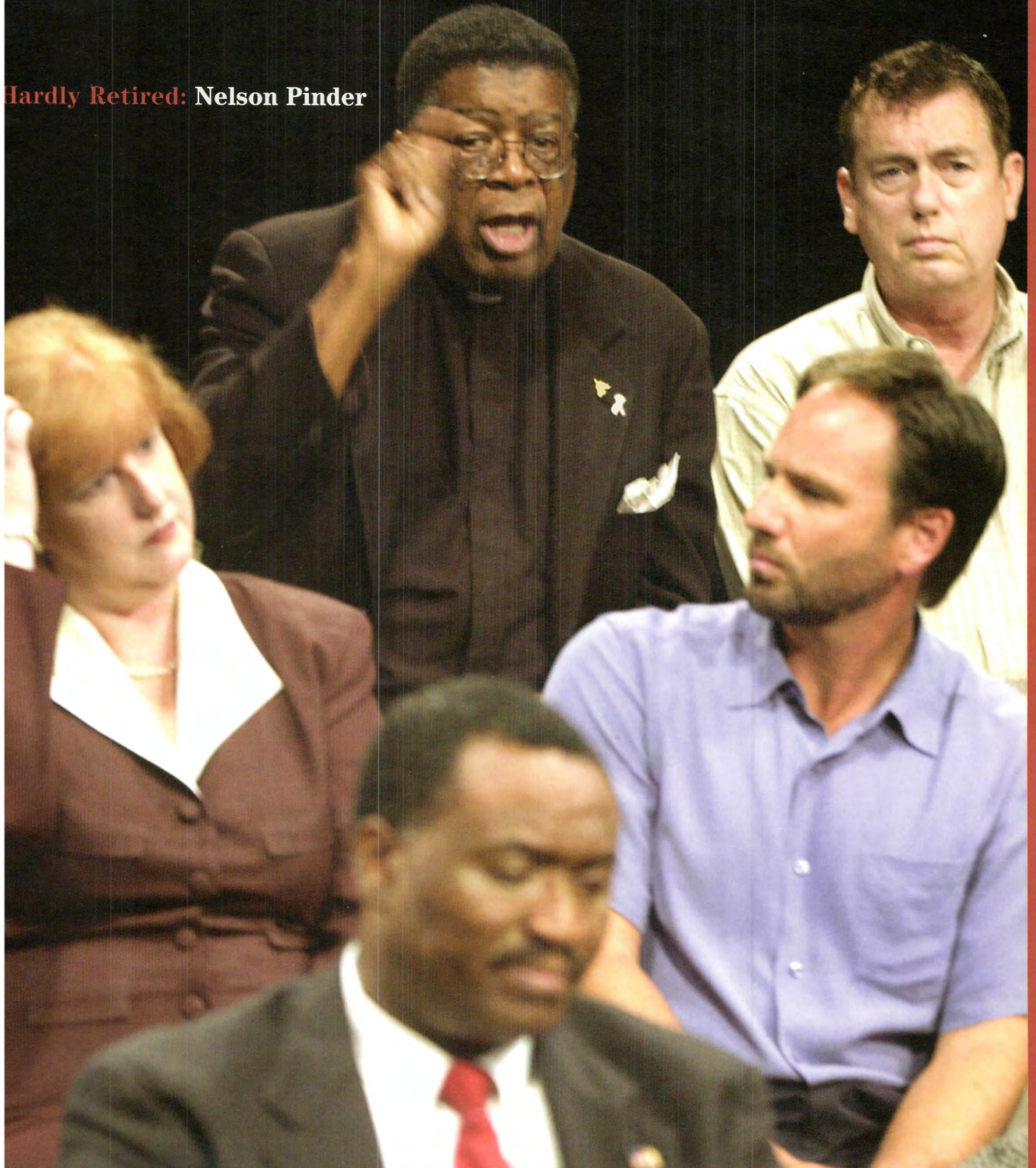


THE LIVING CHURCH

RETIREMENT ISSUE

AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS ♦ JULY 18, 2004 ♦ \$2.00

Hardly Retired: Nelson Pinder



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Western Massachusetts	Bruce Rockwell	(413) 737-4786	June 3–4
Arkansas	Mary Jane Hodges	(501) 372-2168	June 17–18
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Eau Claire/Fond du Lac	The Rev. Jeanne Stout	(715) 835-3331	September 19–20
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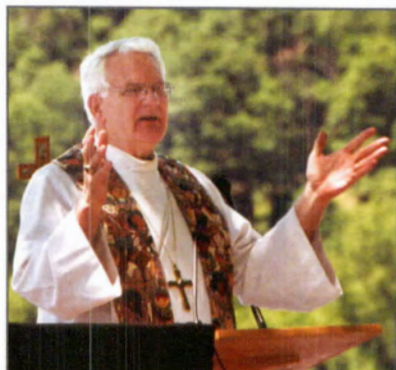
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Volume 229 Number 3

The objective of THE LIVING CHURCH magazine is to build up the body of Christ, by describing how God is moving in his Church; by reporting news of the Church in an unbiased manner; and by presenting diverse points of view.

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The Rev. Canon Nelson Pinder speaks out in favor of a new school tax at a town hall meeting in Orlando, Fla. Though retired, he remains very active in church and community [p. 22].

Frank Rivera/The Orlando Sentinel photo

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SUNDAY'S READINGS

Challenges to our Lifestyles

'But Martha was distracted by her many tasks'

(Luke 10:40)

The Seventh Sunday after Pentecost (Proper 11C), July 18, 2004

Gen. 18:1-10a(10b-14); Psalm 15; Col. 1:21-29; Luke 10:38-42

Scripture is supposed to challenge us, to see God's ways as normal and ours as in need of adjustment. Here in these lessons we find four challenges to our lifestyles:

1. Hospitality. The couple have some unexpected guests (Gen. 18:2,3), so what do they do? They put down what they were doing, invite them in, push aside whatever was on their schedule, and make them feel right at home.

Just like we do, right? That's if we have been told three weeks in advance of their arrival, could rearrange the events we had planned, and made sure they knew of our plans which are non-negotiable.

Hospitality. If only. Time. Schedules. Commitments. Can they ever go away? Wouldn't it be nice? But no guests for more than two nights!

2. Generosity. Nothing was to be spared for these guests — bread, a calf, curds, milk, whatever and more (Gen. 18:3-8). These are guests, so don't hold back.

Unless, of course, we are saving the veal for our special date night. On a larger scale our generosity gets pared back because of considerations which impinge. We have college costs (only five more years), payments on the boat (18 more months), contributions

to our Keogh plan (5 percent matched), and enough for our favorite restaurant this weekend.

If we had more, we would be more generous. Or does that redefine generosity?

3. Mission to the unreached world. That isn't Paul's term, but that's exactly what he means in Colossians 1:25-27. God still calls the Church to go to the ends of the earth. Research shows 212 nations with more than 100,000 people who have never heard of Jesus Christ — from the Luri of Iran to the Miao of China.

That's a right priority, and we will get to that. But first we have committed to three years in Mexico and two in West Virginia. After all, no one from the Luri Muslim community has contacted us for missionaries.

Unless we tune in to the Good Shepherd's yearning, searching, and calling.

4. Contemplation. Mary's calling is beautifully endorsed, and our activism so soundly put in its place.

Maybe if we reduced our caffeine, got rid of our "time-saving machines" and could reduce our bosses' expectation. Maybe then we could find time.

Or maybe the key lies simply in remembering whom we are called to contemplate, to listen to, and to love.

Look It Up

Paul lists virtues to ponder in Philippians 4:8. What characteristics of Christ fit each of these? Where and how can we build in contemplation?

Think About It

What gets in the way of hospitality and generosity? What helps push those things aside?

Next Sunday

The Eighth Sunday after Pentecost (Proper 12C), July 25, 2004

Gen. 18:20-33; Psalm 138; Col. 2:6-15; Luke 11:1-13

BOOKS

Spiritual Life and Aging

By Jeffrey A. Mackey

GROWING OLD IN CHRIST. Edited by Stanley Hauerwas; Carole Bailey Stoneking; Keith G. Meador, and David Cloutier. Eerdmans. Pp. 310. \$24. ISBN 0-80289-4607-6.

WINE AT THE END OF THE FEAST: Embracing Spiritual Change as You Age. By Kristen Johnson Ingram. Loyola Press. Pp. 292. \$13.95. ISBN 0-8294-1936-5.

AGING, SPIRITUALITY AND RELIGION: A Handbook. Edited by Melvin A. Kimble; Susan H. McFadden; James W. Ellor; and James J. Seeber. Fortress Press. Pp. 637. \$65. ISBN 0-8006-2667-2.

AGING, SPIRITUALITY AND RELIGION: A Handbook, Volume 2. Edited by Melvine A. Kimble and Susan H. McFadden. Fortress Press. Pp. 479. \$35. ISBN 0-8006-26670-2.

NEW DIRECTIONS IN THE STUDY OF LATE LIFE RELIGIOUSNESS AND SPIRITUALITY. Edited by Susan H. McFadden, Mark Brennan, and Julie Hicks Patrick. Haworth Press. Pp. 242. \$24.95. ISBN 0-7890-2039-4.

MENTAL HEALTH AND SPIRITUALITY IN LATER LIFE. Edited by Elizabeth MacKinlay. Haworth Press. Pp.154. \$24.95. ISBN 0-7890-2123-4.

While on spring break in Florida, I was invited by the president of the largest retirement village in Florida to visit with him to discuss the needs of the aging within the next two decades. As boomers enter the age of retirement, the demands for space and services is meeting a high curve. Alongside the need to provide services and ministries comes the parallel needs of older persons to reason through the implications of aging. Meeting with this leader in services to the aging, I was confronted with the industry's need for administrators, managers, food service personnel, chaplains, *ad infinitum* who are specially trained to understand and successfully work with the aging. When I returned to my college job, I had much to discuss with the appropriate department heads concerning concentrations for the future.

The six books reviewed here deal

(Continued on next page)

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BOOKS

(Continued from previous page)

with issues of aging and faith. They provide important reading for those who are becoming conscious of growing older and those who have caught the vision of potential ministry to the aging.

The various contributors to *Growing Old in Christ* have written works covering biblical and historical issues on aging through modern perspectives. The essays that close the volume bring the reader face to face with the distinctively Christian understandings and approaches to growing old. The issues raised are stark and necessary, and here are almost universally dealt with successfully and skillfully. The writers included in this work are to be commended for their willingness to deal with distinctive needs of the aging as well as generational conflict and the issues surrounding dying and death. The book is masterfully edited.

Kristen Johnson Ingram's *Wine at the End of the Feast* is itself a feast of physical, emotional, and spiritual insights into the transformations that occur in the aging process. This warm and insightful small book is frank and understanding in its call to embrace the inevitable. There is the reality of change, the invitation to "look inward," the reminder that life is a journey, and the hope and anticipation of seeing God. Viewing all of life as sacramental allows the reality of death to enter into that sacramentality without ever losing sight of the truth of the resurrection. Ingram includes suggested readings and scriptures for *lectio divina* on aging. This is a helpful, encouraging, and promising read.

Haworth Press has introduced two significant contributions to gerontology studies with its 2002-2003 releases, *Mental Health and Spirituality in Later Life*, and *New Direc-*





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tions in the Study of Late Life: Religiousness and Spirituality. Though the chapters vary somewhat in the quality of their writing, the content is noteworthy.



Particularly of note in *Mental Health* are the chapters on "The Defiant Power of the Human Spirit: Mental Health in Later Life," and "Dementia: A Spiritual Journey Towards the Divine." Having a mother who is in the advanced stages of Alzheimer's, I found in these chapters insights

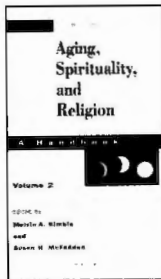
gained nowhere else. The insights on depression are also deep and insightful.

New Directions is a remarkable resource for the understanding, creation, and cultivation



of ministry with the aging. Matters the average lay person would never consider are given admirable coverage here. From the epistemological to the methodological, to the fruits of ministry with the aging, a large field is plowed, planted, and harvested in this book. This reviewer learned immense and practical things from its reading.

The large two-volume set of *Aging, Spirituality, and Religion* is a wealth of theoretical material on aging, coupled with the specifics of praxis as spirituality and religion are engaged in the lives of aging adults and their loved ones. The work is completely ecumenical in its scope



and is appealing to both lay persons and professionals who work with the aging. The essays included in each volume are from various disciplines, and move in directions that address gender issues and issues particular to certain races, and persons with age-specific diseases and syndromes.

A favorable review of Harold G. Koenig and Douglas M. Lawson's fine work, *Faith in the Future: Health-*

care, Aging, and the Role of Religion, was published [TLC, June 6]. This, too, should be read in conjunction with those above. Together they begin to put together a curriculum whereby clergy and lay alike can begin to accumulate a canon of information and methodology for ministry with the aging. It is time. These are highly rec-

ommended by one who is just beginning to glimpse the mountain peaks of retirement with a decade of preparation and anticipation.

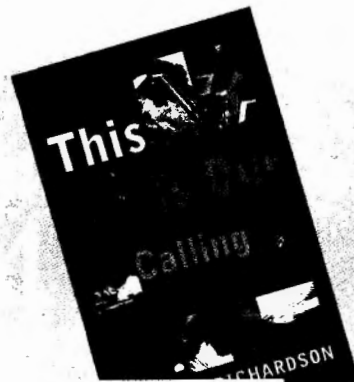
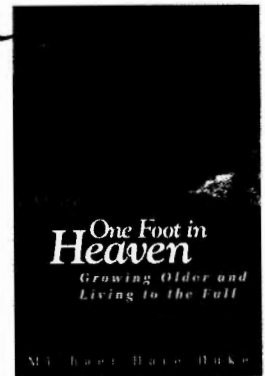
The Rev. Jeffrey A. Mackey is academic dean and professor of theology at Nyack College, Nyack, N.Y.

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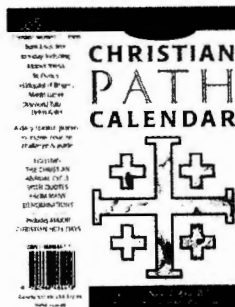
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Caught by the Hound of Heaven

Many ordained persons have chosen a religious vocation later in life.

By Patricia Nakamura

Why do women and men of what might be termed "mature years" pursue ordination or the monastic life? Why begin a new career, a different lifestyle, at a time when contemporaries are looking to the front-porch rocker or the RV?

Eighty-year-old Alice had felt called to the religious life since she was a teen. But she married, kept house, and raised her children. Finally she was able to respond, and at that age became a Solitary of DeKoven.

Irene deflected the pull and became a registered nurse and medical administrator. At last it became too strong. She became a Carmelite nun, founding the only Episcopal Carmel for women.

The permanent or vocational diaconate especially has



The Rev. Laine Calloway was ordained a deacon two years ago.

gained many who have done much but have more to give.

Laine Calloway graduated from Duke Divinity School in 1978, "but was not ordained until two years ago [at the age of 52] ... I was in divinity school during the throes of women's ordination. I knew then that my call was not to the priesthood ... I exiled myself from the church for many years and did not seek ordination until ... I could no longer ignore the ringing in my ears. No longer a still small voice.

"I teach college level classes in the maximum security prison, am involved with Haiti, I have a new website on justice and outreach ministries, and am very involved in dealing with racism."

Joanne Coyle Dauphin said, "The Hound of Heaven finally caught up with me!"

She had been involved with the American Cathedral in Paris in various ways since 1963, when she married Patrick Dauphin, a Frenchman she had met in Budapest while working on her Ph.D. She began attending the weekly Bible class at the cathedral in 1992. "That was the beginning of the end (or vice versa).

"In retrospect, I have the impression that I spent most of my life attempting to elude God's call. God finally caught up

(Continued on next page)

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Caught by the Hound of Heaven

(Continued from previous page)

with me on March 10, 1994, [when] it became crystal clear to me that God wanted me to declare my aspiration to the vocational diaconate immediately."

She was ordained by Bishop Pierre Whalon June 7, 2003, "apparently the first person, man or woman, to be ordained Anglican vocational or permanent deacon on the European continent." She is working with the bishop "in ecumenical work at the local, French and international level, and also with the French-speaking communities who wish to become part of the Episcopal Church."

Having left an academic career and gone through the "rather baffling process," Deacon Dauphin said, "One thing has become clear. Our collective discernment seems to have been appropriate. The diaconate is where I should be."

Dutton Morehouse was ordained deacon in 1994 after a career in public relations. He said he had thought about ordination as a teenager but at that time "I only knew about the priesthood. I



Victoria Hobson photo
Deacon Dauphin with Bishop Whalon.

talked myself out of that." As a chalice bearer at the 1988 General Convention in Detroit, he found the North American Association for the Diaconate (NAAD) booth in the exhibit hall and discovered the vocational diaconate.

After four years in the Diocese of Michigan's pilot program at the Whitaker School of Theology, his examination

was "the canonical exam for priests. They crossed out 'priest' and wrote in 'deacon,'" he said with a chuckle. He has served as a hospital and a hospice chaplain and as archdeacon of the diocese. In 2000 he "retired from making money," and moved to an island — Washington Island, off the tip of Wisconsin's Door Peninsula. He serves, with a new older deacon who also runs a bed and breakfast, at St. Luke's Church in Sister Bay. And he is editor of *Diakoneo*, the NAAD newsletter.



The Rev. Dutton Morehouse spent years in public relations before he was ordained.

St. Matthew's-by-the-Bridge in Iowa Falls, Iowa, found itself, in the late 1980s, in a position familiar to many small churches. The congregation could not afford to hire a full-time priest, yet a succession of supply priests seemed a stop-gap at best. The congregation needed "someone you know, have a relationship with, someone to count on in a disaster."

Netha Brada had been feeling "some very distinct call to ordained ministry. But I was nearing 60, I was married with grown children. And the financial issue of going to seminary was a big issue. To be away for three years, ask Ron, my husband, to uproot himself close to retirement — I couldn't do that."

Still, conversations with her bishop over a five-year period seemed to center around sacramental ministry. "Finally, in 1993, he just sat back in his chair, folded his hands and said, 'Netha, I think you need to seriously consider becoming a priest.' That was the beginning of her education in the Canon 9 process. She completed the EFM course she had already begun, and worked with a retired priest as mentor.

In addition to her parish, she is active in diocesan and provincial work, ecumenical

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menical community groups, the Leadership Academy for New Directions (LAND), and as board chair of the Church's Center for Land and People, which works through the Dominican sisters with small farmers for good stewardship of the land. In five years she'll be ready for her second retirement.

"Sometimes I ask, 'God, why didn't you call me earlier? I could have done so many things...' But I wouldn't have been ready to hear that call. Life experience, people-to-people things, cannot be taught in seminary. There's something to be said for just living."

Betsy Bennett is a new, 53-year-old deacon in Hastings, Neb. She's also an adjunct professor in philosophy at Hastings College, an advocate for special-needs children, a wife and mother. First she had to discover "just what deacons are and what deacons do." Her program consisted of working with various mentors and people in her own department of philosophy and religion, reading, and an online course in Anglican Church history from Church Divinity School of the Pacific (CDSP). She will oversee the parish outreach efforts, work with the ecumenical Open Table for the hungry, and continue the parish discernment group.

John F. Ackermann, at St. Stephen's, Longview, Wash., was ordained deacon at age 65, principally because he was a Lay Eucharistic Minister "only ... on Sunday ... or Wednesday following a service." Now he is able "to take communion out to these forgotten members" — the shut-ins and those in hospitals or nursing homes. "They also would like to see a clergy person ... and I can now fill that classification also."

Mary Frances Jones is a 73-year-old deacon in Austin, Minn., "the international headquarters of Spam" — the one with the capital letter. She was ordained deacon at 51 "when the Church finally caught up with women." She worked with strikers during the devastating action a few years ago; as a campground host on a Navajo reservation; with the sick and shut-ins — "the hardest people I know to find" — with the Salvation Army as an interviewer after a tornado in Missouri.

Retire? Not likely. "I'm on crutches now, and I still work very hard!" □

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Aging Gracefully

I can only hope that my son can make his own claims to longevity by learning from his father's mistakes.

In the last several months, I observed a number of milestones that, truth be told, I thought I'd never live to see. I celebrated my 50th birthday; with my parents I saw my son graduate from high school in Hawaii, not five miles from my father's Marine Corps camp where 57 years before, he prepared to invade Japan; and both the suburban parish where I grew up and the inner-city parish where I now worship celebrated their centennials.

It is not that I feared that my life on the edge finally might have caught up with me, or that my son was a candidate for the growing fast-food economy, or that these parishes as living members of the body of Christ could not have coped with the changes that the world has flung at them. It is rather that these seemingly disconnected events are given a unity by and through my life in the Church.

Of course, Jesus never reached 50 or

had a child. Though called "rabbi" or teacher, he claimed no degree from a school of higher learning. And Herod's Temple, from which Jesus refused to hurl himself to prove his divinity, never reached its centennial before the Romans destroyed it. But Jesus' life, death and resurrection, by which he rebuilt the temple of God's grace toward us, launched a movement that has changed the world by changing lives one by one, day by day.

As far as I can tell, Jesus said next to nothing about the benefits of aging but his parables are full of accounts of the burdens: the landlord who sent his son to collect the rents; the king who invited many ungrateful guests to his son's wedding; the father who tried to placate his faithful son after the prodigal returned to the fold. Whatever these stories may tell of our relationship to our heavenly Father, they also describe an older man trying to make do with what he has: unruly

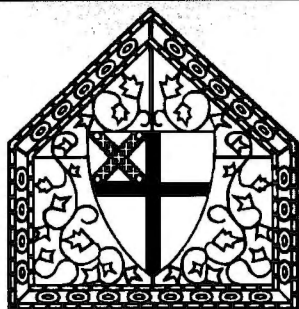
tenants, disobedient subjects, and distant children.

Some of my friends who have known me for a slug of those 50-plus years find the unity provided by fatherhood and faith, age and acceptance a bit disconcerting. No candidate for sainthood, I can see their point that the Church has covered a multitude of my sins. But having been born and raised in a peace provided by my father's sacrifice, I can only hope that my son can make his own claims to longevity by learning from his father's mistakes.

Contemptuous of those who measured their wisdom by their years and their worth by their piety, Jesus was crucified for us before the infirmities of old age rendered him less effective. Yet the foundation of the Church he ordained, rebuilt in three days he lay in the grave, has given me the strength and structure over half a century to keep making the effort for him.

*David Duggan
Chicago, Ill.*

A MEDITATION



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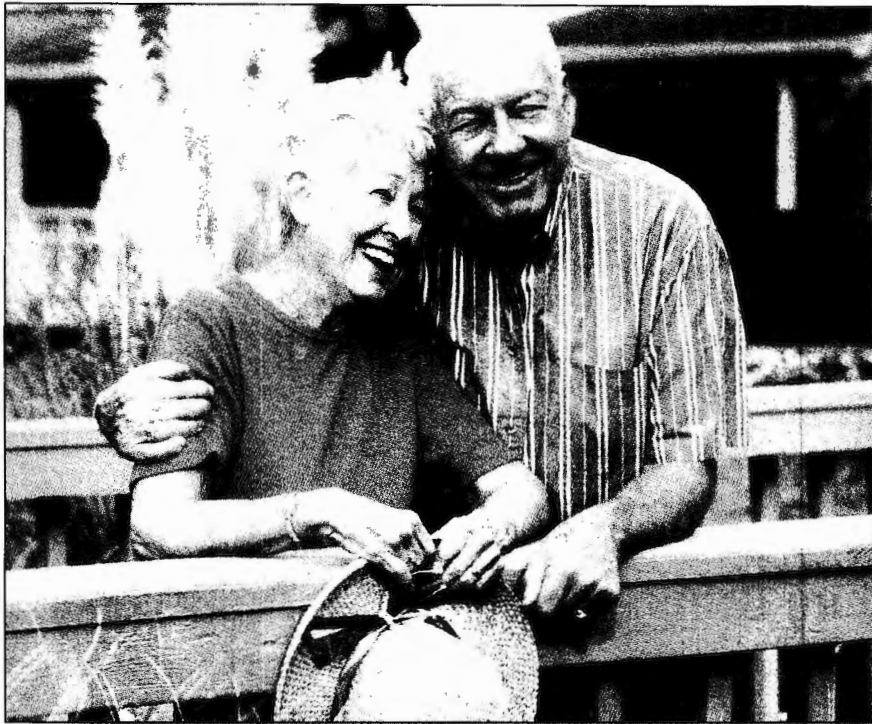
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Lambeth Commission Accused of 'Only Talking to One Side'

Although the chairman of the Lambeth Commission has said repeatedly that the group he leads is listening to all voices, lesbian, gay, bisexual and transgendered groups associated with the Episcopal Church are growing increasingly concerned that their voices are being ignored.

Those concerns reached a new level of anxiety during the June 13-18 meeting at Kanuga where it was revealed that the commission had listened to testimony from representatives chosen by Presiding Bishop Frank T. Griswold as well as representatives chosen by the Rt. Rev. Robert Duncan, Bishop of Pittsburgh and moderator of the Anglican Communion Network [TLC, July 11].

"Looking at what Eames says and comparing it to what he's actually

doing, a searching question comes to mind," wrote Kevin Jones in an editorial published by www.everyvoice.net on June 15. "How reliable or accurate a report can the Eames Commission produce if they are only talking to one side?"

Mr. Jones reports that a number of individuals and groups have made written contributions, but they "have been told that they are not part of the conversation because the real issue is about ecclesiology: how the church can live together with differences rather than homosexuality. And they have been told that the framing of the issue comes from Archbishop of Canterbury, Rowan Williams himself."

Those concerns are also shared by the Rt. Rev. V. Gene Robinson, Bishop

of New Hampshire, who wrote:

"If the commission's work is not about me, the diocese, or homosexuality, why was [commission member] Archbishop [Drexel] Gomez allowed to give 6-8 pages of testimony focused almost solely on those realities and how ECUSA ought to be punished for it? Had he been ruled out of order for not speaking to the germane topic of living together as a communion, the stated reason for our not being included would have a more authentic ring."

In response to several requests from THE LIVING CHURCH for comment, a commission spokesperson, the Rev. Brian Parker, wrote: "New Hampshire has yet to submit anything to the Commission, although it has been invited to do so."

New Hampshire Congregation Leaves Property and Diocese

By a vote of 34-3 members of Church of the Redeemer in Rochester, N.H., have rejected an offer of Delegated Pastoral Oversight [DEPO] and chosen to leave behind their parish building rather than accept the jurisdiction of the Rt. Rev. V. Gene Robinson as Bishop of New Hampshire.

"We offered [the parish] 95 percent of what they were seeking," Bishop Robinson said. "They chose not to accept any offer, would not grant the final 5 percent of authority that allows the tiniest thread of relationship with their bishop."

The Rochester parish has been a sore spot in Bishop Robinson's campaign to win over his opponents within New Hampshire. Bishop Robinson's predecessor, the Rt. Rev. Douglas Theuner, fired the parish vicar, the Rev. Donald Wilson, for contumacy in November. For several weeks after Fr. Wilson was removed, the congregation witnessed public confrontations between diocesan officials and parishioners and an exodus of members from the 102-year-old parish [TLC, Nov. 30].

At a meeting with the parish leader-

ship on June 23, Bishop Robinson offered a compromise, which he said had been commended by Archbishops Robin Eames and Rowan Williams. He would agree to reinstate Fr. Wilson and allow Bishop Daniel Herzog of Albany to exercise pastoral oversight at Redeemer. In return, the congregation would have to submit to his authority as bishop and accede to his visitations.

The vestry's counter offer was for him to delegate his episcopal jurisdiction to a flying bishop for a two-year period, allowing the Lambeth Commission and the Episcopal Church to resolve the conflicts dividing the Anglican Communion that have arisen as a result of Bishop Robinson's election.

After polling the congregation, the nine-member vestry declined to accept Bishop Robinson's offer. Bishop Robinson declined the congregation's request for a temporary trial separation. Having reached an impasse, the wardens asked



Bishop Robinson:
'I thought I was going with an offer they simply could not refuse.'

Bishop Robinson to remove them from office. Bishop Robinson declined, whereupon they gave him the keys and left.

After the meeting, Bishop Robinson stated he was shocked. "I'm heartbroken over this," he said. "I thought I was going with an offer they simply could not refuse."

On June 27 approximately 80 Episcopalians from outside the parish joined Bishop Robinson and the three remaining parishioners to worship at Redeemer while across town, 45 recusants worshiped at rented facilities at Grace Baptist Church.

Redeemer's former senior warden, Jerry DeLemus, saw the crisis as a failure of leadership. "Bishop Griswold could intervene in this and stop this," he said. The bishops have given "orthodox Episcopalians the choice of being driven out or submitting to the supporters of Gene Robinson. We don't know where to go. There is no support mechanism for us, none."

Federal Marriage Amendment Opposed

The Episcopal Church has endorsed an open letter to Congress opposing passage of a constitutional amendment banning same-sex marriages.

Signed by more than two dozen Christian, Jewish and Sikh organizations, the June 2 letter notes "Although we have differing opinions on rights for same-sex couples, we believe the Federal Marriage Amendment reflects a fundamental disregard for individual civil rights and ignores differences among our nation's many religious traditions."

The Rev. Barry W. Lynn, executive director of Americans United for the Separation of Church and State (the petition's author) stated, "This unwise proposal would give a federal government blessing to the marriage rites of some religious communities and make the practices of other faiths illegal."

The Senate version of the amendment asks that: "Marriage in the United States shall consist only of the union of a man and a woman. Neither this Constitution, nor the constitution of any State, shall be construed to require that marriage or the legal incidents thereof be conferred upon any union other than the union of a man and a woman."

John B. Johnson of the Episcopal Church's Office of Governmental Relations in Washington told THE LIVING CHURCH on June 28 his office had authorized the use of the Episcopal Church's name on the letter saying, "the Federal Marriage Amendment creates a constitutional inequity between homosexuals and heterosexual persons."

Mr. Johnson said it was "important for people to understand that there is a solid resolution from General Convention out there that directs us, that gives us a mandate on this issue." Resolution C019 from the 1994 General Convention affirms "that homosexual persons are entitled to equal protection under the law with all other citizens" and directs the Office of Government Relations "to work on behalf of pending and future legislation to assure that such protection is provided in reality."



Palestinian leader Yasser Arafat greets the Very Rev. Rick Lawson, dean of St. Mark's Cathedral, Salt Lake City, Utah, in Ramallah. Dean Lawson and St. Mark's dean emeritus, the Very Rev. Jack Potter (left background), were in the Holy Land for the annual North American Anglican Cathedral Conference of Deans. The Rt. Rev. Riah Abu El Assal, Episcopal Bishop in Jerusalem (center), made introductions.

Diocesan Dialogue photo

Deans Confront Mideast Tensions

As recent guests of the Episcopal Church in Jerusalem and the Middle East, participants of the North American Conference of Cathedral Deans were offered many of the familiar Holy Land tour group options, but also some unusual ones that included being under the gunsight of Israeli tanks parked outside the compound of Palestinian Authority leader Yasser Arafat and tent camping overnight inside the Judean Wilderness where Jesus was tempted by Satan.

The current cycle of terrorism and retaliation in the Holy Land has driven away many if not most of the tourists and also kept turnout for this year's annual gathering of deans, spouses and partners to a lower than usual 40 or so. But of those who went and were later contacted by THE LIVING CHURCH there was unanimous agreement that it had been a unique opportunity where deeply spiritual moments were packed closely together with moments of comedy and tragedy.

When the Very Rev. John Smylie heard a woman's shriek coming from the Bedouin tent where a dozen or so of his male and female colleagues slept, the dean of St. John's Cathedral in Spokane, Wash., realized that the wolves he had been trying to keep away with a flashlight had eluded him and gotten inside. From the stillness of imagining himself out under the same stars as Jesus, Dean Smalley was plunged into hurried comedy at sunrise while he and others helped the dean of St. Mark's Pro-Cathedral in Hastings, Neb., the Very Rev. Richard J. Martin-

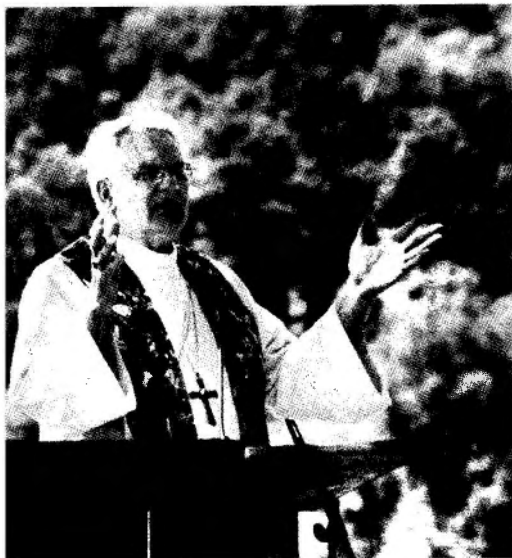
dale, and a Canadian dean retrieve camera equipment, which along with food and other items comprised the contents of a small backpack the wolves took from the tent. Immediately after breaking camp, the group was taken by bus to the Massada Fortress, where Jewish freedom fighters committed suicide rather than surrender to the Imperial Roman army.

The conference also contained some disturbing scenes from current events. None of the deans contacted by TLC said they were prepared to deal with their own reactions upon seeing the separation wall currently being erected around the Occupied Territories.

Some made comparisons to the Berlin Wall, while the Very Rev. Ralph Blackman, dean of St. James' Cathedral, Chicago, recalled the youthful appearance of an Israeli policeman with a large semi-automatic weapon at one of the wall checkpoints and said: "People live in fear for their life on both sides of that wall."

Despite their presence at a number of sacred and politically sensitive sites in Israel, the Occupied Territories and Jordan, the Very Rev. Tracey Lind, dean of Trinity Cathedral, Cleveland, said news reports of violence in recent years meant most sites of interest contained few crowds.

"They say that 90 percent of the world's beauty, wisdom and tragedy is found in the Holy Land," Dean Lind said. "I would add that 90 percent of the world's complexity is found there as well. I never knew until I went there how small and complex a place that is."



David Shively/Tidings photo

Bishop Creighton of Central Pennsylvania offers the Eucharist to clergy and lay deputies gathered along the banks of the Susquehanna River in Shikellamy State Park on June 12 for the centennial diocesan Eucharist.

Pain and Rejoicing

The Diocese of **Central Pennsylvania** kept the focus of its June 11-12 annual convention on a celebration of the 100th anniversary of its creation in its current geographic configuration as well as the formation of two new worship communities during the past year, but the negative effects of last summer's General Convention were also acknowledged.

Delegates from the diocese's 70 parishes and two new church plants passed a balanced budget of \$2.2 million, including \$282,708 for the national church, funded by a 20 percent "fair share asking" of net disposable income from each congregation.

In his convention address, the diocesan bishop, the Rt. Rev. Michael W. Creighton, commended the diocese for its liveliness, saying that as he traveled, "public conversation in the pews about the faith has clearly increased" while at the same time the "past year has been one of the most difficult years" in his memory.

One of the painful moments this past year, Bishop Creighton admitted, arose as a direct consequence of his, and the diocesan deputation's,

vote to affirm the election of the Rev. Canon V. Gene Robinson as Bishop Coadjutor of New Hampshire. In protest to this decision, the Diocese of Recife in the Anglican Province of Brazil ended its companion relationship with Central Pennsylvania.

While saddened by this rupture, Bishop Creighton noted that the diocese had not given up on Brazil and the delegates would be asked to affirm a new companion relationship covenant at convention with the Diocese of Sao Paolo.

As a mark of the diocese's vitality, Bishop Creighton told convention its capital campaign had surpassed its goal of \$2 million and he now called upon the diocese "to tap into the missionary zeal that gave birth to us" for its second century.

Nine resolutions were approved by convention, including calls for additional funds for the purchase of land for new churches, seminarian support, and support for the diocese's nursing home.

Financial Stress

With preliminary financial projections indicating declines in several sources of income, financial business occupied a major portion of the annual convocation of the **Navajoland Area Mission** which met June 11-13 in Bluff, Utah.

Navajoland Area Mission was created by General Convention 1976. Its boundaries coincide with those of the Navajo Nation in what had been parts of the dioceses of Utah, Arizona and Rio Grande.

Navajoland financial officer Lucile Blakesley told the convocation that projected income will be less this year in several areas including investment income, undesignated gifts, and the base budget support from the national church.

The Rev. Ian Corbett, chair of the administration committee, noted that the area mission council was considering 20 percent pay reductions for the clergy because of the shortfall. He

added that 80 percent of the \$396,156 annual budget goes for salaries.

The Rt. Rev. Steven Plummer, Bishop of Navajoland, reported that he had spoken with some of his colleagues about the situation and asked for their help. In response, the dioceses of Utah, Arizona and Colorado are now working to help with both fund raising and long-range planning, he said.

The Episcopal Church in Navajoland began the year with a projected \$77,000 shortfall. This increased to almost \$90,000 due to cuts in support from the national church. As a result of two appeal letters and assistance from the Diocese of Utah, the projected deficit was reduced to approximately \$20,000, with additional contributions expected to reduce that amount further before the end of the year.

"It has been a nightmare for me," Bishop Plummer said of the financial situation, and added that he believed it affected his health. He told delegates that he will have to resume treatment soon for lymphoma. It appears Navajoland's budget will be met for this year, he explained, but there will be difficulty with next year's budget.

In other business, Mrs. Blakesley was commended for her 23 years of service to the area mission. She retired as financial officer on June 15.

Dick Snyder

BRIEFLY...

Republican leaders in the House of Representatives abruptly removed from the legislative schedule a bill which would have authorized oil and gas exploration in the **Arctic National Wildlife Refuge**. The Arctic Coastal Plain is sacred to the indigenous Gwich'in population who are 90 percent Episcopalian. The Arctic bill was the subject of an Episcopal Policy Network alert encouraging Episcopalians to write, call or FAX their members of Congress before the vote.

Why I Decided to Retire Early

By Richard H. Schmidt

For most of my working life, I had thought I'd retire at 65, but a few years ago, the Episcopal Church Pension Fund made it possible for clergy to retire after 30 years on the job, regardless of their age. That sounded good to me.

My wife, Pam, and I had seen other clergy, some of them our friends, who had remained in their parishes too long. They had enjoyed fruitful and happy ministries for several years, but the wind had gone out of their sails. Both parish and priest would have benefited from a new challenge, but it didn't happen. Sometimes it was because the priest couldn't find another position. Sometimes it was because he was comfortable and well paid and didn't want to move. Sometimes it was because his sense of who he was had become enmeshed with the parish and he couldn't imagine himself anywhere else. And sometimes he had simply worked too hard and too long, often at low pay, and had burned out.

Whatever the reason, these clergy finished their careers by simply putting in time. Parish and priest began treading water, going nowhere, repeating the same tired programs year after year. Morale plummeted. Eventually, perceptive lay people in the parish realized what was happening, but they were powerless to effect a change. Early in my career I had vowed this would not happen to me. When I realized it was time to go, I would go.

This possibility became more than a theoretical one for me when the Church Pension Fund began allowing clergy to retire after 30 years. Adding my pension payment to savings, Social Security, and some part-time work after retirement, we realized that a full-time salary was no longer necessary for us. At age 55, we found ourselves with a choice. It's not that I didn't love parish work. I did and still do. Moreover, the parish I had served for the last 10 years, St. Paul's, Daphne, Ala., was, I thought, the best parish in the Anglican Communion — relaxed, tolerant, generous, vital, loving. Serving among such people had been a gift to me. But after 10 years, I knew I needed to go. A decade earlier, I had had

a vision for the place, and seeing that vision realized had been a delight — but now what? I had no vision for the next 10 years. Clearly, it was time to go, both for my sake and for the parish's.

Pam's and my choice was whether to retire or move into another parish.

When we realized we could afford to retire, the decision was an easy one. Besides, there were lots of things we'd wanted to do in later life, and now, while our health was good, was the time to do them.

During my first year of retirement, we traveled, bought a new home (in St. Louis, 700 miles from my last parish, so as not to complicate the arrival of my successor), and spent time on two seminary campuses where I wrote a book on Anglican theologians, now in its second printing. Two more books will be out within the next year and I'm under contract for a fourth book. In 2002 I went to Nigeria for three months, ostensibly to teach at a theological school and lead conferences for diocesan clergy (which I did), but actually because I wanted to learn firsthand about life in a Third World country (which I also did). A year later we spent three months in England where I taught and we traveled. Back in America, I now teach at a seminary in St. Louis, train overseas missionaries for the Episcopal Church, lead vestry retreats and clergy conferences, and work two days a week at a local parish. And the list of things I want to do is still long.

Perhaps the most liberating feature of my retirement occurs at Grace Church, Kirkwood, Mo., where I now serve as a part-time, some-time assistant. When someone approaches me on Sunday morning about a scheduling conflict, a typo in the bulletin, a budget shortfall, or the gay bishop, it is with secret glee (or maybe it's not so secret) that I say, "You need to talk to the rector about that."

The joy I'm finding in retirement has confirmed for me again something I have learned repeatedly during my adult life but which I didn't know when I was younger: Everything changes, including people, including me. I could do some things when I was young that I can no longer do, and I can do some

things now that I could not have done then. Moreover, what needed doing in the past is not what needs doing now. "New occasions teach new duties," as James Russell Lowell said. One of the keys to a happy life is to remain always open to fresh challenges, and to do that, we must let go of yesterday's challenges. The alternative is to live out our later years among listless memories, which would be to check out of life. I want never to do that. □

The Rev. Richard H. Schmidt is a retired priest who lives in Kirkwood, Mo.

Retirement Planning

Important financial questions

What do you need or want in retirement?

- Identify** cash and debt needs and prepare initial retirement budget
- Estimate** insurance needs
- Define** personal goals, needs, and wants
- Redo** budget based on goals

What do you have?

- Identify** financial resources and projected retirement income sources
- Collect and organize** financial documents
- Create** a financial net worth statement of assets and liabilities

What do you need to reach your retirement goals?

- Develop** insurance, savings and investment strategies
- Prioritize** strategies for your plan
- Re-evaluate** plan annually or after significant life changes

Source: Church Pension Group

30 and Out

Consider carefully before choosing to retire early.

By Steve Norcross

The Church Pension Fund has provided an additional option for those considering retirement from active ministry. The key features of the option are:

- Clergy who are 55 years old with 30 years credited service may retire and begin drawing a CPF pension.
- Pension is based on actual years of credited service with no "early retirement" pension reduction.
- Benefit bridge payment will be paid to the retiree to age 65.

In the words of the Rev. James C. Fenhagen, chair of the Wellness Initiatives Advisory Committee, this new benefit "will certainly provide new opportunities within the church and new options for clergy who are coming to the end of their formal, active ministries."

I retired this year from active parish ministry at age 61. My record indicated that I had 30+ years of credited service. Drawing a pension, and considering additional sources of income, I could meet my living expenses and free my schedule for other forms of service, some volunteer, some paid.

Before I made the decision to opt for

early retirement under the 30-year plan, I was advised to think carefully about the decision. Although most any mistake can be corrected, some choices turn out to be costly. Clergy considering this choice should be aware of as many of its ramifications as possible. Here are some questions that the prospective retiree should consider carefully and prayerfully:

Do you really want to retire?

AARP The Magazine's editor Steven Slon observes that seven in 10 workers between the ages of 50 and 70 say they never expect to quit working. If you are in good health, are reasonably happy in your work, and have no burning ambition to modify your life work and situation in any dramatic way, retirement may not be in your best interest.

Someone has noted that many an early retirement that turned out to be too early came as a response to fatigue or lack of growth in one's spirit and one's work, "in a rut," or the much-used term, "burnout." A restful (or active) vacation, a sabbatical, a study leave, or a retreat may well provide the change of scene and the refreshment necessary to go forward for a few, or several more years.

Retirement should be a positive

response to opportunity instead of a convenient escape from a situation that is difficult. A too-early retirement could leave one with much time to regret the decision.

What do you want to do after retirement?

The happiest young retirees are those who have a definite plan for themselves upon reaching retirement date. In contrast, the unhappiest are those who just let it happen and have no definite plans for themselves once there is no study, altar, and pulpit to occupy and the phone seldom rings.

As suggested above, the term "retirement" is becoming obsolete for middle-aged workers. To be sure, the decision to remain working is often motivated by financial considerations. Quite apart from the money is the satisfaction of bringing one's skills and abilities toward the betterment of humankind. One wants to feel needed and useful.

Parish clergy have, by our wisdom and experience, a host of skills that are transferable to other work. We usually work well with people and ideas, and are good communicators. We also bring stability to the workplace. Whether early retirement is a time of vital response to vocational call, or a time of

disappointment and isolation is largely a matter of planning and focus. There is no better time to rely on one's spiritual director, the counsel of one's spouse and close colleagues, and the clarity of prayer to show one the way.

How much money will one need to live comfortably in retirement?

Younger retirees will find that their living expenses will remain similar to expenses when working. Commuting, clothing, and restaurant meal costs may lessen, and perhaps a house mortgage will be paid up. In contrast, the costs of travel, the pursuit of long-postponed activities, and health care will introduce new expenses to one's budget. Some financial advisors are suggesting that early retirement will find daily living expenses increasing by 25 percent over those of the late working years.

Clergy pension benefit will be a fraction of stipend, housing, and utility allowance of the last years of full-time employment. How low or how high the fraction will be determined by a formula that will take into consideration one's years of credited service and highest average compensation (HAC). A query to the Retirement Benefits department of the Church Pension Fund (CPF) will provide an estimate of pension benefit at the anticipated date of retirement. CPF may be reached at 800-223-6602, or see its website at www.cpg.org. CPF's Planning for Tomorrow conferences may be helpful.

Financial advisors are clear that clergy (in fact, everyone) should rely on three sources to finance a comfortable retirement: pension benefits, the proceeds of one's own retirement savings and investments, and government benefits such as Social Security. In general, the earlier you begin to take either pension benefits or investment proceeds, the less will be your monthly money.

This is not a different dilemma than that faced by those who can choose early retirement in Social Security at age 62. Will the three extra years of benefit make up for the lower benefit for the remainder of one's life? One does not want to run out of money before running out of years. Yet an argument in support of early retirement is also significant. The best years of one's retirement may well be the early ones.

What about health insurance?

Early retirees are coming to an age in

which medical costs increase. Some have prescribed medications that they may need to take for the rest of their lives. Without medical insurance, the out-of-pocket cost of these drugs might be prohibitive. Losing health insurance, or replacing what is lost once no longer employed, is a big factor in deciding against early retirement. Going without health insurance is, for most of us, an unacceptable risk.

The Church Pension Fund does provide a monthly "bridge" payment, in addition to one's pension benefit, for those retiring before age 65. One purpose of this additional payment is to help underwrite the cost of medical insurance. Depending on one's circumstance, medical insurance may be hard to find at any price, let alone one covered by the bridge payment. Note, too, that the bridge payment is halved when one becomes 62, and disappears entirely at age 65 when Medicare becomes available. A variety of options for health care insurance may be available through one's diocesan plan and the Medical Trust of the Church Insurance Corp.

Should you affiliate with a congregation?

Every retiree, early or late, will need to answer this question. But it is of particular interest to the priest who chooses early retirement. A 30- or 40-year post-retirement life is a long time, and after a lifetime of urging people of faith to remain part of a faith community, we should practice what we preach.

It is common belief that upon retirement the priest will not be a part of the congregation from which he or she has retired. This distance is essential for the new rector and for the congregation.

The question of where one worships is often a troublesome one, particularly if the retiring priest has chosen to remain a resident of the community where he or she last worked.

In this matter it is good to be proactive. Visit some churches on a Sunday morning as a worshiper. Is the preaching solid and well-prepared and in service of God's word? Is the liturgical style of the congregation congenial to one's own piety? Can you be ministered unto by the incumbent priest?

Consider not affiliating with the congregation in a priestly manner. Many retired clergy are delighted with the

opportunity to worship alone, or with their spouses or partners, with no particular expectations of leadership. This is, after all, retirement, and can be a time of refreshment, renewal, and a new direction in life. □

The Rev. Steve Norcross is the director of pastoral services at William Temple House, Portland, Ore.

WEB RESOURCES FOR RETIREMENT

Where to get more information:

AAR - Alliance for Aging Research
www.agingresearch.org

AGS - American Geriatrics Society
www.americangeriatrics.org

AOA - US Administration on Aging
www.aoa.gov

ASA - American Society on Aging
www.asa.org

ESM - Episcopal Senior Ministries
www.esm.org

AAHSA - American Association of Homes & Services for the Aging
www.aahsa.org

AARP - American Association of Retired People
www.aarp.com

ADRD - Alzheimer's Disease and Related Disorders Association
www.alz.org

CCAC - Continuing Care Accreditation Commission
www.ccaconline.org/aflist.htm

NAIC - National Aging Information Center
www.aoa.dhhs.gov/niac

NCOA - The National Council on the Aging
www.ncoa.org

NCPSSM - National Committee to Preserve Social Security & Medicare
www.ncpssm.org

NFCAC - National Family Caregivers Association
www.nfcacares.org

Church Pension Group
www.cpg.com

Retirement Coaching
www.retirementcoaching.org

Retirement Resorts
www.retirementresorts.com

Retirement With a Purpose
www.retirementwithapurpose.com



Careful Planning

Ten tips for adult children facing choices with their aging parents

The chapel at Deerfield Episcopal Retirement Community, Asheville, N.C.

By Michael O'Loughlin

The American Association of Retired Persons (AARP) and the National Alliance for Caregiving estimate that more than 20 percent of adult Americans — more than 44 million — are now involved in helping to care for a spouse, relative, or other person over age 50. Even if they have vowed to themselves and prayed that they would never put their mom or dad in a nursing home, millions of Americans each year do face the unpleasant wake-up call that their parents no longer can live independently.

Here are some starting points for adult children who, along with their parents, are weighing care options:

1. Understand your parents' wishes: It's much easier to talk to parents when they're physically and mentally healthy than when they're incapacitated or hospitalized. Planning before a crisis, like a fall or a stroke, makes things easier, but remember that your parents' needs will change over time, so it won't be a one-time conversation.

Then, to make sure those wishes can be carried out, seniors and their parents should have current legal documents reviewed and redrafted as neces-

sary with the help of an elder law attorney who has experience dealing with incapacitation issues.

2. Make it legal: "A fear of losing control of their lives often causes elderly individuals to avoid legal assistance," said elder law attorney Frederick Fowler, of Troy, N.Y. Seniors are more enthusiastic when they discover that proper legal documentation and planning can help them maintain their control and make their desires a reality.

3. Are you really listening?: Many psychologists recommend family dialogue to determine the best care for aging parents. Yet clinicians find that many people try to resolve these dilemmas without listening to the needs of everyone involved. "A family may feel obligated to bring Grandpa into the home after his heart attack, without first asking him if he would prefer assisted living or a retirement community instead," according to the American Psychological Association.

Dr. Bob Knight, associate professor of gerontology and psychology at the University of Southern California, has found that "the overall rule of thumb is that people overestimate the value of family and underestimate the needs of being closer to friends and a familiar neighborhood."

4. The in-home care option: Elder parents may be adamant about wanting to stay in their own home, but adult children may be unsure how to gauge if this is a viable option, and what services are available to help their parents continue to live independently.

Home care providers deliver health care and support services that can range from companionship, housekeeping, and personal care assistance to professional nursing and health-aide care, along with physical, occupational, respiratory, and speech therapies.

5. Selecting a facility: Assisted living facilities may be ideal for parents who can't manage on their own, but do not need the regular medical attention found in skilled nursing facilities.

The American Association of Homes and Services for the Aging (AAHSA) offers a checklist to

Planning resources abound for adult children

consider when exploring assisted living options, including:

- What kinds of services are available? Are services provided by the facility's employees, or are arrangements made with other agencies?

- What choice of accommodations is there?
- Are friends and family able to visit conveniently?

- What is included in the daily or monthly rate? What services are available for extra charges?

- Can furniture and other personal items be brought from home?

- What kinds of activities and recreation are available? How often?

- What happens if your parent needs additional assistance later? Will he or she have to move, or can the facility provide the care?

6. Who oversees the care?: Licensure and regulations for assisted living centers vary from state to state. "Several different state agencies may be responsible for overseeing assisted living residences," says the AAHSA. "Ask the facility if the state requires licensure. If so, ask to see the most recent inspection report."

"As you explore your options, keep in mind that all assisted living and skilled nursing facilities are not created equally," agrees the American Association for Respiratory Care.

7. Counting the cost: A national survey sponsored by MetLife in 2002 listed the average monthly cost of assisted living by geographic areas (see sidebar). In many parts of the country, assisted living residences charge \$1,500 a month to more than \$5,000 a month, depending on the standard services and accommodations offered and the size of the apartment.

"The cost of living in a particular area, facilities' onsite amenities, and extent of services provided help dictate costs," says Clare Absher, a registered nurse and care manager writing at the Suite 101 website.

Some assisted-living arrangements are part of a continuing-care facility, where residents may move from independent living to a higher level of care in the same facility. In those facilities, current residents get preference over outsiders trying to move in where availability is limited.

Medicare doesn't cover costs related to assisted living, nor does it cover similar services contracted to serve a patient in his or her private residence.

8. Manage your own stress: Whether or not an adult child is personally providing hands-on care,

Trained as a teacher, minister, and family therapist, certified life coach Robert Olson helps adults ages 40 through 70 to identify and achieve quality of life issues — including pre-retirement planning — that match their values and desires. Visit retirementcoaching.org, or call 239-543-5831 for a free consultation.

Episcopal Parish Services offers a free sampler pack of resources on different aspects of aging including program suggestions, caregiving as an issue of social justice, retirement, spirituality, living wills, and final wishes. Order Packet 61-0123 online at episcopalparishservices.org, or call 1-800-903-5544.

Assisted Living Info offers a step-by-step guide to the facility selection process at assistedlivinginfo.com, or call 1-800-536-2657.

The not-for-profit **Continuing Care Accreditation Commission (CCAC)** is the nation's only accrediting body for aging services continuums, including continuing care retirement communities. Details on standards and accredited communities are available at ccaonline.org, and by calling 1-866-888-1122.

The Visiting Nurse Associations of America offers helpful information on local visiting nurse agencies and services at vnaa.org, and by calling 617-737-3200.

The National Association for Home Care offers information and advocacy for the homecare and hospice communities online at nahc.org, and by calling 202-547-7424.

Caregiver.com offers an online care directory, many helpful articles, and an online discussion forum. To subscribe to the organization's magazine, *Today's Caregiver*, call 1-800-829-2734.

The MetLife national assisted living cost survey is available online at **Long Term Care Link**, ltclink.net.

The Assisted Living Forum offers an online listing of assisted living agencies, organized by state, at assistedlivingforum.com.

The National Family Caregivers Association offers dozens of information and support resources at nfcacares.org, or call 1-800-896-3650.

To find a support group of caregivers near you, visit the **Children of Aging Parents** website, caps4caregivers.org, or call 1-800-227-7294.

Hardly Retired

By Aaron Orear



Joe Thoma photo

Canon Pinder advises many young priests.

the burden of worrying about an aging parent can be a huge strain. Living far from an aging parent can be a source of worry in itself, as is the strain of watching a gradual decline—either close up or from a distance. These worries can also strain other relationships, such as the caregiver's marriage.

The National Family Caregivers Association's (NFCA) "principles of empowerment" for caregivers include these tips:

- Remember to be good to yourself. Love, honor, and value yourself.
- Watch out for signs of depression, and don't delay in getting professional help when you need it.
 - When people offer to help, accept the offer and suggest specific things that they can do.
 - Educate yourself about your loved one's condition. Information is empowering.

9. Make the most of visits: It's not easy to see someone we love in surroundings where they seem uncomfortable. The Dallas-based Compassionate Companions advocacy group offers these suggestions for making visits smoother and more pleasant:

- Honor your parent's time commitments, such as meal times and social activities.
- Make a determination regarding your parent's fatigue factor, and schedule your visits accordingly.
- Try to guide the conversation to positive topics and toward tasks your parent is able to perform.
- Treat all the residents with respect and as adults, without patronizing them, even if they are disoriented or confused.
- Don't belittle your parent's feelings, "preach," or give unsolicited advice.

10. Get — and give — spiritual support: The Church of the Holy Comforter, Vienna, Va., has for years offered small-group support for faith community members with senior parents. The parish offers two groups: one for parishioners whose parents live nearby, another for those whose parents live far from them.

Parish member Tom Riley was a longtime participant in one of the elder care small groups.

The parish group offers a chance "to learn new techniques in communication," Mr. Riley said. "We are relieved of guilt when we need to seek the help of professional caregivers. We also have a safe place to weep and be comforted when we talk about our parents' loss of dignity. A group, gathered by our priest, with a pledge of trust and confidentiality, gives us a license to share." □

The retirement icon is well established: a gentleman of a certain age, relaxing in his golden years by puttering about the house and driving his wife crazy. Perhaps golfing, fishing, or traversing the country in an RV. This is the standard image and it's one in which the Rev.

Canon Nelson Pinder, of Orlando, Fla., seems uninterested.

To list his involvements in the Diocese of Central Florida would take much of this issue. Retired since 1995, he is chair of the Commission on Anti-Racism Training and will soon become a licensed trainer himself. He is the diocesan representative to the Episcopal Church on various occasions, most notably to FOCUS (Families of Clergy United in Support), which provides assistance to clergy and their families dealing with the unique demands of vocation.

Canon Pinder, 71, also chairs the Diocese of Central Florida's branch of Episcopal Relief and Development. Through that agency, and through his participation in the diocese's Honduras Committee, he has paid numerous visits to that country to assess needs and how resources could best be used. It is a project of which he is especially proud, and rightly so. The Diocese of Central Florida has sustained a relationship with the Church in Honduras for more than 30 years.

As of press time Canon Pinder was serving as the vice president of the Union of Black Episcopalians, and is running for president of that organization, which was to meet July 5-8 in Cincinnati.

Canon Pinder's work isn't limited to committees and boards. After 21 years as rector of the Church of St. John the Baptist in Orlando, he has continued to stay active in parish life. Serving as an interim priest for the diocese, currently at Church of the Holy Presence in Deland, Fla., keeps him grounded in the day-to-day life of the church. Young priests often seek his advice and guidance. "They find me," he said.

Outside of church organizations Canon Pinder works with Orlando's school superintendent and with individual schools to address issues of racism. He does similar work through the sheriff's office, getting involved when racial tensions have led to violence. He is an active recruiter for his alma mater, Bethune-Cookman College, and serves on the college's trustee board. His seminary, Nashotah House, recognized his ministry by awarding him an honorary degree at commencement in May.

Asked what he does to relax, and if he even has the time, Canon Pinder answers that he enjoys watching sports to unwind. "I go to basketball games. I like the [Orlando] Magic. I enjoy football, professional, college and high school. In fact, I am working with Jones High School to restart their Booster Club..."

Married to his wife, Marian, and the father of two children, Canon Pinder does stop to smell the roses, but while he's doing so he'll do just a bit of weeding and watering. □

Ailments, Not Derailments

I've never seen what happens after I swallow a vitamin capsule, but I know that whatever's inside it is now inside me, doing its job quietly. It continues a process that began years ago. It needs no nudging.

That's what popped into my head when I asked Jesus, during prayer, why I didn't see something happening, something really cool, in managing my ailment.

I learned that once I turned my Parkinsonism over to God, who gave me life in the first place and ever since has sustained it, I should stand back. That's not easy to do. If I didn't have a lot of curiosity — some call it nosiness — I wouldn't have become a journalist. But I knew that if a surgeon were performing open heart surgery, I'd be better off immersed in surgical fog than peering over the doctor's shoulder and asking him or her to explain each step.

Nagging the surgeon during an operation is not smart. Nagging God is not smart either.

My neurologist explained that Parkinsonism is not the same for everybody. Symptoms differ, and it is the symptoms that are treated because there is no known treatment for olivopontocerebellar atrophy itself. If nothing can be done about the disease, at least something can be done about its name. It is called OPCA for short.

So where's the healing I've been praying for? If the specialist says that a disease is incurable, what's the point of praying about it? Was Jesus looking the other way when OPCA slipped into my life?

I do not believe that our heavenly Father drops disasters and pains on us in order to teach a lesson. I do believe that the Lord helps us to learn from the disasters and pains we encounter, and in the course of that learning we can grow closer to the Lord, our teacher.

One of the many things I've learned is that a rollator will get me almost anywhere. I had never heard of a rollator, and I cannot find it in the newest edition of the *Merriam-Webster Collegiate Dictionary*. It is a sort of glorified walker, with four large wheels, handlebars, a folding seat and brakes. I attached an old license plate to mine, and it gets friendly grins in the mall.

It makes me an oddity at church only because I head for the front row, where my rollator fits, while everybody else is seating from the back. Wherever I am, it enables me to walk safely and at any pace. I didn't know there was such a thing as a rollator, and it was an answer to prayer.

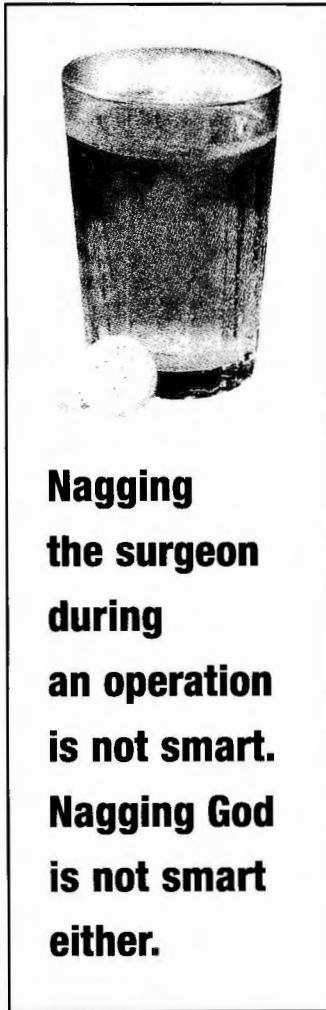
There are other answers. Anybody who's told about a progressive disease is likely to pray for family and friends. I don't think I could itemize the countless ways children and grandchildren, cousins and friends, health professionals and strangers who open doors, show their love and God's love.

There are not many of us with OPCA or multiple system atrophy (MSA) or similar Parkinson's spinoffs, and there are a couple of close-knit groups who are in touch daily via the Internet. New friendships and new modes of sharing information and support are prayers answered.

Healing goes on, though not precisely as I asked. Prayers have led to healing of attitude, of conscience, of fear and depression. Healing affirms that God knew

my questions before I asked them, and knows the answers. Ailments do not have to be derailments.

Our guest columnist is A.E.P. Wall, a retired journalist who lives in Orland Park, Ill.



**Nagging
the surgeon
during
an operation
is not smart.
Nagging God
is not smart
either.**

Did You Know ...

Four members of the clergy in the Diocese of Western Massachusetts are beekeepers.

Quote of the Week

The Rt. Rev. Alfred Reid, Bishop of Jamaica and the Cayman Islands, on evangelism:

"So-called evangelism (today) is not aimed at the outsider who thinks in terms of the secular city ... it is being aimed at getting people to leave one church and going to another ... a complete waste of time."

**We hope
people are not
putting too
much faith in
the Lambeth
Commission.**

Waiting for the Report

Much of the Anglican Communion is awaiting the report of the Lambeth Commission, the group appointed by the Archbishop of Canterbury to examine the legal and theological implications of the Episcopal Church's decision to consecrate a non-celibate homosexual person as Bishop Coadjutor of New Hampshire and action of the Diocese of New Westminster (Canada) to authorize services for use in connection with same-sex blessings. Before the report will be issued, the commission has its third and final meeting scheduled for September; then it is to report to the archbishop by no later than Sept. 30.

Anglicans have been urged not to make any moves until the commission has had a chance to deal with the issues. While some congregations and individuals have chosen not to wait, the vast majority of those who are unable to accept the New Hampshire consecration have stayed put to see whether the commission can put forward a workable recommendation to deal with the impasse over sexuality issues.

We hope people are not putting too much faith in the commission, for chances are no matter what the 19-member group says in its report, it is going to upset some people while others will be elated. The commission has no canonical strength, so the 38 member churches of the Anglican Communion will be free to abide by the recommendations or to ignore them. Some of the content of the testimony to the commission by prominent Episcopalians has become public in recent weeks, and some of the papers presented to the commission for deliberation from all parts of the Communion have been circulated. For the most part the arguments made by both sides are familiar, having been presented on our pages as well as in other publications and websites.

We should not underestimate the importance of the work of the Lambeth Commission. Comprised of prominent theologians from all parts of the Communion, including six primates, the commission will look at all aspects of the sexuality issues and will study the matter of communion among provinces in great depth. When its report is issued, we should take it seriously.

Retirement Decisions

We are pleased to present our first Retirement Issue, an effort to provide a resource for those who are contemplating retirement in the near future. Given the age of the "baby boom" generation, retirement is about to be a prominent aspect of many people's lives. This should be particularly applicable to clergy of the Episcopal Church. With hundreds of clergy reaching retirement age and hundreds more eligible for the Church Pension Fund's 30-year initiative, the pool of active clergy could soon be reduced.

This special issue includes a look at Church Pension Fund's early retirement endeavor, giving clergy who have accumulated 30 years of ordained ministry an opportunity to retire early if they have reached 55 years of age. Two articles explore different aspects of this plan. Our Retirement Issue also presents articles about other facets of retirement, including how to choose a retirement community, and being ordained later in life as well as retirement-related advertising and book reviews. We salute our readers who are retired and send best wishes to those involved in planning for retirement.

Job Well Done

In this Retirement Issue it seems appropriate to note the retirement of Alan Blanchard, who stepped down last month after 13 years as president of the Church Pension Group. Participants in the Church Pension Fund noticed considerable growth during Mr. Blanchard's time as president. The fund's assets quadrupled to more than \$6 billion during that period, and nearly \$1.3 billion was added to the funds reserved for clergy pensions and related benefits over the past decade. Church Pension Group embarked on some successful new endeavors of serving the Church during Mr. Blanchard's tenure. We are pleased to salute Alan Blanchard for his corporate leadership and wish him a peaceful, healthy and happy retirement.



Retired Clergy

Are We Expecting Too Much for Too Little?

By Park Allis

We are closing in on having more retired clergy on our rolls than active clergy. In many cases retirees are being depended upon more and more to keep open marginal congregations.

In March 2003 there were 5,778 retired clergy and 7,767 active clergy. In addition, the number of ordinations has been declining steadily in recent years.

When I was ordained I was told we had a surplus of clergy, and that one day there would be one member of the clergy for every lay person. Three years later, Bishop Milton Richardson of Texas announced at a clergy gathering there would be a shortage of clergy in the near future. Somewhere in the first three years of my ordained life a "sea change" took place. I'm not sure what happened, but as I now look back, it did happen.

In recent years we have continued this trend. For example, in 1996 there were 383 newly ordained clergy. In 1999 there were 347. In 2002 there were 321. Meanwhile, the average age of the clergy increased to 47.4

I'm told that in the Diocese of Western North Carolina that if it weren't for retired clergy, a number of smaller congregations would have to be shut down because of clergy shortages. I'm also told this is a growing truth in a number of dioceses. I look at my own diocese and find us slipping more and more in that direction. We call the most affected small congregations either "family" or "pastoral." We've closed more in recent years than we have opened. We hear several others are in trouble. So much

for "family" and "pastoral." I'm also troubled as to where these closures have taken place, for they are frequently in the most needed locales.

Thankfully, a number of the "cane and crutch" clergy are willing to work. They retire. They supply. They act as diocesan pastors. They are interims. They are consultants. They fill empty pulpits. This is joy, but, it also brings problems for the retired clergy as well as congregations, and challenges for new thinking as to how both are responsible to a diocese as well as a diocese to them.

A number of us have functioned as "king of the mountain" for years. We have operated as the CEO of a not-for-profit corporation, often in congrega-

tions in a new situation — often causing all hell to break loose.

Former rectors cannot simply pick up from where they have been and automatically take their style of leadership to a new congregation as an interim or a part-time priest-in-charge. If they were senior clergy in a smaller congregation, progressed "up the ladder," and retired to take on a congregation the size of a previous experience, believing they can once again do what they did years ago, they, the congregation, and the diocese are in deep trouble.

A new ministry in retirement is a specialized ministry. Those of us who seek it or have it thrust upon us need retraining. It's a new era, and there are new

A number of us have functioned as "king of the mountain" for years. We retire and offer ourselves in service to another congregation and we expect or demand to express our previous ways in a new situation — often causing all hell to break loose.

tions with upwards to \$400K budgets. This has led us to express our leadership in well-defined ways, tendered by mistakes as well as privileges. We retire and offer ourselves in service to another congregation (or, worse yet, receive a lesser salary and become rector emeritus of the congregation from which we have retired), and we expect or demand to express our previous

ways of doing things. Retraining must address this. We have finally come to know interim ministry as a specialized ministry that needs specialized training. There should be some sort of retraining for "retired ministry" along the same lines.

I'm now at the stage of life when I can finally have some flexibility in the use of my time, and that is very pre-

READER'S VIEWPOINT

cious to me. As a result, this summer my English wife and I exchanged houses with another couple near her Yorkshire family for seven weeks. I also want to fly off periodically and see our son on the stages of New York. I also want to see our other son at the University of North Carolina. I also want to study in a manner that time has seldom offered. But if I'm going to minister with a congregation in any manner, it needs to be sensitized to my needs as well as I to theirs.

I recently read a profile from a congregation that had advertised for a "retiring clergyperson" to be its new rector. This congregation stated it would require only 30+ hours per week. What it didn't say is it also wanted someone to be on call 24/7 and conduct services 48 of the 52 weeks/year and preach somewhere around 60 sermons. A retired clergyperson's need for flexible use of time and a congregation's needs for "on call" services 24/7 does not match.

Then there's the diocese. Retired clergypersons who have gone to a diocesan convention find it like death warmed over. We of the "gray hair and blue rinse" set sit on the other side of the rope from the real delegates. We don't even have the privilege of voting. We also pay out of our own pocket for meals with inflated prices taken from the same menu from which we've been eating since seminary graduation. The only good thing about being an "honored elder behind the rope" is that if we have prostate troubles we're usually nearer the toilets than we used to be. What is to be our role as "actively involved but retired clergy"? Dioceses need to examine their canons and update them in a relevant way if they expect retired clergy to shepherd a flock or two. For this, the diocese also needs retraining. □

The Rev. Park Allis is a retired priest who lives in Bradenton, Fla., and serves the Diocese of Southwest Florida as a supply priest, consultant, and conflict manager.

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

Double Standard

TLC owes Bishop Duncan an apology. Despite the assertion in the editorial [TLC, June 6], Bishop Duncan's decision to give a Reformed Episcopal Church bishop a license to make a one-time pastoral visit to a parish that requested it and Bishop Swing's decades-long disregard not just for the canons of the Episcopal Church but for the foundations of the Christian faith are light years apart, especially when that visit is in the spirit of the 1998 Lambeth resolution to reach out to Anglicans who are not in communion with Canterbury.

Why do some Episcopalians seem to find the presence of a single fellow Anglican in one Episcopal church more alarming than that of the scores of atheists, Unitarians, and new-age mystics whom bishops like Swing have happily ordained over the years? Sounds like a double standard to me. I'm sorry to see TLC buying into it.

*Jacob Smith
Ambridge, Pa.*

The chancellor of the Diocese of Pittsburgh, Robert Devlin, missed the point in his rebuttal [TLC, July 4] to the editorial criticizing the Bishop of Pittsburgh in using a Reformed Episcopal bishop to administer confirmation [TLC, June 13].

To be sure, the Book of Common Prayer says that the sacramental rite of confirmation is only expected, not required. But if that rite is to be celebrated, then the canons require that the bishop performing the sacramental rite be a bishop of this Church or in communion with this Church. Any other interpretation is impossible.

As far as the excuse of Bishop Allison that the Church is more interested in canons and territory than in faith and doctrine, that is simply his cover, as he wanders around the Anglican Communion violating all sorts of diocesan borders.

*(The Rev.) Lynn Chester Edwards
Pittsburgh, Pa.*

I am in agreement more often than not with the editorial positions taken by TLC, but I disagree with the asser-

Duncan's action in Daniel Cox of the Episcopal Church (REC) to **column does not** meet the criteria of being "well thought out, authentic, and the author need[ing] to be aware of the consequences."

Bishop Duncan, in a statement released by the Diocese of Pittsburgh, said, "According to preliminary opinions from both the chancellor emeritus and current chancellor of the diocese,



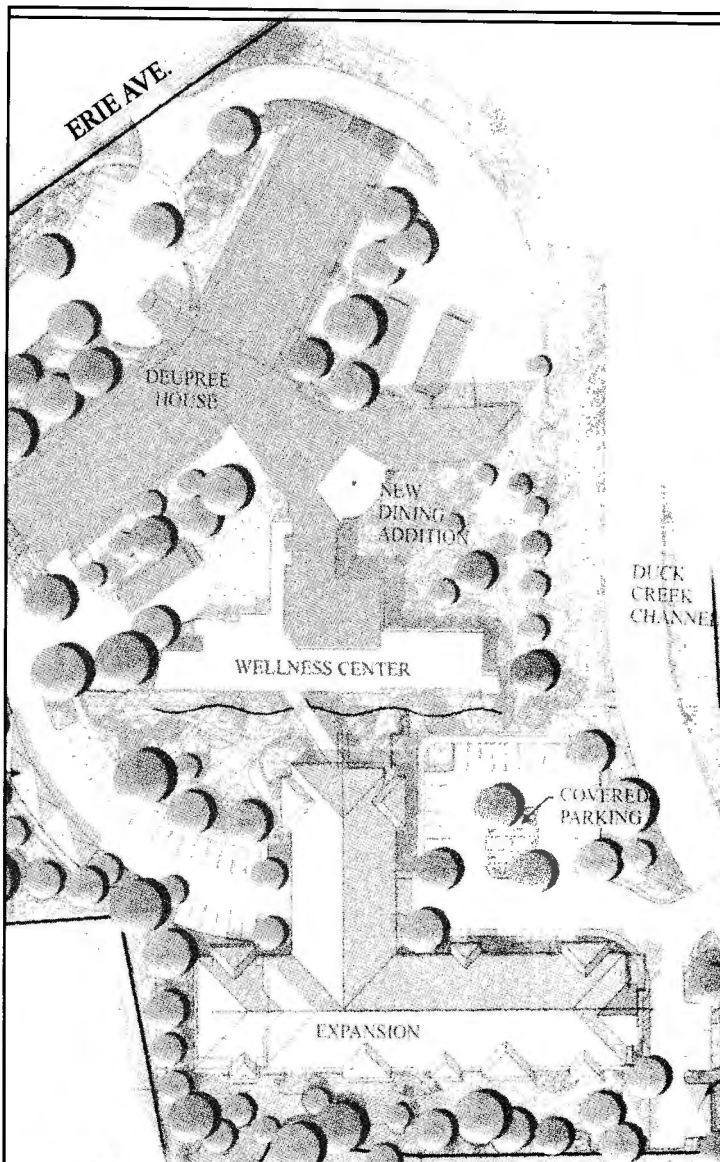
Bishop Duncan

Why do some Episcopalians seem to find the presence of a single fellow Anglican in one Episcopal church more alarming than that of the scores of atheists, Unitarians, and new-age mystics whom bishops like Swing have happily ordained over the years?

no provisions of the constitution or canons of the Episcopal Church have been broken in the authorization for a Reformed Episcopal bishop to act."

The action was also in accordance with the priorities set by the 1998 Lambeth Conference in requesting that Anglicans begin ecumenical work "with a view to the reconciliation of all who own the Anglican tradition."

It is important to note that efforts at reconciliation between the Episcopal Church and the REC have been on a positive trajectory since at least 1940. Both the 1997 and 2000 General Con-



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ventions enacted legislation recommending talks toward mending the 125-year rift between the two churches.

It must be said, however, that in 2003 the REC suspended talks with the Episcopal Church while maintaining membership in the U.S. Anglican

Congress and joint ministry with only those dioceses and bishops who endorse the biblical and traditional understanding of human sexuality as it relates to marriage and ordination.

*(The Rev.) David D. Wilson
St. Paul's Church
Kittanning, Pa.*

Church Doublespeak

I thought the warrant of the Lambeth Commission was to assess the role of the Archbishop of Canterbury in determining when a member province has broken communion with the rest of the Anglican family, and is, thus, liable to discipline or expulsion from the Anglican Communion. Apparently, I was wrong, based on the remarks of Archbishop Eames to the Church Club in New York City [TLC, June 13].

The archbishop perceives his mandate as one of "reconciliation" within a "family that has got vast cultural differences." And, while he throws a patronizing sop to the Global South for "enriching" the Communion with its "voices and beliefs," it is painfully obvious that the "raucous voices" he condemns are the very ones of the Global South and aggrieved orthodox Anglicans in North America.

We have all heard enough church doublespeak to know that the Communion is working with all its might and mane to say and do nothing definitive, while Archbishop Eames plays the part of a primatial Rodney King crying, "Can't we all just get along?"

This result will serve the interest of precisely no one. If you are a revisionist who sees the ordination of V. Gene Robinson as a prophetic event, you can rest assured that it will not be affirmed as a work of the Holy Spirit. If you are an orthodox Episcopalian, you will be asked to finesse the clear teaching of scripture and squelch the promptings of your sacred conscience.

Archbishop Eames seems to want to restrict himself to listening. The sound he hears is the permanent rending of the worldwide Anglican Communion.

*(The Rev.) Robert Nagiel
St. Mary's Church
Albuquerque, N.M.*

Speaking Clearly

I write to respectfully disagree with Bishop Milton L. Wood [TLC, June 6] about the Via Media groups trying to "fool" anyone. We do know history,

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and we do know the meaning of words. The Via Media groups with which I am associated (Remain Episcopal, Diocese of San Joaquin) do speak the truth clearly, with no ambiguity, and (generally) with respect for those with whom we may be in disagreement.

Bishop Wood may think of Via Media groups as propagandists, using the term in its most pejorative sense. But I am willing to accept the term in its historical context: *Congregatio de propaganda fide* (Congregation for propagating the faith, established by Pope Gregory XV). We are interested in truth, particularly as expressed in the Person (and gospel) of Jesus Christ our Lord.

Further, Via Media groups are not "a program" (although there is an unre-

tractable struggles in the Church. I share his frustrations. However, I believe the way forward is through respectful dialogue that aims at understanding rather than attacking and prayer that trusts the Holy Spirit will lead the Church into all truth.

I do not share Fr. Semon's opinion about the blessing of same-sex marriages, but I do share his belief in absolute truth. However, as a result of reading scripture I know that I cannot know that truth absolutely. I realize I may be wrong in my opinions, but I believe I undertake them with all the care and faith of Fr. Semon.

Fr. Semon presents himself as a true believer in the absolute truth of God, while picturing people such as me as having abandoned that truth

Fr. Semon uses a slippery slope argument against those who favor the blessing of same-sex unions and then puzzles at their surprise at his extreme examples.

lated program by that name), but are groups of dedicated, faithful Christians from around the country, in a wide variety of locations, whose primary goal is to protect the unity and integrity of the Episcopal Church, particularly in those dioceses where that unity has been most at risk. We are not heretics, apostate, or ignorant, as some would call us.

Rather than accusing Via Media folks of being propagandists, evil deceivers, or foolish ignoramuses, it would be more charitable and helpful if the good bishop would simply ask one of us directly to explain what we mean by what we say.

*(The Rev.) Keith F. Axberg
Fresno, Calif.*

The Way Forward

I wish I had not read Fr. Semon's article [TLC, June 13]. My day was already long before I read this snide, cocky, disrespectful, and shallow article. I can understand the author's frustrations with seemingly

for the way of the world. He has drawn straw figures that even a child playing with matches could set on fire. However, theology, church history, and human spirituality are much more complex. He uses a slippery slope argument against those who favor the blessing of same-sex unions and then puzzles at their surprise at his extreme examples. Perhaps if he were to listen more carefully he would find that those who favor the blessing of same-sex unions are actually quite conservative in their position, favoring monogamy and life-long fidelity over casual sex.

Fr. Semon cares deeply about the faith as he understands it. I pray that he would care a little more deeply about what he writes and about those whom he caricatures so thoughtlessly.

*(The Rev.) Grant H. Abbott
St. Paul, Minn.*

Consider These Words

I never expected to read in a church magazine an article so oozing with

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self-righteousness, discourtesy, and an air of superiority so blatantly displayed by Steven Olderr in "Snake Bites and Sheep Stealing" [TLC, June 20].

The next time Mr. Olderr goes to St. Gregory's Abbey, he might spend some profitable time meditating on Luke 18:9 and its following parable. He might also find it valuable to consider

St. Paul's words in Romans 3:23: "all have sinned and fall short of the glory of God, they are justified by his grace as a gift, through the redemption which is in Christ Jesus." It occurs to me that the word "all" includes Jehovah's Witnesses and, quite possibly, Anglicans.

*(The Rev. Canon) John Frizzell
Alexandria, Va.*

Hardly 'Extremists'

A letter to the editor [TLC, June 6] charged that it is "embarrassing to be joined at the hip with anarchists, socialists, and other radical extremists." What pathetic nonsense.

Socialists are "extremists"? It's "radical" to work for justice? If so, then I am a radical extremist, since I've worked for justice for nearly 50 years. Justice is an imperative in God's will.

Child labor laws, Social Security, eight-hour workday, and other just causes all originated with socialist thinkers, not the two sociopathic corporate "major" parties we are stuck with.

As for anarchists, I've met with young anarchists and have admired their focus, energy, intelligence, and respectful process. I do not witness those qualities when with members of the two "major" parties.

I am not socialist or anarchist per se, but maybe I ought to be, given the "extreme" and "radical" nature of their work and mine. We need socialists and anarchists right now, rather than the inhumane ungodly fascism tragically extant.

*Den Mark Wichar
Vancouver, Wash.*

'Sanctifying Myths'

I found the funeral service for Ronald Reagan at Washington National Cathedral [TLC, July 4] profoundly disturbing. It was a clear violation of the separation of church and state, and by participating in this prestigious travesty, the Episcopal Church played the role of sanctifying the myths that have been concocted around President Reagan in order to rally popular support for a conservative agenda which is not in the interests of ordinary Americans. Once again, the Episcopal Church looked like the church of the wealth-and-power establishment, the Republican Party at prayer.

*Fritz Williams
Shermans Dale, Pa.*

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PEOPLE & PLACES

Appointments

The Rev. Canon **Tim Anderson** is canon to the ordinary in the Diocese of Nebraska, 109 N 18th St., Omaha, NE 68102.

The Rev. **Rod Bales** is deacon at Trinity, 1818 6th Ave., Rock Island, IL 61201.

The Rev. **Jennifer Baskerville-Burrows** is rector of Grace, Syracuse, and chaplain at Syracuse University; add: 819 Madison St., Syracuse, NY 13210.

The Rev. **Martin Brokenleg** is director of native ministries and professor of theology at Vancouver School of Theology, 6000 Iona Drive, Vancouver, BC V6T 1L4, Canada.

The Rev. **Gayle Catinella** is rector of St. Thomas', 50 E Bagley Rd., Berea, OH 44017-2009.

The Rev. **Christine J. Day** is rector of All Saints', 475 Main St., Johnson City, NY 13790.

The Rev. **Scherry Fouke** is rector of All Saints', 601 W Main St., Morristown, TN 37814.

The Rev. **Mary Gustafson** is rector of Holy Trinity, PO Box 685, Southbridge, MA 01550-0685.

The Rev. **Randall K. Hehr** is vicar of St. John's, 906 S Orleans Ave., Tampa, FL 33629.

The Rev. **Thomas Margrave** is rector of St. John's, PO Box 477, Cornwall, NY 12518.

The Rev. **Anne Meroney** is associate at Christ Church, 582 Walnut St., Macon, GA 31201.

The Rev. **Felix C. Orji** is rector of St. John's, PO Box 449, Alamogordo, NM 88311-0449.

The Ven. **Faith Perrizo** is archdeacon for ministry development in the Diocese of West Virginia, PO Box 5400, Charleston, WV 25361-0400.

The Rev. **Steven Alan Sellers** is rector of St. Paul's, PO Box 2686, Lubbock, TX 79408.

Ordinations

Priests

North Dakota — **Jamie Parsley.**
Tennessee — **Vicki T. Burgess.**

Deacons

Central New York — **Mary Curns.**
Iowa — **Peg Jackson.**

North Carolina — **Debra Jill Beimdiek**, 50 Nash St., #1R, New Haven, CT 06511; **David Jennings Frazelle**, Chapel of the Cross, 304 E Franklin St., Chapel Hill, NC 27514; **Virginia Anne Bain Inman**, St. Paul's, 520 Summit St., Winston-Salem, NC 27101; **Sarah V. Johnston**, assistant, Holy Comforter, 2701 Park Rd., Charlotte, NC 28209; **Greg Alan Schneider**, 518 Indian Branch Dr., Morrisville, NC 27560.

North Dakota — **Sue Rich.**

Northwest Texas — **Richard Nelson**, associate, St. Stephen's, and chaplain, All Saints' School, Lubbock, TX; add: 1101 Slide Rd., Lubbock, TX 79416; **James Hudson Smart, Jr.**, St. Mark's, 3150 Vogel Ave., Abilene, TX 79603.

Retirements

The Rev. **Les Campbell**, as rector of St. James', Mobridge, SD.

The Very Rev. **Allen W. Farabee**, as dean of St. Paul's Cathedral, Buffalo, NY.

The Rev. **Jerry Hill**, as priest-in-charge of St. Paul's, Waxahachie, TX.

The Rev. **Tom Jones**, as rector of Trinity, Columbus, GA.

The Rev. **John H. Loving**, as rector of Emmanuel, San Angelo, TX; add: 5603 Oakwood Cove #222, Austin, TX 78731.

The Rev. **Ben Tyon**, as priest-in-charge of the Pine Ridge Mission, Diocese of South Dakota.

Deaths

Mary A. Tyng Higgins, 91, of Chattanooga, TN, a survivor of a Japanese prison camp during World War II and an active Episcopalian, died June 21 in a hospice in Chattanooga. Mrs. Higgins was the widow of the Very Rev. Charles A. Higgins, sometime dean of Trinity Cathedral, Little Rock, AR.

Born in Hankow, China, the daughter of Episcopal missionaries, she graduated from Radcliffe College. In 1939 she was sent by Bishop R.O. Hall of Hong Kong to Indochina to clear up a backlog of relief supplies bound for China which were delayed by customs problems. She was able to work with Chinese officials to get the supplies moving. Later she worked for Bishop Hall in fund raising and in organizing relief supplies. She was living with her husband and infant son in Hong Kong when they were captured by Japanese soldiers in 1941, and sent to a prison camp. The Higgins family was released in 1942 as part of a prisoner exchange. Following their return to the U.S., the Higginses lived in Cape Girardeau, MO, and Waco, TX, where her husband was rector of churches. In 1957 he became dean of the cathedral in Little Rock, and they remained there for 20 years. In Little Rock, Mrs. Higgins worked behind the scenes for racial harmony during the school integration crisis there in the late 1950s. Following the death of her husband in 1985, she moved to Chattanooga in 1987. She was active in church and civic affairs. Surviving are her sons, Charles, of Signal Mountain, TN; Alexander, of Arzier, Switzerland; L. Ashley, of Helena, AR; Dudley, of Houston, and Stephen, of Buford, GA; two brothers, William, of Washington, DC, and Franklin, of Bel Air, MD; a sister, Anne, of Greenbrae, CA; 12 grandchildren and three great-grandchildren.

The Rev. **Josiah Ogden Hoffman, Jr.**, retired dean of Trinity Cathedral, Sacramento, CA, died May 14 at Kaiser Permanente Medical Center in Sacramento

(Continued on next page)



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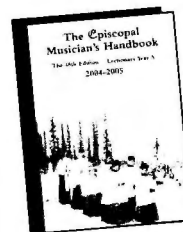
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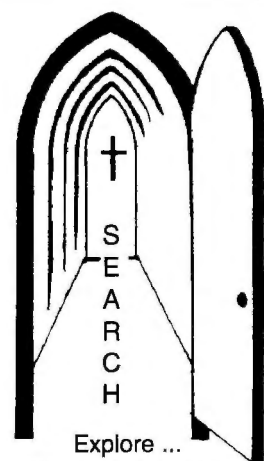
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PEOPLE & PLACES

(Continued from previous page)

The Rev. **Elbert L. Scramton**, retired priest of the Diocese of East Tennessee, died April 16 in Kingsport, TN, where he resided. He was 87.

A native of Rochester, NY, Fr. Scramton was a graduate of the University of Rochester and the American Extension School of Law. He served in the Army and was awarded the Bronze Star. He was ordained deacon in 1969 and priest in 1973. He served at St. Paul's, St. Timothy's and St. Christopher's, all churches in Kingsport, and at St. Columba's, Bristol, and St. Thomas', Elizabethton. He was chaplain to a number of civic associations. Fr. Scramton's wife, Margaretta, died May 10. They are survived by three children.

The Rev. **William K. Martini**, 74, retired priest of the Diocese of New York, died April 29 in Flagstaff, AZ.

Born in Winslow, AZ, Fr. Martini was educated at Arizona State University and Episcopal Theological School. He was ordained deacon and priest in 1958 and served as vicar of Holy Cross, Ajo, and Epiphany, Gila Bend, AZ, 1958-59; assistant at Grace Church, Jamaica, NY, 1959-60; assistant at St. Andrew's, New York City, 1960-62; vicar of St. Andrew's, Beacon, NY, 1962-64; and in non-parochial ministry from 1964 to 1971. He assisted at St. Paul's, Flagstaff, in recent years. He is survived by his wife, Mary Margaret, and one child.

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following a long illness. He was 83.

A native of Providence, RI, he was a graduate of UCLA, Episcopal Theological School and USC. Ordained deacon and priest in 1945, he went on to serve congregations in California, including St. Timothy's, Compton; St. Luke's, Monrovia; St. Dunstan's, San Diego, and Trinity, Folsom. He was dean in Sacramento from 1966 until 1974. He retired in 1986, then served several churches on an interim basis. He also was a part-time professor at several institutions. He is survived by his wife, Carla; daughters Margi Dunlap of San Francisco and Nancy Ortega, of Los Angeles; sons Richard, of Washington, DC, Josiah, of Yuba City, CA, and Geoffrey, of Walnut Creek, CA, and 13 grandchildren.

John C. Fletcher, 72, a former Episcopal priest who went on to become a leading biomedical ethicist, died May 27 at his home in Keswick, VA.

Mr. Fletcher was born in Bryan, TX, and raised in Birmingham, AL. He was a graduate of the University of the South, Virginia Theological Seminary and Union Theological Seminary. He was chaplain at Washington and Lee University and later was associate professor of church and society at Virginia Theological Seminary. He renounced orders in the mid-1990s. Mr. Fletcher was chief of the bioethics program at the National Institute of Health Clinical Center and later was a member of the faculty at the University of Virginia. He is survived by his wife, Adele; three children, Caldwell, Page, and Adele; two sisters, Roberta Ray and Louise, and six grandchildren.

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A-C, Ante-Communion
appt., appointment
B, Benediction
C, Confessions
Cho, Choral
Ch S, Church School
c, curate
d, deacon
d.r.e., dir. of religious ed.
EP, Evening Prayer
Eu, Eucharist
Ev, Evensong
ex, excep
1S, 1st Sunday
hol, holiday
HC, Holy Communion
HD, Holy Days
HS, Healing Service
HU, Holy Unction
Instr, Instructions
Int, Intercessions
LOH, Laying On of Hands
Lit, Litany
Mat, Matins
MP, Morning Prayer
P, Penance
r, rector
r-em, rector emeritus
Ser, Sermon
Sol, Solemn
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Sun H Eu 7:30, 9 (sung) & 11:15 (sung); Sun Education for All Ages at 10:15, Weekdays H Eu 12:10 (Wed H Eu w/ Laying on of Hands for Healing); Tues 6:30 Recovery Eucharist, Thurs 6 Taize Prayers Around the Cross, Child care for all services

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The Rev. John M. Miller, Jr., r (860) 354-4113
Jul-Aug 8 H Eu & HU; 9:30 H Eu (sung) & kids' prog
Sep-Jun: 8 H Eu & HU; 10:30 H Eu (sung) & Ch S

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Sun H Eu 8 & 10, Wed 9, Thurs 6:30 H Eu

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www.christchurchgeorgetown.org
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Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 5 (1S & 3S, Oct.-May). Daily Eu (Wed 7:45), HS & Eu (Fri 12:10). Mon-Fri MP 7:30, Noonday Prayers 12, EP 6. H/A

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Sun Eu 8, 10; Thur Eu/Healing 10; Fri. Eu 12:10; H.D. 9:40 Mat. 10 Eu

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TECHNOLOGY & RESOURCES ISSUE

— August 15, 2004 —

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Sun H Eu 10

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E-mail: mail@stmarysasheville.org
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206 Park Ave (& Court St)
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Sat 8; E & B 1st Sun 5:30, MP Mon-Fr 8:30, Sat 7:45

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