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For Teresa Moore, retirement means more active ministry

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Volume 233

Number 5

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

THIS WEEK



Teresa Moore and helpers collecting children's clothing for "Adopt-a-Child-Size."

ON THE COVER Teresa Moore's Adopt-a-Child-Size program has grown each year, and last year alone clothed more than 800 children in the Detroit area. [See page 18].

Herb Gunn photos

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For many, retirement means even more active ministry

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SUNDAY'S READINGS

Gathering up the Fragments

'The Lord upholds all those who fall...' (Psalm 145:15)

The Eighth Sunday After Pentecost (Proper 12B), July 30, 2006

BCP: 2 Kings 2:1-15; Psalm 114; Eph. 4:1-7, 11-16; Mark 6:45-52

RCL: 2 Sam. 11:1-15 or 2 Kings 4:42-44; Psalm 14 or Psalm 145:10-19; Eph. 3:14-21; John 6:1-21

We have a high calling as the people of God, but we are not always faithful to that calling. David was the Lord's anointed king of Israel, but he was also an adulterer and a murderer. He did things that were very wrong. He turned his back on God's commandments, his duties as king, and his subordinate's loyalty. David's misconduct had severe consequences for him and for others, but it did not end God's love. Psalm 145:15 promises that "The Lord upholds all those who fall; he lifts up those who are bowed down." David fell hard, and he was to blame for his fall and what came afterwards. But that was not the end of God's love for David, or David's hope to know God's love.

Even if it seems that "there is no godly one left" (Psalm 14:1), and everything appears very dark in our world, we can know that God is present and available to us. St. Paul prays that the Ephesians may be strengthened in their inner being with power through the Spirit, and that Christ will dwell in their hearts through faith as they are being rooted and grounded in love.

The love of Christ surpasses understanding, but Paul invites the Ephesians to comprehend the amazing breadth and length and height and depth of Christ's love. Whatever difficulties may be faced by the

Ephesians — or us — Christ's love is more than sufficient. Our need may be so great and our confusion so deep that we do not even know what to ask for or where to turn, but Christ's love can "accomplish abundantly far more than all we can ask or imagine" (Eph. 3:20). Our hope is beyond us, in Christ, not in ourselves.

Christ's love can turn a disaster into a feast. A large crowd of people follow Jesus up the mountain, and there does not seem to be enough food for them. The disciples can find only five barley loaves and two fish. This would be a convention planner's nightmare, and a catastrophe for anyone who wants to be in control of every situation. But Jesus shares the bread and fish among everyone present, and there is plenty. The abundance of food corresponds with the abundance of his love, and there is food to spare. Jesus even commands that the fragments of the feast be gathered up so that nothing is lost.

James DeKoven preached on this text shortly before his death, and he related the fragments of food to the fragments of a life. He said that the broken pieces of a mighty whole may be gathered up again. Even those things in our lives that seem broken and incomplete are gathered up with care in the love of Christ who feeds us all.

Look It Up

What is our assurance as Christians? What is the communion of saints? (See the Catechism, BCP, p. 862.)

Think About It

Who do you turn to for help in a crisis? What did you do the last time you found yourself in a crisis?

Next Sunday

The Transfiguration, Aug. 6, 2006

BCP and RCL: Exodus 34:29-35; Psalm 99 or 99:5-9; 2 Pet. 1:13-21; Luke 9:28-36

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October 6-7	Virginia	Mike Kerr	800-346-2373 x20
October 20-21	Western North Carolina	Diane Adams	828-225-6656
November 10-11	Western Kansas	Mary O'Farrell	785-825-1626
November 17-18	Los Angeles	Becky Merwin	213-482-2040

Planning For Tomorrow Lay Conference

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For our 2007 conference schedule, go to www.cpg.org/pft.

Planning For Tomorrow.

Where will you be, 5 years from now?

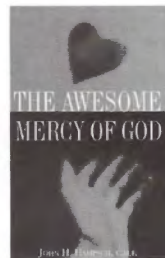
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The Awesome Mercy of God

By **John Hampsch**. Servantbooks (St. Anthony Messenger Press). Pp. 119. \$9.99. ISBN 978-0-86716-761-0.

After much repetition such sayings as “To err is human, to forgive divine” may sound overdone and trite, but there is also the parable of the prodigal son — fresh at every reading — even when we may feel sympathy for the diligent older brother.

Hempesch includes pertinent quotes from a variety of sources in this book about God’s forgiveness. Examples range from



Voltaire to St. Augustine, John Paul II to Thomas Carlyle, reminding the reader that God forgives “70 times 7” times, as Jesus tells Peter.

“God refuses to harbor thoughts of our past failings ... ‘whoever follows me will never walk in darkness but will have the light of life’ (John 8:12).” There are many such reminders of God’s grace, and the central importance of the one teaching: We must be able to accept God’s forgiveness, never doubting God’s bottomless fund of mercy.

(The Rev.) Anne Lecroy
Johnson City, Tenn.

Eat This Book

A Conversation in the Art of Spiritual Reading

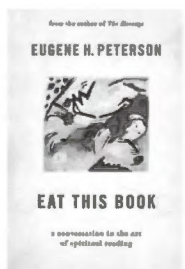
By **Eugene H. Peterson**. Eerdmans. Pp. 186. \$20. ISBN-10 0-8028-2948-1.

Eat This Book is the second in a five-volume work on spiritual theology. Like its predecessor, *Christ Plays in Ten Thousand Places*, it is Eugene Peterson writing with maturity, insight, and his customary good sense. Peterson is a pastor and a theologian who shows that these two roles are really inseparable if we’re doing our jobs, as clergy or lay people.

Peterson takes us through the “forbidding discipline” of spiritual reading. It begins as simply as paying attention to words and to the form of scripture: particular words used to form a distinct story. The Bible is narrative from Genesis to Revelation, “an immense, sprawling, capacious narrative.”

Peterson further gives one of the best explanations of *lectio divina* and defenses for its continued use. *Lectio divina* in the hands of Peterson is not reduced to yet another method for reading scripture, but is a habit, one that guards against “depersonalizing” the text. He shows us the

(Continued on page 8)



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BOOKS

(Continued from page 6)

“intricate web” that reading scripture is when we don’t reduce it to a text to be used for our own purposes but rather as a “living text,” for telling, singing, preaching, praying, asking, “having [our] children, burying [our] dead, following Jesus.”

Also included is a section on translations and translating. His experience reading J.B. Phillips’ *Letters to*

Young Churches some 60 years ago sowed the seeds for his own practice as translator of *The Message*. “What was done for me, I found myself wanting to do for others, doing everything I could to show men and women that the Scriptures are *livable*.”

Peterson’s fascination with scripture is infectious, and he instills con-

fidence that any one of us can read it with the same kind of enthusiasm and benefit that he finds.

* * *

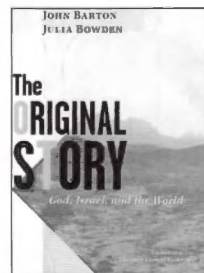
The Original Story

God, Israel and the World

By **John Barton** and **Julia Bowden**. Eerdmans. Pp. 318. \$20, paper. ISBN 0-8028-2900-7.

John Barton and Julia Bowden hope to rectify some of the difficulties in reading the Old Testament by guiding readers through these differences and showing the subtlety and sophistication of the world of the Hebrew Bible.

Barton is a noted Old Testament scholar who teaches at Oxford and Bowden is a religious studies teacher in England. Thus *The Original Story* combines the best of British biblical scholarship with good pedagogy. The writing and layout is clear and easy to follow. The numerous sidebars are informative and provide quotes from various sources, not just biblical scholars.



Barton and Bowden guide us through the field of biblical studies (the kinds of questions and concerns that scholars address) and offer moderate views on what we can know of the history and peoples of the biblical world. They cover guiding themes, literary conventions, and social and political structures.

The authors seek to “open up the Old Testament for readers in the twenty-first century.” They succeed admirably with such a thorny subject. *The Original Story* works as a refresher course for those who have gone to seminary or as a guide for lay inquiry and adult education classes. It is learned, accessible, and helpful.

(The Rev.) Anthony Petrotta
St Francis’ Church
Wilsonville, Ore.

The Rambling Rector

By **Norman Ruddock**. The Columba Press. Pp. 176. \$15.95. ISBN 1-85607-511-7.

The title is the name of a rose, but the author is a rector, retired from the

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Church of Ireland and living with his wife in County Wexford. He was born in Carlow, Ireland, in 1935. His father died when he was 3. Norman was raised by his mother and had a happy childhood roaming freely in the fields and woods near his home. His account of those days paints a picture of an Ireland very different from the one we know today. Money was scarce and life was hard for almost everyone. One of the biggest changes is the easing of tensions between Roman Catholics and protestants, which was pervasive in those days, and the author makes sensitive and thoughtful comments on the change.

In all of his remarks about his life in parishes, North and South, and the communities in which he participated, it is obvious that he would not have made a good diplomat; he is far too direct for that. But in all of it we see a man true to his vocation and to the



God whom he loves and served. Readers will enjoy this book and be challenged by a man who has searched his heart and examined his life, and is not afraid to share what he has found.

(The Rev.) *Martlyne J. Seymour*
Elkhorn, Wis.

Simply Christian

By **N.T. Wright**. HarperSanFrancisco. Pp. 237. \$22.95. ISBN 0-06-050715-2.

Simply Christian is an easy read. Normally N.T. (Tom) Wright, recognized by many as one of our generation's best biblical scholars, writes highly technical scholarly tomes. But in this book the Bishop of Durham takes off his scholarly robes and picks up his pastoral staff to lead the inquirer into what it means to be a follower of Jesus. His effort is being compared to C.S. Lewis' *Mere Christianity*.

He begins by introducing the reader

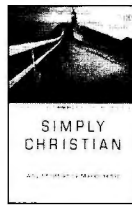
to the "echoes of a voice" of human longing for justice, spirituality, relationships and beauty.

Then to help us understand "heaven and earth," he suggests that we think of "God's space" and "our space." In deism they are totally separate, in pantheism they are coterminous, but in classic Judaism and Christianity they overlap and interlock.

Then he speaks forcefully of the coming of God's kingdom, the person of Jesus, living by the Spirit, the Church, prayer, and being part of God's new creation.

Wright's concepts do not fit tidily into conservative or liberal pigeon holes. At times he is radical, sometimes traditional, and occasionally not totally politically correct. In all, he gives us a fresh start in introducing the Christian faith to the 21st century.

(The Rev.) *Bob Libby*
Key Biscayne, Fla.
(Continued on next page)



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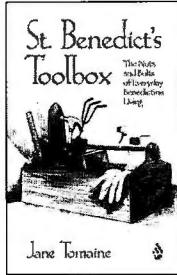
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(Continued from previous page)

St. Benedict's Toolbox
The Nuts and Bolts of Everyday
Benedictine Living

By **Jane Tomaine**. Morehouse. Pp. 206. \$16.95. ISBN 0-8192-2152-x.

The essence of St. Benedict's Rule is the love of God in Christ at the center of life, according to the Rev. Jane Tomaine, rector of St. Peter's



Church, Livingston, N.J. *St. Benedict's Toolbox* is a practical exposition with a brief statement and background of key points or "tools" from the Rule followed by a step-by-step guide to using the tools in daily life.

The core of this book, like the Rule, is to "deepen your relationship with God ... a spiritual journey and not

an exercise to finish as quickly as possible."

Beginning in Part I with the Baptistal Covenant the reader is led through exercises on practicing the presence of God, prayer, meditation, journaling, spiritual direction and *lectio divina*.

Part II focuses on the core of the Rule, the Benedictine vows of stability, obedience and conversion of life. Stability is "staying power," learning to sit still and not flee from life's challenges. Obedience is understood as "we listen to respond," including abandoning "grumbling in the heart" and cultivating humility. Conversion of life or "openness and transformation" includes practicing the presence of God, keeping death always before our eyes, and doing good works.

Part III deals with "Walking through the Day with God: Praying the Divine Office" but includes simple bits of liturgy to be used throughout the day.

This is a solid, well-written book to return to often — a life-long companion pointing us to Christ.

(The Rev.) *Charles V. Day*
 Mt. Pocono Pa.

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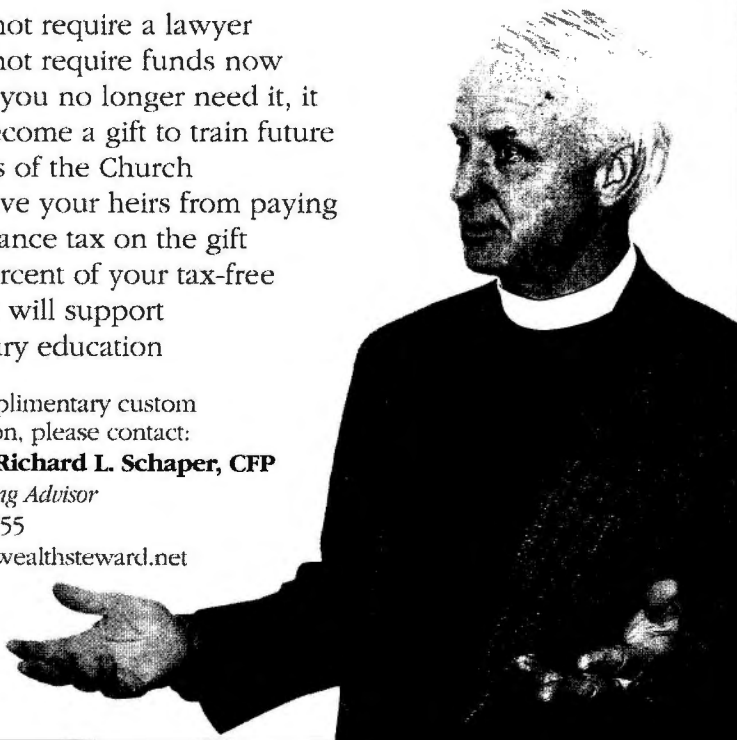
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Philippians

By **Stephen E. Fowl**. Eerdmans. Pp. 254. \$20. ISBN-10:0-8028-2551-6/ISBN-13:978-0-8028-2551-3.

Colossians & Philemon

By **Marianne Meyer Thompson**. Eerdmans. Pp. 287. \$20. ISBN-10:0-8028-2715-2/ISBN-13:978-0-8028-15-9.

These two new commentaries are titled "two horizons" as they are designed to "bridge the gap between biblical studies and systematic theology," and so they present a "section-by-section exegesis of the New Testament texts in close conversation with theological concerns." Both of the studies are eminently successful in this endeavor. Each begins with a thorough examination of the provenance of the text, its authorship (disputed in the case of Colossians), its



setting and its objective (disputed in the case of Philemon).

Then follows a brilliant examination of each section of the text, with careful attention to all the elements of philology, grammar, syntax, and historical concerns, as well as socio-scientific, political, and canonical questions. But as these issues are addressed, present-day concerns are also in view. For example, dealing with the word "grumbling" in Philippians 2:14, Professor Fowl sees an allusion to the murmuring of Israelites in the wilderness. He states "Christians today must take these allusions seriously ... cultivating familiarity with Scripture that will enable one to 'hear' these and other allusions is a foundational practice of the Christian life ... enhancing one's prospects of engaging Scripture in ways that will deepen one's communion with God and others."

The jacket blurb states that these books were written "primarily for students, pastors, and other Christian leaders seeking to engage in theological interpretation of Scripture." That sounds somewhat off-putting. They both are darn good reads, exciting and gripping.

* * *

Theology and the Political

The New Debate

Edited by **Creston Davis**, **John Milbank** and **Slavoj Zizek**. Duke University Press. Pp. 476. \$29.95. ISBN 0-8223-3472-0.



This book, comprised of 20 essays, grew out of the "Ontologies in Practice" Conference at the University of Virginia in 2002.

In his introduction, Archbishop Rowan Williams writes, "the very varied essays ... have in common, I believe, a conviction that the fundamental requirement of a politics worth the name is that we have an account of human action that decisively marks its distance from assumptions about action as the successful assertion of will."

The essays are varied indeed and
(Continued on next page)



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EPISCOPAL CHURCH FOUNDATION

(Continued from previous page)

assume more than a nodding acquaintance with the study of philosophy of Plato, Aristotle, Augustine, Aquinas, Hegel, Hobbes, Kant, and Marx; as well as the more modern, Jacques Lencan, Michel Foucault, Jacques Derrida, Gilles Deleuze and Jacques Badiou.

As Archbishop Williams states in his introduction, the questions that all the essayists address "is one what, properly grasped, insists upon a conversation with theology — theology as the discipline that follows: what is claimed as the supremely generative and revisionary act of all human history: the cross for Christians, the gift of Torah and communal identity for Judaism."

This book is not an easy read. Not a page-turner before bedtime. It could go on a list of "Things to Do to Maintain Mental Acuity." It also ought to be read by all who would like to engage in intelligent debate with those who wield political power in our land.

*(The Rev.) George Ross
Pleasant Hill, Calif.*

Christian Ethics

A Case Method Approach

By Robert L. Stivers, Christine E. Gudorf, Alice Frazer Evans, Robert A. Evans. Third edition. Orbis. Pp. 310. \$20. ISBN 1-57075-621-X.

The authors of this volume, with help from additional contributors, provide two case studies in each of eight areas of ethical action: family, violence/non-violence, justice, the environment, business, health, sexuality, and life and death. Each case study is several pages long and is followed by a somewhat longer commentary. The commentary offers information and analysis useful in addressing the case study from a Christian ethics perspective.

Each commentary also includes a list of additional resources. The book opens with a look at "Christian Ethics and the Case Method" and concludes with an appendix, "Teach-

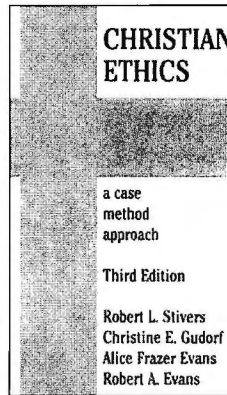
ing Ethics by the Case Method."

I found this a readable and enjoyable book, a fine introduction to contemporary ethical dilemmas. The case studies are incomplete and thus suspenseful stories. It is easy to appreciate what motivates the characters, even when one disagrees with their choices. The commentaries take a stand on major principles, yet require readers to engage in ethical analysis and reflection.

The authors of *Christian Ethics* see case studies as but one of several methods appropriate to ethical formation. The case studies they offer can be invaluable resources in many educational settings,

among them colleges, universities, seminaries, and diocesan schools of theology.

*(The Rev.) Charles Hoffacker
Washington, D.C.*



Not the Same Old Song

March 9-11, 2007

Retirement with Grace for Lay People

Led by the Rev. Dr. J. Barney Hawkins IV, Mr. Michael J. Kerr, Ms. Anne-Marie Sparrow

This seminar is offered to lay people who are anticipating retirement within the next ten years. The purpose of the seminar is to guide participants through the many decisions that have to be made, the emotional impact of this life change, the spiritual dimension of life in retirement and the daily rhythm of life that is no longer structured by work.

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Led by the Rev. Dr. J. Barney Hawkins IV and the Very Rev. Harry H. Pritchett, Jr.

This is a two-day seminar for clergy and their spouses/partners planning for retirement in the next ten years. The purpose of the seminar is to guide participants through the maze of decisions, the emotional impact and the discovery of new life goals that come with planning for retirement. Especially it will focus on the fostering of a vital spiritual life as the foundation of healthy and happy years beyond the structure of work.

TUITION: \$55 PER PERSON
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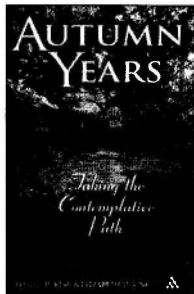
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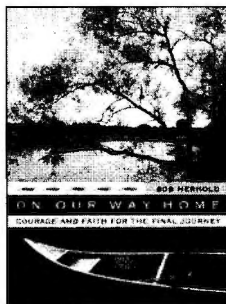
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By Michael O'Loughlin



AUTUMN YEARS: Taking the Contemplative Path. By Robert H. King and Elizabeth M. King. Continuum. Pp. 175. \$12.95, paper. ISBN 0-8264-1833-3.

A husband and wife describe their after-60 search for a greater sense of the spiritual in their lives. The overview of Christian and Buddhist spiritual disciplines may be a helpful introduction for readers of any age, but older readers may find the authors' experiences and anecdotes about post-retirement life changes to be particularly relevant.

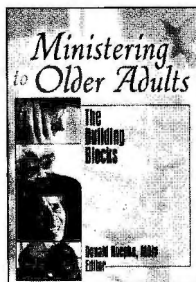


ON OUR WAY HOME: Courage and Faith for the Final Journey. By Bob Herhold. Cowley. Pp. 111. \$12.95, paper. ISBN 1-56101-243-2.

Brief, personal insights about the faithful living that goes into dying.

The author shares the stories of the famous and acclaimed, as well as family and friends, all of which offer the reassurance that Jesus has gone before us and prepared a place for us. All we need to do is follow.

MINISTERING TO OLDER ADULTS: The Building Blocks. Donald R. Koepke, editor. Haworth Pastoral Press. Pp. 209. \$22.95, paper. ISBN 0-7890-3049-7.



This clearly written book is a step-by-step guide to the process of creating, designing and operating a parish-based ministry with older adults. It is engaging, up to date, and offers many real-

world examples and dozens of suggestions for further reading, checklists and charts. Best of all, it anticipates questions and identifies potential pitfalls. A valuable and practical tool for every Episcopal parish.

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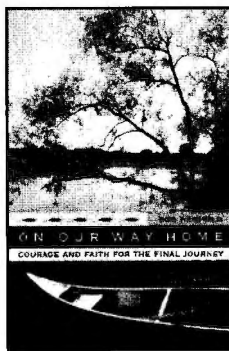
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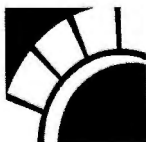
Bob Herhold

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After 54 years of active ministry and a lifetime of relationships, Bob Herhold brings us simple stories and short reflections on faith in our final years.

In *On Our Way Home*, Bob Herhold opens new vistas into the challenges and blessings of living life to the end. From fear of death to the delights of old age, Herhold urges us to honestly face what each of our lives offer with the faith that death itself brings hope. With an eye that peers beyond the horizon and a steady belief in taking each step at a time, Bob Herhold walks with us into the future with kindness, assurance, and a wit to humble Death itself.



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Joint Meeting Highlights Historic Ties

Brotherhood of St. Andrew, Daughters of the King hold events in Orlando

In 1993 a bishop from the Church of Uganda invited the Brotherhood of St. Andrew (BSA), a men's organization affiliated with The Episcopal Church, to form a chapter in his diocese, but he ran into resistance from wives who insisted that their husbands would not join unless there was a similar organization for women. Baffled, the bishop contacted the Episcopal Church Center in New York City and was directed to the Daughters of the King (DOK).

This was actually the second time in the 121-year history of the Daughters that the Brotherhood of St. Andrew made a significant contribution to the DOK. In developing its own charter in 1885, DOK borrowed heavily from the Brotherhood, which was founded in 1883. Partially in recognition of that shared history, the Daughters invited BSA to hold its national meeting in conjunction with DOK's Triennial July 5-9 in Orlando, Fla.

The Daughters of the King make vows committing themselves to daily prayer, service and evangelism, according to Sharon Lundgren, outgoing president. Any three women from the same Episcopal, Lutheran, Roman Catholic or Anglican congregation in communion with the See of Canterbury can form a chapter, she explained. During a time when mem-



Jean Marani photo

The Rt. Rev. D. Bruce MacPherson, Bishop of Western Louisiana and chaplain to the Brotherhood of St. Andrew, with Ron Warfuel, BSA president, and Sharon Lundgren, outgoing president of the Daughters of the King.

bership in virtually every civic, religious and fraternal organization has dwindled, the Daughters have grown from 8,000 members in 1990 to 26,000 this year.

Mrs. Lundgren attributes a significant part of that growth to a decision to be ecumenical. Even before embracing other overseas Anglican churches in 1993, the Daughters welcomed their first Roman Catholic chapter in 1986. The first Evangelical Lutheran Church in America chapter affiliated in 2000. None of those chap-

ters had voting rights at the Triennial prior to this year, when some 80 percent of the 268 delegates agreed to seat with full voice and vote the representatives from the ecumenical chapters.

The decision to bring the ecumenical chapters into the Daughters as full members was complicated by the decision in 2002 to welcome Anglican chapters in the U.S. that were not from congregations of The Episcopal Church.

"We were finding six or more [unaffiliated] Daughters at the same Anglican church," Mrs. Lundgren said. "Some of them appealed to our national council. We had to make a decision whether they met our requirements. [We] decided to focus not so much on our denomination, but on our vows."

Mrs. Lundgren was grateful to the Rt. Rev. William Frey, retired Bishop of Colorado and chaplain bishop to DOK during her tenure. She was jubilant at the affirmation of the council decision to welcome other U.S. Anglican chapters in 2002.

"We believe we model an example for the greater church of how to be inclusive of all our people," she said. "We're trying to keep everyone connected on an equal level."

Newark's Slate for Election Grows to Six Nominees

The Standing Committee of the Diocese of Newark announced June 28 a slate of four candidates prepared by the diocesan search/nominating committee for the election of a successor to Bishop John P. Croneberger, who retires in February.

The committee nominees included the Rev. Canon Michael Barlowe, congregational development officer for the Diocese of California; the Rev. Mark Beckwith, rector, All Saints'

Church, Worcester, Mass.; the Very Rev. Petero Sabune, pastor and protestant chaplain, Sing-Sing Correctional Facility and associate at Trinity Church, Ossining N.Y.; and the Rev. William (Chip) Stokes, rector of St. Paul's, Delray Beach, Fla.

On July 6, two additional candidates nominated by petition were announced. They are the Rt. Rev. Carol Joy Gallagher, assistant Bishop of Newark, and the Rev. William A.

Potter, rector of St. Luke's, Hope, N.J.

The special electing convention is Sept. 23 at a hotel in Newark. All the candidates will be invited to take part in a series of "walkabouts" throughout the diocese in September, where they will meet and talk to electors and others.

Assuming sufficient consents are received from a majority of bishops and standing committees, the consecration will take place Jan. 27, 2007.

Gordon-Conwell Seminary to Offer Anglican Studies Degree Program

Seeking to capitalize on traditionalist reaction to the 75th General Convention, Gordon-Conwell, an evangelical protestant seminary with headquarters in South Hamilton, Mass., announced recently that it will begin an Anglican degree program for prospective students who consider Episcopal seminaries too liberal.

"We really are being opportunistic here," said academic dean Barry H. Corey in an interview with the *Boston Globe*.

Gordon-Conwell, which has just a few Episcopalians among its faculty and a few dozen Episcopal students among a student body of 2,000, is planning to add courses in Anglican prayer, liturgy and governance. Upon completion of the program, students will receive a master's degree in divinity. In developing and implementing the degree program, Dean Corey said Gordon-Conwell will collaborate with two Episcopal seminaries: Nashotah House in Nashotah, Wis., and Trinity Episcopal School for Ministry in Ambridge, Pa.

The concept of an Anglican-Episcopal degree program was initially proposed to Gordon-Conwell by the Rev. William L. Murdoch, rector of All Saints' Church, West Newbury, Mass., and dean of the New England convocation of the Anglican Communion Network.

Gordon-Conwell is not the first evangelical protestant seminary to begin offering an Anglican degree program. Northern Seminary, a Baptist school located near Chicago has a dozen Anglican students in the first year of its new program.

Two trends suggest that more seminaries may follow suit. Many denominations are experiencing theological conflict, and studies suggest that denominational loyalty is not as strong as it once was. Also, the average age of new seminary students has increased in recent decades and older students tend to be less willing to relocate.



Rick Bate photo

David Pringle (center), one of 18 young people selected by the president of the House of Deputies to observe the 75th General Convention, shares table talk with another youth representative. Mr. Pringle addressed the House of Bishops June 14.

Nine Pittsburgh Congregations Declare Loyalty to The Episcopal Church

The leadership at nine of the 68 congregations in the Diocese of Pittsburgh have rejected the decision by the bishop and standing committee to seek alternate primatial oversight and withdraw from Province 3, concluding that these actions are tantamount to withdrawing from The Episcopal Church.

A statement released July 11 on behalf of the congregations states that they "represent those in this diocese who are loyal to The Episcopal Church," and invites "others who wish to remain in The Episcopal Church to join us in our efforts."

On that same day, Progressive Episcopalians of Pittsburgh (PEP) announced the availability of two resources for parish education/discussion "to set the record straight" on provincial withdrawal and other issues.

"Dioceses are free to eschew participation in their provinces — there is little in the rules of the church that force dioceses to take an active role — but only the General Convention, through canonical change, can alter the assignments of dioceses to

provinces," states the conclusion to a paper titled "An Appraisal of the Diocese of Pittsburgh's 'Withdrawal' of Consent to Inclusion in Province III."

"That the Pittsburgh standing committee acted as it did suggests a self-serving reading of rules consistent with the behavior we have seen repeatedly from traditionalist dissidents in the church," the paper stated.

The Rt. Rev. Robert W. Duncan, Bishop of Pittsburgh, responded to the accusations by denying that the diocesan leadership had any plans to leave The Episcopal Church and offering to reach out to the minority.

"The majority of this diocese knows very well what it feels like to be in the minority," said Bishop Duncan in a prepared statement. "I and everyone else involved in diocesan leadership here in Pittsburgh have committed to continue working with the minority here in every way we can, both in support of their local ministries and to facilitate decisions of conscience. I pray that all of us, majority and minority, will treat each other with grace and charity as we struggle to stand for the priorities we have embraced."

Diocese of Dallas to Debate Possible Separation

Bishop James M. Stanton agreed following a clergy meeting July 5 to convene a special panel to consider the present relationship of the Diocese of Dallas to The Episcopal Church. The action comes 10 days after the leadership of the largest parish in the diocese announced its intention to “disassociate” from The Episcopal Church while remaining under the authority of Bishop Stanton [TLC, July 23]. The Rev. David H. Roseberry is rector of Christ Church, Plano, the congregation that said it would disassociate, and is a member of the standing committee.

Following the clergy meeting, Bishop Stanton said the chairman of the special panel would be the Rev. William J. A. Power, longtime diocesan priest now serving on the staff of the Church of the Incarnation, Dallas. He is also professor emeritus of Old Testament at Perkins School of Theology, Southern Methodist University.

Hundreds of diocesan members gathered the following Sunday after-



Bishop James M. Stanton of Dallas prepares to dedicate All Saints' Camp and Conference Center recently, unaware that the ceremony would also include the unveiling of a street renamed in his honor, from “Lutheran Drive” to “Stanton Way.” The property, on the shore of Lake Texoma in Pottsboro, was purchased by the diocese from the Evangelical Lutheran Church in America.

Pollyann Matson/
Diocese of Dallas photo

noon at St. Matthew's Cathedral in Dallas to hear further details. Bishop Stanton said he will meet with each parish before the Oct. 20-21 diocesan convention. In the meantime, Bishop Stanton said he will also ask the Archbishop of Canterbury to reaffirm the diocese's “direct relationship” with the Anglican Communion. The

announcement does not constitute the same type of alternate primatial oversight which six other Anglican Communion Network dioceses have requested.

While conceding there are similarities between what Dallas and the other six dioceses have done, Bishop Stanton told THE LIVING CHURCH he is unsure exactly what is meant by alternate primatial oversight since dioceses do not have a relationship with the Presiding Bishop in the same way that oversight is understood in other parts of the Anglican Communion. Bishop Stanton described the proposed pastoral relationship as an interim step pending the special panel's report and prospective follow-up action by the diocesan convention.

“There can be no question, given the facts as they have emerged since the [General] Convention, that the leadership of The Episcopal Church is set on a course that will not change,” he said in a pastoral letter read in congregations July 10. “Without boundaries there cannot be a center, a *via media* if you like. I believe that the leadership of The Episcopal Church has now stepped beyond the limits of diversity and is leading us to division.”

Southern Ohio Announces Five Nominees for Bishop

The standing committee of the Diocese of Southern Ohio has announced a slate of five candidates for the Nov. 11 election of a diocesan bishop.

The candidates are: the Rev. Thomas Edward Breidenthal, dean of religious life and of the chapel at Princeton University; the Rev. Robert G. Certain, rector of St. Margaret's Church, Palm Desert, Calif.; the Rev. Susan E. Goff, rector, St. Christopher's, Springfield, Va.; the Rev. John F. Koepke III, rector, St. Paul's, Dayton, Ohio; and the Rev. James B. Lember, director of mission for the Episcopal Church Center, New York, N.Y.

The five join an additional nominee, the Rev. Canon George Hill, rector of St. Barnabas', Montgomery Hill, Ohio, who was nominated by petition in

2005. A special diocesan electing convention scheduled for June 11, 2005, was postponed after the House of Bishops agreed to a moratorium on consent to all episcopal elections until the 75th General Convention which met last month. With the exception of Canon Hill, all of the others nominated for the election in 2005 asked to have their names withdrawn.

Additional names for the Nov. 11 diocesan electing convention may be added by petition until Aug. 4. Those nominees will be announced by mid-October, following the completion of background checks.

Assuming sufficient consents are obtained from a majority of bishops and standing committees, the consecration will be April 28, 2007, in Columbus.

Archbishop Williams Says 'Coherent Core' Needed in Anglican Communion

The breakup of the Anglican Communion into nationalist churches "whose autonomy is unqualified and which relate only in some sort of loose and informal federation" is unrealistic, said the Archbishop of Canterbury, in an address to the Church of England's General Synod July 7.

"I can envisage — though I don't in the least want to see — a situation in which there may be more divisions than at present within the churches that claim an Anglican heritage," said the Most Rev. Rowan Williams. "But I want there to be some rationale for this other than pure localism or arbitrary and ad hoc definitions of who and what is acceptable. The real agenda — and it bears on other matters we have to discuss at this synod — is what our doctrine of the Church really is in relation to the whole deposit of our faith.

"Anglicanism as we have experienced it has never been just a loose grouping of people who care to describe themselves as Anglicans, but enjoy unconfined local liberties. Argue for this if you will, but recognize that it represents something other than the tradition we have received and been nourished by in God's providence. And only if we can articulate some coherent core for this tradition in present practice can we continue to engage plausibly in any kind of ecumenical endeavor, local or international."

There is already evidence that "mischievous forces" are using the debate over sexuality as a pretext for "divisive action whose roots are in other conflicts," said the archbishop, who mentioned the Episcopal Church of the Sudan by name. In that instance a "very aggressive" breakaway faction has sought government permission to seize property by advancing the "ludicrous assertion" that the Episcopal Church of the Sudan is not orthodox in its teaching on sexual ethics. Churches in "disadvantaged or conflict-ridden settings cannot afford such distractions, Archbishop Williams said, adding that the list of vul-

nerable churches is not limited to Africa.

"Many provinces are internally fragile. We cannot assume that what will naturally happen is a neat pattern of local consensus. There are already international alliances, formal and informal, between provinces and between groups within different provinces. There are lines of possible fracture that have nothing to do with provincial boundaries. The disappearance of an international structure — as again, I have observed in recent months — leaves us with the possibility of much less than a federation, indeed of competing and fragmenting ecclesial bodies in many contexts across the world.

"So I don't think we can be complacent about what the complete breakup of the Communion might mean — not the blooming of a thousand flowers, but a situation in which vulnerable churches suffer further."

Without canonical force behind the historic links to the See of Canterbury, Archbishop Williams believes that the development of a voluntary covenant is the best way forward.



Christ Church photo

The Rt. Rev. Wayne Wright, Bishop of Delaware, visited a church school class recently during his annual visitation at Christ Church Christiana Hundred in Wilmington.

Central New York Lawsuit Proceeds

A judge refused to dismiss a lawsuit alleging that the rector of a parish in the Diocese of Central New York was suspended in retaliation for his pursuit of sexual misconduct complaints against another priest of the diocese. Supreme Court Justice Jeffery A. Tait ruled July 5 that two of the seven complaints made by the Rev. David G. Bollinger, former rector of St. Paul's Church, Owego, could stand. Citing lack of jurisdiction, the diocese had asked the court to dismiss the entire case.

Fr. Bollinger had initially sought \$4.35 million in damages, alleging that the Rt. Rev. Gladstone B. (Skip) Adams, Bishop of Central New York, and other diocesan officials had committed 1. breach of fiduciary duty, 2. misused diocesan assets, 3. defamed him, 4. deliberately inflicted emotional harm, 5. interfered with his personal financial accounts, 6. improperly extended an ecclesiastical inhibition, and 7. caused undue hardship to the Bollinger family.

Potential damages were reduced to \$1.25 million after the court ruled that it will consider only counts 4 and 7. Of those dismissed, Judge Tait said the court lacked jurisdiction over religious disputes for all but count 5. Fr. Bollinger said he is considering an appeal of the decision on count 5.

Bishop Adams inhibited Fr. Bollinger last year, accusing him of misusing church finances. That inhibition has been extended several times. Fr. Bollinger claims his inhibition and the allegations concerning his misuse of church funds were in retaliation for his persistence in pursuing allegations of sexual misconduct against another former rector of St. Paul's. In May, Ralph Johnson admitted no guilt, but resigned from the priesthood after a man said under oath that Mr. Johnson had molested him while Mr. Johnson was rector of St. Paul's in the 1970s.

A message seeking comment from the diocese was not returned prior to publication.



Herb Gunn photo

Crystal Harris (left), Emmy Keene, Jeanne Nugent and Joyce Zundel assist Teresa Moore with clothes for Detroit area children.

Not Slowing Down

For many, retirement means even more active ministry

By Michael O'Loughlin

The Catechism tells us our Christian ministry begins with our baptism, but for many people, it kicks into high gear after retirement. The Rev. Stephen Voysey, rector of St Mark's Church, Mt. Kisco, N.Y., said it would be difficult to think of a way that his parish hasn't been blessed by the ministerial gifts of retired persons.

"In making a rapid count from the parish directory, I came up with at least 15 retired people who among

them 'do it all' — lector, chalice assistant, choir member, helper at the monthly service for the developmentally disabled, vestry member, flower guild member, Altar Guild member, volunteer for outreach and fellowship events, pastoral caller, hospital volunteer, and more," Fr. Voysey said.

"With so many two-income families in this suburban community, our ministry would be greatly impoverished without them," he said. "I hesitate to draw attention to any one example, but I would say that these are the peo-

ple who quietly and steadily keep alert to where the need is greatest and step forward to meet that need."

Miracle Worker

The Very Rev. John Hagan, rector of Trinity, Belleville, Mich., said that one such person is a senior member of his parish who "is, and has been for years, accomplishing miracles."

For Teresa Moore, the catalyst for ministry was the sight of a little girl shivering in the cold on a school play-

“These are the people who keep alert to where the need is greatest and step forward to meet that need.”

ground. Mrs. Moore, who worked at the time for the Wayne County regional education department, learned from the girl’s teacher that she wasn’t wearing a winter coat because she didn’t have one. In response, Mrs. Moore began collecting clothes for children as part of an organization she called “Adopt-a-Child-Size.”

“When Teresa became active in our church in the late ’80s, we started our own ‘club,’ working to complete her vision,” Fr. Hagan said. “Because of her contacts in education, she easily accessed Head Start programs and schools throughout the metro Detroit region” to identify children in need.

“It’s not just what she does that is phenomenal, but how she does it,” Fr. Hagan explained. “Teresa begins every Valentine’s Day by asking churches, businesses, and other organizations to adopt a certain ‘size’ (e.g., for a 10-year-old girl). Individuals within the organization or church then buy clothes throughout the year for that size child. Every year on the Sunday before Thanksgiving, all the clothes are collected.

“Tens of thousands of children have now received a year-round set of clothes, which always includes a winter coat, boots, pants or a dress, undergarments, shirts, socks, and shoes,” he said. Each bag of clothes is accompanied by a Bible, books, and age-appropriate toys.

“Teresa and a lot of volunteers then deliver clothes for the right gender and size to the parents of the child,” he noted. “The child never knows that the clothes didn’t come from their parents, so the parents are the heroes, not Teresa or the organization.”

The program has grown each year, and last year Adopt-a-Child-Size clothed more than 800 children.

“I retired in 1993 so that I could continue the project,” Mrs. Moore said. “I’ve been blessed with the help and support of a lot of wonderful people.”

Asked why she chose to become involved in such a time-consuming and wide-ranging project at a time in life when many people are scaling back their commitments, Mrs. Moore said it was because of her love of children.

“I started the program in 1986 because I saw a need, and I just can’t stop when so many children are still in need,” she said.

“Teresa has thousands of letters from grateful parents,” Fr. Hagan said. “She is to us an example of Christ and his love.”

Assisting Youth

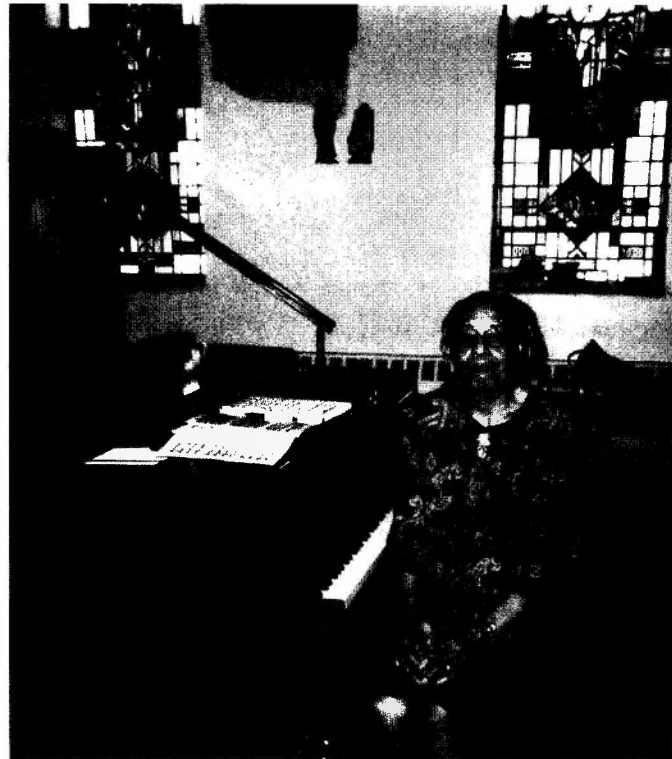
Peggy Jackson retired from the Charlotte Mecklenburg (N.C.) school system in 1999 after 25 years as a teacher and administrator, but she didn’t retire from working with young people. Ms. Jackson has served as a worker/chaperone on three mission trips for the Episcopal Youth Community at Church of the Holy Comforter in Charlotte.



Former teacher Peggy Jackson has served on three mission trips since retirement.

The mission trips have taken the teens and Ms. Jackson to a reservation in South Dakota, an economically depressed area in New York State, and on a home-improvement outreach project in their hometown.

“One of the things which impressed Peggy about all of these trips, but particularly in South Dakota, was the



Church of the Resurrection photo
Retirement “isn’t in the vocabulary” of Lois Brown, a longtime choir member at Church of the Resurrection, East Elmhurst, N.Y.

poverty in which the families lived and how grateful these families were to receive the help offered by the participating youth and sponsors,” said parish secretary and fellow parishioner Gail Greer.

Ms. Jackson also participates in the Charlotte Emergency Housing “Plaza Place” program, which provides homeless individuals with transitional housing. Mrs. Greer noted that “Peggy not only participates with her presence, but also does all the laundry after each evening of guests. That’s a lot of sheets and blankets.”

Music Ministry

At the Church of the Resurrection, East Elmhurst, N.Y., the senior choir lives up to its name: Half of the 12 rostered members are over the age of 60. Organist and choirmaster Jennifer Shepherd notes that between

(Continued on next page)

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rehearsals and the Sunday Eucharist, Resurrection singers spend an average of 8-10 hours each week in church. "Each member of the choir is truly devoted, but there is one member, Lois Brown, whose ministry goes above and beyond the vocational call."

Ms. Brown, 79, got her start in music as a soprano in her elementary school chorus. "While in high school, she had her tonsils removed and with them, the top octave of her singing voice," Ms. Shepherd said. "She spent the next two years making the transition to alto, and has had no regrets."

"Retirement is not even a word in Lois Brown's vocabulary."

"Lois sits down with me every week both before rehearsal and an hour prior to the Mass on Sunday. In baseball terms, I may be pitching, but Lois is the catcher. She calls the game," Ms. Shepherd explained. "While respecting my position as choirmaster, Lois reminds me of the ebb and flow of the Mass, and reviews every single verse of every single hymn as well as the appointed psalm. Text means everything to Lois."

"Lois has also taught me the gift of laughter, both as a musician and as a church woman," Ms. Shepherd said. "Perhaps Lois' most important contribution is her age itself. She is able to explain the ins and outs of the older singing voice, which enables me to choose repertoire which will enhance the overall timbre of the choir."

"Retirement is not even a word in Lois Brown's vocabulary," Ms. Shepherd observes. To her, "life is to be lived and sung to the fullest," and her motto might well be "As long as I have one breath left, I'll see you at rehearsal." □



ESM photo

Parishioner Audrey Hagens welcomed the Rev. Robert Carlson, then president of Episcopal Senior Ministries' board, to a May Senior Celebration at St. Paul's Piney, Waldorf, Md.

Senior Volunteers Honored in Washington

May has been designated "Older Americans Month" in the United States, and Episcopal Senior Ministries (ESM), a Washington, D.C.-based non-profit organization, marks the occasion each year by honoring the accomplishments and service of seniors in Episcopal congregations throughout the Diocese of Washington.

Seniors nominated by their congregation are invited to attend one of two diocesan-wide Senior Celebrations events at which a service of Holy Communion was celebrated prior to a luncheon. This year, ESM sent invitations to 5,500 diocesan seniors who were recognized by their congregations for their contributions as volunteers in both the church and community.

"These volunteer contributions range from arranging flowers on the altar, managing coffee hours, delivering 'meals-on-wheels,' being a community activist for issues such as housing and property tax relief for seniors, working as a school volunteer, to organizing a senior program in their congregation, to name a few," explained Kate Lewis, ESM's director of community relations and services.

ESM began organizing Senior Celebrations 12 years ago as a way of recognizing the many contributions that older parishioners make in The Episcopal Church.

"So often senior volunteers are the backbone of the congregation," Ms. Lewis said. "They continue to perform the jobs that keep things running smoothly, from starting coffee to manning the church office to running the bazaar."

"With fewer distractions than in younger years, seniors seem to have more time and dedication to put faith into action for the church and their community," she continued. "Their faith becomes even more important to them."

ESM also recently honored 12 congregations with its Parish Volunteer Services awards, given to churches that participated in its new Parish Volunteer Days campaign.

"The campaign encouraged congregations to volunteer for one day, to complete one project, once a year at an Episcopal-affiliated senior community or service in the diocese," Ms. Lewis said. "These one-day projects included musical performances by church choirs at retirement communities; home maintenance projects for seniors; and working with residents at a retirement community to organize their holiday bazaar."

Parishes honored for their participation this year include: St. Alban's, Washington; St. John's Norwood, Chevy Chase, Md.; St. Peter's, Poolesville, Md.; St. George's, Washington; Trinity, Washington; Grace Church, Silver Spring, Md.; Good Shepherd, Silver Spring; St. Columba's, Washington; St. Nicholas', Darnestown, Md.; St. Monica's, Washington; St. Barnabas', Upper Marlboro, Md.; and Christ Church, Clinton, Md.

Care and Compassion

in the Latter Stages of Life

As Christians, we are called to love selflessly, especially those closest to us.

By Heather F. Newton

In our modern, consumer-savvy world, relationships are sometimes built upon careful, strategic planning by those who want something out of the association, such as a business opportunity, access to a person's knowledge or relationships, or the desire for support or validation. However, as Christians, we are called to love selflessly, especially those closest to us.

Whatever the basis of our relationships, as we move into the latter stages of life, our ability to love selflessly will be tested. Ill health and the aging process may require us to give in relationships that will never again be reciprocal. Our spouse may become gravely ill, requiring constant medical attention. Our parents will age, and the guidance and encouragement we got from them may slip away along with their ability to communicate their love to us. Even our friends, who have stood by our sides throughout life's ups and downs, may experience an illness or tragedy that renders them no longer able to function with independence and purpose. We must then decide if we are willing to give to another person who has little or no likelihood of ever being able to give back to us in the ways to which we are accustomed.

According to the Rev. Dennis Wienk, chaplain of Episcopal Senior Life Communities in Rochester, N.Y., our

choice to love someone in his or her most vulnerable state presents a unique opportunity to demonstrate Christ's unwavering love for the sick, lost, and desperate.

"There is a profound spiritual growth that occurs in coming to the awareness that the life of the spirit of a person continues to go on despite the body's failings," said Fr. Wienk. "Relating to the individual as a whole person enables family members to learn lessons of perseverance through life's stormy seas and honors the personhood of their loved one."

Such an expression of deep, unconditional love to one who cannot reciprocate that love is what the Rev. E. Morgan Gardner, gerontological chaplain at Deerfield Episcopal Retirement Community in Asheville, N.C., describes as a "holy moment."

"When a person succumbs to a state in which they can no longer comprehend who we are and even who they are, it raises the existential question of who we become when we no longer know who we are," Fr. Gardner said. "It also raises the spiritual question of our status as spiritual beings when we can no longer remember the Lord's Prayer or partake in the Eucharist. For families and loved ones who show Christ's love to one who may no longer grasp its import, this is a difficult moment but a holy moment because as believers, we do not drift into nothingness, we drift into God."

(Continued on next page)

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Fr. Gardner says he encourages spouses, family members, and friends to “put aside their traditional conceptions of language and to participate in the blessed act of sitting and holding the hand of the sick, stroking their hair, talking to them, and showing them pictures of the family or recent events. Illustrating the love of Christ is very present in these moments even though it is different from what we may be used to,” he said. Such loving gestures are deeply important, he said, because even very aged or ill individuals seem to retain striking hallmarks of spiritual receptivity. “Even people who are in advanced stages of dementia or illness are responsive to touch and to reminders of early moments of their spiritual formation,” according to Fr. Gardner. “Those foundational memories of one’s spiritual education seem to get tucked away in a pocket of the brain that is the last region to lose coherence. I have seen profound experiences of individuals with severe dementia holding hands with a loved one and reciting the Lord’s Prayer or Psalm 23.”

Such moments are vitally important because the spiritual needs of the sick and elderly are often profound, Fr Gardner said. “I have seen a real spiritual hunger and thirst in our residents,” Fr. Gardner said. “Yet many churches are not addressing this need. Churches have programs for the youth and for families but seldom is attention paid to the spiritual needs of anyone beyond a middle-aged mortgage holder.”

In light of this, many families who want to attend to the spiritual needs of their loved ones are seeking out care in assisted living facilities that couple as faith communities. “Families and residents want to know that they will have a place to celebrate the words and traditions that have meant so much to them throughout their lives,” Fr. Wienk noted.

However, because the decision to commit a loved one to a full-time residential community is often painful, many people delay making this important decision, he added.

“We as Americans still do not plan very well for elder care, and many families who come to our communities are there as a last resort,” Fr. Wienk said. “They are finally admitting to themselves that they are unable to take care of their loved one alone, yet they don’t want their loved one to be completely cut off from the traditions to which they have been accustomed.”

Though difficult, spouses and families who admit that the caregiving process is overwhelming are simply being honest and even healthy, said Mary Ann Buckley, director of Episcopal Senior Ministries in Washington, D.C.

“One danger that spouses and family members run into

is caregiver burnout,” Ms. Buckley said. “They become so accustomed to caring for the needs of their loved one that they forsake their own needs for rest, rejuvenation, and rekindling their own spirit sometimes for years. They become like a hamster on a wheel, stuck in giving mode.”

Grace Pierce, whose husband of 60 years was recently admitted to full-time care at Episcopal Senior Life Communities, agrees with Ms. Buckley’s assessment. When her husband’s struggle with Alzheimer’s disease and the associated symptoms of dementia began to require full-time medical assistance, Mrs. Pierce said she had to juggle many difficult emotions—acknowledgement that she could no longer care for her husband as she has done for many years, grief that they would no longer be able to travel and lead the active lifestyle to which they were accustomed, and acceptance of the symptoms of his disease.

“I had to accept that my husband was not responsible for the changes he was experiencing due to his health,” she said. “We were married for many years and I had to give up that security. I had to realize that the things that he said and did were not done consciously; they were parts of his illness.”

Mrs. Pierce’s sadness over her realization that the latter years of her life would not take shape the way she had anticipated is common among spouses of the ill or aging, explained Ms. Buckley.

“Many people say that retirement is not what they envisioned it to be,” she said. “They get lonely because their spouse is still alive but there is no more affection, intimacy, or companionship. In many of these cases, the care-giving spouse enters a long period of grieving the loss of their partner, even when their spouse remains alive.”

Fr. Gardner said he encourages supporting spouses and family members to reflect on the aging process and the whole experience of their lives so they are able to develop a sense of perspective and perhaps even peace.

“There are seven developmental stages in life, and each stage has a creative task that is a reflection of God’s work in the creation of the universe,” said Fr. Gardner. “The final

stage of life is old age and in this stage we are called to reflection and contemplation. Just as God’s creative process was not complete until he contemplated his creation and called it good, our lives are not fully complete until we reflect upon our lives and come to an understanding of all of our experiences. In this way we are able to resolve some of the highs and the lows of life and make peace with our circumstances.” □

Heather F. Newton, a freelance writer based in Arlington, Va., is a frequent contributor to THE LIVING CHURCH.

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The Broad Middle

The Episcopal Church is at a crossroads in her history, perhaps like none other since our beginnings at the founding of our nation and independence from Great Britain. However, unlike so many of the continued predictions of our denomination's demise, I believe The Episcopal Church emerged from the 75th General Convention in Columbus, Ohio, with a stronger will, hope, and vision for the future. I say this as a deputy representing the Diocese of Upper South Carolina.

Three years ago, the 74th General Convention, in consenting to the election of V. Gene Robinson, a partnered gay man, as Bishop of New Hampshire, acted unilaterally and without regard for the great challenge that this action would pose to the vast majority of Anglicans throughout the world. The ramifications were as immediate and severe as many had predicted.

On the floor of the House of Deputies in Columbus, I witnessed the extreme factions of

tions of candidates whose manner of life presents a challenge to the wider Communion.

What is at stake is the very soul of the Episcopal Church and Anglicanism. Our theology and heritage has held for centuries against radical liberalism or radical conservatism, maintaining that God's truth is to be found in the tension of those extremes, and not in the extremes themselves. Today, sexuality has become the front where those seeking to undermine Anglican identity for their definition of truth are waging the battle. The extreme conservatives claim it is about biblical truth and homosexuality. Yet is it not also about the role and place of women in the church? How have these same conservatives reconciled biblical literalism with passages on divorce, tithing, and working against the unity of Christ's church? On the other side, the extreme liberals keep pushing the envelope of sexuality further. It is now not just about gays and lesbians, it is also about bisexuals and transgendered persons. Are they asking the church to argue that God creates people as bisexuals, as well as the incorrect sex so that one must change sexes?

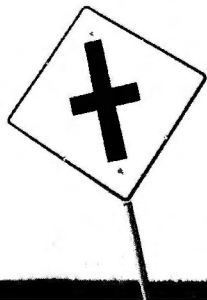
True Anglicanism holds to the authority of scripture, tradition and reason. We are a church that believes that God's truth is best discerned in the tension of

extremes. We are as well a church that invites all people of God to the one table as equals, and as such we believe in the full inclusion of gays, lesbians, and women within the life of The Episcopal Church. All of this is hard at times and involves being with those with whom we differ and disagree. Yet, when I read the gospels "literally," that is the place where I find Jesus Christ.

The vast majority of bishops, priests, and lay persons at the General Convention came together as the broad middle in a spirit of reconciliation and hope for this kind of identity and truth found in Anglicanism. And the vast majority believes we have a hope-filled future under the guidance of Presiding Bishop-elect Katharine Jefferts Schori, who is already boldly calling us to dynamic mission in Jesus' name to a world crying out, where dying, hungry children are concerned about bread and not sexuality.

Our guest columnist is the Very Rev. Philip C. Linder, dean of Trinity Cathedral, Columbia, S.C.

**The Episcopal Church
is at a crossroads
in her history.**



our church—represented in the dioceses of Newark and South Carolina—working from the postures of liberalism and conservatism for the same purpose. I believe that their goal coming into convention was to fracture The Episcopal Church's place in the Anglican Communion to suit their own objectives, and that breaks my heart. I was stunned to see these two sides voting in unison for opposite purposes. Neither Newark nor South Carolina was interested in coming to what Episcopal priest and Senator John Danforth claimed as the "higher calling of reconciliation," and consensus for the greater good of the church. Since the convention, this has been further proven in the proclamation of the Diocese of South Carolina that it could not be under the authority of the Presiding Bishop-elect, the Rt. Rev. Katharine Jefferts Schori. Newark also stayed true to form by naming an openly gay candidate as one of the nominees for bishop in its episcopal election, thus defying the resolution of General Convention that asks dioceses to refrain from such nominations and elec-

Did You Know...

The Rt. Rev. Anthony Crockett, Bishop of Bangor (Wales), ordained his wife, Caroline, to the priesthood last month.

Quote of the Week

The Rt. Rev. Jeffrey N. Steenson, Bishop of the Rio Grande, writing in *Together*, the diocesan newsletter, on the actions of the 75th General Convention: "The recent General Convention has set off such a furious and disorienting torrent of words that we need to be reminded again of Elijah's experience of discernment, that 'still small voice' of 1 Kings 19:12."

Much About Retirement

The very fact that this is the third Retirement Issue published by THE LIVING CHURCH is an indication of the interest focused on this topic in recent years. One cannot be around Episcopal churches long these days without encountering some facet of retirement. The growth of Episcopal Church-related retirement homes and communities, the Church Pension Group's early retirement endeavor for clergy, and the aging of the "baby boom" generation combine to make retirement a frequent topic of conversation around many churches.

In view of these developments, we are pleased to present this special issue as a resource for people contemplating retirement, those who already have retired, and those who will minister to and with retired people. The articles and advertising in this issue are intended to be helpful to anyone who comes in contact with various facets of retirement.



Renee Ostrowski Weber, marketing/promotion director for THE LIVING CHURCH, was one of the many staff members helping at the booth during convention.

The presence of so many old friends and other friendly visitors helped to make our time in Columbus a positive experience.

Thanks for Visiting Us

During the 10 days of the 75th General Convention in Columbus, Ohio, hundreds of people visited THE LIVING CHURCH booth in the exhibit hall. Deputies, bishops, visitors, and fellow exhibitors stopped at our booth to purchase subscriptions, ask questions, or simply to say hello and offer good wishes. The presence of so many old friends and other friendly visitors, especially those who came by to tell us how much they enjoy the magazine, helped to make our time in Columbus a positive experience. For the most part, while participants in legislative sessions or hearings may have been a bit testy from time to time, nearly all our visitors were friendly and gracious. We give thanks to all who stopped to say hello, and we send greetings to those who are beginning subscriptions to THE LIVING CHURCH. We are pleased to have them be part of the Living Church family.

Guidelines for Letter Writers

Since the conclusion of the 75th General Convention last month, we have received a larger-than-usual amount of letters to the editor. We are delighted with the response, of course, for the opportunity to publish a wide range of opinions helps to strengthen this magazine.

This is a good time to remind would-be letter writers of some guidelines for the publication of letters to the editor. Above all, the letters must be kept brief. Our maximum length is 300 words, which means letters that exceed that amount will not be published. The chances of a letter to the editor being published increase if the subject of that correspondence is timely, and if it offers new perspectives on a particular topic. Letters should be tasteful, and should not be personal attacks on individuals.

Like all manuscripts submitted for publication, letters to the editor may be sent by e-mail, fax, or through the mail. The addresses and phone numbers may be found on page 3 of each issue. Because of the large volume of letters we receive, we are not able to acknowledge each letter, but please know each one is read, and each is appreciated. We look forward to sharing the opinions of our readers with members of The Episcopal Church.

Our Future in Question

IKER'S VIEWPOINT

The Bishop of Fort Worth on Seeking Alternate Primal Oversight

By Jack Leo Iker

We are grateful to Archbishop Rowan Williams for his recent reminder to the church that "... (as has often been forgotten) the Lambeth Conference did resolve that for the time being those churches that did ordain women as priests and bishops and those that did not had an equal place within the Anglican spectrum." The Anglican concept of an open process of reception holds that the verdict is still out on this one, until the whole catholic church comes to a consensus, on one side or the other of this contentious issue.

Since the introduction of the ordination of women to the priesthood in The Episcopal Church (first illegally and then legally after the 1976 General Convention), the Diocese of Fort Worth has declared its opposition to this innovation. We then opposed the first ordination of a woman to the episcopate in 1989, in the same way and on the same grounds — as a matter of conviction and conscience.

With the election of the first female Presiding Bishop in The Episcopal Church, it is important to restate those grounds. We believe these innovations, which affect our *koinonia* and *communio in sacris* both among

Anglicans worldwide and with our senior ecumenical partners in the Roman Catholic, Eastern Orthodox, and ancient Oriental Orthodox churches, have insufficient warrant in scripture, and no warrant or requirement in the apostolic tradition of the church, to justify such a change in the historic practice of the Church.

Nevertheless, we acknowledge that fellow Anglicans abroad and fellow Episcopalians here sincerely believe otherwise. While maintaining our own conviction about the sacramental validity of such ordinations, we have accepted the fact that women have met the canonical requirements in order to be ordained as priests and bishops in The Episcopal Church. Parishes in the Diocese of Fort Worth that require the ministry of ordained women, in consequence, have been able to do so through an arrangement with our neighboring Diocese of Dallas. As Bishop of Fort Worth, I have long experienced an impaired relationship with the House of Bishops of The Episcopal Church, unable to share fully in eucharistic fellowship with all its members. Nevertheless, we have attempted to remain in the "highest possible degree of communion" with other dioceses of The Episcopal Church and with all those provinces in

the Anglican Communion that have ordained women.

We now face acutely the question of our future in this church. It has long seemed clear to us that the respect we have shown for the opinions and actions of others has not been reciprocated. In 1997, the General Convention adopted canons making the ordination of women mandatory in every diocese of this church. The General Convention of 2000 created a task force charged with bringing into compliance the three remaining dioceses where women are not ordained or licensed as priests. The task force entered this diocese and conducted interviews with those opposed to the official position of the diocese, without my permission as bishop, and indeed, even over my objections, at a time when I was out of the country on other business. We have long feared that the election in Fort Worth of a bishop opposed to the ordination of women to the priesthood would not gain the required consents of the other dioceses of The Episcopal Church to allow the consecration to take place. For this reason, we made an appeal to the Archbishop's Panel of Reference in July of 2005. That appeal is still pending. We now face the prospect of a chief consecrator who is a woman at

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the consecration of the next bishop of this diocese. That clearly is unacceptable to us. A relationship of collegiality and shared apostolic ministry is seriously impaired when the Presiding Bishop is one whose orders we cannot in conscience accept.

The election of a woman as Presiding Bishop comes at a critical time in the life of the Church of England, as it has approved the initial steps to the issue of female bishops at General Synod this summer. We recall the sentiments of the Archbishop of Canterbury in a different context — the appointment of Jeffrey John to the See of Reading — when he said:

"... there is an obvious problem in the consecration of a bishop whose ministry will not be readily received by a significant proportion of Christians in England and elsewhere."

Bishop Jefferts Schori's election is naturally seen as a further imposition of the will of the majority ...

The office of the Presiding Bishop is a symbol and principal instrument of unity in The Episcopal Church. By the election of a woman to that office, dioceses and congregations that cannot in conscience receive her ministry are placed in an increasingly impaired relationship with the larger church in this country, which is not of their own choosing. Her election is naturally seen as a further imposition of the will of the majority on the three dioceses which are regarded as "non-compliant" and obstructions to progress, rather than honored partners in ministry.

If the Diocese of Fort Worth and the dioceses of The Episcopal Church

which have accepted the ordination of women to the priesthood and the episcopate are to live together in accordance with Resolution III.2 of the Lambeth Conference 1998, there needs to be a way forward which acknowledges the difficulties created by the election of a woman as Presiding Bishop. We look to the office of the Archbishop of Canterbury for a solution to our dilemma, which will allow Resolution III.2 to have effect in The Episcopal Church and which will permanently allow this diocese that distinct theological integrity which Lambeth 1998 has assured to us, and which other Anglican dioceses and provinces presently enjoy.

We realize that the Archbishop of Canterbury has a limited sphere in which to maneuver. We do not seek the impossible. We ask for some pastoral strategy whereby we might come

under his primatial oversight and pastoral care (or that of another appointed by him) until such time as the primates' meeting and the other instruments of unity of the Communion are enabled to consider our predicament and offer us help and protection. We cannot believe that because we are in a minority in this church we can be required to receive and endorse, in the person of the Presiding Bishop, a

ministry which we have heretofore consistently, courteously and legitimately refused, and which is neither legitimate nor welcome in the greater part of the Communion.

We can live with variant practices and mutual respect on the ordination of women in the Anglican Communion Network. Why is this denied us in The Episcopal Church? □

The Rt. Rev. Jack Leo Iker is the Bishop of Fort Worth.

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

About That Sermon

I was initially excited and elated by the election of Bishop Katharine Jefferts Schori to the post of Presiding Bishop [TLC, July 16], even knowing that our most conservative members probably would find her election difficult if not impossible to accept. Then I read that in the sermon she preached on June 21 she used the term "Mother Jesus" [TLC, July 16]. That's when she lost me. Did she not realize that she sounded like a raging feminist? That she would offend more than just the most conservative Episcopalians? That some of us who rejoiced in her election no longer rejoiced? Apparently not, and for that I am sorry. I now have doubts about her agenda and her ability to lead us for the next nine years.

*Marjorie L. Hascall
Concord, N.H.*

Great! We have a Presiding Bishop-elect who said in her sermon: "Our Mother Jesus Gives birth ...".

I believe the apostles and those who knew our Lord during his earthly ministry had no trouble determining that he was a man and not a woman. What a nice way for her to embark on trying to reconcile the various factions and unite us in what matters: Jesus was born of a woman (Mary), was a male, the Son of God, and died for our sins so we may enjoy eternal life. Maybe the weekly prayers for Katharine, our Presiding Bishop, along with the rest of the Episcopal Church will help her accomplish such a noble goal.

As an ordinary lay person, may I suggest to Bishop Jefferts Schori to keep in mind "God the Father, God the Son and God the Holy Spirit"? It has stood me well for the 54 years I have been in this part of the one, holy, catholic, and apostolic church that seems to be becoming an "anything goes" church.

*Jerry Balcom
Nashua, N.H.*

Out of Touch

On the final day of General Convention, a package from the Episcopal Church Center in New York arrived at

our parish office. It contained *The Episcopal Overview: Findings from the 2005 Faith Communities Today Survey*, a "Congregational Development publication from the research office" at "815," that compiled responses from 4,102 Episcopal churches on their congregational life and ministries. In that survey, "Works for social justice" came in last among 12 characteristics congregations use to describe themselves and their identity. General Convention, on the other hand, voted "social justice" the A-No. 1 top priority of The Episcopal Church.

I wonder how many of the other decisions of our deputies and bishops — especially those ignoring and fudging the requests of the Windsor Report — are as far away from, opposite to, and out of touch with the views and priorities of the rest of us in the pulpits and pews as this one.

*(The Rev.) Tom Rutherford
Church of the Messiah
Winter Garden, Fla.*

A 'New Messiah'

New Messiahs

"...some great cause, God's new messiah ..."


This is the pregnant phrase from J.R. Lowell's popular hymn that diagnoses and describes our General Convention. The House of Bishops overwhelmingly turned down an amendment to substitute the word "believers" for "persons" in a resolution claiming that lesbians and homosexual persons are children of God. This amendment was offered in order to make it congruent with scripture (John 1:11, 12) to which we all had sworn obedience: "He came to his own home and his own people received him not. But to all who received him, who believed in his name, he gave power to become the children of God."

The cause that has become a "new messiah" is claiming that those who "believed" and "received" him plus all lesbians and homosexual persons regardless of their beliefs have been given power to become the children of

God. It's called justification by orientation. Only heterosexual persons need to believe and receive. This new messiah is no real friend to the same-sex community by excluding them from the needed access to the true Messiah.

How bishops consecrated to the function of guarding the faith could

become such inept "overseers" can best be seen by reading E. Brooks Holifield's *A History of Pastoral Care in America: From Salvation to Self Realization*. The sub-title says it all. We are blessed as Anglicans by Archbishop William Temple's comment on the above passage in his *Readings in St. John's Gospel*. The writers of the
(Continued on next page)



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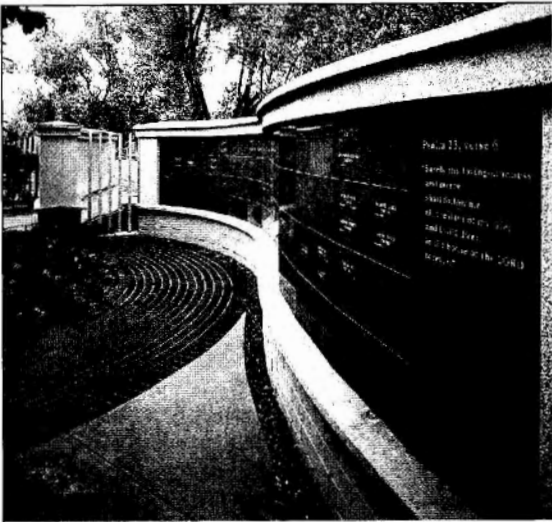


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LETTERS TO THE EDITOR

(Continued from previous page)

New Testament "often imply that God is the Father of all men; but they do not speak of all men as his children; that expression is reserved for those who, by the grace of God, are enabled in some measure to reproduce his character."

*(The Rt. Rev.) C. FitzSimons Allison
Bishop of South Carolina, retired
Georgetown, S.C.*

How We've Changed

Way back when I was at General Seminary (the mid-'60s), in the course in canon law, we were taught that in The Episcopal Church each parish was independent of the diocese and each diocese independent of the national church. After more than 20 years of working outside the United States, I returned with those views to find that things had changed enormously.

What had changed in my absence? Well, the so-called Dennis Canon seems to be the principal thing so that suddenly those parishes (mostly Anglo-Catholic) that were established with a board of trustees above the vestry to prevent the diocese from raiding them were futile.

And now, officials at "815" state that dioceses are the creatures of the national church. So things in The Episcopal Church have indeed become centralized in a way that would not have even been imagined during my seminary days. Now the center has tremendous power. Before reliance was solely on the moral authority of the center, particularly the bishops. The centralization is in the ecclesiastical apparatus probably under the control, certainly subject to influence, from the bishops. It has become indirect. It is alarming that increasingly bishops come from the apparatus rather than parishes or as recognized theologians.

It is also lawless. Canons are disregarded to the point that I think it would be justified to ask a bishop which canons he/she was prepared to enforce.

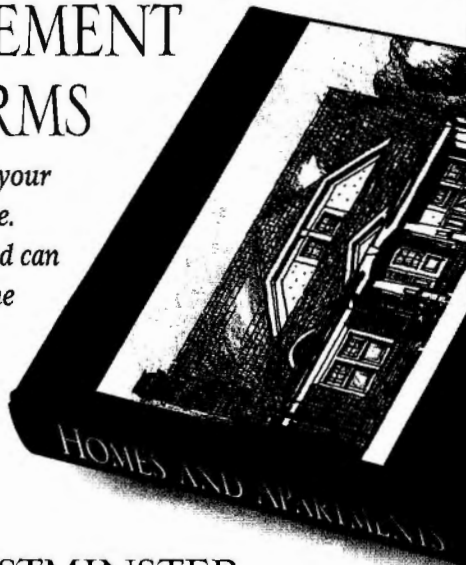
What seems to have emerged is power centered in an apparatus outside the rule of law (Constitution and

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TLC 7/06

Canons). Am I the only one to detect a slight whiff of the way the late Soviet Union operated?

*(The Rev.) Joseph Frary
Portland, Maine*

It's Discrimination

Two recent actions at the General Convention [TLC, July 9, 16] provide evidence that the Episcopal Church still discriminates against its gay and lesbian brothers and sisters.

First, the House of Deputies and the House of Bishops approved the election of the Rev. Canon Barry L. Beisner as Bishop Coadjutor of Northern California even though he has been twice divorced, thrice married. The Episcopal Church decided a long time ago that it would ignore scripture when it comes to divorce.

Then, pandering to other provinces and dioceses of the Anglican Communion, convention passed a resolution

Either we believe that God, the Holy Spirit, is still alive, leading, and speaking in the councils of our Episcopal Church or we believe the Holy Spirit is no longer operative.

calling upon "Bishops and Standing Committees to exercise restraint by not consenting to the consecration of any candidate to the episcopate whose manner of life presents a challenge to the wider church and will lead to further strains on communion." More time and care should have been given this action and its consequences rather than an 11th-hour scramble.

Thus we have the inconsistency of our church approving as bishop a man who has been married three times while discriminating against a gay person living in a committed relationship who might be elected a bishop in our church.

The passage of Resolution B033 shows that the Episcopal Church is "backpedaling" when it comes to the possibility of electing a bishop who might be gay and living in a committed relationship. Perhaps the New Hampshire consecration was an unfortunate mistake? Either we believe that God the Holy Spirit is still alive, leading, and

speaking in the councils of our Episcopal Church or we believe the Holy Spirit is no longer operative. Either this election was of God or it was not. Allow the wind of the Spirit to blow where it will. Leave it to the councils of the church to elect and approve our bishops.

*(The Rev.) E. Wallace Marshall
Bartlett, Ill.*

We have no simple problems or easy decisions after kindergarten.

— John W. Turk

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FULL-TIME DIRECTOR OF CHRISTIAN EDUCATION AND YOUTH MINISTRIES: *St. Philip's Episcopal Church, Coral Gables, FL.* St. Philip's is a Christ-centered community of nearly 200 communicants and 180 students in our St. Philip's School on our campus in the heart of beautiful Coral Gables, near the ocean and Biscayne Bay, major universities, cultural venues and college and professional sports. We seek a take-charge Director who can develop our CEYM programs and lead our growth in a vibrant, multi-cultural community of ever-increasing young families. To request a detailed job description and to submit a letter of interest and resume, please contact: **The Search Committee, 1142 Coral Way, Coral Gables, FL 33134**, or Email: ngarcia@saint-philips.net.

CLASSIFIEDS

POSITIONS OFFERED

FULL-TIME ASSISTANT RECTOR: *St. Christopher's Episcopal Church, Pensacola, FL.* For nearly 50 years, St. Christopher's has been a safe harbor where life's joys are shared and life's storms are faced with Jesus Christ. We are seeking a new assistant rector, whose primary responsibility and focus will be program development for outreach to young families; parents, youth, and children. The assistant will work closely with the directors of Christian Formation, Youth Ministry, Music Ministry and the rector on specific initiatives to develop the parish's long-term goals, such as the incorporation of more men into the life of our parish. Our new assistant will be involved in all areas of parish life and ministry including: pastoral care, visitations, celebrating the Eucharist, preaching, teaching, and planning. Please send your resume to: **The Rev. Lester Durst, Saint Christopher's Episcopal Church, 3200 North 12th Avenue, Pensacola, FL 32503.**

E-mail: ldurst@stchris-pensacola.com

Visit: www.stchris-pensacola.com

Applications will be accepted until **August 15.**

FULL-TIME DIRECTOR OF OUTREACH MINISTRIES: *Trinity Cathedral in Portland, Oregon.* is seeking a full-time Director of Outreach Ministries to help us dramatically expand and transform our currently vibrant and strong outreach ministries. The Outreach Ministry Director will coordinate programs, develop and implement vision and strategy, and empower parishioners around Jesus' call to serve. As the ministry team leader, the director will recruit and manage volunteers and work to expand the outreach ministry. As a spiritual leader, the director will create a well-defined theological framework and incorporate this into the liturgical and educational life of the community. The director will be supervised by the dean, work collegially with the 25-member cathedral staff, interface with Diocesan Peace and Justice Ministries, and network with community partners. The required skills are: advocacy, networking, preaching and participation in the liturgical life of the community, fundraising, and budget management. Trinity Cathedral, one of the oldest Episcopal parishes on the West Coast, is a diverse community of 1,300+ communicants with a budget of over \$2,000,000. Portland is one of the most livable cities in the United States, with abundant opportunities for a lifestyle that offers the best of city or suburban living with proximity to the Cascade Range, the Columbia River Gorge, and the Pacific Ocean.

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HALF-TIME PRIEST: *Emmanuel Episcopal Parish on Orcas Island, Washington.* We are a small but active parish of about 120 mostly older members. Orcas Island lies in the beautiful San Juan Islands about 70 miles north of Seattle, and is served by car ferry from the mainland. The parish has active outreach and Total Ministry programs. Duties include conducting two Sunday services, doing home and hospital visits, counseling parishioners, conducting funerals, weddings and baptisms. Must be able to work with church officers and committees to support ongoing programs. Request a parish profile by writing to Gil Blinn, Search Committee Chair, **Emmanuel Episcopal Parish, P.O. Box 8, Eastsound, WA 98245.**

FULL-TIME RECTOR: *St. Matthew the Apostle, Miami, FL.* is seeking a rector to lead us in expanding our small, but committed parish. Centrally located in the South Miami area, we are a traditional, suburban parish with ethnic, economic and age diversity. We seek an experienced, spirit-led, energetic rector to enhance our existing programs and provide new approaches in developing youth and music ministries. Interested parties may send a copy of their resume and C.D.O. form to: **St. Matthew Episcopal Church, 7410 Sunset Drive, Miami, FL 33143** or via e-mail to stmatthewepis@bellsouth.net. To learn more about us please visit: www.stmatthewmiami.org (see Parish Profile).

POSITIONS OFFERED

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FULL-TIME ASSOCIATE RECTOR: In charge of Youth and Family Ministries, newcomer oversight, pastoral-priestly duties. *St. Jude's, Cupertino CA.* See www.saintjudes.org.

PART-TIME YOUTH WORKER: *St. Michael's, Wayne, NJ.* seeks a committed Christian, college graduate with pastoral, outreach/evangelism and community-building skills to expand our youth ministry program. The Youth Group Mission is to create a positive peer group that fosters growth in the abundant life of Jesus. Responsibilities include twice-monthly meetings, youth retreat, teen canyons and outreach to unchurched teens in a community of 50,000+. Parish profile and full job description at: www.stmichaelswayne.org or E-mail the **Rev. John Donnelly: Jdonne6441@aol.com.**

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FULL-TIME YOUTH MINISTER: Pastoral-sized church committed to youth ministry seeks full-time youth minister. Salary and benefits competitive. See website for ministry description: www.stjosephsgnv.org. Or contact The Rev. John DiLeo at jdileo@stjosephsgnv.org.

FULL-TIME DIRECTOR OF YOUTH MINISTRIES: *St. Margaret's Episcopal Church, located in the suburbs of Charlotte, North Carolina,* is seeking an experienced Director of Youth Ministries. We are a growing (71% growth in the last three years), corporate-sized, biblically orthodox parish (affiliated with the American Anglican Council) whose worship services include Rite I, a praise band-driven family service, and a Rite II service. Our mission statement is "To make disciples who make disciples," and our core value statement is "To honor biblical truth in worship, transformation and service." We are a "three stream" church, with a high view of sacraments and tradition, a high view of biblical authority, and a high view of the Holy Spirit's leading and gifts.

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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.

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PEOPLE & PLACES

Appointments

The Rev. **Israel Anchan** is assistant rector at St. Edmund's, 6105 S Michigan Ave., Chicago, IL 60637.

The Rev. **Steve Bilsbury** is priest-in-charge of St. Mary's, PO Box 352, Maineville, OH 45039.

The Rev. **Eduardo Bresciani** is rector of St. Margaret's and St. Anne's, 4704 Tweedy Blvd., South Gate, CA 90280-5208.

The Rev. Canon **Anne Bridgers** is vicar of Christ Church, PO Box 1558, San Pablo, FL 32204.

The Rev. **Stephen Britt** is rector of San Jose, 7423 San Jose Blvd., Jacksonville, FL 32217-3498.

The Rev. **Karen Burnard** is rector of Holy Trinity, 25 E Walnut St., Oxford, OH 45056-1892.

The Rev. **Jane Clark** is priest-in-charge of St. Andrew's, 31 Park Ave., Grayslake, IL 60030.

The Rev. **Amy Cortright** is associate at Calvary, 123 S 9th St. Columbia, MO 65201.

The Rev. **Gar Demo** is rector of St. Thomas', 12251 Antioch Rd., Overland Park, KS 66213.

The Rev. **Alan Dennis** is sub-dean of the Cathedral of St. John the Divine, 1047 Amsterdam Ave., New York, NY 10025.

The Rev. **Thomas Deppe** is rector of All Saints', 4171 Hendricks Ave., Jacksonville, FL 32207-6398.

The Rev. **Judith Doran** is assistant at St. Paul's, 33 W Dixon Ave., Dayton, OH 45419-3431.

The Rev. **LaRue Downing** is rector of Trinity, 15 Hemlock Ave., Spruce Pine, NC 28777.

The Rev. **Bradley Dyche** is rector of St. Augustine's, 6 Old Post Rd. N, Croton-on-Hudson, NY 10520.

The Rev. **Thomas Faulkner** is vicar of Christ Church, PO Box 177, Sparkill, NY 10976.

The Rev. Canon **Cyprian Fields** is assistant at Holy Communion, 1160 W 141st St., Gardena, CA 90247.

Ordinations

Deacons

Kansas — **Jesse Milan, Steve Segebrecht, Sally Wilcox.**

Los Angeles — **Michael Kevin Fincher.**

Southern Ohio — **Ellen Cook**, St. Timothy's, 8101 Beechmont Ave., Cincinnati, OH 45255-3196; **Jennie Crocket**, St. Alban's, 333 S Drexel Ave., Bexley, OH 43209; **Pam Elwell**, St. Stephen's, 30 W Woodruff Ave., Columbus, OH 43210-1118; **Derrick Fetz; Ernestine Flemster**, St. Alban's, 333 S Drexel Ave., Bexley, OH 43209; **Colenthia Hunter**, Our Saviour, 65 E Hollister St., Cincinnati, OH 45219; **Irene Radcliff**, St. Edward's, 214 Fairway Blvd., Whitehall, OH 43213-2012; **Diana Shirley**, All Saints', PO Box 421, New Albany, OH 43054-0421; **Fredric Shirley**, St.

John's, 1003 W Town St., Columbus, OH 43222-1438.

Resignations

The Rev. **Rosa Brown**, as rector of Iglesia de la Magdalena, Glendale, CA.

The Rev. **Harold Clinehens**, as rector of St. Wilfrid's, Huntington Beach, CA.

Retirements

The Rev. **Barry Cotter**, as missionary of the East Central Ohio cluster in the Diocese of Southern Ohio.

The Rev. **Vince Eckholm**, as rector of St. Ignatius', Antioch, IL.

The Rev. **Allan Ford**, as rector of St. Peter's, Peekskill, NY.

The Rev. **Bill Leeson**, as rector of All Saints', Highland Park, CA.

The Rev. **Mary Martin**, as rector of St. John's, San Bernardino, CA.

Deaths

The Rev. **Tally H. Jarrett, Jr.**, retired priest of the Diocese of San Diego, died May 19 in Solana Beach, CA. He was 83. Fr. Jarrett was the rector of St. Peter's Church, Del Mar, CA, for 18 years, and rector of Christ Church, Las Vegas, NV, for 10 years.

Born in Marietta, OH, he was a graduate of the University of Minnesota, Harvard, and Seabury-Western Theological Seminary. He served in the Navy during World War II before attending seminary. He was ordained deacon and priest in 1949 and served as priest-in-charge of Emmanuel Church, Alexandria, MN, 1949-51; rector of All Saints', Sterling, CO, 1952-55; rector of Christ Church, Las Vegas, 1959-69; and rector of St. Peter's, Del Mar, 1969-87. Following his retirement, he moved to Walnut Creek, CA, and in 1991 he moved to Solana Beach. Fr. Jarrett is survived by his wife, Lillian; a son, Paul, of Las Vegas; a daughter, Elizabeth, of Garden Valley, CA; and three grandchildren.

The Rev. **John M. Scott**, 77, rector of St. Mary's Church, Hamilton Village, Philadelphia, for more than 30 years, died June 7 in Philadelphia following a long illness.

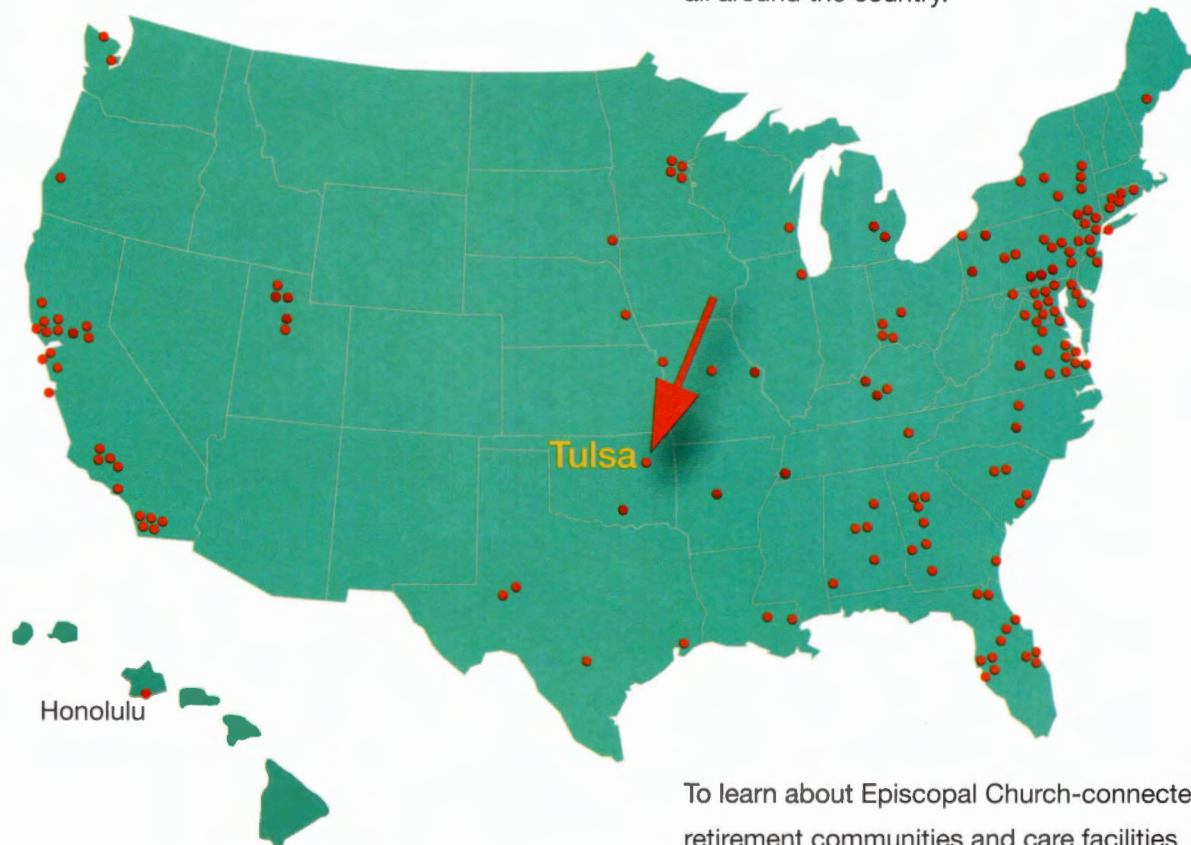
Fr. Scott was a native of Lynn, MA, and a graduate of Union College, Nashotah House, and Eastern Baptist Theological Seminary. He was ordained to the diaconate and priesthood in 1953. In 1956 he became rector of All Saints', South Charleston, WV, serving there until 1962. He was rector of the Philadelphia parish from 1962 until 1993. Following his retirement he was involved in interim ministry. Surviving are his wife, Frances; two daughters, Julia Trout and Catherine; and three grandchildren.

Next week...

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