

DOWNLOAD PDF CANDID EXAMINATION OF THE EPISCOPAL CHURCH, IN TWO LETTERS TO A FRIEND

Chapter 1 : A Candid Examination of the Scofield Bible

Candid examination of the Episcopal Church: in two letters to a friend. Paperback - February 22, by Titus Strong (Author).

Early life[edit] Murray was born in Baltimore , Maryland , on November 20, The varied features and complexions of her family were described as a "United Nations in miniature". Murray and nurse Agnes Fitzgerald Murray, both identified as black. Eventually William was committed to a psychiatric institution, where he received no meaningful treatment. Murray lived in Durham until the age of 16, at which point she moved to New York to finish high school and prepare for college. The family was passing for white in their white neighborhood. Their honeymoon weekend, spent in a "cheap West Side Hotel", was a disaster, an experience that she later attributed to their youth and poverty. The truth was more complicated. As Pauli explained in notes to herself a few years later, she had felt repelled by the act of sexual intercourse. Part of her had wanted to be a "normal" woman, but another part resisted. Murray published an article and several poems in the college paper. She graduated in with a Bachelor of Arts degree in English. Murray took a job selling subscriptions to Opportunity , an academic journal of the National Urban League , a civil rights organization based in New York City. Poor health forced her to resign, and her doctor recommended that Murray seek a healthier environment. Later they had correspondence that changed her life. All schools and other public facilities in the state were segregated by state law, as was the case across the South. Murray wrote to officials ranging from the university president to President Roosevelt, releasing their responses to the media in an attempt to embarrass them into action. The NAACP initially was interested in the case, but later declined to represent her in court, perhaps fearing that her long residence in New York state weakened her case. She was taken into custody by police. In Petersburg, Virginia , the two women moved out of broken seats in the black and back section of the bus, where state segregation laws mandated they sit, and into the white section. Inspired by a conversation they had been having about Gandhian civil disobedience , the two women refused to return to the rear even after the police were called. They were arrested and jailed. A few months later the WDL hired Murray for its administrative committee. The WDL argued that Davis had cheated Waller in a settlement and as their argument grew more heated, Waller had shot Davis in legitimate fear of his life. Waller was executed on July 2, Murray was the only woman in her law school class, and she became aware of sexism at the school, which she labeled "Jane Crow"â€”alluding to Jim Crow , the system of racial discriminatory state laws oppressing African Americans. She also participated in sit-ins challenging several Washington, DC, restaurants with discriminatory seating policies. These activities preceded the more widespread sit-ins during the civil rights movement of the s and s. Murray was rejected despite a letter of support from President Roosevelt. Are you to tell me that one is as difficult as the other? It was published in the California Law Review produced by the school. She drew on psychological and sociological evidence as well as legal, an innovative discussion technique for which she had previously been criticized by Howard professors. Murray argued for civil rights lawyers to challenge state segregation laws as unconstitutional directly, rather than trying to prove the inequality of so-called " separate but equal " facilities, as was argued in some challenges. Board of Education of Topeka , by which they drew from psychological studies assessing the effects of segregation on students in school. The US Supreme Court ruled that segregated public schools were unconstitutional. Murray lived in Ghana from to , serving on the faculty of the Ghana School of Law. She was determined to work with other activists to put a halt to both racism and sexism. It primarily addresses an audience of African-American women. Pauli Murray acknowledges the fact that African-American women always have contributed to the progress of the civil rights movement. She asserted that African-American women have worked just as hard as, if not harder than, African-American men to achieve equal rights among black people and white people. According to Murray, "Not only have they stood Murray continued her praise for black women when she stated that " They were just as important to the black struggle for racial justice as

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their male counterparts. Their work ethic and persistence defined African-American women as important to a long fight against racism in America. Philip Randolph , she criticized the fact that in the March on Washington no women were invited to make one of the major speeches or to be part of its delegation of leaders who went to the White House , among other grievances. I have been increasingly perturbed over the blatant disparity between the major role which Negro women have played and are playing in the crucial grassroots levels of our struggle and the minor role of leadership they have been assigned in the national policy-making decisions. It is indefensible to call a national march on Washington and send out a call which contains the name of not a single woman leader. The article discussed Title VII of the Civil Rights Act of as it applied to women, and drew comparisons between discriminatory laws against women and Jim Crow laws. Crook , a case in which the US Court of Appeals for the Fifth Circuit ruled that women have an equal right to serve on juries. She left Benedict to become a professor at Brandeis University , where she remained until Murray later wrote that her time at Brandeis was "the most exciting, tormenting, satisfying, embattled, frustrated, and at times triumphant period of my secular career". That was the first time a woman celebrated the Eucharist at an Episcopal church in North Carolina. She announced her mission of reconciliation. Her marriage as a teenager ended almost immediately with the realization that "when men try to make love to me, something in me fights". She wanted a "monogamous married life", but one in which she was the man. Cornelia was the daughter of a slave who had been raped by her white owner and his brother. Robert was a free black man from Pennsylvania, also of mixed racial ancestry; he moved to the South to teach during the Reconstruction Era. Newspapers, including The New York Times, gave the book very positive reviews. The New York Herald Tribune stated that Proud Shoes is a personal memoir, it is history, it is biography, and it is also a story that, at its best, is dramatic enough to satisfy the demands of fiction. It is written in anger, but without hatred; in affection, but without pathos and tears; and in humor that never becomes extravagant [72] Murray published a collection of her poetry, Dark Testament and Other Poems, in The volume contains what critic Christina G. Bucher calls a number of "conflicted love poems", as well as those exploring economic and racial injustice. The collection has received little critical attention, and as of , was out of print. An American Pilgrimage, was published posthumously in It received the Robert F. The Constitution and Government of Ghana, London: African Universities Press,

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Chapter 2 : Resolution Results | The Episcopal Diocese of Virginia

A Candid Examination of the Episcopal Church in Two Letters to a Friend, to which is added, the Succession of Bishops. Attributed to Titus Strong. New York: T. and J. Swords,

Application for Ordination Discernment Retreat Letter of recommendation for ordination to the Priesthood by Diocesan Discernment Team When the Diocesan Discernment Team believes that an Aspirant has a call to the priesthood, a letter should be written to the Bishop and copied to the Canon to the Ordinary. This letter should include a description of the discernment process taken with the Aspirant and should include information about the Aspirant in the eight areas listed below: Is their work or ministry grounded in their faith? Describe the leadership style of the Aspirant. How and where has this person exercised leadership in the parish? Is this person able to claim their strengths? Is this person aware of their weaknesses? How does the Aspirant handle conflict? Describe a conflict and how this person was able to resolve or not the situation. Character and Mental Health: What is your impression of the health and stability of this Aspirant? Their maturity and judgment? Is this person able to make long-term commitments to people and projects? Is this person able to balance work and life, family and church activity? What kinds of pastoral ministry has this person been involved in? What gifts and strengths does this Aspirant bring to the priesthood? Where might this person best serve the church and what might not be a good fit? Why is this Aspirant seeking ordination? How will this person function as a colleague, as a member of the Diocese, and in the larger Church? What does the Aspirant think of the ordination vows? In what areas might this Aspirant need further work spiritually, emotionally, or intellectually? Would the Aspirant agree with your assessment? Please describe one major area of struggle for this person and the work they have done to address it. If it be a congregation, the letter shall be signed by two-thirds of the Vestry or comparable body, and by the Member of the Clergy or leader exercising oversight. Aspirants for ordination to the priesthood receive this questionnaire for self-examination and preparation for the mental health evaluation required by the Canons of the Episcopal Church. This completed, confidential document is conveyed by the applicant directly to the mental health professional s conducting the clinical examination in whose custody it exclusively remains. Behavior Screening Questionnaire The behavior screening questionnaire is to be completed prior to meeting with the psychologist designated by the Diocese of Central New York. Aspirants for ordination convey the completed form both to the examining mental health clinician s and to the diocese sponsoring the evaluation. The examining clinician s , diocese or any of its agents reserve the right to verify independently any information provided in this questionnaire. All questions must be answered. Required Medical Examination The required medical examination form is to be completed for use by the physician conducting the physical examination in preparation for the Ordination Discernment Retreat in the Diocese of Central New York. This report should be mailed by the examiner directly to the Bishop, and the information should be treated as strictly confidential. By submitting to this examination, the Aspirant consents to the use of the information herein in connection with their formation process. Questions are discussed and plans are made. Prepared questions are discussed ahead of time with copies for COM members. COM members will discuss who will keep time, who will ask which questions, who will open and close in prayer during the Saturday breakout sessions. During this time the Standing Committee can conduct business. While the COM meets, the Nominees, Postulants, Candidates and Transitional Deacons arrive, get copy of the schedule, meet each other, and get settled into their rooms. Dinner is served with everyone present and a more formal introduction is done. The Nominee is invited in and the session begins with prayer. The same primary questions are asked of each Nominee. The session closes in prayer and the Nominee leaves the room when time is called usually minutes. The note keeper fills out a form after the discussion on each Nominee. PIPs who need to meet with the Standing Committee will do so during breakout sessions. Noonday Prayer together led by a PIP. During lunch, the Nominees are encouraged to meet any COM members they may not be meeting during the breakout sessions. The PIPs have free time. The COM gathers again to discuss

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the breakout sessions: More breakout sessions, if needed. If there are no further breakout sessions, everyone meets for a simple Eucharist. Each Nominee, Postulant, Candidate and Transitional Deacon will have been assigned a reading or prayers for one or more of the worship services. Each breakout group will report on each person interviewed and then spend time in prayer before voting to recommend or not recommend moving that individual forward in the process toward ordination. Recommendations and ALL individual reflections on each Nominee will be given to the Bishop for her decision. All paperwork sent to us by the Diocese will be collected and shredded. Admission as a Postulant in formal formation for ordination to the Priesthood, including seminary education, Clinical Pastoral Education, and field placements.

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Chapter 3 : The Episcopal Church Schism in South Carolina: September

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

Attributed to Titus Strong. Transcribed by Wayne Kempton Archivist and Historiographer of the Episcopal Diocese of New York, The following Letters are given to the public, with the hope that they may lead to a more thorough examination of the nature of the Episcopal Church, and also to furnish some brief and comprehensive arguments by which Christians may be enabled to contend earnestly for the faith once delivered to the Saints. The reader is desired to throw aside his prejudices for a moment, and exercise the candour of the writer. Convinced as I am of your candour and sincerity, and knowing that the discovery and support of truth are with you paramount to every other consideration, I am confident that you will not condemn, until you have thoroughly and without prejudice investigated the subject, and that you will not the less respect my vindication of myself, although it should be presented to you in the style of a plain and an unlearned man. I am sensible that I am not sufficiently qualified to engage in religious controversy, nor have I a wish to possess such ability; still I think it a duty incumbent upon every one, not only to examine and to think for himself, unbiassed by interest or fashion, but to be able to give a reason for the faith which he has adopted. I was educated, as you know, a Congregationalist, and it was not until I arrived at the years of manhood that I understood any thing of the various sects into which the Christian world is divided. I do not recollect ever hearing the Episcopal Church mentioned, and I had no doubt but that the only sure way to heaven was that pointed out by the clergyman upon whose ministrations I always attended. His faith I considered to be the faith of the Gospel; his explanations were to me authoritative and infallible, and it never entered my head that it could be possible for the Church to exist in any other form, either as it respects discipline or worship, even to the minutest particular, than it appeared in the place of my nativity. At the time the Episcopal Society was established in this place, my ideas had, it is true, become somewhat enlarged. I had been in the habit of thinking more for myself, and the course of religious reading in which I indulged was considerably extended. I found that religion, in all its parts, was to be supported by the sure test of scripture and of reason, and I could not conceive how the man who advocated a particular system only because he had been educated in it, differed from the disciple of Mahomet or the worshipper of Jugernaut. In the course of my reading and conversation, I had also learned that the divines of the Episcopal Church had been distinguished for their learning and piety; that the best systems of divinity, and the most useful dissertations upon the several articles of Christian faith and practice, had come from their pens; and I was not a little surprised to hear our ministers frequently quoting them as authorities in the pulpit, and to see their libraries filled with the books they had published. As I had become considerably acquainted with the clergymen in the neighbourhood, I perceived too that they expressed to each other a good deal of dissatisfaction in regard to the government of their own church, and some would even go so far as to recommend and vindicate the use of forms in worship. This convinced me that there was something wrong in the system, though I could not tell precisely what it was; and from all that I saw, and heard, and read, I felt it my duty, as a man who was to give a strict account of the improvement of his talents, to examine faithfully and impartially the nature of the Episcopal Church, when it was brought to my door, and to act according to my convictions. This examination I pursued to the best of my ability and opportunity, and the result has been a full and an unshaken belief that the government of the Church by bishops, priests, and deacons, and the worship by forms, is of ancient and divine institution, and that every other mode is an innovation, not known to the apostles and their successors for many ages, but of recent date, and fatal tendency. In my examination of the subject, I first made myself acquainted with the Constitution and Canons of the Protestant Episcopal Church in America. I also attended the worship of the Church, and although I was a little confused at the variety of form, yet there was an appearance of solemnity

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and an engagedness in devotion, which was peculiarly impressive. Every person will, I think, on first coming to church, especially if he has been acquainted with none but the Congregational mode, be unfavourably impressed with the service. The cause of which is, that he attends as a spectator, and does not perceive the reasonableness of the several prayers and praises which are intended only for pious and devout worshippers. They are not, like extemporaneous prayers, to be heard, but to be offered; and the humble Christian who has long given vent to the emotions of his soul in their fervent strains, would deem it his greatest loss to be deprived of their use. After I became acquainted with the government of the Church, I considered first, whether it was good in itself, and calculated to preserve unity and peace. I had heard much said of the power of bishops, and their infringement of the rights of the people; but I soon learned that the charge was groundless, and that there was more true Christian freedom in the Church than in any other denomination with which I was acquainted. The bishop has the power of ordaining deacons and priests, after they have been suitably recommended, with the assistance of his presbyters; he confirms those who have been baptized; he consecrates chapels and churches; and, when present, he presides in convention. But he has nothing to do with the votes of a people in the settlement and support of their minister; the clergy only are subject to his advice and direction; and I have sometimes thought that the opposition to bishops was on account of a due subordination in the ministry, which did not give individuals of that order a right to tyrannize over the consciences of the people. All acts in relation to the Church are passed in convention, where the power of the bishop is equal only to that of the presbyter, the deacons or even the lay delegate. He can prescribe no new service; he can make no alterations in the old; and in every respect there is the same check upon the Episcopacy as is possessed, in a civil view, by the legislature over the president. But there is a permanent and visible head to the Church; there is an authority to which offenders may be brought; there is a bond of union which strengthens and supports the whole; and although all the bishops in America can exercise no more power than a single presbytery or association of Congregational ministers, there is, nevertheless, a source from which power emanates, and without which all would be confusion and anarchy. The Church is a society which can exist only under a regular government, and how can this be administered without an authorized governor? And does not experience show that where all assume to be rulers, in an equal degree there is disorder and every evil work? What government ever existed long where there was not a due gradation in its officers? And how can it be expected, when mankind are so various in their tempers, passions, and pursuits, that one uniform course should be pursued, and the same end accomplished, where there is no subjection and no controul? Let the history of dissent, and the public declaration of Congregational reports, furnish the answer. From considerations like these I soon became satisfied that the Church was in itself the best mode of which I had any knowledge, so far as respected the orders of its ministry. It then became necessary to inquire whether it was agreeable to the will of God; for however useful and proper it might appear, still, if it was contrary to his commands, I knew it must be rejected, and the views which I had entertained set aside as deceptions. To ascertain this, it seemed important to advert to the ministry which he himself established with the Jews, and here I found a striking similarity to the orders of the Church in the several offices of high priest, priest, and levite. This, however, has been said to be nothing to the purpose, because the Jewish dispensation was done away upon the coming of Christ. But such does not appear to me to be the case. It was not done away, but changed and extended; and is it not reasonable to suppose, that where there were once types and emblems, there must now be the substance and reality? Although circumcision was no longer to be continued as a token of the covenant between God and His people, yet baptism was substituted in its stead; and for the same reason, the offices which had before prevailed must have something corresponding to them in the Christian Church: But the argument is not, as some pretended, that there must of necessity be bishops, priests, and deacons in the Christian, because there were high priests, priests, and levites in the Jewish Church. But I did not rest my belief upon my view of the subject thus far considered. Although I found Episcopacy good in itself, and as I thought from the divine institution, agreeable to the will of God, I proceeded to discover, if possible, what ministry was established for the Church by Christ and his apostles. The three orders we find existing while the

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Saviour was upon earth, consisting of himself, the twelve apostles, and the seventy disciples. This seems an intimation, at least, that he intended the form of the ministry which had prevailed among the Jews, to be continued so far as related to the number and gradation of its offices; and after his ascension, it appears to me evident, that the three orders still remained. Of the appointment of the deacons, we have a particular account; and that they preached and baptized, whether as deacons or evangelists, matters not; for their being deacons made them evangelists; and we have a history of their being solemnly ordained by the laying on of the hands of the apostles to the office of the former and not the latter. The term evangelist did not point out the nature of the office, but merely signified that the person to whom it was applied was a preacher of the Gospel. In regard to the office of presbyters there is no question; and what is the testimony in proof of the superior order of bishops? All the apostles were bishops, and as such received their commission from Christ, and under this commission they could exercise equal powers, plant churches, and ordain teachers as they thought necessary. But it does not follow, that because they received but one commission, and were alike authorized to perform all the duties of the apostolical or episcopal office, that the same equality descended to all that they ordained. We know it did not in regard to the deacons; for Peter and John went down from Jerusalem to Samaria, to confirm the converts whom Philip had baptized, which it seems he had not the power to do. And there are very strong circumstances which show also a difference in respect to presbyters. Timothy was the bishop of Ephesus; and I do not see how any candid person can read St. Now, had the presbyters at Ephesus equal authority with Timothy? We read in the 20th chapter of the Acts, that St. Paul called together the elders or presbyters of this Church, and addressed them in the most affectionate language for the last time. He tells them to "feed the flock of God;" but to Timothy he points out the qualifications of those whom he was to ordain, and directs him to "lay hands suddenly on no man. The directions given to him are such as are followed by the bishops of the Episcopal Church at the present day; nor do they, so far as I am acquainted, exceed the duties which he was commanded to perform; and so strong is the evidence from this particular, that it was said by a celebrated divine, "that he who could not find a bishop in Ephesus, would be puzzled to find one in England. He was sent to Crete, where St. Paul had previously established the Gospel; and what was his business? It appeared to me the former; and I thought also, that as St. Paul was in great need of the assistance of Titus with him at that time, it was strange he did not direct him to return after having ordained two or three presbyters, enough to constitute a council, and leave them to ordain the rest, if they had the power: It seemed also probable, that as St. Paul had been there before, and converted the island to Christianity, he had left some presbyters; and if such were the case, why did he send Titus for the express purpose of ordaining elders in every city? A further testimony from scripture, in support of Episcopacy, I thought I perceived in the direction to the angels of the seven churches of Asia, in the Revelation. These angels I suppose were bishops, who had the jurisdiction over all the churches in the cities where they respectively dwelt. In the Church at Ephesus were probably many societies, and consequently a considerable number of presbyters. Still, one person is addressed as the angel or bishop of the Church at Ephesus; and so at Smyrna, Thyatira, and the rest. But if there were no distinct order of bishops superior to that of presbyters, all the latter were angels, and had equal power to reform abuses and confirm piety. The Church collectively, as including all the different societies in a city, is called a candlestick, to which one star is attached. To me, this intimates, at least, diocesan Episcopacy, and seems in perfect agreement with the instances to which I have before alluded. Now, what is there to counteract all this scripture evidence, and to establish congregational independence, or parity? It is said that the words bishop and presbyter are indiscriminately applied to the same persons; and that Timothy was ordained with the laying on of the hands of the presbytery. But what does all this prove? In regard to the first, it is not the name, but the thing for which the Church contends. The word bishop, I am told, literally signifies an overseer, and may as well be applied to a presbyter as a bishop. The present bishop of New-York is the overseer of his diocese, as extending through the State; and the rector of St. But because one term is applied to both, does it therefore follow that they are equal in office? The presbyters of Ephesus were all bishops or overseers of single societies; but had they therefore the same power with Timothy, who had the oversight of them all? It is

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from the duties attached to the office, and not from the name, that we are to argue the superiority; and of these I think there are sufficient scriptural examples to set aside the doctrine of ministerial parity. Paul tells him that he was also ordained by the laying on of his hands. And so every presbyter in the Episcopal Church is ordained by the bishop, with the assistance of his presbyters. This is therefore a circumstance in favour of Episcopacy, rather than against it. Paul himself, as bishop, ordained Timothy; but there were elders or presbyters present, assisting him in the work; and these, for aught we know, might have been bishops or apostles. All the ancient writers speak of Episcopacy as the universal government of the Church, and but one solitary instance of dissent is mentioned previous to the fourth century. An author who wrote in the beginning of the fourth century, gives a history of the Church down to his own times, and names all the bishops, in succession, of four principal cities. And it is an indisputable fact, which even the greatest opponents of Episcopacy admit, that in two hundred and fifty years from the time of Christ, the whole Christian world was Episcopal, and so continued until the sixteenth century. And did Christ and his apostles establish Congregationalism or Presbyterianism, which was so inefficient that no vestige of it was to be discovered after the short space of two hundred and fifty years? If this were the case, it is wonderful, it is miraculous, that a universal change should have been so soon effected; and this too without opposition or notice. I find in ecclesiastical history an account of all the sects and heresies from Cerenthus down to Calvin; but I see no relation of a change from the original government of the Church to Episcopacy. And yet, in the beginning of the third century it was episcopal in every country and in every society throughout Europe, Asia, and Africa. Can it therefore be that any revolution actually took place? Is it possible that a few ambitious men should rise up against the great body of presbyters, and take from them their rights, without meeting with resistance--their power of ordaining and of governing the Church? And not only this, but assert also, that they had always had this supremacy in one order from the foundation of the system? And who were these assuming men who aspired to the office of bishop, contrary to the word of God and the institution of Christ and his apostles? Their names are not given us, nor the time when they lived, nor the manner in which they accomplished their end. It is said that the change was gradual: It aimed at the subjection of all the presbyters and deacons in the world, and it effected it too in the short course of two hundred and fifty years. This could not be by very slow degrees. It is indeed incredible.

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Chapter 4 : Pauli Murray - Wikipedia

A candid examination of the Episcopal church; in two letters to a friend. By Titus Strong. Abstract. Mode of access: Internet.

I will relay two of the letters I received. First, however, we have news on the legal front. The lawyers of the two sides presented briefs to Judge Dickson, of the circuit court, yesterday. As soon as I have a chance to read and ponder the new material, I will return with comments. Now, to the letters in response to Dargan. The question at hand is whether homosexual Christians must refrain from same-gender sexual relations. I suspect that one of the problems with those who advocate that homosexuals remain celibate is that, perhaps unconsciously, their thinking is informed by all sorts of sordid and age-old stereotypes and bugbears about gay men and their sexual practices: But those things bear absolutely no relation to the reality of the lives of most gay men in 21st century America. Our sex lives, in most cases, are not very different from those of our heterosexual counterparts aside from the obvious differences of "plumbing". My own story may perhaps serve as an interesting example. I met my now now-husband thirty-four years ago. The attraction was instant and overwhelmingly powerful. And while it certainly had a strong erotic element to it, it was not entirely sexual in nature. Over the course of the next two years, we became friends. The aesthetic and erotic appeal only grew stronger, but it was paralleled by equally powerful and growing feelings of tenderness, affection, respect and companionship. It became, in a word, love. I could not have said then, nor could I say now, where the friendship ended and the love began, where the intellectual and spiritual bond began and ended and where they commingled with the sexual desire and the sheer delight of being in each company. I do not believe that things work terribly differently for most happy heterosexual couples, both at the outset and as the years go by. Every single day, for thirty-two years now, we have lived in absolute happiness, complete monogamy and an ever-growing sense that our marriage is ordained by something much greater than our two selves and our personal preferences or inclinations. The profound and joyful instinct that compels us to live our lives together, including but by no means limited to sexual expressions of our love for each other, is not of our own creation. It is, we believe, a gift from God. We have lived together through professional triumphs and disappointments, through cancer scares and old house renovations, through weight gained and lost, through the death of beloved parents, and through dozens of Christmases and Thanksgivings and birthdays and anniversaries, sometimes shared with friends or family and sometimes just with each other. We have rejoiced at the birth of nephews and nieces and godchildren and danced at their weddings; now, we rejoice at the births of great-nephews and great-nieces. We have fasted during Lent and feasted on Easter. We have watched a lot of football, listened to a lot of music, painted and repainted the outside of our house multiple times, planted and harvested thousands of tomatoes, raised and doted on three lovable bird dogs, baked and eaten several tons of cake, read thousands of the same books, conversed for thousands of hours in two-and-a-half different languages about topics ranging from the sublime to the ridiculous, gone to the gym countless times, traveled to numerous countries on numerous occasions, and drunk more than our fair share of both champagne and bourbon. Most Sundays, we receive the holy sacrament of the Most Precious Body and Blood of Our Lord Jesus Christ kneeling next to each other at the rail of a church we love, like any devout married couple. There is absolutely no doubt in my mind, my heart or my soul that God has been present for every single moment of this precious life with which we have been blessed. In fact, it is the individual, numinous moments of this shared life, and the never-ending, soul-deep gratitude I feel for those moments, that have continually revealed to me the truth of our most loving, merciful God, the Father Almighty, creator of heaven and earth. I am sure this is the case for most happily married believers. Nor is there any doubt in the minds and hearts of the many friends and family members who have witnessed and felt our love for each other quiet and discreet but profound and utterly steadfast that God has been, and continues to be, fully present in it all. The sexual expression of a love such as this is by no means the dominant piece of the complex, interlocking puzzle that is

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a happy, healthy marriage. But neither is it dispensable. It is a part that cannot be separated from the whole a true marriage is a union of hearts, minds, souls, and bodies. Celibacy would represent a nonsensical, even tragic, failure to honor that union and would not, I believe, serve God or the Church in any way. Just as devoted heterosexual couples express their love in a variety of ways, including by way of their sexuality, so too do we. Celibacy is no more an option for us than it would be for them. Christopher Rivers Letter 2 Dear Ron: To be sure, celibacy has a long history in the Church. We associate it with Jesus and St. Paul, with Mother Teresa, and with thousands of dedicated brothers and sisters serving Christ, particularly in the Roman Catholic Church. Indeed, the Church has affirmed that lifelong celibacy is a spiritual gift and calling. But I am not sure about celibacy as a path that should be forced upon someone out of shame over their God-given sexuality. Not marrying is a worthy choice for Christians who are gifted with celibacy. But it seems to me that Jesus and St. Paul taught it must be a choice see Matthew 19 and I Corinthians 7. Augustine wrote "no one can be continent [celibate] unless God gives it. Pope John Paul II insisted that celibacy could not legitimately be forced on anyone. For him, marriage is an image of our ultimate union with Christ. On the other hand, celibacy, when properly undertaken, is not a rejection of marriage or sexuality. In fact, he believed it is a fulfillment of them. This has resonance with me. The Church teaches that marriage is symbolic of our ultimate union with Christ and Him with His Church. Therefore, I believe that celibacy should be a calling meant to orient the person called more directly toward his or her ultimate marriage to Christ. By living out daily the true meaning of marriage, celibate Christians both affirm its goodness and remind married couples of its deepest meaning. To your point about probable psychological damage caused by imposing celibacy on lesbian and gay Christians, the challenge of mandatory celibacy goes far beyond the mere capacity to tolerate it. It operates on the premise that lesbian and gay Christians must view all their sexual desire as sinful. Anyone doubting the deleterious nature of this imposition should walk a mile in the shoes of a lesbian or gay person who is told that their every sexual desire is sinful. Surely they can see how emotionally corrosive and damaging this could be over a lifetime. If the purpose of celibacy is to affirm the basic goodness of sex and marriage by pointing to the relationship they prefigure: The union of Christ, humans, and the church, then mandatory celibacy for lesbian and gay Christians undermines this. It sends the message to lesbian and gay Christians that their sexual selves are inherently shameful. It is not a fulfillment of sexuality for lesbian and gay Christians, but a rejection of it. In my view, our baptismal vow to respect the dignity of every human being means recognizing and rejoicing that some lesbian and gay people may be called to the gift of celibacy by God and choose it for themselves. However, for me, the Church imposing celibacy on all lesbian and gay Christians just because of their sexuality is anathema to all three legs of the "three-legged stool. I want to encourage everyone to write to me with your thoughts about these issues so crucial to our lives these days. Several people wrote to me yesterday and asked not to be published. I assure you I do not post comments without verifying with the writer and will not list names unless approved. So, email me if you just want to vent and have a listening ear. I have always been a good listener. I will keep it confidential. Everyone is invited to join the conversation on this blog. Any topic concerning the schism is welcome but the current strand of dialogue is whether sexual intimacy among homosexuals is inherently sinful or morally neutral. As I see it, DSC maintains that homosexual sex is inherently sinful and therefore non-celibate homosexuals must not be given equality and inclusion in the church while the Episcopal Church regards homosexual sex as morally neutral and therefore non-celibate gays and lesbians must be given full equality and inclusion in the church. The crux of the matter is celibacy or non-celibacy. We have had a good start on a dialogue with excellent letters on both sides of the issue. I would like to keep the conversation going. We are waiting to hear what you think. Email at the address above.

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Chapter 5 : Church Pension Group Services Corporation, New York, New York

A candid examination of the Episcopal church; in two letters to a friend. By: Strong, Titus, Published: () An abridgment of scripture history.

How will former employees currently enrolled in a benefit continuation program be treated under the DHP? Once an employer participates with the Medical Trust, the EOB program will be available to departing employees. Those employees who left employment in or before are eligible for a maximum period of 18 months from their employment termination date. Beginning January 1, , employees who leave employment will be able to extend their benefits for a maximum of 36 months from their employment termination date. A copy of our current plan offerings is available upon request. What is the prescription drug benefit under the DHP? The Medical Trust currently offers three prescription drug plan options through Express Scripts. These designs work well for our groups and there are no plans to change them. As with the medical plan design, each group will choose which level of prescription drug benefit to offer its eligible employees. For those groups that choose a regional Kaiser network plan, the prescription drug benefit is managed through Kaiser rather than Express Scripts. Is dental coverage required under the DHP? Only medical benefits are required under the DHP. The Medical Trust does offer three dental plans using the Cigna dental network. We can provide you with a detailed provider access report for employee zip codes. Depending on the quality of the data available from the prior healthcare benefit provider, we may be able to provide actual provider disruption reports. The DHP requires that each diocese establish, on a diocesan-wide basis, the minimum required employer cost-sharing policy for healthcare benefits. That means that a diocese can require employers to cover all or a portion of the contribution premium for employees and their families. In other words, all clergy and lay employees who are scheduled to work at least 1, compensated hours per year must receive the same minimum level of funding " such as a percentage of the premium cost, a flat dollar amount, or a coverage level i. When is the deadline for complying with the parity requirement? January 1, was the deadline for full implementation of the DHP. The deadline for parity was extended to December 31, by Resolution B passed at the 77th General Convention. Does the Medical Trust have examples of canons, policies, rules, or guidelines other dioceses have created to govern the cost-sharing parity requirement? Do the parity rules apply only to clergy and lay employees hired after implementation of the DHP within the diocese? Can the diocese grandfather current employees using its current cost-sharing policies? By December 31, , all clergy and lay employees who are scheduled to work at least 1, compensated hours per year must be treated equally with regard to cost-sharing of the medical plan premiums, no matter when they were hired. Can the diocese set a policy that treats full-time and part-time employees differently? The DHP requires that all clergy and lay employees who are scheduled to work at least 1, compensated hours per year be treated equally with regard to the cost-share of medical plan premiums. Employers are free to provide a different cost-share to their part-time employees. Implementation The diocese is the primary partner in implementing the DHP within that diocese. The diocese must establish canons, policies, rules, or guidelines to determine: Whether institutions under its authority schools, day care facilities, social service agencies, etc. The diocese makes this decision annually. How does the diocese determine what other institutions it may require to participate with the diocese in the Medical Trust plans? Can groups required to participate choose to purchase healthcare benefits elsewhere, especially if they can get them at a lower cost? No, but the Medical Trust will work with all employers to find plans that are economically viable for their specific situations and populations. It is important that all required groups participate with the Medical Trust to ensure optimal leverage in negotiating services from our contracted vendors. Participation in a Medical Trust plan is required by the canon enacted by the General Convention of The Episcopal Church and is enforced in the same manner that any canon is enforced. The Medical Trust will not enforce compliance.

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Chapter 6 : Ridgely Family Papers, , MS. | Maryland Historical Society

If it be a congregation, the letter shall be signed by two-thirds of the Vestry or comparable body, and by the Member of the Clergy or leader exercising oversight. (b) The Nominee, if agreeing, shall accept the nomination in writing, and shall provide the following to the Bishop: (1) Full name and date of birth.

Sponsoring and Supporting Scouting Units Adopted; text pending final review Resolved that Council commend those parishes and missions which sponsor Boy Scout units, as well as those adults who help lead and supervise such units; and be it further Resolved, by the th Annual Council of the Diocese of Virginia, that Council recommend that Virginia vestries and clergy in charge of congregations: Proposed General Convention Resolution Text: The task force shall report its finding and recommendations to the Executive Board by June 1, Strategic Re-visioning and Repositioning Process for the Diocese of Virginia Referred to Executive Board Resolved, that this th Annual Council of the Diocese of Virginia in recognition of our responsibility as stewards of those human, physical, and structural resources entrusted to us by God, calls for a complete study of the property held by the Diocese. This study is to include a review of locations and values of property, the size and location of congregations, a review of demographic trends throughout the Diocese and the identification of underserved areas of the Diocese and the over-served areas of the Diocese; and be it further Resolved, that this work make a systemic evaluation and recommendations developed for the strategic utilization of resources and the development of innovative mission initiatives; and be it further Resolved, that this study be completed and reported to the th Annual Council of the Diocese of Virginia. All Courtesy Resolutions adopted. Text pending final review. Ogilvy Holden Whereas, Joan G. Holden came to St. Agnes School as Head of School in , at age 32, where she led St. Holden became the first head of the merged St. Agnes School in a time of controversy and great challenges, confronting and overcoming each; and Whereas, Mrs. Agnes after 30 years as one of the largest, strongest and finest Episcopal Schools in the United States; and Whereas, Mrs. Holden has established a culture of lifelong learning at St. Agnes School and has tirelessly advocated and provided for the continuing education of the faculty; and Whereas, Mrs. Holden has often reminded all of us that her students are each a child of God, unique and precious and that we aspire for them not excellence only, but goodness; and Whereas, Mrs. Holden has strengthened both Episcopal and other independent schools through her leadership with state, regional and national associations; and Whereas, Mrs. Holden was awarded the degree of Doctor of Humane Letters in by the Virginia Theological Seminary for leadership and commitment to education and the Episcopal Church; and Whereas, Mrs. Holden is a Dean among Episcopal School leaders, a true daughter of the Episcopal Church, a tireless advocate for young people, and beloved by those who know her; therefore be it Resolved, that the th Annual Council of the Diocese of Virginia joins the Trustees of Church Schools in the Diocese of Virginia and the Board of Governors of St. Agnes School in offering sincere appreciation to Joan G. Ogilvy Holden and her husband, John, for their years of service among us, and our hope that they will enjoy a well-deserved retirement; and be it further Resolved, that a copy of this resolution be sent to them and be printed in the Journal of the th Council. Coleman McGehee Whereas, the Rt. Coleman McGehee, a former rector of Immanuel Church-on-the-Hill, died in Pontiac, Michigan on March 14, , at age 89; and Whereas, he was a graduate of the Virginia Theological Seminary; and Whereas, he was rector of Immanuel Church-on-the-Hill from to ; and Whereas, he served as the beloved pastor and shepherd to the numerous parishioners, both past and current, of Immanuel Church-on-the-Hill, including the late President Gerald R. Ford and Betty Ford; and Whereas, his deep and lasting commitment to respecting the dignity of every human being set a standard for active and loving outreach to the community of Alexandria, Virginia, which continues today at Immanuel; and Whereas, we Immanuelites continue to celebrate and embrace his bold and caring welcome to all the diverse members of our community, regardless of race, gender, or sexual orientation; now therefore be it Resolved, that we the vestry, on behalf of ourselves and all parishioners of Immanuel Church-on-the-Hill, celebrate the committed

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and dedicated life of the Rt. Coleman McGehee as a Christian and Episcopal priest; give thanks for his life and works; and express condolences to his widow, June, and all his family; and be it further Resolved, that the register of the vestry send a copy of this resolution to his surviving wife, June McGehee. Mandell Whereas, the Rev. Mandell and his wife, Jane Mandell, for their over 10 years of faithful, fruitful ministry in the name of our Lord Jesus Christ at Aquia Episcopal Church in Stafford, Virginia, and for the lasting legacy that they have left behind as they begin their new adventures in retirement; and be it further Resolved, that the secretary of the Diocese is requested to forward the Mandells a copy of this resolution and to record it in the Journal of this Council. Council would be advised to recognize and congratulate Calvary for its past and ongoing accomplishments. Howard Frederick Kempzell Whereas, the Rev. Howard Frederick Kempzell is retiring after 34 years of devoted, ordained service to our Lord and His church; and Whereas, he is retiring as rector of St. Cook , a long-time member of St. He continued volunteering at the Association for Gerontology in Higher Education for 12 years. He shared his technology skills to create a webpage for the Committee on Aging as a resource for the diocese. He was a faithful participant on the committee, encouraging churches in the diocese to participate in ministries for and with aging members of their church and community; and Whereas, Ken Cook was a faithful member of St. He designed and hosted the first website of St. Jane Cook, and his children, Kenneth, Jr. Mike Kerr Whereas, Michael J. Kerr and his family with profound thanks for his service to his church.

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Chapter 7 : The Anglican Church

At the national level, the Episcopal response to the #MeToo movement took shape last January when the church's top leader, Presiding Bishop Michael Curry, and one of his colleagues issued an open letter calling for an examination of how the church had "handled or mishandled cases of sexual harassment, exploitation and abuse through the years."

The Anglican Church FR. My friend also said that her pastor is considering the same. Would the pastor be allowed to be a Catholic priest? Since the mids, the Episcopalian Church in the United States has faced some serious internal turmoil. In , women were ordained as priests, and more recently women have been ordained as bishops. In , the Episcopalian Church revised the Book of Common Prayer using contemporary language as well as adding various liturgical options. Both of these incidents have caused heated debate and even schism. Now there is growing momentum for the celebration of homosexual marriages and the ordination of practicing homosexuals, as evidenced with the ordination of Gene Robinson as a bishop. Please note that I am simply citing events; I am neither being nose about another Churchs affairs nor relishing in their problems, especially when we Catholics have enough of our own. These issues, and probably others as well, have prompted some Episcopalian clergy and laity to consider entering the Roman Catholic Church. Most of these individuals would have viewed themselves as "Anglo-Catholic" or "High Episcopalian," meaning that their beliefs and liturgical practices were very much "Roman" with the major contention being over the authority of the Holy Father. For example, when I was studying at St. Charles Seminary in Philadelphia, St. Clements Episcopal Church advertised having Masses, confessions, benediction and vespers; to attend one of their services was I hate to say it at least aesthetically more "Catholic" and reverential than some of the Catholic parishes I have visited. Nevertheless, various requests about possible admission into the Catholic Church were made to Catholic Bishops in the United States, who in turn contacted the Holy Father. First, the Holy See admitted allowing a "pastoral provision," which would provide "a common identity reflecting certain elements of their own heritage. Second, individual members of the Episcopal Church could enter into the Catholic Church on their own initiative. As in accord with the "Decree on Ecumenism" of Vatican II, this action would be seen as a "reconciliation of those individuals who wish for full Catholic communion. An ordained Episcopalian minister would make a profession of faith and be received into the Catholic Church, and thereupon receive the sacrament of confirmation. He would then take appropriate courses which would enable him to minister as a Catholic priest. After proper examination by his Catholic bishop and with the permission of the Holy Father, he would then be ordained first as a Catholic transitional deacon and then as a priest. The Episcopalian clergy would be ordained because the Catholic Church does not recognize the validity of their holy orders, at least in the Catholic understanding of holy orders. For this reason, to this day, Queen Elizabeth II is the official head of the Church of England, and she appoints all bishops of the realm with the consent of parliament. The Edwardian Ordinal, composed by Archbishop Cranmer, who was heavily influenced by the Lutheran theologian Martin Bucer, changed the rites of ordination of the Roman Catholic Pontifical. Pope Leo XIII in rendered the definitive judgment in his bull "Apostolicae Curae," stating that "the ordinations performed according to the Anglican rite have been and are absolutely null and utterly void. The Anglican rite purposely omitted the belief in the sacrificial priesthood exercised in the Mass and the Holy Eucharist. Concerning the defect of form, meaning the actual prayers used for ordination, Pope Leo declared, "Let this one argument serve for all: It is, then, impossible for a form to be suitable and sufficient for a sacrament if it suppresses that which it ought distinctively to signify. The case is the same with Episcopal consecration. It follows that since the sacrament of orders and the true priesthood of Christ has been totally expunged from the Anglican rite, and since accordingly the priesthood is in no way conferred in the Episcopal consecration of the same rite, it is equally impossible for the episcopate itself to be truly and properly conferred thereby; the more so because a chief function of the episcopate is that of ordaining ministers for the Holy Eucharist and for the sacrifice What then about the promise of celibacy as required of Catholic priests? If the former Episcopalian

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minister were single at the time of his ordination as a Catholic deacon and then priest, he would indeed take the promise of celibacy. If the married former Episcopalian minister were ordained as a Catholic deacon and then priest, he would be exempt by a special favor from the Holy Father of making the promise of celibacy; however, if he later became a widower, then he would be bound to a celibate lifestyle and could not remarry. The promise of celibacy is waived as a favor to those married clergy, given their particular circumstances and their desire to unite with the Catholic Church. However, the Holy Father has repeatedly affirmed the discipline of celibacy on Roman Catholic clergy of the Latin rite. Outside of the United States, the Eastern Rites do not require the promise of celibacy except for bishops. Pope Paul VI in his encyclical "Sacerdotalis caelibatus" reflected that celibacy is an identification with Christ, who Himself was celibate; an act of sacrificial love, whereby a priest gives of himself totally to the service of God and His Church; and a sign of the coming Kingdom of God, where our Lord said, "In the resurrection, they neither marry nor are given in marriage, but are like angels in Heaven" Mt While this information provides the "straight answer" to the questions posed, let us pray for the members of the Episcopalian Church. I personally know several sincere Christians who are members of the Episcopalian Church who are agonizing over the current situation of their church. When one intentionally disregards the revealed truth of Sacred Scripture, the consistent teaching of the faith and the design Our Lord gave to His Church, one is left with simply a social club or political party, not a church. This article is reprinted with permission from Arlington Catholic Herald.

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Chapter 8 : A candid examination of the Episcopal church; in two letters to a friend. - CORE

When I came to the Episcopal Church as a stranger, you also welcomed me. But it was the election of Bishop V. Gene Robinson of New Hampshire that finally convinced me to become an Episcopalian. It my proof that God's love was still alive in the church.

For anyone in Twelve-Step recovery, living clean, sober, or abstinent one day at a time is a miracle. Addiction is a spiritual, mental, physical and emotional disease. It has no cure. Regardless of how we understand God, we come to believe that no human power could have relieved our suffering, but that God could and would if he were sought. Mine had been a lifetime of alienation, self-loathing, fear and cross-addiction. Faith is non-linear, process-oriented and mysterious. For a long time, I figured it was serendipity. Eventually, I understood it as grace. My name is Donna and I am a sociologist. In the beginning, Twelve Step recovery promised me a life beyond my wildest dreams. At first, I imagined the cash and prizes; fame, fortune, True Love, a big house, and new toys. But I already had some of those things when I bottomed out and I was still miserable. It seems God had a very different plan for me. I became an Episcopalian. The more diligently I sought through prayer and meditation to improve my conscious contact with God as I understood him, the closer I moved towards the Anglican Communion. But eleven years later, here I am living a completely different life. I had no plan, I just followed my instincts and they brought me here. Alcoholics Anonymous, a world-wide self help movement with over two million members was founded in Akron, Ohio in by a stockbroker named Bill Wilson and a physician, Dr. Since then, the seminal Twelve Step program of recovery has been adapted to address an exhaustive list of compulsive behaviors and addictionsundefinedeverything from cocaine to cluttering, codependency and over-eating. The intellectual and cultural history of Twelve Steps of Alcoholics Anonymous is a complex web of affiliations, interdisciplinary, it integrates knowledge from medical science, psychology, philosophy and theology. Bill Wilson had credited another physician, Dr. Step One requires admitting complete powerlessness over this substanceundefinedas with any allergy. Recovery offered a daily reprieve, not a cure. Medical science had no answers or solutions for this disease. This was not a religious conceptundefinedit was grounded in philosophy, psychology and psychiatry. Spiritus contra spiritum, Jung noted, the Latin term for alcohol is "spiritus. There, he ran the Calvary House, headquarters for both the Calvary Mission and the Oxford Group, an evangelical movement that aggressively promoted universal spiritual principles. Prior to the founding of Alcoholics Anonymous, both Wilson and Dr. Smith had sought rehabilitation at Calvary Mission. Lewis, Wilson formally introduced Shoemaker. Wilson also claimed A. At the time of publication of Alcoholics Anonymous, in , A. Ever careful not to alienate skittish newcomers in recovery from bad dysfunction religionthose unfortunate souls stained by punitive socialization experiences, refugees from warped God conceptsthe founders specifically excluded any mention of the bible, the Oxford Group or Jesus Christ from Alcoholics Anonymous. By design and intention, the A. Developing a relationship with a Higher Power is an innovative enterprise. No dogma, no rules, no pressure, only gentle suggestions. It can be a turtle, a tree, a Harley Davidson, Aphrodite, Joey Ramone, the planet Jupiter or the power of the collectivethe fellowship itself. A Higher Power can also be the ideal of social justice, liberty or universal love. The hope invested in a child, or in generations rising. Based on universal principles such as forgiveness, love and selfless service, right action, surrender, and personal responsibility, the program is compatible with almost any religious or spiritual tradition. The Twelve Step recovery movement is spiritual, but not religious. In Shoemaker also addressed the convention in St. Though he had inspired the Twelve Steps of Alcoholics Anonymous, looking out on a congregation of thousands of sober A. Strangers, pulling each other up from drowning, like true fishers of men and women. In these anonymous alcoholics Shoemaker discerned the passion of the First Century. He saw people fully engaged, completely present and committed to loving God and neighbor in the most profoundly personal way. Shoemaker hoped to bring some of that back into the institutional church, in effect, to reclaim the healing ministry of Jesus.

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Bottoming out is what makes us willing. Willingness becomes the foundation of trust and faith. The choice is very clear life and death. As Shoemaker observed, alcoholics are desperate to get well not just a little bit better but all the way. They have the need, and they are ready to tell somebody what it is if they see the least chance that it can be met. If there is, I am sure that it lies in the realm of our conscious withholding of the truth about ourselves from God and from one another, by pretending that we are already good Christians. We too, come to our church because we need. We may come feeling lonely, confused, empty or afraid. We may come longing for God, seeking affirmation, acceptance and meaning. We may come seeking connection and community; a sacred space to praise God joyfully. The body of Christ is the body social. Are we committed to standing together in life-altering fellowship or are we just showing up Sunday morning for small talk, coffee and cake? Are we walking the walk or just talking the talk? Are we passively waiting for transformation to happen to us or are we desperate for it? Are we taking full responsibility for our salvation or do we expect our clergy to do it for us? In church, as in recovery, half measures avail us nothing. Secondly, Shoemaker wanted to remind the church that transformation occurs in the context of community that people are redeemed in life-changing fellowship. Ongoing transformation is the essence of spiritual growth, and also the goal of recovery. People in Twelve Step recovery actively work to strip away everything that separates us from ourselves, each other and God. We reflect on our shortcomings and humbly ask God to remove them so that we might better know and serve His will. We regularly depend upon each other and God for help. We speak our truth openly, on a daily basis, face to face. Fear and shame evaporate along with the mental obsession to drink, gamble, or drug. Observing the fellowship of Alcoholics Anonymous, Shoemaker noticed that even the newcomer had something valuable to offer his or her own experience, strength and hope. The drunk with two days of continuous sobriety is a powerful example for the shattered soul walking through the door. In Step Twelve, we acknowledge that we have had a spiritual awakening as a result of working the Steps. Nobody did it alone. Thirdly, was the necessity for definite personal dealing with people. How real are we willing to be with each other? Are we challenged by ourselves and each other to grow on a daily basis? Sobriety depends upon unity, so does salvation. Fourth, Shoemaker understood the necessity for a real change of heart, a true conversion. An Anglican view of conversion is a gradual and lifelong spiritual awakening. Recovery is an ongoing process that transforms us on a daily basis. And that I had to meet God half way. There you have it, the need and the answer to the need, right before your eyes. As he observed, the structure of church services, bible study groups, forums, workshops, even retreats often lack the intimacy and continuity needed to for such sustained, raw exposure. But few societal institutions now exist where people can be consistently open, honest and true with each other. Cyberspace communities allow us to do it anonymously, safe behind a screen. In the family, at school, work or church, we may rarely get to express what we truly think, want, and need. Can we even talk to God in our own voice? Shoemaker suggested parishioners organize into small, informal groups to share our ongoing personal experience of life in Christ how do we live and breathe our faith in the sacred and mundane? Many churches have recognized this need to practice our faith as desperately, fearlessly, and honestly as a drunk drowning in a river of Gin. But Shoemaker wanted to see much more of it. I was surrounded by fourteen sober friends, some Christian, some not. Nothing else could have healed that gaping hole, the aching emptiness of an early rupture and abandonment. Lord knows, I tried everything. But I still hated organized religion. I viewed it with skepticism, understood it as a repressive institution; patriarchal, sexist, homophobic, and racist. What I knew of the institutional church seemed antithetical to this awesome, loving, healing God of my understanding. Funky, elegant, huge yet homey, this landmark Park Avenue church with a membership of several thousand had probably seen better days. I was overjoyed, tearing up at the sight of women officiating as Priests and Bishops.

Chapter 9 : Project MUSE - John Steinbeck, Episcopalian: St. Paul's, Salinas: Part Two, After World V

the Episcopal Church based on her baptism as a Presbyterian, verifying the inference offered earlier that Olive

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Steinbeck's people were Ulster Irish Calvinists, not Anglicans. 1 Matthew Williams, by contrast, was born into the Church of.