a letter he sent Nov. 1 to all the bishops and standing committees of the Episcopal Church.

### Opposition in San Joaquin

Both letters follow the release of multiple documents by the Diocese of San Joaquin's standing committee and bishop, who raised questions about his loyalty to the Episcopal Church and urged others to withhold consent to his election.

Martins was rector of St. John the Evangelist Church, Stockton, Calif., from 1994 to 2007. In 2007 he became a rector in the Diocese of Northern Indiana, at Bishop Little's prompting.

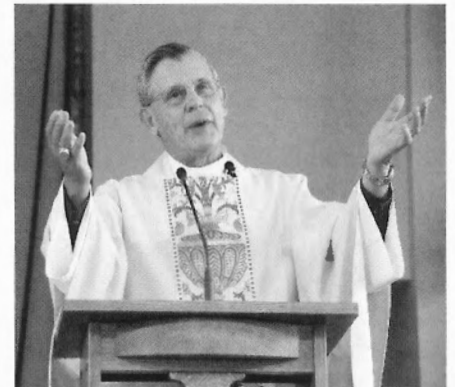
"We shared our lives in a clergy support group until I left for this diocese in early 2000; and in 2007 I asked him to consider the possibility of discerning a call to St. Anne's Church, Warsaw, in the Diocese of Northern Indiana," Bishop Little wrote. "He entered discernment in large part because the situation in the Diocese of San Joaquin had become intolerable, and its drift away from the Episcopal Church was soon to be irrevocable."

The Rev. Thomas B. Woodward of the Diocese of Rio Grande also had planned to be among the signatories and signed on as soon as he saw the final document.

"Dan has been consistently kind

and respectful in my correspondence with him and on [the House of Bishops and Deputies discussion list]," Woodward told THE LIVING CHURCH. "He is one of the best of our conservative priests in really listening to opposing or differing points of view — and trusting in the sincerity of the people differing from him."

The documents released by the Diocese of San Joaquin included two email messages from Martins; an address by the Rt. Rev. John-David Schofield to the diocesan con-



Bishop Lamb and the Diocese of San Joaquin's standing committee have argued that Fr. Martins is not loyal to the Episcopal Church.

vention of 2006; a document identified as "notes for the minutes" of a standing committee meeting of June 16, 2007; and 15 lengthy excerpts from his weblog, Confessions of a Carioca.

"Upon reviewing the materials, we believe that it is clear that Daniel Martins not only actively supported and voted to attempt to remove the Diocese from the Episcopal Church," wrote the Rt. Jerry A. Lamb, Bishop of San Joaquin, in a cover letter. "Furthermore, it is implicit in his writings and actions that he clearly holds the belief that a Diocese may leave this Church unilaterally, which is contrary to our understanding of

Anglicanism and the polity of the Episcopal Church.”

Martins addressed the diocese’s concerns in a Nov. 1 post, “Consent.”

In an interview with THE LIVING CHURCH, Martins took issue with the diocese’s contention that he “did not prepare this congregation to remain in the Episcopal Church, but did just the opposite.”

“At no time did I ever advocate the plan for departing the Episcopal Church among the leadership or other members of St John’s,” Martins said.

“In fact, I expressed grave doubts about it as the plan actually took shape, and lost the trust of some key parishioners for doing so. In speaking and in writing, I was clear that the conflict over sexuality was not of the sort that warranted separation. At the time I accepted the call to my current position, it was clear to me that a critical mass of parish leaders was committed to Bishop Schofield’s emerging plan. Had I stayed, I would have found myself in serious conflict with my own vestry.”

Bishop Little also objected to the diocese’s point about St. John’s.

“As a former rector in the Diocese of San Joaquin, I might be liable to the same charge,” he wrote. “My parish — All Saints, Bakersfield, which I served for 14 years — decided to follow Bishop Schofield out of the Episcopal Church and into an alternative jurisdiction. Sometimes even the most strong-willed rector cannot affect the direction of their parishes.”

*Douglas LeBlanc*

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## Bishop High to Retire

The Rt. Rev. Rayford B. High, Jr., one of two bishops suffragan in the Diocese of Texas, will retire in January.



High

The Rt. Rev. Andrew Doyle, Bishop of Texas, said he plans to appoint an assisting bishop to succeed Bishop High.

Bishop High, who turns 70 in January, announced his retirement at the diocesan clergy conference Oct. 25. He was consecrated in October 2003. The Rt. Rev. Dena A. Harrison has served as the diocese’s other bishop suffragan since October 2006.

## North Dakota Affirms Covenant’s Principles

The Diocese of North Dakota’s annual convention has affirmed the principles of the Anglican Covenant. The convention met Oct. 30 in Bismarck. The vote was 73-42.

The resolution adopted by convention said the diocese “affirms the principles of the Anglican Communion Covenant and urges the General Convention to adopt it for the Episcopal Church.”

A pre-convention issue of the diocese’s newspaper, *The Sheaf*, featured three reflections on the resolution.

The Rt. Rev. Michael G. Smith, Bishop of North Dakota, endorsed the Covenant in his “From the Bishop” column.

“I think to reject the Anglican Communion Covenant would be a grievous mistake and will mark the end of Anglicanism as we know it,” the bishop wrote. “Furthermore, such rejection will continue and further the split in the Episcopal Church.”

The bishop added: “Already so

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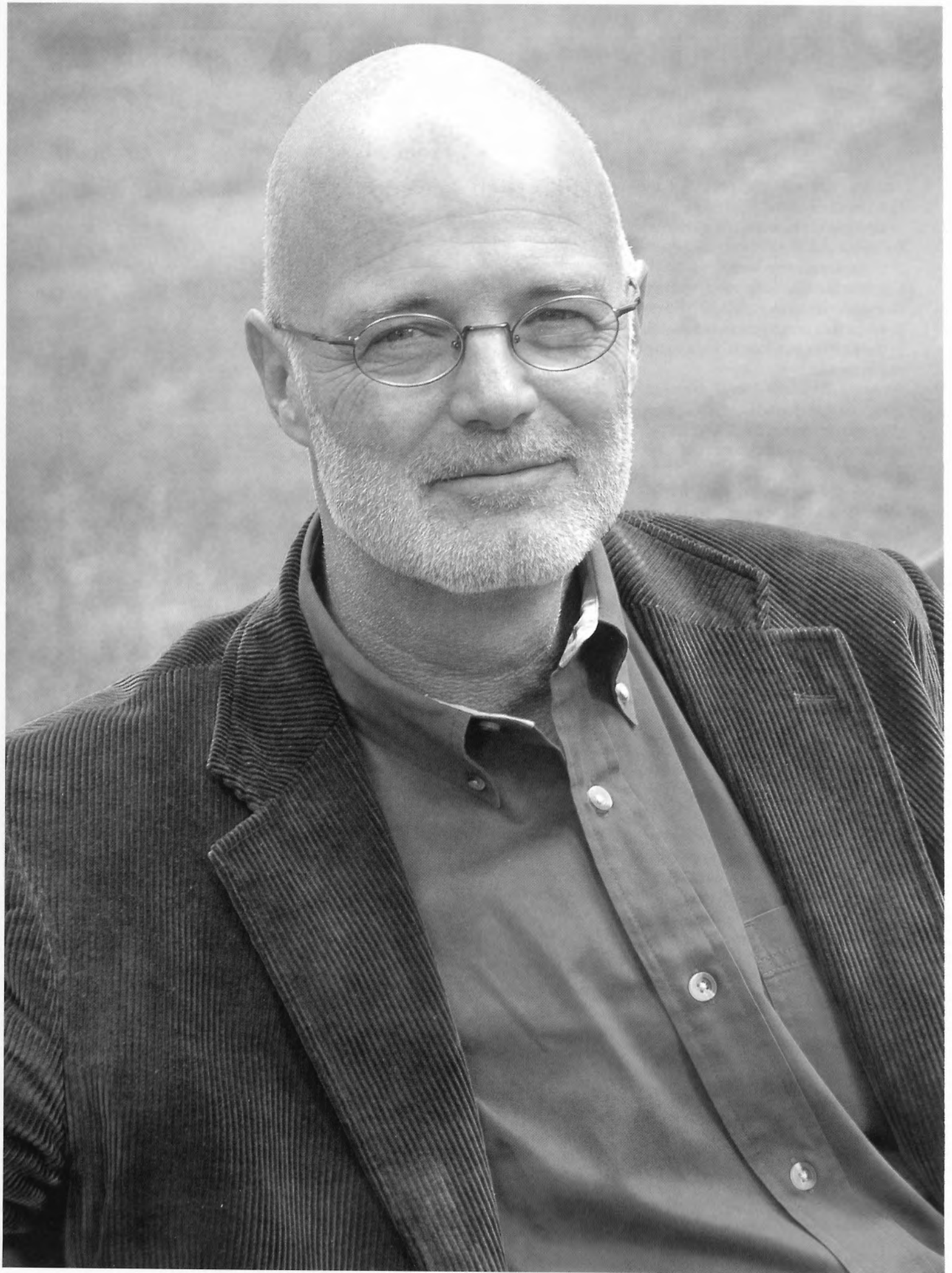
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# What Brian McLaren Can Teach Episcopalians

By Charlie Clauss

Brian McLaren considered attending Virginia Theological Seminary 30 years ago, and though he decided against it, he describes himself as having “an Anglican heart, shaped by the Prayer Book and deepened by the liturgy.” The Episcopal Church has responded in kind in recent years, making McLaren a guest at many diocesan workshops, the Washington National Cathedral and, during the summer of 2009, General Convention. You might call him the Episcopal Church’s favorite evangelical.

Together with author and musician Ana Hernandez, McLaren recently led “There Is in Her a Spirit,” a two-day series of workshops sponsored by the Diocese of Minnesota. As an adult convert to the Episcopal Church and a member of an evangelical parish (Messiah, St. Paul), I welcomed the chance to hear how McLaren integrates an Anglican heart with an evangelical heritage (as the son of Plymouth Brethren parents), pastoral experience (as a cofounder of the non-denominational Cedar Ridge Community Church), and theological exploration (as a prominent voice of the Emerging church, or Emergent Christianity).

In *Deep Church: A Third Way Beyond Emerging and Traditional* (InterVarsity), Jim Belcher describes the Emerging church as critiquing seven factors in the contemporary Church: “captivity to Enlightenment rationalism”; “a narrow view of salvation”; “belief before belonging”; “uncontextualized worship”; “ineffective preaching”; “weak ecclesiology”; and “tribalism.” McLaren hits all of these notes as well.

McLaren’s thinking echoes much of N.T. Wright’s critique of the Church’s captivity to Enlightenment

Those familiar with N.T. Wright’s *New Perspective on Paul* will hear echoes of placing Jesus in his Jewish context.

rationalism. Wright is a prime source for the Emergent church’s understanding of salvation when he calls us to see salvation within a broad biblical narrative of the New Creation. McLaren’s five talks in Minnesota drew from his book *A New Kind of Christianity*. His first talk, “The Jesus Question,” echoed many points from Wright, emphasizing the need to place Jesus within the proper narrative. McLaren finds the traditional narrative structure (often called by the shorthand “Creation, Fall, and Redemption”) incomplete, and more often a misleading way of understanding Jesus. These terms are misleading, in McLaren’s view, primarily because they are too focused on the individual. He sees the kingdom of God as standing at the heart of salvation. McLaren proposes this alternative narrative: Genesis: Creation and Reconciliation; Exodus: Liberation and Formation; and Isaiah: Peaceable Kingdom of Justice and Mercy.

For McLaren, these themes emerge from thinking about Jesus less in terms of his descendants (Paul, Augustine, Luther, Wesley, Graham) than of his ancestors (Abraham, Moses, David, John the Baptist). Those familiar with Wright’s *New Perspective on Paul* will hear echoes of placing Jesus in his Jewish context. This leads to a de-emphasis on individualism and toward the centrality of community and the importance of structure. Most important to McLaren’s thought, it places “the kingdom of God” at the center of God’s mission.

Similarly, McLaren opposes descriptions of the Atonement as “cosmic child abuse” and teachings that depict God the Father acting violently toward God the Son. He says both perspectives are obstacles to non-Christians considering Christianity. “I think that the good news of Jesus actually is such good news that the world depends on that good news being embedded in people’s hearts,” he said in Minnesota.

McLaren’s second talk, “The Church Question,” built on an implicit theme: if the kingdom is the center of God’s mission, then the Church must be about, in some way, the coming of that kingdom. The central task for that Church is creating disciples who love God and love people. Therefore, the Church is to be a “school of love.” The counterintuitive nature of love

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demands that we rethink what we teach and how we teach it. But McLaren's hesitation to speak of the cross hampers his emphasis on love. We are able to love one another because God first loved us (1 John 4:19); neglecting this basic point is a curious sort of reticence.

McLaren's third talk, "The Future Question," was the most polemical of the five. His central point was that what one believes to be the point of history, where history is going (eschatology), has great effects on one's actions in the present. McLaren described the thought world of Spain and how the expeditions of Christopher Columbus should be seen in the light of that world. Spain, he said, believed that it was the fulfillment of God's plan in history, and Columbus sought gold to enable Spain to fulfill its destiny. Similarly, he said, the apocalyptic eschatology of the Left Behind series of Tim LaHaye and Jerry Jenkins can lead to a careless regard for the world and contribute to various ecological crises.

Critiques of both Columbus and of Left Behind, however, did more to endear McLaren to his audience than to help his audience develop a better eschatology. Reverence for Columbus and apocalyptic thinking are far from widespread among Episcopalians. McLaren would have strengthened his argument by considering how secular eschatology, like that of Stalinist Russia, is also problematic. Episcopalians need to examine our own eschatologies, with the goal of embracing a fully biblical view of what God's "ending" looks like.

McLaren's fourth talk, "The Pluralism Question," addressed current events. Both the controversy surrounding the Park51 Islamic center and the Florida pastor who threatened to burn Qurans show why pluralism is an "urgent and important" question, McLaren said. He defined pluralism as different viewpoints living side by side, and the belief that diversity is inherently good. When engaging with people of other faiths, he said, Christians should not concentrate on their own faith but on the idea of loving God and loving neighbor.

McLaren offered the usual cautions about trying to regain the cultural and political power of Christendom. Christians should not claim a monopoly on God, forcing discussions to a decision point about faith and especially about Jesus. Rather, seeing Jesus as a gift to ourselves, we offer him to others. This led to a central point of this talk: there are two bad options in

## Christians should not claim a monopoly on God.

interacting with other faiths. We are antagonistic and attempt to overpower the other, or we are weakly benevolent and downplay our beliefs to the vanishing point. By cloaking our beliefs, we deny other people the chance to discuss their beliefs forthrightly.

In his fifth talk — "What's Next?" — McLaren discussed how we could avoid the violence of the past. Quoting Gregory of Nyssa, a fourth-century theologian who defined sin as "refusal to grow," McLaren outlined four stages of growth. Each stage has both strengths and weaknesses, and a basic outlook on life.

The first stage is black-and-white simplicity. People in this stage are highly committed and willing to sacrifice, and life is a war. Simplicity can be simplistic, arrogant, and prone to violence.

People in the second stage, complexity, believe there is always another way to do things. What is important is getting things done, so people in this stage are very pragmatic. Life is a game. Complexity carries with it enthusiasm and idealism, but can be superficial and naïve.

Perplexity is the third stage. When perplexity's strengths of authenticity and honesty prevail, people see life as mystery or a search. When the weaknesses of perplexity — cynicism, lack of commitment, and depression — prevail, people see life as a joke. Ultimately perplexity says, "Who can know what is right?"

The fourth stage is harmony. It has the strengths of the earlier stages, along with stability, endurance and wisdom. It can have the weaknesses of earlier stages. Life is what you and God make of it. Rather than being the final stage in life, it is rather the place where a new cycle will begin, with a new simplicity headed toward a new humility.

McLaren suggested that much of the mainline church is in stage three. Imagine Episcopalians moving through McLaren's four stages in our understanding of Jesus: committing to him (stage 1), serving him effectively (stage 2), acknowledging that we have no lock on him (stage 3), and letting him lead us together in God's mission (stage 4). If McLaren — his lack of a VTS degree notwithstanding — can help us through these stages, restoring Jesus to the center of how we understand God's mission, he may have at last found his God-given vocation within the Episcopal Church.

*Charlie Clauss, who lives in Minneapolis, is an area director with InterVarsity Christian Fellowship's Graduate Student and Faculty Ministry.*





# We Need Each Other

guest column

By David Lee Hyndman

**T**he sower was not a singular laborer. There were other sowers in other fields, none any more accurate but all as constant in their duties to scatter seed to provide a harvest to feed the hunger of the people. The sowers needed each other; they depended on the constancy of each other and the grace of the God of surprises if the people were to be fed. They trusted and cherished the labor of all. Beyond economics they shared a mutuality of interest; they rejoiced together and with the people

when the harvest was bountiful and suffered together when it was meager. They shared solidarity of purpose.

Likewise, a minister of the gospel is not a singular laborer but toils together with others and has an investment in what others do because he knows the gospel cannot flourish by his own efforts alone. Together as gospel laborers, we share solidarity of purpose. And that purpose subordinates individual will or tactics, preferences or pacts to what we are called to be, what we are called to do: ministers

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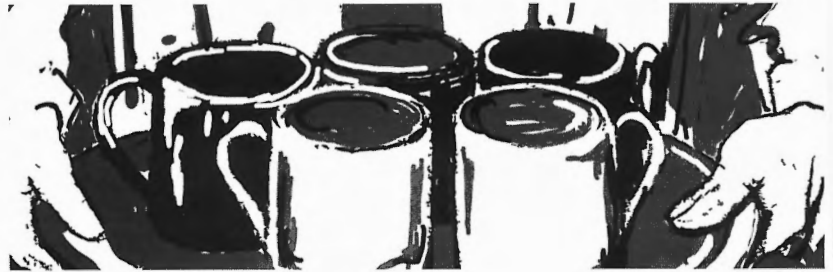
who minister the mission of the Church in obedience to Jesus Christ our Savior and our Lord.

That purpose is not immune to distraction, especially in times of crisis. Our church is in such a time. There is passionate disagreement about some very fundamental issues, and their importance should not be minimized, but there is danger when our differences loom up into the light and threaten to define us when our true identity as Christians, as sowers of the seed, lies with the Great Commission: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you."

We share a solidarity deeper than our differences; by water and the Spirit we have shared the moment of rebirth. We are joined in the knowledge that "there is but one Body and one Spirit, one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all." While we struggle to address our differences, the mission of the Church, the gospel imperatives, must still claim our lives, our actions, and our energies.

Broken as we may appear to be, we still need each other, for the Lord does not abandon those he loves. From the very beginnings of the Church there has been a struggle to live out our fondest dreams as the people of God, that "we may be all of one heart and of one soul, united in the bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify our Lord Jesus Christ."

It is only by the grace of our Lord Jesus Christ that that blessed unity can ever be achieved, and he does mean it for us. In the meantime, can there be love where there are differences, can there be respect and a proper measure of dignity where there are disagreements? For my own soul's health I feel that I cannot afford to sacrifice mission to satisfaction, or community to division. Our unhappy divisions are surely that, but the world, the gospel-hungry, are not attracted to our sorrows or our anger, our despair or our disappointment. The world deserves better from us; it will not abide an uncertain trumpet. The Good News of the gospel is still alive in us; we still need to reach down and grasp the seed and spread it abroad into the world.



## On our best days we exist for others.

We still have an enormous labor to engage in here and out beyond these walls. Our naughty world is still riddled with pockets of hatred. There is despair abundant among many. War still claims God's children. Aggression and cruelty still find their champions. Evil and unbelief, brutality and rampage, still find hearts and hands aplenty possessed of a poverty of spirit.

What can we offer? We can offer Jesus Christ proclaimed in Word and Sacrament and played out in us by cultivated fruits of the spirit: "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such there is no law." By the grace of God we have this too in common: "those who belong to Christ Jesus have crucified the flesh with its passions and desires."

On our best days we exist for others. As we labor together in mission, may we take to heart Paul's words to the Galatians: "If we live by the Spirit, let us also walk by the Spirit. Let us have no self-conceit, no provoking of one another, no envy of one another." We have a treasure in our hearts put there by our Lord Jesus Christ. It is there to be shared, as we are to be shared with one another in the gospel mission. And along the way, even though we may experience painful differences, we can be assured of the steadfast love and presence of the one who has commissioned us for the journey: for Jesus promised, "lo, I am with you always, to the close of the age." In the strength of that promise let us proceed this day and in the tomorrows to follow to do the work of Jesus.

*The Rev. David Lee Hyndman is rector of St. Augustine's Church, Gary, Ind.*

## Wayfaring

### Essays Pleasant and Unpleasant

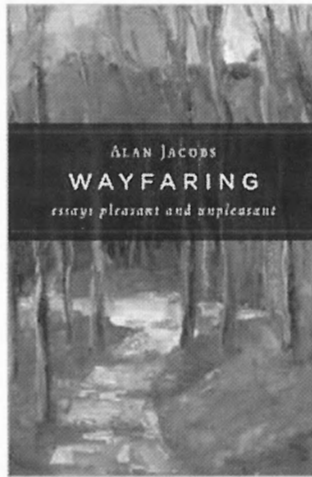
By **Alan Jacobs**. Eerdmans. Pp. 168. \$18, softcover. ISBN 978-0-8028-6568-7.

The first puzzle about this volume of essays lies in the subtitle: where are the unpleasant ones? True, Kahlil Gibran might be a little unhappy about Alan Jacobs's devastating review of his *Collected Works*, but it's in such a skillful imitation of his own style that he couldn't help laughing, and anyway he died in 1931 and presumably no longer minds.

There are also a few reviews which are more challenging than laudatory, but even these are hardly *unpleasant* reading, except perhaps for the authors involved. Jacobs, a professor of English at Wheaton College in Illinois, can write engagingly about almost anything, and is particularly at home in the free-ranging essay style he adopts in these varied selections.

Most of the 18 are at least based on extended book reviews. One especially full review, with the intriguing title "Bran Flakes and Harmless Drudges," ostensibly reviews a new history of Samuel Johnson's *Dictionary*. On the way, however, it digresses into such matters as the history of language, the history of dictionaries, the problems of trying to prescribe "correct" language, and the value of books. Jacobs is clearly a browser: "The great blessing of Google is its uncanny skill in finding what you're looking for; the curse is that it so rarely finds any of those lovely odd things you're *not* looking for. For that pleasure, it seems we need *books*."

Three of the reviews deal with the tremendously popular Harry Potter series; why this should be might constitute a second puzzle for some readers. Jacobs is clearly a great admirer of Tolkien and other writers in his genre. While he acknowledges that some people, and especially some Christians, have reservations about the issues of magic and power raised by J.K. Rowling in the Potter stories, he finally concludes that the underlying theme of the series is thoroughly Christian, that the violence



and danger are not overdone, and that Harry Potter is decidedly a Good Thing for the rising generation. In the process he tells us a good deal about all seven volumes, coming close to the danger point of revealing too much of the plot for those who haven't read them. But the essays themselves are enjoyable reading, whether or not one knows the books.

Other essays address various questions which have attracted the author's interest. Where is the earthly paradise, the "secret garden," on the map? Can it be found through "some combination of geography, textual

criticism, trigonometry, and personal revelation"? Are trees beneficial to people, or is it more important to ask whether people are beneficial to trees? What is the first question to ask a budding author? One answer is, "Do you like sentences?" Each of these topics provides a most *pleasant* essay.

The two or three more challenging pieces, perhaps the ones the author calls *unpleasant*, do provoke the reader to think a little more deeply and to question some of his assumptions. Here Jacobs is addressing primarily his fellow evangelicals. He questions the priorities of those who would make environmental issues the central concern of Scripture and of Christians, though himself claiming to be almost as green as Kermit the Frog.

In "Do-It-Yourself Tradition" he reviews several popular evangelical self-improvement books, faulting them for superficiality, an uninformed appeal to history, simple lack of logic, and failing to "afflict the comfortable." In the last chapter, "Choose Life," he does the afflicting himself, asking his Christian readers to leave their comfort zones and be ready to change — but leaving them to find out how. No tidy answers here, but plenty to think about!

Sister Mary Jean, CSM  
Greenwich, N.Y.

# The True and Holy King

“And this is the name by which he will be called: ‘The LORD is our righteousness’” (Jer. 23:6)

BCP: Jer. 23:1-6; Psalm 46; Col. 1:11-20; Luke 23:35-43 or Luke 19:29-38  
 RCL: Jer. 23:1-6; Canticle 4 or 16 or Psalm 46; Col. 1:11-20; Luke 23:33-43

Christians, says political scientist and theologian Glenn Tinder, “are obligated to obey political authorities, but not to take them seriously.” The claim may seem poorly timed in the wake of yet another election, with its bold claims of a new day in Washington and its accompanying expenditure of tens of millions in dollars and thousands of hours in air time. But today is Christ the King Sunday, a feast founded as Pius XI’s great liturgical protest against the all-consuming political ideologies of the last century. Today we boldly proclaim that all human authority is limited, partial, provisional; that all knees must finally bow before the glorious Ruler of all, Christ in majesty.

Jeremiah certainly did not hold his own king above criticism. Indeed his

deeply satirical oracle marks him out as a kind of Old Testament Jon Stewart. King Mattaniah of Judah was a young, cowardly puppet of Nebuchadnezzar of Babylon, yet the emperor had forced a bold throne name on him — Zedekiah, “the Lord is righteous.” Mattaniah/Zedekiah had hardly proven worthy of the title. “Scattering the flock and not attending to them” was how the prophet described his error. He launched a foolhardy plan for revolt in place of the religious reforms so badly needed. Jeremiah prophesied that God would soon put Mattaniah in his place. He would raise up a true and holy king in his place, a shepherd who would gather together the exiles scattered in the wilderness. And yes, his name, “the Lord is our Righteous” — a true

Zedekiah, God himself come to reign.

The political authorities are just as ironically and tragically blind when faced with the Righteous Lord, hung before them on the cross, unjustly condemned. As Joel Green notes, the leaders’ taunt “let him save himself if he is the Messiah of God, his chosen one!” is actually a masterful piece of New Testament Christology. It confesses the great claim at the heart of Jesus’ purpose: that the Messiah and the Servant are one, that God has come to redeem his people by suffering for them. Yet to them the words are but a joke, something beyond serious consideration. Only the penitent thief can see that this man commands the gate to Paradise. He alone can recognize the true King, and offer him the proper homage.

## Look It Up

Read Psalm 132. How does the thief’s prayer “remember me” relate to this psalm’s message of God’s faithfulness?

## Think About It

Paul describes Christ in the epistle text as the one who has defeated the powers, those who according to the baptismal liturgy “corrupt and destroy the creatures of God.” How do you see the powers at work in our political system?

## Next Sunday **The First Sunday of Advent (Year A), Nov. 28, 2010**

RCL: Isaiah 2:1-5; Psalm 122; Rom. 13:11-14; Matt. 24:36-44

## THE LIVING CHURCH

Volume 241 Number 21

### Editorial

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### Appointments

The Rev. **Jessica Knowles** is assistant at All Saints', 106 W Church St., Frederick, MD 21701-5411.

The Rev. **Kirk LaFon** is chaplain at Episcopal School of Knoxville, 950 Episcopal School Way, Knoxville, TN 37932.

The Rev. **Peter Mayer** is rector of St. Margaret's, 1601 Pleasant Plains Rd., Annapolis, MD 21409-5928.

The Rev. Canon **Michael Spear-Jones** is canon for deployment in the Diocese of Southern Virginia, 600 Talbot Rd., Norfolk, VA 23505.

The Rev. **Michael D. Spurlock** is curate at St. Thomas' Church, 1 W 53rd St., New York, NY 10019-5496.

### Ordinations

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**North Dakota** — Billy McEwen, Sally Smythe, Alice Yeager.

**Utah** — Susan Fischer, Deborah Hughes-

**Habel, Jan Kotuby, Stephen Sturgeon, Blane van Pletzen-Rands.**

### Retirements

The Rev. **Dennis Winslow**, as rector of St. Peter's, New York, NY.

### Deaths

The Rev. **Louis Cockram-Ashley**, 74, of Clovis, NM, died Sept. 12 at his home.

The native of Plymouth, England, received a master's of divinity degree from Trinity School of Ministry and was ordained deacon and priest in 1986. He was deacon-in-charge, then vicar of St. Bartholomew's, Scottdale, PA, 1986-89, and vicar, 1989; rector of Church of the Advent, Jeannette, PA, 1988-89; and rector of St. James', Clovis, NM, 1989-92. He was preceded in death by his parents.

The Rev. **Benjamin B. Smith**, 80, a priest of the Diocese of South Carolina, died Oct. 21, in Mt. Pleasant, SC.

Born in Montgomery, AL, he was named for his great-great-grandfather, the Rt. Rev. Benjamin Bosworth Smith, first Bishop of

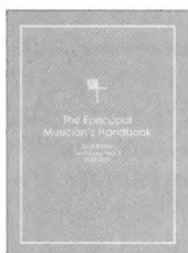
Kentucky and ninth Presiding Bishop of the Episcopal Church. He graduated from the University of Alabama and from Virginia Theological Seminary. Ordained deacon in 1954 and priest in 1955, he was curate of St. Luke's, Mountain Brook, AL, 1954-56, then vicar and later rector of St. Andrew's, Mobile. In 1964, he became chaplain at the University of Alabama Medical School in Birmingham and developed an ecumenical ministry known as the Churches' Ministry to the Medical Center. He was called to Grace Church, Charleston, SC, in 1997, where he served as rector until retirement in 1992. He began the board of Hospice of Charleston and founded a soup kitchen which later merged with the homeless shelter to form Crisis Ministries. He was a fellow of the College of Preachers and served on the board of Kanuga Conference Center. After retirement, he continued to work as an organizational and congregational consultant and was an associate of the Alban Institute. Survivors include his wife, Barbara; a son, Benjamin Bosworth Smith, Jr., of Mt. Pleasant, SC; and three daughters, Elizabeth Ransom Smith of Chapel Hill, NC; Middleton Smith Jones of Yorges Island, SC; and Barbara Beene Smith of Durham, NC.

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— Keith Shafer, Director of Music at St. Paul's Episcopal Church in Augusta, GA and faculty member of the Sewanee Church Music Conference



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## news

### North Dakota Affirms Principles

(Continued from page 5)

many conservative and traditional Christians have left the Episcopal Church that our discourse and discernment is unbalanced at the national level. My hope and prayer is that our participation in the Anglican Communion Covenant will help to keep us in the orthodox mainstream of Christianity, the diverse center of the Church, where we can hear both sides of any issue we might face."

The Rev. Canon Marianne Ell, canon missionary for the West Region and rector of two congregations, wrote in opposition to the Covenant.

"I have done marriage counseling and preparation in the past and there isn't much a document (marriage license) will do to keep people together if they are not willing to communicate, listen, grow and draw on faith in God to stay together. When people want a reason to leave, they find it," she wrote.

"If we use this document as an instrument of growth and further development of life-giving partnerships and relationships, great. If it is punitive and a document of power, it is not something I could support by virtue of my heritage as a member of the Communion."

### VTS Chapel Fire Ruled an Accident

A trash can left near a heater was the flash point of a fire that destroyed Virginia Theological Seminary's historic chapel Oct. 22.

That's the finding of the U.S. Bureau of Alcohol, Tobacco, Firearms and Explosives, which by law investigates all fires involving places of worship. The ATF estimated that the fire caused \$2.5 million in damage.

"It is clear that the fire was not

caused by any deliberate or criminal act," wrote the Very Rev. Ian S. Markham, dean and president of VTS, on a seminary webpage about the blaze.

"Although the fire was caused by human agency, those involved took steps that any responsible person would have taken," he added, quoting from the ATF report. "However, these steps were not sufficient to stop the catastrophe that followed."

### Fourth Diocese Questions Title IV

The Diocese of Northern Indiana has joined three other dioceses in expressing concerns about revisions to the disciplinary canons found in Title IV of the Episcopal Church's Constitution and Canons.

Delegates to Northern Indiana's annual convention, meeting Oct. 23 at St. Paul's Church, Munster, charged the diocese's deputies to General Convention to study possible amendments to Title IV.

The convention did, however, revise the diocese's canons to comply with the new Title IV.

The Rt. Rev. Edward S. Little II, Bishop of Northern Indiana, said during debate that the revised Title IV "significantly expands the power of the diocesan bishop in disciplining priests and deacons, and significantly expands the power of the presiding bishop in disciplining bishops, removing some checks and balances in the old Title IV."

The dioceses of Dallas, South Carolina and Western Louisiana also have raised concerns.

South Carolina has declined to adopt any of the revisions.

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4 (1S, Oct-May), MP M-F 6:40, Sat 9:40; Masses M-F 7,  
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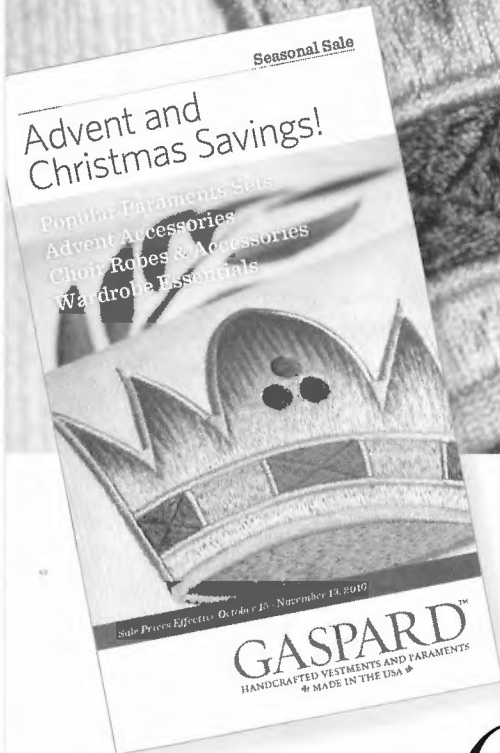
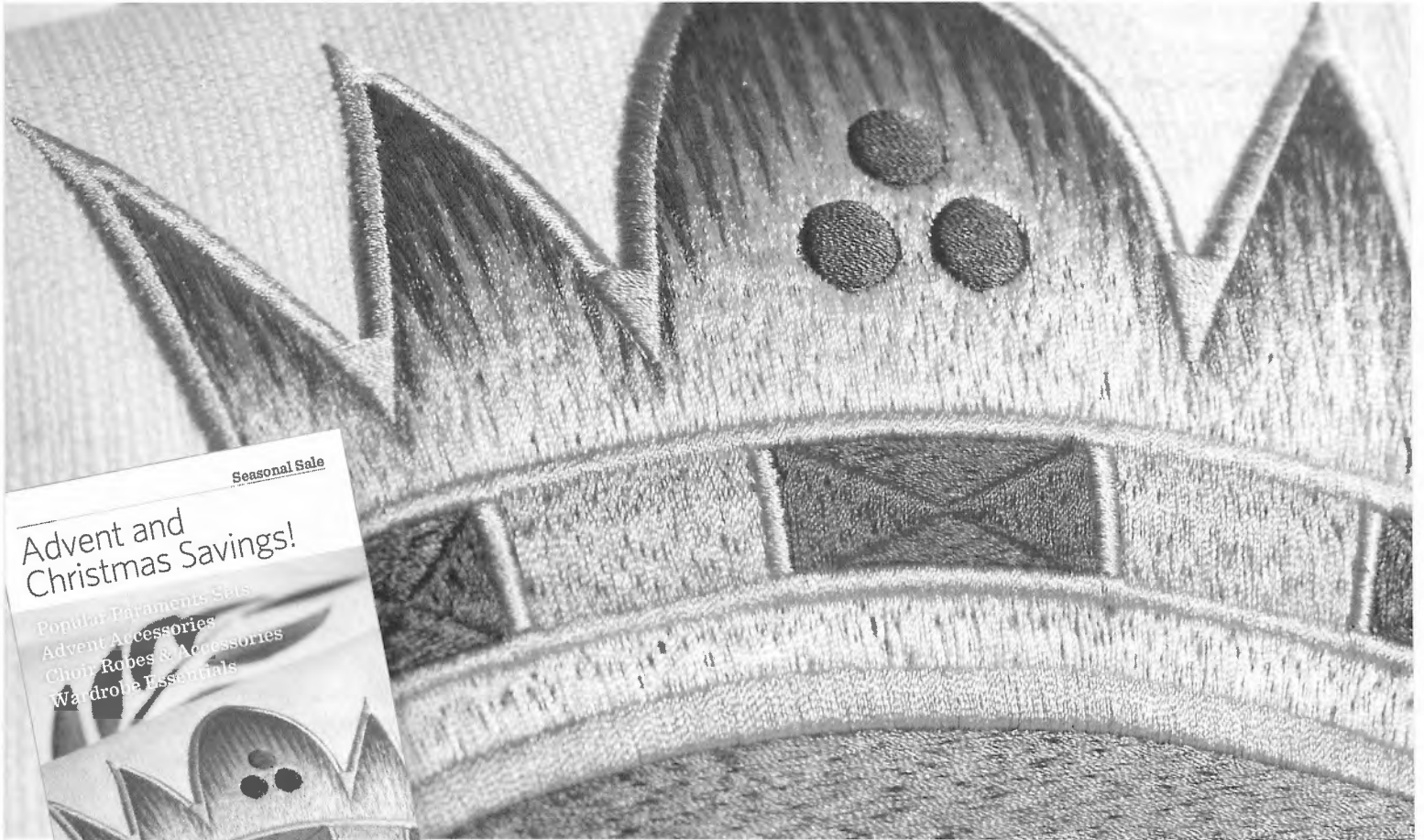
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