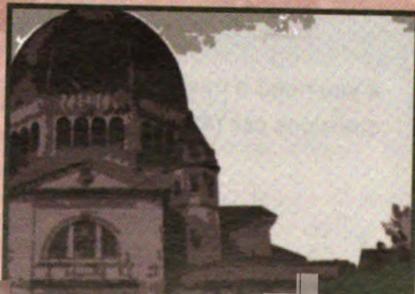
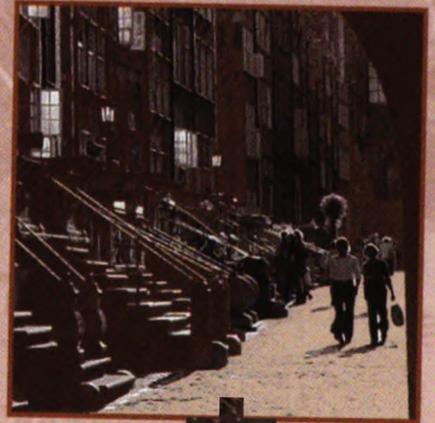
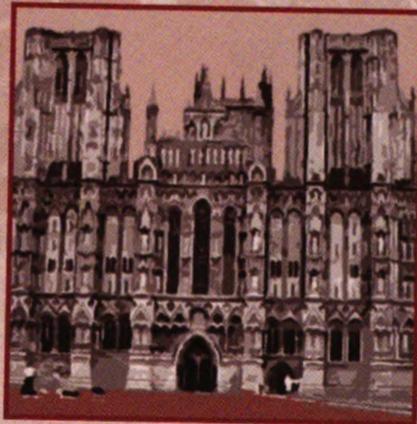
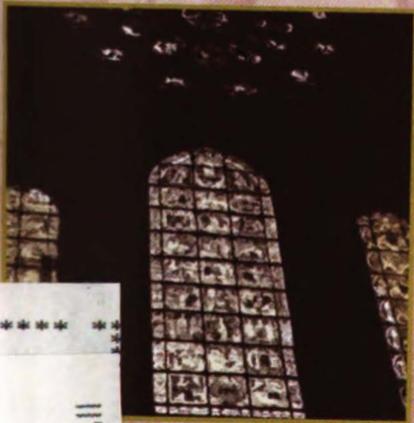
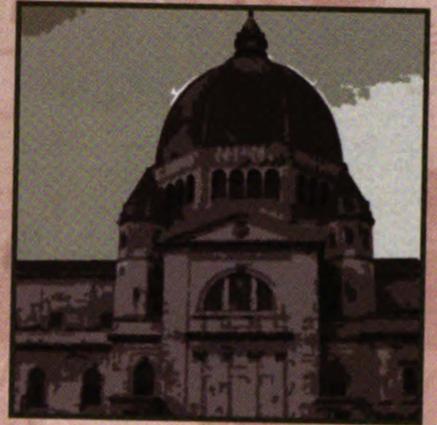
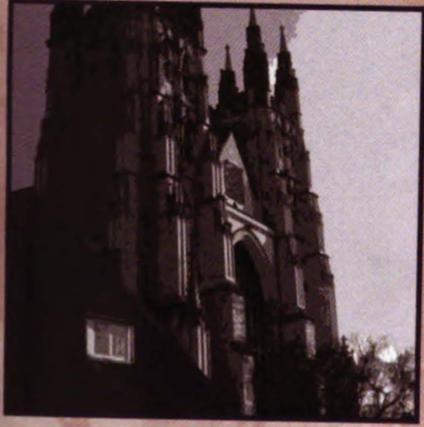


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14



16



17

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- 5 Books
- 25 People & Places

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Illustration by Amy Grau

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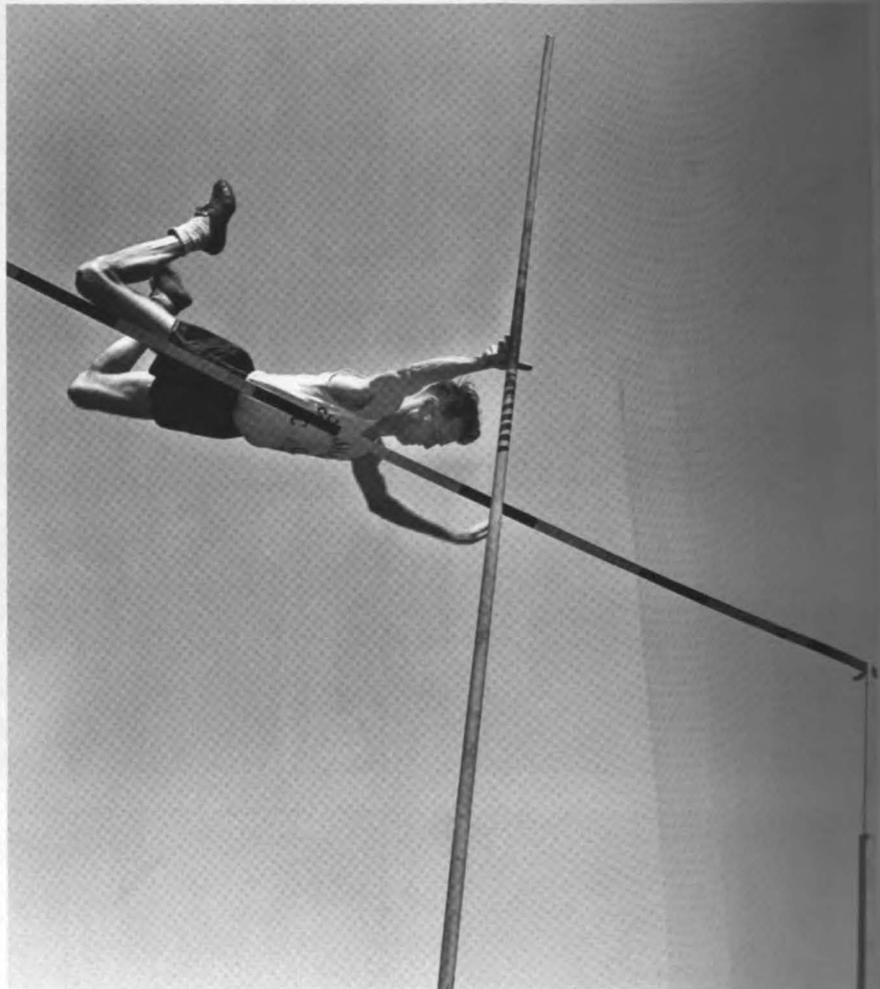
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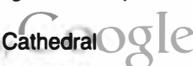
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SUNDAY'S READINGS

Called by God

'...Before you were born, I consecrated you.' (Jer. 1:5)

The Fourth Sunday after the Epiphany, Feb. 1, 2004

Jer. 1:4-10; Psalm 71:1-17 or 71:1-6,15-17; 1 Cor. 14:12b-20; Luke 4:21-32

A primary theme that emerges from reflection on the scripture appointed for this Sunday is the particularity of God's call. Jeremiah is made a prophet, not by his choice or personal inclination, but by the eternal will of the Lord: "Before you were born I consecrated you; I appointed you a prophet." St. Paul speaks of his spiritual giftedness in a way that indicates that he is likewise set apart in his particular calling: "I thank God that I speak in tongues more than you all." Then, in the gospel, Jesus proclaims not only his own individual calling, but also upholds the particular vocations of Elijah and the widow of Zarephath and of Elisha and Naaman the Syrian. The living God calls and empowers specific persons according to his own particular purpose.

A secondary theme that may provide a worthwhile challenge to the faithful is appropriate respect for and recognition of God's vocation, specifically to our youth. The prophet's disclaimer, "I am only a youth," did not prevent the Lord

from sending Jeremiah in power to speak according to the divine command. The psalmist reflects on his awareness of reliance on God that began in youth: "For you are my hope, O Lord God, my confidence since I was young." In the gospel story, the experience of Jesus' rejection in his hometown that caused him to make the memorable statement, "no prophet is acceptable in his own country," was provoked by the sort of dismissive familiarity that is too common an attitude toward people whom we see growing up in our midst. "Is this not Joseph's son?"

As the people of God, each of whom is invited to exercise our individual gifts "for the common good" (1 Cor. 12:7), we do well to remember that every one of us is particularly endowed by the Giver of all good things. By recognizing and encouraging the giftedness of our youth, along with that of each and every member, we will heed the apostolic injunction to "strive to excel in building up the church."

Look It Up

Read the prayer "For Young Persons" found on page 829 of the Book of Common Prayer, and remember the youth of your parish before God.

Think About It

What ministries of the church that are typically exercised by older members might benefit from the involvement of younger members?

Next Sunday

The Fifth Sunday after the Epiphany, Feb. 8, 2004

Judges 6:11-24a; Psalm 85 or 85:7-15; 1 Cor. 15:1-11; Luke 5:1-11.

BOOKS

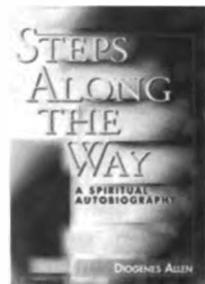
Steps Along The Way

A Spiritual Autobiography

By Diogenes Allen. Church Publishing.

Pp. 134. \$14.95 paper. ISBN 0-89869-352-7.

The book is written in a manner which is easily understood, enjoyable and so engaging, the reader is drawn



into the story identifying with the author's insights, his regrets and joys. It is a spiritual autobiography but more. The author, while sharing his own walk with God, offers

the reader insight into the conditions of the Church, one's own relationship with God, encouragement and challenge.

As a university student, he describes his experience with teachers who "treated religion as a way for immature people to deal with the difficulties of life and believed that a person who was emotionally strong and rational did not need such a support."

The author uses the poems of George Herbert as a vehicle to share his experience of God in his life. It is a story of God getting through to him, but at the same time using him to speak to us, our fears, our guilt and inadequacies; of God's intense love for us and how God wants to heal our lives and give us meaning.

The book is a blessing to the reader.

*(The Rev. Canon) Bill Lester
Fort Myers, Fla.*

Every Little Bit

The Remarkable Life

of Percia Hutcherson

By Ruth Nicastro. Cathedral Center Press.

Diocese of Los Angeles.

Pp. 176. \$12. ISBN 0-9716255-1-4

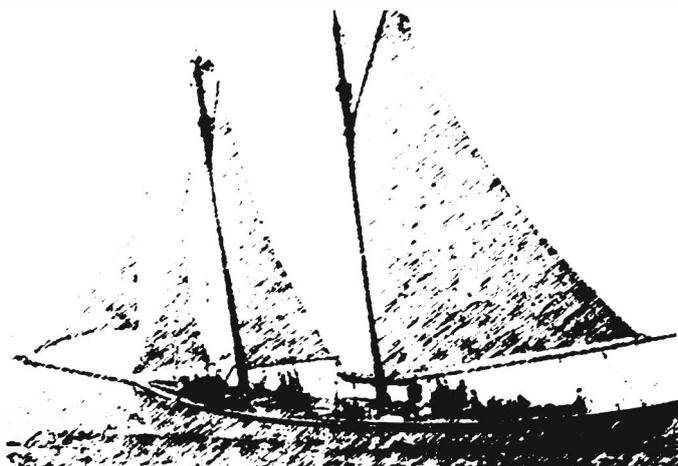
It is not every day that we have the opportunity to read the biography of an Episcopal laywoman. *Every Little Bit* opens us up to a remarkable life indeed.

While most people envision their twilight years as an earned period of leisure, Percia Hutcherson has returned to her work of helping the

(Continued on next page)

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Timothy Verdon

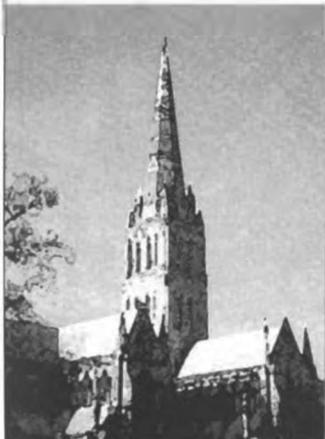
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BOOKS

(Continued from previous page)

disabled in Kenya at the ripe age of 80.

Ruth Nicastro, in writing this book, has taken on the difficult task of putting into print the personality, spirituality and tireless focus of a very self-effacing and gentle woman who views life in terms of "little bits of offering." The author has avoided the pitfalls of many biographers and does this by setting aside extraneous details and centering her chapters on the things that matter in a person's life: roots, relationships, spirituality and self-giving.



Percia Hutcherson was born in Mississippi, and many of her later years were influenced by the effort she put into knowing her roots, both her African American and white roots. In time, she was able to get the education she needed to become a physical therapist. She eventually found a supportive, vibrant community within the Episcopal Church, and it was at the Church of Christ the Good Shepherd in Los Angeles where a growing spiritual foundation and social awareness began to lead her into unexpected ministries: service in the Watts Health Clinic, development of housing and other opportunities for the disabled, and later mission to the handicapped in Kenya.

The author has written a book that is difficult to put down. She presents the life of a person, but also shows what extraordinary things can be accomplished when the Christian community supports and fosters lay ministry.

*Mariana Keene
Milwaukee, Wis.*

Bearers of the Spirit **Spiritual Fatherhood**

in Romanian Orthodoxy

By Nicolas Stebbing. CR. Cistercian Publications. 347 pp. \$24.95. ISBN 0-87907-701-8.

This remarkable book is the fruit of decades of friendship between the Anglican monks of Mirfield in England and the Romanian Orthodox monastic

tradition. The Rev. Nicholas Stebbing (a priest of Mirfield's Community of the Resurrection) records his visits to dozens of Romanian Orthodox monasteries and convents since the fall of Communism. He comes away with a picture of a church vibrant with life, and focused in large measure on priests and monks who exercise a ministry of extraordinary spiritual guidance for those who come to them.

In often moving prose, Fr. Nicolas describes the spiritual strength of the Romanian people despite decades of privation and poverty. He attributes the survival of the Christian faith in these harsh conditions to "a strong ascetical tradition," and the "holiness, wisdom, prayers, advice and sheer spiritual toughness" of a handful of spiritual fathers who interceded for and guided their disciples through the darkest days of Ceausescu's régime.

Foremost among the spiritual fathers of modern Romania is Fr. Cleopa of Sihastria (1912-1998), a shepherd, monk and priest who rose to the leadership of his monastery in the difficult years after World War II. He rebuilt and reorganized Sihastria in the aftermath of the war, but eventually found it necessary to go into hiding for six months in a forest when his activities drew the suspicion of Communist authorities. He disappeared again from 1959 to 1964, when he lived in a cave to escape the arrest to which thousands of monks and nuns were subjected.

On their release and his return to his community, he became one of Romania's most sought-after Christian figures, renowned for his gifts of prayer and discernment. Even under Communism, busloads of seminarians and laypeople visited him for advice, confession and direction. Fr. Nicolas met with and knew Fr. Cleopa, who inspired him to write this book.

Fr. Nicolas draws heavily on interviews with ordinary Romanian men and women; he allows them to tell the story of their interactions with their spiritual fathers in their own words. The resilient joy of a people who have suffered much is extremely encouraging

*Richard J. Mammana, Jr.
East Stroudsburg, Pa.*

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Reflections at Candlemas

on the ongoing challenge
of conversion.

By Ed Zeldin



One of the great privileges I have enjoyed since becoming a member of St. Stephen's Church, Providence, R.I., is serving at the altar. In solemn procession up the nave toward the candle-lit chancel, borne along by the harmonies of organ, choir and congregation, enveloped by the fragrance of incense, and anticipating the liturgy to follow, I sometimes find myself thinking, "It doesn't get any better than this."

At last year's Solemn Evensong to mark the Presentation in the Temple, my wife, Suzanne, and I carried the processional torches. During that magical candlelight pilgrimage around the church, I thought back to the previous year, when I first participated in this service. Lighted candle in hand, I joined the procession, feeling almost like a little child. The warmth of the occasion moved me. I felt like I belonged. At the same time I felt more than slightly abashed, wondering if I should be doing this – since I was not a Christian. Yet at that moment I would not have wanted to be anywhere else.

It is now two years later. Inquirers' class, baptism and confirmation came quickly, and I am learning to live the Christian life. I am an active participant in the life of the parish. I want to believe that the Holy Spirit speaks throughout the day, moving me ever so gradually in such a way as to "be worthy of the promises of Christ."

I have needed this especially at work. At the community mental health center where as a psychiatrist I worked until recently, five days a week, I met with suffering and highly disadvantaged people. Many of them will never have the resources to move much beyond where they are now. With these patients, every small change is an occasion for celebration. One summons up the nerve to

ride the bus for the first time in five years. Another takes the risk of telling her aged mother that she can no longer accept the criticism she is still doling out. Another decides to do a few hours of simple volunteer work every week. I think I am a more compassionate witness and have been able to see this work, at moments, even as a kind of ministry.

Yet some patients simply won't change. This can lead to my feeling frustration, impatience, intolerance, and to a lack of empathy. But then I ask myself whether I recognize those moments when I need to change, and whether I can do it. I have to acknowledge that, left to my own devices, I am often balky about changing even the smallest items in my patterns of behavior.

Two recent episodes lead me to believe that the Holy Spirit may be at work in me and for me. At work, my relationship with one of the clinical managers cooled (for various reasons, or perhaps for no good reason at all) to the point that we barely spoke to one another. A few of the department's employees told me that he had been saying uncomplimentary things about me, in the hearing of other staff. My immediate impulse was to send a sternly worded letter to him, with copies to senior managers, and complain bitterly. But in time I realized that this was not the way to handle the situation. I prayed for him, quietly asked his immediate supervisor to have a word with him, and the behavior stopped. I then approached him with the suggestion that we meet regularly to discuss matters of mutual clinical concern. Communication has been restored and there are no hard feelings.

The other episode: When Suzanne and I go out, sometimes I am in a hurry to get to our destination early. Occasionally I wait in the car and tap

Life happens in its moments, and most of these moments appear to be inconsequential, even trivial.

the horn once or twice. On this occasion I could see that Suzanne was annoyed at my rude behavior, and she told me so. I might have attempted to justify my action, which would have led to more bad feelings. I might have suggested that I would not beep the horn if she agreed to be five minutes earlier whenever we went out – *quid pro quo*. But instead, after a short while, I apologized for my behavior and I said I would stop the practice. This response was somewhat novel for me, and it felt very liberating.

Mundane and humble happenings, to be sure. No blinding light, no thunder and lightning, no trance, no rapture. Life happens in its moments, and most of these moments appear to be inconsequential, even trivial. But together they embody an evolving pattern, which is our personality, and on a deeper level, our soul.

The ongoing challenge of conversion is to become ever more aware of the still, small voice of the Holy Spirit, to allow it to work in us, so that in our personal actions we can link these moments in such a pattern as becomes ever more capable of showing forth the love that is the image of divine Love. Christ sacrificed himself once for all, but our conversion is a lifelong process. At the moment of initial conversion we have, so to speak, just thrown aside our nets as we set out, as disciples, on a journey that we cannot even imagine at that point. We are about to become fishers of men but do not yet realize that it is also ourselves, our true selves, our souls, that we will pull from the deep.

You may be thinking that this psychiatrist is still learning Relationships 101, and being very ponderous about it at that. But the point is that I don't think I helped myself. I believe I was helped. In those two moments I described, no one in my daily life told me to do what I did, and I'm quite sure I would not have acted as readily, if at all, before I became a member of the Church. Similar episodes had presented themselves in the past, but I didn't handle them as well. It's not that I hadn't previously known

what to do. The challenge was to put this knowledge into action.

Throwing aside the illusion that we can do it all ourselves is for me strangely consoling, since it allows me to faithfully rely on the Spirit, the Counselor, the Comforter, and in the process to feel ever more closely connected with and supported by the members of the body of Christ at St. Stephen's Church, my fellow parish-

ioners, who weekly and daily affirm the same faith. Two years ago this deep sense of cohesion and sharing drew me in, ignited and illuminated something within me.

Two years. How many more candles will the Spirit light? □

Ed Zeldin is a physician and a member of St. Stephen's Church, Providence, R.I.

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Willimon



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Pittsburgh Withdraws Resolution on Properties

In a legal brief filed Dec. 30, attorneys for the Diocese of Pittsburgh acknowledged that the leadership had backed away from a controversial resolution calling for the diocese to release trusteeship of parish property to any congregation that sought to withdraw from the Episcopal Church.

On Oct. 22, the Rev. Canon Harold T. Lewis and the senior warden of Calvary Church in Pittsburgh filed suit on behalf of the diocese and the Episcopal Church, claiming the Rt. Rev. Robert Duncan, the Rt. Rev. Henry Scriven, the standing committee and diocesan board of trustees were in breach of their fiduciary duties by "threaten[ing] improperly to transfer, and/or have transferred, property contrary" to the interests of the Diocese of Pittsburgh and the Episcopal Church.

While pleased that Bishop Duncan appeared to have changed his position on transferring property, Fr. Lewis questioned the legality of simply declaring a lawfully passed resolution "withdrawn." Withdrawal of the resolution, in any case, is not suf-

ficient to end the suit, he added.

"We want a court declaration regarding the illegality of the resolution," Fr. Lewis told *The Pittsburgh Post-Gazette*.

The suit arose in the wake of Resolution 6 of the special diocesan convention of Sept. 27, which stated that property held by the diocese for the use of a parish "belongs beneficially" to the parish. The resolution "expressly denied" that the Episcopal Church held any "adverse interest" in Pittsburgh church property. The measure passed 204-72.

In its response, the diocese argued Calvary had no authority to sue Pittsburgh's ecclesiastical authority on behalf of the diocese or the Episcopal Church. They further stated Calvary's complaints were moot, as "the Sixth Resolution was withdrawn at the meeting of the Board of Trustees held on or about Dec. 9, 2003" and "declared null and void *ab initio*."

Resolutions are for canonical purposes opinions or representative of the mind of the diocesan community,

according to the Rt. Rev. Henry Scriven, Assisting Bishop of Pittsburgh, who noted that only the board of trustees is canonically empowered to acquire or dispose of property on behalf of the diocese. No such action has occurred since the resolution was passed, Bishop Scriven said.



Bishop Scriven

"Resolution No. 6 did not have, and was not intended to have, legal effect," Bishop Scriven said. "The Resolution was passed to publicly assure various parishes who were concerned about acquiring property or engaging in capital campaigns that the Diocese did not intend to exercise whatever rights it might have in the property to undermine the use of the property by the parishes. Neither its passage nor withdrawal had any affect on the existing constitutions, canons or rights of the diocese or ECUSA."

(The Rev.) George Conger

Southern Cone Distances Itself from Episcopal Church

The Province of the Southern Cone, the Anglican Church for the southern half of South America, has declared itself to be in a state of "impaired Communion" with the Episcopal Church and has taken the further step of planting two new congregations in the metropolitan Atlanta area. The churches are led by former Episcopal priests and composed primarily of former Episcopalians.

"You have done what you have no right to do," said the Primate of the Southern Cone, the Most Rev. Gregory Venables, in a Jan. 8 letter to Presiding Bishop Frank Griswold. "You have represented as God's blessing your promotion of an unbiblical agenda."

The declaration noted that South

America "cannot accept" the consecration of a sexually active homosexual person as Bishop of New Hampshire "as a valid one." The letter goes on to define impaired communion as an inability to "share fellowship, ministry, Eucharist or gifts with those who have affirmed or participated in the consecration of Gene Robinson, nor with those who perform or permit blessings of same-sex unions outside historic Christian marriage, nor with any clergy who are sexually active outside marriage."

The Rt. Rev. Frank Lyons, Bishop of Bolivia and the ordinary under whose authority the two new U.S.-based congregations will be, told THE LIVING CHURCH the leadership of the

Episcopal Church willfully brought the Communion to its present chaotic state.

On Jan. 11 an Anglican congregation under the oversight of Bishop Lyons led by the Rev. Bill De Arteaga, formerly Hispanic missionary at St Jude's in Marietta, held its first service in northwest Atlanta. A second congregation, Holy Cross Anglican Church, led by the Rev. Foley Beach, formerly the rector of St Alban's in Monroe, will open its doors in Loganville on Feb 8. The diocese of Bolivia has received both priests.

Direct intervention in the Episcopal Church was necessary, Bishop Venables wrote, as "they would have been lost to the Anglican Church otherwise."

ACI Conference

'Humility Will Bring Unity to the Church'

If indeed a storm of international disapproval is gathering above the Episcopal Church, then the proper attitude is a personal one of refractory humility, the Rev. Ephraim Radner said in a somber summation address at the Anglican Communion Institute: Future of Anglicanism conference, held Jan. 8-9 in Charleston, S.C.

Fr. Radner, rector of the Church of the Ascension in Pueblo, Colo., and a conference organizer, said it was important to bear in mind that the "misplaced politics of gender, sexuality and race have their birth in legitimate grievances." Further, he noted a positive outcome in exposing unspecified aspects of hypocrisy within the Church as a result of these movements. But he questioned whether the precariously unstable state of the Anglican Communion was worth that price.

In comparing the present to past crisis in Church history, Fr. Radner surprised many in the audience by drawing a parallel with the Roman Catholic Church in late 18th century France at the time of the revolution. There two churches gradually emerged: One which, Fr. Radner described as "refractory," remained loyal to Rome; the other, which he described as "constitutional," pledged its allegiance with the republic, ultimately in opposition to the Vatican.

The Church in France descended into a state of anarchy where vengeance was often indiscriminately applied and too often taken at the point of a sword. "Purity was no guarantee and granted no rewards," Fr. Radner said.

Only when the French Church was brought to its knees could the slow healing process begin, said Fr. Radner, who then concluded that there were ominous parallels to the present when the leadership deliberately led the majority away from faithfulness in the Episcopal Church.

"What does that mean? Our response depends on a careful, deliberate definition of what it means to be Anglican. We are objects of divine will, rather than willful creatures."

Fr. Radner said that humility must be what defines the future of Anglicanism. "The only theology that matters is a desperate turning to God ... We are here to be seen in all our humiliation."



Steve Waring photo

Archbishop Gomez confers with the Rev. Don Armstrong at the ACI conference.

Archbishop Gomez Urges Trust in the Eames Commission

The Anglican Communion is currently in a state of transition, from one of talking about homosexuality to one which may lead to canonically lawful means of disciplining provinces that stray beyond the definable boundaries of diversity, according to the Most Rev. Drexel Gomez, primate of the West Indies. Bishop Gomez was a keynote speaker at the Anglican Communion Institute: The Future of Anglicanism conference, Jan. 8-9 at St. Phillip's in Charleston, S.C.

Archbishop Gomez, chair of the Inter Anglican Standing Commission on Ecumenical Relations and an appointed member of the Eames Commission, made a distinction between women's ordination, which he said is undergoing a "doctrine of reception" within the Communion, and homosexuality, which he said has brought the entire Communion to an existential identity crisis.

"The Global South primates will not attend any more meetings at which sexuality is discussed," Archbishop Gomez said. "Structure is what the Eames Commission will address.

"We made a commitment at Lambeth to give this process a chance," he said. "That has tried the patience of some of the primates more than others, Peter Akinola being among them. The danger of acting unilaterally or prematurely is that the Communion would shatter."

Beginning with the recently-published directive of the Eames Commission, Archbishop Gomez painstakingly went through a thorough presentation of evidence to support his belief that what is being created is not a model for reception, but the development of a disciplinary structure which he hopes will then be applied to both the Episcopal Church and the Canadian Diocese of New Westminster.

"A new paradigm requires a different approach," he said. "Reception is based upon mutual recognition of each other's decisions. That process has already broken down."

Some provinces have declared themselves to be in a state of "broken" communion with the Episcopal Church. Archbishop Gomez and other

(Continued on next page)

Archbishop Gomez

(Continued from previous page)

conference participants agreed that "impaired" communion was preferable both as a means of creating what he described as "facts on the ground" during the interim process (which will end with publication of the Eames Commission report in October) and as a desirable means of enforcing discipline within the Communion when structures

determine that collegiality has failed.

"The disassociation is already taking place on an individual level [among provinces]," he noted, and "as the year progresses, the commission has said that it will have to take account of 'facts on the ground.'"

"So far Rowan Williams has acted consistently in accord with the promise he made to abide by the 1998 Lambeth resolution on sexuality and statements made at subsequent primate meetings."

One of the obstacles that Archbishop Gomez said has prevented the development of adequate disciplinary structures before now is a widespread and legitimate "fear of radical centralization of authority with the Archbishop of Canterbury becoming an Anglican pope. Only the present crisis has led many to conclude that this is a deficiency.

"Our policy of diversity has often led us to ignore or dismiss boundaries," he noted. "Every human endeavor has defined boundaries."

Archbishop Gomez has commissioned two books: *Claiming Our Anglican Identity* and *True Union in the Body*, which he said make a sound theological case for refuting what the Episcopal Church has done. The two documents are specifically mentioned in the Eames Commission directive as being foundational to its future work.

"Does that mean they will be accepted as definitive," he said. "I don't know, but I find it interesting that the conversation within the Communion has turned from sex to discipline."

Steve Waring

AAC Continues Call to Stand Firm

More than 3,000 Episcopalians came together in Woodbridge, Va., on Jan. 9-10 for praise, worship and to hear a plea to stay and work for reform and renewal from within the church. Named "Plano East" after a mass meeting of clergy and church leaders held in Dallas last October, the meeting at the Hylton Memorial Chapel was organized by the Washington and Virginia chapters of the American Anglican Council (AAC).

Some participants described the meeting with its emphasis on biblically centered praise and worship as an old-fashioned tent revival meeting. Bruce Mason, an AAC spokesperson, said participants came from 47 dioceses located in 25 states and exceeded the October meeting.

"We are here for solid biblical teaching, for fellowship and mutual encouragement," said the Rev. John Guernsey, rector of All Saints', Woodbridge, Va., in his opening address. "We are not here because of what we are against, but of what we are for — the transforming love of Jesus Christ."

Despite a more positive, less reactive overall emphasis at the gathering, a number of speakers returned to an oft-cited AAC theme: that the Episcopal Church is in serious trouble over its decision to consecrate a sexually active homosexual person as Bishop of New Hampshire in spite of strenuous opposition from many of the other provincial members of the Anglican Communion.

The Rev. Canon Martyn Minns, rector of Truro Church, Fairfax, Va., and



Bruce Mason photo

The Rt. Rev. Gerard Mpango, Bishop of Western Tanganyika in the Anglican Province of Tanzania, delivers brief remarks of international solidarity with participants at the Plano East conference.

a board member of the AAC, asked those present to "pray, stand firm, come together, stay engaged."

"What we are experiencing in the Episcopal Church is happening around the world," he said. "We are part of a global realignment. The Spirit of God is at work removing many of the old institutions and replacing them with dynamic structures which foster mission and ministry around the world."

"The old power bases in the North and West" Canon Minns stated, "are being replaced by visionary leadership from the South and East. It is an exciting time to be an Anglican Christian."

'The Future of Anglicanism'

With the Anglican Communion at an existential moment of crisis perhaps not seen since the American Church broke away from the Church of England after the revolution, St. Phillip's in Charleston, S.C., a cardinal parish in a city famous for magnificently preserved Colonial-era churches, proved an appropriate location for a conference on "The Future of Anglicanism."

The conference was sponsored by the Colorado Springs, Colo.-based Anglican Communion Institute, which was formed by the merger of the Anglican Institute and the Charleston-based SEAD International.

Slightly more than 200 persons, about two-thirds of which were estimated to be clergy, registered.

Lambeth Releases Report of Its Legal Advisors

Lambeth Palace has released one of the key documents used last fall at the emergency primates' meeting. A Legal Advisor's Report, written by the Archbishop of Canterbury's chancellor, the Rev. John Rees, and presented to the primates on Oct. 15, states there is currently no canonical solution to the threatened unraveling of the Anglican Communion. The paper was included in the packet of materials distributed to participants of the Anglican Communion Institute seminar on "The Future of Anglicanism," held Jan. 8-9 at St. Phillip's Church, Charleston, S.C.

The report "represents the legal starting point for the [Primates'] Commission's work, from which further ideas concerning communion between

the churches can be explored," said the Rev. Jonathan Jennings, press officer for the Archbishop of Canterbury, in an interview with *THE LIVING CHURCH* on Jan. 5. The report "simply sets out the legal background for examining the proposals put forward by some of the primates."

"The purpose of this paper" notes Mr. Rees, "is to consider the legal and constitutional framework — not as it might be, but as it is — that order the relations of the Anglican Communion."

The 21-page document offers the primates a brief constitutional and legal exposition on questions of provincial autonomy and interdependence, instruments of Anglican unity, "flying bishops," parallel jurisdictions,

and the Anglican Mission in America. Doctrine, ecclesiology and Church history and tradition were not discussed, a significant omission according to one of the ACI conference organizers, the Rev. Ephraim Radner, who spoke about the document during a panel session.

"The communion in which we share our common life constrains our lives in all sorts of ways," he noted. "To dismiss discipline of the Episcopal Church simply because we currently lack the structural mechanisms is preposterous. Discipline pursued faithfully and responsibly builds up the body of Christ."

While "the Anglican Communion lacks any central body which has legal jurisdiction over the whole" the paper acknowledges that such principles may be implied by the fact that individual provinces are "not free of constraints." Churches are "subject to internal constraints, deriving from their recognition of scripture, the creeds, councils of the undivided Church, and historic liturgies and formularies," the paper concluded.

Another North Dakota Candidate

The Rev. Henry Thompson III, associate professor of liturgy and pastoral theology at Trinity Episcopal School for Ministry in Ambridge, Pa., has been nominated by petition as a candidate for the Feb. 7 election of a bishop in the Diocese of North Dakota.

Prof. Thompson, whose candidacy was rejected by the diocesan-appointed nominating committee, said he disagrees with the recent consecration of a sexually active homosexual person as Bishop of New Hampshire, but that it is important for Episcopalians to continue working together.

None of the five candidates presented last month by the nominating committee has publicly expressed views on the New Hampshire consecration.

Bishop Bennison of Western Michigan Dies

The Cathedral Church of Christ the King, Kalamazoo, Mich., the contemporary structure built along Interstate Highway 94, is a legacy of the Rt. Rev. Charles E. Bennison, Sr., fifth Bishop of Western Michigan, who died Jan. 5 in Menlo Park, Calif., from Alzheimer's disease. He was 86.



Bishop Bennison

Bishop Bennison founded the congregation of Christ the King in 1967 and officiated at the dedication of the cathedral in 1969.

Bishop Bennison served as Bishop of Western Michigan from 1960 to 1984. During that time he led a capital campaign which resulted in the building of several church facilities, and he established the new cathedral, which he called the "Main Street of the Midwest."

He was remembered for his personal touch with people of his diocese. In an interview in *The Western Michigan Episcopalian* in 1981, he noted, "I go out to the parishes and people say, 'How can you do all that traveling?' But I can hardly wait to get there because I am so eager to see

the people ... That's the great joy, going out and celebrating the Eucharist with them, and preaching, and meeting them afterwards."

Bishop Bennison was born in Janesville, Wis. He graduated from the University of Minnesota and Seabury-Western Theological Seminary. Ordained deacon and priest in 1942, he served churches in the dioceses of Minnesota and Chicago before moving to Western Michigan in 1952 as rector of St. Luke's Church, Kalamazoo, where he remained until he was elected bishop. He retired in 1985 and served as an assisting bishop in the dioceses of Los Angeles and California.

He was a member of the Board of Trustees of Seabury-Western and the General Convention Committee on Prayer Book and Liturgy. He was particularly interested in the dialogues with Roman Catholics and Lutherans, and participated in several ecumenical events with those churches.

He is survived by his wife, Marjorie, and three children, all of whom are ordained: Charles, Jr., Bishop of Pennsylvania; Mary, pastoral assistant at Christ Church, Portola Valley, Calif.; and John, rector of St. John's, Clayton, Calif.



Pilgrimage at Little Gidding.

Patricia Nakamura photo

Pilgrim or Tourist?

By Patricia Nakamura

Pilgrim: One who travels to a shrine or holy place as a devotee.

Tourist: One who makes a tour for pleasure or culture.

It isn't so much where one goes as why, in what frame of mind, and, perhaps, with whom, that differentiates the pilgrim from the tourist. For the pilgrim, the journey itself is often more important than the arrival.

In her book *The Road to Santiago* (National Geographic), Kathryn Harrison describes her three walks along that famous Spanish route. She tells of the people and the weather, the road itself, her feet, her thoughts. Only in the last few pages, almost as an afterthought, does she tell of attending Mass on Palm Sunday at the Cathedral of St. James. Her pilgrimage clearly was as much within herself as along the road.

In contrast to a tour of the "If this is Tuesday it must be Belgium" type, a pilgrimage may be less tightly planned and more spontaneous, even adventurous. Esther de Waal, meditating on a renewed interest in pilgrimages, writes in her foreword to *Glendalough: A Celtic Pilgrimage* (Michael Rodgers and Marcus Losack, Morehouse), "...a holy place carries power. To be on pilgrimage is to move into a world where the dividing line between past and present, between this world and the next, between what we call sacred and what we call secular, dissolves. The outward journey is also a journey inwards. We need to be prepared to let go of the accustomed patterns and controls that we impose on our daily lives, and instead be ready to be opened to what lies beyond — and what is most

often expressed in symbol, image, poetry."

Veteran pilgrimage leaders Sybil Harp and the Rev. Travis Du Priest agree that both types of trips look to visit important places, experience

**For the pilgrim,
the journey itself
is often more
important than
the arrival.**

great art and music, taste new foods, meet people, even shop. But, says Ms. Harp, "A pilgrim is one who is on a quest for the sacred. This is an

inner as well as an outward journey... shared by the other travelers." Where the tourist may wander about York Minster, admiring the windows, the pilgrim attends Evensong, or simply "Pauses for prayer and contemplation ... the pace of a pilgrimage is slower, more meditative and intentional."

Fr. Du Priest continues, "Pilgrimages are punctuated with times of prayer, times of group and individual silence, times of worship ... giving the pilgrim a chance to 'stop and rest so that the soul can catch up.' All travel, properly understood, becomes pilgrimage when the inner life is not only nourished but brought to consciousness and connected with creation."

While a tourist may study guide books and maps, a pilgrim often researches the ancient roots of a place and its attendant saints, a process made easier by the Internet. Long bus rides or evening meals become opportunities to discover the reasons for including certain sites. On a pilgrimage to northern Wales and England, pilgrims discussed St. Winifred, Columba, Hilda of Whitby and Caedmon, the Venerable Bede and T.S. Eliot.

Sr. Cintra Pemberton, OSH, for years led Celtic pilgrimages. In her 1999 book *Soulfaring*, she writes, "...a tourist visits to see... but pilgrim comes to offer oneself, and to share personally with the people who live and work there in order to further one's inner growth." She adds, "According to anthropologists, authentic pilgrimage is commonly described as a universal search for the self, and such a search undoubtedly involves much more than common or shared interests — it involves a common search for the holy and a willingness to engage in activities promoting spiritual growth. As such an intense pilgrimage may thus be very hard work." She addresses the physical stresses, in addition to the spiritual: "People who do not consider themselves regular walkers or hikers can find themselves walking ancient pilgrim pathways, 'praying with their legs,'



11th century Benedictine priory, Lindisfarne Island

as the saying goes."

Certainly the route through northern Spain to Santiago, or a trek along the route of *The Canterbury Tales*, demands stamina. A travel website offers a month-long expedition to Tibet: "The culmination of this journey will be a challenging three-day trek or 'parikrama' around the base of [the great mythological mountain, Mount Kailas]." Pilgrims to Medjugorje have described the arduous climb up the mountain to the shrine. A personal testing becomes a part of the pilgrimage.

Sometimes a pilgrimage can be a brief respite to a place of peace and quiet; a small pilgrimage might encompass a lunch hour. Hidden Springs (www.hiddenspringbooks.com) growing series *The Spiritual Traveler*, which began with "a guide to sacred sites and pilgrim routes in Britain," has published "a guide to sacred spaces and peaceful places"

in New York City and Boston, and, soon, Chicago. The New York book includes houses of worship of many traditions, but also museums of art, lesser-known sites "around the corner," and gardens and green spaces, designated by a leaf icon. It opens with a fascinating introduction, "The Story of Spiritual Life in New York City," literally from American Indian through Zen Buddhist. (The book ends with a glossary, a "suggested reading" bibliography, a list of websites, and indices of persons and places.)

Finally, it may be what stays with the traveler that distinguishes the tourist from the pilgrim. Each may return home with a Scottish shawl, a Russian icon, an olivewood cross, albums of photos to recall the experience. But the pilgrim holds a sense of fulfillment; in Sr. Cintra's words, "the growth of the inner self ... the interior growth resulting from an exterior journey."

Pilgrim Moments While Traveling

Quote of the Week

**United Methodist scholar
Walter Wink quoted
by Associated Press
on the Book of Leviticus:
If conservatives think
Leviticus must still be obeyed,
“then to be consistent
they must demand the death
penalty for everyone who
performs homosexual acts.”**

Did You Know...

**Frances Wheeler has been
organist of the Church
of St. John the Divine,
Acme, Alta., Canada,
for 72 years.**

If one takes the definition of pilgrimage literally [p. 14], then I've never been on one. But I feel as though I have. Allow me to explain. I've been fortunate to have traveled considerably in recent years (being married to a travel agent helps a bit) but none of the trips I've taken could be described as a pilgrimage. Because of my longtime interest in cathedrals and a curiosity for architecture and history, I've made it a point to visit religious places along the way. Sometimes others were making a pilgrimage. More often than not these visits have been moving experiences.

This first Travel Issue seemed to be a good opportunity to share memories of a few places I've seen in my travels that are worth a visit:

Cologne Cathedral – At about age 12 I came across a German stamp with this magnificent building pictured on it. I was awed by it even then and vowed to see it in person someday. When I did, I wasn't disappointed. Like many of the European cathedrals, one has to battle rude tourists inside and around the building, but it's worth the hassle to get inside — especially to see the shrine of what is reputed to be the remains of the Wise Men.

Wells Cathedral – My favorite in England. Architecturally, it's a gem, and I'm told its liturgy is equally impressive. The famous “scissors” arch and its west front are breathtaking, but there's more. The town is off the beaten path, but that makes it all the more a pleasure to visit.

Rocamadour – Not well known in North America but the Europeans seem to know all about this place of pilgrimage in southern France. Pilgrims visited regularly some 900 years ago, and I saw groups obviously on pilgrimage in 2000. Set on the side of a cliff overlooking a canyon, this oratory devoted to the Virgin Mary claims to have the remains of a saint.

St. Joseph's Oratory, Montreal – It is a

moving sight to see people on their knees ascending the hundreds of steps to reach this place of pilgrimage, and inspiring to view the pile of crutches left by those who claim to have been healed there.

Canterbury Cathedral – Standing in the massive mother church of Anglicanism made me feel like a pilgrim instead of a tourist, but on both occasions that I visited, it changed quickly, for the place was crawling with French students. I soon learned why some of the nearby shops posted signs in the window that read “only 2 French students at a time.”

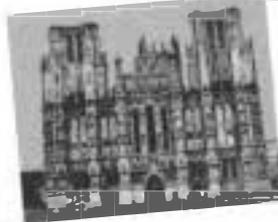
Chartres Cathedral — I told my three traveling companions in Paris that on the following day I was going to take a train to Chartres to see the cathedral. Much to my surprise, they decided to join me. No one was disappointed. The building and its windows, along with the village, make this trip worthwhile. I hardly thought about its labyrinth.

Walsingham – Most Anglicans know of the Shrine of Walsingham, even though they may not be familiar with the story. We visited the Anglican shrine 20 years ago on a dreadful day — cold, windy and rainy — and had the place almost to ourselves. I recall it as a peaceful place, and can remember a small group of pilgrims reciting the Angelus.

Washington National Cathedral – If you haven't seen the cathedral since its renovation, plan on a visit. Televised services on Christmas Day don't do it justice. Even though it doesn't have the history of some of the European cathedrals, there's plenty to see. Its location atop Mt. St. Alban makes it visible from much of the city.

Some day I hope to take a real pilgrimage, for I think I'd find it meaningful. Until then, these side trips have provided a lifetime of memories. Being able to stand or pray where saints have trod, or to worship where the faithful have gathered for 1,000 years are unforgettable experiences.

David Kalvelage, executive editor



Worth the Journey

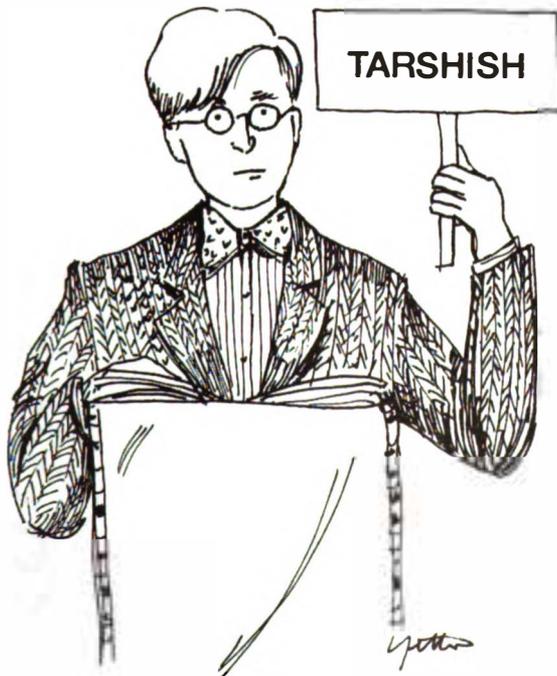
Some of the articles we've published in recent years that have attracted readers' attention have involved travel. Articles about pilgrimages, travel to various sites, and mission trips have brought requests for reprints or additional information. As a result, we decided to publish for the first time a Travel Issue. This special issue contains articles and advertising about travel which should be of value to readers who are planning a trip or simply have an interest in learning about new places. Traveling to distant places may be more difficult than it was a few years ago because of the additional security precautions at airports, but many destinations continue to be worth the extra effort. We hope this issue will be one of the resources you use when making preparations to travel.

Open Process

It is encouraging to note that the task force commissioned by the Archbishop of Canterbury to study the nature, extent and consequences of impaired communion will hold its first meeting this month [TLC, Jan. 25]. The group was appointed by the archbishop following the consecration of the Bishop Coadjutor of New Hampshire in November in order to determine the theological implications of having a bishop in a committed, same-sex relationship. Leaders throughout the Anglican Communion have urged anxious church members to wait for the findings of this commission before they take precipitous action.

It is also encouraging to learn that the commission intends to be open and communicative in its work. It plans to consider submissions from groups and individuals, to make interim reports to the Communion following each meeting, and to post appropriate communication on a website. Many Anglicans will be awaiting news from these important gatherings.

Traveling to distant places may be more difficult than it was a few years ago because of the additional security precautions at airports, but many destinations continue to be worth the extra effort.



Geoffrey devised a way to handle those unpronounceable OT placenames and let the cards do the talking.

El Camino Real: A Bellwether of the Episcopal Church?

By George S. Lockwood

In recent months, THE LIVING CHURCH has reported on the unfortunate developments surrounding the episcopacy of Bishop Richard Shimpfky of El Camino Real. As this article is being written, a committee is negotiating the timing and terms of the dissolution of his episcopal relationship.

Richard Shimpfky is not the first bishop of this area to leave a legacy of turmoil. He is the fourth in a series. James Albert Pike resigned as Bishop of California (our former diocese) prematurely in 1966 after eight years marred by continuous controversy. His immediate successor, C. Kilmer Myers, retired in 1979 amongst major dissent. Next, the first Bishop of El Camino Real, C. Shannon Mallory, retired in 1989 while still a young man. And now we have the impending early departure of Bishop Shimpfky. In my mind, this string of episcopal failures involving four bishops over the past 45 years is not a random occurrence. We are a bishop-killing diocese.

A number of questions emerge. Is this situation more than a mismatch of personalities between these bishops and their people? If so, what pathologies have been at work contributing to these failures?

John Naisbitt, in his 1982 best-selling book *Mega-trends*, describes California as the leading bellwether state in this country. Many social, political and economic trends emerge here. One cannot help but wonder if the situation of El Camino Real is the manifestation of an important trend emerging in the Episcopal Church.

In searching for underlying pathologies, we must first realize that El Camino is in California. The economy of this remarkable state, if it stood alone, would be the sixth largest in the world. Yet, in spite of its economic distinction, California politics are very strange. We just recalled our governor less than one year after his re-election, with no scandals or accusations of malfeasance causing this action.

Unlike most other states, in California many decisions of government are made directly by the people through multitudes of referenda. Some 70 percent of the state budget is out of the hands of elected legislators, since over the years many spending items have been mandated by the people. The people of California do not trust their elected representatives to choose where the money is to be spent.

As a result of this direct democracy, California may be ungovernable. It is clear that this secular pattern of distrust of the people who govern, and distrust of governing structures and processes, has permeated into church governance in the Diocese of El Camino Real.

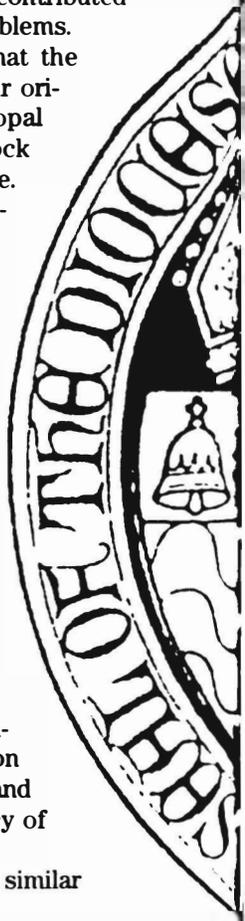
Second, coupled to this trend, is the fact that we are the diocese of the Silicon Valley. This remarkable geographic area has created more wealth over the past two decades than anywhere in the history of the world. This is a region rich in entrepreneurship and rugged individualism. While our very successful businesses are led by people of vision with strong basic principles, their management personnel and employees have unprecedented freedoms to participate in decision making and to be creative. A popular bumper sticker in our area has been "Question Authority!"

It is also clear that this Silicon Valley mentality permeates into the church and is counter to the traditional Episcopal model of hierarchical leadership. This secular mentality has contributed significantly to our episcopal problems.

A third revealing factor is that the roots of our pathology have their origin with the transfer of episcopal authority from Karl Morgan Block in 1958 to James Albert Pike. Under Bishop Block's able leadership from 1940 through his death in 1958, membership in the Diocese of California doubled, with 34 new congregations founded. Much of this growth was in the southern deaneries, which since 1980 have been the Diocese of El Camino Real.

Bishop Pike was a very different person from Bishop Block. Pike's focus was not on missions and growth in the southern rural areas, but on social action deep in urban San Francisco and Oakland. This was a major departure that left the southern congregations feeling abandoned. Much polarization followed along "conservative" and "liberal" lines, and the episcopacy of James Pike collapsed.

Bishop Myers followed with a similar



intense urban focus, leaving congregations in the south with the perception that not only were they abandoned, but that their diocesan assessments were being sent to San Francisco solely to be spent on urban ministries. Some of the missions founded by Bishop Block were struggling and threatened with closure. Vicars were laid off. The result of this dynamic during the 1970s was deep-seated distrust with structure. In 1977, the rector of the southern megaparish demanded Bishop Myers' resignation, which was the beginning of the end for him.

The southern area directly impacted the failed episcopacies of Myers and Pike. One of Bishop Myers' last acts was to preside over the creation of the new Diocese of El Camino Real that extracted the troublesome southern area from the Diocese of California.

When Shannon Mallory became the first Bishop of El Camino Real in 1980, he was immediately confronted with the southern culture of distrust and unwillingness to be led. He also faced a new structure of one megaparish plus many struggling missions and former missions in a loose configuration. He departed 10 years later frustrated, leaving another legacy of turmoil and unpleasantness.

Richard Shimpfky then followed and is leaving a similar legacy of turmoil. In 45 years we have destroyed four good men in a row. Certainly each of these four contributed to his situation, but it is clear that they were far from being the sole cause of their failed episcopacies and troubled histories.

A fourth revelation of our pathologies is reflected in how we operate. Clericalism abounds in El Camino Real, with virtually all leadership positions being held by appointed clergy. Authority is balk-

nized amongst many individuals, councils, corporations, committees, commissions, task forces, etc., with poor internal communication. Our laity is anesthetized. Only a handful of able laity serve in



El Camino Real must decide if it wishes to continue this string of failures or take time to ponder the multiple causes of our past failures and lousy behavior, and make appropriate changes.

elected leadership positions. Many of our best lay leaders have left in frustration after trying to do their work.

By almost any metric, the Diocese of El Camino Real is a sick place. At all levels we suffer from pernicious introspection with a lack of vision. This is shown clearly in our shrinking number of pledging households. In spite of enormous wealth creation during the last decade, fewer people in our diocese chose to pledge in 1999 than in 1991.

The overriding question remains: Is the string of episcopal failures in El Camino Real that has resulted from our unique California and Silicon Valley sociology, our deep-rooted divisions over 45 years, and our clerically dominated, balkanized structure, an isolated unfortunate case, or is our string of episcopal failures a bellwether for the greater church?

El Camino Real itself must decide if it wishes to continue this string of failures one more time and immediately move into our next episcopal election, or to take time to ponder the multiple causes of our past failures and lousy behavior, and make appropriate changes. □

George S. Lockwood is a member of St. Dunstan's Church, Carmel Valley, Calif.



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LETTERS TO THE EDITOR

Poll Needed

Thank you for your article showing the results of the poll in the Diocese of Northwest Texas being 85 percent opposed to the decisions of General Convention on the consecration of Gene Robinson and the blessing of same-sex unions.

I was puzzled that Canon Nix, part of the deputation that voted unanimously in favor of both issues, felt that letting our diocese know the truth of the results of the poll was divisive. Is it not more divisive for a small group to vote against the will of 85 percent of their fellow parishioners?

Obviously, in the Diocese of Northwest Texas the tail is wagging the dog. Perhaps TLC could encourage a national poll to see if this condition is true for the Episcopal Church.

Glenn Polhemus
San Angelo, Texas

Thank you for furnishing me a complimentary copy of the Jan. 4 issue which includes the article about the Diocese of Northwest Texas in which I was quoted. The inaccurate quote illustrates the kind of careless journalism which prompted me to cancel my subscription to TLC years ago.

In Texas we have a saying: "Fool me once, shame on you; fool me twice, shame on me."

This is the second time I have been misquoted in a TLC interview. I will not make the mistake again of agreeing to an interview.

I did find Mr. Snead's straw poll to be divisive, but that was not my principal objection to it, as I told both Mr. Snead and the TLC reporter. My main objection was that it was a misrepresentation of the opinion of the people in the diocese, based on statistically invalid research: Only 18 of the 38 parishes and missions in Northwest Texas were surveyed, for a total response of 16 percent of our membership. And the survey was slanted to ensure that most of the responses would be from people who disapproved. In short, it was inaccurate to describe the level of disapproval as 85 percent of the diocese. All that can be honestly concluded from the survey is that 13.5 percent of the

total baptized persons in the diocese disapprove.

Instead of more thoroughly checking the facts, the reporter relied on Mr. Snead's interpretation of his home-spun straw poll, which had no purpose except to punish the deputies from Northwest Texas for our votes at General Convention. TLC should have been professional enough not to fall into the trap of assuming that it was legitimate and giving it more credence than it merited.

(The Rev. Canon) William D. Nix, Jr.
Canadian, Texas

**The straw poll
misrepresented**

**the opinion of
the people in
the diocese.**

As a now-retired, seven-time deputy to General Convention (my last was 2000), I have long observed that the convention body is more liberal in its actions and views than the people it represents back home in the pews.

Given the recent opinion survey in Northwest Texas, the changed position of the just-retired Bishop of Colorado [TLC, Jan. 4], reactions around the world, and the actions of several dioceses disassociating themselves from the 2003 convention actions, the relevance of General Convention must be questioned. Further, a well-respected senior clerical deputy said he had no idea that the backlash would be so strong. Is convention so naive, or does it not care?

Putting aside the semantics of deputy vs. delegate, it seems the dioceses would be well advised to be more informed and deliberate in their election of deputies and to hold them accountable to those who elected

them. The Church is much more than two legislative houses sitting in a triennial convention, and it is more than a single diocese or a single province. The Episcopal Church is very close to becoming a congregationalist denomination. Even the Presiding Bishop surely does not want that.

*Bob G. Rogers
Lexington, Ky.*

'Straining at Gnats'

We certainly are "straining at gnats" in the Episcopal Church today. In the Jan. 4 issue, the Rev. George Conger described the difficulty of the Presiding Bishop "taking order" for a consecration (of Gene Robinson) and then "stepping aside from presiding at the same."

No one made Bishop Griswold serve as chief consecrator of Gene Robinson. He could have gotten off the camel train leading to that consecration, or not gotten on the camel train in the first place. The prior day, Nov. 1, he allowed the Bishop of Louisiana to serve as the chief consecrator of the Bishop Coadjutor of Florida in Jacksonville. So, if the Presiding Bishop did not have to go to Jacksonville, why did he have to go to New Hampshire?

I would suppose he served as the chief consecrator of Gene Robinson because he wanted to.

In the same issue there was a letter from the Very Rev. Allen Farabee. As he writes about my Diocese of Florida, I would heartily second his image that we open our doors to all people. There's still southern hospitality for everyone, regardless of sexual orientation, in the Diocese of Florida. Our special convention was not as monochromatic as some people might suppose.

*(The Rev.) Les Singleton
Church of the Mediator
Micanopy, Fla.*

A Moral Issue

Thank you for Alison Barfoot's excellent article [TLC, Dec. 28] reminding us that homosexuality is a

moral issue and not a logical progression of church order.

Stuart Bamforth [TLC, Jan. 4] must have missed that point when he asked what one would do if one found out that his or her son was homosexual. He seems to think it would change one's attitude entirely. He couldn't be more mistaken.

How I feel about homosexuality is founded on how I accept biblical truth. How I feel about my son is based on the love of a father for his son. The two cannot be made into a composite. Tough as it may be, human love and obedience to the Father's revelation are not matters to be blended
(Continued on next page)

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(Continued from previous page)

for the sake of convenience or sentimentality.

If my son were to announce that he was gay, I would continue to love him but I surely would tell him plainly that adopting an openly gay life style is a violation of scripture and the historic teaching of the Church. I would not reinterpret scripture to make it more comfortable for myself and my son.

Mr. Bamforth would have us replace theology and morality with feel-good secularism.

Whatever happened to "hate the sin but love the sinner"? Indeed, to repeat Carl Menninger's question, whatever happened to sin?

*(The Rev.) Don L. Robinson
Yountville, Calif.*

Argument Doesn't Stand

Thanks to David Kalvelage for giving us hope in his column [TLC, Dec. 28]. The best evidence of that is that three years have passed since his first prognostication. I look forward to reading his views at the close of 2006.

Despite Alison Barfoot's "difficult exegesis work," her argument [TLC, Dec. 28] doesn't stand, but I propose that it is precisely because of the rising status of women that the "issue" about

homosexuality has arisen. Bowen Family Systems Theory points out that when a major issue (alcoholism, for example), affects a family, the family often finds another problem (the barking dog next door) to fuss about rather than deal with the major issue. While I do not recall the ordination of women passing in the General Convention with anything like the majority which supported consent for V. Gene Robinson, I do note that the cultural shift to accept the equality of women is very much a work in progress.

*(The Rev.) J. Robert Hector
Grace Church
Ludington, Mich.*

Answers to last week's puzzle



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**Deployment Officer, Diocese of Southwest Florida, 7313 Merchant Court
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Please copy: **Search Committee, St. Raphael's Church
5222 Williams Drive, Fort Myers Beach, FL 33931
E-mail: SMStrum@aol.com.**

How to Avoid Travel Scams

Many save for years for that "trip of a lifetime" only to find themselves disheartened by what was not delivered. The old adage, if it seems to be too good to be true, it probably is, certainly applies to those travel offers that promise luxurious accommodations, flights on major carriers, meals, and all the other trimmings of a first class trip at rock bottom prices.

Check out the company before you take a travel offer. Get the complete name and address of the company and check it out with the Better Business Bureau and the office of the state's Attorney General. If the seller will not give you a complete street address, refuse the offer.

According to Federal Trade Commission attorney Cindy Liebes, there are some tips to keep your trip from unraveling. She recommends that consumers avoid doing business with companies that use high pressure sales tactics, promote elaborate trips at below market prices, urge you to use a courier service or overnight mail to send your payment immediately, or tell you that they need your credit card for identification or verification.

Verify your arrangements before you pay. Get the cancellation policy of the company in writing. Use a credit card to pay but never provide it over the phone unless you know the company is reputable.

Most travel companies strive to provide excellent service and lasting memories of a wonderful journey for their clients. These reputable professional travel agents want you to be a repeat customer and to spread the word to your friends about the expertise with which your travel arrangements were handled.

Donna Tuten

PEOPLE & PLACES

Ordinations

Priests

Florida — **Mark Stephen Jones**, assistant, Our Saviour, 12236 Mandarin Rd., Jacksonville, FL 32223; **Thomas P. Reeder**, assistant, St. Mark's, 4129 Oxford Ave., Jacksonville, FL 32210; **Gene Strickland**, assistant, St. Paul's, 5616 Atlantic Blvd., Jacksonville, FL 32207-2204; **Celeste Tisdelle**, assistant, St. Andrew's, 7801 Lone Star Rd., Jacksonville, FL 32211.

Mississippi — **Archie V. Osborn de Anaya**.

North Dakota — **Lindsay Dwarf, Nell Two Bears**.

Deacons

Western Kansas — **Mark Cowell, Georgia Decker**.

Renunciations

Pennsylvania — **Paul L. Heal, Jr.**, and resigned as canon for congregations.

Deaths

The Rev. **Frederic S. Burford III**, rector emeritus of Grace Church, Alvin, TX, died Nov. 28. He was 75.

Fr. Burford was born in Laurel, DE. He graduated from the College of William and Mary and Virginia Theological Seminary. He was ordained deacon in 1956 and priest in 1957 and served as curate at Calvary Church, Wilmington, DE, 1956-58. He moved to Texas, where he was associate at Trinity, Houston, 1958-60; priest-in-charge of St. Mark's, Rosenberg, 1960-64; All Saints', Galena Park, 1964-67, and rector in Alvin from 1967 through 1994. He retired in 1995 and continued to function as a supply priest. Fr. Burford was active in the Diocese of Texas, having served the Department of Christian Education, Department of Evangelism and Renewal, Cursillo Steering Committee, executive board, and the Kairos Ministry Board. Surviving are his wife, Elizabeth; three children, Mary Smith, of Pearland, TX, Rebecca, of Hagerstown, MD, and F.S. Burford IV, of Houston; and a sister, Polly O'Bier, of Tucson, AZ.

The Rev. **William L. Kier**, 80, retired priest of the Diocese of Pennsylvania, died Dec. 9 at his home in Santa Monica, CA.

Born in Pittsburgh, PA, Fr. Kier was educated at the University of Michigan and the General Theological Seminary. He was ordained to the diaconate in 1952 and to the priesthood in 1953 before serving as rector of Emmanuel Church, Pittsburgh, 1953-55; rector of St. Clement's, Buffalo, 1955-60; and rector

of St. Mary's, Wayne, PA, 1963-72. He is survived by his wife, Hope, and three children.

The Rev. **Robert E. Ratelle**, rector of the Church of St. Michael and All Angels in Dallas for 15 years, died Dec. 21 at his Dallas home of complications from heart disease. He was 79.

Fr. Ratelle was a native of New Orleans and was raised in that city. He graduated from Tulane University and the School of Theology of the University of the South. He was ordained deacon in 1947 and priest in 1948, and served congregations in the Diocese of Western Louisiana for the next 25 years, including St. James', Alexandria, as rector, 1956-73. He was rector of St. James', Jackson, MS, 1973-80, and moved to the 6,000-member Dallas parish in 1980. He retired in 1995. Fr. Ratelle was active in diocesan, provincial and national affairs, including deputy to General Convention seven times, member of the standing committee in three dioceses, including president in Mississippi and Dallas. He was a regent of the University of the South, and a trustee of the Episcopal Theological Seminary of the Southwest. He is survived by his wife, Margaret, and his children, Martha, of Jackson, WY, and Robert, Jr., of Dallas, and two grandchildren.

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POSITIONS OFFERED

FULL-TIME RECTOR: Church of the Redeemer, Springfield, PA, is a pastoral congregation that ministers in a suburb of the economically vibrant and culturally rich Philadelphia area. Our rector of 12 years has moved to a larger parish, leaving a congregation that is clear about where it wants to go and is especially eager to grow. The excellent facilities have been recently refurbished, and the parish is debt-free. Strengths include a vigorous outreach ministry in nearby needy communities, a strong music program and a unique puppet ministry. Visit our website at www.RedeemerSpringfield.net and respond through the "Contact Us" option or e-mail inquiries to Thompcont@aol.com.

Next week...

My Tags Say Episcopal

CLASSIFIEDS

POSITIONS OFFERED

CANON: Cathedral staff seeking female priest, age appropriate to develop and lead 20-30s membership. A special interest in women's studies also helpful. Good preaching skills a must. Self starter. Hard worker. Contact **The Very Rev'd Steve Lipscomb, Grace Cathedral, 701 SW 8th Av, Topeka, Kansas 66603.** E-Mail: rlsipscomb@GraceCathedralTopeka.org

CURATE: Traditional Catholic parish, English Missal usage, seeks full-time celibate curate. Accommodation provided in Clergy House. Please apply to the Rector, **Canon Gordon Reid, S. Clement's Church, 2013 Appletree St., Philadelphia, PA, 19103.** Website: www.s-clements.org

FULL-TIME RECTOR: Christ Church, in Bronxville, NY, is a busy, vital and thriving parish in an English-style village just 28 minutes from midtown Manhattan. We are looking for a visionary priest to lead us as we continue to grow, to expand, and to do the work God has given us to do. Over the past seven years we have added an exciting new chapter of growth to our 102-year history. Membership has risen by 29%, attendance at weekly worship has increased 20% and pledge income has more than doubled. We have increased from one to three clergy, established a spirituality center, expanded our dynamic music program adding a Royal School of Church Music chorister training program to our five choirs, started an exciting youth group and enlarged our outreach and Christian education initiatives. We have raised and spent over \$3 million repairing and improving our facilities. As a result of this parish-wide effort, Christ Church looks eagerly toward a future of continued growth. We seek a rector with a warm, inviting personality and a deep, abiding spirituality, who can challenge us both morally and intellectually; a high-energy leader, excited by the challenges of a growing congregation, who will help us increase our membership and strengthen our programs. Receiving resumes and profiles through mid-February. Send information to: **Christ Church, Attn: Deborah Cook, 17 Sagamore Rd, Bronxville, NY 10708.** Our parish profile is available at www.christchurchbronxville.com. Contact us at christchurch@christchurchbronxville.com.

FULL-TIME RECTOR: Trinity Episcopal Church, Pierre, SD. Parish of 175 baptized members seeking an energetic, family-oriented priest with solid liturgical skills to provide educational and pastoral care for all ages, encourage spiritual and membership growth, be visible in church and community affairs and have strong administrative skills. Pierre, the historical capital city, population 16,000, has a sound school system. Good hunting, fishing and water recreation abound. The YMCA is superb and continuing education is available through the State University System. If interested, send profile and resume to: **Chairman, Call Committee, 408 N. Jefferson, Pierre, SD 57501** or E-mail: bolmd@pie.mldco.net Website: www.trinitypierre.org

DIRECTOR OF CHRISTIAN FORMATION: St. Paul's Episcopal Church, Greenville, NC. St. Paul's is seeking a person to direct a creative, inclusive and comprehensive program of Christian Formation for all ages. This is a full time position in a parish of 1,250 persons located adjacent to East Carolina University. The Director of Christian Formation will provide visionary, strategic and operational leadership in conjunction with the rector, staff of twelve, Christian Formation Committee members, and many active volunteers. Responsibilities include equipping children, youth and families for their baptismal ministries in the world and church.

We seek a person with a strong theological background, knowledgeable about developmentally appropriate curricula, able to recruit, train and retain volunteers, foster collegiality, and is computer savvy with good technological skills. A bachelor's degree plus experience in an educational setting is required. A master's degree or above is a plus. Experience in Journey to Adulthood desirable. Contact: **The Rev. Dr. Patricia M. Thomas, St. Paul's Episcopal Church, P. O. Box 1924, Greenville, NC, 27835.** E-mail: pmthomas@coastalnet.com. PH: (252) 752-3482.

POSITIONS OFFERED

SEEKING RECTOR IN CAPITAL CITY: Historic 115 year-old downtown parish seeks rector for family oriented, low to moderate parish. Christ Church in Springfield, Illinois has strong community outreach and is financially sound. Springfield offers many educational opportunities. Centrally located between St. Louis and Chicago. Parish profile available. For more information contact **Frederick Stericker, Chairman, Search Committee, 611 East Jackson, Springfield, IL 62703.** Website: www.christepisc.org

FULL-TIME RECTOR: Historic 160-year-old parish located on the Mississippi River in Alton, Illinois (St. Louis metropolitan area), seeks a rector for a parish of 375. The parish of Alton in the Diocese of Springfield includes two worship sites — St. Paul's Church and Trinity Chapel. Our parish emphasizes traditional worship, fine music, vigorous Christian education, established outreach and vibrant parish fellowship. We seek a candidate with strengths as pastor, preacher, teacher, crisis minister and counselor. Contact: **Search Committee, The Episcopal Parish of Alton, 10 East Third Street, Alton, Illinois 62002.** E-mail: epialton@episcopalalton.org

FULL-TIME RECTOR: St. Peter's Episcopal Church is located in Albany, NY, in the Capital District, a region with many cultural, social and educational resources. St. Peter's is an active center of worship dating back nearly 300 years. The present church is a classic example of Gothic architecture and a registered National Historic Landmark set in downtown Albany. We seek a rector who is a superb preacher who possesses skill with communicating the messages of the Bible in relation to daily lives of the congregation. The rector will be a compassionate person and possess a sense of humor and perspective. The rector will promote parish growth while maintaining the attributes of the current congregation. The rector will support use of Rite I, and the role of music in worship. The rector is expected to be primarily a minister and teacher, but also possess the administrative skills to lead management of the parish. The St. Peter's rector position offers an attractive, unique blend of tradition and progress, a diverse parish community, a dedication to mission, and opportunity to lead. For more information about St. Peter's visit our web site at www.stpeterschurchalbanyny.org. Please submit your resume and CDO Profile to: **St. Peter's Episcopal Church Rector Search Committee, c/o Tom Maggs, 107 State St., Albany, NY 12207.**

ASSISTANT RECTOR: Christ Church Christiana Hundred, Wilmington, Delaware. Full ministry, with special focus on established outreach and pastoral ministries. Desire priest with at least 2-3 years experience. Ideal location, large supportive staff, broad liturgically, vital growing parish. See web site: www.christchurchde.org. Please send resume, CDO, etc. to the Rev. John Martiner, P. O. Box 3510, Greenville, Delaware 19807 by **February 29.** E-Mail: jmartiner@christchurchde.org Phone inquiries welcome.

INTERIM EXECUTIVE DIRECTOR: For Hardtner Camp and Conference Center, located on 160 acres of timberland in central Louisiana. Chosen candidate will work with the Bishop and the Hardtner Board of Trustees to develop, refine and execute a new vision for the Center. HCCC is an integral part of the ministry of the Episcopal Diocese of Western Louisiana. The executive director is part of the diocesan staff and reports to the Bishop with guidance and support from the Board. The time frame for the interim position is 12-24 months. Candidates should have experience in camp and conference center work and summer camping programs for children.

Please send a resume to the Search Committee Chair, **The Rev. Hal T. Hutchison, 1700 Maplewood Drive, Sulphur, LA 70663,** Phone: (337) 625-4288 or Fax: (337) 625-4282, E-mail: rector-htec@communicomm.com

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ASSISTANT RECTOR: Christ Church in Detroit, Michigan is looking for an Assistant Rector. The position will have primary responsibility for the running of our growing children's Christian Education program, in addition to pastoral and liturgical duties. Christ Church is a vibrant downtown parish whose diverse membership comes from the entire Detroit metropolitan region and Canada. You can check us out on our website at www.christcd.org. Please send resumes to: **Clergy Search, Christ Church 960 E. Jefferson Ave., Detroit, MI 48207.**

FULL-TIME RECTOR: Priest to serve in small traditional town in western Alabama. Should be interested in community and university ministry. Large rectory included. Contact: **Mr. Hiram Patreos, P.O. Box 446, Livingston, AL 35470,** E-mail: patreosj@bellsouth.net; the Rev. William King, Diocese of Alabama, 521 North 20th St., Birmingham, AL 35203 E-mail: bkking@diocla.org. For more information about St. James, contact www.rlosch.com.

SCHOLARSHIPS

SCHOLARSHIP OFFER: Individuals, lay or ordained studying for vocations in the ministry of the Episcopal Church or larger Anglican Communion, may apply for the Holy Trinity Centennial Scholarship. Obtain an application form by writing **Scholarship Selection Committee, Holy Trinity Parish, 515 E. Ponce de Leon Ave., Decatur, GA 30030,** phone 404-377-2622; or by E-mail: edandbin@mindspring.com; or from www.htparish.com click on "Application for Holy Trinity Scholarship Trust." Completed applications **must** be received by **March 31, 2004.** **No exceptions.**

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Church Directory

CHURCH DIRECTORY KEY

Light face type denotes AM, bold face PM; add. address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 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; Lt, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship; A/C, air-conditioned; H/A, handicapped accessible.

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www.christchurchgeorgetown.org

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www.stpauls-kst.com
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Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20
(Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-
10:50 Rosary 9:30 Sat

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www.stpauls-parish.org
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of Reconciliation 1st Sat 4-4:30 & by appt

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H Eu Daily (ex Sat)

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www.allsouls cathedral.org
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