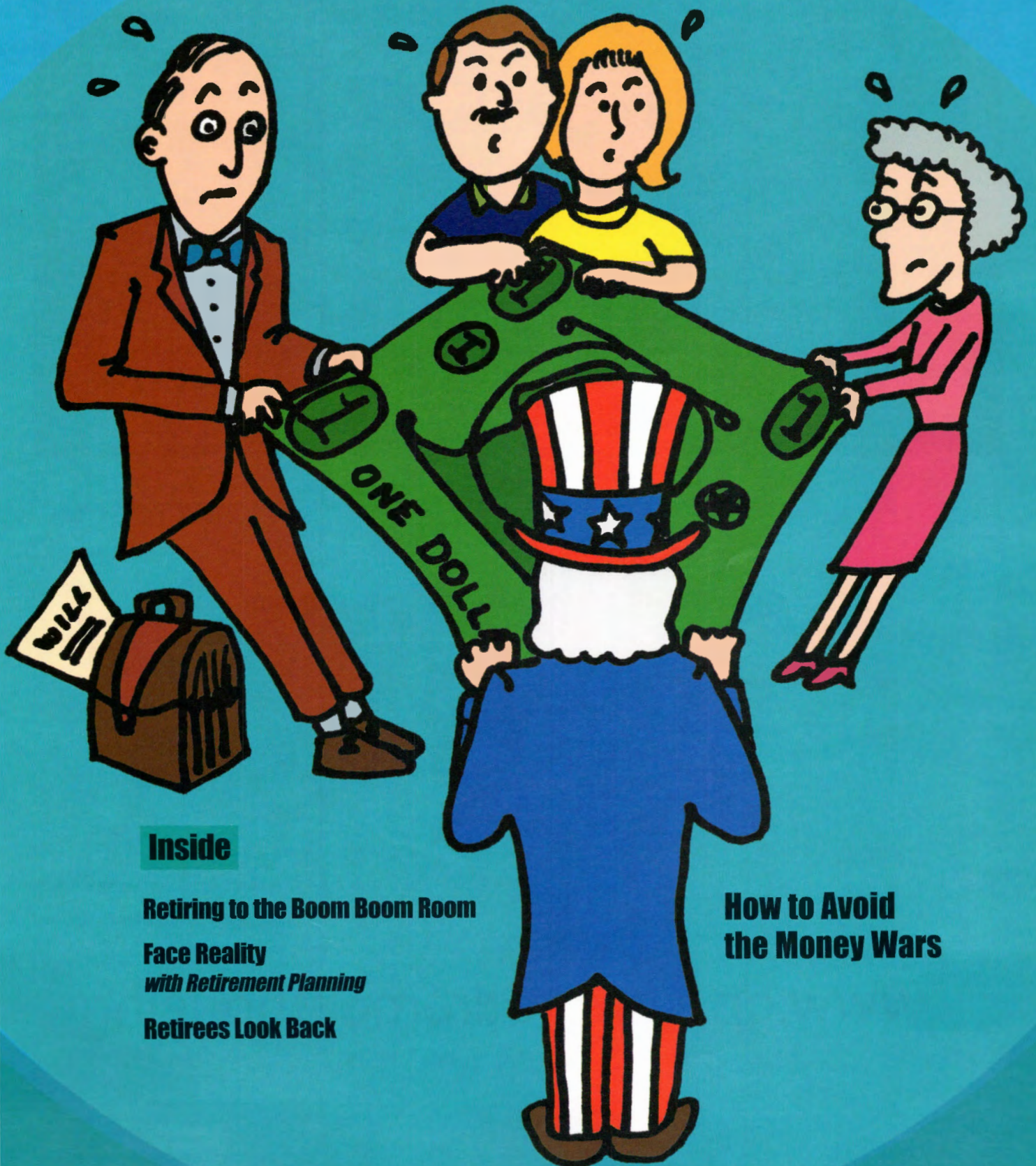


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THE RETIREMENT ISSUE

AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS • JULY 10, 2005 • \$2.50



Inside

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Volume 231

Number 2

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.

THIS WEEK



16



22



24

News

16 North Americans Suspended
from the ACC in Close Vote

Features

7 Newly Retired

An appreciation for a life in ministry.

BY PAUL B. CLAYTON, JR.

11 Looking Back

*Retired clergy write about what they've learned
and what they would do differently.*

20 Face Reality with Retirement Planning

Secrecy, procrastination can tarnish a legacy.

BY MICHAEL O'LOUGHLIN

22 Retiring to the Boom Boom Room

*Communities planning ahead
for the arrival of Baby Boomers.*

BY AARON OREAR

Opinion

24 Editor's Column
That Worrisome Subject

25 Editorials
Heartening Address

26 Reader's Viewpoint
The Generational Challenge
BY TERRY PARSONS

27 Letters
The Wrong Ship

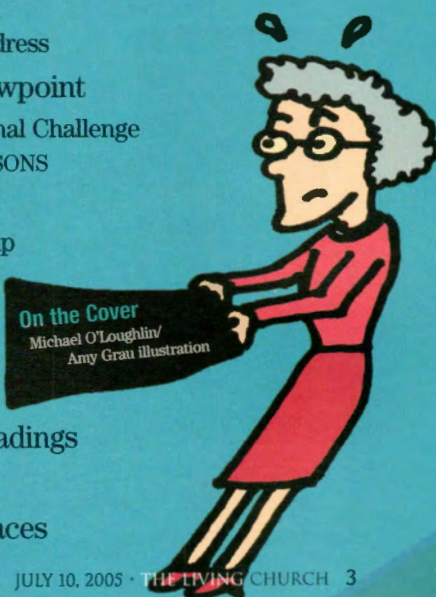
Other Departments

4 Sunday's Readings

5 Books

31 People & Places

On the Cover
Michael O'Loughlin/
Amy Grau illustration



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SUNDAY'S READINGS

An Overflowing of Grace

"... so it is with the word that goes forth from my mouth..." (Isaiah 55:11a)

The Eighth Sunday After Pentecost (Proper 10A), July 10, 2005

BCP: Isaiah 55:1-5,10-13; Psalm 65 or 65:9-14; Rom. 8:9-17; Matt. 13:1-9,18-23

RCL: Gen. 25:19-34 or Isaiah 55:10-13; Psalm 119:105-112 or Psalm 65 (1-8), 9-14; Rom. 8:1-11; Matt. 13:1-9, 18-23

Christians often speak of unmerited, free grace and the unbounded love of God, yet rarely, perhaps, do we really understand that no superlative is adequate to describe the lavishness of God's gifts to us. He cannot ever run low on mercy, love, grace, or any expression of his ardor for his people.

The lesson from Isaiah, in its two parts, addresses this theme. In the first part, a heady exhortation is extended "all ... who are thirsty" to receive "wine," "milk," "good things to eat," and "rich food to enjoy." No one has to stand in line or take a number or wait for his or her name to be called, and there is no price to be paid. In the second part, falling rain and snow are symbols for the unstinting favor of God. Precipitation pours down in measureless quantity upon the earth and invariably carries out God's good pleasure — the germination of seed that is the symbol of God's own word.

The psalm, in one of the most attractive, even idyllic images in the entire Psalter, provides a picture of rural grandeur as the rains partner up with

grain and earth to produce a crop that is both bountiful and beautiful. The meadows and valleys even "shout for joy and sing."

The lesson from the gospel is the well-known parable of the sower and the seed. The sower scatters the seed lavishly, without regard to making it last or stretching it to ensure that he will have enough to cover the appointed ground. As he sows, surely the sower can see that some ground is adjacent to the hard-packed pathway, other ground is rocky, and other ground is infested with thorns. In spite of this, he still scatters the seed freely in the hope that perhaps some, at least, will bear fruit. And the least amount of fruit it bears when it falls on rich soil is a return of 30-fold. This parable must be one of the easiest to understand of all those that Jesus told, yet it is among the few parables for which an explanation is provided. Obviously the gospel-writer wanted to make sure that no reader could miss the point, no matter how easy it may be to grasp.

"It will delight readers and at the same time encourage and inspire them."
 — ESTHER DE WAAL

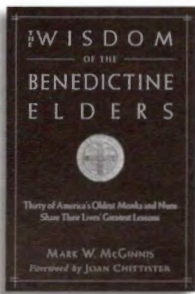
The Wisdom of the Benedictine Elders

Thirty of America's Oldest Monks and Nuns Share Their Lives' Greatest Moments

MARK W. MCGINNIS

Foreword by Joan Chittister

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Look It Up

How does the lesson from Romans match the theme of the other lessons?

Think About It

What other passages in scripture come to mind when you consider the theme of God's overwhelming blessings for his people?

Next Sunday

The Ninth Sunday After Pentecost (Proper 11A), July 17, 2005

BCP: Wisdom 12:13,16-19; Psalm 86 or 86:11-17; Rom. 8:18-25; Matt. 13:24-30, 36-43

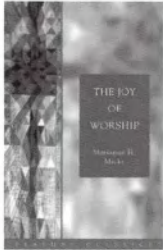
RCL: Gen. 28:10-19a or Wisdom 12:13,16-19 or Isaiah 44:6-8; Psalm 139:1-11,22-23 or Psalm 86:11-17; Rom. 8:12-25; Matt. 13:24-30, 36-43

BOOKS

The Joy of Worship

By Marianne H. Micks. Seabury Classics. Pp. 110. \$12. SBN 1-59628-001-8.

The late Professor Marianne H. Micks has bequeathed *The Joy of Worship*, a systematic treatise concerning both corporate and private devotions. In this deceptively simple scholarly presentation, the author articulates clearly the theology of worship by discussing the action of the



Holy Spirit within public and private prayer. Prof. Micks' case for joy in worship rests upon the foundation of humanity's thanksgiving for God's great gift of relationship with God our Father through our Savior. In addition, ecumenists will experience refreshing delight in Micks' description of the Eucharist as nourishment in the hope of God's ongoing presence with his people.

This is a book which pastors and students of liturgics might consider as most relevant for bringing God's infinite delight into both the public services of parishes and private devotions of individuals. Moreover, the section titled "Questions For Reflection and Discussion" might benefit parish study groups guided by skilled and theologically astute leadership.

*Edward F. Ambrose, Jr.
Phoenix, Ariz.*

Mary: Grace and Hope in Christ

The ARCIC Statement

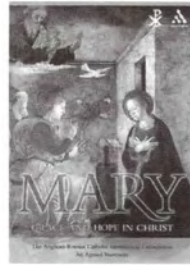
The Vatican, The Anglican Communion. Morehouse. Pp. 96. \$14.95. ISBN 0-8192-8132-8.

In their introduction to "the Seattle Statement," co-chairmen the Most Rev. Alexander Brunett, Roman Catholic Archbishop of Seattle, and the Most Rev. Peter Carnley, retired Primate of the Anglican Church of Australia, write, "Our Agreed Statement concerning the Blessed Virgin Mary as pattern of grace and hope is a powerful reflection of our efforts to seek out what we hold in common and celebrates important aspects of our common heritage."

The little book is divided into four

sections: Mary According to Scriptures, Mary in Christian Tradition, Mary within the Pattern of Grace and Hope, and Mary in the Life of the Church. It concludes with the "hope that . . . we may together participate with her and all the saints in the unending praise of God." It demands careful study and discussion.

Patricia Nakamura



With Burning Hearts

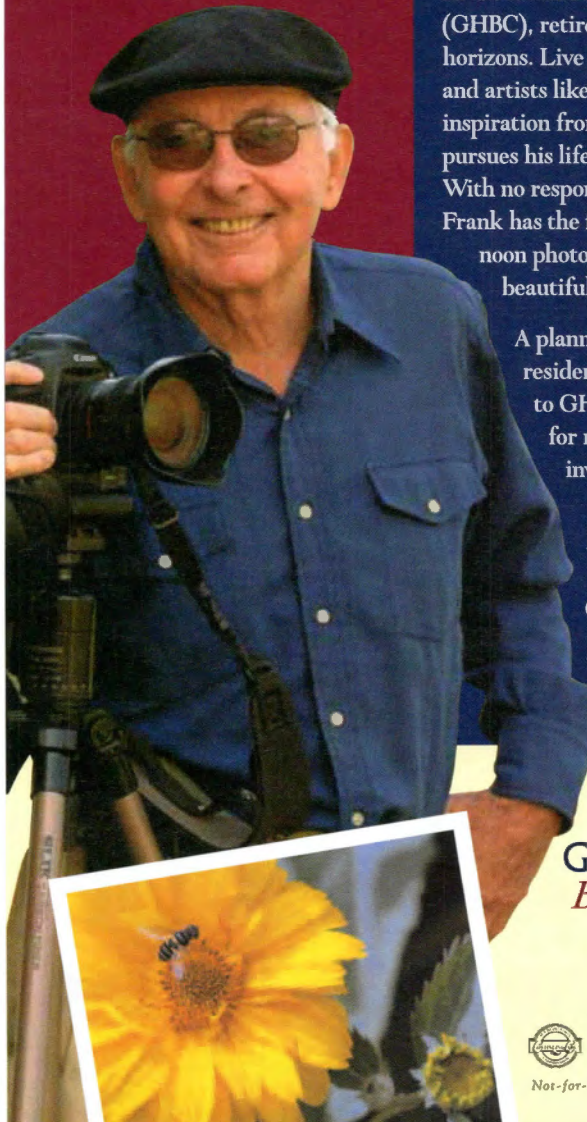
A Meditation on the Eucharistic Life

By Henri Nouwen. Orbis. Pp. 100. \$18. ISBN 1-57075-508-6.

Orbis has produced a beautiful reprint of one of Henri Nouwen's most popular works. This series of meditations focuses on the story of the disciples' encounter with the risen Christ on the road to Emmaus. For those already familiar with the book, the Easter season would be a wonderful time to revisit it. However, it can lead

(Continued on next page)

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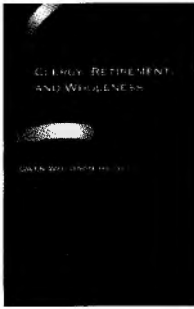
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BOOKS

(Continued from previous page)

one into new depths of spirituality at any time of the year. Readers new to Nouwen will find the author at his best, without some of the wordiness of many of his works.

The purpose of the book is to prompt the reader to reflect on the connections between the Eucharist and daily life, in the midst of a world that is constantly changing. He begins with a meditation based on the biblical account of the meeting with Jesus on the road to Emmaus. He moves into a consideration of mourning, discernment of the Presence, companionship, communion and mission to the world. Eucharistic living is just that: living.

This edition of the book invites the reader to browse and ponder over and over again. The many illustrations, works by Duccio di Buoninsegna, add to the beauty of the book, and themselves provide additional foci for meditation. The jacket describes the book as a "gift edition." It would be a great gift to oneself.

*Mariana Keene
Milwaukee, Wis.*

Intercession

A Guide to Effective Prayer

By Sr. Ann Shields, S.G.I. Servant Books.
Pp. 75. \$7.99. ISBN 0-86716-617-7.

Sister Ann Shields has written a practical guide for learning intercessory prayer through Bible study. The nine sessions can be done individually but probably even better as a group study. The first session looks at the Lord's Prayer as personal prayer and as an intercession for others. Other sessions focus on scripture passages about the Holy Spirit interceding for us as well as examples of other intercessors such as Moses.

The last three sessions focus on scripture leading us to enlarge our intercessions to include prayers for the coming of the kingdom throughout the world. This would be a good study for a group which is planning or already doing intercessory prayer.

*(The Rev.) Joanna Seibert
Little Rock, Ark.*

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Newly Retired

An Appreciation for a Life in Ministry

By Paul B. Clayton, Jr.

Early summer was a virtual 24/7 panic as I prepared to leave my parish on June 26. This included moving my office furniture and library to our new home and sorting and discarding or moving 34 years of stuff from the rectory basement (including a 300-square-foot HO scale model railroad layout, plus a number of radio-control model ships.) In the midst of such disorder, I reflected on the past with thanksgiving.

I've had a great 41 years in the ordained ministry, and I'm looking forward to many more, helping out as supply priest, as God grants me good health, as well as continuing to serve as ecumenical officer of the Diocese of New York at the bishop's request, a position I've held since the mid-1980s, with service on the diocesan ecumenical and interfaith commission since 1972.

My formal training for ordained ministry began in 1961. I loved every minute of the eight years I spent at General Seminary, first as what we now call an M. Div. student right out of the University of Texas, from 1961 to 1964, and then as a graduate student, from 1966 to 1971, when I served GTS as a tutor, then instructor in church history, and assistant chaplain in charge of seminary chapel services. From 1964 to 1966 I was the founding



Fr. Clayton with his family: "God has been good to me."

priest of Holy Apostles' Church, Fort Worth, thoroughly enjoying myself among people with whom I have kept up all these years, with several visits back to preach at important parish anniversaries.

From 1966 to 1971 I served as a part-time vicar of what is now St. Nicholas' Church in the small Hudson River village of New Hamburg, driving up from GTS two hours every Sunday, and spending summers in the village. Since 1971, I have had the great privilege of serving as rector of St. Andrew's, Poughkeepsie, a smallish subur-

(Continued on next page)

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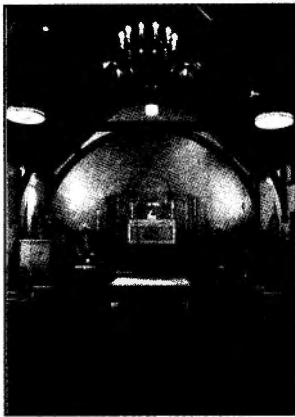
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Newly Retired

(Continued from previous page)

ban/rural congregation that dates back to 1886.

Having moved to a new location the year before I was elected, and having had the young people of St. Nicholas' teach me how to do youth work, we built a wonderful youth program at St. Andrew's, which I have enjoyed tremendously. During all that, I finally got my doctoral dissertation on fifth-century conciliar Christology done in 1985.

Scholarly Friends

Would I have wanted anything more from seminary? I have nothing but praise for the education I had at GTS in the '60s. My only regret was not taking classes in Hebrew. The sub-dean, Powell Mills Dawley, whom I revered, suggested instead that I take some additional pastoral theology classes beyond those required. Now I wish I had taken the Hebrew, which I shall have to do in retirement. What marvelous biblical teachers we had in Robert Dentan, Dick Corney and Pierson Parker. Sydney Barr insisted on giving me a private year-long tutorial in Hellenistic Old Testament writers, Jim Carpenter was an excellent successor to Kenneth Woolcome (who became Bishop of Oxford) in systematics, and the two of them so excited me about patristics that I eventually did a doctorate in patristic Christology. I was in awe of Cyril Richardson, professor of early church history at Union Theological Seminary. John Meyendorf and Richard Norris proved marvelous doctoral dissertation supervisors after Richardson's sudden and early death at 65, and they both were good friends as well. I experienced a richness of scholarly friends and life for which I am profoundly thankful.

My only suggestions for improving seminary education would be: 1. Keep up the best scholarship possible on biblical, church history, systematic theology, and apologetics, especially the last in this pluralistic and rather mad age; and 2. Pastoral theology should have more on deal-

(Continued on page 10)

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I do not see how we can survive, let alone grow, unless Episcopalians begin to take seriously, on a personal level, our Lord's great commission.

(Newly Retired - Continued from page 8)
ing with people who come to parish churches with power issues. It calls to mind a wonderfully helpful book by Kenneth G. Haugk, *Antagonists in the Church* (Augsburg). My wife and assisting priest, Sharon, discovered it in the early 1990s, and we both found it a godsend in dealing

caringly but objectively and firmly with difficult people.

I was fortunate in having as my mentor in parish ministry the Rev. James P. DeWolfe, Jr., then rector of All Saints', Fort Worth, under whom the Bishop of Dallas put me for the first year of my ministry at Holy Apostles'. He was a tough but experi-

enced priest who taught me more than either he or I realized at the time. Then at St. Nicholas', I worked under the Rev. Robert MacGill, who was the rector of Zion, Wappingers Falls, N.Y., of which parish St. Nicholas' was technically a chapel of ease. What a marvelous priest! I thank God daily for both of these men and keep them daily in my intercessions with gratitude.

The Secular Shift

Over the past 20 years or so, I have been saddened by the great increase in the number of priests being forced out of parishes and, I think, insufficiently supported by their bishops. I wonder if the laity are not blaming the clergy too much for the decline in commitment to the Christian faith throughout our culture in all denominations. Rather than the fault of incompetent clergy, I think this problem is the result of the incredibly complicated pluralism that has arisen in this country, and the growth in secularism.

I do not see how we can survive, let alone grow, unless Episcopalians — lay members, priests, and bishops — begin to take seriously, on a personal level, our Lord's great commission in Matthew 28. It's not about inclusiveness (what an un-Anglican word; Anglicans always taught comprehensiveness, which is a very different concept). It's about making disciples of Jesus Christ, about commitment to Jesus Christ as Lord of our lives and our congregations.

God has been good to me. My daughters are active members of St. Andrew's and another parish in New Jersey. My grandchildren are regularly in church. I have a wonderful wife and I have loved and experienced being loved in a lovely parish for 34 years. This parish gave me all the time I wanted to study and read, and actually seemed to benefit by it. What else could anyone possibly want from the life God has graced us? □

The Rev. Paul B. Clayton, Jr., is the retired rector of St. Andrew's Church, Poughkeepsie, N.Y.

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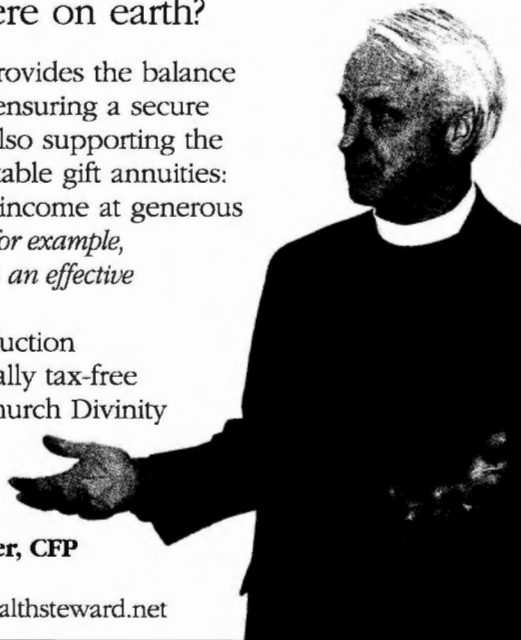
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Others Look Back

In addition to Fr. Clayton [previous pages] a number of clergy who have retired recently were invited to look back on what they might have done differently, at the people who have been especially helpful to them, and on what they had wished they had learned in seminary. The following are some of their responses:

"I was/am a 'late vocation,' having had a full 25-year career in portfolio management," said the Rev. **Wilson K. Roane**, retired rector of St. Mark's Church, Waupaca, Wis. "My seminary experience was mixed. Academically it was very good, especially in 'scholarly' subjects and the spiritual formation.

"To do it over, I wouldn't spread myself so thin."

- Fr. Roane

The rhythm of daily worship, periodic retreats, meetings with a spiritual advisor, were all that I could have asked for. When I went directly from the seminary to the parish, I felt adequately prepared but in need of learning practical matters of being in a parish. Perhaps the main thing seminary failed to teach was techniques of evangelism. In conjunction with evangelism, I think the seminary should teach church planting.

"When I was called to the one church where I served my entire ministry, the parish had so many needs it was hard to decide where to start. To do it over, I wouldn't spread myself so thin. I didn't give sufficient attention to many things because I was trying to get the parish to do too much at once. I would also be more careful about teaching/training people to do what they were offering to do. People were very willing to do things but didn't really know how to go about them. If a person didn't complete a task properly, I would send the wrong message by correcting it or doing it myself. It would have been better to have started by articulating a detailed vision for the parish.

"By vision I mean not just some ide-

(Continued on next page)

tion. The rhythm of daily worship, periodic retreats, meetings with a spiritual advisor, were all that I could have asked for. When I went directly from the seminary to the parish, I felt adequately prepared but in need of learning practical matters of being in a parish. Perhaps the main thing seminary failed to teach was techniques of evangelism. In conjunction with evangelism, I think the seminary should teach church planting.

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In view of the wisdom and highly readable nature of this outstanding essay, this reviewer recommends enthusiastically The Pilgrim Season as an inexpensive but priceless addition to the library shelf of every TLC reader.

The Living Church,
March 20, 2005

The Pilgrim Season Finding Yourself in Retirement

Roger O. Douglas

Retirement is a unique milestone in our life journey, bringing new adventures to some, and dread, feelings of worthlessness, and even a lack of desire to continue living to others. Retired Episcopal priest and author Roger O. Douglas invites the reader to face these dilemmas head-on, imploring us to discover the self that exists outside of our work life—our real self. By reflecting on who we really are, retirement becomes a grand opportunity to experience new life. 157 pp—paperback – #1830-TLCPIL

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“I would have benefited greatly from more practical experience...”

- Fr. Ayres

(Continued from previous page)

alized statement of intention but a word picture, in as much detail as possible, of what the parish could look like in the future with everyone pulling together as a team and then using the vision as a filter for any activity, especially an activity requiring funding.

“I feel very fortunate to have served on several vestries in much larger churches, on finance committees, stewardship committees, and once as senior warden. These ministries have been great training for being a parish priest in a small church. But more important was having rectors and curates who were excellent role models who made pastoral care, in its broadest sense, their top priority.”

“I’ve spent four wonderful months, ending July 5, in a parish in North Lon-

don, assisting the vicar,” said the Rev. **Phillip Ayres**, retired rector of Ascension, Portland, Ore. “This has been a terrific way to spend part of one’s retirement: a free flat in London, free bus/tube/train rides within London (because I’m over 60) and other perks, all in exchange for Sunday and two days a week at Christ Church, Southgate. I hope, upon return to the U.S., to take the interim ministry training course and/or make myself available to my bishop for service in the diocese where I am most needed.

“My education at Berkeley Divinity School in the ‘60s was as good as could be produced at a time of such cultural upheaval. Even in this milieu, I learned much and made many friends among peers and with faculty. Although it tried very hard to be relevant to the day, the pastoral theology department was not strong enough, I felt. I would have benefited greatly

from more practical experience in the field.

“One very important person at Berkeley who greatly influenced my education was Percy Linwood Urban, Sr., dean emeritus from 1957 and dean from 1947 to 1957. After his retirement, he continued to teach one course each semester in his home on Mansfield Street in New Haven, down from the seminary. I was lucky to have him in Doctrinal Preaching the very last semester he taught.

“Later, I became rector of St. John’s Church, North Haven, Conn., where he had been rector from 1924 to 1941, all the while teaching at Berkeley. Both were full-time jobs and he did them with his usual panache and humor. I felt very fortunate to stand where he had stood (not really, as the church had been refurbished in the early ‘50s and the old ‘Urban pulpit’

(Continued on page 14)



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“The military background leaves me with an understanding that perfection is seldom possible.”

- Deacon Koehler

(Continued from page 12)

was used in the parish hall) and to try to preach as well as he did.

“A seminary cannot actually prepare one for all the ups and downs of parochial and institutional life. I was not at all prepared for conducting a vestry meeting, nor was I prepared to go to a small Kansas town after living in New Haven for the three years.

Kansas was my home state and diocese, but I was ill-prepared to be on my own in a small parish, to handle cantankerous parishioners and ‘lay popes’ (and ‘popettes’).

“The bishops I’ve admired the most and have worked more closely with were those who took a genuine interest in their clergy, without being intrusive and nosy.”

The Rev. **Norman “Chips” Koehler**, a deacon in New Kensington, Pa., who retired recently, refers to himself as a “red herring” — a person who embraced the ordained ministry after 40 years of professional life in the military and business.

“My ministry has moved entirely to working with senior citizens at two local retirement communities — worship, Bible study, church history and pastoral calling. I am busier than ever and remarkably more appreciated.

“As to how my professional life prepared me for ordained ministry, I minister to a number of veterans and their widows. There is a sort of understanding that we share as a result. I have also had ‘mild’ training regarding veteran stress syndrome, which allows me to recognize it and hand it off to professionals for help. The military background leaves me with an understanding that perfection is seldom possible — we must deal with imperfection in the workplace, using it as a springboard for positive growth. This is particularly useful in dealing with staff who try so hard but with less than comprehensive training or long experience. I have become a sort of ombudsman (with the managers’ support) dealing with young staff. Finally, I had to deal with substance abuse situations in the Navy, and that has come into play on several occasions.

“Industry gave me sense for administrative ethics and a sensitivity for the ‘stockholders’ (in this case the residents and their families). Where ‘can-do’ attitudes and cost-cutting issues emerge, I have been able to help keep the focus on the constituencies that we serve — not losing quality care in a blur of budget balancing or corner cutting. Ethics entail moral as well as administrative concerns. Good stewardship reaches deeper and broader than appears for some people.

“Finally, I have taken an interest in ‘end-of-life’ issues, and the pastoral care implications for both pastors and professional staff. I have done semi-

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“I’ve never seen my work as a solitary enterprise.”

- Fr. Harris

nars on the subject for staff that have been well received. I am not a counselor, but do include counselors in the presentations, then do follow-up in-house later.

“I am thrilled at the thought that my life’s experience might motivate others to continue to bring their lives and gifts to bear on real problems.”

For the Rev. **Stephen Harris**, who retired in May as rector of St. Mary’s, Waynesboro, Pa., the ministry of the laity has been an emphasis.

“Most important to me has been the ministry of all the people of God, not just the ordained. Ministry is taking place in every corner of life, not just in parochial work. I’ve never seen my work as a solitary enterprise. The mutual support of the laity and clergy has always been important to me in my journey with God.

Looking back to seminary at Virginia Theological Seminary and graduate studies at Sewanee, education has been a continuing process for a sound grounding in ministry. This has allowed me to grow further, depending on my gifts and the requirements of what I had to do. Continuing education has been a regular part of my life, from doctoral studies to workshops on such things as preaching and conflict management.”

“From my parish experience, I learned that people in the congregation are not really interested in one’s grasp of orthodox theology, or even the preaching of the historic, biblical, catholic faith,” said the Rev. **Dale Moyer**, retired priest-in-charge of St. Paul’s, Columbia, Pa. “They are more engaged if they ‘feel’ that the priest cares about them, understands their situation in life, and ‘adjusts’ church discipline and legislation to meet their needs. In my estimation, a priest with good people skills can preach just about anything, and justify any departure from catholic faith and practice (and biblical doctrine) and relatively few parishioners will raise serious objections.

“What would I have done differently in my ministry? I could not have compromised my proclamation of the historic, catholic faith and orthodox, biblical teaching. But I would have tried to spend more time attempting to understand how parishioners think and respond in a local parish instead of concentrating on sermon preparation,

teaching confirmation and adult inquirer’s classes. I would have tried to ask for more parishioner help in teaching classes; leading parish groups (youth, teen, single adult); preparing young couples for marriage; expecting more sacrificial giving; and caring more for their own parish.”

John Schuessler

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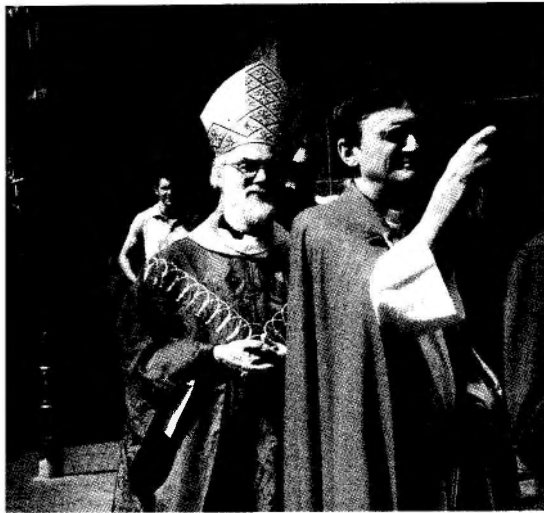
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Archbishop Williams: 'Can We Continue to be Friends?'

In a June 20 presidential address that spoke at different points to many of the factions represented



George Conger photo

Archbishop Williams in the procession at the opening of the Anglican Consultative Council meeting in Nottingham.

among the Anglican Consultative Council (ACC), Archbishop of Canterbury Rowan Williams urged listeners to give consideration to the kind of message about the "good news" of God that the world will hear from this gathering of Christians.

"I want only to point out where and when we are meeting and thus the way in which what we say may well be heard," he said. "I point this out also so that we can ourselves remember the background to our debates on these matters — since they are not just about morality and biblical authority but about perceptions of how power is used in the Church and world, how agendas are set."

Archbishop Williams described two of the most common interpretations of what the Episcopal Church and the Anglican Church of Canada have decided with respect to homosexuality, and suggested the present situation lent itself to "patient study" of the following two questions: "What is the nature of a holy and

Christ-like life for someone who has consistent homosexual desires? And what is the appropriate discipline to be applied to the personal life of the pastor in the Church?"

He acknowledged that the present teaching of the Anglican Communion did not agree with what had been done while conceding that the North American churches' claim to prophetic action is plausible and therefore the matter was not likely to be resolved quickly. Equally important is that no person should prove a stumbling block to another.

"We can't guarantee anything at this point," he concluded. "We can't ignore the seriousness of what divides us. But if there is no easy solution, and there is not, we can at least think about this simple suggestion. If it is difficult for us to stand together at the Lord's table as we might wish, can we continue to be friends? It sounds so weak, doesn't it? But I actually think it is of great significance. It is a way of saying that we do not know how to go on being visibly full brothers and sisters, that we can find no clear visible way of expressing any sense of being together in the body of Christ.

"Friendship is something that creates equality and mutuality, not a reward for finding equality or a way of intensifying existing mutuality. That's why we can talk — astonishingly, when you think about it — of friendship between us and God, the friendship Jesus speaks of. It is why St. Teresa of Avila can write about friendship as the most radical mark of Christian community, as we find our common ground simply in God's invitation to us to be his friends. And so, alongside the wearisome and sadening divisions of the Church, common ground stubbornly persists."

North Americans Suspended in Close Vote

An amended resolution seeking the expulsion of the Episcopal Church and Anglican Church of Canada from all "official entities" of the Anglican Consultative Council (ACC) until Lambeth 2008 narrowly passed in Nottingham, England June 22 following two hours of debate in closed session.

A coalition of delegates from Southeast Asia, Nigeria, Congo, Kenya, the Southern Cone, Tanzania, Kenya, Uganda, Rwanda, England, Pakistan and the Sudan originally submitted the resolution to committee on June 18. It was released from the resolutions committee June 21 and presented to the delegates the next morning with 30 delegates voting in favor and 28 against. There were four abstentions and one delegate whose vote was recorded as "dissenting." Another resolution, on listening, unanimously approved "a means of monitoring the work done on the subject of human sexuality."

The resolution to suspend the North Americans affirmed as the official Communion position on sexuality Resolution 1.10 from the 1998 Lambeth Conference of Bishops in which they rejected "homosexual practice as incompatible with scripture." The amended section defined precisely the scope of the suspension to include the ACC as well as the Standing Committee and the Inter-Anglican Committee on Finance and Administration, the two elected bodies which manage ACC business when council is not in session.

"The vote, which was contingent on the absence of the six votes of the Episcopal Church and the Anglican Church of Canada, reveals a divide within the membership of the ACC," said Presiding Bishop Frank T. Griswold in a statement released to the media afterward. "I very much hope that the listening process now mandated by the ACC will be one step in healing this divide."

(The Rev.) George Conger

U.S. and Canadian Churches Explain Their Actions

Twenty-two months after the controversial decision by the Episcopal Church to consecrate a partnered homosexual person as bishop, the Anglican Communion focused its attention June 21 on a presentation panel from the Episcopal Church and another from the Anglican Church of Canada which last summer endorsed the "sanctity" of same-gender relationships.

Addressing delegates from the Anglican Consultative Council (ACC), presenters from the Episcopal Church again apologized for the hurt its decision has caused within the Anglican Communion, but said that decision was a prophetic one, like the early Church admitting Gentiles without first making them undergo circumcision.

The atmosphere inside the university auditorium in Nottingham, England, was tense prior to the start of the presentations. This was underscored when the room was cleared of delegates, staff and visitors so that a thorough security sweep could be conducted. A lack of air conditioning and unusually high temperatures caused extra tension at the ACC gathering, which began June 18.

Following distribution of a supplementary 135-page report (complete with footnotes and bibliography), Presiding Bishop Frank T. Griswold began with a prayer and went on to emphasize the Episcopal Church's commitment to the Anglican Communion. Bishop Griswold said the Episcopal Church recognizes that its actions on the question of homosexuality have distressed many within the Communion, noting that Episcopalians themselves have not reached a common mind.

The Rev. Michael Battle, associate dean for academic affairs at Virginia Theological Seminary, said the Episcopal Church's 40-year dialogue on homosexuality had been characterized by surprise as a number of pre-



George Conger photo

Bishop Griswold addresses ACC delegates in Nottingham.

vailing presumptions were challenged successfully. The Rt. Rev. Catherine S. Roskam, Bishop Suffragan of New York, asked the council to ponder why there is talk of splitting the Communion over an issue that seems to be of paramount concern to only a small minority, comprised mostly of men.

The Rev. Susan Russell, president of Integrity and staff member of All Saints' Church, Pasadena, Calif., spoke next. Appointed by Bishop Griswold to represent "partnered" homosexual Episcopalians, Ms. Russell likened the current debate over homosexuality to a previous one over ordination of women. It was not her sexuality that needed "healing," she said, but rather the Church's theology.

"I remember having a church with no girl acolytes and no women priests and I count the conflict and pain as part of the cost of discipleship," she said.

"This has broadened our experience of God and our vision of the kingdom. 'The arc of history is bent toward justice,'" as the Rev. Martin Luther King, Jr., once said. "The arc of the gospel is bent toward inclusiveness."

Jane Tully of Clergy Family and Friends of Lesbians and Gays said she was ashamed when she learned that her son had feelings for other men, but gradually she realized that he was the

same person she had loved since before he was born.

The Rt. Rev. Charles E. Jenkins III, Bishop of Louisiana and president of the Presiding Bishop's Council of Advice, said he remains convinced the Episcopal Church acted in error at General Convention in 2003, but he remains committed to the Church and to his brothers and sisters who believe the decision was right and proper.

The Rt. Rev. J. Neil Alexander, Bishop of Atlanta, acknowledged that the decision had implications for all Anglicans, but said it need not be a Communion-breaking

one. He cited his working relationship with Bishop Jenkins as an unexceptional example of the way that most Episcopalians have been able to continue working together for mission.

After a break, the Canadian presentation panel spoke, stressing a number of key themes: a continuing commitment to the Anglican Communion, a detailed explanation of its leadership and governance, a description of the broad diversity found within the Canadian Church, and the value it places upon that.

During the past 20 years, the Anglican Church of Canada has been strongly influenced by a renewed understanding of baptism and the baptismal covenant. "We believe that one of the central issues in this discussion is the question of biblical authority and interpretation," the Canadians stated. "Within the Anglican Church of Canada, and indeed within the Anglican Communion, there are various ways of reading and understanding scripture."

There were few questions from the large assembly of media at a press conference after the presentations, and an evening question-and-answer session was canceled, in part because no delegates had submitted written questions in advance.

(The Rev.) George Conger

Executive Council Hears Reasons for Decline

The following week's meeting of the Anglican Consultative Council (ACC) in Nottingham, England was very much on the minds of members of the Episcopal Church's Executive Council when it met June 13-16 in a Louisville, Ky., hotel.

The Rt. Rev. Catherine S. Roskam, Bishop Suffragan of New York, is a member of both bodies and told council members of her hopes for the ACC meeting. She is part of the unofficial delegation of observers representing the Episcopal Church at the ACC meeting. Council members adopted a resolution "commending to God's care" the Episcopal Church at the ACC meeting.

Council also heard some discouraging projections of declining average Sunday attendance (ASA) during a presentation by the Rev. Charles Fulton, director of congregational development and president of the Episcopal Church Building Fund. Fr. Fulton said that even though the Episcopal Church Center had received parochial reports for only 73 percent of the congregations prior to the meeting, it was important to release the information as soon as pos-

sible, because "time is the enemy of institutions in systemic decline."

The estimated ASA loss for 2004 is 3.2 percent, or 19,268 fewer people attending each week among the 5,222 churches reporting to date. This is compared to a loss of 2.8 percent among all churches in 2003 and a decline of 1.4 percent in 2002. Fr. Fulton said all eight domestic provinces declined in membership and attendance during 2003. Only two dioceses — South Carolina and Tennessee — experienced ASA increases in both 2002 and 2003.

Fr. Fulton said the decline does not appear to be primarily linked to fallout from the actions of the 2003 General Convention, but rather a society that is increasingly distancing itself from institutional religion. Many other denominations are experiencing similar declines in membership and attendance, he said.

In a financial planning matter, council lowered the payout ration of endowment funds to 5 percent from the 5.5 percent rate that applies during the 2003-2006 triennium. The reduction will result in about \$1 million, or 10 percent less, being available from investments, explained Tony Minopoli, an investment advisor with Evaluation Associates, Inc.

Council employs a five-year rolling

average on the income from its \$270 million portfolio to calculate the amount available for the General Convention program budget in a given year. Mr. Minopoli explained that the rolling average evens out peaks and valleys in the market.

On the final day of the meeting, Presiding Bishop Frank T. Griswold and House of Deputies president the Very Rev. George L. Werner told council members that they would like to include an unofficial "study and prayerful consideration" of the issues surrounding the Israeli-Palestinian conflict in the 2006 General Convention calendar.

The original resolution sponsored by the International Committee recommended that one evening on the official calendar be devoted to the topic, proposing that the program explain "how the [Episcopal] Church supports the work of our partner church in the Diocese of Jerusalem and advocates for the peace process."

Several council members spoke against the resolution, including Rebecca Snow of Alaska, who said she favored using General Convention as a means of broadly educating, but questioned the practicality of including another event on the calendar at this time, particularly given the reduced legislative day available on a shortened schedule.

In other business, council provided feedback to members of the Standing Commission on Domestic Mission and Evangelism after a presentation of an interim report on the 20/20 initiative; participated in a time of sharing with members of the Presbyterian Church (USA) about common concerns; heard Bishop George S. Packard, Bishop Suffragan for Chaplaincies, report on the work of Episcopal chaplains in Iraq; and heard Canadian observer Bishop Michael Ingham of New Westminster urge the Episcopal Church to play a stronger role in the Anglican Communion, particularly on the issues currently dividing the Communion.

Steve Waring



Bishop Roskam

Civil Partnerships Bill Clarified

A spokesman for the Archbishops' Council of the Church of England dismissed press reports that clergy were now being allowed to enter into gay marriages or that there had been any change in church doctrine or discipline now that homosexual clergy will be allowed to enter into civil partnerships.

"The Church of England's position on same-sex relationships has not changed and is not about to change in the light of the Civil Partnership Act that comes into effect in December," said Peter Crumpler, the Archbishops' Council director of communications, in a written statement. "It is set out in the General Synod motion of 1987 and the House of Bishops' 1991 statement,

Issues in Human Sexuality."

Mr. Crumpler noted that the Church of England's approach to civil partnerships "will reflect the fact that they will not be marriages, nor based on the presumption of sexual relations between the two people making the legal agreement."

The "Civil Partnership" working group has recommended that clergy who wish to register under England's Civil Partnership Act may do so if they pledge to their bishop to conform to the discipline of the Church as outlined in Issues in Human Sexuality, which forbids clergy to engage in sexual relations outside of heterosexual marriage.



Robert R. Chapman, Jr. photos

Bishop Little of Northern Indiana confirms a young member of St. John's Church, Kirkland, Wash., during a visitation to the Diocese of Olympia which also included a Q&A session at St. Luke's, Seattle (right).

Bishop Little Visits Dissenting Churches in Olympia

Five congregations in the Diocese of Olympia in which many members disagree with legislation on sexuality enacted by the 2003 General Conven-

tion received a visit from a Midwestern bishop last month. The five churches in western Washington were visited by the Rt. Rev. Edward Little II,

Bishop of Northern Indiana.

Even after many years of dialogue within Olympia over issues of homosexuality, a majority in the five remain skeptical of the idea that it is possible to interpret scripture in a way that is supportive of partnered homosexual bishops or liturgical blessings of same-gender unions.

Their dissent from the position of the majority in their diocese led to sponsorship of a convention resolution last October by St. Luke's Church, Tacoma, requesting a visitation from the Rt. Rev. Robert W. Duncan, Bishop of Pittsburgh and moderator of the Anglican Communion Network. When the debate began at that convention, passage of that resolution was uncertain until the Bishop of Olympia, the Rt. Rev. Vincent W. Warner, Jr., informed convention that Bishop Little already had agreed to visit the diocese.

Bishop Little visited St. Luke's, Seattle; St. John's, Kirkland; and St. Luke's, Tacoma, and he spoke with "some members" of St. Stephen's, Oak Harbor, and St. Charles, Poulsbo.

The event on June 1 at St. John's Church was a confirmation service attended by about 60 to 70 people, with 15 confirmands.

Robert R. Chapman, Jr.

Liturgies Mark Four Stages of Life

The Standing Commission on Liturgy and Music endorsed publishing "Liturgies for Rites of Passage" as a supplement to the *Book of Occasional Services* when it met June 6-9 in Atlanta.

A four-member committee crafted the prayers for the commission, taking as its guide the four stages of life: dependence, activity, leadership and "elderhood."

Some of the rites included prayers from "Learning to Ride a Bike," "Moving from a Crib to a Bed," "Entering Dating Relationships," "Beginning Menstruation," and "On the Godly Expression of One's Sexuality."

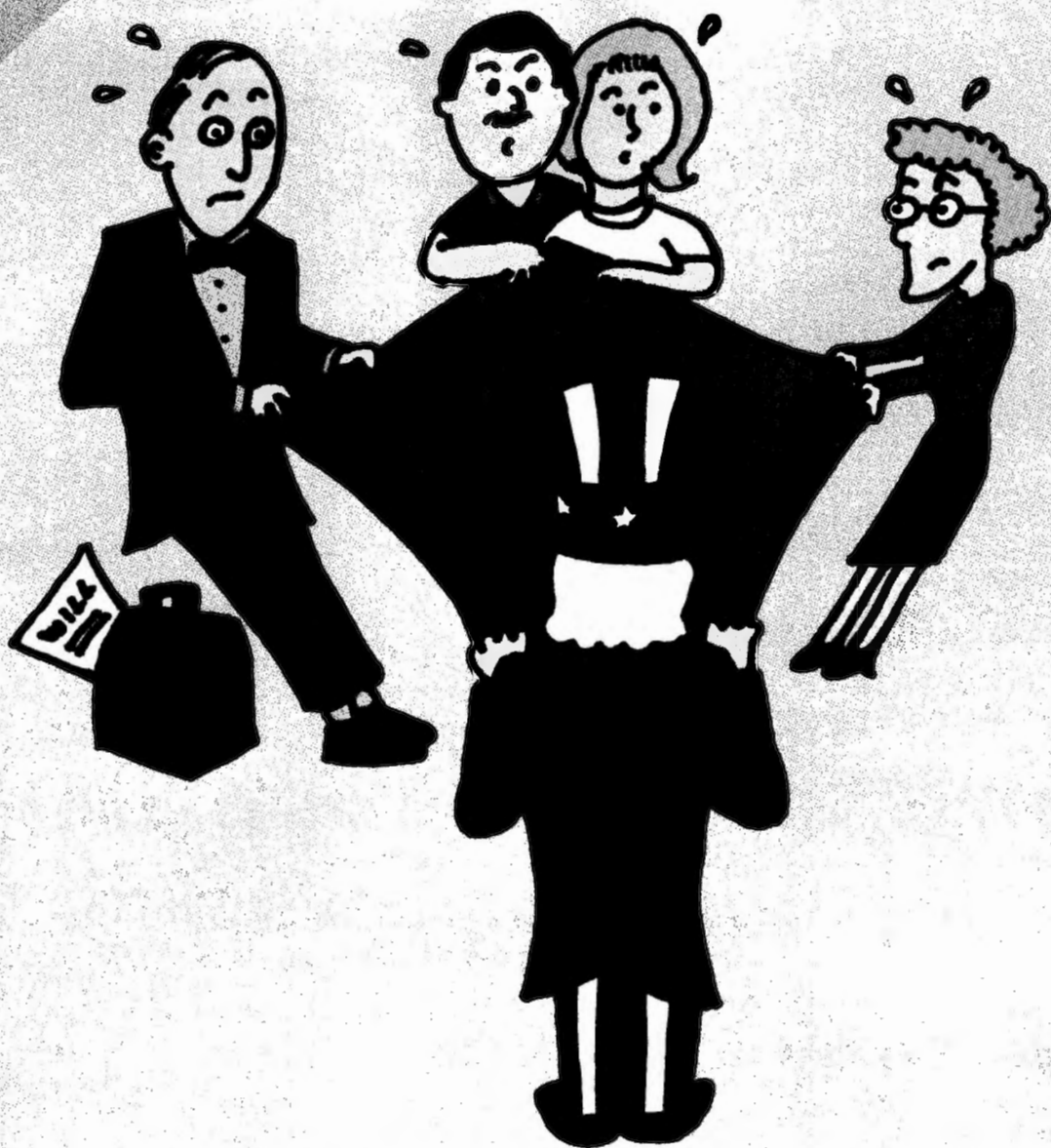
The Rt. Rev. J. Neil Alexander, Bishop of Atlanta, lauded the work done by the committee, suggesting the rites were consonant with an Anglican tradition exemplified by Lancelot Andrewes in the 17th century of bringing prayer into all aspects of domestic life.

The Rt. Rev. George W. Smith,

Bishop of Missouri, disagreed, arguing the rites might hold the Church up to ridicule. "I think they're trite," Bishop Smith said. While honoring the intent, he argued they lacked the "gravitas needed for liturgical materials."

Phoebe Pettingell of Three Lakes, Wis., championed the rites, arguing they enhanced the priesthood of all believers. After debate, the commission voted to endorse the rites as a supplement to the *Book of Occasional Services*, subject to editing by Ms. Pettingell.

Rites submitted to the commission by the National Organization of Episcopalians for Life (NOEL), in response to 2003 General Convention Resolution D047, which asked the commission to create liturgies that "respond to the pastoral needs of women and men who have experienced miscarriage, abortion, or other trauma in the childbearing or childbirth process," were examined but rejected as being too political.



Face Reality with Estate Planning

Secrecy, procrastination can tarnish a legacy

By Michael O'Loughlin

Estate planning is among the most difficult conversations that many families will ever have. Writing in the journal *Elder's Advisor*, authors David Gage and John Gromala note that an underlying assumption in our culture "seems to be that people are better off not discussing their intentions with family members; that doing so might only stir things up, exacerbate problems, or diminish the benefactor's prerogative to do whatever he or she wishes."

Rather than discussing what is, in many families, a taboo subject, or risking arguments over financial decision-making, seniors and their adult children frequently make decisions in secret, or postpone planning indefinitely.

Seniors may resist these discussions for reasons of

pride, privacy, or an unwillingness to relinquish control. Adult children who are afraid to appear bossy or greedy may be afraid to raise hot-button issues like incapacity with a parent or siblings. They may shy away from these subjects even when their parents raise the issue, dismissing any immediate need to discuss it.

The National Center for Family Philanthropy observes that "hesitance to address the realities of estate planning often only forestalls the moment of conflict — or perceived conflict — until after the death of the loved one, when aggrieved family members are least likely or able to capably handle the situation."

This approach can lead to considerable anxiety, as well as unpleasant surprises, conflicts and resentments among family members who are already griev-

ing. The Rev. Sue Thompson, vicar of St. Edmund's Church, Pacifica, Calif., experienced this first hand after the death of her father. "The sister who was named as executor kept — and spent — all the accessible money left by my father," Ms. Thompson said. "The rest of us siblings received only those funds from outside agencies, such as life insurance, that were distributed directly to each of us."

The Rev. Robert Fain, rector of Good Shepherd, Augusta, Ga., said he hasn't been contacted by persons seeking counseling or mediation even though he has seen and heard about the unhealthy effects of family money squabbles. "Perhaps this is because families would not dream of letting anyone know that they are behaving badly about money and possessions or things like a legacy," he said.

Whether you are approaching retirement yourself, have elder parents who are making legacy decisions, or minister with parishioners who are struggling with these issues, the importance of staying informed and in touch cannot be overstated.

Basic steps

One of the best ways for families to stay informed is to review legal documents and redraft them as necessary. Essential documents include

- Will
- Living will
- Durable power of attorney
- Medical power of attorney
- Designation of guardian

One doesn't need to have an estate worth millions to benefit from these basic steps. Beth McLeod, author of *Caregiving: The Spiritual Journey of Love, Loss, and Renewal*, described to Liz Weston of the *Los Angeles Times* that after her parents died within weeks of each other, she discovered that their will had not been updated since 1961. Her father's life insurance and retirement savings named Ms. McLeod's mother as the beneficiary, with no contingent beneficiary, so the money went into the estate. And because her parents hadn't taken steps to avoid probate, the estate was held up in court for four years. A third of the remaining estate — some \$12,000 — went to pay attorney's fees.

Ms. McLeod's case is not unusual. In fact, an estimated 60 to 70 percent of Americans die without any will. What happens to their property depends on their marital status, whether or not they have children, and the state in which they reside. "Unless [Americans] have a will, the state will decide how those assets are divided," writes Virginia Morris in *How to Care for*

Aging Parents. "And without proper financial planning, taxes can consume up to 70 percent of a large estate."

Fr. Fain said that while most of his congregants do have a will, an up-to-date will that is very specific can alleviate many problems and misunderstandings.

"Where there are family heirlooms and antiques involved, those responsible should communicate clearly to all their heirs about who will receive which particular items," he said. "Wills do not always address these matters with specificity.

"It has been amazing to observe the so-called 'finest people,' who are already well off, acting in a greedy manner, straining if not damaging relationships with siblings and other family members over the 'stuff,'" he said.

Concern about "stuff" may also be manifested in other ways, such as an adult child's mixed feelings about a widowed parent's new relationships.

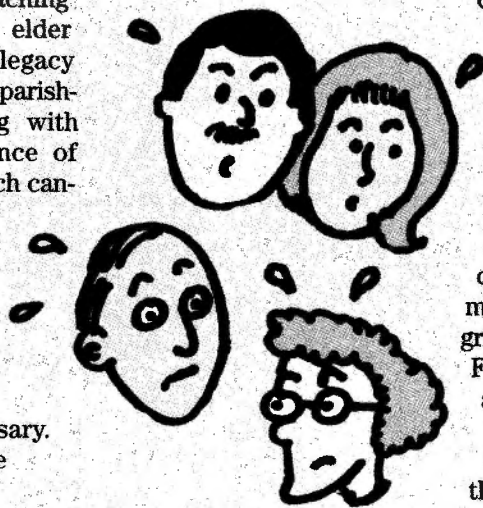
"Occasionally, when a parent is remarrying following the death of the first spouse, I have encountered opposition to the new marriage from adult children that went well beyond what might be normal resistance, concern or grieving about these significant changes," Fr. Fain said. "I have suspected this was about 'stuff' and the fear that the new spouse would eventually make off with the family heirlooms or the money if the surviving parent predeceased the new spouse, thus depriving the children or grandchildren of these things."

To defuse the potential for misunderstandings or heartache, Fr. Fain emphasized that clear communication is the key. "In these cases, I have always advised the surviving parent to meet with the children and prospective spouse and be clear about the will and the resolution of these matters," he said.

Kimberly Lankford, writing at Kiplinger.com, agrees that "talking about money now is the best way to avoid arguing about it in the future. That's especially true when it comes to deciding how you're going to pass along assets to your children. It's also important to be flexible and update your estate plan to account for changing family circumstances."

In the end, respectful conversations are the most productive way to ensure everyone's peace of mind. Ruth Whybrow, author of *Caring for Elderly Parents*, contends that when senior parents and their adult children take the time to listen to each other, "the interest and respect that [they] convey may be the most powerful message of all." □

Michael O'Loughlin is director of associated publications for the Living Church Foundation.



Retiring to the

BOOM BOOM ROOM



Communities plan ahead for Baby Boomers' arrival

By Aaron Orear

They're a generation that has dominated the American landscape for decades, driving the nation's economy and consciousness by sheer force of numbers. They've been hippies and yuppies and yuppies. They burned their draft cards and their bras, danced to disco and traded on Wall Street. They've been lauded as the conscience of the country and mocked as the neurosis of a nation.

Love it or hate it, the Baby Boom generation has redefined American life. And in a few years, many boomers will begin to retire.

According to U.S. Census figures, there are some 87

million Americans between the ages of 40 and 60, representing approximately a third of the population. The oldest of this group, those born from 1946 to 1950, number over 17 million and are quickly approaching retirement. Behind them comes wave after wave of boomers, a 20-year flood of retirees. Although there's plenty of time before even the oldest boomers will be thinking about retirement homes, many such communities are already planning for the influx.

One of the challenges inherent in such planning is attempting to discern just what sort of retirement home boomers will want. It helps that most of the planning is being done by boomers themselves. "I'm at the end of the Baby Boom," says Melanie Hart, administrator at

Canterbury Manor, Bremerton, Wash. "I'm looking ahead for myself, and for my friends. What do I see that I would like?"

It's a question that is complicated by the changing trends in retirement. "It used to be that people would move into retirement homes in their 70s," says Ms. Hart. "The people moving in now are in their 80s. Boomers are going to want to stay in their own homes longer, and as people stay healthier and live longer they'll be putting off the move to a retirement community."

When the boomers make their move, they'll be looking for more amenities than bingo games and a beauty parlor. Hart said that computers and high-speed internet access — rarely associated with the nursing-home image — will be necessities.

"Most of our current residents don't know much about computers, and most don't want to learn," she said. "That's already changing, and having a computer room isn't going to be enough. Boomers know computers, they have them in their homes, and they're going to expect high-speed access."

Ms. Hart also foresees a potential change in residents' tastes. "I can see us having a latte stand on the premises," she said. "I know seniors don't typically want so much caffeine, but people here drink a lot of coffee. I see it slowing down as people age, but I don't see it stopping."

These amenities, along with exercise space and perhaps a book shop, are about all Canterbury Manor can manage. Surrounded on all sides — albeit by beautiful views of Puget Sound — there's no room to add new facilities. "We don't have anywhere to expand, so we have to get creative in the space we have. We have to provide the amenities," Ms. Hart said.

Space isn't a problem for the much larger Deerfield Episcopal Retirement Community in Asheville, N.C., which has recently acquired 30 acres in which to expand. Even with room to breathe, Deerfield is taking no chances. The new land will be held for a few years while the staff determines what sort of housing will appeal to the coming generations.

"We do annual surveys of our wait list to ascertain how their tastes are changing," says Dee Mason, Deerfield's marketing director. "We feel that those who are not planning to come in for 10-15 years will give us a good indication of what they will want at that time."

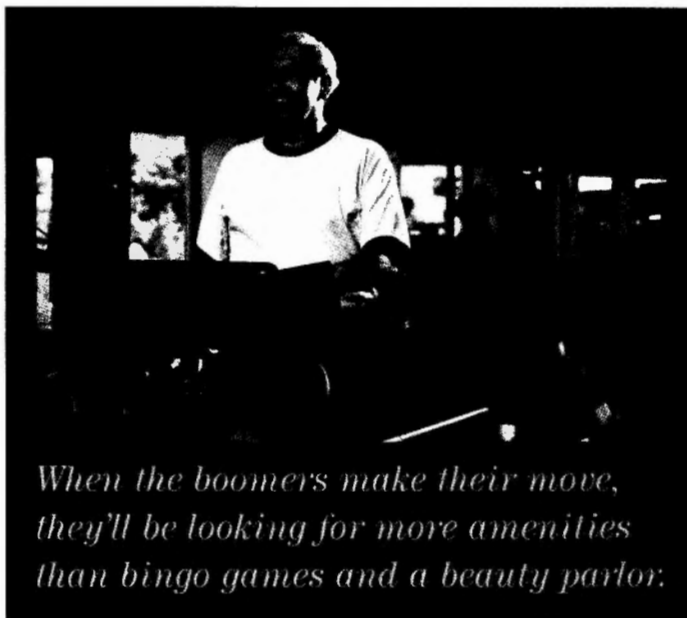
What current residents want is a far cry from uninterrupted tranquility. Deerfield boasts an aquatic center, a croquet court and hiking trails, and offers classes in Tai Chi, Pilates and yoga. This health club atmosphere has attracted residents outside the typical age group. "A number of the folks on our wait list are in their late 50s and early 60s," says Ms. Mason. "We've put a real emphasis on health and wellness throughout the campus, both physically and programmatically. That works for any age, of course, but it especially appeals to boomers."

Deerfield has another ace up its sleeve. The Center for Creative Retirement is located at the nearby Univer-

sity of North Carolina in Asheville. "That alone draws a number of people from all over the country because of the opportunities to continue learning past the age of retirement," says Ms. Mason. In addition to seminars and travel groups, the center's College for Seniors offers a wide selection of classes, from basic line dancing and gentle yoga to pastel painting and a course about the comedies of Alec Guinness.

Episcopal Senior Ministries, an umbrella senior care group that operates Friendship Terrace Retirement Community in Washington, D.C., began planning for the boomer influx back in 2000. They've also noticed the trend of more seniors staying active.

"Many boomers plan to keep working after retirement age," says Kate Lewis, director of community relations and services, "so we are planning a spring 2006 pre-retirement seminar which will offer information on career changing, transitioning to part-time employment,



When the boomers make their move, they'll be looking for more amenities than bingo games and a beauty parlor.

becoming a consultant to a former employer, and starting a business."

In anticipation of boomer restlessness, Friendship Terrace also provides volunteer opportunities for residents, bringing events to the facility and connecting residents with outside volunteer work. This has been strengthened, as have education programs, trips and tours and weekly activity programs.

Will all of this satisfy the incoming boomers? "It's hard to predict what people are going to want," says Canterbury Manor's Melanie Hart. "What will interest us in 20 years?"

That's a tough question for a generation that has expressed itself in so many varied, and even contradictory, ways. One thing, however, can be assumed. A generation named "boomers" won't retire quietly. □

Aaron Orear is a freelance writer based in Toronto, Canada.

That Worrisome Subject

The advice that has been handed to me through the years — prepare for retirement — has been largely ignored. “You’ll be sorry if you don’t put something away,” I was told. Now I’m sorry.

While retirement is not imminent, I have been thinking about it. I’m told that’s what happens to people when they turn 60. It becomes sort of a reality check. I find the uncertainty of it all a little frightening. When will I go? Where (in a mild climate) will we live? How can we afford it? Will Social Security last? Will we have to work? How do we prepare for it? Like many people, we took a beating in the stock market a few years ago, and ever since then retirement has been a worrisome subject.

Actually, the prospect of retiring does not look all bad. Aside from the aforementioned questions, I find the prospect of not working, even though I enjoy my work, quite appealing. So is spending time with my hobbies, doing some things I’ve never had time to do, traveling to places I’ve never been, seeing children and grandchildren more often.

For some people, the Church has been paramount in answering some of these questions about retirement. I know a family who was so devoted to their pastor, they decided to retire to the place where he moved. He must have been thrilled. I am acquainted with someone else who would retire only near a parish in which he and his wife were comfortable with the liturgical style. And what happens when that parish calls its next rector and the place changes completely? Time to move again, I suppose. I met a woman who told me when it came time to retire, she would consider only Episcopal Church-related retirement communities. She eventually did move to one and seemed happy there. I can’t imagine going to any of those extremes, but I do understand the need to make such decisions.

Ideally, it would be helpful if the Church became a more effective resource to ordinary folks in matters of retirement. Other than informing someone who wants to retire where he or she might find an Episcopal church in some community in another part of the country, or where an Episcopal Church-related retirement community might be found, the

Church, for the most part, does not offer much help. I would think it would be valuable for a soon-to-be retiree to be put in touch with someone who has retired in order that they might discuss everything from practical advice to spiritual development. A few large congregations might be able to do that, but for the most part, retirees will need to look on their own.

Sometimes I become envious of those clergy who have decided to take the Church Pension Fund’s early retirement initiative, available for clergy who have 30 years of



The prospect of retiring does not look all bad.

ordained ministry and have reached age 55. Those people are able to enjoy a more relaxed lifestyle or visit places they’ve always wanted to see, or even take on something completely different while they’re still in good health. I’ve known some who have gone back to college, started their own business, or written a book.

At other times I think about clergy I’ve known who couldn’t wait until they retired. They were counting the days during the last two or three years of their active ministry, and it showed, as many accepted “lame-duck” status and little ministry was accomplished. Unfortunately, some of those clergy, and some lay people I know, moved into retirement and had few interests or hobbies to keep them occupied, and their time in the idyllic years turned out to be all too short and unhappy.

We all know the importance of the Church reaching out to young people, but at the same time it should have some idea of what it’s going to do about the burgeoning number of people of retirement age. People are living longer, retiring earlier, and staying active later. They will provide immense challenges for the Church in the years ahead.

David Kalvelage, executive editor

Did You Know...

Amy Seitz, General Convention deputy from the Diocese of West Virginia, is the fourth member of her family in three generations to serve as a deputy.

Quote of the Week

Journalist Richard Morrison, in an opinion piece for *The Times* of London, on the Archbishop of Canterbury’s critique of modern media: “We are employed to sell papers, not improve the world. We leave that to priests and politicians. And what a great job they make of it.”

Heartening Address

The address by the Archbishop of Canterbury, the Most Rev. Rowan Williams, to the Anglican Consultative Council [p. 6] is a significant message on the future of the Anglican Communion. In his 45-minute address, the archbishop illustrated a clear understanding of the issues that have brought the Communion to the precipice of division, and he spoke on these matters clearly and pastorally.

In one sense, Archbishop Williams spoke as if a split in the 70-million-member Communion was inevitable. He mentioned the importance of maintaining friendship in the “wearisome and saddening divisions” of the Church, admitting that we don’t seem to know how to move forward as “visibly full brothers and sisters.” He spoke of the need for respect, and added, “Friendship in Christ, it seems, is possible even when sacramental communion isn’t.” He even mentions that we are to call each other friends.

It is encouraging to discover that sizable portions of the archbishop’s address are biblically based, in particular the first two chapters of Paul’s Letter to the Romans. It is also hopeful to see that the archbishop acknowledges that the actions taken by the Episcopal Church and the Anglican Church of Canada have caused “outrage and hurt.” Knowing that Archbishop Williams’ personal theology tends to be on the liberal side, it is all the more heartening to see him acknowledge the tragedy of a possible division and to rebuke, albeit indirectly, both sides in the sexuality debate.

The Archbishop of Canterbury cannot emphasize strongly enough that people will be looking to the Anglicans gathered in Nottingham to see what they have to say. “They are wanting us to talk about Jesus,” he told the delegates, “and what Jesus has to say to this crisis.” The archbishop is right on target with those remarks. Let us not lose track of his comments no matter which way the current predicament turns out.

Archbishop Williams spoke clearly and pastorally on the issues that have brought the Communion to the precipice of division.

Much More to Offer


Our second Retirement Issue brings to mind the growing number of retired clergy in the Episcopal Church. With large numbers of active clergy moving into their 60s, the Church Pension Fund’s 30-year retirement initiative available for those age 55 and above, and the aging of the “Baby Boom” generation, retirement of clergy is becoming a major issue in the Episcopal Church.

It is obvious that the Church will soon have a greater number of retired clergy in its ranks. Many of the retired clergy still have productive years of quality ministry ahead. Some of them will be anxious to serve the Church in whatever capacity might be available. Others will be content to spend their retirement without any responsibilities, and prefer to be members of a congregation rather than be involved in its leadership.

Hopefully, the Church will find suitable ministries for retired clergy who wish to serve. Whether they’re involved in long-term supply ministry, serving a congregation one or two days per week, assisting in a large parish, or being part of ministry teams that serve several small congregations, the retired clergy can be a wonderful resource to the Church. Their faithful, effective ministries ought to be used as widely as possible.

Trends in Retirement

This second Retirement Issue takes a look at a rapidly growing segment of society — those in retirement — and how the Church ministers to and with them. The Episcopal Church has always been prominent in its ministries to the aging, but now people are retiring earlier than in the past, and often in better health than their predecessors. This special issue presents articles on various aspects of retirement, resources for those either considering or already in retirement, along with pertinent advertising and our usual news and features. We hope you’ll want to share the contents of this issue with others.



The Generational Challenge

By Terry Parsons

I have watched retirement change in my lifetime, especially as I grow closer to it myself. My maternal grandparents were tobacco farmers in the foothills of eastern Kentucky. Farmers did not retire in those days, but they could also make a living from the farm then. After Grandmother died, my mother and her older sister took turns staying overnight with Granddaddy, fixing him breakfast, doing any laundry or housekeeping that needed to be done, and then getting back to their own lives for the rest of the day. My aunt lived about 30 miles away, my parents 50. Dad used to joke about calling Mother to ask, "Where am I sleeping tonight?"

He had a great respect for his father-in-law. We all did. Though I watched him grow older, move more slowly, and drive in a way that ultimately made us all a bit nervous, my grandfather was one of the wisest men I expect to encounter in my life. Born at the end of the 19th century into a rural community that offered him an abundance of hard work and limited educational opportunities, he had an understanding of people and the ways of life that is rare, and I miss it.

My father was busy building a business. He liked to say that his retirement plan was that he would go to work in the morning and come home when he got ready. Then he added, "And I own half of this company, so nobody can tell me when it's time to quit." At 83, dementia is slowly exacting its toll, but he still manages to spend a couple of hours at

the small meat plant my brother runs now. Its employees in that small town have aging relatives of their own and a wealth of kindness for the man who rescued the company from a slide toward red ink, whose memory has abandoned him but whose desire to be useful is irrepressible.

Watching a father whose "around-the-house" responsibilities were always the lawn and garage get up to clear dishes, put away groceries, run a vacuum and sweep a kitchen floor to a state worthy of a general inspection, I have finally figured out that it is not busyness he seeks. Rather, he wants to be helpful, to be a contributing member of his shrinking circle of influence (that nowadays consists largely of his family), to be useful and productive.

At the same time that this grandfather continues to assert his position in the family, his grandsons, ranging in age from 10 to 34, are equally busy claiming their maturing place in that same circle. Watching the competition between the generations to do what used to be "chores" is endearing, amusing, and enlightening.

As one generation retires, others emerge into new leadership and decision-making roles. There is tension in this inevitable transition between the desire of the retirees to pass on hard-won wisdom and the eagerness of the young to adopt new ways.

My family microcosm has helped me to understand the generational shift in leadership going on in the Church. Our heads tell us we are neither our parents nor our children. The world changes, so the worlds of our childhoods are dramatically different. As those who fought World War II (my father) retired, their places in leadership were filled by those who were children during that war. Now this generation is retiring, surrendering decision-making roles to the post-WWII generation and its children.

One issue where the tension between the retiring and the emerging generations is clear is the congregational financial planning device known as the pledge card. The annual ritual of filling out the card and returning it is an essential act of loyalty for the majority of those born before the 1940s and is an acceptable practice for us Baby Boomers. However, those adults age 40 and under just don't get it. In fact, by the dozens they are speaking up and saying "no thank you" to the practice. "How can you make a budget?" ask their elders. "You estimate," is the usual response.

Last year, at the annual national stewardship leadership event produced by the Office of Stewardship (Inventing the Wheel), this precise confrontation took place. Most of the older church leaders were aghast to hear two younger workshop presenters insist

He wants to be helpful, useful and productive.

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

that neither they nor their friends could find any reason to fill out a pledge card. The budget argument cut no ice with these young people. They were, however, willing to talk about their own experience with tithing as a spiritual and financial practice in ways that many of their seniors are not. It made for a very interesting day.

It is possible that the pledge card is a long-range planning tool with a shelf life no longer than decades. It is equally possible that it has a transcendent quality, possibly the notion of cultivating a healthy relationship with the money in our pockets by applying the discipline of a commitment to return a portion of it to God.

It is increasingly common for retirees to trade the family homestead for a final dream home, which is then succeeded by a transitional facility with a range of social, housekeeping, and medical services. The golf bag is a more common retirement accessory than the rocking chair. The one thing that remains unchanged is the struggle between the retiring and emerging, the experienced and the experimenting. It is an ongoing process in every aspect of our family, social, religious, and professional interactions. Of course, elders have a wealth of useful wisdom that can save us from repeating their own costly mistakes. Equally, the young know things unimagined when elders were young and have ideas and opinions shaped by different circumstances. When it comes to old ways versus new, wisdom most often lies somewhere between the two.

I don't think my grandfather ever touched a computer but he certainly understood the truth of "garbage in, garbage out," though his applications might have been different. It strikes me that one of the richest opportunities of retirement years is the time and distance to evaluate what we have learned and detect the difference between eternal wisdom and time-limited cleverness.

When I retire, will I remember my own struggle to convince "older, wiser" heads that my new ideas might be better? I doubt it, but I am hopeful. □

Terry Parsons is the stewardship officer for the Episcopal Church.

LETTERS TO THE EDITOR

The Wrong Ship

In his article, "We're Getting Thrown Out" [TLC, June 19], the Rev. Peter Manzo uses the wrong ship as an image of his concern. Instead of the Titanic, I suggest the cruise ship Poseidon, of 1972 cinema fame. The Church isn't headed for an iceberg. It's been turned upside down and the passengers don't know which way is up. As in "The Poseidon Adventure," with the ship upside down in the water, some are going up to get saved, and others are going down to get saved.

This is not a new experience for God's Church. As the world becomes more and more enlightened (slavery, race relations, women's rights, liturgical renewal, sexual identity), the Church has its comfortable berths challenged. Personally, I choose to go in the direction of Jesus, who spurned the self-righteous of his day and brought God's love to tax collectors, Samaritans, prostitutes and lepers. (In this sense, "the last shall be first," or down is always up).

(The Rev.) William P. McLemore
LaGrange, Ga.

The Church isn't headed for an iceberg. It's been turned upside down and the passengers don't know which way is up.

A Safe Environment

David James' "A Need for Comfort" [TLC, June 26] brought important information and suggestions about persons among us who may have Alzheimer's. I want to add one more way churches can help.

I volunteer at an Alzheimer's Caregivers Time-Out program which meets three days a week at a United Methodist church. Clients are brought for one to four hours and take part in activities like bingo, physical exercises, simple arts and crafts. Periodically, caregivers meet separately as a support group. The program has two paid staff members and is funded mostly by United Way.

(Continued on next page)

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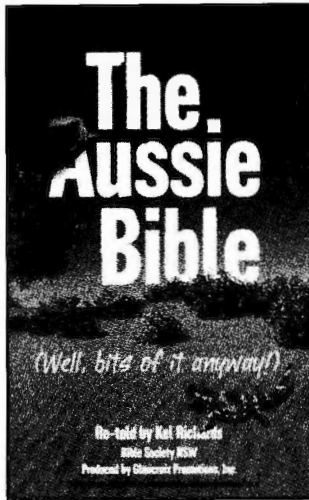
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"Kel Richards has given us an Aussie Bible and, when I read it, I was surprised by my own feelings. It is not a translation. It is more like a re-telling of what it would be like if the whole story had happened (in Australia)"

— Dr. Peter Jensen, Archbishop of Sydney

(Continued from previous page)

ACTO provides a safe environment where clients (patients) are treated as people who can have fun and even contribute from whatever creativity they have. And for a time it relieves their caregivers who, as David James says, become the primary victims.

This is a ministry some congregations may be called to take up.

*(The Rev.) Edward M. Berckman
Valdosta, Ga.*

A New Creature

The Word of God is just that, the Word of God, who was Jesus Christ incarnate. He will forgive your sins and will forgive the sin of homosexuality as long as it is confessed and homosexuals or lesbians repent from their lifestyle and return to God or accept Jesus Christ as their Savior by confessing of their sin and asking the Lord Jesus Christ to come into their life and change them. If this is done and the homosexual person does repent and Jesus changes his life, he will no longer remain in that lifestyle. He will be a new creature in Christ.

Homosexual persons may have those desires like any other human, but if they are letting the Lord direct their lives, they will not go back to that sinful lifestyle. Many cases are documented to this event happening.

Should they remain in the Church as long as they are sinning? No! They are to be treated as any other sinner who continues in their sin and with two or three witnesses asked to repent. If they refuse, they should be sent away from the Church until they do repent and their life is changed. If a church wants to continue letting them stay, the church is in violation of God's principles and will certainly answer to God.

Should the Anglican Church "throw out" the churches that continue in sin? Sure, as long as they are not in sin as well. Who decides that? Righteous members who are in proper fellowship with God the Father and are not looking to their own guidance but to God to lead and guide them.

*John Dalke
Edmonds, Wash.*

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A Step at a Time

The Seattle Statement — “Mary: Grace and Hope in Christ” [TLC, June 19, 26] — could not have been published without the OK of the Holy See. Despite what many have proclaimed about the hard line of Pope Benedict XVI, I find here a sincere desire by his holiness to reach Christian agreement wherever possible, and let the disagreements float for the time being.

We should remember how Cardinal Ratzinger held on against German Lutherans’ skepticism, until finally achieving the first great mutual understanding between Roman Catholics and German Lutherans on the doctrine of justification by faith. Without his tenacity, that understanding, which is as clear a statement as one could hope for, might never have been won.

Maybe, just maybe, after 400 years of separation, this pope can be what the whole Christian world sorely needs: a unifier who works through the possible, one step at a time. A sea anchor, not a ground anchor, always heading in the right direction, but not stuck in the mud.

*(The Rev.) Brendan Liddell
Peoria, Ill.*

It’s Sacrilege

The cover headline, “Send in the Clowns” [TLC, June 12], should have read “Send in the Exorcist” or “Send in the Psychiatrist.” This so-called “clowning around” is nothing but sacrilege, and one more bit of evidence that the split in the Episcopal Church has already occurred.

*(The Rev.) Scott Foresman
St. Timothy’s Church
Bishop, Calif.*

Hard to Digest

I was quite surprised by Michael Howard’s letter [TLC, June 5]. Granted, not everyone can discern true greatness and holiness. However, to speak of the worldwide love for John Paul II as “worship and adoration . . . of an apparently devout and well-intentioned old man in a white outfit,” and to equate that genuine love for the pope with the worship of the golden calf and to reach

the conclusion that “Thus the ‘Vicar of Christ’ is turned blasphemously into a surrogate god” is not only far fetched, it goes well beyond the pale of reasonable discourse.

Mr. Howard would have us believe that the unprecedented array of kings, presidents, prime ministers, dignitaries, religious leaders, notables and common folks from all over the world was nothing but a very large crowd fooled into

an unwarranted and undeserved tribute. Furthermore, he would have us believe that Cardinal Ratzinger, Bartholomew I, the Archbishop of Canterbury, the Chief Rabbi of Rome, and all the other religious figures in attendance were, wittingly or unwittingly, engaging in blasphemy. I find Mr. Howard’s line of thinking hard to digest.

*(The Rev.) Federico Serra-Lima, SSC
Old Chatham, N.Y.*

Making a Good Gift Better

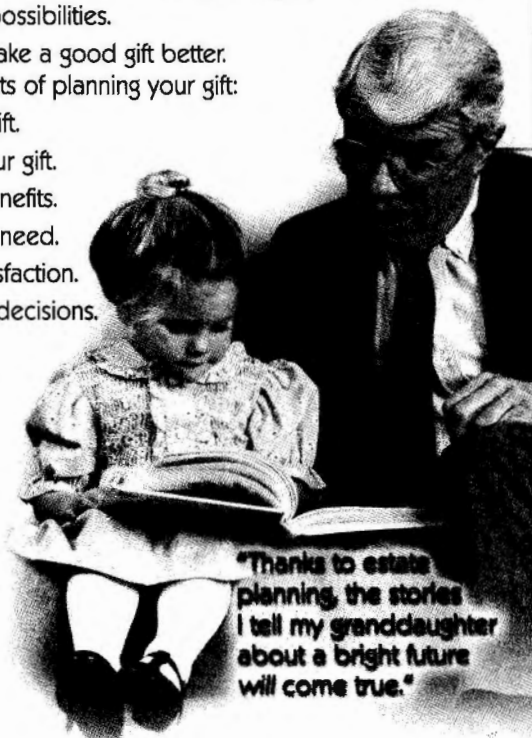
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Alzheimer's Association
www.alz.org
800-272-3900

American Association of Homes
and Services for the Aging
www.aahsa.org
202-783-2242

American Bar Association Commission
on Law and Aging
www.abanet.org/aging
202-662-8690

American Geriatrics Society
www.americangeriatrics.org
212-308-1414

American Health Care Association
(Long-term care advocacy)
www.ahca.org
202-842-4444

Association of Small Foundations
www.smallfoundations.org
301-907-3337

CARIE (Center for Advocacy for the Rights
and Interests of the Elderly)
www.carie.org
215-545-5728

Children of Aging Parents (CAPS)
www.caps4caregivers.org
800-227-7294

Church Pension Group
(Retirement housing resources)
www.cpg.org/retirementhousing
800-223-6602

The Coach Connection
(Retirement coaches directory)
www.findyourcoach.com
800-887-7214

Family Caregiver Alliance
www.caregiver.org
800-445-8106

The Foundation Center
(Family foundations resource list)
www.fdncenter.org/learn/topical/family.html

Generations United
(Advocacy for intergenerational public policy)
www.gu.org
202-289-3979

National Academy of Elder Law Attorneys
www.naela.com
520-881-4005

National Adult Day Services Association
www.nadsa.org
800-558-5301

National Association for Homecare and Hospice
www.nahc.org
202-547-7424

National Association of Area Agencies on Aging
www.n4a.org
202-872-0888

National Center for Family Philanthropy
www.ncfp.org
202-293-3424

National Council on the Aging
www.ncoa.org
202-479-1200

Retirement Coaching
www.retirementcoaching.org
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Social Security Online
www.ssa.gov
800-772-1213

Today's Caregiver magazine
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800-829-2734

U.S. Administration on Aging
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Visiting Nurse Associations of America
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PEOPLE & PLACES

Appointments

The Rev. **Kelsey Hogue** is vicar of St. Peter's, 200 Elk Run Dr., Basalt, CO 81621-9228.

The Rev. **Ron Keel** is deacon-in-charge of Resurrection, 1433 NW R D Mize Rd., Blue Springs, MO 64015-3666.

The Rev. **Michael Kelshaw** is rector of Trinity, 2520 Chama St. NE, Albuquerque, NM 87110.

The Rev. **Ken Leonczyk** is curate at St. Matthew's Cathedral, 5100 Ross Ave., Dallas, TX 75206.

The Rev. **Craig MacColl** is rector of Good Shepherd, 8545 E Dry Creek Rd., Centennial, CO 80112-2750.

The Rev. **Jeffrey A. Mackey** is academic dean at Trinity Episcopal School for Ministry, 311 11th St., Ambridge, PA 15003.

The Rev. **Jeff Millican** is chaplain at St. Martin's School, 2216 Metairie Rd., Metairie, LA 70001-4205.

The Rev. **Randall Morgan** is rector of St. Jude's, 907 Wichman St., Walterboro, SC 29488.

The Rev. Canon **Benjamin Musoke-Lubega** is program associate at Trinity Church-St. Paul's Chapel, 209 Broadway, New York, NY 10007.

The Rev. **Merrie Need** is chaplain at St. Anne's School, 2701 S York St., Denver, CO 80210.

The Rev. **Brent Norris** is rector of St. Mary's, 30 Macon Ave., Apt. 2, Asheville, NC 28801.

The Rev. **Robert Pope** is priest-in-charge of St. Patrick's, 225 S Pagosa Blvd., Pagosa Springs, CO 81147.

The Rev. **Jeff Richardson** is vicar of St. Alban's, Kingstree, and St. Stephen's, St. Stephen, SC; add: 305 Hampton Ave., Kingstree, SC 29556.

The Rev. **Frank C. Sierra** is rector of Redeemer, 7110 Highway 9 NW, Kansas City, MO 64152-2930.

The Rev. **Mark Stevenson** is coordinator of the Center for Christian Ministry Initiatives at Trinity Episcopal School for Ministry, 311 11th St., Ambridge, PA 15003.

The Rev. **Justyn Terry** is assistant professor at Trinity Episcopal School for Ministry, 311 11th St., Ambridge, PA 15003.

Retirements

The Very Rev. **Peggy Patterson**, as dean of St. John's Cathedral, Wilmington, DE.

The Rev. **Pete Turner**, as rector of Holy Spirit, El Paso, TX.

The Rev. **Bob Walker**, as rector of St. Philip's, Sedalia, CO.

Ordinations

Deacons

Milwaukee — Hazel Red Bird, John Douglas Hickey.

South Dakota — Charles E. A. Johnson, Linda B. Valandra, Evelyn J. Weaver, I. Michael

Weaver, Sandra K. Williams.

Southern Ohio — Phyllis Armstrong, Steve Bilsbury, Claire Hunkins, Judith Doran, Jane Gerdson, John Mennell, Kiah Webster.

Spokane — Lucas Grubbs, Rondesia Jarrett, David Walker, Marilyn Wilder

Texas — John Bedingfield, Jimmy Grace, John Himes, David Kirkaldy, Alex Montes, Carol Petty, Brad Sullivan.

Utah — Constance Leigh Hill Gordon.

Resignations

The Rev. **Peter R. R. Getz**, as rector of Holy Comforter, Angleton, TX.

The Rev. **Janet Lombardo**, as rector of Trinity, Tilton, NH.

The Rev. **Ben Newland**, as associate priest of Grace and Holy Trinity Cathedral, Kansas City, MO.

Deaths

The Rev. **Tracy H. Lamar**, retired priest of the Diocese of Western North Carolina, died June 1. He was 87, and a resident of The Forest at Duke, a retirement community in Durham, NC.

Fr. Lamar was a native of Quincy, MA, a graduate of the University of Florida, and the School of Theology of the University of the South. He was ordained deacon and priest in 1942 in Western North Carolina, and went on to served churches there and in the dioceses of Georgia, Louisiana and Tennessee. He was rector of St. James', Macon, GA, 1946-50; St. James', Alexandria, 1950-56; St. John's, Knoxville, 1956-68; and Holy Cross, Tryon, NC, 1968-79. He retired in 1979 and has been involved in ministry to the elderly. He is survived by his wife, Elizabeth; two sons, Bartee and Stoney; several grandchildren and great-grandchildren.

The Rev. **Leslie T. Francis**, retired rector of Church of the Good Shepherd, Barre, VT, died April 1 at a nursing home in Mayo, VT. He was 87.

Born in North Adams, MA, Fr. Francis graduated from Hamilton College. He served in the Army during World War II, then was employed by General Electric in Pittsfield, MA. He went on to graduate from Episcopal Theological Seminary and was ordained to the diaconate and priesthood in 1957. He was curate at St. Paul's, Concord, NH, 1957-59; rector of St. George's, Lee, MA, and vicar of Good Shepherd, Lee, 1959-69; assistant at Good Shepherd, West Springfield, MA, 1969-70; and rector in Barre from 1970 until 1983, when he retired. Fr. Francis is survived by a daughter, Meg O'Connor, of Barre Town, VT; two sons, Robert, of Revere, MA, and Teddy, of Albany, NY; three grandchildren; a brother, Richard; and a sister, Helena.

Next week...

More from Nottingham

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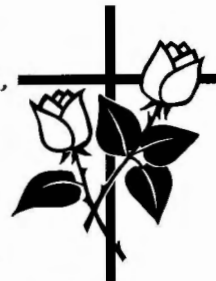
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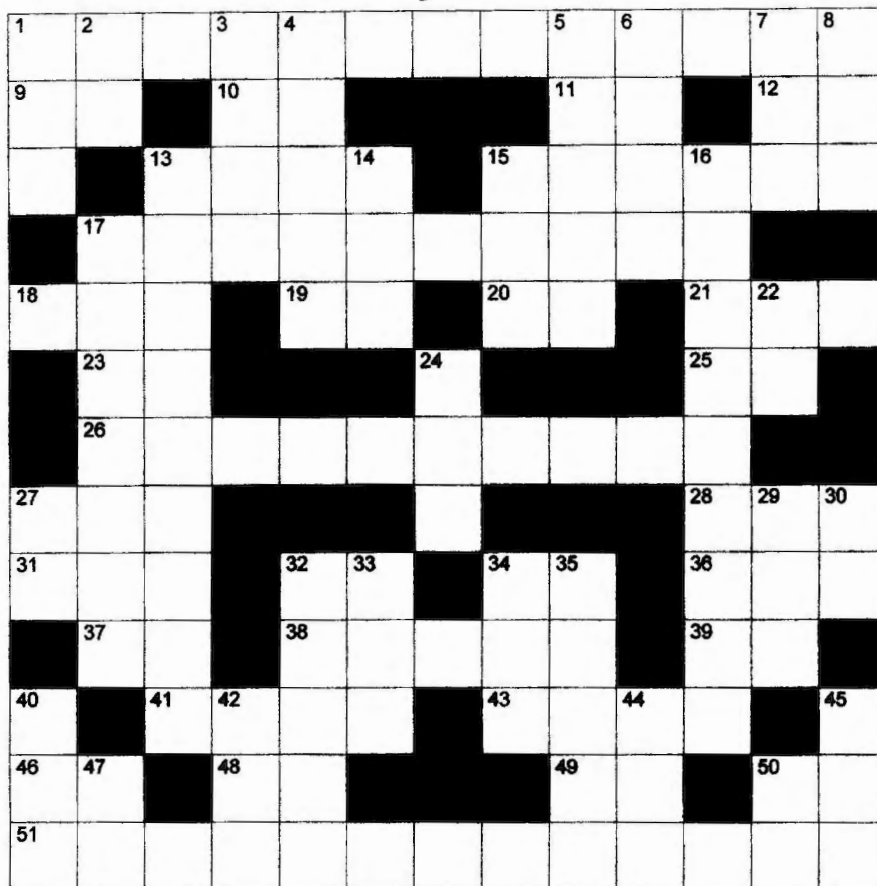
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Across

- 1 Tableware?
- 9. “Just say _____”
- 10 “_____ unto others...”
- 11. Movie: _____ Confidential
- 12. Preposition
- 13. Gracias or volente start (plural)
- 15. Godlike
- 17. Tableware?
- 18. Unit of resistance
- 19. Sainly start, for short
- 20. Biblical pronoun
- 21. There was no room there
- 23. Sumerian god
- 25. Vatican church, for short
- 26. Tableware?
- 27. Psalmist's deep place
- 28. Wrigley Field plant
- 31. French here
- 32. Spanish yes
- 34. NT book
- 36. PBS funder
- 37. Earliest combining form
- 38. Church part
- 39. Alien, for short
- 41. Conservative types
- 43. Cathedral denizen
- 46. “_____ thou my vision”
- 48. ER worker
- 49. Golden Dome site, initially
- 50. Poet Cummings
- 51. Sideboard?

Down

- 1. Lord, faith, baptism unifier
- 2. Chinese Buddha
- 3. First place
- 4. Screens, liturgically
- 5. Freshman cadet
- 6. Animal's retreat center
- 7. Mai follower
- 8. List ender
- 13. Fire and brimstone consequence
- 14. Ready-go link
- 15. Red or black letter follower
- 16. Table cloth?
- 17. Tableware?
- 22. Wyeth, initially
- 24. His wife was a real salt
- 27. Greek letter
- 29. Animal doc
- 30. Footballer Tittle
- 32. Tea biscuit
- 33. Christian symbol
- 34. Halfway
- 35. Ecumenical council site
- 40. UK TV network
- 42. Formerly known as PBF
- 44. Nabokov novel
- 45. Born
- 47. NBC hit show
- 50. Hebrew God

One in a monthly series by the Rev. Timothy E. Schenck, rector of All Saints' Church, Briarcliff Manor, N.Y. Answers to appear next week.

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**The Search Committee
Mount Calvary Church
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Baltimore, MD 21201**

or E-mail:

hcwallace@hotmail.com

Please view our website at:
www.mountcalvary.com

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FULL-TIME RECTOR: St. James' Episcopal Church, Dexter, MI, is seeking a full-time rector. We are a small, vibrant parish located near Ann Arbor. Interested candidates should send resume and CDO profile *before August 31* to Search Committee, St. James' Episcopal Church; 3279 Broad St.; Dexter, MI 48130 or E-mail: rephansen@aol.com.

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Please check our website for more detailed information about St. John's Cathedral. (www.stjohnsabq.org). Send cover letter and resume to: **The Very Rev. Alan G. Dennis, Cathedral Church of St. John, PO Box 1246, Albuquerque, NM 87103.**

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tion of the Blessed Sacrament 3; Mon-Fri 7:30 Daily Mass
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add'l Mass (Low) at 6:30; Mon-Sat Eve Prayer 6; Holy Days
Evensong 6

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Sun H Eu 9

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(Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-
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Website: www.stjohnsdetroit.org
The Rev'd. Steven J. Kelly, SSC, r
The Rev'd Michael Bedford, SSC, asst.
Sun MP 7:30, 8 H Eu, 10 H Eu; Tues-Thur H Eu 12:15, M-F 5
EP

KANSAS CITY, MO

OLD ST. MARY'S 1307 Holmes (816) 842-0975
www.stmaryskcmo.org
Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

LAS VEGAS, NV

CHRIST CHURCH 2000 S. Maryland (702) 735-7655
1 mile off strip christissavior@lvcm.com
Sun H Eu 8, 10:30, 6, Sat 5, Daily H Eu (ex Sat) 12:05

AVALON, NJ

ST. JOHN'S CHURCH-BY-THE SEA 25th & Avalon
Sun H Eu 9 (June & Sept); Sun 8 & 10 (July & Aug)

MILLVILLE, NJ

CHRIST CHURCH (AAC) (856) 825-1163
225 Sassafras St., 08332
Sun H Eu 10, Tues 7:30 Prayer Group, Wed HS Eu 7:30

NEWARK, NJ

GRACE CHURCH 950 Broad St., at Federal Sq. www.gracechurchinnewark.org
The Rev. J. Carr Holland III, r
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

CARLSBAD, NM

GRACE CHURCH 508 W. Fox St. (505) 885-6200
The Rev. Canon Thomas W. Gray, r
Sun H Eu 8:30 (I), & 10:30 (II), Wed H Unction 10

SANTA FE, NM

HOLY FAITH 311 E. Palace (505) 982-4447
The Rev. Canon Dale Coleman, r; the Rev. Jon Anderson,
assoc.; the Rev. Duncan Lanum, asst.; the Rev. Joan Gar-
cia, d; Mr. John Buck, music director.
Sun H Eu 7:45, Sung H Eu 9, 11:30, Christian Ed 10:30. Mon-
day H Rosary 9:30. Tues H Eu 10. Thurs H Eu 12:10. MP and
EP daily

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Rev'd Robert H. Stafford, The Rev'd Park McD. Bodie,
The Rev'd Victor Lee Austin, The Rev'd Richard Cornish
Martin
Sun H Eu 8, 9, 11 (choral), Weekdays MP & H Eu 8 & 12:10,
EP & Eu 5:30, Sat H Eu 12:10

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The Rev. Canon Anne Mallonee, v
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SARATOGA SPRINGS, NY

BETHESDA Washington at Broadway (518) 584-5980
The Rev. Thomas T. Parke, r
Masses Sun: 6:30, 8 & 10 Disabled Accessible AC

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., 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
 Sta, Stations
 V, Vespers
 v, vicar
 YPF, Young People's Fellowship
 A/C, air-conditioned
 H/A, handicapped accessible.

Summer CHURCH DIRECTORY

WESTHAMPTON BEACH, NY

ST. MARK'S (631) 288-2111
 Main Street and Potunk Lane
 The Very Rev. Christopher L. David, r
 Sun H Eu 8 & 10, Thurs Healing & H Eu 11:30, AC
 Handicapped Accessible

ASHEVILLE, NC

CATHEDRAL OF ALL SOULS (Biltmore Village) (828) 274-2681
 3 Angle St.
 www.allsouls cathedral.org
 Sun H Eu Sun 8, 9, 11:15. Wed noon; 5:45 Tues EP 5:30

TRINITY CHURCH

60 Church St. (828) 253-9361
 E-mail: info@trinityasheville.org
 Sun: H Eu 8 & 10

PORTLAND, OR

ST. STEPHEN'S (503) 223-6424
 1432 S.W. 13th Ave., 97201
 The Rev. Lawrence Falkowski, r
 Sun H Eu 9:30, Sun Sch. 9:30, Wed. H Eu 12

SELINGSGROVE, PA

ALL SAINTS 129 N. Market (570) 374-8289
 Sun Mass 10 (Rite I). Weekdays as announced (Rite II)
 Sacrament of Penance by appt.

CHARLESTON, SC

CHURCH OF THE HOLY COMMUNION (843) 722-2024
 218 Ashley Ave.
 Website: www.holycom.org
 The Rev. Dow Sanderson, r; The Rev. Dan Clarke, c; The Rev. Francis Zanger, assoc.
 Sun Mass 8 (Low) 10:30 (Solemn High)

COLUMBIA, SC

CHURCH OF THE GOOD SHEPHERD (803) 779-2960
 1512 Blanding
 The Rev. James Fraser Lyon IV, r
 Sun 8 (Low) & 10:30 (Sol), Rosary 9:30, Sun Sch. 9:30; Wed/Th Mass 12:05

PAWLEYS ISLAND, SC

HOLY CROSS FAITH MEMORIAL (843) 237-3459
 61 Baskerville Dr. Website: www.hcfm.us
 The Rev. Tommy H. Tipton, r; the Rev. Dr. Michael G. Cole, asst.
 Sun H Eu 10, Christian Ed 9. Nursery available

RAPID CITY, SD

EMMANUEL (605) 342-0909
 717 Quincy St.
 (On the way to Mount Rushmore)
 The Rev. David A. Cameron, r
 Sun H Eu 8 & 10:15, Wed H Eu & Healing 10

CORPUS CHRISTI, TX

CHURCH OF THE GOOD SHEPHERD (361) 882-1735
 700 S. Upper Broadway www.cotgs.org
 The Rev. Ned F. Bowersox, r; The Rev. Frank E. Fuller, asst; The Rev. Jay Burkhardt, c
 Sun 8, 9, 11:15 & 6

HOUSTON, TX

CHURCH OF THE ASCENSION (713) 781-1330
 2525 Seagler Westheimer at Beltway 8
 Website: www.ascensionchurch.org
 The Rev. Dr. Walter L. Ellis, r; the Rev. John Himes, c
 Sun H Eu 8, 9:30 & 11; Tues EP 6; Wed HS 5:30; Classes Sun 9:30 & 11; Breakfast every Sun

SAN ANTONIO, TX

CHRIST CHURCH 510 Belknap Pl. (210) 736-3132
 Just north of historic downtown
 American Anglican Council Affiliate www.cecsa.org
 The Rev. Chuck Collins, r; the Rev. Eric Fenton, asst; the Rev. Dan Lauer, c
 Sun Eu 7:30, 8:30, 11:00

ST. PAUL'S, Grayson Street 1018 E. Grayson St.
 The Rev. Doug Earle, r www.stpauls-satx.org
 Sun Mass 8 (Low) 10:30 (Sol), Wed Eu & HU 10:30, C by Appt.

BAYFIELD, WI

CHRIST CHURCH (1870) 125 N. 3rd St.
 The Rev. Dennis Michno, r; the Rev. Muffy Harmon, d
 High Mass Sun 10, Wed Mass as anno, Concert Thurs 5

MILWAUKEE, WI

ALL SAINTS' CATHEDRAL (414) 271-7719
 818 E. Juneau www.ascathedral.org
 The Very Rev. George Hillman, dean
 Sun Masses 8, 10 (Sung). Daily Mass, MP & EP as posted

ST. MARK'S EPISCOPAL CHURCH

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 www.stmarksmilwaukee.org
 The Rev'd David Pfaff, r; The Rev'd Kevin Carroll, asst;
 The Rev'd Michelle Mooney, d
 Sun. Eu. 7:45 & 9:30; Tues. H Eu w/ano 12:15; Wed EP 5:30 Thurs 5:30 (rite II); MP M-F 8:30

PLATTEVILLE, WI

TRINITY CHURCH (608) 348-6402
 230 Market St. Website: www.trinitychurch.net
 The Rev. Dorothy Lee
 Sun: H Eu 10, EP 5:30 Wed. H Eu 8

LUTHERAN

MOJAVE, CA

HOPE CHURCH K and Inyo Streets (909) 989-3317
 The Rev. William R. Hampton, STS
 Sun Eu 10

LUMBERTON, NC

ST. MARK'S CHURCH 24th & Barker
 The Rev. Dale K. Brudvig, pastor
 Sun 9:30 CS 11:00

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