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Lent Book Issue

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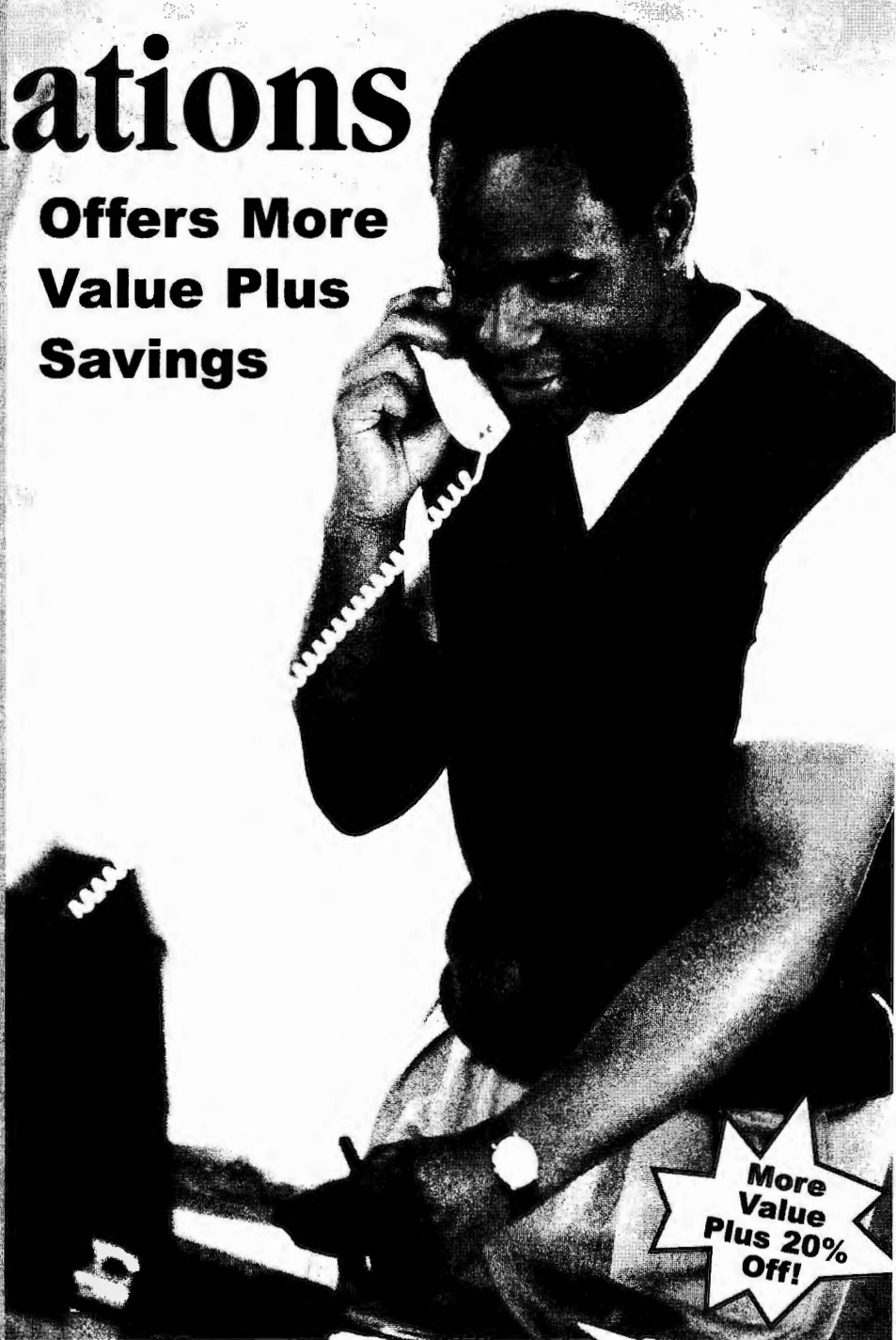
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Volume 232 Number 9

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

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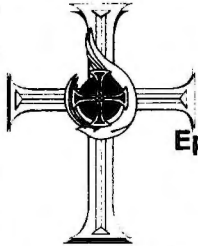
**The Cover**

The Rev. David C. Moore (left) and the Rev. Walter A. Stevens, III, chaplain at Hawaii Preparatory Academy, impose ashes on two of the 600 children attending Ash Wednesday services last year in St. Alban's Chapel at Iolani School, Honolulu. Fr. Moore was school chaplain at the time; he now serves as priest-in-charge of St. Margaret's Church, Bellevue, Wash. Iolani School/Dalton Sue photo



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**SUNDAY'S READINGS**

**No Permanent Residence**

*"This is my Son, the Beloved; listen to him!" (Mark 9:7)*

**Last Sunday after the Epiphany, Feb. 26, 2006**

**BCP:** 1 Kings 19:9-18, Psalm 27 or 27:5-11, 2 Peter 1:16-19 (20-21), Mark 9:2-9

**RCL:** 2 Kings 2:1-12, Psalm 50:1-6, 2 Cor. 4:3-6, Mark 9:2-9

In Jewish thought, Moses and Elijah represent "the law and the prophets." The expression came to be used as shorthand language to mean all of the inspired scriptures. At the time of Jesus, good Jews listened to the law and prophets for direction in their lives.

Now, in the Transfiguration story, the voice from heaven says, "This is my Son, the Beloved; listen to him!" (Mark 9:7). Let's put the emphasis on the word "him," not implying turning a deaf ear to the scriptures, but rather listening to Jesus for the fulfillment of the inspired writings. We shift our emphasis from listening to Moses and Elijah to listening to Jesus. It is not an either/or conundrum, but a question of emphasis.

Jesus then leads Peter, James and John down the mountain in spite of Peter's desire for permanent residence. The mountain top may provide a breathtaking view, but listening to Jesus compels us to dwell down in the ruts of the highways and

alleys, shining the light, spreading the news.

Coming down from a mountain top experience is a common theme in scripture. When Elijah is hiding in a mountain cave God says to him, "What are you doing here, Elijah?" (1 Kings 19:13). When Elijah is finally taken up in a whirlwind, Elisha, who wanted to stay with his master, must remain in the world (2 Kings 2:11-12). Finally, 2 Peter makes reference to the Transfiguration event. This was probably not written by Peter himself, but the author must have remembered Peter talking about it. Obviously Peter did not hide out on the mountain; he spread the word.

The challenge for us is to live betwixt and between, on the path. Because we need the rejuvenation that the vision brings, we must go to the mountain. But because of our commission, we cannot stay on the mountain. Listening to Jesus takes place both on the mountain in the cloud and in life's valleys.

**Look It Up**

Comb through scriptures, especially the Old Testament, for mountains and clouds as places to meet God. Notice that they are never permanent residences.

**Think About It**

Where is our mountain? Where do we receive refreshment? How do we do coming down? How are we at going up again?

**Next Sunday**

**First Sunday in Lent, March 5, 2006**

**BCP:** Gen. 9:8-17, Psalm 25 or 25:3-9, 1 Peter 3:18-22, Mark 1:9-13

**RCL:** Gen. 9:8-17, Psalm 25:1-9, 1 Peter 3:18-22, Mark 1:9-15

## BOOKS

### Mark My Word

40 Days with Jesus

through the Eyes of St. Mark

By **Richard Giles**. Cowley Publications. Pp. 119.  
\$14.95, paper. ISBN 1-56101-239-4.

"Who is this Jesus, who wanders onto center stage in this earliest of the Christian gospels? This man who hears voices, who appears as someone possessed by the Spirit of God, who has only to look a person in the eye to cause him or her to abandon all to follow him?"

Thus begins a 40-day challenge to follow St. Mark's account of this man Jesus as he journeys on to Jerusalem to die. Each day there will be a brief account of a portion of the gospel rendered in extremely contemporary language and dress — James and John are described as bikers, distressed at one point in being told to leave their bikes behind. (I'll never read of these sons of Boanerges the same way again.) This will be followed by encapsulating and probing questions to ponder and a brief prayer summing up where we have been.

It is quite a ride and we feel all the bumps and ruts. But Dean Giles' wonderful sense of humor eases us each time.

As a way to re-experience Jesus "again for the first time," not only in Lent but at any time of the year, this book will not only surprise and delight but will live with you longer than you think.

*(The Rev.) George Ross  
Christ the Lord Episcopal Church  
Pinole, Calif.*

### First Fruits of Prayer

A Forty-Day Journey Through the Canon of St. Andrew

By **Frederica Matthews-Green**. Paraclete. Pp. 234. \$19.95. ISBN 1557254699.

Looking for a Lenten discipline that will not exhaust your spirit or your timetable? This book offers an eminently doable regimen as well as a fresh — but not new — outlook on sin, repentance and salvation.

The Canon of St. Andrew and its accompanying observances add up to

(Continued on next page)



## ALMY'S MADISON Processional-Altar Light

Almy introduces a new way for you to light your processions and your altar all in one fabulous product. The Madison Processional-Altar Light gives you the flexibility to process before the ceremony and then light your altar. The processional torch fits inside the shaft of the Madison Altar Light Stand to create a rich, sophisticated pavement light. The torch is brass with an ebony nylon 1/4" diameter handle. The altar light stand is high polish brass and measures 40" high with torch in place. All brass pieces are lacquered. There are two candle socket configurations available, 1 1/2" and 2" to meet your needs.



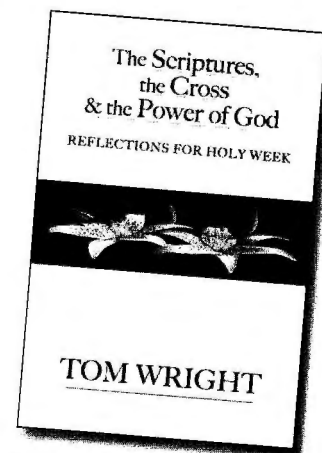
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## NEW FROM N. T. WRIGHT

### Meditations for Holy Week on the "vital and inexhaustible events at the heart of Christian faith."

This collection of nine meditations from renowned biblical scholar and Anglican Bishop N. T. Wright carries the week from its solemn beginnings to the dramatic conclusion on Good Friday and Easter. The writings for Palm Sunday through Maundy Thursday morning, as well as the Easter Vigil, focus on texts from the Gospel of Matthew; Maundy Thursday evening, Good Friday, and Easter morning focus on texts from the Gospel of John. The translations of the text are Wright's own, taken from his volumes *Matthew for Everyone* and *John for Everyone* in the . . . for Everyone series published by Westminster John Knox Press.



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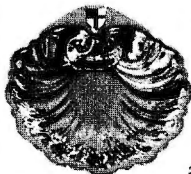
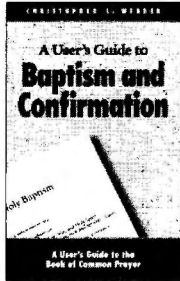
## Baptism Resources from Morehouse Publishing

### A User's Guide to Baptism and Confirmation

Christopher L. Webber

A helpful guide for newcomers and longtime Episcopalians. With text from *The Book of Common Prayer* and running commentary on facing pages, readers will deepen their understanding of the sacraments of Baptism and Confirmation.

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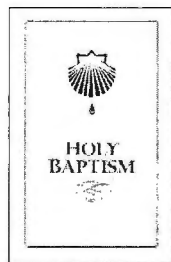
Episcopal shield in blue, red, white, and gold. A thoughtful gift for the newly baptized, parents and godparents. Gift boxed.

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### Holy Baptism Booklet

The approved service from *The Book of Common Prayer*, this remembrance booklet features a white embossed cover with shell design, lettering, and border in blue foil. Parchment presentation and certification pages to record names of the baptized, parents, and godparents. Includes envelope.

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## BOOKS

(Continued from previous page)

an experience, still practiced during Lent in the Eastern Orthodox Church, of epic proportions — and I do mean epic. When offered as a single unit, as it is in the fifth week of Lent, it can last more than four hours. Matthews-Green, however, has broken it down — rather arbitrarily, as she admits — into 40 chapters, easily incorporated into an individual's Lenten observance.

The canon itself — a psalm-like call-and-response recital employing images and episodes from both the Hebrew scriptures and the New Testament — is interspersed with a two-part narrative of St. Mary of Egypt, an interlude on the Beatitudes, and appeals to the saints.

The penitential nature of the exercise is appropriately Lenten, but Matthews-Green cautions us that this is not the abject, guilt-based penitence so prevalent in Western Christianity today. Repentance, she argues, presumes God's love and boundless compassion. Moreover, Jesus' sacrifice on the cross is not a "ransom" or other sort of legalistic payment for human sin, but a "rescue" undertaken out of love. In this scenario, salvation is our restoration to the likeness of God.

The textual notes are extensive and useful, but the guided meditations are less satisfying in that they are sometimes over-directive. She proposes very specific prompts for such meditations that might hinder, rather than enhance, our application of the text. However, for those new to theological reflection, this direction could be a plus.

Because of its insight into a "kinder, gentler" Christianity in the first millennium, Matthews-Green's book is a worthwhile read. It provides a refreshing antidote to both the empty feel-good and the fire-and-brimstone religious rhetoric so prevalent today.

Maria M. Scott  
Ashland, Va.

## Inscribing the Text

### Sermons and Prayers of Walter Brueggemann

Edited by Anna Carter Florence. Fortress. Pp. 222. \$22. ISBN 0-8006-3646-5.

The prayers in this splendid collection, each about a page long, are dynamic reflections on biblical texts. Set out in sense lines, they beg to be read aloud.

Brueggemann's preaching is disarmingly contemporary, yet contains only brief allusions to current events and few extrabiblical references. Ancient texts are dealt with masterfully, enthusiastically, expansively, so that their implications become unavoidable.

Readers may stop to consider a powerful phrase or statement. For example, faith is "the willingness to trust our lives and our future to God, even when God does not appear to be as reliable as other, more immediate supports."

They may also follow the flow of a selection which leads to greater energy and hope. One memorable sermon, "Variations from the Barrio," was preached at a jazz service. It discovers "the very bottom of the story of jazz" in the resistance of Hebrew midwives to Pharaoh, then traces this music of freedom and newness as it plays through both testaments and into our lives.

*Inscribing the Text* is a sequel to *Awed to Heaven, Rooted in Earth*, an earlier collection of the author's prayers and sermons. Highly regarded as scholar, writer, and preacher, Walter Brueggemann is a professor emeritus of Old Testament at Columbia Theological Seminary, Decatur, Ga.

(The Rev.) Charles Hoffacker  
Port Huron, Mich.

## The Soul of Christianity

### Restoring the Great Tradition

By Huston Smith. HarperSanFrancisco. Pp. 176. \$22.95. ISBN 0-06-079478-X.

Huston Smith's *The World's Religions* is a classic best-seller. Millions came to know him when Bill Moyers presented a five-part television series called "Wisdom of Faith with Huston Smith." Having studied the major reli-



gions with affectionate intensity, Dr. Smith explains in his most recent book why Christ is central to his long life.

*The Soul of Christianity* is an impassioned affirmation of God's love for each person and a powerful indictment of the culture of what Smith calls scientism, a myth with claims of omnipotence beyond anything known to actual science. He rejects fundamentalist approaches to science and to Christianity. At the same time he addresses the dilution of mainline faith by popular secularism, a consequence of that pervasive, persuasive scientism.

Smith writes that Jesus, in everything he said, called attention to vital facts of life, to "God's overwhelming love of humanity, and the need for people to accept that love and let it flow through them in the way water passes without obstruction through a sea anemone."

This short book packs the wallop of a lifetime of non-stop spiritual adventure.

A.E.P. Wall  
Orland Park, Ill.

## God Between the Covers

### Finding Faith Through Reading

By **Marcia Ford**. Crossroad. Pp. 222. \$19.95. ISBN 0-8245-2290-7.

When you visit a home, do you check out the bookshelves? When your hosts read what you read, do you feel you might have something in common and may become friends?

Marcia Ford's book is like looking at her shelf of well-loved books. She distills the essence of more than 100 books and why they have

been formative in her faith journey. From James Agee to Philip Yancey, Malcolm X to Tony Campolo, Ford finds God in texts that are intentionally and unintentionally spiritual.

She organizes her offerings into eight chapters including fiction, social justice, Christian writers, children's literature, writings about scripture, the church, and the emerging Church. This is a good book to expand one's reading horizons and encourage looking at reading as part of the spiritual quest.

(The Rev.) Ann Fontaine  
Lander, Wyo.



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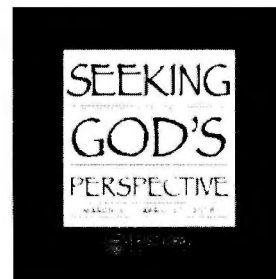
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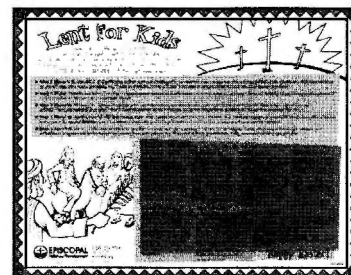
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The Rev. Sam Portaro, TLC January 1, 2006

"In *Hooker's Blueprint*, Michael B. Russell provides clergy, lay people and theological students with a workable and trustworthy means of entry into the mind of the most significant theologian of the sixteenth century English Reformation."

The Rev. Dr. William Haugaard, member of the editorial board and contributor to the Folger Edition of the Laws.

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## Horses and Dragons: Lessons for Living

By Travis Du Priest

**THE ROAD OF LIFE: Reflections on Searching and Longing.** By David Adam. Morehouse. Pp. 138. \$15.95, paper. ISBN 0-8192-2169-4.

The recently retired vicar on Holy Island in the north of England

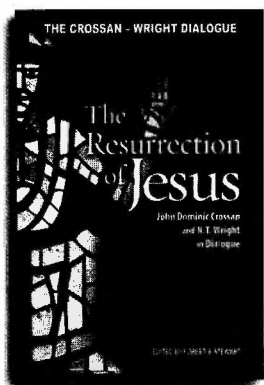
entreats us to pay deep attention to our surroundings, to silence, to pilgrimage. Very helpful on the meaning of "The Lord is here." Peppered with wonderful poems.

**FLYING CHANGES: Horses as Spiritual**

**Teachers.** By Carter Heyward. Photographs by Beverly Hall. Pilgrim. Pp. 128. \$23, paper. ISBN 0-8298-1605-4.

Episcopal priest Carter Heyward is founder of Free Rein Center for Therapeutic Riding and Education. In this beautiful book she allows horses to be our spiritual teachers. I especially appreciated "Otherness: Remembering What We Aren't."

## The Crossan - Wright dialogue



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Edited by ROBERT B. STEWART

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**WHO DO YOU SAY I AM? Meditations on Jesus' Questions in the Gospels.** By Basil Pennington. New City Press. Pp. 159. \$13.95, paper. ISBN 1-56548-219-0.

Basil Pennington was one of the greatest spiritual writers of the last century and these meditations on Jesus' questions continue his legacy of deep spiritual insight. Among the questions considered: Is it Lawful? Where are the Nine? How Many Loves Do You Have?



**JUST WONDERING, JESUS.** By Tom Ehrich. Morehouse. Pp. 164. \$16.95 paper. ISBN 0-8192-2146-5.

We just looked at the questions Jesus asks, and now this book, by an Episcopal priest-columnist, collects questions that readers would like to ask Jesus. "What do you ask of the Church?" "Does only Christianity ensure a home in heaven?" "What do we need most for peace to come?" Fr. Ehrich's "response musings" are quite sane and good.



## A fresh perspective on Paul



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### PAUL *Fresh Perspectives*

N. T. WRIGHT

Wright's accessible new volume takes a fresh look at Paul in light of recent understandings of his Jewish roots, his attitude toward the Roman Empire, and his unique reframing of Jewish symbols after his experience of the risen Christ. Wright explores the main theological contours of Paul's thought and his importance for today.

**QUIET MOMENTS WITH BENEDICT GROESCHEL: 120 Daily Readings.** Servant. Unpaginated. \$10.99, paper. ISBN 0-86716-679-7.

Brief reflections on the interior life and prayer by a Roman Catholic religious: "I don't trust anyone who claims to know the next step in his or her own interior journey. Why? Because the spiritual life is not our enterprise."

**RIDING THE DRAGON: 10 Lessons for Inner Strength in Challenging Times.** By Robert J. Wicks. Sorin Books. Pp. 158. \$12.95, paper. ISBN 1-893732-94-0.

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their lives," Dr. Wicks writes on the overlapping of spirituality and psychology. His lessons include such topics as hidden possibilities, spiritual darkness, seeking perspective.



**FRANCIS OF ASSISI: Writer and Spiritual Master.** By Thaddee Matura. Translated by Paul Lachance. St. Anthony Messenger. Pp. 82. \$7.95, paper. ISBN 0-86716-660-6.

This little book develops the theme of St. Francis as writer, and

looks specifically at Francis's Trinitarian spirituality, "the Spirit being what is deepest and most mysterious in God." A helpful addition to the enormous corpus of work on Francis.

**DELIVERED FROM EVIL. Jesus' Victory Over Satan: The Teaching of Saint Leo the Great in a Modern Version.** By Anne Field. Servant. Pp. 104. \$9.99, paper. ISBN 0-86716-636-3.

Anne Field, an English nun, has translated many early Christian writers. She offers readings in simple language and in liturgical order edited from some 60 homilies of Leo the Great. Can be used for daily spiritual reading as well as study.

**WELLS OF WISDOM: Grandparents and Spiritual Journeys.** Edited by Andrew J. Weaver and Carolyn L. Stapleton. Pilgrim. Pp. 145. \$12, paper. ISBN 0-8298-1669-0.

Both Catholic and Protestant writers contribute to this collection of essays highlighting grandparents as the keepers of history and values of the clan. Donna Schaper's "The First Gift is Friendship" leaps off with the observation that many evolutionists see "tend and befriend" biologically written in the heart.

Although **THE LIVING CHURCH reviews** and recommends books, we have no part in the distribution or sale of books, or recordings. Most books here reviewed can be purchased from an Episcopal Bookseller, from a commercial bookstore, from online stores such as Amazon.com, or directly from the publishers through their individual websites.

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## Pan-Anglican Conference Details Announced

A congress of lay and ordained leaders from across the Anglican Communion will take place in March 2007 outside Johannesburg, South Africa, the Primate of Southern Africa, Archbishop Njongonkulu Ndungane, told a Feb. 2 news conference in Cape Town.

Lay and ordained leaders from the 38 provinces of the Anglican Communion will be invited to participate in the gathering, titled "Towards Effective Anglican Mission (TEAM): An International Conference on Prophetic Witness, Social Development and HIV/AIDS."

Speakers at the Cape Town press conference said they hope to redirect the Anglican Communion's energies away from the debates on human sexuality toward "things that really matter." Organizers for the pan-Anglican congress also hope the Archbishop of Canterbury will attend and that lessons learned at TEAM will provide background material and information for the 2008 Lambeth Conference.

"What has happened in our Communion is that some people, who hap-

pen to be few in number, make the loudest noise," Archbishop Ndungane said, as reported by Reuters. "In my travels around the Communion, I would like to think that the majority of Anglicans want to get on with the business of the Church."

Although not "an Anglican Communion event," the mandate to hold the congress, which had been cancelled by Archbishop Rowan Williams in 2004, had been given to Archbishop Ndungane at the 2001 primates' meeting at the Kanuga Conference Center in Hendersonville, N.C., a statement released by the steering committee said. "Archbishop Ndungane was entrusted with the responsibility of moving the Anglican Communion forward by addressing the vital social issues of poverty, trade, debt and HIV/AIDS."

The Rev Canon Gregory Cameron, deputy general secretary for the Anglican Consultative Council, told THE LIVING CHURCH last month [TLC, Jan. 29] his office had been "offering advice and suggestions," but the ACC was not involved in any official capacity with the TEAM congress.

## Ad hoc Bishops' Group Convenes Again

Thirteen Bishops met in Tampa, Fla., Feb. 6-7 to continue discussions initiated over a year ago in Navasota, Texas, at the Spring Meeting of the House of Bishops. Subsequent meetings were held in Los Angeles in July, and in Chicago in December.

Sources told THE LIVING CHURCH the participants collectively agreed to continue their policy of not commenting individually on the gathering's proceedings. A press release distributed at the close of the meeting characterized the discussions as frank, respectful and said they remained focused on a variety of issues that have caused pain and dissension for some within the Episcopal Church and have threatened to continue to fracture relationships within the Anglican Communion. The hope of these bishops is that such conversation and work will continue, and have a positive impact on the work of the House of Bishops, the Episcopal Church and the Anglican Communion.

Participants at the Tampa meeting:

- The Rt. Rev. James M. Adams, Diocese of Western Kansas
- The Rt. Rev. John B. Chane, Diocese of Washington
- The Rt. Rev. Robert W. Duncan, Diocese of Pittsburgh
- The Rt. Rev. Mark Hollingsworth, Diocese of Ohio
- The Rt. Rev. Don E. Johnson, Diocese of West Tennessee
- The Rt. Rev. W. Mitchie Klusmeyer, Diocese of West Virginia
- The Rt. Rev. John B. Lipscomb, Diocese of Southwest Florida
- The Rt. Rev. Edward S. Little, II, Diocese of Northern Indiana
- The Rt. Rev. Bruce MacPherson, Diocese of Western Louisiana
- The Rt. Rev. Robert J. O'Neill, Diocese of Colorado
- The Rt. Rev. Edward L. Salmon, Diocese of South Carolina
- The Rt. Rev. Stacey F. Sauls, Diocese of Lexington
- The Rt. Rev. GERALYN WOLF, Diocese of Rhode Island



Kara Flannery/Episcopal New Yorker photo

Presiding Bishop Frank T. Griswold was celebrant at the annual William Reed Huntington Memorial Sermon Jan. 18 at St. Peter's Lutheran Church in New York City. The Rev. William Reed Huntington was rector of Grace Church, New York City, from 1883-1909, and author of the Chicago-Lambeth Quadrilateral of 1888, upon which ecumenical dialogue between the Episcopal Church and other Christian churches has been based. This year celebrates the fifth anniversary of achievement of full communion between the Episcopal Church and the Evangelical Lutheran Church in America. ELCA Presiding Bishop Mark S. Hanson delivered the sermon.

## Bishop Patterson of Dallas Dies at 75

The Rt. Rev. Donis Dean Patterson, who guided the reorganization of the Diocese of Dallas after the western half became the Diocese of Fort Worth, died Feb. 3 in Florida of acute leukemia. He was 75.



Bishop Patterson

Born and reared in Holmesville, Ohio, Bishop Patterson graduated from Ohio State University receiving a degree in agricultural sciences in 1952. After graduation, he was commissioned in the U.S. Army, serving in Korea. Upon his discharge, he entered the Episcopal Theological Seminary in Cambridge, Mass., receiving a bachelor's degree in sacred theology in 1957.

Later that year he accepted a call to be rector of St. Andrew's, Washington Court House, Ohio, and he served there until 1963 when he became rector of St. Mark's, Venice, Fla. Bishop Patterson had been rector of All Saints' in Winter Park, Fla., since 1970 when he was elected the fifth Bishop of Dallas in 1983, the year the Diocese of Fort Worth was created.

From 1983 until his retirement in 1992, Bishop Patterson oversaw the creation of 14 new congregations, including Christ Church in Plano, now the largest parish in the Episcopal Church in terms of average Sunday attendance. He also served as chair of several committees in the House of Bishops and on the board of trustees at several seminaries. A cycling enthusiast, Bishop Patterson remained active in retirement, serving as an assisting Bishop in the Diocese of the Central Gulf Coast, 1993-1996, and thereafter as bishop-in-residence at the Cathedral Church of St. Luke in Orlando, Fla.

He is survived by his wife, JoAnne Nida Patterson, his mother, Louella, a son, Christopher, and two grandchildren. One son, Andrew, predeceased him. At press time, plans for a memorial requiem at the Cathedral Church of St. Luke in Orlando were pending.



Jim DeLa photo

The Rev. Miguelina Espinal (right), vicar at San Juan Bautista, Bonao, Dominican Republic, meets with youth representatives and adult leaders from three denominations at the "Faith in 3-D" conference held Jan. 13-16 in Orlando, Fla. More than 2,200 teens from the Episcopal Church, the Presbyterian Church (USA) and the Cooperative Baptist Fellowship participated in the inaugural event.

## Central New York Helps Salvadoran Girl

The Diocese of Central New York has underwritten the cost of bringing an eight-year-old Salvadoran girl to Syracuse to undergo life-changing surgery.

Medical mission volunteers from the diocese met Maria Flor Rivera one year ago at a clinic in the remote village of San Juan de Letran. Flor and her father were seeking treatment for rickets, a vitamin D deficiency that damages bones, according to the trip organizer Bonnie Adams, the wife of the Bishop of Central New York, the Rt. Rev. Gladstone B. "Skip" Adams, III.

The mission team provided medications to stabilize Flor's condition and arranged for her to be treated in San Salvador. However surgeons in the Central American republic were unable to treat her withered and twisted legs.

In partnership with its companion Diocese of El Salvador, Central New York began a fundraising campaign to bring Flor to University Hospital in Syracuse to be treated by orthopedic surgeons. Mrs. Adams told the Syracuse *Post-Standard* that University Hospital had agreed to charge the Medicaid rate for the surgery and the

diocese was able to raise \$15,000 toward the cost.

Members of the diocese will house Flor and her mother for several months as the girl recovers from her operation, Mrs. Adams said, but funds are still needed to defray all of the expenses involved.

At press time, a medical mission from the diocese was in El Salvador. Mrs. Adams, a registered nurse, told the *Post-Standard* the team left New York with 46 suitcases packed with glasses, dental products, antibiotics, painkillers and basic medications to treat diabetes, high blood pressure and parasitic diseases.

In a statement released before his departure for El Salvador, Bishop Adams thanked the diocese for its generosity, saying, "without the surgery, Flor would eventually lose the ability to walk." The diocese's action "and much rehabilitation will give her the hope of a new life by giving her the ability to walk normally," he wrote. "I hear the words of our Lord ringing in my ears, 'Stand up, take your mat and walk', dear Flor."

• More News, page 24 •



### Reducing the Deficit

A personal appeal to the annual council in the Diocese of **Southwestern Virginia** by the Rt. Rev. F. Neff Powell resulted in additional pledges of more than \$47,000 to reduce a proposed deficit budget of \$114,000. Meeting at Hotel Roanoke from Jan. 27-29, council approved a line of credit to cover the remaining expenses over income and endorsed a resolution submitted by the majority of the members to a diocesan Windsor Report task force.

Bishop Powell initiated the financial appeal by personally pledging \$5,000 on behalf of his wife, Dorothy, and himself. The chair of the finance committee, the Rev. Connie Jackson, followed the Bishop's example by pledging \$1,000. In his address to council, Bishop Powell explained that the diocesan budget received a major shock when the largest contributor, St. John's, Roanoke, made a significant reduction to its voluntary diocesan pledge for 2006. "St. John's is not alone," Bishop Powell said. "For the past several years and for a host of reasons, a number of congregations have not been able to be as generous as in times past." Rather than initiate immediate staff cuts, diocesan council proposed creation of a line of credit as a bridge to 2007. The total approved budget was approximately \$1.1 million.

Despite the financial pledges toward the deficit, discussion on approving the line of credit was lively. Council defeated a resolution rejecting the line of credit and another endorsing a balanced 2006 budget. It approved a resolution calling for diocesan-wide conversation on programs and expenses before a draft 2007 budget is prepared, as well as another proposing creation of a diocesan task force to study and make recommendations on a variety of matters pertaining to the budget preparation process.

A report presented to council by the diocesan Windsor Report task force eschewed recommendations in favor

of stating the areas where individual members disagreed. Despite disagreeing about such issues as when unilateral action by an Anglican Communion province is justified, the interpretation of scripture and theology, and what constitutes core doctrine, a majority of the task force members representing a wide spectrum of views later successfully introduced a resolution calling for a year-long diocesan dialogue on the issues raised by the Windsor Report. The resolution also expressed the hope that the "creative responses" to that dialogue might be a focus for the meeting next year.

### Confirmation Prerequisite

Delegates to the convention of the Diocese of **North Carolina** rejected the second reading of a constitutional amendment which would have removed confirmation as a prerequisite for voting in parish elections. Convention met Jan. 26-28 at the Benton Convention Center in Winston-Salem. By a vote of 94 to 67 the amendment to delete confirmation as a prerequisite for confirmation passed the clergy order, but was rejected in the lay order by a vote of 126 to 161.

Convention passed a number of other resolutions including nine courtesy and condolence resolutions, as well as the second reading of an amendment to Article IX, Section 7 of the diocesan constitution, enabling the convention to specify by canon the expenses included in the mandatory parochial assessment of the diocesan budget.

The first reading of three constitutional amendments passed, including a proposal that added resisting "the authority of the Ecclesiastical Authority" as grounds for suspending a congregation from participation in convention; an amendment to Article III, Section 3 defining which members of the clergy are eligible for voice and vote; and an amendment to Article III, Section 4 that would apportion the number of lay delegates allowed to

each congregation based upon the number of enrolled communicants in good standing in the parish rather than the number of enrolled confirmed communicants in good standing.

In his address, the Rt. Rev. Michael B. Curry urged the diocese to be a people who turned "the world upside down" and live out the gospel imperative by supporting the outcast and poor around the world.

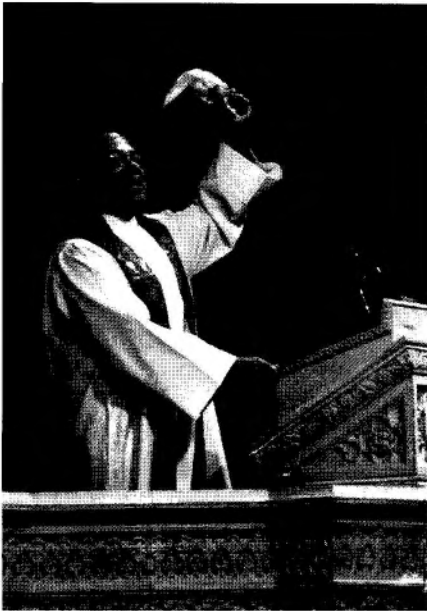
Convention endorsed nine other canonical amendments governing the operations of the diocese and six resolutions. The most vigorous debate arose over a resolution calling for the abolition of the death penalty in North Carolina. Delegates voted against adding a phrase urging the commuting of current capital sentences to "to life imprisonment without parole," voting instead to ask the Governor "to commute the sentences of those already sentenced to die at the hands of the State."

In other business, a budget of \$3.9 million was adopted.

### Justice Marshall Honored

Convention delegates in the Diocese of **Washington**, meeting Jan. 27 at Washington National Cathedral, asked the 2006 General Convention to include the late Supreme Court Justice Thurgood Marshall in the Episcopal Church's book of notable Christians, *Lesser Feasts and Fasts*. Clergy and lay delegates also approved a resolution reaffirming "the authority of individual parishes" to develop and adopt rites for the blessing of same-sex unions with the permission of their bishop.

Justice Marshall, who died in 1993, successfully argued the landmark 1954 civil rights case *Brown v. Board of Education* before the Supreme Court, and was the first African American named to the Supreme Court when he was appointed by President Lyndon Johnson in 1967. He was a lifelong Episcopalian and a member of St. Augustine's Episcopal Church in Southwest Washington, where his widow, Cissy, still worships. The diocesan resolution



Walter P. Calahan/Diocese of Washington photo

The Rev. Paul Abernathy, rector of St. Mark's Church, Washington, D.C., preaches at the convention Eucharist.

calls for the bishop of Washington to declare May 17, the date of the decision striking down segregated schools in *Brown V. Board of Education*, a day to commemorate the Christian witness of Justice Marshall throughout the diocese.

Convention passed a resolution calling for full inclusion of gay and lesbian persons in the life and sacraments of the church. This resolution, introduced by the Rev. Dr. Nancy Lee Jose, rector of St. Thomas' Church, Washington, cited the authority of the Book of Common Prayer (page 13) as giving an individual Episcopal parish the authority "to develop and adopt rites for the blessing of same-sex unions, which honor and address the pastoral needs of gay and lesbian couples."

Speaking in support of this resolution on human sexuality, the Rt. Rev. Barbara Harris, assisting bishop of Washington, said that it is within the authority of ordained priests to bless as they see fit "houses, boats, hounds, horses and people."

In his address to convention, the Rt. Rev. John B. Chane said the role of the

Bishop of Washington is like no other. "Located in the nation's capital, the Bishop of Washington not only has access to the workings of Congress but also has access to the White House and is expected to take a leadership position with both governmental agencies on domestic and global policy," he said. "Because the Presiding Bishop is located in New York City, accessibility of the Bishop of Washington to the federal government is encouraged," and "expected by the House of Bishops."

*Peggy Eastman*

## Cause of Justice

Addressing diocesan convention delegates in Parsippany, N.J., Jan. 27-28, the Rt. Rev. John P. Croneberger, Bishop of **Newark**, sketched out an ambitious strategy which includes shoring up the financial condition of Trinity and St. Phillip's Cathedral during his final year as bishop.

Bishop Croneberger commended the diocese for being one of only four willing to wrestle with the issue of reparations for slavery, and challenged delegates to continue to address this historic injustice. He said serving the cause of justice had been something he had sought to perform throughout his episcopacy. Saying that he remains proud of the New Hampshire consecration, he expressed regret that he would probably not see the Anglican Communion's divisions over human sexuality settled.

Clergy and lay deputies approved two resolutions related to the Anglican Communion. The first asked the 75th General Convention to "affirm the right and obligation of every province to apply the gospel and its values to its specific cultural context, and to respect the decisions that other provinces make for their people." The second asked General Convention to approve the full amount asked of the Episcopal Church by the Anglican Consultative Council (ACC) for the 2007-2009 triennium, but said any excess above the 2003-2006 amount should be "held in

escrow" until the ACC members from the Episcopal Church and the Anglican Church of Canada are reinstated as full members with seat, voice and vote. The resolution stipulated that none of the money in escrow should be released for payment until "we are assured that all bishops with jurisdiction in the Episcopal Church will be invited to attend as full and equal participants at the Lambeth Conference."

In addition to the two resolutions on the Anglican Communion, convention also passed nine others, four of which seek affirmation from the General Convention which meets in June. One resolution calls on General Convention to reaffirm the right of workers in the United States to organize and form unions as a means to securing adequate wages, benefits, and safety conditions. Another asks that a task force of Executive Council be created to "to study, document and report on the complicity of the Episcopal Church in the enslavement of Africans and their descendants." The third asks future General Conventions not be held in states that do not permit same-gender domestic partner benefits. And the fourth asks for funding to make available to the wider Church an "Economic Justice Action Manual" that the diocesan convention approved.

Among other business, a budget of \$3.2 million was adopted.

## New Rector for St. Paul's School

St. Paul's School, a private New Hampshire boarding school affiliated with the Episcopal Church, named William R. Matthews, Jr., as its rector Jan. 10.

Mr. Matthews, 62, has been affiliated with St. Paul's for 39 years as a student, teacher, and administrator. He has been serving as interim rector since the resignation of the Rt. Rev. Craig Anderson, retired Bishop of South Dakota, at the end of the academic year last June [TLC, June 26]. He assumes the position at a time when the school's public image has suffered.

# FLEMING PARKER RUTLEDGE

The Rev. Fleming Parker Rutledge has a great love of preaching, and is a teacher of preachers. Last year her workshop and seminar travels took her from New York to Edmonton, Alberta, to Edinburgh and Durham, England, and her calendar for 2006 and 2007 is filling up quickly.

Next month she will be presenting a week-long conference on "Biblical Power for Powerful Sermons" at the College of Preachers. Beneath her soft Virginia accent is powerful advocacy for excellent preaching, a craft she honed for 22 years in parishes in Rye, N.Y., and at Grace Church, New York City.

Her website ([www.generousorthodoxy.org](http://www.generousorthodoxy.org)) describes her concern with today's world, with the "intersection of Biblical theology with contemporary cul-

ture, current events and politics, literature, music and art." The need for Christians to be aware and alert to that intersection is crucial,

"If we're not reading newspapers, we're not going to know what God is doing or what God is calling us to do."

Fleming Rutledge

according to Mrs. Rutledge. "God is doing things in the world. And God cares about the world," she told Katelyn Beaty in an online interview. "If we're not reading newspapers, we're not going to know what God is doing, or what God is calling us to do."

The author of five books, and chapters in four others, Mrs. Rutledge looks forward to getting off the road for a time. "A grant from the Louisville Institute, funded by the Lilly Foundation, will enable me to stop traveling for a year to finish my big long book about the meaning of the crucifixion," she said. "I've been working on it for 10 years." Its outline encompasses 17 chapters, of

which 9 are completed.

The working title of the book, to be published by William B. Eerdmans, is *Condemned into Redemption*. "It's a quote from *Much Ado About Nothing*," she said, spoken by Dogberry, one of Shakespeare's comic-relief officers of the law. "I am seeking to show that the Bible offers multifaceted interpretation of the cross. It's a mistake to exclude one motif in favor of another.

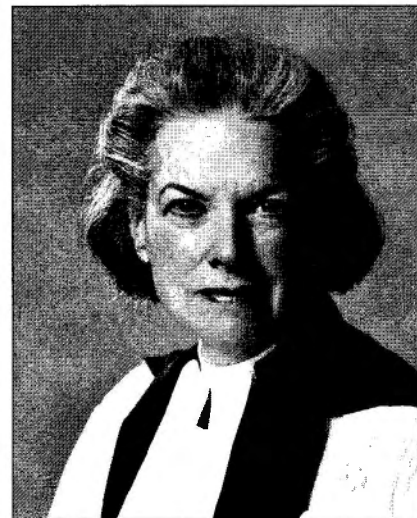
"I'm clearer than ever about the need for a book that tries to focus attention of the Church on the complexity of images, instead of excluding some and privileging others," she said, noting that the *Christus Victor* and the sacrificial image have been the principal rivals for a thousand years or more. "The new *Narnia*

movie combines them in an effective way. Aslan is the victorious conqueror, but he also substitutes himself for the worst of sinners, a traitor, condemned by Dante to the lowest

rung of hell."

Mrs. Rutledge, one of the first women ordained to the priesthood, likens the concept of "generous orthodoxy" to a rock climber's training, tools, and discipline. In attempting new routes, the climber must always rely on these, or else come to grief. Similarly, "without basic affirmations, we are dangerously unequipped" to grapple with the intellectual challenges of the 21st century. But orthodoxy must guard against rigidity and constriction. Instead, it must be "generous as our God is generous; lavish as his creation...spacious, adventurous and unafraid."

Patricia Nakamura



## BOOKS and CHAPTERS

(published by William B. Eerdmans unless otherwise noted)

- The Bible and the New York Times* (1998)
- Help My Unbelief* (2000)
- The Undoing of Death* (2002)
- The Battle for Middle-earth* (2004)
- The Seven Last Words from the Cross* (2004)

BOOKS including a chapter by Mrs. Rutledge:

*Exploring and Proclaiming the Apostles' Creed*. Edited by Roger E. Van Hard (2004)

*A Peculiar Prophet: William Willimon*. Edited by Michael Turner and Will Malambri. (Abingdon, 2004)

*Loving God With Our Minds: The Pastor as Theologian*. Edited by Michael Welker and Cynthia Jarvis. (2004)

*Sermons from Duke Chapel*. Edited by William H. Willimon. (Duke University Press, 2005)



# Preaching on the Passion

**THE UNDOING OF DEATH: Sermons for Holy Week and Easter.** By Fleming Rutledge. Eerdmans. Pp. 360. \$25. ISBN 080283969X.

**THE SEVEN LAST WORDS FROM THE CROSS.** By Fleming Rutledge. Eerdmans. Pp. 81. \$12, paper. ISBN 0802827861.

Fleming Rutledge has long possessed a national reputation as a skilled and penetrating preacher. These books alone show that such homage is well deserved. Both collections address themselves to the Passion. She combines the experience of over two decades as a parish priest with serious scholarship and a most sensitive reading of scripture. After having been subjected to the long-running controversy concerning the Mel Gibson movie, we should find these volumes most refreshing.

The two works are based on a series of Holy Week sermons. In *The Undoing of Death*, Rutledge's narrative is interspersed with 30 black-and-white representations of famous paintings, ranging from the works of Giotto to those of Lovis Cornith. Passages from Isaiah, Paul, and the Psalms are ably integrated throughout. In both works, she skillfully comments on major Lenten and Easter hymns.

In her treatment of Jesus' triumphal entry into Jerusalem, Rutledge stresses the double role played by the congregation in any reenactment. On the one hand, we praise "the king of Israel," "David's royal son." On the other, we are the very people who cry "crucify him." In other words, it is ourselves, not "the Jews," who are demanding such punishment. Rutledge finds such an interpretation essential, for all of us are sometimes victims and sometimes torturers.

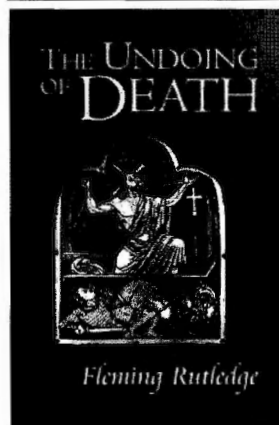
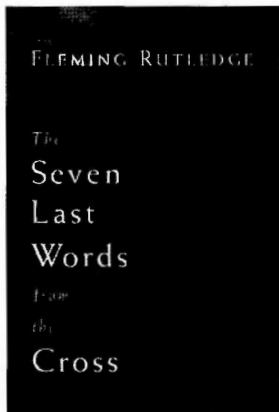
Turning to Maundy Thursday ("Night of Shame, Night of Glory"), Rutledge stresses that to be aware of one's own sinful state is to be already in a state of grace. Furthermore, it is through God's free gift of this grace, not our own spiritual striving or anything we attempt to earn, that we achieve victory over sin and death. When she discusses the crucifixion, Rutledge emphasizes that the gospels focus far less on physical details than on the shame such an event conveys to the contemporary observers. Such punishment was restricted to those who were "really bad people," those who "deserved" the ultimate degradation.

Good Friday is the central event of world history for it unveils the very nature of God. At stake in this moment is nothing less than "the enactment of the abandonment of God by God in the person of God himself." Indeed, the cross, she contends, is the only symbol that can match the devastation at Ground Zero wrought by the attacks on September 11, 2001.

In her sermons on the resurrection, she warns against spiritualizing the events at the expense of the reality of a bodily existence. The raised Christ possesses a different body, one "beyond this world order altogether," but Jesus is no disembodied spirit. Hence it does no credit to Christianity to utter mindless platitudes concerning lilacs and the inevitable coming of spring. The reorientation of our entire existence is the matter at hand.

These two books should not be restricted to Lenten reading. Together they contain one of the most able expositions of Christ's ultimate mission that we have.

*Justus D. Doenecke  
Sarasota, Fla.*



# Lenten Reading

with a little help from my friends

Henri Nouwen, Christopher Webber, Rowan Williams ... these are among the authors whose names appear when various esteemed reviewers and bookstore managers are asked about favorite choices for Lenten reading.

Look for Christopher Webber's *A Time to Turn: Anglican Readings for Lent and Easter Week* and *Christ on Trial and Resurrection* by Rowan Williams.

"I'll read anything by Anne Lamott," replies a prodigious reviewer, listing *Plan B*, *Traveling Mercies*, and *Bird by Bird*. She was, the reviewer notes, "a newspaper and magazine columnist before her work was exposed to us via books."

Another says, "For the past couple of years I have recommended Debra Farrington's *Hearing With the Heart* — such a fine, accessible book on discernment."

Henri Nouwen's *Bread for the Journey*, *Show Me the Way*, and *Lenten and Easter Wisdom from Henri Nouwen*, compiled by Judy Bauer, are excellent.

Some favorite poets: George Herbert, Thomas Merton, Naomi Shihad Nye.

"I'm going to be reading something I've read before but not for years, a translation and commentary on St. Bernard of Clairvaux's treatise on *The Song of Solomon*. The title is *Athirst for God*." This same spiritual director writes, "My favorite holy reading is anything by St. Francis de Sales" and St. Teresa of Avila's *The Way of Perfection*.

A book I know nothing about but which sounds literally delicious is *Chocolate for Lent: A Creative Approach to Your Lenten Journey*, by Hilary Brand. Tempting in another way is Douglas Blythe's *Divine Landscapes: A Pilgrimage through Britain's Sacred Places*, perhaps sending us to contemplate our own pilgrimages to hallowed grounds. For example, Evelyn Underhill's writings on Lent, edited by G.P. Mellick Belshaw, bring to mind the beauty and serenity of Pleshey, the retreat house in Chelmsford, England.

Barbara Cawthorne Crafton and Joan

(Continued on next page)

# Lenten Reading

(Continued from previous page)

Chittister are cited often, the former for *Living Lent*, the latter for *Psalm Journal for Lent* and *In Search of Belief*.

*Bread and Wine: Readings for Lent and Easter* is “a wonderful collection of 72 short essays by outstanding authors, modern and classic,” advises one reviewer.

Hot off the press is a little book called *The Scriptures, the Cross and the Power of God*. Nicholas Thomas Wright, the Bishop of Durham, writes scholarly works under the name of N.T. Wright. This book, a reflection for each day of Holy Week beginning with Palm Sunday matins, is signed Tom Wright. It’s for everyone!

Some additional suggestions:

*Forty Days of Lent 2006*, by Lee Krug; Forward Movement.

*Cross-Shattered Christ: Meditations on the Seven Last Words*, by Stanley Hauerwas, with woodcuts by Rick Beerhorst; Brazos Press.

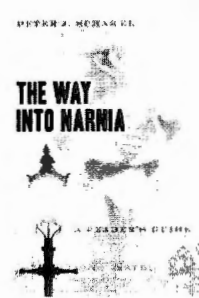
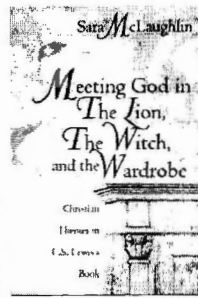
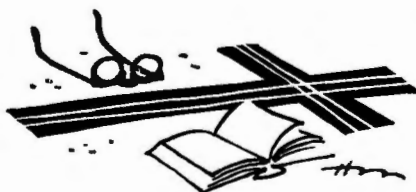
*The Lenten Pharmacy: Daily Healing Therapies*, by Edward Hays (and his *The Lenten Labyrinth: Daily Reflections for the Journey of Lent*); Ave Maria Press.

*On the Passion of the Christ: Exploring the Issues Raised by the Controversial Movie*, edited by Paula Fredriksen, from University of California Press. “Contributors include journalists, theologians, academics and clergy from [Roman] Catholic, Protestant, and Jewish traditions ... considering the historical and ethical conundrums presented by the New Testament in general and by *The Passion of the Christ* in particular.”

An old one I plucked from our library shelves mainly on the strength of the author’s name: *Creed or Chaos?*, by Dorothy L. Sayers, published in 1949. The subtitle is “Why Christians Must Choose Either Dogma or Disaster, or Why It Really Does Matter What You Believe.” This lady pulled no punches. “The flails of ridicule have been brandished with such energy of late on the threshing floor of controversy that the true seed of the Word has become well-nigh lost amid the whirling of chaff,” she writes — as she might have been writing yesterday. She goes on to extol “the drama of the dogma” and the radical person of Jesus, no “milk and water person” but a “dangerous firebrand.”

Finally, another Gentle Reader suggests T.S. Eliot’s poem “Ash Wednesday.” “It is a wonderful meditation on the spiritual discipline of sitting still.” Along that line, a writer and spiritual director says, “Sometimes I recommend that a person not read, but instead set aside time to be still in the same place, day by day, and simply behold what is right in front of her eyes.” How difficult that is for today’s hurry-hurriers.

Patricia Nakamura



## Avenues Into Narnia

**MEETING GOD IN THE LION, THE WITCH, AND THE WARDROBE: Christian Themes in C.S. Lewis's Book.** By Sara McLaughlin. Pleasant Word. Pp.109. \$12.99, paper. ISBN 1-4141-0442-1.

**C.S. LEWIS & NARNIA FOR DUMMIES.** By Richard Wagner. Wiley Publishing. Pp. 364. \$19.99, paper. ISBN 13: 978-0-7645-8381-0.

**THE WAY INTO NARNIA: A Reader's Guide.** By Peter J. Schakel. William B. Eerdmans. Pp. 202. \$14, paper. ISBN 0-8028-2984-8.

**INTO THE WARDROBE: C.S. Lewis and the Narnia Chronicles.** By David C. Downing. Jossey-Bass. Pp.238. \$19.95. ISBN 13:978-0-7890-7.

**THE CHRONICLES OF NARNIA AND PHILOSOPHY: The Lion, the Witch, and the Worldview.** Edited by Gregory Bassham and Jerry L. Walls. Open Court. Pp.302. \$17.95, paper. ISBN 13: 978-0-8126-9588-5.

The past year has seen an explosion of books and articles on C.S. Lewis and his *Chronicles of Narnia*.

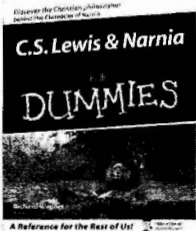
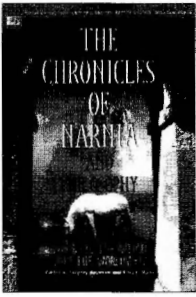
Sara McLaughlin’s simple language and straightforward writing style in *Meeting God in The Lion, The Witch, and the Wardrobe* are in keeping with her desire to capture and engage the enthusiasm of young persons for reading all the Narnia books. Not all readers (this reviewer among them) will agree with McLaughlin’s strongly evangelical interpretation of Lewis’s Narnia stories, or with her portrayal of Edmund as “symbolic of the anti-evangelist, motivated by his self-serving desires” and her specific delineation of Aslan as a Christ figure.

In a similar vein but with much more detail, Richard Wagner sets forth his religious interpretation of the *Chronicles* in *C.S. Lewis and Narnia for Dummies*.

For a first-time reader of Lewis’s works, this volume contains much useful information about him and his writings, but Wagner’s conservative evangelical theological interpretations could lead readers into a somewhat distorted view of Lewis’s commitment to and expression of Anglican theology, traditions and worship of his time.

In his *The Way into Narnia*, Peter J. Schakel, professor of English at Hope College, offers a well-researched insight into C.S. Lewis’s life, the generating sources for his writing of the *Chronicles of Narnia*, and their nature as fairy tales. In addition, roughly the last half of the book is given over to annotations, including a glossary of archaic words and terms particular to Lewis’s usage, sources and notes, and an extensive bibliography of books and articles.

Although he describes Aslan’s presence and actions with terms such as creator, redeemer, and comforter, David C. Downing states with conviction in *Into the*



Wardrobe that Lewis “was not trying to write Christian allegory,” but rather, in the words of George Sayer and Dom Bede Griffiths, writer friends of Lewis, writing the *Narnia Chronicles* was for Lewis “an exercise in spiritual growth” and a revelation of his own personal belief in God. His belief incorporated a clear conviction that life in this world confronts everyone with critical moral choices and that how one decides determines personal moral character.

Of a quite different nature and focus is the collection of essays in *The Chronicles of Narnia and Philosophy*, edited by Gregory Bassham and Jerry L. Walls, both professors of

philosophy. Walls reassures readers that all the authors whose work appears in this volume love the *Chronicles* and will not destroy their true nature as wonderful stories; rather it is the hope of all the writers that their presentation of moral and philosophical themes will enrich the readers’ appreciation of Lewis’s stories. This collection of essays provides the committed and questing reader of *The Narnia Chronicles* with many different perspectives to consider and innumerable avenues to explore in further study.

Joyce Glover  
Richmond, Va.

\* \* \*

**THE MAGIC NEVER ENDS: The Life and Work of C.S. Lewis.** By John Ryan Duncan. Augsburg. Pp. 206. \$14.99. ISBN 0806652802

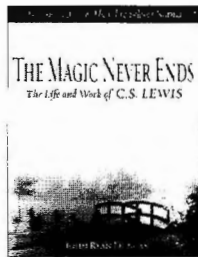
**THE NARNIAN.** By Alan Jacobs. HarperSan Francisco. Pp. 368. \$25.95. ISBN 0060766905.

*The Magic Never Ends* and *The Narnian* are not conventional biographies. *Magic* is a companion to a documentary film on Lewis’ life and work, while *Narnian* is as much an intellectual biography as it is an examination of the events in his life.

*Magic* is best for those who have had little introduction to Lewis and probably should be read after seeing the documentary. John Duncan interviews six people who had significant experience with Lewis, including Doug Gresham, Lewis’ stepson, and Lyle Dorsett, a professor at Wheaton College, who gives the best reason for reading Lewis today: “Lewis’s genius was putting Christian truth and Christian doctrine in the vernacular.”

To put Christian doctrine in the vernacular, and with Lewis’s characteristic flair for concrete images, is where Jacobs picks up. Jacobs, also a professor at Wheaton College, steers us through the complexities of Lewis’s life and, more importantly, steers us through the complexities of Lewis’s thought.

What Jacobs does best in this biography is what every



Seminarians Don Cleave and Deborah Woolsey introduce young readers to C.S. Lewis during “A Morning in Narnia” recently at Nashotah House’s Mission Bookstore. Almost 70 children heard the story, created bookmarks, and enjoyed “Turkish Delight” under a working lamp-post that recalled the entrance to Narnia.

biography or piece of criticism ought to do: make the reader want to read Lewis again and delight in the expansiveness and incisiveness of Lewis’s thought.

(The Rev.) Anthony J. Petrotta  
Oakland, Calif.

\* \* \*

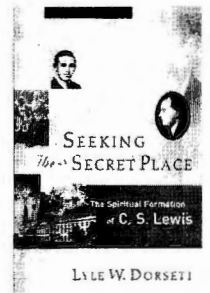
**SEEKING THE SECRET PLACE: The Spiritual Formation of C. S. Lewis.** By Lyle W. Dorsett. Brazos Press. Pp. 192. \$12.99, paper. ISBN 158743122X.

Is there a need for another book about C. S. Lewis? What might usefully be added would be what this title promises: a careful analysis of the stages in Lewis’s spiritual growth and its sources.

But what Lyle Dorsett gives us is a superficial discussion of the importance of the Bible, prayer, the Church, and a spiritual director in Lewis’s life. An occasional phrase like “how Scripture transformed Lewis’s mind” would seem to call for some before-and-after analysis, but what we are given is evidence of scripture’s importance to Lewis, which is not quite the same thing.

The last half of the book deals with spiritual guidance: the help Lewis received from Fr. Walter Adams, and then, at much more length, the guidance Lewis gave others. Even here, what would be welcome would be a systematic analysis of the principles that guided Lewis. What we have instead is brief summaries of some of his correspondences. Certain principles do emerge: persistence in prayer, avoidance of reliance on emotion, the value of spiritual reading. But what Lewis taught can be found at more depth in his own books. The quick overview of the subject provided here may be useful to some but would seem to cry out for a much deeper and more penetrating study.

(The Rev.) Christopher Webber  
Sharon, Conn.





# Losing Our Pacifiers

## *Did You Know...*

**The Rev. George Parmeter, Jr., rector of Grace, Huron, S.D., leads the Windriders motorcyclists' ministry, whose fundraising events have provided winter clothing for 2,000 needy children in the past six years.**

## *Quote of the Week*

**Nobel Prize-winning death-penalty opponent Sister Helen Prejean, discussing politicians and judges who use the Bible to justify executions on Ekklesia UK's website: "Jesus Christ is being held hostage by these people. His whole message is being perverted. It's not real Christianity. I call it Christianity-lite."**

On a cold and rainy Sunday evening, as our children were being put to bed while I was sprawled out on the downstairs couch, my wife approached me looking rather somber. Her news was indeed the grimmest of all grim. "Chloe's pacifier is gone."

Scrambling to see if there were any theological ramifications of such an event, I mustered up my most professional and prophetic tone of voice and said, "It's a sign from God." Kim's eyebrows arched. "Yes," I continued, hoping I was sounding like Charlton "Moses" Heston, "God must be telling us that it is far time that Chloe was weaned from her pacifier. We must be strong."

It really is amazing how far we fathers will go to find God in such situations — anything to keep us from having to go out into the rainy muck and scour Connecticut for a pacifier on a Sunday night. Kim's eyebrows, however, never lost their arch as she went and put our complaining Chloe to bed.

I felt pretty good about the fact that I only had to go into Chloe's room once before retiring for the night to talk with her about God, pacifiers, and the importance of being strong. She seemed to understand because she drifted off to sleep very quickly. Little did I know that she was only resting up for the midnight onslaught.

Chloe's wails slowly but surely began to fill the house with only her brothers — who can sleep through anything except the sound of ice cream being eaten — slumbering on, blissfully unaware that anything was the matter. My wife, on the other hand, lest she be accused by me of "not being strong" (and she would have been), let me know that she was very awake by sighing ... loudly ... and often ... in my ear. One of us had to be weak. And so I volunteered.

Bringing children into bed with us is not a viable option because all three of them are like little human pinballs, bouncing from one parent to the next while making all kinds of fun noises. So Chloe and I retreated to the downstairs couch, the same place where I had had my original theological epiphany. She made her burrow and settled right down, safe, comforted, warm, and before long, she fell asleep.

I felt pretty good about being a parent at that moment. My child was snoring, asleep, protected, and happy — a child of mine who found in being with me the same degree of comfort

(and hopefully more) that she found in being with her pacifier. I slowly began to wonder if God perhaps does not sometimes look at us in the same way that I looked at Chloe ... and wonder.

For instance, does God wonder, when we fly into his arms to be comforted and cared for, just how long it will last? Does God wonder how long it will be before we go searching again for those things that pacify us from one day to the next? Those things which, compared to God,

are just like a pacifier — flimsy, plastic, and easily lost? Certainly God must revel in those times when we are in his arms, for it is such a wonderful feeling — the feeling of being loved and of being able to

love mightily in return. And there, too, must surely exist a feeling of hopeful expectation that we will look to him, constantly, as our primary source of strength, solace, and comfort ... forever.

It was indeed a wonderful feeling I had as I kept Chloe there. But it was also a very limiting feeling, for I knew in my humanness that I could not forever do what I was doing that night. The time would come when Chloe would have to go back to her pacifier if she could not learn to sleep without it. I have limitations as all humans do, and I felt very disconcerted as the realization began to sink in that there was only so far that I could go.

Which, I suppose, makes me doubly and triply glad that God's energy and capacity to care and to love and to take us in his arms is limitless. God, unlike me, is indeed capable of staying up, night after night after sleepless night, to care for us when all of our other pacifiers fail us, as they always and ultimately do. God, unlike me, has an unlimited amount of energy insofar as his willingness to maintain a constant vigil of ever-hopeful expectation that all members of his human creation will one day shun their pacifiers and come running to him as the source of all love, of all strength, of all solace, of all comfort.

God lives into the expectation that we will come to him. Ultimately. Permanently. Without question and without looking back. And that we will stay with him forever and forevermore.

*Our guest columnist is the Rev. Jonathan Folts, rector of St. John's Church, Essex, Conn.*



## Holy Reading

One of the great benefits of *lectio divina*—the practice of “holy reading” — is as an aid to meditation. Our contemplative side can easily get short shrift in our busy lives. Setting aside time to pray contemplatively with the scriptures can help us focus more fully on the present moment — a habit that can enliven our imagination and yield fresh spiritual insights throughout the day. For those with an existing devotional practice, *lectio divina* often can be easily incorporated; it also can be a great starting point for newcomers to Bible study.

The quiet season of Lent is a natural time for holy reading. In addition to scripture study, there are many spiritual classics and new arrivals available to inspire, challenge, and console readers during the coming weeks. In this Lent Book Issue, you will find titles from well known writers like Henri Nouwen and Basil Pennington as well as authors with whom you may not be familiar. All can help you focus your faith life this season. Suitable for private enjoyment and devotion, these books also can be excellent choices for study and discussion within small groups or in adult forums.

We are also pleased to introduce the first installment of what we have planned as an ongoing series of brief author profiles. In this issue, respected preacher and pastor the Rev. Fleming Rutledge discusses her current project, a book on the complexity of the crucifixion, and considers the benefits of what she calls “generous orthodoxy.”

We are confident that the many offerings you will find highlighted in reviews, articles, and advertising will be of interest and benefit to our readers, particularly during this holy season, and we invite you to share your own recommendations with us.

## Empowered for Mission

Since its commemoration was established by the 1997 General Convention, the Episcopal Church has marked World Mission Sunday on the Last Sunday after the Epiphany. It is envisioned as a day to celebrate success stories in the fulfillment of the church’s mission “to restore all people to unity with God and each other in Christ.”

The Episcopal Church’s Anglican and Global Relations (AGR) cluster has chosen to focus this year’s World Mission Sunday on the ministry of Episcopal and Anglican women. This theme was inspired by the participation of Anglican women in the 2005 United Nations Commission on the Status of Women.

Among the resource materials made available by the AGR in advance of the Feb. 26 commemoration are many examples of ways that the Church and its members can take direct action to put mission into practice. While much more remains to be done, we can indeed celebrate the number of women and men from our own parishes, dioceses, and wider church whose faith is being lived out as they offer teacher training, facilitate peaceful solutions to conflict, assist in meeting communities’ dire healthcare needs, and offer hope for the future through microenterprise development and business training.

The gospel for World Mission Sunday, the Transfiguration, is a fitting reminder to consider prayerfully the life-changing power of our own faith, as we respond to the needs of the entire world.

**There are many spiritual classics and new arrivals available to inspire, challenge, and console readers during the coming weeks.**

# Unholy Gain

*The need to engage science in moral reflection*

By Bonnie Shullenberger

In 1962, Thomas Merton received a letter from the abbot general of his Cistercian order telling him to cease to write on issues of nuclear war. This was in response to a manuscript which was finally published in 2004 under the title Merton gave it, *Peace in the Post-Christian Era*.

His case, briefly, is that the preparation for nuclear war by the five nations which at that time possessed nuclear weapons could not be reconciled with Roman Catholic just war teaching. Merton shows how the secret workings of scientists and the demands of the military rapidly outpaced moral reflection. It was too late for Edward Teller, so-called "Father of the H-Bomb," to condemn in moral language in 1962 the doctrine of massive nuclear retaliation. The technology and the doctrine were already in place.

It is hard to read Thomas Merton's words today and not feel that they are prescient, and not merely in regard to our fatalistic acceptance of the nuclear proliferation that continues apace. We are encouraged, no, expected, to applaud every innovation called scientific, each offered as the solution to our problems (frequently problems we didn't know we had).

There is little serious theological comment on the directions our science-driven society wants to go. No one much is asking, Ought we to go there at all?

We have become disastrously complacent, Merton shows us. I see it currently facing us, not merely in the disastrous weapons policies of many nations, but in our distinct refusal to make Christian claims about other forms of public policy and public science. The go-ahead voices have adopted a preemptive strike in their rhetoric: "This is science, not ideology." Using the word "ideology" shuts off the conversation. That was what happened to those who were asking theological questions about nuclear weapons in 1962. Just accuse them of being Communists. End of conversation.

## Weak Response to Propoganda

Think of the weakness of our response to the massive propoganda on behalf of cloning and embryonic stem cell research. The proponents say, "This cell is only a microscopic dot," and line up ill children to appeal to our sentiments. The opponents say, "This is innocent human life," which has worn out its appeal to any sentiments but its own. The promise of masses of cures for everything that goes amiss in the human frame is dangled before the populace, and protest, when not suppressed, is sneered away as the voice of the ignorant.

What we might want to ask ourselves is this: What do we owe to the embryo? Mary Shelley's novel, *Frankenstein*, ends with the same question. The creature — we ought not call him a monster — demands to know what right Frankenstein had to make him. What right do we have to make human embryos which we only intend to destroy? To say it is for the betterment of other humans is unacceptable: The embryo cannot offer that self-sacrifice. It was once a given of Christian ethics that other human beings were to be seen as an end, not a means. We cannot use another as an end for our own purposes, no matter how noble we may try to sound.

And what do we owe to the clone? Do we make clones as consumer disposables? What am I doing, morally, when I demand a clone be made to replace my

It is hard to read Thomas Merton's words today and not feel that they are prescient.





damaged pancreas? They have our flesh, microscopic though it might be. If we believe in the incarnation, doesn't a clone also carry the image of God? Can we kill it for our usage, as if it did not? Dare we make it at all? These questions and others resonate in Kazuo Ishiguro's novel *Never Let Me Go*, a tale of a future world where cloning is common. By giving the clones a narrative, Ishiguro establishes our common life with them, and thus, our responsibility to them.

Sensationalism and headlines are now more likely to move people than calls to ethical reflection. This is something the Church is uniquely positioned to counter, but we do not. Perhaps we have given up. As Merton noticed more than 40 years ago, the reservations pronounced by bishops and popes were scarcely noticed in the bowers of power. And we need to be clear, as Merton was, that the powerful are not merely those in elected office, but those in unelected office, the bankers and venture capitalists and would-be investors who see in cloning and stem cells new sources of riches. The weapons industry has always been a source of unparalleled financial gain, and there are those who seek in cloning and stem cells the same unholy profits.

Why do I pair nuclear weapons and cloning, when the two sciences are not in any obvious sense alike? Because of the hustle to get on with them; because they are presented as inevitable and therefore to be accepted.

Nuclear weaponry has shown its power to transform the world in an appalling fashion, and cloning will do the same. The atomic weapons industry began behind closed doors during World War II when it was assumed that Hitler was doing the same thing. It was perpetuated during the Cold War; it continues today. Rather than bringing about disarmament, the end of the Cold War brought about new pressures to develop weapons by more countries. Today we are pressured to accept cloning technologies in the U. S. to avoid being "left behind." Competition trumps reflection.

If a new treatment for juvenile diabetes or Parkinson's disease were found tomorrow without the use of cloning or embryo destruction,

would the process halt? No — the genie is out of the bottle. A ban on human cloning can still be attempted. It will require a strong vocabulary of ethical persuasion, one which, I fear, we do not have. And should the Church be involved in politics this way? How absurd — the Church is involved in politics all the time. It always has been. Politics is nothing more than how we form our lives as social and moral beings. The Church, as Stanley Hauerwas likes to remind us, is God's politics.

And should the Church be seen as opposing science? No — insofar as science is willing to accept its limitations. Some scientists may think of themselves as beyond good and evil, functioning merely in terms of experiment and evidence, but they delude themselves. At the end of the day, a scientist is still outraged if someone steals his wallet. Even more so, if someone steals his data. The Church needs to engage scientists so they see that in activities like cloning and stem cell harvesting, they are violating an equally basic moral norm, more profound than theft: the defacement of what is human.

The Church was silent for too long about nuclear weaponry, and we now carry the heavy burden of our silence. Dare we remain silent again? □

*The Rev. Bonnie Shullenberger is a priest of the Church of the Province of Uganda. She assists at Trinity Church, Ossining, N.Y.*

Sensationalism and headlines are now more likely to move people than calls to ethical reflection.

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

# Committed to Missions

Thank you so much for the cover story about two of our missions [TLC, Feb. 12], but please allow me to make one observation and two corrections I feel are important.

One of the objectives of our vision action plan ("One Body, One Mission:

Changing Lives") is to support all congregations in reaching their full spiritual potential. For some missions, that will mean reaching parish status. I am blessed that the Church of the Epiphany and Calvary Church have taken a major step in achieving parish

status, and addressing the sin of racism in the process — and personally pleased that they have chosen St. Benedict as their patron.

The corrections: "St. Benedict's Parish: Calvary and Epiphany Churches" is not yet a parish in the canonical sense. Achieving parish status in Upper South Carolina involves a process outlined by the canons, concluding with the bishop's approval and an act by diocesan convention.

Also, the statement that "2006 is the last year that mission congregations will receive financial assistance from the diocese" is misleading at best and, at worst, inaccurate. We are revising the process for preparation of our financial Statement of Mission (called the "budget" in some places), but the new process will provide for financial support of mission congregations; indeed, the canons require it. God forbid that the diocese or its bishop have the reputation of eliminating support — spiritual or financial — for the 20 missions that are such a critical part of the body of Christ in Upper South Carolina.

*(The Rt. Rev.) Dorsey F. Henderson, Jr.  
Bishop of Upper South Carolina  
Columbia, S.C.*

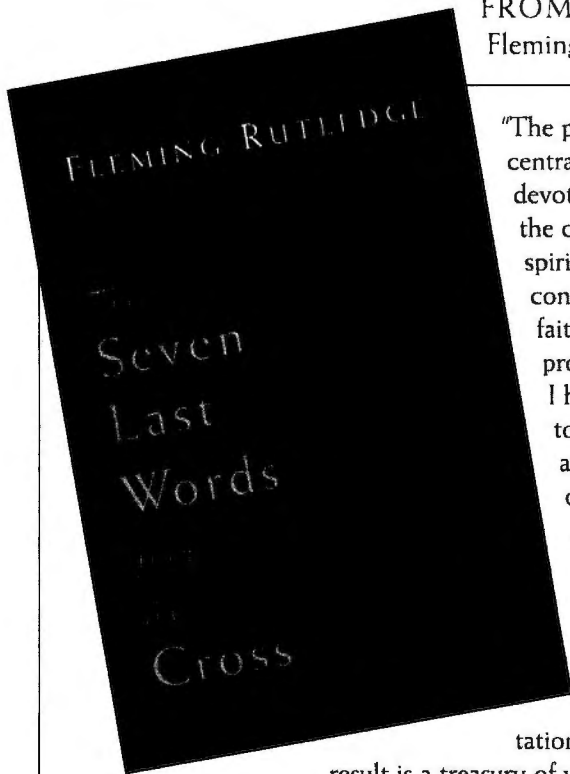
## Visionary Shepherd

Thank you for the article [TLC, Jan. 22] regarding my father's recent death. However it contains some points that I would like to correct. The article states that "[h]e is also survived by two other daughters, Hilda and Maria." His two other daughters are Victoria and Maria; Hilda Ortiz is Bishop Rivera's sister.

The article states, "Throughout his episcopacy and during his retirement, Bishop Rivera remained unconvinced that God had called woman to ordained orders, but he participated in the consecration of his oldest daughter, the Rt. Rev. Bavi Edna 'Nedi' Rivera as Bishop Suffragan of Olympia last January." This implies that my father was a co-consecrator at a time when he "remained unconvinced" that women could be ordained to the priesthood. The fact is, through prayer

## A Book for Lenten Reading

THE SEVEN LAST WORDS FROM THE CROSS  
Fleming Rutledge



"The proclamation of the cross is central to Christian faith just as devotion to and solidarity with the cross are central to Christian spirituality. Fleming Rutledge contributes immensely to both faith and spirituality in this profound and moving book. I hope that it will help many to deepen their commitment as companions of Christ crucified."

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"Fleming Rutledge brings a profound knowledge of the atoning work of Christ to bear on a series of meditations for God's people. The result is a treasury of wisdom on the cross of Christ. I will continue to read this little book."

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and experience, my father during his retirement changed his mind — and his heart — and came to believe in women as priests, as evidenced not only by his recent participation in my sister's consecration, but also in his earlier active support of her as the rector of St. Aidan's, San Francisco, and his strong and vigorous encouragement of her during the episcopal nomination and election process.

I also must respectfully disagree with Bishop Schofield's description of my father as "theologically very conservative." In some ways my father was theologically conservative, e.g., his long-held but eventually abandoned position that women could not become priests. In other ways he was quite progressive, and he actively supported the movement to include women and youth as delegates to General Convention. Perhaps most importantly, my father was far ahead of his time in his support and development of lay ministries, at which he became singularly successful as evidenced by his parish and his diocese.

*Maria P. Rivera  
Lafayette, Calif.*

## Poll Tax

Am I the only one who's troubled by the continuing use of poll taxes in the Episcopal Church [TLC, Feb. 12]? That the constituents of at least five dioceses must meet "pledge" requirements in order to vote at their own conventions is unbelievable. It's high time we roared into the nineteenth century and constitutionally prohibited this abhorrent practice.

*(The Rev.) Steven R. Ford  
St. Mark's Church  
Mesa, Ariz.*

## Prerequisite Necessary

Nigel Renton's letter [TLC, Jan. 29] quotes the president of the Associated Parishes for Liturgy concerning confirmation as a prerequisite as being unnecessary before ordination or licensed ministries. I would beg to differ. The ministry of the diocese is the bishop's responsibility and unless the candidate has been formally accepted

under his jurisdiction by confirmation, it would seem strange indeed to attempt to assume any ministerial office in the Episcopal Church.

*(The Rev.) James Graner  
Larned, Kan.*

## Challenging Choices

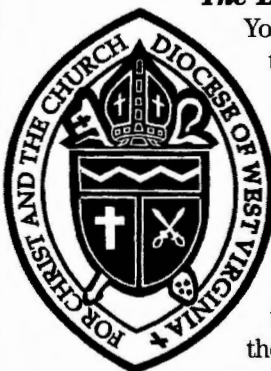
I see that the nominating committee for the next Presiding Bishop has seen fit to challenge the Network of Con-

fessing Churches and probably Archbishops Akinola, Orombi, et al [TLC, Feb. 12]. Whether that was wise is yet to be seen, but it is certainly not very Anglican, fudge-wise. Also, I wonder if they would have issued the challenge if the Episcopal Church were not American and rich?

*(The Rev.) Joseph Frary  
St. Andrew's Theological Seminary  
Manila, Philippines*

## DIOCESE OF WEST VIRGINIA Charleston, WV

### DIOCESAN YOUTH MINISTRIES DIRECTOR



*The Diocese of West Virginia* is looking for a full-time Youth Ministries Director who will lead the diocese in the development and implementation of diverse and vital youth ministries for middle and high school youth. This person will be passionate and dedicated to the spiritual growth and formation of young people and committed to the leadership development of youth and adults who work with youth. The Diocesan Youth Ministries Director serves on the Diocesan Staff and is accountable to the Bishop Diocesan. Youth ministry is a priority for the Diocese of West Virginia and the necessary financial resources are available for support.

Among the responsibilities the new director will have is to coordinate high quality statewide events with an emphasis on developing middle school programs while building upon current high school programs. In addition, he/she will assist with summer camping programs and build a network of willing adults to assist with spiritual formation and leadership development.

Bachelors Degree (some education and training in the area of psychology is a bonus); minimum of 3 years of successful youth ministry; Episcopalian who is comfortable in the Episcopal Church; open-minded; respectful of youth and adults; high energy; enthusiastic; self-motivated; dependable in all situations; feels youth ministry is a calling; enjoys young people; capable of using computer technology; great organizational skills.

If you are a layperson, creative, energetic, and qualified we want to talk to you! A competitive compensation package is available.

Please send a letter of interest and your resume to:

**The Rev. Cheryl Winter, Chair,  
Youth Search Committee,  
Post Office Box 5400, Charleston, WV 25361**

E-mail: [cwinter@wvdiocese.org](mailto:cwinter@wvdiocese.org)

**DEADLINE: February 28, 2006**



# Attendance Decline Puts 20/20 Goals in Jeopardy

Just 11 of the Episcopal Church's 100 domestic dioceses had an increase in average Sunday attendance (ASA) from 2003 to 2004, figures released by the Episcopal Church Center indicate, with attendance for the whole Church declining by 3.3 percent.

Church-wide attendance information was released last summer, but the attendance information for each diocese has only recently been made available.

The missionary Diocese of Navajoland experienced the sharpest percentage increase among all dioceses in 2004, increasing its ASA by 10.4 percent, followed by North Dakota at 4.0 percent. Other dioceses that had an increase in ASA were South Carolina at 3.1 percent, Western Kansas at 2.9 percent, Southwestern Virginia 1.8, Quincy

1.6, Dallas 1.4, Nevada 0.7, Western Michigan 0.6, Wyoming 0.6, and Alabama 0.1.

The Diocese of Eastern Michigan experienced the highest one-year drop in attendance, falling by 12.5 percent, followed by El Camino Real at 9.2 percent, Minnesota at 7.9 percent, Oklahoma at 7.8 percent, Northern Indiana at 7.1 percent, East Tennessee at 6.6 percent, Spokane at 6.4 percent, Central Florida at 6.4 percent, Utah at 6.4 percent, and Western Louisiana 6.3 percent.

Kirk Hadaway, director of research and congregational development at the Episcopal Church Center, cautioned against putting too much emphasis on one-year changes in ASA for individual dioceses because small changes at even one congregation can have a significant

effect on diocesan ASA.

Between 1994 and 2004, ASA for the Church as a whole declined by 32,749, or 4 percent. The dioceses of South Carolina and Tennessee each grew by 26.2 percent, closely followed by Dallas at 21.8, San Diego 13 and Texas 12.7.

Western Louisiana declined by 20.7 percent in the same period, followed by South Dakota 20.5, Rochester 20.2, Western New York 19.7 and Central New York 19.3.

"Through 2001 overall attendance was increasing," Mr. Hadaway said. "As recently as 2002 there was optimism about where we were heading. We were one of the few mainline denominations experiencing growth up to that point. [The 74th] General Convention [in 2003] was certainly a factor, but we can't say exactly how much."

Mr. Hadaway said that other factors such as the average age of Episcopalians and secularizing cultural trends probably account for more of the decline than any specific incident. As more of the Church's resources become focused on dealing with conflict, however, less attention is paid to mission and planting new churches.

"You don't hear much about 20/20 right now," he said. "We need to grow just to offset the mortality rate."

## BRIEFLY...

The Anglican Relief and Development Fund (ARDF), the outreach arm of the Anglican Communion Network, dispersed more than \$1.5 million in grants for aid projects in partnership with Anglicans from a number of countries in the Global South during its first year of operation. According to a press release dated Jan. 31, ARDF has also approved 11 grants amounting to more than \$360,000 for 2006.

Despite the wealth of information available through internet websites, print media, and other resources, individuals and entire congregations remain uninformed about the options that the **Windsor Report** is presenting to the Episcopal Church's General Convention, according to the American Anglican Council (AAC). The organization recently announced a new program, "Episcopal Witness," to address the perceived gap.

## FULL-TIME OR PART-TIME RECTOR St. James' Episcopal Church, Livingston, AL



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Contact: Mr. Hiram Patrenos  
P.O. Box 446, Livingston, AL 35470  
[patrenoj@bellsouth.net](mailto:patrenoj@bellsouth.net)

or

The Rev. William King, Diocese of Alabama  
521 North 20th St., Birmingham, AL 35203  
[king@dioala.org](mailto:king@dioala.org)

For more information about St. James', contact: [www.rlosch.com](http://www.rlosch.com).

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[reinventingchurch@stbarts.org](mailto:reinventingchurch@stbarts.org).

## Appointments

The Rev. **Louise Anderson** is deacon at Good Shepherd, PO Box 7791, Rocky Mount, NC 27804.

The Rev. **Carol Blaine** is rector of St. George's and St. Patrick's, 4040 W Bellfort, Houston, TX 77025.

The Rev. **William Bradbury** is rector of Grace, 133 School St., New Bedford, MA 02740-5928.

The Rev. **Donna Dambrot** is rector of St. James', 330 S Bellevue Ave., Langhorne, PA 19047.

The Rev. **Adele Dees** is assistant at St. James', 25 S 3rd St., Wilmington, NC 28401.

The Rev. **John Frazier** is rector of St. Paul's, 1705 St. Augustine Ave., Fayetteville, NC 28304.

The Rev. **Robert Gribbon** is priest-in-charge of Trinity, PO Box 157, Church Creek, MD 21622.

The Rev. **Kevin R. Hackett**, SSJE, is publisher of Cowley Publications, 4 Brattle St. Suite 309, Cambridge, MA 02138.

## Ordinations

### Priests

**Lexington — Audrey Miskelley.**

**Missouri — Emily Mellott.**

**Newark — Janet Brocklesby, Susan Lederhouse, Gregory Perez, Diane Rhodes.**

**North Carolina — James Larkin Pahl, Jr.**

### Deacons

**Central Pennsylvania — Patrick F. Strohl.**

**Iowa — Carl Mann, Brian McVey, Mitchell Smith.**

**Louisiana — Richard Wayne Almos, Linda Joyce Starns Armstrong, P. Quin Bates, James Milton Gibson, John Russell Holbert, Lydia Elliott Hopkins, Lucile Ross Stroud Plettinger, Philip Charles Wild III.**

## Resignations

The Rev. **Barbara Kelley**, as rector of St. James', Langhorne, PA.

The Rev. **Joseph Vitunic**, as rector of Saviour, Ambridge, PA.

The Rev. **Paul Williams**, as rector of Christ Church, Bloomfield/Glen Ridge, NJ.

The Rev. **Howard W. Saunders III**, former rector of Emmanuel Church, Hampton, VA, died Dec. 30. He was 79.

Born in Hampton, Fr. Saunders was educated at Virginia Military Institute. He served in the Navy, then graduated from the University of Richmond. After working for a Newport News shipbuilding firm and as a real estate salesman, he went on to graduate from Virginia Theological Seminary. He was ordained deacon in 1964 and priest in 1965 in the Diocese of Southern Virginia. He served at St. Andrew's, Newport News, until 1972,

when he became rector in Hampton. He remained there until 1989, when he retired. In recent years he was pastor to retired clergy in Southern Virginia and chair of the diocesan pension fund. He was also involved in interim and supply ministry at several congregation. Fr. Saunders is survived by his wife, Margaret; four children and four grandchildren.

The Rev. **Jeffrey Kittredge**, rector of Gloria Dei Church, Cocoa, FL, from 1993 until 2005, died Jan. 29 from amyotrophic lateral sclerosis. He was 69.

Born in Port Washington, NY, Fr. Kittredge graduated from Syracuse University and the General Theological Seminary. Ordained deacon in 1963 and priest in 1964, he was curate of Ss. Peter and John, Auburn, NY, 1963-67; vicar of St. Timothy's, Fairfield, CT, 1967-71; rector of Christ Church, Watertown, CT, 1973-86; rector of Holy Trinity, Charleston, SC, 1986-93; and rector in Cocoa from 1993 until 2005, when he resigned because of ill health. Fr. Kittredge is survived by his wife, Sylvia.

The Rev. **Donald Vernon Young**, a long-time hospital chaplain in three dioceses, died Dec. 25 in Abington, PA. He was 75.

Born in New Castle, IN, he was a graduate of Asbury College and Bexley Hall. In 1959 he was ordained deacon and the following year priest in the Diocese of Pennsylvania. Fr. Young was vicar of All Saints' Church, Delmar, DE, 1959-63, then moved to hospital ministry as a chaplain in Ann Arbor, MI, 1964-66, Dayton, OH, 1969-83, and in Abington, 1983-98. After retiring in 1998, he was involved in various interim ministries. He was a member of the commission on ministry in Pennsylvania. Fr. Young is survived by his wife, Arabella; four children, Deborah, Charlene, Thomas and Pamela; and seven grandchildren.

The Rev. **Ronald Adelord Campbell**, 75, of Sisseton, SD, died Dec. 10 in a Sioux Falls Hospital.

A native of Ueblen, SD, Fr. Campbell served in the Army from 1951 to 1954, then was educated at Aberdeen School of Commerce and Church Divinity School of the Pacific. He was ordained in the Diocese of South Dakota, as a deacon in 1968 and a priest in 1969. His ordained ministry included being priest-in-charge of St. Paul's, Niobrara, NE, 1972-81, and priest-in-charge of Gethsemane, Sisseton, 1981-98. He was a member of the Brotherhood of St. Andrew. Surviving are his wife, Marlene, nine children, many grandchildren and great-grandchildren, two brothers, and a sister.

Next week...

## Giving and Receiving

# CLASSIFIEDS

## ANNOUNCEMENT

**CLERGY SPOUSE NEWSLETTER:** For more information contact: [communityofspice@yahoo.com](mailto:communityofspice@yahoo.com).

## BOOKS

**ANGLICAN THEOLOGICAL BOOKS** — scholarly, out-of-print — bought and sold. Request catalog. **The Anglican Bibliopole**, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470. [AnglicanBk@aol.com](mailto:AnglicanBk@aol.com).

## CHURCH FURNISHINGS

**FLAGS AND BANNERS:** Custom designed Episcopal flags and banners by Festival Flags in Richmond, Virginia. Please contact us by phone at 800-233-5247 or by E-mail at [festflags@aol.com](mailto:festflags@aol.com).

## COMPUTER SOFTWARE

INEXPENSIVE: [www.episcopal-software.com](http://www.episcopal-software.com)

## FACULTY POSITIONS

**FACULTY APPOINTMENT IN NEW TESTAMENT:** *Nashotah House Theological Seminary* is seeking a faculty member in the field of New Testament to begin **August 1, 2006**. Applicants should be members of the Episcopal Church or another church of the Anglican Communion, who hold a doctorate (Ph.D. or Th.D.) in the field. The position includes teaching the required courses in New Testament Survey and Greek (two semesters each) as well as elective courses. The person appointed, whether ordained or lay, will be expected to participate regularly in the seminary's daily worship in the Anglo-Catholic tradition. Rank and compensation are negotiable. For further details contact: **The Very Rev. Robert S. Munday, Ph.D., Dean/President, Nashotah House, 2777 Mission Road, Nashotah, WI 53058.** The deadline for applications is April 15, 2006.

## POSITIONS OFFERED

**WANTED: FULL-TIME MUSIC MINISTER** with experience in both traditional and contemporary Christian music leadership and performance. We are seeking that unique person who embraces the beauty and possibilities of both traditional and contemporary Christian music to minister to our congregation. We are a middle of the road Episcopal parish with two Rite II services every Sunday: one with traditional hymnody accompanied by the organ and the other with a contemporary band (keyboard, bass, guitar, drums, and several singers) playing contemporary Christian music. We seek to establish a choir (or enlarge the band) at the contemporary service, and to further develop our music program at the traditional service. Please send a resume with references to the rector. **The Rev. Douglas Travis** at [dtravis@trinitywoodlands.org](mailto:dtravis@trinitywoodlands.org) Phone: (281)367-8113. Website: <http://www.trinitywoodlands.org/>

**FULL-TIME ASSOCIATE PRIEST AND CONTEMPORARY MUSIC MINISTER:** *Trinity Episcopal Church, The Woodlands, Texas.* We are looking for a seasoned priest who is also experienced in performing contemporary Christian music and in forming and leading a contemporary band/choir. Among our goals are incorporating as many talented laypeople as possible (especially youth) in positions of worship leadership while retaining a traditional sense of reverence in a Rite II service. In addition to providing leadership as a music minister we would expect this priest to assume many of the responsibilities of an associate — pastoral care, teaching, some preaching and some administrative responsibilities. Please send a resume with references to the rector. **The Rev. Douglas Travis** at [dtravis@trinitywoodlands.org](mailto:dtravis@trinitywoodlands.org) Phone: (281) 367-8113. Website: <http://www.trinitywoodlands.org/>

# CLASSIFIEDS

## POSITIONS OFFERED

**ASSOCIATE RECTOR:** *Christ Episcopal Church (San Pablo Campus), Jacksonville, FL:* Primary responsibility is to lead the growing congregation of Christ Episcopal Church's worship site on San Pablo Road in Jacksonville, which is 9.5 miles from the main church campus in Ponte Vedra Beach. When the former Calvary Church separated from the Diocese of Florida primarily because of opposition to some of the actions of the 2003 General Convention, our bishop asked Christ Church to re-build a congregation at its facility. Weekly attendance during the first few weeks has quickly grown to 100-150. Reporting to the rector of the 5,700-member Christ Church, this priest will function somewhat as a vicar—reaching out into the community and becoming a catalyst for church growth. Will work closely with the clergy and staff of Christ Church-Ponte Vedra to envision, plan and facilitate programs while maintaining San Pablo as an integral part of our common ministry. Will be a visible and engaged liaison between the two campuses and among more than 100 ministries of Christ Church. Will share in overall preaching, teaching, and pastoral care.

At least two years of successful clergy experience and five years of total ministry and leadership experience. Experience as a rector, vicar or priest-in-charge of a worship site an asset. Contact: **Charlie Hoskins**, E-mail: [crhbeach@comcast.net](mailto:crhbeach@comcast.net) or call: (904) 285-0525.

**EXECUTIVE ADMINISTRATOR:** *Christ Episcopal Church in New Bern, NC* seeks an executive administrator with corporate, non-profit, or church experience to manage the administrative functions of the office of the rector. Responsibilities will include database and personnel record management, executive and program scheduling, facilitating communication with staff and congregational leadership, and other administrative support to the rector. High proficiency in computer skills, communication skills, and multi-tasking skills are required. Salary range begins at \$32,500 and is commensurate with experience and educational background. Christ Church is an EOE that follows all standards of The Episcopal Church. Please fax resume to (252) 514-4013, attention EAR Search. E-mail: [christchurch4u@earthlink.net](mailto:christchurch4u@earthlink.net).

**OUTSTANDING OPPORTUNITY: EXECUTIVE DIRECTOR:** The Solomon Episcopal Conference Center ("SECC"), Robert, La., is currently seeking an executive director. This position is responsible for general management of the retreat center including marketing, food services, lodging and maintenance. Reporting to the bishop, this person will operate the conference center consistent with the policies and procedures set forth by the Board. Additionally this person must be comfortable in an Episcopal environment, flexible and organized. This person must have demonstrated skills sets in marketing and management as well as have a solid understanding of financial and accounting principles. Salary is consistent with industry standards. On-site private housing and transportation will be provided. **Application cutoff is February 28.** To apply, please forward an electronic cover letter and resume to **Paul Gariepy, Chairman Search Committee**, E-mail: [ptgcpa@aol.com](mailto:ptgcpa@aol.com); Phone: (985) 892-8659; Fax: (240) 526-4860. Website: [www.solepisc.org/SECC](http://www.solepisc.org/SECC).

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## POSITIONS OFFERED

**FULL-TIME RECTOR:** St. Paul's Holy Trinity Episcopal Church, a pastoral-sized mission congregation, is looking for a full-time priest while making the transition to parish status. We have two services on Sunday mornings (Rite II) at 8:00 a.m. and 10:00 p.m. with a community breakfast between the services; weekly Bible study; and a Wednesday evening Healing Service. Our mission, St. Mary's in Morganza, conducts a Saturday Eucharist at 4:00 p.m. Located on False River, in beautiful Pointe Coupee Parish, we are 30 miles northwest of Baton Rouge. We seek an energetic minister with a passion for preaching, teaching, and pastoral care. The congregation is well-educated, intellectually curious, warm, and eager to grow. With new, young families in the area, we seek to pursue new opportunities for mission both locally and beyond. To apply, please send a cover letter and resume to: **Search Committee, St. Paul's Holy Trinity Episcopal Church, P.O. Box 386, New Roads, LA 70760.** E-mail to: **Tanya Lawton** at [tanya@stpaulsholytrinity.org](mailto:tanya@stpaulsholytrinity.org). Our website address is [www.stpaulsholytrinitychurch.org](http://www.stpaulsholytrinitychurch.org).

**FULL-TIME RECTOR: COME HELP US GROW.** *St. Luke's in Saranac Lake* is a warm, lively church in an eclectic, energetic village in *New York State's* captivating Adirondack Mountains. Our rector of 20 years has retired, we are currently being led by an interim, and are actively searching for a priest to join and guide us in the years to come. St. Luke's, a 120-year-old parish, is a financially sound and growing church of some 175 parishioners. Our congregation has a tradition of hospitality, warmth and mutual support; our members actively participate in both church and community outreach programs through our commissions and other organizations.

We seek a priest who will help us grow with our challenges, including attracting more young congregants, addressing the needs of a broader cross-section of our community, and continuing in an environment of spiritual growth and inclusiveness in keeping with ECUSA tradition.

More details and CDO are available at [www.st.lukesaranaclake.org](http://www.st.lukesaranaclake.org) or by contacting **Lawrence Poole**, c/o St. Luke's Church 136 Main St., Saranac Lake, NY 12983, Tel:(518) 891-2404. E-mail: [lpolee@stlukesaranaclake.org](mailto:lpolee@stlukesaranaclake.org). Applications or letter of interest should be sent to both **St. Luke's** and to **Forest S. Rittgers, Jr., Interim Diocesan Deployment Officer, 52 Cascade Terrace, Schenectady, NY 12309** or [frittgers@albanydiocese.org](mailto:frittgers@albanydiocese.org).

**FULL-TIME PRIEST ASSISTANT:** *Church of Our Saviour, Rock Hill, SC*, is looking for a full-time priest assistant. Duties will be split between youth ministry and general pastoral and liturgical support. Rock Hill is a medium-sized city, 25 miles south of Charlotte, NC, in the Diocese of Upper South Carolina. If interested send resume to: **144 Caldwell Street, Rock Hill, SC 29730** or E-mail: [hr@oursaviourrockhill.org](mailto:hr@oursaviourrockhill.org).

**FULL-TIME RECTOR:** Small rural parish, located in the scenic Western Catskills. Anglo-Catholic tradition. Magnificent church, rectory and parish hall designed by Ralph Adams Cram, consecrated in 1925. Rectory has four bedrooms and five working fireplaces. Located 1/2 hours driving time from Albany airport, Kingston, and Binghamton. Excellent public school and several colleges in the area. For information contact **P.L. Molar, P.O. Box 1056, Margaretville, NY 12455.** Email: [plm@catskill.net](mailto:plm@catskill.net).

**FULL-TIME RECTOR:** *St. Mark's Episcopal Church in Casper, Wyoming.* Allow us to introduce ourselves. We have a rich tradition of active lay involvement, with a great outreach program. We are interested in faith formation for all ages, so that we can continue to grow spiritually and reach out to others. We pray for guidance of the Holy Spirit in our search process and trust that God is preparing our new priest. Send a current CDO Personal Profile, resume and letter of interest to **The Rev. Canon Gus W. Salbador, Episcopal Diocese of Wyoming, 104 S. 4th St. Laramie, WY 82070.** E-mail: [gus@wydiocese.org](mailto:gus@wydiocese.org).

## POSITIONS OFFERED

**FULL-TIME EXECUTIVE DIRECTOR/DIRECTOR OF CHAPLAINS:** The Episcopal City Mission is a unique ministry in the U.S. Episcopal Church serving youth in detention. ECM seeks an Episcopal priest or deacon to succeed a retiring Executive Director/Director of Chaplains. The position requires someone able to maintain and expand an aggressive fundraising program, which has a growing ecumenical base as well as substantial diocesan support. There is a staff of five (budget of \$225,000) serving metropolitan youth in detention centers in the St. Louis, MO area. Applicants should send a resume and CDO profile to: **Search Committee, Episcopal City Mission, 1210 Locust St., St. Louis, MO 63103.** E-mail: [steve\\_barney@ssmhc.com](mailto:steve_barney@ssmhc.com).

**FULL-TIME RECTOR:** *St. James Episcopal Church, St. James, New York.* Pastoral-sized, historic parish, on the North Shore of Long Island, 50 miles from New York City, seeks a full-time rector who will enable us to move toward collaborative clergy/lay ministry, parish growth, a deeper spiritual life, and stronger Christian Education and youth programs. As a congregation, we desire to be transformed by grace into faithful disciples of Jesus Christ, to participate in the work of the Holy Spirit, and to worship within the traditions of the Anglican Communion. Local area offers numerous educational opportunities for all ages and access to many recreational and cultural activities. For more information, please contact: **Search Committee, St. James Episcopal Church, 490 N. Country Road, St. James, NY 11780.** E-mail: [kjsides@gmail.com](mailto:kjsides@gmail.com). Application Deadline: **March 31, 2006**

**FULL-TIME DIRECTOR OF CHRISTIAN EDUCATION:** *St. Peter's Episcopal Church, Fernandina Beach (Amelia Island), Florida,* seeks energetic, creative person responsible for total education program of the parish; interpersonal and relational as well as the administrative skills for a volunteer-staffed Christian formation program in the Episcopal tradition; working knowledge of Godly Play and Journey to Adulthood strongly desired. Team players only. B.A./B.S. degree. Episcopalian. At least three years as Christian Education Director or comparable experience. Willingness to live in the community. Resumes and communication to (electronic preferred): **The Rev. George Young, St. Peter's Episcopal Church, 801 Atlantic Ave., Fernandina Beach, FL 32034.** PH: (904) 261-4293. E-mail: [gyoung@stpetersparish.org](mailto:gyoung@stpetersparish.org).

**FULL-TIME RECTOR:** *St. James Church, Taos, New Mexico.* Growing program church in Sangre de Cristo mountains seeks rector to provide leadership in a culturally diverse community with members from a wide variety of political, geographic, cultural, and economic backgrounds. \$2M expansion of church facilities currently underway, supported by pledges to cover construction expenses. Parish priorities are growth and inclusion. Strong lay involvement and leadership. Taos is a world-class vacation and ski area with a rich amalgam of cultures, extraordinary natural beauty, and a rich history of art and artists. Send resume to: **Search Committee, St. James Church, 5794 NDCBU, Taos, NM 87571.** E-mail: [wes@taosnet.com](mailto:wes@taosnet.com). Web: [www.stjamestaos.org](http://www.stjamestaos.org).

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**JOURNEY TO THE THREE CHOIRS FESTIVAL IN HEREFORD, ENGLAND (PLUS A WEEKEND IN LONDON)** August 4-15, 2006. Twelve days (with day trips, hotels, most meals). \$2,100 each, \$380 single supplement. Airfare not included. Sponsored by St. Mark's Episcopal Cathedral, Minneapolis. Further information: **Canon John Rettger, PH: (763) 757-3481** or E-mail: [jrettger@comcast.net](mailto:jrettger@comcast.net).



# CHURCH DIRECTORY

## SARASOTA, FL

**CHURCH OF THE REDEEMER**  
222 South Palm Ave. (Downtown) (941) 955-4263  
Website: [www.redeemersarasota.org](http://www.redeemersarasota.org)  
E-mail: [COR@redeemersarasota.org](mailto:COR@redeemersarasota.org);  
The Rev. Fredrick A. Robinson, r; the Rev. Richard C. Marsden, asst.; the Rev. James E. Hedman, asst.; the Rev. Ferdinand D. Saunders, asst.  
Sun Mass 7:30 (said), 9 & 11 (sung), 2 (Spanish Mass); Sat Mass (Contemporary) 5:30; Mon - Sat Mass 10 daily, Wed Mass 7:30, Thurs Mass 5:30; Daily MP 8:30, (except Sun), Daily EP 5:15

## STUART, FL

**ST. MARY'S** 623 E. Ocean Blvd. (772) 287-3244  
The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, assoc r; the Rev. Holly Ostlund, asst r; the Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Allen Rosenberg, organist & choir dir  
Sun Eu 7:30, 9, 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

## SAVANNAH, GA

**ST. THOMAS - ISLE OF HOPE** (912) 355-3110  
2 St. Thomas Ave [www.stthomasioh.org](http://www.stthomasioh.org)  
Sun 8 & 10 H Eu, 9 Chr Ed; Mon HS 8; Wed HS 10

## HONOLULU, HI

**THE PARISH OF ST. CLEMENT**  
[www.stclem.org](http://www.stclem.org) [stclem001@hawaii.rr.com](mailto:stclem001@hawaii.rr.com)  
The Rev. Liz Zivanov, r  
Sun H Eu 7:30 & 10:15

## ST. MARK'S

539 Kapahulu Ave. (#13 Bus end of line from Waikiki) (808) 732-2333  
Sun Masses 7, 9 (Sung); MWF 8 (5th Sun 8 only)

## CHICAGO, IL

**ASCENSION** N. LaSalle Blvd at Elm (312) 664-1271  
[ascensionchicago.org](http://ascensionchicago.org)  
Sisters of St. Anne (312) 642-3638  
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham  
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Sol E&B 4 (1S) Daily; MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50  
Rosary 9:30 Sat

## RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)  
**ST. PAUL'S PARISH** 60 Akenside Rd. (708) 447-1604  
[www.stpaulsparish.org](http://www.stpaulsparish.org)  
The Rev. Thomas A. Fraser, r; the Rev. Richard R. Daly, SSC, parochial vicar  
Sun Eu 9 & 10:45. Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt, A/C

## INDIANAPOLIS, IN

**CHRIST CHURCH CATHEDRAL** (317) 636-4577  
125 Monument Circle, Downtown [www.cccindy.org](http://www.cccindy.org)  
The Very Rev. Gary Goldacker, interim dean and rector  
Sun 8 H Eu (Rite I), 9 H Eu (Rite II), 10 Christian Form, 11 Choral Eu (Rite II), 1 Santa Eucaristía; Mon 5:15 H Eu w/ Healing; Martes (Tues) 5:15 Santa Eucaristía con Curacion; Wed 12:05 H Eu; Thur 5:15 Choral Evensong; Fri 7 H Eu, 12:05 Organ Recital  
Radio Services on WICR, 88.7-FM: Sun 5; Fri 7, Evensong

## LAFAYETTE, LA

**ASCENSION** 1030 Johnston St. (337) 232-2732  
1/2 block North of ULL [www.ascension1030.org](http://www.ascension1030.org)  
Sun H Eu 8, 10:30; 6; Wed H Eu 6; Canterbury Club meets Sun, gratis supper and H Eu 6

## NEW ORLEANS, LA

**CHRIST CHURCH CATHEDRAL** (504) 895-6602  
2919 St. Charles Ave.  
On the street car line at the corner of 6th St.  
Please join us for our bicentennial events  
Website: [www.cccnola.org](http://www.cccnola.org)  
The Very Rev. David duPlantier, dean  
Sun Mass 7:30 (1928), 10:30 (Choral H Eu), 6 (Rite II), Daily Mass: M-F 12:15. Sat 9:30

## BOSTON, MA

**THE CHURCH OF THE ADVENT**  
30 Brimmer Street 02108 (617) 523-2377  
[www.theadvent.org](http://www.theadvent.org) Email: [office@theadvent.org](mailto:office@theadvent.org)  
The Rev. Allan B. Warren III, r; the Rev. Patrick T. Gray; Eric Hillegas, pastoral assistant for youth  
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11:15 (Sol High); Mon-Fri, MP 9; Mass 12:15 (except Wed); EP 5:30; Wed, Mass 6; Sat, MP 8:30, Mass 9, C 9:30

## KANSAS CITY, MO

**OLD ST. MARY'S** 1307 Holmes (816) 842-0975  
[www.stmaryskcmo.org](http://www.stmaryskcmo.org)  
Masses: Sun 8 Low; 10 Sol. Call for schedule.

## 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

## NEWARK, NJ

**GRACE CHURCH** 950 Broad St., at Federal Sq. (973) 241-1111  
[www.gracechurchinnewark.org](http://www.gracechurchinnewark.org)  
The Rev. J. Carr Holland III, r  
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

## ROSWELL, NM

**ST. ANDREW'S** 505 N. Pennsylvania (505) 622-1353  
E-mail: [standrewschurch@cablone.net](mailto:standrewschurch@cablone.net)  
The Rev. Bob Tally, r  
Sun H Eu 8 & 10:30; Wed. Healing Service 7, Sat. Contemp. Service 6

## SANTA FE, NM

**HOLY FAITH** 311 E. Palace (505) 982-4447  
Website: [www.holyfaithchurchsf.org](http://www.holyfaithchurchsf.org)  
The Rev. Canon Dale Coleman, r; the Rev. Duncan Lanum, asst.; the Rev. Joan Garcia, d; Mr. John Buck, music director.  
Sun H Eu 7:45, Sung H Eu 9, 11:30, Christian Ed 10:30. Monday H Rosary 9:30. Tues H Eu 10. Thurs H Eu 12:10. MP and EP daily

## NEW YORK, NY

**ST. BARTHOLOMEW'S** Park Ave. and 51st St. (212) 378-0200  
[www.stbarts.org](http://www.stbarts.org)  
Sun Eu 8, 9 Cho Eu 11, Cho Ev 5, "Come as you are" Eu 7. Mon-Fri MP 8, Eu 12:05, EP 5:30; Thurs 6 Cho Eu; Sat MP & Eu 10. Church open 365 days 8-8 (Sun 8-9). For tours call 378-0265. Cafe open for breakfast, lunch & dinner Sun-Fri. Book & Gift Shop open daily.

## ST. THOMAS

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[www.sainthomaschurch.org](http://www.sainthomaschurch.org)  
The Rev. Andrew C. Mead, r; John Scott, organist and dir. of music; the Rev. Charles F. Wallace, headmaster; the Rev. Robert H. Stafford, the Rev. Victor Lee Austin, the Rev. Jonathan M. Erdman, youth minister; the Rev. Richard Cornish Martin  
Sun H Eu 8 (Said), 9 (Sung), 11 (Choral), Ev 4 (Choral); M-F MP & H Eu 8 & 12:10, EP & Eu 5:30 (Tues, Wed & Thur Choral Evensong); Sat H Eu 12:10

## PARISH OF TRINITY CHURCH

The Rev. Canon James H. Cooper, D. Min., r  
The Rev. Canon Anne Mallonee, v  
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## TRINITY

Broadway at Wall Street  
Sun H Eu 9 & 11:15. Mon-Fri MP 8:15 H Eu 12:05, EP 5:15.  
Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

## ST. PAUL'S

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The Rev. Canon James H. Cooper, D. Min., r  
Sun H Eu 8, 10. Mon-Sat Prayer Service 12:30  
Open Sun 7-4; Mon-Sat 10-6

## ASHEVILLE, NC

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

## SELINGROVE, PA

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

## WELLSBORO, PA

**ST. PAUL'S** (570) 724-4771  
The Rev. Gregory P. Hinton, r  
Sat Eu 7:30, Sun Eu 8, 10; Wed H Eu 12

## CHARLESTON, SC

**CHURCH OF THE HOLY COMMUNION** (843) 722-2024  
218 Ashley Ave.  
Website: [www.holycom.org](http://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)

## CORPUS CHRISTI, TX

**CHURCH OF THE GOOD SHEPHERD** (361) 882-1735  
700 S. Upper Broadway [www.cotgs.org](http://www.cotgs.org)  
The Rev. Ned F. Bowersox, r; the Rev. Frank E. Fuller, asst; the Rev. Jay Burkardt, asst  
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](http://www.ascensionchurch.org)  
The Rev. Dr. Walter L. Ellis, r  
Sun H Eu 8, 9:30 & 11; Tues EP 6; Wed HS 5:30; Classes Sun 9:30 & 11; Breakfast every Sun

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Sun Mass 8 (Low) & 10:30 (Sol), Ev & B as anno, Wed Eu & HU 10:30; Sat Noonday P (Sung) 12:00 & Rosary (Lady Chapel) 12:15, C by appt.

## EAU CLAIRE, WI

**CHRIST CHURCH CATHEDRAL** (715) 835-3734  
510 S. Farwell St.  
The Very Rev. Bruce N. Gardner, interim dean  
Sat Vigil Eu (Chapel) 6; Sun Eu 8 (Rite I) & 10 (Rite II Cho); Daily MP 8 (exc Sun); EP 5; Wed Eu 12:15; others as posted

## MILWAUKEE, WI

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

## LUTHERAN

## MOJAVE, CA

**HOPE CHURCH** K and Inyo Streets (909) 989-3317  
The Rev. William R. Hampton, STS  
Sun Eu 10:30

## CHURCH DIRECTORY KEY

Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; 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.

# lent

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